REASONS FOR THE LAWS

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

VOLUME TWO – PART FOUR

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 of the Household.
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Chapter 144 – The reason due to which the Umrah came to be Obligatory upon the people at the status of the Hajj

Abu Abdullah [asws] has said: ‘The Umrah is an Obligation upon the people at the status of the Hajj, for the one who has the ability for it, because Allah [azwj] the High is Saying [2:196] And complete the Hajj and the Umrah for Allah. But rather, it was Revealed at Al-Medina, and the most preferable Umrah, is Umrah of (month of) Rajab.’

Chapter 145 – The reason due to which it is allowed for the one in Ihraam to brush his teeth

(My father said, ‘Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muawiya,

(The narrator says I asked) from Abu Abdullah [asws], ‘Can the one in Ihraam brush his teeth?’ He [asws] said: ‘Yes’. I said, ‘So, (what) if blood flows when he brushes his teeth?’ He [asws] said: ‘Yes, it is (in order as it is) from the Sunnah’.

1 ILLAL AL SHARAIE – V 2 CH 144 H 1
2 ILLAL AL SHARAIE – V 2 CH 145 H 1
Chapter 147 – The reason due to which it is not recommended to gift to the Kabah, and what it Obligates upon the one who does make a gift to the Kabah

محرر محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن إبراهيم بن هاشم عن عبد الله بن المغيرة عن جعفر بن محمد عن أبيه عن علي (ع) قال: لو كان لي وهيالان يسبلان ذهباً وفضةً ما أهديت إلى الكعبة شيئاً لانه يصير إلى الحجبة دون المساكين.

محمد بن الحسن الناصري، محمد بن حسن الصفار، إبراهيم بن هاشم، عبد الله بن المغيرة، جعفر بن محمد، أبا علي، (ع).

(It has been narrated) from Ja'far Bin Muhammad, from his father, from Ali, having said: ‘If there were two valleys for me streaming with gold and silver, I would not gift anything to the Kabah, because it goes to the guards (at the Kabah) rather than the poor’.  

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن بنان بن محمد عن موسى بن القاسم بن القاسم، عن علي بن جعفر بن أبي، (ع).

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Banan Bin Muhammad, from Musa Ibn Al Qasim Ibn Al Qasim, from Ali Bin Ja'far, (It has been narrated) from his brother Abu Al-Hassan, said, ‘I asked him about a man who made a slave girl as a gift to the Kabah, what should be done with her?’ So he said: ‘A man came to my father, having made his slave girl as a gift to the Kabah. So he said: ‘Evaluate the slave girl or sell her, then order a caller to stand at the Black Stone, so he should call out, ‘Indeed! The one who is short of expenses, or his way has been cut-off (by bandits), or his food is insufficient, so let him come to so and so, son of so and so’; and order him that he should give on a first come first served basis until the value of the slave girl is spent’. 


محمد بن علي ماجيلويه, من Ali Bin Ibrahim, من هاماد بن يوسف, من هاريز, من ياسين.

‘I heard Abu Ja’far saying: ‘A group of people came from Egypt, and a man died. So he bequeathed to a man with a thousand Dirhams for the Kabah. So when he proceeded to Makkah, he asked about that. So they pointed him to the Clan of Sheyba. So he went to them and informed them of the news. So they said, ‘You are free from your responsibility. Hand it over to us’. 

3 ILLAL AL SHARAIE – V 2 CH 147 H 1
4 ILLAL AL SHARAIE – V 2 CH 147 H 2
So the man arose and asked the people (again). So they pointed him to Abu Ja’far Muhammad asws Bin Ali asws. Abu Ja’far Muhammad Bin Ali asws said: ‘So he came over to me asws and asked me asws. So he asws said to him: ‘The Kabah is needless from this. Look around to the ones (visitors) of this House (Kabah), and the one who has been cut-off, or his expenses have gone, or his ride has strayed, or he is frustrated and is returning to his family, so hand it over to those ones whom I asws have named for you’.

He (the narrator) said: ‘So the man went to the Clan of Sheyba and informed them of the words of Abu Ja’far asws. So they said, ‘This one is an innovator. There is no one taking (as Verdicts) from him asws, and there is no knowledge to him asws, while we ask you by the right of this House, and by the right of such and such, when you deliver this speech of ours to him asws.’

He said, ‘So I came over to Abu Ja’far asws and said to him asws, ‘I met the Clan of Sheyba, so I informed them, and they claim that you asws are such and such, and that you asws are such that there is no knowledge with you asws. Then they asked me, by Allah aswj the Magnificent, to deliver what they have said’. He asws said: ‘And I asws ask you with what you have been asked by, when you go to them, so say to them, ‘From my asws knowledge is, if I asws had the slightest control from the affairs of the Muslims, I asws would cut-off their hands, then hang them in the curtains of the Kabah. Then I asws would make them stand upon the bench, then order a caller to call out, ‘Indeed! These are thieves of Allah aswj, so recognise them!’

صدقة محمد بن الحسن رحمه الله قال حدثنا الحسن بن متيل عن محمد بن الحسين بن أبي الخطاب، عن ابن أبي الحار عن أبي عبد الله عليه السلام قال جاء رجل إلى أبي جعفر فقال: إن آهديت جارية إلى الكعبة فقلت له: يا أبا جعفر خذ ثمنها، وقلت: إنما أهديتها إلى الكعبة فاعرفها، فاعرفوها.}

Muhammad Bin Al Hassan narrated to us, from Al Hassan Bin Mateyl, from Muhammad Ibn Al Husayn Bin Abi Al Khatab, from Jafar Bin Basheer, from Aban, from Ibn Al Hurr,

Abu Abdullah asws has said: ‘A man came over to Abu Ja’far asws, so he said, ‘I have gifted a slave girl to the Kabah and she was given five hundred Dinaars, so what is your asws view?’ He asws said: ‘Sell her, take her value, then stand upon this wall,
meaning the (Black) Stone, then call out, and give to every cut-off person and every needy one from the Pilgrims’.  

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ali Ibn Al Husayn Al Maysami, from his two brothers Muhammad and Ahmad, from Ali Bin Yaqoub Al Hashimy, from Marwan Ibn Muslim, from Saeed Bin Umar Al Ju’fy, from a man from the people of Egypt who said,

‘My brother bequeathed to me with a slave girl who was a skilful singer of his, and made her as a gift to the House of Allah (Kabah), the Sacred. So I proceeded to Makkah, and asked around, so it was said to me, ‘Hand her over to the Clan of Sheyba’ and it was said to me other than that from the word (in town). Thus, there was an uneasiness to me with regards to it. A man from the Masjid said to me, ‘Shall I guide you to the one who will Guide you to the Truth with regards to it?’ I said, ‘Yes’. So he gestured towards a Sheykh seated in the Masjid, and said, ‘This is Ja’far Bin Muhammad, so ask him’.  

He said, ‘So I went over to him, and I asked him, and related to him, the story. So he said: ‘The Kabah neither eats nor does it drink, and whatever is gifted to it, so it is for its visitors. Therefore, sell the slave girl, and stand at the (Black) Stone, and call out, ‘Is there anyone who has been cut-off (by bandits)? And is there anyone who is needy, from the visitors to it? So if they come to you, ask about them, and give to them, and distribute among them, her price’. I said, ‘Someone I asked ordered me to hand it over to the Clan of Sheyba’. So he said: ‘But, our Qaim, when he arises, would seize them, and cut-off their hands, and circumambulate with them, and said: ‘These are the thieves (stealing from) Allah!’

 حدثني محمد بن موسى بن المتولك قال حدثني علي بن الحسين السعد أيادي عن أحمد بن أبي عبد الله البرقي عن أبيه

Muhammad Bin Musa Bin Al Mutawakki narrated to me, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, by his chain, from one of our companions who said,
‘A woman handed over an embroidered material and said to me, ‘Hand it over for it to be sewn to the covering of the Kabah. I disliked that I should hand it over to the guards (at the Kabah), and I knew them (what type of people they are). So when I went to Al-Medina, I went over to Abu Ja’far asws, so I said to him asws, ‘May I be sacrificed for you asws! A woman gave me an embroidered material and asked me that I should hand it over at Makkah for it to be sewn to the covering of the Kabah, but I disliked it to be handed over to the guards (at the Kabah)’. He asws said: ‘Buy some honey with it, and saffron, and take some clay from the grave of my asws father Abu Abdullah asws (Al-Husayn asws), and knead it with the water from the sky (rain), and put some of the honey into it and the saffron, and distribute it among the Shias for them to cure their sick ones with it’.  

Chapter 148 – The reason due to which the Hajj is named as Hajj

‘I said to Abu Ja’far asws, ‘Why was the Hajj named as Hajj?’ He asws said: ‘So and so has (performed) Hajj, it means so and so has succeeded’. 

Chapter 149 – The reason due to which it is Obligatory upon the Pilgrim (to perform) Umrah Tamatto, besides the pairing (Hajj & Umrah) and the individual

Abu Abdurrahman asws has said: ‘The Hajj is linked with the Umrah, because Allah azwj Mighty and Majestic is Saying [2:196] then when you are secure, whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain. Thus, it is not befitting for any except that he should (perform
Umrah) Tamatto, because Allahazwj Mighty and Majestic Revealed that in Hisazwj Book, and it is a Sunnah of Rasool-Allahsaww. 10

Chapter 151 – Reason for bathing for entering the House (Kabah)

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار عن أحمد وعبد الله بني محمد بن عبسي عن محمد بن أبي عمير عن حماد بن عبد الله بن الحلي قال سألت أبي عبد الله عليه السلام تفسير النصاء إذا أتين البيت؟ قال: نعم أنا عزوجل يقول: (إن طهرا بيتي للطائفيين والعاكفين والركع السجود)، فينفي للعبد أن لا يدخل إلا وهو طاهر قد غسل عنه العرق والرذاق وتطهر.

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

‘I asked Abu Abdullahasws, ‘Should the women bathe when they come to the House?’ Heasws said: ‘Yes. Allahazwj Mighty and Majestic is Saying [2:125] Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves. Thus, it is befitting that the servant should not enter Makka unless he is clean, and has washed his sweat, and his body parts, and is clean.’

Chapter 152 – Reason for trotting by the House (Kabah)

أبي رحمه الله قال حديثنا محمد بن عبد الله عن أحمد بن أبي عيسى عن أبي عبد الله عن عبد الله عن محمد بن مسلم بن مسلم قال: سألت أبي جعفر عليه السلام عن الطواف أو برمل فيه الرجل؟ فقال إن رسول الله صلى الله عليه وسلم لما ان قدم مكة وكان بينه وبين المشركين الكتاب الذي قد علمتم، أمر الناس أن يتجلدو وقال: أخرجوا أعضادكم وأخرج رسول الله صلى الله عليه وسلم أعضادكم ثم رمل بالبيت ليرحب بهم ثم لم يصبه جهد، فمن أجل ذلك يرمل الناس واني لامشي مشيا، وقد كان علي بن الحسين يمشي مشيا.

My father said, ‘Sa’ad Bin Abdullah Narrated to us, from Ahmad Bin Abu Abdullah, from Ibn Fazaal, from Sa’ajba, from Zarara or Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the circumambulation, should the man walk briskly in it?’ So heasws said: ‘Rasool-Allahsaww, when hesaww proceeded to Makka, and there was in between himsaww and the Polytheists was the writing (agreement) which you know, ordered the people that they should become firm. And hesaww said: ‘Bring out your shoulders!’ And Rasool-Allahsaww brought out hissaww shoulder, then trotted (walked briskly) by the House (Kabah), in order to show them they had not been struck by strain (i.e., the circumambulations is effortless for them). So, it is due to that the people are trotting, and asws walk a middle pace, and Alisaws Bin Al-Husaynasws used to walk a middle pace.’

10 ILLAL AL SHARAIE – V 2 CH 149 H 1
11 ILLAL AL SHARAIE – V 2 CH 151 H 1
12 ILLAL AL SHARAIE – V 2 CH 152 H 1
And by this chain, from Sa'alba, from Yaqoub Al-Ahmar who said, ‘Abu Abdullah asws said: ‘And it was in the military expedition of Hudeybiya, and Rasool-Allah saww left the people of Makkah for three years. Then he saww entered and fulfilled his saww rituals. So, Rasool-Allah saww passed by a number of his saww companions sitting in the courtyard of the Kabah. So he saww said: ‘They are your people on top of the mountain looking at you, so they would see you as weakened’. He saww said: ‘So they arose, tightened their trousers, and pulled their hands around their midst, then trotted’.13

Chapter 153 – The reason due to which the Prophet saww did not (combine) the Umrah Tamatto with the Hajj, and ordered with the (performance of Umrah) Tamatto

My father said, ‘Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Umeyr, from hamaad, from Al Halby,

Abu Abdullah asws having said: ‘Rasool-Allah saww went out for Hajj, the Farewell Pilgrimage, in the four days remaining from (month of) Ziqaad, until he saww came to a Masjid Al-Shajara. So he saww Prayed at it. Then he saww guided his saww camel until he saww came to Al-Bayda. So he saww wore his saww Ihraam, and started with the Hajj, and ushered one hundred camels. And the people put on their Ihraams, all of them for the Hajj, neither intending Umrah, nor knowing what Al-Tamatto was.

When Rasool-Allah saww set foot in Makkah, circumambulated by the House (Kabah), and the people circumambulated with him saww. Then he saww Prayed two Cycles at the standing place of Ibrahim as (مکه ابراهیم), and kissed the (Black) Stone. Then he saww came to Zamzam, so he saww drank from it, and said: ‘Had it not been difficult upon my saww community, I saww would have drunk a bucket or two buckets from it’.

13 ILLAL AL SHARAIE – V 2 CH 152 H 2
Then he saww said: ‘Begin with what Allah azwj Mighty and Majestic began with. So he saww came to Al-Safa, so he saww began with it. Then he saww circumbulated by it seven times. So when he saww completed his saww circumambulation at Al-Marwa, he saww stood to sermon his saww companions, and ordered them that they should free (themselves from the Ihraam, and make it an Umrah, and it was something which Allah azwj Mighty and Majestic has Commanded with. So the people freed (themselves from the Ihraam), and Rasool Allah saww said: ‘Had I saww faced from my saww affairs what I saww did from my saww past, I saww would have done just as what I saww am ordering you to do, but I saww do not have the leeway for it that I saww should free myself saww (from Ihraam), due to the sacrificial animals which are with me saww, that Allah azwj is Saying [2:196] and do not shave your heads until the offering reaches its destination’. 

فقال سراقة بن مالك بن جشعم الكناني فقال: يا رسول الله علمنا ديننا كأنا خلقنا اليوم، أرأيت هذا الذي أمرتنا به لعامنا هذا أم لكل عام؟ قال رسول الله صلى الله عليه وآله: لا بل للابد، وإن رجلا قام فقال يا رسول الله نخرج حجابا ورؤسنا تقطر من النساء؟ فقال رسول الله صلى الله عليه وآله: إنك لن تؤمن بها ابدا.

So Saraqat Bin Maalik Bin Ja’asham Al-Kanany stood up and said, ‘O Rasool Allah saww! You saww are teaching us our Religion as if we have been Created today. What is your saww view of this which you saww are ordering us with. Is this for this year of ours or for every year?’ So Rasool-Allah saww said: ‘No, but it is forever’. And a man stood up, so he said, ‘O Rasool-Allah saww! We should emerge from our veils and our heads are dripping (with water) from the women?’ So Rasool-Allah saww said: ‘You all will never believe in it, ever!’

وأقبل علي عليه السلام من اليمن حتى وافي الحج فوجد فاطمة عليها السلام قد أحلت ووجد ريح الطيب فانطلق إلى رسول الله صلى الله عليه وآله عليها السلام فقال رسول الله صلى الله عليه وآله: يا علي بأي شئ أحللت؟ فقال أحللت بما أهل النبي صلى الله عليه وآله فقال لا تحل أنت، وأشركه في هديه وجعل له من الهدى سبعا وثلاثين ونحر رسول الله صلى الله عليه وآله ثلاثا وستين نحرها بيده.

And Ali asws came over from Yemen until he asws fulfilled the Hajj. So he asws found Syeda Fatima who had freed (herself asws from the Ihraam), and found the smell of perfume. So he asws went to Rasool-Allah saww, ‘. So Rasool-Allah saww said: ‘O Ali asws! By which thing will you asws free (yourself asws from the Ihraam)?’ So he asws said: ‘By what the Prophet saww will free (himself asws from the Ihraam)’. So he asws said: ‘You asws, don’t free (yourself asws from the Ihraam)’. And he asws participated him asws in his saww sacrifice, and made for him asws, from the sacrifice, thirty seven (sacrificial animals), and Rasool-Allah saww sacrificed sixty three animals with his saww own hands.

ثم أخذ من كل بذنة بضعة فجعلها في قدر واحد ثم أمر به فطح فأكلت منها وحصوا من المرق قبل أن أكنتا الآن منها جميع قال المنعة أفضل من القران السابق الهدى وخير من الحج المفرد، وقال: إذا استمع الرجل بالمرآة، فقد قضى ما عليه من فريضة المتعة.

Then he saww took, from every (sacrificed) camel, a part, and made it one saucepan, then ordered for it to be cooked. So they asws both ate from it, and a little bit of the gravy. So he saww said: ‘We asws have eaten now from all of these. Thus, the Tamatto is preferable than the Qaaran (pairing), the usher of the sacrificial animals, and better than the singular Hajj’. And he saww said: ‘So when the man has satisfied himself with
the Umrah, so he has fulfilled what is (obligated) upon him from the Obligation of the Mata’to (umrah).  

حثنا محمد بن الحسن قال حثنا محمد بن الحسن الصفار عن يعقوب بن أبي عمير وصفوان بن يحيى عن معاعبة بن عامر عن أبي عبيدة بن علي بن عبد الله قال قال رسول الله صلى الله عليه وسلم في حجة الوداع لما فرغ من السعي قال عند الوصية فخطب الناس فحمد الله وآله وآله وآله ثم قال يا ابنا عمه الناس هذا جبرئيل ويا من أتى إلى خلقة يأمرني أن أمر من لم يسبق هداي أن يحل، ولو استقبلت من أمري ما استقبلت لفعلت كما أمرتكم ولكنني سقت الهدى وليس لسايق الهدى أن يحل حتى يبلغ الهدى محله.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Ibn Yazeed, from Muhammad Bin Abu Umeyr and Safwan Bin Yahya, from Muawia Bin Amaar,

Abu Abdullah asws has said: ‘Rasool-Allah saww said during the Farewell Pilgrimage, when he saww was free from the Sa’ee, stood at Al-Marwa, and preached the people. So He saww Praised Allah azwj and Extolled Him azwj, then said: ‘O group of the people! This is Jibraeel as – and he saww gestured by his as hand to his saww back – ‘He as is ordering me saww that I saww should order then one who did not usher a sacrificial animal that he should free (himself from Ihraam), and Had I saww faced from my saww affairs what I saww did from my saww past, I saww would have done just as what I saww am ordering you to do, but, I saww am ushering the sacrificial animals, and it is not for the usherer of the sacrificial animals that he should free (himself from the Ihraam) until the sacrifice reaches its place’.  

فقم إليه سرافق بن مالك بن جشع بن الكلتي فقال يا رسول الله علمنا ديننا فكأنا خلقنا اليوم أرأيت هذا الذي أمرتنا به لعامة أم لكل عام؟ فقال رسول الله صلى الله عليه وآله: لا بل للابد، وأمر بالخطبة. ويا من أتى إلى خلقة يأمرني أن أمر من لم يسبق هداي أن يحل، ولو استقبلت من أمري ما استقبلت لفعلت كما أمرتكم ولكنني سقت الهدى وليس لسايق الهدى أن يحل حتى يبلغ الهدى محله.

So Saraqat Bin Maalik Bin Ja’asham Al-Kanany stood up and said, ‘O Rasool-Allah sawwj You sawwj are teaching us our Religion as if we have been Created today. What is your sawwj view of this which you sawwj are ordering us with. Is this for this year of ours or for every year?’ So Rasool-Allah sawwj said: ‘No, but it is forever’. And a man stood up, so he said, ‘O Rasool-Allah sawwj We should emerge from our veils and our heads are dripping (with water) from the women?’ So Rasool-Allah sawwj said: ‘You all will never believe in it, ever!’

حثنا أبي ومحمد بن الحسن بن أحمد بن الوليد (رض) قالا: حثنا سعد بن عبد الله عن القاسم بن محمد الأصباهي عن سليمان بن داود المعتمر عن فضيل بن عياش قال: سألت أبي عبد الله عليه السلام عن اختلاف الناس في الحج في بعضهم يقول: خرج رسول الله صلى الله عليه وآله بالحج، وقال بعضهم مهلا بالعمرة وقال بعضهم خرج فارنا، وقال بعضهم خرج بانتظر أمر الله عزوجل.

My father and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed both narrated to us, from Sa’ad Bin Abdullah, from Al-Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Manqary, from Fazeyl Bin Ayaaz who said,

‘I asked Abu Abdullah asws about the differing of the people with regards to Hajj, so some of them are saying, ‘Rasool-Allah sawwj went out only for the Hajj’, and some of them say, ‘Only for the Umrah’, and some of them say, ‘Went out for both’ and some of them say, ‘Went out awaiting the Command of Allah aswj Mighty and Majestic’.

14 ILLAL AL SHARAIE – V 2 CH 153 H 1 (Extract)
15 ILLAL AL SHARAIE – V 2 CH 153 H 2
So Abu Abdullah asws said: 'Allah azwj Mighty and Majestic Knew that it was a Hajj, and Rasool-Allah saww would not be performing a Hajj after it, ever. So, Allah azwj Mighty and Majestic Gathered all of that for him saww in one journey in order for all of that to become a Sunnah for his saww community. So when he saww circumambulated by the House (Kabah), and by Al-Safa and Al-Marwa, Jibraeel as (came with an) Order for him as that he saww should make it an Umrah, except for the one who had a sacrificial animal with him. Thus, he saww was restricted due to his saww sacrificial animal, not freeing himself saww (from the Ihraam), due to the Words of the Mighty and Majestic [2:196] until the offering reaches its destination.

So He saww Gathered together the Umrah and the Hajj for him saww, and he saww had gone away from (the norms of) the previous Arabs, because the previous Arabs did not recognise except for the Hajj, and he saww, with regards to that, was awaiting the Commands of Allah azwj the High, and these are his saww words: 'The people are upon the affairs of their (era of) ignorance except for what Al-Islam changed, and they did not use to see the Umrah to be in the month of the Hajj.

ففاتله عمارة والحج وكان خرج على خروج العرب الأول، لأن العرب كانت لا تعرف إلا الحج وهو في ذلك ينتظر أمر الله تعالى وهو يقول عليه السلام: " الناس على أمر جاهليتهم إلا ما غيره الإسلام " وكانوا لا يرون العمرة في أشهر الحج.

فشق على أصحابه حين قال اجعلوها عمرة لأنهم كانوا لا يعرفون العمرة في أشهر الحج، وهذا الكلام من رسول الله صلى الله عليه وآله إنما كان في الوقت الذي أمرهم فيه بفسخ الحج فقال دخلت العمرة في الحج إلى يوم القيامة وشبك بين اصابعه يعني في أشهر الحج.

فقال أفيدوني في أمر الجاهلية؟ فقال ان اهل الجاهلية ضيعوا كل شئ من دون ابراهيم عليه السلام إلا الختان والزواج والحج فانهم تسكبا بها ولم يضيعوها.

I said, 'Is there anything significant from the matters of the era of ignorance (Pre-Islamic period)’? So he saww said: ‘The ignorant one destroyed and wasted everything from Ibrahim as except for the circumcision, the marriage, and the Hajj, so they had attached themselves to these and did not waste these’.

(باب 154 - الغلة التي من أجلها لم يعذب ماء زمزم وصار غورا)
Chapter 154 – The reason due to which the water of Zamzam is not fresh, and became sunken

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن علي بن فضال عن عمة عمرو رواه
عن أبي عبد الله (ع) قال كانت زمزم أبيض من اللين وأحلى من الشهد وكانت سايدة فبغت على المياه، فأغارها الله
عذوجل، وأجرى إليها عينًا من صبر.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Uqba, from the one who reported it,

Abu Abdullahasws has said: ‘The Zamzam used to be whiter than the milk, and sweeter than the honey, and it was flowing over the ground. So it overcame the (other) waters surprisingly. So Allahazwj Mighty and Majestic Sunk it and Caused a bitter spring of to flow over it’.17

Chapter 155 – The reason due to which the water of Zamzam freshens time to time

أبي رحمه الله قال: حدثني محمد بن يحيى العطار عن احمد بن محمد بن عبد الله عن أبي عبد الله (ع) قال: ذكر ماء زمزم فقال: تجري إليه عين من تحت الحجر فإذا غلب ماء العين غلب ماء زمزم.

My father said, ‘Muhammad Bin Yahya Al Ataar narrated to me, from Ahmad Bin Muhammad, from Ibn Fazaal, from Ibn Uqba, from one of our companions,

Abu Abdullahasws said, ‘The water of Zamzam was mentioned, so heasws said: ‘A spring comes from underneath the (Black) Stone and flows over it, so when the water of the spring overcomes, it freshens the water of Zamzam’.18

Chapter 156 – The sanctity of the Masjid and the Sanctuary, and the Obligation of the Ihraam

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عيسى بن عبيد بن عبيد بن اليمام عن بعض أصحابنا
عن أبي عبد الله (ع) قال: حرم المسجد لعلة الكعبة، وحرم الحرام لعلة المسجد، ووجب الأحراز لعلة الأحراز.

My father said, ‘Sa’ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Al Abbas Bin Marouf, from one of our companions,

Abu Abdullahasws has said: ‘The sanctity of the Masjid is for the reason of the Kabah, and sanctity of the Sanctuary is for the reason of the Masjid, and the Obligation of the Ihraam is due to the sanctity’.19

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17 ILLAL AL SHARAIE – V 2 CH 154 H 1
18 ILLAL AL SHARAIE – V 2 CH 155 H 1
19 ILLAL AL SHARAIE – V 2 CH 156 H 1
Chapter 157 – Reason for the Talbiyyah

The narrator says, 'I asked Abu Abdullah\textsuperscript{asw}, Why was the Talbiyya Made to be?' So he\textsuperscript{asw} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto Ibrahim\textsuperscript{as} [22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot. So he\textsuperscript{as} called out, so they were coming from every remote path, answering.'

Abu Abdullah\textsuperscript{asw} has said: ‘The Children of Israel, whenever they offered an offering, a flame used to come out and it would consume the offering from in front of them, and Allah\textsuperscript{azwj} Blessed and High Made the Sanctuary as a place of the offerings'.

Abu Abdullah\textsuperscript{asw} has said: ‘Allah\textsuperscript{azwj} Blessed and High Made the Kabah as a Qiblah (Direction) for the people of the Masjid, and Made the Masjid as a Qiblah for the people of the Sanctuary, and Made the Sanctuary as a Qiblah for the people of the world'.

Abu Abdullah\textsuperscript{asw} has said: 'My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Ibn Yahya Bin Imran Al Ashary, from Al Hassan Bin Al Husayn Lului, from Abdullah Bin Muhammad Al Hajal, from one of his men, etc.'
'I asked Abu Al-Hassan asws about the Talbiyya and its reason?' So he asws said: 'When the people had worn their Ihraam, Allah azwj, Elevated is His azwj Mention, Called out to them, so He azwj Said: “My azwj servants and My azwj maids! azwj Forbid the Fire from you just as you have forbidden (certain things) for Me azwj”. Thus they are saying, 'Here I am, O Allah azwj, here I am!' (لبيك اللهم لبيك) Answering to Allah azwj Mighty and Majestic upon His azwj Calling out to them'.

Muhammad Bin Al Qasim Al Astarabady, the commentator, narrated to us, from Yusuf Bin Muhammad Bin Ziyad and Ali Bin Muhammad Bin Yasar, from their two fathers,

'It has been narrated) from Al-Hassan asws Bin Ali asws Ibn Muhammad asws Bin Ali asws Bin Musa asws Bin Ja'far asws Bin Muhammad asws Bin Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws having said:

A man came to Al-Reza asws and said: 'O son asws of Rasool-Allah saww, inform me about the Words of Allah azwj (الحمد لله رب العالمين) “The Praise is for Allah, Lord of the worlds”, what is its explanation?' He asws said: 'My father asws narrated to me asws from my forefather Al-Baqir asws from Zayn-ul-Abideen asws that a person came to Amir-ul-Momineen asws and said: 'Inform me about the Words of Allah azwj “الحمد لله رب العالمين”, what is its explanation?' He asws said: “The Praise is for Allah, Lord of the worlds”, it is the recognition by him of some of Allah azwj’s Bounties to him, in summary, as he does not have the ability to recognize all of them in detail, because they are too numerous to list and know.

He asws said to them: 'Say the Words “The Praise is for Allah” for the Bounties that have been bestowed. "Lord of the Worlds" includes the communities of all creatures from the vegetation and animals. As for the animals, he has placed in their hearts ability to fend for themselves and also all about for their betterment. And as for the vegetation, He azwj Maintains it by His azwj Power, and Maintains it, and Holds the sky so that it does not fall down on the earth except by His azwj Permission, and the earth does not collapse except by His azwj Command, He azwj is Gracious and Merciful to His azwj servants.'

قال (ع) رب العالَميين مالكهم وخالقهم وسائر آزاقهم إليهم من حيث هم يعلمون ومن حيث لا يعلمون، والرزق مصدق وهو يأتي ابن أمّي سارة من الدنيا ليس تقوى من بزينة ولا فاجر فاجر ببناقة وبيني وبينها ستر وهو طالب وهو لو ان أحكم يفر من رزقه لم يبده عليها رزقه كما يطلبه الموت،

23 ILLAL AL SHARAIE – V 2 CH 151 H 2
He asws said: ‘And “Lord of the worlds” means that He azwj is their Master and their Creator and gives them sustenance from whether they know whether they know not. Sustenance has been categorized, and He azwj gives to the son of Adam asws equally regardless of which way he adopts. The pious does not get more due to his piety nor does the mischief maker get less due to his mischief. Between him and his sustenance that he strives for there is a veil. If any of you do not go and seek his sustenance, then sustenance will seek him out like death seeks him out.

And that is, that Rasool-Allah saww said: 'When Allah azwj Mighty and Majestic Sent Musa as Bin Imran as and Chose him as for salvation and Parted for him as the sea and Rescued the Children of Israel, and Gave him as Torah and the Tablets, he as surveyed his own position and said to Allah azwj Mighty and Majestic, and said: 'O Lord azwj! You azwj have Honoured me as and my as community like none other before me as. So Allah azwj Mighty and Majestic Said: 'O Musa! Do you know that Muhammad saww is higher in My azwj Presence than the entirety of My azwj Angels and the entirety of My azwj creation?'

Musa as said: 'O Lord azwj! If Muhammad saww is higher than all that You azwj have Created, is there any progeny higher than my as progeny?' Allah azwj Said: 'Do you know that the loftiness of the Progeny asws of Muhammad saww over the progeny of all the Prophets as is like the loftiness of Muhammad saww above all the Mursils as?

So Musa as said: 'O Lord azwj! So if the Progeny asws of Muhammad saww are like that, so is there among the communities of the Prophets as anyone preferable in You azwj Presence than my as community, You azwj Shaded the cloud upon them, and Sent down upon them the Manna and the Quails, and Parted the sea for them?’ So Allah azwj Mighty is His azwj Majesty, Said: “O Musa! But, do you as know that the preference of the community of Muhammad saww over the entirety of the communities is like his saww preference over the entirety of My azwj creatures?’
فقال موسى: يا رب ليتني كنت أراهم فأوحى الله عزوجل إليه يا موسى إنك لن تراهم وليس هذا أو ان ظهورهم وكن سوف تراهم في الجنان جنات عدن والفردوس بحضرة محمد في نعيمها يتبكون وفي خيراتها يتحبحون، افتحب أن أسمع كلامهم؟ قال نعم يا إلهي

So Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! If only I\textsuperscript{as} could see them’. So Allah\textsuperscript{azwj} Mighty and Majestic Said to him\textsuperscript{as}: “O Musa\textsuperscript{as}! You\textsuperscript{as} will never see them, and they have not yet appeared, and very soon you\textsuperscript{as} will see then in the Gardens, the Garden of Eden and Al-Firdows in the presence of Muhammad\textsuperscript{saww} in its Bounties, turning in its resources. Would you\textsuperscript{as} like to hear their speech?” He\textsuperscript{as} said: ‘Yes, O my\textsuperscript{as} God\textsuperscript{azwj}!’

قال الله جل جلاله قم بيدي واشدد ميزرك قيام العبد الذليل بين يدي الملك الجليل ففعل ذلك موسى (ع) فنادى ربنا عزوجل: يا امة محمد فأجابوه كلهم وهم في أصلاب آبائهم وأرحام امهاتم لبيك اللهم لبيك لا شريك لك الほمد والنعمه لك والملك لا شريك لك، قال فجعل الله عزوجل تلك الإجابة شعار الحج،

Allah\textsuperscript{azwj} Mighty and Majestic Said: “Stand in from of Me\textsuperscript{azwj} like a disgraced servant stands before his majestic master”. Musa\textsuperscript{as} did that. Our Lord\textsuperscript{azwj} Mighty and Majestic Called out: “O community of Muhammadsaww. And they answered Himazwj all of them, and they were in the loins of their fathers and the wombs of their mothers, ‘Here we are, O Allahazwj here we are! There is no Partner with Youazwj we are here! Surely the Praise and Goodness and Kingship is for You with no Partner!' So Allahazwj Mighty and Majestic that answer as a slogan for the Hajj'.

ثم نادى ربنا تعالى: يا امة محمد إن قضائي عليكم ان رحمتي سبقت غضبي وعفوي قبل عقابي فقد استجبت لكم من قبل لن تدعوني واعطيتكم من قبل أن تسألوني من لقيني منكم بشهادة أن لا إله إلا الله وحده لا شريك له، وأن محمداً صادق في أقواله محق في أفعاله، وأن علي بن أبي طالب أخوه ووصيهم من بعده ولئن تمطر طاعته كما يلزم طاعة محمد، وأن أوليائه المصطفين المطهرين الميامين بعجائب آيات الله ودلائل حجج الله من بعدها أوليائه أدخله جنتي وان كانت ذنوبه مثل زبد البحر،

Then our Lordazwj the High Called out: “O community of Muhammadsaww! Iazwj have Decreed it that for you Myazwj Mercy will overcome Myazwj Anger, and Myazwj Forgiveness will overcome Myazwj Punishment, Iazwj Will Answer you before you even supplicate to Meazwj, and Iazwj will Give you before you even ask for it. Whoever of you testifies that there is no god but Allahazwj, One without any partner, and that Muhammadazwj is Hisazwj servant and Rasoolazwj, being true in hisazwj speech, correct in hisazwj deeds and that Aliazwj Ibn Abi Talibazws is hisazwj brother and hisazwj successor and hisazwj guardian from after himazwj and has a commitment to obey himazws just like the obedience to Muhammadsaww, and their childrenazws are the chosen ones, Purified, are Signs of Allahazwj and Proofs of Allahazwj and are theirazws successors after themazws, I shall make him enter Paradise even though his sins may be as numerous as the foam of the sea.

قال فلما بعث الله تعالى محمد صلى الله عليه وآله قال يا محمد وما كنت بجانب الطور إذ ناداني من بعده ولئن تمطر طاعته كما يلزم طاعة محمد، وأن أوليائه المصطفين المطهرين الميامين بعجائب آيات الله ودلائل حجج الله من بعدها أوليائه أدخله جنتي وان كانت ذنوبه مثل زبد البحر،

Heazws said: ‘So when Allahazwj Sent our Prophetazwj, Said [28:46] And you were not on the side of the Toor when We Called out with these Honours’. Then the Mighty and Majestic Said to Muhammadazwj: “Say: [1:2] The praise is due to Allah, the Lord of the Worlds, upon what Heazwj has Specialised meazwj from these merits” And Heazwj Said to hisazwj community: “And you all should be saying, [1:2]
The praise is due to Allah, the Lord of the Worlds, and what we have been Specialised by, from these merits\textsuperscript{24}.

حدثنا محمد بن الحسن بن احمد بن الوليل رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف عن علي بن مهزيار، عن حماد بن عيسى، عن ابن عثمان عن أبي جعفر عليه السلام قال: قلت له لم سميت التلبية تلبية؟ قال: إجابة اجاب موسى (ع) ربه.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Hamaad Bin Isa, from Aban Bin Usman, from the one who informed him.

Abu Ja'far\textsuperscript{asws}, said, 'I said to him\textsuperscript{asws}, ‘Why was the \textit{Talbiyya} named as \textit{Talbiyya}?’ He\textsuperscript{asws} said: ‘In response to the answer of Musa\textsuperscript{as} to his\textsuperscript{as} Lord\textsuperscript{azwj}.’

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار قال حدثنا الحسين بن اسحاق التاجر، عن علي بن مهزيار، عن الحسين بن سعيد عن عثمان بن عيسى، وعلى الحكيم عن الفضل بن صالح عن جابر عن أبي جعفر عليه السلام قال: أحمر موسى (ع) من رملة مصر ومر بصفائح الروحاء، حرماء يقود ناقته بخطام من ليف فلبى تجيبه الجبال.

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Is’haq Al Tajar, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Usman Bin Isa and Ali Bin Al Hakeem, from Al Fazal Bin Salih, from Jabir.

Abu Ja’far\textsuperscript{asws} has said: ‘Musa\textsuperscript{as} wore Ihram from Ramla of Egypt, and passed by Safa’ih Al-Rawha (still) wearing Ihraam, guided his\textsuperscript{as} camel by its bridle, so the mountain exclaimed Talbiyya in response to him\textsuperscript{as}.

حدثنا محمد بن الحسن بن احمد بن الوليل قال حدثنا محمد بن الحسن الصفار، عن العباس بن معروف عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين ابن المختار عن أبي بصير قال سمعت أبو Ja’far\textsuperscript{asws} يقال: مر موسى بن عمران (ع) على السبعين نبيا على فجاج الروحاء على جمل احمر خطامه من ليف عليهم عبايتان قطوانيتان وهو يقول لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Hamaad Bin Isa, from Al Husayn Ibn Al Mukhtar, from Abu Baseer who said,

'I heard Abu Ja’far\textsuperscript{asws} saying: ‘Musa Bin Imran\textsuperscript{as} passed among seventy Prophets upon al Rawha saddle, upon a red camel, holding its bridle, wearing a Qatwany cloak, saying: ‘Here I\textsuperscript{as} am Your\textsuperscript{azwj} servant, son of Your\textsuperscript{azwj} servant, here I\textsuperscript{as} am!’\textsuperscript{27}

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري عن أيوب بن مهزيار بن عيسى، عن ابن عثمان بن عيسى، عن أبي جعفر عليه السلام، عن حماد بن عيسى، عن الحسين ابن المختار، عن أبي بصير قال: مر موسى بن عمران (ع) على السبعين نبيا على فجاج الروحاء على جمل احمر خطامه من ليف عليهم عبايتان قطوانيتان وهو يقول لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك، لبيك يا كريم لبيك.

My father narrated to us, from Abdullah Bin Ja’far Al Humeyri, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,
Abu Abdullah\textsuperscript{asws} has said: ‘The Prophet\textsuperscript{as} Musa\textsuperscript{as} passed by the glens, upon a red camel, holding its bridle, and upon him\textsuperscript{as} were two Qatwany cloaks, and he\textsuperscript{as} was saying: ‘Here I\textsuperscript{as} am, O benevolent, here I\textsuperscript{as} am!’.

And Yunus Bin Mata\textsuperscript{as} passed by the glens, and he\textsuperscript{as} was saying: ‘Here I\textsuperscript{as} am, Remover of anguish of the bones, here I\textsuperscript{as} am!’

And Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} passed by the glens, and he\textsuperscript{as} was saying: ‘Here I\textsuperscript{as} am, Your\textsuperscript{azwj} servant, and son\textsuperscript{as} of Your\textsuperscript{azwj} maid\textsuperscript{as}, here I\textsuperscript{as} am!’

And Muhammad\textsuperscript{saww} passed by the glens, and he\textsuperscript{saww} was saying: ‘Here I\textsuperscript{saww} am, O Lofty One, here I\textsuperscript{saww} am!’

Chapter 158 – The reason due to which there becomes among the people, one who performs one Hajj, and among them is one who performs Hajj twice or more, and among them is one who does not perform Hajj, ever

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 Sinan,

Abu Abdullah\textsuperscript{asws} has said: ‘When Allah\textsuperscript{azwj} Mighty and Majestic Commanded Ibrahim\textsuperscript{as} and Ismail\textsuperscript{as} with the (Re-)building of the House (Kabah), and it’s building was complete, Commanded him\textsuperscript{as} that he\textsuperscript{as} should ascend at one of its corners, then call out among the people: ‘Indeed! Come for Hajj! Come for Hajj!’ Had he\textsuperscript{as} said: ‘Come you all for Hajji’, nobody would have performed Hajj except for the one who was in those days, the humans, people’. But he\textsuperscript{as} called out: ‘Come for Hajji!’ So the people who were in the loins of the men, exclaimed, ‘Here I am, Inviter to Allah\textsuperscript{azwj}, here I am!’ So the one who responded with ten exclamations performs ten Hajj, and the one who exclaimed five, performs five Hajj, and the one who exclaimed more, so

\textsuperscript{28} ILLAL AL SHARAIE – V 2 CH 151 H 7
حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال حدثنا أحمد ومحمد بن سفيان عن أبي سفيان عن أبي سفيان عن عبد الله بن سفيان عن النبي ﷺ في الناس بالحج قال هذا على المنام فارتفع به حتى صار بزاه أبي قيس فندى في الناس بالحج فأسعد من في أصوات الرجال وراحام النساء إلى أن تقوم الساعة.

My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad and Ali, the two sons of Al Hassan Bin Ali Bin Fazal, from their two fathers, from Ghalib Bin Usman, from a man, from our companions,

Abu Ja’far ﷺ has said: ‘When Allahazwj, Majestic is Hisazwj Majesty, Commanded Ibrahimasws to call out among the people for the Hajj, heasws stood upon the standing place (المقام). So heasws raised hisasws voice until heasws faced the Mount Abu Qubays, and called out among the people with the Hajj. So it was heard by the ones who were in the loins of the men and the wombs of the women up to the Establishment of the Hour’.

حدثنا علي بن أحمد بن محمد قال حدثنا محمد بن أبي عبد الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد النتفي عن علي بن سالم عن أبي عبد الله ﷺ قال: من لم يكتب له في الليلة التي يفرق فيها كل أمر حكيم لم يحج تلك السنة وهي ليلة ثلاث وعشرين من شهر رمضان لأن فيها يكتب وفد الحجاج وفيها يكتب الأزقات والأجاق والأباق والمما يكون من السنة إلى السنة قال فمن لم يكتب في ليلة القدر لم يحج فقال في موضع الحج فلا قلت كيف يكون هذا؟ قال لست في خصومتهم من شيء هذا الأمر.

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

Abu Abdullahasws has said: ‘The one for whom it is not Ordain during the Night in which [44:4] every wise affair is made distinct, would not be performing Hajj during that year, and it is the night of the twenty third from the Month of Ramazan, because, in it are Ordained, the delegations of the Hajj, and in it are Ordained, the livelihoods and the terms (of life), and what would be happening during the year up to the year’. I said, ‘If it is not Ordained during the Night of Pre-destination (ليلة القدر), he would not have the ability for the Hajj?’ So heasws said: ‘No’. I said, ‘How can this happen?’ Heasws said: ‘Iasws am not going to be indulging in disputes with you all for anything. The matter is like this’.

Chapter 159 – The reason due to which the Sanctuary came to be of the measurement what it is

حدثنا أبي رضي الله عنه قال: حدثنا علي بن أبي رضي الله عنه عن أبيه عن أحمد بن محمد بن أبي نصر المزني قال سألت أبي الحسن الرضا ﷺ عن الحرم وأعلامه كيف صار بعضها أقرب من بعض وبعضها أبعد من بعض؟ فقال أن الله تعالى لما اهبط أدم من الجنة اهبطه على أبي قيس فشكت إلى ربه عزوجول الوحدة وأنه لا يسمع ما كان يسمع في الجنة فأهبط الله تعالى عليه بالفُعلاْت حمراء فوضعها في موضع البيت فكان يطول بها آدم عليه السلام وكان ضوؤها يبلغ موضع الاعلام فلعمت الاعلام على ضوئها فجعله الله عزوجول حرماء.

29 ILLAL AL SHARAIE – V 2 CH 158 H 1
30 ILLAL AL SHARAIE – V 2 CH 158 H 2
31 ILLAL AL SHARAIE – V 2 CH 158 H 3
My father narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty who said,

‘I asked Abu Al-Hassan Al-Reza\textsuperscript{asws} about the Sanctuary and its markings, how come so of it came to be near to some, and some remote from some?’ So he\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} the High Sent down Adam\textsuperscript{as} from the Paradise, Sent him\textsuperscript{as} down upon Mount Abu Qubays. So he\textsuperscript{as} complained to his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic, of the loneliness, and he\textsuperscript{as} could no longer hear what he\textsuperscript{as} used to hear in the Paradise. So, Allah\textsuperscript{azwj} the High Sent down unto him\textsuperscript{as}, a red sapphire, so he\textsuperscript{as} placed it in the place of the House. So, Adam\textsuperscript{as} used to circumambulate by it, and its illumination reached the place of the markings. Thus, he\textsuperscript{as} knew the markings to be up to its illumination. Therefore, Allah\textsuperscript{azwj} Mighty and Majestic Made it to be a sanctuary’.\textsuperscript{32}

حدثنا محمد بن الحسن بن أحمد بن الوالد (رض) قال حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن أبي همام اسماعيل بن همام عن أبي الحسن الرضا عليه السلام نحو هذا.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abu Hamam Ismail Bin Hamam,

(It has been narrated) from Abu Al-Hassan Al-Reza\textsuperscript{asws}, approximately this (the above Hadeeth)\textsuperscript{33}.

حدثنا محمد بن موسى بن المتوكل (رض) قال: حدثنا عبد الله بن جعفر الحميري قال حدثنا أحمد بن محمد بن عيسى عن الحسن بن محبوب عن محمد ابن اسحاق عن أبو جعفر عن آبائه عليهم السلام ان الله تعالى أوحى إلى جبرئيل أنا الله الرحمن الرحيم انى قد رحمت آدم وحواء لما شكيا إليما ما شكيا إليما فأهبط عليهما بخيمة من خيم الجنة فانى قد رحمتهما لبكيائهما وحشتهما ووجدتهما.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Abdullah Bin Ja’far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muhammad Ibn Is’haq,

(It has been narrated) from Abu Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the High Revealed unto Jibraeel\textsuperscript{as}, “I\textsuperscript{azwj} am Allah\textsuperscript{azwj} the Beneficent, the Merciful! I\textsuperscript{azwj} am being Merciful to Adam\textsuperscript{as} and Hawwa\textsuperscript{as}, when they\textsuperscript{as} both complained to Me\textsuperscript{azwj}, what they\textsuperscript{as} complained. So, descend unto them\textsuperscript{as} both with a tent from the tents of the Paradise, so I\textsuperscript{azwj} am being Merciful to them\textsuperscript{as} both due to both their\textsuperscript{as} strangeness of environment, and their loneliness.

فأضرب الخيمة على الترعة التي بين جبال مكة قال: والترعة مكان البيت وقواعده التي رفعتها الملائكة قبل آدم فهبط جبرئيل على آدم (ع) بالخيمة على مقدار مكان البيت وقواعده فصبها

So the tent was struck at the canal which was between the mountains of Makkah – and the canal is at the place of the House and it foundation which the Angels raised before Adam\textsuperscript{as}. So Jibraeel\textsuperscript{as} descended unto Adam\textsuperscript{as} with the tent at the measurement of the place of the House (Kabah) and its foundations. So he\textsuperscript{as} established it.
قال وأنزل جبرئيل (ع) آدم من الصفا وأنزل حواء من المروة وجمع بينهما في الخيمة قال: وكان عمود الخيمة قضيباً من ياقوت أحمر فضاء فضاء كان جبال مكة وما حولها قال: فامتد ضوء العمود فهو مواضع الحرم اليوم من كل ناحية من حيث بلغ ضوءه قال فجعله الله تعالى حرماً جموحاً خالماً النفوس والعمود عافياً لنانما من النجاة قال ولذلك جعل الله تعالى:

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He asws said: ‘And Jibraeel as made Adam as descend from Al-Safa, and Hawwa as descend from Al-Marwa, and got them both as together in the tent. And the pillars of the tent was of a red rod of red Sapphire, and its light and its illumination illuminated the mountains of Makkah and what surrounded it. So the range of the illumination of the pillar is the place of the Sanctuary today, from every direction when its illumination reached. Therefore, Allah azwj the High Made it a Sanctuary due to the sanctity of the tent and the pillar, because these two were from the Paradise. And, due to that, Allah azwj the High Made the good deeds performed in the Sanctuary to be multiplied manifold, and the sins to be multiplied manifold’.

قال: ومدت اطناب الخيمة حولها فانتهى أوتادها ما حول المسجد الحرام قال: وكانت أوتادها صخراً من عقان الجنة وأطنابها من ضفاير الارجوان قال: وأوحى الله تعالى إلى جبّرئيل (ع) بعد ذلك: “Descend upon the tent with seventy thousand Angels, fortifying it from the Accursed Satan la, and reassuring Adam as, and they were circumambulating around the tent in reverence to the House and the tent’.

He asws said: ‘And the cords of the tent was extended about it, so its pegs ended what is (now) the Sacred Masjid’. He asws said: ‘And its pegs were from pure gold of the Paradise, and its cords were intertwined (tangled) with purple material’. He asws said: ‘And Allah azwj the High Revealed unto Jibraeel as after that: “Descend upon the tent with seventy thousand Angels, fortifying it from the Accursed Satan la, and reassuring Adam as, and they were circumambulating around the tent in reverence to the House and the tent’.

He asws said: ‘So he as descended with the Angels. So they were in the presence of the tent, fortifying it from the Accursed Satan la, and circumambulating around the corners of the House (Kabah) and the tent, every day and night, just as they used to circumambulate in the sky about the Oft-Frequented House (Bayt Al-Mamoor)’. He asws said: ‘And the corners of the Sacred House in the earth is about (the same as) the Bayt Al-Mamoor which is in the sky’.

قال ثم ان الله تبارك وتعالى أوى إلى جبرئيل (ع) بعد ذلك ان اهبط إلى آدم وحواء فقالهما عن موضوع قواعد بنيي وارفع قواعد بنيي وملالانتي لمخيي من ولد آدم فهويب هب جبرئيل (ع) على آدم وحواء فأخراجهما من الخيمة ونحاهما عن ترعة البيت ونحى الخيمة عن موضوع الترعة.

He asws said: ‘Then Allah azwj Blessed and High Revealed unto Jibraeel as after that: “Descend unto Adam as and Hawwa as, and move both of them as from the place of the foundation of My azwj House and raise the foundation of My azwj House, for My azwj Angels, and My azwj creatures from the children of Adam as. So Jibraeel as descended unto Adam as and Hawwa as, so he as brought both of them as from the tent, and turned both of them as away from the canal of the House, and moved the tent away from the place of the canal’.
He\textsuperscript{asws} said: ‘And Adam\textsuperscript{as} was placed upon Al-Safa, and Hawwa\textsuperscript{as} was placed upon Al-Marwa. So Adam\textsuperscript{as} said: ‘O Jibraeel\textsuperscript{as}! Is it by the Anger of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Mention that you\textsuperscript{as} are moving us\textsuperscript{as} and separating between us\textsuperscript{as}, or is it by the Pleasure and Ordainment upon us\textsuperscript{as}?’ So he\textsuperscript{as} said: ‘For both of you\textsuperscript{as}, it is not by the Anger of Allah\textsuperscript{azwj}, Elevated is His\textsuperscript{azwj} Mention, upon you\textsuperscript{as}, but Allah\textsuperscript{azwj} the High will not be questioned about what He\textsuperscript{azwj} Does.’

يا آدم إن السبعين الف ملك الذين أنزلهم الله تعالى إلى الأرض ليوسروا ويطوفوا حول أركان البيت والخيمة سألوتا تعالى أن يبني لهم مكان الخيمة بيتا على موضع الترعة المباركة حيال البيت المعمور فيطوفون حوله كما كانوا يطوفون في السماء حول البيت المعمور فأوحى الله تبارك وتعالى إلي ان انحيك وارفع الخيمة فقال آدم (ع): رضينا بتقدير الله تعالى ونافذ أمره فينا

O Adam\textsuperscript{as}! The seventy thousand Angels whom Allah\textsuperscript{azwj} the High Sent down to the earth to assure you\textsuperscript{as}, and were circumambulating around the corners of the House and the tent, they asked Allah\textsuperscript{azwj} the High that He\textsuperscript{azwj} should Build for them, in the place of the tent, a House upon the place of the Blessed canal, beneath the Bayt Al-Mamoor, so that they would be circumambulating around it just as they used to be circumambulating in the sky around the Bayt Al-Mamoor. Therefore, Allah\textsuperscript{azwj} Blessed and High Revealed unto me\textsuperscript{as}, that I\textsuperscript{as} should move you\textsuperscript{as} and raise the tent’. So Adam\textsuperscript{as} said: ‘We\textsuperscript{as} are pleased with the Ordainment of Allah\textsuperscript{azwj} the High, and the establishment of His\textsuperscript{azwj} Command with regards to us\textsuperscript{as}’.

فرفع قواعد البيت الحرام بحجر من الصفا وحجر من المروة وحجر من طور سيناء وحجر من جبل السلام وهو ظهر الكوفة فأوحى الله تعالى إلي جبرئيل (ع) ان ابنه واتمه، فاقتلع جبرئيل (ع) الاحجار الاربعة بأمر الله تعالى من مواضعها بجناحه فوضعها حيث امره الله تعالى في أركان البيت على قواعدها التي قدرها الحبار جل جلاله ونصب اعلامها، ثم أوحى الله إلى جبرئيل ابنه واتمه من حجارة من (Mount) Abu Qubays, and made two doors for it – an eastern door and a western door’. 

قال فأتمه جبرئيل فلما فرغ طافت الملائكة حوله فلم نظر آدم وحواء إلى الملائكة يطوفون حول البيت انطلقا فشوفا سبعة أشواط ثم خرجا بطلبان ما يأكلان.

He\textsuperscript{asws} said: ‘Jibraeel\textsuperscript{as} completed it. So when he\textsuperscript{as} was free, the Angels circumambulated around it. So when Adam\textsuperscript{as} and Hawwa\textsuperscript{as} looked at the Angels
circumambulating around the House, they both went, and circumambulated it by seven circuits. Then they both went out seeking what they should eat. 

جَنَّةَ اِذْنَتَ لَهُ آدمٍ (ع) بِمَا كَانَ يَسْمَعُهُ فِي الْجَنَّةِ، فَقَالَ: “أَهْلُ الْجَنَّةِ يَا أَبَا حَبَلٍ” فَقَدَّرَهُ اللَّهُ عَلَى وَجْهِهِ، وَإِنَّ فِي الْأَيَّامِ الْأَخَرَ، فَوَلِدَ آدمٍ (ع) فِي ظُلُمَاتٍ، فَذَكَّرَهُ اللَّهُ عَلَى ضَرْعُوتهُ، فَكَانَ إِيَّاهُ الذَّكِرَةُ. 

Ali Hassan asws was asked about the Sanctuary and its markings, so he asws said: ‘When Adam as descended from the Paradise, descended upon (Mount) Abu Quabays, and the people are saying with India. So he as complained to his Lord azwj of the loneliness, and he as could no longer hear what he as used to hear in the Paradise. So Allah azwj the High Sent down unto him as, a red sapphire. So he as placed it in the place of the House (Kabah). So, Adam as used to circumambulate by it, and the range of its illumination was the markings (boundary). Thus, he as came to know the markings upon its illumination. Therefore, Allah azwj Mighty and Majestic Made it a Sanctuary.’

Chapter 160 – Reason for the impact of the two feet of Ibrahim as in the place (المقام), and reason for the transference of the place from its (original) place to where it is at the moment

أَبُو رَحْمَةَ اللَّهُ فَكَانَ ذَمَرُ الْجَهَرَةِ الَّتِي كَانَ صَادِقٍ بِقُدْمَيْهَا فِي سُلْطَانِ الْمَسْجُودِ وَقَالَ: “أَيُّهَا الْقَدْسُ، إِنَّ النَّاسَ لَا يَسْمَعُونَ بِهَا” فَلَمّا أُوْهَى اللَّهُ عَلَى إِبْرَاهِيمٍ (ع) أَنْ يَذْنِنَّ فِي النَّاسِ بِهَا، فَذَلِكَ الْجَهَرَةُ الَّتِي كَانَ صَادِقٍ بِقُدْمَيْهَا فِي سُلْطَانِ الْمَسْجُودِ. 

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad and Ali, two sons of Al Hassan Bin Ali Bin Fazaal, from Amro Bin Saeed Al Madainy, from Musa Bin Qays Bin Akhay Amaar Bin Musa Al Sabaty, from Musaddaq Bin Sadaqa, from Amaar Bin Musa,

from Abu Abdullah asws,

or from Amaar, from Suleyman Bin Khalid,

Abu Abdullah asws has said: ‘When Allah azwj the High Revealed until Ibrahim as that he as should proclaim to the people with the Hajj, he as took the stone in which is the impact of his two feet, and it is the (standing) place. So he as placed it at the base of the House (Kabah), sticking to the House (Kabah), about where it is today.

34 ILLAL AL SHARAIE – V 2 CH 159 H 3
35 ILLAL AL SHARAIE – V 2 CH 159 H 4
ثم قام عليه فنادى بأعلى صوته بما أمره الله تعالى به فلم يكمل بالكلام ثم حتمله الحجر فغرقته رجلاه فيه فقلع ابراهيم (ع) رجليه من الحجر قلعاً فلما كثر الناس وصاروا إلى الشر والبلاء ازدحموا عليه فأيما أن يضعوه في هذا الموضع الذي هو فيه اليوم ليخلو المطاف لمن يطوف بالبيت.

Then he as stood upon it, and called out in a high voice with what Allah azwj the High had Commanded him as with. So when he as spoke with the speech, the stone could not bear it, so his as feet sunk in it. So Ibrahim as lifted up his as feet from the stone. So when the people became abundant and they became evil and they was overcrowding, so they opined that they should place it in this place which it is in today, in order to empty (the space) for the ones who circumambulate the House (Kabah).

فلما بعث الله تعالى محمدا صلى الله عليه وآله رده إلى الموضع الذي وضعه فيه ابراهيم (ع) فما زال فيه حتى قبض رسول الله صلى الله عليه وآله وفي زمن أبي بكر وأول ولاية عمر، ثم قال عمر قد ازدحم الناس على هذا المقام فليعرف موسمه في الجاهلية؟ فقال له رجل: انا اخذت ق دره بقدر قال والقدر عندك قال نعم قال فائت به فجاء به فأمر بالمقام فحمل ورد إلى الموضع الذي هو فيه الساعة.

So when Allah azwj the High Sent Muhammad ssw, he ssw returned it back to its place where Ibrahim as had placed it. So it did not cease to be therein until Rasool-Allah ssw passed away, and during the era of Abu Bakr and the beginning of the rule of Umar. Then Umar said, ‘The people are overcrowding at this place, so is there anyone who recognises its place during the Pre-Islamic period?’ So a man said to him, ‘I can roughly estimate it, and (the rest of the) estimate is up to you’. He said, ‘Yes’. So they brought him, and he went with it and ordered it to be place in a place. So they carried it, and returned it back to the place in which it is at the moment’.

Chapter 161 – Reason for the touching (with reverence) of the Black Stone, and reason for touching (with reverence) Al-Yamani corner and Al-Mustajaar

أبي رحمه الله قال: حدثني علي بن ابراهيم بن هاشم عن أبيه عن محمد ابن أبي عمير عن حماد بن عثمان عن عبيد الله بن علي الحلبي عن أبي عبد الله (ع) قال: سألتاه لم يستلم الحجر قال لأن مواثيق الخلق فيه.

My father said, ‘Ali Bin Ibrahim Bin Hashim narrated to me, from his father, from Muhammad Ibn Abu Umeyr, from Hamaad Bin Usman, from Ubydullah Bin Ali Al Halby,

(The narrator says) ‘I asked Abu Abdullah asws, ‘Why does one touch (with reverence) the (Black) Stone?’ He asws Because Covenants of the people are in it’.

وفي حديث آخر قال لأن الله تعالى لما اخذ مواثيق العباد أمر الحجر فاتتقمه فهو يشهد لمن وافاه بالوفاء.

And in another Hadeeth, he asws said: ‘Because Allah azwj the High, when He azwj Took the Covenants of the servants, Commanded the (Black) Stone, so it devoured these. Thus, it would testify for the ones who fulfil it with the loyalty’.

36 ILLAL AL SHARAIE – V 2 CH 160 H 1
37 ILLAL AL SHARAIE – V 2 CH 161 H 1
حدثنا علي بن محمد (ر) قال: حدثنا محمد بن أبي عبد الله الكوفي عن محمد بن اسماعيل البرمكي عن علي بن عباس عن القاسم بن الربع الصحاف عن محمد بن سانان أن أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه ما كتب من جواب مسألته علة استلام الحجر. أن الله تبارك وتعالى لما أخذ مواثيق بني إسرائيل الحجر فمسه نافذة، فأخذ الناس بمعاهدة ذلك الميثاق، ومن ثم قال نزل الحجر أمانتي أديتها وميثاقتي تعاهدتني لتشهد لي بالموافاة، ومنه قول سلمان (رض) ليجيئن الحجر يوم القيامة مثل جبل أبي قبيس له لسان وشفتان يشهد لمن وافوا بالموافقة.

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

(It has been narrated) from Muhammad Bin Sinan that Abu Al-Hassan Ali asws Bin Musa Al-Reza asws wrote to him in answer to what he has asked him or the reason for the touching of the (Black) Stone: ‘Allah azwj Blessed and High, when He azwj Took the Covenants of the Children of Adam asws, the (Black) Stone devoured it. So, from then on, the people have been assigned with taking an oath to that Covenant. And from then on it is said in the presence of the (Black) Stone, ‘I have fulfilled my trust and have taken an oath to my Covenant, therefore testify for me with the loyalty’; and from it, is the speech of Salman asws, ‘The (Black) Stone would be coming on the Day of Judgement, like the mount of Abu Qubays, having a tongue for it and two lips, testifying for the ones who were loyal to it with the loyalty’.38

حدثنا محمد بن الحسن بن أحمد بن الوالي (رض) قال حدثنا أحمد بن ادريس عن محمد بن حسان عن الوليد بن أبان عن علي بن جعفر عن محمد بن مسلم عن أبي عبد الله (ع) قال قال رسول الله صلى الله عليه وآله تطوفوا بالبيت واستلموا الركن فانه يمين الله في أرضه يصافح بها خلقه أو الدخيل ويشهد لمن استلمه بالموافقة.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Ahmad Bin Idrees, from Muhammad Bin hasaan, from Al Waleed Bin Aban, from Ali Bin Ja’far, from Muhammad Bin Muslim,

Abu Abdullah asws has said: ‘Rasool-Allah sawww said: ‘Circumambulate by the House (Kabah), and touch (with reverence) the corner, for it is the Right Hand of Allah azwj in His azwj earth, which the servants shake with a shaking of the slaves or the stranger, and it would testify for the one who touches it (with reverence), with the loyalty (to the Covenant)’.39

حدثنا محمد بن الحسن بن أحمد بن الوالي (رض) قال حدثنا الحسين ابن الحسن بن أبان عن الذي ذكره عن أبي عبد الله (ع) قال سألته عن Al-Multazam (the wall in between Black Stone and Al-Yamani corner), for which thing is it an Obligation (to touch it), and which thing is mentioned during it?’ So he asws said: ‘In its presence is a river from the Paradise in which the deeds of the servants are cast in, every Thursday’.40

38 ILLAL AL SHARAIE – V 2 CH 161 H 2
39 ILLAL AL SHARAIE – V 2 CH 161 H 3
40 ILLAL AL SHARAIE – V 2 CH 161 H 4
Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Hamaad Bin Isa, from Hareyzy, from Abu Baseer and Zarara and Muhammad Bin Muslim, all of them,

Abu Abdullah asws has said: 'Allah azwj the High Created the Black Stone. Then He azwj Took the Covenant upon the servants. Then He azwj Said to the (Black) Stone: “Devour it”. And the Believers are coming over to renew their Covenant.'

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa Bin Ubeyd, from Ziyad Al Qindy, from Abdullah Ibn Sinan who said,

'While we were in the circumambulation, when a man from the progeny of Umar passed by. So he seized the hand of a man who was touching the (Black) Stone (with reverence). So he rebuked him and spoke harshly to him, and said to him, ‘That which you have touched (with reverence) has invalidated your Hajj. A stone neither benefits nor harms’. So I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! But, did you asws hear the speech of the ‘Umary’ (follower of Umar Bin Al-Khattab) for this one who touched the (Black) Stone, so it hit him what hit him?’

So he asws said: ‘What is that which he said?’ I said, ‘He said to him, ‘O servant of Allah aswj, your Hajj is invalidated. But rather it is a stone, it neither benefits nor harms’. So Abu Abdullah asws said: ‘He lied, then lied, then lied!’ The (Black) Stone has an eloquent tongue. On the Day of Judgement it will testify for the one who was loyal to it (the Covenant) with the loyalty'.

Then he asws said: ‘When Allah azwj Blessed and High Created the skies and the earth, Created two oceans – a fresh (sweet) ocean, and a salty ocean. So He azwj Created the clay of Adam as from the fresh, and launched the salty ocean over it. Then He azwj Scrubbed the crust of Adam as with a Scrubbing. So it was left (like that) for as long as Allah azwj so Desired. So when He azwj Intended to Blow the Spirit into him as, Caused him as to stand as a resemblance. So He azwj Grabbed a Handful from his as right shoulder, so particle-like (creatures) came out. So He azwj Said: “These are to
My\textsuperscript{azwj} Paradise”. And He\textsuperscript{azwj} Grabbed a Handful from his\textsuperscript{as} left shoulder and Said: “These are to My\textsuperscript{azwj} Fire”.

فأطرق الله تعالى أصحاب اليمين وأصحاب اليسار فقال أصحاب اليسار يا رب! لم خلقت لنا النار ولم تبين لنا ولم تبعث الى عرسلان رسلاك! فقل أهل اليسار يا رب! لم خلقت لنا النار ولم تبين لنا ولم تبعث لنا رسلاك! فقال الله تعالى لهم: ذلك لعلمي بما أنتم صابرون إليه واني سأبليكم، فأنتم مطلع النار فأسرعت ثم قال لهم: “أصبعوا جميعا في النار فانه يعلى عسلكم وسلاما فقوا يا رب! إنما سأسألك لا يشي جعلها لنا ثراء منها ونحو أثرت أصحاب اليمين ما دخلوا

So, Allah\textsuperscript{azwj} the High Caused the companions of the right and the companions of the left to speak. So the (companions) of the left said, ‘O Lord\textsuperscript{azwj}! Why did You\textsuperscript{azwj} Created the Fire for us, and did not Explain to us and did not Sent Rasools\textsuperscript{as} to us?’ So Allah\textsuperscript{azwj} Mighty and Majestic Said: “That is in My\textsuperscript{azwj} Knowledge, with what you all would be patient upon and I\textsuperscript{azwj} shall Test you”. So He\textsuperscript{azwj} Commanded the Fire, so it flared up. Then He\textsuperscript{azwj} Said to them: “Plunge into the Fire, so I\textsuperscript{azwj} would Make it a coolness and safety upon you”. So they said, ‘O Lord\textsuperscript{azwj}! But rather, You\textsuperscript{azwj} Ask us for something from which we have no escape from it. If You\textsuperscript{azwj} would Command the companions of the right, they (also) would not be entering it’.

فأمر الله عزوجل النار فأسرعت ثم قال لاصحاب اليمين تفقحوا جميعا في النار فأنهم كنوا في النار فأسرعت ثم قال لهم جميعا أثنا بريكم! قال أصحاب اليمين بلى طوعا، وقال أصحاب الشمال بلى كرها، فأخذ منهم جميعا ميثاقهم وأشهدهم على انفسهم.

So Allah\textsuperscript{azwj} Mighty and Majestic Commanded the Fire, so it flared up. Then He\textsuperscript{azwj} Said to the companions of the right: “Plunge altogether into the Fire”. So they all plunged into it, and it was a coolness and a safety over them. So He\textsuperscript{azwj} Said to all of them \textbf{[7:172] Am I not your Lord?} The companions of the right said, ‘Yes’, willingly, and the companions of the left said, ‘Yes’, unwillingly. Thus, He\textsuperscript{azwj} Took the Covenant from the entirety of them, and \textbf{and Made them testify against their own souls.}

وقال وكان الحجر في الجنة فأخرجه الله عزوجل فانتقم الميثاق من الخلق كلهم فذلك قوله تعالى (وله أسلم من في السماوات والأرض طوعا وكرها واليه ترجعون)

He\textsuperscript{asws} said: ‘And the (Black) Stone was in the Paradise. So Allah\textsuperscript{azwj} Mighty and Majestic Brought it out, so it devoured the Covenant from the people, all of them. So these are the Words of the High \textbf{[3:83] and to Him submits whoever is in the skies, willingly or unwillingly, and to Him shall they be returning.}

فلما أسكن الله تعالى آدم الجنة وعصى أهبط الله تعالى الحجر فجعله في ركن بيته وأهبط أم على الصفا فملك ما شاء الله ثم رآه في البيت فعرفه، وعرف ميثاقه، وذكره فجعله إليه مسرعا أكب عليه، وتبكي عليه أربعين صباحا تائبا من خطيئةه، وناداه على نفسه ميثاقه.

So when Allah\textsuperscript{azwj} the High Settled Adam\textsuperscript{as} in the Paradise, and he\textsuperscript{as} disobeyed, Allah\textsuperscript{azwj} Sent down the (Black) Stone. So He\textsuperscript{azwj} made it to be in a corner of His\textsuperscript{azwj} House (Kabah), and Adam\textsuperscript{as} descended upon Al-Safa. So he\textsuperscript{as} remained for as long as Allah\textsuperscript{azwj} so Desired. Then he\textsuperscript{as} saw it in the House, and recognised his\textsuperscript{as} Covenant. So he\textsuperscript{as} quickly went to it, and fell upon it, and wept over it for forty mornings, repentant from his\textsuperscript{as} error, and remorseful upon his\textsuperscript{as} breaking of the Covenant’.
He\textsuperscript{asws} said: ‘Thus, it is from that, that you have been ordered to touch (with reverence) the (Black) Stone, you should be saying, ‘My entrustment I have fulfilled, and my Covenant I have been loyal to, so that you would testify for me with the loyalty on the Day of Judgement’.\textsuperscript{42}

سُمِّيتيُّ ابْنِيُّ رضي الله عنه قال حدثني سعد بن عبد الله عن محمد بن الحسين ابن أبي الخطاب عن أحمد بن محمد بن أبي نصر عن عبد الكريم بن عمرو الخثعمي عن عبد الله بن أبي يعفور عن أبي عبد الله عليه السلام قال: إن الأرواح جنوده فما تعاشر منها في الميثاق اتقف هنا و ما تناكر منها في الميثاق هو في هذا الحجر الأسود، أما والله إن له لعينين وأذنين وفما ولسانا فذلقا، ولقد كان أشد بياضا من اللبن ولكن المجرمين يستلمونه والمنافقين فبلغ كمثل ما ترون.

My father narrated to us, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Ibn Abu Al Khabat, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro Al Khash‘amy, from Abdullah Bin Abu Yafour,

Abu Abdullah\textsuperscript{asws} has said: ‘The Spirits, its army was one army. So whichever from these had recognition during the Covenant in between them, they interconnect over here, and whichever of these had disregard in between them, (so they are like that over here). It is (all) in the (Black) Stone. But, by Allah\textsuperscript{azwj}, it has two eyes for it, and two ears, and a mouth, and an eloquent tongue, and it used to more intensely whiter than the milk, but the criminals and the hypocrites have been kissing it, so it reached to be like what you are seeing it as’.\textsuperscript{43}

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد ابن الحسن الصفار عن علي بن حسان الواسطي عن عمه عبد الرحمن بن كثير الهاشمي عن أبي عبد الله عليه السلام قال: ان الارواح جنوده فما تعارف منها في الميثاق ابتلف هنا و ما تناكر منها في الميثاق هو في هذا الحجر الأسود، أما والله إن له لعينين وأذنين وفما ولسانا فذلقا، ولقد كان أشد بياضا من اللبن ولكن المجرمين يستلمونه والمنافقين فبلغ كمثل ما ترون.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Ibn Al Hassan Al Saffar, from Ali Bin Hisan Al Wasity, from his uncle Abdul Rahman Bin Kaseer Al Hashimy,

Abu Abdullah\textsuperscript{asws} has said: ‘Umar Bin Al-Khattab passed by the Black Stone, so he said, ‘By Allah\textsuperscript{azwj}! O Stone! I know that you are a stone. Neither do you benefit nor do you harm. Indeed! We saw Rasool-Allah\textsuperscript{saww} love you, so we love you’. So, Amir Al-Momineen\textsuperscript{asws} said to him: ‘How, O son of Khattab? By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} would be Resurrecting it on the Day of Judgement, and for it would be a tongue, and two lips, so it would testify for the ones who were loyal to it (the Covenant), and it is the Right Hand of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth, for the people to pledge their allegiances with’. So Umar said, ‘May Allah\textsuperscript{azwj} not Cause us to remain in a city in which there is no Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

اخبرني علي بن حاتم فيما كتب إلي قال: حدثنا جميل بن زياد قال: حدثنا أحمد بن الحسن الصحاف عن علي بن حسان الواسطي عن عم أبي عبد الرحمن بن كثير الهاشمي عن أبي عبد الله عليه السلام قال: مر عمر بن الخطاب على الحجر الأسود فقال: والله يا حجر إنا نعلم انك حجر لا تضر ولا تنفع إلا أنت رأينا رسول الله صلى الله عليه وآله يحبك فنحن نحبك، فقال له أمير المؤمنين عليه السلام كيف يابن الخطاب فهناك ليبعثه على يوم القيامة وله لسان وشفتان في يمينه وهما في يمينه وفما يمينه، وهو في أرضه يبايع بها خلقه، فقال عمر: لا أبقانا الله في بلد لا يكون فيه علي بن أبي طالب.

\textsuperscript{42} ILLAL AL SHARAIE – V 2 CH 161 H 6
\textsuperscript{43} ILLAL AL SHARAIE – V 2 CH 161 H 7
\textsuperscript{44} ILLAL AL SHARAIE – V 2 CH 161 H 8
Ali Bin Hatim informed me regarding what he wrote to me, from Jameel Bin Ziyad, from Ahmad Bin Al Husayn Al Nakhaas, from Zakariyya Abu Muhammad Al Momin, from Aamir Bin Ma’qal, from Aban Bin Taghiub who said,

‘Abu Abdullah asws said: ‘Do you know for which thing (reason) the people came to be kissing the (Black) Stone?’ I said, ‘No’. He asws said: ‘Adam as complained to his Lord Mighty and Majestic of the loneliness in the earth. So Jibreel as descended with a sapphire from the Paradise. When Adam as passed by it in the Paradise, struck it by his leg. So when he as saw it, recognised it. So he hastened to kiss it. Thus, from then on, the people came to be kissing the (Black) Stone’.45

Chapter 162 – The reason due to which the (Black) Stone became black after it having been white; and the reason due to which the one with disabilities no longer gets cured when he touches it

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أحمد بن محمد ابن عيسى عن عبد الرحمان بن أبي نجران والحسن بن سعيد جميعا عن حماد بن عيسى عن حريز بن عبد الله عن أبي عبد الله عليه السلام قال كان الحجر الآسود أشد بيضاً من اللبن فلو ما مسه من أرجاس الجاهلية ما مسه ذو عاهة إلا بره.

My father narrated to us, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Abdul Rahman Bin Abu Najran and Al Husayn Bin Saeed together, from Hamaad Bin Isa, from Hareyz Bin Abdullah,

Abu Abdullah asws has said: ‘The (Black) Stone was intensely whiter than the milk. Had it not been touched by the filth of the ignorant (of the pre-Islamic period), the one with disabilities would not have touched it except that he would have been cured from it’.46

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا سعد بن عبد الله عن اسماعيل بن محمد الظليبي عن أبي طاهر الوراق عن الحسن ابن أيوب عن عبد الكريم بن عمرو عن عبد الله بن أبي بكر عن أبي عبد الله (ع) أنه ذكر الحجر فقال: أما أن له عينين وأنفا ولسانا، ولقد كان أشد بيضاً من اللبن، أما أن المقام كان بالتقلية.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Sa’ad Bin Abdullah, from Ismail Bin Muhammad Al Taglaby, from Abu Tahir Al Waraq, from Al Hassan Ibn Ayoub, from Abdul Kareem Bin Amro, from Abdullah Bin Abu Yafour,

Abu Abdullah asws having mentioned the (Black) Stone, so he asws said: ‘For it are two ears, and a neck, and a tongue, and it used to be intensely whiter than the milk. As for the Standing Place (of Ibrahim as), it used to be at that very status’.47

45 ILLAL AL SHARAIE – V 2 CH 161 H 9
46 ILLAL AL SHARAIE – V 2 CH 162 H 1
47 ILLAL AL SHARAIE – V 2 CH 162 H 2
Chapter 163 – The reason due to which the people came to be kissing the (Black) Stone, and Al-Yamani corner, and were not kissing the other two corners; and the reason due to which the Standing Place of Ibrahim \( ^\text{as} \) came to be upon the left of the Throne

أخبرنا علي بن حاتم قال: حدثنا علي بن الحسين النحوي، عن أحمد ابن محمد بن عيسى عن ابن فضال عن علي بن الحسين النحوي. من غيره عن بريد بن معاوية العبدي قال قلت لأبي عبد الله عليه السلام: كيفصار الناس يستلمون الحجر والركن اليماني ولا يستلمون الركنين الآخرين؟ قال قد سألني عن ذلك عباد بن صهيب البصري قلت له رسول الله صلى الله عليه وسلم: ألا استلم هذين؟ فقال: لا أسلم هذين إلا على الناس أن يفعلوا ما فعل رسول الله صلى الله عليه وسلم وسأستكرح أخبرك بما سأصليه. 

أخبرت به عبادان أن الحجر الأسود والركن اليماني عن يمين العرش وإنما أمر الله تعالى أن يسلموا ما عن يمين عرشه.

Ali Bin Hatim informed us, from Ali Bin Al Husayn Al Nahawi, from Ahmad Ibn Muhammad Bin Isa, from Ibn Fazaal, from Sa'alba Bin Maymoun and someone else, from Bureyd Bin Muawiya Al Ajaly who said.

'I said to Abu Abdullah \( ^\text{asws} \), ‘How come the people came to be kissing the (Black) Stone, and Al-Yamani corner, and are not (kissing) the two other corners?’ So he \( ^\text{asws} \) said: ‘Abaad Bin Sayh had asked me \( ^\text{asws} \) about that, so \( ^\text{asws} \) said to him: ‘Because Rasool-Allah \( ^\text{as} \) kissed these two, and did not kiss those two. Thus, it is upon the people that they should be doing what Rasool-Allah \( ^\text{as} \) did, and \( ^\text{asws} \) will be informing you with other than what \( ^\text{asws} \) had informed Abaad with, that the (Black) Stone, and Al-Yamani corner are from the right of the Throne. But rather, Allah \( ^\text{azwj} \) Blessed and High Commanded that he \( ^\text{as} \) should kiss what is from the right of His \( ^\text{azwj} \) Throne.

قلت كفيف صار مقام إبراهيم عن يساره؟ قال لان إبراهيم عليه السلام صلبه معه في القيامة ولمحمد صلى الله عليه وسلم ومحمد صلى الله عليه وسلم مقاما فمحمد صلى الله عليه وسلم، وعمر صلى الله عليه وسلم، وعمر صلى الله عليه وسلم، وعمر صلى الله عليه وسلم، وعمر صلى الله عليه وسلم، وعمر صلى الله عليه وسلم.

I said, ‘So how come the Standing Place of Ibrahim \( ^\text{as} \) came to be on the left of it?’ So he \( ^\text{asws} \) said: ‘Because Ibrahim \( ^\text{as} \) has a place during the Day of Judgement, and for Muhammad \( ^\text{as} \) and his \( ^\text{as} \) Progeny \( ^\text{as} \) have a place. So the place of Muhammad \( ^\text{as} \) is on the right of the Throne of our Lord \( ^\text{azwj} \) Mighty and Majestic, and the place of Ibrahim \( ^\text{as} \) is on the left of His \( ^\text{azwj} \) Throne. Thus, the Standing Place of Ibrahim \( ^\text{as} \) would be in its place on the Day of Judgement, and the Throne of our Lord \( ^\text{azwj} \), is facing forward, not backward’.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن أيوب بن نوح عن صفوان بن يحيى عن معاوية بن عمار عن أبي عبد الله عليه السلام قال: بيي أنا في الطواف إذا رجل يقول ما يقال هذين الركنين يمسحان - يعني الحجر والركن اليماني - وهذين لا يمسحان؟ قال فقلت لابن رسول الله صلى الله عليه وسلم: ألا استلم هذين؟ ولم يمسح هذين، ولم يمسح هذين فلننعتض إلهي ويا أبتي رضي الله عنك.

My father narrated to us, from Sa’ad Bin Abdullah, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Muawiya Bin Amaar, Abu Abdullah \( ^\text{asws} \) has said: ‘While I \( ^\text{asws} \) was in the circumambulation, when a man started saying, ‘What is the matter with these two corners both get touched’ meaning

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48 ILLAL AL SHARAIE – V 2 CH 163 H 1
the (Black) Stone and Al-Yamani corner – ‘and these two do not get touched?’ He asws said: ‘So I asws said: ‘Because Rasool-Allah saww used to touch these two, and did not touch those two. Thus, we (also) do not occupy ourselves with something which Rasool-Allah saww did not occupy himself saww with’.49

 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال حدثنا محمد ابن عبد الجبار قال: حدثنا جعفر بن محمد الكوفي عن رجل من أصحابنا رفعه عن أبي عبد الله صلى الله عليه وسلم قال: لما انتهى رسول الله صلى الله عليه وسلم إلى الركن الغربي قال له الركن يا رسول الله أليست قد قد أنت من فواعد بيت رفك ما لا أسلم؟ فدنا منه النبي صلى الله عليه وسلم قال له ما أسلم. أسكن عليك السلام غير مهجور.

My father narrated to us, from Sa'ad Bin Abdullah, from Muhammad Ibn Abdul Jabbar, from Ja'far Bin Muhammad Al Kufy, from a man from our companions, raising it,

Abu Abdullah asws has said: ‘When Rasool-Allah saww ended up at the western corner, so the corner said to him saww, ‘O Rasool-Allah asws! Am I not a part from the parts of the House of your saww Lord azwj? So what is the matter with me that I do not get kissed?’ So the Prophet saww approached it and said to it: ‘The greeting is settled over you. You are not abandoned’.50

باب 164 - (العِلَمةِ التي من أجلها وضع الله الحجر في الركن) (الذي هو فيه ولم يضعه في غيره، والعِلَمةِ التي من أجلها يقبل، والعِلَمةِ التي من أجلها إخرج من الجنة) (والعِلَمةِ التي من أجلها جعل الميثاق فيه)

Chapter 164 – The reason due to which the (Black) Stone is placed in the corner in which it is and is not placed in another; and the reason due to which it is kissed; and the reason due to which it was brought out from the Paradise, and the reason due to which the Covenant was Made to be in it

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد قال حدثنا موسى عن عمر عن ابن سنان عن أبي سعيد القاطع عن بكر بن عيين قال سألت أبي عبد الله صلى الله عليه وسلم في الركن الذي هو فيه ولم يوضع في غيره، ولم يقبل، ولم يخرج من الجنة، ولم يضع فيه ميثاق العباد والعهد ولم يوضع فيه الميثاق وهو جوهرة أخرجت من الجنة إلى آدم فوضعت في ذلك الركن لعلة الميثاق وذلك أنه لما أخذ من بني آدم من ظهورهم ذريتهم حين أخذ الله عليهم الميثاق في ذلك الركن، ومن ذلك

My father said, ‘Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Musa, from Umar, from Ibn Sinan, from Abu Saeed Al Qamaat, from Bakeyr Bin Ayn who said,

‘I asked Abu Abdullah asws, ‘For which reason did Allah azwj Place the (Black) Stone in the corner in which it is, and did not place it in another? And for which reason it is kissed? And for which reason was it brought out from the Paradise? And for which reason were the Covenants and the oaths of the servants Placed inside it and were not Placed somewhere else? And how were the reasons with regards to these, you asws inform me, may I be sacrificed for you asws, for I think with regards to it and I wonder?’

قال قال فقال سألت وأعضلت في المسألة واستقصيت فاقههم وفرغ قلبي واصنع سمعك أخبرك إن شاء الله، إن الله تبارك وتعالى وضع الحجر الاسود وهو جوهرة أخرى من الجنة إلى آدم فوضعت في ذلك الركن لعلة الميثاق وذلك أنه لما أخذ من بني آدم من ظهورهم ذريتهم حين أخذ الله عليهم الميثاق في ذلك الركن، وفي ذلك المكان، ومن ذلك

49 ILLAL AL SHARAIE – V 2 CH 163 H 2
50 ILLAL AL SHARAIE – V 2 CH 163 H 3
So he\textsuperscript{asws} said: ‘You ask, and are puzzled in the questioning, and the probing. So understand and free your heart, and listen carefully, Allah\textsuperscript{azwj} Willing I\textsuperscript{asws} shall inform you. Allah\textsuperscript{azwj} Blessed and High Placed the Black Stone, and it was a jewel Brought out from the Paradise to Adam\textsuperscript{as}. So it was Placed in that corner due to the Covenant, and that is when it was Taken from the Children of Adam\textsuperscript{as} from the backs of their offspring, and the Covenant was Taken from them in that very place, their Lord\textsuperscript{azwj} (His\textsuperscript{azwj} Light) having Appeared to them. And, it is from that corner that the bird would descend upon Al-Qaim\textsuperscript{asws}. So the first one to pledge his allegiance would be that bird, and by Allah\textsuperscript{azwj}, it is Jibraeel\textsuperscript{as}; and it is upon that place that he\textsuperscript{asws} would be leaning by his\textsuperscript{asws} back, and it is the proof and the evidence upon him\textsuperscript{asws} being Al-Qaim\textsuperscript{asws}, and it (the Black Stone) is the witness for the one who was loyal (to the Covenant), at that place, and the witness for the one who fulfilled the Covenant to him\textsuperscript{asws}, and the oath which Allah\textsuperscript{azwj} Had Taken upon the servants.

And as for the kissing and the touching, so it is for the reason of the oath, the renewal of that oath and the Covenant, and the renewal of the allegiance and the fulfilment to him\textsuperscript{asws} (Al-Qaim\textsuperscript{asws}) with regards to that oath which was Taken against them during the Covenant. Thus, they come to it during every year, and to fulfill that oath to it. Have you not seen your saying (at the Black Stone), ‘My entrustment I have fulfilled it, and my Covenant I have oathed to in order for you to testify for me with the loyalty’? By Allah\textsuperscript{azwj}! No one fulfils that oath apart from our\textsuperscript{asws} Shias, and no one preserves that oath and the Covenant, anyone apart from our\textsuperscript{asws} Shia.

And they (Shias) are coming to it, so it recognises them, and ratifies them. And when others come to it, so it denies them and belies them, and that is because that (Covenant) has not been preserved by others than you. Therefore, by Allah\textsuperscript{azwj}, it would testify for you, and upon them, by Allah\textsuperscript{azwj}, it would testify with the wariness and the ingratitude and the infidelity. And it is the proof delivered from Allah\textsuperscript{azwj} against them on the Day of Judgement. It would come, and for it would be a speaking tongue, and two eyes in its first (original) face. The people would recognise it and will not deny him. It would testify for the one who fulfilled and renewed the oath and the Covenant in its presence, by the preservation of the Covenant, and the oath, and the fulfilment of the entrustment. And it would testify upon everyone who denied, and was ungrateful, and forgot the Covenant with the infidelity and the denial.
And as for the reason why Allah\(^{azwj}\) Brought it out from the Paradise, so do you know what was the (Black) Stone? I said, ‘No’. It was a magnificent Angel from the magnificent ones of the Angels in the Presence of Allah\(^{azwj}\) the High. So when Allah\(^{azwj}\) Took the Covenant from the Angels, the first one to believe in it and accept was that Angel. Therefore, Allah\(^{azwj}\) Took him as a trustee upon the entirety of His\(^{azwj}\) creatures. So it devoured the Covenant and it is deposited inside it, and the creatures have been enslaved that they should be renewing in its presence, during every year, the acceptance of the Covenant and the oath which Allah\(^{azwj}\) has Taken against them.

Then Allah\(^{azwj}\) Made it to be with Adam\(^{as}\) in the Paradise, reminding him\(^{as}\) of the Covenant, and he\(^{as}\) used to renew the acceptance in its presence during every year.

So, when Adam\(^{as}\) disobeyed, so he\(^{as}\) came out from the Paradise, Allah\(^{azwj}\) Caused him\(^{as}\) to forget the oath and the Covenant which Allah\(^{azwj}\) had Taken against him\(^{as}\) and upon the sons\(^{asws}\) Bestowed unto Muhammad\(^{as}\) and his\(^{as}\) successor\(^{asws}\), and Made him\(^{as}\) to be lacklustre and perplexed.

So, when He\(^{azwj}\) Turned to Adam\(^{as}\) (Mercifully), Transferred that Angel to be in an image of a white jewel. So He\(^{azwj}\) Threw it from the Paradise to Adam\(^{as}\) at the land of India. So, when he\(^{as}\) saw it, he\(^{as}\) was affectionate towards it, and he\(^{as}\) did not recognise it, mostly due to it being his\(^{as}\) jewel. So Allah\(^{azwj}\) Mighty and Majestic Caused it to speak, so it said: ‘O Adam\(^{as}\)! Do you\(^{as}\) recognise me?’ He\(^{as}\) said: ‘No’. It said, ‘It means the Satan\(^{as}\) has overcome you, so you\(^{as}\) forgot the mentioned of your\(^{as}\) Lord\(^{azwj}\).’ And it (Black Stone) transformed back into the image in which it used to be in the Paradise with Adam\(^{as}\). So, it said to Adam\(^{as}\): ‘Where is your oath and the Covenant?’ So Adam\(^{as}\) leapt up at it and remembered the Covenant, and cried, and hugged it, and kissed it, and renewed the acceptance of the oath and the Covenant.
Then when Allah\textsuperscript{azwj} the High Caused Jibraeel\textsuperscript{as} to descend to His\textsuperscript{azwj} earth and build the Kabah, he\textsuperscript{as} descended to that very place in between the corner and the Door, and it is in that place that it was shown to Adam\textsuperscript{as} where the Covenant was Taken, and in that place the Angel (Black Stone) devoured the Covenant. Thus, it is due to that reason it was placed in that corner, and Adam\textsuperscript{as} was Made to leave the place of the House (Kabah) to Al-Safa, and Hawwa\textsuperscript{as} to Al-Marwa.

So, Allah\textsuperscript{azwj} Took the (Black) Stone, and Placed it by His\textsuperscript{azwj} Hands (Power) in that corner. So when Adam\textsuperscript{as} looked from Al-Safa, and the (Black) Stone had been place in the corner, he\textsuperscript{as} exclaimed the Greatness of Allah\textsuperscript{azwj}, and extolled Him\textsuperscript{azwj}, and Praised Him\textsuperscript{azwj}. Therefore, it is due to that, the Sunnah flowed with the Takbeers during the kissing of the corner in which is the (Black) Stone, from Al-Safa. And Allah\textsuperscript{azwj} Mighty and Majestic Deposited with it, the oath, and the Covenant, and Made it to devour these, besides the other from the Angels, because when Allah\textsuperscript{azwj} the High Took the Covenant for Himself\textsuperscript{azwj} for the Lordship, and for Muhammad\textsuperscript{saww} for the Prophet-hood, and for Ali\textsuperscript{asws} with the successorship, the Angels trembled, and the first one who hastened to the acceptance was that Angel. And there was not among them anyone with more intense love to Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad, than him. Thus, it was due to that Allah\textsuperscript{azwj} the High Chose him from between them, and Made him to devour the Covenant. So he would be coming on the Day of Judgement, and for him would be a speaking tongue, and two seeing eyes, to testify for each one who was loyal to that place, and preserved the Covenant’.\textsuperscript{51}

Chapter 165 – The reason due to which Al-Safa was named as Safa, and Al-Marwa as Marwa

Chapter 165: The reason due to which Al-Safa was named as Safa, and Al-Marwa as Marwa

\textsuperscript{51} ILLAL AL SHARAIE – V 2 CH 164 H 1
Abu Abdullah\textsuperscript{asws} has said: ‘Al-Safa was named as ‘Safa’ because the Chosen one (المصطفى) descended upon it, the name of the mount was cut from the name of Adam\textsuperscript{as}. Allah\textsuperscript{azwj} the High is Saying Allah\textsuperscript{azwj} Mighty and Majestic is Saying [3:33]

Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations. And Hawwa\textsuperscript{as} descended upon the Marwa, and it has been named as Marwa because the woman (Al-Imra’) descended upon it, so the name of the mountain is from the name ‘Al-Imra’a’ (the woman).\textsuperscript{52}

Chapter 166 – The reason due to which the Sa’ee was Made to be in between Al-Safa and Al-Marwa

Abu Abdullah\textsuperscript{asws} has said: ‘Ibrahim\textsuperscript{as}, when he\textsuperscript{as} left Ismail\textsuperscript{as} behind at Makkah, the young boy became thirsty, and there used to be a tree in between Al-Safa and Al-Marwa. So his\textsuperscript{as} mother went out until she\textsuperscript{as} stood upon Al-Safa, so she\textsuperscript{as} said: ‘Is there any kind person in the valley?’ But, no one answered her\textsuperscript{as}. So she\textsuperscript{as} went until she\textsuperscript{as} ended up at Al-Marwa, so she\textsuperscript{as} said: ‘Is there any kind person in the valley?’ But, no one answered her\textsuperscript{as}. So she\textsuperscript{as} returned back to Al-Safa. She\textsuperscript{as} said similar to that, to the extent that she\textsuperscript{as} did that seven times. Therefore, Allah\textsuperscript{azwj} Caused that to be a Sunnah.

The Imam\textsuperscript{asws} said: ‘And the people used to avoid the passageway at Makkah for a place for the water. So the young boy (Ismail\textsuperscript{as}) struck (the ground) with his\textsuperscript{as} feet, so

\textsuperscript{52} ILLAL AL SHARAIE – V 2 CH 165 H 1
the Zamzam (spring) gushed forth, and she returned from Al-Marwa to the boy, and (saw that) the water had sprung. So she gathered the sand around it fearing that the water would evaporate, and had she left it so it would have evaporated'.

The Imam asws said: ‘So when the birds saw it, they flew towards it. Riders from Yemen passed by, so when they saw the birds to have encircled it, they said, ‘They would not have encircled except upon the water’. So they came over to them to be quenched (from the thirst). So they quenched them from the water, and the riders fed them from the food. And Allah Mighty and Majestic Made that to flow for them as sustenance. The riders used to pass by Makkah, and they would feed them from the food, and they would quench them from the water’.  

Chapter 168 – The reason due to which the place of Sa’ee is the most beloved of spots to Allah azwj the High

 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله عن محمد بن الحسن بن أبي الحطب عن ابن أبي عمر عن معاوية بن عمرو قال: أبو عبد الله (ع) ما لله تعالى من مسكي أحب إلى الله تبارك وتعالى من موضع المسعى وذلك أنه يذل فيه كل جبار عنيد.

My father narrated to us, from Sa’ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

‘Abu Abdullah asws said: ‘There is no ritual more Beloved to Allah azwj Blessed and High than the place of the Sa’ee, and that is because therein is humbled every obstinate tyrant’.  

 حدثنا محمد بن الحسن بن أحمد بن الوليد قال: حدثنا محمد بن الحسن بن أبي الحطب عن ابن أبي عمر عن معاوية بن عمرو أن بني عبد الله (ع) يقول ما من بقعة أحب إلى الله عزوجل من المسعى لأنه يذل فيه كل جبار.

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 Bin Yahya Bin Imran Al Ashary, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Muhammad Bin Aslam, from Yunus, from Abu Baseer who said,

‘I heard Abu Abdullah asws saying: ‘There is none from the spots more Beloved to Allah azwj Mighty and Majestic than the Sa’ee place, because therein every tyrant is humbled’.

53 ILLAL AL SHARAIE – V 2 CH 166 H 1
54 ILLAL AL SHARAIE – V 2 CH 168 H 1
55 ILLAL AL SHARAIE – V 2 CH 168 H 2
Chapter 169 – The reason due to which Rasool-Allahsaww wore \textit{Ihraam} from Masjid Al-Shajara, and did not wear \textit{Ihraam} from besides that

أخبرني علي بن حاتم قال أخبرنا القاسم بن محمد قال حدثنا حمدان بن الحسين عن الحسين بن الوليد عن نكره قال لابي عبد الله (ع) لاي علة أحرم رسول الله صلى الله عليه وآله من مسجد الشجرة ولم يحرم من موضع دونه؟ قال: لأنه لما أسري به إلى السماء وصار بجدة الشجرة وكانت الملكة تأتي إلى البيت المعمور بجدة المواضع التي هي مواقع الشجرة.

Ali Bin Hatim narrated to us, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from the one who mentioned it who said,

'I said to Abu Abdullahasws, 'For which reason did Rasool-Allahsaww wear \textit{Ihraam} from Masjib Al Shajara and did not wear \textit{Ihraam} from a place besides it?' He (a.s.) said: ‘Because when he wasascended with to the sky and went to the Base of the Throne, and the Angels used to come to the Bayt Al Mamoor by the Base of the places which are the junctures, except for Al Shajara.'

أبي رضي الله عن قال: حدثني سعد بن عبد الله عن أبواب بن نوح عن صفوان بن يحيى عن معاوية بن عمر قال: قال أبو عبد الله (ع) أعلم أن من تمام الحج والعبادة أن تحرم من الوقت الذي وقته رسول الله صلى الله عليه وسلم لا تتجاوز إلا وانت محرمة فانه وقت لاهل العراق ولم يكن يومئذى أرتفاع وطلف من قبل العراق ووقت لاهل الطائف من قبل المنزل ولوقت لاهل المغرب الحلفة وهي مكتوبة عندنا محيضة ووقت لاهل المدينة على الحلفة ووقت لاهل اليمن يلمع ومن كان منزله بخلف هذا المواقيت مما يلي مكة فوقعه منزله.

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

‘Abu Abdullahasws said: ‘Know that from the completion of the Hajj and the Umrah is that you should wear \textit{Ihraam} from the juncture at which Rasool-Allahsaww wore it, not exceeding it until you have worn \textit{Ihraam}, for it is a juncture for the people of Al-Iraq, and in those days there did not happen to be any Iraq in the middle of Al-Ateeq, from before Al-Iraq; and a juncture for the people of Al-Taif being Qaran Al-Manaaazil; and the juncture of Al-Jofha for the people of the west (north Africans), and it is written with usasws as Mahiya; and a juncture for the people of Al-Medina is Zul Haleyfa; and a juncture for the people of Al-Yemen is Yalmalam. And for the one who house is different from these junctures, from what is adjoining Makkah, so his juncture would be his house.’

أبي رضي الله عن قال: حدثنا علي بن إبراهيم عن أبيه عن صفوان بن يحيى عن أبي إيوب الخزاز قال لابي عبد الله (ع) حدثني عن العقيق وقت وقته رسول الله صلى الله عليه وسلم وأي شيء صنعتم الناس؟ قال: إن رسول الله صلى الله عليه وسلم وقت لاهل المدينة منا الحلفة، ووقت لاهل المغرب الحلفة، وهي عندنا مكتوبة محيضة، ووقت لاهل اليمن يلمع، ووقت لاهل الطائف من قبل المنزل، ووقت لاهل نجد العقيق وما أنجبت.

My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Safwan Bin Yahya, from Abu Ayoub Al Khazaz who said,

'I said to Abu Abdullahasws, ‘Narrate to me about Al-Ateeq junction, did Rasool-Allahsaww make it to be a juncture or is it something which the people have made?’

56 ILLAL AL SHARAIE – V 2 CH 169 H 1
57 ILLAL AL SHARAIE – V 2 CH 169 H 2
So he said: ‘Rasool-Allah made Zul Halyefa to be a juncture for the people of Al-Medina, and Al-Johfa for the people of Al-Magrib (North Africa), and with us it is written as Mahiya, and Yalmam as a juncture for the people of Al-Yemen, and Qaran Al-Manaazil for the people of Al-Taif, and Al-Ateeq as a juncture for the people of Najd, whoever comes to Najd’.  

Chapter 170 – The reason for the marking and the collaring (the sacrificial camel)

My father said, ‘Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from his father, from Al Nowfaly, from Al Sakuny,

Ja’far Bin Muhammad having been asked, ‘What is the matter that the (sacrificial) camel is collared by the soles and coloured?’ He said: ‘As for (collaring) the soles, so it is for recognising that it is a sacrificial camel, and its owner can recognise it by its soles, and as for the colouring, so its back is forbidden upon its owner from where he colours it, and the Satan does not have the ability to touch it.’

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin marouf, from Ali Bin Mahziyar, from Fazalat, from Sayf Bin Umeyra, from Amro Ibn Shimr, from Jabir,

Abu Ja’far has said: ‘But rather, improve the colouring of the sacrificial camel, because the first drop which drops from its blood, Allah would Forgive a person upon that’.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad and Abdullah, two sons of Muhammad Ibn Isa, from Muhammad Bin Abu Umeyr, from Hamaad, from Al Halby, Abu Ja’far has said: ‘Whichever man ushers his sacrificial camel, so it breaks (a leg) before it reaches its destination, or the death presents itself to it, or it gets

58 ILLAL AL SHARAIE – V 2 CH 169 H 3
59 ILLAL AL SHARAIE – V 2 CH 170 H 1
60 ILLAL AL SHARAIE – V 2 CH 170 H 2
destroyed, so he should sacrifice it to that extent, and colouring its soles which it has been collared with blood to the extent that passer-by by would know that it has been purified (Slaughtered), so he can eat from its flesh if he so intends, and the sacrificial animal who has broken (a leg), or has perished, its owner is responsible over it that he should buy (another one) in place of which is broken or perished, and responsibility is something which is Obligatory upon you with regards to a vow or something else, and if it does not happen to be under responsibility, but rather it is something which is voluntary, so there is nothing upon him that he should buy (another one) in its place, except if he so desires to, voluntarily. 61

Chapter 171 – The reason due to which the day of Al-Tarwiya has been named as the day of Al-Tarwiyya

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

Abu Abdullahasws, said, ‘I asked himasws, ‘Why has the day of Al-Tarwiyya been named as the day of Al-Tarwiyya?’ Heasws said: ‘Because there did not use to be any water at Arafaat, and they were drawing water from Makkah, from the water for their irrigation, and some of them were saying to each other, ‘You have been irrigated (Tarwiyyatum), you have been irrigated (Tarwiyyatum). Thus, the day of Al-Tarwiyya was named due to that’. 62

Chapter 172 – The reason due to which Mina was named as Mina

Abu Abdullahasws has said: ‘Jibraeelas came to Ibrahimas, so heas said: ‘(Make a) wish (تمن), O Ibrahimas! Thus, it was named as Mina, and the people called it Mina’. 63

61 ILLAL AL SHARAIE – V 2 CH 170 H 3
62 ILLAL AL SHARAIE – V 2 CH 171 H 1
63 ILLAL AL SHARAIE – V 2 CH 172 H 1
Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, 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 asws wrote to him: ‘The reason due to which Mina is named as Mina is that Jibraeel as said: ‘Over there, O Ibrahim saww! Make a wish to your Lord azwj whatever you desire to’. So Ibrahim as wished within himself that Allah azwj should Make a ram to be in place of his son Ismail as, He azwj had Commanded him to slaughter. So his wish was Granted’.64

Chapter 173 – The reason due to which Arafaat was named as Arafaat

 حدثنا حمزة بن محمد العلوي قال اخبرنا علي بن ابراهيم عن أبيه عن محمد بن أبي عمير عن معاوية بن عمار قال سألت أبا عبد الله (ع) عن عرفات لم سميت عرفات؟ فقال ان جبرئيل (ع) خرج بابراهيم صلوات الله عليه يوم عرفة فيلم زالت الشمس قال له جبرئيل يا براهيم اعترف بذنبك واعرف مناسكك فسميت عرفات لقول جبرئيل (ع) اعترف فاعترف.

Hamza Bin Muhammad Al Alawy narrated to us, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Muawiya Bin Amaar who said,

‘I asked Abu Abdullah asws about Arafaat, why was it named as Arafaat?’ So he asws said: ‘Jibraeel as went out with Ibrahim saww on the Day of Arafaat, so when the sun was still (midday), he as said to him: O Ibrahim as! Acknowledge your sin, and recognise your rituals’. Thus, Arafaat was named due to the words of Jibraeel as, ‘Acknowledge (إعترف), so he as acknowledged’.65

Chapter 174 – The reason due to which Al-Kheef was named as Kheef

 حدثنا محمد بن الحسن رحمه الله قال حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن صفوان بن يحيى عن معاوية بن عمر عن أبي عبد الله (ع) قال: قلت له لم سمي الخيف خيفا؟ قال: إما سمي الخيف حييا؟ قال: كلما ارتفع عن الوادي سمي خيفا.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin saeed, from Safwan Bin Yahya, from Muawiya Bin Amaar,

Abu Abdullah asws, said, ‘I said to him asws, ‘Why was Al-Kheef named as ‘Kheef’?’ He asws said: ‘But rather Al-Kheef was named as such because it is raised from the valley, and every place which is raised from the valley is named as Kheef’.66

64 ILLAL AL SHARAIE – V 2 CH 172 H 2
65 ILLAL AL SHARAIE – V 2 CH 173 H 1
66 ILLAL AL SHARAIE – V 2 CH 174 H 1
Chapter 175 – The reason due to which Al-Muzdalifa was named as Muzdalifa

Abu Abdullah\textsuperscript{asws} has said: ‘In a Hadith of Ibrahim\textsuperscript{as} is that Jibraeel\textsuperscript{as} ended up with him\textsuperscript{as} to the Pausing station. So he\textsuperscript{as} stood there with him\textsuperscript{as} until the sun set, then he\textsuperscript{as} said to him\textsuperscript{as}: ‘O Ibrahim\textsuperscript{as}! Get closer (Azdalaf) to the sacred consciousness’. Thus, it was named as Muzdalifa’.\textsuperscript{67}

Chapter 176 – The reason due to which Muzdalifa has been named as Jam’a

Abu Abdullah\textsuperscript{asws} has said: ‘But rather, Muzdalifa was named because get closer (Muzdalitu) to it from Arafaat’.\textsuperscript{68}

Chapter 177 – Reason for pelting the stones

Abu Abdullah\textsuperscript{asws} has said: ‘Al-Muzdalifa was named as Jam’a because Adam\textsuperscript{as} gathered (Jam’a) two Prayers together therein – Al Magrib and Al Isha’.\textsuperscript{69}

\textsuperscript{67} ILLAL AL SHARAIE – V 2 CH 175 H 1
\textsuperscript{68} ILLAL AL SHARAIE – V 2 CH 175 H 2
\textsuperscript{69} ILLAL AL SHARAIE – V 2 CH 176 H 1
My father said, ‘Muhammad Bin Yahya Al Ataar narrated to us, from Al Amraky Al Khurasany,

(It has been narrated) from Ali swt son of Ja’far swt, from his brother Musa swt Bin Ja’far swt, said, ‘I asked him swt about pelting the stones, why was it Made to be?’ He swt said: ‘Because Iblees la the accursed appeared to Ibrahim as in the place of the stones, so Ibrahim as pelted him la. Thus, it flowed as the Sunnah due to that’. 70

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أبيوب بن نوح عن صفوان بن يحيى عن معاوية بن عمر عن أبي عبد الله (ع) قال: أول من رمى الجمار آدم (ع) وقال وأبي جبرئيل (ع) إبراهيم فقال إرم يا إبراهيم، فرمى جمرة العقبة، وذلك أن الشيطان تمثل له عندها.

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

Abu Abdullah swt has said: ‘The first one to pelt the stones was Adam as. And he as said: ‘Jibraeel as came to Ibrahim as and said: ‘Pelt, O Ibrahim as!’ So he as pelted at the rocks of Al-Aqaba, and that is that the Satan la physically represented himself la for him as, at it’. 71

70 ILLAL AL SHARAIE – V 2 CH 177 H 1
71 ILLAL AL SHARAIE – V 2 CH 177 H 2