Al-Kafi
Volume 4 of 8
(Fru‘ al-Kafi)

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English Translation
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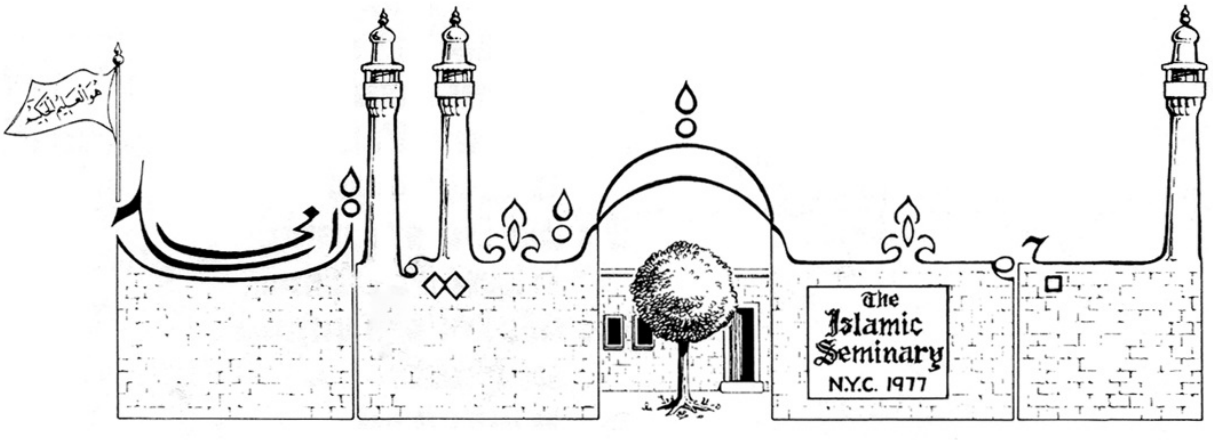

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Note to Readers

Dear Respected Readers, Please Note the Following:

The English Translation of al-Kafi is now, by the will of Allah, in your hands. It was only because of the beauty of the words of Ahl al-Bayt *'Alayhim al-Salam* that made it all possible. The volume of this project had become quite large and complex due to two language texts and it was sometimes difficult to handle. All comments, suggestions and corrections will be very much appreciated. In fact it will be your participation in the good cause and rewarding in the sight of Allah, most Majestic, most Glorious. Please send your comments, suggestions or corrections to the following e-mail address: info@theislamicseminary.org

With thanks,

-The Islamic Seminary

A Brief Note About the Concerns Regarding the Misuse and or Misunderstanding of An English Translation of Kitab al-Kafi

Certain scholars say that an English translation of Kitab al-Kafi should not be published because of the concerns regarding the misuse and or misunderstanding of an English translation of Kitab al-Kafi.

Such concerns may arise in the following issues:

Issue 1: Statements about the facts of the world and creation.

Issue 2: Statements apparently of discriminatory nature about certain people and or women.

Issue 3: Statements that certain people, due to their selfish agenda, consider very trivial or funny.

Issue 4: The issues of Sahih (authentic) or al-Da'if (not authentic Hadith) statements.

Issue 5: The issue of the need when one must follow fatwas instead of following one's own understanding of the issues of the laws of shari'ah, which are stated in Volumes 3 through Volume 7 of Kitab al-Kafi.

Each of these issues may require a great deal of argumentation, which is out of the limits of a brief note. My experience of translating twenty-thousand of such statements/Hadith from the Arabic language to English shows me with a great degree of force that the answer to all of the above issues with perfect validity exists completely within these twenty-thousand statements/Hadith if a reader, with fairness, reads all of them with a certain degree of education of ideologies of social nature, laws of human behaviors and science. It is a popular view that certain verses of al-Quran interpret and explain certain other ones. So also is the case with the statements of Hadith.

Answer to Issue 1: Consider for example, if one may become concerned about the meaning of Hadith #55 of Volume 8, he should not remain unaware of the meaning of Hadith # 143 of the same volume.

Answer to Issue 2: If one may think that there are discriminatory statements against certain people in this book, one should think about the meaning of Hadith #1 of Ch. 38, Volume 7 of this book. It speaks of the fact that one's share in the system of economy depends of one's participation in the system. Therefore, presenting testimony, issuing judgments and the shares of inheritance all have economic effects; therefore one must not demand for a share, which causes unwanted imbalance in the system. If men's share of inheritance is double so also are their household responsibilities in the Islamic system of economy. In the field of spiritual achievement, however, all human beings are said to have equal capabilities and possess equal potential for progress, depending on their degree of good deeds. Consider the following verses of the Holy Quran:

People, We have created you all male and female and have made you nations and tribes so that you would recognize each other. The most honorable among you in the sight of Allah is the most pious of you. Allah is All-knowing and All-aware. (49:13)

The people of Paradise and hell are not alike; the people of Paradise are the successful ones. (59:20)

Is a believer equal to an evil-doer? They are not equal at all. (32:18)

(Muhammad), say to them, “The pure and filthy are not the same even though the abundance of filth may attract you. Men of reason, have fear of Allah so that you may have eternal happiness.” (5:100)

Answer to Issue 3: People of intelligence, reason and education do not resort to uncivilized behavior.

Answer to Issue 4: About what is authentic and what is not so, one should take notice of the following Hadith:

H 203, Ch. 22, h 5

Muhammad ibn ’Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hisham ibn al-Hakam and others from abu ‘Abd Allah, *‘Alayhi al-Salam*, who has said the following:

“The Holy Prophet once addressed the people in Mina (a place in Makkah) saying, ‘O people, whatever comes to you in the form of my Hadith, if it agrees with the Holy Book of Allah, it is genuine, but whatever comes to you that does not agree with the book of Allah you must know that I have not said it.’”

There is great deal of discussion about al-Da’if and Sahih (authentic and not authentic Hadith) in the beginning of each volume which explains such matters are not the primary concern of a Mujtahid and not the concern of every reader and why a Mujtahid must deal with such issues.

Answer to Issue 5: About proper understanding of the meanings of Ahadith in Volumes 3 through Volume 7, especially the ones which deal with of issues of Wajib, Haram, Makruh and Mustahab, one who is not a Mujtahid (a specialist in dealing with the issues of the practical laws of Islam) must always consult the fatwa of the Mujtahid whom one follows.

Muhammad Sarwar

New York – April 14, 2012

Facts one MUST KNOW when intending to study Hadith

Hadith on the issues of Belief and Hadith on issues of fiqh (Islamic laws)

(A) Hadith on the issues of Belief:

The issues of fiqh (Islamic laws) are found in Fru‘ of al-Kafi in which case it is necessary for the readers to consult fatwa. In many places, small notes are incorporated to remind the readers of the need to consult fatwa on the contents of that Hadith.

In the case of Fru‘ of al-Kafi which consist of volumes three to volume seven, the readers must note that everything in these volumes is not of the issues that require fatwa of Marja’ of Taqlid. In many parts in every volume there are sections which have such Ahadith that the readers must not miss to read.

For example in volume three the reader must not miss reading ‘the book about the dying people’, reward for visiting people suffering from an illness and much more. The excellence of Salat (prayer) in the beginning of the ‘book of Salat’ (prayer), optional matters in Salat (prayer) and many other sections of magnificent contents deal with tremendously beneficial matters. Salat (prayer) and Dua’of appealing before Allah to make one’s wishes come true, cure for illnesses and for increase of one’s sustenance and much more of the invaluable matters of guidance.

Volume four begins with the ‘book of charity’ with extremely invaluable Ahadith. Also in this volume is the book of fasting, its excellence and special Dua’s and the book of Hajj, its history, excellence and special Du’as and especially one’s renewal of the affirmation of one’s belief in front of the Black stone and much more. The part dealing with ziyarat consists of such matters of great importance, that one must not miss reading.

Volume five begins with the book of Jihad. The reader must not neglect this part. It consists of extremely beautiful Ahadith. The book of business transactions consists of the virtue of business and its discipline. It has extremely important Ahadith, which a reader must not miss as well as the book of marriage, which consist of extremely valuable educational marital matters.

Volume 6 begins with issues of children, thze issues of food, drinks, dressing and much more.

Volume seven begins with the ‘book of wills.’ The first Hadith speaks loud in clear how beautiful the Ahadith of this volume is.

Therefore, a reader must not neglect reading the Ahadith of these volumes just because they deal with issues of fiqh (Islamic laws), which require consulting fatwas.

(B) Hadith on issues of fiqh (Islamic laws):

The study of Hadith requires a high degree of seriousness to gain its guidance in life and its constructive effects on the mind and one’s power of reason. There is always falsehood against the truth, if you have come across certain negative words against hadith; learning the following information should help you to study hadith with a higher degree of understanding and to enjoy the sweetness of the truth you will find about various issues of human life and his final destination.

From Behar al-Anwar Volume Two:

Chapter 8
The Reward for Providing Guidance, Teaching, the Excellence of the two tasks, the Excellence of Scholars and Blameworthiness of misleading and misguiding the People

Chapter 21
Discipline of Narrating Hadith

Chapter 23
'A'immah, 'Alayhim al-Salam, Possess the Substance of Knowledge and its Principles, they do not say anything of their own Opinion or Analogy, they have Inherited all of their Knowledge from the Holy Prophet, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, they are the Trustees of Allah for His Secrets

Chapter 24
All the True Knowledge (Hadith) with People is from the Holy prophet which have Reached the people through Ahl al-Bayt, 'Alayhim al-Salam

Chapter 25
Completion of Proof and Clarity of the Argumentation

Chapter 26
Their Hadith is Difficult and they are found to be Difficult; their Statements have Several Shades of Meaning, Excellence of Thinking about the Hadith of 'A'immah, 'Alayhim al-Salam, Submitting to them and Prohibition on Rejecting their Hadith

Chapter 27
The Reason For Which 'A'immah, 'Alayhim al-Salam Kept Certain Amounts of Knowledge (Hadith) and Rules Secret

Chapter 31
Holding Back in Doubtful Conditions and Remaining Cautious in matters of Religion

Chapter 8
The Reward for Providing Guidance, Teaching, the Excellence of the two task, the Excellence of Scholars and Blameworthiness of misleading and Misguiding the People

H 388, Ch. 8, h 2
Tafsir of Imam al-'Askariy: Al-Ihtijaj: Through the chain of his narrators has narrated from abu Muhammad al-'Askari, *'Alayhi al-Salam*, who has narrated the following:

"Ali ibn abu Talib, *'Alayhi al-Salam*, has said, 'Whoever of our Shi'ah (follower) knows our Shari'ah and takes out the weak ones of our Shi'ah (followers) from the darkness of ignorance to the light of knowledge (Hadith) which we have gifted to them he on the Day of Judgment will come with a crown on his head. It will shine among the people of the gathering on the plain of resurrection. There will be a dress of beauty on him, which cannot be paid for even with the wealth of the whole world. A caller will announce this. O servants of Allah, this is a scholar of the students of the scholars of Ale (family)

Muhammad. Whoever he had taken out in the worldly life from the darkness of ignorance can hold to his light to be taken out of the darkness of the plain of resurrection to the garden (paradise). Then all those whomever he had taught in the worldly life anything of goodness, or had opened from his heart a lock of ignorance or had removed his doubts will come out.'"

H 389, Ch. 8, h 3
Tafsir of Imam al-'Askariy:

"Abu Muhammad al-'Askari, *'Alayhi al-Salam*, has said, 'Once a woman came before al-Siddiqah, Fatimah, al-Zahra' *'Alayha al-Salam*, and said, "I have a weak mother and she is confused about her Salat (prayer). She has sent me to you to ask about it." Al-Siddiqah, Fatimah, al-Zahra', *'Alayha al-Salam*, answered her question. She asked again and she received her answer. She asked again, and again up to ten questions and received her answer. Then she became shy because of so many questions and said, "I do not want to cause you more trouble by asking more questions, O daughter of the Messenger of Allah." Fatimah, *'Alayha al-Salam*, said this. "You can ask whatever questions you like to ask. What would you think about one who is hired to carry a load up to the roof for a payment of a hundred thousand dinars, will it be heavy for him?" She replied, "No, it will not be so." She, (Fatimah, *'Alayha al-Salam*) said this. "You hired me for every answer for a payment of more than the fill, between al-Thara' to the Throne, of lu'lu (pearls). So it is not heavy on me. I heard my father, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, say, 'The scholars of our Shi'ah (follower) will be resurrected and will be dressed with the dresses of honor proportionate to the degree of their knowledge and the degree of their efforts in guiding the servants of Allah. Some of them will receive up to a million dress of light. A caller of our Lord, most Majestic, most Glorious, then will announce this. O supporters of the orphans of Ale (family) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, those who revived them (the orphans). (Those who revived them) when they were cut off from their parents, who were their Imam, these are your students and orphans whom you supported and revived. You can give them the dresses of knowledge in the worldly life. They will give to each of those orphans of the dresses proportionate to the degree of knowledge they had gained. Some of them receive even up to one hundred thousand dresses. So also those orphans give of such dresses to those who had learned from them (the orphans). Allah, most High, then will say, 'You must go back and give to these scholars who supported the orphans until their dresses (rewards) are complete and are doubled for them so what they had before is complete. In the same manner it will happen to those after them and so on.'" Fatimah, *'Alayha al-Salam*, then said, "O female servant of Allah, one thread of those dresses is better than everything upon which the sun shines a million times and more. However, all these (under sun shine) are subject to disfigurement and dirt."'"

H 390, Ch. 8, h 4
Tafsir of Imam al-'Askariy: Al-Ihtijaj: Through the chain of his narrators has narrated from al-'Askari, *'Alayhi al-Salam*, who has narrated the following:

"Al-Hassan ibn Ali, *'Alayhima al-Salam*, has said the following. 'There is one who supports an orphan of Ale (family) Muhammad, who is cut off from his masters in the condition of ignorance whom he (the supporter of such orphans) takes out of ignorance, explains for him what is confusing for him. The excellence of such person over the excellence of one who supports an orphan by providing him food and water is like the excellence of the sun over the faint star which is hardly visible.'"

H 391, Ch. 8, h 5
Tafsir of Imam al-‘Askariy: Al-Ihtijaj: Through the chain of his narrators he has narrated from abu Muhammad al-‘Askari, *‘Alayhi al-Salam*, who has narrated the following:

“Al-Husayn ibn Ali, *‘Alayhima al-Salam*, has said the following. ‘One may support one of our orphans who is cut off from us due to our protective love for him in our difficulties which caused us to cover (certain items of knowledge from him). If he cooperates with him by teaching him of our knowledge that has come down to him until he guides and educates him, Allah, most Majestic, most Glorious, then says this. “O My honorable, cooperating servant, I Am more worthy of honoring than you are. (O My angels, you must prepare for him in the garden (paradise) for every letter that he has taught a million castle and add to it whatever proper of the other bounties.”’”

H 392, Ch. 8, h 6
Tafsir of Imam al-‘Askariy:

“Abu Muhammad al-‘Askari, has said that Ali ibn Al-Husayn, *‘Alayhim al-Salam*, has said, ‘Allah, most High, sent revelation to Musa *‘Alayhi al-Salam*. It said, “Make my creatures to love Me and make them beloved to Me.” He asked, “O Lord, how can I do so?” He said, “Remind them of My bounties and favors to them so that they will love Me. If you can return a runaway from My door and one who is lost the direction to My courtyard it will be more excellent for you than worshipping for one hundred years in the form of fasting during its days and standing up for Salat (prayer) during its nights.” Musa then asked, ‘Who is this servant who has run away from your door.” He replied, “He is a disobedient and rebellious one.” Musa then asked, “Who is he that has lost the direction to your courtyard?” He replied, ‘He is one who is ignorant about the Imam of his time whom you know, and the one whose Imam is disappeared after his knowing him but he is ignorant about the guidance and laws of his Imam but you know his Shari'ah and that by which he worships his Lord and gains His pleasure.” Ali ibn Al-Husayn, *‘Alayhi al-Salam*, has said, ‘You can give the good news to the scholars of our Shi’ah about the greatest reward and sufficient compensation.’”

H 393, Ch. 8, h 7
Tafsir of Imam al-‘Askariy: Al-Ihtijaj: Through the chain of his narrators has narrated from abu Muhammad al-‘Askari, *‘Alayhi al-Salam*, who has narrated the following:

“Muhammad ibn Ali al-Baqir, *‘Alayhi al-Salam*, has said, ‘The case of a scholar is like one who has a candle in his hand that provides light for people. Whoever sees his candle prays for him for goodness. So also is the scholar who with his candle removes darkness of ignorance and confusion. To whomever he provides light by his candle, which helps him to come out of confusion, or is rescued from ignorance they are his freed ones from the fire. Allah will compensate him for every hair of the freed person with what is more important and excellent than giving charity by paying one hundred thousand qintar (one thousand dinars) in ways other than what Allah has commanded him to pay. In fact such charity can become a liability for the donor. However, Allah grants him (the guiding scholar) what is better than one hundred thousand Rak‘at before al-Ka’bah.’”

H 409, Ch. 8, h 24
Tafsir of Imam al-‘Askariy:

“Abu Muhammad al-‘Askari, *‘Alayhi al-Salam*, has said that once a man came to Ali ibn Al-Husayn,

‘Alayhima al-Salam, along with a man whom he thought had killed his father who confessed and equitable retaliation became due on him. He asked to forgive him so that Allah makes his reward greater. It seemed that he was not happy with it. Ali ibn Al-Husayn, *‘Alayhi al-Salam,* said to the plaintiff, ‘If you know of any of his favors to you, you should forgive his crime and pardon him.’ He said, ‘O child of the Messenger of Allah, his favor to me is not to the limit of his killing my father.’ He (the Imam) asked, ‘What then you want?’ He replied, ‘I ask for Qawd (capital retaliation). If he wants a settlement for paying wergild, I can do so and forgive him.’ Ali ibn Al-Husayn *‘Alayhi al-Salam,* then asked, ‘What is his favor to you?’ He replied, ‘He, O child of the Messenger of Allah dictated to me the statement about oneness of Allah, that Muhammad is the prophet of Allah and about the Imamat (leadership of Ali and ’A’immah, *‘Alayhim al-Salam.*’ Ali ibn Al-Husayn, *‘Alayhima al-Salam,* asked, ‘Is this not worth the wergild for your father? O yes, by Allah this is sufficient for the wergild of all the inhabitants of earth from the first to the last except the prophets and ‘A’immah, *‘Alayhim al-Salam,* because nothing is sufficient for their wergild.’ He said, ‘This is true.’ Ali ibn Al-Husayn, *‘Alayhima al-Salam,* asked the man, ‘Will you give the reward for your teaching him to me if I pay the wergild to him to make you free of murder?’ He replied, ‘O child of the Messenger of Allah, I need them and you are wealthy. My sins are great, my sins of this murdered is between the murdered and I and not between his heir and I.’ Ali ibn Al-Husayn, *‘Alayhi al-Salam,* asked, ‘Is your agreeing for Qawd (capital retaliation) more likeable to you than giving away the reward for your teaching him? He replied, ‘Yes, that is correct, O child of the Messenger of Allah.’ Ali ibn Al-Husayn then said to the heir of the person murdered. Compare the sin of this man with his favor to you. The murder of your father has deprived him of the worldly happiness and it has deprived you of enjoying the presence of your father therein. However, if you exercise patience and release the defendant your father will be in the garden (paradise). He taught you the principles of belief so the garden (paradise) of Allah is necessary for you and it is forever. He has rescued you from torment forever. His favor to you is greater many times than his crime against you. If you forgive him for his favor to you, I will narrate a Hadith of the excellence of the Messenger of Allah to you, which is better than all the goodness of the world, and all that is therein. If you disagree and refuse to forgive him unless I pay to you the wergild so you can settle it with him I then will narrate the Hadith for him alone without you. What you will miss of the benefits of that Hadith is greater than the world and all that is therein if only you consider it.’ The young man said, ‘O child of the Messenger of Allah I forgive him without wergild just for the sake of Allah and your advice in this matter. So please narrate for us the Hadith, O child of the Messenger of Allah.’ Ali ibn Al-Husayn, *‘Alayhima al-Salam,* said, ‘When the Messenger of Allah was commissioned to preach. . . . (Hadith comes in the miracles of the Holy prophet).’”

Chapter 21
Discipline of Narrating Hadith

H 969, Ch. 21, h 1
Al-‘Ikhtisas: For the names of narrators see Arabic text ……

“Abu Basir has narrated from abu Ja’far or abu ‘Abd Allah, *‘Alayhima al-Salam,* about the meaning of the words of Allah, ‘Give the glade news to My servants who hear the words and follow the good ones.’ He (the Imam) said, ‘They are the ones who are submissive before Muhammad and Ale (family) Muhammad, *‘Alayhim al-Salam* who on hearing Hadith narrate them as they have heard without addition or omissions.’”

H 970, Ch. 21, h 2
Munyatu al-Murid:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one likes Hadith for the worldly benefits he will not have any share in the next life. If one likes Hadith for the benefits of the next life, Allah gives him the goodness of the world and that of the next life as well.'"

H 972, Ch. 21, h 4
Maa'ni al-Akhbar: For the names of narrators see Arabic text ……

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You must remain on your guard against the branched-out lies.' It was asked, 'What is a branched out lie?' He (the Imam) replied, 'It is when one narrates a Hadith for you from a certain narrator but you narrate it from someone other than the one from whom he narrated to you.'" Also see al-Kafi, vol. 1 part 2, Ch. 2 Ch. 2, h 150, Ch., 17, h12.

H 993, Ch. 21, h 25
Tafsir of al-'Ayashi: For the names of narrators see Arabic text ……

"Abu Ja'far, has narrated from his father from Ali, *'Alayhim al-Salam*, who has said, 'Holding back in a doubtful issue is better than entering in destruction. Your not narrating a Hadith is better than your narrating a Hadith, which you have not studied thoroughly. On every truth, there is a reality. Above every right thing, there is a light. Whatever agrees with the book of Allah you must take it and whatever disagrees you must leave it alone.'"

Chapter 23
'A'immah, 'Alayhim al-Salam, Possess the Substance of Knowledge and its Principles, they do not say anything of their own Opinion or Analogy, they have Inherited all of their Knowledge from the Holy Prophet, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, they are the Trustees of Allah for His Secrets

H 1007, Ch. 23, h 1
Al-'Ikhtisas: Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"Abu Ja'far, *'Alayhi al-Salam*, once said to me, 'O Jabir, had we spoken to you from our opinions and desires we would have been counted among those who are destroyed. We speak to you of the Ahadith which we treasure from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, just as they treasure their gold and silver.'"

H 1011, Ch. 23, h 5
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"He (the narrator) has said that he once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'By Allah had He not made our Walayah (guardianship of 'A'immah with divine authority and knowledge), our love and close relation obligatory we would not allow you to come to our homes and would not give you our address. By Allah, we do not speak based on our desires and opinions. We do not say anything other than what our Lord has said.'"

H 1012, Ch. 23, h 6

Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"He (the narrator) has said that once a man asked abu 'Abd Allah, *'Alayhi al-Salam*, a question which he (the Imam) answered. The man then said, 'Had it been such and such the word about it would not have been such and such.' H e (the Imam) said, 'When I answer you about something it is from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause. We do not say anything based on our own opinion in anything.'"

H 1013, Ch. 23, h 7
Al-'Ikhtisas: Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"He (the narrator) has said that abu Ja'far *'Alayhi al-Salam*, has said, 'We speak based on truth from our Lord which He has explained to His prophet, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, who has explained it to us.'"

H 1015, Ch. 23, h 9
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"I (the narrator) once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'What is the source of the knowledge of your scholars?' He (the Imam) replied, 'It is inherited from the Messenger of Allah and Ali ibn abu Talib, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause. People need us and we do not need people.'"

H 1017, Ch. 23, h 10
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"Abu Ja'far, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, called Ali, 'Alayhi al-Salam, during his illness because of which he passed away. He (the Messenger of Allah) said, 'Come close to me so I can say to you the secret that Allah has said to me, entrust you with that which Allah has entrusted me with. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, did for Ali, *'Alayhi al-Salam*, as he had said. Ali, *'Alayhi al-Salam*, then did the same to al-Hassan, *'Alayhi al-Salam*, and al-Hassan did the same to al-Husayn, al-Husayn did the same to my father who did the same to me.'"

Chapter 24
All the True Knowledge (Hadith) with People is from Ahl al-Bayt, 'Alayhim al-Salam which have Reached them

H 1034, Ch. 24, h 1
Majalis al-Mufid: For the names of narrators see Arabic text ……

"Muhammad ibn Muslim has said that abu Ja'far, has said, 'There is not anything of the truth or correctness with people except what they have taken from us Ahl al-Bayt. All the door to beginning and tradition of people's judgments with truth and justice is 'Amir al-Mu'minin, Ali ibn abu Talib, *'Alayhi al-Salam*. If the issues become confused the mistake was because of them when they missed the correct judgment and the right judgment was because of Ali ibn abu Talib, *'Alayhi al-Salam*, when they made the right judgment.'"

H 1035, Ch. 24, h 2
Majalis al-Mufid: For the names of narrators see Arabic text ……

"He (the narrator) has said that he heard Ja'far ibn Muhammad *'Alayhima al-Salam*, say, when there were certain people from Kufah with him (the Imam), 'It is strange of people. They say that they have taken their knowledge from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, whereby they act and found guidance. They see that we, Ahl al-Bayt do not take the knowledge the Messenger of Allah and do not find guidance thereby although we are his descendents and members of his Ale (family). In our homes revelations descended and from us knowledge spread among people. Do you think they learned and found guidance but we remained ignorant and went stray? This is not possible.'"

Chapter 25
Completion of Proof and Clarity of the Argumentation

H 1038, Ch. 25, h 3
Qabas al-Misbah: For the names of narrators see Arabic text ……

"He (the narrator) has said that he heard abu Ja'far, *'Alayhi al-Salam*, say, when he (the Imam) was asked about the meaning of the words of Allah, 'Say, to Allah belongs the strongest proof.' When it will be the Day of Judgment Allah, most High, will say to the slaves, 'Did you know?' If he will say, 'Yes, I knew.' He will be asked, 'Why did you not act according to your knowledge?' If he will say, 'I was ignorant.' He will be asked, 'Why did you not learn.' This is the strongest proof of Allah, most High.'"

H 1039, Ch. 25, h 4
Al-Khara'ij: For the names of narrators see Arabic text ……

"I (the narrator) once wrote to abu Muhammad, *'Alayhi al-Salam*, about the differences of the friends and asked him (the Imam) to show a proof. He (the Imam) then wrote back to me saying, 'Allah has addressed people of the power of reason. No one shows a miracle or a proof more than what the last prophet the master of the Messengers, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, did but they said that he is a magician and a liar. However, those who wanted guidance found guidance. Many people seek comfort with proofs. It is because if Allah grants us permission to speak we do so, if He prohibits we remain silent. If Allah likes not to show our right, he it will not appear. Allah sent the prophets to give good news and warning to preach the truth when it is at its weak point and strong points. They speak at certain time so that Allah make His commands come to pass and execute His judgment. People are of different levels. There are those who find the truth for their salvation and hold to the truth so they cling to an original branch without any doubt or uncertainty, they do not find safety except with me. A group does not take the truth from the people of truth so they are like sailors on the sea who are calm when the sea is calm and they make waves when the sea is choppy. A group is dominated by Satan whose task is to reject the truth and repulse the truth by falsehood with their own desires. You must leave alone those who go left or right. It is like a shepherd who can bring together his flock of sheep with good deal of ease if he wants to do so. You have mentioned the difference of the friends. If there is the will and the elderly then there is no uncertainty. If one sits in the seat of ruling, he has more priority to rule. You must keep good care of the one whom you have taken as a caretaker. You must remain on your guard against publicizing

and seeking leadership because they call toward destruction. You have mentioned your willingness to travel to Persia. You can do so, may Allah grant you good health and it is what Allah has chosen for you. You will enter Egypt by the will of Allah safely. Convey Salam (the phrase of offering greeting of peace) to the friends whom you trust and command them to observe piety before Allah, the most Great, to safely return the trust and inform them that publicizing against us is like declaring war against us.' When I read the letter 'you will enter Egypt' I could not understand the meaning. I went to Baghdad with the intention to travel to Persia but that did not become possible so I travelled to Egypt.'"

Chapter 26
Their Hadith is Difficult and they are found to be Difficult; their Statements have Several Shades of Meaning, Excellence of Thinking about the Hadith of 'A'immah, 'Alayhim al-Salam, Submitting to them and Prohibition on Rejecting their Hadith

Verses of al-Quran

4:64, 10:38, 18:66,67, 24:50, 33:22, 35,

H 1040, Ch. 26, h 1
Maa'ni al-Akhbar: Al-Khisal: Amali of al-Saduq: For the names of narrators see Arabic text ……

"He (the narrator) has said that he heard abu Ja'far, *'Alayhi al-Salam*, say this. 'Our Hadith is difficult and it is found to be difficult. No one can bear it except a close angel or prophet who is commissioned to preach or a slave of Allah whose heart is tested for belief or a fortified city,' 'Amr has said that he then asked Shu'ayb , 'What is al-Madinah al-Hasinah?' He replied, 'I asked al-Sadiq, *'Alayhi al-Salam*, about it and he (the Imam) said, 'It is the collected and focused heart.'"

H 1043, Ch. 26, h 4
Maa'ni al-Akhbar: For the names of narrators see Arabic text ……

"Abu 'Abd Allah has said that abu Ja'far, *'Alayhima al-Salam*, has said, 'Son, you can determine the value of our Shi'ah (followers) by the amount of Hadith that they narrate from us and their understanding. Understanding means knowing the proper meaning of Hadith. By understanding the meaning of Hadith, a believer rises to the utmost high degree of belief. I have seen it in the book of Ali, *'Alayhi al-Salam*. It says, "The value of a man is his understanding. Allah, most High, evaluates people on the basis of how much the power of reason He has given to them in the world."'"

H 1044, Ch. 26, h 5
Maa'ni al-Akhbar: For the names of narrators see Arabic text ……

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One Hadith that you understand is better than one thousand which you narrate. A man among you cannot be considered a faqih (scholar of the laws of Islam) until he has proper understanding of where our statements are applicable. One word of our statements may apply to seventy aspects for each of which there is for us a way out thereof.'"

H 1045, Ch. 26, h 6
Maa'ni al-Akhbar: For the names of narrators see Arabic text ……

“He (the narrator) has said that he wrote to abu Muhammad *‘Alayhi al-Salam*, and asked, ‘It is narrated to us from your ancestors, *‘Alayhim al-Salam*, that your Hadith is difficult and it is found to be difficult. No one is able to bear it except a close angel, a prophet who is commissioned to preach or a believer whose heart Allah has tested for belief.’ He (the narrator) has said that the answer came and it said, ‘It means that the angel wants to deliver it quickly to an angel like himself and so also is the case with the prophet who is commissioned to preach, as well as a believer. It means that because of its sweetness they do not want to keep it in their chest. They want to deliver it to others.’”

H 1046, Ch. 26, h 7
Maa’ni al-Akhbar: For the names of narrators see Arabic text ……

“He (the narrator) has said that he asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of ’Amir al-Mu’minin, *‘Alayhi al-Salam*, that say, ‘Our Hadith is difficult and it is found to be difficult. No one is able to bear it except a close angel, a prophet who is commissioned to preach or a believer whose heart Allah has tested for belief.’ He (the Imam) said, ‘Of the angel there are close ones and those who are not close. Of the prophets there are those who are commissioned to preach and those who are not commissioned. Of the believers there are those whose hearts are tested and those whose hearts are not tested for belief. Your belief (in the guardianship of ’A’immah with divine authority and knowledge) was presented before the angels. Only the close angels affirmed it and so also was the case with the prophets and the believers of whom only those commissioned to preach and those of the believers whose hearts were tested for belief affirmed it.’ He (the narrator) has said that he (the Imam) said, ‘It is mentioned in your Hadith.’”

H 1047, Ch. 26, h 8
Al-Ihtijaj:

“Al-Rida’, *‘Alayhi al-Salam*, has said, ‘In our Hadith there are Mutashabih (unclear ones) like those in al-Quran as well as Muhkam (clear ones) like those of al-Quran. You must refer the unclear ones to the clear ones.’”

H 1048, Ch. 26, h 9
‘Uyun Akhbar al-Rida’ Akhbar al-Rida’: For the names of narrators see Arabic text ……

“Al-Rida’, *‘Alayhi al-Salam*, has said, ‘One who refers the unclear verses of al-Quran to the clear ones he finds guidance to the straight path. He (the Imam), *‘Alayhi al-Salam*, then said. ‘In our Hadith there are Mutashabih (unclear ones) like those in al-Quran as well as Muhkam (clear ones) like those of al-Quran. You must refer the unclear ones to the clear ones and you must not follow the unclear ones without their clear ones because you will become.’”

H 1049, Ch. 26, h 10
Basa’ir al-Darajat: For the names of narrators see Arabic text ……

“Abu Basir has said that abu Ja’far or abu ‘Abd Allah, *‘Alayhima al-Salam*, has said, ‘You must not consider a Hadith that comes to you as false because you do not know. Perhaps it is true, thus you have rejected Allah on His Throne.’”

H 1050, Ch. 26, h 11

Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"He (the narrator) has said that abu al-Hassan, *'Alayhi al-Salam*, once wrote to him in a letter, 'You must not consider a Hadith that is narrated to you from us or is ascribe to us as false. You must not do so, even though you may know something against it, because you do not know why we have said it and in what aspect and quality.'"

H 1051, Ch. 26, h 12
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"I (the narrator) once heard abu Ja'far, *'Alayhi al-Salam*, say, 'By Allah, the most beloved to me of my companions is the most Wari' (strictly law abiding) one among them, the most faqih (having proper understanding of Shari'ah, laws of Islam), and the one who is most secretive of our Hadith. The worst among them and most hated is one who on hearing Hadith ascribes it to us, narrates from us but does not understand it and his heart does not accept it. It shrinks in dislike, rejects it, and considers those who believe in it as unbelievers. He does not know, perhaps the Hadith has come out from us and to us it is ascribed and so he becomes out of our 'Amr (guardianship of 'A'immah with divine authority and knowledge).'"

H 1052, Ch. 26, h 13
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Allah, most High, has prohibited His slaves by two verses of al-Quran. He has prohibited them saying anything until they learn and must not narrate what they do not know. Allah, most High, says, 'Is a covenant not made with you about the book that you must not say anything about Allah except the truth.' He has also said, ' In fact they have spoken lies in that of which they do not have any knowledge and the interpretation for it has not yet come.'"

H 1053, Ch. 26, h 14
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"I (the narrator) once said to abu 'Abd Allah, *'Alayhi al-Salam*, 'May Allah keep my soul in service for your cause, a man comes to us from your side and informs us about you a great issue which causes us a great deal of stress so much so that we call him a liar. Abu 'Abd Allah, *'Alayhi al-Salam*, then asked, 'Does he not narrate to you from me?' I replied, 'Yes, he does so.' He (the Imam) asked, 'Does he say the night that it is not night and the day that it is not day?' I replied, 'No, he does not do so.' He (the Imam) said, 'You must leave it and refer it to us. It is because if you reject it you have rejected us.'"

H 1054, Ch. 26, h 15
Al-Khisal: For the names of narrators see Arabic text ……

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Allah, most High, has taken an oath not to allow three kinds of people to live in His garden (paradise). Of such people are those who reject Allah, most Majestic, most Glorious, or the Imam of guidance and one who holds back the right of a Muslim man.'"

H 1055, Ch. 26, h 16

‘Ilal al-Shara’I’: For the names of narrators see Arabic text ……

“Abu Ja’far, or abu ‘Abd Allah, *‘Alayhima al-Salam,* has said, ‘You must not reject a Hadith ascribed to us by a Murji’a, a Qadri or Khariji (names of certain sects). You do not know, perhaps it is of the truth and you have rejected Allah, most Majestic, most Glorious, on His Throne.’”

H 1056, Ch. 26, h 17
Maa’ni al-Akhbar: For the names of narrators see Arabic text ……

“He (the narrator) has said that one who had asked al-Sadiq, *‘Alayhi al-Salam,* told me this. ‘Can disbelief be called equal to considering things as partners of Allah?’ He (the Imam) replied, ‘Disbelief is considering things as partners of Allah.’ He (the Imam) then moved to Masjid, then turned to me, and said, ‘Yes, a man carries a Hadith to his friend who does not recognize it so he rejects it. It is a bounty that he has rejected, but it is not up to the degree of shirk (considering things as partners of Allah).’”

H 1059, Ch. 26, h 20
Bayan: Arba’ah Mi’ah:

“’Amir al-Mu’minin, *‘Alayhi al-Salam,* has said, ‘If you hear of our Hadith which you cannot recognize you must refer it to us, keep it on hold with you and accept it until the truth becomes clear to you. You must not act as quickly publicizing ones.’”

H 1060, Ch. 26, h 21
Basa’ir al-Darajat: For the names of narrators see Arabic text ……

“Abu Ja’far, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, has said, ‘Hadith of Ale (family) Muhammad is difficult and it is found to be difficult. Only a close angel, a commissioned to preach prophet or a believer whose heart Allah has tested for belief is able to bear it. Whatever reaches you of Hadith of Ale (family) Muhammad, which makes your heart to feel warm and soft and you can recognize it you then should accept it. Whatever causes your heart to shrink in dislike you then refer it to Allah and the Messenger of Allah and to a scholar of Ale (family) Muhammad, *‘Alayhim al-Salam.* One, facing destruction, is he who narrates such Hadith, which he cannot bear and he then says, ‘By Allah this is not anything. Denial is disbelief.’”

H 1063, Ch. 26, h 24
Basa’ir al-Darajat: For the names of narrators see Arabic text ……

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Our Hadith is difficult and it is found to be difficult. Only well lighted chests, sound and safe hearts and good moral manners can bear it. Allah has made a covenant with our Shi’ah (followers) as well as with the children of Adam as He, most Majestic, most Glorious, has said, “When your Lord took all the offspring of Adam from their backs and made them to bear testimony against themselves about Allah being their Lord and they all agreed.’ Those who keep their commitment toward us Allah will keep His promise about granting them the garden (paradise) and those who dislike us and do not fulfill our rights on them will remain in the fire forever.’”

H 1074, Ch. 26, h 35
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"I (the narrator) once heard 'Amir al-Mu'minin, *'Alayhi al-Salam,* say, 'Our Hadith is difficult and it is found to be difficult. It is rough and harnessing. You may deliver something thereof to people. If they acknowledge then you can deliver more. If they dislike it then you must hold back. No one can bear it except three, a close angel or a prophet who is commissioned to preach, or a believer slave whose heart Allah has tested for belief.'"

H 1088, Ch. 26, h 50
Al-'Ikhtisas: For the names of narrators see Arabic text ……

"'Abd al-A'la' ibn a'yan has said that he and Ali ibn Hanzalah once visited abu 'Abd Allah, *'Alayhi al-Salam.* Ali ibn Hanzalah asked him (the Imam) and he (the Imam) give him the answer. Ali then asked, 'What will happen if it is such and such?' He (the Imam) answered him in a different way. Ali then asked, 'What happens if it is as such and such?' He (the Imam) answered him in a different way until four different answers for the same issue. Ali then turned to me and said, 'We have gripped him.' Abu 'Abd Allah, *'Alayhi al-Salam,* heard it and said, 'O abu al-Hassan you should say not so. You are a Wara' (strictly law abiding) man. Certain things are narrow to which only one aspect is applicable, of which is Salat (prayer) of Friday timing which is only the noontime. There are things of wider nature to which several aspects can apply. This is of those issues. By Allah, for this I can apply up to seventy aspects.'"

H 1098, Ch. 26, h 61
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"About the meaning of the words of Allah, 'One who gains goodness We increase in it more goodness' abu Ja'far, *'Alayhi al-Salam,* has said this. 'Gaining means submission to us and speaking true from us and not to ascribe lies to us.'"

H 1109, Ch. 26, h 71
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"Abu Ja'far, *'Alayhi al-Salam,* has said, 'Muslims have triumphed. Muslims are excellent people.'"

H 1112, Ch. 26, h 74
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"About the meaning of the words of Allah, 'Those who have said, "Our Lord is Allah," who then have remained steadfast, angels descend on them and tell them not to be afraid or sad,' abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'It refers to 'A'immah'*Alayhim al-Salam.* It applies to those of our Shi'ah (followers) who remain steadfast, submit to our command, keep our Hadith away from our enemies, do not publicize them among our enemies; the angels welcome them to the garden (paradise) with glade news. There lived people before you who believed as you do of religion, they submitted to our command, kept our secret and did not publicize among our enemies and did not doubt as you do. Then angels receive them with glade news from Allah about the garden (paradise).'"

H 1114, Ch. 26, h 76

Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"Once I (the narrator) and al-Harith ibn al-Mughirah and others visited abu 'Abd Allah, *'Alayhi al-Salam*, and al-Harith said to him (the Imam), 'This man (Mansur al-Sayqal) does not want anything but to hear our Hadith. He by Allah does not know what to accept of whatever has come to him.' Abu 'Abd Allah, *'Alayhi al-Salam*, said, 'This is a man from Muslims and Muslims are triumphant people.'"

H 1128, Ch. 26, h 90
Al-Khara'ij: For the names of narrators see Arabic text ……

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Allah granted excellence to 'Ulu al-'Azm Messenger over those who were not 'Ulu al-'Azm (Messengers with determination). It was because of knowledge. We inherited their knowledge so we are more excellent than they are in their excellence. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, knew what they did not know. We learned the knowledge of the Messenger of Allah and we narrated to our Shi'ah (followers). Those of them who accepted are the more excellent among them. Wherever we live, our Shi'ah (followers) live with us.'"

H 1143, Ch. 26, h 105
For the names of narrators see Arabic text ……

"Ali ibn al-Husayn, *'Alayhima al-Salam*, once said to Aban ibn abu 'Iyash, 'O brother from 'Abd Qays, if the issue becomes clear to you, then you must accept, otherwise, remain silent and refer its knowledge to Allah because you will have room bigger than the space between the sky and earth.'"

H 1150, Ch. 26, h 112
Munyatu al-Murid: For the names of narrators see Arabic text ……

"The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, has said, 'One who rejects a Hadith which has come to him from me I will be his opponent on the Day of Judgment. A Hadith may come to you from me which you cannot recognize. You must say, 'Allah knows best.'"

Chapter 27
The Reason For Which 'A'immah, 'Alayhim al-Salam Kept Certain Amounts of Knowledge (Hadith) and Rules Secret

H 1153, Ch. 27, h 1
Basa'ir al-Darajat: For the names of narrators see Arabic text ……

"I (the narrator) heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'My father was an excellent father. May Allah grant him mercy. He would say, 'If I can find three groups who deserve to receive knowledge (Hadith) I will narrate for them something with which they will not anymore need to think about lawful and unlawful and whatever will come up to the day of Day of Judgment. Our Hadith is difficult and it is found to be difficult. No one believes in it except a believer slave whose heart Allah has tested for belief.'"

Chapter 31
Holding Back in Doubtful Conditions and Remaining Cautious in matters of Religion

Verses of al-Quran 42:10

H 1246, Ch. 31, h 1
Amali of al-Saduq: For the names of narrators see Arabic text ……

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, has said, 'The issues are of three kinds. There is a matter, which is clearly of guidance, thus, you must follow it. There is another matter, which is clearly of misguidance, thus, you must avoid it. There is another matter which is doubtful, thus, you must refer it to Allah, most Majestic, most Glorious.'"

H 1257, Ch. 31, h 12
For the names of narrators see Arabic text ……

"Musa ibn Ja'far from his father, *'Alayhima al-Salam,* has said the following. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, has said, when counting the conditions in Islam, it is to hold back when facing a doubtful issue and referring it to the Imam; there is not anything doubtful before him (due to his comprehensive knowledge)."

H 1258, Ch. 31, h 13
"The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, has said, 'You must follow the rules about lawful and unlawful matters, learn the rules and laws and refer the doubtful issues to its proper people. One who faces a case and he does not know the rule of law about it, has not learned it or heard from me he must ask Ali ibn abu Talib, *'Alayhi al-Salam.* It is because he has learned the law as I taught to him, its apparent letters as well as its intrinsic meanings, the clear rules and the unclear ones.'"

H 1259, Ch. 31, h 14
Nahj al-Balagha:

"'Amir al-Mu'minin, *'Alayhi al-Salam,* has said, 'Allah has made certain things obligatory on you, so you must not ignore them. He has made certain things prohibited to you, thus, you must not transgress and He has kept silent about certain matter, thus, you must not burden your selves.'"

H 1260, Ch. 31, h 15
"'Amir al-Mu'minin, *'Alayhi al-Salam,* has said, 'No other form or Ware (strictly law abiding) is better than holding back on facing doubtful issues.'"

Who Should Read al-Kafi and Why?

Reading al-Kafi, the first and foremost comprehensive book of Hadith (the words of the Holy Prophet and A'immah (*'Alayhim al-Salam*) is an indispensable requirement to succeed in the following issues:

If you are afraid for the survival of your belief and religion, the religion and belief of your children, you must read al-Kafi thoroughly to find protection in the teachings of Ahl al-Bayt (*'Alayhim al-Salam*)

If you wish to know about Allah you must read the words of the Holy Prophet and A'immah (Alayhim Al-Ssalam) about Him in al-Kafi, the first and foremost comprehensive book of Hadith.

If you wish to read or say anything about Ahl al-Bayt (*'Alayhim al-Salam*) then reading or saying anything other than the Holy Quran and Hadith from al-Kafi or other authentic sources of Hadith is an absolute waste of time and a barrier to block people from al-Kafi, the first and foremost comprehensive book of Hadith of Ahl al-Bayt (*'Alayhim al-Salam*)

If you wish to write anything about our principles of belief or moral discipline with the existence of al-Kafi it will become one more cover to hide al-Kafi from the followers of Ahl al-Bayt (*'Alayhim al-Salam*)

If you wish to have the honor to be a narrator of the words of Ahl al-Bayt (*'Alayhim al-Salam*) narrate from al-Kafi the first and foremost comprehensive collection of the words of Ahl al-Bayt (*'Alayhim al-Salam*)

If you wish to progress spiritually then read al-Kafi thoroughly, you will enjoy tremendous satisfaction

If you wish to strengthen your love for Ahl al-Bayt (*'Alayhim al-Salam*) then read al-Kafi you will experience the difference

If you wish to know about the greatness of Ahl al-Bayt (*'Alayhim al-Salam*) read al-Kafi, you will sense the sweetness of your belief

If you wish to find how beloved Ahl al-Bayt (*'Alayhim al-Salam*) are to Allah read al-Kafi, you will be amazed to learn all about it

If you wish to instruct your children in religious moral discipline and matters of the principles of belief, then ask them to read 'Usul al-Kafi at least twice a year.

If you are afraid for the survival of your children's and your own belief you all must read al-Kafi thoroughly to find protection in the teaching and traditions, way of life and the culture of Ahl al-Bayt (*'Alayhim al-Salam*)

Who should read Kitab al-Kafi?

"This book (the Holy Quran), there is no doubt, is a guide for the pious people (only)." (The Holy Quran, 2:3)

In the case of kitab al-Kafi, primarily, only the Shia Muslims may gain a great deal of spiritual benefits. Of the Shia Muslims, in our time, even those who think their belief in Ahl al-Bayt (*'Alayhim al-Salam*) is perfect and complete without reading kitab al-Kafi, after reading it properly will realize that they are suffering a great loss due to ignorance of the contents of kitab al-Kafi.

Certain people think ordinary individuals should not read kitab al-Kafi; this book speaks of extraordinary spiritual merits of Ahl al-Bayt (*'Alayhim al-Salam*) and certain readers may not comprehend such matters.

The best way to benefit from reading al-Kafi is to read it from the beginning to the end over and over again so the reader can judge its contents with a view to all of the material therein. In one's spiritual quest it helps one to realize the greatness of the spiritual teachings of Ahl al-Bayt and their extraordinary spiritual merits and knowledge.

The study of the Holy Quran and Hadith is a noble quest indeed. Wishing you success in this most noble task, we implore Almighty Allah to grant you the ability, intelligence, serenity, desire and willingness to study this presentation thoroughly, with the sole intention to become closer to Allah. Upon completion of these readings, you will certainly, without any shred of doubt, feel yourself to be a new person. You will be much more mature spiritually and in the matters of beliefs. The study of al-Kafi is the right choice. Thus you will begin living a meaningful life, a life of hope, well-protected, secure from fear, sadness, pressure and depression.

Al-Kafi consists of three major fields of the Islamic system of belief and practice: theology, practical laws, and guidelines for moral discipline. All three fields of the system are dealt with in the Holy Quran in principle and sometimes in good details.

Average Muslims, to certain degrees, do read and study the Holy Quran and Shari'ah, the practical laws of Islam. However, the reading and study of a collection of Hadith such as 'Usul al-Kafi is ignored. Writers publish books on the subject of ethics and moral matters. This is the best proof of how badly 'Usul al-Kafi is ignored. With the existence of 'Usul al-Kafi, it is a total embarrassment to write anything on the subject of theology, ethics and moral discipline. The first volume of 'Usul al-Kafi is the best and the only book one needs, besides the Holy Quran and other authentic sources of Hadith, to read on theology. One's reading any other book, besides the Holy Quran and 'Usul al-Kafi or other authentic sources of Hadith, on these topics is an absolute waste of time and energy.

The second volume of 'Usul al-Kafi is the best and the only book needed, besides the Holy Quran and other authentic sources of Hadith, for complete instructions how to balance, improve, uplift and strengthen one's spiritual faculties, merits and potentials. It shows the right form of guidance, realistic aims and pure spiritual ambitions. Hadith 14 of the first part of the first volume is one of a kind and does not exist in any other collection of Hadith with such form and quality. The remaining six volumes of al-Kafi, 8 volumes in all, are only explanation of different items of facts, mentioned in that marvelous Hadith, in practical perspectives.

It is regrettable that even the Shi'a Muslims do not read 'Usul al-Kafi. For years I have been translating things to be used as textbooks of Islamic teaching to children in weekend schools. What a waste of time and energy it was! As mentioned above it is a total embarrassment to write anything on the subject of theology and moral discipline with the existence of 'Usul al-Kafi. It is like teaching

Islam to people in the presence of Imam Ja'far al-Sadiq (‘*Alayhim al-Salam*) You be the judge, what could be more improper than speaking of the matters of theology and moral discipline while Imam Muhammad al-Baqir (‘*Alayhim al-Salam*) would be setting next to you. It is regrettable that ‘Usul al-Kafi and the whole al-Kafi is not studied in weekend schools, it is not publicized to encourage the Shi’a people to read and study this valuable book. What could be more regrettable than writing tons of things or saying a whole lot more about the principles of Islamic belief and ethics and ignore what the Imam have already explained in the simplest authoritative manners? This is only ‘Usul al-Kafi (Volumes 1 & 2). For the rest of the Divine treasures of guidance one would need to study the other six volumes of al-Kafi.

Abbreviations, Conventions, Special Terms and Symbols

A Work of the nature of al-Kafi requires a great deal of the use of special terms, conventions, and symbols. The translation work is still in progress. Of the available explanations the following are a few.

The Arabic phrase: ***'Alayhi / 'Alayhim al-Salam*** and the expression **"recipient of divine supreme covenant"**

The Holy Prophet and Ahl al-Bayt (the twelve A'immah and Fatimah al-Zahra) are infallible people. After the names and titles of infallible personalities, or Arabic expressions such as 'abu' or 'ibn', meaning father or son of so and so, in Arabic writings the use of the phrase, *'Alayhi / 'Alayhim al-Salam* is a usual practice. In this translation the phrase "recipient of divine supreme covenant" is used to convey the meaning of the said Arabic expression. Writers have used such words as 'peace be on him / upon them, for the Arabic phrase *'Alayhi / 'Alayhim al-Salam* which is a literal translation and it fails to express the meaning of Arabic phrase *'Alayhi / 'Alayhim al-Salam* as explained in Hadith 39 of Chapter 111, Part Four of al-Kafi in volume 1. The expression, "peace be on him" seems to express a form of prayer. However, 'recipient of divine supreme covenant' is the mention of a special entitlement in Divine Providence and a prominent position.

Hadith and its plural Ahadith

The literal meaning of this term is a statement, conversation, a report or something new.

In the Islamic literature it sometimes is used to replace the word *"Sunnah"*. The *Sunnah* of Prophet Muhammad and the other infallible personalities consist of three issues.

(a) Their statements

(b) Their deeds

(c) Their approval or disapproval of a certain act, practice or statement.

Ahadith of Man Balagha (whoever receives a Hadith)

In Wasa'il al-Shia vol. 1, Chapter 18 is about the Ahadith that say, "Whoever receives a Hadith, considered to be one of the Ahadith of the Holy Prophet, which says that if a servant of Allah performs such and such a deed or abstains from such and such act he or she will receive such and such reward from Allah. That person will receive the said reward even if such Hadith may not, in fact, be a Hadith of the Holy Prophet.

This is to remind those who just because of the allegation that certain Ahadith in al-Kafi are *Da'if* deprive themselves of the benefits of reading the Ahadith of Ahl al-Bayt. In the next section, we have presented authentic information about different aspects of Hadith. Among other issues such information shows that the task of verifying whether a Hadith is *Da'if* or not is beyond the capabilities of non-Mujatahid people. Avoiding to read books of Hadith just because of an allegation that many Hadith in al-Kafi is *Da'if* is a terrible loss and it is a pitiful ignorance. It only makes Satan very happy. One may ask those who take the allegation of *Da'if* Ahadith seriously the following questions to explain their own condition.

Question:

Do you (Mr. Husayn) have a bank account?

Mr. Husayn may answer, “Yes, I have a bank account.”

What is the proof that you have a bank account?

He may say, “I receive bank statements every month.”

Do you own a house?

He may say, “Yes, I own a house.”

What is the proof that you own one?

He may answer, “I have a deed for the house in my name.”

So without documented proof one is not considered the owner of a bank account or a house. One then may ask Mr. Husayn this: What is the documented proof that Allah or Prophet Muhammad appointed every one of the twelve A’immah as successor of the Holy Prophet with divine authority? Such document is in **H 1365, Ch. 126, h3** (al-Kafi vol.1 Chapter 126 Hadith no 3). Ignoring this document because of *Da‘if* Ahadith allegations, amounts to having a religion without proof and that is the worst thing that can ever happen to a person. We must not allow Satan to stop us from reading books of Hadith such as al-Kafi to benefit from the teachings of Ahl al-Bayt *‘Alayhim al-Salam.*

Muhammad Sarwar

New York – January 2, 2005

Translator's Introduction

In the Name of Allah, the Beneficent, the Merciful

In the following, an effort is made to provide essential information about this book to help the readers learn it with ease and satisfaction. The items below outline the basic matters to consider.

An introduction is similar to a definition of the introduced object. Essential matters to help one in learning about an object, within the rules of the workings of things around in nataure, consists of the following elements:

a. The form and shape of the object (formal cause) Volumes, Parts and chapter of the book

b. The substance of the object (material cause) the issues dealt with in Ahadith

c. The agent of the object (coefficient cause); the sources of Ahadith

d. And the purpose of the object (goal and end cause) the reasons for which Ahadith were issued

a. The Form of al-Kafi (Formal Cause) Is Dealt With in the Following Six Sections

1. Number of Volumes and Sections

2. Time Line of Emergence and Sources of Hadith

3. Genuine and False Ahadith

4. Recording Ahadith in Written Form

5. Narrators of Hadith

6. A Brief Comparative Study of al-Kafi and Other Collection of Ahadith

b. Contents of al-Kafi (Material Cause)

Volume 1 (See Table of Contents of Volume 1)

1. Part 1 with 34 Haddith

2 Part 2 with 207 Hadith in 22 Chapters

3. Part 3 with 224 Hadith in 35 Chapters

4. Part 4 with 990 Hadith in 130 Chapters

Volume 2 (See Table of Contents of Volume 2)

1. Part 1 with 1601 Hadith in 203 Chapters

2. Part 2 with 407 Hadith in 60 Chapters

3-4 Parts 3 & 4 with 331 Hadith in 44 Chapters

c. The Authors of Ahadith (Coefficient Cause)

1. Allah
2. The Archangel (Jibril / Gabrael)
3. The Holy Prophet
4. The Deeds of the Holy Prophet
5. The Approvals of the Holy Prophet
6. Fatimah Al-Zahra' and the Twelve A'immah, *'Alayhim al-Salam*

d. The Purpose (Goal and End Cause) of Ahadith in 'Usul al-Kafi

1. To Explain Issues of the Fundamentals of Belief (Theology)
2. About Allah
3. About the Messenger of Allah
4. About the Successors of the Messenger of Allah
5. Intelligence and Knowledge
6. Rules of Ethics and Moral Discipline and How to Perfect One's Intelligence and Belief
7. The Holy Quran and Prayer

A. The Form of al-Kafi (Formal Cause)

Chapter One

Number of Volumes and Sections - Sub divisions of al-Kafi

Part 1 - Al 'Usul (Principles)

Volume 1:

This part of the book consists of Ahadith on the principles of beliefs and it is called 'Usul (principles) in al-Kafi.

The sections or chapters in volume 1 are as follows:

1. The Book of Intelligence and Ignorance (Kitab al 'Aql wa al Jahl)

2. The Book of the Excellence of Knowledge (Kitabu Fad al-‘Ilm)

3. The Book on Oneness of Allah (Kitab al Tawhid)

4. The Book about the people who possess Divine Authority (Kitab al Hujja)

Volume 2:

Sections or Chapters in Volume 2:

5. The Book on Belief and Disbelief (Kitab al ’Iman wa al Kufr)

6. The Book on Prayers (Kitab al Du‘a’)

7. The Book on the Excellence of the Holy Quran (Kitabu Fadl al Quran)

8. The Book of Social Discipline (Kitab al ‘Ishra)

PART 2 - Al Furu' (Branches)

Volumes 3-7:

This part consists of Ahadith on Islamic practical laws such as:

- The acts of worship (‘Ibadat)

- Business transactions (mu‘amalat)

- Judicial laws (al-Qada’)

Furu‘ al-Kafi (volume 3 – 7): The rules of conduct, the practical laws of the Islamic system, consists of the following:

9. The Book of Laws of Cleanliness (Kitab al Tahara)

10. The Book of Laws of Menstruation (Kitab al Hayd)

11. The Book of Laws about the dying people and their burials (Kitab al Jana’iz)

12. The Book of Laws of Prayer (Kitab al Salat)

13. The Book of Laws of Charities, Taxes (Kitab al Zakat)

14. The Book of Laws of Fasting (Kitab al Siyam)

15. The Book of Laws of Pilgrimage (Kitab al Hajj)

16. The Book of Laws of Defense (Kitab al-Jihad)

17. The Book of Laws of Business (Kitab al Ma'ishah)

18. The Book of Laws of Marriage (Kitab al Nikah)

19. The Book of Laws about New-born (Kitab al ‘Aqiqa)

20. The Book of Laws of Divorce (Kitab al Talaq)

21. The Book of Laws of Emancipation of Slaves (Kitab al ‘Itq wa al Tadbir wa al Mukataba)

22. The Book of Laws of Hunting (Kitab al Sayd)

23. The Book of Laws of Slaughtering Animals for food (Kitab al Dhaba’ih)

24. The Book of Laws of Foods (Kitab al At‘imah)

25. The Book of Laws of Drinks (Kitab al Ashriba)

26. The Book of Laws of Dresses, Beautifying and the Ideal of Manhood (Kitab al Zay wa al Tajammul)

27. The Book of Laws of Animal Farming and Poultry (Kitab al Dawajin)

28. The Book of Laws of Wills (Kitab al Wasaya’)

29. The Book of Laws of Inheritances (Kitab al Mawarith)

30. The Book of Laws of Penalties (Kitab al Hudud)

31. The Book of Laws of Restitution for Bodily Injuries (Kitab al Diyat)

32. The Book of Laws of Testimony and Witnessing (Kitab al Shahadat)

33. The Book of Judicial Laws (Kitab al Qada’ wa al-Ahkam)

34. The Book of Laws of Oaths, Vows and Expiation (Kitab al ’Ayman wa al Nudbur wa al Kaffarat)

PART 3 - Al-Rawdah (Garden of Flowers (Hadith))

Volume 8:

This part consists of miscellaneous Ahadith of both the ’Usul and Furu‘ of al-Kafi. The topics are not arranged and organized as in the other volumes. The chapters are not in alphabetical order of Ahadith or narrators.

This volume comprises about six hundred Hadith on various topics and is a treasure of knowledge of the matters of belief, spiritual discipline, interpretations of many verses of the Holy Quran, accounts

of the noble manners of the Holy Prophet and infallible members of his family and information about the system of this and the next life.

Chapter Two

Time Line of Emergence and Sources of Hadith

The Source of Hadith

The following Hadith, in addition to other valuable information therein, points out the source wherefrom Ahadith have emerged:

"A number of our people have narrated from Ahmad ibn Muhammad, from 'Abd Allah ibn al Hajjal, from Ahmad ibn 'Umar al Halabi, from abu Basir who has said the following:

"Once I went to see abu 'Abd Allah, *'Alayhi al-Salam*, and said to him, 'May Allah keep my soul in service for your cause, I like to ask you a question. Is there anyone else in this house who may hear my words?'

"The Imam, *'Alayhi al-Salam*, then folded the curtain between his room and the next room and looked into it. Then the Imam, *'Alayhi al-Salam*, said, 'O abu Muhammad, ask whatever you wish.'

"I said, 'May Allah keep my soul in service for your cause, your followers say that the Messenger of Allah taught Ali, *'Alayhi al-Salam*, a thousand chapters of knowledge and from each chapter there opened a thousand chapters. I then said, 'This, I swear by Allah, is knowledge.' He would mark the ground with his staff (perhaps a sign of thinking) for a while. He then said, "That is knowledge but it is not that." The narrator has said that the Imam, *'Alayhi al-Salam*, said, 'O abu Muhammad, with us there is al-Jami'a. Do they know what al-Jami'a is?'

"I asked, 'May Allah keep my soul in service for your cause, what is al-Jami'a?' The Imam, *'Alayhi al-Salam*, then said, "It is a parchment seventy yards long by the yards of the Messenger of Allah. It contains his dictations from his very own mouth that are recorded onto it in the handwriting of Ali, *'Alayhi al-Salam.* It contains all the lawful and unlawful, and all matters that people need. Even the law of compensation for a scratch caused to a person.' He then extended his hand towards me and asked, "May I, O abu Muhammad?" I replied, 'May Allah keep my soul in service for your cause, I am entirely at your disposal.' He pinched me with his hand and said, "The law of compensation, even for this much, is included therein." He seemed angry. I said, 'This, I swear by Allah is knowledge.'

The Imam, *'Alayhi al-Salam*, then said, "It certainly is knowledge but not that one." The Imam, *'Alayhi al-Salam*, remained silent for a while and then said, 'With us there is al-Jafr. Do they know what al-Jafr is?'

I asked, "What is al-Jafr?"

The Imam, *'Alayhi al-Salam*, then said, 'It is a container made of skin that contains the knowledge of the prophets and the executors of their wills. It is the knowledge of the scholars in the past from the Israelites.'

I said, "This certainly, is the knowledge."

The Imam, *'Alayhi al-Salam*, then said, 'It certainly is knowledge but not that knowledge.' The Imam, *'Alayhi al-Salam*, remained silent for a while and then said, "With us there is the book (Mushaf) of Fatima, *'Alayha al-Salam*,. Do they know what Mushaf of Fatima is?" The Imam, *'Alayhi al-Salam*, then said, 'Mushaf of Fatima is three times bigger than your Quran. There is not even a single letter therein from your Quran.'

I then said, "This, I swear by Allah, is the knowledge."

The Imam, *'Alayhi al-Salam*, then said, 'This certainly is knowledge, but it is not that.' The Imam, *'Alayhi al-Salam*, remained silent for a while and then said, "With us there is the knowledge of whatever has been, and the knowledge of everything that will come into being to the Day of Judgment."

I said, 'May Allah keep my soul in service for your cause, this, I swear by Allah, certainly, is the knowledge.'

The Imam, *'Alayhi al-Salam*, then said, "It certainly is knowledge but not that knowledge."

I asked, 'May Allah keep my soul in service for your cause, what is the knowledge?'

The Imam, *'Alayhi al-Salam*, said, "It is whatever takes place during the night and during the day, one matter after the other matter, and one thing after the other to the Day of Judgment.'" (Al-Kafi Vol. 1, H614, Ch. 40, h1)

The above Hadith confirms that A'immah, *'Alayhim al-Salam*, had an enormous treasure of knowledge of Divine guidance and of the system of creation. Imam Ali, *'Alayhi al-Salam*, had learned such knowledge from the Holy prophet and had recorded it in writing. Such treasure of the knowledge of Divine guidance and wisdom was the source of the Ahadith of A'immah, *'Alayhim al-Salam.*

The following Hadith is another evidence of the sources of the knowledge of A'immah, *'Alayhim al-Salam*, and their Ahadith:

H 664, Ch. 45, h2

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad ibn 'Isa from al Hassan ibn Mahbub from Ali ibn Ri'ab from Sadir al-Sayrafi who has said the following:

"I heard Humran ibn A'yan ask abu Ja'far, *'Alayhi al-Salam*, about the words of Allah, the Most Holy, the Most High Allah, '. . . One Who is the Originator of the heavens and the earth . . .,' (6:101) Abu Ja'far, *'Alayhi al-Salam*, said, "Allah, the Most Holy, the Most High, originated all things through His knowledge. It was unprecedented. He invented the heavens and earth and there were no heavens and earths before. Have you not considered the words of Allah, '. . . His Throne existed on water. . . .' (11:7)

Humran then said, "Have you considered His words, Majestic is Whose name, 'He knows the unseen and He does not allow anyone to know His secrets . . .?' (72:26)

"Abu Ja'far, *'Alayhi al-Salam*, then said, ". . . except those of His Messengers whom He chooses. (72:26) Muhammad, *'Alayhi al-Salam*, I swear by Allah, was one of those whom Allah had chosen. However, there are His words, 'He knows the hidden facts.' The fact that Allah, the Most Holy, the Most High, knows what is hidden from His creatures of the things that He measures and determines

and decrees in His knowledge before creating it and before assigning to the angels, it is because of the following: O Humran, there is the knowledge withheld before Him in which He has a wish. He then decrees it when He wills. Bada' may take place in it and He then will not decree it. The knowledge that, however, Allah, the Most Holy, the Most High, measures and determines and approves is the knowledge that reaches the Messenger of Allah and then it reaches us.'"

This is a remarkable Hadith about the created world. It states that once Allah creates a thing or things it or they comes in public. Thereafter, if one has the means he may know what it is or what they are and the Imam, *'Alayhi al-Salam*, says, "We know them all". Note the end of previous Hadith, 'I then asked, "May Allah keep my soul in service for your cause. What is the knowledge?'

"The Imam, *'Alayhi al-Salam*, said, 'It is whatever takes place during the night and during the day, one matter after the other matter, and one thing after the other to the Day of Judgment.'"No one has so far, in the history of man, has come up with such a statement. Knowledge and Hadith emerging from sources mentioned in the above Hadith is supernatural, above and beyond falsehood.

H 631, Ch. 40, h3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al Hakam from al Husayn ibn abu 'Ala' who has said that he heard abu 'Abd Allah, *'Alayhi al-Salam*, say the following:

"With me is the white Jafr." I (the narrator) then asked the Imam, *'Alayhi al-Salam*, "What is in it?" The Imam said, "In it there are the psalms of David, the Torah of Moses, the Gospel of Jesus, the Books of Abraham, the laws that explain the lawful and unlawful matters and the Mushaf of Fatimah, *'Alayha al-Salam*, in which I do not think there is anything from the Holy Quran. In it there is all that people need us to do for them, so that we would not need anyone else (for guidance). In it there is information even about a lash, half of a lash and one forth of a lash and about the amount of compensation for a scratch caused to someone.

"With me there is the red Jafr." I (the narrator) then asked the Imam, "What is in the red Jafr?" The Imam said, "In it there are the Armaments. It is because it only is opened for bloodshed. The owner of the sword opens it (to settle cases) of murder.

"The narrator has said that 'Abd Allah ibn abu Ya'fur asked the Imam, 'May Allah keep you well, do the descendents of al-Hassan, *'Alayhi al-Salam*, know this? The Imam, said, 'Yes, I swear by Allah, they know it just as they know the night that it is night and the day that it is day, but jealousy and worldly gains cause them to act in denial and rejection. Had they sought the truth with the truth it would have been better for them.'"

H 632, Ch. 40, h4

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from the person that he mentioned from Sulayman ibn Khalid from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"The Jafr of which they speak certainly disappoints them because they (the Zaydis) do not speak the truth while Jafr does contain the truth. Allow them bring to light there-from the judgments of Ali, *'Alayhi al-Salam*, and his rules of inheritance if they are truthful. Ask them about (the inheritance) of paternal and maternal aunts. Allow them show (others) the Mushaf of Fatimah, *'Alayha al-Salam*. In it, certainly, there is the will of Fatimah, *'Alayha al-Salam*. With it there are the Armaments of the Messenger of Allah. Allah, the Most Holy, the Most High, has said, 'Bring me a Book, revealed before this Quran, or any other proof based on knowledge to support your belief, if indeed you are truthful.'" (46:4)

H 1602, CH 30, h 2

Ibn Mahbub has narrated from Jamil ibn Salih from Burayd ibn Mu'awiyah from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"We have found in the book of Ali, *'Alayhi al-Salam*, that the Messenger of Allah said from the pulpit, 'I swear by the One besides Whom no one else deserves to be worshipped, a believer never receives any good in this life and in the hereafter, except because of his hopefulness toward Allah, his confidence in Allah, his good moral behavior and his abstaining from backbiting the believers. I swear by the One besides Whom no one else deserves to be worshipped, Allah does not punish a believer after his repenting and asking forgiveness except because of his despair toward Allah, his shortcoming in his hope from Allah, his bad moral behaviors and his backbiting of the believers. I swear by the One besides Whom no one else deserves to be worshipped that, hope of a believer does not exist without Allah running his affairs according to the hopeful intentions of the believer. It is because nobility is of the attributes of Allah; in His hand is all good, and He considers Himself indebted toward His believing servants who are hopeful about Him not to allow their hope to remain fruitless. Therefore, be hopeful about Allah and be interested with Him.'"

H 142, Ch. 17, h4

It is narrated from him from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, *'Alayhi al-Salam*, 'Can I narrate a Hadith I hear from you as a Hadith of your father or narrate what I have heard from your father as your Hadith?' The Imam said, 'It is all the same. However, I love if you narrate from my father.' Abu 'Abd Allah, *'Alayhi al-Salam*, once said to Jamil, 'What you hear from me you may narrate as a Hadith of my father also.'"

H 145, Ch. 17, h7

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn Khalid from al Nawfali from al Sakuni from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Amir al-Mu'minin, *'Alayhi al-Salam*, has said, 'When you narrate a Hadith you must say who its narrator is. If it is true it will be for you and if it is false it will be his (the narrator's) responsibility.

H 146, Ch. 17, h8

Ali ibn Muhammad ibn 'Abd Allah has narrated from Ahmad ibn Muhammad from abu Ayyub al Madani from ibn abu 'Umayr from Husayn al-Ahmasi from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"The heart relies on writing."

H 147, Ch. 17, h9

Al Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from 'Asim ibn Humayd from abu Basir who has said the following:

"Once I heard (Imam) abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'You must write it down; you will not memorize until you write it down.'"

H 148, Ch. 17, h10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ali ibn Faddal from ibn Bukayr from 'Ubayd ibn Zurara who has said the following:

"Once abu 'Abd Allah, *'Alayhi al-Salam*, said, 'You must preserve your books; you will soon need them.'"

H 149, Ch. 17, h11

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid al Barqi from certain persons of his people from abu Sa'id al Khaybari from al Mufaddal ibn 'Umar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must write down (Hadith) and spread your knowledge among your brethren. If you die your children will inherit your books. A time will come when people will face chaos and they will find no comfort except in their books.’”

H 150, Ch. 17, h12

It is narrated through the same chain of narrators from Muhammad ibn Ali in a marfu‘ manner from abu ‘Abd Allah, *‘Alayhi al-Salam*, who has said the following:

“Beware of the branched-out lies.” They asked the Imam, ‘What are branched-out lies?’ The Imam replied, ‘It is when a person narrates a Hadith to you and you ignore him and narrate it from the person from whom he had narrated the Hadith.”

H 151, Ch. 17, h13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from Jamil ibn Darraj who has said the following:

“Once, abu ‘Abd Allah, *‘Alayhi al-Salam*, said, ‘Speak our Hadith clearly; we are an eloquent people.’”

H 152, Ch. 17, h14

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ‘Umar ibn 'Abd al ‘Aziz from Hisham ibn Salim, Hammed ibn ‘Uthman and others who have said the following.:

“Once we heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘My Hadith is the Hadith of my father. The Hadith of my father is the Hadith of my grandfather. The Hadith of my grandfather is the Hadith of Imam Husayn. The Hadith of Imam al-Husayn is the Hadith of Imam al- Hassan. The Hadith of Imam al-Hassan is the Hadith of Imam Ali, *‘Alayhi al-Salam.* The Hadith of Imam Ali is the Hadith of the Holy Prophet, *‘Alayhi al-Salam.* The Hadith of the Holy Prophet is the words of Allah, the Majestic, the Glorious.’”

H 153, Ch. 17, h15

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan ibn abu Khalid Shaynula who has said the following:

“Once I said to abu Ja’far al-Thani, the second, *‘Alayhi al-Salam*, ‘May Allah keep my soul in your service, our shaykhs have narrated Hadith from Imam abu Ja’far and from Imam abu ‘Abd Allah, *‘Alayhim al-Salam.* At that time Taqiyah (fear) was intense. They concealed their books and did not narrate from them. When they died their books came to us.’ The Imam said, ‘You may narrate from them; they contain the truth.’” The above Ahadith speak of facts about the sources of Hadith and the manners they were preserved. They at the same time are solid eveidence and basis in the issues of evaluating Ahadith for authenticity or othe wise.

Chapter Three

Genuine and false Ahadith

Mixing of genuine and false information has always been a serious concern in human beings’ interactions. The Holy Quran provides the following criteria for dealing with genuine and false Hadith:

“Believers, if one, who publicly commits sins, brings you any news, ascertain its truthfulness carefully, lest you harm people through ignorance and then regret for what you have done.” (49:6)

The Holy Prophet has also provided guidance how to find out what is a genuine Hadith or otherwise:

H 196, Ch. 22, h1

Ali ibn Ibrahim has narrated from his father from al Nawfali from al-Sakuni from abu ‘Abd Allah, *‘Alayhi al-Salam*, who has said the following:

“The Holy Prophet, *‘Alayhi al-Salam*, has said, ‘Over every truth there is a reality and above every valid issue there is light. Whatever agrees with the Holy Quran you must follow it and whatever does not agree disregard it.”

H 200, Ch. 22, h5

Muhammad ibn ’Isma‘il from al Fadl ibn Shadhan from ibn abu ‘Umayr from Hisham ibn al Hakam and others from abu ‘Abd Allah, *‘Alayhi al-Salam*, who has said the following:

“The Holy Prophet once addressed the people in Mina (a place in Makka) saying, ‘O people, whatever comes to you in the form of my Hadith, you must see if it agrees with the Holy Book of Allah, it is genuine, but whatever comes to you that does not agree with the book of Allah then know that I have not said it.’”

H 198, Ch. 22, h3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al Nadr ibn Suwayd from Yahya al-Halab from Ayyub ibn al Hurr who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Everything must be referred to the Holy Quran and the Sunnah, the noble traditions of the Holy Prophet, *‘Alayhi al-Salam*,. Any Hadith that does not agree with the Holy Quran it is a useless statement.’”

H 151, Ch. 17, h14

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ‘Umar ibn 'Abd al ‘Aziz from Hisham ibn Salim, Hammed ibn ‘Uthman and others who have said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘My Hadith is the Hadith of my father. The Hadith of my father is the Hadith of my grandfather. The Hadith of my grandfather is the Hadith of Imam Husayn. The Hadith of Imam al-Husayn is the Hadith of Imam al- Hassan. The Hadith of Imam al-Hassan is the Hadith of Imam Ali, *‘Alayhi al-Salam*,. The Hadith of Imam Ali is the Hadith of the Holy Prophet, *‘Alayhi al-Salam*. The Hadith of the Holy Prophet is the words of Allah, the Majestic, the Glorious.’”

H 168, Ch. 19, h14

It is narrated from him from Muhammad from Yunus from Aban from abu Shaybah who has said the following:

“I heard (Imam) abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Ibn Shubrama’s knowledge is lost and void before al-Jami‘ah. It is a large book that was dictated by the Holy Prophet to Imam Ali, *‘Alayhi al-Salam*, who wrote it with his own hands. Al-Jami‘ah has not left anything untold. In it (al-Jami’ah) is the knowledge of all lawful and unlawful matters. The people of analogy (people who consider use of anological reasoning as an authority in the matters of Shari’ah) sought knowledge through analogy and it has not increased to their knowledge anything. Instead it has taken them away from knowledge. The religion of Allah is not of the matters to learn through analogy.’”

In the following Imam Ali, *‘Alayhi al-Salam*, has explained how to deal with false information and its consequences.

H 183, Ch. 20, h7

Muhammad ibn Yahya has narrated from certain persons of his people from Harun ibn Muslim from Mas‘ada ibn Sadaqa from abu ‘Abd Allah , *‘Alayhi al-Salam*, who has said the following:

“Imam Ali, *‘Alayhi al-Salam*, has said, ‘O people, Allah, the Most Holy, the Most High, has sent to you the Holy Prophet, *‘Alayhi al-Salam*, and given him the book with truth while you all were

illiterate (ignorant) about the book and the One Who revealed it and about the Messenger and the One Who sent him in a period of time wherein no messenger had been sent, during a prolonged delinquency of the nations with widespread ignorance, over looming afflictions, the crumbling of the established social order, blindness toward the truth, the practice of injustice, the destruction of religion, the raging of wars, at the time of paling away of the gardens of the worldly life, the withering away of the branches therein, the scattering away of its protectors, the loss of hope of its fruits, the drying out of its waters and during the decadence of its lighthouses. At such a period of time the elements of wickedness had been manifest everywhere. The world seemed aggressive, rough and frowning at the face of its inhabitants, regressing instead of helping to progress and with wicked fruits. Its food was but carrion, its slogan fear and the swords as overall garments. You were totally crushed and the eyes of the inhabitants of the world had turned blind, and their day's dark. They had boycotted their relatives, caused much bloodshed and buried their baby-girls alive, expecting thereby goodness of life and worldly tranquility. They would not cherish any hope in the rewards of Allah or preserve any fear of the punishment of Allah. Their living was blind and filthy and their dead in the fire in total despair.

"At such time came to them a copy of what was in the ancient pages (of guidance) and a confirmation of what existed with them, containing a complete account of the lawful and unlawful matters. That is the Holy Quran. Ask it for the answers but it will not speak to you. I can tell you about it. In it there is the knowledge of the past and the knowledge of what comes in the future up to the Day of Judgment. Therein is the rule (needed) among you and to settle your disputes that may arise therein. If you ask me about it (meaning of the Holy Quran) I can certainly teach you'"

(Readers, for further details, can see the following Hadith also. Hadith 187, Chapter 21, Hadith 1, Volume 1 Part 2 with this indication: H 187, Ch. 21, h1)

All Hadith are not genuine. Only what is in harmony with the Holy Quran is acceptable. The best and the most authentic Hadith are those that Imam Ali, *'Alayhi al-Salam,* had received from the Holy Prophet. Such Ahadith were consequently transferred to the other A'immah, *'Alayhim al-Salam,* who taught them to the people of their times.

'Da'if' **(weak) Hadith and Differences in al-Hadith**

1. Eliminating confusions about *'Da'if'* (weak) Hadith
2. The issue of *'Da'if'* Ahadith
3. Legitimate Difference
4. The Task of the Scholars of the Discipline of Ijtihad
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10. (a) Saheb e (author of) Wasa'il al Shi'a (in 20 volumes on issues of fiqh (laws)

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16. The Number of Ahadith Recorded in the Four Principle Books.

17. The Meaning of the Term *'Da'if'* Hadith

18. The Terminology, Four Categories of Hadith and the Definitions Thereof

19. The Creators of these Terminologies and Categories of Hadith

20. The Reason for and Purpose of Such Creation

21. Proof of Invalidity and Uselessness of Such Classification

22. Weakness of Reasoning to Support the Validity of the Classification of Hadith

23. 'Usuli Scholars

24. In al Tahrir al Tawusi

25. Al-Khoee rh (rahmatu Allah Alayhi)

26. Sources or basis of fatwa according to S.M Baqir al Sard (an 'Usuli scholar)

27. One Solution

28. Sahib-e Jami' al-Ruwat, (Allamah Muhammad ibn Ali al Ardabili)

29. The author then has said: A case study: Al-Kafi, H 591, Ch. 35, h5

30. Examples of A'immah's instruction how to verify the authenticity of Ahadith

1. Eliminating Confusions about *'Da'if'* (weak) Hadith

Followers of Ahl al-Bayt, aware of religious issues, who are not specialists in the Islamic law but love to learn Hadith, do not pay any attention to the expression "*Da'if* Hadith"; it is not applicable to their case and it is of no benefit to discuss; it amounts to speaking without knowledge which is a sin, a fact well substantiated in the details herein below. It (discussing *Da'if* Hadith) concerns only those who are able to issue fatwas.

Hadith, in the literature of the followers of Ahl al-Bayt, means a statement of an infallible person like the Prophets and A'immah (plural of Imam). Sometimes the word Hadith is used to mean the Sunnah. Sunnah stands for the following matters:

a. The statements of the Prophet of Islam and A'immah

b. The deeds and actions of the Prophet of Islam and A'immah

c. The approvals of the Prophet of Islam and A'immah (things done in their presence and they did not make any comments about them).

All Ahadith (plural of Hadith) of the Holy Prophet and A'immah are, found today, recorded in the four major books of Hadith or five of which the first and most important is (1) al-Kafi of al Kulayni in 8 volumes, (2) Man la yahduruhu al Faqih and (2a) Madinatul 'Ilm of abu Ja'far al Saduq and (3) al Tahdhib and (4) al Istibsar of Shaykh al Tusi

2. The Issue of *Da'if* Ahadith

The issue of *Da'if* Ahadith is a topic of the discipline of Ijtihad (scholastic study of Shari'ah (law)). Evaluation of *Da'if* Ahadith is beyond the ability of non-Mujtahid (not a specialist in scholastic study of Shari'ah). This comes to light in the details below:

- Only a scholar (Mujtahid) in Shari'ah may, according to the rules of Ijtihad, consider a Hadith as *Da'if* Zahiran (apparently) but not *Da'if* in reality.

- To say that a Hadith is *Da'if* (weak) is not a proper statement. A Hadith is a statement. A statement is either true or false and there is no third logical alternative. In fact *Da'if* (weak) may apply to the narrators of Hadith. If a narrator is not known or his reliability is not known, he can be called *Da'if* of character.

- One may ask, "Why the scholars (Mujtahids) in Shari'ah do not decide, once and for all, which (of the 16000 or so) Hadith (in al-Kafi) is *Da'if* and which one is not *Da'if* and mark them as such to remove all confusions?" The answer is that it is not possible:

- From the Akhbari (a certain group of scholars) point of view there is no *Da'if* Hadith in any of the four Books of Hadith mentioned above.

- From 'Usuli (another group of scholars) point of view, when on the basis of recognized rules in the discipline of Ijtihad (scholarly study of Shari'ah) the scholars of Shari'ah form their opinion or fatwa about an issue, Shari'ah recognizes such opinions and fatwas as authoritative only apparently, even if in reality it is not so. The authority of fatwa is effective and binding to

follow only for the scholar himself and those who follow him.

- For this reason it is not possible to mark all *Da'if* Hadith once and for all. One Hadith that is considered *Da'if* by one scholar may not be considered as such by another scholar and so forth and the rules of the discipline of Ijtihad considers both scholars' opinions or fatwas as authoritative and valid.

- One example is admissibility or otherwise of a testimony. According to the fatwa of Akhbari scholars (sahib-o Hada'iq being of such group) testimony of far' al-far' (copy of a copy of original testimony) is not admissible.

- According to the fatwa of 'Usuli scholars (Ayatullah abu al-Qasim al-khoee being of such group) it is admissible. It (admissibility or otherwise of a testimony) is based on a Hadith narrated by 'Amr ibn Jami' (Jumay' in nickname form). *Da'if* Hadith is not an issue for non-specialists in Shari'ah

3. Legitimate Difference

Differences in fatwa are facts of life and Shari'ah does not allow to blame those who follow different fatwas. Although 'Usuli scholars of Shari'ah show ultra cautious manners and hair-splitting form of arguments over the issue of *Da'if* Hadith, yet in practice, all of their fatwas are based on the text of the Holy Quran and Hadith, as is stated below in a quote from late Ayatullah Muhammad Baqir al-Sadr.

4. The Task of the Scholars of the Discipline of Ijtihad

Scholars of Shari'ah (Islamic laws) called Mujtahids deal with the rules of human being's voluntary actions to find out which act according to Shari'ah is (1) obligatory, (2) prohibited, (3) desirable, (4) disliked or (5) is permissible. The sources in the field of such studies are:

- To find out in which of the categories 1-5 one's acts fall. All non-specialist Shi'a Muslims must follow the fatwas of the specialists in Shari'ah, whether of Akhbari scholars of fiqh or 'Usuli ones.

- This takes the issue of *Da'if* Hadith, true or otherwise completely out of the way of non-Mujtahid Shi'a Muslims. Non-Mujtahid Shi'a Muslims are never told to be on guard about *Da'if* Hadith but they are always told to learn which act is obligatory, prohibited, desirable, disliked or permissible.

- The Holy Quran and Sunnah or Ahadith are the sources of such rules.

- The Holy Quran and Sunnah or Ahadith also provide extensive guidance how to discipline and balance human feelings and intentions. Human feelings and intentions are beyond the field of fatwas of the Mujtahids.

- The part of the Holy Quran or Ahadith dealing with the task in (1) is called the laws (Shari'ah) and the parts of the Holy Quran and Ahadith dealing with the matters in (2) are

theology and moral discipline.

- To sort out the issues of the laws by the help of the Holy Quran and Ahadith is a life long task for the Mujtahids. They work very hard to serve the Muslims through their extensive knowledge of Shari'ah. May Allah reward them handsomely for their very much needed services and very much needed fatwas.

- The task of balancing and properly disciplining one's feelings, will power and intentions is every one's own achievement. This can only be accomplished by properly following the guidance of the Holy Quran and Ahadith that can only come through proper reading and understanding of such parts of the Holy Quran and Ahadith mentioned in (2) above. It is a great loss not to read and understand the Holy Quran and Ahadith that deal with disciplining and balancing of human feelings and intentions. There are a great deal of Ahadith in different sections of the books of Hadith that provide enormous degrees of instructions to balance and discipline one's feelings and intentions.

5. This Presentation

The following notes are prepared to remove confusions spreading from the allegation that about 9000 of Hadith in al–Kafi are *Da'if* (weak). Ironically enough, in a booklet, Urdu translation, a prominent scholar of fiqh is quoted to have expressed such allegation in one of his scholarly works. In fact, he is of the group (al-Akhbari) who resolutely oppose those who think *Da'if* Hadith exists in any of the four books of Hadith, namely (1) al-Kafi, (2) Faqih, (3) Tahdhib and (4) Istibsar. In actuality, this prominent scholar of fiqh himself has quoted this allegation in protest. (The above scholar of fiqh is Sahib e Hada'iq (author of Hada'iq, a book in 25 volumes on fiqh).

On the other hand, even if such allegation is considerable, a prominent scholar of fiqh in his works of the biography of the narrators of Hadith, as will be noted below, maintains that by the help of his works more than 12000 Hadith, in whose chain of narrator one may think uncertainties exist, becomes free of all uncertainties and problems. Assuming that uncertainties may exist in the chain of narrators of Hadith, this scholar's works provide reasonable answer to the alleged problems. The legacy of A'immah (Ahadith in al-Kafi) remains accessible to their followers. (He is Allamah Muhammad Ali Ardabili (rh) author of Jami' al Ruwat (a biography of narrators of Hadith).

6. The Negative Effects of the Mention of the Term '*Da'if*' Hadith (Upon Non Scholars)

When people speak or hear the expression '*Da'if* Hadith', without knowing its meaning in this context, they develop a strong negative attitude toward Hadith in general. Such attitude deprives the would-be readers of the books of Hadith such as al-Kafi and so forth from the theological, intellectual, spiritual, moral and social benefits of reading such books. To help the readers overcome such affects, this brief presentation is prepared after the study and proper understanding of the viewpoints of the two groups of scholars of fiqh held in this regard.

Included in this presentation is also an outline of the methodology adopted by Allamah Muhammad Ali Ardabili (rh), a prominent 11th century A.H scholar of fiqh, that satisfies the requirements of the

viewpoint of the ‘Usuli scholars of fiqh and its result agrees with the viewpoint of Akhbari scholars of fiqh about Ahadith.

7. Details

Details of this issue in the following may deal with certain technical expressions, however, efforts are made to state them in as much simple terms as possible; it is prepared after consulting a good deal of scholarly works related to this issue to ensure reliability of these notes. (See bibliography below)

8. Two View Points About Hadith in Shi'a Muslim Scholars of Fiqh (Law)

a. Akhbari View Point

b. The 'Usuli View Point

Before examining the above points of views it is helpful to keep in mind the following brief and general ideas:

All issues in Islam are either of 'Usul (fundamentals of belief) or of the practical matters.

(a) In the matters of ’Usul it is the responsibility of each and every adult individual to independently establish sufficient proof in support of the veracity of each issue of the fundamentals of his/her belief'

(b) Of the practical matters great, a deal of issues have become undeniably established facts such as daily prayers, fasting, Hajj and so forth.

(c) Certain details about the issues of distant branches in the practical matters, however, require specialized examination of a huge amount of literature.

The discipline dealing with such research is called Ijtihad. The final findings of the doctors or scholars in this discipline are called their fatwas. With the existence of certain other required qualifications in such scholars their fatwas then in Shari’ah/fiqh are considered authoritative for the non-scholars and binding, once accepted, to follow.

- One category of Ahadith as mentioned above is not subject to the discipline of Ijtihad.

- The authenticity of another category of Ahadith involved in the discipline of Ijtihad is undeniable

- There is yet another category of Ahadith which according to one group ('Usuli) scholars of fiqh must be examined to verify their issuance from A’immah.

- The other group (Akhbari) Shi'a scholars maintain that all the Ahadith of the four books of Hadith are authentic (issued from A’immah}.

The following is an account of each group's position in a shortest discourse possible.

9. Akhbari View Point of Hadith

Of the Akhbari scholars of fiqh mentioned herein are:

(a) Saheb e (author of) Wasa'il al Shi'a (in 20 volumes on issues of Shari'ah (laws)

(b) Saheb e (author of) al Hada'iq (a book in 25 volumes on fiqh).

10. (A) Saheb e (Author of) Wasa'il Al Shi'a

In the introduction, wasa'il al Shi'a volume 1 by Shaykh Muhammad ibn al Hassan al Hurr al 'Amili, under the title 'al Hadith' the following is stated:

"Shi'a Muslims from the very beginning of Islam were very keen to preserve the teachings of the Holy prophet and his infallible successors. They struggled and strove hard to preserve this Islamic legacy and valuable source of knowledge. In it there was what they dearly cherished and they followed their leader and guardian, Imam Ali to promptly record them (Ahadith) in written form. They did this when other Muslims were in disagreement about recording Hadith in written form. Certain people among them disliked recording Hadith and considered it unlawful. Others among them considered it permissible and they narrated them. Still others among them prohibited narrating a great number of Hadith. They terrorized those who narrated Hadith from the Holy Prophet, punished and imprisoned well know companions of the Holy Prophet and in fact they prohibited speaking of the difficult passages of the Holy Quran and things that had not happened.

"The Shi'a Muslims, however, from the very beginning compiled books on Hadith and other matters of knowledge, before the others just as they were before the others in other matters of knowledge. Of such people were abu Rafi' al Qibty (Coptic), Salman al Farisi (from Persia), abu Dharr. . . ."

Thereafter four generations of Shi'a narrators up to the time of Imam Ja'far al Sadiq are mentioned.

"People narrating Hadith from this Imam (Ja'far al Sadiq) and his father were many. Among them were scholars of fiqh, authors of books and certain books called 'Usul (principles). They numbered up to 4000 people. Al Hassan ibn Ali al Washsha had met 900 of them at one time in the mosque of al Kufa, Iraq. Every one of them would say, 'I heard (Imam) Ja'far ibn Muhammad say so and so Hadith. . . .' Abu 'Abbass ibn 'Uqdah al Hafiz, of the trusted narrators of Hadith from Imam al Sadiq in his book of biography of narrators of Hadith has recorded 4000 people (as narrators of Hadith) whom he could account for. To account for all of them was not possible for him due to their being scattered all over distant places or being in hiding for fear (from the rulers) for which reason to account for their books was also not possible. However, it is clear from the statements of our people that the number of such books called 'Usul (principles) was not less than 400 books. Al 'Tabarsi (died 548 A.H.) in al A'lam al Wara' has said that 4000 well known scholars, from Imam al Sadiq, or his son, Imam Musa al Kazim, narrated Hadith that were their answers to people's questions. . . . Also other scholar like Muhaqqiq and Shahid al Awwal and so forth have said what al-Tabarsi has said above. Narrators, other than the compilers of the principle books, both Shi'a and non Shi'a, numbered over 4000. The compilations that are known to be trusted sources called 'Usul (principles) are these 400 ones which are other than what were written on other matters of knowledge. For a complete account of all of their books, one can find many others (compilers) on various topics and from people narrating Hadith from

other A'immah."

Note: Al Shaykh al Tusi in his works, al Fihris lists the Shi'a authors up to his own time (460 A.H.) It contains 900 authors of whom many were authors of many books. One such author was Muhammad ibn Ahmad al Junayd, a prominent scholar, the author of several books like Kitabu Tahdhib al Shi'a li Ahkam al Shari'ah. This book contained all the topics in Islamic laws and theology discussed today. He also had recorded 2000 questions on 2000 pages.

In al-Fihris, al-Tusi has recorded the number of books in al-Kafi compiled by al-Kulayniy to be 30 books.

Of the 900 People

The following is a list of a few out of 900 people who had compiled books on the same topics as those in al-Kafi:

1. Ali ibn Mahziyar al-Ahwaziy, thiqah (trusted) of the people of al-Riza, al-Jawad and al-Hadiy compiler of 33 books.

2. Al-Fadl ibn Shadhan, great faqih (trusted) theologian, honorable who had compiled great many books

3. Ali ibn al-Hassan ibn Faddal, thiqah, of Fathiy (belief) compiled 33 books.

4. Al-Husayn ibn Sa'id ibn Hammad, thiqah, of the people of al-Rida, al-Jawad and al-Hadiy, who compiled 30 books.

5. Muhammad ibn abu 'Umayr, most thiqah, of the people of Al-Sadiq and al-Kazim, wrote about 100 people of Imam al-Sadiq

6. Safwan ibn Yahya Bayya' al-Sabiriy, most thiqah, very pious, of the people of al-Rida, al-Jawad, narrated from 40 people of the people of al-Sadiq, *'Alayhi al-Salam*, his books are similar to those of al-Husayn ibn Sa'id, he has many questions answered from al-Kazim, *'Alayhi al-Salam.*

7. Isma'il ibn Musa ibn Ja'far, *'Alayhi al-Salam*, narrates from his father and ancestors, *'Alayhim al-Salam*, has books on all chapters and sections of fiqh and a book on al-Adab (discipline).

8. Isma'il ibn Mahran ibn Muhammad ibn abu Nasr al-Sakuniy, thiqah, narrates from a group of people from the people of al-Sadiq, *'Alayhi al-Salam.* He is of the people of al-Rida, *'Alayhi al-Salam*, has an Asl (principle book) and great many other books.

9. Musa ibn al-Qasm ibn Mu'awiyah ibn Wahab al-Bajaliy. Muhammad ibn al-Hassan al- Saffar narrates from him

10. Muhammad ibn Mas'ud al-'Ayashiy, a great scholar, has 200 books, narrates from the people of Ali ibn al-Hassan ibn Faddal, thiqah, truthful and a great scholar from Samarqand.

Al-Kafi that has 8 volumes and around 16000 Hadith, although today the only well publicized book of this nature available, is only one of the books of Hadith of which the above are only a small example,

was not the first and only collection of Hadith. The other books compiled before al-Kafi are very rare or not available today. It perhaps is either because of once a copy containing all or almost all issues and Ahadith were printed in multiple copies by means of printing press, as opposed to copying by handwriting, there was no need to print all other books or that attention was not paid toward such books due to limitation of resource and printing means.

The fact that there were so many books by so many authors during the first four centuries in such a small population, compared to today's cities with multimillion populations is solid ground to support the authenticity and availability of Ahadith from A'immah in abundant quantities well preserved by the pious and learned people.

11. Major Books of Hadith

"Thereafter (the time of Imam al-Sadiq) scholars compiled valuable principle books and compilations on the basis of certainty about their authenticity. Many other books out of these principle compilations and Ahadith narrated from other A'immah that were proofread before the Imam, especially Imam al Rida were also made available. Thereafter well known groups of our scholars, and trusted narrators arranged and organized certain books of Hadith called the four major books of Hadith or five of which the first and most important is (1) al-Kafi of al Kulayni, (2a) Man la yahduruhu al Faqih and (2b) Madinatul 'Ilm of abu Ja'far al Saduq and (3) al Tahdhib and (4) al Istibsar of Shaykh al Tusi . . ."

Sahib-e (compiler of) wasa'il then lists one category of books of Hadith saying that he has quoted Ahadith from them directly and that the authors of these books have testified in support of the authenticity of the Ahadith recorded in them. Such books are the four books al-Kafi, faqih. . . . and al-Mahasin of al-Barqi is number 20 in his list . . . up to 82 books compiled thereafter.

He then lists another category of books from which he has quoted indirectly which were compiled before al-Kafi. In this list he has mentioned 96 books in which number 1 is the book of Mu'awiyah ibn 'Ammar, the book of 'Ubayd Allah al-Halabi is number 16, the Asl of Hisham ibn Salim number 25, the book Masa'il of Ali ibn Yaqtin number 36, the book of Fadhl ibn Shaddhan number 69 and the book of al-Walayah of ibn 'Uqdah is number 86 and so forth. (See detail wasa'il al Shi'a volume l introduction)

Note: A principle book in the terminology of our people is a compilation of Hadith that the compiler had personally heard from the Imam

12. (B) Sahib e Hada'iq

The following are certain items of the arguments of sahib-o Hada'iq (a scholar of Akhbari group) against classification of Hadith. Contrary to the classification of Hadith he believed that such classification is meaningless, invalid, and illogical and does not apply to the Ahadith of our books of Hadith at all.

He disagrees with the creator of the classification mentioned below. The group consists of scholars like 'Allamah Hilli and his shaykh, Sayyid ibn Tawas. In volume 2 of 25 volumes of al Hada'iq the author in introduction 2 argues against the classification to prove it invalid, meaningless and illogical

in many ways. He calls it, “Istilah al 'Adim al lslah” (a hollow useless terminology and classification). It was formed much later than the compilation of the four earliest books of Hadith in Shi’a Muslim community. The following are excerpts from volume 2 of 25 volumes called al-Hada'iq al Nazirah.

13. The Ways Ahadith (Plural of Hadith) Were Made Available to Us

“The Ahadith available today in the major books of Hadith is due to the tremendous hard labor and efforts of the scholars whose eyes remained sleepless for so many nights to verify the authenticity of Ahadith, bodies were weakened due to hard works to rectify, crisscrossing great many territories to collect them and remained away from their children and families for long periods of times to acquire them (Ahadith), a fact that does not remain hidden from the study of historical issues in this regard.

“Historical evidence prove beyond doubts and free from objection and flaws that it was of the manners and customs of our people contemporary to A’immah up to the time of the three prominent narrators of Hadith (authors of the 4 major books of Ahadith such as al-Kafi and so forth) a period of more than three hundred years at the end of which the 12th Imam discontinued public contact with his followers to write down and record Ahadith in the very presence of A’immah. They would rush to write down whatever Hadith they hear to avoid mistakes and forgetfulness. They would rush to proofread them (the recorded Ahadith) in the presence of A’immah. They had compiled in this way the four hundred compilations know as the 400 ‘Usul (principle) compilations of Ahadith that came into being as copies of the answers of A’immah to the questions of people.

(The 400 principle books of Hadith, the total number of Ahadith in al-Kafi and the virtue of learning 40 Hadith. 400x40 = 16000 Hadith. Is it a deliberate plan or a mere coincident?)

“They did not consider it lawful to narrate anything until they were certain of the correctness of a Hadith as having come from A’immah. It is narrated that the book (of Hadith) of' ‘Ubayd Allah ibn Ali al Halabi was proofread before Imam al Sadiq who praised and approved it. The book of Hadith of Yunus ibn 'Abd al Rahman and the book of al Fadl ibn Shadhan were proofread before Imam al Hassan al Askari who appreciated their effort and admired them.

“A’immah would inform about and warn their followers against the forgeries and people making lies in the form of Hadith. They (A’immah) commanded them to stay away from the liars and that they must verify the authenticity of Hadith by comparing them with the Holy Quran and the Ahadith narrated from the Holy Prophet to accept only a Hadith that agreed and reject whatever was against the Holy Quran and the Ahadith of the Holy Prophet.

“Consider their intense caution and abstinence from narrating what they could not verify as being authentic unless there were such indications that proved their authenticity. . . .” P 14 line 15

14. Is Ijazah (permission) to Narrate Hadith These Days Needed or it is Meaningless?

In the introduction of His book al Lu'lu'at al Bahrayn the author has said the following about the Ahadith of our A’immah:

“There is no doubt that the Ahadith recorded in the principle books known as clearly as the midday

(sun) especially the four books that have served as corner stones in all times and cities namely, (1) al-Kafi, (2) al faqih, (3) al Tabdhib and (4) al lstibsar are clear and correct. There is no need for Ijaza (permission from an authorized scholar to narrate Hadith) from these books for the task of verification thereof. Ijaza in such case is of no benefit and does not serve any purpose. It is because the authenticity and popularity in such case have come to undeniably genuine degrees. This is what a number of our virtuous scholars have also stated."

The author of al Hadi'iq al Nazirah in volume 2 of 25 of his book quoting al Muhaqqiq al-Shaykh Hassan ibn al Shaykh al Shahid al Thani has said, "The effect of Ijaza (permission) to narrate Hadith from a scholar for practical purposes is needed only when Hadith is not mutawatir (unanimously narrated). In the case of mutawatir or similar to mutawatir condition such as being already recorded in books which in general are mutawatir in their form and the authenticity of their meaning is established through the indications of the circumstances, Ijaza in such cases mostly does not play any meaningful part."

15. The Following Are Quotes from Lu'lu'at al Bahrayn From Introduction Onwards:

". . . This book which I have named al Lu'lu al Bahrayn is the text of addendum to an Ijaza (authorization to narrate Hadith) from me to my two nephews, Shaykh 'Abid and Shaykh Husayn, sons of my brothers. Appealing to Allah for help and assistance for success I first must say the following:

"There is no doubt that our Ahadith recorded in well known principle books are as the midday shining sun and especially the four books. . . .

"However, our issuing these Ijazat is just to follow the footsteps of our predecessor to seek blessings by being part of the noble chain of narrators with one end reaching the infallible members of Ahl al-Bayt . . .

1. "The first shaykh whom I have given the Ijaza to narrate Hadith is al Shaykh Husayn ibn al Shaykh Muhammad. He is number 123 down from Muhammad ibn Ya'qub al Kulayni, author of al-Kafi . . . from whom we narrate Ahadith through our chain of narrators . . ."

16. The Number of Ahadith Recorded in the Four Principle Books.

An Informative Note:

"Certain shaykhs of the latter generations have said that the total number of Hadith in al-Kafi is 16,199.

Of these according to the terminology of certain scholars of the latter generation, 5,072 Hadith are Sahih, 144 Hasan, 1,018 reliable, 302 strong and 9,485 Hadith are *Da'if*. . ." (See Lu'lu'at al Bahrayn pages 5, 395)

17. The Meaning of the Term '*Da'if*' Hadith

The meaning of a *Da'if* Hadith is not a forged or false Hadith. It only is not Hujjah Zahiran (presently an authoritative ground for a fatwa). It does not mean that a *Da'if* Hadith in reality is not the statement of an infallible personality.

This terminology is also misused. It is used as a means of negative propaganda against the Ahadith of Ahl al-Bayt. Many Shi'a who are so lazy have also, without reading and making an honorable effort to understand the contents of books like al-Kafi, formed alliance with the enemies. The Holy Prophet left two heavy things amongst his followers: the Holy Quran and his Ahl al-Bayt. What represents Ahl al-Bayt today is their Hadith and al-Kafi is the only original and comprehensive book of Hadith. If people deprive themselves of the benefits of remaining close to Ahl al-Bayt by reading their Ahadith, because of an unreal excuse, it only is a bad loss. It is just like another scene shown in the movie about Imam Ali. In the movie one can see barren soil thrown out of a well in a barren ground. The person throwing out dirt, supposed to be Imam Ali, is not shown in the picture. Imam Ali who for 25 years did such works (being kept back from guiding people) could boldly say, "Ask me whatever you want I know the ways of skies better than the ways of earth." This Imam had a vast body of knowledge but people did not ask him important questions. We have books of Hadith of Ahl al-Bayt, full of their guidance and goodness with us, but being very lazy do not read them, instead, accuse them of being *Da'if*.

18. The Terminology, Four Categories of Hadith and the Definitions Thereof

"Ahadith, during the time of 'Allamah al-Hilli were classified and categorized as follows:

1. "Sahih (correct) Ahadith (all narrators thereof being followers of A'immah proved to possess the noble character of justice in their dealings)

2. "Hasan (good) Ahadith (all narrators thereof being followers of A'immah praised for reliability without availability of qualified testimony to prove their possessing the noble character of justice in their dealings)

3. "Muwaththaq (reliable also called strong) Ahadith (the existence, in the chain of its narrators, of a person, although of corrupt belief about whose reliability our people's report is available)

4. "*Da'if* (weak) Ahadith (having one or more people in the chain of their narrators in whose case no supporting testimony is available to prove the existence of the above characteristics in them).

19. The Creators of these Terminologies and Categories of Hadith

The first time Ahadith were placed under four categories

"Jamal al Din ibn Tawus author of 52 books was the inventor of categorization of Ahadith into well propagated categories. (Sayyid Muhammad Baqir Musavi al Khunsari, Rawzat al-Jannat 1/66)

"Probably, during the time of al 'Allamah al Hilli or his shaykh, Jamal al Din ibn Tawus, Died 673 A.H., Ahadith in terms of the requirements of the basis of fatwa were considered as falling under the above mentioned categories."

20. The Reason for and Purpose of Such Creation

“The reason for such classification is said to be as follows:

“The scholars during the 8th century A.H – living so many centuries away from the time of narrators of Ahadith (people contemporary to A’immah) believed there was no way to establish certainty about the issuance of Ahadith from A’immah, except through the above procedure (classification of Ahadith). They took advantage of testimony of just people as being a standard in Shari’ah to prove or disprove a case or an issue and applied to the basis (Ahadith) of their fatwas for practical reasons. They would issue fatwas on the basis of 1 3 categories of Hadith but not on the basis of the 4th category.”

21. Proof of Invalidity and Uselessness of Such Classification

“The only way they (creators of four classes or categories of Hadith) can verify the veracity of a narrator or otherwise is to search and find testimony by two just people in favor of the existence of the needed qualifications in a narrator or against it. Their search field is the works of scholars of ‘Ilmu al Rijal (works of scholars on the biography of narrators of Hadith) who in fact were born many years after the narrators of Hadith.”

According to the author of al Had'iq categorizing Ahadith as those below, “Is no more than a null and void and meaningless terminology” which does not apply to the Ahadith that exist in our major collection of Ahadith such as al-Kafi and so forth due to reasons of which a few are as follows.

22. Weakness of Reasoning to Support the Validity of the Classification of Hadith

1. “The reason for differences among Ahadith is taqiyyah not forged Ahadith.

To overcome forged Hadith A’immah have already instructed to disregard those Ahadith that do not agree with the Holy Quran.

2. “Verification and otherwise on the basis of which they classified and categorized Hadith are based on the testimonies they were to find in the reports and statements of al Mutaqaddimin (people who lived during the first 260 A.H) and so also is the case with the Ahadith narrated about their (narrators of Hadith) conditions; their praise or otherwise. They need to find all of such matters in the reports of the first generations of the narrators of Hadith. If they can rely up such reports then why should they not rely upon their statement about the veracity of Ahadith they (early generation) has verified as Sahih Hadith as they have expounded upon. One can find in the introductions of al-Kafi and al Faqih as well as the statement of al Shaykh in al ‘Uddah and the books of Ahadith (compilers of four books of Hadith in their introduction have stated that all Ahadith therein are Sahih (problem free)). If they were of the people of justice in reporting the qualifications of the narrators they should be considered as such in all of their reports otherwise testimony for the case must be found in other sources, which is impossible to find

3. “Of the great scholars who approve the creation of the classification and terminology has said that

our Ahadith are all of "Sahih" (correct) category. Al Shaykh al Shahid, in his reasoning to prove that it is necessary to follow the religion of Ahl al-Bayt has stated this: ‘From the answers of abu 'Abd Allah to people's questions 400 books were compiled by 400 hundred authors and of the narrators of Hadith 4000 well known persons from Iraq, al Hijaz, al-Khurasan and al Sham were registered. So also was the case with Imam al Baqir. The narrators from the rest of A’immah are well-known as well as their books. It is fair and correct to say that their narrations are from. A’immah.’ He has mentioned many of the books of Hadith; if listed here becomes very lengthy. He has said, ‘The chain of narrators thereof is all Sahih, Continuous, Rectified Hassan and Strong. Further argument therewith is only exaggerated and prejudice.’

4 “If we accept such categorization of Ahadith it will amount to invalidating the Shari’ah because of limiting .Ahadith in the first category or even accepting the second and third categories also. The 3rd category, weak category as they have called it, is an overwhelming part of Ahadith and it supports the allegations, “followers of forged Ahadith” against Shi'a Muslims.

5 “Proof of justice, praiseworthiness and reliability of narrators according to the creators of these terminology is based on the reports of the authors like al Kashshi, (original not available, but al Tusi, died 460, dictated to his students to form a book), al Najashi, (372 450), al-Fihris, by al Tusi, also by Muntajab al Din of 6th century) and al Khulasah (by Allamah al Hilli (648 726). None of these authors had any chance due to huge time difference to meet any of the narrator contemporary to Imam al Baqir or al Sadiq.

6 “It is an established fact, in the law, that testimony of a witness is admissible only if testified by the witness himself or one quoting a witness and it is not valid if a testimony is quoted from one who quotes the witness. The people who created such categories of Hadith were not able to quote any of the witnesses. They were only quoting the reports of the authors whose times were many years after the times of the narrators. . . .” The list of proofs against the invalidity of placing Ahadith in four categories goes on and on. (See volume 2 of 25 al Hada'iq pages of 2 25)

23. ‘Usuli Scholars

‘Usuli scholars, for practical purposes in issues of law, have maintained to place Ahadith recorded in the four above mentioned books in four categories which will be explained herein below The expression “*Da’if*” (weak) category leaves a negative impression in the mind of non scholar audience and readers, however, even according to ‘Usuli scholars of fiqh “*Da’if*” Hadith does not mean that such Ahadith are necessarily false or forged ones. (In the process of issuing a fatwa the case of such Ahadith is similar to the case of the stolen coats of arm wherein Imam Ali was the plaintiff, the Christian man the defendant and Shurayh the judge. The Imam complained before the judge against the Christian man for his stealing Imam’s coats of arm. On judicial basis the judge asked the Imam to present just witnesses. The Imam replied, "I do not have any witness.” The judge decided in favor of the Christian man because the Imam did not present any witness. ‘Usuli scholars also due to the procedure of issuing fatwa decide against Ahadith for the authenticity of the narrators of which they cannot find just witnesses to testify. Ahadith in ‘*Da’if*’ category may in fact be what A’immah had issued but a scholar, due to lack of formal evidence is not able to issue a fatwa accordingly.

24. In al Tahrir al Tawusi

In al Tahrir al Tawusi the author has stated the following:

“You should take notice that I like to state herein a general rule to apply in the case of cross examining and for balancing Ahadith. It is necessary to follow this rule in the matters of Ahadith.

“The conditions of the narrators of Ahadith praised or criticized may happen to have one of the following three cases:

(a) “The narrators thereof are all praised only (b) or criticized only (c) or are praised as well as criticized.

In (a) either the path (chain of narrators) according to reason or law or both is (i) authoritative or (ii) is not authoritative. According to (i) (being authoritative) we must accept as basis of (our fatwa), in (ii) (not authoritative) what is said has no value (for a fatwa) and so also is the case of (b) (a Hadith whose narrator/s is/are criticized only).

“In the case of (a) which is the basis for categorization of Ahadith wherein the narrators are praised as well as criticized, either (1) both paths (chain of narrators) are authoritative or (2) both paths (chain of narrators) are devoid of authority or (3) one is authoritative and (4) the other is devoid of authority. In (I) (a) either anyone of the sources has preference over the other after being validly considered or (b) has no preference as such and if it is (a) then that is taken as basis of fatwa and if it is (b) it must be suspended from becoming basis of fatwa. If the case is that of (2) then it is of no value for a fatwa. If one of the paths (chain of narrators) is not flawless (has no preference over the other) then it cannot be taken as basis for a fatwa it is vice versa if it is the contrary (if the path (chain of narrators) has preference over the other) is flawless then the one with preference over the other is taken as basis of fatwa. . . .” (Tahrir al Tawusi page 9)The above condensed statement about categorizing Ahadith, compared to the pragmatic methodology of Allamah Ardabili, a prominent scholar of Shari’ah, seems to be very much abstract. It seems like preliminary steps toward the above-mentioned four classes or categories of Hadith.

25. Al-Khoee rh (rahmatu Allah Alayhi)

Of the ‘Usuli scholars of Fiqh late Ayatullah al Khoee's (rh) works of the biography of the narrators of Hadith is the latest and largest so far. His Mu’jam al Rijal, a 24 volume encyclopedia on this topic, is very similar to the works of Allamah Ardabili (rh) which combines the works of Astar-abadi and al Tafrashi.

Al khoee (rh) however has listed all the three fields of (a) all the sections of books where a Hadith is narrated by a particular narrator (b) all sources from whom he has narrated and (c) all narrators who have narrated from him. Through such a method Ardabili would identify narrators and to avoid lengthy details he has listed only a few examples of each of the three fields a, b, and c mentioned above.

Al khoee has said that it is necessary to examine every Hadith (of disputed narrators) before accepting or not accepting it as basis for a fatwa. He does not believe that the issuance of all Ahadith in four

books of Hadith from A'immah is free of the problems of 4th category so that one can issue fatwas on the basis of any Hadith recorded in the four books. He expresses his arguments with a great degree of confidence, which is his normal style, but all of them many not be able to remain valid. For example a Hadith, in al-Kafi vol. 1, Chapter on people of al-Dhikr, Hadith 4, is about verse 44 Chapter 43. It says, "It is a reminder for you and your people and you will soon be questioned." The Imam said, "Reminder is the Holy Prophet and his Ahl al-Bayt is questioned because they are the people of al-Dhikr (reminder)."

According to al Khoee (rh) it is confusing. Because it apparently amounts to saying, "You are a reminder for yourself and your family." Imam does not say things that cannot make sense therefore not only the issuance of this Hadith by Imam is doubtful but it is almost certain that it is not issued from Imam.

The problem with his arguments is that the, "It" refers to the words "alladhy 'Uhiya Ilayka" in 43:43 that means, "That which is revealed to you." This expression "that which" in the Quran among other things refers to a certain spirit also. Therefore, "It" mentioned above may refer to the particular spirit that Allah revealed or gave to the Holy Prophet. Thus, one's spirit is part of one's self that may remind one of things in the world. This weakens very much al Khoee's argument. In his arguments there are other similar conditions but, according to the school of Ijtihad, people have the logical right to hold to their opinions. In short, al Khoee's works and arguments seem impressive but they do suffer shortcomings and are far from being final.

Another problem with al Khoee's (rh) arguments against the Akhbari point of view is in his task of tawthiq al Ruwat (verifying the veracity of narrators) of Ahadith. The only way to accomplish this goal he accepts is the testimony, not the opinions, of the early generation of scholars of fiqh, namely those who lived before the four books of Hadith were made possible. In this matter he faces two very serious issues.

(a) One is the limitation according to Shari'ah on the admissibility of such testimony. In Shari'ah the original testimony and a copy, if original is not available, is admissible. Therefore, copy of the copy of original testimony is not admissible. If today one wants to use testimony to verify the veracity of narrators of Hadith he needs to rely on a copy that is a copy of a copy of a copy . . . far away from the original testimony. Even though there are Ahadith supporting inadmissibility of a copy of the first copy however, al Khoee and other 'Usuli scholar set aside such Ahadith by considering them as *Da'if* Ahadith. An example is the Hadith narrated by Amr ibn Jami' that says, "A testimony that is a copy of the copy of original testimony is not admissible." (wasa'il vol. 18 Ch 44 of sections on testimony, Hadith 6) In vol. 13 Mu'jam al Rijal when discussing the case of Amr ibn Jami' al Khoee says that although Yunus ibn 'Abd al-Rahman and 'Uthman ibn 'Isa who both are of the people of Ijma'(consensus) have narrated from Amr ibn Jami' and it is considered as proof of the veracity of a narrator, however, (in our view) it is not correct. Thus Amr ibn Jami' is unknown. (Note: There is consensus among scholars of fiqh that whatever is verified by a group of people, of whom the people mentioned above are members, is unquestionably authentic).

In fact the very issue of *Da'if* Hadith is disputed by the Akhbari scholars. (Al Khoee's methodology of verifying veracity of narrator, Mu'jam al Rijal vol., 1, Introduction number. 2, Chapter on Testimony vol. 1, Mabani of Minhaj al Salihin).

(b) The second problem is in his arguments about establishing testimony to prove veracity of the narrators. Admissible testimony in this case are such ones that come from al Kashshi's Rijal (works on biography of narrators) al Shaykh's Rijal or al-Fihris (list of Shi'a authors) and al Najashi or al Barqi's Rijal only. The delicate task in this issue is to prove that statements from these people about the veracity of narrators are their testimony and not their opinion. Al Khoee, in Mu'jam al Rijal vol. 1 introduction No 2 item 2, uses a lengthy argument to prove that the statements of Mutaqaddimin (early generation of scholars) are testimony and not their opinion. The need for such argument itself seems to work against the goal of the argument. The very fact that he needs to argue to prove them to be testimony and not opinion is a problem for him.

Testimony is to express only whatever one has seen, heard, touched, smelled or tasted.

In Arabic it is called "'Ikhbar 'An al-Hiss (making a statement about whatever one perceives through the above mentioned senses)."

Opinion is making a statement about one's conclusions drawn, by means of inference, from information perceived through the above senses (in Arabic it is called al-Hads).

Practically it is not a doubt free task to find if a statement is one's testimony or his opinion. If establishment of testimony for this purpose becomes so uncertain and the statements of the authors of the four books of Hadith that speak of the authenticity of the contents of their books are also not acceptable, as al-Khoee has maintained, then what else is left there to verify the authenticity of Ahadith?Whether making a statement of the fact that a person is just in his dealings or not, is a testimony or opinion is another delicate issue to settle. Besides, all the statements of the authors of biography of narrators in question are not their testimony. Their works consist of their testimony as well as their opinion, an additional complication to the issue.

26. Sources or Basis of Fatwa According to S.M Baqir Al Sard (an 'Usuli Scholar)

"It is necessary to mention here briefly the sources from which we have formed our fatwa in this "fatawa al wadihah (a collection of his fatwas)". They are as mentioned before the Holy Quran and the sunnah of the Holy Prophet with its extension in the form of Ahadith of A 'immah from his family as being one of the two heavy matters he left among his followers to hold to and to follow. We have not relied for our fatwa on anything else besides these two sources. People issue fatwas on other basis like analogy and the likeable matters and so forth. Due to lack of any reliable support in favor of such methods we have not considered such matters as basis of our fatwa and this is the way A'immah viewed them.

"The proof by means of reason, however, is called one of the sources and about which al-Mujtahidun and al Akhbariyum has had differences, on our part, although we consider it a valid source, however in practice have not found even a single rule that is proved by reason alone. In fact what is proved through reason at the same time has proof in the Holy Quran or Sunnah.

"What is called consensus is not a source of fatwa along side the Holy Quran and Sunnah and is not relied upon except that it is used as evidence to support statements of Sunnah in certain conditions.

"The only sources were therefore the Holy Quran and Sunnah and we appeal to Allah to make us of the

followers of the two sources. . . .” (Fatawa al Wadhiha, page 15).

27. One Solution and One of the Works on Hadith

One of the works on Hadith that discusses the issue of the term *‘Da’if’* is the works of the author of Jami' al Ruwat (Allamah Muhammad Ali Ardabili) in his works, Jami' al Ruwat wa Izahat al Shubahat 'An al Truq wa al Asnad (a comprehensive work on narrators of Hadith to remove doubts about the integrity of the narrators and their links).

28. Sahib-e Jami’ al-Ruwat, Allamah Muhammad ibn Ali al Ardabili

“ . . . I, Muhammad ibn Ali al Ardabili, to the best of my abilities, made it incumbent upon myself to study the narrators of Ahadith through reason and thorough investigation of the veracity or otherwise of the chain of narrators in terms of being *Da’if*, known, unknown, being good or trusted to find out the facts therein and solve the problem once for all. After stepping in this monumental task I faced huge difficulties due to the mention, before the text of a Hadith, of the names of narrators that are similar without properly identified or due to the fact that all books of Hadith did not have the same thing (names of narrators). The condition made me extremely confused and frustrated. Many Ahadith seemed to have unknown narrators. Many prominent scholars have experienced a similar case like what I faced. Therefore they did not base their fatwas on such Ahadith. They thus considered such Ahadith as *Da’if*. Due to the fact that such Ahadith are of a large number it weighed extremely heavy on me. I prayed and pleaded before Allah for help. After a long period of thinking and working, Allah made it possible to clarify the conditions of the narrators mentioned without complete details. Through following the procedure I have adopted in my works all ambiguities and complication in matters of dealing with Ahadith can be removed in a very logically credible manner. After considerable hard work and proper investigations I found out that the scholars of biography of narrators of Hadith have mostly mentioned the narrators without enough details to properly identify.

“There are cases where a narrator is mentioned by his surname or title which is not enough information to properly identify him.

“I decided to list all the narrators, a task that seemed impossible for me due to various obstacles and impediments however I placed my trust in Allah and began to list the narrators in proper orders. I read the four famous books of Hadith (1) al-Kafi, (2) al Faqih, (3) al-Tahdhib and (4) al Istibsar) the list of Shi'a authors (during the first 260 AH.) by al Shaykh al Tusi and the list of Shi'a Muslim authors by al Shaykh Muntajab al-Din who lists those Shi'a authors who came after al Shaykh al Tusi or were contemporary to him. I read the Mashikha of al Faqih, al Tahdhib and al Istibsar and the books of all the narrators mentioned in these books of Hadith. I also found out that many narrators of Hadith who were not considered as narrating from A’immah, in fact did narrate from them. I also found out that there were narrators whom the scholars of the biography of the narrators of Hadith considered as narrating from Imam al Sadiq to be such people who narrated from Imam al Kazim. I also found out that such narrators who were not considered as narrating from A’immah to have been narrating from them. I then listed such narrators also.

“I, for solid proof, have mentioned where exactly in the four books of Hadith such narrators are

mentioned. Even though such narrators may have been mentioned in the four books of Hadith in many places but I have mentioned as proof, to avoid unnecessary length, only 4 6 instances.

“During my investigations I discovered a good deal of advantageous points besides the ones mentioned above that I have mentioned in my works. One example is where the scholars have considered certain narrators as trusted but such narrators are not considered as narrating from A’immah. I however, have found that such narrators did narrate from A’immah. I thus listed such narrators to benefit there from when narrating a Hadith in a Muzmar manner. This method also helps find out if in a certain book a mistake is taken place in the mention of a narrator to correct it. Of such advantages one is that if several trusted narrators narrate from one person who is otherwise, it is proof that he is of a good (Hasan) condition or is the Shaykh of Ijaza.

“Of such advantages one is that it serves as preference points over an opposing Hadith. This work is open for comments. There is a Hadith that says, “Follow what is said and not who has said it” and there is the verse of the holy Quran, “Give good news to those of My servants who on receiving words follow only that which is good.” The readers may even, by the will of Allah, discover such advantages that no one had thought of before.”

The author thereafter has mentioned his method of how has he combined his works with the works of Sayyid Astar Abadi and al Tafrashi, thus turning three scholarly works into one work on the biography of the narrators of Hadith.

He then lists how has he coded his references to the four books of Hadith to each of A’immah, certain authors and so forth.

29. The Author Then Has Said:

“This work helps to prove more than 12000 Hadith that scholars commonly consider as coming from unknown sources, *Da’if* or as Mursalah to be of well known status and of the Sahih category. . . .” ('Allamah Muhammad Ali Ardabili, (see for details Jami' al Ruwat, vol l. p6).

A Case Study

The following is a case where author’s methodology is applied to identify the narrators of a given Hadith.

Al-Kafi, H 591, Ch. 35, h5

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from al Khashshab from Ali ibn Hass'an from 'Abd al Rahman ibn Kathir from abu 'Abd Allah, *‘Alayhi al-Salam*, who has said the following:

"The Imam, *‘Alayhi al-Salam*, reciting the following verse, ‘The one who had a certain amount of knowledge from the Book said, "I can bring it to you before you even blink your eye . . .”(27:40), opened his two fingers and placed them on his chest and then said, “With us, I swear by Allah, is the knowledge of the whole Book.’”

In the chain of the narrators of the above Hadith 'Abd al Rahman ibn Kathir is praised as well as criticized by the experts in the biography of the narrators of Hadith. Names like Ali ibn Hass'an and al Khashshab are also applied to more than one individual. Therefore, on precautionary basis one should

not issue a fatwa, unless proved otherwise, on the basis of this Hadith, were it to deal with a legal issue.

The author has listed a great deal of the books of Hadith, the Ahadith in the chain of narrators of which the above people are mentioned and works of the biographies of the narrators of Hadith that speak of praise or otherwise, of these people, to find unmistakably the proper identity of these narrators.

Therefore the author has identified Ahmad ibn abu Zahir to have been a lead scholar of the community of our scholars in Qum, Iran as well as al Khashshab (al Hassan ibn Musa al Khashshab) to have been one of our lead scholars. He was a person of great knowledge and Hadith. He was not ‘Imran ibn Musa al Khashshab.

Ali ibn Hass'an was a trusted narrator. He was not Ali ibn Hass'an al Wasity as some scholars have thought. He lived for about a hundred years and narrated Hadith from Imam Muhammad al Taqi al Jawed. 'Abd al Rahman ibn Kathir was his uncle.

Various trusted narrators have narrated from 'Abd al Rahman ibn Kathir on various topics dealt with in various parts of the books of Hadith. The theme of the Ahadith narrated by 'Abd al Rahman ibn Kathir is of common themes in the chapters they are found, namely, they do not seem to fail in meeting the universal criterion set by A’immah that says, "If a Hadith contradicts the Holy Quran or an accepted Hadith it must be considered as fraudulent and forged."

The author has thoroughly applied, wherever applicable, his method of investigation of which the above is only a small hint, and on such basis has concluded, “This work helps to prove more than 12000 Hadith that scholars commonly consider as coming from unknown sources, *Da’if* or as Mursalah to be of well known status and of the Sahih category. . . .”

30. Examples of A’immah’s Instruction How to Verify the Authenticity of Ahadith and Following the Sunnah and Evidence of the Book

H 199, Ch. 22, hl al-Kafi vol. 1, part 2

Ali ibn Ibrahim has narrated from his father from al Nawfali from al Sakuni from abu 'Abd Allah, *‘Alayhi al-Salam*, who has said the following:

"The Messenger of Allah, *‘Alayhi al-Salam*, has said, 'Over every truth there is a reality and above every valid issue there is light. Whatever agrees with the Holy Quran you must follow it and disregard whatever does not agree (with the Holy Quran)."

H 200, Ch. 22, h2

Muhammad ibn Yabya has narrated from 'Abd Allah ibn Muhammad from Ali ibn al Hakam from Aban ibn 'Uthman from 'Abd Allah ibn abu Ya'fur who has said the following:

"In a meeting where ibn abu Ya'fur was also present I asked Imam abu 'Abd Allah, *‘Alayhi al-Salam*, about the differences in Hadith narrated from people whom we trust and also from people we do not trust. The Imam replied, 'If you find a Hadith with evidence in the Holy Quran to support it or in Hadith of the Messenger of Allah (you may follow it). Otherwise, you follow the one that has come to you through the trustworthy narrator.'"

H 201, Ch. 22, h3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al Nadr ibn Suwayd from Yahya al Halab from Ayyub ibn al Hurr who has said the following:
"I heard abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'Everything must be referred to the Holy Quran and the Sunnah (the noble traditions of the Messenger of Allah, *'Alayhi al-Salam*). Any Hadith that does not agree with the Holy Quran is a useless statement.'"

H 202, Ch. 22, h4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Ali ibn 'Uqba from Ayyub ibn Rashid from abu 'Abd Allah, *'Alayhi al-Salam*, who have said the following:
"Of Hadith whatever does not agree with the Holy Quran is a useless statement."

H 203, Ch. 22, h5
Muhammad ibn 'Isma'il has narrated from al Fadl ibn Shadhan from ibn abu 'Umayr from Hisham ibn al Hakam and others from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:
"The Holy Prophet once addressed the people in Mina (a place in Makka) saying, 'O people, whatever comes to you in the form of my Hadith, if it agrees with the Holy Book of Allah, it is genuine, but whatever comes to you that does not agree with the Book of Allah you must know that I have not said it.'"

H 204, Ch. 22, h6
It is narrated through the same chain of narrators from ibn abu 'Umayr from certain persons of his people who have said the following:
"I heard abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'Whoever disagrees with the Book of Allah and the Sunnah of Prophet Muhammad, *'Alayhi al-Salam*, has certainly become an unbeliever.'"

H 205, Ch. 22, h7
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus in a marfu' manner from Ali ibn al Husayn, *'Alayhi al-Salam*, who has said the following:
"The best deed in the sight of Allah is the one that is performed according to the Sunnah (the noble tradition of the Messenger of Allah, *'Alayhi al-Salam*), even if it is of a small degree."

Chapter Four
When were Ahadith of the Messenger of Allah recorded in written form?

The significance and value of Hadith in the interpretation of the Quran, its overwhelming role in fiqh (laws) and moral discipline is immense. It does not need any further emphasis. All the schools of fiqh of Muslims consider the Islamic system without Hadith incomplete.

Besides, and above all, the Holy Prophet, *'Alayhi al-Salam*, and the Holy Quran have also drawn people's attention to the importance of Hadith in the Islamic system. (See verses 33: 21, 59: 7 and 33: 36 Holy Quran) The issue to discuss herein is to examine how the amount of Hadith available was at the beginning documented and recorded in written form. In other words, how and when the sayings, the deeds and the approvals of the Holy Prophet, *'Alayhi al-Salam*, were documented and recorded in written form? Were they recorded in written form immediately after their issuance by the Holy Prophet, *'Alayhi al-Salam*, or not? This issue is of serious consequences on the matters of authenticity or otherwise of Hadith and the Sunnah as a whole. It is clear about the Holy Quran that soon after the revelation of every verse and chapter, without delay, they were very carefully documented in written forms. This (documentation of Hadith immeddiately), however, in the Sunni Muslim community, did not take place. The direct effects of Hadith on the social and political issues made different groups of

Muslims to show certain sensitivities toward Hadith. Despite the commandments of the Holy Prophet, *'Alayhi al-Salam*, - to preach and preserve Hadith in written form - the documentation of Hadith was delayed. It created huge troubles for the future generations of Muslims in the task of the verification of the authentification of Hadith and complicated it immensely. It is important to examine how each of the two major schools of fiqh, the Shi'ah and Sunni Muslims, have dealt with this issue and how each have found solutions to verify the authenticity of each piece and items of the Sunnah. As historical evidence, as mentioned above, shows that Shi'ah Muslims from the very beginning were well aware of the urgent need to carefully record all the pieces and items of the Sunnah of the Holy Prophet, *'Alayhi al-Salam.* Besides this the infallible A'immah, *'Alayhim al-Salam,* were living among the people up to the middle of the third century A.H. With the existence of such advantages in their favor the Shi'ah Muslims did not suffer any weakness in this regard. Shi'ah Muslims as discuccessed before preserved the Sunnah safely.

Additional Evidence

The following are additional evidence of advantages Shi'ah Muslims enjoyed.

1. 'Alb'a ibn Ahmar has reported that once Imam Ali (a.s) was giving a speech from the pulpit wherein he said this, "Who wants to buy knowledge for one Dirham? Harith ibn A'war purchased some paper for one Dirham and came to Imam Ali, *'Alayhi al-Salam*, and wrote on it a great deal of Knowledge. (Tabaqat al-Kubra Vol. 6, P 168, Taqyid al-'ilm P 89-90, Kanzul 'ummal vol. 10, P 156, Rabi' al-Abrar vol. 3, P 294)

2. Imam Hassan ibn Ali, *'Alayhi al-Salam*, would say this to his children: "You are the children of a nation and you will become of the elders of this nation in future. You must acquire knowledge. Allow those of you who can not memorize Knowledge (Hadith) record it in written form and keep it at home." (Behar al-Anwar vol 2 P 1522)

3. Hujr ibn 'Uday was one of the companions of the Holy Prophet, *'Alayhi al-Salam*, and Imam Ali, *'Alayhi al-Salam.* He would write down the Ahadith from Imam Ali in a book and whenever in need of knowing a rule of Shari'ah he would read about it in that book. (Tabaqat al-kubra vol. 6 P 220) The above are evidence of the fact that Imam Ali, *'Alayhi al-Salam*, and his associates considered recording Hadith in written form a religious duty.

4. 'Umar ibn Ali has reported that a person asked Imam Ali, *'Alayhi al-Salam*, "How is it that you narrate more Hadith from the Holy Prophet, *'Alayhi al-Salam*, than the other companions of the Holy Prophet do?" The Imam replied, "The reason is that whenever I asked the Holy Prophet, *'Alayhi al-Salam*, questions he replied and whenever I did not ask he would began to speak to me." (Ansab al-Ashraf vol. 3 P 98 Hadith No 980 from Tarjamah of Imam Ali (a.s) in history of Damascus, Behar al-Anwar vol. 2 P 230, al-Fadael of ibn Hanbal Hadith No 222

5. It is reported from Ali ibn Huwshab, who had heard Makhul, a scholar from Sham, Syria, saying, "Once the Holy Prophet, *'Alayhi al-Salam*, recited verse 12 of Chapter 69. '. . . and the listening ears will listen to it. . . . ' (Holy Quran 69:12) and he said to Ali, *'Alayhi al-Salam*, "I prayed to Allah to mean thereby your ears." Imam Ali, *'Alayhi al-Salam*, has said that after that whatever Hadith or so I heard from the Holy Prophet I never forgot them. (Ansab al-Ashraf vol. 1 P 121, History of Damascus vol 38 P 202, Hulyatul Awliya vol. P 67, Shawahid al-Tanzil Hadith No. 1009)

6. 'Amr ibn Harith has said, “Ali, *‘Alayhi al-Salam,* once turned his face to the sky and then assumed a normal posture and said, ‘Allah and His messenger have told us the truth.’ People asked him, “About what?” The Imam, *‘Alayhi al-Salam,* then replied, ‘I am experienced in wars and wars are won through deceit. If I fall from the sky and only birds come to help me, such a condition (of helplessness) is more preferable to me than forging things against the Messenger of Allah. Whatever you hear from me act up on them.’” (Ansab al-Ashraf vol. 2 P 145)

7. It is reported from Imam Ja'far al-Sadiq, *‘Alayhi al-Salam,* who has said, “Write down and spread your knowledge among your brethren. When you die your children will inherit your books. A time will come when things will be chaotic only books will then be comfort and support for people.”

8. It is also narrated from Imam Ja'far al-Sadiq, *‘Alayhi al-Salam,* who has said, “Preserve your books; one day you will need them.”Also he has said, “A proper support for the heart and memory is writing.” (Behar al-Anwar vol. 2 P 152)

9. Abu Basir has narrated that Imam Ja'far al-Sadiq, *‘Alayhi al-Salam,* said, “People from Basra asked certain Ahadith and wrote them down. Why do you not write them down?” Later the Imam, *‘Alayhi al-Salam,* said, “Remember, you will not be able to preserve Hadith in your memories unless you write them down.” (Behar al-Anwar vol. 2 P 153)

10. As it is mentioned in many Hadith A’immah, *‘Alayhim al-Salam,* had books and booklets with them that they had received from their father in inheritance. (Makatib al-Rasul vol. 1 P 71-89, Ali Ahmadi Miyanchi)

11. It is reported from Imam Ali, *‘Alayhi al-Salam,* who has said, “Document, and record down the knowledge in written form.” He repeated this twice. (Taqyid al-'ilm P 89)

12. It is narrated from Jabir who has said, “Abu Hanifah used to call Imam Ja'far al-Sadiq a ‘book-worm’ because of reliance on books very often and the Imam would take pride in doing so.” (Rawadat al-Jannat vol. 8 P 169)

13. According to reports Imam Muhammad al-Baqir had written down the Ahadith of the Holy Prophet, *‘Alayhi al-Salam,* from Jabir ibn 'Abdallah al-Ansari. (Taqyid al-'ilm P 104)

This Imam was only five years old when Jabir died. Although it seems very unlikely but a possibility still exists.

‘Allamah Sayyid Sharaf al-Din also writes, “Imam Ali, *‘Alayhi al-Salam,* and his followers paid proper attention to documenting Hadith from the very early days. The first thing that Imam Ali did was documenting the whole Holy Quran in written form. Soon after the death of the Holy Prophet, *‘Alayhi al-Salam,* he organized the verses and chapters of this Holy book the way they were revealed to the Holy Prophet, *‘Alayhi al-Salam.* He did so with a mention of which word, phrase, sentence or verse was of a general, particular, absolute, stipulated, clear or of metaphorical sense. After completing such a documentation of the Holy Quran he worked on a book for Sayyidah Fatimah al-Zahr'a, *‘Alayha al-Salam.* This book came to be popularly known to their descendents as the “Mushaf of Fatimah.” After this Imam Ali wrote a book on the rules of compensation for losses due to criminal acts. It was called “Sahifah”. Ibn Sa'd has recorded it at the end of his well known works “al-Jami”' as Musnad of Ali, *‘Alayhi al-Salam.* (Al-Muraja'at P 305-306, A'lami. Beirut). Najashi also writes, “Of

the first generation of the Shi'ah Muslim authors was abu Rafi' Mawla of the Messenger of Allah. Muhammad ibn Sa'd has said in his works on history that he (abu Rafi') was one of the best individuals of the Shi'ah Muslim community. He participated in all the battles with Imam Ali and was the treasurer in Kufa, Iraq. . . . Abu Rafi' had written a book on Sunan, Ahkam and Judgments. The book is narrated by Muhammad ibn abi Rafi' from his father and from his grandfather. It begins with a chapter on prayer then Fasting, Zakat and judicial rules. In Kufa this book is narrated by Muhammad ibn Ja'far ibn Mubarak. Ali ibn abi Rafi' also had another book and he was of the Tabi'in, the second, generation and one of the best individuals in the Shi'ah Muslim community. He had a book on the subjects of fiqh and chapters on Wuzu, prayers and other chapters of fiqh. (Rijal of Najashi P 3-4, Qum)

Abu Hanifah would call Imam Ja'far al-Sadiq as a 'Kutubi' booker or bookworm. When this was mentioned to the Imam he smiled and said, "That he says I am a 'suhufi' is true. I have read the 'Suhuf', books of my father and grand fathers. (Qamus al-Rijal under Tarjamah of Muhammad ibn 'abd Allah ibn Hassan, Rawadat)

This report clearly shows that the Imam, *'Alayhi al-Salam*, had books compiled by his father or grand father or great grandfathers. This was at a time when the Sunni Muslim scholars had not paid any attention to compiling books on Hadith.

Another evidence for the existence of such books with A'immah, *'Alayhim al-Salam*, is the report from Sayrafi, "I with Hakam ibn 'uyaynah were in the presence of Imam Muhammad al-Baqir, *'Alayhi al-Salam*, and he asked questions from the Imam and the Imam paid particular attention to him. Hakam and I had a disagreement on certain issues and the Imam asked his son, "Please bring me that big book." He opened the book and turned several leaves until he found the answer and said, "This is the hand writing of Ali and the dictation of the Holy Prophet, *'Alayhim al-Salam*." (Rijal of Najashi P 255)

It is narrated from Imam abu Ja'far, *'Alayhi al-Salam*, who has said, "We found it in the book of Ali that the Holy Prophet, *'Alayhi al-Salam*, has said, 'If Zakat is not paid the blessings of the land goes away.'" (Fru' al-Kafi vol. 2 P 666, also Fru' al-Kafi vol. 7 P 77) It is narrated from Imam Ja'far al-Sadiq who has said, "My father has said, 'I read in the book of Ali that the Holy Prophet, *'Alayhi al-Salam*, ordered to write a covenant among the Muhajir, the immigrant Muslims, the Ansar, the Muslim people of Madina and other Muslims. In it, it was said, "The rules about a neighbor are like the rules applicable to ones own self. One must not do injustice to a neighbor. The protection of the respects of a neighbor is just like the protection of the respect for a mother." (Wasael al-Shi'ah, Kitab al-Zakat, also Makatib al-Rasul vol. P 73)

It is narrated from Imam Ja'far al-Sadiq who has said, "It is written in the book of Ali, *'Alayhi al-Salam*, 'This world is like a snake whose appearance is attractive but inside there is deadly poison. A person of reason stays away from it but a child may go close to it." (Wasael al-Shi'ah, Kitab al-Jihad, Makatib al-Rasul P 76)

It is also narrated that in the book of discipline of Imam Ali, *'Alayhi al-Salam*, it is said, "One must not use analogy in the matters of religion because the religion of Allah is not based on analogy. There will come a people who will use analogy. They, in fact, will do animosity to religion." (Wasael al-Shi'ah, Kitab al-Qada')

Zurarah has narrated, “I asked Imam Muhammad al-Baqir about the inheritance of a grand father and said, ‘I have not seen any body speak about it but that is based on personal opinions except Amirul Mu'minin Ali, *‘Alayhi al-Salam.*’ I asked, “What has he said in this matter?” The Imam replied, “Come tomorrow so I can read it for you from the book.” I then requested, “Please say it to me in the form of Hadith because your Hadith is better for me than books.” “Do what I asked you to do, said the Imam. Come tomorrow and I will read for you from the book.” Zurarah has said, “I visited the Imam next day in the afternoon. Ja'far ibn Muhammad the son of the Imam came to me and the Imam asked him to read for me from the book.” (Fru' al-Kafi vol. 7 P 94)

Also it is narrated from Imam Ja'far al-Sadiq who has said, “It is written in the book of Ali, *‘Alayhi al-Salam*, ‘One who drinks wine or any other kind of intoxicating substances must receive the same kind of penalty.” (Wasael al-Shi’ah, Kitab al-Hudud)

Muhammad ibn Muslim, a companion of Imam al-Baqir has said, “Abu Ja'far read for me from the book Fara'id that was a dictation of the Holy Prophet, *‘Alayhi al-Salam*, written with the hand writing of Imam Ali.” (Fru' al-Kafi vol. 7 P 98)

These were just a few Hadith out of many more on the issue of recording in written form of Ahadith. The task of properly documenting Hadith was common practice under the guidance of A’immah, *‘Alayhim al-Salam.* This noble practice had originated from Imam Ali under the guidance of the Holy Prophet, *‘Alayhi al-Salam.* These Ahadith are Mutawatir according to Shi’ah Muslims and in Ahadith of the Sunni Muslims also they are mentioned to certain degrees. This practice is a great support for the reliability of Hadith of the Shi’ah Muslims. After the time of Imam Ja'far al-Sadiq people had written so many books that it is difficult to enumerate them. Just a quick examination of the works of Najashi will show that the students of A’immah had compiled a great deal of books as resources of fiqh. The resources of fiqh available to Shi’ah Muslims are quite rich because of the strong support of A’immah in the great and valuable task of recording in written form of Ahadith in proper times.

Such resources are distinct from those of the Sunni Muslims in two ways.

(a) A much larger quantity

(a) Its aloofness from the influence of the rulers and their power seeking struggles and politics

Chapter Five

A Berief Mention of History of Hadith in the Sunni Muslims Community

The works on Hadith available today, in Sunni Muslim community, were compiled and completed in the last parts of the second century and in the third century A.H (Islamic Calendar). Evidence shows that in the second century a very few reporters of Hadith possessed very little Hadith, which were not even organized properly. Later on those small writings became the source of large works of Hadith. Most of the Ahadith in major collections of Hadith were handed down to the new generations by the help of the reporter's memories. Before being recorded in the major works of Hadith the Ahadith did not exist in a written and recorded form anywhere else.

In our view of what history proves certain Caliphs for particular interests prevented the recording in

written form of the Ahadith and other Sahabah and Tabi'in (second generation Muslims) also followed such lead. As the saying goes, “People follow their rulers,” people for a long time abstained from recording Hadith in written form. They only preserved the Ahadith (if they had any) in their memories.

It is interesting to note that abstention from recording Hadith in written form came from the rulers and the reason for recording Hadith in written form also came from the rulers.

The Case of So Called Hadith “Prohibiting Documentation of Hadith”

1. The Messenger of Allah is quoted to have said, “Do not write down any thing from me except the Holy Quran and those who have written must wipe them out.” (Taqyid al-'ilm P 29-31, Musnad Ahmad vol. 3 P 12, 21, 39, Sunan al-Darimi vol. P 110)

The Narration of abu Hurayrah

1. It is narrated from abu Hurayrah who has said, "The Holy Prophet, *‘Alayhi al-Salam,* came to us when we were writing down Hadith. He asked us, ' what is this you are writing?' We replied, "These are the matters that we have heard from you." He then said, 'Do you want a book other than the book of Allah? The nations before you were destroyed only for what they had written along with the book of Allah.' (Taqyid al-'ilm P 34)

2. 'Aishah is reported to have said, "My father had collected 500 Hadith of the Prophet. One morning he came to me and said, ‘Bring the Ahadith that are with you.’ I brought them to him. He burnt them all and said, “I am afraid, I may die and these are left with you.” It is reported on the authority of al-Zuhri that 'Umar wanted to write the Prophet's Sunan. He thought about it for a month, seeking guidance from Allah in this regard. One morning he made a decision and declared, “I recalled the peoples who lived before you. They wrote certain things and were attracted to such writings so much so that they abandoned the Book of Allah.” (Jami' bayan al-'ilm, I, 77; Taqyid al-'ilm, 53.)

3. Jabir reports that 'Umar ibn al-Khattab brought a copy of the Torah to the Holy Prophet and said, “This is a copy of the Torah which I read.” The Holy Prophet was silent but the color of his face changed. Abu Bakr noticed this and said to 'Umar, “May thy mother mourn for thee, do you not see the face of the Holy Prophet?” 'Umar glanced at the face of the Holy Prophet and said, “I seek refuge with Allah from the anger of the Holy Prophet. I accept Allah as the Lord, Islam as the Din (religion) and Muhammad, *‘Alayhi al-Salam*, as the prophet.” Thereupon the Holy Prophet said, “By Allah, if Moses were to come here and were you to follow him and abandon me, you would have deviated from the straight path. If Moses were alive and had he seen me he would have followed Me.” ('Abd al-Razzaq's al-Musannaf, XI, 110; Mizan al- 'i'tidal, I, 666; Lisan al-Mizan, II, 408; Bihar al-Anwar, XI 99; Gharib al-Hadith, IV, 49, III, 28, 29; al-Zamakhshari's al-Fa'iq, IV,114.)

4. It is reported from abu-Qallabah that once 'Umar ibn al-Khattab passed by a man who was reciting from a book. After listening for a while 'Umar liked what he read. He asked the man to write from that book for him. The man consented to do so. 'Umar then brought a leaf to him on which the man wrote filling both sides.

Later, he came to the Holy Prophet and read it out to him. Thereupon the color of the face of the Holy Prophet changed. Thereat a man belonging to the Ansar said to 'Umar, “May your mother mourn for

you. Do you not see the face of the Holy Prophet?" On this the Holy Prophet said, "I am raised as a prophet, as the opener (fatih) and the sealer (khatim), and I have brought everything that I should have had." (Gharib al-Hadith, IV, 262; al-Fa'iq, I, 651.)

5. It is reported on al-Zuhri's authority that Hafsah, 'Umar's daughter, brought a book to the Holy Prophet in which there were stories of Joseph. She began to read them to the Holy Prophet whose face reddened as he listened. Thereupon the Holy Prophet said "By Allah, if Joseph himself were to come here and were you to follow him and leave me you would have gone astray." (Sunan al-Darimi, I, 122; Taqyid al-'ilm, 53, 56.)

There are other reports which confirm this point that the prohibition of the Holy Prophet regarding 'setting another book by the side of the Book of Allah' relates to Isra'ili texts. It has been reported that when 'Abd Allah ibn Mas'ud heard that certain people had a book whose contents amazed them, he took it away and destroyed it. He said, "The people of the Book were ruined because they relied upon the writings of their scholars ('ulama') and neglected the Divine Scripture." (Jami' bayan al-'ilm, I,76.) The following Hadith further clarifies this matter. Murrah al-Hamadani says, "Abu-Murrah al-Kindi brought a book from Syria (al-Sham) and gave it to Ibn Mas'ud. Ibn Mas'ud browsed through it, brought water and washed away its written contents. Then he said, 'The peoples who lived before you perished for following such books as this. They abandoned the Scripture of Allah.'" Al-Husayn says, "Indeed he would not have destroyed that writing had it been the Holy Quran or the Sunnah. Rather, it was a book belonging to the Ahl al-Kitab." (Bihar al-Anwar, II. 108.)

Imam Ali, *'Alayhi al-Salam*, is reported to have said, "Any of you who has a book should destroy it. The peoples who lived before you were destroyed for following the statements of their scholars and abandoning the Book of Allah." (Jami' bayan al-'ilm, II, 50)

Al-Imam al-Sadiq, *'Alayhi al-Salam*, is reported to have said, "Certain people search after the Hadith of Jews and Christians, seeking to increase their knowledge. The place of such people (seekers of knowledge) is in the bottommost level of Hell." ('Abd al-Razzaq's al-Musannaf, X, 314; Jami' bayan al-'ilm, II, 51.)

It is reported on the authority of 'Amr ibn Yahya ibn Ju'dah that when a book was brought to the Holy Prophet he said, "It is a great witlessness and misguidance for an ummah (nation) to neglect what her own prophet has brought to see what another prophet has brought." (Jami' bayan al-'ilm, II, 82, Fath al-Bari, Muqaddimah, p. 4, Taqyid al-'ilm, 57, Tarikh al-Fiqh al-'Islami, 88.)This Hadith also reveals the kind of book that was brought to the Holy Prophet and explains the meaning of 'misleading books.'

Also, Ibn 'Abbass has said, "Why do you ask Ahl al-Kitab about your questions and problems when the Book of Allah is amongst you?" 146. (Adwa' 'ala al-Sunnat al-Muhammadiyyah.)

These Ahadith are proof of the Holy Prophet's prohibiting, 'the setting up another book by the side of the Book of Allah' was related to dangerous diffusion of Isratiliyyat (Israelite tales). They did not, by any means, relate to his own Sunnah, complementary to the Holy Quran and laws that are wajib al-Ita'ah (must be obeyed). The existence of the acclaimed collections of Hadith, known as Sihah al-Sittah, further supports this point. The Muslim scholars of Hadith did at last write down and compile the Ahadith of the Holy Prophet. These scholars are honored for doing what the earlier generations

disliked. It was due to a serious misunderstanding on the part of those who like 'Urwah burnt the Ahadith that they had written with the rationale, “We do not want to set a book by the side of the Book of Allah.” 147 (Adwa' 'ala al-Sunnat al-Muhammadiyyah.)

The Holy Prophet never issued any prohibition against recording his own hadith in written form. He only did so against writing down Israeliite tales. The reason for not recoerding Ahadith, for up to two centuries or so, was the attitudes of certain Khulafa’ toward Ahadith that prevented Muslims from recording Ahadith in written form for those two or so ceenturies. One example is the saying of second Khalifa, “Hasbuna kitabu Allah.”

Chapter Six
Al-Kafi and Other Collection of Ahadith

The most important among these collections are:

1. Al Kafi of al Kulayni (D. 329/941)

2. Man la Yahduruhu al Faqih, of al Shaykh al-Saduq, abu Ja‘far Muhammad ibn Ali ibn al Husayn ibn Babawayh al Qummi (306/919 381/991)

3. Al-Tahdhib al Ahkam and al Istibsar of al-Shaykh abu Ja‘far Muhammad ibn al Hassan al Tusi (385/995 460/ 1076)

4. Jami‘ al Akhbar fi ’Idah al Istibsar of al Shaykh 'Abd al Latif ibn abu Jami‘ al Harithi al Hamdani al-‘Amili, a student of Shaykh al-Baha’ al-‘Amili (d. 1050/1640)

5. Al Wafi of Muhammad Muhsin Fayd-e Kashani (1010/ 1599 1091/1690)

6. Tafsil Wasa’il al Shi‘a ’Ila tahsil masa'il al Shari’ah of Muhammad ibn al Hassan al Hurr al 'Amili (1033/1625/1104/1693)

7. Bihar al Anwar, a collection of valuable Ahadith of Ahl al-Bayt, *‘Alayhim al-Salam*, of Muhammad Baqir ibn Muhammad Taqi al Majlisi (1037/ 1928 1111/1700)

8. Al ‘Awalim (in 100 volumes) of Shaykh ‘Abd Allah ibn Nur Allah al Bahrani (contemporary of al Majlisi)

9. Al Shifa fi hadith Al al Mustafa of Shaykh Muhammad Rida ibn ‘Abd al-Latif Tabrizi (D.1158/1745)

10. Jami‘ al Ahkam (in several volumes) of al Sayyid ‘Abd Allah ibn Muhammad Rida Shubbar (1188/1774 1242/1827)

11. Mustadrak al Wasa’il wa Mustanbat, al Masa’il of al Hajj Mirza Husayn ibn Muhammad Taqi al Nuri Tabarsi (1254/ 1838 1320/1902)

Before al-Kafi and besides, al-Jami’a, Mushaf of Fatimah, *‘Alayha al-Salam*, and the heritage of the prophets in the custody of A’immah, may other books of the Shi’a authors in the form of collections

of Hadith were available to public. However, al-Kafi was the largest and best organized book of Hadith. Al-Kafi is different from the four well known books of Hadith. It has the two volumes of ‘Usul which is not part of the other three books of Hadith. They are collections of Ahadith on the issues of Furu’ only.

B. Contents of al-Kafi (Material Cause) and the Issues Dealt With Therein

Chapter Seven

Al-Kafi Volumes 1-8 (See Table of Contents of volumes 1-8)

C. The Authors of Ahadith (coefficient cause)

Chapter Eight

1. The words, wahy (revelations) and messages of Allah to the Holy Prophet
2. The Archangel (Jibril / Gabriel)
3. The Words of the Holy Prophet
4. The deeds of the Holy Prophet
5. The approvals of the Holy Prophet
6. Fatimah Al-Zahra’ and the Twelve A’immah, *‘Alayhim al-Salam*

1. Allah’s words, wahy (revelations) and messages expressed by the Holy Prophet, besides those in the form of the Holy Quran, are called Hadith; he did not speak anything out of his own desires. Whatever the Holy Prophet spoke of were those that were revealed to him through Divine revelations. (See Chapter 53 verses 1-18 the Holy Quran). This is explained in Ahadith as follows:

H 178, Ch. 20, h2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Husayn ibn al Mundhir from ‘Umar ibn Qays from abu Ja’far, *‘Alayhi al-Salam,* who has said the following:

“I heard Imam abu Ja‘far, *‘Alayhi al-Salam,* saying, ‘Allah, the Most Holy, the Most High, has not left any untold rule that the ’Umma, nation, would need. He has revealed in His book and has explained them to His messenger. He has made a limit for everything and an indication for it to point forward to it and He has made a limit for those who trespass those limits.’”

In the first two volumes of al-Kafi references are made to Holy Quran over a thousand times. In fact, all genuine Hadith are explanations of the verses of the Holy Quran.

2. The Archangel (Jibril / Gabriel)

Jibril has also a good share in making Ahadith available for the guidance of mankind:

“(Muhammad), tell the people, whoever is an enemy to Gabriel who has delivered the Book to your heart as a guide and as joyful news to the believers, (2:97) and as a confirmation of (original) Scripture and whoever is the enemy of Allah, His angels, His messengers, Gabriel and Michael, should know that Allah is the enemy of those who hide the Truth (2:98).”

H 3419, CH 60, h 25

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Muhammad ibn Yahya al-Khath’ami from abu ‘Abd Allah, *‘Alayhi al-Salam*, who has said the following:

“Once abu Dharr came to the Messenger of Allah while Jibril (Gabriel) was, in the form of Dihyah al-Kalbi (one of the companions of the Holy Prophet), in a private meeting with the Messenger of Allah. When he saw them he turned away from them and did not want to disrupt their conversation. Jibril (Gabriel) said, ‘O Muhammad this was abu Dharr passed by us and did not offer us the greeting of peace, had he done so we would have responded to his greeting. O Muhammad, he has a supplication with which he prays, and is well-known among the inhabitants of the heaven. When I will ascend ask him about it.’

“When Jibril (Gabriel) left, abu Dharr came to the Holy Prophet and the Messenger of Allah said to him, ‘O abu Dharr what stopped you from offering us the greeting of peace when you passed by?’ He said, ‘O the Messenger of Allah I thought the person with you was Dihyah al-Kalbi in a private meeting for something of your affairs.’ The Messenger of Allah said, ‘that was Jibril (Gabriel), O abu Dharr and he said, “had he (abu Dharr) offered us the greeting of peace we would have responded his greeting.” When abu Dharr learned that it was Jibril (Gabriel) he, Allah knows well, extremely regretted his not offering the greeting. The Messenger of Allah asked, ‘what is the supplication with which you pray? Jibril (Gabriel) has informed me that you have a prayer whereby implore and it is well-known in heaven’ He said, ‘Yes, O the Messenger of Allah, I say, “O Lord, I plead before You for peace and belief in You, affirmation of Your prophet, well-being and safety from all misfortunes, to be thankful for the well-being and safety and free of want from the people.’”

3. The Words of the Holy Prophet

“Call (the pagans) to the path of your Lord through wisdom and good advice and argue with them in the best manner. Allah knows well about those who stray from His path and those who seek guidance. (16:125)

“. . . Take only what the Messenger gives to you and desist from what he forbids you. Have fear of Allah; Allah is severe in His retribution (7).

“The Messenger of Allah is certainly a good example for those of you who have hope in Allah and in the Day of Judgment and who remember Allah very often. (33:21)

“Messenger, preach what is revealed to you from your Lord. If you will not preach, it would be as though you have not conveyed My message. Allah protects you from men. He does not guide the unbelieving people. (5:67)

“Say, ‘My prayer, sacrifice, life, and death are all for Allah, the Lord of the Universe (6:162).’”

4. The Deeds of the Holy Prophet

H 3740, CH 28, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha' from Jamil ibn Darraj from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"The Messenger of Allah would look to every one of his companions in equal proportions of time. He would look to this and then to that person. The Messenger of Allah was never seen stretching his legs in a gathering of his companions. When he would shake hands, with a person, the Messenger of Allah would not pull his hand back first. When they noticed it thereafter a man shaking hands with him would pull his hand away quickly."

H 1989, CH 65, h 12

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam a number of our people from Ahmad ibn abu 'Abd Allah from Isma'il ibn Mehran all from Sayf ibn 'Umayrah from 'Abd Allah ibn Muskan from 'Ammar ibn Hayyan who has said the following:

"Once I explained to abu 'Abd Allah, *'Alayhi al-Salam*, how kind my son Isma'il was to me. The Imam said, 'I loved him before and this has increased my love for him. Once, the sister of the Messenger of Allah (through breast-feeding) visited him. When he saw her he became very happy to see her, prepared a seat for her, began to talk to her and smiled at her. She left and her brother came. The Holy Prophet did not behave toward him as he did to her. He was asked, 'O Messenger of Allah, you behaved toward his sister differently from the way you behaved toward him, and he is a man.' The Messenger of Allah said, 'it was because she was more kind to her parents than he was.'"

5. Things that the Holy Prophet Approved

Things that the Holy prophet approved, although part of his Sunnah, are different from his statements. Examples of such kind are the practices in the society that were common and the Holy Prophet did not make any comments about them such as all business contracts and transactions besides those exceptionally dealt with by the new laws he sanctioned. One example is the prohibition on transactions envolving Riba (unlawful interests) or certain items prohibited to buy or sell such as wine and intoxicating materials.

Since the main part of this task is to deal with the statements and deeds of the Holy prophet, it is more proper to deal with further details of this item of Sunnah in its appropraiate place.

6. Fatimah Al-Zahra' and the Twelve A'immah, *'Alayhim al-Salam*

Abu Ja'far Muhammad ibn Jarir ibn Rustam al-Tabari, in his works Dala'il al-'Imama has said the following. "A man, once, came to Fatima, *'Alayha al-Salam*, and asked, 'O daughter of the Messenger of Allah, has the Holy Prophet left anything with you (of Hadith) you could show me?' She called her housemaid to bring the scroll. The housemaid had difficulty to find it out. Fatima, *'Alayha al-Salam*, said, "Find it out. It is as dear to me as al-Hassan and al-Husayn." The housemaid brought the scroll in a package and in it, of Hadith, one read as follows: 'Muhammad, *'Alayhi al-Salam*, the Holy Prophet has said, "One whose neighbor would not feel safe from his harms is not of the true believers. One who believes in Allah and the Day of Judgment must not harm his neighbor. One who believes in Allah and the Day of Judgment says good things or remains silent. Allah loves the doer of good deeds,

the forbearing and the chaste people. He dislikes those who spread evil, the avaricious, the covetous and haughty. Bashfulness is a sign of good faith and the place of faith is in paradise. Spreading evil is meanness and the place of meanness is hellfire.'"

H 1365, Ch. 126, h 3

Muhammad ibn Yahya and Muhammad ibn 'Abd Allah have narrated from 'Abd Allah ibn Ja'far from al-Hassan ibn Zarif and Ali ibn Muhammad from Salih ibn abu Hammad from Bakr ibn Salih from 'Abd al-Rahman ibn Salim from abu Basir from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Once, my father said to Jabir ibn 'Abd Allah al-Ansari, 'I need your help in a certain issue. When do you think it will be convenient for you we meet privately and I will ask you about it?' He said, 'Whenever you like it will be allright for me.' One day when they met each other he, *'Alayhi al-Salam*, said, 'O Jabir, tell me about the tablet that you saw in the hand of my great-great-great grandmother, Fatimah, *'Alayhi al-Salam*, daughter of the Messenger of Allah. Tell me of what she said to you about the tablet and the writing on it?'

"Jabir then said, 'I ask Allah to testify (to the truth of what I experienced that day). Once I went to see your great-great-great grandmother, Fatimah, *'Alayha al-Salam*, in the lifetime of the Messenger of Allah. I congratulated her for the birth of al-Husayn, *'Alayhi al-Salam*, I saw in her hand a green tablet that I think was made of Emerald (precious gem). I saw on it a white writing that was shining like the color of sun.

"I then said to her, 'may Allah keep my soul and the souls of my parents in service for your cause, O daughter of the Messenger of Allah, what is this tablet?' She said, 'this is a tablet that Allah has given as a gift to His Messenger. In it there is the name of my father, the name of my husband, the names of my two sons and the names of the executors of the wills of my (special) descendents. My father gave it to me as a gift and glad news.'

"Jabir then said, 'Your great-great-great grandmother, *'Alayhi al-Salam*, then gave the tablet to me. I read it and made a copy of it.' My father then said, 'O Jabir can you show that copy (that you made from the tablet) to me?' He said, 'yes, I can show it to you.' My father went with him to his house and he brought to light a tablet of parchment. He then said, 'O Jabir, look carefully at your writing to see how I read it for you.' Jabir then kept looking at his handwriting while my father read and his reading was exactly letter by letter the same as what Jabir had in his copy. Jabir then said, 'I ask Allah to testify to the truth of my words that this is what I saw was written on the tablet:

"(I begin) in the Name of Allah, the Beneficent, the Merciful

"This is a document from Allah, the Most Majestic, the Most Wise, for Muhammad, His Prophet, *'Alayhi al-Salam*, His light, His ambassador, His barrier (Hijab) and His guide (for people). The trusted Spirit has brought it from the Lord of the worlds. O Muhammad acknowledge the greatness of My names and pay thanks for My bounties. Do not hide My favors. I Am Allah and no one deserves to be worshipped and obeyed besides Me. I break down the transgressors and grant wealth to the oppressed. I Am the One Who has established the religion. I Am Allah. No one deserves to be worshipped and obeyed besides Me. Whoever expects to receive any distinction from someone other than Me or have fear of the justice of someone other Me I will cause him to suffer a torment the like of which I will cause to no one else of the creatures of the world to suffer. Worship only Me and place your trust only in Me.

“I have not sent any prophet without, upon the completion of his days, appointing the executor of his will. I have given preference to you over the prophets and I have given preference to the executor of your will over the executors of the wills of the other prophets. I have granted you honor through your two brave grandsons, al-Hassan and al-Husayn, *‘Alayhi al-Salam,*. I have made al-Hassan, *‘Alayhi al-Salam*, to be the treasurer of My knowledge after the completion of the time of his father. I have made al-Husayn, *‘Alayhi al-Salam*, to be the keeper of My revelation Wahy (inspiration). I have granted him nobility through martyrdom and made his end triumphant. He will be the best of the martyrs and of the highest degree in the rank of the martyrs. I have kept My perfect word with him and My extremely clear authority and proof available for him. Through his descendent I will give good rewards to people or cause them suffer torments. The first of them will be Ali (ibn al-Husayn), master of the worshippers, and the beauty of My friends of the past. Then will be his son who will be very similar to his grandfather, the praised one, Muhammad al-Baqir, the one very deeply founded in My knowledge and the source and mine of My wisdom. Those who will have doubts about Ja‘far will soon be destroyed. Whoever rejects him will be like one who rejects Me. The true words have already come from Me that I will dignify the position of Ja‘far and will grant him joy and happiness for his followers, supporters and friends.

“After him Musa will live at the time of a blind, confusing and dark mischief. (He will live among the people) because the system of obedience to Me does not break down and my authority (proof of My existence) does not remain obscure. The thirst (for knowledge and guidance) of My friends will be quenched with sufficient measures. Whoever rejects anyone of them has rejected my favors. Whoever changes my signs and verses of my book has accused Me with lies.

“Woe is to those who fabricate lies and reject (the truth) after the completion of the time of Musa, My servant, My beloved, My chosen one about Ali (al-Rida). (Ali al-Rida) who is My wali (the one who possesses Divine Authority) My supporter, the one on whom I will place the task of prophet-hood and examine how he will deal with it. An arrogant devil will murder him. He will be buried in the city built by the virtuous servant (of Allah) next to the worst of My creatures. The words of truth have already been established that I will grant him joy and happiness with the birth of his son, Muhammad, his successor and the heir of his knowledge. He is the mine of My knowledge, the right place for My secrets and My authority over My creatures. Whoever believes in him I will make paradise his dwelling and will grant him the ability to intercede for seventy people from his family of whom everyone may have become subject to hell-fire.

“I will make the end for his son, Ali, to arrive at salvation. Ali is My wali (the one who possesses Divine Authority), My supporter, the testimony in My creatures and My trustee in My revelation. From him I will make to come out a preacher to My way and a treasure of My Knowledge, al-Hassan. I will complete it with his son (M.H.M.D.), a blessing for the worlds. Perfection of Musa (Moses), the beauty of Jesus and the patience of Ayyub will be found in him. My friends in his time will become weak. Their heads will be sent as gifts like the heads of the Turks and Daylam. They will be murdered and burned. They will live in fear, frightened and fearful. The earth will be stained with their blood and wailing and lamentations will become wide spread in their women. These will possess My authority and through them I will remove the blind and dark mischief. Through them I will remove uncertainties, sufferings and shackles. These are the ones upon whom the blessings and forgiveness of their Lord descend and they are the ones who provide guidance.’”

"'Abd al-Rahman ibn Salim has said that abu Basir said, 'Even if you hear no other Hadith expect this it will be enough for you. Protect it against everyone except the deserving people.'"Once Imam Muhammad al Baqir, *'Alayhi al-Salam,* said to Jabir, "O Jabir, by Allah, one Hadith that you would find from an authentic source about lawful or unlawful matters is better for you than everything over which the sun shines from dawn to dusk."

Imam Ja'far al-Sadiq, *'Alayhi al-Salam,* has said, "One Hadith about the lawful and unlawful matters that you may receive is better for you than the whole world and all that it contains."

Imam Muhammad al-Baqir, *'Alayhi al-Salam,* has said, "If I see a young person of the Shi'a who does not acquire proper understanding of religion I discipline him strictly even if it may take to make him suffer pains."

H 175, Ch. 19, h21

Ali has narrated from Muhammad ibn 'Isa from Yunus from Qutayba who has said the following:

"A man asked Imam abu 'Abd Allah, *'Alayhi al-Salam,* about an issue and the Imam replied to him. The man then said, 'Have you considered if it had been so and so the opinion in it would not have been as such.' The Imam then said, 'Wait; whatever I said in answer was from the Holy Prophet, *'Alayhi al-Salam.* We are not of the people, "have you considered" who need thinking.'" Note: The Imam pointed out that they did not need the common reasoning process and that all they said had come to them from the Holy Prophet, *'Alayhi al-Salam.*

H 184, Ch. 20, h8

Muhammad ibn Yahya has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Hammad ibn 'Uthman from 'Abd al 'Ala' ibn A'yan who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam,* saying, 'I was born of the descendents of the Holy Prophet and I know the book of Allah wherein is the knowledge of how the world was first created and the knowledge of all that may come up to the Day of Judgment. Therein is the news of the heavens and the earth, the news of paradise and hell, the news of things of the past, and those that will come into existence. I know all of these just as I can see in the palm of my hands. Allah says, 'In it there is an explanation of everything.'"

H 692, Ch. 55, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Musa ibn 'Umar from Muhammad ibn Sinan from 'Ammar ibn Marwan from al Munakhkhal from Jabir who has said the following:

"Once I asked abu Ja'far, *'Alayhi al-Salam,* about the knowledge of the scholar. He said, 'O Jabir, in the prophets and in the executors of their will, there are five spirits. They are the (1) Holy Spirit, (2) the spirit of belief, (3) the spirit of life, (4) the spirit of power and (5) the spirit of desire. Through the Holy Spirit, O Jabir, they receive the knowledge of all that is below the Throne as well as what is below the land.' He then said, 'O Jabir, these four spirits are the kind of spirits that may become affected by the events that take place. Only the Holy Spirit is that which does not trifle and wander around.'"

H 693, Ch. 55, h 3

Al Husayn ibn Muhammad has narrated from al Mu'alla ibn Muhammad from 'Abd Allah ibn Idris from Muhammad ibn Sinan from al Mufaddal ibn 'Umar who has said the following:

"I asked abu Ja'far, *'Alayhi al-Salam,* about the knowledge of A'immah, *'Alayhim al-Salam,* of the regions of the earth when he is in his house secluded behind the curtains. The Imam, *'Alayhi al-Salam,*

then said, ‘O Mufaddal, Allah, the Most Holy, the Most High, has placed five spirits in the Prophet. Of such one is the spirit of life from which is movement and activities. There is the spirit of power from which is uprising and assiduousness and the spirit of desire from which is consumption of nutrients and reproduction in lawful ways. There is the spirit of belief from which is peace and justice. There is the Holy Spirit from which prophet-hood is carried. When the prophet passes away the Holy Spirit transfers and comes over to the Imam, *‘Alayhi al-Salam*, The Holy Spirit does not sleep or become unaware. It does not trifle or maintain false hopes. The other four spirits sleep, become unaware, may maintain false hopes or trifle. With the Holy Spirit things are seen.’”

Examples of the Credentials of the Authors of Hadith in Ahadith

H1182, Ch. 111, h 17

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ishaq ibn Ghalib from abu ‘Abd Allah, *‘Alayhi al-Salam*, who has the following:

In a special sermon in which he has described the Holy Prophet and A’immah (Leaders with Divine Authority) and their qualities as follows:

“The great sins and people’s bad deeds did not prevent Our Lord, due to His forbearance, caring and kindness, to chose for the people the best of His prophets. (The Lord chose) Muhammad ibn ‘Abd Allah, the most respectable one to Him, and he was born in an honorable environment and to a noble family. His association was unsuspicious and his lineage was not unknown to the people of knowledge to describe. The glad news of his coming was mentioned in the books of the prophets and spoken of in the words of the scholars and his qualities were discussed in the thinking of the people of wisdom. No person of Hashimite descent has ever reached the level of his discipline or paralleled to him and no person of the inhabitants of Abtah has ever climbed to his high position. Restraint (from meaningless matters) was of his attributes and generosity was part of his nature. He was made with the dignity of prophet-hood and its discipline. His nature was formed out of the qualities of Divine messenger and its wisdom. The means and measures of Allah brought him to the appointed time and the decree by the commands of Allah proceeded to their goals. The determined decision of Allah delivered him to their objects. Every nation gave the glad news about him to the one thereafter and every father delivered to the next one from one generation to the next. No indecency ever mixed his element and no conjugal relation ever made him unclean from Adam to his father, ‘Abd Allah. He was in the best group and of most honorable descent, the tribe of glory, in the well-preserved womb and in the best protective hands. Allah had chosen him as it pleased Him, selected him, and gave him the keys to knowledge and the sources of wisdom. He (the Lord) raised him as the mercy and blessings for His servants and as the season of spring for His lands. Allah sent to him the Book in which there is communication and explanations. It is a reading in Arabic free of complexities so that they (people) may perhaps observe piety (before Allah). He has explained it to people. He has arranged it into a system with the knowledge that explains in detail and a religion that He has clarified its obligations, determined its limits for the people and has clarified them.

“There are matters that He has stated to His servants openly. In it there is guidance to salvation and evidence to show the right guidance. The Messenger of Allah has preached the message that he had brought and demanded obedience to what he was ordered to preach and delivered the responsibilities of a prophet toward his followers. He exercised patience for the sake of his Lord and strove hard in the way of the Lord. He gave good advice to his followers and called them to salvation. He exhorted them

in the matters of al-Dhikr (reminder) and showed them the right guidance. He did so with systems and potentials that he established on certain foundations for the servants (of Allah) and with the sources of light for which he raised proper beacons. He did so, so that they will not be misled after him and he was very compassionate and kind to them.'"

H1184, Ch. 111, h 19

Al-Husayn ibn Muhammad al-Asha'ari has narrated from Mu'alla ibn Muhammad from Mansur ibn al-'Abbass from Ali ibn Asbat from Ya'qub ibn Salim from a man from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"When the Messenger of Allah passed away the family of Muhammad, *'Alayhi al-Salam*, experienced the longest night. They had a feeling as if the sky does not provide them shadow and earth does not hold them up anymore. The Messenger of Allah had united all people just for the sake of Allah. In such a condition someone came to them whom they did not see but they could hear his words. He offered them greetings saying, 'peace be with you, O members of the family of the Holy Prophet, *'Alayhi al-Salam*, and may Allah's mercy and blessings be with you. With Allah is the best of condolences for all kinds of suffering and the salvation from all forms of destruction and a remedy for the losses.

"He then read the words of Allah: 'Every soul is destined to experience the agony of death. You (Muslims) will receive the recompense for your deeds on the Day of Judgment. To be saved from the fire and admitted to paradise is certainly a great triumph. The worldly life is no more than a deceitful possession.' (3:185)

"He then continued, 'Allah has selected you, granted you distinction, purified, and made you members of the family of His prophet. He has entrusted you with His knowledge and has made you inherit His book. He has made you the chest (Ark) of His knowledge and the staff of His Majesty. He has given for you an example of His light and has protected you from all sins and mistakes. He has protected you against all forms of mischief. Accept the condolences of Allah. Allah has not withdrawn His blessings away from you and He will never remove any of His bounties from you. You are the people of Allah, the Most Majestic, the Most Gracious, through whom the bounties increase, different groups become united and words receive harmony. You are His friends. Those who love you achieve success and those who do injustice to you will vanish. To love you is obligatory, because of the commands of Allah in His book, on His believing servants. Besides, Allah has full power to help and support you whenever He would wish. Exercise patience against the consequences of the matters because they all proceed to Allah. Allah has accepted you as the Holy Prophet, *'Alayhi al-Salam*, has entrusted you with Him and He has entrusted you with His believing faithful friends on earth. Whoever is truthful to the trust with him, Allah will give him the reward for his truthfulness. You are the entrusted trust and to love you is obligatory on people and obedience to you is a duty. Allah has taken His Messenger away from this world and He has completed the religion for you. He has explained to you how to come out of (difficulties). He has not left any excuse for anyone.

"Whoever does not know or pretend to be ignorant, deny, forget or pretend to forget will be held accountable before Allah. Allah will always pursue to fulfill your needs. I entrust you with Allah. May peace and blessings be with you.'

"The narrator has said, 'I asked the Imam, *'Alayhi al-Salam*, "From whom did the condolences come?" The Imam, *'Alayhi al-Salam*, then said, 'They came from Allah, the Most Holy, the Most High.'"

H 697, Ch. 56, h 4

Ali has narrated from his father from ibn abu ‘Umayr from abu Ayyub al Khazzaz from abu Basir who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘They ask you about the Spirit. Say, “The Spirit comes by the command of my Lord . . .’” (17:85) The Imam, *‘Alayhi al-Salam*, said, ‘He is a creature greater than Jibril and Mika’il. He was not present with anyone before except Muhammad, *‘Alayhi al-Salam.* He is present with 'A’immah, *‘Alayhim al-Salam.* He protects them. In reality any and everything desired does not come by and is not possible for everyone to achieve.’”

H 3715 CH 24, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Yahya from al-Husayn ibn Ishaq from Ali ibn Mahziyar from Ali ibn Faddal from Fadalah ibn Ayyub all from Mu'awiyah ibn ‘Ammar from ‘Amr ibn ‘Akramah who has said the following:

“. . . Once a man from Ansar (people of Madinah) came to the Messenger of Allah and said, ‘I have purchased a house in the neighborhood of such and such tribe. The nearest neighbor is as such that not only do I not have any hope for receiving any good from him, I do not feel safe from him also.’ The Imam said that the Messenger of Allah commanded Ali, *‘Alayhi al-Salam*, Salman, abu Dharr and, I forgot the other one, I think he mentioned Miqdad, to announce in the Mosque at the top of their voices, ‘one from whose hands his neighbors are not safe has no belief and faith.’ They announced it three times. He then pointed out that each forty house in front back, right and left are neighbors.’”

H 3716, CH 24, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Yahya from Talhah ibn Zayd from abu ‘Abd Allah from his father, *‘Alayhi al-Salam*, who has said the following:

“I have read in the book of Ali, *‘Alayhi al-Salam*, that the Messenger of Allah wrote (and got it signed) for the people of Ansar and Muhajirin and people related to them from Yathrib: ‘The neighbor is like one’s soul that cannot be harmed or made to sin. The respect for the neighbor is like the respect for one’s mother.’ The Hadith in brief.’”

D. The Purpose of Ahadith in ‘Usul al-Kafi (the End Cause)

1. Guidance for Perfection and Issues of the Fundamentals of Belief (Theology)

2. About the Messenger of Allah

3. About the Successors of the Messenger of Allah

4. Intelligence and Knowledge

5. Rules of Ethics and Moral Discipline and How to Perfect One’s Intelligence and Belief

6. The Holy Quran and Prayer

Chapter Nine

1. Perfection and Fundamentals of Belief

a. Perfection in Ideology (theoretical wisdom)

b. Perfection in Moral Discipline (practical wisdom)

People with experience in the studies of ideology are aware of the huge works of many prominent scholars, Muslims and non-Muslims in philosophy (issues of theoretical wisdom) and ethics (issues of moral discipline and practical wisdom).

Such works may sound very promising for students who seek perfection. Unfortunately, they are inconcolusive, impractical, confusing, unreliable and for the most part hollow and fruitless.

It is especially unfortunate on the part of the Muslims who have produced, laboriously, such huge works, on subject of ethics and moral discipline, despite the availability of ‘Usul al-Kafi that presents outstanding details of the guidance of the Holy Quran for those who seek perfection in both the theoretical and practical fields of wisdom.

What is more regrettable is not only that such works are inconclusive, impractical, confusing, unreliable, hallow and fruitless they block people from reaching the real source of guidance for perfection, the outstanding details of the Holy Quran, the teaching of the Holy Prophet and his Ahl Al-Bayt, preserved in ‘Usul al-Kafi and other similar collections of Ahadith.

In the task of seeking perfection one needs both kinds of wisdom (theoretical and practical) all the time as opposed to the knowledge of the rules of Shari’ah that is needed when infact one faces a particular case in one’s daily activities.

It is indispensable for all seekers of perfection to study ‘Usul al-Kafi thoroughly and repeat his studies again and again.

(a-1) To Explain Who is Allah, the First of the Five Principles of Belief

Allah is first. To explain Who He is, ‘Usul al-Kafi begins with the book on Intelligence, Ignorance and knowledge. These are factors withing human beings. Intelligence is considered a guide to Allah from within human beings. It therefore is necessary to strenghthen one’s intelligence to know Allah better. Strong intelligence does guide one to Allah and knowing Allah properly is the ultimate success. “To those who have said, ‘Allah is our Lord,’ and who have remained steadfast to their belief, the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you. (41:30) We are your guardians in this world and in the life to come, where you will have whatever you call for.’” (41:31

The number of Ahadith of the book on ‘Intelligence and Ignorance’ is only 34 Hadith In reality these few Ahadith are a brief outline of the whole al-Kafi. Hadith 14 of which certain people think is only a symbolic example, in fact an extraordinary and matchless Hadith, litrally lists, the headline in principle, the contents of all 8 volumes of al-Kafi where each item is explain in one or several chapters.

The second part of ‘Usul al-Kafi vol 1cosists of 170 Hadith in 22 chapters. The presentation therein is marvelously, profound, uniqaue in details and one of a kind in beauty, authenticity, clarity, forcefulness and a source whereby the fountainhead of faith and belief gushforth.

In the following a few Hadith from this part is quoted as well as a few Hadith that speak of outstanding benefits of the existence of belief and faith in Allah with a person.

(a-2) The Minimum Degree of the Acknowledgement of the Existence of Allah

H 224, Ch. 4, h1 ('Usul al-Kafi, Part Three Chapter 4)

Muhammad ibn al- Hassan has narrated from 'Abd Allah ibn al-Hassan al-'Alawi and Ali ibn Ibrahim from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamdani all from al- Fath ibn Yazid who said the following:

"Once, I asked (Imam) abu al-Hassan, *'Alayhi al-Salam*, 'What is the minimum required degree of acknowledgement of the existence of Allah?' The Imam said, 'To acknowledge that there is no other lord besides Him and that nothing is similar to Him or resembles Him and that He is Eternal, positively existing and not absent and that nothing is like Him.'"

H 258, Ch. 9, h7

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Asim ibn Humayd who said the following:

"Once I discussed with (Imam) abu 'Abd Allah, *'Alayhi al-Salam*, about what he says on witnessing Allah's self. The Imam said, 'The light of the sun has a ratio equal to one seventieth of the light of the Kursi (the throne). The same is the ratio of the light of Kursi to al-'Arsh, the light of which is of the same ratio to that of al-Hijab the light of which is of the same ratio to the light of al-Satr (barrier). If they (people who say that eye-witnessing Allah is possible) tell the truth let them fill their eyes with the light of the sun without a curtain in between.'"

(b) Marvelous Benefits of Belief and faith in Allah:

H 2039, CH 71, h 13

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from 'Amr ibn Aban from Sa'id ibn al-Hassan who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, once asked me, 'Does your brother (in belief) come to you, stretch his hand in your pocket and take what he needs and you do not push him aside?' I said, 'I do not know that such things happen among us.' Abu Ja'far, *'Alayhi al-Salam*, then said, 'there is nothing then.' I said, 'It is destruction then.' The Imam said, 'the people have not yet recieved their power of reason.'"

H 2102, CH 78, h 5

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Allah, the Most Majestic, the Most Holy, sent revelations to David that said, 'One of my servants may come to Me with a good deed and I admit him in paradise.' David asked, 'Lord, what is that good deed?' The Lord said, 'It is bringing joy to the heart of my believing servant even if it is by one piece of date.' David then said, 'Lord, it is very true that one who comes to know You must not lose hope of Your kindness.'"

H 2103, CH 78, h 6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Khalaf ibn Hammad from Mufaddal ibn 'Umar from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"One of you must not think that when he brings joy to the heart of a believer he has brought joy to his heart only. I swear by Allah, in fact, he has done so to our hearts and also, I swear by Allah, he has

done so to (the heart of) the Messenger of Allah.'"

H 2104, CH 78, h 7

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from Fadl ibn Shadhan all from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from abu al-Jarud from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"I heard abu Ja'far, *'Alayhi al-Salam*, saying, 'The most beloved of deeds to Allah, the Most Majestic, the Most Holy, is bringing joy to the heart of a believer, by means of satisfying his hunger or meeting one of his needs.'"

H 2065, CH 74, h 3

Ibn Faddal has narrated from Ali ibn 'Aqabah from Ayyub from al-Sumayda' from Malik ibn 'A'yun al-Juhni from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), *'Alayhi al-Salam*, has said, 'When two believing people meet and shake hands Allah, the Most Majestic, the Most Holy, inserts His hand between their hands and faces the one whose love for his brother (in belief) is more intense. When Allah, the Most Majestic, the Most Holy, turns His face to them their sins begin to fall like leaves from trees.'"

H 2066, CH 74, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Ubaydah al-Hadhdha' from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), *'Alayhi al-Salam*, has said, 'When two believing people meet and shake hands Allah, the Most Majestic, the Most Holy, turns His face (direction, aspect) to them and sins began to fall from them like leaves fall from trees.'"

2. Who are Allah's Messengers?

The Necessity of the Presence of Divine Authority Among the People

The following one Hadith is solid evidence of the urgent need for the existence of one who can represent Divine Authority among people. One of the ways that helps one to find such a person among man is learning from the study of his life and teachings.

The 3,760 Hadith in 'Usul al-Kafi serves as a good form of interview of Prophet Muhammad. The facts in these Ahadith about the matters of ideological and practical wisdom have no parallel. They testify to the perfection of his belief in Allah, his intelligence and his being the best example and exemplar of a perfect peson in all manners and respects. 'Usul al-Kafi serves this purpose best. It proves beyond any shred of doubt that Prophet Muhammad was infallible, the last Messenger of Allah, a mercy and blessing from Allah to the whole world and possessed perfectly the marvelous noble qualities of moral discipline. One can only feel and realize the sweentness of the discovery of this fact from a thorough study of all the 3760 or so Hadith recorded in 'Usul al-Kafi and by reading them over and over again.

H 412, Ch. 1, h1

The compiler of this book, Muhammad ibn Ya'qub al-Kulayni (may Allah grant him blessings) has said that narrated to us Ali ibn Ibrahim from his father from al-'Abbass ibn 'Umar al-Faqimi from Hisham ibn al-Hakam from abu 'Abd Allah, *'Alayhi al-Salam*, the following:

"An atheist asked the Imam, *'Alayhi al-Salam*) 'How do you prove the truthfulness of the prophets and the messengers?'

“The Imam, *‘Alayhi al-Salam*, said, ‘It is a fact that we have established with sufficient evidence, proof of the existence of our Creator, the Most Holy, the Most High and Exalted above all creatures. It is a fact that this Creator is All-wise and Most High. His creatures cannot see, touch, associate and directly communicate with Him. It proves that His deputies must be present among His creatures. It is His deputies and ambassadors who speak to people for Him and provide them guidance to protect their interests, to tell them what is beneficial to them and what are the best means of survival and what may cause their destruction. This proves the presence among people of those who convey the commandments of the Creator, Who is All-wise, All-knowing Allah, the Most Holy, the Most High, to people. Such people are the prophets, *‘Alayhi al-Salam*, the chosen ones from among His creatures. They are the people of wisdom, disciplined with wisdom and sent to people with the message of wisdom. They are different from other people - although like them in physical form and shape - in their conditions of discipline and their receiving direct support from Allah, the Most Holy, the Most High and All-wise. This also proves their presence among people in all times to ensure the availability of the people with Divine Authority on earth who have the kind of knowledge that would establish their truthfulness and prove them to be of the people who possess the noble quality of justice.’”

3. Who Are the Successors of Prophet Muhammad?

H 413, Ch. 1, h2

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

“Once I said to Imam abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Allah is Most Majestic and Gracious. He cannot be defined by His creatures. In fact, the creatures are known through Allah.’ The Imam, *‘Alayhi al-Salam*, then said, ‘You have spoken the truth.’ I said, ‘One who knows his Lord must also learn that his Lord agrees with certain things and disagrees with certain other things. The only way one would know what He likes and dislikes, is revelation or a messenger. One who does not receive revelation must find the messengers and when he finds the messengers he will know that they are the Divine Authorities and that obedience to them is necessary.

“I say to people, ‘Do you know that the Messenger of Allah was the Divine Authority over His creatures?’ They say, ‘Yes, he was the Divine Authority.’ I then ask, ‘after the Messenger of Allah who was the Divine Authority over His creatures?’ They say, ‘after the Messenger of Allah the Divine Authority is the Holy Quran.

“I considered the Holy Quran and found out that various kinds of people consider this Holy Book as support for their beliefs. For example the Murji’a (people who say Allah has postponed punishment), the pre-determinists and the atheist who even do not believe in it but take it as the basis for their arguments against the others. I then learned that the Holy Quran cannot serve as Divine Authority without a guardian and supervisor whose words from and about the Holy Quran would reveal the truth.

“I then ask the people, ‘Who is the guardian and supervisor of the Holy Quran?’ They say, ‘ibn Mas‘ud knew the Holy Quran, ‘Umar knew it and Hudhayfa knew the Holy Quran.’ I ask them, ‘Did they know all of the Holy Quran?’ The people say, ‘no, they did not know all of it.’ I have not found anyone who knows all of the Holy Quran except Ali ibn abu Talib, *‘Alayhi al-Salam*, It is a fact that if any issue emerged that needed a Quranic solution, except for Imam Ali, *‘Alayhi al-Salam*, every one of the others would, in many cases, say, ‘I do not know.’ Only Imam Ali, *‘Alayhi al-Salam*, would say,

‘I know.’ I then acknowledge that Imam Ali, *‘Alayhi al-Salam,* is the guardian and supervisor of the Holy Quran and obedience to him is obligatory and he is the Divine Authority over the people after the Holy Prophet, *‘Alayhi al-Salam,* Whatever Imam Ali, *‘Alayhi al-Salam,* has said from the Holy Quran is the truth.’ The Imam, *‘Alayhi al-Salam,* then said, ‘I pray to Allah to grant you blessing.’” The above Hadith is one example of a straightforward assertion of the ugent need for the existence of an ifalliable person as the successor of the Holy Prophet.

Proof of such need is similar to one about the existence of the Messeger of Allah among mankind. The important issue in this case is to identify and acknowledge the infallible successor of the Holy Prophet. According to H 692- 693 an Imam is all the time supported by the Holy Spirit whose function and power is described therein. The power of a person supported by the Holy Spirit is tremendous. Examples of such power are the power Jesus exercised. A thorough study of 992 or so Ahadith of Part Four vol 1 of ‘Usul al-Kafi is a priceless information about A’immah, *‘Alayhim al-Salam,* in addition to the rest of Ahadith in ‘Usul al-Kafi and al-Kafi as a whole are the best resources that prove the existence of the extraordinary power, the infallibility and perfection of the personality of A’immah, *‘Alayhim al-Salam.*

Once the study of the Ahadith in the Book about the Oneness of Allah, and the Book about people who possess Divine Authority as Messenger of Allah and as infalliable successors of the Messenger of Allah is thoroughly carried out it completes one’s basic task of the study of ideological wisdom.

4. What is Intelligence and Knowledge?

The following Ahadith - out of the 34 Hadith in this chapter of ‘Usul al-Kafi – explain the value, benefit and the vital role of Intelligence in human life. However, in the task and the quest for perfection even all Ahadith in this part only serve an introductory purpose. A very good example is Hadith 14 in this part. The items listed in this Hadith can properly be understood only when the whole al-Kafi (all the 8 volumes) are thoroughly studied, fully understood and well practiced. In the next chapter it will be explained how ‘Usul al-kafi’s goal of perfecting ‘Intelligence’ is dealt with.

Intelligence Mentioned in Ahadith

H 6, Ch. 1, h 6

Ahmad ibn Idris has narrated from Muhammad ibn Hassa’n from abu Muhammad al-Razi from Sayf ibn ‘Umayra from Ishaq ibn ‘Ammar from abu ‘Abd Allah, *‘Alayhi al-Salam*) who has said the following:

“One who has Intelligence has religion also and one who has religion enters paradise.”

H 8, Ch. 1, h 8

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ibrahim ibn Ishaq al-Ahmar from Muhammad ibn Sulayman al-Daylami his father who has said the following:

“Once I mentioned a certain person’s Intelligence, worship and religion before Imam abu ‘Abd Allah, *‘Alayhi al-Salam.* The Imam, *‘Alayhi al-Salam,* asked, ‘how is his Intelligence?’ I replied, ‘I do not know.’ The Imam then said, ‘The degree of reward is based on the degree of intelligence. A man of Banu Israel worshipped Allah on an island in the ocean. The island was lush green, with many trees and abundant water. Once an angel passed by the worshipper and asked Allah to show how much reward and blessings the worshipper would receive for his good deeds. Allah showed the rewards due to the worshipper to the angel and the angel considered it to be very little. Allah then told the angel to

stay with the worshipper as a companion. The angel then appeared to the worshipper in the form of a human being. The worshipper asked, “Who are you?” ‘I have heard about your great worships and your spiritual position at this place and I wish to join you to worship Allah along with you,’ the angel replied. He spent that day with the worshipper and the next day the angel said to the worshipper, ‘your place is beautiful and it should only be used for worship.’ “Yes, it is but it has one defect,” the worshipper responded. “What is that?” the angel inquired. “Our Lord does not have an animal. I wish He had a donkey so we would look after the donkey to graze all the grass around. All this grass is a waste,” the worshipper replied. “Is it true that your Lord does not have any donkeys?” asked the angel. “Had our Lord had a donkey all this grass would not have turned into waste,” the worshipper answered with sadness. Allah then revealed to the angel, “We will reward him according to the degree of his Intelligence.’”

H 12, Ch. 1, h12

Abu ‘Abd Allah al-Ash‘ari has narrated from certain persons of our people in a marfu‘ manner from Hisham ibn al-Hakam who has said the following:

“Abu al-Hassan Musa ibn Ja’far stated to me as herein below. ‘O Hisham, Allah has given good news to the people of reason (intelligence) and understanding in His book in the following words, “Give the good news to those of My servants who hear certain words but follow only the good words. These are the ones whom Allah has given guidance and they are the people of understanding (intelligence).” (39:20 Holy Quran)

“O Hisham, it is certain that Allah, the Most Gracious, the Most High, has established complete criteria to discern right from wrong for people (to refer to) in the form of intelligence. He supported the messengers through the (ability) to communicate and has guided them to His own Lordship with proofs saying, ‘your Lord is the only Lord. No one deserves to be worshipped except Allah, the Beneficent, the Merciful.’ (2:163)

“(Of the signs of His existence are the creations of heavens and earth, the alternation of nights and days, the ships that sail in the sea for the benefit of the people. (Also of such signs are) the water that Allah sends from the sky to revive the dead earth where He has scattered all kinds of animals, the winds of all directions and the clouds that are rendered for service between the sky and the earth. Such are evidence (of His existence) for those who use their intelligence.” (2:164)

“O Hisham, Allah has mentioned the above facts as proof of His existence and that such facts depend upon the will of One who has designed them saying: ‘Allah has made the day and the night, the sun and the moon, and all the stars subservient to you by His command. In this there is evidence of the truth for people of understanding.’ (16:12)

“It is He Who created you from clay, turning it into a living germ, then into a clot of blood, and then brings you forth as a child. He then made you grow into manhood and become old. He causes certain ones of you to live for the appointed time and others of you to die before so that perhaps you may have understanding.” (40:67)

“In the heavens and the earth there is evidence (of the Truth) for the believers (45:3).” In your creation and in that of the beasts living on earth there is evidence of the Truth for the people who have strong faith (45:4). In the alternation of the night and the day, the sustenance, which Allah has sent down from the sky to revive the barren earth, and in the changing of the direction of the winds there is

evidence of the truth for the people of understanding." (45:5)

"Know that Allah brings the dead earth back to life. We have explained Our revelations to you so that you may perhaps have understanding." (57:17)

"In the earth there are adjacent pieces of land, vineyards, farms, date palms of single and many roots which are all watered by the same water. We have made some yield a better food than others. All this is evidence (of the existence of Allah) for the people who understand." (13:4)

"Also, of the evidence of His existence are His showing you lightning, which gives you fear and hope, and His sending water down from the sky, which revives the earth after its death. In this there is evidence (of the truth) for the people of understanding." (30:24)

" (Muhammad), say, 'Let me tell you about what your Lord has commanded: Do not consider anything equal to Allah; Be kind to your parents; Do not murder your children out of fear of poverty, for We give sustenance to you and to them. Do not even approach indecency either in public or in private. Take not a life, which Allah has made sacred except by way of justice and law. Thus does He command you that you may learn wisdom." (6:151)

"Allah has told you this parable about yourselves: Could your slaves share your wealth equally with you and could you fear them as you fear yourselves? Thus do We clarify the evidence (of the truth) for the people of understanding." (30:28).

5. How to Perfect One's Intelligence and BeliefPefection of intelligence according to Ahadith comes from belief and piety. Therefore, the noble qualities mentioned in the following Ahadith are of the elements of the perfection of one's intelligence.

H 2251, CH 95, h 2

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Jamil ibn Salih from 'Abd Allah ibn Ghalib from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is worthwhile of a believer to have eight qualities:

(a) Dignity in volatile conditions, (b) patience on facing a misfortune, (c) gratitude in comfortable conditions, (d) contentment with what Allah has given him for sustenance, (e) justice for enemies, (f) not to be a burden for the friends, (g) that his own body be tired of him and that (h) people be comfortable with him. Knowledge is the friend of the believer, forbearance is his secretary, patience is the commander of his army, courteousness is his brother and speaking softly is his father. '"

H 2254, CH 95, h 5

It is narrated from him (narrator of the Hadith above) from certain individuals of his people from in a marfu' manner from one of them (abu Ja'far or abu 'Abd Allah, *'Alayhi al-Salam*) who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), *'Alayhi al-Salam*, once passed by a gathering of Quraysh where he found the people in white clothes, of clear complexion, frequently laughing and who pointed out their fingers to whoever passed them. Then he passed by a gathering of al-Aws and Khazraj where he found people of worn out bodies, whose necks were thinning, their colors had turned pale and were very humble in their words.

"Amir al-Mu'minin (Ali ibn abu Talib), *'Alayhi al-Salam*, wondered about his observation, he came to the Messenger of Allah and said, 'may Allah keep my soul in service for your cause, I passed by a

gathering of the tribe of so and so.' He described them for the Holy Prophet. He then said, 'I also passed by a gathering of al-Aws and al-Khazraj.' He described them for the Holy Prophet. He then said, 'They all are believing people. O Messenger of Allah, describe for me the qualities of the believers.'

"The Messenger of Allah bent down his head for a while, then he raised his head and said, 'There are twenty qualities in a believer without which his belief is not complete. Of the qualities of the believing people, O Ali, is their presence in prayer, quick payment of al-Zakat (charity), feeding the destitute, placing of their hand on the heads of the orphans (to comfort them), cleansing of their clothes, and their tying up their waist with covering. They are those who do not lie when speaking, do not disregard their promise, and do not violate their trust. They tell the truth when they speak up, at night they are monks and are lions during the day. During the days they fast and stand up for worship at night. They do not harm the neighbors and the neighbors do not feel any harm from them. They are those who walk on earth in humble manners, and their steps move to the homes of the widows (to help) and in the procession for funerals. May Allah make us of the pious ones.'"

6. The Holy Quran and Prayer

(a) The Holy Quran

Two parts in, 'Usul al-Kafi, consist of Ahadith about prayer and the Holy Quran. The sixty chapters on prayer have a total of about 407 Hadith. There are about 126 Hadith in fourteen chapters in the part about the Holy Quran.

The following Ahadith represent certain aspects of value and status of the Holy Quran and its role of a source of Divine guidance for mankind.

H 3431, Ch 1, h 2

Ali ibn Ibrahim has narrated from his father al-Nawfali from al-Sakuni from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"The Messenger of Allah has said, 'O people, you live in peacetime during a fast moving journey. You have seen night, day, sun and moon turn every new into old, every far near, and bring the time of every promise near at hand. Prepare the means for a long journey.' The Imam said, 'Miqdad ibn Aswad then stood up and asked, "O Messenger of Allah, what is the 'peace time'?" The Messenger of Allah said, "it is the time to complete (the task) and cut off (from this world). When mischief confuses you like a dark night you must hold to the Holy Quran; it is an intercessor (an associate whose association is beneficial) whose intercession will be accepted and a solicitor whose words are believed. Whoever gives it the lead it will take him to paradise. Whoever leaves it behind will then drive him to the fire. It is a guide that shows the best path. It is the book that contains details and explanations, and accomplishments. It is a criterion and not a useless thing. It has face and hidden meanings. Its face meaning is law and its hidden meaning is knowledge. Its face meaning is unique and its hidden meaning is deep. It has stars and upon its stars there are stars. Its wonders do not end and its rare facts do not become old. In it there is the torch of guidance, and the lighthouses of wisdom. It serves as proof of veracity of knowledge (for one who wants to verfy the truth of his Knowledge) and who has has come to know the attribute, let him brighten his eyes to reach the attribute. It saves from destruction, and protects against danger. Thinking is life for the heart of an intelligent person; just as

in darkness one finds the way with help from light. Thus, your freedom (from worldly attractions) must be the best and your delays the shortest.'"

H 3432, Ch 1, h 3

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from Sama'a ibn Mehran who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, the Majestic, the Almighty, has revealed to you His book. It is truthful and virtuous. In it there is news about you, the news of those before you, the news about those after you, the news about the heaven and earth and if one brings you such news, you are astonished.'"

H 3441, Ch 1, h 12

Ali ibn Ibrahim has narrated from his father and A number of our people have narrated have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad all from ibn Mahbub from Malik ibn 'Atiyyah from Yunus ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'on the Day of Judgment there will be three books of records: the book of the record of the good deeds, the book of the record of the bounties and the book of the record of the evil deeds. The records of the good deeds and the bounties will be compared and (in a particular case) the record of the bounties overwhelm all the good deeds and the record of the evil deeds will remain for the son of Adam's accountability, however, the Holy Quran will come forward in the best form and say, "O Lord, this believing servant would tire himself in reciting me, spend long hours during the night reading from me. During his Tahajjud (special prayer at night) his eyes would flood with tears, O Lord, make him happy as he would make me happy." The Imam said that the Most Majestic, the Almighty, will say, 'my servant, open your right hand. He fills it up with contentment of Allah, the Most Majestic, the Almighty, his left hand with the favor of Allah and then it will be said to him, 'this is paradise and it is permissible for you. Read (from the Holy Quran) and climb up.' On reading a verse he will climb one degree (in happiness).'"

H 3443, Ch. 1, h 14

Ali ibn Ibrahim has narrated from his father ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from Ishaq ibn Ghalib who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When Allah, the Most Majestic, the Most Holy, will gather together all the people of the past and later generation, a person the like of whom in beauty has never been seen will appear. The believing people look at him (the Holy Quran) they will say, 'this is one of us, the best that we have ever seen. He will come to them and pass them. The martyrs will look at him, and he will pass them until the last one among them and they will say, 'this is the Holy Quran.' He will pass all of them toward the messengers who will say, 'this is the Holy Quran,' he will pass them toward the angels who will say, 'this is the Holy Quran,' and he will pass them until he will approach the right side of the Throne and stand up at that point. The Almighty will say, 'I swear by my Majesty and Glory, and High status, this day I will honor those who had honored him and bring low those who had disregarded him.'"

(b) Prayer

Prayer explained in this part of 'Usul al-Kafi is informal prayer as opposed to formal prayer such as the daily prayers the obligatory and optional ones.

The number of Ahadith in this part is about 407 in 60 chapters.

The following are just a few examples that explain the value of prayer, its significant role in human life, and its comforting and supportive measures to human soul.

H 3024, CH 1, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad Sulayman and ibn Mahbub all Hanan ibn Sadir from his father who has said the following:

"Once I asked abu Ja'far, *'Alayhi al-Salam*, 'Which form of worship is better?' The Imam said, 'there is nothing more excellent before Allah, the Most Majestic, the Most Holy, than to ask and request Him to grant one from things He owns. Allah, the Most Majestic, the Most Holy, hates no one more than one who feels himself greater than to be in need of asking Allah for help, thus, he does not ask Him for help.'"

H 3024, CH 1, h 3

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Maysir ibn 'Abd al-'Aziz from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once said to me, 'O Maysir, pray and do not say that it is predetermined and it is all over. There is a position with Allah that is not accessible without praying to Him. If a servant keeps his mouth closed and does not plead to receive help, he will not receive anything. O Maysir, there is no door that is knocked repeatedly but that sooner or later it will open up.'"

H 3048, CH 5, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Any servant (of Allah) who raises his hands toward Allah, the Most Majestic, the Compelling, Allah, the Most Majestic, the Most Holy, will be shy to turn him down emptyhanded, and without placing in it from His favors as He wills. After praying evryone of you should not return his hands to normal position before wiping them over his face and head."

H 3051, CH 7, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Hisham ibn Salim from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Whoever prays and pleads before Allah for help before the fall of misfortune, his prayer is accepted when the misfortune arrives. The angels will say, 'it is a known voice and it is not barred from heaven.' If one does not pray and plead before Allah for help before the fall of misfortune, his prayer will not be accepted when it falls upon him. The angels will say, 'we do not know this voice.'"

H 3079, CH 13, h 9

It is narrated from him (narrator of the Hadith above) from al-Jamurani from al-Hassan ibn Ali ibn abu Hamza from Sandal from abu al-Sabbah al-Kinani from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"Allah, the Most Majestic, the Most Holy, from among his believing people loves every prayerful one. You should pray during the last part of the night until sunrise; it is the hour in which the doors of heaven open up, sustenance is distributed and people in need are granted help."

Obviously, the goal for which Ahadith about prayer are issued, on the part of a reader can only be achieved after thorough study and practice of the instructions therein in full and complete measures.

Muhammad Sarwar

New York – 2005

Introduction to the Arabic Version

In the Name of Allah, the Beneficent, the MercifulMaterials in the beginning of this introduction are the same as those quoted from the introduction of wasa'il al-Shia. (See above under number 10. (A) Saheb e (Author of) Wasa'il Al Shi'a)

Biography of al Kulayni

Kulayn was born in a village 27 kilometers south west of the city of Ray, a well-known city in Iran. The ruins of the village still are near Tehran, Iran. Muhammad ibn Ya'qub al-Kulayni, the compiler of al-Kafi was born in this village.

Further evidence that he was born therein is the fact that in history he is called the religious scholar of Shi'a of Ray in his time.

Muhammad ibn Ya'qub ibn Ishaq al Kulayni al Razi al Baghdadi was from a noble family of Kulayn. Outstanding scholars in jurisprudence and Hadith came from this family. Al Kulayni himself was the most prominent religious figure of his time in Ray. He lived in Baghdad, Iraq also. He lived in the gate of Kufa, Baghdad, Iraq as the chief of the Shi'a scholars in jurisprudence during the rule of al Muqtadir, the 'Abbassid Caliph. Al Kulayni, of all other compilers of Hadith, alone was a contemporary of all the four successive special representatives and ambassadors of Imam al Mahdi, the twelfth Imam *'Alayhi al-Salam*. He had the chance to collect Hadith from the proper sources. Al Kafi, the book is a unique collection of Hadith. Al Kulayni compiled this book on request from a prominent Shi'a scholar (as mentioned in his introduction to al-Kafi).

Prominent scholars of Islamic studies in search of knowledge would meet him at his place to discuss, exchange notes and to confer with him for better understanding of the issues.

Al Kulayni was a great scholar, a reliable narrator of Hadith and a man of great learning. He was of the outstanding scholars of law and an authority in the science of Hadith. He was a man of great chastity, piety, integrity and holiness.

His book al-Kafi, no doubt, is a treasure of Islamic literature, Shari'ah (law), Divine commandments and prohibitions, in the form of texts of the Sunnah, the statements, actions and the approvals of the Holy Prophet and the twelve A'immah, *'Alayhim al-Salam*. It is a text of the basis of the Islamic education and culture.

Al Kulayni has himself prefaced his book, al-Kafi and has also provided certain explanatory notes in certain chapters, which shows his skill and proficiency in writing and in Arabic literature.

He was well versed in categorizing the narrators of Hadith and the texts of Hadith. He is the author of a book in the science of Hadith and an expert in scrutinizing the narrators. He was a great scholar of theology and he has written a book refuting al Qaramitah (one of the several names applied to the sect of Isma'ilies who were once very active in politics).

His two books (1) Letters of A'immah, *'Alayhim al-Salam*, and (2) poems in praises of the A'immah, *'Alayhim al-Salam*, show his interest in linguistics.

His book on the interpretation of dreams is of the best books on the subject.

Words of Appreciation for His Efforts

Al Najashi has said, "In our people al Kulayni was the chief scholar in Ray, Iran. He was the most reliable in the matters of Hadith.” (ar-Rijal, an-Najashi, p.266)

Al ‘Allama al Hilli has confirmed this and ibn Dawud also has expressed similar words about him. (Khulasat al-aqwal, p.71. ar-Rijal, Ibn Dawud at the back of the leaf 48).

Al Tusi, the great scholar has called him the most dependable expert in Hadith, the man of highest esteem and a scholar in Hadith. (al-Fihrist, ash-Shaykh at-Tusi, p.135, 34. ar-Rijal, ash-Shaykh at-Tusi, at the back of the leaf 119.)

Al Sayyid Radi al Din ibn Tawus has said, "Muhammad ibn Ya‘qub al-Kulayni is universally accepted for his leadership and reliability." (al-Fihrist, ash-Shaykh at-Tusi, p.135.)

He has also said, “Muhammad ibn Ya‘qub, al Kulayni is the most eloquent and the most truthful in the knowledge of Hadith.”(Faraj al-Mahmum p.90.)

Ibn al Athir has called him to be of the outstanding leaders of the Shi‘a and their great scholar. (al-Kamil, Ibn al-Athir, vol.Vlll, p.128.)

He has also described him as "A reformer of the Shi‘a at the end of the third century, as their leader and as a renown scholar among them." (Munth'a al-Maqa1, p.298; Rawdat al-jannat, p.551; Lulu'at al-bahrayn, p. 237; al-Wajizah, al-Baha’i al-'Amili, p.184).

Al Tayyibi has called him the reviver of the ’Ummah, the whole Muslim community at the end of that century . . . He was among the most learned in Islamic jurisprudence. (Rawdat al-jannat, p.551)

Ibn Hajar has said, “He was one among the Shi‘a scholars of law and an author of their school.” (Lisan al-mizan, vol.V, p.433.)

He has also said, “Abu Ja'far Muhammad ibn Ya'qub al Kulayni was among the chief scholars of the Shi ‘a world in the days of al-Muqtadir.” (Rawdat al-jannat, p.551, quoted from al-Tabsir)

Al Shaykh Husayn ibn 'Abd al-Samad al Harithi al Hamdani has said, “Muhammad ibn Ya'qub al Kulayni was the religious chief of his time and an outstanding, noble minded and highly learned scholar. He was the most reliable person in Hadith, the best critic and the most conversant in it.” (Wusul al-akhyar, p.69.)

Al Qadi Nur Allah al Shushtari placed him at the top of the scholars of Hadith and the chief guardian thereof. (Majalis al-mu'minin, p.194)

Muhammad Taqi al Majlisi, the great scholar has said:

“He is unparalleled among all the scholars we have seen. The study of his compiling Hadith, his manner of editing them, proves him to be a divinely gifted scholar. May Allah grant him the highest

rewards reserved for the doers of the good for his services to Islam and the Muslim community." (Sharh Mashyakhat, Man la yahduruhu al-faqih, p.267.)

He also has called him, "The shaykh (the chief) al Sadiq (the most truthful) and Thiqatu al-Islam (the most trustworthy in Islamic learning), as one acceptable to people of all classes. Both Shi'a and non-Shi'a have praised him." (Mir'a t al-'uqul, vol.11 p.3.)

Mirza 'Abd Allah al Afandi has said, "The person generally referred to with the title Thiqatu al-Islam (the most trustworthy in Islamic issues) is Muhammad ibn Ya'qub ibn Ishaq al Kulayni al Razi, the compiler of the book al-Kafi. He is the earliest religious chief of the Muslim world in the sight of the masses and the elite alike and the Mufti, scholar of law for both the Shi'a and the Sunni Muslims." (Riyaz al-'ulama ', p.226)

His Compilations

1. Kitab Tafsir al Ru'ya (al-Fihrist, at Tusi, p.135; ar-Rijal, an-Najashi, p.267; Ma'a-lim al-'ulama', p.88.)

2. Kitab al Rijal (ar-Rijal, an-Najashi, p.267)

3. Kitab al Radd 'Ala al Qaramita. (ar-Rijal, an-Najashi, p.268; al-Fihrist, at-Tusi, p.125; Ma'alim al-'ulama' p.88; Kashf al-hujub wa'l-astar, p.442.)

4. Kitab al Rasa'il (al-Fihrist, at-Tusi, p.135; Ma'-alim al-'ulama', p.88; Kashf al-hujub, p.291.), Rasa'il al A'immah *'Alayhim al-Salam*, ar-

Rijal, an-Najashi, p.267.)

5. Kitab al-Kafi (Kashf al-hujub wa'l-astar, p.418-420)

6. Kitab ma qila fi al A'immah, *'Alayhi al-Salam* (ar-Rijal, an-Najashi, p.267)

Al-KAFI

This book was known as al Kulayni (ibid p.266.) and also al-Kafi (. ar-Rijal, an-Najashi, p.266; at-Fihrist, at-Tusi, p.135; Ma'a-lim al- ulama', p.88). In reply to one of his friends, al Kulayni has explained why he compiled this book.

"Allah, the Most Majestic, the Most Gracious, has made the compilation of the book that you had wished for possible. I hope it will prove to be up to your expectations. It may have shortcomings but our intentions have not been insincere to provide good advice. Providing good advice to our people is obligatory. We also hoped to be considered as partners in all benefits of this book up to the end of time." (Usul al-Kafi p.8)

It took twenty years to complete al-Kafi. (ar-Rijid, an-Najashi, p.266)

Distinctive Features

1. The compiler of al-Kafi, al Kulayni was a contemporary of the four successive special representatives of Imam al Mahdi *'Alayhi al-Salam,* as al Sayyid ibn Tawus has pointed out, "All the works and the collections (of Hadith) of al-Shaykh Muhammad ibn Ya'qub al Kulayni had been completed during the life time of the special representatives of Imam al Mahdi *'Alayhi al-Salam.* It is a ground to believe the veracity of his collection of Hadith." (Kashf al-mahajjah, p.159; Mustadrak al-wasa'il, vol.111, pp.532,533,546)

2. The compiler, except in the case of a few Hadith, has named the whole chain of narrators up to the infallible Imam, *'Alayhi al-Salam.* In certain cases he deletes the first narrator probably because he quotes from the original book that narrates directly from the Imam, *'Alayhi al-Salam.* (al-Wafi, vol.1, part 1, p.13)

3. Al-Kulayni's, according to great scholars, method of collecting and grading Ahadith in a chapter is by the order of the authenticity and the clarity of their meaning. It is, therefore, the last Hadith of every chapter that are always very general, unclear and problematic.73

4. The compiler generally has avoided the Ahadith that are contradictory. Under the heading of a chapter he has recorded those Ahadith that relate best. (Rawdat al-jannat, pp.219, 222)

Commentaries of al-Kafi

The famous commentaries of al-Kafi are as follows:

The commentary of al Mawla Sadr al-Din Shirazi (D. 1050/1640)

The commentary of al Mawla Muhammad Salih Mazandarani (D.1081/1670); published in Tehran in twelve volumes in 1382/1962 1388/1968

Mir'at al 'Uqul fi sharh akhbar Al al Rasul of al Mawla Muhammad Baqir ibn Muhammad Taqi, al 'Allama al-Majlisi (1037/1628 111-1/1700) published in Tehran 1321/1903 in four volumes.

The Year of al Kulayni's Death

According to al Najashi, al Kulayni (the compiler) died in Baghdad 329/941, (ar-Rijal, an-Najashi, p.267; Khulasat al-aqwal, p.71) and according to al Tusi, he died in 328/940.(al-Fihrist, at-Tusi, p.126) However, al Tusi afterwards agreed with al Najashi as mentioned in his book al Rijal (ar-Rijal, at-Tusi, p.495) compiled later on.

Al-Sayyid Radi al-Din ibn Tawus has said, "Shaykh Muhammad ibn Ya'qub, al Kulayni was a contemporary of all the four special representatives of Imam al Mahdi, *'Alayhi al-Salam*, namely:

1. 'Uthman ibn Sa'id al 'Amri

2. Abu Ja'far Muhammad, son of al 'Amri

3. Abu al Qasim Husayn ibn Ruh

4. ‘Ali ibn Muhammad al Samuri

Al Samuri died after the death of al Kulayni. Al Samuri died in the month of Sha‘ban 329 AH. (941 AD.) and al Kulayni died in 328/940. Both died in Baghdad. (Kashf al-mahajjah, p.159)

Ibn al Athir and ibn Hajar both say that al Kulayni died in 328/940. (al-Kamil, Ibn al-Athir, vol.Vlll, p.128; Lisan al-mizan, vol.V, p.433)

Al Shaykh al Baha’i al ‘Amili has said in his book al Wajiza that al Kulayni died in 329/941 or 330/942. (al-Wajizah, p.184)

His Grave in Baghdad

Al Kulayni was buried in Baghdad near Bab al Kufa. (ar-Rijal, at-Tusi, p.496; ar-Rijal, an-Najashi, p.267; Khulasat al-aqwa1, p.71, Luluat al-bahrayn, p.237; Nukhbat al-maqal, p.98) His shrine can be found in the eastern part of Baghdad on the bank of the River Tigris (Dajlah) near al Jisr al ‘Atiq, (the old bridge). (ar-Rijal, an-Najashi, p.267; al-Fihrist, at-Tusi, p.136; Khulasat al-aqwal)

A Note about Narrators

(a) Wherever al Kulayni says, “A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa”, people therein are:

Abu Ja‘far Muhammad ibn Yahya al ‘Attar al Qumi

Ali ibn Musa ibn Ja‘far al Kamandani

Abu Sulayman Dawud ibn Kawra al Qumi

Abu Ali Ahmad ibn Idris ibn Ahmad al Ash‘ari al Qumi

Abu al Hassan Ali ibn Ibrahim ibn Hashim al Qumi

(b) Wherever al Kulayni says, “A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid al Barqi”, the people therein are:

Abu al Hassan Ali ibn Ibrahim ibn Hashim al Qumi

Ali ibn Muhammad ibn ‘Abd Allah ibn ’Udhayna

Ahmad ibn Abd Allah ibn ’Umayya

Ali ibn al Husayn al Sa'd Abadi

(c) Wherever al Kulayni says, “A number of our people have narrated from Sahl ibn Ziyad”, the people therein are:

Abu al Hassan Ali ibn Muhammad ibn Ibrahim ibn Aban al Razi, known as ‘Allan al Kulayni

Abu al Husayn Muhammad ibn abu ‘Abd Allah Ja‘far ibn Muhammad ibn ‘Awn al Asadi al Kufi, resident of Ray

Muhammad ibn al Husayn ibn Farrukh al Saffar al Qumi

Muhammad ibn ‘Aqil al Kulayni

(d) Wherever al Kulayni says, “A number of our people have narrated from Ja‘far ibn Muhammad from al Hassan ibn Ali ibn Faddal,” of such people one is abu ‘Abd Allah al Husayn ibn Muhammad ibn ‘Imran ibn abu Bakr al Ash‘ari al Qumi.

Wherever al Kulayni says, “He, *‘Alayhi al-Salam*, has said so and so,” it is a reference to the Holy Prophet.

Wherever al Kulayni says, “abu Ja’far has said so and so,” it is a reference to Imam Muhammad ibn Ali Zayn al-‘Abidin.

Wherever al Kulayni says, “abu ‘Abd Allah has said so and so,” it is a reference to Imam Ja’far al-Sadiq.

Wherever al Kulayni says, “abu al-Hassan has said so and so, “ it is a reference to Imam Musa al-Kazim.

Wherever al Kulayni says, “abu Ibrahim or the scholar or faqih or shaykh or the man has said so and so,” it is a reference to Imam Musa al-Kazim.

Wherever al Kulayni says, “abu Ja’far al-Thani has said so and so,” it is a reference to Imam Muhammad ibn Ali, al-Taqi.

Wherever al Kulayni says, “abu al-Hassan al-Thani has said so and so,” it is a reference to Imam Ali al-Rida.

Wherever al Kulayni says, “abu al-Hassan al-Thalith has said so and so,” it is a reference to Imam Ali ibn Muhammad al-Hadi.

Wherever al Kulayni says, “al-‘Askari has said so and so,” it is a reference to Imam al-Hassan ibn Ali ibn Muhammad or his father very rarely which is understandable from existing indications.

Introduction by al-Kulayni

In Praise of Allah, the Beneficent, the Merciful

All praise belongs to Allah Who is praised for His bounties, worshipped for His Might, obeyed in His Rule and feared for His Majesty. He possesses all that is attractive; His commands pervade in all of His creation. He is High, the Most High. He is near in His Highness and the Most High above being seen. His being the first has had no beginning and He is eternal. He existed before the existence of all things and He is the eternal Who guards all things. He is the overwhelming power and the preservation of the things does not burden Him. He is the only Almighty in His kingdom and only power to compel what is to compel. Through wisdom He has revealed His authority over His creation. He created all things in their origin new and at the very beginning through His might and wisdom and nothing existed to invalidate His being the originator of all things. No other cause existed to compete His invention. He alone created what He wished as He wished to reveal His wisdom and the reality of His Lordship. Reason is not able to grasp Him. Imagination is not able to reach Him. Eyes are not able to see Him. Measurement is not able to limit Him. Statements fail to describe Him. Eyes turn dull in trying to see Him. Describing Him by means of qualities looses the right path.

He is veiled without any barrier and is concealed without any covering. He is known but is not seen and is described without a form. He is characterized without a body. There is no Lord except Allah, the Most Great, the Most High. Imagination looses the right path in trying to reach His reality. Intelligent becomes exhausted and is not able to reach Him. So also is the case with imaginations and eyesight. He is all hearing and all knowing. Allah has established His authority over His creatures through His messengers, *'Alayhi al-Salam*, and has explained things with evidence. He has sent His messengers with glad news and warnings. So that those who would find salvation would do so with proper evidence and those to be destroyed would become so for ignoring proper evidence. So that people may learn about their Lord what they are ignorant of and know Him through His Lordship after that they were ignorant of this fact, so that they believe in Him as the only One Lord after their considering other things to be like Him.I thank Him in a way that to be a cure for the souls, a thankfulness of a degree to please Him, enough to fulfil the duty to express gratitude for His favors to us in the form of His pleasant blessings, graceful bounties and beautiful trials.

I testify that there is no Lord except Allah alone Who has no partners. He is the only Lord, the only self-sufficient Who has no companion or children.

I testify that Muhammad, *'Alayhi al-Salam*, is His servant. He is His chosen one, His messenger whom He sent at a time of lapse of messengers and at the time of the long sleep of the nations, wide spread of ignorance, mischief and shortages of authority, blindness to the truth, prevailing injustice and the disappearance of religion.

Allah sent His book to him (Muhammad) that contains the statements and explanations, a reading in straightforward Arabic language so that people may become pious.

Allah has explained and organized this book for the people and with knowledge He has given the details. He has explained a religion in it, certain obligations are made obligatory therein and certain matters are declared for His creature in it. It contains signs that lead to salvation and evidence that call to guidance.

He (Muhammad), preached His message and executed His commands. He fulfilled his responsibilities with patience for the sake of his Lord. He worked hard for His cause, gave good advice to his followers and invited them to salvation. He encouraged them to speak of (Allah), gave them guidance to the right path after his passing away through a system, reason, basis for the people and signs that he established for them so that they are not misled after him. It was all due to his kindness and sympathy for them.

When his life ended and his days were over, Allah took his soul to Himself. With Allah he is well pleased for his deeds. His reward is a good deal and his position very great. He left this world leaving behind among his followers the Book of Allah and the executor of his will, Amir al-Mu'minin, Ali, *'Alayhi al-Salam*, the master of the believers and the leader (Imam) for pious people.

The twine that he left behind was a united companion. They each acknowledge and speak in support of the other.

The Imam speaks of Allah from the Book. He speaks of what Allah has made obligatory on His servants, of obedience to Him, of obedience to the Imam, *'Alayhi al-Salam,* and of the acknowledgement of Leadership with Divine Authority. He speaks of His rights that are meant to be for the completion of religion, His commandments, establishment of His authority, seeking guidance in His light from its mines, His chosen and select people who have received goodness from Him.

Allah through the A'immah of guidance from the family of His Prophet, *'Alayhi al-Salam,* has explained His religion. Through them He has clarified the ways of His system. Through them He has opened the inside of His knowledge. He has made them to be the path to know Him, the sources of knowledge of His religion, the medium between Him and His creatures, the gate that lead to know His rights and has given them the knowledge of His hidden secret.

Whenever, an Imam from them left this world He established a clearly known successor for that Imam for His creatures as a bright guide, an Imam and guardian with the truth and justice. Allah and those who preach for Him and supervise over His creatures have established their authority. Through their guidance people follow the religion and through their light people of the lands find their way.

Allah has made them, (A'immah) the life for people, the light in darkness, the key to the words and the pillars of Islam. He has based the system of His obedience and the fulfillment of obligation submission to them (A'immah) in all that one needs to know and ask them what one is ignorant of. He has prohibited others from engaging in what they are ignorant of and from rejecting what they do not know. It is because Allah has willed to save, from His creatures whoever He wills, from injustice and darkness.

May Allah grant blessings upon Muhammad, *'Alayhi al-Salam,* and the select members of his family whom Allah has thoroughly cleansed.

After my words about Allah and His Messenger in the above, herein below is my response to your note.

I have understood your concerns about the conditions of the people of our times who seem to have agreed up on ignorance to be the standard and authority in their dealings. They cooperate and work together to establish the ways and the manners of ignorance and distance themselves from knowledge

and the people of knowledge. Consequently, knowledge is almost banished and the sources of knowledge are about to depart the people. It is all because they rely so much on ignorance (ignorant people) and lose the (blessing of) people of knowledge.

You have asked, “Can the dealings of the people be considered proper in following a religion without knowing the rules and laws therein that show what is lawful or otherwise? Can they decide and settle all matters on the basis of what they feel is good and live a life in such a manner? Can they just do what their ancestors had been doing and rely on their own understanding of the issues great or small?”

To understand the answer to your question, note the following O brother in faith, may Allah grant you blessings:

Allah, the Most Holy, the Most High, has created human beings and has given them distinction over the animals. He has given them the ability to understand and distinguish good from bad. Human beings have been given the ability to understand Allah’s commands and prohibitions.

There are two kinds of people. (a) There are those who are physically and mentally safe and sound and (b) those who lack such abilities. Safe and sound people are held responsible to follow the commands and prohibitions of Allah. Those who lack such abilities are exempt because of their inability to learn, discipline and fulfill responsibilities. Allah, the Most Majestic, the Most Gracious, has designed education, good manners and moral discipline to serve as means of survival for the people who are safe and sound. Had it been permissible for safe and sound people to follow ignorance it would have been permissible for them not to become obligated to fulfill responsibilities. Such a condition amounts to make the coming of the Divine messengers and education useless. Ignoring the book of guidance, the Divine messengers and education destroys the whole civilization. This is a return to atheism. The justice and wisdom of Allah, the Most Majestic, the Most Gracious, required the creation of creatures, who can understand the commands and prohibitions of Allah so that people do not live a useless life. Instead they realize the greatness of Allah They acknowledge His Oneness and that He is the Lord. They must know that He is their Creator Who gives them sustenance. The proof of His existence is so clear and obvious. The signs of His authority are shinning and manifest. His lighthouses are visible everywhere and call people to believe in Allah, the Most Majestic, and the Most Gracious. Each sign testifies to the existence of the Lord and the One Who deserves to be worshipped. Such proofs that exist in each sign are proofs of the effect of the creation in them. Each creature is a marvelous proof of His plan. He invites them to know Him so that they will not remain ignorant of His existence and ignorant of His religion and laws.

People of wisdom do not consider ignorance of his existence a permissible attitude, as is the case of denying His religion. Allah, the Most Majestic, the Most Gracious, said:

“Did they not make a covenant (with Allah) in the Book not to speak any thing other than the Truth about Allah and to study its contents well? (7:169) They call a lie something that is beyond the limit of their knowledge . . .” (10:39)

People are bound to obey the commands of Allah and His prohibitions. It is not permissible for them to follow ignorance (ignorant people).

It is obligatory for them to ask if they do not already know and to acquire proper understanding of

religion.

Allah, the Most Majestic, the Most Gracious, has said, “Not all believers have to become specialists in religious learning. Why do not certain people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of Allah.” (9:122)

If people who are physically and mentally safe and sound were permitted to stay ignorant Allah would not have asked them to ask and learn. He did not need to send any messengers, books and guidance. In such case, they would have lived like animals or like people physically and mentally defective and if so they did not remain in existence even for a blinking of an eye.

In fact, it is not permissible for them to live without discipline and education. Thus, it became necessary for those physically and mentally sound to find instructors to educate and discipline them and provide answer to their questions.

The best and most important education for people of reason, the education worthwhile for one to study assiduously is the religious education. The education that teaches one about the Creator, His Oneness and how to worship Him, is the most important one. It is important to be educated in the issues of Shari’ah, His laws of guidance, His commandments, prohibitions, warnings and discipline. This is necessary because there is solid evidence to support the need for such education, that responsibility is real, life is short, indifference and procrastination is not acceptable.

The condition for a worship to be proper and acceptable is to fulfil all the obligations on the basis of certainty, knowledge and proper understanding. Only then the worshiper is considered praiseworthy in the sight of Allah and deserving rewards and His great blessings.

On the other hand, one who acts without proper knowledge and understanding does not know what and for what reason one is acting. Ignorant people do not have trust in what they do. They do not acknowledge any thing because acknowledgement does not come without doubt free knowledge of the subject to be acknowledged.

The person who has doubts is not like a person who has certainty of the matters of piety, humbleness before the Lord and the need to seek nearness to Him. Allah, the Most Majestic, the Most Gracious, has said, “Those who have witnessed the truth only they have proper knowledge.” (43:87)

Only the testimony of those who possess proper knowledge is accepted and it is because of the knowledge of the subject of the testimony. Without the knowledge of the subject of the testimony it is not accepted. The acceptance of the deeds of the people who act with doubts is up to Allah to decide. He may accept such deeds because of His grace or He may refuse to accept because of the absence of the conditions such as knowledge and certainty. It is Knowledge, proper understanding and certainty that separate one from those mentioned in the following words of Allah, the Most Majestic, the Most Gracious, “Certain people worship Allah to achieve worldly gains. They are confident when they are prosperous, but when they face hardships they turn away from (worship). They are lost in this life and will be lost in the life to come. Such loss is indeed destructive.” (22:11)

It is all because of acting without knowledge and certainty in the beginning and in the end.

The scholar has said, “One who accepts the faith with certainty remains in it steadfast and the faith benefits him. Those who accept the faith without certainty they leave it just as they came in.”

He has also said, “Those who get their religion from the Book of Allah and the Sunnah of the Messenger of Allah, the strength of their faith is as such that mountains may be destroyed but not their faith. Those who get their religion from the words of the people they may reject it”

He has also said, “Those who do not know us through the Holy Quran they fail to protect themselves against mischief.”

This is why so many religions have emerged in our times as well as disgraceful systems that almost have entered the level of disbelief. This is because of the opportunity that Allah has provided for every one. One whose faith in the will of Allah is to remain solid He makes the means that to make it so happen, available. He then gets his religion from the Book of Allah and the Sunnah of His Messenger, *‘Alayhi al-Salam*, with certainty and proper understanding. His religion is stronger than the heavy mountains. Those whose faith in the will of Allah is to be temporary and bound to failure, - may He grant us refuge- He gives them the opportunity to follow certain ideas that are devoid of Divine authority. They follow what seems good to one to follow and such other matters like following what others do, certain interpretations and so on without proper understand and certainty. In such case Allah may or may not accept their deeds. They may live as a believer in the morning and a unbeliever in the evening or vice versa. It is because such people may easily follow the influential elements in the society or act upon what they feel is good.

The scholar, *‘Alayhi al-Salam,* has said, “Allah, the Most Majestic, the Most Gracious, has created the prophets with prophet-hood they can be nothing but prophets. He has created the executors of the will of the prophets as the executors thus they can be nothing but the executors of the wills of the prophets. He has given temporary faith to certain people. He may complete it for them or remove it from them as mentioned in this expression of Quran, “The established faith the temporary faith.” (6:98)

You have mentioned that you are confused in the issues of the verification of Hadith due to the difference in variously narrated texts and that you know the reason for variation but you do not find reliable people to discuss with. You have said that you wish you had a book sufficient (Kafi) that contained all issues of the religion. A book that provides a student all the material that he needs is urgently needed. A book is needed that can help people to have proper guidance in the matters of religion to follow the correct instructions of the truthful people, *‘Alayhi al-Salam*, and the prevailing Sunnah, the basis of practices. So that one can fulfil his responsibilities toward Allah, the Most Majestic, the Most Gracious, and follow the Sunnah of (the Holy Prophet).

You have said, that you hope such a book, Allah willing, will help our brothers in faith to find the right guidance.

My brother in faith, may Allah grant you proper guidance, please note that there is no other way to sort out the confusion that comes from the variation of the narration of the scholars except by the help of the principles that the scholar, *‘Alayhi al-Salam,* has set. “Compare a narration with the text of the Holy Quran. Whatever agrees with the Holy Quran is acceptable and what does not agree is rejected.”

Also he has said, “Leave alone what agrees with the views of the others because the right is in what is

opposite to them."

Also there are his (Imam's), *'Alayhi al-Salam*, words, "Follow what is unanimously agreed upon because there is no harm in what is unanimously agreed upon."

We are only able to apply such principles to a very few of such cases. We do not find any thing better and more precautionary than to refer to the scholar (Imam), *'Alayhi al-Salam* and accept that which is within the limit of his (Imam's), *'Alayhi al-Salam*, words, "Whichever you follow in submission and obedience is excusable for you."

Allah, the Most Majestic, the Most Gracious, has made the compilation of the book that you had wished for possible. I hope it will prove to be up to your expectations. It may have shortcomings, but our intentions have not been insincere to provide good advice because to provide good advice to our people is obligatory. We also hoped to be considered as partners in all benefits of this book up to the end of time.

The Lord is one, the Messenger is one, the last prophet, *'Alayhi al-Salam*, is one and the Shari'ah is one. What Muhammad, *'Alayhi al-Salam*, has made lawful will remain lawful up to the Day of Judgment and what he has made unlawful will remain unlawful to the Day of Judgment.

We extended the Book on 'People with Divine Authority' to a certain degree although not as it should have been done because we did not like to be deprived of the benefits thereof.

I hope Allah, the Most Majestic, the Most Gracious, will approve what is based on our intentions. If life will give us a chance we intend to compile a book of a bigger volume to serve the causes as they should be served, by the will of Allah, the Most High. From Him comes the power and means. From Him one expects help and increase in rewards and opportunity.

May Allah grant blessings up on Muhammad and his purified family.

The first thing is the book of Intelligence and the excellence of knowledge, the excellence of the people of knowledge, the defects of the people of ignorance and its harms. Intelligence is the focal point and the axes of the matters. On the basis of Intelligence come the rewards and sufferings and Allah is the best One to provide good opportunities.

In the name of Allah, the Beneficient, the Merciful

Part One: The Book of Zakat

Chapters on Charities

Chapter 1 - Virtue of Charity

H 5965, Ch. 1, h 1

Ali ibn Ibrahim ibn Hashim has narrated from his father, from al-Husayn ibn Yazid al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Charity dispels wicked forms of death.'"

H 5966, Ch. 1, h 2

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan and Ahmad ibn Idris from Muhammad ibn 'Abd al-Jabbar all from Safwan ibn Yahya from Ishaq ibn Ghalib from those who narrated to him who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'Benevolence and charity remove poverty, increase longevity of life and dispel seventy kinds of wicked forms of death." Another Hadith has said that it 'dispels wicked forms of death from our Shi'ah.'"

H 5967, Ch. 1, h 3

A number of our people have narrated from Ahmad ibn Muhammad from abu 'Abd Allah from his father from Khalaf ibn Hammad from Isma'il al-Jawhariy from abu Basir who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'I like performing Hajj more than setting free a slave, another slave and another slave . . .' He went on to say up to ten slaves, and then up to seventy slaves. He then said, 'If I support a Muslim family, satisfy their hunger, provide them clothes, and protect their dignity among people, it is more beloved to me than performing a Hajj and a Hajj and a Hajj . . .' He went on to say up to seventy Hajj."

H 5968, Ch. 1, h 4

A number of our people have narrated from Sahl ibn Ziyad from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'One who is certain of (good) consequences, he strives to make it a good gift.'"

H 5969, Ch. 1, h 5

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad, from Muhammad ibn Khalid, from 'Abd Allah ibn al-Qasim, from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Cure your illnesses by giving charity, repel misfortunes with prayer, and allow means of sustenance to descend upon you by giving charity. Charity finds its way through the beards of seven hundred Satans. No other thing is heavier upon Satan than when you give charity to a believing person. It finds its place in the hand of the Lord, the Most Blessed, the Most High, before finding its place in the hand of a servant (of Allah).'"

H 5970, Ch. 1, h 6

Ahmad ibn 'Abd Allah has narrated from his grandfather from Muhammad ibn Ali from Muhammad ibn al-Fudayl from 'Abd al-Rahman ibn Zayd who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'The land on the Day of Judgment is all fire except the shadow of a believing person. His charity provides him shadow.'"

H 5971, Ch. 1, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Giving charity by one’s own hand repels seventy kinds of misfortune, which finds its way out through the beards of seven hundred Satans who all try to stop him from giving charity.’”

H 5972, Ch. 1, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Nu’man from Mu‘awiyah ibn ‘Ammar who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, narrate this Hadith. ‘It is in the will of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, which is addressed to ’Amir al-Mu’minin, *‘Alayhi al-Salam*. “As far as charity is concerned, strive to do your best until it is said that you have exceeded the limit, but in fact you have not exceeded.” He (the Messenger of Allah) has explained.’”

H 5973, Ch. 1, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that it is preferable for a person suffering from illness to give charity with his own hand to one who asks for charity, then ask him to pray for him.”

H 5974, Ch. 1, h 10

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn Ali from Muhammad ibn ‘Amr ibn Yazid who has said the following:

“I informed abu al-Hassan al-Rida, *‘Alayhi al-Salam*, about the passing away of my two sons and that only one small son is living. The Imam said, ‘You should give charity for his safety.’ When I was about to leave, he said, ‘Ask your son to give charity with his own hands; it can be a piece, a handful or even something very small. Anything whereby one can seek the pleasure of Allah with true intention, even though very small, is a great thing. Allah, the Most Majestic, the Most Glorious, says, “Whoever does a good deed, even if it is as small as the size of an atom, he will find its result; so also is the case of one who does a bad deed. (99:7-8) ” He has also said, “They have not yet entered al-‘Aqabah (mountain-pass). What do you think al-‘Aqabah is? Al-‘Aqabah is the setting free of a slave or providing food during a famine for a relative’s orphan or to a destitute person. (90:11-16) ” He has also said, ‘Allah, the Most Majestic, the Most Glorious, knows that everyone is unable to set a slave free. Thus, in the giving of charity, He has considered feeding an orphan or a destitute person the same as setting free a slave.’”

H 5975, Ch. 1, h 11

More than one person from our people has narrated from Ahmad ibn abu ‘Abd Allah from more than one narrator from abu Jamilah who has said the following:

“This is a narration of abu ‘Abd Allah, *‘Alayhi al-Salam*, from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. He (the Messenger of Allah) has said, ‘You must give charity even if it is one Sa‘ (a certain unit of measurement) of dates or less, or a handful or less or one piece of date or less, and if one does not find even this much, he should speak a soothing word. One of you may come in the presence of Allah who may ask, “Did I not do for you (all the things you have)? Did I not give you eyes and ears; did I not give you property and children?” He will say, “Yes, You gave me all such things.” Allah, the most Blessed, the most High, will say, “Look what you have sent for yourself?”’ He then said, ‘This person then looks around to his front, back, right and left and does not find anything to protect him from the fire.’”

Chapter 2 - Giving Charity Repels Misfortune

H 5976, Ch. 2, h 1

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from abu Wallad who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'You must not be late in giving charity, and be interested in it. Any believing person who just for the sake of Allah gives charity so that Allah may protect him against the evil of things that come down from the heaven to earth on that day, that person should know that Allah does keep him safe from the evil of things that come down from heaven to earth on that day.'"

H 5977, Ch. 2, h 2

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

"This is a narration of abu Ja'far, *'Alayhi al-Salam*, from his ancestors. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Allah, the Lord, besides whom no one deserves to be worshipped, certainly repels by charity illnesses such as plague, boils, drowning, death by falling of crumbling debris, insanity, and so on. . . . He counted up to seventy kinds of misfortunes.'"

H 5978, Ch. 2, h 3

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad from Muhammad ibn Ali from 'Abd al-Rahman ibn Muhammad al-Asadiy from Salim ibn Mukram who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One day a Jewish man passed by the Holy Prophet, who said, "Assam Alaykum," and the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, "Wa 'Alayka" (the same to you). His companions said, 'What the Jewish person said meant "death to you."' The Holy Prophet said, 'I said the same to you.' The Holy Prophet then said, 'A black serpent will bite him (Jewish man) on his back, and it will kill him.' The Jewish man went and collected a great deal of firewood, then carried it on his back; after a short while, he returned. The Messenger of Allah asked him to leave his firewood on the ground. He agreed, not realizing there was a black serpent biting on a twig inside the bunch of firewood. The Messenger of Allah asked, 'What did you do today, Jewish man?' He replied, 'I did not do anything other than collecting this firewood and moving. While returning, I ate one of the two cakes I had, and gave the other one as charity to a destitute person.' The Messenger of Allah said, 'Because of that charity, Allah protected you. Giving charity repels bad forms of death from man.'"

H 5979, Ch. 2, h 4

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Ali, *'Alayhi al-Salam*, has said, 'They (reliable people) were of the opinion that by giving charity, a man saves himself from suffering injustice.'"

H 5980, Ch. 2, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sulayman ibn 'Amr al-Nakha'iy who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'The Messenger of Allah has said, 'Do not be late in giving charity; misfortunes cannot bypass it (charity).'"

H 5981, Ch. 2, h 6

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from 'Abd al-Rahman ibn Hammad from Hanan ibn Sadir from his father who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'Giving charity repels seventy kinds of worldly misfortunes

as well as disgraceful death. One who gives charity never dies a disgraceful death and will have his reward on the Day of Judgment."

H 5982, Ch. 2, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Bishr ibn Salmah from Misma' ibn 'Abd al-Malik who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, 'If one gives charity in the morning, Allah removes ill-omened matters from him.'"

H 5983, Ch. 2, h 8

Ali ibn Muhammad ibn 'Abd Allah has narrated from Ahmad ibn Muhammad from more than one narrator from Ali ibn Asbat from al-Hassan ibn al-Jahm who has said the following:

"Abu al-Hassan, *'Alayhi al-Salam*, once in response to the words of Isma'il ibn Muhammad that his son had given charity on his behalf and that he is a man, said this. 'Ask him to give charity, even if it is only a small piece of bread.' The Imam then said that abu Ja'far, *'Alayhi al-Salam*, has said, 'A man in banu Israel had a son whom he loved a great deal. In his dream, he was told, "One night, after going to bed with his wife, your son will die." His father helped him to get married and when that night came, he was concerned about his dream. In the morning he found his son safe and alive. He went to him and asked, "Son, did you do any good deed last night?" He replied, "No, except that a beggar came to the door last night. They had spared some food for me, and I gave it to the beggar." He then said, "Because of this, (Allah) has repelled misfortune from you."'"

H 5984, Ch. 2, h 9

Through the same chain of narrators, it is narrated from Ali ibn Asbat from the chain of his narrators who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said a man and I shared a piece of land. The man was an astrologer. He would find the lucky hour for his coming out of his home and an unlucky hour for me to come out of my home. We divided it, and my share was the better one. The man struck his hand against the other and said, 'I have never seen such a day!' I then said, 'Woe upon the others. What is the matter?' He said, 'I am an astrologer. I asked you to come out from your home in an unlucky hour, and I came out in a lucky hour. We divided it, but your share came out to be the better one.' I then asked, 'Can I narrate to you a Hadith my father narrated to me? The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, "If one has a wish before Allah to remove the evil of an unlucky hour from him, he should begin his day by giving charity. For giving charity, Allah removes the evil of the unlucky hour from him. If one has a wish before Allah to remove the evil of the unlucky hour of the night from him, he should begin his night by giving charity. For giving charity, Allah removes the evil of the unlucky hour of the night from him." I began my coming out by giving charity. This is better than your astrology.'"

H 5985, Ch. 2, h 10

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali al-Washsha' who has said the following:

"I heard abu al-Hassan, *'Alayhi al-Salam*, say, 'Among banu Israel there was a man who did not have a son. When he became the father of a son, he was told that his son would die on the night of his marriage. The boy waited until the night of his marriage, when he saw a frail, old man. He felt sympathy for him and invited him for food. The old man said to him, "You revived me, and I pray to Allah to give you life." He (the father) was told in his dream to ask his son about what he had done. He asked his son, and his son told him about his treatment of the old man. Someone in his dream, again, told him that Allah has protected your son from dying because of his good treatment of the old man.'"

H 5986, Ch. 2, h 11

Ali ibn Muhammad has narrated from ‘Abd Allah from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah ibn Ayyub from those he has mentioned from Muhammad ibn Muslim who has said the following:

“I was in the presence of abu Ja‘far, *‘Alayhi al-Salam*, in the Masjid of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. At that time, one of the extended over-hangings of the Masjid fell on a man and injured his leg. Abu Ja‘far, *‘Alayhi al-Salam*, told us to ask him about what he has done today. When people asked him about it, he said, ‘When I came out of my home, there were some dates in my sleeve. I passed by a beggar and gave him one piece of date as charity.’ Abu Ja‘far, *‘Alayhi al-Salam*, said, ‘That is the reason why Allah repelled misfortune from you.’”

Chapter 3 - The Virtue of Giving Charity Out of Public Sight

H 5987, Ch. 3, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ariy from ibn al-Qaddah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Giving charity out of public sight extinguishes the anger of the Lord.'"

H 5988, Ch. 3, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from Ali ibn Mirdas from Safwan ibn Yahya' and al-Hassan ibn Mahbub from Hisham ibn Salim from 'Ammar al-Sabatiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once said to me, 'O 'Ammar, giving charity, by Allah, out of public sight, is more virtuous than giving charity publicly. In the same way, worshipping Allah out of public sight is more virtuous than worshipping Him in public.'"

H 5989, Ch. 3, h 3

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father from Safwan ibn Yahya from 'Abd Allah ibn al-Walid al-Wassafiy who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Giving charity out of public sight extinguishes the anger of the Lord, Allah, the most Blessed, the most High.'"

Chapter 4 - Giving Charity During the Night

H 5990, Ch. 4, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Hisham ibn Salim who has said the following:

“When it became dark and a part of the night had passed, abu ‘Abd Allah, *‘Alayhi al-Salam*, would pick up on his shoulder a sack of bread, meat and money and go to the needy people of al-Madinah, distribute it among them, and no one knew who he was. When abu ‘Abd Allah, *‘Alayhi al-Salam*, passed away, they missed him and realized that he (the helping person) was abu ‘Abd Allah, *‘Alayhi al-Salam.*”

H 5991, Ch. 4, h 2

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy, who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘If a needy person comes to you during the night asking for help, you must not turn him away (without giving any charity).’”

H 5992, Ch. 4, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Sa‘dan ibn Muslim from Mu’alla ibn Khunays who has said the following:

“One rainy night, abu ‘Abd Allah, *‘Alayhi al-Salam*, went out to Zullah of banu Sa‘idah. I followed him and saw that some of his things fell down. He said, ‘Bismi Allah (by the name of Allah). O Lord, please return it back to us.’ I went to him and greeted him with the greetings of peace. He said, ‘Is it you, Mu‘alla’?’ I replied, ‘Yes, may Allah keep my soul in the service of your cause.’ He said. ‘Search with your hands and give us whatever you find.’ I found a great deal of bread spread around and kept giving whatever bread I found to him. I found a sack full of bread so heavy that I could not lift it up. I then said, ‘May Allah keep my soul in the service of your cause; allow me to pick it up on my head.’ He said, ‘No, I am more proper for this than you are, but come along with me.’ We then reached Zullah of banu Sa‘idah and found a whole company of people sleeping. He then began to make one or two breads available to each one to the last of them, in a way that no one else could see. We then returned and I asked, ‘May Allah keep my soul in the service of your cause, do these people know the truth (are they Shi‘a)?’ He replied, ‘Were they of those who know the truth, we would have joined them for bread with salt. Allah, the most Blessed, the most High, has made a treasurer for everything He has created, except charity. The Lord Himself is the treasurer thereof. When my father would give charity, he would place it in the hand of the person asking for help, then take it back from him, kiss and smell it, and then give it back to him. Giving charity during the night extinguishes the anger of the Lord, deletes the great sin and makes presentation of one’s accounts easier. Giving charity during the day increases one’s wealth and longevity of life. Jesus, son of Mary, when passing by the coastline of the ocean, threw a loaf of bread in the water. Someone among his disciples said, ‘O the Spirit and Word of Allah, why did you throw your bread in the water, it was your food for the day?’ Jesus replied, ‘I did it for the living things in the ocean that may eat it and the reward for it with Allah is great.’”

Chapter 5 - Giving Charity Increases One's Wealth

H 5993, Ch. 5, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Yahya from Ghiyath ibn Ibrahim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Giving charity pays off debts and leaves behind blessings.'"

H 5994, Ch. 5, h 2

A number of our people have narrated from Ahmad ibn abu 'Abd Allah, from al-Jahm ibn al-Hakam al-Mada'iniy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Give charity; charity increases wealth a great deal. Give charity, may Allah grant you favors.'"

H 5995, Ch. 5, h 3

Ahmad ibn Muhammad from has narrated from his father from Ali ibn Wahban from his uncle, Harun ibn 'Isa who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once said to his son, Muhammad, 'Son, how much is left with you of that (money) for expenses?' He replied, 'Forty dinars are left.' He said, 'You should go out and give it away as charity.' The son said, 'No more money is left with me besides this.' The Imam said, 'You should give it as charity, Allah, the Most Majestic, the Most Glorious, will replace it. Have you not noted that for everything there is a key, and the key to greater means of sustenance is giving charity, so give it as charity.' The son followed the instruction. Abu 'Abd Allah, *'Alayhi al-Salam*, waited for only ten days until he received four thousand dinars from a certain place. He then said, 'Son, we gave Allah forty dinars and He has given us four thousand dinars.'"

H 5996, Ch. 5, h 4

The narrator of the above Hadith has said that Ali ibn Hassan narrated to me from Musa ibn Bakr who has said the following:

"Abu al-Hassan, *'Alayhi al-Salam*, has said, 'Make the means of sustenance descend to you by giving charity.'"

H 5997, Ch. 5, h 5

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Whenever a man gives charity of the best quality, Allah replaces it for him with children in the same way (of best quality children) after his passing away." The Imam has also said, 'Giving charity of best quality pays off debts and leaves behind blessings.'"

Chapter 6 - Giving Charity to Relatives

H 5998, Ch. 6, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from abu Jamilah from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has stated the following Hadith. ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “For one who helps a relative to perform Hajj or ‘Umrah, Allah writes it as though it was two Hajj and two ‘Umrah. Likewise is the case when a friend helps his friend, that is, Allah doubles his reward.”’”

H 5999, Ch. 6, h 2

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, was asked, ‘What kind of charity giving is more virtuous?’ He (the Messenger of Allah), O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, replied, ‘It is charity to a hostile relative.’”

H 6000, Ch. 6, h 3

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has stated the following Hadith. ‘The Messenger of Allah has, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘The reward for giving charity is tenfold, for giving a loan is eighteen-fold, for one for maintaining good relations with friends is twenty-fold, and for one maintaining good relations with relatives is twenty-four-fold.’”

Chapter 7 - Providing for the Family to Improve the Quality of Their Lives

H 6001, Ch. 7, h 1

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from al-Hassan ibn Mahbub from Malik ibn ‘Atiyyah from abu Hamzah al-Thumaliy who has said the following:

“Ali ibn al-Husayn, *‘Alayhi al-Salam,* has said, ‘Of the people among you with whom Allah is most happy, is the one who improves the quality of life of his family the most.”

H 6002, Ch. 7, h 2

It is narrated from the two of them from al-Hassan ibn Mahbub from al-’Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“Once a man said to abu Ja‘far, *‘Alayhi al-Salam,* ‘I have a certain amount of property in the mountains from which I receive three thousand dirham profit every year. I spend two thousand dirham for my family and one thousand dirham for charity every year.’ Abu Ja‘far, *‘Alayhi al-Salam,* then said, ‘If the two thousand is enough for all of their needs for the year, you have been considerate for yourself, had good opportunity to have the right guidance. You have executed a plan for yourself in your lifetime which is like what one plans in his will.’”

H 6003, Ch. 7, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Mu’ammar ibn Khallad who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam,* has said, ‘A man should better the quality of life of his family so that they may not wish for his death.’ He then recited this from the Holy Quran, “They give food, because of their love for Him, to a destitute, orphan and captive.” (76:8) Captive (in this verse) is a reference to one’s family; thus, he should improve the quality of their lives when his financial conditions improve.’ He then said, ‘So and so received favors from Allah, but he held it back from his family and instead kept it with so and so. Allah then took it away from him.’ Mu‘ammar has said, ‘So and so was present at that time.’”

H 6004, Ch. 7, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman from Rabi’a ibn Yazid who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘A providing hand is better than an asking hand, and you should begin providing for your family.’”

H 6005, Ch. 7, h 5

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Nasr who has said the following:

“Al-Rida, *‘Alayhi al-Salam,* has said, ‘A wealthy person should improve the quality of life of his family.’”

H 6006, Ch. 7, h 6

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu ‘Abd Allah, from his ancestors, *‘Alayhim al-Salam,* has narrated the following Hadith. ‘Believing people eat because of the desire of their family; a hypocrite eats because of his own desire.’”

H 6007, Ch. 7, h 7

Sahl ibn Ziyad has narrated from Ali ibn Asbat from his father who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* was asked, ‘Did the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, provide proper

sustenance for his family?' The Imam replied, 'Yes, when a soul knows how much it needs, it then becomes satisfied with that much and flesh grows with it.'"

H 6008, Ch. 7, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'It is enough sin for one not to provide for his family and lose them.'"

H 6009, Ch. 7, h 9

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from abu al-Khazraj al-Ansariy from Ali ibn Ghurab who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that the Messenger of Allah has said, 'Condemned is one, indeed condemned is one who shifts his burden upon the people, and so also is one who loses his family and does not provide sustenance for them.'"

H 6010, Ch. 7, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Sayf ibn 'Amirah from abu Hamzah who has said the following:

"Ali ibn al-Husayn, *'Alayhi al-Salam,* has said, 'I love going to the market to buy meat for my family who strongly desire it, more than setting free an enslaved soul.'"

H 6011, Ch. 7, h 11

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that Ali ibn al-Husayn, *'Alayhi al-Salam,* would go out early every morning to earn a living. If people asked, 'Where are you going, O great grandson of the Holy Prophet?' He replied, 'I want to give charity to my family.' People then asked, 'Is it charity?' He then replied, 'One who earns in lawful way; his earnings are Allah's charity for him.'"

H 6012, Ch. 7, h 12

Ali has narrated from Muhammad ibn Bandar from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from abu Muhammad al-Ansariy from 'Umar ibn Yazid who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'The believing person follows the discipline of Allah, the Most Majestic, the Most Glorious. When Allah grants him extended favors, he becomes generous; and when He holds back, he also spares his means.'"

H 6013, Ch. 7, h 13

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Murazim from Mu'adh ibn Kathir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that it is of the prosperity of man to support and provide for his family."

H 6014, Ch. 7, h 14

Ali ibn Ibrahim has narrated from his father from Yasir al-Khadim who has said the following:

"I heard abu al-Hassan al-Rida, *'Alayhi al-Salam,* say, 'A man should spare from the means of his sustenance to provide fuel for his family during winter.'"

Chapter 8 - One’s Dependents

H 6015, Ch. 8, h 1

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from Hariz who has said the following:

“Once I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Who should I sympathize with and who are my dependents?’ He replied, ‘Such people are your parents, your children, and your wife.’”

H 6016, Ch. 8, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya from Ghiyath ibn Ibrahim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that an orphan was brought before ’Amir al-Mu’minin, *‘Alayhi al-Salam*, who said, ‘Make his closest relative pay for his expenses; such people are the ones who claim his legacy.’”

H 6017, Ch. 8, h 3

Sahl ibn Ziyad has narrated from Ali ibn al-Hakam from ‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Who are one’s dependents for whom providing sustenance is obligatory on him?’ He (the Imam) replied, ‘Such people are one’s parents, children and wife.’”

Chapter 9 - Giving Charity to Those Whom One Does Not Know

H 6018, Ch. 9, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Sadir al-Sayrafiy who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam,* ‘I know someone is asking for help, but I do not know if he is a Muslim or not.’ The Imam said, ‘You can give charity to one whom you do not know is a friend or enemy of the truth. Allah, the Most Majestic, the Most Glorious, has said, “Say good words to people.” (2:83) Do not give charity to those who are hostile to the truth or call people to something of falsehood.’”

H 6019, Ch. 9, h 2

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from ‘Abd Allah ibn al-Fadl al-Nawfaliy from his father who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* was asked about giving charity to an unidentified person. He replied, ‘You can give charity to one for whom you feel sympathy in your heart.’ He said, ‘Give him less than a dirham.’ I asked, ‘What is the maximum I can give?’ He replied, ‘It is four Dawaniq (a certain measurement of things).’”

Chapter 10 - Giving Charity to Bedouins and People Who Live in Desolate Areas

H 6020, Ch. 10, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il ibn Bazi’ or someone other than him from Muhammad ibn ‘Adhafir from ‘Umar ibn Yazid who has said the following:

“I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about giving charity to the Bedouins and people who live in remote areas. He replied, ‘Give charity to their children, women and people suffering from chronic illness, the weak and the old.’ He prohibited giving charity to those with big hairs (meaning thereby people hostile to ’A’immah).”

H 6021, Ch. 10, h 2

Ahmad ibn Muhammad has narrated from Ali ibn al-Salt from Zur‘ah, from Minhal al-Qassab who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Give charity to old men and women, small boys and girls, and to whomever you sympathize with; never give charity to those . . .’ he moved his hand as if shaking something off his hand (a reference to those hostile to ’A’immah).”

H 6022, Ch. 10, h 3

Ahmad ibn Muhammad has narrated from Muhammad ibn Ali from al-Hakam ibn Miskin from ‘Amr ibn abu Nasr who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘People who live in wilderness come to us. Among them are Jews, Christian and Zoroastrians. Can we give them charity?’ The Imam replied, ‘Yes, you can.’”

Chapter 11 - Undesirability of Turning Away One Asking for Help

H 6023, Ch. 11, h 1

Ali ibn Ibrahim has narrated from his father from al-Husayn ibn Yazid al-Nawfaliy from Isma‘il ibn abu Ziyad al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘You must not cutoff one asking for help; even if such people lie, the person turning them away (empty handed) does not prosper.’”

H 6024, Ch. 11, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Hisham ibn Salim from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘You must give charity to one asking for help even if he is riding a horse.’”

H 6025, Ch. 11, h 3

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Muhammad ibn Sinan from Ishaq ibn ‘Ammar from al-Wassafiy from abu Ja‘far, *‘Alayhi al-Salam*, who has said the following:

“Allah, the Most Majestic, the Most Glorious, spoke to Moses about certain matters. Of such matters, one was this: ‘O Musa (Moses), treat one asking for help graciously, with a little charity or send him away with kind words; one who is not of man or Jinn may come to you who, in fact, is an angel of the angels of the Beneficent. He may come to examine and test you about the favors that I have granted you. They ask you of the favors I have granted to you. Consider, O son of ‘Imran, how you behave.’”

H 6026, Ch. 11, h 4

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ‘Abd Allah ibn Ghalib al-Asadiy from his father from Sa‘id ibn al-Musayyib who has said the following:

“I visited Ali ibn al-Husayn, *‘Alayhi al-Salam*, one day after he had performed the Morning Prayer. At that time, someone asking for help appeared at the door and Ali ibn al-Husayn, *‘Alayhi al-Salam*, said, ‘Give something as charity to one who asks for help and do not turn away such people empty-handed.’”

H 6027, Ch. 11, h 5

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from his father from Isma‘il ibn Mehran from Ayman ibn Muhriz from abu Usamah, Zayd al-Shahham who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, never denied someone asking for help. If he had something with him, he gave charity; if not, he would say, ‘May Allah give you (charity).’”

H 6028, Ch. 11, h 6

Ahmad ibn Muhammad has narrated from his father from Harun ibn al-Jahm from Hafs ibn ‘Umar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘You must not turn away one asking for help. Give him something, even if it is a burned cloven hoof (even if it is something of very little value).’”

Chapter 12 - The Amount of Charity for One Asking for Help

H 6029, Ch. 12, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan from al-Walid ibn Sabih who has said the following:

“Once I was in the presence of abu ‘Abd Allah, *‘Alayhi al-Salam*, when someone came asking for help. He gave him charity, then another one came, he gave him charity, yet another came for help, and he gave him charity. Then one more came for help and he said, ‘Allah will provide you.’ The Imam then said, ‘One may possess thirty or forty thousand dirham and then decide to spend it for a true cause until nothing is left with him. So he becomes one of the three kinds of people whose prayers are not heard.’ I then asked, ‘Who are such people?’ He replied, ‘One of them is a man who has a certain amount of wealth that he spends improperly and then prays to Allah for more wealth. He is then asked, “Have We not created ways and means to accumulate wealth?”’ (There is a mention of the other two kinds of people in al-Kafi, vol. 2, part 2, book of prayer Chapter 32 Hadith 1).

H 6030, Ch. 12, h 2

It is narrated from the narrator of the above Hadith from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Ali ibn abu Hamzah who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say in answer to a question, ‘Feed three people or more if you like; however, you have already fulfilled what you should have done for the day.’”

Chapter 13 - The Prayer of the Recipient of Charity

H 6031, Ch. 13, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Ya’qub ibn Yazid and other people from Ziyad al-Qandiy from those whom he has mentioned who have said the following:

“He (the Imam) has said, ‘When you give charity, ask them to pray; their prayer for you is answered, but it is not heard for themselves.’”

H 6032, Ch. 13, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il from al-Hassan ibn al-Jahm from abu al-Hassan, *‘Alayhi al-Salam*, who has said the following:

“You must not ignore anyone’s prayers; the prayers of Jews and Christians for you are answered, but they are not answered for themselves.”

Chapter 14 - One Who Distributes Charity Has a Share in Rewards with the Donor of Charity

H 6033, Ch. 14, h 1

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Salih ibn Razin who has said the following:

“Shihab ibn ‘Abd Rabbihi gave to me a certain amount of dirhams of zakat to distribute among the needy. One day I visited him, and he asked, ‘Did you distribute them?’ I said, ‘No, I have not done so.’ He said something that I did not like. I then threw to him what still was not distributed and got up to leave. He said, ‘Come back and allow me to tell you about something that I heard from Ja’far ibn Muhammad, *‘Alayhi al-Salam*.’ I returned and he said to me, ‘I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, “Can I give the amount of zakat I owe to someone I trust so he can distribute among the needy?” He (the Imam) replied, ‘It is just fine. He receives a reward like the donors of charity. Salih has said, “I then took the dirhams back after hearing the Hadith, and distributed them (among the needy).”’”

H 6034, Ch. 14, h 2

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from abu Nahshal from those whom he has mentioned who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that even if a virtuous matter passes through eighty hands, all of them earn a reward without any reduction in the reward of the initiator of such a virtuous matter.”

H 6035, Ch. 14, h 3

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadan ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:

“About a man who gives a certain amount of dirhams to someone to distribute among the needy, abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘What applies to the donor also applies to him without any reduction in the reward of the donor.’”

Chapter 15 - Self-Abnegation (Giving Preference to Others Over One's Self)

H 6036, Ch. 15, h 1

A number of our people have narrated from Ahmad ibn Muhammad, from ibn Khalid from 'Uthman from ibn 'Isa from Sama'ah, who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, this question: 'There is one who has sustenance for only one day, or for only one month or one year. Should he give preference to another person who does not have sustenance even for one day, or one month or one year, or in all cases, is there no blame in not giving preference because of sustenance being barely enough for himself?' He (the Imam) said, 'There are two issues. Those of you who are more inclined to giving preference to others over themselves are excellent. Allah, the Most Majestic, the Most Glorious, has said, "They give preference to others over themselves even though they themselves are in dire need." (59:9) The other issue is that in not giving preference to others over themselves, they are not blamed; however, a providing hand has the upper hand over a non-providing hand, but you must begin with your dependents.'"

H 6037, Ch. 15, h 2

The narrator of the above Hadith has said that narrated to us Bakr ibn Salih from Bandar ibn Muhammad al-Tabariy from Ali ibn Suwayd al-Sa'iy who has said the following:

"I once said to abu al-Hassan, *'Alayhi al-Salam*, 'Please instruct me with good advice.' He said, 'I advise you to observe piety before Allah.' He was silent for a while. I then complained to him about my poverty, saying, 'By Allah, I do not have any clothes, and it is so much that abu so and so took off two pieces of his clothes so I can wear them.' He said, 'Fast and give charity.' I then asked, 'Should I give charity from what my friends have given to me, even if it is so little?' He replied, 'Give charity from what Allah has provided you, even if you have to give preference to others over yourself.'"

H 6038, Ch. 15, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Sama'ah from abu Basir from one of the two Imam abu Ja'far or abu 'Abd Allah, recipients of divine supreme covenant who has said the following:

"I asked him (the Imam), 'What kind of charity is more excellent?' He said, 'It is the kind of charity that one provides after doing his utmost. Have you heard the words of Allah, the Most Majestic, "They give preference to others over themselves even though they are in dire need?" (59:9) It is this kind of charity giving in which you can see excellence.'"

Chapter 16 - One Who Asks for Help Without Actually Needing Help

H 6039, Ch. 16, h 1

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Malik ibn ‘Atiyyah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that Ali ibn al-Husayn, *‘Alayhi al-Salam,* has said, ‘I guarantee from my Lord that whoever asks for help without actually being in need, a pressing need will force him one day (sooner or later) to ask help for an actual need.’”

H 6040, Ch. 16, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Qasim ibn Yahya from his grandfather, al-Hassan ibn Rashid from Muhammad ibn Muslim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has stated this Hadith. ’Amir al-Mu’minin, *‘Alayhi al-Salam,* has said, ‘You should follow the words of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, who has said, “Whoever opens to himself the door of asking for help (begging), Allah opens to him the door of poverty.”’”

H 6041, Ch. 16, h 3

Ali ibn Muhammad has narrated from Ahmad ibn abu ‘Abd Allah from Ya’qub ibn Yazid from Muhammad ibn Sinan from Malik ibn Husayn al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘If a servant asks for help without actually needing help, after his death Allah makes him need that same thing and the only reward he then receives from Allah is fire.’”

Chapter 17 - Unpleasantness of Begging

H 6042, Ch. 17, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Husayn ibn Hammad from the one who had heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Never beg people for financial help; it is humiliation in this world, a poverty that you make it to approach you quickly and on the Day of Judgment presentation of accounts for it will keep you much longer.’”

H 6043, Ch. 17, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from Muhammad ibn Muslim who has said the following:

“Once abu Ja‘far, *‘Alayhi al-Salam*, said to me, ‘O Muhammad, had people known how despicable begging is, they would never become beggars. Had people known how great the reward for helping a beggar is, no one appealing for financial help would ever have been turned away empty-handed.’”

H 6044, Ch. 17, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid, from his father, from Ahmad ibn al-Nadr in a marfu‘ manner has said the following:

“The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Hands are of three kinds: The hands of Allah are the upper hands, the hands of a benevolent person are next in rank, and the hands of recipient of a favor are the lowest in rank. You should abstain from pleading for help (financial) as much as you can. Sustenance is behind a curtain (barrier); therefore, one may protect his dignity to find his sustenance or tear it down to find his sustenance. I swear by the One in whose hand is my life. One of you picks up a rope and goes in the valley to collect firewood. He works hard and collects so much that the length of the rope hardly reaches around the bunch of his collection. He then brings it to the market and sells it for a mud (a certain amount) of dates, saves one-third, and gives the rest in charity. This is better for him than pleading before people for financial help who may give it to him or turn him away empty-handed.’”

H 6045, Ch. 17, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Dawud ibn al-Nu’man from Ibrahim ibn ‘Uthman who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Allah, the Most Blessed the Most High, loves something to be for His own self and He hates something to be for His creatures. He hates His creatures begging for financial help from each other, but He loves their asking Him for help. There is nothing more beloved to Allah, most Majestic, most Glorious, than being asked for help; therefore, you must not feel shy to ask Allah for favors from His generosity, even if it is as insignificant as a sandal’s strap that passes between the toes of a wearer.’”

H 6046, Ch. 17, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that once, members of a tribe of al-Ansar (people of al-Madinah) came to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. They offered greetings of peace and he responded likewise. They said, ‘O Messenger of Allah, we have a request from you.’ He asked, ‘What is your request?’ They replied, ‘It is a very great matter.’ He asked, ‘What is it?’ They replied, ‘Provide us a guarantee

from your Lord to admit us into Paradise.' He bent down his head and made a few marks on the ground, then raised his head and said, 'I am ready to do it with one condition. The condition is that not one of you will ever ask anyone to give you something.' The Imam has said that thereafter, because of that condition, a man of that tribe when on a journey; even if his whip fell off his hand while riding, he disliked to ask another person to fetch his whip. Instead, he would dismount to pick up his whip to keep his promise with the Messenger of Allah. While sitting at the table for food, they would not ask a person nearer the water to fetch them the water container. Rather they would stand up to get water.'"

H 6047, Ch. 17, h 6

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father from those whom he has mentioned (in his book) from al-Husayn ibn abu al-'Ala' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Allah grants mercy to one of His servants who has maintained chastity, continues to do so, and abstains from asking (people) for a favor; doing so brings lowliness for one in this world quickly, and people cannot make him self-sufficient.' Abu 'Abd Allah, *'Alayhi al-Salam*, then mentioned a line of the poems of Hatim (a famous generous person) as an example: 'Once I understood "giving up all hope" properly, I found it to be self-sufficiency and wealth when the soul also understood it as well; (it) found that greed is not anything other than poverty.'"

H 6048, Ch. 17, h 7

Ali ibn Muhammad and Ahmad ibn Muhammad have narrated from Ali ibn al-Hassan from al-'Abbas ibn 'Amir from Muhammad ibn Ibrahim al-Sayrafiy from Mufaddal ibn Qays ibn Rummanah who has said the following:

"Once I visited abu 'Abd Allah, *'Alayhi al-Salam*, and mentioned to him certain matters about my conditions. The Imam asked the housemaid to bring to him a certain bag, then he said, 'This is the four hundred dinar that abu Ja'far (the Abbaside rule) has sent to me as a gift. Take it to ease your difficulties.' I then said, 'I pray to Allah to keep my soul in service for your cause, I do not want to take the money; it is not everything in my life. I love most that you pray for me before Allah, the Most Majestic, the Most Glorious.' The Imam said, 'I will certainly do so; however, you must never speak to people about your conditions; you will seem insignificant in their sight.'"

H 6049, Ch. 17, h 8

"It is narrated that Luqman said to his son, 'Son, I have tested patience and have consumed tree barks for food. I have not found anything as bitter as poverty. If you ever face poverty, do not tell people about it; you will seem insignificant in their sight and they will be of no benefit to you. You must turn to the One who has placed it upon you as a trial. He has all the power to grant you relief, but you must ask Him for help. No one asking Him for help is ever turned away empty-handed, and no one who has placed his trust in Him is ever abandoned.'"

Chapter 18 - Embarrassing the Recipient of a Favor

H 6050, Ch. 18, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Musa from Ghiyath ibn Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has stated this Hadith. ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “Allah, the most Blessed, the most High, dislikes to find six characteristics within me, and I dislike finding them with the executors of my wills from my descendents and their followers. Of such characteristics, one is embarrassing the recipient after giving charity.”’”

H 6051, Ch. 18, h 2

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah in a marfu‘ manner the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Embarrassing a recipient, after giving charity destroys the virtue of this benevolent deed.’”

Chapter 19 - Giving Charity After an Appeal From a Recipient

H 6052, Ch. 19, h 1

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that once, 'Amir al-Mu'minin, *'Alayhi al-Salam,* decided to give five Awsaq (a certain amount of) dates from al-Bughaybighah (a place in al-Madinah) to a man who had hoped to benefit from the generosity of the Imam and his gifts. However, he would not appeal before the Imam or other people for any help. A man said to 'Amir al-Mu'minin, *'Alayhi al-Salam,* 'This man has not appealed before you. One is enough for him instead of five Awsaq.' 'Amir al-Mu'minin then said, 'I wish Allah will not create more people like you among the believers. Why do you exercise stinginess about the charity that I have decided to give to a needy person? You must take notice, for the sake of Allah! If I give charity to a person who expects to receive charity from me only after his appeal, I, in fact, have not given him the cost of what I have already taken from him. Such cost is my causing him to risk the dignity of his face, which he places on the ground before my Lord and his Lord during his worship and his appeal before Him for his needs. With this kind of dealing with a Muslim whom one knows as deserving of one's charity and gifts, one has not proved oneself as truthful before Allah, the Most Majestic, the Most Glorious, in one's prayer when one appeals verbally before Allah to admit one's Muslim brother into Paradise. On the other hand, one exercises stinginess in matters of worthless worldly belongings. This happens when a servant of Allah says in his prayer, 'O Allah, grant forgiveness to male and female believers.' Appealing for forgiveness is asking Paradise for male and female believers. It is unjust not to support one's words with one's deeds.'"

H 6053, Ch. 19, h 2

Ahmad ibn Idris and others have narrated from Muhammad ibn Ahmad from Ahmad ibn Nuh ibn 'Abd Allah from al-Dhuhliy in a marfu' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that charity is that which is given before an appeal by the recipient. Giving charity after an appeal by the recipient is compensation for using the dignity of his face when he appealed and his passing the night worried and anxious in hope and despair without knowing which direction to go for his needs. He then decides to come before you with his heart beating fast and his muscles shaking. You can see (the color of) his blood on his face. He does not know whether he will turn back sadly or with happiness.'"

H 6054, Ch. 19, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn Sandal from Yasir from al-Yasa' ibn Hamzah who has said the following:

"Once I was in the presence of abu al-Hassan al-Rida, *'Alayhi al-Salam,* and I was speaking to him before a large gathering that wanted to ask him about lawful and unlawful matters. At such time, a tall man of fair complexion came in and offered his greetings of peace, addressing the Imam as 'O child of the Messenger of Allah, I am from those who love you and your ancestors. I am coming from Hajj. I have lost my supplies as well as whatever was with me. I cannot reach my destination. If you consider it proper, help me so I can go home. It will be a great favor to me. When I arrive home, I will give as charity whatever amount you ask me to give; I am an undeserving recipient of charity.' The Imam said, 'Sit down. May Allah grant you blessing.' He then spoke to people until they left. Only he (the Imam), Sulayman al-Ja'fariy, Khaythamah and I remained. The Imam then asked, 'Can I go inside?' Sulayman said, 'Allah has already given priority to your affairs.' He went inside where he remained for a while before he came out and closed the door. He then stretched his hand from the top of the door and said, 'Where is the man from Khuransan?' The man replied, 'Here I am.' The Imam

said, ‘Get this two hundred dinar, use it for expenses and enjoy its blessings. You must not give any charity on my behalf. You may leave before I see you or you see me.’ Then the Imam came out, and Sulayman said, ‘I pray to Allah to keep my soul in service for your cause, you have been generous and kind to him. Why did you hide your face from him?’ The Imam replied, ‘I was afraid to see the effect of humiliation on his face due to appealing for help. Consider the words of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, that say, “Giving charity out of public sight is equal in reward to seventy times performing Hajj. One who publicizes sins is disgraced, and those who do not do so are granted forgiveness.” Consider the words of the people who lived long before: “Whenever during a day I come to him to appeal for help, I return home without any damage to the dignity of my face.”’”

H 6055, Ch. 19, h 4

Ali ibn Ibrahim has narrated from his father from his sources, which he has mentioned, from al-Hur al-Hamadaniy who has said the following:

“Once, I was speaking to ’Amir al-Mu’minin, *‘Alayhi al-Salam*, and said, ‘O ’Amir al-Mu’minin, I need something.’ He said, ‘Do you think I can help you?’ I replied, ‘Yes, O ’Amir al-Mu’minin.’ He said, ‘May Allah grant you good reward on my behalf.’ He then went to the lantern and turned it off, sat down and said, ‘I turned the lantern off so I cannot see the effect of humiliation due to your appeal for help on your face as you speak. I have heard the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, say, “Needs are trust of Allah in His servants’ chests. For those who keep such trust out of public sight, the reward for worship is written for them; for those who make such trust public, it then becomes necessary for those who come to know it to help.’”

H 6056, Ch. 19, h 5

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn abu al-Asbagh from Bandar ibn ‘Asem in a marfu‘ manner who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the best means and recourse of approaching me for help is the appeal of a man who has received help from me once, then asks for help again. My hands have done a good deed for him before the Lord. I have found denying a later appeal for help cuts off the appreciation for the favor already received. I dislike for my soul to deny help for the second time, which may cause to discontinue the appreciation for the earlier help and favor. It is just as the poet has said: “If you face to risk the dignity of your face, you should face such risk before a kind and generous person. If a generous person promises to do a favor for you and he does it in time without any delays; and if the favor comes as soon as an appeal is made, the appeal becomes more preferable than the favor.”

Chapter 20 - Benevolent Assistance (Optional Charity as Opposed to Compulsory Ones)

H 6057, Ch. 20, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Isma‘il ibn ‘Abdul Khaliq al-Ju’fiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that one of the elements that preserve the Muslims and Islam is when wealth goes to those who understand that there are payable dues on wealth and who make Benevolent Assistance part of their normal practice. One of the destructive elements to Islam and the Muslims is when wealth goes to those who do not acknowledge the existence of any rights due on wealth and who do not make Benevolent Assistance part of their normal practice.”

H 6058, Ch. 20, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Dawud al-Riqqiy from abu Hamzah al-Thumaliy who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘Allah, the Most Majestic, the Most Glorious, has created a people to actuate Benevolent Assistance. He has made the doing of Benevolent Assistance beloved to them and has directed the recipients of Benevolent Assistance toward them to seek help. He has made the doing of Benevolent Assistance easy for them just as abundant rain eases the barren land to come alive and give life to its inhabitants. Also as enemies of Benevolent Assistance Allah has created a creature. He has made it to seem abhorrent to them as well as the doing of Benevolent Assistance. He has prohibited those who seek Benevolent Assistance to appeal for help before such creatures, and He has prohibited these creatures to provide such assistance, just as He prohibits abundant rain to fall on barren land to destroy it and its inhabitants; however, Allah’s forgiveness is greater.’”

H 6059, Ch. 20, h 3

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from al-Hassan ibn Ali ibn Yaqtin from Muhammad ibn Sinan from Dawud al-Riqqiy from abu Hamzah al-Thumaliy who has said the following:

“I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘The most beloved servant of Allah in His sight is a servant to whom providing Benevolent Assistance is most beloved and who loves to perform such act.’”

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Dawud al-Riqqiy from abu Hamzah from abu Ja’far, *‘Alayhi al-Salam*, a similar Hadith.

Chapter 21 - The Virtue of Benevolent Assistance

H 6060, Ch. 21, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-'Ala' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Providing all Benevolent Assistance is charity, and the best charity is a charity provided from an affluent condition. You must begin with your dependents. The upper hand is better than the lower hand. Allah does not blame one for moderation.'"

H 6061, Ch. 21, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn Wahab who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'All Benevolent Assistance is charity.'"

H 6062, Ch. 21, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa and Ahmad ibn abu 'Abd Allah all from Muhammad ibn Khalid from Sa'dan ibn Muslim from abu Yaqzan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'I see Benevolent Assistance is as good as its name. No other thing is better than providing Benevolent Assistance except the reward for it, which one has in one's intention thereby. Not everyone who loves Benevolent Assistance provides such charity. Not everyone who loves to provide Benevolent Assistance is able to do so, and not everyone who loves to provide Benevolent Assistance has permission to do so. When all three conditions - the desire, the ability and permission - to provide Benevolent Assistance come together, only then will the goal and the means materialize."

Ahmad ibn 'Abd Allah has narrated from ibn Faddal from abu Jamilah from Muhammad ibn Marwan from abu 'Abd Allah, *'Alayhi al-Salam,* a similar Hadith.

H 6063, Ch. 21, h 4

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ariy from ibn al-Qaddah from abu 'Abd Allah, from his ancestors, recipients of divine supreme covenant, who have said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has narrated from his ancestors from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, who has said, 'Providing Benevolent Assistance is charity. One who shows the way to good is just like a doer of good. Allah, the Most Majestic, the Most Glorious, loves those who provide relief to a grief stricken person.'"

H 6064, Ch. 21, h 5

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from al-Hassan ibn Mahbub from 'Umar ibn Yazid who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said , 'Providing Benevolent Assistance is something other than compulsory charity (zakat). You must seek nearness to Allah, the Most Majestic, the Most Glorious, through virtuous deeds and good relations with relatives.'"

H 6065, Ch. 21, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that you should provide Benevolent Assistance to those who deserve and to those who (in reality) are un-deserving; if the recipient does not deserve it, you are considered a provider of Benevolent Assistance.”

H 6066, Ch. 21, h 7

Ali ibn Muhammad ibn Bandar and others have narrated from Ahmad ibn abu ‘Abd Allah from his father from ‘Abd Allah ibn al-Qasim from a man of the people of Sabat who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once said to ‘Ammar, ‘O ‘Ammar, are you the owner of a great wealth?’ He replied, ‘Yes, I pray to Allah to keep my soul in service for your cause.’ The Imam then asked, ‘Do you pay all of the zakat Allah has made compulsory upon you to pay?’ He replied, ‘Yes, I do so.’ The Imam then asked, ‘Do you pay the known amount out of your wealth?’ He replied, ‘Yes, I do so.’ The Imam then asked, ‘Do you maintain good relations with your relatives?’ He replied, ‘Yes, I do so.’ The Imam then asked, ‘Do you maintain good relations with your brothers (in belief)?’ He replied, ‘Yes I do so.’ The Imam then said, ‘O ‘Ammar, wealth vanishes, bodies become old, but good deeds remain, and the One who provides compensation for good deeds lives and never dies. O ‘Ammar, whatever you send ahead of you, does not leave you behind; whatever you delay does not catch up with you.’”

H 6067, Ch. 21, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Jamil ibn Darraj from Hadid ibn Hakim or Murazim who has said the following:

‘Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a believing person maintains good relations with his brother in belief, he is considered as maintaining such relations with the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

H 6068, Ch. 21, h 9

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Provide Benevolent Assistance to everyone; if the recipient is not deserving, you are a deserving provider.” (This and Hadith 6 above are considered to apply when the provider has no knowledge of the condition of the recipient. Thus, what will come later does not contradict.)

H 6069, Ch. 21, h 10

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from Hisham ibn Salim from abu Basir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Once an Arab man from the tribe of banu al-Tamim came to see the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and said, ‘Please grant me good advice.’ The good advice the Holy Prophet provided was this, ‘O so and so, do not withhold Benevolent Assistance from deserving recipients.’”

H 6070, Ch. 21, h 11

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd Allah ibn al-Walid who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘The first ones entering Paradise are those who actuate Benevolent Assistance and come to me at the pond in Paradise.’”

H 6071, Ch. 21, h 12

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma‘il ibn Mehran from Sayf ibn ‘Amirah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must consider slips possible by providers of Benevolent Assistance and forgive them for such slips; Allah’s protection for them is like this;’ using his hand as shielding something, the Imam explained.”

Chapter 22 - Another Chapter about the Subject of the Previous Chapter

H 6072, Ch. 22, h 1

A number of our people have narrated from Sahl ibn Ziyad from ‘Abd Allah ibn al-Dihqan from Durust ibn abu Mansur from ‘Umar ibn ‘Udhaynah from Zurarah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that `Amir al-Mu’minin, *‘Alayhi al-Salam,* would say, ‘One who does a favor for someone just as it is done for him has only returned a favor. One who does twice as much favor is an appreciating person, and an appreciating person is a gracious one. One who knows that the favor he has done is for his own sake will have people thank him immediately, but it does not increase their love for him. One should not expect thanks from others for what one has done for his own sake to protect one’s dignity. You should note that one seeking help from you has not spared the dignity of his face, thus you should spare the dignity of your face by not turning him away empty handed.’”

Chapter 23 - Providing Benevolent Assistance Repels Wicked Encounters

H 6073, Ch. 23, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ariy from 'Abd Allah ibn Maymun al-Qaddah who has said the following:

"Abu 'Abd Allah, has narrated this Hadith from his ancestors, *'Alayhim al-Salam*, 'Providing, Benevolent Assistance protects one against wicked encounters.'"

H 6074, Ch. 23, h 2

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has narrated this Hadith. 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Blessings cut through obstacles faster than a knife's cutting through the hump of a camel or a flood's moving toward its destination, to reach the house from which Benevolent Assistance is provided.'"

H 6075, Ch. 23, h 3

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Yahya from ibn abu al-Mighra' from 'Abd Allah ibn Sulayman who has said the following:

"I heard abu Ja'far, *'Alayhi al-Salam*, say, 'Providing Benevolent Assistance repels wicked encounters.'"

Chapter 24 - Providers of Benevolent Assistance Will be Identified as Such on the Day of Judgment

H 6076, Ch. 24, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Zakariya al-Mu’min from Dawud ibn Farqad or Qutaybah al-A‘sha’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has narrated this Hadith. ‘Once, companions of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, asked a question. “O Messenger of Allah, we pray to Allah to keep our souls and the souls of ancestors in service for your cause; if people who provide Benevolent Assistance are recognized because of such acts, by what means will they be recognized on the Day of Judgment?” He (the Messenger of Allah) replied, “When Allah, the most Blessed, the most High, will admit providers of Benevolent Assistance in Paradise, He will command a wind that carries a certain fragrance to accompany them. Whenever one of them passes by the people in Paradise, they notice the fragrance and say, ‘This is one of the providers of benevolent assistance.’”’”

H 6077, Ch. 24, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from abu ‘Abd Allah al-Barqiy from certain individuals of our people in a marfu‘ manner who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that providers of Benevolent Assistance will be as such on the Day of Judgment also. They will receive the news, ‘Your sins are all forgiven. You may give away your good deeds as gifts to whomever you like.’”

H 6078, Ch. 24, h 3

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd Allah ibn al-Walid al-Wassafiy who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “Providers of Benevolent Assistance will be as such on the Day of Judgment also. People of wickedness will be as such on the Day of Judgment as well.”’”

H 6079, Ch. 24, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that in paradise there is a gate called the Gate of Benevolent Assistance. No one can enter through this gate except providers of Benevolent Assistance. Providers of Benevolent Assistance will also be as such on the Day of Judgment.”

Chapter 25 - Completion of Benevolent Assistance

H 6080, Ch. 25, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid from Sa‘dan from Hatim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that a complete Benevolent Assistance materializes only when the provider considers it insignificant and provides it out of public sight without delay. When you consider it insignificant, it then seems great to the recipient; providing it out of public sight completes it, and without delay makes it enjoyable; otherwise, you have made it obnoxious and loathsome.”

H 6081, Ch. 25, h 2

Ahmad ibn Muhammad has narrated from Muhammad ibn Khalid from Khalaf ibn Hammad from Musa ibn Bakr from Zurarah from Humran who has said the following:

“I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘Everything has a fruit. The fruit of Benevolent Assistance is its quick release.’”

Chapter 26 - Finding a Proper Recipient of Benevolent Assistance

H 6082, Ch. 26, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Sayf ibn ‘Amirah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* once said to Mufaddal ibn ‘Umar, ‘O Mufaddal, if you want to know whether a man is the most wicked or most fortunate, find out to whom he provides Benevolent Assistance. If he finds a properly deserving recipient, it is information for you that good consequences await him; if he provides Benevolent Assistance to those who do not deserve it, notice that there is not anything good for him before Allah.’”

H 6083, Ch. 26, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Mufaddal ibn ‘Umar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* once said to me, ‘O Mufaddal, if you want to know whether a man ends up as good or wicked, consider where he places his Benevolent Assistance. If he provides such assistance for a properly deserving recipient, he is headed toward a good direction; if he provides it for an undeserving recipient, then that is proof that there is not anything for him on the Day of Judgment.’”

H 6084, Ch. 26, h 3

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn Ali from Ahmad ibn ‘Amr ibn Sulayman al-Bajaliy from Isma‘il ibn al-Hassan ibn Isma‘il ibn Shu’ayb ibn Mitham al-Tammar from Ibrahim ibn Ishaq al-Mada’iniy from a man from abu Mikhnaf al-Azdiy who has said the following:

“Once a group of Shi‘ah people came to ’Amir al-Mu’minin, *‘Alayhi al-Salam,* with the following request: ‘O ’Amir al-Mu’minin, we request you to distribute the wealth at your disposal (public treasury) among the chiefs and elite people. In so doing, they will receive preference, which will strengthen your affairs. Thereafter, you can reassume your program of equal distribution of the treasury among people as Allah has commanded you to do.’ ’Amir al-Mu’minin, *‘Alayhi al-Salam,* then said, ‘Do you, fie upon you, make me to achieve victory through doing injustice to Muslim people, whose ruler and high authority I have become? By Allah, I will not do so as long as there is day and night and one star in the sky (is left). By Allah, even if their wealth (public treasury) was my personal wealth, I still would distribute it among them by equal measures; in fact, it (public treasury) is their wealth.’ He (the Imam) remained silent for a long time. He then raised his head and said, ‘Whoever of you is wealthy must avoid spending in a wasteful, wrongful, extravagant manner and for causes of falsehood. In so doing, one enhances the name of his friend among people, but brings it low before Allah. Whoever spends his wealth for the causes of falsehood or undeserving recipients, Allah deprives him of the blessings of their thanks and appreciation. They will love people other than such a benevolent person. Even if certain ones among them express their appreciation, thanks and good advice, it is no more than meaningless flattery and false expressions. If the shoes of their companion slip and he becomes needy of their support and returning the favor, he receives blames as a wicked friend. One of you must not spend his property for the causes of falsehood and for the undeserving recipients; otherwise, he receives no more than lip service from those who want all powers for themselves. Only wicked people may applaud him as long as he provides them favors. Only ignorant people may offer him meaningless praise. They may call him the most generous person, while in fact, in the sight of Allah he is a stingy one. No share, in fact, is more wicked and of greater loss than this share. What meaningful gain can I make through this kind of Benevolent Assistance? Whoever among you is wealthy should therefore maintain good relations with his relatives, serve his guests, provide

relief to the suffering people, the captives and those who have lost their supply while on a journey; success in such matters is a noble achievement in this world and an honor in the next life.’”

H 6085, Ch. 26, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Isma‘il ibn Jabir who has said the following:

“I heard Abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘If people achieve what Allah, the Most Majestic, the Most Glorious, has commanded them to achieve, but spend where Allah has prohibited such spending, it is not accepted. If people achieve what Allah has prohibited and spend on matters that Allah has commanded them to spend on, this also is not accepted. He accepts only what they earn in a rightful manner and spend on a rightful recipient.’”

H 6086, Ch. 26, h 5

Ali ibn Muhammad has narrated from Ahmad ibn abu ‘Abd Allah from Musa ibn al-Qasim from abu Jamilah from Durays who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Allah has granted you the extra wealth so that you spend it the way Allah wants you to spend. He has not given you this to keep for safe keeping.’”

Chapter 27 - Disciplines for Providing Benevolent Assistance

H 6087, Ch. 27, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that you must not involve yourself in the affairs of your brother (in belief) where the harm of the involvement to you is greater than the benefit for him.” Ibn Sinan has said, ‘This can happen when a man is indebted heavenly and you pay all of your belongings to pay his debt, but his debts are still not fully paid.’”

H 6088, Ch. 27, h 2

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Ibrahim ibn Muhammad al-Ash’ariy from those who had heard who has said the following:

“Abu al-Hassan, Musa, *‘Alayhi al-Salam*, has said, ‘You must not provide the kind of Benevolent Assistance to your brothers (in belief), which is more harmful to you than its being beneficial to him.”

H 6089, Ch. 27, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hassan ibn Ali al-Jurjaniy from those who have narrated to him ms who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘You must not obligate your soul for others’ rights; you must exercise patience in difficulties; and you must not involve yourself in an affair where its harm to you is greater than its benefit for your brother (in belief).”

Chapter 28 - Refusing to Appreciate a Benevolent Assistance

H 6090, Ch. 28, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from abu Ja’far al-Baghdadiy from one who he has narrated (in his book) who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Allah has condemned those who block the path to Benevolent Assistance, and it then was asked, ‘Who are such people?’ The Imam replied, ‘They are those who receive Benevolent Assistance but refuse to appreciate and thus stop the provider of Benevolent Assistance from providing such assistance to others.’”

H 6091, Ch. 28, h 2

Ali ibn Muhammad has narrated from Ahmad ibn abu ‘Abd Allah from al-Hassan ibn Mahbub from Sayf ibn ‘Amirah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘How few are those who appreciate Benevolent Assistance!’”

H 6092, Ch. 28, h 3

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘A recipient of Benevolent Assistance should compensate (the provider) for it. If he cannot do so, he should praise him at least; otherwise, he has refused to appreciate a bounty.’”

Chapter 29 - Providing a Loan

H 6093, Ch. 29, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘There is a writing on the door of Paradise that says: ‘Charity for ten “rewards” and loan for eighteen “rewards.”’ In another Hadith it is said, ‘Loan for fifteen “rewards.”’”

H 6094, Ch. 29, h 2

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan, all from ibn abu ‘Umayr from Hammad from Rib’iy ibn ‘Abd Allah from Fudayl ibn Yasar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘For every believing person who provides a loan for another believing person, for the sake of Allah, Allah counts its reward as that of giving charity until the time the loan is paid back.’”

H 6095, Ch. 29, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid who has said the following:

“This is about the words of Allah, ‘There is not much good in many of their secret talks except that which commands to give charity or Benevolent Assistance.’ (4:114) Abu ‘Abd Allah, has said, “Benevolent Assistance is a reference to providing loans for needy people.”’”

H 6096, Ch. 29, h 4

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn al-Hassan ibn Ali from his father from ‘Uqbah ibn Khalid who has said the following:

“I went to visit abu ‘Abd Allah, *‘Alayhi al-Salam*. Two other people, al-Mu‘alla’ and ‘Uthman ibn ‘Umar, also were present with me. On seeing us, he welcomed us and offered greetings of peace, saying, ‘I welcome the faces that love us and we love them. May Allah keep you with us in this world and in the next life.’ Uthman then said, ‘I pray to Allah to keep my soul in service for your cause.’ The Imam acknowledged his expression and asked, ‘What can I do for you?’ Uthman then said, ‘I am an affluent man.’ The Imam said, ‘May Allah make your wealth a blessing for you.’ He then said, ‘A man comes to me for (financial) help. Such time is not the time for me to pay zakat.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, then said, ‘Providing a loan, before us, has eighteen rewards, and for charity it is ten rewards. You have no difficulty, being an affluent man as you just said. You can provide him help and when the time for paying zakat comes, count it as your zakat paid to him. O ‘Uthman, do not turn him away empty-handed; it is a great and serious matter in the sight of Allah. O ‘Uthman, if you had known how important a believer is in the sight of Allah, you would not hesitate to respond positively to his appeal. Whoever provides happiness for a believing person has done so for the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Providing help for a believing person repels illnesses like insanity, leprosy and albino (leprosy).’”

H 6097, Ch. 29, h 5

Sahl ibn Ziyad has narrated from Muhammad ibn ‘Abd al-Hamid from Ibrahim al-Sindiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that providing a loan for a believing person is an (important) gain and a good deed if done quickly. If he becomes financially capable, he repays, but if he dies, the provider of loan can count it as payment for zakat.”

Chapter 30 - Extending Due Date of Payment in Favor of the Borrower

H 6098, Ch. 30, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* once, spoke to us and repeated the following phrase three times. ‘If one wishes that Allah provide him shadow on the Day when there will be no shadow except His shadow,’ and no one had the courage to ask him to explain, he (Imam) then said, ‘He should extend the due date of repayment of a loan for a borrower who has difficulty to pay back, or partially waive it in his (debtor’s) favor.’”

H 6099, Ch. 30, h 2

Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from ‘Abd al-Rahman ibn abu ‘Abd Allah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, bending his palm on a hot day, said, ‘Who wants to provide a shadow for himself against the heat of the blaze of hell fire?’ He repeated the sentence three times, and every time people said, ‘We want such a shadow, O Messenger of Allah.’ He then said, ‘He is the one who extends the due date of loan repayment or waives it altogether in favor of a borrower who has difficulty paying.’”

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* then said to me, ‘‘Abd Allah ibn Ka‘b ibn Malik has said to me that his father told him, “Once, in the Masjid I got hold of a person who had borrowed from me. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, came and (seeing us) he went inside his house, while we were sitting in the Masjid. He then came out in the heat of the sun and began to speak, saying, ‘O Ka‘b, are you both still sitting there?’ I, Ka‘b then replied, ‘Yes, I pray to Allah to keep the souls of my father and mother in the service of your cause.’ The Messenger of Allah then pointed to his palm and said, ‘Take this half.’ I, Ka‘b, then said, ‘Yes, I pray to Allah to keep the souls of my father and mother in service for your cause.’ He (the Messenger of Allah) said, ‘Waive the other half in his favor.’ I took the half and waived the other half in favor of the borrower.”’”

H 6100, Ch. 30, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Ya’qub ibn Salim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that you must leave alone a borrower who has difficulty repaying a loan, just as Allah does (extend the due time for payment of loan if the borrower has difficulty repaying. . . ” (see (2:280)).

H 6101, Ch. 30, h 4

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Yahya ibn ‘Abd Allah ibn al-Hassan ibn al-Hassan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that one day the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, sat on the pulpit. He praised Allah, spoke of His glory, prayed for His prophets, and then said the following: ‘O people, those of you present must inform those who are absent. Whoever extends the due date for repayment in favor of a borrower who has difficulty to pay back, for such a person with Allah, the Most Majestic, the Most Glorious, for every day a reward of charity equal to the amount of loan is recorded, until the loan is repaid.’ Abu ‘Abd Allah, *‘Alayhi al-Salam,* then said, ‘If a borrower has difficulty repaying the

loan, he should be given time until his difficulty is no more, but it is better for you if you count it as is charity if he has difficulty to pay. You should provide him charity from your property; it is better for you.’”

Chapter 31 - Waiving a Loan in Favor of a Dead Person

H 6102, Ch. 31, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from al-Hassan ibn Khunays who has said the following:

“Once I said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘A man who died had borrowed (money) from ‘Abd al-Rahman ibn Sayabah, whom we asked to waive the loan in favor of the dead person, but he refused. He (the Imam) said, “Woe is upon him! Why does he not realize that for every dirham, he can receive the reward for ten dirhams, were he to waive it in favor of the dead person? In not waiving the loan in favor of the dead person, he can only receive the reward of one dirham for every dirham.”’”

H 6103, Ch. 31, h 2

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn Muhammad ibn Khalid from those whom he his mentioned (in his book) from al-Walid ibn abu al-‘Ala’ from Mu’attib who has said the following:

“Once Muhammad ibn Bishr al-Washsha’ came to visit abu ‘Abd Allah, *‘Alayhi al-Salam*, asking the Imam to speak to Shihab to relieve him of repayment of a loan until the end of the time for Hajj. He owed him one thousand dinars. The Imam sent someone to call him. He (Shihab) came and the Imam said to him, ‘As you know Muhammad’s condition, he has cut off his association with others to keep himself close to us. He has mentioned he owes you one thousand dinars. These (dinars) are not consumed or spent on marriage. They are payable as loan to men. I wish you to waive it in his favor.’ He (Imam) then said, ‘You perhaps think that He will take from his (borrower’s) good deeds and give it to you.’ He (Shihab) said, ‘That is what we are told would happen.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, then said, ‘Allah is most Honorable and Just. How would He take away the good deeds of one of His servants who stands up for worship on cold nights, fasts on hot days, and walks seven times around the house (Ka‘bah), and give it away to another? In fact, Allah has a great deal of extra blessings to compensate a believing person.’ He (Shihab) said, ‘He is free (I waive the loan in his favor).’”

Chapter 32 - The Cost of Maintenance of Wealth

H 6104, Ch. 32, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sulayman al-Farra’, Mawla Tirbal from Hadid ibn Hakim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when one’s realization of the bounties of Allah becomes intense, it increases his spending for people. You should continue preserving bounties by means of bearing the cost of maintenance. Do not expose bounties to losses. Once bounties are lost, very rarely do they return.”

H 6105, Ch. 32, h 2

Ali ibn Ibrahim has narrated from Ali ibn Muhammad al-Qasaniy from abu Ayyub al-Madaniy, Mawla banu Hashim from Dawud ibn ‘Abd Allah ibn Muhammad al-Ja’fariy from Ibrahim ibn Muhammad who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Whoever finds himself with an abundance of Allah’s bounties, increases his spending for people. One who does not help people exposes the bounties to losses.’ I (the narrator) said, ‘I pray to Allah to keep my soul in service for your cause. Who can spend to help all these creatures?’ He (the Imam) said, ‘The people there, by Allah, are the believing people.’”

H 6106, Ch. 32, h 3

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from his father from Sa‘dan ibn Muslim from Aban ibn Taghlib who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once said to Husayn al-Sahhaf, ‘O Husayn, whenever Allah grants abundant bounties to a person, his spending for people also increases. If one remains patient for spending on people, Allah increases the bounties for him before people. Allah, the Most Majestic, the Most Glorious, removes the bounties from one who does not remain patient for spending on people’s affairs.’”

H 6107, Ch. 32, h 4

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that one who finds himself with abundant bounties, he increases his spending to help people also. If he continues spending for them, the bounties increase by the will of Allah, but if he does not, he exposes the bounties to loss.’”

Chapter 33 - Appreciation of Bounties

H 6108, Ch. 33, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Muhammad ibn ‘Arafah who has said the following:

“Abu al-Hassan al-Rida, *‘Alayhi al-Salam*, has said, ‘O ibn ‘Arafah, bounties are like guarded camels around drinking water. It is up to people to maintain good relations with the camel. If they fail to keep the good relations, the camel runs away from them.’”

H 6109, Ch. 33, h 2

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from ‘Uthman ibn ‘Isa from Muhammad ibn ‘Ajlan who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Keep good neighborly relations with bounties.’ I then asked, ‘How is that done?’ He (the Imam) said, ‘Thank the One who has granted bounties and pay the rights due on the bounties.’”

H 6110, Ch. 33, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Zayd al-Shahham who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘You should keep good neighborly relations with the bounties of Allah, and guard them being transferred from you to others; if bounties transfer away from a person, they very rarely return. Ali, *‘Alayhi al-Salam*, would say, “It is very rare for something to come forward once it goes away.”’”

Chapter 34 - Understanding Generosity and Munificence

H 6111, Ch. 34, h 1

A number of our people have narrated from, Ahmad ibn Muhammad ibn Khalid from, his father from abu al-Jahm from Musa ibn Bakr from Ahmad ibn Sulayman who has said the following:

"A man once asked abu al-Hassan, the 1st, *'Alayhi al-Salam*, when he was performing Tawaf (walking seven times around the Ka'bah), 'Tell me about generosity.' The Imam replied, 'Your question has two sides. If you are asking about a generous creature, the answer is that a generous creature is one who pays what Allah has made obligatory on him to pay. If you are asking about the generosity of the Creator, then the answer is that the Creator is generous when He gives you something, and He is generous if He denies you something; if He gives you something, it does not belong to you; and if He denies you something, it does not belong to you.'"

H 6112, Ch. 34, h 2

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from certain individuals of our people who has said the following:

"I asked abu 'Abd Allah, *'Alayhi al-Salam*, 'What is the limit of generosity?' The Imam replied, 'It is to pay what Allah has made obligatory on you to pay to properly deserving recipients.'"

H 6113, Ch. 34, h 3

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following:

"Ja'far, *'Alayhi al-Salam*, from his ancestors, *'Alayhim al-Salam*, narrated that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'A generous person is beloved in the heavens and on earth. Such persons are created from sweet clay. The water of the eyes of such people is created from the water of al-Kawthar. Stingy persons are hated in the heaven and on earth. Such people are created from salty clay and the water of the eyes of such people is created from the water of thorns.'"

H 6114, Ch. 34, h 4

Ali ibn Ibrahim has narrated from his father from ibn Faddal from Ali ibn 'Uqbah from Mahdiy who has said the following:

"Abu al-Hassan Musa, *'Alayhi al-Salam*, has said, 'A generous person who possesses good moral discipline is under Allah's protection and Allah does not leave such a person alone until He admits him to Paradise. Allah, the Most Majestic, the Most Glorious, has never sent a prophet or an executor of the will of the prophets who is not generous. All the people of good deeds were generous. My father continued to encourage me to be generous until he passed away. He said, 'One who pays zakat completely and pays it to properly deserving persons is not questioned wherefrom he has earned his wealth.'"

H 6115, Ch. 34, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu Sa'id al-Mukariy from a man who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that a delegate from Yemen once came to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Among them, there was a man who was the greatest among them in speaking and most intense in arguing with the Holy Prophet. The Holy Prophet became angry and the sweat of anger appeared between his eyes, his complexion changed, and he began to look down on the ground. Jibril (Gabriel) came to him and said, 'Your Lord sends you greetings of peace and says, "This is a generous man. He provides food (for people)." The anger of the Holy Prophet calmed down. He raised his head and said,

‘Were it not due to the coming of Jibril, who informed me from Allah, the Most Majestic, the Most Glorious, that you are a generous man, who provides food (for people), I would have asked you to leave this meeting and subjected you to unpleasant words.’ The man then asked, ‘Does your Lord love generosity?’ He (the Messenger of Allah) replied, ‘Yes, He loves generosity.’ The man then announced, ‘I testify that no one deserves worship except Allah. I testify that you are the Messenger of Allah who has sent you for a truthful purpose. I have not turned away anyone empty-handed from my property.’”

H 6116, Ch. 34, h 6

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn Muhammad from certain individuals of our people from Aban ibn Mu‘awiyah ibn ‘Ammar from Zayd al-Shahham who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Ibrahim, *‘Alayhi al-Salam*, was the father of guest-entertaining people. Whenever he did not have a guest, he would go out to search for a guest. He would close his door and take the keys with him when looking for guests. Once he returned home and found a person, or someone similar to a person, in his house. He asked, ‘Who are you, O servant of Allah and by whose permission have you come here?’ He replied, ‘I have come here by the permission of the owner of the house,’ and repeated it three times. Ibrahim then realized that he is Jibril. He thanked Allah and said, ‘Your Lord has sent me to one of His servants whom He has chosen as His friend.’ Ibrahim then said, ‘You should inform me, who is he so I serve him until the time of my death?’ He (Jibril) replied, ‘That person is yourself.’ He (Ibrahim) asked, ‘Why is that?’ He (Jibril) replied, ‘It is because you have never asked anyone for help and you are never asked.’ I said, ‘No, it has not happened.’”

H 6117, Ch. 34, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu ‘Abd al-Rahman who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that once a man came to the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and said, ‘O the Messenger of Allah, who among people is of more excellent belief?’ He replied, ‘He is one whose hands are more open than others.’”

H 6118, Ch. 34, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from abu al-Hassan, Ali ibn Yahya from Ayyub ibn ‘A’yan from abu Hamzah who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘On the Day of Judgment a man will be brought and will be told to present his argument to support his merits. He will say, “Lord, You created me, provided guidance for me and granted me wealth, and I continued providing assistance to Your creatures and to help them so that on a day like this, You would expand upon me Your mercy with ease.” The Lord, whose praise is great and whose mention is high, will say, “What My servant has spoken is true. Admit him into Paradise.”’”

H 6119, Ch. 34, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ who has said the following:

“I heard abu al-Hassan, *‘Alayhi al-Salam*, say, ‘A generous person is close to Allah, close to Paradise and close to people.’ I also heard him say, ‘Generosity is a tree in Paradise. Whoever holds to one of its branches will enter Paradise.’”

H 6120, Ch. 34, h 10

Ali ibn Ibrahim has narrated from Yasar al-Khadim who has said the following:

"Abu al-Hassan al-Rida, *'Alayhi al-Salam*, has said, 'A generous person eats people's food so that they eat his food. A stingy person does not eat people's food so that they will not eat his food.'"

H 6121, Ch. 34, h 11

A number of our people have narrated from Ahmad ibn abu 'Abd Allah in a marfu' manner saying:

"'Amir al-Mu'minin, *'Alayhi al-Salam*, once asked his son, al-Hassan, *'Alayhi al-Salam*, 'My son, what is generosity?' He replied, 'It is providing assistance in both easy and difficult conditions.'"

H 6122, Ch. 34, h 12

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once said to a certain person in his presence, 'Should I tell you about something that gets you close to Allah and to paradise and away from hell fire?' He said, 'Yes, please do so.' He (the Imam) then said, 'You must maintain generosity. Allah has created a creature by His kindness for His kindness. He has made them true deserving recipients of Benevolent Assistance, the proper place for good deeds, and a direction for people to strive toward them, so that they revive them, just as rain revives the barren land. Such people are the believers who live in peace in paradise on the Day of Judgment.'"

H 6123, Ch. 34, h 13

Ali ibn Ibrahim has narrated in a marfu' manner saying:

"He (the Imam) has said, 'Allah the Most Majestic, the Most Glorious, sent revelation to Moses and told him not to kill the Samiriy because he was a generous person."

H 6124, Ch. 34, h 14

A number of our people have narrated from Sahl ibn Ziyad from Amr ibn 'Uthman from Muhammad ibn Shu'ayb from abu Ja'far al-Mada'iniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that a young generous man excessively involved in sins is more beloved to Allah than an old worshipping man who is stingy."

H 6125, Ch. 34, h 15

Sahl ibn Ziyad has narrated from those whom he has mentioned (in his book) from Jamil ibn Darraj who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'The virtuous ones among you are the generous ones, and the wicked ones among you are the stingy ones. You must do good to your brothers (in belief) and striving to help them comes from pure belief. The Beneficent loves those who do good to their brothers (in belief), and such manners humiliate Satan, distance one from the fire of hell, and admit one into paradise. O Jamil, inform the most distinguished ones of your people of this fact.' I then asked, 'I pray to Allah to keep my soul in service for your cause, who are the most distinguished ones of my people?' He (the Imam) replied, 'They are the ones who do good to their brothers (in belief) in both trouble-free and difficult conditions.' He then said, 'O Jamil, for affluent people, it is easy. Allah, the Most Majestic, the Most Glorious, has praised the not-so-affluent ones in His book. 'They give preference to them (the needy) over themselves, even concerning the things that they themselves urgently need. Whoever controls his greed will have everlasting happiness. (59:9)'"

Chapter 35 - Spending on Deserving Causes

H 6126, Ch. 35, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa and Ahmad ibn Muhammad ibn Khalid all from al-Hassan ibn Mahbub from Ibrahim ibn Mehzam from a man from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said that when the sun rises, there are four angels with it. One angel calls, ‘O people of good deeds, complete your good deeds and for you there is glad news.’ Another angel calls, ‘O people of evil deeds, you must stop and stay away from evil deeds.’ The other angel says, ‘To spend for deserving causes is a saving, and to withhold such spending is a sure loss.’ One angel keeps throwing water on it; otherwise, the earth catches fire.”

H 6127, Ch. 35, h 2

Ahmad ibn abu ‘Abd Allah has narrated from ‘Uthman ibn ‘Isa from those whom he has mentioned who has said the following:

“This is about the meaning of the words of Allah, the Most Majestic, the Most Glorious, ‘Thus Allah shows them their deeds that will make them regretful. (2:162)’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘This is a man who keeps his property without spending in obedience to Allah due to his stinginess. He then dies and leaves it (the property) for one who spends it in obedience to Allah or in disobedience of Allah. If it is spent in obedience of Allah and finds it in the balance of the other person, he then becomes regretful; it was his property. If it is spent in disobedience of Allah, he is the one who enabled the spender through that property to disobey Allah, the Most Majestic, the Most Glorious.’”

H 6128, Ch. 35, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa, from Ali ibn al-Hakam, from Musa ibn Rashid, from Sama‘ah who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “When one who believes with certainty in receiving reward (from Allah), his soul allows him to spend generously.”’”

H 6129, Ch. 35, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthaman ibn ‘Isa from certain individuals who narrated to him who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that ’Amir al-Mu’minin, *‘Alayhi al-Salam*, has said, in one of his speeches, ‘If one extends his hand to provide Benevolent Assistance when he is able to do so, Allah replaces, in this world, what he has spent and will grant them double reward in the next life.’”

H 6130, Ch. 35, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all from ibn abu Nasr who has said the following:

“I have read in a letter of abu al-Hassan, al-Rida, to abu Ja‘far, *‘Alayhi al-Salam*. It is said, ‘O abu Ja‘far, I am told that the servants lead you out of the house through the small door so that no one receives any assistance from you and it is due to their stinginess. I ask you through my rights upon you; you must not use any other door for your exit or entrance besides the main door. When you want to ride, you must have gold or silver with you. Whoever asks you for help, you must not turn him away empty-handed. If any of your uncles asks you for help, you must not give him less than fifty dinars; but it is up to you if you want to give more. If any of your aunts asks you for help, you must not give her less than twenty-five dinars, but it is up to you if you want to give more. I want Allah to

grant you higher position. Spend on deserving causes, and do not be afraid of the owner of the Throne's making you poor.'"

H 6131, Ch. 35, h 6

Ahmad ibn Muhammad ibn Khalid has narrated from Jahm ibn al-Hakam al-Mad'iniy from Isma'il ibn abu Ziyad who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'There are three kinds of hands: the asking hand, the withholding hand, and the spending hand, of which the best hand is the spending hand.'"

H 6132, Ch. 35, h 7

Ahmad ibn Muhammad ibn has narrated from his father from Sa'dan from al-Husayn ibn Ayman who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'O Husayn, you must spend (for deserving causes) and be certain about Allah's replacing what you have spent. Any male or female servant (of Allah) who withholds spending for deserving causes that please Allah, the Most Majestic, the Most Glorious, ends up spending a double amount on such things that displeases Allah, the Most Majestic, the Most Glorious."

H 6133, Ch. 35, h 8

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from 'Umar ibn 'Udhaynah in a marfu' manner from who has said the following:

"Abu 'Abd Allah or abu Ja'far, *'Alayhim al-Salam*, has said, 'Allah sends help from Heaven equal to the amount of expenditure. When one is certain about (Allah's) replacing what is spent, his soul allows him to spend generously."

H 6134, Ch. 35, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from abu al-Hassan al-Rida, *'Alayhi al-Salam*, who has said the following:

"The narrator has said, 'Once, one of the servants of abu al-Hassan al-Rida, *'Alayhi al-Salam*, came in and the Imam asked, "Have you spent (for deserving causes) anything today?" He (the servant) replied, "No, I have not done so." Abu al-Hassan, *'Alayhi al-Salam*, then said, "Wherefrom will Allah then grant us replacement? You must spend (for deserving causes), even if it would be one dirham only."'"

H 6135, Ch. 35, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Mu'awiyah ibn Wahab who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that one who is ready to guarantee to do four things will get four guaranteed homes in Paradise. They are: spending (for deserving causes) without fear from poverty, yielding to justice for people even against one's own-self, offering greetings of peace loud and clearly in the world, and avoiding unneeded arguments, even if one is on the right side."

Chapter 36 - Stinginess and Greed

H 6136, Ch. 36, h 1

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah from Ja'far from his ancestors, recipients of divine supreme covenant, who has said the following:

"'Amir al-Mu'minin, *'Alayhi al-Salam*, once heard a man say, 'A greedy person has more excuses than an unjust person has.' He (the Imam) said, 'What you said is false. An unjust person may repent, ask for forgiveness and return usurped property. A greedy person, upon exercising his greed, may withhold payment of zakat, charity, keeping proper relations with relatives, serving guests, spending (for deserving cause) for the sake of Allah and virtuous instances. (On the other hand), it is forbidden to admit a greedy person in the garden (paradise).'"

H 6137, Ch. 36, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from certain individuals of his people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that 'Amir al-Mu'minin, *'Alayhi al-Salam*, has said, 'When Allah is not interested in a person, He allows greediness to dominate him.'"

H 6138, Ch. 36, h 3

Ahmad ibn Muhammad has narrated from ibn abu 'Umayr from al-Husayn ibn Ahmad from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, once asked banu Salmah, 'O banu Salmah, who is your master and leader?' They replied, 'O Messenger of Allah, our chief is a stingy man.' The Messenger of Allah then said, 'No illness is more serious than stinginess.' He then said, 'In fact, your chief is al-Bara' ibn Ma'rur, whose body is white.'"

H 6139, Ch. 36, h 4

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father, from abu al-Jahm from Musa ibn Bakr from Ahmad ibn Sulayman who has said the following:

"Abu al-Hassan, Musa, *'Alayhi al-Salam*, has said, 'A stingy person is one who exercises stinginess in paying what Allah has made obligatory upon him to pay.'"

H 6140, Ch. 36, h 5

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following:

"Abu 'Abd Allah, has narrated from his father, *'Alayhi al-Salam*, who has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'No other thing is more effacing to Islam than stinginess.' He (the Imam) then said, 'Greediness creeps like an ant and has branches (or thorns) like polytheism.'"

H 6141, Ch. 36, h 6

Ahmad ibn Muhammad has narrated from Muhammad ibn Ali from abu Jamilah from Jabir who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'One who pays zakat that is due on his property and presents gifts to his people is not a stingy person.'"

H 6142, Ch. 36, h 7

Ahmad ibn Muhammad has narrated from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, asked me, 'Do you know who a greedy person is?' I replied, 'He is a stingy person.' He (the Imam) said, 'A greedy person is worse than a stingy one. A stingy person

is stingy about what is already in his hands. A greedy person is greedy about things that are in the hands of others, as well as about what is in his own hands. Whenever he finds something in other people's hands, he wishes it to have been his, regardless of lawfulness or otherwise, and he is not satisfied with what Allah has given to him.'"

H 6143, Ch. 36, h 8

Ali ibn Ibrahim has narrated from his father, from ibn al-Mughirah from al-Mufaddal ibn Salih from Jabir who has said the following: "Abu Ja'far, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'One who pays zakat that is due on his property and presents gifts to his people is not stingy. A real stingy person is one who does not pay zakat that is obligatory on his property and does not present any gift to his people, but spends extravagantly on other things.'"

Chapter 37 - Rare Ahadith about Charity

H 6144, Ch. 37, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from Sulayman ibn Sufyan from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that a time will come when people who ask for help will survive, and those who do not ask for help will die. I then asked, 'What shall I do if I find myself in such a time?' He (the Imam) replied, 'Help people by means of what you have and strive hard if you do not have anything.'"

H 6145, Ch. 37, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Mu'awiyah ibn Wahab from 'Abd al-'A'la' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'The most virtuous charity is that which is given without any interest in receiving anything in return.'"

H 6146, Ch. 37, h 3

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'The best charity is that which is out of surplus in (one's) hands.'"

H 6147, Ch. 37, h 4

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

"This is about the words of Allah, the Most Majestic, the Most Glorious, 'feed the despondent poor one . . .' (22:29) Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Such a time is when he is unable to go out for help due to his illness.'"

H 6148, Ch. 37, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mehran ibn Muhammad from Sa'd ibn Tarif who has said the following:

"This is about the words of Allah, the Most Majestic, the Most Glorious, '. . . As far as the one who gives (charity), observes piety and believes in good words (receiving good rewards from Allah). . . .', Abu Ja'far, *'Alayhi al-Salam*, has said, 'To such people Allah gives a tenfold reward or up to one hundred and even more.' '. . . We make it easy for his comfort . . .' the Imam said, 'He does not do anything but that Allah makes it easy for him to achieve.' '. . . As far the one who is stingy and rich . . .' the Imam said, 'He is stingy in what Allah, the Most Majestic, the Most Glorious, has granted him.' '. . . and rejects the good words (receiving rewards from Allah) . . . ' the Imam said, 'It is Allah's promise of tenfold reward for giving charity up to one hundred thousand or even more.' '. . . We will soon make it difficult for him . . .' the Imam said, 'Whatever evil things he wants is made easy for him.' '. . . His wealth does not help him when he falls . . .' (92:4-11), the Imam said, 'This is not a fall into a well, from the top of a mountain, or from a wall. It is a fall into hellfire.""

H 6149, Ch. 37, h 6

It is narrated from the narrator of previous Hadith from his father from ibn abu 'Umayr from Hisham ibn Salim from Zurarah from Salim ibn abu Hafsah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Allah, the most Blessed, the most High, has said, 'For everything I have appointed someone else to receive it, except charity that I myself receive with

My own hand. This is so even if a man gives one single date or a part of a single date as charity. I then look after such charity just as one looks after a newly weaned young animal or a colt. On the Day of Judgment, its patron will find it as big as the mountain of 'Uhud or even bigger.'"

H 6150, Ch. 37, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from those who narrated to him from 'Abd al-Rahman al-'Arzamiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that a man once came to al-Hassan and al-Husayn, *'Alayhim al-Salam*, when the two of them were sitting on al-Safa' (the small hill in Makkah). He asked them for charity and they said, 'Charity can only be paid to one who suffers from a troubling debt, a disgracing loss or severe poverty. Do you have any one of such conditions?' He replied, 'Yes, I do.' They then gave him something. He had asked 'Abd Allah ibn 'Umar and 'Abd al-Rahman ibn abu Bakr for charity, and they had given him something without asking him any questions. He then went back to them and asked, 'Why did you not ask me any questions as al-Hassan and al-Husayn, *'Alayhim al-Salam*, have done?' He informed them about what al-Hassan and al-Husayn had asked. They replied, 'They (al-Hassan and al-Husayn) are being fed with a great deal of knowledge.'"

H 6151, Ch. 37, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from those who narrated to him from Misma' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Do not ask my followers for charity in their gatherings, because you may make them seem stingy.'"

H 6152, Ch. 37, h 9

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Aban from abu Basir who has said the following:

"This is about the words of Allah, the Most Majestic, the Most Glorious, 'Believers, give charity of good quality things that you have earned and of what We make to grow for you from the land. You must not aim at less valuable things to give for charity. . . .'(2:267) Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, wanted people to pay zakat of dates, they would bring all kinds of dates, including undesirable quality dates to pay for zakat. Of such dates was a kind called al-Ju'rur and al-Mi'afarah, which has very little fruit, but has a large stone inside. Certain people would bring this kind of date to give for zakat instead of a good quality date. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, asked them not to bring such dates to give for zakat, and the above-mentioned verse of the Holy Quran was revealed about this case. "Believers, give charity of good quality things that you have earned and of what We make to grow for you from the land. You must not aim at less valuable things which even you do not accept, unless you overlook to give for charity." (2:264) "Overlook" means giving in charity of very inferior quality goods like the two kinds of dates just mentioned.'"

H 6153, Ch. 37, h 10

In another Hadith, it is narrated from abu Basir who has said the following:

"This is about the words of Allah, the Most Majestic, the Most Glorious, 'Pay charity out of good things you have earned. . . .' (2:264) Abu 'Abd Allah, *'Alayhi al-Salam*, has said that 'people before Islam had made loathsome earnings. After accepting Islam they wanted to pay such earnings for zakat, but Allah, the most Blessed, the most High, refused to accept such payments instead of payment out of

their good quality earnings.'"

H 6154, Ch. 37, h 11

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from a man who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that once a man came to the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and said, 'I am an old man with a large family to feed, of weak health and poor. Is there any help to overcome my difficulties?' The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, looked to his companions and his companions looked at him. He said, 'He made us and you to hear his words.' A man then stood up and said, 'Yesterday I was like you.' He then took him to his house and gave him a bar of gold that they used instead of currency for buying and selling. The old man then asked, 'Is all this for me?' He said, 'Yes, all of it is for you.' The old man said, 'I accept your bar of gold, but I am not a Jinny or a human being. I am a messenger of Allah to test you. I have found you a thankful person. May Allah grant you good reward.'"

H 6155, Ch. 37, h 12

Ahmad ibn Muhammad has narrated from 'Uthman ibn 'Isa from Misma' ibn 'Abd al-Malik who has said the following:

"Once we were in the presence of abu 'Abd Allah, *'Alayhi al-Salam*, in Mina (a place in Makkah). We were eating grapes when a man came asking for help. Imam told someone to give him a bunch. The man said, 'I do not need this. I need dirhams.' The Imam said, 'May Allah grant you a great deal.' The man went away and then came back saying, 'Give me that bunch of grapes.' The Imam said, 'May Allah give you a great deal and did not give him anything.' Soon, another man came and asked for help. The Imam offered him just three pieces of grape that he accepted and said, 'All praise belongs to Allah, the Lord of the worlds who has granted me sustenance.' Abu 'Abd Allah, *'Alayhi al-Salam*, said, 'Wait,' filled up both of his hands with grapes and gave it to him. The man took the grapes from the Imam and said, 'All praise belongs to Allah, the Lord of the worlds.' He (the Imam) then said, 'Wait,' and he (the Imam) asked his servant, saying, 'How many dirhams do you have with you?' We estimated there were about twenty dirhams with the servant. He gave them to the man, who took them and said, 'All praise belongs to Allah. This is from You alone and You have no partners.' Abu 'Abd Allah, *'Alayhi al-Salam*, then said, 'Wait,' and he (the Imam) took off his shirt and said, 'Wear this.' The man took the shirt and said, 'O abu 'Abd Allah, all praise belongs to Allah who has granted me clothes and covering.' Or he said, 'O abu 'Abd Allah, may Allah grant you good rewards. Nothing except this is left with abu 'Abd Allah.' He then left. We thought had he not prayed for 'Abd Allah, he would keep giving him something as long as he kept praising Allah.'"

H 6156, Ch. 37, h 13

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that if it becomes difficult for one of you, you should inform your brother (in belief) while you are unable to help yourself."

H 6157, Ch. 37, h 14

Muhammad ibn Ali has narrated from Mu'ammar in a marfu' manner from `Amir al-Mu'minin, *'Alayhi al-Salam*, who has said the following:

"In one of his speeches, 'Amir al-Mu'minin, *'Alayhi al-Salam*, has said, 'The best deed is protecting one's dignity by means of wealth.'"

H 6158, Ch. 37, h 15

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj from Zurarah who has said the following:
“I heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘There are three things which would help lengthen his life if a believing person comes to know them and make his wealth more durable.’ I then asked, ‘What are those things?’ The Imam replied, ‘They are remaining in Ruku’ for a long time, as well as in his Sajdah during prayer (Salat), his sitting for a long time on the table when feeding people, and those providing Benevolent Assistance to properly deserving people.’”

H 6159, Ch. 37, h 16
A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah who has said the following:
“Once I explained before abu ‘Abd Allah, *‘Alayhi al-Salam,* about a people who are affluent, but have certain ones among them who are extremely needy. Zakat is not enough for them. ‘Can these affluent people live satisfied while their people suffer from hunger in such a difficult time?’ The Imam said, ‘The Muslims are each other’s brothers (in belief). It is not permissible for them to do injustice to each other, betray or deprive one another. It is necessary for a Muslim to strive hard and maintain good relations, cooperation and sympathy with the needy ones. It is showing kindness to each other about which Allah has issued His commanded on you to follow, ‘. . . They are kind to each other. . . (48:29)’”

Chapter 38 - Virtue of Serving Food

H 6160, Ch. 38, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Ali ibn al-Hakam and others from Musa ibn Bakr who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘Serving food is one of the reasons for which Allah, the most Blessed, the most High, grants forgiveness.’”

H 6161, Ch. 38, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Having good moral behavior and serving food is part of belief.’”

H 6162, Ch. 38, h 3

Ali ibn Ibrahim has narrated from Ali ibn Muhammad al-Qasaniy from those who narrated to him from ‘Abd Allah ibn al-Qasim al-Ja’fariy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘The best among you are those who serve food, offer greetings of peace aloud and perform Salat (prayer) when people are sleeping.’”

H 6163, Ch. 38, h 4

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn Ali from al-Hassan ibn Ali from Sayf ibn ‘Amirah from ‘Umar ibn Shamir from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Ali, *‘Alayhi al-Salam*, would say, “We are a family who are commanded (by Allah) to serve food, send gifts to people and perform Salat (prayer) when people are sleeping.”’”

H 6164, Ch. 38, h 5

Ahmad ibn Muhammad has narrated from Muhammad ibn Ali from al-Hassan ibn Ali ibn Yusuf from Sayf ibn ‘Amirah from Fayd ibn al-Mukhtar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that serving food, offering greetings of peace aloud and performing Salat (prayer) when people are sleeping are reasons for which one may gain salvation.”

H 6165, Ch. 38, h 6

Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Allah, the most Blessed, the most High, loves (shedding blood of edible animals) for serving meat and food.’”

H 6166, Ch. 38, h 7

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that of the most beloved deeds in the sight of Allah, the Most Majestic, the Most Glorious, is satisfying the hunger of a believer, relieving his suffering, or paying off his debts.”

H 6167, Ch. 38, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Ahmad ibn Muhammad and ibn Faddal from Tha’labah ibn Maymun from Zurarah who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Allah, the Most Majestic, the Most Glorious, loves serving

food and shedding blood (of edible animals for meat to serve for food).’”

H 6168, Ch. 38, h 9

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam, from al-Husayn ibn Sa‘id from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that certain prisoners of war were brought before the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. One prisoner whose punishment was decapitation had been readied. Jibril came to the Holy Prophet and said, ‘O Muhammad, delay his case for one day.’ His case was delayed and others were dealt with until it was the turn for that man again. He had been readied and Jibril said, ‘O Muhammad, your Lord sends you greetings of peace, and says to you, “This man who is your captive serves food, entertains guests, exercises patience in difficulties, and relieves others of liabilities.”’ The Holy Prophet informed the man of what Jibril had conveyed to him from Allah, the Most Majestic, the Most Glorious, and said, ‘I have decided to set you free.’ The man then asked, ‘Does your Lord love this?’ The Holy Prophet replied, ‘Yes, He does.’ The man then declared, ‘I testify that no one deserves worship except Allah and that you are the Messenger of Allah, who has sent you for a truthful purpose as prophet. I will never deny anyone to benefit from my wealth.’”

H 6169, Ch. 38, h 10

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from ibn Faddal from ‘Abd Allah ibn Maymun who has said the following:

“Ja’far from his father, *‘Alayhi al-Salam*, has narrated that the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Sustenance comes to a man, who serves food, faster than a knife goes into the hump on the back of a camel.’”

H 6170, Ch. 38, h 11

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from his father from ‘Abd Allah ibn al-Mughirah from Musa ibn Bakr who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would say, ‘Of the reasons for the Lord, the Most Blessed, the most High, to grant forgiveness is one’s serving food.’”

H 6171, Ch. 38, h 12

Ahmad ibn Muhammad has narrated from his father from Mu’ammar ibn Khallad who has said the following:

“Abu al-Hassan, al-Rida, *‘Alayhi al-Salam*, would ask for an empty plate before having food. He would keep it on one side at the table, then pick up the best of food from each kind brought for him, place them on the empty plate, and ask his people to give it to destitute people. He then would read this, ‘. . . they have not entered the stage. . . .’ (90:11), and say, ‘Allah, the Most Majestic, the Most Glorious, knows that everyone is not able to set free slaves, thus He has made a way to reach paradise, which is serving food.’”

Chapter 39 - The Excellence of Moderation

H 6172, Ch. 39, h 1

A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad from ibn Mahbub from Jamil ibn Salih from Burayd ibn Mu‘awiyah who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said that Ali ibn al-Husayn, *‘Alayhi al-Salam,* has said, ‘One should spend moderately to a sufficient limit and send the extra for his next life. This is a better conservation of bounties, closer to its increase from Allah, the Most Majestic, the Most Glorious, and more beneficial for good health (or consequences).’”

H 6173, Ch. 39, h 2

Ali ibn Ibrahim has narrated from Salih ibn al-Sindiy from Ja’far ibn Bashir from Dawud al-Riqqiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that moderation is a matter that Allah, the Most Majestic, the Most Glorious, loves, and extravagance is a thing that Allah hates. It applies even to one’s throwing the stone inside the piece of a date; it can be useful for something, and to throwing the leftover of what you drink.’”

H 6174, Ch. 39, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain individuals of his people who has said the following:

“About the words of Allah, the Most Majestic, the Most Glorious, ‘They ask you about what should spend (for the sake of Allah). Say, “It is disregarding. . .”’ (2: 219), Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘The word “al-‘Afw (disregarding)” refers to spending moderately.’”

H 6175, Ch. 39, h 4

Ali ibn Muhammad has narrated in a marfu‘ manner who has said the following:

“’Amir al-Mu’minin, *‘Alayhi al-Salam,* has said, ‘Moderation leads to increase, and extravagance leads to destruction.’”

H 6176, Ch. 39, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from abu Hamzah who has said the following:

“Ali ibn al-Husayn, *‘Alayhi al-Salam,* has said, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Three things work as means of salvation for a person and he described moderation, in both poverty and financial well-being, to be one of such means.’”

H 6177, Ch. 39, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from ‘Umar ibn Aban from Mudrik ibn abu al-Hazhaz who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘I guarantee safety from poverty in favor of one who observes moderation (in spending).”

H 6178, Ch. 39, h 7

A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad from ibn Mahbub from Yunus ibn Ya’qub from Hammad (ibn Waqid) al-Lahham who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that all kinds of one’s spending for the sake of Allah, on any one of His causes, is not a good or successful spending. Allah, the most High says, ‘You must not throw yourselves in perdition. Do good; Allah loves those who do good.’ (2:195) “Doers of good” refers to those who observe moderation in spending.”

H 6179, Ch. 39, h 8
A number of our people have narrated from Ahmad ibn Muhammad from Marwak ibn ‘Ubayd from his father, ‘Ubayd who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘O ‘Ubayd, excessive spending causes poverty but moderation leads to wealth.’”

H 6180, Ch. 39, h 9
Ali ibn Muhammad has narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn Ali from Muhammad ibn al-Fudayl from Musa ibn Bakr who has said the following:
“Abu al-Hassan, *‘Alayhi al-Salam*, once said, ‘With moderation, one does not suffer poverty.’”

H 6181, Ch. 39, h 10
Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Ahmad ibn Muhammad all from ‘Uthman ibn ‘Isa from Ishaq ibn ‘Abd al-‘Aziz from certain individuals of his people who has said the following:
“Once, I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘On our way to Makkah, we wanted to wear the special dress for Ihram (a certain act of Hajj), but we did not have proper material for shaving, and we did not have bran or flour to use in place of lime. We used flour for this purpose. Allah knows that I had a strange feeling about it.’ He (the Imam) asked, ‘Was your strange feeling for excessive spending?’ I replied, ‘Yes, that is true.’ He (the Imam) then said, ‘There is not anything excessive in what is spent for the wellbeing of the body. I sometimes ask (my people) to mix marrow with oil to use for shaving. Excessive spending is when something that one owns is wasted and the body is harmed.’ I then asked, ‘What is living in austerity?’ He (the Imam) replied, ‘It is living on bread and salt only, when you are able to use other food.’ I then asked, ‘What is moderation?’ He replied, ‘It is moderation when you use bread, meat, vinegar and oil; one time this and next time the other.’”

H 6182, Ch. 39, h 11
A number of our people have narrated from Ahmad ibn Muhammad from Marwak ibn ‘Ubayd from Rifa’ah who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when Allah, the most Blessed, the most High, gives to you generously, be generous to yourselves; when He withholds, you should also do so, but do not try to surpass Him; He is more generous than you are.”

H 6183, Ch. 39, h 12
Ahmad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn Ali (al-Sayrafiy) from ibn Sinan who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Whoever maintains moderation, Allah grants him sustenance, but He deprives one who spends excessively.’”

H 6184, Ch. 39, h 13
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr who has said the following:
“I heard abu al-Hassan, Musa, *‘Alayhi al-Salam*, say, ‘Easing off in spending is half of one’s sustenance, and with observance of moderation, one does not become poor.’”

Chapter 40 - Detestability of Over-Spending and Living in Austerity

H 6185, Ch. 40, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from al-Qasim ibn Muhammad al-Jawhariy from Jamil ibn Salih from ‘Abd al-Malik ibn ‘Amr al-Ahwal who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once, read this verse from the Holy Quran. ‘. . . those who do not spend excessively or with severe austerity, but with moderation,’ (25: 67) he (the Imam) then picked up a handful of pebbles and kept them firmly in his hand, saying, ‘This is severe austerity that Allah has mentioned in His book.’ He then picked up another handful of pebbles and then opened his hand altogether saying, ‘This is excessive spending.’ He then picked up a handful of pebbles, opened his hand half-way, and held some of the pebbles in his hand, saying, ‘This is moderation.’”

H 6186, Ch. 40, h 2

It is narrated from him (narrator of previous Hadith) from his father from Muhammad ibn ‘Ammar from ‘Abd Allah ibn Aban who has said the following:

“Once I asked abu al-Hassan, the 1st, *‘Alayhi al-Salam*, about the expenses of one’s dependents. He (the Imam) replied, ‘It is between the two detestable limits: namely, excessive spending and severe austerity.’”

H 6187, Ch. 40, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ali ibn Ri’ab from ibn abu Ya’qub and Yusuf ibn ‘Ammar who have said the following:

“Abu ‘Abd Allah *‘Alayhi al-Salam*, has said, ‘There is very little blessing with excessive spending.’”

H 6188, Ch. 40, h 4

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr from Sama‘ah ibn Mehran from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that certain ones of the poor people may spend more excessively than a wealthy one. A wealthy person spends from what he has received, but a poor person spends from that which does not belong to him.’”

H 6189, Ch. 40, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Muthanna who has said the following:

“A man once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, the Most Majestic, the Most Glorious, ‘Give His right on the day of its harvest and do not spend excessively; He does not love excessive spenders.’ (6:141) He (the Imam) said, ‘So and so, he mentioned his name, Ansariy (people of al-Madinah) had a farm. After harvest, he would give all of it in charity. He and his dependents would remain without anything. Thus, Allah, the Most Majestic, the Most Glorious, called such spending excessive.’”

H 6190, Ch. 40, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn Yazid who has said the following:

“This is about the words of Allah, the Most Majestic, the Most Glorious, ‘You must not make your hands tied up to your neck nor open it excessively so you remain blame-worth and tied up.’ (17:29) Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that ‘Mahsur (tied up) means severe austerity.’”

H 6191, Ch. 40, h 7

Ali ibn Muhammad has narrated from Ahmad ibn abu ‘Abd Allah from his father from al-Nadr ibn Suwayd from Musa ibn Bakr from ‘Ajlan who has said the following:

“Once, I was in the presence of abu ‘Abd Allah, *‘Alayhi al-Salam*, when a man came asking for help.

He (the Imam) gave him a handful of dates from a basket. Then another one came also asking for help. He (the Imam) also gave him a handful of dates. Then another one came asking for help, and he gave him a handful as well. Yet another one came asking for help. He (the Imam) stood up and gave him a handful. Thereafter another one came asking for help. He (the Imam) said, 'Allah is our provider as well as yours.' He then said, 'Whoever would come to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, asking for worldly help, he would give it to him. Once a women sent her son telling him, "Go and ask him for help and if he says, 'I do not have anything to give,' say, 'give me your shirt.'" He (the Imam) said that he (the Messenger of Allah) took his shirt off and threw it to him. Another Hadith stated that the Messenger of Allah gave his shirt, but Allah, the most Blessed, the most High, instructed him with the discipline of moderation, saying, 'Do not keep your hands tied up to your neck nor open them excessively to remain thereafter tied down and blame-worthy.'"

H 6192, Ch. 40, h 8

Ahmad ibn Muhammad has narrated from Muhammad ibn Ali from Muhammad ibn Sinan from abu al-Hassan, *'Alayhi al-Salam*, who has said the following:

"This is about the words of Allah, the Most Majestic, the Most Glorious, 'It (moderation) was in between . . .' (25:67), the Imam said, 'Al-Qawam (moderation) is a Benevolent Assistance,' '. . . proportionate to the abilities of a wealthy and poor person is a right upon the people of good deeds.' (2: 236) The Imam said that such proportion is calculated according to the size of their dependents and expenses, which is for their wellbeing; Allah does not overburden anyone.'"

H 6193, Ch. 40, h 9

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from 'Abd Allah ibn Sinan who has said the following:

"This is about the words of Allah, most High, 'Those who, when spending, do not do it excessively or with severe austerity, but with moderation.' He opened his palm and tilted it a little to one side. About the words of Allah, most High, 'Do not open your hand excessively . . .' (25:67) he opened up his palm all the way saying, 'Like this.' He said, 'Al-Qawam is when something is left in your palm and something is allowed to leave your palm.'"

H 6194, Ch. 40, h 10

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi' from Salih ibn 'Uqbah from Sulayman ibn Salih who has said the following:

"Once, I asked abu 'Abd Allah, *'Alayhi al-Salam*, 'What is the minimum limit of excessive spending?' The Imam replied, 'It is when you give away your clothes that you need for protection, burning the leftovers in your cooking utensils, and eating dates and scattering the stones inside them here and there.'"

H 6195, Ch. 40, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Ammar abu 'Asem who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Four people's prayers are not accepted. One is he who destroys his wealth and appeals, "Lord, grant me sustenance."' Allah, the Most Majestic, the Most Glorious, then says, "Did I not command you to observe moderation?"'"

Chapter 41 - Providing Water for Drinking

H 6196, Ch. 41, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Yahya from Talhah ibn Zayd who has said the following:

“ Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that ’Amir al-Mu’minin, *‘Alayhi al-Salam*, has said, ‘The first charity for which one will be rewarded in the next life is providing water for drinking.’”

H 6197, Ch. 41, h 2

Muhammad has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from Misma’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the best charity is cooling off a thirsty liver.”

H 6198, Ch. 41, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that if one provides water for a thirsty person and there is water available, his reward is equal to the reward of setting free of a slave. If there is no other water available, its reward is then equal to the reward of saving a life, and the reward for one who saves a life is like saving all people’s lives.”

H 6199, Ch. 41, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Murazim from Musadif who has said the following:

“Once abu ‘Abd Allah, *‘Alayhi al-Salam*, and I were between Makkah and al-Madinah. We passed by a man who had thrown himself near the trunk of a tree. He (the Imam) said, ‘Allow us to see this man. I am afraid he is thirsty.’ We went to him. He was a man from the Farasin (a certain people) and had long hairs. He (the Imam) asked, ‘Are you thirsty?’ He replied, ‘Yes, I am thirsty.’ He (the Imam) said, ‘O Musadif, dismount and give him water.’ I went and gave him water. Then we left and I said, ‘He is a Christian man. Do you give charity to a Christian man?’ He (the Imam) replied, ‘Yes, I give them charity if they are found in that condition.’”

H 6200, Ch. 41, h 5

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from Yahya ibn Ibrahim ibn abu al-Balad from his father from his grandfather who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said that once an Arab man came to the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and said, ‘Teach me a good deed whereby I can go to Paradise.’ He (the Holy Prophet) said, ‘Serve food and offer greetings of peace aloud.’ He (the Imam) has said that the man then said, ‘I cannot afford this.’ He (the Holy Prophet) asked, ‘Do you have a camel?’ The man replied, ‘Yes, I have a camel.’ He (the Holy Prophet) then said, ‘Prepare your camel and provide water for a family who need water only every other day. This will not destroy your camel or damage your water container before your going to Paradise becomes necessary.’”

H 6201, Ch. 41, h 6

Ahmad ibn Muhammad has narrated from ibn Faddal from ibn Bukayr from Durays ibn ‘Abd al-Malik who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Allah, the most Blessed, the most High, loves cooling off a thirsty liver. Whoever cools off a thirsty liver of an animal or others, Allah on the Day of Judgment provides him a shadow when there is no shadow except His shadow.”

Chapter 42 - Charity for Descendents of al-Hashim and the People of Their Household (Servants) and Compensation to Them

H 6202, Ch. 42, h 1

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from Safwan ibn Yahya from ‘Iys ibn al-Qasim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that once certain people of Banu Hashim came to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and asked him to appoint them for collecting zakat on cattle. Therefore, the share of zakat collectors should be given to them. The Messenger of Allah said, ‘O children of ‘Abd al-Muttalib, receiving zakat is not lawful for me or for you. However, it is promised that I will have the privilege to intercede before the Lord to save from the fire whomever I will choose.’ -Abu ‘Abd Allah, *‘Alayhi al-Salam*, then said that ‘by Allah, He (Allah) has promised His Messenger to have such a privilege,’- ‘What do you then think, children of ‘Abd al-Muttalib, when I have my hands on the doorknob of Paradise, will I give preference to others beside you?’ he (the Messenger of Allah) explained.”

H 6203, Ch. 42, h 2

Ali ibn Ibrahim has narrated from his father, from Hammad, from Hariz, from Muhammad ibn Muslim, abu Basir and Zurarah who have said the following:

“Abu Ja’far and abu ‘Abd Allah, *‘Alayhim al-Salam*, have said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Charity is filth of the hands of people. Allah has prohibited me to accept it and certain other things for my own use. Charity is not lawful for the children of ‘Abd al-Muttalib.’ He then said, ‘By Allah, when I will stand at the door of Paradise and get hold of its handle, you must know that I will not give preference to others before you. Thus, you should be happy with what Allah and His Messenger have decided for you.’ They (children of ‘Abd al-Muttalib) then said, ‘We are happy with your decision.’”

H 6204, Ch. 42, h 3

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj from Ja’far ibn Ibrahim al-Hashimiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Is receiving charity lawful for the children of al-Hashim?’ He replied, ‘What is not lawful for us to receive of the people’s charity is obligatory charity. One is harmless when receiving charities other than obligatory. Had it been otherwise, they could not even go to Makkah; these waters are all charities.’”

H 6205, Ch. 42, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from Ali ibn al-Nu’man from Sa‘id ibn ‘Abd Allah al-A‘raj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Is charity lawful for Mawali (servants) of children of al-Hashim?’ The Imam said, ‘Yes, it is lawful.’”

H 6206, Ch. 42, h 5

Hamid ibn Ziyad has narrated from (ibn) Sama‘ah, from more than one person from Aban ibn ‘Uthman from Isma‘il ibn al-Fadl al-Hashimiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about charity which it is not lawful for children of al-Hashim to receive. The Imam replied, ‘It is zakat.’ I then asked, ‘Can they receive zakat from each other?’ He replied, ‘Yes, they can do so.’”(This Hadith is best explained by Fatwa).

H 6207, Ch. 42, h 6

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from Ali ibn al-Washsha' from Ahmad ibn 'A''Iddah (waiting period) from abu Khadijah who has narrated the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You can pay Zakat to banu Hashim who want it because it is lawful for them. It is unlawful only for the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause and for the Imam after him and to 'A'immah *'Alayhim al-Salam.*'"

H 6208, Ch. 42, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of our people from Muhammad ibn 'Abd Allah from Muhammad ibn Yazid who has said the following:

"Abu al-Hassan al-Awwal, the 1st, *'Alayhi al-Salam*, has said, 'Whoever is unable to keep good relations with us (by presenting gifts) should maintain good relations with poor people of our followers, and those who cannot visit our graves should visit the graves of our virtuous brothers (in belief).'"

H 6209, Ch. 42, h 8

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from al-Nawfaliy from 'Isa ibn 'Abd Allah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Whoever does a favor to members of my family, I will compensate him on the Day of Judgment.'"

H 6210, Ch. 42, h 9

It is narrated from him (narrator of previous Hadith) from his father from certain individuals of our people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has narrated this Hadith. 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, "On the Day of Judgment I will intercede on behalf of four kinds of people, even though they may come with the sins of the people of the world. Of such people is a man who has supported my children, one who has spent his property for my children in difficult times, a man who loves my children by his tongue and heart, and a man who strives hard to meet the needs of my children when they are driven away or expelled."'"

H 6211, Ch. 42, h 10

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from Tha'labah ibn Maymun who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, would ask Shihab (ibn 'Abd Rabbihi) to pay zakat due from him to his (Imam's) servants. It is not permissible for them ('A'immah) to receive zakat, but it is permissible for their servants."

Chapter 43 - The Rare Ahadith

H 6212, Ch. 43, h 1

Ali ibn Ibrahim has narrated from his father from ibn Faddal from ibn Bukayr from a man who has said the following:

"This is about the words of Allah, the Most Majestic, the Most Glorious, 'If you pay charity in public, it still is fine. . .' (2:270) Abu Ja'far, *'Alayhi al-Salam*, has said, 'It is about obligatory zakat.' I (the narrator) then mentioned Allah's words that say, 'If they hide it and give to the poor. . . .' (2:270) The Imam said, 'This is about optional charity. They liked to pay obligatory zakat publicly and the optional zakat out of public sight.'"

H 6213, Ch. 43, h 2

Ali ibn Muhammad has narrated from those who narrated to him from Mu'alla' ibn 'Ubayd, from Ali ibn abu Hamzah, from his father who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about an amount of zakat which has become obligatory for me to pay in a place where I cannot pay. He said, 'Keep the amount on one side. If you do business with it, you are responsible for it and for its profit. If you die after keeping the amount on the side and without doing any business with it, you are not liable for anything. If you do business with it along with the rest of your other properties, then the profit is proportionately divided and there is no deduction (for expenses) from that amount (of zakat).'"

H 6214, Ch. 43, h 3

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn Shu'ayb from al-Husayn ibn al-Hassan from 'Asem from Yunus from those whom he has mentioned who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, was seen giving sugar for charity. Someone asked, 'Do you give sugar for charity?' He (Imam) replied, 'Yes, there is not anything more beloved to me than sugar, so I love to give for charity what is most beloved to me.'"

H 6215, Ch. 43, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Mu'adh ibn Kathir who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'It is permissible for our followers to spend as Benevolent Assistance from whatever they possess. When the one with Divine Authority will rise, it will then become unlawful for all possessors of treasure not to bring it to him so he can use it to overcome his enemies. This is stated in the words of Allah, the Most Majestic, the Most Glorious, 'Those who treasure gold and silver and do not spend them for the cause of Allah, inform them of the painful torment that awaits them.'"

H 6216, Ch. 43, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr who has said the following:

"Abu al-Hassan, Musa, *'Alayhi al-Salam*, has said, 'Fortify your belongings by paying zakat.'"

The end of the Book of Zakat and Charity of al-Kafi, compiled by al-Shaykh al-Ajal abu Ja'far, Muhammad ibn Ya'qub al-Kulayniy, may Allah grant him favors followed by the Book of Fasting.

All praise belongs to Allah, Lord of the worlds. Allah grants favors to our master, Muhammad, the Holy Prophet and to his family, the purified infallible 'A'immah, *'Alayhim al-Salam.*

In the name of Allah, the Beneficient, the Merciful

Part Two: The Book of Fasting

Chapter 1 - The Excellence of Fast and Fasting

H 6217, Ch. 1, h 1

Ali ibn Ibrahim ibn Hashim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurarah who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘Islam is founded on five isssues. It is founded on Salat (prayer), zakat, al-Hajj, Fasting and al-Wilayat (belief in Divine Authority of ’A’immah). The Messenger of Allah has said, ‘Fasting is a shield against the fire of hell.’’

H 6218, Ch. 1, h 2

Ali ibn Ibrahim has narrated from his father, from ‘Abd Allah ibn al-Mughirah from Isma‘il ibn abu Ziyad who have said the following:

“Abu ‘Abd Allah, has narrated from his ancestors, *‘Alayhim al-Salam,* who have stated this Hadith. ‘Once, the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, asked his companions, ‘Should I tell you something which, if you do it, will keep Satan away from you as far as east and west?’ They replied, ‘Please do so.’ The Holy Prophet said, ‘Fasting turns Satan’s face black, charity breaks his back, love for the sake of Allah and supporting good deeds cuts off his tail (followers), and asking forgiveness cuts off his artery. Everything has a zakat (cleanser). Zakat of the bodies is fasting.’”

H 6219, Ch. 1, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from Tha’labah from Ali ibn ‘Abd al-‘Aziz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* once asked me, ‘Should I tell you what the root, the branch, the peak and the highest point of Islam is?’ I replied, ‘Please, do so.’ He said, ‘The root of Islam is salat (prayer), its branch is zakat, and its peak and highest point is al-Jihad in the way of Allah. Should I tell you about the doors to goodness? Fasting certainly is a shield.’”

H 6220, Ch. 1, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Musa ibn Bakr who has said the following:

“He (the Imam), *‘Alayhi al-Salam,* said, ‘Everything has a cleanser; the cleanser for bodies is fasting.”

H 6221, Ch. 1, h 5

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Uthman from Isma‘il ibn Yasar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘My father has said, “When a person completes a day of optional fasting for the sake of Allah, the Most Majestic, the Most Glorious, Allah admits him in Paradise.”’”

H 6222, Ch. 1, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Salamah, Sahib al-Sabiriy from abu al-Sabbah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that Allah, the most Blessed, the most High, has said, ‘Fasting is for Me, and I reward for it.’”

H 6223, Ch. 1, h 7

Ali has narrated from his father from ibn abu ‘Umayr from Sulayman from those whom he has mentioned who has said the following:

“This is about the words of Allah, the Most Majestic, the Most Glorious, ‘Seek support through patience.’ (2:45) Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘“Patience” is a reference to fasting.’ He further said, ‘If a man faces severe difficulties, he should fast. Allah, the Most Majestic, the Most

Glorious, has said, “Seek support through patience,” that is, “fasting.”’”

H 6224, Ch. 1, h 8

A number of our people have narrated from Sahl ibn Ziyad, from Muhammad ibn Sinan from Mundhir ibn Yazid from Yunus ibn Zabayan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one, for the sake of Allah, the Most Majestic, the Most Glorious, fasts on a very hot day, causing him to experience a great deal of thirst, Allah assigns a thousand angels for his safety who wipe his face until he discontinues his fast.’ Allah, the Most Majestic, the Most Glorious, then says, ‘How fine is your fragrance and spirit! O My angels, bear witness that I have granted him forgiveness.’”

H 6225, Ch. 1, h 9

Ahmad ibn Idris has narrated from Muhammad ibn Hassan from Muhammad ibn Ali from Ali ibn al-Nu’man from ‘Abd Allah ibn Talhah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘A fasting person, even when resting in bed, is in the state of worshipping as long as he does not backbite a Muslim.’”

H 6226, Ch. 1, h 10

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that if a person fasts secretly, Allah, the Most Majestic, the Most Glorious, says to His angels, ‘My servant has sought protection against my punishment, you must give him protection.’ Allah, the most Blessed, the most High, then assigns His angels to pray for the fasting people and in whoever’s favor He commands them to pray, He hears and accepts their prayers.’”

H 6227, Ch. 1, h 11

Ali has narrated from Harun ibn Muslim from Mas’adah who has said the following:

“Abu ‘Abd Allah has narrated from his ancestors, *‘Alayhim al-Salam*, that the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Allah, the Most Majestic, the Most Glorious, has assigned His angels to pray in favor of the fasting people. He (the Holy Prophet) has said, ‘Jibril has informed me from his Lord who has said, “When I command My angels to pray in favor of someone, I do not leave their prayers without acceptance.”’”

H 6228, Ch. 1, h 12

It is narrated, through the same chain (narrators of previous Hadith), who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that a fasting person’s sleeping is also counted as worshipping and his breathing as speaking of the glory of Allah.”

H 6229, Ch. 1, h 13

Ali has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from ibn abu ‘Umayr from certain individuals of our people who have said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Allah, the Most Majestic, the Most Glorious, sent revelation to Moses, thereby asking him, ‘What keeps you from speaking to Me?’ Moses replied, ‘It is to keep away the bad breath of fasting in order to respect your glory.’ Allah, the Most Majestic, the Most Glorious, then sent him revelation that said, ‘O Moses, bad breath of a fasting person is more beloved to Me than musk.’”

H 6230, Ch. 1, h 14
A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-‘Abbas from ‘Amr ibn Sa‘id from al-Hassan ibn Sadaqah who has said the following:
“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘Rest in the form of a short nap between sunrise and noontime; Allah gives food and water to a fasting person during his sleep.’”

H 6231, Ch. 1, h 15
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Salmah Sahib al-Sabiriy from ibn abu al-Sabbah al-Kinaniy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that a fasting person enjoys two occasions of happiness: one is at the time of ending his fast, and the other is when he meets his Lord.”

H 6232, Ch. 1, h 16
Ali ibn Ibrahim has narrated from his father from al-Samman al-Armaniy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when a fasting person observes people or a person eating food, every piece of his hair feels a kind of covering (tranquility).”

H 6233, Ch. 1, h 17
A number of our people have narrated from Sahl ibn Ziyad, from Bakr ibn Salih from Muhammad ibn Sinan from Mundhir ibn Yazid from Yunus ibn Zabayan who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one, for the sake of Allah, the Most Majestic, the Most Glorious, fasts on a very hot day, causing him to experience a great deal of thirst, Allah assigns a thousand angels for his safety who wipe his face until the time he discontinues his fast. Allah, the Most Majestic, the Most Glorious, then says, “How fine is your fragrance and spirit! O My angels, bear witness that I have granted him forgiveness.”’”

Chapter 2 - The Excellence of the Month of Ramadan

H 6234, Ch. 2, h 1

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from ‘Amr al-Shamiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that the number of months before Allah is twelve in Allah’s Book, from the day He created the heavens and earth. In front of the months is the month of Allah, whose mention is most majestic, and that is the month of Ramadan. The heart of the month of Ramadan is the night of al-Qadr (destiny). The Holy Quran came during the first night of the month of Ramadan; thus, the month is welcomed with the Holy Quran.”

H 6235, Ch. 2, h 2

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Ishaq ibn ‘Ammar from al-Misma‘iy who has heard the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam,* giving advice to his children in the beginning of the month of Ramadan. The Imam said, ‘Make yourselves to work hard; in it (month of Ramadan), sustenance is distributed and the duration of lives is written down. During this month, it is decided who should join the delegation before Allah. In it, there is a night when one good deed is better than a good deed for one thousand months.’”

H 6236, Ch. 2, h 3

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that if one is not forgiven in the month of Ramadan, one will not be forgiven until the coming month of Ramadan unless he attends ‘Arafah (the ninth of the month of Dhul Hajjah).”

H 6237, Ch. 2, h 4

Muhammad ibn Yahya and people other than him have narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub, from abu Ayyub from abu al-Ward, who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘Once, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, delivered a speech on the last Friday of the month of Sha‘ban. He thanked Allah, praised Him, and then said, “O people, a month is upon you when there is a night that is better than one thousand months. That month is the month of Ramadan. Allah has made fasting obligatory in the month of Ramadan. He has made one night in it wherein performing optional salat (prayer) is equal in reward to seventy nights of performing salat (prayer) in other months. For performing one good and virtuous deed voluntarily in it, He has assigned a reward equal to that for fulfilling an obligation toward Allah, the Most Majestic, the Most Glorious. For fulfilling an obligation toward Allah in this month, He has assigned a reward equal to that for fulfilling seventy obligations toward Allah in other months. It is the month of patience, and the reward for patience is Paradise. It is the month of cooperation. In this month, Allah increases the sustenance of the believing people. If one serves food for a fasting person at the end of a fasting day, Allah counts it equal in reward to setting free a slave and forgiveness of his sins of the past.” It was said, “O Messenger of Allah, not every one of us is able to serve food to a fasting person at the end of a fasting day.” The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, “Allah is gracious, He grants such reward even for serving some milk mixed with water or some sweet water or a few pieces of dates, if he is unable to do more than this. For one’s easing off the tasks for His servants to perform, Allah eases off his accountabilities. The beginning of this month is mercy and kindness, its middle is forgiveness, and its end is

acceptance and freedom from the fire. You must have four characteristics during this month. With two of these characteristics, you will please Allah, but without the other two, you cannot have anything. The two with which you will please Allah is your testimony. ‘No one deserves worship besides Allah, and Muhammad is the Messenger of Allah.’ The other two are asking Him to meet your needs and for Paradise, and asking Him to grant you good health and protection against hell fire.”’”

H 6238, Ch. 2, h 5

A number of our people have narrated from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id from, Fadalah ibn Ayyub from Sayf ibn ‘Amirah from ‘Abd Allah ibn ‘Abd Allah from a man who has said the following:

”Abu Ja’far, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, once, just three days before the month of Ramadan, said to Bilal, ‘Call people (to come to the Masjid).’ People then gathered, and he climbed on the pulpit, thanked Allah, praised Him, and then said, “O people, Allah has granted you a privilege with this month. He has made it especially for you, and it is about to be upon you. There is one night in it that is better than one thousand months. The doors of hell fire remain closed in this month, and the doors of Paradise are open. If one’s sins remain without being forgiven in this month, Allah keeps him away. One who lives with his parents, but is not forgiven, Allah keeps him away; and one before whom I am mentioned but who does not say salawat (O Allah, grant compensation to Muhammad and his family worthy of their services to your cause) and is not forgiven, Allah keeps him away.’”

H 6239, Ch. 2, h 6

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from al-Husayn ibn ‘Ulwan from ‘Amr ibn Shamir from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would turn his face to people and say, “O people, when the crescent for the month of Ramadan appears, the devils of Satan are put in chains. The doors to the heavens, Paradise and mercy are opened. The doors to hellfire are closed and prayers are accepted. Allah on every first day after the month of Ramadan sets many people free from hellfire. Every night someone calls, ‘Is there anyone who asks for help or forgiveness? O Allah, grant good rewards to those, who give charity. Make those who do not give any charity to lose.’ It continues until the month of Shawwal begins, then the believers are called, ‘Come for your presents; it is the day of receiving rewards.”’ Abu Ja‘far, *‘Alayhi al-Salam,* then said, ‘I swear by the One in whose hands is my life, such presents are not dirhams and dinars.’”

H 6240, Ch. 2, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Salih from Muhammad ibn Marwan who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘Every night in the month of Ramadan, Allah, most Majestic, most Glorious, liberates many people and releases them from hellfire, except those who drink intoxicating liquor. During the last night of this month, Allah frees and releases a number of people equal to all that He had freed during the whole month.’”

Chapter 3 - About the One Who Serves Food to a Fasting Person

H 6241, Ch. 3, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Salmah, Sahib al-Sabiriy from abu al-Sabbah al-Kinaniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the reward for one who serves food to a fasting person is equal to the reward for the fasting person for his fasting.”

H 6242, Ch. 3, h 2

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Sa‘dan ibn Muslim from Musa ibn Bakr who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘Your serving food to your fasting brother (in belief) is better than your fasting.’”

H 6243, Ch. 3, h 3

Ahmad ibn Muhammad ibn Ali has narrated from Ali ibn Asbat, from Sayabah from Durays from Hamzah ibn Humran who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that on the first day of his fasting, Ali ibn al-Husayn, *‘Alayhi al-Salam*, would ask his people to prepare a sheep for food. In the evening, the cooking pots gave out a fine fragrance while he was fasting, and he would then say, ‘Fill up this pot for the family of so and so and fill up this one for the family of so and so.’ He would then ask for bread and dates for his own dinner. May Allah grant him and his ancestors the compensation worthy of their service to His cause.”

H 6244, Ch. 3, h 4

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah from abu ‘Abd Allah, from his father, *‘Alayhim al-Salam*, who has said the following:

“Once, during the month of Ramadan, Sadir went to visit abu ‘Abd Allah, *‘Alayhi al-Salam.* The Imam asked, ‘O Sadir, do you know which nights are these days?’ He replied, ‘Yes, I pray to Allah to keep my soul and the soul of my father in service for your cause, these are the nights of the month of Ramadan, but what do they signify?’ The Imam then said, ‘Can you set free ten slaves from the descendants of Isma‘il in every one of these nights?’ Sadir replied, ‘I pray to Allah to keep the souls of my parents in service for your cause, my belongings are not that much.’ The Imam then reduced the number of slaves until it was only one slave, but he kept saying, ‘My belongings are not enough.’ The Imam then asked, ‘Can you serve food to a Muslim every night.’ He replied, ‘Yes, I can do so. I can even serve food to ten people every night.’ The Imam then said, ‘That is what I meant, O Sadir. Your serving food to your Muslim brother is equal in reward to setting free of ten slaves from the descendants of Isma‘il.’”

Chapter 4 - Prohibition of Saying ‘Ramadan’ Instead of the ‘Month of Ramadan’

H 6245, Ch. 4, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Muhammad ibn al-Husayn from Muhammad ibn Yahya al-Khath’amiy form Ghiyath ibn Ibrahim who has said the following:

“Abu ‘Abd Allah, has narrated from his father, *‘Alayhi al-Salam*, who has said that ’Amir al-Mu’minin, *‘Alayhi al-Salam*, has said, ‘Do not say, “Ramadan.” Say the month of Ramadan; you do not know what Ramadan is.’”

H 6246, Ch. 4, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr from Hisham ibn Salim from Sa‘d who has said the following:

“Once, we eight people were in the presence of abu Ja‘far, *‘Alayhi al-Salam.* We spoke of Ramadan. The Imam said, ‘You must not say, “This is Ramadan or Ramadan is gone or Ramadan has come.” Ramadan is one of the names of Allah, the Most Majestic, the Most Glorious, which does not come or go. What comes or goes is what is not durable. You instead should say, “The month of Ramadan.” The word “month” in this case is used in a possessive case in relation to the noun, the “name,” the name that is the name of Allah, the Most Majestic, the Most Glorious. This month is the one when the Holy Quran was revealed, and He has made it a festival and an example.’”

Chapter 5 - The Words to Say When the Month of Ramadan is About to Begin

H 6247, Ch. 5, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamaniy from ‘Amr ibn Shamir from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘The Messenger of Allah, upon seeing the crescent of the month of Ramadan, would turn toward the Ka‘bah, raise his hands and say, “O Lord, make it (new moon) a month of peace, belief, safety, submission to the will of Allah, good health with rain, abundant sustenance and without illnesses. O Lord, grant us the opportunity to fast during this month, perform salat (prayer) and recite the Holy Quran. O Lord, give it to us with safety, take it back from us with safety, and grant us protection therein.”’”

H 6248, Ch. 5, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad, from Ahmad ibn al-Hassan ibn Ali from ‘Amr ibn Sa‘id, from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa al-Sabatiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘In the first night of the month of Ramadan say the following: “O Lord of the month of Ramadan and the One who has revealed the Holy Quran! This is the month of Ramadan when You have revealed the Holy Quran. You have revealed in it clear signs for guidance and discernment. O Lord, grant us the opportunity to fast in this month and assist us to perform salat (prayer). O Lord, keep it safe for us, keep us safe therein, and take it back from us with ease and forgiveness. O Lord, in Your determination and measures of the inevitable matters and Your discernment of the matters of wisdom, during the night of al-Qadr (destiny), the determinations that will not be changed or altered, please write my name with those who perform Hajj around Your respected House. Please write my name with the names of those whose efforts are appreciated, whose sins are forgiven and bad deeds remedied. In Your measures and determination, please grant me long life and abundantly lawful sustenance.”’”

H 6249, Ch. 5, h 3

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Ali ibn Ri’ab from ‘Abd al-Salih, *‘Alayhi al-Salam,* who has said the following:

“Say the following prayer in the month of Ramadan to welcome the year. Whoever says this prayer, expecting reward for it (from Allah), and with sincerity, no illness or crisis will affect his religion or his body and Allah, the Most Majestic, the Most Glorious, will protect him against all evil that may come in that year.

‘O Lord, I plead before You for help through Your name to which all things are close. I plead before You for help through Your kindness, which encompasses all things, through Your majesty with which You have subdued all things, through Your greatness before which all things express humbleness. I plead before You for help through Your power, before which all things are submissive, through the compelling power with which You are dominant over all things, and I plead before You for help through Your knowledge, which encompasses all things. O Light, O Holy, O the First before all things, O Ever Living after all things, O Allah, O Beneficent, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause and forgive my sins that change bounties. Forgive my sins, which bring upon me misfortune. Forgive my sins, which cutoff hope. Forgive my sins, which help enemies to dominate me. Forgive my sins because of which my prayers are rejected. Forgive my sins because of which I deserve to suffer by (heavenly) descending afflictions. Forgive my sins, which stop the rain from coming down from the sky. Forgive my sins, which uncover my

privacy. Forgive my sins, which hasten the coming of destruction upon me. Forgive my sins, which make me regret; forgive my sins, which destroy innocence; and dress me with Your invincible shield at which no one is able to aim. Grant me protection against things of which I am afraid in the nights and days of the coming year.

‘O Allah, Lord of the seven skies and seven earths and all that are between them, and Lord of the great Throne, Lord of seven (verses) read twice, Lord of the great Quran, Lord of Israfil, Michael, Gabriel and Lord of Muhammad and his family, master of the messengers, the seal of the prophets. I plead before you through Yourself and through that which is Your name. O the Great One who grants great favors and repels all difficulties, gives all appreciable matters, increases the virtuous matters because of very little deeds and a great many things, You do whatever You like. O powerful One, O Allah, O Beneficent, O Merciful, I plead before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Dress me during the remaining days of this year with Your covering. Dress my face with Your light, make me loveable through Your love, make me reach a status that will please You and Your honor and grace, Your appreciable favors of the best things with You and of the best rewards You bestow upon anyone of Your creatures. Dress me with good health from You. O the One before whom complaints are presented, I plead before You; O the One who is present during all secret conversations, I plead before You; O the One who has knowledge of all secret matters. O the One, who (has the power which) repels everything of the misfortune that You want to repel. I plead before You, O the One who forgives with grace. I plead before You, O the One who ignores shortcomings with goodness. Make me die as followers of the religion of Ibrahim and his discipline and in the religion of Muhammad following his noble tradition. Make me die in the best form of death. Make me die loving Your friends and as an enemy of Your enemies.

‘O Allah, make me to stay away, during this year, from every deed, word or action that takes me away from You. O Allah, attract me toward every deed, word or action that takes me closer to You during this year. O Merciful, the Beneficent, stop me from doing every deed, act or saying any word whereby I fear harmful consequences and Your disliking, thereby turning Your face from me, and thereby I suffer a decrease in favors I can receive from You, O compassionate and merciful.

‘O Allah, make me in the remaining days of this year to live in Your protection, neighborhood and shelter. Dress me with good health from You. Make Your grace to encompass me. Your neighborhood is valuable. Praise of Your face is glorious and no one besides You deserves worship.

‘O Allah, make me a follower of the righteous people who lived before, of Your friends, and join me with them. Make me submissive to those who spoke the truth about You. I seek refuge with You, O my Lord, against being encompassed by my sins, my injustice, my excessive behavior against my soul, my following my desires and my lustful behavior which become a barrier between me and Your kindness, Your pleasure and thus I become forgotten in Your sight, exposed to Your displeasure and being despised.

‘O Allah, grant me the opportunity to do such virtuous deeds with which You will be pleased and lead me closer to You in salvation.

‘O Allah, just as you protected Your prophet, Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, against fear from Your enemy, provided him ease, relieved him of his sadness, made your promise to come true for him, and Your

appointment to take place. O Allah, in the same way protect me against frightening matters in this year and the misfortunes, illnesses, crisis, evils, sadness and financial constraints therein. Make me reach and enjoy through Your kindness perfect health, complete and continuous good health and bounties before me up to the time of my death. I appeal before You as one who has done injustice to himself and confessed his sins, and I appeal before You to forgive my sins in the past that Your keepers have listed and Your honorable scribes have counted against me. O Allah, grant me safety against sins in the remaining time of my life up to the time of my death. O Allah, O Beneficent, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause), and grant me my appeals for which I have expressed great hope before You. You have commanded me to appeal before You and have promised to grant my wishes.'"

H 6250, Ch. 5, h 4a

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from Ali ibn Asbat from al-Hakam ibn Miskin who has said that narrated to us 'Amr ibn Shimr who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say the following. ''Amir al-Mu'minin, *'Alayhi al-Salam*, when seeing the crescent of the month of Ramadan facing the direction of Makkah, would say, "O Lord, make it (new moon) a month of peace, belief, safety, submission to the will of Allah, good health with rain, abundant sustenance and without illnesses. O Lord, grant us the opportunity to fast during this month, perform salat (prayer) and recite the Holy Quran. O Lord, give it to us with safety, take it back from us with safety and grant us protection therein."'"

H 6251, Ch. 5, h 4b

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, when looking at the crescent of the month of Ramadan would say, 'O Allah, bring it (the month of Ramadan) upon us with peace and submission (to Your will), certainty, belief, virtue and good opportunity for whatever You love and consent with.'"

H 6252, Ch. 5, h 5

Yunus has narrated from Ali ibn abu Hamzah, from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when the month of Ramadan begins, say this, 'O Allah, the month of Ramadan has begun and You have made it obligatory upon us to fast during this month. You have revealed Your book in it as guidance for people, as the most clear guidance and means of discernment (between right and wrong). O Allah, help us to fast during this month. O Allah, accept it from us, grant us protection therein, receive it back from us with ease and good health. You have power over all things, O most Merciful, most Beneficent.'"

H 6253, Ch. 5, h 6

Ali has narrated from his father, from Isma'il ibn Marrar from Yunus from Ibrahim from Muhammad ibn Muslim and al-Husayn ibn Muhammad from Ahmad ibn Ishaq from Sa'dan from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, would say this prayer during the month of Ramadan, 'O Allah, I seek help from You and ask You for my needs. There are those who ask people for their needs, but I ask only You for my needs. You are (the only Lord). You have no partners. I ask You through Your generosity and Your pleasure to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Make it possible for me this year to visit Your respected House to perform a virtuous, accepted Hajj performed clean and purely for You. Make my eyes delighted and my position raised. Grant me the opportunity to control my eyes, my private parts from unlawful activities, and to stay away from unlawful matters, so that no other thing will be more

preferable to me than obedience to You, humbleness before You, to act upon what You love, to stay away from what You dislike and whatever you have prohibited. Make this possible for me with ease and comfort and in good health. Grant me the ability to thank You for Your bounties You have given me. I appeal to You to make my death one of being murdered for Your cause, under the banner of Your prophet along with Your friends. I appeal before You to do away through me with Your enemies and the enemies of Your messenger. I appeal before You to grant me honor by humiliating whoever of Your creatures You like, but not through humiliating of any of Your friends. O Allah, make me to follow the path of Your messenger. Allah is sufficient for me in whatever Allah wants.'"

H 6254, Ch. 5, h 7

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from Ja'far ibn Muhammad from Ali ibn Asbat from 'Abd al-Rahman ibn Bashir from certain individuals of his people who has said the following:

"Ali ibn al-Husayn, *'Alayhi al-Salam,* would say this prayer every day during the month of Ramadan, 'O Allah, this is the month of Ramadan and the month of fasting. It is the month of prayer and repentance. It is the month of forgiveness and mercy. It is the month of freedom from hellfire, and the month to gain Paradise. O Allah, give it to me and accept it from me, help me in it with the best of Your help. Grant me the opportunity during this month to obey You. Provide me with time to worship You, pray to You and recite Your book. Grant me in this month great blessings, good consequences, good health to my body and abundant sustenance. (O Allah,) suffice me in what is important to me, accept my prayers and make my wishes come true. O Allah, remove from me during this month slumbering, laziness, lack of interest, lack of energy, hard heartedness, negligence and being deceived. O Allah, keep me from illnesses, disease, anxiety, sadness, incidents, sicknesses, mistakes and sins. Keep away from me evil things, disgrace, strenuousness, misfortune, tiredness and exhaustion; You hear all prayers. O Allah, grant me protection against Satan, the condemned one by stoning, and against his temptations and whispers, evil words and expressions, seductions, evil plans, cunning and wicked devices, falsehopes, deceptions, misleading, chaotic deeds of his helpers on foot, his partners, helpers, followers, friends, his associates, friends, companions, and all of his evil plans. O Allah, grant me the opportunity to complete fasting therein, to achieve my wishes to worship during the nights therein, to complete what will please You. Grant me patience, belief, certainty and expectation of good rewards from You during this month. Accept this from us with many multiples and great reward. O Allah, grant me the ability to strive, to work hard with energy and vitality, to pray wholeheartedly, to repent with interest and fear, to express great concerns tenderheartedly with truthfulness and fear of You and having hope in You, to leave matters with You and trust You. (O Allah, help us to) refrain (stay away from sins) from prohibited matters with virtuous words, accepted efforts, high degree deeds, and accepted prayers; do not allow anything to come between us and any such matters in the form of incidents, illnesses, anxieties, and sadness through Your mercy, O most Merciful and most Beneficent.'"

H 6255, Ch. 5, h 8

A number of our people have narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from Muhammad ibn Ibrahim al-Nawfaliy from al-Husayn ibn al-Mukhtar in a marfu' manner who has said the following:

"'Amir al-Mu'minin, *'Alayhi al-Salam,* has said, 'When you see the crescent of the month of Ramadan, say this without fail, "O Allah, I appeal before You for the best of this month, its relief, light, support, blessings, cleanliness and sustenance. I appeal before You for all the good in it and thereafter. I seek refuge with You against the evil therein and thereafter. O Allah, send it to us with peace, belief, protection, Islam, blessings and good opportunities to do what You love and approve.'"

Chapter 6 - Verifying the Rise of the New Moon and Finding Witnesses for It

H 6256, Ch. 6, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad all from ibn abu ‘Umayr from Hammad ibn ‘Uthman from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked about the crescents (mentioned in the holy Quran). He (the Imam) replied, ‘It is a reference to the new moon of the months. When you see the new moon, begin fasting; when you see the new moon discontinue fasting.’”

H 6257, Ch. 6, h 2

Hammad has narrated from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that ’Amir al-Mu’minin, *‘Alayhi al-Salam*, would say, ‘I do not accept a testimony about seeing the crescent if it is from less than two just witnesses.’”

H 6258, Ch. 6, h 3

Muhammad ibn Yahya has narrated from Muhammad al-Husayn from Ali ibn al-Hakam from fro al-‘Ala’ from Muhammad ibn Muslim who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘Testimony by women is not admissible in the case of seeing the crescent.’”

H 6259, Ch. 6, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthaman who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that ’Amir al-Mu’minin, *‘Alayhi al-Salam*, has said, ‘Testimony of women about the crescent is not admissible, only the testimony of two just witnesses is accepted.’”

H 6260, Ch. 6, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sayf ibn ‘Amirah formal-Fadl ibn ‘Uthman who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘People of al-Qiblah (al-Ka‘bah) must see the crescent. The Muslims must see the crescent.’”

H 6261, Ch. 6, h 6

Ahmad has narrated from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘When you see the crescent, then fast and when you see the crescent (again), then discontinue fasting. It is not by opinions and conjectures. If out of ten people only one says that there is the crescent but the rest cannot see, it is not seeing. If one can see a thousand can also see.’”

H 6262, Ch. 6, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad Ahmad ibn Muhammad from Muhammad ibn Khalid from Sa‘d ibn Sa‘d from ‘Abd Allah ibn al-Husayn from al-Salt al-Khazzaz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If the crescent disappears before al-Shafaq (redness), then it is its first night but if it disappears after al-Shafaq (redness) then it is its second night.’”

H 6263, Ch. 6, h 8

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Hamzah ibn abu Ya‘liy from Muhammad ibn al-Hassan ibn abu Khalid in a marfu‘ manner who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘If the crescent of the month of Rajab is established, then count fifty nine days and fast the sixtieth day.’”

H 6264, Ch. 6, h 9

Ahmad ibn Muhammad has narrated from Bakr and Muhammad ibn abu Suhban from Hafs ibn al-Bakhtariy from ‘Umar (‘Amr) ibn Salim and Muhammad ibn Ziyad ibn ‘Isa from Harun ibn Kharijah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Count of the month of al-Sha‘ban twenty nine days; if it is cloudy then fast, but if it is clear and you looked but did not see anything, you can remain without fasting.’”

H 6265, Ch. 6, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If they can see the crescent before Zawal (declining of the sun toward the west at noontime), then it is of the last night but if they see it after Zawal, then it is of the coming night.’”

H 6266, Ch. 6, h 11

Ahmad ibn Idris Muhammad ibn Ahmad from Ya’qub ibn Yazid from Muhammad ibn Murazim from his father who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that if the crescent forms a crown around it, then it is two nights old and if you can see the shadow of your head it is three nights old.’”

H 6267, Ch. 6, h 12

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from ‘Isma‘il ibn al-Hurr who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If the crescent disappears before al-Shafaq (redness) it is of the first night, but if disappears after al-Shafaq it is of the second night.’”

Chapter 7 - The Rare Ahadith

H 6268, Ch. 7, h 1

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from ibn Sinan from Hudhayfah ibn Mansur who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'The month of Ramadan is thirty days and it never is less.'" (Fatwa best explains this Hadith, however according to science, a lunar (synodic) month is 29 days, 12 hours, and approximately 44 minutes)

It is narrated from him (narrator of previous Hadith) from al-Hassan ibn al-Husayn from ibn Sinan from Hudhayfah a similar Hadith.

H 6269, Ch. 7, h 2

A number of our people have narrated from Sahl ibn Ziyad Muhammad ibn 'Isma'il from certain persons of his people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'Allah, most Blessed, most High, created the world in six days, then He took away this from the days of the year which became three hundred fifty four days. The month of al-Sha'ban is never complete and the month of Ramadan, by Allah is never less. A duty (obligation) is never left incomplete. Allah, most Majestic, most Glorious, says, "You must complete the term." (2:181) Shawwal is twenty-nine days, Dhu al-Qa'dah is thirty days because of the words of Allah, most Majestic, most Glorious, "We made an appointment with Musa (Moses) for thirty days and We completed it with ten more days so the appointment with his Lord lasted for forty days." (7:142) Dhu al-Hajjah has twenty-nine days and Muharram has thirty days, then the other months thereafter, one is complete and the next incomplete.'"

H 6270, Ch. 7, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Sinan from Hudhayfah ibn Mansur from Mu'adh ibn Kathir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'The month of Ramadan has thirty days; it never by Allah is incomplete.'"

Chapter 8 - Another Chapter about the Previous Subject

H 6271, Ch. 8, h 1

Ali ibn Muhammad has narrated from certain persons of our people from Muhammad ibn ‘Isa [ibn ‘Ubayd] from Ibrahim ibn Muhammad al-Madaniy from ‘Imran Za‘faraniy who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that in Iraq the sky remains cloudy for one, two or three days. Which day must we fast?’ He (the Imam) said, ‘Think which day you fasted last year and fast on fifth day.’”

H 6272, Ch. 8, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-‘Abbas ibn Ma‘ruf from Safwan ibn Yahya from Muhammad ibn ‘Uthman al-Khudriy from certain persons of his shaykh who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Fast on the fifth day of the coming year from the day you fasted the year before.’”

H 6273, Ch. 8, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Sayyariy who has said the following:

“Muhammad ibn al-Faraj once wrote to al-‘Askariy, *‘Alayhi al-Salam*, asking about what is narrated, for calculating to fast, from his ancestors about the five days of the last year and six days of the coming year. He (the Imam) wrote, ‘It is correct but count five days in every four years and in the sixth year six days in between the first and the new. In those other than this it is five and five.’ Al-Sayyariy has said that this is because of al-Kabisah (calculating system). He has said that our people have calculated it and they found it to be correct.’ He (the narrator) has said that Muhammad ibn al-Faraj wrote to him (the Imam) in the year two hundred thirty eight about this calculation. (The answer said), ‘This calculation is not easy for everyone to follow. This is for those who know the years and that when al-Kabisah year was. Then crescent of the month of Ramadan of the first night is correct for them. Once the crescent of the night is established, then it is correct for them by the will of Allah.’”

H 6274, Ch. 8, h 4

A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-‘Abbas from Ibrahim al-Ahwal from ’Imran al-Za‘faraniy who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘In winter we cannot see the sun or stars for one or two days. When must we fast?’ He (the Imam) said, ‘Think, on what day you fasted last year, then count five days and fast on the fifth day.’”

Chapter 9 - The Day That Is Doubtful About Its Being of the Month of Sha‘ban or the Month of Ramadan

H 6275, Ch. 9, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Hamzah ibn Ya‘liy from Zakariya ibn Adam from al-Kahiliy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of the day that is not known to be of the month of al-Sha‘ban. He (the Imam) said, ‘Fasting one day of the month of al-Sha‘ban is more beloved to me than losing one day of the month of Ramadan.’”

H 6276, Ch. 9, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Sama‘ah who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about the case of the day which is doubtful of being of the month of Ramadan and one does not know if it is of al-Sha‘ban or of the month of Ramadan. He fasts that day and it was of the month of Ramadan. He (the Imam) said, ‘It was a day when he fortunately fasted and there is no Qada’ (compensatory fast) upon him.’”

H 6277, Ch. 9, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn Wahab who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who fasts on a day which is doubtful of its being from al-Sha‘ban or of the month of Ramadan, and it happens to be of the month of Ramadan. He (the Imam) said, ‘It was something in which he was fortunate.’”

H 6278, Ch. 9, h 4

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn abu al-Suhban from Ali ibn al-Husayn ibn Ribat from Sa‘id al-’A‘raj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘I have fasted on the day which is doubtful about its being of al-Sha‘ban or of the month of Ramadan, if there is Qada’ (compensatory fast) upon me.’ He (the Imam) said, ‘No, Qada’ (compensatory fast) is not obligatory on you and it was a day in which you had a fortunate chance.’”

H 6279, Ch. 9, h 5

Ahmad ibn Muhammad from has narrated from ibn abu al-Suhban from Muhammad ibn Bakr ibn Janah from Ali ibn Shajarah from Bashir al-Nabbal who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a doubtful day. He (the Imam) said, ‘Fast on such day, if it is of al-Sha‘ban, it is optional and if it is of the month of Ramadan then it is a day in which you have a fortunate chance.’”

H 6280, Ch. 9, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who fasts a day and does not know if it is of the month of Ramadan or if it is of other days. Then certain people come and testify that it is of the month of Ramadan. Certain people say that it is not reliable. He (the Imam) said, ‘Yes, that is true.’ I then said that they say, ‘You fasted and did not know if it was of the month of Ramadan or of other days.’ He (the Imam) said, ‘Yes, that is true. You can depend on it; it is something in which Allah granted you a fortunate chance. A doubtful day is fasted as that of al-Sha‘ban and not as that of the month of Ramadan; he prohibited one’s fasting alone on a doubtful day. During the night one forms his intention to fast as a day of al-Sha‘ban and if it happens to be of the month of Ramadan, it is sufficient for it by the favor from Allah, most High, because of the ease He has granted to His

servants; otherwise, they would have been destroyed.’”

H 6281, Ch. 9, h 7

Sahl ibn Ziyad has narrated from Ali ibn al-Hakam from Rifa’ah from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Once I went to abu al-‘Abbas in al-Hirah and he asked, “O abu ‘Abd Allah, what do you say about today’s fast?” I replied, “It is up to the Imam to decide; if you fast we also fast, if you do not fast, we also will not fast.” He then said, “O slave, prepare the table.” I ate with him and I knew, by Allah, that it was a day of the month of Ramadan. My not fasting and instead Qada’ (compensatory fast) was easier for me than my neck being cut off and Allah is not worshipped.’”

H 6282, Ch. 9, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ‘Ubays ibn Hisham from al-Hadramiy ibn ‘Abd al-Malik from Muhammad ibn Hakim who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about the case of a day about which people have doubts. People think if one fasts on such a day, it is like destroying one day of fasting in the month of Ramadan. He (the Imam) said, ‘They have spoken a lie. If it is of the month of Ramadan, it is a fortunate chance for him; and if it is of other days then it is like any of the past days.’”

H 6283, Ch. 9, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ayyub ibn Nuh from al-‘Abbas ibn ‘Amir from Dawud ibn al-Husayn from a man of our people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘I, in the time of abu al-‘Abbas, once was in al-Hirah, when I went before him and people had doubts about the fast, and that day, by Allah, was of the month of Ramadan. I said Salam (the phrase of offering greeting of peace) to him and he asked, “O abu ‘Abd Allah, have you fasted today?” I replied, “No, I have not fasted;” the table was before him. He said, “Come close and eat.” He (the Imam) said, ‘I went close and ate, and said, “I fast with you and eat with you.”’ A man then said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Did you eat on the day of the month of Ramadan?’ He (the Imam) said, ‘Yes, by Allah, eating on one day of the month of Ramadan is more beloved to me than my neck being cut off.’”

Chapter 10 - Kinds of Fasts

H 6284, Ch. 10, h 1

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Jawhariy from Sulayman ibn Dawud from Sufyan ibn ‘Uyaynah from al-Zuhriy who has said the following:

“Ali ibn al-Husayn, *‘Alayhi al-Salam,* one day asked me, ‘O Zuhriy, where from are you coming?’ I replied, ‘I am coming from the Masjid.’ He then asked, ‘What were you doing there?’ I replied, ‘We were discussing the issues of fasting. It is my opinion and the opinion of my people that of all fasting, only that in the month of Ramadan is obligatory.’ He (the Imam) said, ‘It is not as you, O Zuhriy, say it is. Fasting is of forty kinds. Ten kinds of fasting are obligatory, just as is fasting during the month of Ramadan. Another ten kinds are prohibited. In fourteen kinds of fasting, one has the choice to fast or not to fast. For three kinds of fasting, one needs permission. One kind is for discipline, one is permissible, and one is fasting on a journey and fasting of an ill person.’ I then said, ‘I pray to Allah to keep my soul in service for Your cause; please explain them to me.’

“The Imam then said, ‘Of the obligatory fasting there is (1) fasting during the month of Ramadan. (2) Two consecutive months of fasting are obligatory as expiation of zihar (swearing to consider one’s wife as one’s mother). This is because of the words of Allah, most High, “Those who pronounce zihar against their wives and then decide to take back their words must set free one slave before resuming marital relations . . . But those who cannot find this must fast for two consecutive months.” (58:2-3) (3) Fasting is obligatory for two consecutive months because of failing to fast one day in the month of Ramadan. (4) Two consecutive months of fasting are obligatory for killing a person by mistake for one who is unable to set free one slave and payment of wergild, blood money, to the people of the person killed. It is because of the words of Allah, the Most Majestic, the Most Glorious, “One who kills a believing person by mistake must set free one believing slave and pay blood money to the people of the person killed . . . but those who cannot do the above must fast for two consecutive months and repent before Allah. Allah knows all things and He is all wise.” (4:92) (5) Fasting for three days is obligatory as expiation for swearing because of the words of Allah, the Most Majestic, the Most Glorious, “Three days of fasting (is obligatory) as expiation for swearing when you do so.” (5:89) This is when one is unable to serve food for this reason. All such fasting must be completed in consecutive order and without intervals in between. Of such obligatory fasting is (6) that due to shaving one’s head during Hajj due to discomfort in the head. This is because of the words of Allah, the Most Majestic, the Most Glorious, “One who is ill or feels discomfort in his head pays expiation in the form of fasting or serving food, or animal sacrifice. . .” (2:196) In this case, the person has the choice between serving food and fasting for three days. Of such obligatory fasting is (7) that due to Tamattu‘ (enjoying the interval between ‘Umrah and Hajj) and one’s inability to offer a sacrifice. This is because of the words of Allah, the Most Majestic, the Most Glorious, “One who enjoys (the interval) between ‘Umrah and Hajj and cannot offer a sacrifice must fast three days during Hajj and seven more days after Hajj at home. This makes it ten complete days of fasting.” Of such obligatory fasting is (8) that due to hunting. Allah, the Most Majestic, the Most Glorious, has said, “One who knowingly kills an animal must as penalty slaughter a similar animal. This is determined by two just persons deeming it to be similar with the animal hunted. Such an animal then must be offered as a sacrificial animal sent to Ka‘bah or he must serve food to destitute people or fast an equal number of days.”’ (5:95) ‘Do you, O Zuhriy, know what is an equal number of days of fasting?’ the Imam asked. I (Zuhriy) replied, ‘No, I do not know.’ The Imam then said, ‘First, the price for the animal hunted is found. With such (money), wheat is then purchased and the total amount of wheat is divided into Sa‘

(about 3 kg) and for each one and half kilogram of wheat he has to fast for one day. Of such fasting is (9), that for an obligatory vow and (10) fasting for `I'tikaf.

'Of the unlawful fasting, there is (1) fasting on the first day of Shawwal, ('id of al-Fitr), (2) on the tenth of Dhul Hajjah, (3-5) three days of al-Tashriq, 11, 12 and 13 of Dhul Hajjah. (6) Fasting (with an intention for fasting as a day of the month of Ramadan) is unlawful on a day that cannot be identified with certainty. In such a case, there is a command and a prohibition upon us. We are commanded to fast considering it as the last day of the month of Sha'ban, and we are prohibited to fast considering it as the first day of the month of Ramadan when people have doubts about its being the first day of the month of Ramadan.' I (Zuhriy) then asked, 'I pray to Allah to keep my soul in service for your cause, what happens if it, in fact, is not of the month of Sha'ban at all?' He (the Imam) said, 'If he fasts with an intention of fasting a day of the month of Sha'ban, and in fact, it happens to be of the month of Ramadan, his fasting is counted for the month of Ramadan. If one thinks it to be a day of the month of Ramadan and, in fact, it is a day of the month of Sha'ban, it does not harm him in any way.' I (Zuhriy) then asked, 'How can an optional fast replace an obligatory fast?' He (the Imam) replied, 'If one fasts during the month of Ramadan with an intention for optional fast, it is counted for the obligatory fast of the month of Ramadan as a replacement. Of such fasting is (7) fasting for two days without any break in between, (8) the fasting to remain speechless and silent, (9) fasting for an unlawful vow, and (10) fasting for all the time is unlawful.

'The fasting in which one has the choice is (1-2) fasting on Friday and Thursday. Of such fasting, are (3-6) the days (of brightness) in the middle of the month, (7-13) fasting six days of the month of Shawwal after the month of Ramadan, (14) fasting on the ninth of Dhul Hajjah, and fasting on the tenth of the month of Muharram. In all such days, one has the choice to fast or not to fast.

'The fasting for which one needs to have permission is (1) fasting of a woman optionally; she needs to have permission from her husband; (2) a slave for optional fasting needs the permission of his master; (3) and a guest for optional fasting needs the permission of his host. The Messenger of Allah has said, "One who is a guest of a people must not fast without permission from his host."

'Of fasting for discipline (1) one is the fasting of a growing child (about to become mature) for discipline, not as an obligation. (2) Two is the fasting of a person on a journey who has used food at the beginning of the day, who should abstain from eating for the rest of the day when he arrives home, but it is not an obligation. Of the permissible fasting, is (3) the case of one, who by mistake, eats, drinks or vomits unintentionally; Allah for him has made it lawful and his fasting is considered valid.

"About the fasting of a traveler and one suffering from an illness, 'Ammah (non-Shi'ah) have different ideas. Certain ones among them say one must fast. Others say that one must not fast. Yet another group says that he may or may not fast, that the choice is his. We, however, say that in both cases he must not fast (it is unlawful fasting). If one fasts while on a journey or suffering from an illness, he must fast again later to make up for his invalid fasting. Allah, the Most Majestic, the Most Glorious, has said, "Those of you who are ill or on a journey must fast an equal number of days during other times." (2:187) This is how fasting is explained.'"

Chapter 11 - Disciplines During Fasting

H 6285, Ch. 11, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman from Muhammad ibn Muslim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘When you fast, your ears, eyes, hairs and skin must also fast . . .’ counting other things also, the Imam said that ‘the day of your fast should not be just like any other day.’”

H 6286, Ch. 11, h 2

Ali ibn Ibrahim has narrated from his father from Ahmad ibn al-Nadr al-Khazzaz from ‘Amr ibn Shamir from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, once said to Jabir ibn ‘Abd Allah, “O Jabir, this is the month of Ramadan. Anyone who fasts during its days, stands for salat (prayer) during its nights, maintains his stomach and private parts chastely and controls his tongue, comes out of his sins just like his coming out of the month.” Jabir then said, “How beautiful is this Hadith, O the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.” The Messenger of Allah said, “O Jabir, how strict these conditions are!”’”

H 6287, Ch. 11, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd, from al-Qasim ibn Sulayman, from Jarrah al-Mada’iniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that fasting is not fasting from food and drink only.” He then said, “Mary had said, ‘I have made a vow (promise) before the Beneficent to fast,’ meaning not to speak to anyone and remain silent, according to another script. When you fast, you should control your tongue, cast down your eyes, you must not quarrel and you must not be jealous.” The Imam then said, “The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, once heard a woman abusing her fasting servant. The Messenger of Allah asked for food and then asked the woman to eat. She said,’I am fasting.’ He then said, ‘How can you be fasting while speaking words of abuse against your housemaid? Fasting is not fasting from food and drink only.’” He (the narrator) has said, that abu ‘Abd Allah, *‘Alayhi al-Salam,* then said, “When you fast, your ears and eyes must also stop committing unlawful acts and evil matters. You must not quarrel or hurt your servant. You must maintain the dignity of fasting and you must not make your day of fasting just like another day.”

H 6288, Ch. 11, h 4

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub, from abu Ayyub, from al-Fudayl ibn Yasar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that if anyone of you fasts for three days of a month, you should not quarrel with anyone or act ignorantly. He should not be hasty to swear or to swear by Allah, and if anyone else may act ignorantly, he should exercise forbearance.”

H 6289, Ch. 11, h 5

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqah who has said the following:

“Abu ‘Abd Allah, has narrated from his ancestors, *‘Alayhim al-Salam,* who have stated this Hadith. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘If a virtuous person, when subjected to words of abuse says this, “I

declare peace with you; I am fasting and I do not want to use such words against you as you did against me." Allah, the most Blessed, the most High, then says this. "My servant has sought refuge with fasting against my other servant. I thus grant him refuge against hellfire."'"

H 6290, Ch. 11, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman and others who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'You must not read poems during the night. You must not read poems in the month of Ramadan during the night or during the day.' Isma'il then said, 'Father, but it is in our praise.' The Imam said, 'Even if it is in our praise, do not read poems.'"

H 6291, Ch. 11, h 7

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from Muhammad ibn 'Ubayd from 'Ubayd ibn Harun who has said that abu Yazid narrated to us from Husayn who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that 'Amir al-Mu'minin, *'Alayhi al-Salam,* has said, 'In the month of Ramadan you should increase asking forgiveness from Allah and offering prayer before Him. Prayers repel misfortunes, and asking forgiveness deletes your sins.'"

H 6292, Ch. 11, h 8

It is narrated from him (narrator of previous Hadith) who has said the following:

"Ali ibn al-Husayn, *'Alayhi al-Salam,* in the month of Ramadan would not speak anything other than prayer, Tasbih (Allah is free of all defects), 'Istighfar, (O Allah, I appeal before You for forgiveness) and Takbir (Allah is great beyond description). After breaking his fast, he would say, 'O Allah, if You want to do something, You just do it without fail.'"

H 6293, Ch. 11, h 9

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Khalid from al-Washsha' from Ali ibn abu Hamzah from abu Basir who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam,* say, 'Fasting is not abstaining from food and drink only. Mary had said, "I have made a vow before the Beneficent to fast," meaning thereby to remain silent. You must control your tongues and cast down your eyes. You must not be jealous and you must not quarrel. Jealousy consumes belief just as fire consumes fire wood.'"

H 6294, Ch. 11, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu Basir who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam,* say, 'Speaking lies invalidates Wudu' and fasting.' I (the narrator) then said, 'We are destroyed.' He (the Imam) said, 'It is not the way you think it is. It means speaking lies against Allah, the Most Majestic, the Most Glorious, His Messenger and 'A'immah, *'Alayhim al-Salam.*'"

H 6295, Ch. 11, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Musa from Ghiyath from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Allah dislikes the existence of six things with me. I dislike such things to exist in the executors of the will in my descendants and their followers after me. One such matter is carnal relations during fasting.'"

Chapter 12 - The Fasting of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause

H 6296, Ch. 12, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Washsha’ from Hammad ibn ‘Uthman who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘The Messenger of Allah continued fasting for such a long time that people thought he would not discontinue it. He then discontinued fasting for such a long time that people thought he would not fast. Then he began fasting as Dawud, *‘Alayhi al-Salam*, did. One day he would fast and not fast the next day. He left this world with a practice of fasting three days every month. The Imam said, ‘Fasting three days every month is like fasting a whole month. This removes wahr from one’s chest. Wahr means temptation.’ Hammad has said, ‘I then asked, which days are they?’ He (the Imam) replied, ‘Every first Thursday, every first Wednesday after the tenth of the month and the last Thursday therein.’ I then asked, ‘How did these days become as such?’ He replied, ‘The days when torment descended on the people of the past were one of these days. Because of fear, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would fast during these days.’”

H 6297, Ch. 12, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu Ayyub from Muhammad ibn Muslim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, continued fasting for such a long time that people thought he would not discontinue it. He then discontinued fasting for such a long time that people thought he would not fast. Then he began fasting as Dawud, *‘Alayhi al-Salam*, did. One day he would fast and then not fast the next day. He left this practice and would fast three bright days (13, 14 and 15) of every month. He then left this practice and divided them by one day in each ten days of the month, of which two were Thursdays with a Wednesday between the two Thursdays. He passed away with this practice.”

H 6298, Ch. 12, h 3

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Jamil ibn Salih from Muhammad ibn Marwan who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, continued fasting for such a long time that people thought he was not to discontinue his fasting. He then discontinued fasting for such a long time that people thought he did not intend to fast anymore. He then would fast one day and eat the next day. He then fasted every Monday and Thursday. Then he would fast three days every month, Thursday of the beginning of the month, Wednesday of the middle of the month and the last Thursday of the month. He would say, “It is like fasting forever.”’ My father would say, ‘There is no other thing more hateful to me than one to whom it is said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did this, but he says, “Allah will not punish me if I tried to perform Salat (prayer)” as if he thinks the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, neglected some of the virtuous acts because of his failure.’”

H 6299, Ch. 12, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that wives of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, when required to fast, would wait up to the month of Sha‘ban, due to anticipation that he may forbid them. In the month of Sha‘ban they would fast and the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Sha‘ban is my month.’”

H 6300, Ch. 12, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Had any of your ancestors fasted during the month of Sha‘ban?’ He replied, ‘The best of my ancestors was the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, who fasted in it.’”

H 6301, Ch. 12, h 6

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from Safwan from ibn Muskan from al-Halabiy who has said the following:

“Once, I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Had any of your ancestors ever fasted during the month of Sha‘ban?’ He (the Imam) replied, ‘The best of my ancestors, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, fasted in it.’”

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from ibn Muskan from al-Halabiy from abu ‘Abd Allah, *‘Alayhi al-Salam*, a similar Hadith.

There are narrations about fasting in the month of al-Sha‘ban. He (the Imam), *‘Alayhi al-Salam*, was asked about it and he (the Imam) said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did not fast (during the month of Sha‘ban) neither did any of my ancestors.’ He (the Imam) said, ‘It is because certain people said that fasting in the month of al-Sha‘ban is obligatory like fasting in the month of Ramadan. If one destroys one day of fasting of month of al-Sha‘ban, the expiation for it is like the expiation for destroying one day of fasting of the month of Ramadan. The words of the scholar, *‘Alayhi al-Salam*, ‘The Messenger of Allah did not fast neither did any of my ancestors’ means they did not fast it as an obligatory fast. It was to refute what certain people thought it to be. Their fast was only as Sunnah in which there is virtue but it is not harmful to one who does not fast.

H 6302, Ch. 12, h 7

Ahmad ibn Muhammad has narrated from Ali ibn al-Hassan from Ahmad ibn Sabih from ‘Anbasah al-‘Abid in a Mawquf manner who has said the following:

“He (the Imam) *‘Alayhi al-Salam*, has said, ‘The Messenger of Allah left this world practicing the fast of month of al-Sha‘ban and three days of every month, the first Thursday, the middle Wednesday and the last Thursday of the month. Abu Ja‘far, and abu ‘Abd Allah, *‘Alayhim al-Salam*, would also do so.’”

Chapter 13 - Excellence of Fasting in the Month of Sha‘ban, Continuing Such Fast to Connect it with the Month of Ramadan, and Three Days of Fasting Every Month

H 6303, Ch. 13, h 1

A number of our people have narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father all from ibn abu ‘Umayr from Salmah Sahib al-Sabiriy from abu al-Sabbah al-Kinaniy who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Fasting during the month of Sha‘ban and the month of Ramadan in a continuous manner is returning to Allah. It, by Allah, is repenting.’”

H 6304, Ch. 13, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from ‘Umar ibn Aban from al-Mufaddal ibn ‘Umar who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Fasting during the month of Sha‘ban and the month of Ramadan in a continuous manner is returning to Allah.’”

H 6305, Ch. 13, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Ali ibn al-Salt from Zur‘ah ibn Muhammad (from Sama‘ah) and al-Mufaddal ibn ‘Umar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Ali ibn al-Husayn, *‘Alayhi al-Salam*, would fast during the month of Sha‘ban and the month of Ramadan in a continuous manner and would say, ‘Fasting during two months in a continuous manner is returning to Allah.’”

H 6306, Ch. 13, h 4

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from al-Husayn ibn ‘Ulwan from ‘Amr ibn Khalid who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would fast during the month of Sha‘ban and the month of Ramadan and continue fasting. He (the Messenger of Allah) prohibited people to continue fasting without a break (after sunset). He also said, ‘These two are the months of Allah and this (fasting in the two months) is expiation of the sins before and after these two months.’”

H 6307, Ch. 13, h 5

Ali ibn Muhammad has narrated from certain individuals of his people from Muhammad ibn Sulayman from his father who has said the following:

“Once I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What do you say about a man who fasts during the month of Sha‘ban and the month of Ramadan?’ He replied, ‘They are the months about which Allah, the most Blessed, the most High, has said, “Two months one after the other in which (certain) people return to Allah.”’ I then asked, ‘Is it necessary to fast without a break?’ He (the Imam) said, ‘If he breaks his fast after sunset, it is a break. The Messenger of Allah has said, “There is no connecting in fasting means one must not fast for two days without breaking his fast after sunset. Sometimes it is desirable for a man to eat food before dawn.”’”

H 6308, Ch. 13, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked about fasting while one is at home. The Imam answered, ‘It is three days every month. They are a Thursday of one week, Wednesday of one week and Thursday of another week. ’Amir al-Mu’minin, *‘Alayhi al-Salam*, has said, “Fasting for a month is patience. Three days of fasting of every month removes temptation. Fasting of three days of every month is (like) fasting all the time. Allah, the Most Majestic, the Most Glorious, says, ‘One who does

a good deed receives tenfold reward.' (6:151)"'"

H 6309, Ch. 13, h 7

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"I asked abu al-Hassan, *'Alayhi al-Salam*, about fasting during a month. He replied, 'It is three days every month, one day in every ten days. Allah, the most Blessed, the most High, says, "One who does a good deed receives tenfold reward." (6:151) Three days of fasting every month is like fasting all the time.'"

H 6310, Ch. 13, h 8

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid, from Muhammad ibn Ali from al-Husayn ibn Mukhariq abu Junadah al-Siluwliy from abu Hamzah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has narrated from his father who has narrated this Hadith. 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, "If one fasts during the month of Sha'ban, it will be a cleansing for him, from all zallah (a slip), wasmah and badirah."' I (abu Hamzah) then asked, 'What is wasmah?' He replied, 'It is swearing and a vow for unlawful cause.' I asked, 'What is badirah?' He replied, 'It is swearing when one is angry; repenting for it is regretting.'"

H 6311, Ch. 13, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurarah who has said the following:

"Once I asked abu 'Abd Allah, *'Alayhi al-Salam*, about the best tradition in optional fasting. The Imam replied, 'It is three days of fasting every month. It is the first Thursday, the Wednesday after the tenth day and the last Thursday of a month.' I then asked, 'Is that all of the tradition about fasting?' He replied, 'Yes, this is all about it.'"

H 6312, Ch. 13, h 10

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:

"Someone asked abu 'Abd Allah, *'Alayhi al-Salam*, about fasting on Wednesday. The Imam said, 'Amir al-Mu'minin, *'Alayhi al-Salam*, has said, "Allah, the Most Majestic, the Most Glorious, created hellfire on Wednesday; for this reason there is fasting to seek refuge thereby from the fire."'"

H 6313, Ch. 13, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam Harun ibn Muslim, from al-Ahwal from, ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that someone asked the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, about fasting on two Thursdays between which there is a Wednesday. He answered, 'The two Thursdays are those during which deeds are presented for accounting. Wednesday is when hellfire was created, and fasting is a shield against the fire.'"

H 6314, Ch. 13, h 12

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that there is fasting on Wednesday because for all nations upon which torment descended, it occurred on a Wednesday in the middle of the month. It is desirable to fast on that day."

H 6315, Ch. 13, h 13

Al-Husayn ibn Muhammad has narrated from Muhammad ibn ‘Imran from Ziyad al-Qandiy from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once said to me, ‘If there are two Thursdays in the beginning of a month, it is better to fast the first one. If two Thursdays come at the end of a month, it is better to fast the last Thursday.’”

Chapter 14 - Breakfast before Dawn

H 6316, Ch. 14, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Shu’ayb from abu Basir who has said the following:

“I asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about breakfast before dawn, in the case of one who likes to fast whether it is obligatory or not. The Imam replied, ‘It is fine if one likes not to have breakfast before dawn. However, in the month of Ramadan, it is better. We love not to ignore it in the month of Ramadan.’”

H 6317, Ch. 14, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from his brother al-Hassan, from Zur‘ah from Sama‘ah in a muzmar manner who has said the following:

“I asked him, *‘Alayhi al-Salam,* about breakfast before dawn in the case of one who wants to fast. He replied, ‘In the month of Ramadan, it is better even with one sip of water. In an optional fast, one may or may not take breakfast before dawn as he likes.’”

H 6318, Ch. 14, h 3

Ali ibn Ibrahim has narrated from, his father from al-Nawfaliy from al-Sakuniy, who has said the following:

“Ja’far, *‘Alayhi al-Salam,* from his ancestors, *‘Alayhim al-Salam,* who have narrated that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Breakfast before dawn is a blessing.’ The Messenger of Allah has said, ‘My followers should not ignore breakfast before dawn, even if it is a piece of date.’”

Chapter 15 - The Prayer to Say During Breakfast after Sunset

H 6319, Ch. 15, h 1

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy, from al-Sakuniy who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has narrated from his ancestors who have said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would say this prayer during breakfast after sunset. ‘O Allah, we fasted for your sake, with your sustenance we break our fast. Please accept it from us. Thirst is gone, veins are quenched and the reward is to come.’”

H 6320, Ch. 15, h 2

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Sa‘dan from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that every night in the month of Ramadan during breakfast after sunset, say this prayer, ‘All praise belongs to Allah who has helped us to fast and has granted us sustenance to break our fast. O Allah, accept it from us and help us to do it, keep us safe in this month, receive it from us with ease from You and good health. All praise belongs to Allah who completed one day of the month of Ramadan for us.’”

Chapter 16 - Fasting Continuously and All the Time

H 6321, Ch. 16, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from Hassan ibn Mukhtar who has said the following:

“I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What is continuous fasting?’ He replied, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “There must be no continuous fasting, no fasting in the form of remaining silent the whole day, and setting free of a slave before owning is invalid.”’”

H 6322, Ch. 16, h 2

Ahmad ibn Muhammad from has narrated from al-Hassan ibn Mahbub from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Connected fasting is when one takes his dinner during Suhur (breakfast in the morning before dawn) instead.’”

H 6323, Ch. 16, h 3

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr and Hafs ibn al-Bakhtariy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One’s fasting in a connected manner takes place when one fasts one day and night and takes breakfast in Sahar (in the morning before dawn) instead.’”

H 6324, Ch. 16, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Washsha’ from Aban from Zurarah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about fasting in a connected manner. He (the Imam) said, ‘We still dislike it.’”

H 6325, Ch. 16, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about fasting forever. He (the Imam) disliked it and said, ‘It is not harmful to fast one day and not to fast the next day.’”

Chapter 17 - The Case of One Who Eats or Drinks but Has Doubts About Its Taking Place before or after Dawn

H 6326, Ch. 17, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who eats Suhur (breakfast in the morning before dawn), then comes out of his house to find out when it has already become dawn. He (the Imam) said, ‘He is required to complete that fast then make Qada’ (compensatory fast) for it; however if such breakfast is in a time other than the month of Ramadan and after dawn one must not fast.’ He (the Imam) then said, ‘Once during the night my father was performing Salat (prayer) and I was eating Suhur (breakfast in the morning before dawn). He ended and said, ‘Ja’far has eaten and drunk after dawn.’ So he commanded me and I did not fast that day which was not of the month of Ramadan.’”

H 6327, Ch. 17, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah ibn Mehran who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who eats and drinks after dawn in the month of Ramadan. He (the Imam) said, ‘If he got up and looked but did not see the dawn then ate then returned and saw that it was dawn, he is required to complete that fast and there is no Qada’ (compensatory fast) on him. If he gets up, eats and drinks, and then looks to the dawn that is already there, he is required to complete that fast and make Qada’ (compensatory fast) for one other day because he ate first, then went to find out about dawn, thus fast of one day is necessary.’”

H 6328, Ch. 17, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of my fasting when I asked the girl to look if it was dawn yet and she said that it was not dawn, yet and I ate; then I looked and saw that it was dawn. He (the Imam) said, ‘You are required to complete that fast and make Qada’ (compensatory fast for it); however, if you yourself had looked first before eating there would have been no Qada’ (compensatory fast) upon you.’”

H 6329, Ch. 17, h 4

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from ‘Is ibn al-Qasim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who along with his friends go for Suhur (breakfast in the morning before dawn) in a house. He looks toward dawn and asks them to stop eating. Certain ones among them stop and others think that he is joking and he eats. He (the Imam) said, ‘He completes that fast and makes its Qada’ (compensatory fast) also.’”

H 6330, Ch. 17, h 5

From Safwan ibn Yahya has narrated from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about the case of my fasting that I owe one or two days of the month of Ramadan. I eat Suhur (breakfast in the morning before dawn) but it is already dawn. Is it necessary for me to eat that day instead of fasting and make Qada’ (compensatory fast) of that day on another day or complete that fast and then make Qada’ (compensatory fast) on another day? He (the Imam) said, ‘No, but you eat in that day; you ate after dawn. You must make Qada’ (compensatory fast) for it on another day.’”

H 6331, Ch. 17, h 6

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about a man who drinks after dawn and he does not know that it is the month of Ramadan. He (the Imam) said, ‘He is required to fast that day and make Qada’ (compensatory fast for it) on another day and if it is a Qada’ (compensatory fast) of the month of Ramadan in the month of Shawwal or other times and he drinks after dawn, he eats in that day and makes Qada’ (compensatory fast for it) on another day.’”

H 6332, Ch. 17, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah ibn Mehran who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of two men who both look toward dawn and one of them say, ‘There is dawn,’ but the other one says, ‘I do not see anything.’ He (the Imam) said, ‘The one who does not see any dawn, eats but eating is unlawful for one who thinks he has seen the dawn. Allah, most Majestic, most Glorious, says, ‘Eat and drink until the white thread appears from the dark thread of dawn.’ (2:187)”

Chapter 18 - What Is Dawn, When Does It Come and When Is It Unlawful to Eat?

H 6333, Ch. 18, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-'Ala' ibn Razin from Musa ibn Bakr from Zurarah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that ibn 'Umm Maktum once said Adhan for the morning Salat (prayer) and a man passed by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, who was eating. He (the Messenger of Allah) invited the man to eat Suhur (breakfast in the morning before dawn). He said, 'O Messenger of Allah, Mu'adhdhin has said Adhan for the morning Salat (prayer).' The Messenger of Allah said, 'Ibn 'Umm Maktum says Adhan in the night; when Bilal says Adhan, then you must stop eating.'"

H 6334, Ch. 18, h 2

Ali ibn Ibrahim has narrated from his father from Ali ibn 'Atiyyah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Dawn is when you see it, widthwise, like the whiteness of the suray (canal) (Euphrates river).'"

H 6335, Ch. 18, h 3

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of 'The white twine from the black twine.' He (the Imam) said, 'It is the whiteness of the day out of the blackness of the night.' He (the Imam) said, 'Bilal and ibn 'Umm Maktum would say Adhan for the Holy prophet. Ibn 'Umm Maktum was blind and would say Adhan in the night. Bilal, however, would say Adhan when it was dawn. The Holy prophet said, 'When you hear the voice of Bilal then stop eating and drinking, because you are in the morning.'"

H 6336, Ch. 18, h 4

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from and Ahmad ibn Idris from Muhammad ibn 'Abd al-Jabbar all from Safwan ibn Yahya from ibn Muskan from abu Basir who has said the following:

"This is about the words of Allah, most High, 'It is lawful for you to have carnal relation with your wives during the night of the fast. . . .' (2:187) One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, has said that it was revealed about the case of Khawwat ibn Jubayr al-Ansariy. He was with the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, at the time of digging the ditch and fasting. It became evening. At that time, before the revelation of this verse, if anyone slept, eating and drinking became unlawful for him. Khawwat went home to his family in the evening and asked for food. They said that it is not ready yet so you must wait until food is prepared for you. He leaned and fell asleep. They asked him, 'Did you do it (sleep)?' He replied, 'Yes, I did.' He remained in that condition until the morning, then went to work in the ditches and would faint. The Messenger of Allah passed by and asked about his condition, which he informed him of his story. Allah, most Majestic, most Glorious, then sent down this verse, 'Eat and drink until the white twine appears to you from the black twine in the morning.' (2:187)"

H 6337, Ch. 18, h 5

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Asem ibn Humayd from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'When does it become unlawful to eat and drink for one fasting, and when does performing Salat (prayer) of the morning becomes lawful?' He (the Imam)

said, ‘When dawn appears which looks like white Coptic fabrics, then eating and drinking become unlawful for a fasting person and performing the morning Salat (prayer) becomes lawful.’ I then said, ‘So we do not have time until sunrise.’ He (the Imam) said, ‘That is not it at all. Where are you going? That is the time for Salat (prayer) by children.’”

Chapter 19 - The Case of One Who Eats, Thinking it to Be after Sunset, when It Is Not yet Sunset

H 6338, Ch. 19, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about the case of a people who fast in the month of Ramadan when they are covered by a black cloud at the time of sunset and they think it is night, and discontinue their fast, then the cloud clears and the sun is there. He (the Imam) said, ‘Those who discontinued their fast are required to make Qada’ (compensatory fast) that fast; Allah, most Majestic, most Glorious, says, ‘Complete fasting by the night.’ Those who eat before the night are required to make Qada’ (compensatory fast) because it is knowingly eating.’”

H 6339, Ch. 19, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from abu Basir and Sama‘ah, who has said the following:

“This is about the case of a people who fast in the month of Ramadan when they are covered by a black cloud at the time of sunset and they think it is night and discontinue their fast; then the cloud clears and the sun is there. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Those who discontinued their fast are required to make Qada’ (compensatory fast) that fast; Allah, most Majestic, most Glorious, says, ‘Complete fasting by the night.’ (2:187) Those who eat before it is the night, are required to make Qada’ (compensatory fast) because it is knowingly eating.’”

Chapter 20 - The Time of Breaking Fast after Sunset

H 6340, Ch. 20, h 1

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn ‘Isa ibn ‘Ubayd from ibn abu ‘Umayr from those whom he has mentioned who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘At the time of the fall of the disc (sunset) and obligatory breakfast, one can stand in front of al-Qiblah (al-Ka‘bah) and look for the redness that rises from the east. When it (redness) passes overhead toward the west, breaking fast becomes obligatory and the disk has fallen (it is sunset).’”

H 6341, Ch. 20, h 2

Ali ibn Ibrahim has narrated from his father from and a number of our people have narrated from Ahmad ibn Muhammad from all from ibn abu ‘Umayr from al-Qasim ibn ‘Urwah from Burayd ibn Mu‘awiyah who has said the following:

“I once heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘When the redness disappears from this side (the east), it is sunset all over the east and west of the earth (land).’”

H 6342, Ch. 20, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about breaking fast if it is before or after Salat (prayer). He (the Imam) said, ‘If he (the Imam) is afraid of keeping them from their dinner, first it is breaking fast with them; otherwise, first is Salat (prayer), then it is breaking the fast.’”

Chapter 21 - The Case of One who Eats or Drinks out of Forgetfulness During the Month of Ramadan

H 6343, Ch. 21, h 1

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu ‘Umayr from Hammad ibn ‘Uthaman from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who because of forgetfulness eats and drinks and then remembers. He (the Imam) said, ‘His fast is not destroyed. It was something Allah, most Majestic, most Glorious, granted him. He is required to complete his fast (of that day).’”

H 6344, Ch. 21, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who because of forgetfulness when fasting in the month of Ramadan eats and drinks. He (the Imam) said, ‘He is not required to complete its Qada’ (compensatory fast).’”

H 6345, Ch. 21, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Dawud ibn Sarhan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who out of forgetfulness eats and drinks in the month of Ramadan, has said, ‘He completes his fast, it is only something Allah fed him.’”

Chapter 22 - The Case of One Who Knowingly Eats or Is Involved in Carnal Relation During the Month of Ramadan

H 6346, Ch. 22, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan who has said the following:

“This is about a man who knowingly eats without good reason in the month of Ramadan one day. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘He for one day (of destroying his fast) is required to either set free a slave, fast for two consecutive months, or feed sixty destitute people. If he cannot do any of the above, he must give charity of whatever amount he is able to do.’”

H 6347, Ch. 22, h 2

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who purposely destroys one day of the fast of the month of Ramadan. He (the Imam) said, ‘Once a man came to the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and said, “O Messenger of Allah!” He (the Messenger of Allah) replied, “What is the matter with you?” He replied, “I fell on my wife.” He (the Messenger of Allah) said, “Give charity and repent.” He (the man) said, “I swear by the One who has made your right great, there is nothing in my house small and very little or large and a great deal.” He (the Imam) said that a man then came with a massive bushel of dates which was twenty Sa‘, each of which was equal to ten of our Sa‘. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said to him (the man), “Take this and give it as charity.” He (the man) said, “O Messenger of Allah, to whom should I give this charity when I have told you that in my house there is nothing little or a great deal.” He (the Messenger of Allah) said, “Take it and feed your family and ask Allah for forgiveness.”’ He (the narrator) has said that when we came out (of the meeting) our people told us that expiation is to set free a slave saying, ‘Set free a slave, fast or give charity.’”

H 6348, Ch. 22, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who falls upon his wife (performs sexual relation) and does not find anything to give as charity to sixty destitute people. He (the Imam) said, ‘He is required to give charity as much as he can.’”

H 6349, Ch. 22, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in the month of Ramadan plays with his wife until semen discharge takes place. He (the Imam) said, ‘The expiation because of it is like that for having sexual intercourse.’”

H 6350, Ch. 22, h 5

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from Burayd al-‘Ijliy who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about the case of a man against whom witnesses testify that he has destroyed his fast of the month of Ramadan for three days. He (the Imam) said, ‘He is asked, ‘Is there a sin upon you because of destroying your fast of the month of Ramadan?’ If he says,

‘No, there is no sin,’ then it is the responsibility of the Imam to execute him. If he says, ‘Yes, there is sin, then it is the responsibility of the Imam to reprimand him.’”

H 6351, Ch. 22, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who destroys his fast in the month of Ramadan three times and is brought before the Imam three times. He (the Imam) said, ‘He is executed on the third time.’”

H 6352, Ch. 22, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn Sawqah from those whom he has mentioned who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who plays with his wife or slave-girl while fasting for Qada’ (compensatory fast) of the month of Ramadan until semen discharge takes place. He (the Imam) said, ‘Its expiation is like that for having sexual intercourse in the month of Ramadan.’”

H 6353, Ch. 22, h 8

Humayd ibn Yazid has narrated from al-Hassan ibn Muhammad ibn Sama‘ah from more than one person from Aban ibn ‘Uthman from ‘Abd al-Rahman ibn abu ‘Abd Allah who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who destroys his fast in the month of Ramadan purposely. He (the Imam) said, ‘He is required to give twenty Sa‘ in charity and make Qada’ (compensatory fast) that fast.’”

H 6354, Ch. 22, h 9

Ali ibn Muhammad ibn Bandar has narrated from Ibrahim ibn Ishaq al-Ahmar from ‘Abd Allah ibn Hammad from al-Mufaddal ibn ‘Umar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs sexual intercourse with his wife when both are fasting. He (the Imam) said, ‘If she dislikes it, then he is responsible for the expiation for two people. If she is consenting, then he owes one expiation and she owes one expiation. If he forces her, there is fifty lashes on him which is half of the complete punishment, and if she is consenting, there is twenty-five lashes on him and twenty-five on her.’”

Chapter 23 - The Case of a Person Involved in Carnal Relations in the Form of Kissing or Foreplay

H 6355, Ch. 23, h 1

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn Yahya from Ahmad ibn Muhammad from all from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who touches a woman if it destroys his fast or reduces. He (the Imam) said, ‘It is undesirable for a young man for fear from semen discharge.’”

H 6356, Ch. 23, h 2

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from Jamil from Zurarah who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam,* has said, ‘Kissing does not destroy the fast.’”

H 6357, Ch. 23, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Dawud ibn al-Nu’man from Mansur ibn Hazim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who kisses a slave-girl or the woman. He (the Imam) said, ‘For an old man like you and I, it is not harmful but for a lustful young man it is negative and not safe; kissing is one of the two lustful activities (sexual intercourse and kissing).’ I (the narrator) then asked, ‘What do you say about a person like me who plays with his slave-girl?’ He (the Imam) asked, ‘Are you lustful, O abu Hazim, how is your desire for food?’ I replied, ‘If I am full it is harmful and if I am hungry then it makes me weak.’ He (the Imam) said, ‘So am I.’ He (the Imam) asked, ‘How are you and women?’ I said, ‘There is nothing.’ He (the Imam) said, ‘O abu Hazim, if I desire something to happen from me I make it happen.’”

Chapter 24 - The Case of One Who Experiences a Wet-Dream During the Night in the Month of Ramadan or at Other Times and Does Not Shower before Dawn or It Occurs During the Night or Day

H 6358, Ch. 24, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who experiences a wet dream during the night in the month of Ramadan or has sexual intercourse with his wife; then goes to sleep intentionally in the month of Ramadan until the morning. He (the Imam) said, ‘He is required to complete that fast and make its Qada’ (compensatory fast) if he invalidates the fast of the month of Ramadan. He must ask his Lord for forgiveness.’”

H 6359, Ch. 24, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I once asked one of the two Imam, *‘Alayhim al-Salam*, about a man who approaches the slave-girl in the month of Ramadan; then goes to sleep without Ghusl (bath). He (the Imam) said, ‘He is required to complete that fast and fast its Qada’ (compensatory fast), unless he wakes up before dawn and waits to warm up the water or looks for water but it becomes dawn then there is no Qada’ (compensatory fast) upon him.’”

H 6360, Ch. 24, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who experiences sexual relation (because of which Ghusl (bath) is obligatory); then goes to sleep until the morning, if he can fast that day an optional fast. He (the Imam) said, ‘Up till midday it is up to his choosing.’ I then asked about a man who experiences wet dream during the day in the month of Ramadan; if he completes his fast as it is. He (the Imam) said, ‘It (completing) is not harmful.’”

H 6361, Ch. 24, h 4

Ahmad ibn Muhammad has narrated from al-Hajjal from ibn Sinan who has said the following:

“My father, once, when doing Qada’ (compensatory fast) of the fast of the month of Ramadan, wrote to abu ‘Abd Allah, *‘Alayhi al-Salam*, and asked, ‘I, up till the morning, had Ghusl (bath); then experienced sexual relation (because of which Ghusl (bath) is obligatory) and I did not do Ghusl (bath) until it was dawn. He (the Imam) said, ‘Do not fast that day, fast the next day.’”

H 6362, Ch. 24, h 5

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri’ab from Ibrahim ibn Maymun who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who experiences sexual relation (because of which Ghusl (bath) is obligatory) during the night in the month of Ramadan and forgets Ghusl (bath) for a whole week or the whole month of Ramadan. He (the Imam) said, ‘He is required to make Qada’ (compensatory fast) Salat (prayer) and the fast.’”

Chapter 25 - The Undesirability of Immersing One's Head in Water while Fasting

H 6363, Ch. 25, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'A man fasting can stay in water but cannot immerse his head in it.'"

H 6364, Ch. 25, h 2

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One fasting or while in the state of Ihram must not immerse his head in water.'"

H 6365, Ch. 25, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn al-Hakam from fro al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'A person fasting can stay in water, pour water on one's head or cool off with wet cloths, place wet comforting or a wet rug underneath, but must not immerse one's head in water.'"

H 6366, Ch. 25, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Haytham from 'Abd Allah ibn Sinan who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'You must not attach your wet clothes to your body, when you are fasting, before you wring them.'"

H 6367, Ch. 25, h 5

Muhammad ibn Yahya and others has narrated from Muhammad ibn Ahmad from al-Sayyariy from Muhammad ibn Ali al-Hamadaniy from Hanan ibn Sadir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who stays in water when he is fasting. He (the Imam) said, 'It is not harmful, but he must not immerse himself in it and a woman must not stay in water, because she carries water in her urethra.'"

H 6368, Ch. 25, h 6

A number of our people have narrated from Sahl ibn Ziyad from certain persons of our people from Muthanna' al-Hannat and al-Hassan al-Sayqal who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is fasting and immerses himself in water. He (the Imam) said, 'No, he must not do so and also one who is in the state of Ihram.' He (the narrator) has said that he asked him (the Imam) about one who is fasting, puts on wet clothes. He (the Imam) said, 'No, he must not do so.'"

Chapter 26 - Rinsing One’s Mouth and Nostrils while Fasting

H 6369, Ch. 26, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who takes wudu’ (ablution) and water enters in his throat. He (the Imam) said, ‘If his wudu’ (ablution) is for an obligatory Salat (prayer) there is not anything on him, but if it is for an optional Salat (prayer); he is required to make its Qada’ (compensatory fast).’”

H 6370, Ch. 26, h 2

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from abu Jamilah from Zayd who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who rinses his mouth when he is fasting. He (the Imam) said, ‘He must not swallow his saliva before discharging it out of his mouth three times.’”

H 6371, Ch. 26, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from those whom he has mentioned who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who rinses his mouth and nostril when he is fasting. He (the Imam) said, ‘Yes, he can do so but he must not swallow it.’”

H 6372, Ch. 26, h 4

A number of our people have narrated from Sahl ibn Ziyad from al-Rayyan ibn al-Salt from Yunus in a marfu‘ manner has said the following:

“He (the Imam) *‘Alayhi al-Salam*, has said, ‘One who is fasting in the month of Ramadan can brush one’s teeth whenever one wants; but if one rinses one’s mouth and water enters his throat he is not obligated for anything, his fast is complete. If one rinses one’s mouth in a time other than the time of obligatory Salat (prayer) and water enters his throat, one must fast again (make its Qada’ (compensatory fast) and it is better for one fasting not to rinse one’s mouth.’”

Chapter 27 - The Case of a Fasting Person's Vomiting, Nauseating or Burping

H 6373, Ch. 27, h 1

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from and Abu Ali al-Ash'ariy from Muhammad ibn 'Abd al-Jabbar all from Safwan ibn Yahya from ibn Muskan from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one fasting vomits, one is required to make Qada' (compensatory fast for) that day; and if one feels nausea but does not vomit, one must complete the fast.'"

H 6374, Ch. 27, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If a fasting person vomits, his fast becomes invalid; but for having nausea without vomiting he must complete his fast.'"

H 6375, Ch. 27, h 3

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan, from ibn abu 'Umayr, from Mu'awiyah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who feels like vomiting must complete his fast and there is no Qada' (compensatory fast) on him.'"

H 6376, Ch. 27, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a man with whose burping something comes up to his throat and then it goes back when he is fasting. He (the Imam) said, 'He is not obligated for anything .'"

H 6377, Ch. 27, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Ali ibn al-Hakam from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, was asked about burping if it invalidates the fast. He (the Imam) said, 'No, it does not invalidate one's fast.'"

H 6378, Ch. 27, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Sama'ah, who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about burping which is belching and brings food up from the inside of a man without vomiting and when he is standing in Salat (prayer). He (the Imam) said, 'It does not invalidate his wudu', destroy his Salat (prayer) or invalidate his fast.'"

Chapter 28 - The Case of a Fasting Person’s Use of Bath Room and Apply Cupping

H 6379, Ch. 28, h 1

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who applies cupping when he is fasting. He (the Imam) said, ‘I am afraid for him. Is he not afraid for himself?’ I asked, ‘What is feared for him?’ He (the Imam) said, ‘Fear from fainting or stir up of the gallbladder.’ I then asked, ‘What if he is strong and is not afraid of anything?’ He (the Imam) said, ‘Yes, if he likes.’”

H 6380, Ch. 28, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Can a man apply cupping when he is fasting?’ He (the Imam) said, ‘Yes, if he is not afraid of weakness.’”

H 6381, Ch. 28, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who uses the bathhouse when fasting. He (the Imam) said, ‘It is not harmful as long as he is not afraid of becoming weak.’”

H 6382, Ch. 28, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah from abu Basir who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who uses the bathhouse when fasting. He (the Imam) said, ‘It is not harmful.’”

Chapter 29 - The Case of a Fasting Person’s Sniffling or Use of Eardrops or Enema

H 6383, Ch. 29, h 1

Abu Ali al-Ash’ariy has narrated from Muhammad ‘Abd al-Jabbar from Safwan ibn Yahya from Hammad ibn ‘Uthaman who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Can a man who complains of an ear-ache apply medicine to it?’ He (the Imam) said, ‘It is not harmful.’”

H 6384, Ch. 29, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Can a fasting man apply oil to his ears?’ He (the Imam) said, ‘It is not harmful.’”

H 6385, Ch. 29, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who performs an enema because of an illness in the month of Ramadan. He (the Imam) said, ‘Performing an enema is not permissible when fasting.’”

H 6386, Ch. 29, h 4

Ahmad ibn Muhammad from has narrated from Ali ibn al-Husayn from Ahmad ibn Muhammad from ibn al-Hassan from his father from Ali ibn Ribat from ibn Muskan from Layth al-Muradiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a fasting man who applies cupping and oil in his ears. He (the Imam) said, ‘It is not harmful except sniffing snuff, which is undesirable.’”

H 6387, Ch. 29, h 5

Muhammad ibn Yahya has narrated from al-‘Amrakiy ibn Ali from Ali ibn Ja’far from his brother who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about the case of a man and woman who apply medicine inside. He (the Imam) said, ‘It is not harmful.’”

H 6388, Ch. 29, h 6

Ahmad ibn Muhammad from has narrated from Ali ibn al-Husayn from Muhammad ibn al-Husayn from his father who has said the following:

“I once wrote to abu al-Hassan and asked about one’s performing an enema when fasting. He (the Imam) wrote back, ‘It is not harmful with a solid substance (as opposed to liquid).’”

Chapter 30 - The Case of a Fasting Person’s Use of Kohl (Eye Drops or powder)

H 6389, Ch. 30, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sulayman al-Farra’ from Muhammad ibn Muslim who has said the following:

“About a fasting person’s use of kohl (special powder for eye treatment) abu Ja‘far, *‘Alayhi al-Salam*, has said that it is not harmful, because it is not a drink or food.’”

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Sulayman al-Farra’ from more than one person who have narrated a similar Hadith from abu Ja‘far, *‘Alayhi al-Salam.*

H 6390, Ch. 30, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Sa‘d ibn Sa‘d al-Ash’ariy who has said the following:

“I once asked al-Rida’, *‘Alayhi al-Salam*, about a man who suffers from an eye-ache in the month of Ramadan; if he can sprinkle his eyes during the day in the month of Ramadan when he is fasting. He (the Imam) said, ‘He can do so when he is not fasting but he cannot do so when he is fasting.’”

H 6391, Ch. 30, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah ibn Mehran who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who applies kohl when he is fasting. He (the Imam) said, ‘If it is a kind of kohl in which there is no musk and has no taste in the throat, then it is not harmful.’”

Chapter 31 - A Fasting Person’s Use of Tooth Brush

H 6392, Ch. 31, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who brushes his teeth when fasting. He (the Imam) said, ‘Yes, he can brush his teeth any time during the day.’”

H 6393, Ch. 31, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who brushes his teeth with water. He (the Imam) said, ‘It is not harmful but one must not brush with a fresh twig.’”

H 6394, Ch. 31, h 3

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is undesirable for a fasting person to use a fresh twig as tooth brush; however, it is not harmful to make one’s brush wet with water, then discharge out of one’s mouth so that nothing is left.’”

H 6395, Ch. 31, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who extracts his tooth when fasting. He (the Imam) said, ‘No, and one must not make his teeth bleed or brush with a fresh twig.’”

Chapter 32 - A Fasting Person's Use of Perfumes

H 6396, Ch. 32, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya, from Ghiyath ibn Ibrahim from Ja'far from his father who has narrated the following:

"'Amir al-Mu'minin, *'Alayhi al-Salam,* disliked the use of musk by a fasting person.'"

H 6397, Ch. 32, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from Dawud ibn Ishaq al-Hadhdha' from Muhammad ibn al-Fayd who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam,* prohibiting the use of Narcissus. I then said, 'I pray to Allah to keep my soul in service for your cause, why is that? He (the Imam) said, 'Because it is the perfume of non-Arabs.' Certain persons of our people have narrated that non-Arabs wear this perfume when fasting and say that it suppresses hunger.'"

H 6398, Ch. 32, h 3

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from his father 'Abd Allah ibn al-Fadl al-Nawfaliy from al-Hassan ibn Rashid who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* when fasting would use perfumes and say that perfume is the gift of fasting person.'"

H 6399, Ch. 32, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan, from Ali ibn al-Hakam from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* 'Can a fasting person smell sweet basil and perfumes?' He (the Imam) said, 'It is not harmful.'"

It is narrated that he (the Imam) would not smell sweet basil because of his dislike to enjoy such pleasure.

H 6400, Ch. 32, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Hassan ibn 'Rashid who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* if a woman because of Hayd (menses) is required to make Qada' (compensatory) Salat (prayer). He (the Imam) said, 'No, she is not required.' I then asked about fasting. He (the Imam) said, 'Yes, she must make Qada' (compensatory fast for) fasting missed during experiencing Hayd (menses).' I then asked on what basis it is so.' He (the Imam) said, 'The first one who used analogy was Iblis (Satan).' I then asked, 'Can a person fasting stay in water?' He (the Imam) said, 'Yes, he can do so.' I then asked, 'Can he wear wet clothes?' He (the Imam) said, 'No, he cannot do so.' I then asked, 'On what basis is this?' He (the Imam) said, 'It is from that (there is no analogizing in religion)' I asked, 'Can a fasting person use sweet basil?' He (the Imam) said, 'No, because it is a pleasure which is undesirable to enjoy.'"

Chapter 33 - A Fasting Person’s Use of Chewing Gum

H 6401, Ch. 33, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who chews chewing gum when fasting. He (the Imam) said, ‘No, he cannot do so.’”

H 6402, Ch. 33, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Ali ibn al-Hakam from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, once said to me, ‘O Muhammad, never chew chewing gum because I today did so when I was fasting and I found something from it in my soul.’”

Chapter 34 - The Case of a Fasting Person Tasting the Salt in Cooking Pot and Chews for the Fledgling

H 6403, Ch. 34, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a fasting woman who tastes to examine the salt of a cooking pot. He (the Imam) said, ‘It is not harmful.’”

He (the narrator) has said that he asked him (the Imam) about a fasting woman who has a child and she chews the bread to feed him. He (the Imam) said, ‘It is not harmful. So also is the case of a bird that belongs to her.’”

H 6404, Ch. 34, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Aban ibn ‘Uthman from al-Husayn ibn Ziyad who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful for a male or female fasting cook to taste and examine the salt of food in the cooking pot.’”

H 6405, Ch. 34, h 3

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Fatimah, *‘Alayha al-Salam*, would chew food for al-Hassan and al-Husayn, *‘Alayhim al-Salam*, when she was fasting in the month of Ramadan.’”

H 6406, Ch. 34, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Ali ibn al-Nu’man from Sa‘id al-’A’raj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of one who while fasting, tastes something but does not swallow. He (the Imam) said, ‘No, it not permissible.’”

Chapter 35 - The Case of a Fly or Mucus Entering the Throat of a Fasting Person

H 6407, Ch. 35, h 1

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from Ghiyath ibn Ibrahim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘It is not harmful if a fasting person swallows his mucus.’”

H 6408, Ch. 35, h 2

Ali ibn Ibrahim has narrated from Harun ibn Muslim Mas’adah ibn Sadaqah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has narrated from his ancestors who have said that Ali, *‘Alayhi al-Salam,* upon being asked about a fly entering the throat of a fasting person, said, ‘There is no Qada’ (compensatory fast) on him because it is not food.’”

Chapter 36 - The Case of a Fasting Person’s Keeping a Ring, a Pebble or a Date Stone in His Mouth while Fasting

H 6409, Ch. 36, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who becomes thirsty in the month of Ramadan. He (the Imam) said, ‘It is not harmful if he sucks his signet.’”

H 6410, Ch. 36, h 2

Ahmad ibn Muhammad from has narrated from Ali ibn al-Husayn from Muhsin ibn Ahmad from Yunus ibn Ya’qub who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘The presence of a signet in the mouth of a fasting person is not harmful, but a date-stone is.’”

Chapter 37 - The Case of Seniors Who Feel Weak when Fasting

H 6411, Ch. 37, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“This is about the words of Allah, most Majestic, most Glorious, ‘Those who can afford pay ransom by feeding a destitute.’ (2:184) Abu Ja‘far, *‘Alayhi al-Salam,* has said, ‘It is a reference to the old man who becomes thirsty. The words of Allah, most Majestic, most Glorious, “So those who cannot afford feed sixty destitute persons,” (58:5) is a reference to those who suffer from an illness or thirst.’”

H 6412, Ch. 37, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd al-Malik ibn ‘Utbah al-Hashimiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of an old man and an old woman who are very weak for fasting in the month of Ramadan. He (the Imam) said, ‘They pay a ransom of one mud (a certain measurement) of wheat for every day.’”

H 6413, Ch. 37, h 3

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of an old man who becomes weak because of fasting in the month of Ramadan. He (the Imam) said, ‘He pays a ransom of one meal to a destitute person for every day.’”

H 6414, Ch. 37, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I once heard abu Ja‘far, *‘Alayhi al-Salam,* say, ‘An old man and one who suffers from thirst have permission not to fast in the month of Ramadan, and instead each one pays a ransom of one mud of food for every day, and thereafter they are not obligated for any Qada’ (compensatory fast). If they cannot afford, they are not obligated for anything.’”

H 6415, Ch. 37, h 5

Ahmad ibn Muhammad from has narrated from ibn Faddal from ibn Bukayr from certain persons of our people who have said the following:

“This is about the words of Allah, most Majestic, most Glorious, ‘Those who cannot afford, feed sixty destitute persons.’ Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Those who were able to fast but now because of old age or thirst and so on (cannot fast), must pay one mud of food for every day of fast.’”

H 6416, Ch. 37, h 6

Ahmad ibn Idris and others have narrated from Muhammad ibn Ahmad from Muhammad ibn al-Husayn from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar who has said the following:

“About a man who becomes thirsty and is afraid for his life, abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘He can drink to spare his life but not to fill himself up.’”

H 6417, Ch. 37, h 7

Ali ibn Ibrahim has narrated from ‘Isma‘il ibn Marrar from Yunus from al-Mufaddal ibn ‘Umar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of our young women and man who are not able to fast because of thirst. He (the Imam) said, ‘They can drink to quench their souls and to remove their fear.’”

Chapter 38 - The Case of a Pregnant or Breastfeeding Woman Who Feels Weak when Fasting

H 6418, Ch. 38, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Mahbub from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I once heard abu Ja'far *'Alayhi al-Salam*, say, 'It is not harmful for a pregnant woman near her childbirth and a breastfeeding woman who has little milk not to fast in the month of Ramadan. They cannot fast, they must pay a ransom of one mud of food for every day and they are required to make Qada' (compensatory fast), afterward, of every day of fast they have missed.'"

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Abd Allah ibn Hilal from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far, *'Alayhi al-Salam*, a similar Hadith.

Chapter 39 - The Limit of Illness That Exempts One from Fasting

H 6419, Ch. 39, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj from al-Walid ibn Sabih who has said the following:

“Once in al-Madinah, during the month of Ramadan, I had fever, and abu ‘Abd Allah, *‘Alayhi al-Salam*, sent a bowl with olive oil and vinegar in it and said, ‘Eat and perform Salat (prayer) in a sitting position.’”

H 6420, Ch. 39, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah who has said the following:

“I once wrote to abu ‘Abd Allah, *‘Alayhi al-Salam*, asking about the limit of illness because of which one has permission to stop fasting and not to perform Salat (prayer) in a standing position. He (the Imam) said, ‘In fact, man is well aware of his soul,’ it is up to him to decide; he knows about his soul.’”

H 6421, Ch. 39, h 3

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from Sama‘ah, who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about the limits of illness because of which it is obligatory on the patient not to fast as is the case on a journey, ‘. . . one who is on a journey or suffers from an illness. . . .’ He (the Imam) said, ‘It is up to him to decide. If he finds weakness, he eats and if he finds strength he fasts, regardless of the degree of illness.’”

H 6422, Ch. 39, h 4

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a fasting person is afraid about the illness of his eyes, he is allowed to eat.’”

H 6423, Ch. 39, h 5

Muhammad ibn Yahya and others has narrated from Muhammad ibn Ahmad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a fasting man who feels a severe headache if he can eat. He (the Imam) said, ‘If one feels severe headache, a severe fever and a severe eye illness, then it is lawful for him to discontinue his fasting.’”

H 6424, Ch. 39, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from Bakr ibn abu Bakr al-Hadramiy who has said the following:

“Once my father asked him (abu ‘Abd Allah, *‘Alayhi al-Salam*) and I was listening, ‘What is the limit of an illness because of which it is permissible to stop fasting?’ He (the Imam) said, ‘It is when one is not able to take Suhur (breakfast in the morning before dawn).’”

H 6425, Ch. 39, h 7

Ahmad ibn Muhammad from has narrated from al-Husayn ibn Sa‘id from al-Husayn ibn ‘Uthman from Sulayman ibn ‘Amr who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Once in the month of Ramadan ‘Umm Salamah complained of illness of her eyes. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, commanded her to eat, saying, ‘Not to eat until supper can cause the demise of your eyes.’”

H 6426, Ch. 39, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn Shu’ayb from Muhammad ibn Muslim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the limit of the illness that weakens one when fasting. He (the Imam) said, ‘It is up to him to decide; he knows better about his soul and when he is strong he can then fast.’”

Chapter 40 - The Case of One Who Remains Ill for Two Consecutive Months of Ramadan

H 6427, Ch. 40, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Isa from Hariz from Muhammad ibn Muslim who has said the following:

“I once asked one of the two Imam, abu Ja‘far, or abu ‘Abd Allah, *‘Alayhim al-Salam*, about a patient who does not fast until the next month of Ramadan. He (the Imam) said, ‘If he became well but due to laziness did not fast before the next month of Ramadan, he must fast that (month of Ramadan) in which he is and pay a ransom of one mud of food to a destitute person and make Qada’ (compensatory fast) for what is missed. If he remains ill until the next month of Ramadan, he fasts during that which he can fast and pays a ransom of one mud of food to a destitute for what he has missed before. He is not obligated for any Qada’ (compensatory fasting) for what he has missed because of illness.’”

H 6428, Ch. 40, h 2

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all ibn abu ‘Umayr from Jamil from Zurarah who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who is ill. The month of Ramadan comes and he remains ill until the next month of Ramadan. He (the Imam) said, ‘He pays charity for the first month of Ramadan and fasts the second month of Ramadan. If in between he had become well but did not fast until the next month of Ramadan, he fasts for both and pays charity for the first month of Ramadan.’”

H 6429, Ch. 40, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Muhammad ibn Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who owes several days of fasting of the month of Ramadan and the next month of Ramadan comes. He (the Imam) said, ‘He is required to fast and feed one destitute for every day. If he had remained ill in between until the next month of Ramadan, he only owes fasting if he becomes well, but if illness continues and he does not become well, he is required to feed one destitute for every day.’”

Chapter 41 - Remedy and Compensatory Fast for the Missed Fasting During the Month of Ramadan

H 6430, Ch. 41, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Ahmad ibn ‘Ushaym from Sulayman ibn Ja’far al-Ja’fariy who has said the following:

“This is about my question before abu al-Hassan, *‘Alayhi al-Salam*, about a man who owes several days of fast of the month of Ramadan. Can he make Qada’ (compensatory fast) in different times. He (the Imam) said, ‘It is not harmful to fast Qada’ (compensatory fast) for the fast of the month of Ramadan in different times. The fast that cannot be kept in different times is the fast as expiation because of al-Zihar, (calling one’s wife’s back as one’s mother’s back), the fast as expiation because of committing murder and the fast as expiation because of disregarding an oath and swearing up on the names of Allah.’”

H 6431, Ch. 41, h 2

Ahmad ibn Muhammad has narrated from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who fasts Qada’ (compensatory fast) for the fast of the month of Ramadan in separate times. He (the Imam) said, ‘It is not harmful if he keeps the number of days without missing.’”

H 6432, Ch. 41, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy from ‘Abd Allah ibn al-Mughirah from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one has missed fasting of the month of Ramadan, for good reasons, it is better to make its Qada’ (compensatory fast) in continued order; but in different times is also valid and it is not harmful.’”

H 6433, Ch. 41, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has stated this Hadith: ‘If one owes fasting of the month of Ramadan, he can make its Qada’ (compensatory fast) in any month that he likes but in a continued order. If he is not able to do so, he then is required to complete its Qada’ (compensatory fast) in a way he can complete. He must keep the number of days clear and without confusion. Fasting in different times is valid as well as in continued order.’”

H 6434, Ch. 41, h 5

Humayd ibn Ziyad has narrated from ibn Sama‘ah from more than one person from Aban from ‘Abd al-Rahman ibn abu ‘Abd Allah who has said the following:

“This is concerning my question before abu ‘Abd Allah, *‘Alayhi al-Salam*, about making Qada’ (compensatory fast) of fast of the month of Ramadan in the month of Dhul al-Hajjah and to discontinue it. He (the Imam) said, ‘You can make its Qada’ (compensatory fast) in Dhul al-Hajjah and discontinue if you like.’”

H 6435, Ch. 41, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Abd Allah ibn Hilal from ‘Uqbah ibn Khalid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who becomes ill in the month of Ramadan. When he becomes well he decides to perform Hajj. What is he required to do about Qada’ (compensatory fast) of the fast? He (the Imam) said, ‘When he comes back he must do its Qada’

(compensatory fast).’”

Chapter 42 - The Case of One Who Wakes up in the Morning with an Intention to Fast, but Who Does Not Do So or Vice Versa when Fasting Is a Compensatory Fast for the Missed Fast in the Month of Ramadan or Other Days

H 6436, Ch. 42, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthaman from al-Halabiy who has said the following:

“This is concerning my question before abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who with the intention to fast wakes up in the morning, then for a certain reason decides not to fast. He (the Imam) said, ‘Until midday it is his choice to fast or not to fast.’ I then asked, ‘Is he required to make Qada’ (compensatory fast) for such fast if he discontinues it?’ He (the Imam) said, ‘Yes, it is a valid deed that he intended to do and he should complete it.’ I then asked, ‘Can a man who, when the day is up, decide to fast, do so?’ He (the Imam) said, ‘Yes, it is permissible for him to do so.’”

H 6437, Ch. 42, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from al-Husayn ibn ‘Uthman from Sama‘ah ibn Mehran from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who fasts an optional fast but he faces a certain issue of his needs. He (the Imam) said, ‘He has the choice until al-‘Asr (later afternoon). If he waits until al-‘Asr and then it occurs to him to fast, if he did not have the intention for fasting, he can fast that day by the will of Allah.’”

H 6438, Ch. 42, h 3

Ahmad ibn Muhammad from has narrated from al-‘Abbas ibn Ma‘ruf from Safwan ibn Yahya from ibn Sinan from ‘Ammar ibn Marwan from Sama‘ah ibn Mehran who has said the following:

“The words of abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘A fasting person has the choice until Zawal (declining of the sun toward the west at noontime)’ is about obligatory fast. In the case of optional fast one has the choice to stop fasting any time up to sunset.’”

H 6439, Ch. 42, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“This is about the case of one who only after it is day light, decides to fast that day as Qada’ (compensatory fast) for the fast of the month of Ramadan. He did not have such intention in the night. Abu al-Hassan, *‘Alayhi al-Salam*, has said that he can fast that day and count it, if nothing invalidating has taken place before.”

H 6440, Ch. 42, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from al=Harith ibn Muhammad from Burayd al-‘Ijliy who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who when fasting as Qada’ (compensatory fast) for the fast of the month of Ramadan goes to his wife for sexual relation. He (the Imam) said, ‘If it takes place before Zawal (declining of the sun toward the west at noontime), he is not obligated for anything. It is only one day for one day. If it happens after Zawal (declining of the sun toward the west at noontime), he is required to pay charity to ten destitute people, and if he is not able to do so, he is required to fast one day for one day and fast three days as expiation for what he has done.’”

H 6441, Ch. 42, h 6

Ahmad ibn Muhammad from has narrated from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from al-Husayn ibn ‘Uthman from

Sama‘ah, from abu Basir who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who fasts as Qada’ (compensatory fast) for the fast of the month of Ramadan and her husband forces her to invalidate her fast. He (the Imam) said, ‘It is not proper for him to do so after Zawal (declining of the sun toward the west at noontime).’”

H 6442, Ch. 42, h 7
Ahmad ibn Muhammad has narrated from ibn Faddal from Salih ibn ‘Abd Allah al-Khath’amiy who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who decides to fast, then he meets his brother who believes as he does; if he can discontinue his fast. He (the Imam) said, ‘If it is optional it will be counted as one day of fasting in his favor, but if it is obligatory Qada’ (compensatory fast), he must do its Qada’ (compensatory fast).’”

Chapter 43 - The Case of One Who Fasts Optionally while He Is Obligated to Make Up for Fasting of the Month of Ramadan He Has Missed

H 6443, Ch. 43, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who owes several days of Qada’ (compensatory fast) for the fast of the month of Ramadan if he can fast optional fast. He (the Imam) said, ‘No, he cannot do so before completing Qada’ (compensatory fast) of what is due upon him of the month of Ramadan.’”

H 6444, Ch. 43, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“This is in regards to my question before abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who owes Qada’ (compensatory fast) of the month of Ramadan if he can fast optional fast. He (the Imam) said, ‘No, he cannot do so before he completing Qada’ (compensatory fast) of the month of Ramadan.’”

Chapter 44 - The Case of a Person Who Passes Away Owing Fasting of the Month of Ramadan or Other Times

H 6445, Ch. 44, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all ibn abu ‘Umayr from Hafs ibn al-Bakhtariy who has said the following:

“This is in regards to my question before abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who dies when he owes Qada’ (compensatory) Salat (prayer) or fast. He (the Imam) said, ‘The person who has the greatest degree of priority for his legacy carries out its Qada’ (compensatory fast or Salat) on his behalf.’ I then asked, ‘Can such person be a woman?’ He (the Imam) said, ‘No, such person can only be from men.’”

H 6446, Ch. 44, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Ali ibn al-Hakam from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, about a man who in the month of Ramadan becomes ill and dies from that illness. He (the Imam) said, ‘He is not obligated for anything; however, Qada’ (compensatory matters) must be completed on behalf of one who gets well, then dies before completing Qada’ (compensatory matters) of what is missed.’”

H 6447, Ch. 44, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Aban ibn ‘Uthman from abu Maryam al-Ansariy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has stated this Hadith: ‘If a man fasts certain days of the month of Ramadan during his illness then dies, he is not obligated for anything. However, if he becomes well, then becomes ill then dies and leaves behind a certain amount of asset, for every day, one mud of food must be given on his behalf, and if he has not left behind any assets, his guardian must fast on his behalf.’”

H 6448, Ch. 44, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Hammad ibn ‘Uthman from those whom he has mentioned who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who dies and owes fast of the month of Ramadan and about who is responsible to complete its Qada’ (compensatory fast) on his behalf. He (the Imam) said, ‘The one who has the greatest degree of priority in the matter about him completes Qada’ (compensatory fast) on his behalf.’ I then asked, ‘Can such person be a woman?’ He (the Imam) said, ‘No, such person can only be from men.’”

H 6449, Ch. 44, h 5

Muhammad ibn Yahya has narrated from Muhammad (ibn al-Hassan al-Saffar) who has said the following:

“I once wrote to the last (abu Muhammad al-‘Askariy), *‘Alayhi al-Salam*, and asked, ‘A man has died, and owes Qada’ (compensatory fast) of the month of Ramadan which are ten days and has left behind two guardians. Is it permissible that the two together complete Qada’ (compensatory fast) of such fast five days each guardian?’ He (the Imam) signed the answer that said, ‘The eldest of his guardians completes ten days of Qada’ (compensatory fast) as a guardian by the will of Allah.’”

H 6450, Ch. 44, h 6

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Ali al-Washsha’ who has said the following:

“I once heard al-Rida’, *‘Alayhi al-Salam*, say, ‘When a man dies, and he owes fast for two consecutive

months for a certain reason, it is upon him to give charity for one month and complete Qada' (compensatory fast) of the second month.'"

Chapter 45 - Children’s Fasting and When They Owe Fasting

H 6451, Ch. 45, h 1

Ali ibn Ibrahim has narrated from his father [from ibn abu ‘Umayr] from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘We command our children, when they are seven years old, to fast as long as they can. In midday or more if thirst increases, they stop fasting so they develop endurance. You should command your children to fast, when they are nine years old, for as long as they can fast. When thirst increases they can stop fasting.’”

H 6452, Ch. 45, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Mu‘awiyah ibn Wahab who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of children when they are required to fast. He (the Imam) said, ‘They must fast when they are fifteen and fourteen years old. If they fast before this then allow them to do so. My son, so and so fasted before such time and I allowed him to do so.’”

H 6453, Ch. 45, h 3

Ahmad ibn Muhammad from has narrated from ‘Uthman ibn ‘Isa from Sama‘ah, who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a child when he is required to fast. He (the Imam) said, ‘When he is able to fast he must fast.’”

H 6454, Ch. 45, h 4

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘When a boy is able to fast for three days continuously it is obligatory on him to fast in the month of Ramadan.’”

Chapter 46 - The Case of One Who Becomes a Muslim during the Month of Ramadan

H 6455, Ch. 46, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthaman from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of one who becomes a Muslim in the middle of the month of Ramadan, if he owes any fast. He (the Imam) said, ‘There is no fast upon him except that (day) in which he has become a Muslim.’”

H 6456, Ch. 46, h 2

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that ’Amir al-Mu’minin, Ali *‘Alayhi al-Salam*, about one who accepts Islam in the middle of the month of Ramadan would say that he is not obligated for anything of fasting except for the coming days.”

H 6457, Ch. 46, h 3

Abu Ali al-Ash’ariy has narrated from Muhammad ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Is ibn al-Qasim who has said the following:

“This is concerning my question before abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a people who accept Islam in the month of Ramadan from which several days have passed; if there is any fast upon them of the past days or that it is just the day in which they accepted Islam. He (the Imam) said, ‘They are not obligated for anything, not even the day in which they accept Islam except if they accept Islam before dawn.’”

Chapters on Traveling

Chapter 1 - Undesirability of Traveling in the Month of Ramadan

H 6458, Ch. 1, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah forms who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about commencing a journey when the month of Ramadan has just arrived. He (the Imam) said, ‘No, except that which I tell you. Traveling to Makkah, travelling in an armed expedition for the cause of Allah, for protection of an asset that is feared for its destruction, and to say farewell to and escort a brother and it applies not only to your brother from your father and mother, are permissible.’”

H 6459, Ch. 1, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who when the month of Ramadan arrives is at home and does not want to travel; then it occurs to him, when it is the month of Ramadan, to travel. He (the Imam) remained quiet and I asked several times then he (the Imam) said, ‘Staying home is better unless he has a certain need for which it is necessary for him to travel or is afraid for his assets.’”

Chapter 2a - Undesirability (unlawfulness) of Fast on a Journey

H 6460, Ch. 2a, h 1

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ‘Abd al-’Aziz al-‘Abdiy from ‘Ubayd ibn Zurarah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, most Majestic, most Glorious, ‘Whoever among you is present (at home) in the month of Ramadan must fast.’ (2:185) He (the Imam) said, ‘It cannot be more vivid than this, those present must fast and those on a journey must not fast.’”

H 6461, Ch. 2a, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from certain persons of his people who has said the following:

“I once, heard abu ‘Abd Allah, *‘Alayhi al-Salam*, state this Hadith: ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said that Allah, most Majestic, most Glorious, has granted a charity to those of my followers who are not in good health and those on a journey to reduce their Salat (prayer) and stop fasting. Does it make any of you happy to reject a charity given to you?’”

H 6462, Ch. 2a, h 3

Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd al-Malik ibn ‘Utbah from Ishaq ibn ‘Ammar from Yahya ibn abu al-‘Ala’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who fasts on a journey in the month of Ramadan is like one who invalidates his fast while at home.’ He (the Imam) then said, ‘Once a man came to the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and asked, “O Messenger of Allah, can I fast in the month of Ramadan on a journey?” He (the Messenger of Allah) replied, “No, you cannot fast on a journey.” He said, “O Messenger of Allah, it is very easy for me.” The Messenger of Allah said, “Allah, most Majestic, most Glorious, has given charity to those of my followers who are on a journey and those who are not in a good health to stop fasting in the month of Ramadan. Does it make any of you feel happy to reject a charity granted to you?”’”

H 6463, Ch. 2a, h 4

Ahmad ibn Muhammad from Salih ibn Sa‘id from Aban ibn Taghlib who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has stated this Hadith: ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “The virtuous among my followers are those who, when on a journey, stop fasting and reduce their Salat (prayer), when receiving a favor they take it as good news and when doing a sin ask for forgiveness. The evildoers among my followers are those who are born in bounties and feed on it, who eat fine food, wear soft clothes and when speaking do not tell the truth.”’”

H 6464, Ch. 2a, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya ‘Is ibn al-Qasim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When a man goes out on a journey in the month of Ramadan he stops fasting.’ He (the Imam) said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, once in the month of Ramadan left al-Madinah for Makkah along with people, among them were those who walked on

foot. When they arrived at Kura‘ al-Ghaym (name of a place) He (the Messenger of Allah) asked for a bowl of water between al-Zuhr and al-‘Asr time. he drank and stopped fasting, then people stopped fasting along with him. Certain people continued fasting. He (the Messenger of Allah) called them disobedient ones. It is the last commandment of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, which is effective.’”

H 6465, Ch. 2a, h 6

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, named a people ‘disobedient’ when they fasted when he stopped fasting and reduced his Salat (prayer).’ He (the Imam) then said, ‘They are disobedient till this day and will remain so till the Day of Judgment. I know their children and the children of their children up to this, our day.’”

H 6466, Ch. 2a, h 7

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Sulayman ibn Sama‘ah, from Ali ibn ‘Isma‘il from Muhammad ibn Hakim who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘If a man while on a journey and fasting dies, I will not perform Salat (prayer) (of dead people) for him.’”

Chapter 2b - The Case of One Who Fasts on a Journey out of Ignorance

H 6467, Ch. 2b, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who fasts on journey. He (the Imam) said, ‘If he is informed that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, prohibited fasting on a journey, he is required to complete its Qada’ (compensatory fast) but if such information has not reached him, he is not obligated for anything.’”

H 6468, Ch. 2b, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Is ibn al-Qasim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who fasts on a journey because of ignorance is not required to complete its Qada’ (compensatory fast).’”

H 6469, Ch. 2b, h 3

From Safwan ibn Yahya has narrated from ‘Abd Allah ibn Muskan from Layth al-Muradiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one travels in the month of Ramadan he must stop fasting; but if he fasts because of ignorance, he is not required to complete its Qada’ (compensatory fast).’”

Chapter 3 - Those Who Do or Do Not Have to Break Their Fast on a Journey

H 6470, Ch. 3, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Mule and camel owners who transport people on hire and frequently travel to certain places and have no station (permanent residence), must perform their Salat (prayer) complete, and fast in the month of Ramadan.’”

H 6471, Ch. 3, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain persons of our people who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘One must not stop fasting in the month of Ramadan except in the way of truth.’”

H 6472, Ch. 3, h 3

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from abu Ayyub from Muhammad ibn Marwan who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘On a journey one must reduce Salat (prayer) and stop fasting unless one’s journey is because of hunting or it is in disobedience to Allah or is a messenger of one who disobeys Allah or is for seeking enmity and has slanderous reasons to cause harms to Muslims.’”

H 6473, Ch. 3, h 4

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Hafs ibn Sa‘id ibn Yasar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who escorts his brother in the month of Ramadan until he travels the distance of one day’s journey or with a man from his brothers if he is required to fast. He (the Imam) said, ‘He is required to stop fasting.’”

H 6474, Ch. 3, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“This is about the case of a man who escorts his brother for a distance of one, two or three days’ journey. One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘If it is in the month of Ramadan, he must stop fasting.’ I then asked which is more virtuous, fasting or escorting. He (the Imam) said, ‘Escorting is more virtuous; Allah, most Majestic, most Glorious, has exempted him from fasting.’”

H 6475, Ch. 3, h 6

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Hammad ibn ‘Uthaman who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about the case of one of my friends who has come to al-`A‘was in the month of Ramadan; if I can go to meet him and stop fasting. He (the Imam) said, ‘Yes, you can do so.’ I then asked, ‘Should I go to meet him and stop fasting or stay home and fast?’ He (the Imam) said, ‘You should go to meet him and stop fasting.’”

H 6476, Ch. 3, h 7

Humayd ibn Ziyad has narrated from Sama‘ah, from ‘Iddah from Aban ibn ‘Uthman from Zurarah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who escorts his brother in the month of Ramadan for a distance of one day’s journey or two days’. He (the Imam) said, ‘He should stop fasting

and complete its Qada' (compensatory fast).' It then was asked, 'Is escorting more virtuous or staying home to fast is more virtuous?' He (the Imam) said, 'Escorting and stopping the fast is more virtuous; it is a right on him.'"

Chapter 4 - Optional Fasting on a Journey and Qada' (compensatory fast) of Fasting Missed on a Journey

H 6477, Ch. 4, h 1

A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-'Abbas from Muhammad ibn 'Abd Allah ibn Wasi' from 'Isma'il ibn Sahl from a man who has said the following:

"Once abu 'Abd Allah, *'Alayhi al-Salam*, commenced a journey just a few days before the end of the month of al-Sha'ban and he (the Imam) was fasting. The month of Ramadan then started while he (the Imam) was still on his journey but he stopped fasting. He (the Imam) was asked, 'How is it that you have been fasting in the month of al-Sha'ban and stopped fasting in the month of Ramadan?' He (the Imam) said, 'In the case of the month of al-Sha'ban it is up to me to fast or not to fast: however, in the case of the month of Ramadan it is the commandment of Allah, most Majestic, most Glorious, to stop fasting (on a journey).'"

H 6478, Ch. 4, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn Hilal from 'Amr ibn 'Uthman from 'Adhafir who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, that I fast these three days of the month but perhaps I travel or become ill, am I required to complete its Qada' (compensatory fast)? He (the Imam) said, 'Qada' (compensatory fast) is obligatory for obligatory fast which is missed. In the case of optional fast it is up to you.' I then asked, 'Is it up to one's choice even when on a journey and in illness?' He (the Imam) said, 'In the case of illness Allah, most Majestic, most Glorious, has exempted you, but in the case of journey you can complete its Qada' (compensatory fast) and if you did not do so it is not harmful.'"

H 6479, Ch. 4, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Sa'd ibn Sa'd al-Ash'ariy who has said the following:

"I once asked al-Rida', *'Alayhi al-Salam*, about the case of the three days' fasting every month, if Qada' (compensatory fast) is required from a traveler. He (the Imam) said, 'No, he is not required to fast.'"

H 6480, Ch. 4, h 4

Ahmad ibn Muhammad has narrated from al-Marzuban ibn 'Imran who has said the following:

"I once asked al-Rida', *'Alayhi al-Salam*, that I like to travel; can I fast in the month in which I am on a journey? He (the Imam) said, 'No, you cannot do so.' 'Can I complete its Qada' (compensatory fast) when I come home?' I asked. He (the Imam) said, 'No, just as you cannot fast in the same way you cannot carry out its Qada' (compensatory fast).'"

H 6481, Ch. 4, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Bilal from al-Hassan ibn Bassam al-Jammal from a man who has said the following:

"I once was with abu 'Abd Allah, *'Alayhi al-Salam*, between Makkah and al-Madinah in the month of al-Sha'ban and he (the Imam) was fasting; then we saw the crescent of the month of Ramadan and he (the Imam) stopped fasting. I then said, 'I pray to Allah to keep my soul in service for your cause, yesterday was of the month of al-Sha'ban and you were fasting, but today is of the month of Ramadan and you are not fasting. He (the Imam) said, 'That was optional and it is up to us to do what we want, but this is obligatory and we have no choice but to do what we are commanded to do.'"

Chapter 5 - The Case of One Who Begins a Journey or Returns from a Journey in the Month of Ramadan

H 6482, Ch. 5, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who comes out of his house to travel and he is fasting. He (the Imam) said, ‘If he has come out before midday he is required to stop fasting and complete its Qada’ (compensatory fast) but if he has come out after Zawal (declining of the sun toward the west at noontime), he is required to complete his fast (of that day).’”

H 6483, Ch. 5, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from ‘Ubayd ibn Zurarah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one comes out for a journey in the month of Ramadan after Zawal (declining of the sun toward the west at noontime) one is required to complete his fast. If one comes out before Zawal (declining of the sun toward the west at noontime), then one must stop fasting.’”

H 6484, Ch. 5, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from ‘Ubayd ibn Zurarah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who travels in the month of Ramadan, if he is required to fast or stop fasting. He (the Imam) said, ‘If he goes out before Zawal (declining of the sun toward the west at noontime), he stops fasting; and if he goes out after Zawal (declining of the sun toward the west at noontime), then he fasts.’ He (the Imam) said, ‘This comes from the words of Ali, *‘Alayhi al-Salam*, that say, “I fast and stop fasting until it is Zawal (declining of the sun toward the west at noontime), thereafter it is definitely obligatory on me, meaning thereby fasting.”’”

H 6485, Ch. 5, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a man travels in the month of Ramadan and goes out after midday, he is required to fast that day and count it as that of the month of Ramadan. If he enters a place before dawn and wants to stay there (for ten days), he must fast that day, but if he enters after dawn, there he is not obligated for anything but he can fast if he wants.’”

H 6486, Ch. 5, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Rifa’ah ibn Musa who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who comes home from a journey in the month of Ramadan until he can see that he is about to arrive home at noon or when the day is high. He (the Imam) said, ‘If it is dawn and he has not yet arrived in his family, it then is up to him to fast or not to fast.’”

H 6487, Ch. 5, h 6

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Asem ibn Hamid from Muhammad ibn Muslim who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who comes from his journey and arrives in his family when it is morning and the day is high. He (the Imam) said, ‘If it is dawn and he is not yet arrived in his family, then he has the choice to fast or not to fast.’”

H 6488, Ch. 5, h 7

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who comes home from a journey in the month of Ramadan before Zawal (declining of the sun toward the west at noontime) and has not tasted any food as yet. He (the Imam) said, 'He is required to fast.'"

H 6489, Ch. 5, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Sama'ah, who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about a man who arrives in his family before Zawal (declining of the sun toward the west at noontime) and has used food already. He (the Imam) said, 'It is not proper for him to eat anything that day and he must not fall (for sexual relation) on his wife, if he has a wife.'"

H 6490, Ch. 5, h 9

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from 'Ubayd from Yunus who has said the following:

"He (the Imam), *'Alayhi al-Salam*, about a man who arrives from a journey in his family in the month of Ramadan and has already used food before his arrival, he (the Imam) said, that he must abstain from eating for the rest of the day and he is required to complete its Qada' (compensatory fasting).' About a traveler who arrives in his family before Zawal (declining of the sun toward the west at noontime) and has not used any food but has experienced a wet dream, he is required to complete that fast. He is not required to carry out Qada' (compensatory fast) for it, that is, if his experience is because of wet dream.'"

Chapter 6 - The Case of a Traveler Who Enters His Town or a Place where He Wants to Stay for Ten Days

H 6491, Ch. 6, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah forms who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘If you arrive in a land where you want to stay for ten days, you must fast. You must perform your Salat (prayer) complete, but if you want to stay for less than ten days, then stop fasting. You can continue until a month and when your stay becomes one month, then complete your Salat (prayer) and fast even if you say, ‘I leave tomorrow.’”

H 6492, Ch. 6, h 2

Muhammad ibn Yahya has narrated from al-‘Amrakiy ibn Ali from Ali ibn Ja’far who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who finds himself in the month of Ramadan during a journey and stays at a place for few days, if he is required to fast. He (the Imam) said, ‘No, he is not obligated to fast until he decides to stay for ten days. Once he makes such a decision, he is then required to fast and must perform his Salat (prayer) complete.’ I then asked him (the Imam), *‘Alayhi al-Salam*, about a man who owes several days fast of the month of Ramadan, if he can carry out Qada’ (compensatory fast) of such fast at a place where he has decided to stay. He (the Imam) said, ‘No, until he decides to stay at a place for ten days.’”

Chapter 7 - The Case of One Who Involves Himself in Carnal Relations with His Wife on a Journey or Returns from a Journey in the Month of Ramadan

H 6493, Ch. 7, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Hammad ibn ‘Uthman from ‘Umar ibn Yazid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who travels in the month of Ramadan: if he can have sexual relation with women. He (the Imam) said, ‘Yes, he can do so.’”

H 6494, Ch. 7, h 2

Ahmad ibn Muhammad has narrated from Muhammad ibn Sahl [from his father] who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who experiences sexual relation with his wife in the month of Ramadan during a journey. He (the Imam) said, ‘It is not harmful.’”

H 6495, Ch. 7, h 3

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from ‘Abd al-Malik ibn ‘Utbah al-Hashimiy who has said the following:

“I once asked abu al-Hassan, Musa, *‘Alayhi al-Salam*, about a man who experiences sexual relation with his wife during a journey in the month of Ramadan. He (the Imam) said, ‘It is not harmful.’”

H 6496, Ch. 7, h 4

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama‘ah from more than one person from Aban ibn ‘Uthman from abu al-‘Abbas who has said the following:

“This is about a man who experiences sexual relation with a slave-girl while on a journey in the month of Ramadan. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful.’”

H 6497, Ch. 7, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who travels in the month of Ramadan and with him there is his slave-girl: if he can experience sexual relation with her during the day in the month of Ramadan. He (the Imam) said, ‘Allah is free of all defects. Does he not recognize any respect for the month of Ramadan and that during the night there is a long time for him?’ I then asked, ‘Can he not eat, drink and reduce his Salat (prayer)?’ He (the Imam) said, ‘Allah, most Blessed, most High, has granted permission to stop fasting and reduce one’s Salat (prayer) while on a journey. It is as a mercy and to provide ease for him; he becomes tired because of the difficulties of traveling. He has not granted permission to have sexual relation with a woman on a journey during the day in the month of Ramadan. He has made Qada’ (compensatory fast) of the fast of the month of Ramadan obligatory on him but He has not made Qada’ (compensatory) Salat (prayer) in complete form obligatory when he returns from his journey.’ He (the Imam) then said, ‘It is not permissible to measure the Sunnah by means of analogy. When I travel in the month of Ramadan I do not eat more than bare necessities and do not drink to completely quench my thirst.’”

H 6498, Ch. 7, h 6

Ali ibn Muhammad has narrated from Ibrahim ibn Ishaq al-Ahmar from ‘Abd Allah ibn Hammad from ‘Abd Allah ibn Sinan who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who experiences sexual relation with his slave-girl on a journey in the month of Ramadan during the day. He (the Imam) said, ‘He has not recognized any respect for the month of Ramadan even though there is a long time during the night.’”

Al-Kulayniy has said that it is better for one to pay respect to the month of Ramadan and abstain from sexual relation during the day. However, if one is overpowered by lust and is afraid from his soul in which case it is permissible to have what is lawful. It is as is permissible for a traveler who does not find water, when desire overpowers him, to have what is lawful. He has said that one receives rewards for it just as it is a sin when he commits something unlawful.

Chapter 8 - The Case of Fasting during Menses: Major or Minor One

H 6499, Ch. 8, h 1

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Rashid who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, if a woman experiencing Hayd (menses) is required to complete Qada' (compensatory fast) of the fast. He (the Imam) said, 'Yes, she is required to complete its Qada' (compensatory fast).' I then asked if she is required to perform Qada' (compensatory salat) of Salat (prayer)?' He (the Imam) said, 'No, she is not required to perform Qada' (compensatory salat) for Salat (prayer).' I then asked, 'On what basis is it?' He (the Imam) said, 'The first one who analogized was Iblis (Satan).'"

H 6500, Ch. 8, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who gets up in the morning fasting but when the day rises or in the evening experiences Hayd (menses), if she can stop fasting. He (the Imam) said, 'Yes, even if it is al-Maghrib (sunset), she can stop fasting.' I then asked him (the Imam) about the case of a woman who becomes clean of Hayd (menses) in the morning of the month of Ramadan and she takes Ghusl (bath); but does not eat what should she do?' He (the Imam) said, 'She stops fasting that day; bleeding has invalidated her fast.'"

H 6501, Ch. 8, h 3

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Is ibn al-Qasim who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who experiences Hayd (menses) in the month of Ramadan before sunset. He (the Imam) said, 'She must stop fasting at the time she finds Hayd (menses).'"

H 6502, Ch. 8, h 4

From Safwan ibn Yahya has narrated from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about the case of a woman who gives birth after al-'Asr if she completes or stops fasting on that day. He (the Imam) said, 'She must stop fasting, and complete Qada' (compensatory fast) of that day.'"

H 6503, Ch. 8, h 5

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from Sama'ah ibn Mehran who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who experiences Istihadah. He (the Imam) said, 'She is required to fast in the month of Ramadan except for the days during which she used to experience Hayd (menses) and thereafter complete its Qada' (compensatory fast).'"

H 6504, Ch. 8, h 6

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Ali ibn Mahziyar from who has said the following:

"I once wrote to him (the Imam), *'Alayhi al-Salam*, about the case of a woman who becomes clean of Hayd (menses) or childbirth bleeding on the first day of the month of Ramadan. She then experiences istihadah, she performs Salat (prayer) and fasts in all of the month of Ramadan without doing what a woman experiencing istihadah is required to do such as Ghusl (bath) for every Salat (prayer): if her fast and Salat (prayer) are valid. He (the Imam) wrote, 'She completes Qada' (compensatory fast) of fast but not Qada' (compensatory salat) for her Salat (prayer); the Messenger of Allah, O Allah, grant

compensation to Muhammad and his family worthy of their services to Your cause, would instruct Fatimah, *'Alayha al-Salam*, and the believing women to do so.'"

H 6505, Ch. 8, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from abu al-Sabbah al-Kinaniy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who gets up fasting but when the day rises or it becomes evening, she experiences Hayd (menses), if she stops fasting. He (the Imam) said, 'Yes, she is required to stop fasting even if it is before al-Maghrib.' I asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who becomes clean of Hayd (menses) in the beginning of the day in the month of Ramadan, does not take Ghusl (bath) and does not eat; what should she do about that day. He (the Imam) said, 'Blood discharge has invalidated her fast.'"

H 6506, Ch. 8, h 8

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Muhammad ibn Yahya from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who became ill in the month of Ramadan and dies in the month of Shawwal. She asked me, in her will, to complete Qada' (compensatory fast), on her behalf. He (the Imam) asked, 'Did she get well from her illness?' I replied, 'No, she did not get well, but she died from that illness.' He (the Imam) said, 'Do not complete Qada' (compensatory fast) on her behalf; Allah, most Majestic, most Glorious, has not made anything obligatory on her.' I said, 'I like to carry out on her behalf because she has asked in her will.' He (the Imam) said, 'How can you carry out on her behalf something that Allah has not placed on her? If you like to fast for yourself, you may do so.'"

H 6507, Ch. 8, h 9

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from abu Hamzah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about the case of a woman who becomes ill in the month of Ramadan, or experiences Hayd (menses) or travels and then dies before the month of Ramadan ends: if she owes to carry out Qada' (compensatory fast). He (the Imam) said, 'Because of Hayd (menses) and illness there is no Qada' (compensatory fast), however, because of traveling there is Qada' (compensatory fast) on her.'"

H 6508, Ch. 8, h 10

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Rifa'ah ibn Musa who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who vows to fast for two consecutive months. He (the Imam) said, 'She is required to fast and fasts again for the days that were missed because of her Hayd (menses) until two months are complete.' I then asked, 'If she during her menopause fasts, does she still have to carry out Qada' (compensatory fast)?' He (the Imam) said, 'No, she does not carry out Qada' (compensatory fast); the first time fasting is sufficient.'"

H 6509, Ch. 8, h 11

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from al-Husayn ibn 'Uthman from ibn Muskan from Muhammad ibn Ja'far who has said the following:

"I once said to abu al-Hassan, *'Alayhi al-Salam*, that my woman had placed upon herself fasting for two months. She gave birth; then became pregnant. She is not able to fast. He (the Imam) said, 'She is required to pay charity of one mud (certain measurement) for everyday to a destitute person.'"

Chapter 9 - The Case of One Who Owes Fasting of Two Consecutive Months but an Obstacle Prevents Him

H 6510, Ch. 9, h 1

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from Jamil and Muhammad ibn Humran who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is free and owes two consecutive months of fasting because of Zihar (calling on oath the back of one’s wife as that of one’s mother). He fasts for one month, then becomes ill. He (the Imam) said, ‘One is required to start all over again; however, if one fasts one month and one day of the next month, then it is permissible to begin from where one has left.’”

H 6511, Ch. 9, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘In fasting, as expiation for an oath in the case of Zihar which is two consecutive months of fasting, consecutive order is established by fasting one whole month and certain days of the next month or something thereof. Thereafter if something occurs to him he may eat and then carryout Qada’ (compensatory fast) of what remains of the two months. If one fasts for one month only, then something occurs before fasting even one day of the second month, because of which one stops fasting, consecutive order becomes invalid; thus one is required to start all over again.’”

H 6512, Ch. 9, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah ibn Mehran who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who owes two consecutive months of fasting if he can separate the days. He (the Imam) said, ‘If he fasts for more than one month consecutively, then something happens because of which he stops fasting, it is not harmful; but if it is one month or less than one month, then he is required to start all over again.’”

H 6513, Ch. 9, h 4

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from abu Ayyub who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who owes two consecutive months of fasting because of Zihar and fasts the month of Dhu al-Qa’dah, then the month of Dhu al-Hajjah comes. He (the Imam) said, ‘He can fast the whole month of Dhu al-Hajjah except the days of tashriq (11, 12, 13) which he can make its Qada’ (compensatory fast) in the beginning of Muharram to complete three days, and in this way he has fasted two consecutive months.’ He (the Imam) said that it is not proper for him to go near his wife before completing Qada’ (compensatory fast) of the three days of tashriq, which he did not fast. It is not harmful to fast one month and certain days of the following month, and if something happens because of which fasting discontinues he can carry out its Qada’ (compensatory fast) after completing the two months.’”

H 6514, Ch. 9, h 5

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur who has said the following:

“About a man who fasts because of Zihar in the month of al-Sha‘ban, then the month of Ramadan comes; abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘He is required to fast the month of Ramadan, then resume the fast. If because of Zihar he fasted for more than half by one day he completes only Qada’ (compensatory fast) of the rest.’”

H 6515, Ch. 9, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Musa ibn Bakr from al-Fudayl who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who makes it obligatory upon himself to fast one month. He fasts fifteen days then something happens. He (the Imam) said, 'If he has fasted fifteen days he completes (compensatory fast) of the rest but if it is less than fifteen days, it is not sufficient until he fasts one whole month.'"

H 6516, Ch. 9, h 7

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about one's discontinuing the fast which is for expiation due to an oath, Zihar or murder. He (the Imam) said, 'If one owes fasting for two consecutive months, then stops fasting because of illness in the first month, he is required to resume the fast all over again. If one fasts the first month and also certain days from the second month then something happens which is good reason, he only is required to complete its Qada' (compensatory fast).'"

H 6517, Ch. 9, h 8

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who kills a person by mistake in a sacred month. He (the Imam) said, 'Blood money has become substantial on him. He is required to set a slave free or fast for two consecutive months of the sacred ones.' I then asked, 'What happens if something takes place in between?' He (the Imam) said, 'Give an example.' I said, 'If 'Id day or the days of tashriq (11, 12, and 13) come in between. He (the Imam) said, 'He is required to fast because it is a binding right upon him.'"

H 6518, Ch. 9, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Aban ibn Taghlib from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who kills a man in the sacred area. He (the Imam) said, 'He owes one full and a half blood money, wergild. He fasts for two consecutive months of the sacred months, sets free a slave and feeds sixty destitute people.' I then said, 'What happens if something comes in between?' He (the Imam) said, 'Give an example.' I said, 'The two 'Id and the days of tashriq (11, 12, and 13).' He (the Imam) said, 'He is required to fast because it is an established right on him.'"

Chapter 10 - Fasting As Expiation for Swearing

H 6519, Ch. 10, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘All fasts can lawfully be completed in different times except the fast which is as expiation for an oath.’”

H 6520, Ch. 10, h 2

It is narrated from him (narrator of previous Hadith) from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘The fast which is as expiation for an oath must be completed without any interval in between.’”

H 6521, Ch. 10, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Aban from al-Husayn ibn Zayd who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘The seven days and the three days during Hajj are without any interval in between. They are just like three days because of an oath.’”

Chapter 11 - The Case of One Who Vows to Fast a Certain Day or for Thanksgiving

H 6522, Ch. 11, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Karram who has said the following:

“Once, I said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I have placed upon myself to fast until the rise of al-Qa’’im, (the one who rises with Divine Authority). He (the Imam) said, ‘Fast but do not fast on a journey, or the two ‘Id, the days of tashriq (11, 12 and 13) and the day which is doubtful about its being of the month of Ramadan.’”

H 6523, Ch. 11, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Ahmad ibn ‘Ushaym who has said the following:

“Al-Husayn once wrote to al-Rida’, *‘Alayhi al-Salam*, saying, ‘I pray to Allah to keep my soul in service for your cause, a man had vowed to fast for certain days and fasted a few days, then he became ill and stopped fasting. Is he required to start fasting all over again or are the days that he had fasted are counted?’ He (the Imam) wrote the answer that said, ‘The days that he had fasted are also counted.’”

H 6524, Ch. 11, h 3

Ali ibn Ibrahim has narrated from Salih ibn ‘Abd Allah who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, saying, I pray to Allah to keep my soul in service for your cause, it is upon me to fast for one month if my uncle is released from jail. He came out from jail and I decided to fast the next day, but then a certain person of our people came and I invited him for lunch. I joined him for lunch. He (the Imam) said, ‘It is not harmful.’”

H 6525, Ch. 11, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about a man who has made obligatory upon himself to fast one month in al-Kufah, one month in al-Madinah and one month in Makkah because of an affliction whereby he suffered. He fasted one month in al-Kufah, then he entered al-Madinah and fasted for eighteen days, but then the camel man did not stay any longer. He (the Imam) said, ‘He can fast the remaining days at home when he comes back.’”

H 6526, Ch. 11, h 5

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has narrated from his ancestors who have narrated this Hadith: ‘Ali, *‘Alayhi al-Salam*, has said about a man, who had vowed to fast for a Zamanan (a certain amount of time), that Zaman is five months, al-Hin is six months; Allah, most Majestic, most Glorious, has said, ‘It gives its fruits kulla Hin (every time) by the permission of its Lord.’”

H 6527, Ch. 11, h 6

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from Khalid ibn Jarir from abu al-Rabi’ who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who has said, ‘It is from Allah upon me to fast a Hin (a certain amount of time) for thanksgiving.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, said, ‘A similar case came to Ali, *‘Alayhi al-Salam*, and he said, ‘Fast for six months; Allah, most Majestic, most Glorious, has said, ‘It gives its fruits kulla Hin by the permission of its Lord’, that is six

months.’”

H 6528, Ch. 11, h 7

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has narrated from his ancestors, *‘Alayhim al-Salam*, who have stated this Hadith. ‘If a man places upon himself fasting of certain known days of every month, then he goes on a journey and many months pass, such person is not required to fast on a journey as well as at home when he comes back.’”

H 6529, Ch. 11, h 8

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who fasts because of what he has timed upon himself or to fast of the sacred months and then one or two months pass during which he does not fast at all. He (the Imam) said, ‘He is not required to fast on a journey and there is not anything of Qada’ (compensatory fast) for optional fast except the three days that he would fast every month. He must not take it as obligatory except that I like you to continue with a good deed.’ He (the Imam) said, ‘For the one committing himself to fast in the sacred months, fasting of three days, instead of fasting the whole of sacred month, is sufficient.’”

H 6530, Ch. 11, h 9

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid who has said the following:

“I once asked abu al-Hassan, al-Rida’, *‘Alayhi al-Salam*, about a man who places upon himself for Allah, most Majestic, most Glorious, fasting of a definite day. He (the Imam) said, ‘He is required to fast definitely, regardless of being on a journey or at home.’”

H 6531, Ch. 11, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal ibn Bukayr from Zurarah who has said the following:

“My mother had placed upon herself from Allah to fast a certain day if Allah returned one of her children safely from the danger of which she was afraid, and she would then fast the day her child came back. She did not stay; instead came out with us for Makkah and it became difficult for us because we did not know whether she was required to fast or not. I then asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about it and explained to him (the Imam) what she had done. He (the Imam) said, ‘She is not required to fast on a journey. Allah has exempted her of His rights: why then must she fast because of what she has placed from Allah upon herself?’ I then asked him (the Imam), ‘What will happen if she did not do it at all?’ He (the Imam) said, ‘If so, I fear for her to experience in the matter for which she had vowed to see what she may dislike.’”

Chapter 12 - The Expiation and Ransom for Missed Fasting

H 6532, Ch. 12, h 1

A number of our people have narrated from Ahmad ibn Muhammad, from ibn Khalid from Muhammad ibn Sahl from Idris ibn Zayd and Ali ibn Idris who has said the following:

"Once we asked al-Rida', *'Alayhi al-Salam*, about a man who makes a vow that if he is released from jail, he will fast the same day but he is unable to do so because of illness or other reasons, and during his life time he becomes indebted to carry out many days of fasting. What is the expiation for such fast? He (the Imam) said, 'He can expiate it with one mud (a certain measurement) of wheat or barley for every day.'"

H 6533, Ch. 12, h 2

Ahmad ibn Muhammad has narrated from Ali ibn Ahmad from Musa ibn Bakr from Muhammad ibn Mansur who has said the following:

"I once asked al-Rida', *'Alayhi al-Salam*, about a man who makes a vow and then fails to fast. He (the Imam) said, 'My father, *'Alayhi al-Salam*, would say that he is required to pay one mud (a certain measurement) for every day.'"

H 6534, Ch. 12, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

"I once asked abu al-Hassan, al-Rida', *'Alayhi al-Salam*, about a man who vows to fast, if he is released from jail, every Wednesday. It is the day when he was released but he fails to do so due to illness or other reasons; and during his lifetime a large number of days of such fast become due upon him. What is the expiation for such fast? He (the Imam) said, 'He must pay charity of one mud (a certain measurement) of wheat or its price for every day of fast.'"

H 6535, Ch. 12, h 4

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Is ibn al-Qasim who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about a man who does not fast three days every month because fasting is difficult for him: if there is a ransom for it. He (the Imam) said, 'It is one mud (a certain measurement) of food for everyday.'"

H 6536, Ch. 12, h 5

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Hammad ibn 'Uthaman from 'Umar ibn Yazid who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, fasting is difficult for me. He (the Imam) said, 'One dirham given as charity is better than fasting for one day. He (the Imam) then said, 'I do not like if you neglect it.'"

H 6537, Ch. 12, h 6

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Yazid ibn Khalifah who has said the following:

"I once complained before abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'I get a headache if I fast the three days (recommended for every month) and it is difficult for me. He (the Imam) said, 'You must do as I do when I travel. When traveling I pay charity for every day of one mud (a certain measurement) of the kind of food which is used in my family.'"

H 6538, Ch. 12, h 7

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Isma‘il ibn Bazi’ from Salih ibn ‘Uqbah who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I have become old and weak to fast the three days every month. He (the Imam) said, ‘O ‘Uqbah, give one dirham as charity for every day.’ I then said, ‘Just one dirham!’ He (the Imam) said, ‘Perhaps it seems greatly strange to you and you think one dirham is small.’ I said, ‘The bounties of Allah, most Majestic, most Glorious, are plentiful with me.’ He (the Imam) said, ‘O ‘Uqbah, feeding one Muslim is better than fasting for one month.’”

Chapter 13 - Postponing the Three Days Fasting to Winter Months

H 6539, Ch. 13, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Hassan ibn Rashid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who purposely postpones fasting for the times when days of the year are shorter. He (the Imam) said, ‘It is not harmful.’”

H 6540, Ch. 13, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ibrahim ibn Mahziyar from Husayn ibn abu Hamzah who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, if I can delay fasting of three days of every month to fast in winter. He (the Imam) said, ‘It is not harmful.’”

H 6541, Ch. 13, h 3

Ahmad ibn Idris and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who owes three days of fasting of every month if it is proper for him to delay and fast in the end of the month. He (the Imam) said, ‘It is not harmful.’ I then asked, ‘Should he fast with intervals in between or without it? He (the Imam) said, ‘Whichever way he likes, with or without interval as he chooses.’”

Chapter 14 - Fasting on Ninth of Dhul Hajjah and on Tenth of Muharram

H 6542, Ch. 14, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya and Ali ibn al-Hakam from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I once asked one of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, about fasting on the ninth of Dhul Hajjah (day of 'Arafah). He (the Imam) said, 'I do not fast that day. It is the day of imploring and pleading before Allah.'"

H 6543, Ch. 14, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Faddal from Tha'labah ibn Maymun from Muhammad ibn Muslim who has said the following:

""I once heard abu Ja'far, *'Alayhi al-Salam*, say, 'The Messenger of Allah did not fast on the day of 'Arafah from the time fasting of the month of Ramadan came down.'"

H 6544, Ch. 14, h 3

Ali ibn Ibrahim has narrated from Nuh ibn Shu'ayb al-Naysaburiy, from Yasin al-Darir from Hariz from Zurarah who has said the following:

"Abu Ja'far, and abu 'Abd Allah, *'Alayhi al-Salam*, have said, 'You must not fast on the day of 'Ashura' (tenth of Muharram) and on the day of 'Arafah in Makkah, in al-Madinah, in your homeland or in any other city.'"

H 6545, Ch. 14, h 4

Al-Hassan ibn Ali al-Hashimiy has narrated from Muhammad ibn Musa from Ya'qub ibn Yazid from al-Hassan ibn Ali al-Washsha' who has said that narrated to me Najabah ibn al-Harith al-'Attar who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about fasting on the day of 'Ashura' (tenth of Muharram). He (the Imam) said, 'It is a discarded fast after the coming of the month of Ramadan, and what is discarded and abandoned is heresy.' Najabah has said that I then asked abu 'Abd Allah, *'Alayhi al-Salam*, after his father about it and he answered me just like the answer of his father. He (the Imam) then said, 'It is a fast about which there is nothing in the book or an established Sunnah except the Sunnah of the family of Ziyad for their murdering al-Husayn ibn Ali, *'Alayhi al-Salam*.'"

H 6546, Ch. 14, h 5

It is narrated from him (narrator of previous Hadith) from Muhammad ibn 'Isa ibn 'Ubayd who has said that narrated to me Ja'far ibn 'Isa his brother who has said the following:

"I once asked al-Rida', *'Alayhi al-Salam*, about fasting on 'Ashura' and what people say about it. He (the Imam) said, 'It is the fast of ibn Marjanah. You are asking me about the day in which the adopted ones of the family of Ziyad for their murdering al-Husayn, *'Alayhi al-Salam*, were fasting. It is an ominous day for the family of Muhammad, *'Alayhi al-Salam*. For people of Islam it is an ominous day. A day, which is ominous for the people of Islam is not a day of fasting or a day of blessing. Monday is an unblessed day because Allah, most Majestic, most Glorious, took His Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, from this world. The family of Muhammad, *'Alayhim al-Salam*, has been hurt on Monday, so we took it as an ominous day and our enemies took it as a day of blessing. On the day of 'Ashura' al-Husayn, *'Alayhi al-Salam*, was murdered and ibn Marjanah took it for blessing but the family of Muhammad, *'Alayhim al-Salam*, took it as an ominous day. Whoever fasts on this day or takes it for blessing will come in the presence of Allah, most Blessed, most High, with metamorphosed heart and will be raised with those who established the Sunnah of fasting on that day and took it for blessing.'"

H 6547, Ch. 14, h 6

It is narrated from him (narrator of previous Hadith) from Muhammad ibn ‘Isa who has said that narrated to us Muhammad ibn abu ‘Umayr from Zayd al-Narsiy who has said the following:

“I heard Zurarah asking abu ‘Abd Allah, *‘Alayhi al-Salam*, about the fast on the day of ‘Ashura’. He (the Imam) said, ‘Whoever fasts that day, his share for such fast is like the share of ibn Marjanah and the family of Ziyad.’ I then asked, ‘What was their share of that day?’ He (the Imam) said, ‘It is the fire, I seek protection with Allah against it and against the deeds that take one closer to the fire.’”

H 6548, Ch. 14, h 7

It is narrated from him (narrator of previous Hadith) from Muhammad ibn al-Husayn from Muhammad ibn Sinan from Aban from ‘Abd al-Malik who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the fast on the day of ‘Ashura’ of the month of Muharram. He (the Imam) said, ‘Tasu‘a’ (ninth of Muharram) was the day when they had surrounded al-Husayn, *‘Alayhi al-Salam*, and his friends, may Allah be pleased with them, in Karbala’. The horsemen of al-Sham had come together against him, *‘Alayhi al-Salam*, and had taken him under siege. Ibn Marjanah and ‘Umar ibn Sa‘d were happy because of the huge number of horsemen on their side, and they made al-Husayn, *‘Alayhi al-Salam*, and his friends, may Allah be pleased with them, very weak. They became certain that no one will come to help al-Husayn, *‘Alayhi al-Salam*, and people of Iraq will not support him. I pray to Allah to keep my soul in service for the cause of my great-grandfather who had very few supporters.’ He (the Imam) then said, ‘The day of ‘Ashura’ is the day on which al-Husayn, *‘Alayhi al-Salam*, was murdered and his friends around him were all murdered and looted. How can there be fast on that day! No, by the Lord of the sacred house there is no fasting on such a day. It is only a day of mourning and lamentation that came upon the inhabitants of the sky and earth and all believing people. It is a day of happiness and joy for ibn Marjanah and family of Ziyad and people of al-Sham, may Allah subject them to His anger as well as their offspring. This was a day when all locations of earth wept except al-Sham. Those who fast on this day or take it for blessing will be raised, by Allah, with the family of Ziyad with their hearts metamorphosed and subjected to anger. Whoever seeks any saving for their homes on this day will be made by Allah as a seed of hypocrisy in his heart up to the Day of Judgment, blessing is removed thereof, from his family, and children. Satan will share him in all of such savings.’”

Chapter 15 - Fasting on ‘Id Days and during the Bright Days of the Month: 11, 12 and 13

H 6549, Ch. 15, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about fasting on the day of al-Fitr (first day of the month of Shawwal). He (the Imam) said, ‘No, it is not proper to fast as well as on the days of al-Tashriq.’”

H 6550, Ch. 15, h 2

A number of our people have narrated from Ahmad ibn Muhammad from abu Sa‘id al-Mukariy from Ziyad ibn abu al-Hallal who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once said to us, ‘Fasting is not proper during three days after al-Adha’ (10th of Duh al-Hajjah) as well as after al-Fitr (the first day of the month of Shawwal); they are the days for eating and drinking.’”

H 6551, Ch. 15, h 3

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about the case of the two days after al-Fitr; if fasting is permissible therein. He (the Imam) said, ‘I do not like for you to fast on those days.’”

Chapter 16 - Fasting on Memorable Days

H 6552, Ch. 16, h 1

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Yahya from his grandfather, al-Hassan ibn Rashid who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'I pray to Allah to keep my soul in service for your cause, are there other 'Id for the Muslims besides the two 'Ids?' The Imam replied, 'Yes, O Hassan, there is a greater and more important 'Id than these.' I then asked, 'When is such 'Id?' He replied, 'It is the day when 'Amir al-Mu'minin, *'Alayhi al-Salam*, was appointed as the banner and lighthouse for people.' I then said, 'I pray to Allah to keep my soul in service for your cause, what then we should do on this day?' He replied, 'Fast, O Hassan, increase your appeal before Allah saying, "Grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause)." Denounce before Allah those who did injustice to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and his family. The prophets, may Allah grant them favors, would command the executors of the will to celebrate the day when they were appointed as executors of the will, as 'Id.' I then asked, 'What happens if one fasts on such day?' He replied, 'Fasting on this day is equal to fasting for sixty months. Do not ignore fasting on the twenty-seventh of the month of Rajab. It is the day when prophet-hood came down up on Muhammad, *'Alayhi al-Salam.* Fasting on this day is equal to sixty months (of fasting).'"

H 6553, Ch. 16, h 2

A number of our people have narrated from Sahl ibn Ziyad from certain individuals of our people who have said the following:

"Abu al-Hassan, the 1st, *'Alayhi al-Salam*, has said 'Allah, the Most Majestic, the Most Glorious, sent Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, as a mercy for the worlds on the twenty-seventh of the month of Rajab. Allah counts one's fasting during this day as fasting for sixty months. On the twenty-fifth of Dhul al-Qa'dah, the House was established, and it was the first instance of mercy established on earth. Allah, the Most Majestic, the Most Glorious, made a place to gain rewards and a place of inviolability. Allah counts one's fasting during this day as fasting for sixty months. On the first day of Dhul Hajjah, Ibrahim, the friend of the Beneficent was born. Allah counts one's fasting during this day as fasting for sixty months."

H 6554, Ch. 16, h 3

Sahl ibn Ziyad has narrated from 'Abd al-Rahman ibn Salim from his father who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'Are there for Muslims other 'Id besides, Friday, the tenth of the month of Dhul Hajjah and the first day of the month of Shawwal?' He (the Imam) replied, 'Yes, there is such a day, in fact, it is of greater importance.' I then asked, 'I pray to Allah to keep my soul in service for your cause, which days are they?' He replied, 'One is the day during which the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, announced the appointment of 'Amir al-Mu'minin (as the executor of his will), saying, "Whoever's guardian I am, Ali also is his guardian."' I then asked, 'Which day is this day?' He replied, 'What do you have to do with the day; the year goes around, however, it is the eighteenth of the month of Dhul Hajjah.' I then asked, 'What should we do during this day?' He replied, 'You should pay attention to Allah, majestic is whose mention, by fasting, worshipping and speaking of Muhammad and his family, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. The Messenger of Allah advised 'Amir al-Mu'minin to celebrate this day as 'Id. This is what the prophets would do. They would advise the executors (of their

wills) to celebrate this day as a day of ‘Id.’”

H 6555, Ch. 16, h 4

A number of our people have narrated from Sahl ibn Ziyad from Yusuf al-Sukht from Hamdan ibn al-Nadr from Muhammad ibn ‘Abd Allah al-Sayqal who has said the following:

“Abu al-Hassan, al-Rida, *‘Alayhi al-Salam*, once came out to us on the twenty-fifth of the month of Dhul Qa’dah and said, ‘You should fast during this day. I am fasting.’ We then said, ‘We pray to Allah to keep our souls in service for your cause, which day is it?’ He replied, ‘It is the day during which the mercy (of Allah) was spread, the earth was extended and al-Ka‘bah was placed in place and Adam descended therein.’”

Chapter 17 - The Excellence of Having Breakfast after Sunset with a Brother (in Belief)

H 6556, Ch. 17, h 1

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that your serving breakfasts to your brother (in belief) after sunset is more excellent than your fasting an optional fasting.”

H 6557, Ch. 17, h 2

A number of our people have narrated from Ahmad ibn Muhammad al-Barqiy from al-Qasim ibn Muhammad from al-‘Is from Najm ibn Hutaym who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘If one decides to fast, and then goes to visit his brother (in belief) who offers to serve him food, he should break his fast for the happiness of his host and due to his request. This will be counted equal to ten days of fasting as Allah, the Most Majestic, the Most Glorious, has said, ‘One who does one good deed will receive tenfold reward for the same.’ (6:161) ”

H 6558, Ch. 17, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il from Salih ibn ‘Uqbah from Jamil ibn Darraj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a fasting person visits his brother (in belief) who offers him food, and he accepts the offer without telling him about his fast, in order not to show that he is doing him a favor, Allah counts his fast as one year’s fasting.’”

H 6559, Ch. 17, h 4

Muhammad ibn Yahya has narrated from al-Hassan ibn Ali al-Daynawariy from Muhammad ibn ‘Isa from Salih ibn ‘Uqbah who has said the following:

“Once I visited Jamil ibn Darraj while he was at a beautiful table having food. He said, ‘Come and join us for food.’ I said, ‘I am fasting.’ He continued eating until very little food remained. He then insisted that I discontinue my fast. I said, ‘Why did you not insist before?’ He said, ‘I wanted to discipline you.’ He then said, ‘I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say the following. “If a fasting person visits his brother (in belief), who offers him food, and he accepts the offer without telling him about his fast, in order not to show that he is doing him a favor by accepting his offering food, Allah, majestic is whose mention, counts his fast as one year’s fasting.”’”

H 6560, Ch. 17, h 5

Ali ibn Muhammad has narrated from ibn Jumhur from certain individuals of his people from Ali ibn Hadid who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, ‘I may visit a people after late afternoon prayer while I am fasting and they offer me food, saying, “discontinue your fast.”’ He (the Imam) said, ‘Accept the offer; it is better.’”

H 6561, Ch. 17, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn ‘Isa from al-Hassan ibn Ibrahim ibn Sufyan from Dawud al-Riqqiy who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Your discontinuing your fast in the house of your brother in Islam is better than your fasting seventy or ninety times over.’”

Chapter 18 - The Case of Those Who Need Permission to Fast Optional Fasting

H 6562, Ch. 18, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from al-Qasim ibn ‘Urwah from certain individuals of his people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that a woman should not fast an optional fast without permission from her husband.”

H 6563, Ch. 18, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ahmad ibn Hilal from Marwak ibn ‘Ubayd from Nashit ibn Salih from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘A guest of good understanding does not fast an optional fast without permission from his host. An obedient wife does not fast an optional fast without permission and order from her husband. An obedient and disciplined slave does not fast an optional fast without permission and order by his master. Children with good and kind behavior do not fast an optional fast without permission and order from their parents; otherwise, a guest is ignorant, a woman disobedient, the slave a sinner and disobedient, and the child is an ignored one.’”

H 6564, Ch. 18, h 3

Ali ibn Muhammad ibn Bandar [and others] from Ibrahim ibn Ishaq through his chain of narrators from al-Fadl ibn Yasar who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has stated this Hadith: ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “When a man enters a town (residence), he is a guest of the inhabitants of that town who are followers of the religion he follows until he leaves that town (residence). It is not proper for him to fast without their permission, so that the food that may have been prepared does not spoil. It is not proper for them also to fast without permission so he because of exercising reservation does not eat the food that he desires.”’”

H 6565, Ch. 18, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Malik ibn ‘Atiyyah from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said that a woman must not optionally fast without permission from her husband.”

H 6566, Ch. 18, h 5

Ali ibn Muhammad ibn Bandar has narrated from Ahmad ibn abu ‘Abd Allah al-Jamuraniy from al-Hassan ibn Ali ibn abu Hamzah from ‘Amr ibn Jubayr al-‘Arzamiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that once a woman came to the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and asked, ‘O Messenger of Allah, what is the right of a husband on the wife?’ He (the Messenger of Allah) said, ‘It is more than that.’ She then said, ‘Tell me about a few of them.’ He (the Messenger of Allah) said, ‘She must not fast without his permission.’”

Chapter 19 - The Preferable Items to Use for Breakfast after Sunset

H 6567, Ch. 19, h 1

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy, from al-Sakuniy from Ja‘far, from his father, recipients of divine supreme covenant, who has said the following:

“The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would just have water for breakfast after sunset if Halwa (a special form of sweet) was not available.”

H 6568, Ch. 19, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that if one uses just water for breakfast after sunset, it cleanses his liver, washes off sins from the heart, strengthens eyesight and the pupil of the eyes.”

H 6569, Ch. 19, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Salih ibn Sindiy from ibn Sinan from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that one should use just water for breakfast, after sunset; it washes off sins from the heart.”

H 6570, Ch. 19, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from those whom he has mentioned (in his book) from Mansur ibn al-‘Abbas from Safwan ibn Yahya from ‘Abd Allah ibn Muskan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would begin with Halwa for breakfast after sunset. If this was not available, he would use sugar or dates, and if no such items were available, he then would use water and say, ‘It cleanses the stomach and liver, helps bad breathe and the scent of the mouth, strengthens the teeth, the pupil of the eye and eyesight, and washes off sins. It calms down hyper veins and the gallbladder, cuts down mucus, cools heartburn and relieves sinus congestions.’”

H 6571, Ch. 19, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ibrahim ibn Mehzam from Talhah ibn Zayd who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would use dates for breakfast after sunset, if it was the season of dates, or fresh dates if it was the season of fresh dates.”

H 6572, Ch. 19, h 6

Ali ibn Ibrahim has narrated from his father from Ja’far ibn ‘Abd Allah al-Ash’ariy from ibn al-Qaddah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would first use fresh dates for breakfast after sunset during the season of fresh dates, and during the season of dates, he would use dates.”

Chapter 20 - Ghusl (bath) in the Month of Ramadan

H 6573, Ch. 20, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz, from Zurarah from Fudayl who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Shower in the month of Ramadan is just before sunset, thereafter one performs salat (prayer) and takes breakfast after sunset.”

H 6574, Ch. 20, h 2

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim from Sulayman ibn Khalid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, on how many nights should one take a shower in the month of Ramadan?’ He (the Imam) replied, ‘It is on the nineteenth, twenty-first and twenty-third nights.’ I then said, ‘What if even this much becomes difficult for me?’ He then said, ‘Take a shower on the twenty-first and twenty-third nights.’ I then said, ‘What happens if this becomes difficult for me?’ He (the Imam) said, ‘Now it is enough.’”

H 6575, Ch. 20, h 3

Safwan ibn Yahya has narrated from ‘Is ibn al-Qasim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the night during which one can appeal before Allah for one’s needs when it is the time for a shower. He (the Imam) replied, ‘It is at the beginning of the night, or if you like, at the end of the night as you wake up.’ I then asked about al-Qiyam (rising up) (for salat [prayer]). He said, ‘You may rise in the beginning or toward the end of the night.’”

H 6576, Ch. 20, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and Safwan ibn Yahya and Ali ibn al-Hakam from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“One of the two Imam, *‘Alayhim al-Salam*, has said, ‘One should take a shower in the nineteenth, twenty-first and twenty-third nights of the month of Ramadan. ’Amir al-Mu’minin, *‘Alayhi al-Salam*, sustained a mortal wound by an assassin in the nineteenth night. He (the Imam) passed away on the twenty-first night of the month of Ramadan. A shower should be taken at the beginning of the night and it is enough until the end of the night.”

Chapter 21 - Additional Salat (prayer) in the Month of Ramadan

H 6577, Ch. 21, h 1

A number of our people have narrated from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id who has narrated it from al-Qasim ibn Muhammad, from Ali ibn abu Hamzah, from abu Basir who has said the following:

“Once we visited abu ‘Abd Allah, *‘Alayhi al-Salam*, and abu Basir asked, ‘What do you say about al-salat (prayer) during the month of Ramadan?’ He (the Imam) replied, ‘The month of Ramadan has a special respect and right, unlike the other months. You should perform salat (prayer) as much as you can in optional forms during the nights and days. If you can, perform a thousand Rak‘at salat (prayer) every twenty-four hours you can. Imam Ali, *‘Alayhi al-Salam*, toward the end of his life would say one thousand Rak‘at salat (prayer) in twenty-four hours. O abu Muhammad, you should perform more salat (prayer) during the month of Ramadan.’ I then asked, ‘I pray to Allah to keep my soul in service for your cause, how many Rak‘ats (should one perform)?’ He said, ‘During the first twenty nights, say twenty Rak‘ats each night; eight Rak‘ats before al-‘Atmah (late evening) and twelve Rak‘ats thereafter, besides the prayers you would say before. During the last ten days, you should say thirty Rak‘at every night; eight Rak‘at before late evening, and twenty-two Rak‘ats thereafter besides what you had been saying before these nights.’”

H 6578, Ch. 21, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from abu al-‘Abbas al-Baqbaq and ‘Ubayd ibn Zurarah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would increase his salat (prayer) during the month of Ramadan. After al-‘Atmah (late evening salat [prayer]), he would perform more prayers. People behind would stand up (for prayer), but he would go inside and leave them. Then, after he came out, they would come and stand up behind him (for prayer), but he would leave them and go inside several times.’ He (the narrator) has said that the Imam then said, ‘You must not perform salat (prayer) after late evening prayer during the times other than the month of Ramadan.’”

H 6579, Ch. 21, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman from ibn ‘Isa from Sama‘ah from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, during the last ten days of the month of Ramadan would prepare himself well, stay away from women, stay awake the whole night, and free himself for worship.’”

H 6580, Ch. 21, h 4

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from al-Hassan from Sulayman al-Ja’fariy who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘In the twenty-first and twenty-third nights, you should perform salat (prayer) of one hundred Rak‘ats and in each Rak‘at read Chapter 112 of the Holy Quran ten times.’”

H 6581, Ch. 21, h 5

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Hassan ibn Ali from ibn Sinan from abu Shu’ayb al-Muhamiliy from Hammad ibn ‘Uthman from al-Fudayl ibn Yasar who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, during the twenty-first and twenty-third nights, would pray until the

end of the night, then perform (the obligatory) salat (prayer)."

H 6582, Ch. 21, h 6
"Ali ibn Muhammad has narrated from Muhammad ibn Ahmad ibn Mutahhar who wrote to abu Muhammad, *'Alayhi al-Salam*, and informed him (the Imam) about a Hadith about the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. It said that he (the Messenger of Allah) performed thirteen Rak'at prayers including al-Witr and the two Rak'at morning prayer during the nights in the month of Ramadan. He (the Imam) wrote, 'May Allah break his (narrator's) mouth. He (the Holy Prophet) during the month of Ramadan in the first twenty nights performed twenty Rak'ats every night. He (the Messenger of Allah) performed eight Rak'at after al-Maghrib prayer and twelve after 'Isha' (late evening) prayer. He would take a shower on the nineteenth, twenty-first and twenty-third nights. In those nights, he performed one hundred Rak'at prayers in each Rak'at, of which he read Chapter 1 and Chapter 112 of the Holy Quran ten times. He would perform thirty Rak'at in the remaining nights to the end of the month, as I have explained for you.'"

Chapter 22 - The Night of Destiny

H 6583, Ch. 22, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from Hassan ibn Mehran who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the night of destiny. He replied, ‘You should try to find it in the twenty-first or twenty-third nights (of the month of Ramadan).’”

H 6584, Ch. 22, h 2

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad al-Jawhariy from Ali ibn abu Hamzah al-Thumaliy who has said the following:

“Once I was in the presence of abu ‘Abd Allah, *‘Alayhi al-Salam*, when abu Basir asked, ‘I pray to Allah to keep my soul in service for your cause, when is the night during which one may hope that his wishes will come true?’ He (the Imam) replied, ‘It is in the twenty-first or twenty-third nights.’ He (abu Basir) then asked, ‘What happens if I cannot (stay awake) on both nights?’ He (the Imam) said, ‘(Remaining awake for) just two nights is not difficult with a view to realizing your wishes.’ I (the narrator) then said, ‘We may see the new moon on a certain time and then receive information that people have seen the new moon on a different day at another place.’ He (the Imam) said, ‘Remaining awake for four nights is not difficult with a view to realizing your wishes.’ I then said, ‘I pray to Allah to keep my soul in service for your cause, the twenty-third night is the night of al-Juhanniy.’ He (the Imam) said, ‘That is what it is called.’ I then said, ‘I pray to Allah to keep my soul in service for your cause, Sulayman ibn Khalid narrates that during the twenty-ninth night, the list of people (honored to) perform Hajj is prepared.’ He (the Imam) said, ‘O abu Muhammad, the list of people for Hajj is prepared during the night of destiny; so also are deaths, trials, sustenance and things that have to happen until the next night of destiny. You should try to pray for the realization of your wishes during the twenty-first or twenty-third nights. You should perform one hundred Rak‘at salat (prayer) during each of these nights and remain awake if you can, up to daylight, and take a shower during both nights.’ I (the narrator) then asked, ‘What should I do if I cannot do this in a standing position?’ He (the Imam) replied, ‘You can say it in a sitting position.’ I then asked, ‘What should I do if I cannot do this also?’ He said, ‘You can say it while in your bed. It does not matter if you just slept very lightly at the beginning of the night. The doors of the sky remain open during the month of Ramadan, Satans are nailed down, and the deeds of believing people are accepted. The month of Ramadan is a very good month. During the time of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, it was called “provider of sustenance”.’”

H 6585, Ch. 22, h 3

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“Once I asked one of the two Imam, *‘Alayhim al-Salam*, about signs of the night of destiny. He replied, ‘One of the signs of this night is sweet fragrance; during the cold season it is warm, and during the hot season it is cool and pleasant.’ Someone asked him about the night of destiny. He (the Imam) replied, ‘The angels and scribes come down to the sky above the world and then they write down all that has to happen during the year and what people will experience therein. Its affairs are withheld with Him. In it He has a wish and thus He brings forward whatever He wishes or delays whatever He wishes. He confirms whatever He wishes and deletes whatever He wishes; the mother book is with Him.’”

H 6586, Ch. 22, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from more than one person who have said the following:
“Certain individuals of our people – the only one of these people I know is Sa‘id al-Samman- asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Why is it that the night of destiny is better than one thousand months?’ He (the Imam) replied, ‘It is because doing good deeds during this night is better than doing good deeds in one thousand months that do not have the night of destiny.’”

H 6587, Ch. 22, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah from abu Basir who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Torah was revealed during the sixth night of the month of Ramadan. Injil (New Testament) was revealed during the twelfth night of the month of Ramadan. Al-Zabbur, (Psalms) was revealed during the eighteenth night of the month of Ramadan; and the Holy Quran was revealed during the night of destiny.’”

H 6588, Ch. 22, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah from al-Fudayl, Zurarah and Muhammad ibn Muslim from Humran who has narrated the following:
“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about the following words of Allah, the Most Majestic, the Most Glorious: ‘We have revealed it during the blessed night.’ (44:3) He (the Imam) said, ‘Yes, it is the night of destiny. Every year this night is during the last ten days in the month of Ramadan. It was the night of destiny and no other night when the Holy Quran was revealed. Allah, the Most Majestic, the Most Glorious, has said, “During this night all matters of wisdom are differentiated.”’ (44:4) He (Imam) said, ‘During the night of destiny, all things of good or evil, obedience or disobedience, birth or death, or sustenance that are to take place in the year up to the next month of Ramadan, are measured and determined. Whatever is measured and determined for that year becomes inevitable; however, Allah, the Most Majestic, the Most Glorious, has a wish in it.’ He (the narrator) has said, ‘I then asked about the meaning of, “The night of destiny is better than one thousand nights?”’ He (Imam) replied, ‘Good deeds like salat (prayer), zakat and other forms of good are better than good deeds done in one thousand months wherein the night of destiny does not exist. Had it not been for the generosity of Allah, the most Blessed, the most High, toward the believing people, they could not gain any success, but Allah increases their good deeds (through our love).’”

H 6589, Ch. 22, h 7
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Sayyariy from certain individuals of our people from Dawud ibn Farqad who has said that narrated to him Ya’qub who has said the following:
“I once heard a man asking abu ‘Abd Allah, *‘Alayhi al-Salam*, about the night of destiny, saying, ‘Please tell me about the night of destiny. Was it only just for one night, or it comes every year?’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, replied, ‘Had the night of destiny been removed, most certainly, the Holy Quran would also had been removed.’”

H 6590, Ch. 22, h 8
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn ‘Isa from abu ‘Abd Allah al-Mu’min from Ishaq ibn ‘Ammar who has said the following:
“I heard him (the Imam) say- when people said, “Sustenance is divided during the night in the middle of the month of Sha‘ban”-, ‘No, by Allah, that is in no other time besides the nineteenth night of the month of Ramadan, or the twenty-first or twenty-third night of this month. During the nineteenth night of this month, two groups meet; in the twenty-first night, all matters of wisdom are differentiated; and

in the twenty-third night, whatever Allah, the Most Majestic, the Most Glorious, wishes of such matters is approved. It is the night of destiny about which Allah, the Most Majestic, the Most Glorious, has said, ". . . the night of destiny is better than one thousand months."' He (the narrator) has said, 'I then asked about the meaning of his words, "Two groups meet"?' He (the Imam) replied, 'Allah brings together in that night what He has decided, in matters to be brought forward or delayed, to decide or to approve it.' I then said, 'What is the meaning of, "approves it during the twenty-third night"?' He (the Imam) replied, 'During the twenty-first night, He differentiates the rule. Then al-Bada' may take place, therefore, in the twenty-third night is the approval and thus it becomes inevitable in such issues where al-Bada' does not happen, Allah is most Blessed, the most High.'"

H 6591, Ch. 22, h 9

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ibn Bukayr from Zurarah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Measurement and determination is on the night of the nineteenth, verification is on the twenty-first night and final approval is on the twenty-third night.'"

H 6592, Ch. 22, h 10

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from Muhammad ibn al-Walid and Muhammad ibn Ahmad from Yunus ibn Ya'qub from Ali ibn 'Isa al-Qammat from his uncle who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that in his dream, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, saw banu 'Umayyah climb on his pulpit after him and mislead people from the right path and take them backward. He remained sad and depressed. Jibril came and asked, 'O Messenger of Allah, why are you sad and depressed?' He replied, 'O Jibril, in my dream last night, I saw banu 'Umayyah climb my pulpit, mislead people from the right path and take them backward.' He (Jibril) said, 'I swear by the One who has sent you as a prophet in all truth that I have no information about this matter.' The Messenger of Allah (Jibril) ascended to the heaven and, after a little while, came back with a verse of the Holy Quran to comfort him. "Consider, if We allow them to enjoy for a few years, then the thing about which they were warned comes upon them, and whatever they enjoyed will be of no benefit for them." (26:205) He revealed to him, "We have revealed the Holy Quran in the night of destiny. What do you think you know about the night of destiny? The night of destiny is better than one thousand months.' Allah, the Most Majestic, the Most Glorious, has made the night of destiny better than one thousand months for His prophet. It (one thousand nights) is equal to the life of the kingdom of banu 'Umayyah.'"

H 6593, Ch. 22, h 11

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Faddal from abu Jamilah from Rifa'ah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the night of destiny is the beginning of the year, and it also is the end of it (the year before)."

H 6594, Ch. 22, h 12

A number of our people have narrated, from Sahl ibn Ziyad, from Ali ibn al-Hakam, from Rabi' al-Musliy and Ziyad ibn abu al-Hallal who have narrated it, from a man who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that during the nineteenth night of the month of Ramadan is measurement and determination; in the twenty-first night is decision; and in the twenty-third night is verification of what has to take place during the coming year up to the next night of destiny. Allah, glorious is whose praise, does whatever He wills about His creature."

Chapter 23 - Supplication during the Last Ten days of the Month of Ramadan

H 6595, Ch. 23, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain individuals of our people who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that during the last ten nights of the month of Ramadan, you should say the following prayer. ‘O Allah, I seek refuge with the glory of Your honorable face against the condition in which the month of Ramadan will pass or this night will dawn while I may have committed sins or such deeds for which I will deserve your punishment.’”

H 6596, Ch. 23, h 2

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from Muhammad ibn ‘Isa from Ayyub ibn Yaqtin or others from `A’immah, recipients of divine supreme covenant, who have said the following:
“During the first night of the last ten nights of the month of Ramadan, recite this prayer. ‘O the One, (You have the power) to allow the night to penetrate into the day and the day to penetrate into the night. (You are) the One who brings out the living from the dead and brings the dead out of the living. O Provider of sustenance to whomever He wants without keeping any account. O Allah, the Beneficent, O Allah, O Merciful, O Allah, O Allah, O Allah, You have all the beautiful names, the most high examples, the greatness and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to your cause). I appeal before You to list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in ‘Illiyin (high position), and forgive my sins. O Allah, grant me a certainty that can remain in my heart, and a belief that can remove my doubts. O Allah, make me happy with what You have granted me for my share. Grant me good in this world and in the next life, and protect me against the burning fire. O Allah, grant me in this night the opportunity to speak of You, to thank You, be interested to come to You with repentance, and grant me the kind of good opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

“During the second night say this prayer. ‘O the One who separates the day from the night and then we are in the dark. O the One (it is You) who draws the sun in its place by his measures. O (Allah You are) Majestic, O all knowing, O the One who has measured the distance of journey of the moon until it seems like an old twig. O light of lights, O aim of all interests, O provider of all bounties, O Allah, O Beneficent, O Allah, O Holy, O the One, O the One only, O the single One, O Allah, O Allah, O Allah, You possess all beautiful names. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) . . . read to the end the prayer mentioned above.’”

“During the third night say the following prayer. ‘O Lord of the night of destiny, (it is You) who has made it better than one thousand months. O Lord of the day, night, mountains, oceans, darkness, light, earth and sky, O designer, the shape-giver, compassionate, (it is You) the One who grants favors. O Allah, O Beneficent, O Allah, O Guardian, O Allah, O the Inventor, O Allah, O Allah, O Allah, (You are the one who) possesses all beautiful names, high examples, greatness and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) and list my name in this night with the people of salvation. Please list my spirit with the martyrs, my good deeds in ‘Illiyin (high position), and forgive my sins. O Allah, grant me a certainty that can remain in my heart, a belief that can remove my doubts and make me be happy with whatever sustenance You have granted to me, and grant me good in this life and in the next life.

Protect me against the burning fire. Grant me in this night the opportunity to speak of You, thank You and become interested to come to You, repent before You, and grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause."

H 6597, Ch. 23, h 3

Ibn abu 'Umayr has narrated from Muhammad ibn 'Atiyyah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that every night in the month of Ramadan you should say this prayer. 'O Allah, I appeal before You in the case of whatever You decide and measure of the inevitable issues of the matters of wisdom, of the destiny that does not change or alter, to list my name among those who perform Hajj of Your respected House, with virtuous Hajj, expatiated wickedness, forgiven sins and appreciated efforts. O Allah, I appeal before You, in the case of whatever You decide and measure of the inevitable issues of the matters of wisdom, during the night of destiny, which does not change or alter, to grant me long life, increased sustenance, and take me in the service of Your religion and do not replace me with others.'"

H 6598, Ch. 23, h 4

Muhammad ibn 'Isa has narrated through the chain of his narrators who has narrated the following::

"The virtuous ones, *'Alayhim al-Salam,* have said the following that you should repeat this prayer during the twenty-third night of the month of Ramadan, while in prostration, standing, sitting and in all conditions and during the whole month if you can or whenever you remember in your lifetime. After you praise Allah, the most Blessed, the most High, and ask, O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). You should say, 'O Allah, for the person who possesses Your authority, so and so Imam (al-Hujjah ibn al-Hassan) be in this hour and every hour, a guardian, protector, supporter, guide, leader, and helper (and an eye) until You settle him on Your earth with obedience and grant him comfort for a long time.'"

"During the fourth night, say this prayer: 'O the One who opens up the morning and makes the night calm and the sun and moon for calculation (of time) (I praise You). O Majestic, O all Knowing, O Generous, O Benevolent, O Powerful, O Resourceful, O Possessor of extra bounties, gifts, kingdom and honor, O Glorious and Honorable, O Allah, O Beneficent, O Allah, O the only One, O the One alone, O Allah, O Apparent, O Hidden, O Living, O Lord, no one deserves worship except You. You possess all beautiful names, exalted examples and greatness. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in 'Illiyin, and forgive my wickedness. O Allah, grant me a certainty that can remain with my heart, a belief that can remove my doubts and make me to live happily with my share that You have granted to me. Grant us good in this world and in the next life, and protect us against the burning fire. Grant me the opportunity to speak of You, thank You and be interested to come to You, return to You with repentance, and grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.

"During the fifth night, say this prayer: 'O the One who has made the night to serve as covering, You have made the day (for people) to make a living, the earth as a cradle and the mountains as anchors. O Allah, O Dominant, O Allah, O Compeller, O Allah, O all Hearing, O Allah, O the Nearest, O Allah, O the One who answers prayers, O Allah, O Allah, O Allah, You possess all the good names, exalted

examples, greatness and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in ‘Illiyin, and forgive my wickedness. O Allah, grant me a certainty that can remain with my heart, a belief that can remove my doubts and make me live happily with my share that You have granted to me. Grant us good in this world and in the next life and protect us against the burning fire. Grant me the opportunity to speak of You, thank You, be interested to come to You, return to You with repentance, and grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

“During the sixth night say this prayer: ‘O the One who has made the night and day two signs, You are the One who has deleted the sign of night and have made the sign of day brightness so that they (creatures) may seek extra favors and pleasure. O the One who separates things with full details, O Glorious, O Benevolent, O Allah, O Generous, O Allah, O Allah, O Allah, You possess all the beautiful names, exalted examples and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in ‘Illiyin and my wickedness forgiven. O Allah, grant me a certainty that can remain with my heart, a belief that can remove my doubts and make me to live happily with my share that You have granted to me. Grant us good in this world and in the next life, and protect us against the burning fire. Grant me the opportunity to speak of You, thank You and be interested to come to You, return to You with repentance, and grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

“During the seventh night say this prayer: ‘O the One who extends the shadow, had you wanted You could have made it stationary. You have made the sun to show the existence of shadow, and You then make it shrink (toward You) gradually little by little. O Generous, O Benevolent, O possessor of greatness and bounties, no one deserves worship except You. You know the unseen and seen, You are the Beneficent, the Merciful, no one except You deserves worship. O the Holy, the Peace, the Provider of sanctuary, the Dominant, the Majestic, the Compeller, the Possessor of greatness, O Allah, O Creator, the Designer, the Shape giver, O Allah, O Allah, O Allah, You possess all the beautiful names, exalted examples and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in ‘Illiyin, and forgive my wickedness. O Allah, grant me a certainty that can remain with my heart, a belief that can remove my doubts and make me live happily with my share that You have granted to me. Grant us good in this world and in the next life and protect us against the burning fire. Grant me the opportunity to speak of You, thank You and be interested to come to You, return to You with repentance, and grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

“During the eighth night say this prayer: ‘O the One who stores the night in the air and light in the sky, keeper of the sky from falling on earth, unless He wills so, and the One who keeps them from banishment. O all Knowing, O Forgiver, O the Living forever, O Allah, O the Inheritor, O the One who will resurrect people from the graves, O Allah, O Allah, O Allah, You possess all the beautiful names,

exalted examples and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in ‘Illiyin, and forgive my wickedness. O Allah, grant me a certainty that can remain with my heart, a belief that can remove my doubts and make me live happily with my share that You have granted to me. Grant us good in this world and in the next life, and protect us against the burning fire. Grant me the opportunity to speak of You, thank You and be interested to come to You, return to You with repentance, and grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

“During the ninth night say this prayer: ‘O the One who covers the day with night and night with the day, O all Knowing, O all Wise, O Allah, O Lord of lords and Master of all masters, no one except You deserves worship. O the One (it is You) who is closer to me than a jugular vein. O Allah, O Allah, O Allah, You possess all the beautiful names, exalted examples and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in ‘Illiyin, and forgive my wickedness. O Allah, grant me a certainty that can remain with my heart, a belief that can remove my doubts and make me live happily with my share that You have granted to me. Grant us good in this world and in the next life, and protect us against the burning fire. Grant me the opportunity to speak of You, thank You, be interested to come to You, and return to You with repentance. Grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

“During the tenth night say this prayer: ‘All praise belongs to Allah. He has no partners. All praise belongs to Allah because He deserves it due to the Honor of His face, the majesty of His glory and because He is worthwhile all praise. O the Holy one, You are the light of Holiness. O the One free of all defects, O the ultimate Destination of being free from all defects, O Beneficent, O the Doer of mercy, O all Knowing, O Great, O Allah, O Subtle, O Glorious, O Allah, O all Hearing, O all Seeing, O Allah, O Allah, O Allah, You possess all the beautiful names, exalted examples and bounties. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please list my name in this night with the people of salvation, my spirit with the martyrs, my good deeds in ‘Illiyin, and forgive my wickedness. O Allah, grant me a certainty that can remain with my heart, a belief that can remove my doubts and make me live happily with my share that You have granted to me. Grant us good in this world and in the next life and protect us against the burning fire. Grant me the opportunity to speak of You, thank You and be interested to come to You and return to You with repentance and grant me the opportunity with which You granted success to Muhammad and Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’”

H 6599, Ch. 23, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that during the last night of the month of Ramadan, say this prayer. ‘O Allah, this is the month of Ramadan when You revealed the Holy Quran, and now it has ended. I seek refuge with Your honorable face, against my remaining in a condition, O Lord, that this

night ends up with dawn or the month of Ramadan ends up, but You will have (in record) against me consequences (of my deeds) or sins for which You want to punish me on the day I am brought in your presence.'"

H 6600, Ch. 23, h 6

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Sa'dan ibn Muslim from abu Basir who has said the following: "Abu 'Abd Allah, *'Alayhi al-Salam,* has said that to say farewell to the month of Ramadan say this. 'O Allah, You have said in Your book, "The month of Ramadan is that when the Holy Quran was revealed." This month of Ramadan has ended. If there are still sins on me that You have not forgiven or want to punish me for or scale and measure me thereby, I appeal before Your honorable face, and through Your complete words, before the dawn of this night and ending of this month, to forgive me for such sins. You are the most Merciful of all merciful ones.

'O Allah, all praise belongs to You because of all of Your exalted attributes, the first and the last of them. All praise belongs to You because of such attributes that You have mentioned about yourself and about which praising creatures, the assiduous ones who are counted (to be among your friends), have spoken. (They are) those who respect the deed of speaking of You and thanking You, those whom You helped to observe and fulfill Your rights of all of Your creatures of the angels close to You, the prophets, the messengers and all kinds of creatures speaking of Your glory, of the beings of the worlds. You deserve all praise for bringing the month of Ramadan to an end while we enjoy your bounties, the share of the sustenance (from You), your favors and all apparent generosity. For this reason You deserve the ultimate praise, forever, endlessly, constantly, eternally, through all times that never end throughout eternity. Majestic is your glory. You have helped us during this month until we completed its fasting, salat (prayer), and whatever good deeds we could do or thanks we could express or speak of You. O Allah, accept it from us in the best manner of Your acceptance, consideration, pardoning, overlooking, forgiveness, and the reality of Your pleasure so that You grant us success with all good things desired and with best gifts bestowed, and protect us against all frightening matters, attracted afflictions or committed sins.

'O Allah, I appeal before You through the greatest matters by which any of Your creatures have appealed before You, of Your honorable names, glorious praise, special prayers, to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Please make this month of Ramadan the best month of Ramadan that has ever passed on us from the time You sent us to this world. Make it a blessing in matters of safety of my religion, salvation of my soul and the realization of my wishes. Accept its intercession for my wishes, in the completion of bounties upon me, the repelling of wickedness from me, and my achievement of the dress of good health in it. Make me one of those who experience the blessing of the night of destiny that You have made better than a thousand months, in matters of great reward and honorable treasures, good manners of thanksgiving, long life and continued ease and comfort.' 'O Allah, I appeal before You through Your mercy, Your benevolence, Your pardoning, Your bounties, Your majesty, Your ever existing favors and generosity: do not make this the last month of Ramadan for us so that we may experience it in future in the best of conditions. Help us to recognize its new moon along with those who look for it and recognize its importance. Make it possible for me in good health, delightful bounties, the vast range of Your mercy, and the best of Your shares. O Lord, no one is my Lord besides You. I pray to You so this will not be my last farewell to it or the last occasion. Grant me the opportunity to experience it in the future, with a vast range of bounties and best hopes and to live before You with the

best form of loyalty; You listen all prayers.

‘O Allah, listen to my prayers, be kind to me in my appeal, humble before You in my destitute condition, placing my trust in You while I am submitted before You. I do not have any hope for success, or good health, any honor, or the ability to reach anywhere without You and help from You. (O Allah), grant me the opportunity, Your praise is majestic and Your name is Holy, to experience the month of Ramadan in good health and safe from all difficulties, obstacles and all forms of misfortunes. All praise belongs to Allah for His helping us in fasting and worshipping up to the last of its nights during this month.’”

Chapter 24 - Saying Takbir (Allah Is Great Beyond Description) in the First Night of Shawwal

H 6601, Ch. 24, h 1

Ali ibn Muhammad has narrated from Ahmad ibn abu ‘Abd Allah from his father from Khalaf ibn Hammad from Sa‘id al-Naqqash who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, said to me, ‘On al-Fitr (first day of the month of Shawwal), there is Takbir (saying ‘Allah is great beyond description’), and it is Mastur (masnun) optional.’ I (the narrator) then asked, ‘Where is it?’ He (the Imam) replied, ‘It is during the night of al-Fitr, in Maghrib and ‘Isha’, in salat (prayer) and in salat (prayer) of ‘Id, and then it is discontinued.’ I (the narrator) then asked, ‘How do I say it?’ He (the Imam) replied, say, ‘Allah is great beyond description, Allah is great beyond description, only Allah deserves worship, Allah is great beyond description, Allah is great beyond description, All praise belongs to Allah, Allah is great beyond description; He has granted us guidance. This is in the words of Allah, most Majestic, most Glorious, “So you can complete the number (fasting)’, (2:182) and say, ‘Allah is great beyond description; He had granted you guidance.’”’”

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Khalaf ibn Hammad a similar Hadith.

H 6602, Ch. 24, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn abu Hamzah from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that you should say Takbir (Allah is great beyond description) in the night and in the morning of al-Fitr just as you say it during the tenth (day of the month of Dhu al-Hajjah).”

H 6603, Ch. 24, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather, al-Hassan ibn Rashid who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘People say that forgiveness descends upon the fasting people during the month of Ramadan in the night of destiny.’ He (the Imam) said, ‘O al-Hassan, al-Qarijar (a worker) receives his wages upon completion of his task on the night of ‘Id (first of Shawwal).’ I then said, ‘I pray to Allah to keep my soul in service for your cause, what then should we do?’ He (the Imam) said, ‘When it is sunset, take a shower, and when you complete al-Maghrib salat (prayer), raise your hands and say, “O Generous, O Benevolent, O Munificent, O the One who chose Muhammad and helped him, I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Forgive all of my sins that I have committed and You have counted against me, but I have forgotten them and they are before You in Your book.” Then bow down for prostration and say one hundred times, “I turn in repentance to Allah” while prostrating and ask for your wishes.’”

H 6604, Ch. 24, h 4

It is narrated that `Amir al-Mu’minin, would perform two Rak‘at salat (prayer). In the first Rak‘at, he would read Chapter 1 and (then) 112 of the Holy Quran one thousand times. In the second Rak‘at, he would read Chapter 1 and 112 once only.

Chapter 25 - Day of ‘Id, First Day of the Month of Shawwal

H 6605, Ch. 25, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that you should take food, on the day of al-Fitr before going to the prayer place.”

H 6606, Ch. 25, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd, from Jarrah al-Mada’iniy, who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that on the day of al-Fitr, one should have food before salat (prayer); however, on the day of Adha’, one should not have any food until after the prayer leader leaves.”

H 6607, Ch. 25, h 3

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Ibrahim ibn ‘Umar from ‘Amr ibn Shamir from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘The Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “When it is the first day of the month of Shawwal, an announcer announces, ‘O believers, come to receive your presents.’”’ He (the Imam) then said, ‘O Jabir, presents that Allah gives away are not like the presents the kings give away.’ He (the Imam) then said, ‘That is the day of receiving presents.’”

H 6608, Ch. 25, h 4

A number of our people have narrated from Sahl ibn Ziyad from certain individuals of our people from Jamil ibn Salih who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when it is the morning of the day of al-Fitr, an announcer announces, ‘Come to receive your presents.’”

Chapter 26 - People’s Obligation after Having Proof of the New Moon on the Day of ‘Id after Completion of Fasting

H 6609, Ch. 26, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn from Muhammad ibn ‘Isa from Yusuf ibn ‘Aqil from Muhammad ibn Qays who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘If two witnesses testify before the Imam to their seeing the new moon after thirty days, the Imam issues a commandment to discontinue fasting. He (the Imam) performs Salat (prayer) on that day if they have seen it before Zawal (declining of the sun toward the west at noontime), but if they see it after Zawal, the Imam issues a commandment to discontinue fasting on that day and delays Salat (prayer) for the next day.’”

H 6610, Ch. 26, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad in a marfu‘ manner who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘If people are fasting and have not seen the new moon, then a just people come and testify to their seeing the new moon they must discontinue fasting and on the morning of the next day come out for their ‘Id.’”

Chapter 27 - Rare Ahadith

H 6611, Ch. 27, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Sayyariy from Muhammad ibn Isma‘il al-Raziy who has said the following:

“I once asked abu Ja‘far, the 2nd, *‘Alayhi al-Salam*, ‘I pray to Allah to keep my soul in service for your cause, what do you say about fasting? It is narrated that they never unite in the matter of fasting.’ He (the Imam) said, ‘It is because the prayer of the angel is answered about them.’ I (the narrator) then asked, ‘How is that, I pray to Allah to keep my soul in service for your cause?’ He (the Imam) replied, ‘When people murdered al-Husayn, *‘Alayhi al-Salam*, Allah, the most Blessed, the most High, commanded an angel to announce, “O nation who has done injustice to itself, the killer of the descendents of its prophet, Allah will not unite you in the matter of fasting and al-Fitr.”’”

H 6612, Ch. 27, h 2

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from ‘Amr ibn ‘Uthman from Hanan ibn Sadir from ‘Abd Allah ibn Dinar who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘O ‘Abd Allah, every ‘Id, like al-Adha’ or al-Fitr that comes renews the sadness for Ale (family of) Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.” I then asked, ‘Why is it so?’ He (the Imam) replied, ‘Because they see their rights in the hands of others.’”

H 6613, Ch. 27, h 3

Ali ibn Muhammad has narrated from those whom he has mentioned from Muhammad ibn Sulayman from ‘Abd Allah ibn Latif al-Taflisiy from Zurarah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When al-Husayn, *‘Alayhi al-Salam*, was hit with the sword and his head fell, he (the killer) rushed to cut off his head, and an announcer announced from the depth of the Throne, “O straying nation in confusion after its prophet, Allah will not unite you in al-Adha’ and al-Fitr ‘Id.”’ He (the narrator) has said that abu ‘Abd Allah, *‘Alayhi al-Salam*, then said, ‘Thereafter, by Allah, they did not unite and will not unite until justice about the case of murdering al-Husayn, *‘Alayhi al-Salam*, is done.’”

H 6614, Ch. 27, h 4

Al-Husayn ibn Muhammad has narrated from al-Harraniy from Ali ibn Muhammad al-Nawfaliy who has said the following:

“I once said to abu al-Hassan, *‘Alayhi al-Salam*, ‘I used fig and dates for breaking my fast.’ He (the Imam) said, ‘You have brought together blessing and a noble tradition.’”

H 6615, Ch. 27, h 5

Sahl ibn Ziyad has narrated from Ya’qub ibn Yazid from Yahya ibn al-Mubarak from ‘Abd Allah ibn Jabalah from Ishaq ibn ‘Ammar or others who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that if the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would receive any perfumes on the day of al-Fitr, he would first present it to his wives.”

(The following Chapters are best explained in the form of fatwa).

Chapter 28 - Al-Fitrah Charity Due to Fasting

H 6616, Ch. 28, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Whomever you include in you dependents, free people or slaves it then is obligatory upon you to pay al-Fitrah for them.’ He (the Imam) said, ‘Paying al-Fitrah before Salat (prayer) is better and after Salat (prayer) it is charity.’”

H 6617, Ch. 28, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Najran and Ali ibn al-Hakam from Safwan al-Jammal who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Fitrah. He (the Imam) said, ‘It is obligatory upon small, grown up people, free and slaves. The amount of al-Fitrah for every human being is one Sa‘ (three kilograms). It can be paid from wheat or dates or raisins.’”

H 6618, Ch. 28, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Paying al-Fitrah in the form of dates is better than other items because its benefit is immediate. As soon as it reaches the hands of the recipient he eats thereof.’ He (the Imam) then said, ‘Zakat had come but people had no taxable assets. It was only al-Fitrah.’”

H 6619, Ch. 28, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar from Ibrahim ibn Maymun who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If you pay before going out for Salat (prayer) on ‘Id day it is al-Fitrah, but if you pay after you go out for ‘Id it then is charity.’”

H 6620, Ch. 28, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Sa‘d ibn Sa‘d al-Ash’ariy who has said the following:

“I once asked al-Rida’, *‘Alayhi al-Salam*, about the amount of wheat, barley, dates or raisins for each person as al-Fitrah. He (the Imam) said, ‘It is one Sa' of the Sa‘ of the prophet, *‘Alayhi al-Salam.*’”

H 6621, Ch. 28, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about paying al-Fitrah one day earlier. He (the Imam) said, ‘It is not harmful.’ I then asked, ‘Is it permissible to collect al-Fitrah and then turn it into waraq (cash) and give it to one Muslim person?’ He (the Imam) said, ‘It is not harmful.’”

H 6622, Ch. 28, h 7

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful to pay al-Fitrah for one’s dependents who are not present, and one can instruct his dependents to pay for him in case one is not present.’”

H 6623, Ch. 28, h 8

A number of our people have narrated from Muhammad ibn ‘Isa from Ali ibn Bilal who has said the following:

“I once wrote to the man (the Imam), *‘Alayhi al-Salam*, asking about the amount of al-Fitrah. He (the Imam) wrote the answer, ‘It is six Artal of dates by al-Madiniy Artal which is nine Artal by al-Baghdadiy ones.’”

H 6624, Ch. 28, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ja’far ibn Ibrahim ibn Muhammad al-Hamadaniy who accompanied us to Hajj who has said the following:

“I once wrote to abu al-Hassan, *‘Alayhi al-Salam*, through my father asking, ‘I pray to Allah to keep my soul in service for your cause, our people have differences about al-Sa'. Certain ones among them say that it is al-Sa‘ al-Madaniy and others say it is al-‘Iraqiy al-Sa‘. He (the Imam) wrote the answer; ‘Al-Sa‘ is six Artal by al-Madaniy Artal, and nine by al-‘Iraqiy Artal.’ He (the Imam) informed me that it weighs one thousand nine hundred seventy Waznah (a certain unit of measurement).’”

H 6625, Ch. 28, h 10

Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Dawud ibn al-Nu’man and Sayf ibn ‘Amirah from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who has an amount which is only sufficient for him if he can give it to an outsider destitute or himself and (his) family use it. He (the Imam) said, ‘He can give to one of his dependents who then gives to another and so on, one person gives to other one and it will be one al-Fitrah for all of them.’”

H 6626, Ch. 28, h 11

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ‘Umar ibn ‘Udhaynah from Zurarah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who receives al-Fitrah: if he is required to pay al-Fitrah. He (the Imam) said, ‘Yes, he is required to pay al-Fitrah from what he receives as al-Fitrah.’”

H 6627, Ch. 28, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a new born on the night of al-Fitr; if there is al-Fitrah obligatory. He (the Imam) said, ‘No, al-Fitrah is not obligatory because the month is passed.’ I then asked, about a Jew who becomes a Muslim on the night of al-Fitr. He (the Imam) said, ‘No, al-Fitrah is not obligatory on him.’”

H 6628, Ch. 28, h 13

Muhammad ibn al-Husayn has narrated from Muhammad ibn al-Qasim ibn al-Fudayl al-Basriy who has said the following:

“I once wrote to abu al-Hassan, *‘Alayhi al-Salam*, and asked if the executor of the will is required to pay al-Fitrah for the orphans if they have any assets. He (the Imam) wrote, ‘There is no al-Fitrah on orphans.’ I asked if a slave whose master dies who is in another location, and there is a certain amount of assets of his master in his hand; when the time for paying al-Fitrah comes: if he can pay for himself from the assets of his master, which has become assets of the orphans. He (the Imam) said, ‘Yes, he pays al-Fitrah for himself.’”

H 6629, Ch. 28, h 14

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from those whom he has mentioned who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, I pray to Allah to keep my soul in service for your cause, are people of remote villages required to pay al-Fitrah? He (the Imam) said, ‘al-Fitrah is on every one who consumes food, thus it is obligatory to pay from what one consumes.’”

H 6630, Ch. 28, h 15
Ali ibn Ibrahim has narrated from his father from in a marfu‘ manner who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who lives in a remote village and is not able to pay al-Fitrah. He (the Imam) said, ‘He is required to pay by four Artal of milk.’”

H 6631, Ch. 28, h 16
A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ‘Umar ibn Yazid who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who has a guest from his brothers and the day of al-Fitrah comes; if he must pay al-Fitrah for him. He (the Imam) said, ‘Yes, al-Fitrah is obligatory for everyone whom you count of your dependents, male, female, children, grown up, free or slaves.’”

H 6632, Ch. 28, h 17
A number of our people have narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from certain persons of our people from Ishaq ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful to pay al-Fitrah for two, three, or four people to one man.’”

H 6633, Ch. 28, h 18
Ahmad ibn Muhammad from has narrated from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from al-Qasim ibn Yazid from Malik al-Juhaniy who has said the following:
“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about Zakat of al-Fitrah. He (the Imam) said, ‘Pay it to the Muslims. If you do not find one, pay to a Mustaz‘af (mentally and physically weak) or pay to your relatives, if you like.’”

H 6634, Ch. 28, h 19
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Ishaq ibn ‘Ammar who has said the following:
“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about al-Fitrah; if I can pay it to poor neighboring people who are not of the people of my Wilayah (people who believe in the Divine Authority of ’A’immah). He (the Imam) said, ‘Yes, neighbors are more deserving because of the popularity (of fatwa about the privileges of neighbors).’”

H 6635, Ch. 28, h 20
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad in a marfu‘ manner who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is permissible to pay Zakat al-Fitrah to a slave who has contracted his freedom, slave of one’s wife, his own Christian, Zoroastrian slave and those who have closed the door on themselves.’”

H 6636, Ch. 28, h 21
Abu Ali al-Ash’ariy has narrated from Muhammad ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar from Mu’attib who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, said to me, ‘Go and pay al-Fitrah for our dependents and pay for the slaves for all of them and do not leave anyone. If you left out a soul from them I will be afraid for the loss.’ I asked, ‘What kind of loss is it?’ He (the Imam) said, ‘It is death.’”

H 6637, Ch. 28, h 22
Muhammad ibn Yahya has narrated from Bunan ibn Muhammad from his brother Ibrahim ibn Muhammad from Muhammad ibn ‘Isma‘il who has said the following:
“I once sent a certain amount of dirham that belonged to me and someone else to abu al-Hassan, al-

Rida', *'Alayhi al-Salam,* and wrote to inform him that it is of al-Fitrah of the family. He (the Imam) wrote with his hand writing, 'I received and accepted.'"

H 6638, Ch. 28, h 23

Abu al-'Abbas al-Kufiy has narrated from Muhammad ibn 'Isa from abu Ali ibn Rashid who has said the following:

"I once asked him (the Imam) about al-Fitrah, 'To whom does it belong?' He (the Imam) said, 'It belongs to the Imam.' I then asked, 'Can I tell my people about it?' He (the Imam) said, 'Yes, if you like to cleanse certain ones among them.' He (the Imam) then said, 'It is not harmful to change the price of al-Fitrah in to wariq (cash).'"

H 6639, Ch. 28, h 24

Muhammad ibn Yahya has narrated from Muhammad ibn 'Abd Allah from 'Abd Allah ibn Ja'far from Ayyub ibn Nuh who has said the following:

"I once wrote to abu al-Hassan, the third, *'Alayhi al-Salam,* that a (certain) people have asked me about al-Fitrah. They ask if they can bring its price to you. In the year before, this man had delivered to you. He had asked me to ask you but I had forgotten about it. This year I have sent you for every one of my dependents one dirham as price of nine Artal for one dirham. Grant us your decision, I pray to Allah to keep my soul in service for your cause. He (the Imam) wrote to me, 'Questions about al-Fitrah have become so many and I dislike whatever leads to popularity (unnecessary propagation). Cut down its mention, accept from those who have given, and abstain from those who have not paid.'"

Chapter 29 - Al-’I‘tikaf (Fasting for Three Days while Staying in a Masjid)

H 6640, Ch. 29, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, in the last ten days of the month of Ramadan would retire in Masjid in seclusion for ‘I‘tikaf with a tent made of animals’ wool pitched for him. He (the Messenger of Allah) would secure his loincloth and fold up his bed (reduced sleeping). Certain others have said that he (the Messenger of Allah) stayed away from women; but Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Isolation from women was not true.’”

H 6641, Ch. 29, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘(The battle of) Badr took place in the month of Ramadan. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did not do ‘I‘tikaf. In the next year he performed ‘I‘tikaf for twenty days. Ten days were for the current year and ten days for Qada’ (compensatory) of the year before.’”

H 6642, Ch. 29, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Dawud ibn al-Huseen from abu al-‘Abbas who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed ‘I‘tikaf in the first ten days of the month of Ramadan. In the second year it was in the second ten days and then in the third year in the last ten days of the month of Ramadan. Thereafter it was all the time in the last ten days of the month of Ramadan.’”

Chapter 30 - ‘I‘tikaf is not Valid without Fasting

H 6643, Ch. 30, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Dawud ibn al-Huseen from abu al-‘Abbas who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Without fast `I‘tikaf is not valid.’”

H 6644, Ch. 30, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Without fast `I‘tikaf is not valid.’”

H 6645, Ch. 30, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Without fast and Jami‘ (central) Masjid `I‘tikaf is not valid.’”

Chapter 31 - Kinds of Masjid Where `I‘tikaf Is Valid

H 6646, Ch. 31, h 1

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ‘Umar ibn Yazid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about performing `I‘tikaf in a certain Masjid of Baghdad. He (the Imam) said, ‘Without a Masjid in which Salat (prayer) in congregation is held behind a just Imam, `I‘tikaf is not valid. It is not harmful to do `I‘tikaf in Masjid of al-Kufah, in al-Basrah, in al-Madinah or Makkah.’”

H 6647, Ch. 31, h 2

Sahl ibn Ziyad has narrated from Ahmad ibn Muhammad from Dawud ibn Sarhan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Without passing the twentieth day of the month of Ramadan `I‘tikaf is not valid.’ He (the Imam) then said that Ali *‘Alayhi al-Salam*, would say, “I do not see `I‘tikaf, unless it is in Masjid al-Haram, Masjid of the Messenger of Allah, or a Jami‘ Masjid (central). It is not proper for one performing `I‘tikaf to go out of Masjid except for one’s urgent needs without which one cannot do, but then one must not sit down until one returns. The same rule applies to women.”’”

H 6648, Ch. 31, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Once abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked about `I‘tikaf. He (the Imam) said, ‘Without Masjid `I‘tikaf is not valid, only in Masjid like Masjid al-Haram, Masjid of the Messenger of Allah, Masjid al-Kufah or Masjid al-Jami‘ and you must fast in the time you are in the state of `I‘tikaf.’”

H 6649, Ch. 31, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from ‘Abd Allah ibn Sinan who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘One performing `I‘tikaf in Makkah can perform Salat (prayer) in any of its houses or Masjid; it is all the same.’”

H 6650, Ch. 31, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who performs `I‘tikaf in Makkah can perform Salat (prayer) in any of its houses that he chooses, and one performing `I‘tikaf in other places cannot perform Salat (prayer), unless it is the Masjid which he has determined.’”

Chapter 32 - Minimum Limits of `I‘tikaf

H 6651, Ch. 32, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from abu Wallad al-Hannat who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman whose husband was not present. He came and she was performing `I‘tikaf by the permission of her husband. Upon learning that her husband has arrived, she comes out of Masjid to her house and prepares herself until he falls on her (for sexual relation). He (the Imam) said, ‘If she goes out of the Masjid before completing three days, and had not set a condition in her `I‘tikaf, she is required to do what is required because of Zihar (calling on oath the back of one’s wife as the back of one’s mother).’”

H 6652, Ch. 32, h 2

Ahmad ibn Muhammad from has narrated from ibn Mahbub from abu Ayyub from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘An `I‘tikaf for less than three days is not valid. One who is in `I‘tikaf must also fast and it is proper for one in `I‘tikaf to set a condition as a person in the state of ’Ihram does.’”

H 6653, Ch. 32, h 3

Ahmad ibn Muhammad from has narrated from ibn Mahbub from abu Ayyub from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘If one remains in `I‘tikaf for one day without setting a condition, he can leave and depart the `I‘tikaf but if one remains in `I‘tikaf for two days without condition being set, he then cannot leave out the `I‘tikaf; until three days are complete.’”

H 6654, Ch. 32, h 4

Ahmad ibn Muhammad from has narrated from ibn Mahbub from abu Ayyub from abu ‘Ubaydah who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘In the state of `I‘tikaf one must not smell perfumes, enjoy sweet basil, argue, buy or sell.’ He (the Imam) said, ‘After three days of `I‘tikaf one has the choice to remain in `I‘tikaf for another three days or leave the Masjid. If one remains for two days after the first three days, he must not leave the Masjid until after the second three days are complete.’”

H 6655, Ch. 32, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Dawud ibn Sarhan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once initiated speaking without my asking anything, ‘`I‘tikaf consists of three days, meaning, according to the Sunnah, by the will of Allah.’”

Chapter 33 - A Person During I’tikaf Cannot Exit the Masjid Unless it is Urgent

H 6656, Ch. 33, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that one in the state of `I‘tikaf must not go out of the Masjid unless it is for Friday Salat (prayer) or a funeral or defecation.”

H 6657, Ch. 33, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Dawud ibn Sarhan who has said the following:

“I was in al-Madinah in the month of Ramadan and I said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I wanted to remain in `I‘tikaf. What should I say and what should I place upon myself?’ He (the Imam) said, ‘You must not leave the Masjid except for something without which you cannot do; and you must not sit in the shadow until you return to your place.’’

H 6658, Ch. 33, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not proper for one who is in `I‘tikaf to leave the Masjid, unless it is for such a need without which he cannot do. He then must not sit in the shadow until he returns to his place, and must not go out for anything except a funeral or to visit a patient and must not sit until he returns. `I‘tikaf of woman is also under the same rules.’”

Chapter 34 - One Becomes Ill, in I’tikaf or Finds Hayd (menses)

H 6659, Ch. 34, h 1

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one in the state of `I‘tikaf becomes ill or a female begins to experience Hayd (menses); they can go home then after getting well perform the `I‘tikaf again and fast.’”

In another Hadith from abu ‘Abd Allah, *‘Alayhi al-Salam*, it is said that a person suffering from an illness does not owe anything.

H 6660, Ch. 34, h 2

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad all from ibn Mahbub from abu Ayyub from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a female in `I‘tikaf begins to experience Hayd (menses) she must go home; and after becoming clean return to complete Qada’ (compensatory `I‘tikaf) of what she owes.’”

Chapter 35 - The Case of a Man Who Engages in Carnal Relation with His Wife During I’tikaf

H 6661, Ch. 35, h 1

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri’ab from Zurarah who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who in the state of `I‘tikaf engages in sexual intercourse with his wife. He (the Imam) said, ‘If he does it he is required to do what one is required to do because of Zihar’ (calling on oath the back of one’s wife as the back of one’s mother) that is, two consecutive months of fasting.’”

H 6662, Ch. 35, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ‘Abd al-Rahman ibn abu Najran from ‘Abd Allah ibn al-Mughirah from Sama‘ah ibn Mehran who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in `I‘tikaf engages in sexual relation with his wife. He (the Imam) said, ‘He is like one who destroys one day of fast in the month of Ramadan.’”

H 6663, Ch. 35, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn al-Jahm who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who engages in sexual relation with his wife in `I‘tikaf. He (the Imam) said, ‘He must not go to his wife in `I‘tikaf in the day or night while he is in `I‘tikaf.’”

Chapter 36 - Rare Ahadith

H 6664, Ch. 36, h 1

Ahmad ibn Idris has narrated from al-Hassan ibn Ali al-Kufiy from ‘Ubays ibn Hisham from Aban ibn ‘Uthman from ‘Abd al-Rahman who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who was captured by the Romans, and he did not fast in the month of Ramadan because he did not know which month was it. He (the Imam) said, ‘He is required to fast for one month. He then tries to calculate; if the month that he has fasted is before the month of Ramadan; it is not sufficient, and if it is after the month of Ramadan, it is then sufficient.’”

H 6665, Ch. 36, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Yahya ibn ‘Amr ibn Khalifah al-Zayyat from ‘Abd Allah ibn Bukayr from certain individuals of our people who has said the following:

“One of the two Imam, *‘Alayhim al-Salam*, has stated this Hadith. ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “O young people, you may have carnal relations. If you are unable to do so, you should fast; it has a castrating effect (on carnal desires).”’”

H 6666, Ch. 36, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather, al-Hassan ibn Rashid from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘My father narrated to me from my grandfather from his ancestors, *‘Alayhim al-Salam*, who have narrated this Hadith: “Imam Ali, *‘Alayhi al-Salam*, has said, ‘It is preferable for a man to go to bed with his wife during the first night of the month of Ramadan because of the words of Allah, most Majestic, most Glorious, “Al-Rafath (to go to bed with your wives)” is made lawful for you during the night of fasting.’”’”

H 6667, Ch. 36, h 4

Muhammad ibn Yahya has narrated from Ali ibn Ibrahim al-Ja’fariy from Muhammad ibn al-Fadl who has said the following:

“Once al-Rida, *‘Alayhi al-Salam*, on the day of al-Fitr said to a certain individual of his servants, while praying for him. ‘O so and so, (I pray) may Allah accept from you and from us.’ Then it was the day of al-Adha’ and he (the Imam) said to him, ‘O so and so, may Allah accept from us and from you.’ I (the narrator) then asked, ‘O child of the Messenger of Allah, why is it that on the day of al-Fitr you said to him something different from what you said to him on the day of al-Adha?’ He (the Imam) replied, ‘What I said on the day of al-Fitr was because we both had done the same deed in equal form, but on the day of al-Adha’ we were able to offer a sacrifice, but he was unable to do so, thus we did something different from what he did.’”

H 6668, Ch. 36, h 5

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah, from abu al-Sakhr, Ahmad ibn ‘Abd al-Rahim in a marfu‘ manner who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, on the day of al-Fitr looking at the people who were playing and laughing, turned to his companions and said, ‘Allah, the Most Majestic, the Most Glorious, has created the month of Ramadan as an arena for His creature to compete in matters of obedience to Him to achieve His pleasure. Certain people have excelled, but others have remained behind and have failed. It is very strange that the laughing people play on the day when people of good deeds receive their reward and people with shortcomings fail. I swear by Allah, had the curtain been moved aside,

people of good deeds and people of evil deeds each would have kept busy with their deeds.’”

H 6669, Ch. 36, h 6

Ali ibn Muhammad and Muhammad ibn abu ‘Abd Allah has narrated from Ishaq ibn Muhammad from Hamzah ibn Muhammad who has said the following:

“I once wrote to abu Muhammad, *‘Alayhi al-Salam*, and asked, ‘Why has Allah made fasting obligatory?’ The answer was, ‘It is made obligatory so that affluent people can feel the taste of hunger and become compassionate to the poor.’”

H 6670, Ch. 36, h 7

Ali ibn Muhammad has narrated from ‘Abd Allah ibn Ishaq from al-Hassan ibn Ali ibn Sulayman from Muhammad ibn ‘Imran who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that once when ’Amir al-Mu’minin was in the Masjid of al-Kufa, a certain people, who were found eating during the day in the month of Ramadan were brought before him. ’Amir al-Mu’minin asked them, ‘Did you eat while you were not fasting?’ They replied, ‘Yes, we did so.’ He (the Imam) then asked, ‘Are you Jews?’ They replied, ‘No, we are not Jews.’ He (the Imam) asked, ‘Are you Christians?’ They replied, ‘No, we are not Christians.’ He (the Imam) then asked, ‘Which religion that is different from Islam do you follow?’ They replied, ‘We are Muslims.’ He (the Imam) asked, ‘Are you travelers?’ They replied, ‘No, we are not travelers.’ He (the Imam) asked, ‘Do you have some kind of illness that made you not to fast and that we do not realize, but of which you are more aware than we are? Allah, the Most Majestic, the Most Glorious, has said, “Man is aware of himself. . . .” (75:14) They replied, ‘We have no illness.’ ’Amir al-Mu’minin then laughed and said, ‘Do you testify that no one deserves worship except Allah, and Muhammad is the Messenger of Allah?’ They replied, ‘We testify that no one deserves worship except Allah, but we do not know Muhammad.’ He (the Imam) said, ‘He is the Messenger of Allah.’ They replied, ‘We do not know him to be as such. He was only an Arab person who called people to himself.’ He (the Imam) then said, ‘If you do not testify that Muhammad is the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, I will execute you.’ They replied, ‘Do as you wish.’ He then ordered Shurta al-Khamis (special police) to guard and take them behind the city of Kufa. He ordered them to dig two ditches next to each other with a hole joining the two ditches. He (the Imam) then said to them, ‘I will place you in one of these two ditches and start a fire in the other one and make you die because of smoke.’ They said, ‘Do as you wish. This life ends anyway.’ They were gently placed in the ditch, then he (the Imam) gave the order to start a fire in the other ditch and kept calling them repeatedly; each time they replied, ‘You can do as you wish,’ until they died. He then returned, but the news spread and people spoke about it. One day he (the Imam) was in the Masjid when a Jewish man from Yathrib, whom all Jews of Yathrib confirmed to be the most knowledgeable one among them, as was his ancestors, and a group of people of his family, came to ’Amir al-Mu’minin. When they arrived near the great Masjid of al-Kufa, they disembarked, then stood at the door of the Masjid and sent someone to `Amir al-Mu’minin with a message that said, ‘We are a group of Jewish people. We have come from Hijaz and we need to speak to you. Do you want to come out or should we enter to see you?’ The narrator has said that he (the Imam) then went out to them, saying, ‘They will soon enter and begin with oath. What do you need?’ The chief person among them asked, ‘O son of abu Talib, what is this innovation that you have introduced in the religion of Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause?’ He (the Imam) then asked, ‘What kind of innovation are you talking about?’ The Jewish man said, ‘People of Hijaz say that you executed by means of smoke certain men. They were a people who testified that it is only Allah who alone deserves worship but

would not testify that Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, is the Messenger of Allah.' `Amir al-Mu'minin said, 'I swear you upon the nine miracles that were given to Moses, *'Alayhi al-Salam*, on Mount Sinai. I swear you upon the five temples of al-Quds and the position of the Judge. Do you know that Usha' ibn Nun, after the death of Moses, before whom a people were brought who had testified that Allah alone deserves worship, but did not testify that Moses was the Messenger of Allah, executed them the way I did?' The Jewish man replied, 'Yes, I testify that you are a keeper of the secrets of Moses.' The narrator has said that he then took out of the pocket of his gown a book (letter) and gave it to `Amir al-Mu'minin who opened it, looked at it and wept. The Jewish man then asked, 'What makes you weep, O son of abu Talib? You just looked at a letter that is in the Suryaniy language, and you are an Arab man. Do you know what is in it?' `Amir al-Mu'minin, *'Alayhi al-Salam*, said to him, 'Yes, I know. This is my name written in it.' The Jewish man then asked, 'Show me your name in this book (letter) and tell me what your name is in the Suryaniy language?' The narrator has said, '`Amir al-Mu'minin, *'Alayhi al-Salam*, showed him his name on the page and said, "My name in Suryaniy language is 'Eliya'." The Jewish man then said, 'I testify that only Allah deserves worship, Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, is the Messenger of Allah, and you are the executor of the will of Muhammad. I testify that you have more authority over the people than they themselves do after Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.' They pledged allegiance to `Amir al-Mu'minin and entered the Masjid, and said, 'All praise belongs to Allah before whom I was not forgotten. All praise belongs to Allah who listed me in the book (page) before Him along with the virtuous ones. All praise belongs to Allah, the owner of glory and honor.'"

End of the Book of Fast followed by the Book of al-Hajj, all praise belongs to Allah alone. Allah has granted blessings to the one after whom there is no prophet, and to members of his family, the clean (pious) and purified ones.

In the name of Allah, the Beneficient, the Merciful

Part Three: The Book of Hajj

Chapter 1 - The Beginning of the Stone (black stone) and the Reason for Kissing This Stone

H 6671, Ch. 1, h 1

Narrated to me Ali ibn Ibrahim ibn Hashim from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When Allah, the most Blessed, the most High, made solemn covenants with His servants, He commanded the Stone. The Stone fed it (the covenant) to itself. For this reason it is said, ‘This is my trust which I return, my covenant that I had undertaken, so you bear witness, in my favor, to my returning it back.’”

H 6672, Ch. 1, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from ‘Abd Allah ibn Bukayr from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Why should one touch (kiss) the Stone?’ He (the Imam) replied, ‘When Allah, the Most Majestic, the Most Glorious, made a covenant with the children of Adam, He called the Stone from paradise and gave it a command. It swallowed up (fed it to itself) the covenant and it will testify in favor of those who comply with safe return of the trust.’”

H 6673, Ch. 1, h 3

Muhammad ibn Yahya and others have narrated from Muhammad ibn Ahmad from Musa ibn ‘Umar from ibn Sinan from abu Sa‘id al-Qammat from Bukayr ibn A’yan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘For what reason has Allah placed the Black Stone at the corner where it is and not in other places? Why should one kiss it, why is it taken out of paradise, why are servants of Allah’s covenant and undertaking placed in it and not in other things, and what is the reason for it? Explain to me and I pray to Allah to keep my soul in service for your cause. My thinking about this issue is strange.’ The narrator has said that he (the Imam) then said, ‘You asked it, complicated the issue and brought up many things. Understand the answer, make room in your heart (pay attention) and listen carefully. I will explain to you by the will of Allah. Allah, the most Blessed, the most High, placed the Black Stone, which is a special substance taken out of paradise for Adam, *‘Alayhi al-Salam.* It was placed on the corner (of Ka‘bah) because of the covenant. This is because when the offspring of Adam were taken out of their backs, when Allah made a covenant with them on that place and at that place it (the Black Stone) was shown to them. From that place, the bird will fly for al-Qa’im, *‘Alayhi al-Salam.* The first one to pledge allegiance with him will be that bird, and he by Allah is Jibril, *‘Alayhi al-Salam.* Against that place will al-Qa’im lean his back. This is the guide and proof in favor of al-Qa’im. It is a witness in favor of those who fulfill their responsibility toward him (al-Qa’im), at that place, and the witness in favor of those who entrusted it with proof of their acting according to the covenant and undertaking Allah, the Most Majestic, the Most Glorious, had made with them. The reason for kissing and touching the Black Stone is the covenant. It is to renew the covenant and undertaking and to renew the allegiance. It is for them to reaffirm in front of it (the Black Stone) the covenant that Allah had made with them on the day of covenant and undertaking. They therefore come to it every year to reaffirm in front of it the covenant and trust with which they were entrusted. Consider what you say in front of the Black Stone, “This is my trust which I am returning, my undertaking that I had assumed. So bear witness in my favor that I have fulfilled my obligation.” I swear by Allah, no one returns this trust except our Shi‘ah. No one has preserved that undertaking and covenant except our Shi‘ah. They come to it (the Black Stone) and it recognizes them and acknowledges their truthfulness. Others come to it, but it does not recognize them and rejects their

assertion; no one other than you has preserved the covenant. In your favor, by Allah, it will testify and against them. It will testify to their disregard of the covenant, their rejection and denial of the same. Such testimony will be the ultimate argument from Allah against them on the Day of Judgment. On that day, it (the Black Stone) will come, and it will have a speaking tongue and two eyes, in its original form. All creatures will recognize it and no one will deny it. It will testify in favor of those who fulfilled the obligation about the covenant, renewed their commitment and undertaking in front of it, reaffirming their commitment to preserve the covenant and undertaking and returning the trust. It will testify against those who deny, reject and forget the covenant, to prove them rejecters and unbelievers.'

"The reason why Allah took it out of paradise; 'Do you know what the Black Stone was?' I (the narrator) replied, 'No, I do not know.' He (the Imam) said, 'It was an angel of the great angels before Allah. When Allah made a covenant with the angels, the first to believe and affirm the covenant was that angel. Allah then chose him as a trustee for all of His creatures. He fed him the covenant and kept it with him for safekeeping. He then commanded all creatures to worship Him and to renew before it (angel, now the Black Stone) every year the covenant, the undertaking that Allah, the Most Majestic, the Most Glorious, had made with them. Allah then assigned it with Adam in paradise to remind him of the covenant, and he would renew his confirmation before it every year. When Adam disobeyed and was expelled from paradise, Allah made him forget the undertaking and covenant, which Allah had made with him and his offspring in favor of Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and the executor of his will, *'Alayhi al-Salam.* He left him lost and confused. When Allah accepted Adam's repentance, He changed that angel to a white diamond and threw it to Adam from paradise, while he was in the land of India. When he looked at it, he found comfort with it but he did not recognize it. He did not know about it more than being a diamond. Allah, the Most Majestic, the Most Glorious, made it speak, saying, "O Adam, do you know me?" He replied, "No, I do not know you." It then said, "Yes, Satan attacked you to make you forget to speak of your Lord." It then changed into the form in which it lived with Adam in paradise. It then said to Adam, "Where is the covenant and undertaking?" Adam then rushed toward it, remembered the covenant, commitment, wept, expressed humbleness before it, kissed it and renewed the affirmation of the commitment and covenant. Then Allah, the Most Majestic, the Most Glorious, changed it into the substance of the white diamond stone, very clear and shiny. Adam then lifted it up on his shoulder out of respect and its greatness. When he experienced fatigue, Jibril would pick it up until he brought it all the way to Makkah. In Makkah, he continued to seek comfort with it and renew his affirmation of the covenant every day and night.

"Thereafter, when Allah, the Most Majestic, the Most Glorious, built the Ka'bah, He placed it at that place; when Allah, the most Blessed, the most High, made the covenant with the offspring of Adam, He did so at that place and at that place He fed the angel with the covenant. For this reason, it is placed at that corner. He moved Adam away from the location of the House to al-Safa', Hawwa' (Eve) was sent to al-Marwah and placed the Stone at that corner. When Adam looked from al-Safa' he found that the Stone is placed at that corner, he said Takbir (Allah is great beyond description), Tahlil (Only Allah deserves worship) and spoke of His glory. For this reason, it is the tradition to say Takbir (Allah is great beyond description) when facing, from al-Safa', that corner where the Black Stone is placed. Allah has entrusted the covenant and undertaking with it and not with other angels. Allah, the Most Majestic, the Most Glorious, made them to form the covenant and confirm His being the Lord. (They were asked to confirm Muhammad, O Allah, grant compensation to Muhammad and his family worthy

of their services to Your cause, as being the Prophet of Allah and to confirm Ali, *'Alayhi al-Salam*, as being the executor of the will. This made the angels tremble in awe. The first to rush to affirm was that angel. No one among them had such an intense love for Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and his family as that angel did. For this reason, Allah chose him from among the others and fed him the covenant. On the Day of Judgment, he will come with a speaking tongue, seeing eyes, and will testify in favor of all those who had gone to that place and had fulfilled their obligation about the covenant.'"

Chapter 2 - The Beginning of the House and Tawaf (Walking Seven Times Around the House)

H 6674, Ch. 2, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu ‘Abbad, ‘Imran ibn ‘Atiyah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that once when my father and I were performing Tawaf, a man, Sharjab, among men came forward. I asked, ‘May Allah keep you well, what is al-Sharjab?’ He (the Imam) replied, ‘It means ‘taller’ than others.’ The man said, ‘Al-Salamu ‘Alaykum’ and he brought his head between my father and me. He (the Imam) said that my father then turned to him and so did I, and responded to his greeting of peace. He said, ‘I have a question, may Allah grant you blessings.’ My father said to him, ‘Allow us to complete our Tawaf, then you can ask your question.’ When my father completed Tawaf we entered al-Hijr and said two Rak‘at salat (prayer). He (my father) turned around and asked, ‘Where is the man, son?’ He was just behind him and had completed his salat (prayer). My father asked, ‘Where from is the gentleman?’ He replied, ‘I am from al-Sham.’ He then asked, ‘From which people of al-Sham are you?’ He replied, ‘I am from the people of Bayt al-Maqdis.’ He (my father) asked, ‘Have you read the two books?’ He (the man) replied, ‘Yes, I have read them.’ He (the Imam) then said, ‘Ask your question.’ He said, ‘I like to ask about the beginning of this House, and about His words, “Nun, and by the pen with which you write” (67:1) and about His words, “…those in whose properties there is a certain share for the needy and deprived.”’ (75:25–26) He (the Imam) then said, ‘O brother from al-Sham, listen to our Hadith and do not call it false. Those who call our Hadith false have called the words of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, as false, and those who do so have called the words of Allah as false. Those who call the words of Allah as false, Allah, the Most Majestic, the Most Glorious, subjects them to punishment. The beginning of the House was when Allah, the most Blessed, the most High, said to the angels, “I have decided to appoint a deputy on earth. . . .” (2:29) The angels responded to Allah, the Most Majestic, the Most Glorious, saying, “Do You want to appoint one who causes destruction and bloodshed therein?” He did not pay attention to them and they realized that it was due to His anger. They sought refuge with His Throne and Allah commanded an angel from among them to establish a house for Him in the sixth heaven, which was called al-Durrah parallel to His Throne. It was designed for the inhabitants of the heaven for Tawaf by seventy thousand angels every day, of whom no one had to return for Tawaf again. They ask forgiveness. When Adam descended to the heaven of the world, He commanded him to build this House. This is parallel to that house. This is designated for Adam and his offspring just as that is designated for those in the heaven.’ The man then said, ‘You have spoken the truth, O child of the Messenger of Allah.’”

H 6675, Ch. 2, h 2

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr and ibn Mahbub all from al-Mufaddal ibn Salih from Muhammad ibn Marwan who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘My father and I were in al-Hijr. When he was standing for prayer, a man came to him and sat down. When he completed his prayer, the man turned to him (the Imam), offered him the greeting of peace and said, ‘I want to ask you three questions which no one except you and another person knows.’ He (the Imam) asked, ‘What are they?’ He said, ‘Tell me what the reason is for Tawaf around this House?’ He (the Imam) replied, ‘When Allah, the Most Majestic, the Most Glorious, commanded the angels to prostrate before Adam, they responded

saying, “Will You appoint someone who will destroy it with bloodshed, while we speak of You as free from all defects due to Your praise and holiness?” Allah, most Blessed, most High said, “I know what you do not know.” He expressed anger at them. They asked Him to accept their repentance. He then commanded them to make Tawaf around al-Durrah which is al-Bayt al-Ma‘mur (the established house). They continued doing it for seven years and asked Allah, the Most Majestic, the Most Glorious, for forgiveness because of what they had said. He turned to them, accepted their repentance and expressed happiness with them. This was the origin of Tawaf. Allah thereafter made the sacred House parallel with al-Durrah so that those who commit sin of the children of Adam repent as a means to cleanse themselves.’ He (the man) said, ‘You have spoken the truth.’”

Chapter 3 - The First Thing of Lands that Allah Created Was the Site of the House and How Was What He First Created

H 6676, Ch. 3, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Sinan from Muhammad ibn ‘Imran al-‘Ijliy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘How was the site of the House when there was water? Allah, the Most Majestic, the Most Glorious, has said, “His Throne was on the water. . . .” (11:9) He (the Imam) replied, ‘It was Mahat, a white diamond.’”

H 6677, Ch. 3, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ahmad ibn ‘A’idh from abu Khadijah who, in a maqtu‘ manner has said the following:

“ He (the Imam), has said that Allah, the Most Majestic, the Most Glorious, brought down the Stone for Adam from paradise. The House was a white diamond. Allah, the Most Majestic, the Most Glorious, took it to the heaven but its base remained, and it is the site of the House, wherein seventy thousand angels come every day and they never return to this site. Allah, the Most Majestic, the Most Glorious, then commanded Ibrahim and Isma‘il, *‘Alayhima al-Salam*, and they built the House on the pillars (on that base).’”

H 6678, Ch. 3, h 3

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Mansur ibn al-‘Abbas from Salih al-Lafa’ifiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Allah, the Most Majestic, the Most Glorious, extended the land from beneath the Ka‘bah to Mina, then from Mina to ‘Arafat, then from ‘Arafat to Mina. Earth is from ‘Arafat, ‘Arafat is from Mina and Mina is from al-Ka‘bah.”

H 6679, Ch. 3, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ahmad ibn Hilal from ‘Isa ibn ‘Abd Allah al-Hashimiy from his father who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the site of al-Ka‘bah was a white mount of land that shone like the sun and moon until one of the sons of Adam killed the other son of Adam, and thereafter it turned black. When Adam descended, Allah then raised the whole earth for him until he saw it. He then said, ‘This is all for you. He then asked, ‘Lord, what is this white land that shines?’ He replied, ‘That is (in) My land. I have made it obligatory upon you to walk around it seven hundred times every day.’”

H 6680, Ch. 3, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Husayn ibn Ali ibn Marwan from a number of our people from abu Hamzah al-Thumaliy who has said the following:

“I once in the sacred Masjid asked abu Ja‘far, *‘Alayhi al-Salam*, ‘For what reason has Allah named it al-‘Atiq (freed)?’ He (the Imam) replied, ‘Every house that Allah has established on earth has a master and inhabitants who live there, except this House which has no master except Allah, the Most Majestic, the Most Glorious. This is free.’ He then said, ‘Allah, the Most Majestic, the Most Glorious, created it before the earth, then He created the earth and extended it from underneath the House.’”

H 6681, Ch. 3, h 6

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Aban ibn ‘Uthman from those whom he has mentioned (in his book) who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, ‘Why is the House called free House?’ He (the Imam)

replied, ‘It is a free house. It is free from people; no one owns it.’”

H 6682, Ch. 3, h 7

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from abu Zurarah al-Tamimiy from abu Hassan who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘When Allah, the Most Majestic, the Most Glorious, decided to create the earth, He commanded the air to stir the surface of the water to raise waves, which then turned into scum that was collected on the site of the House. He then made it a mountain of scum, then He extended the earth from underneath the House and that is what Allah, the Most Majestic, the Most Glorious, has spoken of, “The first house established for people was that which is in Bakkah, the blessed one.” (3:95)’”

This is narrated from Sayf ibn ‘Amirah from abu Bakr al-Hadramiy from abu ‘Abd Allah, *‘Alayhi al-Salam* also.

Chapter 4 - The Hajj of Adam, *'Alayhi al-Salam*

H 6683, Ch. 4, h 1

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Husayn ibn Yazid from al-Hassan ibn Ali ibn abu Hamzah who has said the following:

"Abu Ibrahim from abu 'Abd Allah, *'Alayhi al-Salam*, has said that Allah, the Most Majestic, the Most Glorious, when Adam and his spouse were affected by the tree of wheat, expelled them from paradise and made them to descend to earth. Adam landed on al-Safa' and Hawwa' (Eve) landed on al-Marwah. Al-Safa' is called by this name because it is derived from Adam's name al-Mustafa' (the chosen one) as Allah, the Most Majestic, the Most Glorious, has said, "Allah chose Adam and Noah." (3:33) Al-Marwah is called by this name because it is taken from the word al-Mar'ah (a woman). Adam then said to himself, "Allah has separated her from me is because she is not lawful for me anymore; had she been lawful for me she would descend with me on al-Safa'." Adam waited away from Hawwa'. He would go to her at al-Marwah during the day and speak to her. At night, for fear that his desires may overcome him, would go back to al-Safa' and pass the night there. Adam had no one beside Hawwa' to comfort him and for this reason women are called al-Nisa' (comforting). Hawwa' was a source of comfort for Adam. Allah did not speak to him and did not send any messenger to him. Allah, the Most Majestic, the Most Glorious, then accepted his repentance as a favor to him. He dictated to him certain words. Adam then spoke those words and Allah turned to him with the acceptance of his repentance. He then sent Jibril to him, who offered him the greeting of peace and said, "O repenting Adam, who has turned back from his mistakes and exercised patience on facing misfortune. Allah, the Most Majestic, the Most Glorious, has sent me to you to teach the good deeds which when you practice will cleanse you." He then took hold of his hand and moved to the site of the House. Allah sent a piece of cloud and it cast a shadow on the site of the House. The cloud was parallel to the established House in the heaven. Jibril said, "O Adam, draw a mark with your foot around the shadow of this cloud, that has covered the site. A house of diamond will soon emerge for you on this site, which will be a Qiblah for you and your descendents after you." Adam did as he was told to do and Allah then made a house of diamond emerge for him under the cloud. Allah brought down the Black Stone, which at that time was intensely white, even more than milk and brighter than the sun. It turned black because of the pagans' touch and because of their filth. Jibril commanded Adam to ask forgiveness from Allah for his sin, near all the reminders (of Allah) and would tell him that Allah, most Majestic, most Glorious, has forgiven him. He commanded him to pick up pebbles, to throw on al-Jamar, from al-Muzdalifah (name of a place). When he arrived at the place of al-Jamar, Satan countered him and said, "O Adam, where are you going?" Jibril told Adam not to speak to him, pelt him with seven pebbles and say Takbir (Allah is great beyond description) with each throw. Adam did as he was told to do until he completed throwing pebbles on al-Jamar. He then commanded him to offer a sacrifice, the offering, which is done before throwing pebbles. He commanded him to shave his head to express humbleness before Allah, the Most Majestic, the Most Glorious. Adam did as he was told to do. He (Jibril) then commanded him to visit the House, walk seven times around it and walk seven times between al-Safa' and al-Marwah, beginning from al-Safa' to end at al-Marwah. Thereafter walk seven times around the House, which is called Tawaf of women. Without this Tawaf, carnal relation remains unlawful. Adam completed this Tawaf and Jibril said to him, "Allah, the Most Majestic, the Most Glorious, has forgiven your sin, accepted your repentance and your returning to Him. He has made your spouse lawful for you." Adam then left, his sin was forgiven, his return to Allah was accepted and his spouse became lawful for him.'"

H 6684, Ch. 4, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad al-Qalanisiy from Ali ibn Hassan from his uncle ‘Abd al-Rahman ibn Kathir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when Adam landed on al-Safa’ and it is called al-Safa’; al-Mustafa (the chosen one) landed there. For this reason it is called (al-Safa’); it is derived from Adam’s name al-Mustafa’ (the chosen one) as Allah, the Most Majestic, the Most Glorious, has said, “Allah chose Adam and Noah, the family of Ibrahim and family of ‘Imran over the worlds.” (3:33) Hawwa’ (Eve) landed on al-Marwah. Al-Marwah is called by this name because it is taken from the word al-Mar’ah (a woman). Al-Safa’ and al-Marwah are two hills on the right side of al-Ka‘bah. Adam then said to himself, ‘Allah separated her from me; she is not lawful for me anymore. Adam waited away from Hawwa’. He would go to her at al-Marwah during the day and speak to her, and at night, for fear that his desires may overcome him, would go back to al-Safa’ and pass the night there. Adam had no one beside Hawwa’ to comfort him and for this reason women are called al-Nisa’ (comforting). Hawwa’ was a source of comfort for Adam. Adam waited in this condition as long as Allah wanted. Allah did not speak to him and did not send any messenger to him. The Lord, to who belongs glory, expressed pride before the angels because of Adam’s exercising patience. When the time came when Allah, the Most Majestic, the Most Glorious, decided to accept his repentance, He sent Jibril to him who offered him the greeting of peace and said, “O repenting Adam, who has turned back from his mistakes and has exercised patience on facing misfortune. Allah, the Most Majestic, the Most Glorious, has sent me to you to teach you the good deeds which when you practice will cleanse you.” He then took hold of his hand and moved to the site of the House. Allah sent a piece of cloud and it cast a shadow on the site of the House. Jibril said, “O Adam, draw a mark with your foot around the shadow of this cloud, that has covered the site. It will be a Qiblah for you and your descendents after you.” Adam did as he was told to do. He (Jibril) then left with him to Mina and showed him the Masjid of Mina. He, Adam, drew a line with his foot. He marked the site of the Sacred Masjid after marking the site of the House. He (Jibril) then left from Mina to ‘Arafat and made him to stay at al-Mu‘arraf. He (Jibril) said, “When it is sunset, confess to your sins seven times and ask forgiveness and repentance from Allah, seven times.” Adam did as he was told to do. For this reason it is called al-Mu‘arraf; Adam confessed there to his sin and made a tradition for his offspring to confess to their sin as Adam had done and that they should repent as Adam had done. Then he (Jibril) commanded him to leave ‘Arafat. He passed by the seven hills and he (Jibril) commanded him to say Takbir (Allah is great beyond description) near each hill four times. Adam did as he was told to do. He then arrived in Jam‘ by which time one third of the night had passed. He said his Maghrib and ‘Isha prayer without interval in between at that night at that place. He (Jibril) then commanded him to rest in Batha’, where Adam did so, until morning. He (Jibril) then commanded him to climb the hill of Jam‘ (al-Muzdalifah) when it is sunrise, confess to his sins seven times and ask Allah for forgiveness and repentance seven times. Adam then did as he (Jibril) had told him to do. He made it two confessions so it becomes a tradition for his offspring. Those of them who cannot attend ‘Arafat but can attend Jam‘ (al-Muzdalifah), their Hajj is good so far. He then left for Mina from Jam‘. At noontime, he arrived in Mina and he (Jibril) commanded him to pray two-Rak‘ats prayer in the Masjid of Mina. Then he (Jibril) commanded him to offer a sacrifice before Allah, so it is accepted from him, and take notice that Allah, the Most Majestic, the Most Glorious, has turned to him, and it (offering sacrifice) becomes a tradition for his offspring. Adam offered a sacrifice. Allah accepted it from him and sent a fire from the sky. Adam’s sacrifice was accepted. He (Jibril) said, “O Adam, Allah has done a favor to you by teaching you the good deeds because of which He has turned to you and has accepted your

sacrifice. Shave your head to express humbleness before Allah, the Most Majestic, the Most Glorious, for His accepting your sacrifice." Adam shaved his head to express humbleness before Allah, the Most Majestic, the Most Glorious. He (Jibril) then held Adam's hand and left toward the House. On the way, Satan countered him near al-Jamarah. Satan, may he be condemned, asked, "O Adam, where are you going?" He (Jibril) said to Adam, "Pelt him with seven pebbles and say Takbir (Allah is great beyond description) once with each pelting." Adam did as he was told to do and Satan went away. He (Satan) encountered him again near the second al-Jamarah and asked, "O Adam, where are you going?" He (Jibril) said, "O Adam, pelt him with seven pebbles and say Takbir (Allah is great beyond description) seven times, once with each pelting." Adam did as he was told to do and Satan went away. Satan then encountered him near the third al-Jamarah and asked, "O Adam, where do you want to go?" He (Jibril) said, "Pelt him with seven pebbles and say Takbir (Allah is great beyond description) seven times, once with each pelting." Adam did as he was told to do and Satan went away. He (Jibril) said, "From this time on, you will not see him again." He (Jibril) then left with him for the House and commanded him to do Tawaf (walk) around the House seven times. Adam did as was told to do. He (Jibril) said, to him, "Allah has forgiven your sin, accepted your repentance and has made your spouse lawful for you."'"

Muhammad ibn abu 'Abd Allah has narrated from Muhammad ibn al-Husayn from Muhammad ibn Sinan from 'Abd al-Karim ibn 'Amr and Isma'il ibn Hazim from 'Abd al-Hamid ibn abu al-Daylam from abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 6685, Ch. 4, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar and Jamil ibn Salih who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when Adam performed Tawaf around the House and ended by al-Multazam, Jibril said to him, "O Adam, (you must) confess your sins before your Lord at this place." He (the Imam) has said, 'Adam stood there and said, "O Lord, every worker has wages. I have worked. What are my wages?" Allah, the Most Majestic, the Most Glorious, sent wahy (revelation) that said, "I have forgiven your sin." He then asked, "O Lord, what will happen to my offspring and descendents?" Allah, the Most Majestic, the Most Glorious, then sent revelation saying, "Whoever of your offspring will come to this place, confess his sins and return as you returned (repented), then ask for forgiveness, I will forgive."'"

H 6686, Ch. 4, h 4

Ali has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when Adam left Mina (for Makkah), the angels met him saying, "Good for you is your Hajj; however, we have performed Hajj around this House two thousand years before your Hajj."'"

H 6687, Ch. 4, h 5

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad from al-'Abbas ibn Ma'ruf from Ali ibn Mahziyar from al-Husayn ibn Sa'id from Ibrahim ibn abu al-Balad who has said the following:

"Abu Bilal al-Makkiy narrated to me saying, 'I saw abu 'Abd Allah, *'Alayhi al-Salam*, doing Tawaf around the House then say two Rak'at salat (prayer) between the door and the Black Stone. I asked him, "I have not seen anyone of you say salat (prayer) at this place."' He (the Imam) said, "This is the place where Adam received attention and forgiveness."'"

H 6688, Ch. 4, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Muhammad al-‘Alawiy who has said the following: “I once asked abu Ja‘far, ‘*Alayhi al-Salam*, ‘How did Adam, ‘*Alayhi al-Salam*, perform Hajj and with what did he shave his head?’ He (the Imam) replied, ‘Jibril descended with a piece of ruby from paradise, brushed his head with it and his hairs fell off.’”

Chapter 5 - The Reason for the Sacred Area and Why It Is This Much

H 6689, Ch. 5, h 1

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"I once asked abu al-Hassan, al-Rida, *'Alayhi al-Salam,* about the Sacred Area, about its landmarks and why certain ones of its landmarks are closer than others, and others are farther?' He (the Imam) replied, 'When Allah, the Most Majestic, the Most Glorious, sent Adam down from paradise, he landed on abu Qubays (hill). He complained before his Lord against loneliness and that he does not hear what he used to hear in paradise. Allah, the Most Majestic, the Most Glorious, then sent for him a piece of red ruby. He placed it on the site of the House. Adam walked around it. The light from it fell on certain surrounding sites of the landmarks which are distinguished as such (the landmarks). Allah made them the boundary of the Sacred Area.'"

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from abu Hammam, Isma'il al-Kindiy from abu al-Hassan, al-Rida, *'Alayhi al-Salam,* a similar Hadith.

H 6690, Ch. 5, h 2

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from ibn Mahbub from Muhammad ibn Ishaq who have said the following:

"Abu Ja'far, has narrated from his ancestors, *'Alayhim al-Salam,* who have said that Allah, the most Blessed, the most High, sent revelation to Jibril that said, 'I am Allah, the Beneficent, the Merciful. I granted mercy to Adam and Hawwa' (Eve) when they complained to Me the way they did. Descend down to them with a tent from paradise; provide them comfort on My behalf on their separation from paradise. Call them in one tent; I have granted them mercy due to their weeping, their fear and feeling lonely. Pitch the tent on al-Tur'ah (a high place) in the mountains of Makkah'. He (the Imam) said, 'Al-Tur'ah is the site of the House and its pillars that angels had raised before Adam.' Jibril descended down with the tent, which was of the size of the site of the House, and its pillars. He (Jibril) pitched up the tent.' He (the Imam) said, 'Jibril then asked Adam to come down from al-Safa' and asked Hawwa' to come down from al-Marwah. He (Jibril) brought them in one tent.' He (the Imam) said, 'The pole of the tent was a pole made of red ruby, its light and rays shone at the hills of Makkah and its surroundings.' He (the Imam) said, 'The light of the pole then extended.' He (the Imam) said, 'Places on which the light from the pole fell became known as part of the Sacred Area today.' He (the Imam) then said, 'Allah made such area sacred due to the sanctity of the tent and the pole; they were from paradise.' He (the Imam) said, 'For this reason Allah counts both good deeds and evil deeds in multiples.' He (the Imam) said, 'Ropes of the tent were extended around it to fasten to the pegs which in turn mark the limits of the area of the Sacred Masjid.' He (the Imam) said, 'The pegs were of pure gold and the ropes were of purple color fibers from paradise.' He (the Imam) said, 'Allah, the Most Majestic, the Most Glorious, sent revelation to Jibril that said, 'Allow seventy thousand angels to guard the tent against satanic disobedient ones, comfort Adam and perform Tawaf around the tent to show the greatness of the House and the tent.' He (the Imam) said, 'Jibril came with the angels and they were guards at the tent against disobedient and violent individuals of Satan. They performed Tawaf around the House and the tent every day and night just as they did around the established House in the heaven.' He (the Imam) said, 'The pillars of the Sacred House on earth stand parallel with the Established House in the heaven.' He (the Imam) said, 'Allah, the Most Majestic, the Most Glorious, sent thereafter revelation to Jibril that said, "You must go to Adam and Hawwa' (Eve), move them away from the pillars of the House and raise the pillars of the House for my angels, then for the

children of Adam." Jibril came to Adam and Hawwa' (Eve), moved them away from the tent and al-Tur'ah of the House and removed the tent from al-Tur'ah (the site of the House).' He (the Imam) said, 'Adam was placed on al-Safa' and Hawwa' was placed on al-Marwah. Adam then asked Jibril, "Is it because of the anger of Allah, the Most Majestic, the Most Glorious, that you have moved us and separated us from each other or with His agreement and measures for us?" He (Jibril) told them that it was not due to Allah's anger against both of them but Allah cannot be questioned for what He does. O Adam, the seventy thousand angels that Allah has sent to earth provide you comfort; you must perform Tawaf around the pillars of the House, the Established one, and the tent. They asked Allah to build for them instead of the tent a house on the site of al-Tur'ah, the blessed one, parallel to the Established House in the heaven so they can perform Tawaf around it, as they do around the Established House in the heaven. Allah, the Most Majestic, the Most Glorious, then sent to me revelation to move you away and the tent. Adam then said, "We are happy with the measures of Allah and whatever He commands about us." The pillars of the Sacred House were raised with one stone from al-Safa', one from al-Marwah, one from Mount Sinai and one from the Mount Peace which is behind al-Kufa. Allah, the Most Majestic, the Most Glorious, sent revelation to Jibril to build and complete it. Jibril then dug out the four stones by the command of Allah, the Most Majestic, the Most Glorious, from their places by his wing, and placed them on the corners of the House in places of the pillars marked and measured by the Almighty, as Allah, the Most Majestic, the Most Glorious, had commanded him to do. Allah, the Most Majestic, the Most Glorious, then sent revelation to Jibril that said, "You must build and complete it with stones from abu Qubays and make two doors for it, one to the east and one to the west."' He (the Imam) said, 'He (Jibril) completed it. When he finished, angels performed Tawaf around it. When Adam and Hawwa' looked to the angels performing Tawaf around the House, they moved to perform Tawaf by walking around it seven times and then they went out in search for food.'"

Chapter 6 - Trying People and Examining Them by Means of al-Ka‘bah

H 6691, Ch. 6, h 1

Muhammad ibn abu ‘Abd Allah has narrated from Muhammad ibn abu Yusr from Dawud ibn ‘Abd Allah from Muhammad ibn ‘Amr ibn Muhammad from ‘Isa ibn Yunus who has said the following:

“Ibn abu al-‘Awja’ was one of the pupils of al-Hassan al-Basriy. He deviated from the belief of Monotheism. It was said to him, ‘You have given up the religion of your friend and have come to something that has no foundation and reality.’ He replied, ‘My friend was mixing the issue. One time he would say, “It is predestination” and then he would say, “It is compulsion.” I do not know if he believes in any religion with which he can continue.’ He went to Makkah, in disobedience and in rejection of belief in performing Hajj. Scholars disliked to sit and to speak with him due to his bad mouth and filthy conscience. He went to abu ‘Abd Allah, *‘Alayhi al-Salam*, and sat next to him in the company of people like him, and said, ‘O abu ‘Abd Allah, meeting places are trusts where everyone can cough if one needs to cough. Will you allow speaking?’ He (the Imam) said, ‘You can speak.’ He said, ‘For how long you continue walking around it like farmers threshing hay under their feet, seek refuge with this stone, worship this House built with bricks and rubble, run around like runaway camels? One who thinks a little about it comes to know of this action to be founded without wisdom and thinking. Say something about it; you’re the head of this matter and its peak, your father is the origin thereof and its completion.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, then said, ‘One whom Allah has made blind and has made him to go astray, he mistreats the truth and considers it tasteless; thus Satan becomes his source of authority and guardian, lord and companion, who leads to destructive places wherefrom he can never come out to safety. Through this house, Allah has asked His creatures to worship Him (acknowledge Him as their sole owner) so He may examine the quality of their obedience in their answering His call. He thus has strongly advised them to respect it with greatness and visit it. He has made it a place of His prophets and a point to face during performing salat (prayer). It is a branch of His pleasure, and it is a road and it leads to His forgiveness. It is established in perfect balance as a focal point of greatness and glory. Allah created it two thousand years before the spread of earth. He deserves more than anyone who is obeyed in what He commands and in what He prohibits and admonishes. Allah is the inventor of the spirits and forms.’”

H 6692, Ch. 6, h 2

It is narrated that `Amir al-Mu’minin once said in his sermon the following:

“’Amir al-Mu’minin, *‘Alayhi al-Salam*, has said that if Allah, Glorious is whose praise, wanted, He could have opened to His prophets the treasures of gold (stored), mines of pure growing gold, placed at their disposal, gardens of plantations, flocks of birds from the skies and animals on land. Had He done so, trial and testing system would have failed as well, the system of reward; the news (about the hereafter) vanished, people resting would have been the same as those under trial and assessment. The believers would not receive any reward as people of good deeds, nor do any name and terminology make any clear sense. In addition, if Allah were to send from the sky miracles to force their neck down to submission, He could have done so, but trial and test would have remained without basis in the case of all people. However, Allah, Glorious is whose praise, made His messengers to possess determination in their intentions, but weak to the eyes of people.

“It is due to such determination that their (prophet’s) ability to exercise moderation fills up the hearts and eyes with satisfaction, with feeling of self-sufficiency and their exercising of self-abnegation fills up the ears and eyes (without question). Had the prophets been powerful beyond the power of others,

had they had incompatible might and a kingdom that every man desired, and every one sought to achieve, it would have been easy to examine the creatures and far for the creatures to assume arrogance. They (people) would believe them for crushing fear from them or for the attractive interest found with them (the prophets). In such case, the intentions and good deeds remained subject to equal division and distribution. Allah, however, wanted that following of His messengers, acknowledgement of His books, expressing humbleness before Him, seeking comfort with His commands, submission to His orders, remain especially for Him alone, without any confusion or doubts to affect its purity of being just for Him. The more there is trial and greater test, the reward and compensation is worthier and appreciable. Have you not noticed that Allah, Glorious is whose praise, has tried and tested from Adam to the last ones of this world by means of stones that do not harm anyone or benefit them, do not see or hear? Thus, He has made it His sacred house, which He has made for people a place of worship. He then has made its location in a most barren land with rocks, the least in terms of fertility, the narrowest of valleys and means of living, the most difficult in availability of water for Muslims. It is among the rough hills, fine sands, fountains of very little water and towns that are cut off from each other, with very little traces of the drops from the sky which do not even reach anyone's shoes or cloven-hoofs or hooves. He then commanded Adam and his offspring to ready themselves to turn to it. It then became the turning point for the destination of their journey, the final destination for them to rest. To this destination, the fruits of hearts fall from the wilderness, and vast extended land, from the cut off island in the oceans, from the deep valley of faraway places. They move their shoulders with humbleness, declaring around it (the House) that no one except Allah deserves worship. They walk on sand, on foot, dusty and tired for His sake. (One can see them) without head covering and (normal) dress, their heads shaven for the great trial, and tremendous test, intense examination, slow purification and sifting and with clear appeals. Allah has made it a means to achieve His kindness, a connection and means to reach His paradise, a reason to gain His forgiveness. It is a trial for His creatures through His kindness. The reward would have been very little and small if the trial had been of a certain lesser degree. This could happen if Allah, the most Blessed, the most High, were to place His Sacred House and other great monumental landmarks among the gardens, canals, open flat lands, thick groves of trees, easily accessible fruits, plentiful grass, connected towns, with brown colored fields, green gardens, countryside houses surrounded with beautiful yards, delightful farms, well built roads and many gardens.

"The trial would turn into ease and comfort if the foundations on which it is carried, the stones with which it is raised were of green emerald, red ruby, lights and rays. This would reduce the creeping of doubts in the chests, make the struggle of Satan against the hearts very weak, nullify the pricking of doubts and hesitation by the people. Allah, the Most Majestic, the Most Glorious, however, tests and examines His servants by various kinds of difficult examinations. He makes them to prove their loyalty as worshippers by a hard struggle. He tries by means of hardships to expel arrogance from their hearts and settle humbleness in their souls, so that it can open the door to His favors and provide easy means for His forgiveness and His trial, as He has said, 'Do people think that they will be left without trial just because they have said, "We have believed?" We certainly placed under test and trial those who lived before them so that Allah would find who was truthful and who were the liars.'" (29:1–2)

Chapter 7 - Hajj of Ibrahim and Isma‘il, Their Building the House, Those Who Became in Charge of the House after Them

H 6693, Ch. 7, h 1

Ali ibn Ibrahim has narrated from his father and al-Husayn ibn Muhammad has narrated from ‘Abdwayh ibn ‘Amir and others and Muhammad ibn Yahya from Ahmad ibn Muhammad all from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn ‘Uthman from abu al-‘Abbas who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when Isma‘il was born, Ibrahim, *‘Alayhi al-Salam,* carried him and his mother on a donkey and Jibril also came along with them. In Makkah he placed him (Isma‘il) inside al-Hijr. There was some food, supplies, and a water container with a little water in it. The House in those days was a small red hump of land. Ibrahim then said to Jibril, ‘Is this the place for which I am commanded?’ He (Jibril) replied, ‘Yes, this is the place.’ He (the Imam) said, ‘Makkah in those days had trees of Salamu and Samur and the inhabitants around consisted of the people of al-‘Amaliqah.”

“In another Hadith narrated from the same narrator, it is said, ‘When Ibrahim wanted to return, Hajar (Hagar) asked, “O Ibrahim, in whose care are you leaving us?” Ibrahim replied, “I leave both of you in the care of the Lord of this building.”’ He (the Imam) has said, ‘When water depleted and the child became thirsty, she moved and climbed on al-Safa’ and called aloud, “Is there anyone in the wilderness to provide relief?” She then climbed down to move to al-Marwah, where she repeated her call as she had done on al-Safa’. Then she returned to her child and found him kicking his heels in a little water. She then collected it and it accumulated; had she left it alone it would flow.’”

H 6694, Ch. 7, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when Ibrahim, *‘Alayhi al-Salam,* left Isma‘il behind in Makkah, the child became thirsty. Between al-Safa’ and al-Marwah there was a tree. His mother went to al-Safa’ and called aloud, ‘Is there anyone, in the wilderness, to provide relief?’ No one answered. She then went to al-Marwah and called aloud, ‘Is there anyone in the wilderness to provide relief?’ No one answered. Then she went back to al-Safa’ and did the same thing repeatedly seven times. Allah made this a tradition. Jibril then came and asked her, ‘Who are you?’ She replied, ‘I am the mother of the child of Ibrahim.’ He (Jibril) then asked, ‘In whose care did he leave you?’ She replied, ‘Since you say this, I, when Ibrahim was leaving, asked him, “O Ibrahim, in whose care are you leaving us?” He replied, “I leave you in the care of Allah, the Most Majestic, the Most Glorious).”’ He (Jibril) said, ‘He has certainly left you in the care of one who is a sufficient caretaker.’ He (the Imam) said, ‘People would avoid traveling through Makkah because of water scarcity. The child kicked his heels to search for water and make Zamzam flow.’ He (the Imam) said, ‘She returned from al-Marwah to the child when water had already gushed out. She piled soil to allow water to accumulate for fear of its flowing away; had she not done so it would have flowed.’ He (the Imam) said, ‘When birds saw the water they began to circle around. At this time, a caravan from Yemen passing by saw birds circling; they said, ‘Birds circle only where there is water.’ They came to them (mother and child) who gave them water and they (people) in turn gave them food. Allah, the Most Majestic, the Most Glorious, in this way provided for them (mother and child) means of sustenance. People would pass by Makkah. They would feed them (mother and child) who in turn would give those (people) water.’”

H 6695, Ch. 7, h 3

Muhammad ibn Yahya and Ahmad ibn Idris have narrated from ‘Isa ibn Muhammad ibn abu Ayyub from Ali ibn Mahziyar from al-Husayn ibn Sa‘id from Ali ibn Mansur from Kulthum ibn ‘Abd al-Mu’min al-Harraniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Allah, the Most Majestic, the Most Glorious, commanded Ibrahim, *‘Alayhi al-Salam*, to perform Hajj and that Isma‘il also perform Hajj along with him, and then settle him in the Sacred area. They went for Hajj on a red camel and there was no one with them except Jibril. When they arrived in the sacred area, Jibril said, ‘O Ibrahim, disembark and take a shower before entering the sacred area.’ They disembarked and took a shower. He (Jibril) instructed them how to prepare for Ihram, which they followed. He (Jibril) then commanded them to pronounce the reading to commence acts of Hajj and commanded to pronounce the four Talbiyat (O Allah, here I am O Allah; here I am to obey Your command). It is the pronouncement and the recitation, which is pronounced by the messengers. He (Jibril) went with them to al-Safa’. They then disembarked there. Jibril stood between them, facing the House. He said Takbir (Allah is great beyond description) and they also said Takbir (Allah is great beyond description). He said Tahlil (no one deserves worship except Allah) and they said Tahlil. He (Jibril) said Tahmid (all praise belongs to Allah). They also did the same. He (Jibril) pronounced Tamjid (all glory belongs to Allah). They also did as he had done. He (Jibril) praised Allah. They also praised Allah, most Majestic, most Glorious, as he had done. He (Jibril) then moved forward. They also did as he was doing until they reached the Stone. He (Jibril) touched it and commanded them to do the same. He (Jibril) made them to perform Tawaf (walk seven times around the Ka‘bah). He (Jibril) then made them stand at the site of the station of Ibrahim. He (Jibril) performed two Rak‘at salat (prayer). They also did as he had done. He then explained to them how to perform the rest of the acts of Hajj, and when they completed the acts of Hajj, Allah commanded Ibrahim to go back. Isma‘il stayed and there was no one with him except his mother. The next time, Allah commanded Ibrahim to perform Hajj and build the Ka‘bah. Arabs would perform Hajj also, but it (al-Ka‘bah) had fallen in pieces; however, its foundation was clearly recognizable. Isma‘il collected the falling pieces of the wall; when people moved away, he placed them inside the Ka‘bah. When Allah commanded him to build, Ibrahim came and said, ‘Son, Allah has commanded us to build al-Ka‘bah.’ They uncovered it and it was one red piece of stone only. Allah, the Most Majestic, the Most Glorious, then commanded them to set the foundation of al-Ka‘bah on it. Allah, the Most Majestic, the most Glorious, sent four angels who collected stones for him. Ibrahim and Isma‘il would build and the angels would bring stones to them. When completed, it was twelve yards high and they made two doors for it: one entrance and one as an exit. They made steps for it and a canopy of iron for each door. Al-Ka‘bah had no covering. Ibrahim left when the House was complete and Isma‘il stayed. When people came to him, he saw a woman from Himyar. He liked her beauty and asked Allah, the Most Majestic, the Most Glorious, to give her to him in marriage. She was already married, but Allah caused him (her husband) to die and she stayed in Makkah in sadness for the death of her husband. Allah granted her solace for the death of her husband and Isma‘il married her. When Ibrahim came for Hajj, she was a perfect woman. Isma‘il went to al-Ta’if to find food for his family. She, on the other hand, saw an old man who asked her about their condition and she informed him of their good condition. He then asked her especially about him. She informed him that he was a man of good religion. He then asked her, ‘Who are you?’ She replied, ‘I am a woman from Himyar.’ Ibrahim then left without meeting Isma‘il and he wrote a letter in which he said, “You must give this letter to your husband when he comes, if Allah so wills.” Isma‘il then returned to her and she gave the letter to him. He read it and asked, ‘Do you know who this old man is?’ She replied, ‘I found him beautiful. He resembled you.’ He said, ‘He is Ibrahim.’ She then said, ‘Woe is me!’ He asked, ‘Why do you say that, did he look at your beauty?’ She replied, ‘No, but I am afraid of my shortcomings toward him.’

She said it to him, and she was an intelligent woman, ‘Allow us to hang curtains over these doors, one here and one there.’ He responded positively. They prepared two curtains, each twelve yards long and hanged them over the doors and he liked them. She then said, ‘Why do I not weave clothes for al-Ka‘bah as a covering to cover it altogether; these stones look rough.’ Isma‘il said to her, ‘That is good.’ She began to work immediately and sent to her people for a large amount of wool to spin for her.

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Woman’s spinning for each other is from that time.’ He (the Imam) said, ‘She worked quickly and sought help for this matter. As soon as she prepared a piece, she hanged it on the wall, but by the time of Hajj certain faces of the wall of al-Ka‘bah remained without cover. She then asked Isma‘il, ‘What should we do about this part that is not covered?’ They covered it with fibers of dates. At the time of Hajj, Arabs came to him and found something that was not there before, but they liked when they saw it. They said, ‘Something should be given to the keeper of this house. Each group of Arabs brought something, like leaves and other things, until a great deal was collected with them. They then removed the fibers, completed the covering for the walls and hanged the doors in place. Al-Ka‘bah did not have any roof so Isma‘il prepared pillars like the ones that you see from wood. Isma‘il made the roof with boards and leveled it with clay. Arabs came from places around it, entered al-Ka‘bah, saw the building and they said, ‘The keeper of this house should get more offerings.’ Next time they brought more offerings and Isma‘il did not know what to do about them. Allah, the Most Majestic, the Most Glorious, sent him revelation to slaughter them and feed them to people performing Hajj. He (the Imam) said, ‘Isma‘il then complained before Ibrahim for lack of water. Allah, the Most Majestic, the Most Glorious, sent revelation that said to Ibrahim to dig a well from which people performing Hajj can get water. He (Jibril) came and dug in the existing well, Zamzam, until water showed up. He (Jibril) then said, ‘O Ibrahim, climb down.’ He did as he was told to do and Jibril climbed down after him. He (Jibril) said, ‘O Ibrahim, dig in four corners of the well and say “In the name of Allah.”’ He (the Imam) said, ‘Ibrahim dug in the corner near the House saying, “In the name of Allah” and a fountain gushed. He then dug in the second corner saying, “In the name of Allah” and another fountain gushed forth. He then dug in the third corner saying, “In the name of Allah,” where yet one more fountain gushed out. He thereafter dug in the fourth corner saying, “In the name of Allah” and the fourth fountain gushed forth. Jibril then said to him, “O Ibrahim, drink and pray for your offspring for blessing.” Both Ibrahim and Jibril came out of the well. He (Jibril) asked Ibrahim to leave for Tawaf around the House. This is the water that Allah gives to the offspring of Isma‘il. Ibrahim then left and Isma‘il escorted him until they were out of the sacred area. Ibrahim then left and Isma‘il returned to the sacred area.’”

H 6696, Ch. 7, h 4

Ali ibn Ibrahim has narrated from his father and al-Husayn ibn Muhammad have narrated from ‘Abdawayh ibn ‘Amir and Muhammad ibn Yahya from Ahmad ibn Muhammad all from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn ‘Uthman from ‘Uqbah ibn Bashir who has said the following:

“One of the two Imam, *‘Alayhim al-Salam*, has said that Allah, the Most Majestic, the Most Glorious, commanded Ibrahim to build al-Ka‘bah, to raise its foundations and show people how to perform the acts of their hajj. Ibrahim and Isma‘il built the House. They did it by doing a certain amount every day until they ended at the place where there is the Black Stone. Abu Ja’far has said that abu Qubays (hill), then called Ibrahim saying, ‘There is something in trust for you with me.’ It gave the Black Stone to him and he placed it in its place. Ibrahim then called people for Hajj saying, ‘O people, I am Ibrahim, the friend of Allah, and Allah commands you to perform Hajj of this House so you must perform

Hajj.' Thus, all those who up to the Day of Judgment perform Hajj answered his call. The first one who answered his call was from Yemen. He (the Imam) said, 'Ibrahim, his family and children performed Hajj. Those who think that the person to be slaughtered was Ishaq they do so because of this.'"

It is said that abu Basir had heard this Hadith from abu Ja'far and abu 'Abd Allah, *'Alayhim al-Salam.* These two people think that Ishaq was the one but Zurarah thinks that he was Isma'il.

H 6697, Ch. 7, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal who has said the following:

"Once, abu al-Hassan, al-Rida, *'Alayhi al-Salam*, asked al-Hassan ibn al-Jahm, 'What in your view is al-Sakinah?' He replied, 'I pray to Allah to keep my soul in service for your cause. I do not know. What is it?' He (the Imam) said, 'It is an air that comes from paradise. It is very fine and it has a face like the face of man. It existed with prophets. It descended to Ibrahim when he was building al-Ka'bah. It began to take this and that and thus, the foundation was built on it.'"

Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat who has said the following: "I once asked abu al-Hassan about al-Sakinah. He then mentions a similar Hadith.

H 6698, Ch. 7, h 6

A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when Ibrahim and Isma'il were commanded to build the House, and when it was completed, Ibrahim sat on a corner and then called, 'You must come (you singular) for Hajj, come for Hajj.' Had he called, 'You must come (you plural)' no one would go for Hajj except human beings that existed in those days. He, however, called, 'You must come (you singular) for Hajj.' In so doing, he made all people in the backs of men to answer the call of the caller to Allah, the Most Majestic, the Most Glorious. Those who said, 'Labbayk, (here I am)' ten times, perform Hajj ten times, those who said, 'here I am' five times perform Hajj five times, and those who did more do Hajj according to the number of saying, 'here I am.' Those who did not say, 'here I am', will not perform any Hajj.'"

H 6699, Ch. 7, h 7

It is narrated from him (narrator of previous Hadith) from Sa'id ibn Junah from a number of our people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the height of al-Ka'bah at the time of Ibrahim was nine yards and it had two doors. 'Abd Allah ibn Zubayr raised it to eighteen yards. Hajjaj destroyed it and raised it to twenty-seven yards."

H 6700, Ch. 7, h 8

It is narrated from ibn abu Nasr from Aban ibn 'Uthman who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the height of al-Ka'bah in those days was nine yards and it did not have a roof. Quraysh made a roof for it with height of eighteen yards, with which it remained until Hajjaj destroyed it on (during his fight with) ibn al-Zubayr. He rebuilt it and made it twenty-seven yards high.'"

H 6701, Ch. 7, h 9

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and al-Husayn ibn Muhammad has narrated from Muhammad ibn 'Abdawayh ibn 'Amir all from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn 'Uthman from abu Basir who has said the following:

“Abu Basir had heard abu Ja’far and abu ‘Abd Allah, *‘Alayhim al-Salam*, who have said the following:

“When it was the day of al-Tarwiyyah (eighth of Dhul Hajjah, meaning carry sufficient water) Jibril said to Ibrahim, ‘Carry a good supply of water, for which reason it is called the day of al-Tarwiyyah. He then went to Mina, where he spent the night. The next morning he went to ‘Arafat, where he raised a tent on Namirah near ‘Arafat, where he built a Masjid with white stones. The marks of Ibrahim’s Masjid were traceable until it was included in the Masjid built in Namirah, where the Imam leads salat (prayer) on the ninth of Dhul Hajjah. He said al-Zuhr and ‘Asr salat (prayer) there, then moved to ‘Arafat. He (Jibril) said, ‘This is ‘Arafat. You must learn the rules of the acts of your Hajj and confess your sins.’ For this reason, it is called ‘Arafat (learning and knowing). He then left for al-Muzdalifah (a place to move in), which is called as such because he moved toward it. He stood on al-Mash‘ar al-Haram and Allah commanded him to slaughter his son. He saw there his manners (morality), shapes (physical condition), and felt comfortable with him. When it was morning, he left al-Mash‘ar for Mina. He told the mother of the child to visit the House and kept the child with him. He then said, ‘Son, bring the donkey and the knife so I can offer the offering.’ Aban has said that I asked abu Basir, ‘What did he mean by donkey and knife?’ He replied, ‘He wanted to slaughter him and then load him on the donkey, ready him for burial and then bury him.’ He (the Imam) said, ‘The boy brought the donkey and knife and asked, ‘Father where is the offering (animal)?’ He replied, ‘Your Lord knows where he is. Son, you by Allah are he. Allah has commanded me to slaughter you, so what do you think about it?’ He replied, ‘Father, do what you are commanded to do and you will soon find me, if Allah so wills, one of those who exercise patience.’ He (the Imam) said, ‘When he decided to slaughter him, he said, ‘Cover my face and tie down my legs.’ He said, ‘Son, tying and slaughtering! I will not do both of them together to you.’ Abu Ja‘far, *‘Alayhi al-Salam*, then said, ‘He then found the saddle of the donkey. He (Ibrahim *‘Alayhi al-Salam*) then asked him (his son) to lie down on it. He found the knife and placed it on his throat.’ He (the Imam) said, ‘At this time an old man came and asked, “What do you want from this boy?” He replied, “I want to slaughter him.” He then said, “Glory belongs to Allah. This is a child who has not committed any sins, not even for a blinking of an eye, and you slaughter him!” He said, “Yes, but Allah has commanded me to slaughter him.” He said, “In fact your Lord has prohibited you from slaughtering him. In fact Satan has commanded you in your dream to slaughter him.” He then said, “Woe is on you. The word is what you heard. It is He who has made me do what you see I am doing. By Allah, I will not speak to you.” He then decided to slaughter the boy. The old man said, “O Ibrahim, you are an Imam, people follow you. If you slaughter your son, people will slaughter their children. Wait.” He refused to speak to him”’ Abu Basir has said that I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘He made him to lie down near al-Jamarah al-Wusta’. Then he found the knife, placed it on his throat, then raised his head to the sky. Then he leaned on it but Jibril turned its back toward his throat. Ibrahim looked at it and found it backward. Ibrahim turned it on its sharp edge and Jibril turned it backward. He did it many times, then he was called from the left side of al-Khif Masjid, “O Ibrahim, you indeed made your dream to come true,” and he pulled the boy out from beneath him. Jibril fetched the ram from the top of al-Thabir hill and placed it underneath him. The filthy old man went out to find the old woman when she was looking to the House, which was in the middle of the valley. He said, ‘What kind of an old man is he whom I saw in Mina.’ He described him with Ibrahim’s descriptions and she said, ‘He is my husband.’ He then said, ‘I saw a servant with him.’ He described him by the description of her son. She said, ‘He is my son.’ He said, ‘I saw him make the boy lie down and he had the knife in his hand to slaughter the boy.’ She said, ‘This can never happen. I know Ibrahim is the most kindhearted man. How can you find him slaughtering his son?’ He

said, ‘By the Lord of the heaven, by the Lord of earth and this House, I certainly saw him make him lie down with the knife in his hand to slaughter him.’ She asked, ‘Why?’ He replied, ‘He thought his Lord has commanded him to do so.’ She said, ‘He then is right to do so to obey his Lord.’ He (the Imam) said, ‘When she completed the acts of Hajj she felt severely moved because of the thought that something may have happened to her son. As if I can see her in the valley moving fast with her hand on her head and saying, “O Lord, do not punish me for what I did to the mother of Isma‘il.” He (the Imam) said, ‘When Sarah came and she was informed of the news, she stood up to her son and looked and found the marks of knife on his throat. She was horrified, complained, and that was the beginning of her illness which caused her death.’”

H 6702, Ch. 7, h

Aban has narrated from abu Basir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘He wanted to slaughter him at the place where the mother of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, conceived him (the Messenger of Allah). It was near al-Jamarah al-Wusta’. They continue to inherit from their elders; and the last one among them who moved from that place was Ali ibn al-Husayn, *‘Alayhi al-Salam,* in a matter between banu Hashim and banu ‘Umayyah. He (Ali ibn Al-Husayn) was murdered and (his body was) left in the wilderness.’”

H 6703, Ch. 7, h 10

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad and al-Hassan ibn Mahbub from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam,* ‘Where did Ibrahim want to slaughter his son?’ He (the Imam) said, ‘That place was al-Jamarah al-Wusta.’ I (the narrator) asked him about the color of the ram of Ibrahim and wherefrom it had come. He (the Imam) replied, ‘It was of a mix of black and white color with horns. It came from the sky on top of the hill on the right side of the Masjid of Mina. It walked on black, ate in black, looked, excreted and urinated with black, (meaning these parts (things) were of black color).’”

H 6704, Ch. 7, h 11

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Washsha’, from Hammad ibn ‘Uthman from al-Hassan ibn Nu’man who has said the following:

“I asked abu ‘Abd Allah, *‘Alayhi al-Salam,* ‘From what side is it added to the Sacred Masjid?’ He (the Imam) replied, ‘Ibrahim and Isma‘il had marked the limit of the Sacred Masjid to be between al-Safa’ and al-Marwah.’”

H 6705, Ch. 7, h 12

In another Hadith, it is narrated who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that Ibrahim had marked the limit of the Sacred Masjid in Makkah to be between al-Hazwarah (a place near the door, gate of flour dealers) to al-Mas‘a. This much is what Ibrahim had marked to be the limit of the Sacred Masjid.’”

H 6706, Ch. 7, h 13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu’man from Sayf ibn ‘Amirah from abu Bakr al-Hadramiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that Isma‘il buried his mother in al-Hijr and built a wall of stones around it so that people may not walk on her grave.”

H 6707, Ch. 7, h 14

Certain individuals of our people have narrated from ibn Jumhur from his father from Muhammad ibn Sinan from al-Mufaddal ibn ‘Umar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Al-Hijr is the house of Isma‘il, and in it Hajar (Hagar) and Isma‘il are buried.”

H 6708, Ch. 7, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Mu‘awiyah ibn ‘Ammar who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Hijr and the House, whether it is the House or there are some parts of the House in it?’ He (the Imam) said, ‘No, not even of the size of a fingernail of the House is in it (al-Hijr). However, Isma‘il buried his mother in it and he did not like people’s walking on her grave; so he built a stone wall around it, and graves of prophets are there also.’”

H 6709, Ch. 7, h 16
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayrafiy from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Inside al-Hijr, toward the third corner, the virgin daughters of Isma‘il are buried.’”

H 6710, Ch. 7, h 17
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn abu Nasr from Aban from abu Basir who has said the following:
“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Up to the time of ‘Adnan ibn ’Udad, descendents of Isma‘il were the caretakers of the House. They showed people how to perform the acts of Hajj and taught them religious matters, one generation after the other. After such a long time, their hearts became hard and they became corrupt and invented false issues. Certain ones among them expelled others from the city. A group of them moved away in search for living. Others moved away for their dislike of fighting and they still had a great deal of straightforward teaching of Ibrahim, like unlawfulness of marriage with mothers and daughters and things that Allah has made unlawful in marriage, except that they considered fathers’ wives, daughters of sisters and to marry two sisters at the same time as lawful. They practiced Hajj, Talbiyah and taking showers after carnal relations, except the things that they had invented in their Talbiyah and paganism issues in their Hajj. Moses lived between the time of Isma‘il and ‘Adnan ibn ’Udad.’”

H 6711, Ch. 7, h 18
It is narrated that Ma‘d ibn ‘Adnan was afraid of the disappearance of landmarks of the Sacred area, so he placed special markings and he was the first to do so. Thereafter, Jurhum became dominant over the care taking of the House. They, generation after generation, were the caretakers until they became rebellious in Makkah and violated its sanctity, consumed its properties, and committed injustice against people who came to Makkah. Whoever transgressed and rebelled in Makkah, even during the time of ignorance, people who wronged others and violated its sanctity; any king who did so was destroyed right there and then. It was called Bakkah, because transgressors’ necks were crushed when committing transgressions therein. It also was called Basa’sah because wrongdoers were destroyed if they committed injustice therein. It was also called Ruhm, because those who took refuge there were granted mercy and kindness. When Jurhum transgressed therein and violated its sanctity, Allah, the Most Majestic, the Most Glorious, send up on them fast-moving ants that destroyed them. Thereafter Khuza‘ah became dominant and gathered together to expel the remnants of Jurhum from the Sacred

area. ‘Amr ibn Rabi‘ah ibn Harithah ibn ‘Amr was the chief of Khuza‘ah. ‘Amr ibn al-Harith ibn Musas al-Jurhumiy was the head of Jurhum. Khuza‘ah defeated Jurhum, and the remnant of Jurhum moved to a land of Juhaynah. A flood without rain came upon them, which drowned them. Khuza‘ah became the caretaker of the House and continued this task until Qusay ibn Kilab came and expelled Khuza‘ah from the Sacred area, took charge of the caretaking of the House and became dominant.

H 6712, Ch. 7, h 19

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar who has said that Muhammad ibn Isma‘il narrated to me from Ali ibn al-Nu’aman from Sa‘id al-’A‘raj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that Arabs continued with certain teachings of the straight forward religion. They maintained good relations with relatives, served guests, performed Hajj of the House and said, ‘You must remain careful toward the properties of the orphans; the properties of the orphans are chains’, and they stayed away from certain prohibited matters for fear from punishment. For a violation, they did not find any respite before facing punishment. They took fibers from the trees of the Sacred area and tied it around the necks of their camels. No one dared to take it away from the camel wherever the camel went, and no one dared to tie fibers of other trees. Whoever did so, faced punishment. Today they are given respite. People of Damascus came and took it under their catapults, which were fixed on abu Qubays hills. Allah sent a cloud like the wings of birds, which rained upon them fire and burned seventy men around the catapult.”

Chapter 8 - Hajj of the Prophets *‘Alayhim al-Salam*

H 6713, Ch. 8, h 1

Muhammad ibn Yahya has narrated from certain individuals of his people from al-Washsha’ from Ali ibn abu Hamzah who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, once said to me, ‘Noah’s Ark was commanded to perform Tawaf around the House as the land was submerged in water; then it went to Mina during its days, then it returned back and it was commanded to perform Tawaf around the House in the form of Tawaf of women.’”

H 6714, Ch. 8, h 2

Ali ibn Ibrahim has narrated from his father from ibn Mahbub, from al-Hassan ibn Salih who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘I heard abu Ja‘far, *‘Alayhi al-Salam*, when speaking to ‘Ata’ say, “The length of the Ark of Noah was one thousand two hundred yards, its width was eight hundred and its height was two hundred yards. The Ark performed Tawaf around the House and Sa‘iy between al-Safa’ and al-Marwah seven times, then it took a stationary position on al-Judiy.’”

H 6715, Ch. 8, h 3

Ali has narrated from his father from Hammad ibn ‘Isa from al-Husayn ibn al-Mukhtar from abu Basir who has said the following:

“I once heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘Moses, son of ‘Imran, passed by the wide road in al-Rawha’ (a place between al-Madinah and Makkah), along with seventy prophets dressed with gowns made in al-Qatwan, near al-Kufa, Iraq, saying, “Here I am to obey Your command O Lord, Your servant, son of Your servant.”’”

H 6716, Ch. 8, h 4

Ali has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Moses, the prophet, passed on his way to Makkah over the hillsides of al-Rawha’ on a red camel harnessed with fibers. He had two gowns, made in al-Qatwan and said, ‘Here I am, O Gracious Lord, to obey Your command; here I am.’ He (the Imam) said, ‘Yunus ibn Mathew passed over the hillsides of al-Rawha’ on his way to Makkah, saying, ‘Here I am, O remover of greatly intense suffering; here I am to obey Your command.’ He (the Imam) said, ‘Jesus son of Mary passed over the hillsides of al-Rawha’ on his way to Makkah saying, ‘Here I am, Your servant, the son of Your female servant; here I am, to obey Your command, O Lord.’ Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, passed over the hillsides of al-Rawha’ on his way to Makkah, saying, ‘Here I am to obey your command, O Most Exalted Lord; here I am to obey Your command.’”

H 6717, Ch. 8, h 5

Muhammad ibn Yahya has narrated from Ali ibn Isma‘il, from Ali ibn al-Hakam from al-Mufaddal ibn Salih from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Moses, *‘Alayhi al-Salam*, dressed himself up for Ihram (one of the acts for Hajj) at Ramlah of Misr, (name of a city).’ He (the Imam) then said, ‘He passed over the hillsides of al-Rawha’ on his way to Makkah, in the state of Ihram, driving his camel with a harness made of fiber and having two gowns made in Qatwan, saying, “Here I am O Lord, to obey Your command,” and the hills joined him to say what he said.’”

H 6718, Ch. 8, h 6

Ali ibn Ibrahim has narrated from his father from ibn Faddal from Ali ibn ‘Uqbah, from his father from Zurarah who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Sulayman son of Dawud (Solomon son of David) performed Hajj along with Jinn, man, bird and wind, wearing a Coptic gown.’”

H 6719, Ch. 8, h 7

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Najran from al-Mufaddal from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Seven hundred prophets said salat (prayer) in the Masjid of al-Khif, in Mina. The area between the corner and al-Maqam (the station of Ibrahim) is full of the graves of prophets; and Adam is in the Sacred place of Allah, the Most Majestic, the Most Glorious.”

H 6720, Ch. 8, h 8

Ahmad ibn Muhammad has narrated from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn ‘Uthman from Zayd al-Shahham from those whom he has mentioned who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘Moses along with seventy Israelite prophets performed Hajj. They harnessed their camels with fiber. (Everyone) said, “Here I am, O Lord, to obey Your command,” and the hills responded along with them. Moses had two gowns which were made in Qatwan and he said, “Here I am, O Lord, to obey Your command; here is Your servant, son of Your servant, to obey Your command.”’”

H 6721, Ch. 8, h 9

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Ibrahim ibn abu al-Balad from abu Bilal al-Makkiy who has said the following:

“I saw abu ‘Abd Allah, *‘Alayhi al-Salam*, enter al-Hijr from the side of the door. He stood up to say salat (prayer) at a distance of two yards from the House and I said to him, ‘I have not seen anyone from your family pray under al-Mizab.’ He (the Imam) said, ‘This is the place where Shabbar and Shabir, sons of Harun said their salat (prayer).’”

H 6722, Ch. 8, h 10

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, Shabab al-Sayrafiy from Mu‘awiyah ibn ‘Ammar al-Duhniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that between al-Yamaniy corner and Black Stone seventy prophets are buried; Allah caused them to die because of hunger and hardships.”

H 6723, Ch. 8, h 11

Abu Ali al-Ash’ariy has narrated from al-Hassan ibn Ali al-Kufiy from Ali ibn Mahziyar from ‘Uthman ibn ‘Isa from ibn Muskan from those whom he has mentioned who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Dawud (David) stayed at the station in ‘Arafat and looked at the people who seemed of great number to him. He then climbed the hill and began to pray. When he completed that act of Hajj, Jibril came to him and said, ‘O Dawud, your Lord asks, “Why did you climb the hill? Did you think that the voice of one who calls Me (prays to Me) may remain hidden from Me?”’ He (Jibril) then took him to the sea near Jaddah. He (Jibril) made him swim underwater for a distance equal to forty mornings on land. At that point there was a rock, which he (Jibril) cut open and inside there was a little worm. He (Jibril) said, ‘O Dawud, your Lord says, “I hear the voice of this worm inside this rock in the depth of this sea, but you thought that the voice of a caller (one who prays to Me) may remain hidden and obscure before Me.”’’

Chapter 9 - The Invasion of Tubba‘ and People of Elephant Against the House; ‘Abd al-Muttalib Digs the Well of Zamzam, Quraysh Destroys al-Ka‘bah and Rebuilds It and Hajjaj Destroys al-Ka‘bah and Rebuilds It

H 6724, Ch. 9, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from al-Husayn ibn al-Mukhtar who has said that Isma‘il ibn Jabir narrated to him the following:

“In between Makkah and al-Madinah, my companion and I were discussing about people called al-Ansar. One of us said that they were individuals from different people who did not belong to well-known tribes, and one of them said that they were from the people of Yemen. We then arrived near abu ‘Abd Allah, *‘Alayhi al-Salam.* He was sitting under a tree and he initiated the conversation, even though we had not asked him any questions. He (the Imam) said, ‘When Tubba‘ came from Iraq, along with him came men of learning and children of prophets. When he arrived in this valley of al-Hudhayl, people from certain tribes came to him and said, “You have come to the people of a town wherein they have played on people for a long time. They call their land as Sacred and their buildings as a male or female Lord.” He then said, “If that is true I will kill their fighter, take their offspring as captives and destroy their building.”’ He (the Imam) said, ‘When he said this, his eyes came out of their place down on both sides of his face.’ He (the Imam) said, ‘He called the men of learning from the offspring of prophets to think and find out why it has happened to him.’ He (the Imam) said, ‘They refused to tell him anything until he begged and pleaded before them. They then asked him, “Tell us about what you were saying to yourself before this happened to you?” He replied, “I said to myself that I will kill their fighters, take their offspring as captives and destroy their building.” They said, “The only reason for what has happened to you is what you said to yourself.” He then asked, “Why is it so?” They replied, “The land is the Sacred place of Allah, the House is the House of Allah, and its inhabitants are offspring of Ibrahim, the friend of the Beneficent.” He then said, “You have spoken the truth. How can I get out of what I have fallen into?” They said, “You must speak to yourself about something other than what you have done. There is hope that Allah may return you to your previous condition.”’ He (the Imam) said, ‘He then spoke to himself about good things, his eyes returned back to their sockets and settled back therein.’ He (the Imam) said, ‘He summoned the people who had asked him to destroy it and then he killed them all. He then went to the House, provided it with covering and served food to people for thirty days, every day with one hundred camels. The food was so much that they carried large containers of food to the mountaintops for the wild beasts there, and spread valuable items in the valley for the beasts. He then returned from Makkah to al-Madinah and asked the people from Yemen of the people of Ghassan to disembark and they are al-Ansar people.’”

In another Hadith it says he covered it with al-Nata‘ (a covering with fragrance).

H 6725, Ch. 9, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Muhammad ibn Humran and Hisham ibn Salim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when the Ethiopian king came with elephants to destroy the Ka‘bah, they passed by the camels of ‘Abd al-Muttalib and took them for themselves. ‘Abd al-Muttalib went to the king, asking him to release his camels. He asked permission for a meeting, which was granted. He (the king) was informed that he (‘Abd al-Muttalib) is the chief honorable man of Quraysh, an intelligent and kind man. The king received him honorably and allowed him to sit very near to the king. He then said to his translator, ‘Ask him what he needs?’ He (‘Abd al-

Muttalib) said, ‘Your people when passing by my camels have taken them away. I like you to return them to me.’ He (the Imam) said, ‘The king was surprised because of what he had asked, “Return my camels to me.” He said, ‘You think he is the chief of Quraysh and a very intelligent man. He neglects asking me to change my decision about his house of worship. Had he asked me to return back and change my decision I would have done so for his sake.’ The translator informed him (‘Abd al-Muttalib) of what the king had said. ‘Abd al-Muttalib said, “This house has an owner who protects it. I ask you to release my camels because I need them.” The king ordered the release of his camels and ‘Abd al-Muttalib returned back. On the way, he saw the elephant on the border of the Sacred area. He said to the elephant, “O Mahmud.” The elephant moved its head in response. He asked, “Do you know why they have brought you?” The elephant with its head said, “No, I do not know.” He said, “They have brought you to destroy the house of your Lord with you. Will you destroy it?” The elephant with its head said, “No, I will not do so.” He (the Imam) said, ‘'Abd al-Muttalib then left. They brought the elephant to enter the Sacred area, but when on the edge of the Sacred area, it refused to enter.’ They tried to force it but it refused to enter. They took the elephant in a circle around the Sacred area. On every point that they tried to force it to enter, it refused to do so and it did not enter. Allah then sent birds like swallows with stones in their beaks of the size of beans or so, and when on top of the head of a man, they released the stone and it pierced all the way down to come out of his anus. It continued until no one was left from them except one man, who fled and kept telling people about what he had seen. Suddenly one of those birds arrived above him. He raised his head and said, “This is one of them.” The bird came closer over his head and released the stone which pierced down all the way to come out from his anus and he died.’”

H 6726, Ch. 9, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu’man from Sa‘id ibn ‘Abd Allah al-’A‘raj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that during the days of ignorance Quraysh had destroyed the House, but when they wanted to rebuild, something came between them and the House. They were frightened so much that someone among them said, ‘Everyone should bring the best and purest of his properties which he has earned free from involvement in misuse of good relations with relatives or unlawful matters. They did so and were allowed to build. They built up to the place for the Black Stone and they began to disagree about who should set it in place. The disagreement rose to an evil level; so they decided to settle it by the advice and judgment of the first person who comes through the door of the Masjid. The first person coming through that door was the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. When he was among them, he asked for a piece of cloth, which he spread on the ground, then placed the Black Stone in the middle. Then the tribes holding from the edges of the cloth lifted up the Black Stone; thereafter, he picked it up and placed it in its place and in this way Allah granted him a privilege.”

H 6727, Ch. 9, h 4

Ali ibn Ibrahim and others have narrated through various chains of narrators have narrated in a marfu‘ manner the following:

“They have said that Quraysh had demolished al-Ka‘bah because of flood that would come from the upper part of Makkah and enter al-Ka‘bah. Damages would take place and a deer made of gold with its legs made of diamond was stolen. The walls were not high enough. This happened thirty years before Allah commanded His prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, to rise. Quraysh wanted to demolish al-Ka‘bah to rebuild and increase the

size of its floor, but they were afraid of the coming of misfortune upon them because of using spades and shovels to dig. Al-Walid ibn al-Mughirah said, ‘Allow me to try. If Allah is happy I will not be hurt; otherwise we will stop the work.’ He climbed on al-Ka‘bah and moved a stone there, a serpent came upon him, and the sun became dark. When they saw this, they cried and pleaded, saying, ‘O Lord, we only want to repair.’ The serpent disappeared; they demolished and removed the stones until they could see the foundations that Ibrahim had set. When they wanted to increase the size of its floor and moved the foundations that Ibrahim had put in place, a severe earthquake took place with darkness. They then gave up on the idea of increasing its floor. The length of the foundation that Ibrahim had set was thirty yards, its width twenty-two yards and its height nine yards. Quraysh wanted to increase its height. When the walls reached up to the Black Stone, they disagreed about setting it in place. Each tribe said that it had the right to set it in place. When the disagreement increased, they then decided to settle their disagreement by the first person entering through the door of banu Shaybah. The Messenger of Allah appeared to them through that door and they said, ‘This is al-Amin (most trusted person) coming to you.’ They asked him to decide the case; he then spread his gown, and someone said, ‘It is a Taruniy’ (name of a particular fabric). He placed the Black Stone on it and said, ‘One person from each Rab‘ (block of city) should come forward.’ The people who came forward were, ‘Utbah ibn Rabi‘ah ibn ‘Abd al-Shams, al-Aswad ibn al-Muttalib from banu Asad ibn ‘Abd al-‘Uzza’, abu Hudhayfah ibn al-Mughirah from banu Makhzum and Qays ibn ‘Adiy from banu Sahm. They lifted up the Black Stone and the Holy Prophet set it in its place. On the other hand, the king of Rome had sent a ship with building material and builders to Ethiopia to built a temple for him there. The wind had blown the ship to the shore where it had run aground. Quraysh learned about it. They went to the shore and found certain materials useful for al-Ka‘bah, like wood, decorative materials and other things. They bought them and brought them to Makkah. The length of the wood was of the same measure as needed except al-Hijr. When they built it, they covered it with al-Wasa’id (a certain kind of fabric) which were in gowns.”

H 6728, Ch. 9, h 5

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Dawud ibn Sarhan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, took part with Quraysh in building the House. The share of the Messenger of Allah was from the door of al-Ka‘bah up to half of the way between al-Yemeniy corner to the Black Stone.” In another Hadith, it is said that the share of banu Hashim was from the Black Stone to al-Shamiy corner.

H 6729, Ch. 9, h 6

Ali ibn Ibrahim and others in a marfu‘ manner have narrated the following:

“He (the Imam), *‘Alayhi al-Salam*, has said that in al-Ka‘bah there were two gazelles made of gold and five swords. When Khuza‘ah dominated Jurhum in the Sacred area, Jurhum threw the two deer and the swords in the well of Zamzam. They threw stones in it, filled it up and disguised its marks. When Qusay dominated Khuza‘ah, they did not know where Zamzam was, so it remained unknown to them. When ‘Abd al-Muttalib became dominant, furnishings for him were arranged in the shadow of the walls of al-Ka‘bah, and this was not done for anyone before. Once, when he was sleeping in the shadow of al-Ka‘bah, he saw in his dream that someone came and said to him, ‘Dig ‘Barrah.’ He asked, ‘What is Barrah?’ Next day he came in his dream and said, ‘Dig ‘Taybah.’ On the third day, he came in his dream and said, ‘Dig ‘Al-Masunah.’ He asked what is al-Masunah?’ Then on the fourth

day, he came in his dream and said, ‘Dig ‘Zamzam,’ which will not dry up and will not be disliked. Great people performing Hajj will drink thereby near the red-footed crows that land near the colony of ants.’ There was a rock near Zamzam, on which red-footed crows would land every day to pick up ants for food. The ants had their colony under the rock near Zamzam. When ‘Abd al-Muttalib saw this, he recognized the place of Zamzam. He then said to Quraysh, ‘I am told in four nights in my dream to dig Zamzam. It is our heritage and an honor for us; come, so we together dig the well.’ They declined his call and he himself began to dig the well and his only son, al-Harith, helped him in the digging. When digging became difficult, he moved to the door of al-Ka‘bah, raised his hands, pleaded before Allah, the Most Majestic, the Most Glorious, and made a vow. In his vow he had said that if Allah will give him ten sons, he will offer the most beloved one among them as a sacrificial offering as an act of moving closer to Allah, the Most Majestic, the Most Glorious. When he in his digging reached the walls of the well built by Isma‘il, he came to know of his reaching the water. He said Takbir (Allah is great beyond description) and Quraysh also said Takbir (Allah is great beyond description), saying, ‘O abu al-Harith, this is of our heritage and we have a share in it.’ He replied, ‘You did not help me, so you do not have any share in it, and it is for me and my children forever.’”

H 6730, Ch. 9, h 7

A number of our people have narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid who has said the following:

“I once heard abu Ibrahim, *‘Alayhi al-Salam,* say, ‘When ‘Abd al-Muttalib dug the well of Zamzam and reached its bottom, a foul odor emerged from one side of the well that frightened him severely. He could not bend himself down and his son, al-Harith, moved out of the well. He then dug until he found in the bottom of the well a fountain with the fragrance of musk. He then dug about a yard and sleep overcame him, so in his dream he saw a man with long hands, good looking hairs, beautiful face, fine dress and fragrance who was saying, “Dig, you will gain; work hard; you will be safe; and do not store it for distribution. The swords are for people other than you but the well is for you, the greatest of Arabs in honor, and from you will be the Prophet and people with Divine Authority, for the Arabs, as well as the noble ones; men of wisdom, great learning and great intelligent grandsons. The swords are for them and they are not today from you and not for you. However, in the next century from your time, Allah will brighten the land, expel Satans from its diameters, bring them low by its majesty, destroy it after its being strong, bring the idols low, eliminate the idol worshippers wherever they are found. Thereafter will remain a generation from your descendents who will be his brother and vizier, younger than him but powerful over the idols, who will not disobey him, not even one letter, or hide anything from him and will consult him in every matter that faces him.” ‘Abd al-Muttalib felt tired and he found thirteen swords leaned against one side of the well. He took them and decided to spread the matter. He (‘Abd al-Muttalib) then said to himself, “Why should I do this when I have not yet reached the water?” He then dug and after digging only about one foot, the horn of a deer appeared, as well as its head. He took it out and on it this was printed: “No one except Allah deserves worship and Muhammad is the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, Ali is empowered with Authority of Allah and so and so is the deputy of Allah on earth.”’ I (the narrator) then asked him, ‘The ‘so and so,’ when was he? Was he before or after him?’ He (the Imam) replied, ‘He has not come yet, nor anything preliminary to his coming has yet come into existence.’ ‘Abd al-Muttalib then came out of the well with water coming after him and he encountered a black serpent with a long tail move before him quickly upward. He hit and cut most of its tail and then searched to find it but it disappeared. However, so and so is the one to eliminate it, if Allah so wills. It was of the decision of ‘Abd al-Muttalib to place the swords inside al-

Ka‘bah against the walls to invalidate his dream in the well. Then Allah made sleep to overcome ‘Abd al-Muttalib near al-Ka‘bah and he saw the same man in his dream who said, “O Shaybatu al-Hamd, praise your Lord; He will make you the tongue of the earth. Quraysh will follow you for fear, apprehension and for their greedy interest. Keep the swords in their place.” ‘Abd al-Muttalib woke up and answered him, saying, “He will come in dream; if he is from my Lord, it will be very beloved to me, but if it is from Satan, then I think it will be a tailless one.” He did not see anything and did not hear anything. When it was night he came in his dream with a number of men and children who said, “We are the followers of your children; we are the inhabitants of the sixth heaven. The sword is not for you. Marry in Makhzum people, you will be strong, work among Arabs. If you did not have money you have good relationships, so give these thirteen swords to the child from Makhzumiy people and no more than this will appear to you. One out of these swords is for you. It will fall off from your hand. You will not find any trace of it except that so and so mountain hides it. It then will be one of the preliminary issues prior to the rise of al-Qa’im, from the family of Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, with divine authority.” ‘Abd al-Muttalib then woke up and left with the swords on his shoulder. He then went to a corner of the corners of Makkah and he lost one sword. It was the finest to him. It will appear from that place. He then entered Mu‘tamar (prepared to perform ‘Umrah), performed Tawaf around it, with it (swords) on his shoulder and the two deer, he made twenty-one Tawaf while Quraysh was looking at him; when he said, “O Allah, make your promise to come true, thus, establish my word, spread the word about me, strengthen my arms.” These were his repeated words. After his dream in the well, he did not do any Tawaf, while saying lines of poetry until he died. However, he spontaneously read a poem to his sons on the day he wanted to offer ‘Abd Allah, one of his sons, as a sacrificial offering. He gave all the swords to banu al-Makhzumiyah to al-Zubayr, to abu Talib, to ‘Abd Allah. Four of them went to abu Talib. One sword for abu Talib, one sword for Ali, one sword for Ja‘far, one sword for Talib, and for Zubayr there were two swords. For ‘Abd Allah there were two swords, then it returned and Ali had four swords. Of the rest, two were of Fatimah, *‘Alayha al-Salam*, and two of her children. The sword of Ja’far fell off on the day he got hurt and no one knows in whose hand is it now. We say no one of our swords fell in the hands of one who is not one of us, except the man who helps us with it, but that it turns into charcoal.’ He (the Imam) said, ‘One of them is in the (special) location. It will come out like a serpent and an arm will appear from it or something similar to it. It will shine the earth many times, and then disappear, and then when it is night, it will do the same thing again. This is its manner until its owner comes. If I want I can give his name but I am afraid for you if I name him and then you will give his name, which then will be ascribed to one who is other than him.’”

H 6731, Ch. 9, h 8

A number of our people have narrated from Ahmad ibn Muhammad ibn abu ‘Umayr from abu Ali Sahib al-Anmat from Aban ibn Taghlib who has said the following:

“When al-Hajjaj destroyed al-Ka‘bah, people scattered its soil. When they wanted to rebuild it, a serpent came out on them, stopped people from rebuilding and they ran away. They went to al-Hajjaj and informed him of the matter. He feared that its rebuilding might have been prohibited. He went on the pulpit and swore people, saying, ‘I swear to Allah any servant who knows anything about the trial we are facing to inform us about it.’ He (the narrator) said, ‘An old man stood before him saying, “If anyone knows anything about this matter is the man whom I saw came to al-Ka‘bah, took something from it and went back.”’ Al-Hajjaj asked, ‘Who is he?’ He replied, ‘He is Ali ibn al-Husayn, *‘Alayhi al-Salam*.” He said, ‘This is the source.’ He then sent his people for Ali ibn al-Husayn, *‘Alayhi al-*

Salam, who came to him, and he informed him of Allah's prohibiting them to rebuild al-Ka'bah. Ali ibn al-Husayn, *'Alayhi al-Salam*, said to him, 'O Hajjaj, you have destroyed the establishment of Ibrahim and Isma'il and threw it on the road. You looted it as if it was your inheritance. Now go on the pulpit and swear people (everyone) to Allah, to bring back everything everyone has taken, they have taken away from al-Ka'bah.' He (the narrator) said, 'He, Hajjaj did so and swore people to Allah and asked everyone who has taken anything from al-Ka'bah to bring it back.' He (the narrator) said, 'They returned everything back.' When he saw the soil collected, Ali ibn al-Husayn, *'Alayhi al-Salam*, came, laid the foundation and commanded them to dig.' He (the narrator) has said, 'The serpent then disappeared and they dug until they reached the site of the basis and foundations. Ali ibn al-Husayn, *'Alayhi al-Salam*, told them to move aside. They moved, he went closer and covered it with his clothes. He wept, then covered it with soil with his hand, then called the workers and told them to lay the foundation. They built the walls; when the walls were raised, he commanded them to fill the inside with soil. For this reason the floor of al-Ka'bah is higher than the ground around and it requires a ladder to climb in it.'"

Chapter 10 - About the Words of Allah, the Most High, 'In It There Are Clear Signs'

H 6732, Ch. 10, h 1

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, the Most Majestic, the Most Glorious, ‘The first ever house built for people is that which is in Bakkah, the blessed and a guide for the worlds. In it there are signs which are very clear.’ (3:96–97) I asked, ‘What are these signs which are very clear?’ He (the Imam) said, ‘One of them is the site where Ibrahim stood on the rock. His foot left a clear mark of it. Another sign is the Black Stone, and yet one more sign is the house of Isma‘il.’”

H 6733, Ch. 10, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Faddal from ibn Bukayr from Zurarah who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, ‘Did you meet al-Husayn, *‘Alayhi al-Salam*?’ He (the Imam) replied, ‘Yes, I remember when I was with him in the Sacred Masjid while the flood had entered it. People stood on the station of Ibrahim and those coming out said, “The flood has moved the station away,” and others when coming out said, “The station is in place.”’ He (the Imam) said that he (al-Husayn) asked me, “O so and so, what do they say?” I replied, “I pray to Allah to keep you well. They are afraid and say, ‘The flood may have taken away the ‘station’” He (Imam al-Husayn) said, “Announce this, ‘Whatever Allah, most High, has made a banner (a light house), He does not take it away. So you must calm down.”’ The place of the station as Ibrahim had designated was near the wall of the House, and it remained there until people of the time of ignorance moved it to the place where it is today. When the Holy Prophet liberated Makkah, he returned it to its original place where Ibrahim had placed it. It remained there until ‘Umar ibn al-Khattab took charge. He asked people, “Who among you knows the place of the station where it was before?” A man said, “I know it. I had taken its measurement on a belt and I have kept it with me.” He (‘Umar) said, “Bring it for me.” He brought it to him and he measured it, and then returned it to that place.’”

Chapter 11 - The Rare Ahadith

H 6734, Ch. 11, h 1

Muhammad ibn ‘Aqil has narrated from al-Hassan ibn al-Husayn from Ali ibn ‘Isa from Ali ibn al-Hassan from Muhammad ibn Yazid al-Rifa’‘iy who in a marfu‘ manner has narrated from `Amir al-Mu’minin the following:

“`Amir al-Mu’minin was asked about staying on the hill, why it is not inside the Sacred area (al-Haram)?’ He (the Imam) replied, ‘It is because al-Ka‘bah is His house and al-Haram (the sacred area) is its door. When people wanted to come to His House, He made them stand, wait at the door and appeal for permission.’ It was asked from him, ‘Why is al-Mash‘ar al-Haram part of al-Haram?’ He (the Imam) replied, ‘It is because when permission was given to come, He made them to stop on the second barrier but when their pleading prolonged, permission was granted to them to move their offerings closer. When they cleaned themselves with it, they became clean of sins, which were as barriers between them, and He granted permission to visit (His House) in a clean condition.’ It was then asked, ‘Why is fasting during the bright days not permissible?’ He (the Imam) replied, ‘It is because people are Allah’s visitors, they are His guests and it is not nice for a host that his guests remain fasting.’ He was asked, ‘Why should one hold to the curtains of al-Ka‘bah and what does it mean?’ He (the Imam) replied, ‘It is like one who has committed a crime against another person; thus he holds to his clothes and expresses humility before him to forgive him his sins and crime.’”

H 6735, Ch. 11, h 2

A number of our people have narrated from Sahl ibn Ziyad from Safwan or a man from Safwan from ibn Bukayr from his father who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘Al-Muzdalifah had more insects than other lands of Allah. On the night of al-Tarwiyah, it was announced from Allah, ‘O insects, move away from where delegations to Allah are about to pass.’ He (the Imam) said, ‘The insects move in the hills in a way that they are not seen. When al-Hajj (pilgrims) return, they come back.’”

Chapter 12 - Allah, the Most Majestic, the Most Glorious, Made Makkah a Sacred Place When He Created the Skies and Earth

H 6736, Ch. 12, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'aman from Sa'id al-'A'raj who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when Quraysh demolished al-Ka'bah, they found in its foundations a stone with a writing on it which could not be read properly. They found a man who was able to read and this was written on it, 'I am Allah, owner of Bakkah, which I made sacred on the day I created the skies and earth. I placed it between these two hills and made seven angels to guard it.'"

H 6737, Ch. 12, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Faddal from ibn Bukayr from Zurarah who has said the following:

"I once heard abu Ja'far, *'Alayhi al-Salam*, say, 'Allah has made His House sacred. He has prohibited uprooting of its grass, cutting down of its trees, except al-Idhkhir, and hunting its birds.'"

H 6738, Ch. 12, h 3

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, arrived in Makkah on the day of its liberation, he opened the door of al-Ka'bah and ordered the pictures that were on the walls deleted. He was then holding the doorjamb on both sides and said, 'No one except Allah deserves worship. He is the only One and has no partner. He makes His promise to come true, supports His servant, defeats the parties all by Himself alone. What do you say and what do you think?' They replied, 'We think good and say good about you. You are gracious brethren, the son of gracious brethren and you now certainly are powerful.' He then said, 'I then say what my brother Yusuf (Joseph) had said, "I place no blame on you this day. Allah forgives and He is most merciful of the merciful ones." (12:96) However, Allah made Makkah a sacred place on the day He created the skies and earth. Therefore, it is sacred because of Allah's prohibition until the Day of Judgment. Hunting in it is not permissible; cutting its trees is not permissible; uprooting its grass is not permissible; and keeping findings therein is not permissible unless it is to find the owner.' Al-'Abbas then said, 'O Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, 'Is al-Idhkhir an exception? It is used for burial and houses.' The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, 'al-Idhkhir is an exception.'"

H 6739, Ch. 12, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan all from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"He (the Imam) has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, on the day of liberation of Makkah said, 'Allah made Makkah sacred (restricted) on the day He created the skies and earth and it remains sacred until the Hour of doom. It never was unsacred (unrestricted) for anyone before me, it will never be unsacred for anyone after me, and it is not unsacred (unrestricted) for me except for one hour during the day (to deal with the enemy).'"

Chapter 13 - About the Words of Allah, ‘Whoever Enters Therein Gains Immunity’

H 6740, Ch. 13, h 1

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, the Most Majestic, the Most Glorious, ‘Whoever enters it (al-Haram, the Sacred area) gains immunity.’ (3:96) Does it refer to the House only or it applies to al-Harm also?’ He (the Imam) replied, ‘Of the people whoever enters, seeking refuge and protection therein, he is immune from the anger of Allah. Those of beasts and birds which enter al-Haram are also immune from mistreatment and injuries until they leave al-Haram.’”

H 6741, Ch. 13, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, the Most Majestic, the Most Glorious, ‘Whoever enters it (al-Haram, the sacred area) gains immunity.’ (3:96) He (the Imam) said, ‘If a servant (of Allah) commits a crime outside al-Haram (the sacred area) then flees to al-Haram, no one can arrest him inside al-Haram; however, he can be stopped from entering the market place, to buy or sell; he is not fed, provided drink or spoken to. If this is done, he eventually leaves; then he can be arrested. If one commits a crime inside al-Haram, he is brought to justice inside al-Haram; he has violated the sanctity of al-Haram.’”

H 6742, Ch. 13, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has narrated the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the meaning of the words of Allah, ‘Whoever enters it he gains immunity.’ (3:96) He (the Imam) said, ‘If a thief steals something in a place other than Makkah or commits a crime against his own self, then flees to Makkah, he cannot be arrested in al-Haram (the sacred area) until he comes out. However, he can be stopped from going to the market places, selling, buying and from sitting with people until he goes out of al-Haram (the sacred area), then he can be arrested, but if he commits such things inside al-Haram (the sacred area) he can be arrested and taken in custody.’”

Chapter 14 - Deviation from Law and Committing Crimes in Makkah

H 6743, Ch. 14, h 1

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan all from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, came in the Masjid and it was said to him that a bird of prey is on al-Ka‘bah and it hits every pigeon that passes. He (the Imam) said, ‘Catch and kill it because it has committed deviation.’”

H 6744, Ch. 14, h 2

Ibn abu ‘Umayr has narrated from Mu‘awiyah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, most Majestic, most Glorious, ‘One who is found therein in deviation and injustice. . . .’ (22:24) He (the Imam) said, ‘All forms of injustice is deviation, causing harms to a servant without sin is of such deviation.’”

H 6745, Ch. 14, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, most Majestic, most Glorious, ‘We will make one who is found there with deviation with injustice to taste painful punishment.’ (22:24) He (the Imam) said, ‘Every injustice that a man does to himself in Makkah, like stealing, injustice to others or any form of injustice is deviation and for this reason residing inside al-Haram (the sacred area) was avoided.”

H 6746, Ch. 14, h 4

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who has killed another man in non-sacred area but then entered the sacred area. He (the Imam) said, ‘He must not be killed, fed, given drink, dealt with for buying and selling or given protection and lodging until he comes out of the sacred area, so that he is brought to justice.’ I then asked, ‘What do you say about one who kills someone in the sacred area or steals?’ He (the Imam) said, ‘Al-Hadd (justice) is applied to him inside the sacred area to bring him low; he has not paid any respect to the sacred area and Allah, most High, has said, “Whoever subjects you to their transgression, you can also do of the same degree as they have done against you.” (2:190) He (the Imam) then said, ‘This is the sacred area.’ ‘There is no animosity except the unjust ones, he added.’” (2:193)

Chapter 15 - Displaying Arms in Makkah

H 6747, Ch. 15, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from Hariz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘It is not proper to bring arms inside the sacred area unless it is kept inside a bag or covered out of sight by wrapping something over the iron.’”

H 6748, Ch. 15, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Safwan from Shu’ayb al-‘Aqarqufiy form abu Basir who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who wants to go to Makkah or al-Madinah and dislikes to carry arms with him. He (the Imam) said, ‘It is not harmful to carry arms when leaving his town but when entering Makkah he must not allow it to come into view.’”

Chapter 16 - Use of the Covering of al-Ka‘bah

H 6749, Ch. 16, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from ‘Abd Allah ibn Jabalah from ‘Abd al-Malik ibn ‘Utbah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the pieces of the cloth of al-Ka‘bah that we receive: if we can wear them. He (the Imam) said, ‘They are good for children, Holy books, or pillow cases whereby you seek blessings by the will of Allah.’”

Chapter 17 - Detestability of Taking Soil and Pebbles from the House

H 6750, Ch. 17, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam, from Dawud ibn al-Nu'man from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'It is not proper to take soil from around al-Ka'bah, and if one does so he must return it back.'"

H 6751, Ch. 17, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from al-Mufaddal ibn Salih from Mu'awiyah ibn 'Ammar who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, that I have taken of the perfumes of al-Maqam (station of Ibrahim) and soil from the soil of al-Bayt (the House) and the seven pebbles. He (the Imam) said, 'How bad is what you have done! However, you must return the soil and pebbles.'"

H 6752, Ch. 17, h 3

Ahmad ibn Mehran has narrated from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, that my uncle once swept al-Ka'bah and took of the dust and we use it as medicine. He (the Imam) said, 'You must return it back.'"

H 6753, Ch. 17, h 4

Humayd ibn Ziyad has narrated from ibn Sama'ah and from more than one person from Aban from Zayd al-Shahham who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the pebbles that I find with me after coming out of the Masjid. He (the Imam) said, 'Return them or throw in the Masjid.'"

Chapter 18 - Detestability of Residing in Makkah

H 6754, Ch. 18, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn al-Hakam from and Safwan from al-‘Ala’ from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘It is not proper for a man to stay in Makkah for one year.’ I then asked, ‘What should he do?’ He (the Imam) said, ‘He must move out, and it is not proper for anyone to build anything higher than al-Ka‘bah.’”

It is narrated that staying in Makkah hardens (removes good feelings from) one’s heart.

H 6755, Ch. 18, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from those whom he has mentioned from Dharih from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you complete your nusuk (acts of ‘Umrah and or Hajj) go back; it leaves you with more desire to return to Makkah.’”

Chapter 19 - The Trees of al-Haram (the sacred area)

H 6756, Ch. 19, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from ‘Abd al-Karim from those whom he has mentioned who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Do not remove any of the trees from Makkah, except palm trees and fruit bearing trees.’”

H 6757, Ch. 19, h 2

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Everything that grows in al-Haram (the sacred area) is prohibited (restricted) for all people.’”

H 6758, Ch. 19, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu Nasr from abu Jamilah from Ishaq ibn Yazid who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who enters Makkah and cuts off its trees. He (the Imam) said, ‘You can cut what has entered in your place, but you must not cut what has not entered your place.’”

H 6759, Ch. 19, h 4

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a tree with its roots in non-al-Haram (the sacred area) and its branches in al-Haram (the sacred area). He (the Imam) said, ‘Its roots are prohibited because of its branches.’ I then asked, ‘What if its roots are al-Haram (the sacred area) and its branches in non-al-Haram (the sacred area)?’ He (the Imam) said, ‘Its branches are prohibited because of its roots.’”

H 6760, Ch. 19, h 5

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Camels can be left in al-Haram (the sacred area) to eat whatever it likes.’”

H 6761, Ch. 19, h 6

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Hammad ibn ‘Uthman who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who cuts a tree in his house in al-Haram (the sacred area). He (the Imam) said, ‘If he built the house and the tree was there it is prohibited for him, but he could cut it if it grew after the house was built.’”

Chapter 20 - Animals that Can Be Slaughtered in al-Haram and Items that Can Be Taken Out of al-Haram

H 6762, Ch. 20, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from ‘Abd al-Karim from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is prohibited to slaughter any animal in Makkah except camels, cows, sheep and chickens.’”

H 6763, Ch. 20, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Of the birds that which flaps its wings in flight is prohibited to be taken out; but you can take out that which does not flap its wings in flight.’ I then asked him (the Imam) about the Ethiopian chicken. He (the Imam) said, ‘It is not hunting a prey. Hunting a prey is that which flies between the sky and earth.’”

H 6764, Ch. 20, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn abu ‘Umayr from Jamil ibn Darraj from Muhammad ibn Muslim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked, when I was present, about the Ethiopian chicken if it can be taken out of al-Haram (the sacred area). He (the Imam) said, ‘Its flight is not independent.’”

Chapter 21 - Hunting in al-Haram (the sacred area) and The Expiation for the Same

H 6765, Ch. 21, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If you are not in the state of Ihram and hunt in non-al-Haram (the sacred area) within a distance of one Barid (a certain unit of measurement) to al-Haram (the sacred area) you must pay the penalty. If you damage its eyes or break its horn, or injure it, you must pay charity.’”

H 6766, Ch. 21, h 2

Ali has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who receives a domesticated pigeon as a gift in al-Haram (the sacred area). He (the Imam) said, ‘If he hurts it he must give an amount of charity which is equal to its value.’”

H 6767, Ch. 21, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Muthanna’ ibn ‘Abd al-Salam from Muhammad ibn abu al-Hakam who has said the following:

“I once told my slave to prepare lunch. He took a bird in al-Haram (the sacred area), slaughtered and cooked it. I informed abu ‘Abd Allah, *‘Alayhi al-Salam*, about it and he (the Imam) said, ‘Bury it and pay ransom for every bird.’’

H 6768, Ch. 21, h 4

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a prey which is hunted in non-al-Haram (the sacred area) and is brought in al-Haram (the sacred area) when it is still alive. He (the Imam) said, ‘Since he has brought to al-Haram (the sacred area), it is prohibited for him to use it for food or to keep it. Nothing in al-Haram (the sacred area) can be purchased if it is not slaughtered in non-al-Haram (the sacred area) and then is brought in al-Haram (the sacred area) already slaughtered, in which case it is not harmful.’”

H 6769, Ch. 21, h 5

Ali has narrated from his father from Hammad ibn ‘Isa form Hariz from Zurarah who has said the following:

“Al-Hakam once asked abu Ja’far *‘Alayhi al-Salam*, about a man who receives a pigeon as a gift in al-Haram (the sacred area) with its wings shortened. He (the Imam) said, ‘He takes it, looks after it and feeds it until its wings grow, then sets it free.’”

H 6770, Ch. 21, h 6

Abu Ali al-Ash’ariy has narrated from Muhammad ‘Abd al-Jabbar from Safwan ibn Yahya from Mansur ibn Hazim from Muthanna’ ibn ‘Abd al-Salam from Karib al-Sayrafiy who has said the following:

“We were a group and bought a bird, cut its wings short and brought it in Makkah. People criticized us for this and Karib sent someone to abu ‘Abd Allah, *‘Alayhi al-Salam*, to ask him (the Imam) about it. He (the Imam) said, ‘Leave it in the trust of a Muslim man or woman of Makkah, who will release it when it will become normal .’”

H 6771, Ch. 21, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Safwan ibn Yahya who has said the following:
"Abu al-Hassan al-Rida', *'Alayhi al-Salam*, has said, 'If one hurts a bird in al-Haram (the sacred area) when one is not in the state of 'Ihram, he owes its price. This price is one dirham with which he buys feed for the pigeons of al-Haram (the sacred area).'"

H 6772, Ch. 21, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Khallad who has said the following:
"About a man who has slaughtered a pigeon of the pigeons of al-Haram (the sacred area) abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He owes a ransom.' I then asked, 'Can he use it for food?' He (the Imam) said, 'No, he cannot do so.' I then asked, 'Can he throw it away?' He (the Imam) said, 'If he did so he will owe another ransom.' I then asked, 'What then he must do?' He (the Imam) said, 'He is required to bury it.'"

H 6773, Ch. 21, h 9
A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Muthanna' al-Hannat from Zurarah who has said the following:
"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who leaves Makkah with a bird for al-Kufah. He (the Imam) said, 'He must return it to Makkah.'"

H 6774, Ch. 21, h 10
Ali ibn Ibrahim has narrated from his father from and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from all from ibn abu 'Umayr from Hafs ibn al-Bakhtariy who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'The ransom for a pigeon is one dirham, for a pigeon chick half of a dirham and for an egg it is one-forth of a dirham.'"

H 6775, Ch. 21, h 11
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub, from ibn Ri'ab from ibn Bukayr who has said the following:
"I once asked one of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhi al-Salam*, about a man who finds a bird in non-al-Haram (the sacred area) and buys it, then enters al-Haram (the sacred area), with it and it dies. He (the Imam) said, 'Were he to release it in al-Haram (the sacred area), then it died he did not owe anything. If he holds it until it dies with him in al-Haram (the sacred area) he is required to pay ransom.'"

H 6776, Ch. 21, h 12
Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:
"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who shoots a prey in non-al-Haram (the sacred area) and it then moves into al-Haram (the sacred area) and dies there: if he is required to pay ransom. He (the Imam) said, 'No, he does not owe ransom because he shoots it as he does and it is lawful for him. The example of this is like the one who sets up a trap in an area next to al-Haram (the sacred area). The prey trapped in it moves until it enters al-Haram (the sacred area). He does not owe anything for it; it happened afterwards.' I then said, 'This is analogy in the views of people.' He (the Imam) said, 'One thing is confused with another thing to you.'"

H 6777, Ch. 21, h 13
From Safwan ibn Yahya has narrated from Ziyad abu al-Hassan al-Wasitiy who has said the following:
"I once asked abu Ibrahim, *'Alayhi al-Salam*, about the case of a people who lock a door on pigeons of al-Haram (the sacred area) and they die. He (the Imam) said, 'They are required to pay the price of

every bird which is one [half] dirham with which pigeons of al-Haram (the sacred area) are fed.’”

H 6778, Ch. 21, h 14

A number of our people have narrated from Sahl ibn Ziyad am Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from ibn Ri’ab from Misma’ ibn ‘Abd al-Malik who has said the following:

“About a man who, is not in the state of Ihram, shoots from inside of al-Haram (the sacred area) a prey outside of al-Haram (the sacred area) and kills it, abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘There is ransom on him because calamity came upon the bird from al-Haram (the sacred area).’ I asked him (the Imam), about a man who shoots a prey outside al-Haram (the sacred area) in non-al-Haram (the sacred area) and it moves until it enters al-Haram (the sacred area). He (the Imam) said, ‘Its meat is prohibited for him like a dead animal’s.’”

H 6779, Ch. 21, h 15

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from ‘Abd Allah ibn Sinan who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Of the pigeon of Makkah the domesticated are different from pigeon of al-Haram (the sacred area). If one slaughters one of them and he is not in the state of Ihram his paying charity is better than its price. If he is in the state of Ihram then there is one sheep for every bird.’”

H 6780, Ch. 21, h 16

Ahmad ibn Muhammad from has narrated from ibn Faddal from Yunus ibn Ya’qub who has said the following:

“I once sent a message to abu al-Hassan, *‘Alayhi al-Salam*, that my brother had purchased pigeons from al-Madinah and we went to Makkah for ‘Umrah. We stayed for Hajj, then we took the pigeon with us from Makkah to al-Kufah; if we owe anything. He (the Imam) said to the messenger, ‘I think they were beautiful.’ He (the Imam) said to him, ‘For every one of them one sheep must be slaughtered.’”

H 6781, Ch. 21, h 17

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ibn Muskan from Ibrahim ibn Maymun who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who pulled out the feathers of a pigeon of the pigeon of al-Haram (the sacred area). He (the Imam) said, ‘He is required to pay charity to a destitute with the hand with which he pulled out the feathers because it caused pain.’”

H 6782, Ch. 21, h 18

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a slaughtered bird given to us as gift in Makkah, if I can use it for food with my family. He (the Imam) said, ‘People of Makkah do not think it is harmful.’ I then asked, ‘What do you say about it?’ He (the Imam) said, ‘They owe its prices.’”

H 6783, Ch. 21, h 19

Certain persons of our people have narrated from abu Jarir al-Qummiy who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about the case of our buying hawks and taking them to al-Haram (the sacred area), if we owe anything. He (the Imam) said, ‘If one takes any of the birds that when flying, flap their wing, he has taken them to their sanctuary, and should leave them there.’”

H 6784, Ch. 21, h 20

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from Muhammad ibn Sinan from ibn Muskan from Yazid ibn Khalifah who has said the following:

“In one side of my house there were two eggs of pigeon of al-Haram (the sacred area). The boy went to move the cluster not knowing that the eggs were there and he broke them. I went out and met ‘Abd Allah ibn al-Hassan and mentioned it to him. He said, ‘You must give charity of two handful of flour.’ I then met abu ‘Abd Allah, *‘Alayhi al-Salam,* and informed him (the Imam) about it. He (the Imam) said, ‘Pay the price of two birds as feed for the pigeon of al-Haram (the sacred area).’ I then met ‘Abd Allah ibn al-Hassan and informed him about it and he said, ‘He (the Imam) has told you the truth. You can narrate it because he (the Imam) has taken it from his ancestors.’”

H 6785, Ch. 21, h 21

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from and Abu Ali al-Ash’ariy from Muhammad ibn ‘Abd al-Jabbar from Safwan from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of my slaughtering two fledgling birds in Makkah. He (the Imam) said, ‘Did you slaughter them?’ I replied, ‘Yes, because a slave-girl of the people of Makkah brought them to me and asked me to slaughter them and I thought I was in al-Kufah and did not remember al-Haram (the sacred area). He (the Imam) said, ‘You must pay their price.’ I asked, ‘How much is it?’ He (the Imam) said, ‘It is one dirham and it is better than them.’”

H 6786, Ch. 21, h 22

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah from Dawud ibn Farqad who has said the following:

“Once we were in the presence of abu ‘Abd Allah, *‘Alayhi al-Salam,* in Makkah and Dawud ibn Ali also was in it. Abu ‘Abd Allah, *‘Alayhi al-Salam,* said to me, ‘Dawud ibn Ali asked me, “What do you say, O abu ‘Abd Allah, about the turtledove we caught and shortened their feathers?”’ I replied, ‘Because of your pulling out its feathers, you must feed them until their feathers grow as normal; then set them free.’”

H 6787, Ch. 21, h 23

Ahmad ibn al-Hassan has narrated from Ali ibn al-Nu’man from Sa‘d ibn ‘Abd Allah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of my eating ostrich eggs in al-Haram (the sacred area). He (the Imam) said, ‘You must give its price in charity.’”

H 6788, Ch. 21, h 24

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Washsha’ from Muthanna’ who has said the following:

“Once we went to Makkah and women caught a turtledove of Amlaj (a place between al-Madinah and Makkah) turtledoves. The women pulled out the feathers of its wing, then took it to Makkah. Abu Basir went to visit abu ‘Abd Allah, *‘Alayhi al-Salam,* and informed him (the Imam) about it. He (the Imam) said, ‘Look for a trustworthy woman and give it to her to feed and keep it until its wings grow to normal, then set it free.’”

H 6789, Ch. 21, h 25

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Isa from ‘Imran al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about what of the birds are undesirable. He (the Imam) said, ‘It is whatever when flying over your head does not flap its wings.’”

H 6790, Ch. 21, h 26

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqiy from Dawud ibn abu Yazid al-‘Attar from abu Sa‘id al-Mukariy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who kills a lion in al-Haram (the sacred area). He (the Imam) said, ‘He owes one ram.’”

H 6791, Ch. 21, h 27

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri’ab from Bukayr ibn ‘A’yan who has said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, about a man who finds a deer in non-al-Haram (the sacred area), then buys it and takes it to al-Haram (the sacred area) and it dies in al-Haram (the sacred area). He (the Imam) said, ‘If he releases it after entering al-Haram (the sacred area) then it dies, he does not owe anything; but if he keeps it after entering al-Haram (the sacred area) and then it dies in al-Haram (the sacred area) with him, he owes the ransom.’”

H 6792, Ch. 21, h 28

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from ibn abu Nasr who has said the following:

“Hamzah ibn al-Yasa’ said to me that I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the tiger that is purchased in Mina and then is taken out of al-Haram (the sacred area). He (the Imam) said, ‘Everything of beasts that are brought in al-Haram (the sacred area) in captivity you must take out of al-Haram (the sacred area).’”

H 6793, Ch. 21, h 29

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has narrated that his father, *‘Alayhi al-Salam*, was asked about the tree with its roots in al-Haram (the sacred area) and its branches in non-al-Haram (the sacred area) with a bird on it that was shot by a man that made it to fall down. He (the Imam) said, ‘He is required to pay the penalty if its root is in al-Haram (the sacred area).’”

H 6794, Ch. 21, h 30

Ali has narrated from his father from ibn Mahbub from Malik ibn ‘Atiyyah from ‘Abd al-‘A‘la’ ibn ‘A‘yan who has said the following:

I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who finds a prey in non-al-Haram (the sacred area) and ties it down next to al-Haram (the sacred area); but it walks and enters al-Haram (the sacred area) with the rope around its neck. The man pulls the rope and takes it out of al-Haram (the sacred area) and he is in non-al-Haram (the sacred area). He (the Imam) said, ‘Its price and meat is prohibited like the dead animal’s.’”

Chapter 22 - The Findings in al-Haram (the sacred area)

H 6795, Ch. 22, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Findings are of two kinds. The findings, in al-Haram (the sacred area), are publicized for one year. If the owner is found, it is delivered to him; otherwise, it is given in charity. The findings, in non-al-Haram (the sacred area), are publicized for one year. If the owner comes it is his; otherwise, it is like one’s own belongings.’”

H 6796, Ch. 22, h 2

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Fudayl ibn Yasar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who finds something in al-Haram (the sacred area). He (the Imam) said, ‘He must not touch it. However, in your case it is not harmful because you define and publicize it.’”

H 6797, Ch. 22, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Fudayl ibn Ghazwan who has said the following:

“I once was in the presence of abu ‘Abd Allah, *‘Alayhi al-Salam,* when al-Tayyar said, ‘I found one dinar in Tawaf area. The writing marks on it were wiped out. He (the Imam) said, ‘It is his property.’”

H 6798, Ch. 22, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isa from Muhammad ibn Raja’ al-Arjaniy who has said the following:

“Once I wrote to al-Tayyib, *‘Alayhi al-Salam,* this, ‘I was in Masjid al-Haram and I saw a dinar. I bent down to take it and there was another dinar. I searched in the pebbles and found a third one. I took them and publicized but no one knows them. What is your instruction? He (the Imam) wrote back to me, ‘I understood the case of dinars. If you are needy give one-third of it in charity, if you are not needy give all of them in charity.’”

Chapter 23 - The Excellence of Looking at al-Ka‘bah

H 6799, Ch. 23, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah from Zurarah who has said the following:

“I, once, was sitting near abu Ja‘far, *‘Alayhi al-Salam*, while he was sitting in an Ihtiba’ position (holding one’s knees against one’s belly with one’s arms or a piece of cloth) facing al-Ka‘bah. He (the Imam) said, ‘Looking at al-Ka‘bah is an act of worship.’ At this time a man from Bajilah people who was called ‘Asem ibn ‘Umar came to abu Ja‘far, *‘Alayhi al-Salam*, and said, ‘Ka’b al-Ahbar would say, “Al-Ka‘bah every morning prostrates before al-Bayt al-Maqdis (the holy house in Jerusalem).”’ Abu Ja‘far, *‘Alayhi al-Salam*, then asked, ‘What do you say about what Ka’b has said?’ He (the man) replied, ‘He has spoken the truth, the word is what Ka’b has said.’ Abu Ja‘far, *‘Alayhi al-Salam*, then said, ‘You have spoken lies. Ka’b al-Ahbar has spoken lies along with you.’ He (the Imam) became angry. Zurarah has said, ‘I never found him (the Imam) facing someone say, “You speak lies” except him (this man).’ He (the Imam) then said, ‘Allah, the Most Majestic, the Most Glorious, has not created any site on earth more beloved to Him than al-Ka‘bah.’ He (the Imam) then pointed with his hand to al-Ka‘bah and said, ‘There is not anything more graceful before Allah, the Most Majestic, the Most Glorious, than al-Ka‘bah. For this (al-Ka‘bah) Allah made the sacred months, in His book, on the day He created the skies and earth. Of these months, three are consecutive: the months of Shawwal, Dhu al-Qa’dah and Dhu al-Hajjah, and one is alone for performing ‘Umrah (and it is) the month of Rajab.’”

H 6800, Ch. 23, h 2

It is narrated from him (narrator of previous Hadith) from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Allah, the most Blessed, the most High, has one hundred twenty blessings around al-Ka‘bah of which sixty are for those who perform Tawaf, forty for those who perform salat (prayer) and twenty for those who look at al-Ka‘bah.’”

H 6801, Ch. 23, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu ‘Abd Allah al-Khazzaz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that for al-Ka‘bah, there is a moment every day in which forgiveness is granted to those who perform Tawaf around it, or whose hearts incline toward it or are prevented from visiting it for a good reason.”

H 6802, Ch. 23, h 4

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from al-Hassan ibn Ali from ibn Ribat from Sayf al-Tammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that as long as one keeps looking at al-Ka‘bah, one good deed is written for him and one bad deed is deleted until he turns away from looking at al-Ka‘bah.”

H 6803, Ch. 23, h 5

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that looking at al-Ka‘bah is an act of worship; looking at parents is an act of worship; and looking at the Imam is an act of worship. For one’s looking at al-Ka‘bah, one good deed is written for him and ten of his bad deeds are deleted.”

H 6804, Ch. 23, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Ali ibn ‘Abd al-‘Aziz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Allah forgives one’s sins and suffices him in this world and in the next life, if he looks at al-Ka‘bah with proper understanding and then recognizes our rights and sanctity just as his recognition of the rights and sanctity of al-Ka‘bah.”

(The following Chapter is best explained in the form of fatwa).

Chapter 24 - The Case of One Who Finds His Debtor in al-Haram (the sacred area)

H 6805, Ch. 24, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Shadhan ibn al-Khalil abu al-Fadl from Sama‘ah ibn Mehran who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who owed to me a certain amount of goods and he was absent from me for a certain time. I saw him doing Tawaf around al-Ka‘bah. Can I ask him for payment? He (the Imam) said, ‘No, do not offer him greeting of peace and do not frighten him until he gets out of al-Haram (the sacred area).’”

Chapter 25 - The Case of Items Donated to al-Ka‘bah

H 6806, Ch. 25, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz who has said that narrated to me Yasin who has said the following:

“I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘A people were coming from Egypt, and on the way one of them died, who had said in his will to donate one thousand dirham to al-Ka‘bah. The executor of the will, on his arrival in Makkah, asked and he was directed to banu Shaybah. He went and informed them about the donation. They said, ‘You have freed yourself of the responsibility: you can give it to us.’ The man (executor of will) stayed and asked people who directed him to abu Ja‘far, Muhammad ibn Ali, *‘Alayhi al-Salam.* Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘He came to me and asked about the donation. I said, ‘Al-Ka‘bah does not need it. Look for the visitors of this House who may have lost their supplies, their animals for transportation, or are not able to return home, and give it to such people whom I mentioned to you.’ The man then went to banu Shaybah and informed them of the words of abu Ja‘far, *‘Alayhi al-Salam.* They said, ‘He is lost, a heretic and knowledge (religious) is not acquired from him. He does not have any knowledge. We ask you through this House and through so and so to convey our words to him.’ He (the man) has said I then went to abu Ja‘far, *‘Alayhi al-Salam*, and said, ‘I went to banu Shaybah and informed them, but they think that you are such and such person and that you do not have any religious knowledge. They then asked me on oath by the great One to inform you of their words.’ He (the Imam) then said, ‘I ask you to do when you go back to them what they had asked you to do. Say to them from me, ‘Of my knowledge, were I the person in charge of the affairs of the Muslim, is that I would cut off their hands. I then would hang them by the curtains of al-Ka‘bah, make them stand on stools and command the announcer to announce, ‘These are thieves who steal from Allah, so you must take notice of this fact.’”

H 6807, Ch. 25, h 2

Muhammad ibn Yahya has narrated from Bunan ibn Muhammad from Musa ibn al-Qasim from Ali ibn Ja’far who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who has made his slave-girl a gift to al-Ka‘bah. What should he do? He (the Imam) said, ‘Once a man who had made his slave-girl a gift to al-Ka‘bah, came to my father, *‘Alayhi al-Salam.* He (the Imam) said, ‘Evaluate the slave-girl or sell her; then ask the announcer to stand near the Black Stone and announce, “O those who are short in their expenses, looted on the way or their supplies depleted, come to so and so.” He must distribute it among them on the basis of first come first served until the amount is distributed.’”

H 6808, Ch. 25, h 3

Ali ibn Ibrahim has narrated from Salih al-Sindiy from Ja’far ibn Bashir from Aban from abu al-Hurr who has said the following:

“Once, a man came to abu Ja‘far, *‘Alayhi al-Salam*, saying, ‘I have given a slave-girl as a gift to al-Ka‘bah and I had paid for her five hundred. What is your instruction? He (the Imam) said, ‘Sell the slave-girl, and with whatever amount you will receive from the sale go to the wall near the Black Stone, make an announcement and give to those looted on the way and to every needy of the people performing Hajj.’”

H 6809, Ch. 25, h 4

Ahmad ibn Muhammad from has narrated from Ali ibn al-Hassan al-Mithamiy from his two brothers Muhammad and Ahmad from Ali ibn Ya’qub al-Hashimiy from Marwan ibn Muslim from Sa‘id ibn ‘Umar al-Ju’fiy from a man from people of Misr (Egypt) who has said the following:

“My brother in his will made a beautiful singer slave-girl a gift to the Bayt of Allah al-Haram (the

Sacred House of Allah). I then went to Makkah and asked about it. I was told to give her to banu Shaybah. In addition, other things were said to me. It became confusing to me. One man from the Masjid asked me, ‘Can I show someone who can instruct you in this matter of rights?’ I replied, ‘Yes, please do so.’ He showed me a shaykh who was sitting in the Masjid and said, ‘This is Ja’far ibn Muhammad, *‘Alayhi al-Salam.* Ask him your question.’ I then went to him (the Imam), asked my question and explained to him the story. He (the Imam) said, ‘Al-Ka‘bah does not eat and drink, so whatever is given as gift to al-Ka‘bah is for those who visit al-Ka‘bah. Sell the slave-girl, stand up near the Black Stone and announce, “Those looted on the way and any needy of the visitors of al-Ka‘bah (can come to me).” Distribute the amount among them.’ I then said, ‘Certain people have told me to give it to banu Shaybah.’ He (the Imam) said, ‘When it is the rise of our al-Qa’im with divine authority, he will arrest them, cutoff their hands and make them walk (among people); they are thieves who steal from Allah.’”

H 6810, Ch. 25, h 5

A number of our people have narrated from Ahmad ibn Muhammad from abu ‘Abd Allah al-Barqiy from certain persons of our people who has said the following:

“Once, a woman gave to me a certain amount of yarn as gift to al-Ka‘bah to be used in stitching its covering. I disliked giving it to the caretakers because I knew them. When I arrived in al-Madinah I went to visit abu Ja‘far, *‘Alayhi al-Salam.* I said to him, ‘I pray to Allah to keep my soul in service for your cause, a woman gave to me a certain amount of yarn as gift to al-Ka‘bah to be used in stitching its covering and I disliked giving it to the caretakers.’ He (the Imam) said, ‘Buy with it saffron and honey, then take a little of the soil from the grave of abu ‘Abd Allah, al-Husayn, *‘Alayhi al-Salam.* Mix it with water from the sky, a certain amount of honey and saffron; then distribute it among the Shi‘ah so they can use it as curing medicine for their patients.’”

Chapter 26 - The Meaning of the Words of Allah, the Most Majestic, the Most Glorious, ‘The Residents and Nonresidents Are the Same’

H 6811, Ch. 26, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Mu‘awiyah was the first person who built door-jambs for his house in Makkah and prevented the pilgrims to the House of Allah to use it, against the words of Allah, the Most Majestic, the Most Glorious, ‘Both resident and nonresident have equal right to use it.’ (22:24) The people arriving in Makkah, who were not residents, would stay with residents until the end of Hajj season. Mu‘awiyah was the person of the chains about which Allah, the most Blessed, the most High, has said, ‘With the chain which is seventy yards long, (you must) chain him; He did not believe in Allah, the Great.’ (69:31–32) He was the pharaoh of this nation.’”

H 6812, Ch. 26, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Washsha’ from Aban ibn ‘Uthman from Yahya’ ibn abu al-‘Ala’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the houses of Makkah did not have any doors. People of other lands would come with their transporting animals, enter and stay there. The first person who installed doors on them was Mu‘awiyah.”

Chapter 27 - Hajj of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause

H 6813, Ch. 27, h 1

A number of our people have narrated from Ahmad ibn Muhammad, from Muhammad ibn Yahya from Ghiyath ibn Ibrahim who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'The Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed only one hajj from al-Madinah; however, he had performed al-Hajj many times when in Makkah along with his people.'"

H 6814, Ch. 27, h 2

Ahmad ibn Muhammad has narrated from al-Hassan ibn Ali, from 'Isa al-Farra' from 'Abd Allah ibn abu Ya'fur who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed Hajj ten times secretly and every time when in al-Mazimin would disembark and pass water (it was the first place where idols were worshipped)."

H 6815, Ch. 27, h 3

Ahmad ibn Muhammad has narrated from al-Hassan ibn Ali from Yunus ibn Ya'qub from 'Umar ibn Yazid who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed Hajj a total of twenty times."

H 6816, Ch. 27, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan all from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, lived in al-Madinah for ten years but did not perform Hajj. Allah, the Most Majestic, the Most Glorious, then revealed this verse, 'Call people for Hajj, they will come to you on foot and on lean transport animals from faraway places.' (22:26)

"He then commanded two announcers to announce loudly that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, this year has decided to perform Hajj. People of al-Madinah, people of al-'Awaliy and Arabs all came together for Hajj of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. They only followed the Messenger of Allah and waited for his orders or did what the Messenger of Allah did. The Messenger of Allah left for Makkah just four days before the beginning of the month of Dhu al-Hajjah. When he arrived at Dhu al-Hulayfah it was noontime, the sun had just declined to the west from a point half way between east and west overhead. He took a shower, and then went to the Masjid near the tree. He performed al-Zuhr salat (prayer), and then made his decision to perform an individual (Ifrad) Hajj. He then left and arrived at al-Bayda', one mile away from al-Madinah, where two rows of people stood in line. He said Talbiyah (here I am O Lord, to obey Your command). He herded his offering animals that numbered sixty-six or sixty-four heads of cattle. He then arrived in Makkah during the end of the fourth day of Dhu al-Hajj. He performed seven times Tawaf around the House, performed two Rak'at salat (prayer) behind the station of Ibrahim, returned

to the Black Stone and touched it. He had touched it in the beginning of his Tawaf walking around the House. He then said, 'Al-Safa' and al-Marwah are of al-Sha'a'ir of Allah (things that remind one of Allah). So I begin with what Allah, the most High, has begun with.' The Muslims thought that al-Sa'y (walking) between al-Safa' al-Marwah was something that the pagans did. Allah, the Most Majestic, the Most Glorious, then revealed this, 'Al-Safa' and al-Marwah are of al-Sha'a'ir of Allah (things that remind one of Allah). Those who perform Hajj or 'Umrah must perform Tawaf between them.' (2:153)

"He then went to al-Safa', climbed it, turned his face to the al-Yemaniy corner (of the House), thanked and praised Allah, and prayed for as long as it may take one to read Chapter two of the Holy Quran, in fluent reading. He then climbed down toward al-Marwah and stood on it just as he had done on al-Safa'. He then climbed down and returned to al-Safa' where he stood for a while, then came down toward al-Marwah (and so on) until he completed seven times of walking between the two places. When he completed his Sa'y while on al-Marwah, he turned toward people, praised Allah, spoke of His glory and then said, 'This is Jibril. He pointed with his hand to a point behind him. He commands me to command those who have not herded their sacrificial animals to come out of the state of Ihram. In future, I will not do what I have done this time (performing Ifrad Hajj and herding sacrificial animals). Instead, I will do what I am commanding you to do, but I have herded my sacrificial animals and it is not proper for one who has herded his sacrificial animals to come out of the state of Ihram (at this point) before the sacrificial animals reach their place.' He (the Imam) said that a man from the group then said to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, 'Must we then begin performing the acts of Hajj while water from our heads and hairs is dropping down (after taking a shower for carnal relations)?' The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, then said to him, 'You, however, will never believe in it.' Suraqah ibn Malik ibn Jush'am al-Kinaniy then said, 'O Messenger of Allah, teach us our religion as if we are just created today. Is what you do for this year only, or it is for future also?' The Messenger of Allah replied, 'It certainly is forever to the Day of Judgment.' He then grappled the fingers of one of his hands with those of the other hand saying, 'Al-'Umrah with Hajj are joined together up to the Day of Judgment.' He (the Imam) then said, 'Ali, *'Alayhi al-Salam*, then arrived in Makkah in the presence of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, from Yemen. He went to Fatimah, *'Alayha al-Salam*, when she had come out of the state of Ihram. He found her using perfume and dressed in colored clothes. He then asked, 'Why have you done this, O Fatimah?' She replied, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, commanded us to do so.' Ali, *'Alayhi al-Salam*, then went to the Messenger of Allah to find out a fatwa saying, 'O Messenger of Allah, Fatimah has come out of the state of Ihram and has dressed up in colored clothes.' The Messenger of Allah replied, 'I have commanded people to do so. O Ali, how have you commenced your Hajj?' He replied, 'O Messenger of Allah, I have said, "My commencement of Hajj is like that of the Holy Prophet." The Messenger of Allah then said, 'You must remain with your Ihram as I have remained and you are my partner in my sacrificial animals.' He (the Imam) said, 'The Messenger of Allah arrived in Makkah, at al-Batha' along with his companions. They did not use the houses. On the day of al-Tarwiyah (eighth of Dhu al-Hajjah) at noontime, he (the Messenger of Allah) commanded people to take a shower, say Talbiyah (here I am O Lord, to obey Your command) for Hajj. These are the words of Allah, the Most Majestic, the Most Glorious, that He revealed to His Prophet, 'Follow the

religion of (your father) Ibrahim.' (3:89) The Messenger of Allah and his companions came out for Hajj saying Talbiyah (here I am O Lord, to obey Your command) until they arrived in Mina, where they said salat (prayer) of al-Zuhr, al-'Asr, al-Maghrib, al-'Isha'a and al-Fajr. In the morning, people were with him. Quraysh would leave from al-Muzdalifah, which is al-Jam', and would prevent people to leave from that place. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, came and Quraysh hoped that his leaving would be like their leaving from al-Muzdalifah. Allah, most High, then revealed this verse. 'Then you must leave (al-Muzdalifah) as people do and ask Allah for His forgiveness' (2:198), meaning thereby, Ibrahim, Isma'il and Ishaq in their departure from it and those after them. When Quraysh saw the banner of the Messenger of Allah had passed, they felt something in their heart about leaving from their place. It (the banner) arrived at al-Namirah, which is Batn 'Arnah, parallel to Arak. The banner was raised and people pitched their tents there. When it was noontime, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, came out. Quraysh also did so, along with him. He had taken a shower and had discontinued saying Talbiyah (here I am O Lord, to obey Your command). He stood at the door of the Masjid, preached to people of His commands and prohibitions. He then said salat (prayer) of al-Zuhr and al-'Asr with one Adhan and two 'Iqamah. He then went to the staying place and remained there. People began crowding around his camel. He moved his camel and they also did so. He then said, 'O people, the staying place is not under the feet of my camel only. This whole area' - pointing with his hand to station – 'is the place to stay'. People then scattered around. He did the same thing in al-Muzdalifah and people stayed there until sunset, then he left and commanded people to remain calm and peaceful until they arrived in al-Muzdalifah, which is al-Mash'ar al-Haram. He said salat (prayer) of al-Maghrib and al-'Isha' prayers with one Adhan and two 'Iqamah, then he stayed until he said salat (prayer) of al-Fajr there and asked the weaker people of banu Hashim to leave quickly during the night and not to throw pebbles on al-Jamarah (Jamarah al-'Aqabah) before sunrise. When the day became bright, he left al-Muzdalifah. He arrived in Mina. He then threw pebbles on Jamarah al-'Aqabah. The sacrificial animals that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, had brought were sixty-four or sixty-six heads. Ali, *'Alayhi al-Salam*, had brought thirty-four heads or thirty-six heads of cattle. The Messenger of Allah offered sixty-six heads of cattle and Ali, *'Alayhi al-Salam*, offered thirty-four heads of cattle.

"The Messenger of Allah commanded him to take from the meat of every camel a piece and cook it in a pot. The Messenger of Allah and Ali, *'Alayhim al-Salam*, ate from the meat and sipped of the soup thereof. They did not give the hide or the items with which the animals were herded or decorated to the butchers. Instead, such items were given as charity to the needy. He shaved his head, visited the House, returned to Mina and stayed there until the bright days were over. He threw pebbles on al-Jamar and left until he arrived in al-Abtah. 'A'ishah then asked, 'O Messenger of Allah, are you returning your wives with Hajj and 'Umrah together and only I return with Hajj?' He then stayed in al-Abtah and sent 'Abd al-Rahman ibn abu Bakr with her to al-Tan'im. She said Talbiyah (here I am O Lord, to obey Your command) for 'Umrah from there and came for Tawaf around the House, to pray two Rak'at prayers near the station of Ibrahim, made Sa'y between al-Safa' and al-Marwah, then came to the Holy Prophet. He (the Messenger of Allah) left the same day, did not enter al-Masjid al-Haram and did not perform Tawaf around the House. He entered from the upper part of Makkah from 'Aqabah al-Madaniyin and came out from the lower part of Makkah from Dhu Tuwa'."

H 6817, Ch. 27, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Isma‘il ibn Hammam who has said the following:
“Abu al-Hassan, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, when leaving Mina moved through the path of Dabb and returned from between al-Mazimin, and when he walked through a path, he would not return by the same path.”

H 6818, Ch. 27, h 6
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad all from ibn abu ‘Umayr from Hammad al-Halabiy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed al-Hajjata al-Islam, he left al-Madinah when only four days from the month of Dhu al-Qa‘dah remained. When he (the Messenger of Allah) arrived at al-Shajarah, he performed Salat (prayer) then drove his stumper until he arrived in al-Bayda’, he then assumed the state of Ihram and recited Talbiyah for al-Hajj. He (the Messenger of Allah) drove one hundred camels and all the people also assumed the state of Ihram for al-Hajj. They did not have the intention for al-‘Umrah and did not know what al-Mut‘ah was. When the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, arrived in Makkah he performed Tawaf around the House. People also performed Tawaf along with him. He (the Messenger of Allah) then performed two Rak‘at Salat (prayer) near the station of Ibrahim, *‘Alayhi al-Salam*, then touched the Black Stone. He (the Messenger of Allah) then said, ‘I commence with what Allah, most Majestic, most Glorious, has commenced. He then went to al-Safa’ to commence walking. He (the Messenger of Allah) then performed Tawaf between al-Safa’ and al-Marwah seven times. When he (the Messenger of Allah) completed his Tawaf at al-Marwah, he (the Messenger of Allah) then stood there for a speech. He (the Messenger of Allah) commanded them to come out of the state of Ihram and make it an al-‘Umrah. It is something that Allah, most Majestic, most Glorious, has commanded to do. People came out of the state of Ihram and the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘If I will have a chance in future I will not go back. I will do as I have commanded you to do. He (the Messenger of Allah) was not able to come out of the state of Ihram because of the offering animals, which were with him (the Messenger of Allah). Allah, most Majestic, most Glorious, says, ‘Do not shave your heads until the offering animals reach their designated places.’ Suraqah ibn Malik ibn Jush‘am al-Kinaniy said, ‘O Messenger of Allah, teach us just as we are created today. What you have commanded us to do this year is it just for this year or it will be as such every year?’ The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘It is forever.’ A man stood up and said, ‘O Messenger of Allah is it that we will come to perform al-Hajj and water will drip from our heads?’ (He thereby meant engagement in sexual activities). The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘You will never believe in it (al-Mut‘ah of al-Hajj). He (the Imam) said that Ali *‘Alayhi al-Salam,* arrived from Yeman to perform al-Hajj, he found Fatimah, *‘Alayha al-Salam*, who had come out of the state of Ihram, and he sensed perfumes. He (the Imam) went to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, for a fatwa. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, asked, ‘What kind of intention did you have?’ He (the Imam) replied, ‘I made my intention like the intention of the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’ He (the Messenger of Allah) said, ‘You must not

come out of the state of Ihram.' He (the Messenger of Allah) allowed him (the Imam) to share his offering animals and gave him (the Imam) thirty-seven. The Messenger of Allah slaughtered sixty-three. He (the Messenger of Allah) slaughtered them with his own hands. He (the Messenger of Allah) then from every camel took a certain amount of meat and placed it in one cooking pot. He then commanded to cook, then ate from the meat and sipped from the broth. He (the Messenger of Allah) then said, 'Now we all have used the meat of our offering for food. Having al-Mut'ah (advantage of coming out of the state of Ihram after completing the acts of 'Umrah) is better than al-Qiran Hajj, in which one herds his offering cattle as well as performs Hajj in the form of al-Mufrad Hajj.' I (the narrator) then asked, 'Did the Messenger of Allah enter the state of Ihram during the night or during the day?' He (the Imam) replied, 'It was during the day.' I then asked, 'In which hour of the day was it?' He (the Imam) replied it was at the time of the Salat (prayer) at noontime.'"

H 6819, Ch. 27, h 7

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, mentioned al-Hajj. He (the Messenger of Allah) then wrote a letter to those who received his letter and who had accepted Islam that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has decided to perform al-Hajj. He (the Messenger of Allah) has given permission to all those who are capable to perform al-Hajj to do so. People came. When they arrived at al-Shajarah, he (the Messenger of Allah) commanded them to clean their under-arms, pubic hairs, and take a shower; that they must wear just a loincloth, a sheet of cloth on their shoulders and a turban to place it on their shoulder if one did not have the sheet of cloth to place on his shoulders. He (the Imam) has mentioned that when he (the Messenger of Allah) said Talbiyah he (the Messenger of Allah) said, 'O Lord, here I am to obey your command, here I am, O Lord, to obey Your command. Indeed You have no partners, here I am to obey Your command, all praise, all bounties and the whole kingdom belong to You, You indeed have no partners.' The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would say 'O the owner of exalted status' a great deal. He (the Messenger of Allah) said Talbiyah when coming across a rider, climb a height, climb down a hill or a valley, toward the end of the night and after Salat (prayer). When he (the Messenger of Allah) entered Makkah, he (the Messenger of Allah) did so from the upper part of Makkah, from al-'Aqabah and left when he left through Dhi Tuwa'. When he (the Messenger of Allah) arrived at the door of the Masjid, he (the Messenger of Allah) faced al-Ka'bah.' Ibn Sinan has mentioned that it was the gate of banu Shaybah. He (the Messenger of Allah) praised Allah, spoke of His glory, prayed for Ibrahim and then he (the Messenger of Allah) moved to the Black Stone and touched it. When he performed Tawaf around the House he (the Messenger of Allah) then performed two Rak'at Salat (prayer) behind the station of Ibrahim *'Alayhi al-Salam.* He (the Messenger of Allah) entered Zamzam, drank thereof and said, 'O Allah, I appeal before You for useful knowledge, extended means of living and cure for all illnesses.' He would say this with his face toward al-Ka'bah. He (the Messenger of Allah) said to his companions that your last meeting with al-Ka'bah should be touching the Black Stone. He (the Messenger of Allah) touched the Black Stone; then moved to al-Safa' then said, 'I begin with what Allah has begun', then he (the Messenger of Allah) climbed al-Safa', stood there for a time within which one can recite Chapter two of al-Quran.'"

H 6820, Ch. 27, h 8

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Washsha’ from Hammad ibn ‘Uthaman who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘The messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, slaughtered sixty-three heads of cattle with his own hand; and Ali, *‘Alayhi al-Salam*, slaughtered the rest.’ I then asked, ‘Was it thirty-seven?’ He (the Imam) replied, ‘Yes. It was thirty-seven.’”

H 6821, Ch. 27, h 9

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the person in charge of herding the camel for offering by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, was Najiyah ibn Jundab al-Khuza‘iy al-Aslamiy. The person who shaved the head of the Holy Prophet during his Hajj was Mu‘amar ibn ‘Abd Allah ibn Harithah ibn Nasr ibn ‘Awf ibn ‘Awiyj ibn ‘Adiy ibn Ka’b. He (the Imam) said, ‘During the Hajj of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, as he shaved his head, Quraysh said to him, ‘O Mu‘ammar, the ear of the Messenger of Allah is in your hand. Also in your hand is the shaving knife.’ Mu‘ammar then said, ‘I by Allah consider it a great favor on me.’ He (the Imam) said, ‘Mu‘ammar was he who would prepare the saddle on the camel for the Messenger of Allah. The Messenger of Allah asked him, ‘O Mu‘ammar, how is it that the saddle is prepared loose tonight?’ He replied, ‘I pray to Allah to keep my soul in service for your cause, I had prepared it tight as usually I do, but certain ones jealous of my nearness to you wanted to replace me.’ The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘I would not have allowed it to happen.’”

H 6822, Ch. 27, h 10

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed three ‘Umrah separately. He performed one ‘Umrah in Dhu al-Qa’dah, in which he said Talbiyah (here I am O Lord, to obey Your command) in ‘Usfan (name of a place) and that was ‘Umrah al-Hudaybiyah. He performed one ‘Umrah, in which he said Talbiyah (here I am O Lord, to obey Your command) in al-Juhfah and it, was ‘Umrah of al-Qada’. He performed one ‘Umrah, for which he said Talbiyah (here I am O Lord, to obey Your command) in al-Ja‘ranah after his return from al-Ta’if from the battle of Hunayn.”

H 6823, Ch. 27, h 11

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Najran from al-‘Ala’ ibn Razin from ‘Umar ibn Yazid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Did the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, perform any other Hajj besides the farewell Hajj?’ He replied, ‘Yes, he did so twenty times.’”

H 6824, Ch. 27, h 12

Sahl ibn Ziyad has narrated from ibn Faddal from ‘Isa al-Farra’ from ibn abu Ya’fur who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed twenty Hajj secretly, every time he would pass by the Mazimin and disembark and pass water.”

H 6825, Ch. 27, h 13

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama‘ah from Ja’far ibn Sama‘ah and Muhammad ibn Yahya from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam all from Aban who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed ‘Umrah of al-Hudaybiyah and Qada’ of al-Hudaybiyah next time, and from al-Ja‘ranah when coming from al-Ta’if. All three ‘Umrah took place in the month of Dhu al-Qa’dah.”

H 6826, Ch. 27, h 14

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama‘ah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed three ‘Umrah in the month of Dhu al-Qa’dah; all of them coincided with his al-‘Umrah in the month of Dhu al-Qa’dah.”

Chapter 28 - The Excellence of Hajj and ‘Umrah, and the Reward Thereof

H 6827, Ch. 28, h 1

Ali ibn Ibrahim has narrated from his father from ‘Amr ibn ‘Uthman al-Khazzaz from Ali ibn ‘Abd Allah al-Bajaliy, from Khalid al-Qalanisiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Ali ibn Al-Husayn, *‘Alayhi al-Salam*, has said, ‘Perform ‘Umrah and Hajj, your bodies will become healthy, your sustenance increase and you will have sufficient for the expenses of your families.’ He (the Imam) said, ‘One who performs Hajj is forgiven, paradise is necessary, he resumes his deeds and he is safe and sound as well as his family and properties.’”

H 6828, Ch. 28, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from ‘Abd al-‘Ala’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘My father would say, “One who decides to perform Hajj or ‘Umrah free of al-Kibr (arrogance) returns, in matters of sins, as the day his mother gave birth to him.”’ He (the Imam) then read this, ‘On one who hastens during the two days, there is no sin, and on one who delays, there is no sin.’ (2:199) I (the narrator) then asked, ‘What is al-Kibr?’ He (the Imam) replied, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “The greatest al-Kibr is ghamd and Safah of the creatures.”’ I then asked, ‘What is ghamd and safah of creatures?’ He (the Imam) replied, ‘It is ignoring the truth, and falsifying the people of truth. Whoever does this has quarreled with Allah about His gown.’”

H 6829, Ch. 28, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ali ibn abu Hamzah from abu Basir who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Allah has undertaken the responsibility toward those who perform Hajj or ‘Umrah to join them with their families if He decides to keep them living, or admit them in paradise if He decides to cause them to die.’”

H 6830, Ch. 28, h 4

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following from his ancestors:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘The reward for performing Hajj is paradise and ‘Umrah is expiation for all sins.”

H 6831, Ch. 28, h 5

Ali has narrated from his father from Hammad ibn ‘Isa from Yahya ibn ‘Amr ibn Kulay‘ from Ishaq ibn ‘Ammar who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘I have settled my soul upon performing Hajj every year by myself or along with a man from my family with my expenses. He (the Imam) asked, ‘Is the decision you have made a firm one?’ I replied, ‘Yes, it is a firm decision.’ He (the Imam) said, ‘If you have done so, I give you the glad news of enjoying a great wealth.’”

H 6832, Ch. 28, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Pilgrims (al-Hujjaj) are of three categories. Those in one group are set free from hellfire, the other group are made free of sins like their freedom from sin on the day their mother gave birth to them, and the third group consists of those who receive

protection for their families and properties and this is the minimum benefit with which pilgrims return home.’”

H 6833, Ch. 28, h 7

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd Allah ibn Yahya al-Kahiliy who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, speaking of Hajj, say, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “It (Hajj) is one of the two kinds of Jihad (striving for a cause). This is the Jihad for the weak ones and we are the weak ones. However, no other thing is better than Hajj except salat (prayer). In Hajj nowadays is salat (prayer) and there was no salat (prayer) in Hajj before you. Do not ignore Hajj when you are able to perform it. Consider how your hairs become dusty during performing Hajj and your skin rough and you abstain from looking at women. We are here and near. We have water but still arrive (in Makkah) for Hajj with a great deal of difficulty. The case of those who live far away from Makkah is much more difficult. All kings and subjects arrive (in Makkah) for Hajj after facing a great deal of difficulties, such as changes in their diet, water, air and sun, which they cannot avoid. This is in the words of Allah, the Most Majestic, the Most Glorious, ‘They carry your loads to a town that you could only do so with causing a great deal of hardships to souls. Your Lord is compassionate and kind.’” (16:7)

H 6834, Ch. 28, h 8

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Rib’iy ibn ‘Abd Allah from al-Fudayl ibn Yasar who has said the following:

“I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “Chronic poverty and fever cannot come with al-Hajj and al-‘Umrah.”’”

H 6835, Ch. 28, h 9

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub from Sa‘d al-Iskaf who has said the following:

“I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘When a pilgrim (al-Hajj) prepares his supplies for Hajj, for every step that he walks for the preparation, Allah, most Majestic, most Glorious, writes down for him ten good deeds, deletes ten sins and raises for him ten degrees until his preparation is complete, whenever it happens. When his animal for transportation moves, for every step lifted up or placed on the ground Allah, the Most Majestic, the Most Glorious, writes down for him the same number of good deeds until all of the acts of Hajj are complete, at which point Allah forgives his sins. During the months of Dhu al-Hajjah, al-Muharram, Safar, Rabi’ al-Awwal, which are four months, good deeds are written for him. No evil deed is written against him until he in fact commits one (a major sin). After these four months he is mixed with people.’”

H 6836, Ch. 28, h 10

A number of our people have narrated from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr from Husayn ibn Khalid who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, ‘For what reason is no sin written against a pilgrim for four months?’ He (the Imam) replied, ‘Allah, the Most Majestic, the Most Glorious, granted permission to the pagans in al-Haram area for four months as He has said, ‘You can move in the land for four months.’ (9:2) Thereafter He has said, that He forgives sins of pilgrims to the House for four months.’”

H 6837, Ch. 28, h 11
Ahmad has narrated from abu Muhammad al-Hajjal, from Dawud ibn abu Yazid from those whom he has mentioned who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that a pilgrim continues to live with the light of al-Hajj until he commits sins again and again.'"

H 6838, Ch. 28, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Muhammad al-Farra' who has said the following:
"I heard abu Ja'far ibn Muhammad, *'Alayhi al-Salam*, say, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, "Perform al-Hajj and al-'Umrah consecutively; they remove poverty and sins just as al-Kir (a bellowing kiln) removes impurities from iron."'"

H 6839, Ch. 28, h 13
Muhammad ibn Yahya has narrated from Ali ibn Isma'il from Ali ibn al-Hakam from Ja'far ibn 'Imran from abu Basir who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Hajj and al-'Umrah are two market places (that deal with the merchandise) of the next life. Those who attach themselves to these two are part of the undertaking of Allah. He returns them to their families if He decides to keep them living, or admits them in paradise if He decides to cause them to die."

H 6840, Ch. 28, h 14
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn 'Isa from Zakariya al-Mu'min from Ibrahim ibn Salih from a man from our people who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that people who perform al-Hajj or al-'Umrah are delegates before Allah. If they ask Him for help, He grants their wishes; if they pray, He answers their prayers; if they intercede on behalf of someone, their intercession is honored; if they remain silent, He initiates and He compensates them for every dirham a million dirham."

H 6841, Ch. 28, h 15
It is narrated from him (narrator of previous Hadith) from 'Abd al-Mu'min from Ali ibn abu Hamzah who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that one dirham that you spend for Hajj is better than twenty thousand dirham which you spent for a truth (a right)."

H 6842, Ch. 28, h 16
It is narrated from him (narrator of previous Hadith) from 'Abd al-Mu'min from Dawud ibn Sulayman al-Jassas from 'Adhafir who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, once asked, 'What prevents you from performing Hajj every year?' I replied, 'I pray to Allah to keep my soul in service for your cause; my dependents prevent me from performing Hajj.' He (the Imam) said, 'If you die who will be there for your dependents? You should feed your dependents vinegar and oil and perform Hajj with them every year.'"

H 6843, Ch. 28, h 17
Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from Ali ibn Asbat from Sulayman al-Ja'fariy from those whom he has mentioned who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Ali ibn al-Husayn, *'Alayhi al-Salam*, would say, 'You should promptly offer greeting of peace to pilgrims of al-Hajj and al-'Umrah and shake hands with them before sins mix up with them."

H 6844, Ch. 28, h 18

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isa from Zakariya al-Mu’min from Shu’ayb al-‘Aqarqufiy from abu Basir who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the pilgrim’s performing al-Hajj and al-‘Umrah is part of the undertaking of Allah. If he dies when on his way, Allah forgives his sins. If he dies in the state of Ihram, Allah raises him saying Talbiyah (here I am O Lord, to obey Your command). If he dies in one of the two sacred places, Allah raises him well protected. If he dies on his way back home, Allah forgives all of his sins.”

H 6845, Ch. 28, h 19
Ali ibn Ibrahim has narrated from his father from ibn Faddal who has said the following:
“I once heard al-Rida, *‘Alayhi al-Salam*, say, ‘No one has stood in those hills without their prayers answered. The believing people’s prayers are answered in the matters of their next life, and the unbeliever’s prayers are answered in their worldly matters.’”

H 6846, Ch. 28, h 20
It is narrated from him (narrator of previous Hadith) from his father from Ali ibn Asbat from certain individuals of our people who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When people take their places in Mina, an announcer announces, “O Mina, your people have come, so expand your open fields to fill up your ponds.” And another announcer announces, ‘Had you known who your host is, you would become certain of al-Khalaf (reward) after forgiveness.’”

H 6847, Ch. 28, h 21
A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu al-Jarud who has said the following:
“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘The words of Allah, ‘'Flee to Allah,’ I am the one who clearly warns you about Him’ (51:50), means, perform Hajj for Allah, the Most Majestic, the Most Glorious.”

H 6848, Ch. 28, h 22
Ali has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan all from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when people take their places in Mina, an announcer announces, ‘Had you known in whose neighborhood you have disembarked, you would become certain of receiving rewards after forgiveness.’”

H 6849, Ch. 28, h 23
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub from his uncle, ‘Abd Allah ibn ‘Abd al-Rahman from Sa‘id al-Samman who has said the following:
“I would perform Hajj every year. One year in which people suffered severe hardships, my people told me to consider my performing Hajj that year; that I should instead of spending for Hajj, give it in charity. It can be more beneficial than performing Hajj. I then asked them, ‘Do you think that is right?’ They replied, ‘Yes, that is true.’ That year I gave my expenses for Hajj in charity and stayed home. I saw a dream during the night on the ninth of Dhu al-Hajjah and said, ‘By Allah I will not do what I have done and I will not neglect performing Hajj.’ Next year I went to performing Hajj and when I arrived in Mina I saw abu ‘Abd Allah, *‘Alayhi al-Salam*, in whose presence people had gathered. I went near him and asked him, “Please tell me about a man.” I told him of my story. Then I asked, ‘Which one is better. Performing Hajj or charity?’”’ He (the Imam) said, ‘Charity is very good - three times.’ I then said, ‘That is true but which one is better?’ He (the Imam) said, ‘What prevents

one of you to do both?' I replied, 'His belongings are not sufficient for both.' He (the Imam) said, 'If he wants to spend ten for Hajj, he can spend five out of this for Hajj and give the other five as charity or reduce some of his expenses for Hajj and spend what he has cut down in charity for which he earns rewards.' I then asked, 'Will it do it if he did so?' He (the Imam) said, 'Where can he have something like Hajj' – he said it three times – 'one comes out of his house and gives in charity a part of it until he arrives in the Sacred Masjid, performs an obligatory Tawaf, then goes to the station of Ibrahim to say two Rak'at salat (prayer). An angel comes and stands on his left side. When he completes salat (prayer) the angel taps on his shoulder saying, "O so and so, your sins of the past are forgiven and for the future you can work assiduously."'"

H 6850, Ch. 28, h 24

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from abu Hamzah al-Thumaliy who has said the following:

"A man once said to Ali ibn al-Husayn, *'Alayhi al-Salam*, 'You have given up Jihad because it is harsh, but you have attached yourself to Hajj because it is comfortable.' He (the Imam) who was leaning sat up straight and said, 'Fie upon you. Have you not heard what the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said during his farewell pilgrimage during his stay in 'Arafat, and it was about sunset. The Messenger of Allah said, 'O Bilal, ask people to remain silent.' When people became silent the Messenger of Allah said, 'Your Lord has granted you favors on this day. He has granted forgiveness to the individuals of good deeds, and has made the ones of good deed to intercede for the ones of evil deeds. You can leave now with your sins forgiven.' Narrators other than abu Hamzah al-Thumaliy have mentioned that the Imam additionally said, 'Except those who are of individuals of al-Tabi'at (acts that require investigation).' Allah is just. He brings to justice the stronger ones who wrong the weaker ones. On the night of al-Jam' he continued quietly speaking to his Lord and asked Him for forgiveness for the individuals of al-Tabi'at. When he stayed in Jam' he said to Bilal. 'You should ask people to remain silent.' When people became silent he (the Messenger of Allah) said, 'Your Lord has granted you favors on this day. He has forgiven the individuals of good deeds among you. He has made the individuals of good deeds among you to intercede on behalf of the individuals of evil deeds. You now may leave with your sins forgiven and He has made an undertaking in favor of the individuals of al-Tabi'at (people liable for the rights of others) to be happy with them.'"

H 6851, Ch. 28, h 25

Ali has narrated from his father and Muhammad ibn Isma'il from al-Fadl ibn Shadhan from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"He (the Imam) has said, that when the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, left an Arab came to him in al-Abtah and said, 'O Messenger of Allah, I wanted to perform Hajj but something prevented me. I am a wealthy person. Command me to do something with my wealth that benefits me like the benefit of performing Hajj. The Messenger of Allah then looked to abu Qubays hill and said, "Even if you spend an amount of gold equal to the weight of abu Qubays hill for the cause of Allah, you will not gain the benefit of Hajj.'"

H 6852, Ch. 28, h 26

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from abu Isma'il al-Sarraj from Harun ibn Kharijah who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'One who is buried in al-Haram is immune from

the great terrifying event.' I (the narrator) asked him, 'Does it apply to both people of good and evil deeds?' He (the Imam) replied, 'Yes, it applies to both kinds of people.'"

H 6853, Ch. 28, h 27

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from al-'Ala' from a man who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the least with which a pilgrim, whose Hajj is not accepted, returns is safety of his family and property at home." I (the narrator) then asked, 'What kind of thing is this safety?' He (the Imam) replied, 'Nothing will happen to them except things that may happen during his presence in his family and belongings.'"

H 6854, Ch. 28, h 28

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jundab who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Al-Hajj is Jihad (hard work for the cause of Allah) of the weak people.' Abu 'Abd Allah, *'Alayhi al-Salam*, then placed his hand on his chest and said, 'We are the weak people, (we) are weak.'"

H 6855, Ch. 28, h 29

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah from Ibrahim ibn Maymun who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, 'One year I perform Hajj and one year my partner in business performs Hajj.' He (the Imam) said, 'What prevents you from performing Hajj, O Ibrahim?' I replied, 'I do not have enough time for it. I pray to Allah to keep my soul in service for your cause; can I give five hundred in charity instead?' He (the Imam) replied, 'Al-Hajj is better.' I (the narrator) then asked, 'Can I give one thousand instead?' He (the Imam) replied, 'Al-Hajj is better.' 'Can I give one thousand and five hundred?' He (the Imam) replied, 'Al-Hajj is better.' I then asked, 'Can I give two thousand?' He (the Imam) asked, 'Is there Tawaf in your two thousand?' I replied, 'No, it is not there.' He (the Imam) asked, 'Is there Sa'y between al-Safa' and al-Marwah in your two thousand?' I replied, 'No, it is not there.' He (the Imam) then asked, 'Are there staying in 'Arafat in your two thousand?' I replied, 'No, it is not there.' He (the Imam) asked, 'Is there throwing pebbles on al-Jamarat in your two thousand?' I replied, 'No, it is not there.' He (the Imam) asked, 'Is there the acts of Hajj in your two thousand?' I replied, 'No, they are not there.' He (the Imam) then said, 'Al-Hajj is better.'"

H 6856, Ch. 28, h 30

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Ibrahim ibn Maymun told him that he was once sitting in the meeting of abu Hanifah. A man came and asked him (abu Hanifah), 'What do you think of a man who has performed Hajjahta al-Islam? Is al-Hajj better or setting free of a slave?' He (abu Hanifah) replied, 'No, setting free a slave is better.' Abu 'Abd Allah, *'Alayhi al-Salam*, then said, 'He (abu Hanifah) by Allah, has spoken a lie and has committed a sin. One Hajj is better than setting free of a slave'…he counted up to ten slaves, then he said, 'Fie upon him; in what kind of setting free of slaves is Tawaf around the House, Sa'y between al-Safa' and al-Marwah, staying in 'Arafat, shaving one's head and throwing pebbles on al-Jamarat? Had this been true, people would cancel performing al-Hajj altogether; and were they to do it, the Imam would force them to perform al-Hajj whether they liked or disliked it; this House is established for al-Hajj.'"

H 6857, Ch. 28, h 31

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain individuals of his people from ‘Umar ibn Yazid who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Al-Hajj is better than setting free of seventy slaves.’ I then asked, ‘Is there anything equal to al-Hajj?’ He (the Imam) replied, ‘No other thing is equal to al-Hajj. Spending one dirham for al-Hajj is better than spending two million dirhams for the cause of Allah, which is other than al-Hajj.’ He (the Imam) then said, ‘I left for al-Hajj and there were seventy camels and ten or so horses. I had purchased slaves to increase the number. Eating vinegar with oil had made me upset. Hamidah had ordered to roast a chicken that made me feel better.’”

H 6858, Ch. 28, h 32

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Husayn al-Ahmasiy from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One Hajj is better than spending a whole house full of gold in charity until it is finished.’”

H 6859, Ch. 28, h 33

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Rib’iy ibn ‘Abd Allah from al-Fudayl who has said the following:

“I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘I swear by the Lord of this House that one constantly visiting this House does not suffer from fever and poverty.’”

H 6860, Ch. 28, h 34

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn ‘Abd Allah who has said the following:

“I once said to al-Rida, *‘Alayhi al-Salam*, ‘I pray to Allah to keep my soul in service for your cause. My father has narrated to me from your ancestors, *‘Alayhim al-Salam*, that it was said to one of them, ‘In our country there is a station for travelers called Qazvin and enemies called al-Daylam. Is it obligatory to fight and arm (ourselves)?’ He (the Imam) replied, ‘You must not ignore this House and must not miss performing Hajj.’ He (the narrator) has said that the question was repeated three times. Each time he (the Imam) said, ‘You must not ignore this House and must not miss performing Hajj.’ After the last time he (the Imam) said, ‘Why should one of you not love to spend on his family at home waiting for the rise of one from us with Divine Authority? If he finds him, it is as if he has joined the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, in the battle of Badr. If he does not find, him it will be as if he is standing in the tent of al-Qa’im from us like this and this.’ He placed his two fingers side by side. Abu al-Hassan, *‘Alayhi al-Salam*, then said, ‘He has spoken the truth in what he has narrated.’”

H 6861, Ch. 28, h 35

A number of our people have narrated from Ahmad ibn Muhammad from al-Hajjal from Ghalib from those whom he has mentioned who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that al-Hajj and al-‘Umrah are market places for the next life in which the workers are neighbors of Allah. If they find what they hope, Allah grants them forgiveness, but if the appointed time for his death did not give him a chance, the reward for him remains with Allah.”

H 6862, Ch. 28, h 36

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan Ali ibn abu Za‘lan from ‘Abd Allah ibn al-Mughirah from ibn al-Tayyar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Perform al-Hajj repeatedly and al-‘Umrah assiduously (or after every nine days). This expels the burden of poverty and death in wickedness.’”

H 6863, Ch. 28, h 37

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that once, two men came to the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, one from the people of al-Ansar and the other one from Thaqif. The man from al-Thaqif said, ‘O Messenger of Allah, I need help.’ The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘Your brother (in faith) from the people of al-Ansar had come before you.’ He then said, ‘O Messenger of Allah, I am about to leave for a journey and I am in a hurry.’ The man from the people of al-Ansar said, ‘I allow him to present his case before me.’ The Messenger of Allah then said, ‘If you like, I can inform you what you need, or if you like, you can ask what you need.’ He then said, ‘I’d like you to inform me, O Messenger of Allah.’ The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘You have come to ask me about salat (prayer), Wudu’ and al-Sajdah (prostration).’ The man said, ‘Yes, by the One who has sent you in all truth.’ The Messenger of Allah then said, ‘Take a Wudu’, properly, fill your palms with your knee caps, place your forehead on the soil and perform your salat (prayer) as it is the last farewell salat (prayer).’ The man from al-Ansar then said, ‘O Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, I need help.’ The Messenger of Allah then said, ‘If you like I can inform you what you need or if you like you can ask what you need.’ He then said, ‘I like you to inform me O Messenger of Allah.’ The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘You have come to ask me about al-Hajj, Tawaf around the House, al-Sa‘y between al-Safa’ and al-Marwah, throwing pebbles on al-Jamar, shaving the head and about the day of ‘Arafah.’

“The man said, ‘Yes, by the One who has sent you in all truth, it is true.’ The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, then said, ‘For every step that your camel will move (to al-Hajj), Allah writes one good deed for you. Every time you place your foot on the ground, Allah deletes one of your sins. For Tawaf you perform around the House and Sa‘y between al-Safa’ and al-Marwah, your condition will change in regard to sins into that when your mother gave birth to you. Throwing pebbles on al-Jamar is of providing supplies for the next life. For shaving your head, there will be light for you on the Day of Judgment for each hair. For the day of ‘Arafah Allah, the Most Majestic, the Most Glorious, will express pride before the angels. If you attend that day, even if your sins are equal to the grains of sands, the drops of rain from the sky and the number of the days of the world, they will all scatter away from you on that day.’”

In another Hadith it is said, ‘For every step that he moves forward, one good deed is written for him, one bad deed is deleted and by one degree his position is raised.’

H 6864, Ch. 28, h 38

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from al-Hassan ibn al-Jahm from abu al-Hassan al-Rida’, *‘Alayhi al-Salam*, who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘All of the people who stay in those hills, good or evil, Allah answers them all. People of good deed receive answers for the worldly and the hereafter and the

people of evil deeds receive answer to their worldly matters.’”

H 6865, Ch. 28, h 39

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from al-Mufaddal ibn Salih from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam*, has said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Al-H’ajj (people who perform al-Hajj) are of three kinds. The one with the best share is one all of whose sins, those of the past and those to come are forgiven, and Allah protects him against the torments in the grave. Next to this is one whose sins of the past are forgiven but he begins his good deeds for the rest of his life. After these two is one who receives safety for his own self, family and property.’”

H 6866, Ch. 28, h 40

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan and Ali ibn Ibrahim from his father all from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that al-H’ajj (people performing al-Hajj) are of three kinds. One group is set free from hellfire, one group comes out of their sin to become free of sins like the day they were just born, and one group receives protection for themselves, their family and property, and this is the least benefit with which al-H’ajj (one performing al-Hajj) returns home.”

H 6867, Ch. 28, h 41

Ibn abu ‘Umayr has narrated from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that no other journey affects one’s flesh, blood, skin and hair more than the journey to Makkah. No one reaches it (the journey) without facing hardships.’”

H 6868, Ch. 28, h 42

A number of our people have narrated from Ahmad ibn Muhammad from al-Hajjal from Dawud ibn abu Yazid who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when people take their places in Mina, an announcer from Allah, the Most Majestic, the Most Glorious, announces, ‘If you wish that I will be happy with you, I have become happy with you.’”

H 6869, Ch. 28, h 43

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When people take their places in Mina, an announcer announces, “Had you known in whose courtyard have you disembarked, you would have become certain of receiving compensation after having received forgiveness.”’”

H 6870, Ch. 28, h 44

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Umar ibn Hafs from Sa‘id ibn Yasar who has said the following:

“During one of the evenings when we were in Mina, abu ‘Abd Allah, *‘Alayhi al-Salam*, encouraging and urging me to perform al-Hajj, said, ‘O Sa‘id, there is a servant of Allah to whom Allah has granted sustenance from His wealth. He takes from such sustenance the expenditures for himself and his family and then takes them on a journey, exposing them to hot sun until they attend the evening of ‘Arafah to attend the staying place and rest there. Do you not think that there a vacancy may exist for which there is no one to attend?’ I replied, ‘Yes, I pray to Allah to keep my soul in service for your cause, that can happen.’ He (the Imam) then said, ‘This servant of Allah brings them exposed to the hot sun to fill up that vacancy. Allah, the most Blessed, the most High, who has no partners, then says,

‘My servant whom I had granted sustenance out of My wealth, has taken that sustenance for his expenditures. He has exposed his own self and family to the hot sun to come and fill the vacancy for the sake of seeking forgiveness from Me. I forgive his sins, suffice him in whatever is important to him, and grant him sustenance.’ Sa‘id has said, ‘He (the Imam) mentioned such things up to ten in number.’”

H 6871, Ch. 28, h 45

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that if one dies on the way to or from Makkah, he receives immunity against the terror of the Day of Judgment.”

H 6872, Ch. 28, h 46

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from abu al-Mighra’ from Salmah ibn Muhriz who has said the following:

“I once was with abu ‘Abd Allah, *‘Alayhi al-Salam*, when a man called abu al-Ward came and said to ‘Abd Allah, *‘Alayhi al-Salam*, ‘May Allah be kind to you. I wish you to allow yourself to rest by the comfort of al-Mahmil (the carriage carried on camel backs).’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, said, ‘O abu al-Ward, I love to be present for the benefits that Allah, the most Blessed, the most High, has spoken of, “…so they can be present for the benefits which are there for them.” (22:28) Whoever is present for such benefits, Allah grants them such benefits. As far as you are concerned, it is a returning home with sins forgiven and what others receive is safety for their persons and properties.’”

H 6873, Ch. 28, h 47

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn ‘Abd al-Hamid from ‘Abd Allah ibn Jundab from certain individuals of his people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that one who normally attends al-Hajj every year, then he lags behind and does not go for al-Hajj one year, the angels on land say to those in the mountains, ‘We miss hearing the voice of so and so.’ They then say, ‘Allow us to search for him.’ They search but do not find him and they say, “O Allah, if debts have kept him behind, pay them off for him; if illness has kept him from performing, grant him good health; if it is poverty, grant him wealth; if it is prison, grant him freedom; if a preoccupation, please complete it for him.”’ People pray for themselves; they (angels) pray for those who have remained behind.’”

H 6874, Ch. 28, h 48

Ahmad has narrated from ‘Amr ibn ‘Uthman from Ali ibn ‘Abd Allah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Ali ibn al-Husayn, *‘Alayhi al-Salam*, has said, ‘O people who have not performed al-Hajj, spread good news about al-H’ajj (people performing al-Hajj), shake hands with them, consider them great people; it is necessary for you to share with them in matters of the reward.”

Chapter 29 - The Obligation of al-Hajj and al-‘Umrah

H 6875, Ch. 29, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah who has said the following:

“I once wrote to abu ‘Abd Allah, *‘Alayhi al-Salam*, about certain issues (of Fiqh) of which a few were with ibn Bukayr, a few with abu al-‘Abbas. The answers came with his (the Imam’s) dictation, ‘You have asked about the words of Allah, the Most Majestic, the Most Glorious, “People owe to Allah to perform al-Hajj of the House, whoever is capable to do so,” (3:97) is a reference to al-Hajj and al-‘Umrah. It refers to both of them performed together because they are obligatory.’ You have asked about the words of Allah, the Most Majestic, the Most Glorious, ‘Complete al-Hajj and al-‘Umrah for the sake of Allah. . .’ (2:196) ‘Completing’ means fulfilling this duty during which one must abstain from whatever a person in the state of Ihram abstains.’ I also asked him (the Imam) about the meaning of the words of Allah, the most High, ‘Al-Hajj al-Akbar’. (9:3) He (the Imam) replied it is staying in ‘Arafat, throwing pebbles on al-Jamar and al-Hajj al-Asghar stands for al-‘Umrah.’”

H 6876, Ch. 29, h 2

Al-Husayn ibn Muhammad has narrated, from Mu‘alla’ ibn Muhammad, from al-Hassan ibn Ali, from Aban ibn ‘Uthman from al-Fadl abu al-‘Abbas who has said the following:

“About the words of Allah: ‘Complete al-Hajj and al-‘Umrah for the sake of Allah’ (2:196) abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that they are obligatory.”

H 6877, Ch. 29, h 3

Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, if al-Hajj is obligatory on both rich and poor people. He (the Imam) said, ‘Al-Hajj is obligatory on all people, grown up ones and small ones, only those who have good reasons Allah accepts their excuse.’”

H 6878, Ch. 29, h 4

Ibn abu ‘Umayr has narrated from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Al-’Umrah is obligatory on the creatures as al-Hajj is if they are able to perform; Allah, most High, has said, ‘Complete al-Hajj and al-‘Umrah for the sake of Allah.’ (2:196) Al-’Umrah came in al-Madinah.’ I then asked, ‘Those who benefit (al-Tamattu‘) in al-‘Umrah and al-Hajj’, is that kind sufficient?’ He (the Imam) said, ‘Yes, it is sufficient.’”

H 6879, Ch. 29, h 5

A number of our people have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim al-Bajaliy and Muhammad ibn Yahya has narrated from al-‘Amrakiy ibn Ali all from Ali ibn Ja’far from his brother, , who has said the following:

“Abu al-Hassan, Musa, *‘Alayhi al-Salam* has said that Allah, most Majestic, most Glorious, made al-Hajj obligatory for people of Jaddah every year because of His words, ‘It is obligatory upon people from Allah to perform al-Hajj who are able to do so. Those who refuse must take notice that Allah is independent of all people.’ (3:96) I then asked him (the Imam); ‘Does one of us for not performing al-Hajj become an unbeliever?’ He (the Imam) said, ‘However, if he says, ‘This is not as such then he becomes one who hides the truth (an unbeliever).’”

H 6880, Ch. 29, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Allah, most Majestic, most Glorious, has made al-Hajj

obligatory on people of Jaddah every year.’”

H 6881, Ch. 29, h 7

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from al-Fadl ibn Yunus who has said the following:

“Abu al-Hassan, Musa, *‘Alayhi al-Salam,* has said, ‘It is not obligatory upon a slave to perform al-Hajj or al-‘Umrah until he is free.’”

H 6882, Ch. 29, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ya’qub ibn Yazid from ibn abu ‘Umayr from abu Jarir al-Qummiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Performing al-Hajj is obligatory upon people of Jaddah every year.’”

H 6883, Ch. 29, h 9

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn al-Husayn from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Allah, most Majestic, most Glorious, has made al-Hajj obligatory on people of Jaddah every year.’”

Chapter 30 - The Ability to Perform al-Hajj

H 6884, Ch. 30, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthaman from al-Halabiy who has said the following:

“This is about the words of Allah, most Majestic, most Glorious, ‘It is obligatory upon people from Allah to perform al-Hajj who has the way (are able) to do so.’ (3:97) Abu ‘Abd Allah, *‘Alayhi al-Salam*, said, ‘What is ‘the way’?’ He (the Imam) then said, ‘It means that he must have the means to perform al-Hajj.’ I then asked, ‘If one is provided with all the means to perform al-Hajj but he feels shy, is he considered of the ones who have the way (are able) to perform al-Hajj?’ He (the Imam) said, ‘Yes, and why should he feel shy even if he performs al-Hajj on a donkey whose nose, ears and tail are cutoff? Even if one needs to walk certain distance of the way and ride other parts one must perform al-Hajj.’”

H 6885, Ch. 30, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Yahya al-Khath’amiy who has said the following:

“Hafs al-Kunasiy once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the meaning of the words of Allah, most Majestic, most Glorious, ‘It is obligatory upon people from Allah to perform al-Hajj who have the way (are able) to do so.’ (3:96) He (the Imam) said, ‘It means that one is physically safe, has supplies and transportation, then he has the way (is able) to perform al-Hajj or that he (the Imam) said that he is of the ones who is wealthy.’ Hafs al-Kunasiy then asked, ‘So if one is physically safe, free, has supplies, transportation and has not performed al-Hajj, is he of those who are able to perform al-Hajj? He (the Imam) said, ‘Yes, that is correct.’”

H 6886, Ch. 30, h 3

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Khalid ibn Jarir from abu al-Rabi’ al-Shamiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, most Majestic, most Glorious, ‘It is obligatory upon people from Allah to perform al-Hajj who have the way (are able) to do so.’ (3:96) He (the Imam) asked, ‘What do people say about it?’ It was said, to him (the Imam), ‘They say it is supplies and transportation.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, then said, ‘Abu Ja‘far, was asked about it and he said, “If so, then people are destroyed. If it was only supplies, transportation and enough food for the family that made them needless of people and he then left and was looted, such people would have been destroyed.”’ It then was asked, ‘What then is ‘the way’?’ He (the Imam) said, ‘It means to be affluent so that if one uses a certain portion, others (enough funds) are left from which, one’s family can spend. Is it not the case that Allah has made Zakat obligatory only when one has two hundred dirham?’”

H 6887, Ch. 30, h 4

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from fro Sayf ibn ‘Amirah from abu Bakr al-Hadramiy who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I escorted my people to al-Qadisiyah and they said to me, ‘Come with us, we shall wait for three days for you. I returned and I did not have anything for my expenses but Allah made it possible and I joined them. He (the Imam) said, ‘Whoever’s name is written in the delegation is not able to avoid al-Hajj even if he is poor and whoever’s name is not written cannot do al-Hajj even if he is rich and in good health.’”

H 6888, Ch. 30, h 5

Muhammad ibn ‘Abd Allah has narrated from Musa ibn ‘Imran from al-Husayn ibn Yazid from al-Nawfaliy from al-Sakuniy who has said the following:

“Once a man who believed in absolute freedom of will ideology, asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘O child of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, I have a question. Tell me about the words of Allah, most Majestic, most Glorious, “It is obligatory upon people from Allah to perform al-Hajj who are able to do so.” (3:96) Has Allah not given them the ability?’ He (the Imam) said, ‘Fie upon you, ‘ability’ means supplies and transportation and physical well being.’ The man then said, ‘Is it not true that when there is supply and transportation one then is able to perform al-Hajj.’ He (the Imam) said, ‘Fie upon you, it is not the way you think it is. There are times when a man has a great deal of wealth, more than supplies and transportation and still does not do al-Hajj until Allah, most High, grants him permission to do so.’”

Chapter 31 - One Procrastinates in His Duty of Performing al-Hajj

H 6889, Ch. 31, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Dharih al-Muharibiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that one who dies without performing Hajjahta al-Islam when nothing such as poverty, illness with which he could not perform al-Hajj, or the ruling authorities prevent him from performing al-Hajj, he dies as a Jew or as a Christian.'"

H 6890, Ch. 31, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id who has narrated from al-Qasim ibn Muhammad, from Ali ibn abu Hamzah, from abu Basir, who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about the words of Allah, the Most Majestic, the Most Glorious, 'One who is blind in this life in the next life will also be blind and in much more straying.' (17:72) He (the Imam) replied, 'He is one who procrastinates in performing al-Hajj, which is Hajjahta al-Islam, until death takes him away."

H 6891, Ch. 31, h 3

Ali ibn Ibrahim has narrated from his father from 'Abd al-Rahman ibn abu Najran from abu Jamilah from Zayd al-Shahham who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam,* 'There is a merchant who procrastinates in performing al-Hajj. He (the Imam) said, 'If he does it without good reason, he has violated one of the laws of al-Islam.'"

H 6892, Ch. 31, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* 'What do you say about a wealthy business man who procrastinates in performing al-Hajj every year when no other thing prevents him from al-Hajj except business and debts?' He (the Imam) replied, 'He does not have any good excuse. He must not procrastinate performing al-Hajj. If he dies, he has violated one of the laws of al-Islam.'"

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy from abu 'Abd Allah, *'Alayhi al-Salam,* a similar Hadith.

H 6893, Ch. 31, h 5

Ahmad ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdiy from Muhammad ibn al-Walid from Aban ibn 'Uthman from Dharih al-Muharibiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that one who dies without performing Hajjata al-Islam and without any good excuse, such as poverty, an illness with which one cannot perform al-Hajj or any ruling authority's preventing him from performing al-Hajj, he dies as a Jew or a Christian."

H 6894, Ch. 31, h 6

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'ah from Ahmad ibn al-Hassan al-Mithamiy from Aban ibn 'Uthman from abu Basir who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam,* say, 'If one dies without performing al-Hajj when in good health and wealthy, he is one of those about whom Allah, the Most Majestic, the Most Glorious, has said, 'We will, on the Day of Judgment, raise him blind.' (20:124) I (the narrator) then said, 'Allah is free of all defects. Will he be raised blind?' He (the Imam) said, 'Yes, blind he will be raised. Allah, the Most Majestic, the Most Glorious, has turned him blind toward the true path.'"

Chapter 32 - One Who Leaves Makkah with an Intention Not to Ever Return

H 6895, Ch. 32, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Husayn al-Ahmasiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that one who leaves Makkah with an intention not to return to Makkah again, (must take notice that) his death has come very near, as well as torment for him.”

H 6896, Ch. 32, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Husayn ibn ‘Uthman from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that one who leaves Makkah with an intention not to return to Makkah again, (must take notice that) his death has come very near as well as torment for him.’”

H 6897, Ch. 32, h 3

Ahmad ibn Muhammad has narrated from al-Hajjal from Hammad who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that `Amir al-Mu’minin would say to his sons, ‘My sons, take the House of your Lord in your consideration so it is not left without your presence therein; otherwise, you will risk coming of torment upon you.’”

Chapter 33 - There Is Not anything Good in Neglecting al-Hajj, and One Who Is Prevented from Performing al-Hajj Is Because of Sin

H 6898, Ch. 33, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Nadr ibn Shu'ayb from Yunus ibn 'Imran ibn Mitham from Sama'ah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once said to me, 'Why should you not perform al-Hajj this year?' I replied, 'There is a business between me and a people, other preoccupation in which perhaps there is goodness.' He (the Imam) said, 'No, by Allah, Allah has not done anything good for you in this.' He (the Imam) then said, 'No other thing prevents a servant (of Allah) from this House except sin and what is forgiven is greater.'"

H 6899, Ch. 33, h 2

A number of our people have narrated from Sahl ibn Ziyad in a marfu' manner who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that there is nothing of goodness in neglecting al-Hajj."

Chapter 34 - If People Neglect al-Hajj, Torment Will Come upon Them

H 6900, Ch. 34, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Husayn al-Ahmasiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that if people neglect al-Hajj they will not be given any chance to avoid the coming of torment upon them, or that he said, ‘torment will come upon them.’”

H 6901, Ch. 34, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il from Hanan ibn Sadir from his father who has said the following:

“I once mentioned the House before abu Ja‘far, *‘Alayhi al-Salam,* and he said, ‘If people neglect it one year, they will not be given any chance to avoid the coming of torment upon them.’”

H 6902, Ch. 34, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hajjal from Hammad who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that `Amir al-Mu’minin would say to his sons, ‘My sons, take the House of your Lord in your consideration so it is not left without your presence therein; otherwise, you will risk coming of torment upon you.’”

H 6903, Ch. 34, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from abu al-Mighra’ from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that religion (al-Islam) will continue to exist as long as al-Ka‘bah is maintained.”

Chapter 35 - The Rare Ahadith

H 6904, Ch. 35, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from a man from Ishaq ibn ‘Ammar who has said the following: “I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘A man asked for my advice about performing al-Hajj, and he was in a weak condition; so I hinted for him not go for al-Hajj. He (the Imam) said, ‘What can protect you from living ill for a whole year!’ He (the narrator) has said, ‘I suffered from illness for a whole year.’”

Chapter 36 - Forcing People to Perform al-Hajj

H 6905, Ch. 36, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs al-Bakhtariy and Hisham ibn Salim and Mu‘awiyah ibn ‘Ammar and others who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that if people neglect performing al-Hajj, the authorities will force them to perform al-Hajj and to reside therein. If people neglect visiting the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, the authorities will force them to do so and reside there. If they will not be able to bear the expenses, the authorities will pay for them from the public treasury.”

H 6906, Ch. 36, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abd Allah ibn Sinan who has said the following:

“If people neglect al-Hajj it becomes obligatory for the Imam to force them to perform al-Hajj whether they agree or disagree; this House is established for al-Hajj.”

(The following Chapters are best explained by fatwa).

Chapter 37 - One Who Is Not Able to Perform Al-Hajj by Himself, Another Person Is Readied on His Behalf

H 6907, Ch. 37, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ariy from 'Abd Allah ibn Maymun al-Qaddah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has narrated from his father, *'Alayhi al-Salam*, who has said that Ali, *'Alayhi al-Salam*, once said to an old man who had never performed al-Hajj, 'If you like you can prepare a man and send him to perform al-Hajj on your behalf.'"

H 6908, Ch. 37, h 2

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that `Amir al-Mu'minin, *'Alayhi al-Salam*, commanded an old man who had never performed al-Hajj and was not able to perform al-Hajj because of old age to prepare a man to perform al-Hajj on his behalf.'"

H 6909, Ch. 37, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id form al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about the case of a Muslim who is prevented from performing al-Hajj because of illness or some other good reason in the sight of Allah. He (the Imam) said, 'He is required that someone else who has not performed al-Hajj and does not have any assets, go to al-Hajj on his behalf on his expenses.'"

H 6910, Ch. 37, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from al-Qasim ibn Burayd from Muhammad ibn Muslim who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that Ali, *'Alayhi al-Salam*, would say, 'If a man wants to perform al-Hajj but illness or some other thing prevents him from going for al-Hajj, he must prepare (hire) a man with his assets and send him for al-Hajj in his place.'"

H 6911, Ch. 37, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If a man is affluent but an illness or some other good reason in the sight of Allah, most Majestic, most Glorious, prevents him he is required (to hire) a man who has not performed any al-Hajj on his expenses to go to perform al-Hajj on his behalf.'"

Chapter 38 - What Suffices for Hajjata al-Islam and What Does Not Suffice?

H 6912, Ch. 38, h 1

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad all Ahmad ibn Muhammad from ibn abu Nasr from Ali ibn abu Hamzah from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that if a man in a difficult condition financially performs al-Hajj with the help of an affluent man, he has one al-Hajj. If later he himself becomes affluent, he is required to perform al-Hajj. So also is the case of one who has animosity toward `A'immah, after learning the truth is required to perform al-Hajj, even if he already has performed al-Hajj.'"

H 6913, Ch. 38, h 2

Humayd ibn Ziyad has narrated from ibn Sama'ah from A number of our people have narrated from Aban ibn 'Uthman from al-Fadl ibn 'Abd al-Malik who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who does not have any assets but people helped him to perform al-Hajj; if it is sufficient for Hajjahta al-Islam. He (the Imam) said, 'Yes, but if later he becomes affluent, he is required to perform al-Hajj again.' I then asked, 'The kind of al-Hajj that he has performed, is it complete or defective because he has not performed it from his own assets?' He (the Imam) said, 'Yes, it is sufficient for Hajjahta al-Islam and it will be complete, not defective; however, if he becomes affluent he must perform al-Hajj again.' He (the Imam) was asked about a man who has camel for hire who finds a passenger and performs al-Hajj while he is hired; is his al-Hajj sufficient Hajjah for him; also if he carries assets for trade to Makkah, then he finds a certain amount of assets from his trade or suffers losses. Is his al-Hajj complete or defective or it is not al-Hajj, unless he goes to Makkah just for al-Hajj without any intention for other things or that he has intention for al-Hajj as well as other matters? Is this kind of al-Hajj sufficient for his al-Hajj? He (the Imam) said, 'Yes, his al-Hajj is complete.'"

H 6914, Ch. 38, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs al-Hajj for someone else; if it is sufficient for Hajjahta al-Islam. He (the Imam) said, 'Yes it is sufficient.' I then asked, 'Is al-Hajj of a camel-man complete or defective?' He (the Imam) said, 'It is complete.' I asked, 'Is al-Hajj on hire complete or defective?' He (the Imam) said, 'It is complete.'"

H 6915, Ch. 38, h 4

Ali has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah who has said the following:

"I once wrote to abu 'Abd Allah, *'Alayhi al-Salam*, and asked him about a man who did not believe in this issue (the Divine Authority of `A'immah); then Allah granted him understanding and belief in it. Does he still owe Hajjahta al-Islam or it is complete?' He (the Imam) said, 'He has completed the obligation from Allah but performing al-Hajj is more beloved to me.' I asked about a man of the people of al-Qiblah (al-Ka'bah) who had animosity toward 'A'immah, but Allah granted him understanding and recognized this issue (the Divine Authority of 'A'immah); does this complete his Hajjahta al-Islam or he is required to perform al-Hajj in future? He (the Imam) said, 'Al-Hajj is more beloved to me.'"

H 6916, Ch. 38, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Mahziyar from who has said the following:

"Ibrahim ibn Muhammad ibn 'Umar al-Hamadaniy once wrote to abu Ja'far, *'Alayhi al-Salam*, and asked, 'I performed al-Hajj and I was against `A'immah, and it was my first al-Hajj; so I entered

Makkah with al-‘Umrah for al-Hajj. He (the Imam) wrote to him the answer, ‘Do your al-Hajj again.’”

H 6917, Ch. 38, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from ‘Asem ibn Humayd from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who passes through Makkah on his way to Yemen or other lands and finds other people traveling for al-Hajj, so he joins them to al-Mashahid (memorial places); if it is sufficient for Hajjahta al-Islam. He (the Imam) said, ‘Yes, it is sufficient.’”

H 6918, Ch. 38, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who goes out for trade to Makkah or that he has a camel that he has given for hire to transport people; if his al-Hajj is complete or defective. He (the Imam) said, ‘No, but it is complete al-Hajj.’”

H 6919, Ch. 38, h 8

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from Shihab who has said the following:

“A man set free his slave in the evening of the day of ‘Arafah (ninth of Dhul Hajjah); if the slave’s al-Hajj is sufficient for Hajjahta al-Islam. He (the Imam) said, ‘No, it is not sufficient.’ I then asked, ‘Will he receive any reward for it?’ He (the Imam) said, ‘Yes, he receives rewards.’ I asked about a ten-years old boy and his al-Hajj. He (the Imam), *‘Alayhi al-Salam*, said, ‘He owes Hajjahta al-Islam when he grows to adulthood and so also is the case of a young girl.’”

H 6920, Ch. 38, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and a number of our people have narrated from Sahl ibn Ziyad all from Ali ibn Mahziyar from Muhammad ibn al-Fudayl who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about the case of a child when he is made to assume the state of Ihram? He (the Imam) said, ‘When he safeguards and protects.’”

H 6921, Ch. 38, h 10

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri’ab from Durays who has said the following:

“This is about a man who travels for Hajjahta al-Islam and dies on the way. Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘If he dies in al-Haram (the sacred area), it is sufficient for Hajjahta al-Islam. However, if he dies outside al-Haram (the sacred area), then his guardians should complete, Qada’ (compensatory for) Hajjahta al-Islam, on his behalf.’”

H 6922, Ch. 38, h 11

Ahmad ibn Muhammad from ibn Mahbub from ibn Ri’ab from Burayd al-‘Ijliy who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who travels for al-Hajj. He has a camel with him and his supplies, but he dies on the way. He (the Imam) said, ‘If it was his first al-Hajj and has died in al-Haram (the sacred area), it is sufficient for Hajjahta al-Islam. If he dies, being his first al-Hajj, before assuming the state of Ihram, his camel, supplies and things with him are applied to his Hajjahta al-Islam, if anything is left extra it is for his heirs, if there is no loan on him.’ I then asked, ‘What happens if it was an optional al-Hajj and he dies on the way before assuming the state of Ihram, who will have his camel, and things with him?’ He (the Imam) said, ‘All things belonging to him go to his heirs, unless there is loan on him which is paid on his behalf or if his will says to give something to someone, in which case it is paid from one-third of his legacy.’”

H 6923, Ch. 38, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Rifa’ah who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who has made a vow to walk to Bayt Allah al-Haram (the Sacred House of Allah): if it is sufficient for Hajjahta al-Islam. He (the Imam) said, ‘Yes, it is sufficient.’ I then asked, ‘What happens if he performs al-Hajj for others and he does not have any assets and has vowed to perform al-Hajj on foot? Is this kind of al-Hajj sufficient? He (the Imam) said, ‘Yes, it is sufficient.’”

H 6924, Ch. 38, h 13
Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ibn Muskan from ‘Amir ibn ‘Amirah who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of the issue that I had heard from him (the Imam) and he (the Imam) had said, ‘If a man dies owing Hajjahta al-Islam and a certain relative performs al-Hajj on his behalf it is sufficient.’ He (the Imam) said, ‘Yes, I can testify that my father, *‘Alayhi al-Salam*, narrated to me from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, that a man came to him and said, “O Messenger of Allah, my father has died without performing al-Hajj.” The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, ‘Perform al-Hajj on his behalf; it is sufficient for him.’”

H 6925, Ch. 38, h 14
It is narrated from him (narrator of previous Hadith) from Safwan from Hakam ibn Hakam who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who dies without performing al-Hajj and without a will to perform al-Hajj on his behalf. However, a certain one of his relatives, male or female, enables someone to perform al-Hajj on his behalf; if it is sufficient for his al-Hajj, or al-Hajj belongs to one who has enabled and the one who performs al-Hajj receives reward. He (the Imam) said, ‘If it is his first al-Hajj it is sufficient for both of them and the enabler receives reward.’”

H 6926, Ch. 38, h 15
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah from Rifa’ah who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who dies and has not performed Hajjahta al-Islam and has not made any will about it if it can be carried out on his behalf. He (the Imam) said, ‘Yes, it is permissible.’”

H 6927, Ch. 38, h 16
A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Rifa’ah who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a man and a woman who die without performing al-Hajj; if Hajjahta al-Islam can be performed on their behalf. He (the Imam) said, ‘Yes, it is permissible.’”

H 6928, Ch. 38, h 17
Muhammad ibn Yahya has narrated from in a marfu‘ manner who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who dies and has a son who does not know if his father has performed al-Hajj or not. He (the Imam) said, ‘He performs al-Hajj on his behalf, if his father has performed al-Hajj, it is written as optional al-Hajj for him and an obligatory al-Hajj for his son; and if his father has not performed al-Hajj, it is written obligatory for his father and optional for the son.’”

H 6929, Ch. 38, h 18

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan al-Shammun from ‘Abd Allah ibn ‘Abd al-Rahman al-Asamm from Misma’ ibn ‘Abd al-Malik who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Even if a servant of Allah performs ten al-Hajj, he owes obligatory Hajjahta al-Islam also; if he is able to perform Hajjahta al-Islam. If a boy performs ten al-Hajjah, he owes obligatory Hajjahta al-Islam also; if he is able to perform Hajjahta al-Islam when he becomes an adult. If a slave performs ten al-Hajjah, then is set free that person owes obligatory Hajjahta al-Islam also, if he is able to perform Hajjahta al-Islam.’”

Chapter 39 - The Case of One Who Does Not Perform al-Hajj within Every Five Years

H 6930, Ch. 39, h 1

Ahmad ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdiy, from Muhammad ibn al-Walid from Aban from Dharih who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that one who passes five years without delegating himself before his Lord when he is able to do so, is in fact a deprived person."

H 6931, Ch. 39, h 2

Ali ibn Muhammad ibn Bundar has narrated from Ibrahim ibn Ishaq from 'Abd Allah ibn Hammad from 'Abd Allah ibn Sinan from Humran who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'Allah has an announcer who announces, 'Any servant to whom Allah has done favors and has increased his sustenance, but he does not delegate himself before his Lord once every five years to appeal for the extra favors from Him, such person is indeed a deprived one.'"

Chapter 40 - The Case of One Who Borrows to Perform al-Hajj

H 6932, Ch. 40, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from abu Talib from Ya’qub ibn Shu’ayb who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs al-Hajj with money that he has borrowed and has already performed Hajjata al-Islam. He (the Imam) said, ‘Yes, he can do so; Allah will pay it off for him if Allah so wills.’”

H 6933, Ch. 40, h 2

Ahmad ibn abu ‘Abd Allah has narrated from Muhammad ibn Ali from Muhammad ibn al-Fudayl from Musa ibn Bakr who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about one’s borrowing for expenses of al-Hajj, if behind him there is an asset that can pay off the loan, in case something happens to him. He (the Imam) said, ‘Yes, he can do so.’”

H 6934, Ch. 40, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from ‘Abd al-Malik ibn ‘Utbah who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who owes a loan already; if he can borrow for al-Hajj expenses. He (the Imam) said, ‘It is not harmful if he has an asset that can pay off the loan.’”

H 6935, Ch. 40, h 4

Ahmad ibn Muhammad ibn ‘Isa has narrated from abu Hammam who has said the following:

“I once asked al-Rida’, *‘Alayhi al-Salam*, about a man who owes a debt and he earns a certain amount; if he must pay the debt or perform al-Hajj. He (the Imam) said, ‘With a certain part he pays the debt and with other part performs al-Hajj.’ I then asked, ‘What happens if it is only enough for al-Hajj?’ He (the Imam) said, ‘One year he pays the debt, and one year performs al-Hajj.’ I then asked, ‘Can an amount be received from Sultan?’ He (the Imam) said, ‘It is not harmful in the case of all of you.’”

H 6936, Ch. 40, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn Wahab from more than one person who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the debt that I owe and I have a certain amount of dirham, which if I divide among the creditors, not anything will be left for al-Hajj expenses. He (the Imam) said, ‘Perform al-Hajj with it and appeal before Allah to pay off your debts.’”

H 6937, Ch. 40, h 6

Ahmad ibn Muhammad ibn ‘Isa has narrated from al-Barqiy from Ja’far ibn Bashir from Musa ibn Bakr al-Wasitiy who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who borrows for al-Hajj. He (the Imam) said, ‘If he leaves behind an asset that can pay off his debt in case something happens to him, then it is not harmful.’”

Chapter 41 - The Extra in the Expenses of al-Hajj

H 6938, Ch. 41, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn 'Ammar who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'If one of you whenever earning a certain profit, deducts a certain amount for the expenses of al-Hajj by the season of al-Hajj, he can have all of the expense for al-Hajj ready. He then can leave (to perform al-Hajj of the House of Allah). On the other hand, without such deduction at the time of al-Hajj, it may seem difficult for him to take the expenses for al-Hajj all at once from his profits.'"

H 6939, Ch. 41, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Barqiy from a Shaykh narrating it in a marfu' manner has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that he (the Imam) said to him (the narrator), 'O so and so, reduce the expenses of al-Hajj; you will be more motivated for al-Hajj. You must not be an over-spender; that will reduce your interest in performing al-Hajj.'"

H 6940, Ch. 41, h 3

Ahmad ibn Muhammad has narrated from al-Hassan ibn Ali from Rib'iy ibn 'Abd Allah who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'On his way to al-Hajj, `Amir al-Mu'minin, *'Alayhi al-Salam*, would mend a damaged stirrup of his transportation animal with palm tree fibers to make al-Hajj easier for him.'"

H 6941, Ch. 41, h 4

A number of our people have narrated from Sahl ibn Ziyad who in marfu' manner has narrated who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that gifts are out of the expenses of al-Hajj."

H 6942, Ch. 41, h 5

Ali ibn Ibrahim has narrated from his father from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Ishaq ibn 'Ammar, who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that gifts from al-Hajj are out of the expenses of al-Hajj."

Chapter 42 - It is Preferable to Be Ready for al-Hajj All the Time

H 6943, Ch. 42, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan Za'lan from 'Abd Allah ibn al-Mughirah from Hammad ibn Talhah from 'Isa ibn abu Mansur who has said the following:

"Abu Ja'far, *'Alayhi al-Salam,* once said to me , 'O 'Isa, I love that Allah, the Most Majestic, the Most Glorious, see you in one al-Hajj to another al-Hajj and you are getting ready for another al-Hajj.'"

H 6944, Ch. 42, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Husayn ibn 'Uthman and Muhammad ibn abu Hamzah and others besides the two from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'One who prepares a carriage (carried on camel back) for al-Hajj is like one who prepares a horse to be used in the way of Allah, the Most Majestic, the Most Glorious.'"

H 6945, Ch. 42, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Hamzah ibn Ya'liy from certain people of al-Kufa from Ahmad ibn 'A'idh from 'Abd Allah ibn Sinan who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam,* say, 'One who returns from Makkah with an intention to return to al-Hajj again in the future lives longer.'"

(The following chapters are best explained by fatwa).

Chapter 43 - The Case of a Man Who Becomes a Muslim before Having Circumcision

H 6946, Ch. 43, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Ibrahim ibn Maymun who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who becomes a Muslim and wants to perform al-Hajj and it is time for al-Hajj, if he performs al-Hajj or circumcision. He (the Imam) said, 'He must not perform al-Hajj until he is circumcised.'"

H 6947, Ch. 43, h 2

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful if a woman who is not Makhfudah (circumcised) performs Tawaf, but a man must not perform Tawaf until he is circumcised.'"

Chapter 44 - The Case of a Woman Whose Husband Prevents Her from Performing al-Hajj

H 6948, Ch. 44, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman whose husband refuses to permit her to perform al-Hajj and she has not performed Hajjahta al-Islam. The husband who had prohibited her to perform Hajjahta al-Islam disappeared. He (the Imam) said, ‘It is not obligatory for her to obey him in his prohibiting from Hajjahta al-Islam. She can perform al-Hajj whenever she likes.’”

H 6949, Ch. 44, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who goes out with people other than her guardian. He (the Imam) said, ‘It is not harmful. If she has her husband or a son or brother who can go with her; but if she cannot provide their expenses, then it is not proper for her to sit without al-Hajj, and it is not proper for them to stop her from performing al-Hajj.’”

H 6950, Ch. 44, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Washsha’ from Aban from Zurarah who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about the case of a woman who has a husband and it is her first al-Hajj but he does not give her permission to go for al-Hajj. He (the Imam) said, ‘She can perform al-Hajj even though he does not give permission.’’

H 6951, Ch. 44, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Hisham ibn Salim from Sulayman ibn Khalid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman if she can go for al-Hajj without permission from her husband and there is no one with her of her guardians. He (the Imam) said, ‘She can do so, if she is safe.’”

H 6952, Ch. 44, h 5

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Mu‘awiyah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who is free if she can perform al-Hajj in Makkah. He (the Imam) said, ‘It is not harmful if she goes with trustworthy people.’”

Chapter 45 - Prayers to Say when Leaving One's Home, and the Excellence of Charity

H 6953, Ch. 45, h 1

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy, from al-Sakuniy who has said the following from his ancestors:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'No deputy is better for a man to leave behind for his family than two Rak'at salat (prayer). At the time of coming out, one should say, "O Lord, I leave in Your trust my family, property, children, my worldly affairs, my next life, my trust and end-result of my deeds", Allah grants his appeals.'"

H 6954, Ch. 45, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Harith ibn Muhammad al-Ahwal from Burayd ibn Mu'awiyah al-'Ijliy who has said the following:

"When abu Ja'far, *'Alayhi al-Salam*, wanted to leave for a journey, he would ask his family to come together in the house. He would then say, 'O Allah, I leave in the morning in Your trust my soul, my possession, my family, my children, those present and those absent. O Allah, protect us and protect things important to us. O Allah, place us in Your neighborhood. O Allah, do not take away Your bounties from us and do not change the good health and favors that we enjoy.'"

H 6955, Ch. 45, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, this question. 'Is it detestable to leave for a journey at any particular day like Wednesday or so?' He (the Imam) said, 'Begin your journey with giving charity and reading verse 255 of Chapter two when you decide to leave for your journey.'"

H 6956, Ch. 45, h 4

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You should give charity and leave for your journey any time you like.'"

Chapter 46 - The Prayers to Say When Leaving for a Journey

H 6957, Ch. 46, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Musa ibn al-Qasim from Sabah al-Hadhdha' who has said the following:

"I once heard Musa ibn Ja'far, *'Alayhi al-Salam*, say, 'When one of your people decides to leave for a journey, he should stand at the door of his house. He should face the direction of his journey, read Chapter one of the Holy Quran to his front, right and left side. He then should read Ayatu al-Kursiy (verse 255 of Chapter two) to his front, right and left side, then say, "O Allah, protect me and whatever is with me, keep me and whatever is with me safe, move me and whatever is with me with Your best moving means to our destination." Allah protects him and whatever is with him, keeps him and whatever is with him safe, and moves him and whatever is with him to his destination.'"

"He (the Imam) then said, 'O Sabbah, 'Have you seen a person is protected but not what is with him, kept safe but not what is with him and helped to reach his destination but not what is with him?' I replied, 'Yes, I have seen. I pray to Allah to keep my soul in service for your cause.'"

H 6958, Ch. 46, h 2

Ali ibn Ibrahim has narrated from his father, from ibn abu 'Umayr and Muhammad ibn Isma'il from al-Fadl ibn Shadhan from ibn abu 'Umayr and Safwan ibn Yahya all from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when you come out of your house with the intention to perform al-Hajj and al-'Umrah, by the will of Allah, read the prayer of good tidings. 'No one, except Allah, who is forbearing and gracious, deserves worship. No one, except Allah, the most High, the most Great, deserves worship. Allah, Lord of the seven heavens and seven earths, Lord of the great Throne, is free of all defects and all praise belongs to Allah, Lord of the worlds.' Thereafter say, 'O Allah, be my protector against every unjust and hostile person and condemn Satan.' Then say, 'I with the name of Allah enter and with the name of Allah I come out, and for the sake of Allah is my journey. O Allah, to overcome my forgetfulness and hastiness, I have begun in the name of Allah and by the will of Allah during my journey, whether I will remember it or forget it (such expressions). O Allah, You are the helper in all of my affairs and You are the companion during the journey and the Deputy in the family. O Allah, make this journey for us easy, make its length shorter, and make us travel in Your obedience and in obedience to You Messenger, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. O Allah, keep our supplies in good condition, place blessings in the sustenance You have granted us and protect us against the hellfire. O Allah, I seek protection with You against fatigue during my journey, sadness during my return, evil appearance with my possession and before my family. O Allah, from You is my power and support. By Your power I disembark and travel. O Allah, I appeal before You during this journey for happiness and such deeds, which You will like. O Allah, reduce for me the length of this journey and its hardships, be my Companion during this journey and my Deputy in my family with goodness. There is no means and power except the means and power of Allah. O Allah, I am Your servant, this is Your transporting animal, the direction, the journey is toward You, and You have information about matters, which no one beside You has. Make this journey an expiation for my sins that I have committed before this journey. Be my supporter during this journey and suffice for me its fatigue and hardships. Dictate to me the words and deeds that make You happy; I am Your servant with You and for You.' When you place your foot in the stirrup of the saddle say, 'In the name of Allah, the Beneficent, the Merciful, in the name of Allah and Allah is great beyond description.' When you are in place on the saddle and have taken your place in the carriage say, 'All praise belongs to Allah who

guided us to al-Islam, taught us the Quran and has bestowed upon us Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Allah is free of all defects. Allah is free of all defects and it is He who has made this subservient to us. We were not able to do it on our own. To our Lord, we certainly return. All praise belongs to Allah, Lord of the worlds. O Allah, You are the carrier on the backs of transport animal and the helper in the matter. O Allah, move us to our destination in the best condition of moving, a moving condition, which will take us to Your forgiveness and happiness. O Allah, there is no omen except Your omen; there is no goodness except Your goodness; and there is no protector except You.'"

Chapter 47 - Important Advice

H 6959, Ch. 47, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Safwan al-Jammal who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'My father would say, "One who decides to visit this House is not properly prepared without three characteristics. They are moral discipline with which he behaves with his companion, forbearance with which he overcomes his anger, and abstaining (staying away from sins) which keeps him away from violating the laws of Allah."'"

H 6960, Ch. 47, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'One who decides to visit this House is not properly prepared without three characteristics. One should be able to abstain (stay away from sins) which keeps him away from violating the laws of Allah, exercise forbearance to overcome his anger, and moral discipline with which he behaves (properly) with his companion.'"

H 6961, Ch. 47, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Station your soul on the discipline for good companionship toward your companion, control your tongue and anger, reduce your useless activities, make your forgiveness readily available and act generously.'"

H 6962, Ch. 47, h 4

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Isma'il ibn Mehran from Muhammad ibn Hafs from abu al-Rabi' al-Shamiy who has said the following:

"Once we were in the presence of abu 'Abd Allah, *'Alayhi al-Salam*, when the house was full of people. He (the Imam) said, 'One whose behavior toward his companion, comrade, tablemate and associate is not proper, is not of our people.'"

H 6963, Ch. 47, h 5

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

"Ja'far, *'Alayhi al-Salam*, has narrated from his ancestors, *'Alayhim al-Salam*, who have said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Companion first, then is journey.' `Amir al-Mu'minin, *'Alayhi al-Salam*, has said, 'You must not accompany during a journey one who does not consider your favor to him of the same value as his favors he does to you.'"

H 6964, Ch. 47, h 6

Ali has narrated from his father from Hammad ibn 'Uthman from Hariz from those who he has mentioned who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'Accompany someone like yourself. Do not accompany one who suffices you; it is humiliation for a believing person.'"

H 6965, Ch. 47, h 7

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from al-Hassan ibn al-Husayn al-Lu'lu'iy from Muhammad ibn Sinan from Hudhayfah ibn Mansur from Shihab ibn 'Abd Rabbihi who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, 'You are aware of my affluent condition and my extending helping hand toward my brothers (in belief). Should I accompany certain individuals from

among them during my journey to Makkah and extend a helpful hand toward them?' He (the Imam) replied, 'You must not do so, O Shihab. If you do so, they will also do it, you overburden them, and if they did not do so, you have humiliated them. Therefore, accompany people like yourself.'"

H 6966, Ch. 47, h 8

Ahmad has narrated from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* 'Can a less affluent person accompany affluent people during the journey to Makkah, when he cannot spend as much as they do?' He (the Imam) replied, 'I do not like his humiliating himself. He should accompany people of his own status.'"

Chapter 48 - Prayers During the Journey

H 6967, Ch. 48, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

“I accompanied abu ‘Abd Allah, *‘Alayhi al-Salam*, on the way to Makkah and when he completed his salat (prayer) he said, ‘O Allah, open the way for us. Make our journey and our health full of goodness.’ Whenever he climbed a higher place, he would say, ‘You possess highness and You are over all goodness.’”

H 6968, Ch. 48, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, during his journey, when climbing down would say, ‘Allah is free of all defects’ and when climbing up would say, ‘Allah is great beyond description.’”

H 6969, Ch. 48, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Qasim al-Sayrafiy from Hafs ibn al-Qasim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘On every bridge there is a Satan. When you approach him, say, ‘(I seek help) by the name of Allah.’ He moves away from you.’”

H 6970, Ch. 48, h 4

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from ‘Isa ibn ‘Abd Allah al-Qummiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that you should say, ‘O Allah, I appeal before You to grant my soul certainty, forgiveness and good health in this life and in the next life. O Allah, You are my trustee, my hope, my shoulder (power) and my supporter. With Your help I disembark and travel.’ He (the Imam) said, ‘If one travels alone he should say, ‘Whatever Allah wills happens. There is no power without the help of Allah. O Allah, comfort me in my fear, help me in my loneliness and make the end of my absence (from my home) closer.’”

H 6971, Ch. 48, h 5

Ahmad ibn abu ‘Abd Allah has narrated from Muhammad ibn Ali from Hammad from a man from abu Sa‘id al-Mukariy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when you come out for a journey say, ‘O Allah, I have come out in this direction without placing my trust in anyone other than You. I do not have any hope in anyone to which I incline except to You. I have no power to rely on, or any plan to use, except seeking favors from You. I seek kindness from You and comfort in Your best methods. You know best about my past in Your knowledge, during my journey, what I like and what I dislike. In whatever matters of Your measures I may face, affliction will be praiseworthy to me and Your decision about it will be something from which I will learn a lesson and You, however, establish whatever You will and delete whatever You will and with You is the mother book. O Allah, divert from me the measures of all trials and afflictions, the approval of all constraints and expand for me a corner in Your mercy, a gift from Your forgiveness, an increase in Your sustenance and a completion in Your bounties, and comprehensiveness in Your granting good health. Apply to me all Your approval in harmony with my wishes and my best hopes. Expel what I am afraid of and what I am not afraid of for my soul, my

religion, my possessions and that which You know more than I do, and make this a goodness for my next life as well as for this life along with what I ask from You. O my Lord, protect me along with what I have left behind, like my children, family, possessions, means of livelihood, my dependents, my relatives and brothers with the best of deputies which You assign for one who is absent from his home. (You assign for the protection) of believing people in matters of safety and protection of all privacies and safety of all belongings, completion of all bounties, sufficing in all hardships, concealment of all evil matters, diversion of obstacles, perfection of all that accumulates for my happiness and pleasure in all of my affairs. Do it for me through Muhammad and the family of Muhammad and grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) with kindness and blessings.’”

(The following Chapter is best explained by Fatwa).

Chapter 49 - Months of al-Hajj

H 6972, Ch. 49, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Muthanna' al-Hannat from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'The months of al-Hajj are well known' (2:197); they are Shawwal, Dhu al-Qa'dah and Dhu al-Hajjah. No one has the right to perform al-Hajj in months other than these ones.'"

H 6973, Ch. 49, h 2

Ali ibn Ibrahim has narrated from his father and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from all from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"This is about the words of Allah, most Majestic, most Glorious, 'The months of al-Hajj are well-known, so those who owe the obligation of al-Hajj in these months . . .' (2:197) Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Talbiyah, marking the offering, and leading the offering animal are obligations. Whichever is done the duty of al-Hajj is complete. Al-Hajj is not performed except in the months that Allah, most Majestic, most Glorious, has called 'well-known months' which are Shawwal, Dhu al-Qa'dah and Dhu al-Hajjah.'"

H 6974, Ch. 49, h 3

Ali has narrated through the same chain of his narrators has said the following:

"He (the Imam) *'Alayhi al-Salam*, has said that the months of al-Hajj are Shawwal, Dhu al-Qa'dah and ten days of Dhu al-Hajjah. The visiting months commence from twentieth of Dhu al-Hajjah onward and includes the month of Muharram, Safar, Rabi' al-Awwal and ten days of Rabi' al-Akhir.'"

Chapter 50 - Al-Akbar and al-Asghar al-Hajj (the Greater and Minor al-Hajj)

H 6975, Ch. 50, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the day of greater al-Hajj. He (the Imam) replied, ‘That is the day of offering sacrifice and minor al-Hajj is al-‘Umrah.’”

H 6976, Ch. 50, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Dharih who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the greater al-Hajj is the day of offering sacrifice.”

H 6977, Ch. 50, h 3

Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasaniy all from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqariy from Fudayl ibn ‘Iyad who has said the following:
“I once asked abu ‘Abd Allah, about the greater al-Hajj because ibn ‘Abbas used to say, ‘It is the day of ‘Arafah.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, said that `Amir al-Mu’minin, *‘Alayhi al-Salam*, has said, ‘The greater al-Hajj is the day of offering sacrifice and he proved it with the words of Allah, the Most Majestic, the Most Glorious, “You can move in the land during four months.” (9:2) This is from the twentieth of the month of Dhu al-Hajjah through the month of al-Muharram, the month of Safar, the month of Rabi‘ al-Awwal and ten days of the month of Rabi‘ al-Akhir. Were it (greater al-Hajj) to begin with the day of ‘Arafah, it became four months and one day.’”

Chapter 51 - Kinds of al-Hajj

H 6978, Ch. 51, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
“I have heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘Al-Hajj is of three kinds: al-Mufrad al-Hajj (al-Hajj without al-‘Umrah), Qiran, and al-Tamattu‘, which is al-‘Umrah along with al-Hajj. This is how the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, had commanded. This has excellence and we do not command people to complete an al-Hajj in a manner other than this (al-Tamaatu‘).’”

H 6979, Ch. 51, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Ishaq ibn ‘Ammar from Mansur al-Sayqal who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘al-Hajj with us is of three kinds: al-Hajj of al-Tamattu‘, al-Hajj al-Mufrid in which one drives the offering animal, and al-Mufrid al-Hajj (performing just al-Hajj without al-‘Umrah).’”

(Hadith 2 is best explained in the form of fatwa.)

H 6980, Ch. 51, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu Ayyub al-Khazzaz who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* ‘Which kind of al-Hajj is more virtuous?’ He (the Imam) replied, ‘It is al-Tamattu‘. How can there be anything more virtuous and the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “In future I certainly will not go back. I will do what people are doing.” (People did al-Tamattu‘ and the Messenger of Allah performed ’Ifrad (Individual Hajj).’” (see Chapter 27 h4 above)

H 6981, Ch. 51, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘We do not know of any other forms of al-Hajj for the sake of Allah except al-Mut‘ah. Before Allah we will say, ‘Our Lord, we followed your book and the Sunnah of Your Holy prophet, and the people will say, “We acted according to our opinions,” then Allah will place us and them as He wills.’”

H 6982, Ch. 51, h 5

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr who has said the following:
“Abu Ja‘far, al-Thaniy, *‘Alayhi al-Salam,* has said that abu Ja‘far, *‘Alayhi al-Salam*, would say, “Those who come out of the state of Ihram after al-‘Umrah until commencing acts of al-Hajj are better than those performing al-Hajj alone driving the offering animal with them.” He (the Imam) would say, ‘There is not anything better in acts of al-Hajj than al-Mut‘ah (coming out of the state of Ihram after al-‘Umrah until the commencement of the acts of al-Hajj).’”

H 6983, Ch. 51, h 6

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Mu‘awiyah who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘One who performs al-Hajj should take advantage (al-Mut‘ah); we do not compromise with the book of Allah, most Majestic, most Glorious, and the Sunnah of His Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of

their services to Your cause.’”

H 6984, Ch. 51, h 7

Certain persons of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ibn abu Najran from Safwan al-Jammal who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of certain people who say that one must perform al-Hajj alone, others say to make it Qiran and drive the offering animal, and still others say to take advantage between al-‘Umrah and al-Hajj. He (the Imam), *‘Alayhi al-Salam*, said, ‘If I will perform al-Hajj for a thousand years I will not make it Qiran. I will only perform advantageous al-Hajj (al-Hajj al-Tamattu‘).’”

H 6985, Ch. 51, h 8

Ahmad ibn Muhammad from has narrated from Ali ibn Hadid who has said the following:

“Once Ali ibn Muyassir wrote to him (the Imam) asking about a man who performed al-‘Umrah in the month of Ramadan, then it was al-Hajj season; if he could perform al-Hajj as al-Mufrid al-Hajj or al-Hajj al-Tamattu‘ (advantageous), and which one was better. He (the Imam) wrote in answer, ‘Al-Hajj al-Tamattu‘ is better.’”

H 6986, Ch. 51, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Hajj. He (the Imam) said, ‘Make it al-Hajj al-Tamattu‘ (advantageous).’ He (the Imam) then said, ‘When we will stand before Allah, most Majestic, most Glorious, we will say, “O our Lord, we followed Your book and the Sunnah of Your Holy prophet, but people will say, ‘We looked into our minds (opinions) and we followed them.’”’”

H 6987, Ch. 51, h 10

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Al-Hajj al-Tamattu‘ (advantageous) by Allah is better. Quran had come down about it and the Sunnah has run in this way.’”

H 6988, Ch. 51, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, in the year in which he performed al-Hajj which was the year two hundred and twelve and I said, ‘I pray to Allah to keep my soul in service for your cause, in which manner of al-Hajj have you entered Makkah, is it Mufrid or al-Hajj al-Tamattu‘ (advantageous)?’ He (the Imam) said, ‘It is al-Hajj al-Tamattu‘.’ I then asked, ‘Which one of the kinds of al-Hajj is better? Is it al-Hajj al-Tamattu‘ (advantageous) or Mufrid driving the offering animal along with one’s self? He (the Imam) said, ‘Abu Ja‘far, *‘Alayhi al-Salam*, would say, “A-Hajj al-Tamattu‘ (advantageous) is better than Mufrid with driving the offering animal.” He (the Imam) would say, “One performing al-Hajj cannot enter Makkah with anything better than al-Hajj al-Tamattu‘ (advantageous).”’”

H 6989, Ch. 51, h 12

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from ‘Abd al-Malik ibn ‘Amr who has said the following:

“He once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Hajj al-Tamattu‘ (advantageous). He (the Imam) said, ‘Perform al-Hajj al-Tamattu‘ (advantageous).’ It happened that he (the Imam) that year

or next year performed Mufrid kind of al-Hajj and I asked him saying , ‘I pray to Allah to keep you well, I asked you about al-Hajj and you instructed me to perform al-Hajj al-Tamattu‘ (advantageous); and I see you perform Mufrid kind of al-Hajj.’ He (the Imam) said, ‘By Allah, goodness is in the kind of al-Hajj I told you to perform. I however, have become weak and performing Tawaf twice between al-Safa’ and al-Marwah, thus, I made it Mufrid kind of al-Hajj.’”

H 6990, Ch. 51, h 13

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabiy from his uncle ‘Ubayd Allah who has said the following:

“Once, a man said to abu ‘Abd Allah, *‘Alayhi al-Salam,* when I was present, saying, ‘I performed al-‘Umrah in al-Haram months (the Sacred months). Now I have come to perform al-Hajj al-Tamattu‘ (advantageous).’ I heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘What you have done is very good. We do not compromise with the book of Allah, most Majestic, most Glorious, and the Sunnah of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause. When our Lord will resurrect us and we will be brought before Him we will say, O our Lord we followed Your book and the Sunnah of Your Holy prophet. People will say, O Lord, we looked into our opinions and followed them, then Allah, most Majestic, most Glorious, will do with us and with them as He wills.”’”

H 6991, Ch. 51, h 14

Ahmad ibn Muhammad from has narrated from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Durust from Muhammad ibn al-Fadl al-Hashimiy who has said the following:

“Once my brothers and I went to see abu ‘Abd Allah, *‘Alayhi al-Salam,* and we wanted to perform al-Hajj. Certain ones among us were for their first al-Hajj. He (the Imam) said, ‘You must perform al-Hajj al-Tamattu‘ (advantageous); I because of taqiyyah, fear from Sultan; do not give up al-Hajj al-Tamattu‘ (advantageous), do not ignore staying away from intoxicating liquor and do not wipe over the shoes.’”

H 6992, Ch. 51, h 15

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about my performing al-‘Umrah in the month of Rajab and that I wanted to perform al-Hajj, if driving the offering animal and Mufrid al-Hajj was better or al-Hajj al-Tamattu‘ (advantageous). He (the Imam) said, ‘In each one there is goodness and beauty.’ I then asked, ‘Which one is more virtuous?’ He (the Imam) said that ‘Al-Hajj al-Tamattu‘ (advantageous) by Allah is more virtuous.’ He (the Imam) then said, ‘People of Makkah say that his al-‘Umrah is Iraqiy and his al-Hajj is Makkiy. They by Allah speak a lie. Is not al-‘Umrah related to his al-Hajj from which he cannot come out unless he completes them all?’ He (the Imam) then said, ‘I used to go for al-‘Umrah one or two nights before the end of the month of Rajab and ‘Umm Farwah would say, “O father, our al-‘Umrah is in the month of al-Sha‘ban.” I would say, “My daughter it will be of the time when I commence not of the time when I will come out of the state of Ihram.”’”

H 6993, Ch. 51, h 16

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Safwan al-Jammal who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘One who does not have the offering animal with him and he performs Mufrid al-Hajj to keep away from al-Hajj al-Tamattu‘ (advantageous), he has kept away from the religion of Allah, most Majestic, most Glorious.’”

H 6994, Ch. 51, h 17

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that they, about al-Hajj al-Tamattu‘ (advantageous), say, ‘It is a Makkiy al-Hajj and an Iraqiy al-‘Umrah.’ He (the Imam) said, ‘They speak a lie. Is it all not related with al-Hajj in a way that one cannot come thereof without completing al-Hajj?’”

H 6995, Ch. 51, h 18

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from ‘Abd al-Malik ibn `A‘yan who has said the following:

“Once, a group of our people performed al-Hajj, and when they arrived in al-Madinah, went to visit abu Ja‘far, *‘Alayhi al-Salam.* They said that Zurarah has told them to commence their al-Hajj upon assuming the state of Ihram. He (the Imam) said, ‘You must perform al-Hajj al-Tamattu‘ (advantageous).’ When they left I went to see him (the Imam) and said, ‘I pray to Allah to keep my soul in service for your cause, if you do not tell them what you have told to Zurarah, we will go to al-Kufah and will prove him a liar. He (the Imam) said, ‘Call them back. They came back and he (the Imam) said, ‘What Zurarah has said is true.’ He (the Imam) then said, ‘By Allah, from this day on no one will hear this from me.’”

Chapter 52 - Obligatory Acts During Tawaf (Walking Seven Times Around the Ka‘bah)

H 6996, Ch. 52, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan all from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who performs al-Hajj al-Tamattu‘ (advantageous) is required to complete three Tawaf around the House and twice performing Sa‘y between al-Safa’ and al-Marwah. Upon arriving in Makkah there is a Tawaf around the House and two Rak‘at Salat (prayer) near Maqam of Ibrahim, *‘Alayhi al-Salam*, Sa‘y between al-Safa’ and al-Marwah, then is Taqsir (cutting some hair or finger nails and so on). With this, one comes out of the state of Ihram of al-‘Umrah and for al-Hajj there are two Tawaf obligatory upon him, one Sa‘y between al-Safa’ and al-Marwah and after every Tawaf, one must perform two Rak‘at Salat (prayer) near Maqam of Ibrahim *‘Alayhi al-Salam.*’”

H 6997, Ch. 52, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who performs al-Hajj al-Tamattu‘ (advantageous) is required to perform three Tawaf around the House, two Tawaf between al-Safa’ and al-Marwah and stop Talbiyah upon seeing the houses of Makkah. He must assume the state of Ihram on the day of al-Tarwiyah (eight of Dhu al-Hajjah) and stop Talbiyat on the day of ‘Arafah (9th of Dhu al-Hajjah) at Zawal (declining of the sun toward the west at noontime).’”

H 6998, Ch. 52, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy from Mansur ibn Hazim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who performs al-Hajj al-Tamattu‘ (advantageous) is required to perform three Tawaf around the House, perform after every Tawaf two Rak‘at Salat (prayer) and two Sa‘y between al-Safa’ and al-Marwah.’”

Chapter 53 - Definition of al-Hajj in al-Qiran Manner

H 6999, Ch. 53, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hafs al-Bakhtariy from Mansur al-Hazim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that al-Qiran Hajj does not happen without offering sacrifice and one must do two Tawaf and a Sa‘y between al-Safa’ and al-Marwah, just as it is done in al-Hajj in al-Ifrad (an individual) manner, and al-Qiran Hajj is not more virtuous than al-Mufrid (individual) Hajj except for herding the sacrificial animal.”

H 7000, Ch. 53, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who performs al-Qiran al-Hajj is required to drive the offering animal, he must perform Tawaf around the House, two Rak‘at Salat (prayer) near Maqam of Ibrahim *‘Alayhi al-Salam*, Sa‘y between al-Safa’ and al-Marwah, and one Tawaf after al-Hajj, which is Tawaf of women.’”

H 7001, Ch. 53, h 3

Ali has narrated from his father from ‘Abd Allah ibn al-Mughirah from ‘Abd Allah ibn Sinan who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I drove the offering animal and performed al-Qiran al-Hajj. He (the Imam) said, ‘Why did you not perform al-Hajj al-Tamattu‘ (advantageous) which is more virtuous?’ He (the Imam) then said, ‘It is sufficient for you in it to perform one Tawaf around the House and one Sa‘y between al-Safa’ and al-Marwah.’ He (the Imam) said, ‘Perform Tawaf around al-Ka‘bah on the day of sacrifice.’”

(The rest of Ahadith in this as well as the following Chapters are best explained in the form of fatwa).

Chapter 54 - Explanation of al-`Ish‘ar and al-Taqlid

H 7002, Ch. 54, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Yunus ibn Ya’qub who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Badanah (a camel) and what should I do. He (the Imam) said, ‘Take it with you until you reach Masjid al-Shajarah. You must take Ghusl (bath) and put on your two pieces of cloths. Make it kneel down facing al-Qiblah (al-Ka‘bah), then enter Masjid to perform Salat (prayer), after Salat (prayer) make it obligatory; then go out to the offering animal and mark the side of its hump then say, “In the name of Allah, O Lord, it is from You and for You. O Lord, accept it from me”, then move until you arrive in al-Bayda’ (name of a place), then say Talbiyah.’”

H 7003, Ch. 54, h 2

Al-Husayn ibn Muhammad al-Ash’ariy has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban from Muhammad al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the decorating and placing something around the neck of the offering animal. He (the Imam) said, ‘It is not important whichever you did.’ I asked about marking the offering animal. He (the Imam) said, ‘Yes, mark it on its right side.’ I asked, ‘When should I do it?’ He (the Imam) said, ‘Do it when you want to assume the state of Ihram.’”

H 7004, Ch. 54, h 3

Aban has narrated from Ibrahim ibn abu ‘Abd Allah and Zurarah who have said the following:

“We once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Budn (camel), how to mark it, when the owner is required to assume the state of Ihram, which side is marked and is it slaughtered tied down or knelt down. He (the Imam) said, ‘Slaughter it tied down and mark it on its right side.’”

H 7005, Ch. 54, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Najran from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Budn, how it is marked. He (the Imam) said, ‘Mark it when tied down and slaughter it when it is standing. Mark it on its right side and its owner assumes the state of Ihram when something is placed around its neck or is marked.’”

H 7006, Ch. 54, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Jamil ibn Darraj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When there are many al-Budn, one stands in between the two, then marks on the right and then on the left. Never mark before you are ready to assume the state of Ihram because when it is decorated, something placed around its neck or marked, assuming the state of Ihram becomes obligatory upon you and it is like Talbiyah.’”

H 7007, Ch. 54, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Al-Bun is marked on its right side and the man stands on the left, then places something around its neck like an old shoe with which one has performed Salat (prayer).’”

Chapter 55 - ‘Ifrad Hajj (Individual Manner of Performing al-Hajj)

H 7008, Ch. 55, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘One who performs Ifrad al-Hajj is required to perform Tawaf around the House, perform two Rak‘at Salat (prayer) near Maqam of Ibrahim *‘Alayhi al-Salam,* perform Sa‘y between al-Safa’ and al-Marwah and perform Tawaf of Ziyarat which is Tawaf of women. He is not required to offer al-Hady (offering animal) or sacrifice.’ I then asked him (the Imam) about Ifrad al-Hajj; if he must perform Tawaf after obligatory Tawaf. He (the Imam) said, ‘Yes, as much as he wants and repeats Talbiyah after two Rak‘at. One performing al-Qiran al-Hajj also in the same way establishes what was made free of Tawaf because of Talbiyah.’”

(The above is best explained in the form of fatwa.)

Chapter 56 - The Case of One Who Did not have an Intention to Perform al-Hajj al-Tamattu‘ (advantageous)

H 7009, Ch. 56, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who says Talbiyah for al-Hajj in Ifrad manner (al-Hajj without al-‘Umrah), enters Makkah, performs Tawaf around the House, two Rak‘at Salat (prayer) near Maqam (station) of Ibrahim *‘Alayhi al-Salam*, performs Sa‘y between al-Safa’ and al-Marwah. He (the Imam) said, ‘He must come out of the state of Ihram and make it al-Hajj al-Tamattu‘ (advantageous) unless he has driven the offering animal along with him.’”

H 7010, Ch. 56, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Faddal from ibn Bukayr from Zurarah who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘One who performs Tawaf around the House and al-Safa’ and al-Marwah is out of the state of Ihram, whether he likes or not.’”

H 7011, Ch. 56, h 3

Ahmad has narrated from al-Hassan ibn Ali from Yunus ibn Ya’qub from those who narrated to him who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘Whoever performs Tawaf between these two stones, al-Safa’ and al-Marwah, is out of the state of Ihram unless he has driven the offering animal along with him.’”

Chapter 57 - Manner of Performing al-Hajj by the Inhabitants of Makkah and Those in Its Neighborhood

H 7012, Ch. 57, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from ‘Abd al-Karim ibn ‘Amr from Sa‘id al-A’raj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Al-Hajj al-Tamattu‘ (advantageous) is not for people of Sarif, Marr (names of two places) and people of Makkah; Allah, most Majestic, most Glorious, has said, “That is for those whose family is present in Masjid al-Haram.” (2:196)’”

H 7013, Ch. 57, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, if people of Makkah can perform al-Hajj al-Tamattu‘ (advantageous). He (the Imam) said, ‘No, it also is not for the people of Bustan, Dhat al-‘Irq, people of ‘Usfan and so on.’”

H 7014, Ch. 57, h 3

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz who has said the following:

“This is about the words of Allah, most Majestic, most Glorious, ‘That is for those whose family is present in Masjid al-Haram.’ (2:196) Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It applies to those whose homes are within eighteen miles from the front, back, right and left from Masjid al-Haram.’”

H 7015, Ch. 57, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Dawud from Hammad who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the people of Makkah if they can perform al-Hajj al-Tamattu‘ (advantageous). He (the Imam) said, ‘It is not permissible for them to perform al-Hajj al-Tamattu‘ (advantageous).’ I then asked if a resident could perform al-Hajj al-Tamattu‘ (advantageous). He (the Imam) said, ‘If one resides there for one or two years he is considered as people of Makkah.’ I then asked if one who stays there for one month can he perform al-Hajj al-Tamattu‘ (advantageous)? He (the Imam) said, ‘He must perform al-Hajj al-Tamattu‘ (advantageous).’ I then asked, ‘Wherefrom must he commence his al-Hajj?’ He (the Imam) said, ‘He must go out of al-Haram (the sacred area).’ I then asked, ‘Where must he say Talbiyah for al-Hajj?’ He (the Imam) said, ‘He must say Talbiyah from where people say it.’”

H 7016, Ch. 57, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I want to reside in Makkah, what am I required to do? He (the Imam) said, ‘When you see the new moon of Dhu al-Hajjah then go out to al-Ja‘ranah, then assume the state of Ihram from there for al-Hajj.’ I then asked, ‘What am I required to do if I enter Makkah and remain there until the day of al-Tarwiyah (eight of Dhu al-Hajjah) without performing Tawaf around the House?’ He (the Imam) said, ‘(If you) stay there for ten days but do not visit al-Ka‘bah, it is a long time and you cannot leave it as if neglected. However, when you enter Makkah, you can perform Tawaf around the House and perform Sa‘y between al-Safa’ and al-Marwah.’ I then asked, ‘Is it not the case that it is considered as coming out of the state of Ihram after Tawaf and Sa‘y between al-Safa’ and al-Marwah? He (the Imam) said, ‘You commence with Talbiyah.’ Then he (the Imam) said, ‘Whenever you perform Tawaf and two Rak‘at Salat (prayer),

then commence with Talbiyah.' He (the Imam) then said, 'Sufyan, your faqih came to me and said, "What makes you to instruct your followers to assume the state of Ihram from al-Ja'ranah?"' I said to him, 'It is a place of the places wherefrom the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, assumed the state of Ihram.' He then asked, 'Which one of the Miqat (place for assuming the state of Ihram) of the Messenger of Allah is it?' I then said to him, 'The Messenger of Allah assumed the state of Ihram from this place when he distributed gains of the battle of Hunayn and upon returning from Ta'if.' He said, 'This is what I have taken from 'Abd Allah ibn 'Umar who upon seeing the moon would call aloud for al-Hajj.' I then said, 'Was he not an acceptable person among you?' He replied, 'Yes, he was acceptable. However, did you not know that the companions of the Messenger of Allah would assume the state of Ihram from the Masjid?' I then said, 'These people were to perform al-Hajj al-Tamattu' (advantageous), with blood on their necks (they owed to offer sacrifice) and those people were people of Makkah who could not perform al-Hajj al-Tamattu' (advantageous). I liked that they go out of Makkah to one of the Miqat (place for assuming the state of Ihram) and remain absent for a few days.' He (Sufyan) then said to me, 'I will report that it is one of the Miqat (place for assuming the state of Ihram) of the Messenger of Allah and I will see that you, O abu 'Abd Allah, will not do so.' I then laughed and said, 'I will, however, see that they do so.' 'Abd al-Rahman then asked about the women with us and about what they are required to do. He (the Imam) said, 'If privacy was not an issue in the case of women, I would instruct those of them who perform al-Hajj for the first time to go out. So instruct those of them who perform al-Hajj for the first time to commence al-Hajj with the new moon of Dhu al-Hajjah and those of them who have performed al-Hajj before to commence al-Hajj on the fifth of Dhu al-Hajjah or on al-Tarwiyah (eight of Dhu al-Hajjah).' He went out and we stayed. Certain ones of the women with us who performed al-Hajj for the first time became ill (experienced Hayd (menses)). On fifth of Dhu al-Hajjah he came and I then sent him (the Imam) a message that certain ones of the women who perform al-Hajj for the first time have become ill, 'What are they required to do?' He (the Imam) said, 'They must wait until al-Tarwiyah (eight of Dhu al-Hajjah). If they become clean they commence (say Talbiyah) for al-Hajj, otherwise, before the day of al-Tarwiyah (eight of Dhu al-Hajjah), they must assume the state of Ihram and others commence (say Talbiyah) for al-Hajj on the day of al-Tarwiyah (eight of Dhu al-Hajjah).' I then asked, 'There is a new born child with us. What must we do?' He (the Imam) said, 'Instruct the mother to meet Hamidah and asked her about what to do about the child.' She went to her and asked about what to do. She (Hamidah) told her, 'On the day of al-Tarwiyah (eight of Dhu al-Hajjah) assume the state of Ihram for him (the child), take off his clothes and give him Ghusl (bath) as people in the state of Ihram take off their clothes, make him stay in the staying places and on the day of sacrifice throw pebbles for him. Shave his head and instruct the slave-girl to perform Tawaf with him (Sa'y) between al-Safa' and al-Marwah.' I then asked him about a man of the people of Makkah who goes to certain cities and returns to Makkah and passes by a certain Miqat (place for assuming the state of Ihram). Can he perform al-Hajj al-Tamattu' (advantageous)?' He (the Imam) said, 'I do not think he cannot do so, if he were to do; while I like his commencing (saying Talbiyah).'"

H 7017, Ch. 57, h 6

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from 'Abd Allah ibn Sinan who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'One who resides in Makkah for one year is like the people of Makkah, thus, he must perform al-Hajj in Ifrad manner (al-Hajj without al-'Umrah) along with the people of Makkah. However, if one resides in Makkah for less than one year, he is

required to perform al-Hajj al-Tamattu‘ (advantageous).’”

H 7018, Ch. 57, h 7

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban ibn ‘Uthman from Sama‘ah who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who resides in Makkah: if he can perform al-‘Umrah of al-Hajj al-Tamattu‘ (advantageous). He (the Imam) said, ‘Yes, he can do so. He goes out to a Miqat (place for assuming the state of Ihram) to say Talbiyah, if he likes.’”

H 7019, Ch. 57, h 8

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from those whom he has mentioned who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘If one enters Makkah to perform al-Hajj for others then remains in Makkah for one year, he is considered as one of the people of Makkah. If he wants to perform al-Hajj for himself or wants to perform al-‘Umrah after returning from ‘Arafat, he cannot then assume the state of Ihram in Makkah. He must go out to a Miqat (place for assuming the state of Ihram) and every time he changes, he is required to go to a Miqat (place for assuming the state of Ihram).’”

H 7020, Ch. 57, h 9

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Safwan from abu al-Fadl who has said the following:

“I resided in Makkah and I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about wherefrom should I assume the state of Ihram for al-Hajj. He (the Imam) said, ‘You must assume the state of Ihram from where the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did which is al-Ja‘ranah, which is the place where victory came to him several times like the victory of Ta’if, Khaybar and the Victory.’ I then asked, ‘When should I go out?’ He (the Imam) said, ‘If it is your first al-Hajj, you can go out on the second day of Dhu al-Hajjah, but if it is not your first al-Hajj, then you can go out on fifth of Dhu al-Hajjah.’”

H 7021, Ch. 57, h 10

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Sama‘ah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a resident of Makkah enters Makkah for al-‘Umrah in non-Dhu al-Hajjah months, like Rajab, the month of al-Sha‘ban or the month of Ramadan or other months other than Shawwal, Dhu al-Qa’dah or Dhu al-Hajjah, thereafter wants to go out, he can go to al-Ja‘ranah. He can assume the state of Ihram, then go to Makkah and continue Talbiyah until he can see the House. He then must perform Tawaf around the House, two Rak‘at Salat (prayer) near Maqam (station) of Ibrahim *‘Alayhi al-Salam*, then he must go for Sa‘y between al-Safa’ and al-Marwah. He then must complete Taqsir (cut or trim a part of his nails or hair) and come out of the state of Ihram. Thereafter, on the day of al-Tarwiyah (eight of Dhu al-Hajjah) say Talbiyah (for al-Hajj).’”

Chapter 58 - Manner of al-Hajj for Children and Slaves

H 7022, Ch. 58, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Muthanna' al-Hannat from Zurarah who has said the following:

"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, has said, 'If a man performs al-Hajj along with his small son, he must instruct him to say Talbiyah and make al-Hajj obligatory. If he cannot say Talbiyah correctly, he (the father) must say it on his behalf, make him to perform Tawaf and perform Salat (prayer) on his behalf.' I then asked, are they not required to offer al-Hady (sacrifice)?' He (the Imam) said, 'Sacrifice is required for small ones and fast is required from grown up people, and they must stay away in the state of Ihram from whatever the grown up people must stay away, and if he kills a prey his father must pay the expiation.'"

H 7023, Ch. 58, h 2

Ahmad ibn abu Nasr has narrated from 'Abd al-Karim from Ayyub brother of 'Udaym who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, was asked, 'Where from are children required to assume the state of Ihram?' He (the Imam) said, 'My father would make them to assume the state of Ihram from Fakhkh (name of a place).'"

H 7024, Ch. 58, h 3

Muhammad ibn Yahya has narrated from al-Hassan ibn Ali from Yunus ibn Ya'qub from his father who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of small children with me and I am afraid for them of cold. Where from must they assume the state of Ihram? He (the Imam) said, 'Bring them to al-'Arj (a place) and you are in Tihamah (a place).' He (the Imam) then said, 'If you are afraid for them, bring them to al-Juhfah.'"

H 7025, Ch. 58, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'See if there are children with you, bring them to al-Juhfah or to Batn Marr and do for them what a person in the state of Ihram must do. They are made to perform Tawaf, throw pebbles; and if one cannot find offering animal for them, his guardian must fast for them. Ali ibn Al-Husayn, *'Alayhi al-Salam*, would place the knife in the hand of the child and a grown up person, then place his hand on the hand of the child to complete slaughtering.'"

H 7026, Ch. 58, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Fadl ibn Yunus who has said the following:

"Abu al-Hassan, *'Alayhi al-Salam*, has said, 'A slave is not obligated to perform al-Hajj or al-'Umrah until he is free.'"

H 7027, Ch. 58, h 6

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Ishaq ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of boys who have come with us to Makkah for al-'Umrah and then to Arafat without assuming the state of Ihram. He (the Imam) said, 'Instruct them to take Ghusl (bath), assume the state of Ihram, slaughter for them as you slaughter (the offering animal) for yourself.'"

H 7028, Ch. 58, h 7

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Whatever a slave may commit in the state of Ihram is on his master, if he gives him permission to assume the state of Ihram.’”

H 7029, Ch. 58, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:
“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about the case of our slave who came with us with his wife, performed al-Hajj al-Tamattu‘ (advantageous) and said Talbiyah for al-Hajj on the day of al-Tarwiyah (eight of Dhu al-Hajjah), but I did not offer sacrifice for him. Is he required to fast after leaving when the days have passed, about which Allah, most Majestic, most Glorious, has spoken? He (the Imam) said, ‘Why did you not instruct him to perform in Ifrad manner (al-Hajj without al-‘Umrah)?’ I replied, ‘I sought goodness.’ He (the Imam) said, ‘Just as you sought goodness, slaughter for him a fat sheep’ and that was the last day to leave.’”

H 7030, Ch. 58, h 9

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Sama‘ah who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who instructed his slaves to perform al-Hajj al-Tamattu‘ (advantageous). He (the Imam) said, ‘He must offer al-Hady (sacrifice) for them.’ I then said, ‘He gave them dirham. Certain ones among them offered sacrifice and others kept the dirham and fasted.’ He (the Imam) said, ‘It is sufficient for them and he has the choice; if he wants he can leave them (dirham) alone. If he were to instruct them to fast, it would have been sufficient.’”

Chapter 59 - The Case of a Person Who Dies During His First al-Hajj, or One Who Has Made a Will to Perform al-Hajj in His Behalf

H 7031, Ch. 59, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“If a man in his will says to perform al-Hajj on his behalf, abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If it is his first al-Hajj, it is performed from his entire legacy. It is like debts, but if it is other than his first al-Hajj, then it is performed from one-third of his legacy. If one dies without performing Hajjahta al-Islam, whose legacy is just enough for transportation, and leaves behind heirs, then they are more rightful to have his legacy. If they like they can use it, or if they like they can perform al-Hajj on his behalf.’”

H 7032, Ch. 59, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Sa‘d ibn abu Khalaf who has said the following:

“I once asked abu al-Hassan, Musa, *‘Alayhi al-Salam*, about a man who has not performed any al-Hajj, performs al-Hajj on behalf of a deceased. He (the Imam) said, ‘Yes, he can do so if he does not find any means to perform al-Hajj for himself. However, if he has enough to perform al-Hajj for himself, then it is not enough until he performs al-Hajj from his own assets. It (al-Hajj that he has performed) is sufficient for the deceased regardless of whether al-Sarura (one who performs al-Hajj for the first time) has any asset or not.’”

H 7033, Ch. 59, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“About the case of an al-Sarura (one who performs al-Hajj for the first time) who dies without performing Hajjahta al-Islam and has an asset, abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘An al-Sarura (one who performs al-Hajj for the first time) who does not have any asset performs al-Hajj on his behalf.’”

H 7034, Ch. 59, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who dies and says in his will to perform al-Hajj on his behalf, and a man is given expenses of al-Hajj to perform al-Hajj on behalf of the deceased but he also dies before performing al-Hajj, then dirhams are given to someone else. He (the Imam) said, ‘If he dies on the way or in Makkah before completing the acts of al-Hajj, it is sufficient for the first deceased.’ I then asked, ‘What happens if he (one hired to perform al-Hajj) is involved in something that invalidates his al-Hajj which requires him to perform al-Hajj in future, is it sufficient for the first deceased?’ He (the Imam) said, ‘Yes, it is sufficient.’ I then asked, ‘Is it because a person on hire is responsible for al-Hajj?’ He (the Imam) said, ‘Yes, that is correct.’”

H 7035, Ch. 59, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Al-Husayn ibn ‘Uthman from those whom he has mentioned who has said the following:

“About a man who pays another man to perform al-Hajj but something happens to him, abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If he (the second man) goes for al-Hajj and something happens somewhere on the way, it is sufficient for the first one.’”

H 7036, Ch. 59, h 6

Muhammad ibn Yahya has narrated from Al-Husayn ibn Ali ibn al-Nu'man from Suwayd al-Qala' from Ayyub from Burayd al-'Ijliy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who left a certain amount in deposit with me and he died. His sons do not have anything and he had not performed Hajjahta al-Islam. He (the Imam) said, 'Perform al-Hajj on his behalf and whatever is left, give it to his heirs.'"

Chapter 60 - The Case of a Woman who Performs al-Hajj on Behalf of a Man

H 7037, Ch. 60, h 1

A number of our people have narrated from Sahl ibn Ziyad ibn Mahbub from ibn Ri'ab from Musadif who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of an al-Sarurah (one who performs al-Hajj for the first time) woman who performs al-Hajj on behalf of an al-Sarurah man. He (the Imam) said, 'It is sufficient if she is a Muslimah and faqihah (knowledgeable in matters of Shari'ah); many women are more faqihah (knowledgeable in matters of Shari'ah) than men.'"

H 7038, Ch. 60, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, if women can perform al-Hajj on behalf of men and men can perform al-Hajj on behalf of women. He (the Imam) said, 'It is not harmful.'"

H 7039, Ch. 60, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman from our people whose brother has died and has said in his will to perform al-Hajj on his behalf. The woman who has performed al-Hajj said that if it is proper, she wants to perform al-Hajj on behalf of her brother, because she has a greater degree of priority to him than others do. He (the Imam) said, 'It is not harmful if she performs al-Hajj on behalf of her brother. If she has any assets, she should perform from her own assets; it is of greater degree of reward for her.'"

H 7040, Ch. 60, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Rifa'ah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is permissible for a woman to perform al-Hajj for her brother, and sister.' He (the Imam) said, 'She can perform al-Hajj for her son also.'"

Chapter 61 - The Case of One Who Is Hired to Perform al-Hajj in ‘Ifrad Manner But He Performs in al-Tamattu‘ Manner or Begins the Journey from a Place Other Than What the Condition in the Contract Requires

H 7041, Ch. 61, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from abu Basir who has said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam,* about a man who pays someone to perform al-Hajj in Ifrad manner (al-Hajj without al-‘Umrah) for him; if it is permissible to perform in al-Hajj al-Tamattu‘ (advantageous) manner. He (the Imam) said, ‘He has opposed him in what is more virtuous.’”

H 7042, Ch. 61, h 2

A number of our people have narrated from Sahl ibn Ziyad ibn Mahbub from ibn Ri’ab from Hariz who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who pays someone to perform al-Hajj for him from al-Kufah and he performs it from al-Basrah. He (the Imam) said, ‘It is not harmful; if he performs all acts, then his al-Hajj is complete.’”

Chapter 62 - The Case of One Who Makes a Will for al-Hajj, and It Is Performed from a Place Other than What the Will Requires, or the Will Says Something Less in al-Hajj

H 7043, Ch. 62, h 1

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr from Zakariya ibn Adam who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who has said in his will to perform al-Hajj on his behalf; if it is permissible to perform al-Hajj for him from a place other than where he has died. He (the Imam) said, 'It is not harmful to perform it from any place before Miqat (place for assuming the state of Ihram).'"

H 7044, Ch. 62, h 2

Ali ibn Ibrahim has narrated from Salih al-Sindiy from Ja'far ibn Bashir from Aban ibn 'Uthman from 'Umar ibn Yazid who has said the following:

"This is about a man who in his will has said to perform al-Hajj for him and his asset is not enough to perform it from al-Kufah. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is sufficient to perform it from any place before Miqat (place for assuming the state of Ihram).'"

H 7045, Ch. 62, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn 'Abd Allah who has said the following:

"I once asked abu al-Hassan, al-Rida', *'Alayhi al-Salam*, about a man who dies and says in his will to perform al-Hajj for him. Where from this al-Hajj must be performed? He (the Imam) said, 'It is according to the amount of asset assigned for it. If it is sufficient from his home, then it must be performed from his home; if it is sufficient from al-Kufah, then it must be performed from al-Kufah if it is not sufficient, then it must be performed from al-Madinah.'"

H 7046, Ch. 62, h 4

Ahmad ibn Muhammad from has narrated from ibn Mahbub from ibn Ri'ab who has said the following:

"About a man who dies and in his will says to perform Hajjahta al-Islam for him, but his legacy is not sufficient. It is altogether fifty dirham. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It must be performed for him from any one of the Miqat (place for assuming the state of Ihram) from which the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, assumed the state of Ihram.'"

H 7047, Ch. 62, h 5

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn Sinan or a man from Muhammad ibn Sinan from ibn Muskan from abu Sa'id who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in his will has said to perform al-Hajj for him, but has left behind twenty dirham for al-Hajj. He (the Imam) said, 'A man can perform it for him from wherever it is sufficient.'"

Chapter 63 - The Case of One Who Is Paid for al-Hajj but It Is Not Enough or Is Paid and He Gives It to Someone Else

H 7048, Ch. 63, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il who has said the following:

“I once instructed a man to ask abu al-Hassan, *‘Alayhi al-Salam*, about a man who receives an amount to perform al-Hajj but it is not sufficient. Can he get additional amount from other persons to combine and make them as partners, or that al-Hajj is only for one of them? He quoted him (the Imam) as having said, ‘I like it to be for one of them only, but if it is not sufficient, he must not take such amount.’”

H 7049, Ch. 63, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ya’qub ibn Yazid from Ja’far al-Ahwal from ‘Uthman ibn ‘Isa who has said the following:

“I once asked al-Rida’, *‘Alayhi al-Salam*, about a man who receives an amount to perform al-Hajj but he gives it to someone else. He (the Imam) said, ‘It is not harmful.’”

H 7050, Ch. 63, h 3

Abu Ali al-Ash’ariy has narrated from Ahmad ibn Muhammad from Muhsin ibn Ahmad from Aban from ‘Imran ibn Yazid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who says in his will to perform al-Hajj for him but the amount is not sufficient. He (the Imam) said, ‘It is performed from nearby before Miqat (place for assuming the state of Ihram).’”

Chapter 64 - Performing al-Hajj on Behalf of One Who Does Not Follow One's School of Law

H 7051, Ch. 64, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Wahab ibn 'Abd Rabbihi who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, if al-Hajj can be performed on behalf of one hostile to 'A'immah. He (the Imam) said, 'No, it cannot be performed.' I then asked, 'Even if he is my father?' He (the Imam) said, 'If he is your father it is permissible.'"

H 7052, Ch. 64, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Mahziyar from who has said the following:

"I once wrote to him (the Imam) and asked, 'If one performs al-Hajj for one hostile to 'A'immah, is it a sin and does it benefit the person hostile to `A'immah, *'Alayhim al-Salam*? He (the Imam) said, 'al-Hajj is not performed for one hostile to `A'immah and al-Hajj is not performed with him.'"

Chapter 65

H 7053, Ch. 65, h 1

Muhammad ibn Yahya has narrated from those narrated to him from Ibrahim ibn Mahziyar who has said the following:

"I once wrote to abu Muhammad, *'Alayhi al-Salam*, saying, 'Your follower, Ali ibn Mahziyar has said in his will to perform al-Hajj on his behalf from an asset of which one-fourth is for you, every year one al-Hajj up to twenty dinar. The road through al-Basra is cut off and the expenses have increased; people charge more than twenty dinar and so also many of your followers have said in their wills. He (the Imam) wrote in answer, 'Three al-Hajjah must be made as two al-Hajj by the will of Allah.'"

H 7054, Ch. 65, h 2

Ali ibn Ibrahim has said that Muhammad ibn al-Husayniy wrote to me saying that the son of his uncle has said in his will to perform al-Hajj for him with fifteen dinar every year; but it is not sufficient; what do you command in this matter? He (the Imam) wrote, 'Two al-Hajj is made one al-Hajj; Allah knows it best.'"

Chapter 66 - Words That One Should Say When Performing al-Hajj on Behalf of Someone Else

H 7055, Ch. 66, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from ‘Abd al-Karim from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs al-Hajj for his brother or father or anyone else; what is proper for him to say? He (the Imam) said, ‘Yes, after assuming the state of Ihram he should say, ‘O Lord, for any fatigue, hardships, afflictions and shaken condition that I may have experienced on the way, grant reward to so and so and grant me reward for completing it on his behalf.’”

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan has narrated a similar Hadith.

H 7056, Ch. 66, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Hariz from Muhammad ibn Muslim who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who performs al-Hajj for others: if he is required to say any particular words. He (the Imam) said, ‘He must mention him in places designated for acts of al-Hajj.’”

H 7057, Ch. 66, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“About a man who performs al-Hajj for others like one’s father, mother, brother or other people; if he is required to say any particular words. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When assuming the state of Ihram he should say, ‘O Lord, for whatever difficulties, shaken conditions and hardships that I may have experienced, grant the reward therefore to so and so, and grant me reward for completing it for him.’”

Chapter 67 - The Case of One Who Performs al-Hajj on Behalf of Someone but Has Done So on Behalf of another Person

H 7058, Ch. 67, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Yahya al-Azraq who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who performs al-Hajj for someone else; if he can perform Tawaf for his relatives. He (the Imam) said, 'After completing the acts of al-Hajj, he can do whatever he likes.'"

H 7059, Ch. 67, h 2

Muhammad ibn Yahya in a marfu' manner has narrated the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, was once asked about a man who receives a certain amount to perform al-Hajj for another person, but he performs al-Hajj for himself. He (the Imam) said, 'It is for the owner of the asset.'"

H 7060, Ch. 67, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of his people who has said the following:

"About a man who receives a certain amount to perform al-Hajj for another person and he does not perform al-Hajj but he dies and leaves nothing behind. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If the man hiring himself has performed al-Hajj, it is taken from him to be given to the owner of the asset; but if he has not performed, the reward for performing al-Hajj is written for the owner of the asset.'"

Chapter 68 - The Case of One Who Performs al-Hajj for Someone Else to Have a Share in It

H 7061, Ch. 68, h 1

A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-‘Abbas from Ali ibn Asbat from a man of our people called ‘Abd al-Rahman ibn Sinan who has said the following:

“Once I was in the presence of abu ‘Abd Allah, *‘Alayhi al-Salam*, when someone came, and he (the Imam) gave him thirty dinar to perform al-Hajj for ‘Isma‘il, and set a condition to perform all acts of al-Hajj and al-‘Umrah, even walking in manner of running in Muhassar valley. He (the Imam) then said, ‘O so and so, if you did as the conditions require you to do, it will be al-Hajj for ‘Isma‘il that you are paid for, and you will have nine times over for tiring your body.’”

H 7062, Ch. 68, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Ali ibn Yusuf from abu ‘Abd Allah, al-Mu’min from ibn Muskan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs al-Hajj for others; if he receives any reward. He (the Imam) said, ‘For the one who performs al-Hajj for another person, there, a reward for ten al-Hajjah is for him.’”

Chapter 69 - The Rare Hadith

H 7063, Ch. 69, h 1

A number of our people have narrated from Sahl ibn Ziyad from those whom he has mentioned from ibn abu ‘Umayr from Ali ibn Yaqtin who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who has given to five people for one al-Hajj; then says that one from among them perform al-Hajj. Then one man among them completes it. He (the Imam) said, ‘All of them have a share in the reward for al-Hajj.’ I then asked, ‘To whom belongs al-Hajj?’ He (the Imam) said, ‘It belongs to the one who experiences hot and cold weather.’”

Chapter 70 - The Case of One Who Is Paid for al-Hajj and He Spends it on Other Things or Performs al-Hajj for Someone on Hire and Has Leftover from What Is Paid

H 7064, Ch. 70, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Sahl ibn Ziyad all from Ahmad ibn Muhammad from ibn abu Nasr from Muhammad ibn ‘Abd Allah al-Qummiy who has said the following:

“I once asked abu al-Hassan, al-Rida’, *‘Alayhi al-Salam*, about a man who is paid for al-Hajj and he spends openhandedly, but still a certain amount remains with him; if he is required to return it to the payer. He (the Imam) said, ‘No, it belongs to him.’”

H 7065, Ch. 70, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa al-Sabatiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is paid for performing al-Hajj for another person; if he can spend from such amount for other things. He (the Imam) said, ‘If he guarantees al-Hajj, dirhams belong to him with which he can do whatever he wants, but he owes al-Hajj.’”

H 7066, Ch. 70, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman who has said the following:

“‘Umar ibn Yazid sent me to abu Ja’far al-Ahwal with a certain amount of dirham and asked me to tell him to perform al-Hajj with it if he wanted, or if he wanted to benefit in other ways, he can do so. He spent it for other things and did not perform al-Hajj. Certain persons of our people mentioned it to abu ‘Abd Allah, *‘Alayhi al-Salam*, and he (the Imam) said, ‘You have found a faqih (knowledgeable in matters of Shari‘ah) shaykh.’”

Chapter 71 - Performing al-Hajj on Behalf of `A'immah, *'Alayhim al-Salam*

H 7067, Ch. 71, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Musa ibn al-Qasim al-Bajaliy who has said the following: "I once said to abu Ja'far, *'Alayhi al-Salam,* 'My master, I hope to fast during the month of Ramadan in al-Madinah.' He (the Imam) said, 'You will do so by the will of Allah.' I then said, 'I hope to leave by the tenth of the month of Shawwal after visiting the Messenger of Allah, his family and yourself, may Allah grant me such opportunity again. I sometimes perform al-Hajj on behalf of your father or on behalf of my father, or on behalf of a man from our brothers (in belief) or perform al-Hajj for myself. How should I perform such al-Hajj?' He (the Imam) said, 'You should perform al-Hajj in al-Tamattu' manner.' I then said, 'I am a resident of Makkah for the past twenty years.' He (the Imam) said, 'You should perform al-Hajj in al-Tamattu' manner.'"

H 7068, Ch. 71, h 2

Abu Ali al-Ash'ariy has narrated from al-Hassan al-Kufiy from Ali ibn Mahziyar from Musa al-Qasim who has said the following: "I once said to abu Ja'far, the second *'Alayhi al-Salam,* 'I want to perform Tawaf on your behalf and on behalf of your father.' It was said to me, 'Tawaf is not performed on behalf of the executors of the will (of the Messenger of Allah).' He (the Imam) then said, 'Perform Tawaf as much as you can; it is permissible.' I then after three years said, to him, 'I had sought permission from you to perform Tawaf on your behalf and on behalf of your father and you had granted permission. I then performed Tawaf on behalf of both of you as much as Allah willed. I then said, 'Then something came to my mind and I then did something accordingly.' He (the Imam) asked, 'What did you do?' I then replied, 'I one day performed Tawaf on behalf of the Messenger of Allah; he (the Imam) said three times, "O Allah, grant salawat (favors and compensation to Muhammad worthy of his services to your cause)." I then on the second day performed Tawaf on behalf of `Amir al-Mu'minin. On the third day, I performed Tawaf on behalf of al-Hassan, *'Alayhi al-Salam.* On the fourth day, I performed Tawaf on behalf of al-Husayn, *'Alayhi al-Salam.* On the fifth day, I performed Tawaf on behalf of Ali ibn al-Husayn. On the sixth day, I performed Tawaf on behalf of abu Ja'far; on the seventh day, I performed Tawaf on behalf of Ja'far ibn Muhammad. On the eighth day, I performed Tawaf on behalf of your grandfather, Musa ibn Ja'far. On the ninth day, I performed Tawaf on behalf of your father. On the tenth day, I performed Tawaf on your behalf, O my master. These are those whose divine authority is part of my religion in obedience to Allah.' He (the Imam) said, 'The religion you have followed in obedience to Allah is the one beside which no other religion is accepted from the servants (of Allah).' I then said, 'I may have performed Tawaf on behalf of your mother, Fatimah, *'Alayha al-Salam,* also, or may not have done so.' He (the Imam) said, 'You should do so very often; this is better than what you may do, by the will of Allah.'"

Chapter 72 - The Case of One Who Performs al-Hajj on Behalf of His Relatives, Partially or Altogether

H 7069, Ch. 72, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* ‘Can I perform al-Hajj and consider my father as my partner in it?’ He (the Imam) replied, ‘Yes, you can do so.’ I then asked, ‘Can I perform al-Hajj and consider my brothers as my partner in it?’ He (the Imam) replied, ‘Yes, you can do so; Allah, the Most Majestic, the Most Glorious, will make one al-Hajj for you and one al-Hajj for them, besides the reward for you because of maintaining good relations with them.’ I then asked, ‘Can I perform al-Hajj and consider a man or woman in al-Kufah as my partner in it?’ He (the Imam) replied, ‘You can do so. At the beginning of such Tawaf say, “O Allah, accept it from so and so,” mention the person on whose behalf it is.”’”

H 7070, Ch. 72, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from certain persons of our people from ‘Amr ibn `Ilyas who has said the following:

“I performed al-Hajj with my father and I was al-Sarura (one who performs al-Hajj for the first time). I said that I like to perform al-Hajj for my mother who was dead. He said allow me to ask abu ‘Abd Allah, *‘Alayhi al-Salam,* about it. `Ilyas then spoke about it with abu ‘Abd Allah, *‘Alayhi al-Salam,* when I was listening. ‘I pray to Allah to keep my soul in service for your cause, my son, this one, is al-Sarura (one who performs al-Hajj for the first time). His mother has died and he likes to perform al-Hajj for her, if it is permissible. Abu ‘Abd Allah, *‘Alayhi al-Salam,* said, ‘It will be written for him and for her and for him a reward for kindness will also be recorded.’”

H 7071, Ch. 72, h 3

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Nasr from Safwan al-Jammal who has said the following:

“I once went to visit abu ‘Abd Allah, *‘Alayhi al-Salam,* when al-Harith ibn al-Mughirah also came and said, ‘I pray to Allah to keep my soul in service for your cause. I have a daughter who looks after every one of my things and she is the first one. Can I assign my al-Hajj for her? He (the Imam) said, ‘The reward for al-Hajj will be for her and you will have a similar reward without any reduction in her reward.’”

H 7072, Ch. 72, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam,* about a man who assigns his al-Hajj or al-‘Umrah or part of his Tawaf for his family who is absent in some other land; if it reduces from his reward. He (the Imam) said, ‘No, it is for him and his companion, and he will have additional rewards because of maintaining good relation.’ I then asked, ‘If that party is dead will it reach him?’ He (the Imam) said, ‘Yes, even if that party is subject to anger, he will be forgiven or if he is under pressure, he will be relieved.’ I then asked, ‘Will he notice that such a deed has approached him?’ He (the Imam) said, ‘Yes, he will notice.’ I then asked, ‘Even if he is hostile to `A’immah, will it benefit him?’ He (the Imam) said, ‘Yes, it will provide him relief.’”

H 7073, Ch. 72, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Hammad ibn ‘Uthaman from al-Harith ibn al-Mughirah who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, in al-Madinah after my return from Makkah that I wanted to assign my al-Hajj for my daughter. He (the Imam) said, ‘Assign it for her now.’”

H 7074, Ch. 72, h 6

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about assigning a share of one’s al-Hajj for his father, brother or relatives. He (the Imam) said, ‘Obviously, al-Hajj will be written for you like their al-Hajj, in addition to the reward for your maintaining good relation, with relatives.’”

H 7075, Ch. 72, h 7

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad, from ibn abu Nasr, from Ali ibn abu Hamzah, from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘For keeping good relations if one joins his father or relatives in the reward of performing Tawaf, he receives his reward completely; and one, for whom Tawaf is made, receives his reward, and for keeping good relations, there is additional reward like one more Tawaf.’ He (the Imam) said, ‘If one performs al-Hajj and assigns the reward for it to a relative, he will have the reward for a complete al-Hajj and a similar reward is for one on whose behalf al-Hajj is performed. Allah, most Majestic, most Glorious, is the one who expands such a reward.’”

H 7076, Ch. 72, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain persons of our people from Ali ibn Muhammad al-Ash‘ath from Ibrahim al-Hadramiy from his father who has said the following:

“I once returned from Makkah and met abu al-Hassan, Musa, *‘Alayhi al-Salam*, in the Masjid sitting between the pulpit and the grave. I said, ‘O child of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, when I go out to Makkah, perhaps a man asks me to perform a Tawaf and two Rak‘at Salat (prayer) for him, but I become busy and cannot do so. When I return I do not know what to say to him. He (the Imam) said, ‘When you go to Makkah and complete the acts, perform a Tawaf and two Rak‘at Salat (prayer). Then say, ‘O Lord, this Tawaf and these two Rak‘at are for my father, mother, wife, children, my protectors, and for all of the people of my city, the free and slaves, white and black.’ Thereafter if you say to a man that you have performed Tawaf and two Rak‘at Salat (prayer) for him, you will be truthful. When you come to the grave of the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, after completing what is obligatory upon you, perform two Rak‘at Salat (prayer). Then stand near the head of the Holy prophet, *‘Alayhi al-Salam*, and say, ‘I offer you greeting of peace, O the Holy prophet of Allah. I do this for my father, mother, wife, children, all of my protectors, all people of my city, the free ones, the slaves, the white and black ones.’ Thereafter if you say to a man that you have offered greeting of peace to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, for him, you have remained truthful.’”

H 7077, Ch. 72, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, as to with how many people I can share my al-Hajj. He (the Imam) said, ‘You can share with whatever number of people you want.’”

H 7078, Ch. 72, h 10

Ahmad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from abu ‘Imran al-Armaniy from Ali ibn al-Husayn from Muhammad ibn al-Hassan who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said that abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Even if you share your al-Hajj with a thousand people, still there will be one al-Hajj for every one without any reduction in your al-Hajj.’”

Chapter 73 - The Case of Allowing One's Hairs to Grow When One Decides to Perform al-Hajj and al-'Umrah

H 7079, Ch. 73, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Hajj is performed during the designated months, which are the months of Shawwal, Dhu al-Qa'dah and Dhu al-Hajjah. One who decides to perform al-Hajj, should allow his hair to grow as soon as he looks at the moon of the month of Dhu al-Qa'dah. One who decides to perform al-'Umrah should allow his hair to grow for one month."

H 7080, Ch. 73, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu al-'Ala' who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who wants to go for al-Hajj, if he can shave all of his head before seeing the new moon. He (the Imam) said, 'It is not harmful before seeing the new moon.'"

H 7081, Ch. 73, h 3

Ahmad has narrated from Muhammad ibn Sinan from abu Khalid from abu Hamzah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, 'You must not shave, if you want to go for al-Hajj, in Dhu al-Qa'dah or in the month during which you want to perform al-'Umrah.'"

H 7082, Ch. 73, h 4

Ahmad ibn Muhammad has narrated from al-Hassan ibn Ali from certain persons of our people from Sa'id al-'Araj who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'A man who wants to go for al-Hajj must not remove any hair from his head or beard in the month of Dhu al-Qa'dah.'"

H 7083, Ch. 73, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Leave hairs untouched for al-Hajj when you see the new moon of Dhu al-Qa'dah, and one month before performing al-'Umrah.'"

Chapter 74 - Mawaqit (Places Designated for Commencing) al-'Ihram

H 7084, Ch. 74, h 1

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr and from Safwan ibn Yahya Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is of the completion of al-Hajj and al-'Umrah to assume the state of Ihram from Miqat (place for assuming the state of Ihram) which are designated by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. You must not pass them without assuming the state of Ihram. For the people of Iraq, he (the Messenger of Allah) assigned a place, and there were no people of Iraq, which is Batn al-'Aqiq. In those days there was no Iraq. Batn al-'Aqiq was for people from the direction of Iraq. He (the Messenger of Allah) designated Yalamlam for people of Yemen. Qarn al-Manazil is for people of Ta'if. Al-Juhfah is for people of al-Maghrib and it is Mahya'. He (the Messenger of Allah) designated Dhu al-Hulayfah for people of al-Madinah. Those whose homes are behind these Mawaqit (places for assuming the state of Ihram) toward Makkah then their home is Miqat (place for assuming the state of Ihram) for them.'"

H 7085, Ch. 74, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Mawaqit (places for assuming the state of Ihram) are five, which were designated as Miqat by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. It is not proper for one who performs al-Hajj or al-'Umrah to assume the state of Ihram before or after passing these places. For the people of al-Madinah, it is Dhul Hulayfah. It is Masjid al-Shajarah where one performs Salat (prayer) and makes al-Hajj obligatory. For the people of al-Sham, it is al-Juhfah and for people of Najd he (the Messenger of Allah) designated al-'Aqiq. For the people of Ta'if he (the Messenger of Allah) designated Qarn al-Manazil, for people of Yemen he (the Messenger of Allah) designated Yalamlam. It is not proper for one not to assume the state of Ihram from places the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to your cause, has designated.''

H 7086, Ch. 74, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Dawud ibn al-Nu'man from abu Ayyub al-Khazzaz who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about al-'Aqiq if it was designated by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, or that people have done something about it. He (the Imam) said, 'The Messenger of Allah designated Dhu al-Hulayfah for the people of al-Madinah, for the people of al-Maghrib he (the Messenger of Allah) designated al-Juhfah and this is written with us as Mahya'ah. For the people of Yemen, he (the Messenger of Allah) designated Yalamlam; Qarn al-Manazil is for people of Ta'if and for the people of Najd is al-'Aqiq and also for those who come from Najd.'"

H 7087, Ch. 74, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, has said, 'The last section of al-'Aqiq is Barid of Awtas.' He (the Imam) said, 'Barid al-Ba'th is two Barid before Ghamrah.'"'

H 7088, Ch. 74, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah from abu Basir who has said the following:
"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam,* has said, 'The limits of al-'Aqiq is from al-Maslakh to 'Aqabah.'"

H 7089, Ch. 74, h 6
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from a man who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'Awtas is not part of al-'Aqiq.'"

H 7090, Ch. 74, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Faddal from Yunus ibn Ya'qub who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about al-'Aqiq and which part of it is more virtuous for assuming the state of Ihram. He (the Imam) said, 'Its beginning is better for assuming the state of Ihram.'"

H 7091, Ch. 74, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Musa ibn Ja'far from Yunus from 'Abd al-Rahman who has said the following:
"I once wrote to abu al-Hassan, *'Alayhi al-Salam,* 'We want to assume the state of Ihram on the road from Basrah, and we do not know the limits of al-'Aqiq. He (the Imam) wrote to me, 'Assume the state of Ihram from Wajrah (name of a place).'"

H 7092, Ch. 74, h 9
A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from 'Abd Allah ibn Sinan who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'One who stays in al-Madinah for one month, then wants to perform al-Hajj; but he decides to travel from a road other than the road of the people of al-Madinah, his Ihram is from a distance of six miles, parallel to al-Shajarah in al-Bayda'. In another Hadith it says that one assumes the state of Ihram from al-Shajarah and travels whichever way he wants.'"

H 7093, Ch. 74, h 10
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'The beginning of al-'Aqiq is Barid al-Ba'th, and it is six miles before al-Maslakh from the side of Iraq; between this and Ghamrah there is twenty four miles and two Barid.'"

"Certain persons of our people have said, 'When you come out of al-Maslakh, then assume the state of Ihram at the first Barid.'"

(Ahadith 3-10 of previous Chapter are best explained by means of fatwa either because they speak of the same issue with only different narrators or that expressing their precise meaning requires expert's opinion).

Chapter 75 - The Case of One Who Commences (assumes) al-'Ihram Before the Designated Place

H 7094, Ch. 75, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ibrahim al-Karkhiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who assumes the state of Ihram for al-Hajj. He does it in a month, which is other than the months of al-Hajj. It is at a place other than those designated by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. He (the Imam) said, 'His Ihram is not valid. If he likes, he can go to his home; and I do not see anything against him, or to continue and upon arriving at Miqat (place for assuming the state of Ihram), assume the state of Ihram at that point, and make it an al-'Umrah. It is more virtuous than his returning home when he has already announced his state of Ihram for al-Hajj.'"

H 7095, Ch. 75, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Muthanna' from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'The months of al-Hajj are well known; they are Shawwal, Dhu al-Qa'dah and Dhu al-Hajjah. One must not assume the state of Ihram for al-Hajj in other months and one must not assume the state of Ihram before Mawaqit (places for assuming the state of Ihram) designated by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. To do so is like performing four Rak'ats Salat (prayer) on a journey and ignoring the fact that one's duty is to perform two Rak'ats only.'"

H 7096, Ch. 75, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Mahbub from Jamil ibn Salih from Fudayl ibn Yasar who has said the following:

I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who buys a Badanah before Miqat (place for assuming the state of Ihram) of his location, then marks and tags it: if it is obligatory on him thereafter to follow what a person in the state of Ihram does. He (the Imam) said, 'No, when he arrives at Miqat, assumes the state of Ihram, then marks and tags his badanah because the first marking and tags are not valid.'"

H 7097, Ch. 75, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who assumes the state of Ihram for al-Hajj in the months that are not for al-Hajj; his Hajj is not valid, and one who assumes the state of Ihram from a non-Miqat (place for assuming the state of Ihram), his Ihram is not valid.'"

H 7098, Ch. 75, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Mehran ibn abu Nasr from his brother Rabah who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, in al-Kufah, we narrate that Ali, *'Alayhi al-Salam*, has said, 'It is of the completion of al-Hajj and al-'Umrah for one to assume the state of Ihram from the (sweet) home of his family.' Is this what he (the Imam) has said?' He (the Imam) said, 'Yes, `Amir al-Mu'minin, *'Alayhi al-Salam*, has said it about those whose homes are behind Miqat (place for assuming the state of Ihram) (closer to Makkah than Miqat to Makkah). Had it been as they say it

is, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would prohibit saying, ‘You must not go with your clothes to al-Shajarah (Miqat (place for assuming the state of Ihram for people of al-Madinah)).’”

H 7099, Ch. 75, h 6

A number of our people have narrated from Ahmad ibn Muhammad and Ali ibn al-Nu’man from Ali ibn ‘Uqbah from Maysarah who has said the following:

“I once went to see abu ‘Abd Allah, *‘Alayhi al-Salam.* My color had changed and he (the Imam) asked, ‘From where did you assume the state of Ihram?’ I replied, ‘From such and such place.’ He (the Imam) said, ‘There are many who seek goodness but their feet slip.’ He (the Imam) then said, ‘Will it make you happy to perform four Rak‘at for al-Zuhr Salat (prayer) on a journey?’ I replied, ‘No, it does not make me happy.’ He (the Imam) said, ‘This (your assuming the state of Ihram) by Allah is like that (four Rak‘at on a journey).’”

H 7100, Ch. 75, h 7

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from certain persons of our people who has said the following:

“If one assumes the state of Ihram before Miqat (place for assuming the state of Ihram) and then involves with woman or hunting, there is nothing upon him.’”

H 7101, Ch. 75, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say this Hadith. ‘It is not proper to assume the state of Ihram before Miqat. They are (places for assuming the state of Ihram) designated by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, except when one is afraid of missing the month of al-‘Umrah.’”

H 7102, Ch. 75, h 9

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam,* about a man who travels for al-‘Umrah in the month of Rajab. It becomes the month of al-Sha‘ban before his reaching the Miqat (place for assuming the state of Ihram); should he assume the state of Ihram before Miqat, to make it al-‘Umrah of Rajab, or delay it until his reaching al-‘Aqiq and make it al-‘Umrah of the month of al-Sha‘ban? He (the Imam) said, ‘He can assume the state of Ihram, before Miqat, for al-‘Umrah of Rajab because Rajab has its virtue and that is what he had intended.’”

Chapter 76 - The Case of One Who Passes the Designated Place for al-'Ihram or Enters Makkah Without al-'Ihram

H 7103, Ch. 76, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who forgets to assume the state of Ihram until he enters al-Haram (the sacred area). He (the Imam) said, 'My father has said that he must go out to Miqat (place for assuming the state of Ihram) of the people of his land. If he is afraid of missing the season of al-Hajj, he then must assume the state of Ihram from where he is. If he can go out of al-Haram (the sacred area), he must do so to assume the state of Ihram.'"

H 7104, Ch. 76, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Safwan ibn Yahya who has said the following:

"I once wrote to abu al-Hassan al-Rida' *'Alayhi al-Salam*, saying, 'Certain people of your followers from Basrah assume the state of Ihram at Batn al-'Aqiq. There is no water at that place or station. It makes things very difficult for them, their companions rush them as well as camel men. Fifteen miles after that place is a station, which has water where they disembark. If you consider it proper, instruct them to assume the state of Ihram at this place, which makes things easier for them. He (the Imam) wrote, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, designated Mawaqit (places for assuming the state of Ihram) for their people as well as those who pass through them. However, there is permission for people who have difficulty and illness. It is not permissible to pass Miqat (place for assuming the state of Ihram) without acceptable reason (excuse).'"

H 7105, Ch. 76, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn 'Amirah from abu Bakr al-Hadramiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'I once went out (for al-Hajj) with my family walking and did not assume the state of Ihram until al-Juhfah. I had complaints (due to difficulties). People of al-Madinah kept questioning me saying, 'We met him with his (regular) clothes on him.' They know that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has given permission to those who suffer from an illness or are weak to assume the state of Ihram at al-Juhfah.'"

H 7106, Ch. 76, h 4

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Rifa'ah ibn Musa who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who becomes severely ill before entering Makkah. He (the Imam) said, 'He must not enter Makkah without Ihram.'"

H 7107, Ch. 76, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Faddal from ibn Bukayr from Zurarah from certain persons of our people who performed al-Hajj with a woman with them. They arrived at Miqat (place for assuming the state of Ihram) and she did not perform Salat (prayer). They did not know that one like her must assume the state of Ihram; so they continued on their journey with her in the same condition, until they arrived in Makkah and she experienced Hayd (menses) and without Ihram. They asked people about it and they said that she must go to any one of

Miqat to assume the state of Ihram; but in so doing she could not be in time for al-Hajj. They asked abu Ja‘far, *‘Alayhi al-Salam*, and he (the Imam) said, ‘She must assume the state of Ihram from where she is, Allah had full knowledge of her intention.’”

H 7108, Ch. 76, h 6

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who passed through Miqat (place for assuming the state of Ihram). He forgot or was ignorant; so he did not assume the state of Ihram until he entered Makkah, then he was afraid of not being able to come back in time for al-Hajj. He (the Imam) said, ‘He must go outside al-Haram (the sacred area) to assume the state of Ihram and it is sufficient.’”

H 7109, Ch. 76, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is ignorant of Ihram until he enters al-Haram (the sacred area) and about what he should do. He (the Imam) said, ‘He must go out of al-Haram (the sacred area), then say Talbiyah for al-Hajj.’”

H 7110, Ch. 76, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj from certain persons of our people who has said the following:

“If one forgets to assume the state of Ihram or is ignorant, attends all places for performing the acts of al-Hajj such as Tawaf, Sa‘y between al-Safa’ and al-Marwah and so on, one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘His intention is sufficient. If he had such intention, his Hajj is complete even though he did not say Talbiyah.’ About the case of a man who fainted due to illness until Miqat (place for assuming the state of Ihram), he (the Imam) said, ‘He must assume the state of Ihram.’”

H 7111, Ch. 76, h 9

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about assuming the state of Ihram from Ghamrah. He (the Imam) said, ‘It is not harmful, but Barid al-‘Aqiq is more desirable to me.’”

H 7112, Ch. 76, h 10

Safwan has narrated from Mu‘awiyah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who, with a people, experienced Hayd (menses), and asked them about it; but they did not know if she was required to assume the state of Ihram or not, so they left her in her condition until she entered al-Haram (the sacred area). He (the Imam) said, ‘If she has enough time, she must go to Miqat (place for assuming the state of Ihram) to assume the state of Ihram. If she does not have enough time, she must return back as much as she can after leaving al-Haram (the sacred area) so that she does not miss the rest of the acts of her al-Hajj.’”

H 7113, Ch. 76, h 11

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from Ahmad ibn ‘Amr ibn Sa‘id from Wardan who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘Whoever lives at a distance of ten miles from Makkah must not enter Makkah without Ihram.’”

H 7114, Ch. 76, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj from Sawrah ibn Kulayb who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman of our family who was with us and was ignorant of Ihram, so she did not assume the state of Ihram until we entered Makkah and we forgot to tell her about it. He (the Imam) said, ‘You can instruct her to assume the state of Ihram from wherever she is in Makkah or Masjid.’”

Chapter 77 - Obligatory Matters to Commence al-'Ihram

H 7115, Ch. 77, h 1

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan from ibn abu 'Umayr all from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When you arrive at al-'Aqiq from the side of Iraq you should clean your underarms, cut your fingers nails, cleanse your pubic hairs with a certain paste and trim your mustache. It is not harmful whichever you do first. In addition, you should do so at any of designated Mawaqit (places for assuming the state of Ihram) when you are about to assume the state of Ihram by the will of Allah. Thereafter brush your teeth and put on your two pieces of cloths. You should complete it by the will of Allah near Zawal (declining of the sun toward the west at noontime). If it is not at this time it is not harmful; however, I like it to be at that time if there is not any emergency.'"

H 7116, Ch. 77, h 2

Ali has narrated from his father from Hammad from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Of the Sunnah in Ihram is to trim finger nails, mustache and pubic hairs.'"

H 7117, Ch. 77, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah who has said the following:

"Abu Basir once asked abu 'Abd Allah, *'Alayhi al-Salam*, when I was present, 'How much time is required between two applications (of hair removers)?' He (the Imam) said, 'Two Fridays, after fifteen days you can apply again.'"

H 7118, Ch. 77, h 4

A number of our people have narrated from Ahmad from Safwan from abu Sa'id al-Mukariy from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful to apply (hair remover) fifteen days before Ihram.'"

H 7119, Ch. 77, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Mahziyar who has said the following:

"Once al-Hassan ibn Sa'id wrote to abu al-Hassan, *'Alayhi al-Salam*, about a man who assumes the state of Ihram without Ghusl (bath) or without Salat (prayer) knowingly, or is ignorant, and what he owes and what should he do? He (the Imam) wrote in answer, 'He must assume the state of Ihram again.'"

H 7120, Ch. 77, h 6

Certain persons of our people have narrated from ibn Jumhur from Muhammad ibn al-Qasim ibn from 'Abd Allah ibn abu Ya'fur who has said the following:

"Once we were in al-Madinah. Zurarah insisted about plucking out or shaving the hairs of underarms. I said shaving is better and he said, plucking out is better. We asked permission to see abu 'Abd Allah, *'Alayhi al-Salam.* Permission was granted and he was in the shower applying the paste (to remove hairs). He (the Imam) had applied it to his underarms. I said to Zurarah that it is sufficient. He said, 'Perhaps he (the Imam) did what was not permissible for me to do.' He (the Imam) asked, 'What is the issue between you two people?' I replied, 'Zurarah insists about plucking out or shaving.' I said to him that shaving is better and Zurarah says that plucking out is better. He (the Imam) said, 'You have

found the Sunnah and Zurarah has missed it. Shaving is better than plucking it out, and using paste is better than shaving.' He (the Imam) then said apply paste. We said, 'It is three days that we have applied it. He (the Imam) said, 'Apply again; applying paste is cleansing.'"

Chapter 78 - Matters that Suffice for Ghusl (bath) for al-'Ihram and Those Which Do Not Suffice

H 7121, Ch. 78, h 1

Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from all from ibn abu 'Umayr from Hisham ibn al-Hakam from 'Umar ibn Yazid who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Your Ghusl (bath) of the day is for your day and your Ghusl (bath) of the night is for your night.'"

H 7122, Ch. 78, h 2

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who takes Ghusl (bath) in al-Madinah for his Ihram; if it is sufficient in place of Ghusl (bath) in Dhu al-Hulayfah. He (the Imam) said, 'Yes, it is sufficient.' A man then came, when I was present, and said, 'A certain person of our people took Ghusl (bath) but something happened until it was evening.' He (the Imam) said, 'He is required to have Ghusl (bath) again. One Ghusl (bath) during the day is for the day and in the night it is for the night.'"

H 7123, Ch. 78, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who takes Ghusl (bath) for Ihram but then goes to sleep before assuming the state of Ihram. He (the Imam) said, 'He is required to do Ghusl (bath) again.'"

H 7124, Ch. 78, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and al-Husayn from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who takes Ghusl (bath) for Ihram, then puts on his shirt before assuming the state of Ihram. He (the Imam) said, 'His Ghusl (bath) has become invalid.'"

H 7125, Ch. 78, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who takes Ghusl (bath) for Ihram, then sleeps before assuming the state of Ihram. He (the Imam) said, 'He is required to take Ghusl (bath) again.'"

H 7126, Ch. 78, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from certain persons of his people who has said the following:

"About a man who takes Ghusl (bath) for Ihram then trims his fingernails, abu Ja'far, *'Alayhi al-Salam*, has said, 'He should wipe them with water and he is not required to take Ghusl (bath) again.'"

H 7127, Ch. 78, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from Hisham ibn Salim who has said the following:

"We were in a group in al-Madinah and we sent someone to abu 'Abd Allah, *'Alayhi al-Salam*, to ask

for permission to visit him (the Imam) and say farewell. He (the Imam) sent back a message saying, ‘Take Ghusl (bath) in al-Madinah; I am afraid you may face difficulties to find water in Dhul Hulayfah, so take Ghusl (bath) in al-Madinah, wear your cloth of Ihram, then come to me one by one or two people at a time.’”

H 7128, Ch. 78, h 8

A number of our people have narrated from Sahl ibn Ziyad, from Ahmad ibn Muhammad from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“This is about a man who takes Ghusl (bath) for Ihram, then wears a shirt before saying Talbiyah. Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘He is required to take Ghusl (bath) again.’”

H 7129, Ch. 78, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn Darraj who has said the following:

“About a man who takes Ghusl (bath), then wipes his head with a towel, one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘It is not harmful.’”

Chapter 79 - Matters Permissible in the State of al-'Ihram after Shower, Such as Perfume, Hunting and Others Before Talbiyah (Here I am O Lord, to obey Your command)

H 7130, Ch. 79, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about a man who uses an oil which is sweet smelling and he wants to assume the state of Ihram. He (the Imam) said, 'You must not use sweet smelling oil with musk or 'amber and its smell may remain on your head after you assume the state of Ihram. You can use oil of whatever kind you like before Ghusl (bath) or thereafter, but when you assume the state of Ihram, it then becomes unlawful for you to use oil until you come out of the state of Ihram.'"

H 7131, Ch. 79, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You must not apply any oil which has musk or ambergris; for its perfume remains in your head after Ihram. You can apply oil when you want to assume the state of Ihram, once you are in the state of Ihram; applying becomes unlawful until you come out of the state of Ihram.'"

H 7132, Ch. 79, h 3

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban from 'Abd al-Rahman ibn abu 'Abd Allah and Fudayl Ahmad ibn Muhammad from Muhammad ibn Muslim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, was asked about perfumes when assuming the state of Ihram and oil. He (the Imam) said, 'Ali, *'Alayhi al-Salam*, would not use more than Salikhah (cassia – bark).'"

H 7133, Ch. 79, h 4

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Dawud ibn al-Nu'man from abu Ayyub from Muhammad ibn Muslim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful if a man applies oil before or after taking Ghusl (bath) for Ihram.' He (the Imam) disliked only thick oil that stays."

H 7134, Ch. 79, h 5

Ahmad has narrated from Ali ibn al-Hakam from al-Husayn abu al-'Ala' who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram and applies oil after Ghusl (bath). He (the Imam) said, 'Yes, it is permissible.' We applied cassia-bark in his presence and he (the Imam) mentioned that his father would apply oil after Ghusl (bath) for Ihram and he would apply oil as long as it was not costly or mixed with musk or ambergris.'"

H 7135, Ch. 79, h 6

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Abd Allah ibn Muskan from Ali ibn 'Abd al-'Aziz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once took Ghusl (bath) for Ihram, then entered Masjid al-Shajarah and performed Salat (prayer), then came out to the servants and said, 'Bring us of the meat from hunting so we can eat.'"

H 7136, Ch. 79, h 7

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:

"About a man who is about to assume the state of Ihram, abu 'Abd Allah, *'Alayhi al-Salam*, has said,

‘He can involve with women as long as he has not made his intention for Talbiyah or has pronounced it.’”

H 7137, Ch. 79, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn abu ‘Umayr from Jamil ibn Darraj from certain persons of our people who have said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, about a man who performs al-Zuhr in Masjid al-Shajarah, assumes the state of Ihram, then touches perfumes, or a prey or involves in sexual relation. He (the Imam) said, ‘There is nothing on him because of such things before his saying Talbiyah.’”

H 7138, Ch. 79, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa’id from al-Nadr ibn Suwayd from certain persons of his people who has said the following:

“I once wrote to abu Ibrahim, *‘Alayhi al-Salam*, about a man who enters Masjid al-Shajarah, performs Salat (prayer) and assumes the state of Ihram, and comes out from the Masjid and before saying Talbiyah he realized that he must cancel it all for sexual intercourse; if he can do so. He (the Imam), *‘Alayhi al-Salam*, wrote the answer, ‘Yes,’ or that he (the Imam) said, ‘It is not harmful.’”

H 7139, Ch. 79, h 10

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Ziyad ibn Marwan who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is ready for Ihram and has completed everything, like Salat (prayer) and all other conditions except Talbiyah; if he can cancel it all for sexual intercourse. He (the Imam) said, ‘Yes, he can do so,’”

Chapter 80 - Salat (Prayer) for al-'Ihram, Its Commencement and Conditions

H 7140, Ch. 80, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy from Mu'awiyah ibn 'Ammar all have said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful to assume the state of Ihram during the night or during the day; however, it is more virtuous to do so at Zawal (declining of the sun toward the west at noontime).'"

H 7141, Ch. 80, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan from ibn abu 'Umayr all from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Ihram is not valid unless it is after Salat (prayer), obligatory or optional and after Salam (the phrase of offering greeting of peace). When you complete your Salat (prayer) praise Allah and say, 'O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause,' then say, 'O Lord, make me of those who have answered Your call, accepted your promise and obeyed Your command. I am Your servant, in Your control. I cannot safeguard anything unless You safeguard and I do not take except what You give. You have mentioned al-Hajj and I appeal to You to decide for me its completion according to Your book and the Sunnah of Your Holy prophet. Give me strength when I become weak and accept from me its acts with ease and in good health. Make me of the delegates to You with whom You are pleased and made to be pleased, named and recorded. O Lord, complete for me my al-Hajj and al-'Umrah. O Lord, I want to perform al-Hajj al-Tamattu' (advantageous) according to Your book and the Sunnah of Your Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. If something may happen which may prevent me, then release me as You cause to prevent me, through Your measures that You apply upon me? O Lord, if it will not be al-Hajj, then it is al-'Umrah during which I will keep my hairs, skin, flesh, blood, bones, bone marrows, and nerves away from women, clothes and perfumes seeking thereby what You want from me and the life hereafter.' He (the Imam) said, 'It is sufficient to say this once when assuming the state of Ihram; then stand up and walk calmly and when the land is level for you walking or riding, then say Talbiyah.'"

H 7142, Ch. 80, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthaman who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about my decision to perform al-Hajj al-Tamattu' (advantageous) and about what I should say. He (the Imam) said, 'Say O Lord, I want to perform al-Hajj al-Tamattu' (advantageous) according to Your book and the Sunnah of Your Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. If you like just keep in mind what you want to do.'"

H 7143, Ch. 80, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthaman from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about Ihram of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, if it was during the day or night. He (the Imam) said, 'It was during the day.' I then asked at what time of the day was it?' He (the Imam) said, 'It was at al-Zuhr.' I then asked, 'When should we do so?' He (the Imam) said, 'It is all the same for you. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did so because water was scarce. It

was only on mountains and a man had to move for it one day earlier and he would almost not find any. These waters are found only recently.'"

H 7144, Ch. 80, h 5

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Ishaq ibn 'Ammar who has said the following:

"I once said to abu al-Hassan, *'Alayhi al-Salam*, our people disagree about two kinds of al-Hajj. Certain ones among them say to assume the state of Ihram for al-Mufrid Hajj and after performing Tawaf around the House and Sa'y between al-Safa' and al-Marwah, come out of the state of Ihram and make it an al-'Umrah. Others say to assume the state of Ihram for al-Tamattu' (advantageous) with al-'Umrah for al-Hajj. Which one is more desirable to you? He (the Imam) said, '(I prefer) if you decide for al-Tamattu' (advantageous).'"

H 7145, Ch. 80, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Hamzah ibn Humran who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who says, 'Release me as You have withheld me.' He (the Imam) said, 'He has released him as He had withheld him.' He (the Imam) said, 'Should he not say it?"

H 7146, Ch. 80, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from Zurarah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He is free as he is withheld, whether he makes such stipulation or not.'"

H 7147, Ch. 80, h 8

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn 'Amirah from abu Bakr al-Hadramiy and Zayd al-Shahham and from Mansur ibn Hazim who have said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, commanded us to say Talbiyah and do not mention any name. He (the Imam) said, 'People who do not mention are more likeable to me.'"

H 7148, Ch. 80, h 9

Ahmad has narrated from Ali ibn Sayf from Ishaq ibn 'Ammar who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, naming and he (the Imam) said, 'Not to mention is more likeable to me. Say Talbiyah and do not mention.'"

H 7149, Ch. 80, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who assumes the state of Ihram after an obligatory Salat (prayer); if it is sufficient. He (the Imam) said, 'Yes, it is sufficient.'"

H 7150, Ch. 80, h 11

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtariy and 'Abd al-Rahman ibn al-Hajjaj and Hammad ibn 'Uthaman from al-Halabiy who all have said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When you perform Salat (prayer) in Masjid of al-Shajarah say after your Salat (prayer), when you are still sitting and before you stand up, what a person in the state of Ihram says. Then stand up and walk for a mile when al-Bayda' is before you and is level with you, then say Talbiyah.'"

H 7151, Ch. 80, h 12
Ali has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from ‘Abd Allah ibn Sinan who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous); if he can say Talbiyah aloud in Masjid of al-Shajarah. He (the Imam) said, ‘Yes, it is permissible. The Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said Talbiyah in al-Bayda’ because people did not know how to say it, so he (the Messenger of Allah) liked to teach them how to say Talbiyah.’”

H 7152, Ch. 80, h 13
Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Ishaq ibn ‘Ammar who has said the following:
“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who assumes the state of Ihram after an obligatory Salat (prayer): if he must say Talbiyah when he settles on his camel or when he is sitting after Salat (prayer). He (the Imam) said, ‘Whichever way he says it he can do so.’”

Al-Kulayniy has said that this is to make it easy except that the better way is the way the Holy prophet, expressed it on the side of al-Bayda’ and it is not permissible for anyone to cross the mile of al-Bayda’ without expressing Talbiyah by the first mile on the left of the road.

H 7153, Ch. 80, h 14
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Perform the obligatory Salat (prayer), then assume the state of Ihram for al-Hajj or al-Tamattu‘ (advantageous) and leave without Talbiyah until you climb on the beginning of al-Bayda’ on the first mile on your left. When you are on the plane land, riding or walking, then say Talbiyah. It is not harmful if it is day or night. Masjid of Dhu al-Hulayfah is that which is outside of al-Saqa’if from the compound of the Masjid. Today not anything of al-Saqa’if is part of it.’”

H 7154, Ch. 80, h 15
A number of our people have narrated from Sahl ibn Ziyad, from ibn Mahbub from ibn Ri’ab from Fudayl ibn Yasar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One, for Mufradah al-‘Umrah, stipulates with his Lord, to release him as He has withheld him. One, for Mufrid al-Hajj, stipulates with his Lord to make it al-‘Umrah if it is not al-Hajj.’”

H 7155, Ch. 80, h 16
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ‘Uthman ibn ‘Isa from abu al-Mighra’ who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When banu Israel offered an offering, a fire would come out to consume the offering of those who were accepted. Allah has replaced that offering with Ihram.’”

Chapter 81 - Chapter of al-Talbiyah (Here I am O Lord, to obey Your command)

H 7156, Ch. 81, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:
“I once asked him (the Imam), *‘Alayhi al-Salam*, about why Talbiyah is required. He (the Imam) said, ‘Allah, most Majestic, most Glorious, sent revelation to Ibrahim *‘Alayhi al-Salam* that said, ‘Call people for al-Hajj. They will come to you on foot and on lean camels from all directions.’ He called and his call was answered from all directions with al-Talbiyah (here I am O Lord, to obey Your command).’”

H 7157, Ch. 81, h 2

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:
“Abu Ja‘far, *‘Alayhi al-Salam*, has narrated from his father who has said, ‘Talbiyah of a speechless person, his testimony and reading al-Quran in Salat (prayer) is by moving his tongue and making gestures with his finger.’”

H 7158, Ch. 81, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan and ibn abu ‘Umayr all from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘In Talbiyah say, ‘Here I am, O Lord, to obey Your command, here I am, O Lord. Here I am, O Lord, to obey Your command, O You who has no partners, here I am, O Lord, to obey Your command. All praise belongs to You, all bounties are from You, as well as the Kingdom, You have no partners, here I am, O Lord, to obey Your command. O Possessor of Highness, here I am, O Lord, to obey Your command. Here I am, O Lord, to obey Your command, O the One who calls to the House of peace, here I am, O Lord, to obey Your command, here I am, O Lord, to obey Your command, O forgiver of sins, here I am, O Lord, to obey Your command, here I am, O Lord, to obey Your command. Here I am, O Lord, to obey Your command, O the One who deserves Talbiyah, here I am, O Lord, to obey Your command. Here I am, O Lord, to obey Your command, O Possessor of Glory and Grace here I am, O Lord, to obey Your command. Here I am, O Lord, to obey Your command, O the One who is feared and desired and sought. Here I am, O Lord, to obey Your command. Here I am, O Lord, to obey Your command as Your servant son of Your servant, here I am, O Lord, to obey Your command. Here I am, O Lord, to obey Your command, O Gracious, here I am, O Lord, to obey Your command.’ Say this after every obligatory Salat (prayer) or optional, when embarking on your camel, climb a higher place or climb down a hill, passing through a valley or pass by one riding or when waking up from sleep during the hours of dawn and say it very often as much as you can. Say it aloud. If you left out some of it, it is not harmful except that all of it is more virtuous.’

“You must take notice that four Talbiyah are obligatory. The ones that are at the beginning of this Hadith are obligatory. They are expressions about oneness of Allah and the Messengers of Allah, have said them and many of the high status ones. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would say them very often. The first one who said Talbiyah was Ibrahim *‘Alayhi al-Salam* who said, ‘Allah, most Majestic, most Glorious, calls you to perform al-Hajj of His House.’ No one of those who had a covenant with Him to fulfill their part while in the back of man or womb of woman but that they answered the call with al-Talbiyah (Here I am, O Lord, to obey Your command).’”

H 7159, Ch. 81, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Hassan ibn Ali ibn Yaqtin from Asad ibn abu al-`A‘la’ from ibn al-Fudayl from the one who had seen abu ‘Abd Allah, *‘Alayhi al-Salam,* who has narrated the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* in the state of Ihram uncovered his back in the sun while saying, ‘Here I am, O Lord, to obey Your command, among the sinners, here I am, O Lord, to obey Your command.”

H 7160, Ch. 81, h 5

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz in a marfu‘ manner who has said the following:

“He (the Imam) has said, ‘When the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, assumed the state of Ihram, then Jibril *‘Alayhi al-Salam,* came to him. He said, “Instruct your followers to do al-‘Ajj and al-Thajj, meaning raising their voices with Talbiyah and offer camel as sacrificial offering.” Jabir ibn ‘Abd Allah has said that as soon as we arrived at al-Rawha, our voices became harsh.’”

H 7161, Ch. 81, h 6

Ali has narrated from his father from Hammad ibn ‘Uthaman from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘It is not harmful to say Talbiyah without Tahur (cleansing, with wudu’ or Ghusl (bath)) in all conditions.’”

H 7162, Ch. 81, h 7

Ali has narrated from his father from ibn abu ‘Umayr from abu Ayyub al-Khazzaz from abu Sa‘id al-Mukariy from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘It is not obligatory for women to say Talbiyah aloud.’”

H 7163, Ch. 81, h 8

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from ibn Faddal from many men who have said the following:

“Abu Ja‘far, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has stated this Hadith. ‘Whoever says Talbiyah seventy times out of belief and considering it a good deed Allah makes a million angels to bear witness to his freedom from the fire and hypocrisy.’”

Chapter 82 - Matters from Which One Must Not Do in the State of al-'Ihram, Such as Quarrelling

H 7164, Ch. 82, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthaman from al-Halabiy who has said the following:

"This is about the words of Allah, most Majestic, most Glorious, 'The months of al-Hajj are well known. Those who make al-Hajj obligatory upon themselves in these months, must take notice that there is no sexual relation, lying and swearing in al-Hajj.' (2:196) Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Allah, most Majestic, most Glorious, has set one condition against people and one condition for them.' I then asked, 'What is the condition against them and what is for them?' He (the Imam) said, 'The one against them is, "The months of al-Hajj are well known. Those who make al-Hajj obligatory upon themselves in these months must take notice that there is no sexual relation, lying and swearing in al-Hajj" and the one for them is, "Those who are two days earlier, it is not a sin and those who are two days later, it is not a sin for those who observe piety."' (2:202) He (the Imam) said, 'He comes back with no sins on him.' I then asked, 'What is against one who sins?' He (the Imam) said, 'What is against him is not definite but he must plead for forgiveness and say Talbiyah.' I then asked, 'What is against one who quarrels?' He (the Imam) said, 'If one quarrels and argues more than twice because of it if true there is one animal to offer as expiation and if wrong, there is one cow to slaughter as expiation.'"

H 7165, Ch. 82, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Abd Allah ibn Sinan who has said the following:

"About the words of Allah, most Majestic, most Glorious, 'Complete al-Hajj and al-'Umrah for the sake of Allah,' (2:195) he (the Imam), *'Alayhi al-Salam*, has said, 'The completion means, no sexual relation, lying and swearing in al-Hajj.'"

H 7166, Ch. 82, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu 'Umayr all from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When you assume the state of Ihram you must maintain piety before Allah. You must speak of Allah very often, talk very little unless it is for good reasons, of the completion of al-Hajj and al-'Umrah is safeguarding one's tongue except in what is good. Allah, most Majestic, most Glorious, has said, "Those who make al-Hajj obligatory upon themselves must take notice that there is no sexual relation, lying, abusing and swearing in al-Hajj." (2:197) Swearing means to say, "No, by Allah, yes, by Allah." One must take notice that when a man swears three times at one place in the state of Ihram, he has committed al-Jidal (swearing), and he must offer an animal offering and give it as charity. For swearing only once which is a lie, he has committed al-Jidal (swearing), he must offer an animal offering and give it as charity.' He (the Imam) has said, 'Avoid boastfulness and you must stay away from sins in disobedience to Allah; Allah, most Majestic, most Glorious, says, "Then you must remove the dirt away from you, fulfill your vows and perform Tawaf around the free House."' (21:28) Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is of al-Tafath (dirt) to speak improper words. When you enter Makkah, perform Tawaf around the House and speak nice words, it will be expiation (for speaking improper words).' I asked him (the Imam) about the man who says, 'No, I swear by my life, yes, by my life.' He (the Imam) said, 'That is not swearing. Swearing is saying, 'No, by Allah, yes, by Allah.'"

H 7167, Ch. 82, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban ibn ‘Uthman from abu Basir who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘If one swears three times, one immediately after the other and they are true, he has committed Jidal (swearing) and he owes one animal offering. If one swears one false swearing, he has committed Jidal (swearing) and he owes one animal offering.’”

H 7168, Ch. 82, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ‘Abd Allah ibn Muskan from abu Basir who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who in the state of Ihram wants to do something and says to his friend, ‘By Allah, you must not do it.’ He says, ‘By Allah, I certainly want to do it.’ He opposes him several times. What does the swearing one owe? He (the Imam) said, ‘No, by this he meant to respect his brother. That which involves expiation is when Allah is disobeyed thereby.’”

H 7169, Ch. 82, h 6

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from abu al-Mighra’ from Sulayman ibn Khalid who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘The expiation for abusing and swearing is a cow and because of sexual relation al-Hajj becomes invalid.’”

Chapter 83 - The Dress in the State of al-'Ihram and Detestable Dress in Such State

H 7170, Ch. 83, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from certain persons of our people who has said the following:

"One of `A'immah, *'Alayhi al-Salam*, has said, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, assumed the state of Ihram in two pieces of cotton fabric.'"

H 7171, Ch. 83, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'The two cloths which the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, used in the state of Ihram were made in Yemen; in 'Ibriy and Zafa`r (names of two places) and the same two pieces were used for his shroud.'"

H 7172, Ch. 83, h 3

Ali has narrated from his father from Hammad ibn 'Isa from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Any cloth with which Salat (prayer) is performed is fine to use for Ihram.'"

H 7173, Ch. 83, h 4

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from 'Abd al-Karim ibn 'Amr from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, was asked about a fabric in which the warp is silk and its weft is of yarn, if it can be used for Ihram. He (the Imam) said, 'It is not harmful because it is not pure silk.'"

H 7174, Ch. 83, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Shu'ayb abu Salih from Khalid abu al-'Ala' al-Khaffaf who has said the following:

"I saw abu Ja'far, *'Alayhi al-Salam*, in the state of Ihram with a green gown on him."

H 7175, Ch. 83, h 6

Muhammad ibn Ahmad has narrated from Muhammad ibn 'Isma'il from Hanan ibn Sadir who has said the following:

"Once I was sitting in the presence of abu 'Abd Allah, *'Alayhi al-Salam*, when he was asked about a man who uses for Ihram a fabric which has silk in it. He (the Imam) asked for a loincloth made in Qurqabiy (name of a place) and said, 'I use this for Ihram and it has silk in it.'"

H 7176, Ch. 83, h 7

Muhammad ibn 'Isa has narrated from Muhammad ibn Al-Husayn from Safwan ibn Yahya from Ya'qub ibn Shu'ayb who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who uses a shawl, for Ihram, which has buttons. He (the Imam) said, 'Yes, it is in the book of Ali, *'Alayhi al-Salam*, "You must not use a shawl until you remove its buttons," my father said that it is undesirable because of fear that an ignorant person may button it on him.'"

H 7177, Ch. 83, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy from abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith and said that he called it undesirable because of fear that an ignorant person may button it, but in the case of a faqih it is not harmful.

H 7178, Ch. 83, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must not use a cloth with button, in the state of Ihram, except if you can turn it upside down or a cloth to use for protection (as armor), a loincloth with buttons or a khuffayn (sandals) except if you do not have Na‘lan (slippers).’ I then asked about using other cloths with the one, which is used for Ihram. He (the Imam) said, ‘It is not harmful if they are clean.’”

H 7179, Ch. 83, h 10
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the cloths that one wears in the state of Ihram if it is two pieces. He (the Imam) said, ‘Yes, and three pieces to protect himself against heat and cold if he wants.’”

H 7180, Ch. 83, h 11
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful if one changes his cloths, but when one enters Makkah, one must wear the two pieces of cloths in which one had assumed the state of Ihram.’ He (the Imam) disliked selling-out of these two pieces of cloths.’”

H 7181, Ch. 83, h 12
A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Hammad ibn ‘Uthaman from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:
“I once asked abu al-Hassan, *‘Alayhi al-Salam*, if one in the state of Ihram can wear al-Khazz (fur of a certain animal that lives in water). He (the Imam) said, ‘It is not harmful.’”

H 7182, Ch. 83, h 13
A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Ahmad ibn ‘A’idh from al-Husayn ibn al-Mukhtar who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, if one in the state of Ihram can wear black cloths. He (the Imam) said, ‘One cannot assume the state of Ihram in black cloths or use it for shrouding therewith.’”

H 7183, Ch. 83, h 14
Ahmad has narrated from ibn Mahbub from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:
“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, about a man who assumes the state of Ihram in dirty cloths. He (the Imam) said, ‘No, I do not say it is unlawful but I like it to be cleansed and its cleansing is washing. One does not wash his cloths of Ihram before coming out of the state of Ihram, even if it becomes dirty, unless it is because of sexual activities (because of which Ghusl (bath) is obligatory) or something of such nature; then one washes them clean.’”

H 7184, Ch. 83, h 15
Ahmad has narrated from ibn abu ‘Umayr from certain persons of our people who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked about perfumes of al-Ka‘bah and one in the state of Ihram; if he needs to wash them. He (the Imam) said, ‘No, it is clean.’ He (the Imam) then said, ‘My cloths have stains thereof.’”

H 7185, Ch. 83, h 16

Ahmad has narrated from ibn Faddal from al-Mufaddal ibn Salih from Layth al-Muradiy who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about printed cloths; if a man can use it for Ihram. He (the Imam) said, 'Yes, only al-Mulahham (mixed with silk) kind of cloth is detestable.'"

H 7186, Ch. 83, h 17
Ahmad ibn Muhammad has narrated from ibn Mahbub from 'Abd Allah ibn Hilal who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a cloth which is dyed with al-'Usfur, then washed, and I wear it while I am in the state of Ihram. He (the Imam) said, 'Yes, because al-'Usfur is not of perfumes but I dislike your wearing something that makes you look unusual in the eyes of people.'"

H 7187, Ch. 83, h 18
Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from al-Husayn ibn abu al-'Ala' who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the cloth which is stained with saffron and it then is washed but it (the stain) does not go away; if it can be used for Ihram. He (the Imam) said, 'It is not harmful if its smell is gone; even if all of it is colored which has become of a whitish color, when washed; then it is not harmful.'"

H 7188, Ch. 83, h 19
Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban from 'Isma'il ibn al-Fadl who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram wearing a cloth which has come in contact with perfumes; if he can use it. He (the Imam) said, 'He can use it when its perfume has gone. '"

H 7189, Ch. 83, h 20
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthaman from al-Halabiy who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful for one to wear a cloth which is dyed with Mishq (a certain dye) as well as his changing his cloths while in the state of Ihram.' I then asked, 'Can he wash it if it comes in contact with something? He (the Imam) said, 'Yes, if he experiences a wet dream.'"

H 7190, Ch. 83, h 21
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who wears a comforter with one side red and the other side yellow which is one or two years old. He (the Imam) said, 'It is not harmful as long as it does not smell, and every cloth which is dyed and washed is useable unless it is not washed in which case it is not useable.'"

H 7191, Ch. 83, h 22
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Najih who has said the following:
"Abu al-Hassan, *'Alayhi al-Salam*, has said, 'It is not harmful for one in the state of Ihram to wear a ring.' In another Hadith it is said that it must not be worn for beautification."

Chapter 84 - A Person in the State of al-'Ihram Uses a Belt to Secure His Purse and So On

H 7192, Ch. 84, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Safwan al-Jammal who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, that my family is with me and I need to carry around my loin something for my expenses with me. He (the Imam) said, 'Yes, my father, *'Alayhi al-Salam*, would say that of the strength of a traveler are his supplies.'"

H 7193, Ch. 84, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Asem ibn Hamid from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram and ties around his waist his turban. He (the Imam) said, 'No, it is not acceptable.' Then he said, 'My father, *'Alayhi al-Salam*, would say that one's securing on his belly a belt in which there is his expense money to have confidence is of completion of al-Hajj.'"

H 7194, Ch. 84, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from Ya'qub ibn Shu'ayb who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram keeps dirham in his cloths. He (the Imam) said, 'Yes, he can wear a belt or a purse.'"

Chapter 85 - Kinds of Dresses and Ornaments Permissible or Detestable for a Female Pilgrim in the State of al-'Ihram

H 7195, Ch. 85, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Is ibn al-Qasim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'A woman in the state of Ihram can wear whatever she wants of clothes except silk and al-Quffazayn (something women wear on their hands) and wearing veil is undesirable.' He (the Imam) said, 'They must hang something over their face.' He asked, 'How far down over the face?' He (the Imam) said, 'It should be down over the nose so that she can see without her eyes being blocked.'"

H 7196, Ch. 85, h 2

A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-'Abbas from 'Isma'il ibn Mehran al-Nadr ibn Suwayd who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about the case of a woman and about what she can wear in the state of Ihram. He (the Imam) said, 'She can wear all kinds of clothes except what is dyed with saffron and al-Wars (a certain plant used in dying cloths). She must not wear al-Qafazin, ornaments for beautification before her husband, she must not use kohl, unless it is to cure an illness, she must not touch perfumes, must not wear jewelry or Artemisia (a certain aromatic plant); however printed clothes are not harmful.'"

H 7197, Ch. 85, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that abu Ja'far, *'Alayhi al-Salam*, once said to a woman veiled in the state of Ihram, 'Assume the state of Ihram with your face uncovered and allow your clothes to hang down from over your head; if you use veil, your color will not change.' A man then asked, 'How far down must she hang her clothes? Must she cover her eyes?' I then asked, 'Can it reach down to her mouth?' He (the Imam) said, 'Yes, it is permissible.' Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Women in the state of Ihram must not wear jewelry and dyed clothes, unless it (dye) is of saffron.'"

H 7198, Ch. 85, h 4

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman: if she can wear an anklet, handgrips and earrings of gold and silver while at home she wore them before al-Hajj. Must she remove them or leave them as they are? He (the Imam) said, 'It is unlawful to wear them in the state of Ihram; however, she can wear them in a way that men cannot see when she is riding or walking.'"

H 7199, Ch. 85, h 5

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu al-Hassan al-Ahmasiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who wears a turban al-Sabiriy with prints of silk on it in the state of Ihram. He (the Imam) said, 'Yes, she can use it. It is not permissible only when both of its warp and weft are of silk.' Abu 'Abd Allah, *'Alayhi al-Salam*, then said, 'Abu Sa'id asked me about al-Khamisah (shawl) which has its warp of silk to make her wear because of feeling cold and I instructed him to make her wear it.'"

H 7200, Ch. 85, h 6

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from and others from Dawud ibn al-Husayn from abu ‘Uyaynah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about what can a woman wear in the state of Ihram. He (the Imam) said, ‘She can wear all kinds of clothes except al-Qafazin, veil and silk.’ I then asked, ‘Can she wear al-Khazz (a certain kind of fabric), with its warp made of silk?’ He (the Imam) said, ‘As long as it is not pure silk, it is permissible.’”

H 7201, Ch. 85, h 7

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from ‘Abd Allah ibn Maymun who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has narrated from his father, *‘Alayhi al-Salam,* who has said that a woman in the state of Ihram must not use veil over her face because Ihram of women is for her face and for men it is for their head.’”

H 7202, Ch. 85, h 8

Humayd ibn Ziyad has narrated from al-Hassan ibn Sama‘ah from more than one person from Aban ibn ‘Uthman from ‘Isma‘il ibn al-Fadl who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of a woman if she can use silk clothes in the state of Ihram. He (the Imam) said, ‘No, but she can use them in times other than her being in the state of Ihram.’”

H 7203, Ch. 85, h 9

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam,* once when passing by a woman, who in the state of Ihram had covered her face with an air vent, himself removed it from her face.’”

H 7204, Ch. 85, h 10

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Safwan from Hariz from ‘Amir ibn Judha‘ah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about dyed cloths used by women in the state of Ihram. He (the Imam) said, ‘It is not harmful except ornaments visible on her front side as well as visible necklace.’”

H 7205, Ch. 85, h 11

Humayd ibn Ziyad has narrated from ibn Sama‘ah from more than one person from Aban ibn ‘Uthman from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of a woman who is in the state of Ihram: if she can wear trousers. He (the Imam) said, ‘Yes, she can do so because she needs it for covering.’”

Chapter 86 - The Case of Dresses not Permissible to Use in the State of al-'Ihram, but a Pilgrim Faces an Emergency Condition

H 7206, Ch. 86, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, about a man whose sandals were destroyed and was not able to find one, said, 'He can use a shoe in an emergency. He can tear its back for an opening and if he wears a shawl he must not button it. If one needs to use a Qaba' (a long coat) because of cold and cannot find other cloths he must wear it upside down and must not wear its sleeves on his arms.'"

H 7207, Ch. 86, h 2

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from Rifa'ah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram wears shoes and socks. He (the Imam) said, 'He can do so in case it is an emergency.'"

H 7208, Ch. 86, h 3

Sahl has narrated from Ja'far ibn Muhammad al-Ash'ariy from 'Abd Allah ibn Maymun al-Qaddah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that Ali, *'Alayhi al-Salam*, would not consider it harmful if one knotted his cloths, in case it was short, in Salat (prayer) even in the state of Ihram.'"

H 7209, Ch. 86, h 4

Sahl ibn Ziyad has narrated from Ahmad ibn Muhammad from Muthanna' from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that it is not harmful to carry arms in the state of Ihram if a man is afraid of the enemy.'"

H 7210, Ch. 86, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Muthanna' al-Hannat who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram may urgently need clothes and he has only a Qaba' (a coat which is long down to ankles) he must turn it upside down and wear it.' In another Hadith it is said to turn inside out, if one cannot find other clothes."

H 7211, Ch. 86, h 6

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'ah from more than one person from 'Abd al-Rahman from Humran who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'One in the state of Ihram can wear trousers if one does not find loincloth and al-Khuffayn (shoes) if one cannot find Na'l (sandals).'" (Fatwa best explains this Hadith)

Chapter 87 - The Obligatory Expiation for Use of Dresses Not Permissible to Use in the State of al-'Ihram

H 7212, Ch. 87, h 1

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from ibn Mahbub from Ali ibn Ri'ab from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam,* has said, 'If one in the state of Ihram wears a cloth which he is not supposed to wear and one does it out of forgetfulness, ignorance or by mistake, there is not anything on him; but if one does it knowingly, one must offer an offering animal.'"

H 7213, Ch. 87, h 2

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz, from Muhammad ibn Muslim who has said the following:

"I once asked one of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam,* about one's wearing different kinds of clothes in the state of Ihram, if needed. He (the Imam) said, 'For wearing every kind there is ransom to pay.'"

Chapter 88 - The Case of a Man who Wears a Shirt for Dress for al-'Ihram or Afterwards

H 7214, Ch. 88, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar from more than one person who has said the following:

"About a man who wore a shirt in the state of Ihram, he (the Imam) said, 'He must take it off but must not tear it; and if he has worn it after assuming the state of Ihram, he must tear it and take it off from the sides of his legs.'"

H 7215, Ch. 88, h 2

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Khalid ibn Muhammad al-Asamm who has said the following:

"A man entered Masjid al-Haram in the state of Ihram and began performing Tawaf with a shirt and a gown on him. People went to him and tore his shirt, but he stood firm. Abu 'Abd Allah, *'Alayhi al-Salam*, saw him when people were tearing his shirt. He (the Imam) asked him about how he has done it. He said, 'I assumed the state of Ihram like this in my shirt and gown.' He (the Imam) told him to remove it from the direction of his head. 'One like him is not required to remove it from the direction of his legs. He did not know (the rule).' Another one came and asked him (the Imam), 'What do you say about a man who assumes the state of Ihram in his shirt?' He (the Imam) said, 'He must remove it from the direction of his head.'" (Fatwa best explains this Hadith)

H 7216, Ch. 88, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If you wear in the state of Ihram a cloth which is not proper, you must say Talbiyah again and take Ghusl (bath); and if you wear a shirt, then tear it and remove it from the direction of the bottom of your feet.'"

Chapter 89 - The Case of One Who Covers His Head in the State of al-'Ihram, or His Face Intentionally or Due to Forgetfulness

H 7217, Ch. 89, h 1

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who covers his face when sleeping because of flies that bother him. He (the Imam) said, 'Yes, he can do so, but must not cover his head; and women are permitted to cover their faces when they sleep.'"

H 7218, Ch. 89, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from 'Abd al-Malik al-Qummiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who takes wudu' and then wipes his face with a handkerchief that covers all of it. He (the Imam) said, 'It is not harmful.'"

H 7219, Ch. 89, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram sleeps with a Zamilah (wrapping) on his face. He (the Imam) said, 'It is not harmful.'"

H 7220, Ch. 89, h 4

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Abd al-Rahman who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who because of cold covers his ears while in the state of Ihram. He (the Imam) said, 'No, he must not do so.'"

Chapter 90 - Use of Shadow in the State of al-'Ihram

H 7221, Ch. 90, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ja'far ibn al-Muthanna' al-Khatib from Muhammad ibn al-Fudayl and Bishr ibn 'Isma'il who has said the following:

"Muhammad ibn 'Isma'il once said to me, 'Would you like if I give you happy news, O ibn Muthanna?' I replied, 'Yes, please,' and I stood up before him. He said, 'This sinful person came to abu al-Hassan *'Alayhi al-Salam,* and he turned to him (the Imam) and asked, "O abu al-Hassan, can a man in the state of Ihram seek shadow in the carriage on the back of camels?" He (the Imam) said, "No, he cannot do so." He then asked, "Can he seek shadow in the tent?" He (the Imam) said, "Yes, he can do so." He repeated those words in a scolding manner, laughed and said, "O abu al-Hassan, what is the difference between this and that?" He (the Imam) then said, "O abu Yusuf, religion is not based on analogies like your analogies. You play with religion. We do only what the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did and we say what the Messenger of Allah said. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, rode his stumper and did not prepare a shadow for himself. The sun rays hurt him and he covered only one part of his body with the other part, like covering his face with his hand, and when he disembarked he sought shadow in the tent, next to the House and walls.'"

H 7222, Ch. 90, h 2

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam,* about shadow for a man in the state of Ihram. He (the Imam) said, 'Remain in the sun for the sake of the One by whose command you assume the state of Ihram.' I then said, 'My endurance in the sun is low and heat becomes unbearable to me.' He (the Imam) said, 'Did you not know that the sun sits along with the sins of the people in the state of Ihram?'"

H 7223, Ch. 90, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Rayyan from al-Qasim al-Sayqal who has said the following:

"I did not see anyone more strict about shadow in the state of Ihram than abu Ja'far, *'Alayhi al-Salam,* who would command to remove the dome (tent) and its poles when he assumed the state of Ihram.'"

H 7224, Ch. 90, h 4

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad, from ibn abu Nasr from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam,* about the case of a woman for whom a shadow is prepared while she is in the state of Ihram. He (the Imam) said, 'Yes, it is permissible.' I then asked the same about men. He (the Imam) said, 'Yes, if he suffers from severe headache, but he must pay one mud (a certain measurement) of food as charity for every day.'"

H 7225, Ch. 90, h 5

A number of our people have narrated from Ahmad ibn Muhammad from 'Isma'il ibn Bazi' who has said the following:

"I wrote to al-Rida', *'Alayhi al-Salam,* and asked if it is permissible to walk in the shadow of the carriage on camel back. He (the Imam) wrote back, 'Yes, it is permissible.' Another man had asked about preparing a shadow for one in the state of Ihram because of rain or sun and I was listening, he (the Imam) commanded him to pay a ransom of one sheep to be slaughtered in Mina."

H 7226, Ch. 90, h 6
Ahmad has narrated from Ali ibn Ahmad ibn ‘Ushaym from Musa ibn ‘Umar from Muhammad ibn Mansur who has said the following:
“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about the case of a man in the state of Ihram and shadows. He (the Imam) said, ‘He must not seek shadows unless he is ill.’”

H 7227, Ch. 90, h 7
Ahmad has narrated from ‘Uthman ibn ‘Isa al-Kilabiy who has said the following:
“I once said to abu al-Hassan, *‘Alayhi al-Salam*, that Ali ibn Shihab has a headache, and cold is severe and he wants to assume the state of Ihram. He (the Imam) said, ‘If that is the case he can use shadows, but you must stay out of the shadow for the sake of the One for whom you assume the state of Ihram.’”

H 7228, Ch. 90, h 8
Ahmad ibn Muhammad from has narrated from Ali ibn al-Hakam from ‘Isma‘il ibn ‘Abd al-Khaliq who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, if a man in the state of Ihram can cover himself from the sun. He (the Imam) said, ‘No, he cannot do so, unless he is an old man or one with illness.’”

H 7229, Ch. 90, h 9
Ahmad ibn Muhammad from has narrated from Ibrahim ibn abu Mahmud who has said the following:
“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is in the state of Ihram: if he can use shadow and pay ransom if the sun and rain are harmful for him. He (the Imam) said, ‘Yes, he can do so.’ I asked, ‘How much is the ransom?’ He (the Imam) said, ‘It is one sheep.’”

H 7230, Ch. 90, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Kahiliy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful for women and children to have a dome (umbrella) while they are in the state of Ihram.’”

H 7231, Ch. 90, h 11
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabiy from Mu‘alla’ ibn Khunays who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘A man in the state of Ihram must not cover himself from the sun with a cloth; but it is not harmful to cover one part by the other part of his body.’”

H 7232, Ch. 90, h 12
A number of our people have narrated from Sahl ibn Ziyad from baker ibn Salih who has said the following:
“I once wrote to abu Ja‘far, *‘Alayhi al-Salam*, that my aunt who is my travel-mate and the heat is severe for her while she is in the state of Ihram; if I can provide shadow for her and for myself. He (the Imam) wrote, ‘You can provide shadow just for her alone.’”

H 7233, Ch. 90, h 13
Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban from Zurarah who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a man in the state of Ihram if he can cover himself. He (the Imam) said, ‘From heat or cold, however, he cannot cover himself.’”

H 7234, Ch. 90, h 14
Muhammad ibn Yahya has narrated from those whom he has mentioned from Ali ibn Rashid who has said the following:
“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who seeks shadow in his al-‘Umrah. He

(the Imam) said, ‘Slaughtering (an animal) is necessary.’ He (the Imam) then said, ‘If he goes out to Makkah and uses shadow, it is necessary to slaughter an animal; one for al-‘Umrah and one for al-Hajj.’”

H 7235, Ch. 90, h 15

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn abu Najran from Muhammad ibn al-Fudayl who has said the following:

“Once we were in the hall of Yahya ibn Khalid in Makkah. Abu al-Hassan, Musa, *‘Alayhi al-Salam* and abu Yusuf were there. Abu Yusuf stood up to move closer and then sat down square in front of him (the Imam), and said, ‘O abu al-Hassan, I pray to Allah to keep my soul in service for your cause, can a man in the state of Ihram seek shadow?’ He (the Imam) said, ‘No, he cannot do so.’ He (abu Yusuf) asked, ‘Can he seek shadow of a wall, carriage, or enter the house or tent?’ He (the Imam) said, ‘Yes, he can do so.’ He (abu Yusuf) laughed in a scolding manner. He (the Imam) then said, ‘O abu Yusuf, religion is not based on analogies like your analogies and the analogies of your companions. Allah, most Majestic, most Glorious, has commanded in His book to apply divorce and has insisted to have two witnesses bear testimony to the pronouncement of divorce and has not agreed unless they are just people. He has commanded to get married and has ignored the presence of witnesses but you require witnesses where Allah has made it (presence of witnesses) invalid and you have ignored the need for witnesses where Allah, most Majestic, most Glorious, requires. You have also made divorce by an insane and drunk person permissible. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed al-Hajj, assumed the state of Ihram and did not prepare a shadow for himself. He (the Messenger of Allah) entered the house, the tent, used the shadow of the carriage and the wall; and we do as the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did. He (abu Yusuf) remained quiet.’”

Chapter 91 - In the State of al-’Ihram, One Must Not Dive in Water

H 7236, Ch. 91, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from those whom narrated to him who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘One in the state of Ihram must not submerge his head in the water.’”

H 7237, Ch. 91, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from Ya’qub ibn Shu’ayb who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘One in the state of Ihram must not submerge his head in the water, as well as one fasting.’”

Chapter 92 - Use of Perfumes in the State of al-'Ihram

H 7238, Ch. 92, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Muhammad ibn 'Isma'il from al-Fadl ibn Shadhan from Safwan and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You must not touch any perfume or oil in the state of Ihram. Avoid perfumes in your food, hold your nose from sweet smelling things but you must not hold your nose against bad smells; it is not proper for one in the state of Ihram to enjoy sweet smelling perfumes.'"

H 7239, Ch. 92, h 2

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those who informed him who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'In the state of Ihram one must not touch any items of perfumes or sweet smells and must not enjoy such things; if one involves himself in such things, one must pay charity as much as one can.'"

H 7240, Ch. 92, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban ibn 'Uthman from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram eats saffron knowingly or food in which there is perfume, he must slaughter one animal as offering. If it is due to forgetfulness then there is nothing on him and he must only ask Allah, most Majestic, most Glorious, to forgive him.'"

H 7241, Ch. 92, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One in the state of Ihram must hold his nose from sweet smelling things, but not from bad smelling ones.'"

H 7242, Ch. 92, h 5

Ali has narrated from his father from ibn abu 'Umayr from Ahmad ibn Muhammad, from Muhammad ibn 'Isma'il who has narrated from al-Fadl ibn Shadhan, from ibn abu 'Umayr from Hisham ibn al-Hakam a similar Hadith and has said that the smells of perfumes from perfume sellers between al-Safa' and al-Marwah is not harmful and one is not required to hold his nose.'"

H 7243, Ch. 92, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il who has said the following:

"I saw abu al-Hassan, *'Alayhi al-Salam*, when perfume was opened before him (the Imam) held his nose closed with his clothes against the smells.'"

H 7244, Ch. 92, h 7

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban ibn 'Uthman from al-Hassan ibn Ziyad who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about perfumes, if using saltwort, which has a certain perfume and I wash my hands therewith while I am in the state of Ihram, is permissible. He (the Imam) said, 'When you are about to assume the state of Ihram, look into your luggage and keep aside what you need.' He (the Imam) said, 'You must give charity of something as expiation for your use of saltwort to wash your hands.'"

H 7245, Ch. 92, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of our people who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and his cloth comes in contact with perfume. He (the Imam) said, ‘It is not harmful. He can wash it clean with his own hands.’”

H 7246, Ch. 92, h 9

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ‘Abd al-Karim from al-Hassan ibn Harun who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that while in the state of Ihram, I ate Khabis (a certain sweet mix) until I was full. He (the Imam) said, ‘When you complete all of your acts and are about to leave, buy one dirham of dates and give it as charity. It will be expiation for whatever may have happened in your Ihram which you do not know.’”

H 7247, Ch. 92, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Isma‘il ibn Hanan ibn Sadir from his father who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and uses a salt which is mixed with saffron. He (the Imam) said, ‘It is not proper for one while in the state of Ihram to use a thing which has saffron or any other kind of perfumes.’”

H 7248, Ch. 92, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabiy from Mu‘alla’ abu ‘Uthman from Mu‘alla’ ibn Khunays who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, considered one’s sleeping on a yellow bed or yellow Mirfaqah (comforter), in the state of Ihram detestable.” (It perhaps is because of saffron dye)

H 7249, Ch. 92, h 12

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must not touch any fragrance while you are in the state of Ihram, or anything in which there is saffron, and do not taste any food with saffron in it.’”

H 7250, Ch. 92, h 13

Safwan has narrated from abu al-Mighra’ who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in the state of Ihram washes his hand with saltwort. He (the Imam) said, ‘My father, *‘Alayhi al-Salam*, would wash his hands with white al-Hurud (saltwort).’”

H 7251, Ch. 92, h 14

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Mu‘awiyah ibn ‘Ammar who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘It is not harmful, in the state of Ihram to smell, ‘Idhkhir (a green plant with a certain fragrance), lavender cotton, tulip, wormwood and similar things.’”

H 7252, Ch. 92, h 15

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Abd Allah ibn Hilal from ‘Abd Allah ibn Jabalah from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in the state of Ihram, while sleeping, comes in contact with perfumes, and he does not know about it. He (the Imam) said, ‘He must wash it and there is nothing on him.’ I asked him (the Imam) about the case of one not in the state of Ihram applying perfume to one who is in the state of Ihram who does not know what is on him. He (the Imam) said, ‘He also must wash it clean and there is nothing on him but he must remain

careful.’”

H 7253, Ch. 92, h 16

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Abbas ibn Ma‘ruf from Ali ibn Mahziyar who has said the following:

“I once asked ibn abu ‘Umayr about apple, citron and lotus and things with sweet fragrance. He said, ‘Hold back from smelling while you eat them.’” (It seems like it is ibn abu ‘Umayr’s Fatwa)

H 7254, Ch. 92, h 17

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and eats citron. He (the Imam) said, ‘Yes, he can eat.’ I then said, ‘It has nice fragrance.’ He (the Imam) said, ‘Citron is food and it is not a fragrance.’”

H 7255, Ch. 92, h 18

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about henna (privet). He (the Imam) said, ‘A person in the state of Ihram can touch and treat his camel with it. It is not a perfume and it is not harmful.’”

H 7256, Ch. 92, h 19

Abu Ali al-Ash’ariy has narrated from al-Hassan ibn Ali al-Kufiy from al-‘Abbas ibn ‘Amir from Hammad ibn ‘Uthaman who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of my clothes which are fumigated along with my clothes for Ihram and I find the smell in it. He (the Imam) said, ‘Spread it in the air so winds can dispel the smell.’”

Chapter 93 - Items Detestable to Use in the State of al-'Ihram

H 7257, Ch. 93, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'You must not look into the mirror, while you are in the state of Ihram; it is of beautification. A woman in the state of Ihram must not use kohl (eye-shadows) with black color; black is beautification.'"

H 7258, Ch. 93, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'One in the state of Ihram must not look into the mirror; if one does so, one must say the Talbiyah (here I am, O Lord, to obey Your command).'"

H 7259, Ch. 93, h 3

Ali has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about kohl for one in the state of Ihram. He (the Imam) said, 'Not with black color but one can use it with sabr and hudod (two kinds of medicine for the eyes).'"

H 7260, Ch. 93, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban from those who narrated to him who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'If one in the state of Ihram suffers from illness in the eyes it is permissible for one to use kohl which does not have musk or perfume in it.'"

H 7261, Ch. 93, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'One in the state of Ihram must not use kohl unless it is to cure pain.' He (the Imam) has said, 'Using kohl which does not have any perfume while one is in the state of Ihram is not harmful, however, for beautification it is not permissible.'"

Chapter 94 - Treatment of Patients in the State of al-'Ihram, Such as Wounds and So On

H 7262, Ch. 94, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Isma'il ibn Muhammad ibn al-Fadl from abu al-Sabbah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram becomes ill one must treat the illness with edible items while he is in the state of Ihram.'"

H 7263, Ch. 94, h 2

Ali has narrated from his father from Hammad from Hariz from those who narrated to him who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, passed by Ka'b ibn 'Ujrah. Lice spread from his head and he was in the state of Ihram. He (the Messenger of Allah) asked, 'Do your bugs annoy you?' He replied, 'Yes, they annoy me.' This verse of al-Quran was then revealed. 'Those of you who become ill or find annoyance in their head expiate it by fasting or charity or an act of worship.' (2:195) The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, commanded him to shave his head and made the fasting to be three days, charity to six destitute people two mud (a certain measurement) for each one and one sheep as an act of worship.' Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Wherever in al-Quran it is 'or' it is a reference to one's having the choice to do what he likes, and wherever in al-Quran it says, 'if one does not find then so and so', then the first preference is one's having the choice.'"

H 7264, Ch. 94, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Abd Allah ibn Yahya al-Kahiliy who has said the following:

"Once, a blind man asked abu 'Abd Allah, *'Alayhi al-Salam*, when I was there, saying, 'I use kohl when I assume the state of Ihram.' He (the Imam) said, 'No, do not use kohl.' He said, 'I am blind. If I use kohl it benefits me but if I do not use, it harms me.' He (the Imam) said, 'If that is the case then you can use kohl.' He then said, 'With kohl I use a certain other thing.' He (the Imam) asked, 'What is it?' He said, 'I take two pieces of cloth, fold them and place them on my eyes, then secure them in place by a strip behind my head. If I did this it benefits me; if I did not do, it harms me. He (the Imam) said, 'If that is the case then you can do it.'"

H 7265, Ch. 94, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban from those who narrated to him who has said the following:

"A man once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a man in whose hands and feet cracks appear while he is in the state of Ihram; if he can use medicine. He (the Imam) said, 'Yes, he can do so with oil and ghee.' He (the Imam) said, 'If one in the state of Ihram becomes ill, one must treat the illness with what is lawful for him to eat in the state of Ihram.'"

H 7266, Ch. 94, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram; if he can squeeze a pimple or bandage a wound. He (the Imam) said, 'It is not harmful.'"

H 7267, Ch. 94, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Hisham

ibn Salim who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘If something appears on your skin like a pimple or so, you can bandage it and use ghee or oil as medicine.’”

H 7268, Ch. 94, h 7
Ahmad has narrated from Ali ibn al-Nu’man from Sa‘id al-’A‘raj who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who is in the state of Ihram and has a head wound; if he can treat it with medicine or use bandage. He (the Imam) said, ‘Yes, he can do so and so also with a sore on the body.’”

H 7269, Ch. 94, h 8
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from ‘Imran al-Halabiy who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who is in the state of Ihram with a wound and treats it with a medicine which has saffron. He (the Imam) said, ‘If saffron is overwhelming, it is not permissible; but if the medicine is overwhelming, it is not harmful.’”

H 7270, Ch. 94, h 9
Muhammad ibn Yahya Ahmad ibn Muhammad from Muhammad ibn Najiyah from Muhammad ibn Ali from Marwan ibn Muslim from who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who is in the state of Ihram, his ears are affected by winds and is afraid of illness; if he can place cotton in his ears. He (the Imam) said, ‘It is not harmful if he is afraid of illness, otherwise, it is not permissible.’”

H 7271, Ch. 94, h 10
Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘‘Abd al-Jabbar from Safwan from Mu‘awiyah ibn Wahab who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘It is not harmful if one in the state of Ihram ties a strip around his head because of headache.’”

Chapter 95 - The Case of Drawing Blood, Cutting Nails or Hair while in the Sate of al-'Ihram

H 7272, Ch. 95, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram uses cupping (draws blood from his body). He (the Imam) said, 'No, it is not permissible, unless there is no other choice, but the place from where blood is drawn must not be shaved.'"

H 7273, Ch. 95, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Muthanna' ibn 'Abd al-Salam from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'One in the state of Ihram, must not use cupping (draw blood from one's body) unless one fears for his life and that one cannot perform Salat (prayer).'"

H 7274, Ch. 95, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram and his nails grow tall or break and it annoys him. He (the Imam) said, 'He must not cut anything if he can; but if it upsets him, he can cut them and for every nail he must feed a handful of (one meal) food.'"

H 7275, Ch. 95, h 4

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those who narrated to him who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who in the state of Ihram cuts his nails. He (the Imam) said, 'He must give one handfuls (one meal) of food as charity, two handfuls of food for cutting two nails, three handful of food for cutting three nails, four handfuls of food for cutting four nails, and one animal to be slaughtered as offering for cutting five nails. If one cuts ten or more nails he is required to offer only one animal as offering.'"

H 7276, Ch. 95, h 5

Humayd ibn Ziyad has narrated from Hassan ibn Muhammad ibn Sama'ah from Ali ibn al-Hassan ibn Ribat from Hashim ibn al-Muthanna' from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram cuts the nails of all of his fingers and toes in one place he must pay one animal as offering, but if he cuts them in two places, he must offer two animals to be slaughtered.'"

H 7277, Ch. 95, h 6

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn 'Ammar who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who forgets to cut his nails before assuming the state of Ihram. He (the Imam) said, 'He must leave them as they are.' I then said, 'A man from our people gave a Fatwa to cut his nails and assume the state of Ihram again and he did accordingly.' He (the Imam) said, 'He owes one animal as offering to be slaughtered.'"

H 7278, Ch. 95, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One in the state of Ihram must not cut any hair of al-Hallal (one who is not in the state of Ihram).'"

H 7279, Ch. 95, h 8

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad all from ibn Mahbub from ibn Ri'ab from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'Whoever in the state of Ihram pulls out hairs of his underarms or shaves his head because of forgetfulness or ignorance, there is nothing on him; but if one does so knowingly, he must pay one animal as offering to be slaughtered.'"

H 7280, Ch. 95, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram pulls out a hair from his beard or from other parts of his body, he must feed one destitute person in his hand (with one meal).'"

H 7281, Ch. 95, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Mufaddal ibn Salih from Layth al-Muradiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who holds his beard, while in the state of Ihram, and plays with it and a few hairs come off in his hand, by mistake or knowingly. He (the Imam) said, 'It is not harmful.'"

H 7282, Ch. 95, h 11

Ahmad ibn al-Husayn ibn Sa'id has narrated from al-Nadr ibn Suwayd from Hisham ibn Salim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram places his hand on his head or beard and hairs come off, he must pay two handful of Ka'k or sawiq (cake or roasted floor).'"

Chapter 96 - The Case of One's Throwing Insects Away from His Body when in the state of Ihram

H 7283, Ch. 96, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Aban from abu al-Jarud who has said the following:

"A man once asked abu Ja'far, *'Alayhi al-Salam*, about a man who in the state of Ihram kills a louse. He (the Imam) said, 'What he has done is awful.' He then asked, 'How much is the ransom for it?' He (the Imam) said, 'There is nothing for it.'"

H 7284, Ch. 96, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram kills a louse. He (the Imam) said, 'There is nothing on him for it, but it is not proper to do so knowingly.'"

H 7285, Ch. 96, h 3

Al-Husayn ibn m h has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad al-'A'idh from al-Husayn ibn al-'Ala' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One in the state of Ihram must not knowingly throw away from one's body or cloth a louse, if one does so one must feed food.' I asked, 'How much food is it?' He (the Imam) said, 'One handful (one meal).'"

H 7286, Ch. 96, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Najran from 'Abd Allah ibn Sinan who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram finds ticks and bigger ticks; can he throw it away? He (the Imam) said, 'Yes, he can do so. It is very mean of them to climb where they are not to climb.'"

Chapter 97 - Things, Which Can Be Killed, and the Obligatory Expiation for It

H 7287, Ch. 97, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from those who narrated to him who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one in the state of Ihram is afraid of beasts or snakes and so on, one can kill them, however, if they do not attack, one must not attack them.’”

H 7288, Ch. 97, h 2

Ali has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from al-Fadl ibn Shadhan all from ibn abu ‘Umayr and Safwan from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you assume the state of Ihram, then he should stay away from killing all moving thins except a serpent, scorpions and rats because it weakens water containers and scorches a family. About a scorpion it is notable that the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, once extended his hand into a hole for something and a scorpion bit him; and he (the Messenger of Allah) said, ‘May Allah condemn you. You do not distinguish between sinful and sinless ones.’ If a snake attacks you, you can kill it, but if it does not attack, do not attack it. If a biting dog or a beast attacks you [kill them] but if they do not attack you, do not attack them. If it is the treacherous black snake, kill it in all conditions. If it is a crow or al-Hida’at (another kind of crow), shoot them (if they are) on the back of your camel.’”

H 7289, Ch. 97, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘In al-Haram (the sacred area) and in the state of Ihram it is permissible to kill serpents, treacherous black snakes, all black snakes, scorpions, rats (what is al-Fuwaysaqah); and crows and al-Hida’at (another kind of crow) are pelted, and if thieves attack they are stopped.’”

H 7290, Ch. 97, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya from Ghiyath ibn Ibrahim for his father who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘In the state of Ihram it is lawful for one to kill wasps (hornets), vultures, treacherous black snakes, wolves and whatever is feared for their harming one.’ He (the Imam) said, ‘The biting dog is a wolf.’”

H 7291, Ch. 97, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who kills a wasp. He (the Imam) said, ‘If it is by mistake then there is nothing on him.’ I said, ‘No, it is done knowingly.’ He (the Imam) said, ‘Feed a certain amount of food.’ I then asked, ‘Is it so even if it attacks me?’ He (the Imam) said, ‘Anything that attacks, it is permissible for you to kill it.’”

H 7292, Ch. 97, h 6

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Muthanna’ ibn ‘Abd al-Salam from Zurarah who has said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, ‘Can one in the state of Ihram kill a bug or flea if it attacks him?’ He (the Imam) said, ‘Yes, he can do so.’”

H 7293, Ch. 97, h 7

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from Misma' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram kills a Jerboa, hedgehog or a lizard, one must offer a goat, although a goat is much better than any of these but I say it, because such penalty stops one from hunting others.'"

H 7294, Ch. 97, h 8

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Ticks are not from the camel. Al-Halamah is from the camel like lice are from your body, so do not throw them away; but throw away ticks.'"

H 7295, Ch. 97, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram removes ticks from the camel. He (the Imam) said, 'Yes, it is permissible but he must not remove al-Halamah.'"

H 7296, Ch. 97, h 10

Ahmad has narrated from Ali ibn al-Hakam from 'Abd al-Rahman al-'Arzamiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One in the state of Ihram can kill anything whereby one fears for his life.'"

H 7297, Ch. 97, h 11

Ahmad has narrated from ibn Faddal from certain persons of our people from Zurarah who have said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful to kill a flea, louse or a bedbug in al-Haram (the sacred area).'"

H 7298, Ch. 97, h 12

Ahmad ibn Muhammad from has narrated from Ahmad al-Qalanisiy from Ahmad ibn al-Walid from Aban from abu al-Jarud who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of scratching my head in the state of Ihram when a louse fell off. He (the Imam) said, 'It is not harmful.' I then asked, 'What you want me to pay for it?' He (the Imam) said, 'I place nothing on you to pay for a louse. There is not anything for it upon you.'"

Chapter 98 - The Case of One Who in the State of al-'Ihram Slaughters an Animal or Finds Grass for His Transporting Animal

H 7299, Ch. 98, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Isa from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'In the state of Ihram, it is permissible for one to slaughter the cow, the camel and the sheep. One can slaughter all of such birds which do not flip their wings in flight; and whatever is lawful for one who is not in the state of Ihram to slaughter in al-Haram (the sacred area), is lawful for one in the state of Ihram in non-al-Haram (the sacred area) and in al-Haram (the sacred area).'"

H 7300, Ch. 98, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from 'Abd Allah ibn Sinan who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram: if he can slaughter his camel or sheep. He (the Imam) said, 'Yes, he can do so.' I then asked, 'Can he collect feed for his stumper or camel?' He (the Imam) said, 'Yes, he can cut anything he wants of trees until he enters al-Haram (the sacred area). When he enters al-Haram (the sacred area) then he cannot do so.'"

Chapter 99 - Disciplines to Maintain in the State of al-'Ihram

H 7301, Ch. 99, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If you want to scratch your head while you are in the state of Ihram, then scratch very gently. You must not scratch with your finger nails, but scratch with the tip of your fingers.'"

H 7302, Ch. 99, h 2

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one who is in the state of Ihram takes Ghusl (bath) due to sexual relation (because of which Ghusl (bath) is obligatory), he can pour water over his head and separate the hairs from each other with his fingers.'"

H 7303, Ch. 99, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from certain persons of our people who have said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful for one in the state of Ihram to use bath houses but he must not scrub and massage his body.'"

H 7304, Ch. 99, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il from Hammad ibn 'Isa who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who is in the state of Ihram must not answer anyone with the world 'Labbayka' until Ihram is complete.' I then asked, 'How he must say it.' He (the Imam) said, 'He can say, 'O Sa'd.'"

H 7305, Ch. 99, h 5

Muhammad ibn Yahya and Ahmad ibn Idris has narrated from Muhammad ibn Ahmad from Ahmad ibn al-Hassan from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who uses a toothpick while he is in the state of Ihram. He (the Imam) said, 'It is not harmful.'"

H 7306, Ch. 99, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram; if he can brush his teeth. He (the Imam) said, 'Yes, it is of the Sunnah.' It is also narrated that one must not make his teeth bleed."

H 7307, Ch. 99, h 7

Humayd ibn Ziyad has narrated from ibn Sama'ah from more than one person from Aban from Zurarah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram; if he can scratch his head and wash it with water. He (the Imam) said, 'He can scratch his head as long as he is certain of not killing a moving thing but it is not harmful to wash with water unless one's head is treated with talbid (a medicine against lice), in which case one must not pour water over his head except because of wet-dream.'"

H 7308, Ch. 99, h 8

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Hammad ibn 'Uthaman who has

said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘It is undesirable for one in the state of Ihram to sit in Masjid al-Haram facing al-Ka‘bah in al-‘Ihtiba’ position (with one’s knees raised and legs against thighs with hips on the ground).’”

H 7309, Ch. 99, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Hafs ibn al-Bakhtariy from abu Halal al-Raziy who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of two men who fought each other while in the state of Ihram. He (the Imam) said, ‘Allah is free of all defects, how bad is what they have done!’ I said, ‘They have done it but what must they do?’ He (the Imam) said, ‘They must each offer one animal as offering.’”

H 7310, Ch. 99, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-‘Amrakiy from Ali ibn Ja’far who has said the following:
“I once asked abu al-Hassan, *‘Alayhi al-Salam,* about a man who is in the state of Ihram; if he can fight a contest. He (the Imam) said, ‘No, because he may sustain injuries or his hair may fall.’”

H 7311, Ch. 99, h 11
Abu Ali al-Ash’ariy has narrated from al-Hassan ibn Ali al-Kufiy, from al-‘Abbas ibn ‘Amir, from ‘Abd Allah ibn Jabalah from ‘Abd Allah ibn Sa‘d who has said the following:
“‘Abd al-Rahman once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man’s treating the backside of a camel while in the state of Ihram. He (the Imam) said, ‘He can throw away bugs but must not make it bleed.’”

H 7312, Ch. 99, h 12
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who is in the state of Ihram and has itches that irritate him. He (the Imam) said, ‘He can scratch it and if it bleeds it is not harmful.’”

Chapter 100 - The Case of One Who Dies in the State of al-'Ihram

H 7313, Ch. 100, h 1

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr from Ali ibn abu Hamzah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram dies. He (the Imam) said, 'He is given Ghusl (bath), shroud and his face is covered, but Hunut (rubbing camphor over the seven parts of the body which one places on the ground for Sajdah (prostration)) is not used for him, nor any other kinds of perfumes.'"

H 7314, Ch. 100, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Sama'ah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who dies in the state of Ihram. He (the Imam) said, 'Ghusl (bath) and shroud of all pieces must be provided for him like one not in the state of Ihram, except that perfumes must not be allowed to touch him.'"

H 7315, Ch. 100, h 3

Muhammad has narrated from Ahmad ibn Muhammad, from ibn Faddal from Yunus from Ya'qub from abu Maryam who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that 'Abd al-Rahman ibn al-Hassan ibn Ali, *'Alayhi al-Salam*, died in al-Abwa' (name of a place) in the state of Ihram. With him there were al-Hassan, al-Husayn, 'Abd Allah ibn Ja'far, 'Abd Allah and 'Ubayd Allah sons of al-'Abbas. They provided him shroud and covered his face and head, but did not use Hunut (rubbing camphor over the seven parts of the body which one places on the ground for Sajdah (prostration)) saying, 'This is how it is written in the book of Ali, *'Alayhi al-Salam.*'"

H 7316, Ch. 100, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn 'Abd Allah ibn Hilal from 'Abd Allah ibn Jabalah from Ishaq ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who in the state of Ihram dies during her experiencing Hayd (menses). He (the Imam) said, 'Perfumes must not be allowed to touch her even if there are women around who are not in the state of Ihram.'"

Chapter 101 - The Case of al-Mahsur (Prevented) and al-Masdud (Confined) (Those Prevented from Performing al-Hajj Due to Illness and So On or by Authorities)

H 7317, Ch. 101, h 1

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Nasr from Dawud ibn Sarhan from ‘Abd Allah ibn Farqad from Humran who has said the following:

“When the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause was prevented at al-Hudaybiyah from performing al-Hajj, he (the Messenger of Allah) did Taqsir (cutting some hair or finger nails and so on). He (the Messenger of Allah) then came out of the state of Ihram and offered sacrifice, then left that place. Shaving was not obligatory for him until all acts of al-Hajj are performed. One who is Mahsur (confined) must carry out Taqsir (cutting some hair or finger nails and so on).’”

H 7318, Ch. 101, h 2

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from Muhammad ibn Yahya from Ahmad ibn Muhammad all from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and his leg is broken and about his condition and what he owes. He (the Imam) said, ‘He is out of the state of Ihram about all things.’ I then asked, ‘Even women, clothes and perfume are lawful for him?’ He (the Imam) said, ‘Yes, everything that is unlawful for one in the state of Ihram is lawful for him.’ He (the Imam) said, ‘Have you not heard the words of abu ‘Abd Allah, *‘Alayhi al-Salam*, “Release me as You have kept me on hold, with Your measure that You have applied on me”?’ I then asked, ‘May Allah keep you well, what you say about al-Hajj?’ He (the Imam) said, ‘He must perform al-Hajj in future.’ I then said, ‘Please tell me about al-Mahsur (confined) and al-Masdud (prevented) if they are the same.’ He (the Imam) said, ‘No, they are not the same.’ I then asked, ‘When the pagans prevented the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did he complete his al-‘Umrah?’ He (the Imam) said, ‘No, he (the Holy prophet) performed al-‘Umrah afterward.’”

H 7319, Ch. 101, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, saying, ‘Al-Mahsur (confined) is different from al-Masdud (prevented). Al-Mahsur (confined) is one who suffers from an illness, and al-Masdud (prevented) is one who is prevented by the pagans, as they prevented the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and his companions. It was not because of illness. Women are lawful for al-Masdud (prevented) but not for al-Mahsur (confined).’ I then asked him (the Imam) about a man who is al-Mahsur (confined) and sends the offering. He (the Imam) said, ‘They set up a time. If it is for al-Hajj, the time for offering is the Yawm al-Nahr (day of offering). On the day of offering one does Taqsir (cutting some hair from his head) and shaving is not obligatory until all acts of al-Hajj are complete. If it is for al-‘Umrah, one waits until his people enter Makkah and at the hour which is set up, he does Taqsir (cutting some hair or finger nails and so on) and comes out of the state of Ihram. If he suffers from an illness on the way after assuming the state of Ihram, if he wants to return to his family, he can do so and slaughters a badanah (camel), or stay where he is until he gets well, if it is in al-‘Umrah when he gets well; he must perform an obligatory al-‘Umrah. If he owes al-Hajj, returns or stays there but he has missed al-

Hajj and he owes al-Hajj in future. Al-Husayn, *'Alayhi al-Salam*, once went for al-'Umrah and became ill on the way. Ali, *'Alayhi al-Salam*, was informed about him in al-Madinah. He came out to find him and he found him suffering from illness in al-Suqya' (name of a place). He asked, 'Son what is the matter?' He replied, 'I have a headache.' Ali, *'Alayhi al-Salam*, asked for a badanah (camel), slaughtered it, shaved his head and sent him to al-Madinah. When he became well from his illness he returned for al-'Umrah.' I then asked, 'When he became well and before performing al-'Umrah were women lawful for him?' He (the Imam) said, 'No, women are not lawful until he performs Tawaf around the House and Tawaf between al-Safa' and al-Marwah.' I then asked, 'How is it that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, returned from al-Hudaybiyah, women were lawful for him and he had not performed Tawaf around the House?' He (the Imam) said, 'They are not the same. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, was al-Masdud (prevented), and al-Husayn, *'Alayhi al-Salam*, was al-Mahsur (confined).'"

H 7320, Ch. 101, h 4

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'When one becomes al-Mahsur (confined) he sends his offering. If he gets well and feels light, he continues, if he thinks that he can catch up with people. If he comes to Makkah before the offering is slaughtered, he can continue with his Ihram until completion of all acts, slaughter his offering and there is nothing on him. If he arrives in Makkah when the offering is already slaughtered, then he owes al-Hajj in future or al-'Umrah.' I then asked, 'What happens if he dies in the state of Ihram before arriving in Makkah?' He (the Imam) said, 'Al-Hajj must be performed for him, if it is Hajjahta al-Islam, as well as al-'Umrah. It is something which is due on him.'"

H 7321, Ch. 101, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"This is about a man who has become al-Mahsur (confined) and has not driven an offering. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He completes all other acts and returns home, and if he cannot pay for the offering, he must fast.'"

H 7322, Ch. 101, h 6

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Nasr from Muthanna' from Zurarah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one becomes al-Mahsur (confined) and sends his offering then his head annoys him before the offering is slaughtered, he must slaughter a sheep wherever he is. Alternatively, he must fast or give charity. Fasting is three days and charity is to feed six destitute people each with a half Sa' of food.'"

H 7323, Ch. 101, h 7

Sahl has narrated from ibn abu Nasr from Rifa'ah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who decides to perform al-Hajj al-Tamattu' (advantageous) but he becomes al-Mahsur (confined); if this is sufficient for him not to perform al-Hajj in future. He (the Imam) said, 'He is required to perform al-Hajj in future and so also is (deciding just for) al-Hajj, if he becomes al-Mahsur (confined).' I then asked about a man who drives the offering and then he become al-Mahsur (confined).' He (the Imam) said, 'He is required to send his offering.' I then asked, 'Can he perform al-Hajj al-Tamattu' (advantageous) in future?' He

(the Imam) said, ‘No, he must enter from the point he had left.’”

H 7324, Ch. 101, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Fadl ibn Yunus who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is referred to Sultan who has held him unjustly on the day of ‘Arafah from attending. He is sent to Makkah in jail. On the day of al-Nahr (offering sacrifice) he is released. What should he do? He (the Imam) said, ‘He must catch up to stay at the gathering place (‘Arafat), then return to Mina, throw pebbles, slaughter, shave and there is nothing on him.’ I then asked, ‘What happens if he is released on the day of departure?’ He (the Imam) said, ‘He is an al-Masdud (prevented) person. If he had entered Makkah for al-Hajj al-Tamattu‘ (advantageous), he must perform Tawaf around the House seven times, do Sa‘y between al-Safa’ and al-Marwah seven times, shave his head and slaughtered a sheep. If he was for performing al-Mufrid al-Hajj, he is not required to offer for slaughtering and there is nothing on him.’”

H 7325, Ch. 101, h 9

Al-Nadr ibn Suwayd has narrated from al-Hassan ibn Muhammad ibn Sama‘ah from Ahmad ibn al-Hassan al-Mithamiy from Aban from Zurarah who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘Al-Masdud (prevented) offers an animal for slaughtering wherever he is prevented and returns home. Women are lawful for him. Al-Mahsur (confined) sends his offering, sets up a certain time and when the offering reaches its place, he in his place comes out of the state of Ihram.’ I then asked, ‘What happens if they returned dirham and did not slaughter, but he has come out of the state of Ihram and has gone with women? He (the Imam) said, ‘He must do it again; there is nothing on him but for now he must stay away from women when he sends his offering.’”

Chapter 102 - The Case of One Who Gets Married, Divorces and Buys or Sells Slaves

H 7326, Ch. 102, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from certain persons of our people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One in the state of Ihram cannot marry or be married, propose marriage or bear witness to marriage; and if one marries, it is invalid.'"

H 7327, Ch. 102, h 2

Ahmad has narrated from Safwan ibn Yahya from Hariz from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'A man from Ansar got married in the state of Ihram, and the Messenger of Allah, considered his marriage invalid.'"

H 7328, Ch. 102, h 3

Ahmad ibn Muhammad from has narrated from al-Hassan ibn Ali from ibn Bukayr from Ibrahim ibn al-Hassan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that if one in the state of Ihram gets married, and he is still in the state of Ihram, they are separated and they can never marry each other again.'"

H 7329, Ch. 102, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Safwan from Mu'awiyah ibn 'Ammar who has said the following:

"He (the Imam), *'Alayhi al-Salam*, has said, 'A person in the state of Ihram cannot marry, if one does so one's marriage is invalid.'"

H 7330, Ch. 102, h 5

A number of our people have narrated from Ahmad ibn Muhammad, from Sahl ibn Ziyad from ibn Mahbub from Sama'ah ibn Mehran who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not proper for one who is not in the state of Ihram to marry one who is in the state of Ihram, knowing that it is not lawful.' I then asked, 'What happens if they marry and perform sexual relation in the state of Ihram? He (the Imam) said, 'If they both know the rule, each one owes one badanah, and she owes it if she is in the state of Ihram, but if she is not in the state of Ihram, there is nothing on her, unless she knows that the man was in the state of Ihram. If she knows it and gets married, then she owes one badanah.'"

H 7331, Ch. 102, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Asem ibn Hamid from abu Basir who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'One, in the state of Ihram, can pronounce divorce but cannot get married.'"

H 7332, Ch. 102, h 7

Ahmad ibn Muhammad from has narrated from Muhammad ibn Sinan from Hammad ibn 'Uthaman who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram; if he can divorce. He (the Imam) said, 'Yes, he can pronounce divorce.'"

H 7333, Ch. 102, h 8

Ahmad ibn Muhammad has narrated from al-Barqiy from Sa'd ibn Sa'd who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who is in the state of Ihram; if he can buy

and sell slave-girls. He (the Imam) said, ‘Yes, he can do so.’”

Chapter 103 - The Case of One Who Involves in Carnal Relations with His Wife Before Completing the Acts of His al-Hajj

H 7334, Ch. 103, h 1

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about a man who in the state of Ihram performs sexual relation with his wife who also is in the state of Ihram. He (the Imam) asked, 'Do they know or they are ignorant?' I replied, 'It is not known altogether.' He (the Imam) said, 'If they are ignorant, they must ask forgiveness and continue their al-Hajj and there is nothing on them. If they know they must separate at that place where it has happened. They owe one badanah each and al-Hajj in future. When they reach that place where it happened, they must separate from each other until they complete all acts of al-Hajj and return to the place where it had happened.' I then asked, 'Which of the two al-Hajj is for them?' He (the Imam) said, 'It is the first al-Hajj in which they did what they did and the other al-Hajj is a penalty upon them.'"

H 7335, Ch. 103, h 2

Ali has narrated from his father from Hammad from Aban ibn 'Uthman in a marfu' manner who has said the following:

"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, has said, 'The meaning of separating them is that they must not stay together without a third person being with them.'"

H 7336, Ch. 103, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr and Safwan from Mu'awiyah ibn 'Ammar who has said the following:

"About a man who is in the state of Ihram and performs sexual relation with his wife, abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If intercourse has taken place, he owes a badanah and al-Hajj in future; if it has not taken place, he owes one badanah but not al-Hajj in future.' I then asked, about a man who performs sexual relation with his wife while he is in the state of Ihram. He (the Imam) said, 'If he does not know the rule he does not owe anything. If he is not ignorant, then he must drive a badanah and he owes al-Hajj in future. When he arrives at the place where it had happened they must separate from each other's carriage and must not sit together in one tent unless there is a third person present with them until the offering reaches its place.'"

H 7337, Ch. 103, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Aban ibn 'Uthman from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who is in the state of Ihram and is involved in sexual relation with his wife. He (the Imam) asked, 'Is he informed or ignorant?' I replied, 'He is ignorant.' He (the Imam) said, 'He must ask forgiveness, must not repeat and there is nothing on him.'"

H 7338, Ch. 103, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who is in the state of Ihram and is involved in sexual relation with his wife. He (the Imam) said, 'He has done a great awfull thing.' I said, 'Grant us a Fatwa.' He (the Imam) said, 'I despise it, does he not despise it?' I then said, 'Grant us a Fatwa about both of them.' He (the Imam) said, 'If she despised it, there are two badanah on him, if she did not despise, there is one badanah on him and she owes one badanah. They must stay away

from each other from that place until they reach Makkah and they owe al-Hajj in future.' I then said, 'When they arrive in Makkah will she be his wife as before?' He (the Imam) said, 'Yes, she is his wife as before and when they arrive at the place where it had happened they still remain separated until they come out of the state of Ihram; it then ends. This is what my father, *'Alayhi al-Salam*, has said.'"

In another Hadith it is said that if he cannot offer badanah he must feed sixty destitute people, one mud (a certain measurement) to each person, and if he cannot do this also he must fast eighteen days and the same rule applies to her case also.

H 7339, Ch. 103, h 6

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Nasr from Sabbah al-Hadhdha' from Ishaq ibn 'Ammar who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who is not in the state of Ihram and involves himself in sexual relation with his slave-girl who is in the state of Ihram. He (the Imam) asked, 'Is he affluent or poor?' I replied, 'I am a stranger about his condition.' He (the Imam) asked, 'Did he command her to assume the state of Ihram or she did it on her own?' I replied, 'I am stranger about it.' He (the Imam) then said, 'If he is affluent and knowing that he must not have done so and he was the one who commanded her to assume the state of Ihram, he owes one badanah or if he likes one cow or one sheep. If he did not command her to assume the state of Ihram, he then does not owe anything, regardless of being affluent or poor, but if he had commanded her to assume the state of Ihram and he is poor, he then owes one sheep.'"

H 7340, Ch. 103, h 7

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Hisham ibn Salim from Sulayman ibn Khalid who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram as well as his wife and he involves himself in sexual relation with her. He (the Imam) said, 'If it is with her and his lustfulness, they both owe an offering. They must separate from each other until all acts of al-Hajj are complete and they return to the place where it had happened; if it was not with lust on her part, instead she had despised, then she does not owe anything.'"

Chapter 104 - The Case of One Who Kisses His Wife or Looks at Her With or Without Lust, or Looks at Someone Else

H 7341, Ch. 104, h 1

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in the state of Ihram, looks to his wife and discharges semen or madhiy (a certain fluid). He (the Imam) said, ‘There is nothing on him but he must take Ghusl (bath) and ask forgiveness from his Lord; if he carries her without lust and discharges semen or madhiy also, there is nothing on him, and if he carries her or touches her with lust and discharges semen or madhiy, he owes one offering.’ He (the Imam) said, ‘If one carries his wife down with lust until he discharges, he owes one badanah.’”

H 7342, Ch. 104, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and places his hand on his wife without lust. He (the Imam) said, ‘Yes, he can secure her veil or her cloth or her carriage.’ I then asked, ‘Can he touch her while she is in the state of Ihram?’ He (the Imam) said, ‘Yes, he can do so.’ I then asked, ‘Can he place his hand on her with lust while he is in the state of Ihram?’ He (the Imam) said, ‘There is offering of one sheep on him.’ I then asked about kissing. He (the Imam) said, ‘This is more severe. He must offer one badanah for it.’”

H 7343, Ch. 104, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and kisses his wife. He (the Imam) said, ‘There is one badanah on him and he must not eat from its meat even if he does not discharge any semen.’”

H 7344, Ch. 104, h 4

Sahl ibn Ziyad and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn Mahbub from ibn Ri’ab from Misma’ abu Sayyar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once said to me, ‘O abu Sayyar the condition of one in the state of Ihram is restricted. If one kisses his wife without lust while in the state of Ihram, he owes one sheep; if one does so with lust and discharges semen, he owes a Jazur (slaughtering a camel) and must ask his Lord for forgiveness. If one touches his wife with his hand while he is in the state of Ihram with lust, he owes one sheep. If one looks at his wife with lust and ejaculates semen, he owes one Jazur. However, if one touches his wife or holds without lust there is not anything on him.’”

H 7345, Ch. 104, h 5

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and plays with his wife until he discharges semen without intercourse; or if it is in the month of Ramadan what he will owe. He (the Imam) said, ‘There is kaffarah (expiation) on both of them just as for sexual intercourse.’”

H 7346, Ch. 104, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Amr ibn ‘Uthman al-Khazzaz from Sabah al-Hadhdha’ from

Ishaq ibn ‘Ammar who has said the following:
“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is in the state of Ihram, plays with his penis and discharges semen. He (the Imam) said, ‘It is like one who, while in the state of Ihram, performs sexual intercourse with his wife; he owes badanah and al-Hajj in future.’”

H 7347, Ch. 104, h 7
Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Ishaq ibn ‘Ammar from abu Basir who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is in the state of Ihram, looks at the leg of a woman and discharges semen. He (the Imam) said, ‘If he is affluent, he owes badanah; if he is not so much affluent, then it is a cow; if he is poor then it is a sheep. I do not place it on him because of semen but it is because of looking to what is not lawful for him.’”

H 7348, Ch. 104, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
“About a man who in the state of Ihram, looks to those other than his wife and discharges semen, he (the Imam), *‘Alayhi al-Salam*, said, ‘He owes an animal offering because of looking at what is not lawful for him. If there is no semen discharge, he must maintain piety before Allah, he must not repeat and there is not anything on him.’”

H 7349, Ch. 104, h 9
Ahmad ibn Muhammad from has narrated from Muhammad ibn Ahmad al-Nahdiy from Muhammad ibn al-Walid from Aban ibn ‘Uthman from al-Husayn ibn Hammad who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is in the state of Ihram and his mother kisses him. He (the Imam) said, ‘It is not harmful; it is a kiss of blessing, only kissing with lust is despised.’”

H 7350, Ch. 104, h 10
Ali ibn Ibrahim has narrated from his father from Wuhayb ibn Hafs from abu Basir who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in the state of Ihram, hears a woman speaking from behind the wall and because of lust he discharges semen. He (the Imam) said, ‘There is nothing on him.’”

H 7351, Ch. 104, h 11
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad from ibn abu Nasr from certain persons of our people who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is in the state of Ihram, hears a man performing sexual intercourse with his wife and he also discharges semen. He (the Imam) said, ‘There is nothing on him.’”

H 7352, Ch. 104, h 12
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad from ibn abu Nasr from Sama‘ah who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is in the state of Ihram, a beautiful woman describes her beauty and he discharges semen. He (the Imam) said, ‘There is nothing on him.’”

Chapter 105 - The Case of One Who Involves Himself in Carnal Relations with his Wife in the State of al-'Ihram after Completing Some Acts of al-Hajj

H 7353, Ch. 105, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub al-Khazzaz from Salmah ibn Muhriz who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs sexual intercourse with his wife before Tawaf al-Nisa'. He (the Imam) said, 'There is nothing on him.' I then left and spoke about it to our people. They said, 'He (the Imam) has used Taqiyah before you. This is Muyassir who had asked him (the Imam) what you have asked, and he (the Imam) said that you owe a badanah.' I then went to see him (the Imam) and said, 'I pray to Allah to keep my soul in service for your cause, I spoke of your answer to our people and they said that you have used Taqiyah before me. Muyassir had asked you the same question and you had said that there is one badanah. He (the Imam) said, 'He knew the rules. Did you know the rules?' I replied, 'No, I did not know the rules.' He (the Imam) said, 'There is nothing on you.'"

H 7354, Ch. 105, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu Khalid al-Qammat who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who involves himself in sexual intercourse with his wife on the day of al-Nahr (day of offering sacrifice) before performing Tawaf of Ziyarat. He (the Imam) said, 'If he has done so with lust he owes a badanah, without it there is a cow.' I said, 'Or a sheep' and he (the Imam) said, 'Or a sheep.'"

H 7355, Ch. 105, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in al-Hajj al-Tamattu' (advantageous) and is involved in sexual intercourse with his wife before performing Tawaf of Ziyarat. He (the Imam) said, 'He must offer Jazur (slaughter a camel), and I am afraid for his al-Hajj becoming invalid if he knows the rules; but if he does not know the rules there is nothing on him.' I asked him (the Imam), *'Alayhi al-Salam*, about a man who is involved in sexual intercourse with his wife before performing Tawaf al-Nisa'. He (the Imam) said, 'He owes one healthy Jazur, but if he does not know the rules there is nothing on him.' I then asked about a man who has completed Tawaf al-Nisa' and kisses his wife who has not completed Tawaf al-Nisa'. He (the Imam) said, 'He owes one animal offering.'"

H 7356, Ch. 105, h 4

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Is ibn al-Qasim who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is involved in sexual intercourse with his wife after offering sacrifice before Tawaf of Ziyarat. He (the Imam) said, 'He must offer one animal offering.'"

H 7357, Ch. 105, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one performs sexual intercourse with his wife before coming to al-Muzdalifah, he is required to perform al-Hajj in future.'"

H 7358, Ch. 105, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from Humran ibn 'A'yan who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is required to perform Tawaf al-Nisa' alone. He performs five times walking around the House, then he feels trouble in his stomach and fears its getting out of his control; so he goes to his lodging and after relieving himself becomes involved in sexual intercourse with his slave-girl. He (the Imam) said, 'He must do Ghusl (bath), then go complete Tawaf around the House twice to complete what was left, and ask Allah to forgive him and must not repeat. If he has made three times walking around the House for Tawaf al-Nisa', then goes and becomes involved in sexual intercourse his al-Hajj is destroyed, he owes one badanah; he takes Ghusl (bath) then goes to perform Tawaf of seven times, walking around the House.'"

H 7359, Ch. 105, h 7

Ibn Mahbub has narrated from 'Abd al-'Aziz al-'Abdiy from 'Ubayd ibn Zurarah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs seven time Tawaf around the House, then performs Sa'y between al-Safa' and al-Marwah four times, and feels trouble in his stomach. He then goes to his lodging and relieves himself; then he overwhelms his wife for (sexual intercourse). He (the Imam) said, 'He must do Ghusl (bath) and return to complete his Sa'y between al-Safa' and al-Marwah with another three walking, ask his Lord for forgiveness and there is nothing on him.' I then asked, 'What is the rule if he performs obligatory Tawaf around the House, and after the fourth round of walking he feels trouble in his stomach, goes to relieve himself and overwhelms his wife for (sexual intercourse). He (the Imam) said, 'His al-Hajj is destroyed, he owes one badanah. He must do Ghusl (bath), go back to perform Tawaf of seven times, then perform Sa'y between al-Safa' and al-Marwah and ask his Lord for forgiveness.' I asked, 'Why is there not anything on him when he performs sexual intercourse with his wife before completing Sa'y of seven times walking for complete Sa'y, as he owes one offering because of his sexual intercourse with his wife before completing Tawaf? He (the Imam) said, 'Tawaf is obligatory and there is Salat (prayer) with it. Sa'y is of the Sunnah of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. I then said, 'Has Allah not said, "Al-Safa' and al-Marwah are of the reminders of Allah?"' He (the Imam) said, 'Yes, He has done so, there are also these words of Allah (to consider), "If one volunteers goodness he will find Allah appreciative and all-Knowing." Had Sa'y been obligatory He would not say, "Those who volunteer".'"

H 7360, Ch. 105, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ali ibn Yaqtin who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who before Tawaf and Sa'y between al-Safa' and al-Marwah and after shaving says to his wife or slave-girl to remove her clothes to one side and he looks at her vagina. He (the Imam) said, 'There is nothing upon him if there is nothing else besides looking.'"

Chapters on Hunting

Chapter 106 - Prohibition on Hunting and the Rules About It in the State of al-'Ihram, in the Sacred or Non-Sacred Area

H 7361, Ch. 106, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad all from ibn abu 'Umayr and Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Hunting in al-Haram (the sacred area) is not lawful, whether you are in the state of Ihram or not. You cannot show a prey to one who is not in the state of Ihram or is in the state of Ihram so they can hunt it. You cannot point out it so that it is hunted because of you. There is a ransom for it on one who violates the rule knowingly.'"

H 7362, Ch. 106, h 2

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan all from ibn abu 'Umayr from Hafs ibn al-Bakhtariy from Mansur ibn Hazim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'A person in the state of Ihram must not show a prey to the hunter; if one does, there is ransom for it upon him.'"

H 7363, Ch. 106, h 3

Ibn abu 'Umayr and from Safwan ibn Yahya all has narrated from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You must not eat of the flesh of a prey while you are in the state of Ihram, even if the hunter is not in the state of Ihram. There is no ransom on you because of what you do out of ignorance except hunting, in which case there is ransom, regardless of being done out of ignorance or with knowledge.'"

H 7364, Ch. 106, h 4

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who hunts because of his ignorance of the rules. He (the Imam) said, 'There is ransom for it upon him.' I then said, 'It happened because of mistake.' He (the Imam) asked, 'What is a mistake in your view?' I replied, 'It is when one shoots at one palm tree but it hits another one.' He (the Imam) said, 'Yes, it is a mistake but there is ransom on him.' I said, 'But he has taken a bird knowingly and has slaughtered it while he is in the state of Ihram.' He (the Imam) said, 'There is Kaffarah (expiation) upon him.' I then asked, 'Have you not said that a mistake, ignorance and doing something knowingly are not the same? In what way then, is knowledgeable different from ignorant and mistaking? He (the Imam) said, 'He has sinned and played with his religion.'"

H 7365, Ch. 106, h 5

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from ibn Ri'ab from Misma' ibn 'Abd al-Malik who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If a hunter in the state of Ihram shoots a prey and kills two of them, he owes Kaffarah (expiation) for two as penalty.'"

H 7366, Ch. 106, h 6

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one who is in the state of Ihram kills a prey in al-Haram (the sacred area) it is proper for him to bury it so no one eats it. If he kills it in non-al-Haram (the sacred area), then those who are not in the state of Ihram can eat it and he owes a kaffarah (expiation).'"

H 7367, Ch. 106, h 7

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram kills a prey and one who is not in the state of Ihram eats it. He (the Imam) said, 'One who is not in the state of Ihram can eat it and there is not anything on him but ransom is upon one who is in the state of Ihram.'"

H 7368, Ch. 106, h 8

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz ibn 'Abd Allah from Muhammad ibn Muslim who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the meat of wild animals given as gift, he does not know if it is hunted and he has not commanded it; if he can eat. He (the Imam) said, 'No, he cannot eat it.' I then asked about qadid (meat dried up in the sun) of wild animals for one in the state of Ihram. He (the Imam) said, 'No, he cannot eat it.'"

H 7369, Ch. 106, h 9

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Jamil who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the prey that one has of the wild in his family or of birds; if it is unlawful for him when he is at his home. He (the Imam) said, 'It is not harmful for him.'"

H 7370, Ch. 106, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Whatever you or your camel step on while you are in the state of Ihram, you must pay ransom for it.' He (the Imam) said, 'Take notice that there is no ransom for what you do out of ignorance in the state of Ihram in your al-Hajj or al-'Umrah except hunting, for which there is ransom, regardless of ignorance and with knowledge.'"

H 7371, Ch. 106, h 11

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has narrated from his ancestors, *'Alayhim al-Salam*, that `Amir al-Mu'minin *'Alayhi al-Salam*, has said, about one who in the state of Ihram, hunts a prey and makes it bleed, then releases it, he owes the penalty.'"

Chapter 107 - The Case of One Who Faces an Emergency to Hunt or Use of Carcasses

H 7372, Ch. 107, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who faces an emergency and there are only carcasses and a prey. Which one can he eat? He (the Imam) said, ‘He can eat from the prey as much as he likes to eat from his belongings.’ I then said, ‘Is it so?’ He (the Imam) said, ‘He only owes to pay ransom; he can eat and pay the ransom.’”

H 7373, Ch. 107, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in an emergency has available to him only carcasses or hunting. He (the Imam) said, ‘He can eat from hunting.’ I said that Allah has made carcasses lawful but not hunting. He (the Imam) asked, ‘Do you like eating from your belongings more or eating carcasses?’ I replied, ‘I like eating from my belongings.’ He (the Imam) said, ‘That is of your belonging, you only have to pay the ransom.’ I then said, ‘What happens if I do not have anything?’ He (the Imam) said, ‘Borrow and pay when you are back at home.’”

H 7374, Ch. 107, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Shihab from ibn Bukayr from Zurarah who has said the following:

“About the case of a man in the state of Ihram who is forced to eat from hunting or carcasses, abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that he can eat from hunting and pay the ransom.’”

Chapter 108 - The Case of One Who Hunts in the State of al-’Ihram, the Expiation and Its Place

H 7375, Ch. 108, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan from Mu‘awiyah ibn ‘Ammar who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘One who hunts in the state of Ihram must pay the ransom where he has hunted.’”

H 7376, Ch. 108, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad certain persons of his people who have said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who owes to offer an offering because of violation of rules in the state of Ihram can slaughter wherever he wants except the ransom for hunting; Allah, most Majestic, most Glorious, has said, “. . . an offering and ransom that must reach al-Ka‘bah.” (5:95)’”

H 7377, Ch. 108, h 3

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one owes to slaughter an offering because of his hunting in the state of Ihram if he is for al-Hajj, he must slaughter it in Mina’; if he is for al-‘Umrah, then he must slaughter it in Makkah in front of al-Ka‘bah.’”

H 7378, Ch. 108, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Aban from Zurarah who has said the following:

“Disbursement of ransom is obligatory on a man, who in the state of Ihram kills a prey. Abu Ja‘far, *‘Alayhi al-Salam*, has said that he must slaughter such offering in Mina’ if he is for al-Hajj, where other people slaughter; but if he is for al-‘Umrah, then he must slaughter in Makkah; or if he likes, he can wait until he arrives in Makkah to buy, it then is sufficient for him.’”

Chapter 109 - Expiation for Hunting Wild Animals in the State of al-'Ihram

H 7379, Ch. 109, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is in the state of Ihram and he kills an ostrich or a wild donkey. He (the Imam) said, 'He must pay one badanah.' I then asked, 'What happens if he cannot afford?' He (the Imam) said, 'He must feed sixty destitute people.' I asked, 'What happens if he cannot afford?' He (the Imam) said, 'He must fast for eighteen days and charity is one mud (a certain measurement) to every destitute person.' I then asked about one who in the state of Ihram hunts a cow. He (the Imam) said, 'He must pay one cow.' I then asked, 'What happens if he cannot afford? He (the Imam) said, 'He must feed thirty destitute people.' I then asked, 'What happens if he cannot afford? He (the Imam) said, 'He must fast nine days.' I then asked, 'What happens if he hunts a deer?' He (the Imam) said, 'He must pay one sheep.' I then asked, 'What happens if he cannot afford?' He (the Imam) said, 'He must feed ten destitute people and if he cannot afford this, he must fast three days.'"

H 7380, Ch. 109, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Al-Husayn ibn Muhammad from Dawud al-Riqqiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who owes one badanah as obligatory ransom. He (the Imam) said, 'If he cannot find one badanah, then it is seven sheep; and if he cannot afford then he must fast for eighteen days.'"

H 7381, Ch. 109, h 3

Ahmad ibn Muhammad has narrated from al-Hassan ibn Ali ibn Faddal from ibn Bukayr from certain persons of our people who has said the following:

"This is about the words of Allah, most Majestic, most Glorious, '. . . or equivalent of it fasting.' (5:95) Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'The offering animal is evaluated with food stuff, then for every mud (a certain measurement) he fasts one day. If the number of mud (a certain measurement) is above the number of days in two months, more than two months fasting is not obligatory on him.'"

H 7382, Ch. 109, h 4

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar Ahmad ibn Muhammad from Muhammad ibn Yahya from Muhammad ibn al-Husayn all from Safwan ibn Yahya from Ya'qub ibn Shu'ayb who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who kills an ostrich. He (the Imam) said, 'He owes one badanah of camel.' I then asked about wild donkey. He (the Imam) said, 'He owes one badanah.' I then asked about cow. He (the Imam) said, 'He owes one cow.'"

H 7383, Ch. 109, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil from certain persons of our people who has said the following:

"About a man who in the state of Ihram kills an ostrich, abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He must pay one badanah; if he cannot afford then he must feed sixty destitute people.' He (the Imam) said, 'If the value of badanah is more than feeding sixty destitute people, it is not obligatory to feed more than sixty; if its value is less than the cost of feeding sixty destitute, he only owes the value of badanah.'"

H 7384, Ch. 109, h 6

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Ali ibn abu Hamzah from abu Basir who has said the following:

"About a man who hunts a deer, the arrow hits one of its front legs and it becomes lame. He (the Imam) said, 'If the deer walks and grazes he must pay one-fourth of its value and if it goes away and no one knows what happened to it, he must pay the ransom because he does not know; perhaps it died.'"

H 7385, Ch. 109, h 7

Sahl ibn Ziyad has narrated from Ahmad ibn Muhammad from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who kills a fox. He (the Imam) said, 'He owes one animal offering.' I asked about his killing a rabbit. He (the Imam) said, 'It is like what is for a fox.'"

H 7386, Ch. 109, h 8

Ahmad ibn Muhammad from ibn abu Nasr has narrated from abu al-Hassan, *'Alayhi al-Salam*, the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who is in the state of Ihram and kills a rabbit or a fox. He (the Imam) said, 'For a rabbit he owes one sheep.'"

H 7387, Ch. 109, h 9

Sahl ibn Ziyad has narrated from al-Hassan ibn Mahbub from ibn Ri'ab from Misma' ibn 'Abd al-Malik from abu 'Abd Allah, *'Alayhi al-Salam*, and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from Ahmad ibn Ali from Misma' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'The expiation for killing a Jerboa, a hedgehog and lizard is one goat. The goat is better but it is made obligatory on him as penalty for hunting.'"

H 7388, Ch. 109, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub and certain persons of our people from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from abu 'Ubaydah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has stated this rule about the following case of hunting. 'If one in the state of Ihram kills an animal and does not find anything at that place for its expiation, he must evaluate a head of the cattle in terms of dirham. He then must evaluate dirham in terms of foodstuff. He must give half of a Sa' (a certain measurement) to every destitute person; and if he cannot afford this also, then he must fast one day for every half Sa'.'"

H 7389, Ch. 109, h 11

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is involved in hunting matters of the egg of ostrich while in the state of Ihram. He (the Imam) said, 'He must send male camel on female camel equal to the number of eggs affected.' I then said, 'Eggs may all become spoiled or all of them may hatch.' He (the Imam) said, 'Whatever the product is, as offering it must reach al-Ka'bah; and if there is no product one does not owe anything. If one cannot find camels, then for every egg he must pay one sheep; and if one cannot find this also, then one must give charity to ten destitute people, one mud (a certain measurement) to each one and if one cannot afford this also then must fast three days.'"

H 7390, Ch. 109, h 12

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from Ali ibn Ri'ab from abu 'Ubayda who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who buys eggs of ostrich for one who is in the state of Ihram and he eats it. He (the Imam) said, ‘They both owe ransom.’ I then asked about how much they each must pay. He (the Imam) said, ‘The one who is not in the state of Ihram owes as penalty for the cost of the egg one dirham for each egg; and the one who is in the state of Ihram owes one sheep for every egg.’”

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri’ab from abu ‘Ubaydah has narrated from a similar Hadith.

H 7391, Ch. 109, h 13

Muhammad ibn Yahya has narrated from Muhammad ibn Al-Husayn from ‘Isma‘il ibn Bazi’ from Salih ibn ‘Uqbah from Yazid ibn ‘Abd al-Malik who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in the state of Ihram, when passing by takes hold of a deer, draws her milk and drinks it. He (the Imam) said, ‘He owes an animal offering as penalty to offer in al-Haram (the sacred area).’”

H 7392, Ch. 109, h 14

Ali ibn Ibrahim has narrated from his father from Yahya ibn Mubarak, from ‘Abd Allah ibn Jabalah from Sama‘ah ibn Mehran from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who in the state of Ihram breaks the horn of a deer. He (the Imam) said, ‘He owes a ransom.’ I then asked about his breaking one of its hand (front legs). He (the Imam) said, ‘If he breaks its hand and does not treat it to cure, he owes one sheep.’”

Chapter 110 - Expiation for Harming Birds and Eggs in the State of al-'Ihram

H 7393, Ch. 110, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz ibn 'Abd Allah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram kills a pigeon, the ransom for it is one sheep, if he kill its chick its ransom is one lamb, and if he steps on its egg its ransom is one dirham.'"

H 7394, Ch. 110, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from abu al-Sabbah al-Kinaniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'For killing pigeons and the like in the state of Ihram, the ransom is one sheep, and for chicks it is one lamb for each.' He (the Imam) about a man who steps on the eggs of ostrich and breaks, has said, 'Ali, *'Alayhi al-Salam*, issued a judgment that said, "He must send male camel on female camel equal to the number of eggs affected and whatever the product is, as offering, it must rich al-Ka'bah as offering.'"

H 7395, Ch. 110, h 3

A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad all from Ahmad ibn Muhammad from ibn abu Nasr from al-Mufaddal ibn Salih who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram kills a sandgrouse, he owes one lamb which is weaned and grazes shrubs.'"

H 7396, Ch. 110, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from ibn Muskan from Mansur ibn Hazim from Sulayman ibn Khalid who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram steps on the egg of a sandgrouse and shatters it. He (the Imam) said, 'He must send rams on ewes equal to the number of eggs affected, as in the case of the eggs of ostrich in which male camel are sent on female camels.'"

H 7397, Ch. 110, h 5

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is in the book of Ali, *'Alayhi al-Salam*, that the ransom for breaking the egg of a sandgrouse is one young ewe, just as for the egg of an ostrich the ransom is one young she camel.'"

H 7398, Ch. 110, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram kills a chick in non-al-Haram (the sacred area). He (the Imam) said, 'He owes one lamb and he does not have to pay its cost because it is not in al-Haram (the sacred area).'"

H 7399, Ch. 110, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Yasin al-Darir from Hariz from those whom he has mentioned from Sulayman ibn Khalid who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the cost of turtledove, al-Dubsiy, (a certain bird), quail, sparrow and nightingale. He (the Imam) said, 'He owes the cost. If he, however, has killed

it in the state of Ihram in al-Haram (the sacred area), he owes double of the cost, but there is no offering of animal life.'"

H 7400, Ch. 110, h 8

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from certain persons of our people who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram kills a lark, sparrow or al-Sa'wah (small sparrow). He (the Imam) said, 'He owes one mud (a certain measurement) of food for each one of them.'"

H 7401, Ch. 110, h 9

Muhammad ibn Ja'far has narrated from Muhammad ibn 'Abd al-Hamid from Sayf ibn 'Amirah from Mansur ibn Hazim from Sulayman ibn Khalid who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'It is in the book of Ali, *'Alayhi al-Salam*, 'If one in the state of Ihram kills a sandgrouse, partridge or francolin or a similar bird he owes an offering animal."

H 7402, Ch. 110, h 10

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Hammad ibn 'Uthaman who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who has harmed two birds. One is of the pigeons of al-Haram (the sacred area) and the other is from non-al-Haram (the sacred area). He (the Imam) said, 'He must buy an amount of wheat which is of equal value to the pigeon of al-Haram and feed it to the pigeons of al-Haram, and give charity as penalty for the other.'"

Chapter 111 - The Case of Several People Hunting One Prey in the State of al-'Ihram

H 7403, Ch. 111, h 1

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan all from ibn abu 'Umayr and from Safwan ibn Yahya all from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam,* about the case of two men who kill one prey while they are in the state of Ihram; if they each pay one ransom or both pay only one ransom. He (the Imam) said, 'No, each one must pay a penalty for the prey.' I then said that certain persons of our people asked me about it and I did not know. He (the Imam) said, 'If you face such a condition and you do not know the answer, you must maintain precaution until you ask about it and learn.'"

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from 'Abd al-Rahman ibn al-Hajjaj a similar Hadith.

H 7404, Ch. 111, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'If a group of people together kill a prey while they are in the state of Ihram or eat from its flesh, each one must pay the cost of such prey.'"

H 7405, Ch. 111, h 3

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from al-Hakam ibn Ayman from Yusuf al-Tatariy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about the case of a people who in the state of Ihram eat from the flesh of an animal which is hunted. He (the Imam) said, 'They owe one sheep and the one who has slaughtered does not owe more than a sheep.'"

H 7406, Ch. 111, h 4

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Ali ibn abu Hamzah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about the case of a people who buy an animal which is hunted, and one of their female companions ask them to leave for her something thereof for a dirham. He (the Imam) said, 'Every human being of them owes a ransom.'"

H 7407, Ch. 111, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from abu Wallad al-Hannat who has said the following:

"In a group one year we went for Makkah and on the way, once we started a large fire to cook a certain amount of meat, while we were in the state of Ihram; and a bird like a pigeon flapping its wings, flew by and hit the fire. Its wings burnt and it died. We became depressed. I then went to see abu 'Abd Allah, *'Alayhi al-Salam,* in Makkah, informed him about it and asked about the applicable rule. He (the Imam) said, 'All of you owe only one sheep as partners because it was without your intentions. Had it been intentional on your part and a prey had fallen in it each one of you would have owed one sheep.' Abu Wallad has said that it happened before we entered al-Haram (the sacred area)."

H 7408, Ch. 111, h 6

Ahmad ibn Muhammad has narrated from al-Hassan ibn Mahbub from Shihab from Zurarah who has said the following:

"I once asked one of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam,* about the case of two people who in the state of Ihram hunt and kill an animal. He (the Imam) said, 'Each one of

them owes a ransom.’”

Chapter 112 - The Differences in Hunting on Land and in the Sea and Lawful Hunting in the State of al-'Ihram

H 7409, Ch. 112, h 1

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those whom he has mentioned who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful to catch fish while one is in the state of Ihram and use it for food, regardless if it is salty or fresh. Allah, most Majestic, most Glorious, has said, "Hunting from the sea is made lawful for you and sea food is for your supplies." (5:97) He (the Imam) has said, 'The salty one is what you use for food. The difference in between is that every bird in the jungle that lays egg on land and hatches on land is of the hunting prey on land. Of the hunting subject on land those which lay eggs in the sea and hatch in the sea are of the objects of hunting from the sea.'"

H 7410, Ch. 112, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Everything that originates from the sea but is found on land and in the sea, on the basis of precaution, should not be killed by those who are in the state of Ihram. If they kill such animals, they owe penalty as Allah, most Majestic, most Glorious, has said.'"

H 7411, Ch. 112, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who is in the state of Ihram and kills a locust. He (the Imam) said, 'He owes one handful of food, but if they are many then he owes one sheep.'"

H 7412, Ch. 112, h 4

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those whom he has mentioned who has said the following:

"About a man who kills a locust while in the state of Ihram, abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He must feed a date (to a destitute person), even though a date is better than a locust.'"

H 7413, Ch. 112, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You must take notice that whatever moving things you or your camel may step on, you owe ransom therefor.'"

H 7414, Ch. 112, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that once Ali, *'Alayhi al-Salam*, passed by a people who were eating locusts. He said Tasbih (Allah is free of all defects) and you are in the state of Ihram! They said, 'It is of the object of hunting from the sea.' He (the Imam) said, 'If that is the case, then throw them in the sea.'"

H 7415, Ch. 112, h 7

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, has said, 'A person in the state of Ihram should avoid locusts, if they are on the road but if it is not avoidable and they get killed,

then there is nothing on him.’”

H 7416, Ch. 112, h 8

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar from abu Basir who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about locusts which get into the people’s goods and they unintentionally trample upon them or when passing on the road; step on them. He (the Imam) said, ‘If you can, avoid it but if you kill it unintentionally, then there is nothing on you.’”

H 7417, Ch. 112, h 9

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama‘ah from more than one person from Aban formal-Tayyar from one of the two Imams, (abu Ja’far or abu ‘Abd Allah), who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘One in the state of Ihram, must not eat sea birds.’”

Chapter 113 - The Case of One Who Hunts Several Times in the State of al-’Ihram

H 7418, Ch. 113, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“This is about a man who in the state of Ihram hunts a bird. He (the Imam) said, ‘He owes expiation for whatever he kills.’”

H 7419, Ch. 113, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“This is about a man who in the state of Ihram hunts a bird. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘He owes expiation.’ I then asked, ‘What happens if he kills another one?’ He (the Imam) said, ‘If he kills another one there is no expiation but he is of those about whom Allah, most Majestic, most Glorious, has said, “Those who repeat transgression, Allah retaliates against them.” (5:96)’”

H 7420, Ch. 113, h 3

Ibn abu ‘Umayr has narrated from certain persons of his people who have said the following:

“If one hunts by mistake, he always owes expiation for whatever he becomes involved with. However, if one kills intentionally, he owes expiation only once; and this is to which reference is made by the words of Allah, most Majestic, most Glorious, ‘Those who repeat transgression, Allah retaliates against them.’ (5:96)”

Chapter 114 - The Case of One Who Hunts in the Sacred Area in the State of al-'Ihram

H 7421, Ch. 114, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one in the state of Ihram kills a pigeon in al-Haram (the sacred area), he owes one sheep as expiation. The cost of a pigeon is one dirham or so, which must be given as charity or to feed thereby the pigeons of Makkah. If one kills it in al-Haram (the sacred area) and is not in the state of Ihram he owes its cost only.'"

H 7422, Ch. 114, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il from Salih ibn 'Uqbah from al-Harith ibn al-Mughirah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who while in the state of Ihram eats the egg of pigeons of al-Haram (the sacred area). He (the Imam) said, 'He owes one animal offering for each egg as well as the cost of each egg which is about one-sixth or one-fourth of one dirham in a settlement.' He (the Imam) then said, 'The animal offering is obligatory because of his eating them in the state of Ihram and the penalty of payment of the cost of eggs is because of his taking them in al-Haram (the sacred area).'"

H 7423, Ch. 114, h 3

Muhammad ibn Yahya has narrated from al-Husayn from Muhammad from Muhammad ibn 'Isma'il from Salih ibn 'Uqbah from Yazid ibn 'Abd al-Malik who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who in the state of Ihram in al-Haram (the sacred area), takes hold of deer, draws its milk and drinks it. He (the Imam) said, 'He owes one Dam (slaughtering of an animal as offering) and the penalty for doing it in al-Haram (the sacred area) is payment of its cost.'"

H 7424, Ch. 114, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If you kill a prey while you are in the state of Ihram in al-Haram (the sacred area), ransom is double. If you kill a prey when you are not in the state of Ihram but it is in al-Haram (the sacred area), you owe only its cost. If you kill it while you are in the state of Ihram in non-al-Haram (the sacred area) you owe only one ransom.'"

H 7425, Ch. 114, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from certain persons of his people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Penalty is double only within what is less than badanah. Once it reaches the level of badanah, it then does not double because it is the greatest (animal as offering) that can (possibily) be. Allah, most Majestic, most Glorious, has said, 'Those who maintain greatness for the reminders of Allah is because of piousness of hearts.'" (22:33)

H 7426, Ch. 114, h 6

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from al-Hassan ibn Mahbub from abu Wallad al-Hannat from Humran ibn 'A'yan who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam.* 'What is the law about a man, who intentionally kills a bird between al-Safa' and al-Marwah, while in the state of Ihram?' He (the Imam) said, 'He owes

ransom, penalty and he must be reprimanded.' I then asked, 'What happens if one intentionally does it in al-Ka'bah?' He (the Imam) said, 'He owes ransom, penalty and reprimanding below hadd (a measure of legal physical punishment) in public sight to make it a lesson for the others.'"

Chapter 115 - The Rare Ahadith

H 7427, Ch. 115, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“About the words of Allah, the Most Majestic, the Most Glorious, ‘So He will test you in what your hands or spears have hunted,’ (5:95) abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘During al-‘Umrah of al-Hudaybiyah, wild animals crowded around the Messenger of Allah, so much so that their hands and spears could easily reach.”

H 7428, Ch. 115, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the meaning of the words of Allah, ‘O believing people, Allah will certainly try you in the matters of hunting that your hands and spears may achieve for you.’ (5:95) He (the Imam) said, ‘He spread the preys everywhere until they (preys) were very close to the people so Allah may try them (people).’”

H 7429, Ch. 115, h 3

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the meaning of the words of Allah, the Most Majestic, the Most Glorious, ‘Two just people among you. . .’ (5:96) He (the Imam) said, ‘The just person is a reference to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and the Imam after him.’ He then said, ‘A mistake is made in it by the scribes (interpreters).’”

H 7430, Ch. 115, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad in a mafu’ manner about the words of Allah, most High:

“This is about the meaning of the words of Allah, most Majestic, most Glorious, ‘That which their hands and spears achieve.’ (5:95) He (the Imam), *‘Alayhi al-Salam*, has said what hands achieve is a reference to the eggs and chicks. ‘What your spears achieve’ is a reference to that which hands do not reach.’”

H 7431, Ch. 115, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Faddal from ibn Bukayr from Zurarah who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about the meaning of the words of Allah, the Most Majestic, the Most Glorious, ‘Two just people among you. . .’ (5:96) He (the Imam) said, ‘The just person is a reference to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and the Imam after him.’ He then said, ‘A mistake is made in it by the scribes (interpreters).’”

H 7432, Ch. 115, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from certain individuals of his people from abu Jamilah from Zayd al-Shahham who has said the following:

“This is about the meaning of the words of Allah, the Most Majestic, the Most Glorious, ‘If one goes back, Allah subjects him to His retaliation.’(5:95) Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that a man in the state of al-’Ihram captured a fox. He then begin to bring fire close to the fox’s face, which made it nervous and it released gas from its behind. His friends told him to stop what he was doing; thereafter he set the fox free. When this man went to sleep, a snake came and entered in his mouth and

it remained there until he begun to release gas as the fox had done; then the snake moved away from him.’”

H 7433, Ch. 115, h 7

Muhammad ibn Yahya has narrated from in a marfu‘ manner the following:

“About a man who in the state of Ihram eats of the flesh of a prey and does not know what it is, abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘He owes one sheep.’”

H 7434, Ch. 115, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn ’Uqbah ibn Khalid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who completes his Hajj and leaves until he is out of al-Haram (the sacred area). An animal, which is a subject to hunting, approaches near al-Haram (the sacred area) moving toward it. He shoots at it and kills it: if he owes anything. He (the Imam) said, ‘He owes a ransom likewise (similar to the prey).’”

H 7435, Ch. 115, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Mahziyar from who has said the following:

“I once asked the man, *‘Alayhi al-Salam*, about a man who in the state of Ihram drinks water from a water sack which is made of the skin of hunted animals is it permissible? He (the Imam) said, ‘He can drink from the skins of the animal that are hunted.’”

Chapter 116 - Entering the Sacred Area

H 7436, Ch. 116, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from al-Qasim ibn Ibrahim from Aban ibn Taghlib who has said the following:

“I was in the presence of abu ‘Abd Allah, *‘Alayhi al-Salam*, as journey-mate between al-Madinah and Makkah. When we arrived at the area of al-Haram (the sacred area), he dismounted, took a shower, took his shoes in his hand and then entered the Sacred area barefoot. I also did as he had done. He said to me, ‘O Aban, if one does what you see me doing to show humbleness before Allah, Allah deletes one hundred thousand of his sins and writes down for him one hundred thousand good deeds. Allah, the Most Majestic, the Most Glorious, will build for him one hundred thousand degrees and makes his one hundred thousand wishes to come truth.’”

H 7437, Ch. 116, h 2

Ali ibn Ibrahim has narrated from Salih ibn al-Sindiy from Hammad ibn ‘Isa from Husayn ibn al-Mukhtar from abu ‘Ubaydah who has said the following:

“I once accompanied abu Ja‘far, *‘Alayhi al-Salam*, during a journey between Makkah and al-Madinah. When he arrived in al-Haram (the sacred area), he took a shower, then took his shoes in his hand and walked into al-Haram (the sacred area) for an hour.”

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn al-Hakam from al-Husayn ibn al-Mukhtar a similar Hadith.

H 7438, Ch. 116, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you enter al-Haram (the sacred area), take from al-Idhkhir and chew it well.’ He (the Imam) would instruct ‘Umm Farwah to also do so.”

H 7439, Ch. 116, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when you enter al-Haram (the sacred area), take from al-Idhkhir and chew it well.”

Al-Kulayniy has said, ‘I asked about it from our people and he replied, “It is preferable to freshen one’s mouth, so that one can kiss the Black Stone without bad breath.”’

H 7440, Ch. 116, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Dharih who has said the following:

“I asked him (the source is not mentioned) about taking a shower in al-Haram (the sacred area) before or after entering. He replied, ‘Either way is not harmful. You may take a shower when you are in Makkah or take a shower at home when you are about to enter Makkah.’”

(Fatwa best explains the following Chapter)

Chapter 117 - The Point Where One Discontinues Talbiyah (Here I am, O Lord, to obey Your command)

H 7441, Ch. 117, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from all from Safwan ibn Yahya and ibn abu ‘Umayr and Safwan from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you enter Makkah for al-Hajj al-Tamattu‘ (advantageous), and you can see the houses of Makkah, then stop saying al-Talbiyah (Here I am, O Lord, to obey Your command). The limits of the houses of Makkah are that which existed before the day of ‘Aqabah al-Madaniyin. After that people built that which did not exist. You must stop saying al-Talbiyah and say Takbir (Allah is great beyond description), Tahlil, (no one deserves worship except Allah), Tahmid, (all praise belongs to Allah) and praise Allah, most Majestic, most Glorious, as much as you can.’”

H 7442, Ch. 117, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Hanan ibn Sadir from his father who has said the following:

“Abu Ja‘far, or abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you can see the houses of Makkah then stop saying al-Talbiyah (here I am, O Lord, to obey Your command).’”

H 7443, Ch. 117, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who is for al-Hajj al-Tamattu‘ (advantageous) on seeing the houses of Makkah must stop saying al-Talbiyah (here I am, O Lord, to obey Your command).’”

H 7444, Ch. 117, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad who has said the following:

“Abu al-Hassan, al-Rida’, *‘Alayhi al-Salam*, was asked about when one who is for al-Hajj al-Tamattu‘ (advantageous) must stop saying al-Talbiyah (here I am, O Lord, to obey Your command). He (the Imam) said, ‘He must stop al-Talbiyah when he can see the houses of Makkah, of ‘Aqabah Dhi Tuwa’.’ I asked, ‘Is it the houses of Makkah?’ He (the Imam) replied, ‘Yes, it is the houses of Makkah.’”

Chapter 118 - Entering Makkah

H 7445, Ch. 118, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Faddal from Yunus ibn Ya'qub who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'From which point should I enter Makkah when coming from al-Madinah?' He (the Imam) replied, 'Enter from the upper side of Makkah and leave it from its lower part.'"

H 7446, Ch. 118, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya, from Talhah ibn Zayd from Ja'far from his father, recipients of divine supreme covenant, who has said the following:

"`Amir al-Mu'minin, *'Alayhi al-Salam*, after arriving in Makkah, first, would go to his lodging before performing Tawaf."

H 7447, Ch. 118, h 3

Humayd ibn Ziyad has narrated from ibn Sama'ah from more than one person from Aban ibn 'Uthman from Muhammad al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Allah, the Most Majestic, the Most Glorious, has said in His book, 'Cleanse My house for those who perform Tawaf, and `I'tikaf, those who do Ruku' and those who do Sajdah therein.' (22:28) A servant (of Allah) should not enter Makkah without cleansing, washing his perspiration and so on and without purification.'"

H 7448, Ch. 118, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when you, by the will of Allah, enter al-Haram (the sacred area), take a shower upon your arrival; but if you take it before your arrival, then take a shower in Bi'r Maymun (name of a place) or in Fakhkh or in your lodging in Makkah.'"

H 7449, Ch. 118, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthaman from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, commanded us to take Ghusl (bath) from Fakhkh before entering Makkah."

H 7450, Ch. 118, h 6

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from al-Hassan ibn Ali from Aban ibn 'Uthman from 'Ajlan abu Salih who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When you arrive at Bi'r Maymun or Bi'r 'Abd al-Samad, then take Ghusl (bath), take off your sandals and walk barefoot with calmness and dignity.'"

H 7451, Ch. 118, h 7

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Ali ibn abu Hamzah who has said the following:

"Abu al-Hassan, *'Alayhi al-Salam*, once said to me, 'If you take Ghusl (bath) in Makkah then go to sleep, then before Tawaf, take Ghusl (bath) again.'"

H 7452, Ch. 118, h 8

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, about a man who takes Ghusl (bath) for entering Makkah

then goes to sleep, then takes wudu' before entering, if it is sufficient or he needs to do it again. He (the Imam) said, 'It is not sufficient because he has entered with wudu' only.'" (Fatwa best explains Ahadith 5–8 of this Chapter)

H 7453, Ch. 118, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that one who enters Makkah in a dignified manner, his sins are forgiven. I then asked, 'How can one enter in a dignified manner?' He (the Imam) replied, 'One should enter Makkah without being arrogant and oppressive.'"

H 7454, Ch. 118, h 10

Al-Husayn ibn Muhammad has narrated, from Mu'alla' ibn Muhammad, who has narrated from al-Hassan ibn Ali from Aban, from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that whoever enters Makkah in a dignified manner his sins are forgiven. I (the narrator) then asked, 'What is a dignified manner?' He (the Imam) replied, 'It is humbleness.'"

Chapter 119 - Entering Masjid al-Haram (the Sacred Masjid)

H 7455, Ch. 119, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from al-Fadl ibn Shadhan all from Safwan ibn Yahya and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when you enter Masjid al-Haram (the Sacred Masjid), you should be barefoot, in a dignified, serene and humble manner.' He (the Imam) said, 'One who enters in a humble manner, Allah forgives his sins by His will.' I (the narrator) then asked, 'What is al-Khushu' (humbleness)?' He (the Imam) replied, 'It is al-Sakinah (a dignified manner). You must not enter with arrogance. When you reach the door of al-Masjid, stand up and say, "O Holy Prophet, you deserve peace, Allah's kindness and blessings. (I commence) with the help of the name of Allah, with Allah, from Allah and with whatever Allah wishes. Peace and safety is due in favor of the prophets of Allah and His messengers. Peace and submission is due in favor of the Messenger of Allah and Ibrahim. All praise belongs to Allah, Lord of the worlds." When you enter al-Masjid, raise your hands, face the House and say, "O Allah, I appeal before You, in this place where I am at the beginning of the acts of my Hajj, to accept my repentance, ignore my mistakes, and remove my burdens of sins. All thanks and praise belong to Allah for taking me to His Sacred House. O Allah, I testify that this is Your Sacred House, which You have made a place for people to earn rewards, a sanctuary, a blessed (House) and guidance for the worlds. O Allah, I am your servant, this town is Your town and this house is your House. I have come to seek Your kindness with the intention to obey You, submitted to your command and I agree with your measures. I appeal before You like a helpless person before You who is afraid of Your punishment. O Allah, open for me the doors to Your kindness and mercy and make me work in obedience to You and according to Your pleasure."'"

H 7456, Ch. 119, h 2

Abu Basir has narrated who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that you should say this when you are at the door of Masjid al-Haram (the Sacred Masjid). '(I begin) with the help of the name of Allah, with Allah, from Allah, with whatever Allah wishes and according to the religion of the Messenger of Allah, and that the best names belong to Allah and that all praise belongs to Allah.

"Peace, obedience and submission to commandments are due in favor of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Peace, obedience and submission to commandments are due in favor of Muhammad ibn 'Abd Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Peace, obedience and submission to commandments are due in Your favor of you, O Holy Prophet, along with His mercy and blessings. Peace and blessings is due in favor of the prophets of Allah and His messengers. Peace and blessings are due in favor of Ibrahim, the friend of the Beneficent. Peace and blessings are due in favor of all messengers and all praise belongs to Allah, Lord of the worlds. May Allah grant us and the virtuous servants of Allah peace and blessings. O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause); grant blessings up on Muhammad and the family of Muhammad; grant mercy up on Muhammad and the family of Muhammad as You have granted favors, blessings and mercy up on Ibrahim and the family of Ibrahim. You are praiseworthy and glorious. O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) to Your servant, Your Messenger, and grant favors up on Ibrahim, Your friend, and on Your prophets, Your messengers; grant them

peace and to the messengers. All praise belongs to Allah, Lord of the worlds.

“O Allah, open for me the doors to Your kindness, make me to work in obedience to Your commandments and in accordance with Your pleasure. O Allah, protect me with the protection of belief as long as You keep me living. Glorious is praise of Your face. All praise belongs to Allah who has made me one of His delegates, visitors and has made me of those who build His Masjids and one of those who speak to Him. O Allah, I am Your servant, Your visitor in Your House. Every visitor has rights before the one whom he visits and You are the best of visited ones and the most honorable host. I appeal before You O Allah, O Beneficent, You are Allah, beside whom no one deserves worship. You alone deserve worship without partners. You are One, the only one and self-sufficient, who is not born and does not give birth to any one and there is no one like Him. Muhammad is Your servant, Your Messenger. O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause), O (Allah You are) generous, honorable, glorious, dominant and honorable one. I appeal before You to make my reward for visiting You the first to set my neck free from hellfire. O Allah, set my neck free from hellfire’- saying it three times – ‘and expand for me my sustenance of the lawful and pure. Keep away from me the wickedness of Satans of mankind and Jinn, and the evil of the sinful all Arab and non-Arab people.’”

Chapter 120 - Prayers in Front of the Black Stone and During Touching the Same

H 7457, Ch. 120, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan ibn Yahya has narrated from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when you go close to the Black Stone, raise your hands, thank Allah and praise Him and say, ‘O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).’ Appeal before Allah to accept (your good deeds). Then touch the Black Stone and kiss it, but if you cannot kiss, touch it with your hand. If you cannot touch it also, then point to it with your hand and say, ‘O Allah, I have returned my trust and (I reaffirm) my covenant that I had undertaken, so bear witness for me to my standing up by my commitment and covenant. O Allah, as verification of Your book and the noble tradition of Your Holy Prophet, I testify that no one other than Allah, who is One and has no partners, deserves worship. I also testify that Muhammad is His servant and messenger. I have believed in the existence of Allah and I have rejected al-Jibt and al-Taghut, al-Lat, al-‘Uzza’, (names of idols) worshipping Satan and worshipping anything considered as similar to Allah.’ If you cannot say all of this, say a part of it. Then say, ‘O Allah, before You I have extended my hands and I have a great interest in what is with You. Accept my journey, forgive me and grant me mercy. O Allah, I seek refuge with You against disbelief, poverty, losing and failure in this life as well as in the next life.’”

H 7458, Ch. 120, h 2

According to the narration of abu Basir, abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when you enter Masjid al-Haram (the Sacred Masjid), continue walking until you are near the Black Stone, then turn your face to it and say, ‘All praise belongs to Allah who granted us guidance to this (religion). We could not find guidance if Allah did not grant us guidance. Allah is free of all defects. All praise belongs to Allah; no one deserves worship except Allah and Allah is great beyond description. He is greater than His creatures and greater than the things which I fear and avoid. No one deserves worship except Allah, who is One and has no partners. The kingdom and all praise belong to Him. He gives life and causes things to die. He causes things to die and gives life. In His hand is all-good and He has power over all things.’ Then say, ‘O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).’ Then offer greetings of peace to the messengers as had been done when entering Masjid al-Haram (the Sacred Masjid). Then say, ‘O Allah, I believe in Your promise and I stand up by Your covenant.’ Then he (abu Basir) has mentioned what Mu‘awiyah ibn ‘Ammar has mentioned in h 1 above.”

H 7459, Ch. 120, h 3

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from those whom he has mentioned who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘When you enter Masjid al-Haram (the Sacred Masjid) and are parallel with the Black Stone, say, “I testify that no one deserves worship except Allah, who is One and has no partners and I testify that Muhammad is His servant and His messenger. I have believed in the existence of Allah, and have rejected al-Taghut, al-Lat, al-‘Uzza’, worshipping Satan and worshipping anything that is considered similar to Allah.’ Then go near the Black Stone, touch it with your right hand and say, ‘In the name of Allah and Allah is great beyond description. O Allah, I have returned my trust and (I reaffirm) my covenant that I had undertaken, so bear witness for me before You to my standing up by my commitment and covenant.’”

Chapter 121 - Feeling and Touching (of al-Ka‘bah)

H 7460, Ch. 121, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from Ya’qub ibn Shu’ayb who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about feeling the corner (of al-Ka‘bah). He (the Imam) replied, ‘Istilam (feeling) is touching it (the Black Stone) with your belly and al-Mash (touching) is wiping it with your hand.’”

Chapter 122 - The Crowded Situation Around the Black Stone

H 7461, Ch. 122, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘We would say that we must commence our Tawaf from the Black Stone and end by the Black Stone; however, today the number of people has increased.’”

H 7462, Ch. 122, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘I was performing Tawaf and Sufyan al-Thawriy was nearby. He asked, “O ‘Abd Allah, what would the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, do when he arrived there?” I replied, “He (the Messenger of Allah), O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would touch it in each Tawaf, obligatory or optional.”’ He (the Imam) has said, ‘He kept behind slightly from me and when I arrived near the Black Stone, I passed and walked and did not touch it. He (Sufyan) approached me and said, “O abu ‘Abd Allah, did you not tell me that the Messenger of Allah would touch the Black Stone in each Tawaf obligatory or optional?” I replied, “Yes, I did say so.” He then said, “You just passed and did not touch.” I said, “What people would see with the Messenger of Allah, they do not see with me. When he (the Messenger of Allah) would arrive near the Black Stone people would make room for him, and I do not like congestion.”’”

H 7463, Ch. 122, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Safwan ibn Yahya from Sayf al-Tammar who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I arrived near the Black Stone and found people crowded. I did not find anyone of our people except one man. I asked him and he said that it is necessary to touch the Black Stone. He (the Imam) said, ‘Yes, if you find it free of the crowd; otherwise, salute it from a distant place.’”

H 7464, Ch. 122, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Hajj but does not touch the Black Stone. He (the Imam) said, ‘It is of the Sunnah, but if you cannot do it, Allah is the foremost to accept one’s apology.’”

H 7465, Ch. 122, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from Ya’qub ibn Shu’ayb who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that I cannot find an opportunity to reach the Black Stone. He (the Imam) said, ‘If you perform obligatory Tawaf, then it is not harmful.’”

H 7466, Ch. 122, h 6

Humayd ibn Ziyad has narrated from Sama‘ah from more than one person from Aban ibn ‘Uthman from Muhammad al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of the Black Stone if one cannot touch it because of the crowd. He (the Imam) said, ‘Old people, the weak ones and those suffering from illness are excused. I do not like your ignoring to touch the Black Stone, unless you cannot find any

opportunity to touch it.’”

H 7467, Ch. 122, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad from ibn abu Nasr from Muhammad ibn ’Ubayd Allah who has said the following:

“I once asked al-Rida’, *‘Alayhi al-Salam*, about the case of the Black Stone if it is permissible for people to fight, so that they can touch it. He (the Imam) said, ‘If that becomes the case then just make a gesture toward it with your hand.’”

H 7468, Ch. 122, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu Ayyub al-Khazzaz from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not necessary for women to say al-Talbiyah (here I am, O Lord, to obey Your command) aloud, touch the Black Stone, enter the House or Sa‘y between al-Safa’ and al-Marwah that is in a trotting (step).’”

H 7469, Ch. 122, h 9

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Ahmad ibn Musa from Ali ibn Ja’far from Muhammad ibn Muslim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said this. ‘You should touch the corner (of the Black Stone); it is the right hand of Allah among His creatures with which He shakes hands with His creatures, like shaking hands by a slave - or a man (uncertainty is by the narrator) - and those who touch it bear witness to their standing up to their covenant.’”

H 7470, Ch. 122, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu’man from Sa‘id al-’A‘raj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about touching the Black Stone from the side of the door. He (the Imam) said, ‘Is it not the case that you want to touch the corner?’ I said, ‘Yes, that is what I want.’ He (the Imam) said, ‘Whichever way your hand reaches is sufficient.’”

(Fatwa best explains Hadith 10 of this Chapter)

Chapter 123 - Performing Tawaf and Touching the Corners

H 7471, Ch. 123, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that one must walk seven times around the Ka‘bah. During Tawaf, one should say, ‘O Allah, I appeal before You through Your name by which one walks on water just as one walks on hard land. I appeal before You through Your name for which Your Throne vibrates. I appeal before You through Your name for which the feet of Your angels shake. I appeal before You through Your name by which Moses called You from the side of Mount Tur. You answered his call and placed on him love from Yourself. I appeal before You through Your name because of which You granted forgiveness to Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, for his past and future Dhanb (shortcomings) and completed for him Your favors, grant my so and so wishes. Ask for whatever you wish.’ After you arrive near the door of al-Ka‘bah say, ‘O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).’ Between the corner of al-Yemaniy and the Black Stone say, ‘Our Lord, grant us good in this world and in the next life and protect us from hellfire.’ During your Tawaf (walking around the Ka‘bah) say, ‘O Allah, I need You and I am afraid. I seek protection. Do not change my body and do not change my name.’”

H 7472, Ch. 123, h 2

A number of our people have narrated, from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id, from Muhammad ibn Sinan, from ‘Abd Allah ibn Muskan who has said that narrated to me Ayyub Akhu ‘Udaym, from al-Shaykh who has said the following:

“Al-Shaykh, *‘Alayhi al-Salam*, once said to me, ‘My father, *‘Alayhi al-Salam*, when facing al-Mizab would say, “O Allah, set my neck free from hellfire, increase my sustenance of the lawful kind and repel from me the wickedness of al-Jinn and man, and admit me in paradise through Your kindness’”

H 7473, Ch. 123, h 3

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from Ibrahim ibn abu al-Balad from ‘Abd al-Salam ibn ‘Abd al-Rahman ibn Nu’aym who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘I began my obligatory Tawaf but did not know any prayer to say except, “O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).” During Sa‘y also I said what I had said during Tawaf. He (the Imam) said, ‘No one asking for help is given anything better than what is given to you.’”

H 7474, Ch. 123, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from Ya’qub ibn Shu’ayb who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What should I say when I face the Black Stone?’ He (the Imam) replied, ‘Say Takbir (Allah is great beyond description) and say O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).’ I also heard him when going near the Black Stone say Takbir (Allah is great beyond description) and say, ‘Peace and obedience is due for the Messenger of Allah.’”

H 7475, Ch. 123, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Asem who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when Ali ibn al-Husayn, *‘Alayhi al-Salam*, would go near the Black Stone, before reaching al-Mizab, raise his head and say, ‘O Allah, admit me in paradise

through Your mercy and kindness,' and look at al-Mizab. Then he would say, 'O Allah, grant me protection through Your mercy against hellfire, grant me good health against illnesses, increase my sustenance from Your lawful provisions, and keep away from me the wickedness of sinful Satan in the form of Jinn, man, Arab and non-Arab people.'"

H 7476, Ch. 123, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, when reaching at the backside of al-Ka'bah after passing the Black Stone, say, 'O Possessor of munificence, generosity and kindness, my deeds are weak, so increase them and accept them from me; You are all-Hearing and all-Knowing.'"

H 7477, Ch. 123, h 7

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn al-Suwayd from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that it is preferable when one is between the corner and the Black Stone to say, 'O Allah, grant us goodness in this world as well as in the next life and protect us against hellfire.' He (the Imam) said, 'The two guard angels will say, "Amen."'"

H 7478, Ch. 123, h 8

Ahmad ibn Muhammad has narrated from Muhammad ibn Yahya from Ghiyath ibn Ibrahim who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause,' would not touch anything except the corner of the Black Stone and al-Yemaniy corner. He (the Messenger of Allah) kissed them and placed his cheek against them and I saw my father also did so.'"

H 7479, Ch. 123, h 9

Ahmad ibn Muhammad has narrated from ibn abu 'Umayr from Jamil ibn Salih who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said. 'Once I was performing Tawaf when I heard a man say, "Why is it that these two corners are touched and these two are not touched?" I said, "The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, touched these two and did not bother about those ones. So do not bother about what the Messenger of Allah did not do."' Jamil has said, 'I saw abu 'Abd Allah, *'Alayhi al-Salam*, touch all the corners.'

H 7480, Ch. 123, h 10

Ahmad ibn Muhammad has narrated from al-Barqiy in a marfu' manner from Zayd al-Shahham abu 'Usamah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Once I was performing Tawaf with my father, *'Alayhi al-Salam*, and when he reached the Black Stone he touched it with his hand and kissed. When he reached al-Yemaniy corner he held it (with his hands). I then said, 'I pray to Allah to keep my soul in service for your cause, how is it that you touch the Black Stone and hold al-Yemaniy corner? He replied, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, "Whenever I would reach al-Yemaniy corner I would find Jibril arrive before me to hold al-Yemaniy corner."'"

H 7481, Ch. 123, h 11

Ahmad ibn Muhammad has narrated from al-Husayn ibn Ali from Rib'iy from al-'Ala' ibn al-Muq'ad who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'Allah, the Most Majestic, the Most Glorious, has assigned a Hijjir (persistent in doing something) angel on al-Yemaniy corner who says 'Amen'

when you pray to Allah.'"

H 7482, Ch. 123, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-'Ala' ibn al-Muq'ad who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'There is an angel assigned on al-Yemaniy corner from the time Allah created the heavens and the earth. This angel has no Hijjir except saying, 'Amen' for your prayers, so a servant of Allah should consider what to appeal for in his prayer.' I (the narrator) then asked, 'What is al-Hijjir?' He (the Imam) replied, 'It is the expression of Arabs, meaning he has nothing to do but to do so and so. In another Hadith it says, 'He (the angel) has no other task but that (saying Amen)'"

H 7483, Ch. 123, h 13

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Yemaniy corner is a door of the doors of paradise. Allah has not closed it from the day He opened it." In another Hadith it says, "It is our door to paradise through which we enter."

H 7484, Ch. 123, h 14

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn al-Nu'man from Ibrahim ibn Sinan from abu Maryam who has said the following:

"I once was performing Tawaf with abu Ja'far, *'Alayhi al-Salam*, and in every Tawaf on reaching al-Yemaniy corner he would touch it and say, 'O Lord, forgive and turn to me so I repent and protect me so I will not repeat.'"

(Hadith 14 of this Chapter is best explained by Fatwa).

H 7485, Ch. 123, h 15

A number of our people have narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from abu al-Faraj al-Sindiy who has said the following:

"I once was performing Tawaf along with abu 'Abd Allah, *'Alayhi al-Salam*, and he said, 'Which of these has a greater importance?' I then said, 'I pray to Allah to keep my soul in service for your cause; you know better than I do.' He (the Imam) repeated his question to me. I then said, 'Inside the House has more importance.' He (the Imam) then said, 'Al-Yemaniy corner is a door of the doors of paradise which is open for the Shi'ah of the family of Muhammad, *'Alayhim al-Salam*, and is closed to others. Whoever of the believing people prays near this (corner), his prayer climbs up until it attaches to the Throne. There is no barrier between it (prayer) and Allah.'"

H 7486, Ch. 123, h 16

Ali ibn Ibrahim has narrated from his father and Muhammad Isma'il from al-Fadl ibn Shadhan from ibn abu 'Umayr from Hafs ibn al-Bakhtariy who has said the following:

"In this place, - when passing al-Yemaniy corner -, there is an angel who is given the hearing of the inhabitants of earth; thus, whoever says, 'O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause)' when reaching this place he (the angel) conveys it to him (the Messenger of Allah).'"

H 7487, Ch. 123, h 17

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali or others from Hammad ibn 'Uthaman who has said the following:

"In Makkah there was a man of the friends of Banu 'Umayyah called ibn abu 'Awanah who had

hostility. Whenever abu ‘Abd Allah, *‘Alayhi al-Salam,* or any shaykh from the family of Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, entered Makkah, he mocked. He came to abu ‘Abd Allah, *‘Alayhi al-Salam,* during his performing Tawaf and said, ‘O abu ‘Abd Allah, *‘Alayhi al-Salam,* what do you say about touching the Black Stone?’ He (the Imam) said, ‘The Messenger of Allah touched it.’ He said, ‘But I do not see you touching it.’ He (the Imam) said, ‘I do not like to disturb weak people or be disturbed.’ He then said, ‘But you believe that the Messenger of Allah would touch it.’ He (the Imam) said, ‘Yes, but when people would see the Messenger of Allah they recognize his rights and in my case they do not recognize it.’”

H 7488, Ch. 123, h 18

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam,* has said that Ali, *‘Alayhi al-Salam,* was asked about a man whose hand was cut, how he could touch the Black Stone. He (the Imam) said, ‘He touches with the part that is cut, but if it is cut from the elbow, he then touches with his left hand.’”

H 7489, Ch. 123, h 19

Muhammad ibn Yahya has narrated from those whom he has mentioned (in his book) from Muhammad ibn Ja’far al-Nawfaliy from Ibrahim ibn ‘Isa from his father from abu al-Hassan, *‘Alayhi al-Salam,* who has said the following:

“The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed Tawaf around al-Ka‘bah until he reached al-Yemaniy corner. He then raised his head toward al-Ka‘bah and said, ‘All praise belongs to Allah who has given you (al-Ka’bah) distinction and greatness. All praise belongs to Allah who has sent me as a prophet and has made Ali an Imam. O Allah, guide through him Your best creatures and keep the evil ones of Your creatures away from him.’”

Chapter 124 - Al-Multazam and Prayers Near This Place

H 7490, Ch. 124, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I asked abu Ja‘far, *‘Alayhi al-Salam*, ‘What part of al-Ka‘bah should I touch after completing my Tawaf?’ He (the Imam) said, ‘You should touch its backside.’”

H 7491, Ch. 124, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from al-Fadl ibn Shadhan from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about touching al-Ka‘bah. He (the Imam) said, ‘You should touch its backside.’”

H 7492, Ch. 124, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when you are in the seventh Tawaf and come to al-Muta‘awwadh, which is the place behind al-Ka‘bah opposite to the door you should say this: ‘O Lord, the House is Your House, the servant is Your servant, and this is the place in which he seeks to have Your protection against the fire. O Lord, from You is comfort and ease.’ Then touch al-Yemaniy corner; then go to the Black Stone and complete your Tawaf at that point.’” (Ahadith 2–3 of this Chapter are best explained in the form of fatwa).

H 7493, Ch. 124, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, on reaching al-Multazam, would say to his people, ‘Leave me alone so I can confess to my sins before my Lord at this place; whoever at this place confesses to his sins and thereafter asks Allah to forgive him, Allah forgives his sins.’”

H 7494, Ch. 124, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you complete your Tawaf and reach the backside of al-Ka‘bah, it is next to al-Mustajar a little before al-Yemaniy corner, spread your hands over the House wall. You should make your belly and face touch the wall of the House and say, “O Allah, the House is Your House, the servant is Your servant and this is the place where one seeks protection with You against the hellfire.” Then confess before your Lord to what you have done. Whoever of the believing people confesses before his Lord to his sins at this place, Allah forgives him, by the will of Allah. Then say, “O Allah, from You is happiness, comfort and good health. O Allah, my deed is weak, so increase it for me; forgive my sins of which You are aware but Your creatures are not aware of.” Then seek protection with Allah against the hellfire and choose any prayer for yourself. Then touch al-Yemaniy corner, then go to the Black Stone.’”

Chapter 125 - Excellence of Tawaf

H 7495, Ch. 125, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from al-Hassan ibn Yusuf from Zakariya’ al-Mu’min from Ali ibn Maymun al-Sa‘igh who has said the following:

“Once a man came to see Ali ibn al-Husayn, *‘Alayhi al-Salam*, and he (the Imam) asked him, ‘Have you come to perform al-Hajj?’ He replied, ‘Yes, I intend to do so.’ He (the Imam) asked, ‘Do you know what the reward for al-Hajj is?’ He replied, ‘No, I do not know.’ He (the Imam) said, ‘For one who comes to perform al-Hajj, walks seven times around the House, performs two Rak‘at salat (prayer), Allah writes seventy thousand good deeds. He deletes seventy thousand of his sinful deeds, raises for him seventy thousand degrees, accepts his intercession for seventy thousand wishes, and writes for him the reward for setting free seventy thousand slaves, each worth ten thousand dirhams.’”

H 7496, Ch. 125, h 2

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yemaniy from Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that my father would say, ‘For one who performs Tawaf around this House seven times and performs two Rak‘at salat (prayer), anywhere in the Masjid al-Haram (the Sacred Masjid), Allah writes for him six thousand good deeds. He deletes six thousand of his sinful deeds, raises for him six thousand degrees and makes his six thousand wishes to come true, of which those earlier are due to Allah’s kindness and those delayed are due to the desire to listen to his prayers.’”

H 7497, Ch. 125, h 3

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from those who he has mentioned as having said the following:

“I once visited the virtuous servant of Allah to ask him a great many questions. When I saw him, his words impressed me a great deal. I requested him to allow me to hold his hand or his foot to kiss. He allowed me to hold his hand, I kissed his hand and at this time I remembered the words of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and my eyes flooded with tears. When he saw me bending my head down, he said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has spoken of the following great facts: ‘Allah, the Most Majestic, the Most Glorious, writes for each step seventy thousand good deeds for those who perform Tawaf around this House. If one performs it when the sun declines toward the west, without any covering on his head, barefoot, walking in small steps, casting one’s eyes down, touching the Black Stone each time one passes by without disappointing anyone, and does not discontinue speaking of Allah, the Most Majestic, the Most Glorious, He deletes seventy thousand of his sinful deeds, raises seventy thousand degrees, sets free seventy thousand slaves on his behalf, each costing ten thousand dirhams, accepts his intercession for seventy people of his family, and makes seventy thousand of his wishes to come true early, if He so wishes or later if He so wishes.’”

Chapter 126 - Is Salat (Prayer) or Tawaf More Excellent?

H 7498, Ch. 126, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that for one who resides in Makkah for one year, Tawaf is more excellent than salat (prayer). One who resides in Makkah for two years should perform sometimes Tawaf and sometimes salat (prayer). For one who resides in Makkah for three years, performing salat (prayer) is more excellent than Tawaf.”

H 7499, Ch. 126, h 2

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz ibn ‘Abd Allah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that performing Tawaf is more excellent for those who do not reside in Makkah, and for those who reside in Makkah, performing salat (prayer) is more excellent.”

H 7500, Ch. 126, h 3

A number of our people have narrated from Sahl ibn Ziyad from ibn Faddal from ibn al-Qaddah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that performing Tawaf before al-Hajj is more excellent than seventy Tawaf after al-Hajj.”

Chapter 127 - Limits of Space for Performing Tawaf

H 7501, Ch. 127, h 1

Muhammad ibn Yahya and others have narrated from Muhammad ibn Ahmad from Muhammad ibn ‘Isa from Yasin al-Darir from Hariz ibn ‘Abd Allah from Muhammad ibn Muslim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the limits of the area for Tawaf around the House and the point beyond which Tawaf is not considered as Tawaf around the House. He (the Imam) said, ‘During the time of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, people performed Tawaf around the House and Maqam (station) of Ibrahim *‘Alayhi al-Salam* (the station was attached to the House). Today you perform Tawaf between the House and Maqam (station) of Ibrahim *‘Alayhi al-Salam.* Today the limit is Maqam (station) of Ibrahim *‘Alayhi al-Salam.* Whoever goes beyond it is not doing Tawaf. The limit today and before is one, that is, between the House and Maqam (station) of Ibrahim *‘Alayhi al-Salam*, all around the House. If one performs Tawaf and goes beyond the area which is away from the House more than Maqam (station) of Ibrahim *‘Alayhi al-Salam* is, he is not doing Tawaf around the House; he has performed Tawaf around something which is other than the House which, is like performing Tawaf around the Masjid. It is because he has performed Tawaf in something which is beyond the limit and his Tawaf is not valid.’”

Chapter 128 - The Manner of Walking to Perform Tawaf Around the Ka‘bah

H 7502, Ch. 128, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Barqiy from ‘Abd al-Rahman ibn Sayabah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the manner of walking during Tawaf around the Ka‘bah as to how fast or how slow should I walk. He (the Imam) replied, ‘Walk moderately in between the two kinds of walking.’” (Fatwa best explains the following chapters).

Chapter 129 - The Case of One Who Stands in Need of Something During Tawaf, or Something Affects Him

H 7503, Ch. 129, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil from Aban ibn Taghlib who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs one or two Tawaf (walking around the House), then goes out with someone for a certain work. He (the Imam) said, ‘If it is an optional Tawaf, he can resume where he has left; but if it is an obligatory Tawaf he cannot continue from where he has left.’”

H 7504, Ch. 129, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain persons of our people who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘If during obligatory Tawaf one’s wudu’ becomes invalid when he has performed a certain parts of Tawaf. he must take wudu’, and if he has performed more than half of Tawaf; he can continue from where he has left; but if what is performed is less than half he must perform Tawaf again.’”

H 7505, Ch. 129, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn al-Faddal from Hammad ibn ‘Isa from ‘Imran al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs three Tawaf (walking around the House) of obligatory nature; then he finds an opportunity to enter the House and he enters the House and about what he is required to do. He (the Imam) said, ‘He must perform Qada’ (compensatory) of his Tawaf, because he has done against the Sunnah; he must perform Tawaf again.’”

H 7506, Ch. 129, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one performs a few times Tawaf and then something happens, he must do his Tawaf again - if it is an obligatory Tawaf.’”

H 7507, Ch. 129, h 5

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri’ab from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who performs obligatory Tawaf then something happens, because of which he cannot complete. He (the Imam) said, ‘If he has performed four times Tawaf (walking around the House) he can appoint someone to complete the other three times Tawaf (walking around the House) for him, and his Tawaf is complete. If he has performed three times Tawaf (walking around the House) and cannot do any more, he then is one whom Allah has overpowered and it is not harmful to delay his Tawaf by one or two days. If his problem goes away, he comes to complete his seven times Tawaf (walking around the House); if his problem prolongs he appoints someone to perform for him seven times Tawaf (walking around the House), two Rak‘at Salat (prayer) and Sa‘y between al-Safa’ and al-Marwah and he then comes out of the state of Ihram. He can follow the same procedure in Sa‘y and throwing pebbles (Ramy al-Jamarat).’”

H 7508, Ch. 129, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn ‘Abd al-‘Aziz from abu ‘Azzah who has said the following:

“I was performing the fifth time’s Tawaf (walking around the House) when abu ‘Abd Allah, *‘Alayhi*

al-Salam, passed by and said, ‘Come so we can visit a man there.’ I said, ‘This is my fifth time’s Tawaf (walking around the House), allow me to complete my seven times Tawaf (walking around the House).’ He (the Imam) said, ‘Stop and remember where you have stopped until you return to where you left then continue to complete the remaining times of Tawaf (walking around the House).’”

H 7509, Ch. 129, h 7

Ahmad ibn Muhammad has narrated from Muhammad ibn ‘Isma‘il ibn Bazi’ from ‘Isma‘il ibn al-Sarraj from Sukayn ibn ‘Ammar from a man from our called Abu Ahmad who has said the following:

“I was performing Tawaf with abu ‘Abd Allah, *‘Alayhi al-Salam*, with his hand in my hand that a man came by who needed me for something. I made a gesture to him with my hand to indicate that he should wait until I complete my Tawaf. Abu ‘Abd Allah, *‘Alayhi al-Salam*, asked, ‘Who is he?’ I replied, ‘May Allah keep you well, he is a man who needs me for something.’ He (the Imam) then asked, ‘Is he a Muslim?’ I replied, ‘Yes, he is.’ He (the Imam) then told me to go with him to help in his needs. I then said, ‘May Allah keep you well, can I leave my Tawaf for his needs?’ He (the Imam) said, ‘Yes, you can do so.’ I then asked, ‘Even if it is obligatory Tawaf?’ He (the Imam) said, ‘Yes, even if you are in an obligatory Tawaf.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, then said, ‘Whoever walks for his Muslim brother in faith to help him in his needs, Allah writes for him one million good deeds and deletes one million of his sins and raises for him one million degree.’”

Chapter 130 - The Case of One Who Becomes Tired during Tawaf, or Salat (Prayer) Commences during His Tawaf or It Becomes Time for Salat (Prayer) during his Tawaf

H 7510, Ch. 130, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Shihab from Hisham who has said the following:

"About a man who is in an obligatory Tawaf and obligatory Salat (prayer) commences, abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'He can keep his Tawaf on hold, perform obligatory Salat (prayer), then return to his Tawaf where he had left to complete the remaining parts.'"

H 7511, Ch. 130, h 2

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam,* about a man who has performed certain parts of his Tawaf and certain parts are still left and it becomes dawn. He comes out of Tawaf to al-Hijr or other parts of Masjid, and if he has not said al-Witr to say it, then comes back to complete the remaining parts of his Tawaf. Is this more virtuous or to complete his Tawaf, then go for al-Witr even if it (the morning) becomes brighter to a certain degree? He (the Imam) said, 'You can begin al-Witr and keep your Tawaf on hold, if you are afraid (of its getting brighter) thereafter complete your Tawaf.'"

H 7512, Ch. 130, h 3

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from 'Abd Allah ibn Sinan who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about a man who is in an obligatory Tawaf, and Salat (prayer) commences. He (the Imam) said, 'He can perform obligatory Salat (prayer) with them and after Salat (prayer), continue his Tawaf from where he had left it on hold.'"

H 7513, Ch. 130, h 4

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ali ibn Ri'ab who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam,* 'If a man becomes tired in Tawaf can he rest? He (the Imam) said, 'Yes, he rests and then stands up to perform the remaining of the obligatory Tawaf or other kinds of Tawaf and so also is the case with him during other acts.'"

H 7514, Ch. 130, h 5

Al-Husayn ibn has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Hammad ibn 'Uthaman from ibn abu Ya'fur who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* was asked about a man who rests during his Tawaf. He (the Imam) said, 'Yes, he can do so. For me a resting arrangement was made so I could sit on it to rest.'"

Chapter 131 - The Case of Mistakes During Tawaf

H 7515, Ch. 131, h 1

Abu Ali al-Ash'ariy has narrated from 'Abd al-Jabbar from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs an obligatory Tawaf but does not know if he has done six or seven Tawaf (walking around the House). He (the Imam) said, 'He must do his Tawaf again.' I asked, 'Is that one lost?' He (the Imam) said, 'I do not see anything on him but repeating is more beloved and virtuous to me.'"

H 7516, Ch. 131, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"About a man who does not know if he has performed six or seven Tawaf (walking around the House), abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He must do his Tawaf again.'"

H 7517, Ch. 131, h 3

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from all from ibn abu 'Umayr and from Safwan ibn Yahya from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about a man who performs obligatory Tawaf and does not know if he has done six or seven Tawaf (walking around the House). He (the Imam) said, 'He must do it again.'"

H 7518, Ch. 131, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who doubts in obligatory Tawaf. He (the Imam) said, 'He must do it again whenever he doubts.' I said, 'I pray to Allah to keep my soul in service for your cause, what if one doubts in optional Tawaf? He (the Imam) said, 'He considers it to be of the lesser amount.'"

H 7519, Ch. 131, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al=Bajaliy from Harun ibn Kharijah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs eight times Tawaf (walking around the House) for an obligatory Tawaf. He (the Imam) said, 'He must perform it again until the right number is established.'"

H 7520, Ch. 131, h 6

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from Sama'ah ibn Mehran from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs obligatory Tawaf but does not know if he has done six or seven or eight Tawaf (walking around the House). He (the Imam) said, 'He must repeat until he establishes the right number.' I then said that he had performed optionally eight times but he forgot. He (the Imam) said, 'He must complete it in the form of two Tawaf, then perform four Rak'at Salat (prayer), but in the case of obligatory Tawaf he must repeat until seven times Tawaf (walking around the House) is established.'"

H 7521, Ch. 131, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il from Hanan ibn Sadir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs Tawaf and is confused if

he has performed three or four times Tawaf (walking around the House). Abu ‘Abd Allah, *‘Alayhi al-Salam*, said, ‘Was it optional or obligatory Tawaf?’ If it was obligatory Tawaf he had to drop what he had performed to start all over again, but if it was optional and if he was certain of performing three and had doubt about four, he could consider it three; it is permissible.’”

H 7522, Ch. 131, h 8

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performed Tawaf around the House; and then went to al-Safa’ to perform Tawaf (Sa‘y) between al-Safa’ and al-Marwah, in which he remembered that he had left out a certain part of Tawaf around the House. He (the Imam) said, ‘He must go back to the House, then come back to al-Safa’ and al-Marwah and complete the remaining parts.’”

H 7523, Ch. 131, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Hassan ibn ‘Atiyyah who has said the following:

“Sulayman ibn Khalid asked him (the Imam), *‘Alayhi al-Salam*, when I was there, about a man who performed six times Tawaf (walking around the House). Abu ‘Abd Allah, *‘Alayhi al-Salam*, asked, ‘How did he do so? He said, ‘He faced the Black Stone and said, “Takbir (Allah is great beyond description),” made his intention and made it one.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, then said, ‘He makes one time walking around the House?’ Sulayman said, ‘He missed it until he came to his family.’ He (the Imam) said, ‘He must appoint someone to perform Tawaf on his behalf.’”

H 7524, Ch. 131, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Ali ibn ‘Uqbah from abu Kahmas who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who because of forgetfulness made eight times Tawaf (walking around the House). He (the Imam) said, ‘If he remembers before reaching the corner he must stop it (the last round of walking around al-Ka’bah).’”

Chapter 132 - The Case of Joining Two Tawaf

H 7525, Ch. 132, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ‘Abd Allah ibn Muskan from Zurarah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is Makruh (detestable) to perform two Tawaf of obligatory nature together; but in the case of optional Tawaf it is not harmful.’”

H 7526, Ch. 132, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who joins two Tawaf. He (the Imam) said, ‘If you like I can narrate to you from people of Makkah.’ I then said, ‘No, by Allah, I do not need that, I pray to Allah to keep my soul in service for your cause, but narrate to me by which I can worship Allah, most Majestic, most Glorious. He (the Imam) said, ‘Do not join two Tawaf (each of walking seven times around the House). Perform two Rak‘at Salat (prayer) after each Tawaf (of walking seven times around the House). I, however, perform Tawaf and join three and four Tawaf together.’ I then looked at him (the Imam). He (the Imam) said, ‘I am with these people.’”

H 7527, Ch. 132, h 3

Ahmad ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdiy from Muhammad ibn Walid ‘Umar ibn Yazid who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Joining Tawaf is Makruh (detestable) only in the case of obligatory Tawaf; but in the case of optional Tawaf, by Allah it is not harmful.’”

Chapter 133 - The Case of One Who Cuts His Tawaf Short Before Reaching the Black Stone

H 7528, Ch. 133, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy who has said the following:

“About a man who performs Tawaf around the House [but cuts it short], abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘He must do Qada’ (compensatory fast) of what he has cut short of his Tawaf.’”

H 7529, Ch. 133, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Whoever keeps his Tawaf short before the Black Stone, he must repeat his Tawaf commencing from the Black Stone and end at the front of the Black Stone.’”

Chapter 134 - The Case of One Who Performs Tawaf Without Wudu'

H 7530, Ch. 134, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Muthanna' from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who performs Tawaf without wudu'; if such Tawaf is counted. He (the Imam) said, 'No, it is not counted.'"

H 7531, Ch. 134, h 2

Sahl ibn Ziyad has narrated from al-Hassan ibn Mahbub from abu Hamzah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who performs the acts of al-Hajj; if he can do them without wudu'. He (the Imam) said, 'Yes, except Tawaf around the House; in which there is Salat (prayer).'"

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil from abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 7532, Ch. 134, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I once asked one of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhi al-Salam*, about a man who performs obligatory Tawaf without Tahur (cleansing). He (the Imam) said, 'He must take wudu' and do his Tawaf again; even if it is optional, he must take wudu' and perform Salat (prayer).'"

H 7533, Ch. 134, h 4

Muhammad ibn Yahya has narrated from al-'Amrakiy ibn Ali from Ali ibn Ja'far who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who performs Tawaf around the House when he is involved in sexual relation (because of which Ghusl (bath) is obligatory), but remembers when he is in Tawaf. He (the Imam) said, 'He must discontinue his Tawaf and you must not consider it valid.' I then asked him (the Imam) about a man who performs Tawaf and then remembers that he is without wudu'. He (the Imam) said, 'He must discontinue and it (Tawaf) is not acceptable.'"

Chapter 135 - The Case of One Who Commences al-Sa‘y Before Tawaf or Performs Tawaf but Delays al-Sa‘y

H 7534, Ch. 135, h 1

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Tawaf around al-Ka‘bah, then goes to al-Safa’ and al-Marwah to perform Tawaf, and remembers that he has left out certain parts of Tawaf around the House. He (the Imam) said, ‘He must go back to the House to complete his Tawaf, then come to al-Safa’ and al-Marwah to complete the remaining parts.’ I then asked, ‘What happens if one begins with al-Safa’ and al-Marwah before the House?’ He (the Imam) said, ‘He must go to the House for Tawaf, then perform Sa‘y between al-Safa’ and al-Marwah again.’ I asked, ‘What is the difference between the two?’ He (the Imam) said, ‘This has done certain parts of Tawaf and this one has not done anything.’”

H 7535, Ch. 135, h 2

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Tawaf (Sa‘y) between al-Safa’ and al-Marwah before Tawaf around the House. He (the Imam) said, ‘He must go back to perform Tawaf around the House, then return to perform Sa‘y between al-Safa’ and al-Marwah.’”

H 7536, Ch. 135, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who comes for al-Hajj and the heat is intense so he performs Tawaf around al-Ka‘bah and delays Sa‘iy until it becomes cooler. He (the Imam) said, ‘It is not harmful. I also may have done so.’”

H 7537, Ch. 135, h 4

Ahmad ibn Muhammad from has narrated from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Rifa’ah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Tawaf around the House and it becomes time of al-‘Asr; if he must perform Salat (prayer) first or Sa‘iy. He (the Imam) said, ‘No, he must perform Salat (prayer) first.’”

H 7538, Ch. 135, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-‘Ala’ ibn Razin who has said the following:

“I once asked the Imam, *‘Alayhi al-Salam*, about a man who performs Tawaf around the House but he becomes tired; if he can delay Sa‘y between al-Safa’ and al-Marwah until the next day. The Imam said, ‘No, he cannot do so.’”

Chapter 136 - The Case of Tawaf of One Suffering from an Illness and One Who Is Carried by Someone Else for Tawaf

H 7539, Ch. 136, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from al-Rabi‘ ibn Khuthaym who has said the following:

“I saw abu ‘Abd Allah, *‘Alayhi al-Salam*, being carried for Tawaf around al-Ka‘bah in a carriage and he was seriously ill. Whenever he would reach al-Yemaniy corner he commanded to place him on the ground, and he would extend his hand from the carriage and pull it on the ground then say, ‘Lift me up.’ When he did so many times in every turn of walking around the House, I said, ‘I pray to Allah to keep my soul in service for your cause, O child of the Messenger of Allah, this is difficult for you.’ He (the Imam) said, ‘I heard Allah, most Majestic, most Glorious, say, “. . . so that they witness the benefits for them.”’ (22:28) I then asked, ‘Is it worldly benefits or the hereafter?’ He (the Imam) replied, ‘It is the benefits of both of them.’”

H 7540, Ch. 136, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd al-Rahman ibn al-Hajjaj from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who has trouble in his stomach or broken body parts is carried for Tawaf and al-Jamar (pebbles) are thrown for him.’”

H 7541, Ch. 136, h 3

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about a man who is ill; if Tawaf around al-Ka‘bah can be made for him. He (the Imam) said, ‘No, he can be carried around al-Ka‘bah for Tawaf.’”

H 7542, Ch. 136, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Children must be carried for Tawaf and al-Jamar (pebbles) are thrown on their behalf.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a woman is ill and cannot understand she can be carried for Tawaf or Tawaf can be made on her behalf.’”

H 7543, Ch. 136, h 5

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yemaniy from ‘Isma‘il ibn ‘Abd al-Khaliq who has said the following:

“I was next to abu ‘Abd Allah, *‘Alayhi al-Salam*, and with him (the Imam) was his son ‘Abd Allah and his other son born after him. A man asked him (the Imam), ‘May Allah keep you well, can a man perform Tawaf for a man who lives in Makkah and who has no difficulties?’ He (the Imam) said, ‘No, if that was permissible I would have asked my son so and so’ – mentioned the name of the smaller one – ‘to perform Tawaf on my behalf’- children were listening.’”

Chapter 137 - Two Rak‘at salat (Prayer) after Tawaf; the Time for and Recitation of It and Prayers

H 7544, Ch. 137, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you complete your Tawaf, go to Maqam (station) of Ibrahim *‘Alayhi al-Salam*, perform two Rak‘at Salat (prayer) and keep it in front of you. In the first Rak‘at read al-Tawhid, Qul Huwa Allahu Ahad and in the second Rak‘at, Qul ya Ayyu ha al-Kafirun (then say Tashahhud (testimonies of belief)), praise Allah, speak of His glory and say, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause and ask Him to accept from you. These two Rak‘at are obligatory and it is not detestable to perform them anytime during sunset or sunrise; and do not delay them for one Sa‘ah (one hour) after Tawaf. As soon as you perform Tawaf, then you must perform the two Rak‘at Salat (prayer).’”

H 7545, Ch. 137, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Husayn ibn ‘Uthman who has said the following:

“I saw abu al-Hassan, Musa, *‘Alayhi al-Salam*, performing the two Rak‘at Salat (prayer) after obligatory Tawaf in front of Maqam (station) of Ibrahim *‘Alayhi al-Salam*, near the shadow of the Masjid.”

H 7546, Ch. 137, h 3

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz ibn ‘Abd Allah from Muhammad ibn Muslim who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who performs obligatory Tawaf and completes it at sunset. He (the Imam) said, ‘At that hour two Rak‘at Salat (prayer) become obligatory on him and he must perform them before sunset.’”

H 7547, Ch. 137, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ibrahim ibn abu Mahmud who has said the following:

“I once asked al-Rida’, *‘Alayhi al-Salam*, about the two Rak‘at Salat (prayer) after obligatory Tawaf behind Maqam (station) of Ibrahim *‘Alayhi al-Salam* where it is today or where it was in the time of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause’. He (the Imam) said, ‘It is where it is today.’”

H 7548, Ch. 137, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘I do not see people follow al-Hassan and al-Husayn, *‘Alayhim al-Salam*, in Salat (prayer) except Salat (prayer) after al-‘Asr (sunset) and after the morning (sunrise) in obligatory Tawaf.’”

H 7549, Ch. 137, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj from certain persons of our people who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘Man should perform the two Rak‘at Salat (prayer) after obligatory or optional Tawaf with Qul Huwa Allahu Ahad and Surah (Chapter) 109.’”

H 7550, Ch. 137, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Rifa‘ah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs obligatory Tawaf after al-‘Asr; if he can perform the two Rak‘at Salat (prayer) after Tawaf when he completes his Tawaf. He (the Imam) said, ‘Yes, he can do so. Has it not come to your notice that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause,’ said, “O children of ‘Abd al-Muttalib, you must not prevent people from performing Salat (prayer) after al-‘Asr, because in so doing you prevent them from performing Tawaf.”’”

H 7551, Ch. 137, h 8

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from certain persons of our people from Aban ibn ‘Uthman from Zurarah who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has stated this Hadith. ‘It is not proper for one to perform the two Rak‘at Salat (prayer) after an obligatory Tawaf anywhere other than near Maqam (station) of Ibrahim *‘Alayhi al-Salam*; however, the two Rak‘at Salat (prayer) after optional Tawaf can be performed anywhere in the Masjid.’”

H 7552, Ch. 137, h 9

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Hammad ibn ‘Isa from Yahya al-Arzaq who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about my performing Tawaf in which after the fourth round of walking around the House I became tired: if I could perform its two Rak‘at Salat (prayer) in a sitting position. He (the Imam) said, ‘No, you cannot do so.’ I then asked, ‘What should a person do in such case while in Salat (prayer) of night. In this case if one feels weakness, it is permissible to perform them in sitting position, and in this case it is not permissible.’ He (the Imam) said, ‘Is it right to perform Tawaf and you are sitting?’ I replied, ‘No, it is not right.’ He (the Imam) then said, ‘Perform Salat (prayer) while you are standing.’”

Chapter 138 - Mistakes During Two Rak‘at Salat (Prayer) After Tawaf

H 7553, Ch. 138, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who forgets to perform the two Rak‘at Salat (prayer) after Tawaf of al-Hajj or al-‘Umrah near Maqam (station) of Ibrahim *‘Alayhi al-Salam.* He (the Imam) said, ‘If he is in town he must perform the two Rak‘at near Maqam (station) of Ibrahim *‘Alayhi al-Salam*, because Allah, most Majestic, most Glorious, says “Take Maqam (station) of Ibrahim *‘Alayhi al-Salam*, as the place for Salat (prayer),” but if he has left the town then I do not command him to return.’”

H 7554, Ch. 138, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who forgets the two Rak‘at Salat (prayer) behind Maqam (station) of Ibrahim *‘Alayhi al-Salam*, and does not remember until he leaves Makkah. He (the Imam) said, ‘He must perform them when he remembers. If he remembers when he still is in the town, he must not leave before performing the two Rak‘at Salat (prayer).’”

H 7555, Ch. 138, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from ‘Ubayd ibn Zurarah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who does not perform the two Rak‘at Salat (prayer) after obligatory Tawaf until he performs Tawaf (Sa‘y) between al-Safa’ and al-Marwah. He then performs Tawaf al-Nisa’ and does not perform the two Rak‘at Salat (prayer) until he remembers it in al-Abtah; then he performs four Rak‘at. He (the Imam) said, ‘He must return and perform Salat (prayer) near Maqam (station) of Ibrahim *‘Alayhi al-Salam.’*”

H 7556, Ch. 138, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Muthanna’ who has said the following:

“I once forgot the two Rak‘at Salat (prayer) after Tawaf near Maqam (station) of Ibrahim *‘Alayhi al-Salam*, until I reached Mina’, then I returned to Makkah and performed the two Rak‘at. We then mentioned it to abu ‘Abd Allah, *‘Alayhi al-Salam*, and he (the Imam) said, ‘He could have performed them where he remembered.’”

H 7557, Ch. 138, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Isa from those whom he has mentioned who has said the following:

“A man performs obligatory Tawaf but he forgets the two Rak‘at Salat (prayer) until his performing Tawaf (Sa‘y) between al-Safa’ and al-Marwah. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘He must mark the place and then go back to perform the two Rak‘at and return to his place where he had left to complete it.’”

H 7558, Ch. 138, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, about a man who performs an obligatory Tawaf but he does not perform the two Rak‘at Salat (prayer). He then

performs Tawaf (Sa‘y) between al-Safa’ and al-Marwah and Tawaf al-Nisa’, but does not perform the two Rak‘at Salat (prayer) after this also, until he remembers in al-Abtah. He (the Imam) said, ‘He must return to Maqam (station) of Ibrahim *‘Alayhi al-Salam*, and perform Salat (prayer).’”

H 7559, Ch. 138, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about a man who enters Makkah after al ‘Asr. He then performs Tawaf (walking around the House) and we had taught him how to perform Salat (prayer) but he forgets and sits until sunset. He then sees people performing Tawaf. He then performs another Tawaf before performing the two Rak‘at for an obligatory Tawaf. He (the Imam) asked, ‘Is he ignorant?’ I replied, ‘Yes, he is ignorant.’ He (the Imam) said, ‘He is not obligated for anything in this matter.’”

H 7560, Ch. 138, h 8

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Husayn al-Za’lan from al-Husayn ibn Bashshar from Hisham ibn al-Muthanna’ and Hanan who have said the following:

“We performed Tawaf al-Nisa’ around the House but forgot the two Rak‘at Salat (prayer). When we arrived in Mina’, we remembered the two Rak‘at Salat (prayer). We then went to abu ‘Abd Allah, *‘Alayhi al-Salam*, and asked him about it. He (the Imam) said, ‘You must perform them in Mina’.’”

Chapter 139 - The Rare Ahadith about Tawaf

H 7561, Ch. 139, h 1

Muhammad ibn Yahya and others have narrated from Ahmad ibn Hilal from Ahmad ibn Muhammad from a man who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the first instance of justice that will be practiced after the reappearance of al-Qa'im, *'Alayhi al-Salam*, is that an announcer will announce this, 'Those who perform optional al-Hajj must give a chance to those performing obligatory al-Hajj to reach the Black Stone.'"

H 7562, Ch. 139, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Sa'id al-'Araj who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a man if he can consider counting the number of his Tawaf by his companion as sufficient. He (the Imam) said, 'Yes, he can do so.'"

H 7563, Ch. 139, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from 'Abd al-Karim ibn 'Amr from Ayyub brother of 'Udaym who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about reading from al-Quran or speaking of Allah, most Blessed, most High, and that which one is more virtuous when I perform Tawaf. He (the Imam) said, 'Reading is more virtuous.' I then asked, 'What happens if one comes across a passage for which Sajdah (prostration) is obligatory.' He (the Imam) said, 'He must make a gesture with his head toward al-Ka'bah.'"

H 7564, Ch. 139, h 4

Sahl ibn Ziyad has narrated from Ahmad ibn Muhammad from Muhammad ibn Muthanna' from Ziyad ibn Yahya al-Hanzaliy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You must not perform Tawaf wearing burtulah (a certain kind of cap).'"

H 7565, Ch. 139, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu al-Faraj who has said the following:

"Aban once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'Is there any kind of Tawaf known as Tawaf of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause?' He (the Imam) said, 'The Messenger of Allah would, during one night and day, perform ten Tawafs; three in the beginning of the night, three toward the end of the night, two at dawn and two at noontime, and the remaining time in between was for his rest.'"

H 7566, Ch. 139, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Ali ibn al-Nu'man from Dawud ibn Farqad from 'Abd al-'Ala' who has said the following:

"I saw 'Umm Farwah perform Tawaf around the Ka'bah wearing a colorless gown. She touched the Black Stone with her left hand and a man said, 'O female servant of Allah, you made a mistake in following the noble tradition (of the Holy Prophet).' 'We are not in need of your knowledge,' she responded."

H 7567, Ch. 139, h 7

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad who has said the following:

“Once abu al-Hassan, *‘Alayhi al-Salam,* asked me, ‘Why is the name al-Ta’if?’ I (the narrator) replied, ‘No, I do not know.’ He (the Imam) said, ‘When Ibrahim, *‘Alayhi al-Salam,* prayed to his Lord to provide his family with sustenance, Allah cut a piece of land from ’Adan (a mountain in al-Sham). It came and performed Tawaf around the House seven times then Allah set it in its place and it is called al-Ta’if because of its performing Tawaf around the House.’”

H 7568, Ch. 139, h 8

Ali ibn Ibrahim has narrated from his father from al-Ziyad al-Qandiy who has said the following:

“I once said to abu al-Hassan, *‘Alayhi al-Salam,* I pray to Allah to keep my soul in service for your cause, when I am in Masjid al-Haram (the Sacred Masjid) and see people perform Tawaf around the House and I am sitting, I feel sad.’ He (the Imam) said, ‘O Ziyad, do not be disappointed. When a believing person comes out of his home with the intention to perform al-Hajj, he is considered performing Tawaf and Sa‘y all the time until he is back home.’”

H 7569, Ch. 139, h 9

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Haytham al-Tamimiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man whose female companion is not able to stand up on her legs so he places her in a carriage and walks with her to perform an obligatory Tawaf around the House and between al-Safa’ and al-Marwah; if it is sufficient for his Tawaf also. He (the Imam) said, ‘Yes, by Allah it is sufficient.’” (Hadith 9 of this Chapter is best explained by Fatwa)

H 7570, Ch. 139, h 10

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Muhammad ibn abu Hamzah from certain individuals of our people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that you should stop performing more Tawaf while you still desire to perform more Tawaf.”

H 7571, Ch. 139, h 11

Muhammad ibn Yahya and others has narrated from Muhammad ibn Ahmad from al-‘Abbas ibn Ma‘ruf from Musa ibn ‘Isa al-Ya’qubiy from Muhammad ibn Muyassir from abu al-Jahm who has said the following:

“This is about a woman who had made a vow to perform Tawaf on all-fours; legs and arms. Abu ‘Abd Allah has narrated from his ancestors, *‘Alayhim al-Salam,* who have said that Ali, *‘Alayhim al-Salam,* has said, ‘She must perform Tawaf (walking around the House) seven times for her legs and seven times for her hands.’”

H 7572, Ch. 139, h 12

Ali ibn Ibrahim has narrated from his father from Safwan who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam,* about the case of three people who commence Tawaf, and one of them says, ‘You must keep proper counts of the number of Tawaf.’ When they thought they had completed, one of them said, ‘With me it is six Tawaf.’ He (the Imam) said, ‘If all of them doubt they must perform Tawaf again. If they do not have doubts and everyone knows the number of Tawaf with him they follow accordingly.’”

H 7573, Ch. 139, h 13

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of a woman who performs Tawaf with a child and Sa‘y between al-Safa’ and al-Marwah; if this is sufficient for her Tawaf also. He (the Imam) said, ‘Yes, it is sufficient.’” (Ahadith 11–13 are best explained in the form of fatwa).

H 7574, Ch. 139, h 14
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that it is preferable to perform three hundred sixty Tawaf (each consisting of seven times walking around the Ka‘bah) equal to the number of days in a year. If you cannot do this, then you should walk three hundred sixty times around the Ka‘bah; and if you cannot do this much also, then do whatever you can.”

H 7575, Ch. 139, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* if we can drink when performing Tawaf. He (the Imam) said, ‘Yes, you can do so.’”

H 7576, Ch. 139, h 16
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd Allah ibn Yahya al-Kahiliy who has said the following:
“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, once performed Tawaf on al-Ghadba’ camel touching the corners with his staff and then kissed the staff.’”

H 7577, Ch. 139, h 17
Ahmad ibn Muhammad has narrated from ibn abu ‘Umayr from certain persons of his people who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Performing a Tawaf on tenth of Dhu al-Hajjah is more virtuous than seventy Tawaf during al-Hajj.’”

H 7578, Ch. 139, h 18
Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that `Amir al-Mu’minin, *‘Alayhi al-Salam,* about a woman who had made a vow to perform Tawaf on all-fours; legs and arms, said, ‘She must perform Tawaf once for her legs and once for her arms.’”

Chapter 140 - Touching the Black Stone after Performing Two Rak‘at Salat (Prayer), Drinking Water of Zamzam Before Leaving for al-Safa’ and al-Marwah

H 7579, Ch. 140, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that after performing two Rak‘at salat (prayer) you should go to the Black Stone, kiss, touch it and point toward it; it should be done.’ He (the Imam) said, ‘If you can drink from Zamzam before leaving for al-Safa’, it is better, and when drinking say, ‘O Allah, make it useful knowledge, abundant sustenance and a cure for all illnesses and deficiencies.’ He (the Imam) said, ‘It has come to us that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, when looking at Zamzam, said, ‘Were I not to cause difficulties for my followers, I would have taken one or two containers full of water of Zamzam.’”

H 7580, Ch. 140, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when a man completes Tawaf and the two Rak‘at salat (prayer), he should go to Zamzam. He should take one or two containers full of water, drink, pour on his head, back and belly and say, ‘O Allah, make it useful knowledge, abundant sustenance and a cure for all illnesses and deficiencies,’ and then go back to the Black Stone.’”

H 7581, Ch. 140, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Mahziyar from who has said the following:

“I once saw abu Ja‘far, the 2nd, *‘Alayhi al-Salam*, in the night of Ziyarat perform Tawaf al-Nisa’. He (the Imam) performed Salat (prayer) behind Maqam (station) of Ibrahim *‘Alayhi al-Salam*, then went in Zamzam, took water with his hand with the bucket which is next to al-Hajar, drank from it and poured on certain parts of his body. He (the Imam) then looked into Zamzam twice. Certain persons of our people have narrated to me that they had seen him next year doing the same way.” (Fatwa best explains the rest of the above Chapter)

Chapter 141 - Standing at al-Safa’ and Prayers

H 7582, Ch. 141, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, completed his Tawaf and two Rak‘at salat (prayer) he said this, ‘I begin with the same thing with which Allah, the Most Majestic, the Most Glorious, has begun. He has said, ‘Al-Safa’ and al-Marwah are of the reminders of Allah.’ (2:158) Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You then should go out to al-Safa’ through the door by which the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, had gone. (That is the door, which is opposite the Black Stone), you should pass the valley in a calm and dignified manner. Climb al-Safa’, so you can look at the House facing the corner that has the Black Stone; you should thank Allah and praise Him. Then remind yourself of His bounties, tests and the good things that He has done for you as much as you can. Then say Takbir (Allah is great beyond description) seven times. Say Tahmid (all praise belongs to Allah) seven times, Tahlil (no one deserves worship except Allah) seven times and then say, “No one other than Allah, who is One and has no partners, deserves worship. To Him belong the Kingdom and all praise. He gives life and causes things to die. He is living, never dies and has power over all things”- three times. Then say, “O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).” Then say, “Allah is great beyond description because of His granting us guidance. All praise belongs to Allah because of His granting us priorities. All praise belongs to Allah, the Living and Dominant. All praise belongs to Allah, the Living the Eternal”- three times. Then say, “I testify that no one other than Allah deserves worship. I testify that Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, is His servant and Messenger. We do not worship anything besides Him. We have sincerely accepted His religion even though the pagans dislike it”- three times. Then say, “O Allah, I appeal before You for forgiveness, good health and certainty in this life and in the next life”- three times. Then say, “O Lord, grant us goodness in this world as well as in the next life and protect us against the hellfire”- three times. Then say, “Takbir (Allah is great beyond description), one hundred times, Tahlil (no one deserves worship except Allah), one hundred times, Tahmid (all praise belongs to Allah), one hundred times and Tasbih, (Allah is free of all defects), one hundred times.” Then say, “No one other than Allah, who is One, deserves worship. He makes His promise to come true, supports His servant, dominates all parties all by Himself alone, thus the kingdom is His and all praise belongs to Him alone. O Allah, make death a blessing for me as well as what is after death. O Allah, I seek protection against the darkness of the grave and its frightening condition. O Allah, provide for me a shadow under the shadow of Your Throne on the day when there is no shadow except Your shadow.” Entrust your religion with the Lord very often, as well as yourself and family. Then say, “I entrust Allah, the Beneficent, the Merciful who does not allow what He is entrusted with to become lost. I entrust Him with my life, my religion and family. O Allah, make me useful in the service of Your book and the tradition of Your Prophet. Make me die in Your religion and protect me against mischief.” Then say Takbir (Allah is great beyond description), three times. Then say it twice and then once. Then repeat it all over again. If you cannot do so, do it only partially.’ Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would keep praying at al-Safa’ for as long as one can complete reading all of Chapter two of the Holy Quran.’”

H 7583, Ch. 141, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from Ya'qub ibn Shu'ayb who has said the following:
"Jamil narrated to me saying, 'I once asked abu 'Abd Allah, *'Alayhi al-Salam*, "Is there a prayer of a particular timing that I should say at al-Safa' and al-Marwah?" He (the Imam) replied, say, "No one other than Allah, who is One and has no partners, deserves worship. To Him belong the kingdom and all praise. He gives life and causes things to die and has power over all things - three times."'"

H 7584, Ch. 141, h 3
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Zurarah who has said the following:
"I asked abu Ja'far, *'Alayhi al-Salam*, 'What should a man say on al-Safa' and al-Marwah?' He (the Imam) replied, 'He should say, 'No one except Allah who is One and has no partners, deserves worship. To Him belong the Kingdom and all praise. He gives life and causes death and He has power over all things' - three times.'"

H 7585, Ch. 141, h 4
Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa'id from Safwan ibn Yahya from 'Servants (of Allah) al-Hamid ibn Sa'id who has said the following:
"I asked abu Ibrahim, *'Alayhi al-Salam*, about the door of al-Safa' saying, 'Our people have differences about it. Certain ones among them say, "It is in front of the water fountain and others say that it is in front of the Black Stone."' He (the Imam) said, 'It is the one which is in front of the water fountain. Dawud initiated it and Dawud was the one who opened it.'"

H 7586, Ch. 141, h 5
Ahmad ibn Muhammad has narrated from Ali ibn Hadid from Ali ibn al-Nu'man in a marfu' manner the following:
"`Amir al-Mu'minin, *'Alayhi al-Salam*, when climbing on al-Safa', would face the Ka'bah, raise his hands and then say, 'O Allah, forgive my every sin that I have committed. If I will return to sin, return to me with forgiveness, You are Forgiving and Merciful. O Allah, do for me what is worthy of You to do for me; if You do for me what is worthy of You to do for me, You will have mercy on me; but if You punish me, You do not need to do so. I however, need Your mercy. O the One whose mercy I need, grant me kindness and mercy. O Allah, do not do to me what is worthy of me; if You do for me what is worthy of me, You will punish me and in doing so You will not be doing any injustice to me. I am anxious of Your justice but I am not afraid of Your injustice. So, O the One who is just and never does injustice to anyone, be kind and merciful to me.'"

H 7587, Ch. 141, h 6
Muhammad ibn Yahya has narrated from Hamdan ibn Sulayman from al-Hassan ibn Ali ibn al-Walid in a marfu' manner who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that one who wants his wealth increase should stay on al-Safa' and al-Marwah for a long time."

H 7588, Ch. 141, h 7
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from al-Hassan ibn abu al-Hassan from Salih ibn abu al-Aswad from abu al-Jarud who has said the following:
"Abu Ja'far, *'Alayhi al-Salam*, has said, 'There is no definite act of worship to perform on al-Safa'.'"

H 7589, Ch. 141, h 8
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Mawla' of abu 'Abd Allah, from people of al-Madinah who has said the following:

“I once saw abu al-Hassan, *‘Alayhi al-Salam,* climb al-Marwah and lean himself against the rock which is on top on the pathway and face al-Ka‘bah.”(Ahadith 7–8 of this Chapter are best explained in the form of fatwa).

H 7590, Ch. 141, h 9

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from Ahmad ibn al-Jahm al-Khazzaz from Muhammad ibn ‘Umar ibn Yazid from certain individuals of his people who has said the following:

“I was following abu al-Hassan, Musa, *‘Alayhi al-Salam,* when climbing al-Safa’ and al-Marwah, and he did not say anything more than two words, ‘O Allah, I appeal before You to grant me optimism about You in all conditions and true intention to place my trust with You.’”

Chapter 142 - Sa‘y Between al-Safa’ and al-Marwah and the Prayers to Say

H 7591, Ch. 142, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Hassan from Zur‘ah from Sama‘ah who has said the following:

“About Sa‘y (walking faster like running slowly) between al-Safa’ and al-Marwah, I once asked abu al-Hassan, *‘Alayhi al-Salam*. He (the Imam) said, ‘When you reach the first house on your right side in the beginning of the valley, then walk faster like running slowly until the beginning of the lanes on your right side, then stop Sa‘y (walking faster like running slowly) after you pass the valley toward al-Marwah. When you reach it stop walking fast and walk normally. When you are coming back from al-Marwah then in the beginning of the lanes which I mentioned begin Sa‘y (walking faster like running slowly) and when you arrive at the door from the side of al-Safa’ after passing the valley then stop Sa‘y (walking faster like running slowly) and walk normally. Sa‘y (walking faster like running slowly) is for men only. Sa‘y in such manner is not for women.’”

H 7592, Ch. 142, h 2

Ahmad ibn Muhammad from Muhammad ibn Yahya from Ghiyath ibn Ibrahim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘My father, *‘Alayhi al-Salam*, would perform Sa‘y (walking faster like running slowly) between al-Safa’ and al-Marwah between the door of ibn ‘Abbad up to where he stepped over the drain of the valley before the lane of Ale abu Husayn.’” (Ahadith 1–2 of this Chapter are best explained in the form of fatwa).

H 7593, Ch. 142, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Aslam from Yunus from abu Basir who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘No piece of land is more beloved to Allah than the area for walking between al-Safa’ and al-Marwah; this area humbles every tyrant.’ It is narrated that in answer to the question, ‘Why it “al-Sa‘y,” is there it was said, ‘It is called as such because it humbles the tyrants.’”

H 7594, Ch. 142, h 4

A number of our people have narrated from Sahl ibn Ziyad who in a marfu‘ manner has said the following:

“He (the Imam) has said, ‘No act of Hajj is more beloved to Allah than ‘Sa‘y’ because it humbles the tyrants.’”

H 7595, Ch. 142, h 5

Ahmad ibn Muhammad has narrated from al-Taymuliy from al-Husayn ibn Ahmad al-Halabiy from his father from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Sa‘y (walking) between al-Safa’ and al-Marwah is made to humble the tyrants.”

H 7596, Ch. 142, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that climb down from al-Safa’, walking to al-Marwah in a calm and dignified manner up to the sign; then walk faster and say, ‘I begin by the help of the name of Allah, Allah is great beyond description. O Allah, I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). O Allah, forgive me, be kind and merciful to me and ignore what You know (about me) and You are majestic and

honorable.' Then walk until you reach the other sign. When you pass this sign say, 'O munificent, generous, honorable, bountiful and benevolent, forgive my sins; no one is able to forgive sins except You.' Then walk in a calm and dignified manner until you reach al-Marwah. Climb up until you can see the House, then do what you had done at al-Safa', then walk between them seven times beginning from al-Safa' to end at al-Marwah.'"

H 7597, Ch. 142, h 7

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Mawla' abu 'Abd Allah, *'Alayhi al-Salam*, from people of al-Madinah who has said the following:

"I saw abu al-Hassan, *'Alayhi al-Salam*, perform Sa'y (walking faster like running slowly) from the house of al-Qadiy al-Makhzumiy.' He has said that he (the Imam) continued until he reached the lane of al-'Attarin (perfume sellers)."

H 7598, Ch. 142, h 8

A number of our people have narrated from Ahmad ibn Muhammad from Mu'awiyah ibn Hakim from Muhammad ibn abu 'Umayr from al-Hassan ibn Ali al-Sayrafiy from certain persons of our people who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the Sa'y between al-Safa' and al-Marwah if it is obligatory or Sunnah. He (the Imam) said, 'It is obligatory.' I then asked, 'What is the meaning of the words of Allah, most Majestic, most Glorious, '. . . then it is not harmful for him to perform Tawaf of them.' (2:158). He (the Imam) said, 'This was in al-'Umrah of al-Qada' when the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, set a condition on them to remove the idols from al-Safa' and al-Marwah that distracted people from performing Sa'y (walking faster like running slowly). Days passed and idols were brought back, and they came to the Messenger of Allah saying, 'So and so did not perform Sa'y (walking faster like running slowly) and the idols are brought back.' Allah, most Majestic, most Glorious, revealed, '. . . it is not harmful to perform Tawaf between al-Safa' and al-Marwah,' that is, even though there are idols on them.'"

(Ahadith 7–8 of this Chapter are best explained in the form of fatwa)

H 7599, Ch. 142, h 9

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Malik ibn 'Atiyyah from Sa'id al-'A'raj who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who did not walk faster between the two signs during Sa'y of al-Safa' and al-Marwah. He (the Imam) replied, 'It is not necessary for him to do anything.' It is narrated that the area of "al-Mas'a (the area for Sa'y)'" was greater than it is today. People have reduced this area.'"

H 7600, Ch. 142, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who intentionally does not perform Sa'y between al-Safa' and al-Marwah. He (the Imam) said, 'He owes al-Hajj in future.'"

(Hadith 10 of this and the following Chapters are best explained in the form of fatwa).

Chapter 143 - The Case of One Who Begins from al-Marwah or Makes Mistakes During Sa‘y Between the Two Places

H 7601, Ch. 143, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad Ali ibn al-Hakam from Ali ibn abu Hamzah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who begins from al-Marwah before al-Safa’. He (the Imam) said, ‘He must do it again. Consider if one begins washing his left arms before the right arm for wudu’, he is required to take wudu’ again.’”

H 7602, Ch. 143, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about a man who performs eight instead of seven times Sa‘y between al-Safa’ and al-Marwah. He (the Imam) said, ‘If it is by mistake, he can consider the extra being dropped and count the seven.’”

H 7603, Ch. 143, h 3

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad from ibn abu Nasr from Jamil ibn Darraj who has said the following:

“We performed al-Hajj as Sarurah (first time performing al-Hajj) so we performed Sa‘y between al-Safa’ and al-Marwah by fourteen times walking between al-Safa’ and al-Marwah. I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about it. He (the Imam) said, ‘It is not harmful, seven is for you and the other seven just being dropped.’”

H 7604, Ch. 143, h 4

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Ali al-Sa‘igh who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked, when I was present, about a man who begins from al-Marwah instead of from al-Safa’. He (the Imam) said, ‘He must do it again. Consider if you begin with your left arms for wudu’ instead of with your right arm, you must begin with your right arm and then do your left arm again.’”

H 7605, Ch. 143, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘If one performs fifteen times instead of seven times walking between al-Safa’ and al-Marwah he drops eight Shawt (walking once between al-Safa’ and al-Marwah) and counts the seven. If he begins from al-Marwah he must drop it and begin from al-Safa’.’”

Chapter 144 - Resting or Riding During Sa‘y

H 7606, Ch. 144, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Sa‘y between al-Safa’ and al-Marwah riding on a stumper. He (the Imam) said, ‘Yes, he can do so as well as on a carriage.’”

H 7607, Ch. 144, h 2

Mu‘awiyah ibn ‘Ammar has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Sa‘y between al-Safa’ and al-Marwah riding. He (the Imam) said, ‘It is not harmful but walking is more virtuous.’”

H 7608, Ch. 144, h 3

Ibn abu ‘Umayr has narrated from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Sa‘y between al-Safa’ and al-Marwah: if he can rest. He (the Imam) said, ‘Yes, he can do so on al-Safa’ or al-Marwah or in between.’”

H 7609, Ch. 144, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad, from certain persons of our people, from Aban, from ‘Abd al-Rahman who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must not sit down between al-Safa’ and al-Marwah unless you are very exhausted.’”

H 7610, Ch. 144, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of women who perform Sa‘y between al-Safa’ and al-Marwah on camels and stumpers; if they can stop below al-Safa’ and al-Marwah. He (the Imam) said, ‘Yes, they can do so in a way that they can see the House.’”

H 7611, Ch. 144, h 6

It is narrated from him (narrator of previous Hadith) from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One riding is not required to perform Sa‘y (walking faster like running slowly) but they should hasten to a certain degree.’”

Chapter 145 - The Case of One Who Discontinues Sa‘y for Salat (Prayer) or Performs Sa‘y Without Wudu

H 7612, Ch. 145, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who begins Sa‘y between al-Safa’ and al-Marwah but it becomes the time for Salat (prayer); if he can slow down, or stop and perform Salat (prayer), then return or remain standing until it is free. He (the Imam) said, ‘Is there no there Masjid on them? No, he must perform Salat (prayer) then return.’ I then asked, ‘Can he sit down on them?’ He (the Imam) said, ‘Is it not the case that he performs Sa‘y between al-Safa’ and al-Marwah while riding on animals?’

H 7613, Ch. 145, h 2

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from Hammad ibn ‘Uthaman from Yahya al-Azraq who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who performs three or four times Sa‘y between al-Safa’ and al-Marwah. He then urinates: if he can perform Sa‘y without wudu’. He (the Imam) said, ‘It is not harmful but if he can complete the acts with wudu’ is more beloved to me.’”

H 7614, Ch. 145, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘You must not perform Tawaf or Sa‘y between al-Safa’ and al-Marwah without wudu’.’”

Chapter 146 - Taqsir (Trimming something from One's Hair or Nails After Completing Sa'y) of One Who Is for al-Hajj al-Tamattu' (advantageous) and Coming Out of the State of Ihram

H 7615, Ch. 146, h 1

Ali ibn Ibrahim has narrated from his father, from ibn abu 'Umayr Muhammad ibn 'Isma'il has narrated, from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu 'Umayr and A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id, from Fadalah ibn abu Ayyub and Hammad ibn 'Isa all, from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When you complete your Sa'y between al-Safa' and al-Marwah and you are for al-Hajj al-Tamattu' (advantageous), you must do Taqsir (cutting some hair or finger nails and so on). Cut certain amount of your hairs from the sides and beard, take from your mustache, and cut something from your nails and leave something of them for your al-Hajj. When you do this you have come out of the state of Ihram, thus all things unlawful for you in the state of Ihram are now lawful for you, thereafter perform Tawaf around the House optionally as much as you like.'"

H 7616, Ch. 146, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il who has said the following:

"I saw abu al-Hassan, *'Alayhi al-Salam*, come out of the state of Ihram of al-'Umrah. He (the Imam) had taken from the side of his hairs all around by the help of a comb. He (the Imam) then pointed to his mustache and the barber took a certain amount from them. He (the Imam) then pointed to his beard and the barber took a certain amount from it. He (the Imam) then stood up."

H 7617, Ch. 146, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Rifa'ah ibn Musa who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who performs Tawaf around the House and Sa'y between al-Safa' and al-Marwah; if he can perform an optional Tawaf before Taqsir (cutting some hair or finger nails and so on). He (the Imam) said, 'It is not admirable to me.'"

H 7618, Ch. 146, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj and Hafs ibn al-Bakhtariy and other than these two who has said the following:

"About a man who performs Taqsir (cutting some hair or finger nails and so on) of certain parts but not of other parts, he (the Imam) said, 'It is sufficient for him."

H 7619, Ch. 146, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Aslam who has said the following:

"When abu Ja'far, ibn al-Rida', *'Alayhi al-Salam*, wanted to do Taqsir (cutting some hair or finger nails and so on) after al-'Umrah, the barber wanted to take from the sides of his head but he (the Imam) said, 'Take from the side of the forehead and the barber did accordingly.'"

H 7620, Ch. 146, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Safwan ibn Yahya from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu' (advantageous) cuts his nails and takes certain amount of the hairs from his head with a blade. He (the Imam) said, 'It is not harmful, everyone cannot not find scissors.'"

Chapter 147 - The Case of One Who Forgets Taqsir until Talbiyah (Here I Am, O Lord, to obey Your command) for al-Hajj or Shaves His Head or Has Carnal Relations with His Wife

H 7621, Ch. 147, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from al Husayn ibn Sa‘id from al Nadr ibn Suwayd from Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous) and forgets Taqsir (cutting some hair or finger nails and so on) until he assumes the state of Ihram for al-Hajj. He (the Imam) said, ‘He must ask forgiveness from Allah.’”

H 7622, Ch. 147, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who commences al-‘Umrah but then forgets Taqsir (cutting some hair or finger nails and so on) until he enters al-Hajj. He (the Imam) said, ‘He must ask forgiveness from Allah. He is not obligated for anything in this matter. His al-‘Umrah is complete.’”

H 7623, Ch. 147, h 3

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous). He enters Makkah, performs Tawaf and Sa‘y between al-Safa’,’ al-Marwah. He then dresses up normally and comes out of the state of Ihram but forgets to do Taqsir (cutting some hair or finger nails and so on) until he leaves for ‘Arafat. He (the Imam) said, ‘It is not harmful. He continues upon his al-‘Umrah, its Tawaf and Tawaf of al-Hajj consequently.’”

H 7624, Ch. 147, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs Tawaf around the House, Sa‘y between al-Safa’ and al-Marwah and he is for al-Hajj al-Tamattu‘ (advantageous). He then in a hurry kisses his wife before Taqsir (cutting some hair or fingernails and so on). He (the Imam) said, ‘He owes one animal offering to slaughter and if he performs sexual intercourse, he owes a Jazur or a cow.’”

H 7625, Ch. 147, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous) and performs sexual intercourse with his wife before Taqsir (cutting some hair or finger nails and so on). He (the Imam) said, ‘He must slaughter one Jazur and I fear for his al-Hajj to have become damaged if he did knowingly; but if he is ignorant, he is not obligated for anything in this matter.’”

H 7626, Ch. 147, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, saying, ‘I pray to Allah to keep my soul in service for your cause, I completed the acts of my al-‘Umrah and went to my wife before Taqsir (cutting some hair or finger nails and so on). He (the Imam) said, ‘You owe a badanah.’ I then said, ’When I wanted

it she had not done Taqsir (cutting some hair or finger nails and so on) yet, she refused but I over-powered her. She cut something from her hairs with her teeth. He (the Imam) said, ‘Allah has blessed her; she was more knowledgeable in Shari‘ah than you. You owe one badanah but she is not obligated for anything in this matter.’”

H 7627, Ch. 147, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Jamil ibn Darraj who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous) and has shaved his head in Makkah. He (the Imam) said, ‘If he is ignorant, he is not obligated for anything in this matter. If it is intentional and in the beginning of the months of al-Hajj by thirty days, there is not anything on him; but if it is done intentionally after thirty days during which hairs are left untouched for al-Hajj, then he owes one animal offering to slaughter.’”

In another Hadith it is said that on the day of ‘Id he is required to pass a shaving blade on his head as if shaving.

H 7628, Ch. 147, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy from more than one person who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is very proper for one who is for al-Hajj al-Tamattu‘ (advantageous), that after coming out of the state of Ihram, he should not dress up with a shirt to remain like those in the state of Ihram.’”

Chapter 148 - The Case of One Performing al-Tamattu‘ al-Hajj Who Needs to Go Out of Makkah after His Coming Out of the State of Ihram

H 7629, Ch. 148, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who enters Makkah in the months of al-Hajj for al-Hajj al-Tamattu‘ (advantageous) must not leave Makkah until he completes al-Hajj. If he for an urgent reason needs to go to ‘Usfan or to Ta’if or to Dhat ‘Irq, he must go in the state of Ihram and enter Makkah saying Talbiyah for al-Hajj. He then continues with his Ihram. If he returns to Makkah, he does so in the state of Ihram and must not go near the House until he goes out with people to Mina’ with his Ihram, as if Mina is his destination.’ I then asked, ‘What happens if he out of ignorance goes to al-Madinah or similar places without Ihram, then returns close to the time for al-Hajj in the months of al-Hajj wanting to perform al-Hajj? Must he enter Makkah in the state of Ihram or without it?’ He (the Imam) said, ‘If he returns in the same month he enters without Ihram, but if he enters in another month he must enter in the state of Ihram.’ I then asked, ‘Which one of the two Ihram and two Mut‘ah is it, the first or the later Mut‘ah is the one?’ He (the Imam) said, ‘The last one which is al-‘Umrah and it is on hold which connects with al-Hajj.’ I then asked, ‘What is then the difference between al-‘Umrah of al-Hajj al-Tamattu‘ (advantageous) and al-‘Umrah alone if he enters in the months of al-Hajj?’ He (the Imam) said, ‘He assumed the state of Ihram for al-‘Umrah and wanted al-‘Umrah; then came out of that Ihram in which case was no offering on him (as penalty), and was not on hold with it because he did not have the intention of performing al-Hajj.’”

H 7630, Ch. 148, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous). He comes and completes his Mut‘ah, then he for a certain work goes to al-Madinah or to Dhat ‘Irq or to a certain other place. He (the Imam) said, ‘He returns to Makkah for al-‘Umrah if it is in the months in which Mut‘ah is performed; for every month there is al-‘Umrah and he is bound with al-Hajj.’ I then asked, ‘What can happen if he enters in the month in which he left?’ He (the Imam) said, ‘My father, *‘Alayhi al-Salam*, was residing here and he once went to meet certain ones of these people. When he returned and reached Dhat ‘Irq he assumed the state of Ihram for al-Hajj. He entered in the state of Ihram for al-Hajj.’”

H 7631, Ch. 148, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous) but wants to go to Ta’if. He (the Imam) said, ‘He must commence al-Hajj from Makkah and I do not like for him to go out without Ihram. He must not go beyond Ta’if; it is not far from Makkah.’”

H 7632, Ch. 148, h 4

Ibn abu ‘Umayr has narrated from Hafs ibn al-Bakhtariy who has said the following:

“About a man who completes Mut‘ah then because of a certain work wants to go out, he (the Imam) said, ‘He must take Ghusl (bath) for Ihram and say Talbiyah for al-Hajj, then go for his work and if he cannot return to Makkah he must go straight to ‘Arafat.’”

H 7633, Ch. 148, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from those whom he has mentioned from Aban from those who narrated to him who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who is for al-Hajj al-Tamattu‘ (advantageous) is on hold. He cannot go out of Makkah until he goes out for al-Hajj, unless his slave runs away or his stumper is lost, in which case he can go out of Makkah in the state of Ihram but he must reach ‘Arafat in time.’”

Chapter 149 - The Limits of Time for Performing al-Hajj al-Tamattu‘

H 7634, Ch. 149, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim and Murazim and Shu’ayb who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who enters Makkah in the night of ‘Arafah, performs Tawaf and Sa‘y between al-Safa’ and al-Marwah, then comes out of the state of Ihram, then assumes the state of Ihram and goes to Mina’. He (the Imam) said, ‘It is not harmful.’”

H 7635, Ch. 149, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from Muhammad ibn Maymun who has said the following:

“Abu al-Hassan *‘Alayhi al-Salam*, once entered Makkah for al-Hajj al-Tamattu‘ (advantageous) in the night of ‘Arafah, performed Tawaf, came out of the state of Ihram and went in with a certain one of his slave-girls; then said Talbiyah for al-Hajj and went out.”

H 7636, Ch. 149, h 3

Ahmad ibn Muhammad has narrated from ibn Faddal from ibn Bukayr form certain persons of our people who have said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous) when can he commence it? He (the Imam) said, ‘He can begin at a time within which he must have confidence to catch up with people in Mina.’”

H 7637, Ch. 149, h 4

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Ya’qub ibn Shu’ayb al-Mithamiy who has said the following:

“I heard abu al-Hassan, *‘Alayhi al-Salam*, say, ‘It is not harmful to one who is for al-Hajj al-Tamattu‘ (advantageous) to assume the state of Ihram in the night of al-Tarwiyah (eight of Dhu al-Hajjah) whenever possible for him, as long as he is not afraid of losing the two al-Mawqafan (stations, Mina’ and ‘Arafat).’”

H 7638, Ch. 149, h 5

A number of our people have narrated from Sahl ibn Ziyad in a marfu‘ manner who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One’s al-Hajj al-Tamattu‘ (advantageous) is complete (if one arrives in ‘Arafat) until saying Talbiyah is stopped (at noontime on the day of ‘Arafah).’”

Chapter 150 - The Case of Ihram of Women Experiencing Menses

H 7639, Ch. 150, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya'qub who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who experiences Hayd (menses) and wants to assume the state of Ihram. He (the Imam) said, 'She must take Ghusl (bath), ask forgiveness from Allah, fill up her uterus with cotton, dress with something other than those for the state of Ihram, face al-Qiblah (al-Ka'bah), must not enter the Masjid and say Talbiyah for al-Hajj without performing Salat (prayer).'"

H 7640, Ch. 150, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from 'Umar ibn Aban al-Kalbiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who experiences Istihadah (kind of menses). He (the Imam) mentioned `Asma' bint 'Umays and said, `Asma' gave birth to Muhammad ibn abu Bakr in al-Bayda' and in the case of her giving birth there was blessing for women who give birth or experience Hayd (menses). The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, commanded her to use something like a diaper, secure it with a belt and assume the state of Ihram.'"

H 7641, Ch. 150, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who experiences Hayd (menses); if she can assume the state of Ihram when she cannot perform Salat (prayer). He (the Imam) said, 'Yes, she can do so when it is time for assuming the state of Ihram.'"

H 7642, Ch. 150, h 4

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Ali ibn al-Hakam from Muhammad ibn Ziyad from Muhammad ibn Marwan from Zayd al-Shahham who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who wanted to assume the state of Ihram but her Hayd (menses) commenced. He (the Imam) said, 'She must take Ghusl (bath), fill her uterus with cotton, wear the cloth of Ihram, during the night take them off and use normal clothes until she is clean of her Hayd (menses).'"

Chapter 151 - The Obligations of Woman Experiencing Menses During the Acts of Her al-Hajj

H 7643, Ch. 151, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn ‘Isa form Muhammad ibn abu ‘Umayr Hafs ibn al-Bakhtariy from al-‘Ala’ ibn Sabih and ‘Abd al-Rahman ibn al-Hajjaj and Ali ibn Ri’ab and ‘Abd Allah ibn Salih all who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘If a woman who is for al-Hajj al-Tamattu‘ (advantageous), enters Makkah and experiences Hayd (menses), she must wait until al-Tarwiyah (eight of Dhu al-Hajjah); if she becomes clean, she must perform Tawaf around the House and Sa‘y between al-Safa’ and al-Marwah. She must take Ghusl (bath), fill up with cotton. If she does not become clean until al-Tarwiyah (eight of Dhu al-Hajjah), then she performs Sa‘y between al-Safa’ and al-Marwah. Then she must go to Mina’to complete the acts, perform Ziyarat of the House, perform Tawaf around the House, one Tawaf for her al-‘Umrah and then one Tawaf for her al-Hajj, then she must perform Sa‘y between al-Safa’ and al-Marwah. When she does this she comes out of the state of Ihram and all things unlawful for her in the state of Ihram become lawful for her except the bed of her husband, and when she performs another seven times Tawaf, the bed of her husband also becomes lawful for her.’”

H 7644, Ch. 151, h 2

Ahmad ibn Muhammad has narrated from Muhammad ibn ‘Isma‘il from Durust al-Wasitiy from ‘Ajlan abu Salih who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of a woman who is for al-Hajj al-Tamattu‘ (advantageous). She enters Makkah and experiences Hayd (menses). He (the Imam) said, ‘She must perform Sa‘y between al-Safa’ and al-Marwah and remain at home. If she becomes clean, she must perform Tawaf around the House; but if she does not become clean on al-Tarwiyah (eight of Dhu al-Hajjah), she must pour water on herself and say Talbiyah for al-Hajj from her home, go to Mina’ and complete all the acts. She then must come back to Makkah, perform two Tawaf then Sa‘y between al-Safa’ and al-Marwah. When she does this then she comes out of the state of Ihram and all things that were unlawful to her in the state of Ihram become lawful to her except the bed of her husband.’”

H 7645, Ch. 151, h 3

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from ibn Ribat from Durust ibn abu Mansur from ‘Ajlan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the case of a woman who is for al-Hajj al-Tamattu‘ (advantageous), enters Makkah and experiences Hayd (menses), what she must do? He (the Imam) said, ‘She performs Sa‘y between al-Safa’ and al-Marwah then remains at home. If she becomes clean, she performs Tawaf around the House; but if she does not become clean she, on the day of al-Tarwiyah (eight of Dhu al-Hajjah) must pour water on herself, say Talbiyah for al-Hajj, go to Mina’ and perform all acts. All things that were unlawful for her in the state of Ihram become lawful to her, after she completes this, except the bed of her husband.’ ‘Ubayd Allah ibn Salih and I had heard this Hadith in the Masjid. ‘Ubayd Allah went to see abu al-Hassan, *‘Alayhi al-Salam,* then came back to me and said, ‘I asked abu al-Hassan, *‘Alayhi al-Salam,* about the Hadith of ‘Ajlan and he (the Imam) narrated to me just as we had heard from ‘Ajlan.’”

H 7646, Ch. 150, h 4

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Ali ibn al-Hassan from Ali ibn Ribat from ‘Ubayd Allah ibn

Salih who has said the following:
“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about the case of a woman, who is for al-Hajj al-Tamattu‘ (advantageous), performs Tawaf, then experiences Hayd (menses). He (the Imam) said, ‘She must perform Sa‘y between al-Safa’ and al-Marwah and perform Qada’ (compensatory Hajj for) her al-Hajj al-Tamattu‘ (advantageous).’”

H 7647, Ch. 150, h 5
Muhammad ibn Yahya has narrated from those whom he has mentioned from ibn abu Najran from Muthanna’ al-Hannat from abu Basir who has said the following:
“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘The woman who is for al-Hajj al-Tamattu‘ (advantageous), if she assumes the state of Ihram in a Hayd (menses), free condition, then experiences Hayd (menses) before completing her advantageous opportunity, must perform Sa‘y between al-Safa’ and al-Marwah and must not perform Tawaf until she is clean. She then must perform Qada’ (compensatory tawaf) of her Tawaf and in this way her al-‘Umrah is complete, but if she assumes the state of Ihram when experiencing Hayd (menses), she must not perform Sa‘y between al-Safa’ and al-Marwah and Tawaf until she is clean.’”

H 7648, Ch. 151, h 6
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Ali ibn Asbat from Durust from ‘Ajlan abu Salih who has said the following:
“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘If a woman performs al-‘Umrah then becomes ill before Tawaf, she can perform Sa‘y between al-Safa’ and al-Marwah first. She then can attend all other places of al-Hajj acts and when she becomes clean and returns from al-Hajj she then performs Qada’ (compensatory tawaf for) Tawaf of al-‘Umrah and Tawaf of al-Hajj and Tawaf al-Nisa’; then she comes out of the state of Ihram in all matters.’”

H 7649, Ch. 151, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub from a man who has said the following:
“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, about a woman who is for al-Hajj al-Tamattu‘ (advantageous). ‘If she experiences Hayd (menses) before Tawaf, she can go out with people to Mina. Is it not the case that she is for al-‘Umrah and al-Hajj, if so then she must perform Tawaf, (after coming back from Mina), for al-‘Umrah and one for her al-Hajj as well?’”

H 7650, Ch. 151, h 8
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Muhammad ibn abu Hamzah from certain persons of his people from abu Basir who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who is for al-Hajj al-Tamattu‘ (advantageous) but experiences Hayd (menses) before Tawaf around the House, and on the day of ‘Arafah, she becomes clean. He (the Imam) said, ‘If she knows that she becomes clean, to perform Tawaf around the House, and come out of the state of Ihram and can catch up with people she must do so.’”

H 7651, Ch. 151, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Mu‘awiyah ibn ‘Ammar who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who performs Tawaf around the House, then experiences Hayd (menses) before Sa‘y between al-Safa’ and al-Marwah. He (the Imam) said, ‘She must perform Sa‘y between al-Safa’ and al-Marwah.’ I then asked about a

woman who is doing Sa‘y between al-Safa’ and al-Marwah when she begins to experience Hayd (menses) in between the two places. He (the Imam) said, ‘She must complete her Sa‘y between al-Safa’ and al-Marwah.’”

H 7652, Ch. 151, h 10

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Najran from Muthanna’ al-Hannat from abu Basir who has the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say about a woman who is for al-Hajj al-Tamattu‘ (advantageous). She assumes the state of Ihram in a Hayd (menses)-free condition, then experiences Hayd (menses) before the time for taking advantage is over. ‘She, without Tawaf, must perform Sa‘y between al-Safa’ and al-Marwah. Then perform Qada’ (compensatory tawaf for) her Tawaf. The time for taking advantage passes. In case, if she assumes the state of Ihram, when she experiences Hayd (menses), she must not perform Sa‘y between al-Safa’ and al-Marwah or Tawaf until she is clean.’”

Chapter 152 - The Case of Woman Who Experiences Menses After Entering Tawaf

H 7653, Ch. 152, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who performs Tawaf for al-Hajj or al-‘Umrah, then experiences Hayd (menses) before performing the two Rak‘at Salat (prayer). He (the Imam) said, ‘When she becomes clean, she must perform two Rak‘at Salat (prayer) near Maqam (station) of Ibrahim *‘Alayhi al-Salam* and her Tawaf is complete.’”

H 7654, Ch. 152, h 2

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Ali ibn al-Hassan from Ali ibn abu Hamzah and Muhammad ibn Ziyad from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If a woman experiences Hayd (menses) when performing Tawaf or Sa‘y between al-Safa’ and al-Marwah and begins to experience Hayd (menses) after passing half of Tawaf, she marks that point. After becoming clean she can return to that place and continue to complete the remaining part of Tawaf; but if experiencing Hayd (menses) begins before half of Tawaf is complete, she must do her Tawaf all over again.’”

H 7655, Ch. 152, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from those whom he has mentioned from Ahmad ibn ‘Umar al-Hallal who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about the case of a woman who performs Tawaf and after the fifth Tawaf begins to experience Hayd (menses). He (the Imam) said, ‘If a woman begins to experience Hayd (menses) when performing Tawaf or Sa‘y between al-Safa’ and al-Marwah after passing half of Tawaf, she can mark that point. (After becoming clean she can return to that place and continue to complete the remaining part of Tawaf) but if she discontinues Tawaf before half of it is complete, she must do her Tawaf all over again.’”

H 7656, Ch. 152, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ibn Muskan from Ishaq Bayya’ al-Lu’lu from the one who narrated to him has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘A woman who is to perform al-Hajj al-Tamattu‘ (advantageous) if during Tawaf after passing fourth (round of) Tawaf experiences Hayd (menses) her al-Hajj al-Tamattu‘ (advantageous) is complete.’”

Chapter 153 - The Case of Women Performing Tawaf with the Condition of Istihadah

H 7657, Ch. 153, h 1

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

"Abu Ja'far, *'Alayhi al-Salam,* has said, `Asma' bint 'Umays gave birth to Muhammad ibn abu Bakr. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, commanded her, when she wanted to assume the state of Ihram from Dhu al-Hulayfah, to fill up herself with cotton and cloth and say Talbiyah for al-Hajj. They entered Makkah, when they had performed all acts, eighteen days had passed. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, commanded her to perform Tawaf around the House and perform Salat (prayer) but her bleeding had not stopped and she followed the instruction.'"

H 7658, Ch. 153, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Aslam from Yunus from Ya'qub from those who narrated to him who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'A woman who experiences Istihadah (a form of menses) can perform Tawaf around the House and Salat (prayer), but she cannot enter the House.'"

Chapter 154 - The Rare Ahadith

H 7659, Ch. 154, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn 'Ammar who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, about the case of a girl (young woman) who did not experience Hayd (menses), traveled with her husband and family and began to experience Hayd (menses); but felt embarrassed to tell her husband or family until they completed all acts and she was in that condition. Her husband had sexual intercourse with her. They returned to al-Kufah and she told it (her story) to her family. He (the Imam) said, 'She owes to drive a badanah and al-Hajj in future. Her husband is not obligated for anything in this matter.'"

H 7660, Ch. 154, h 2

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Ali ibn al-Husayn from Muhammad ibn Ziyad from Hammad from a man who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'A woman experiencing Hayd (menses) who has performed Tawaf then wants to say farewell to the House, should stand near any of the doors of the Masjid and say farewell to the House.'"

H 7661, Ch. 154, h 3

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once sent a message to abu 'Abd Allah, *'Alayhi al-Salam*, that one of first time al-Hajj performing women with us has begun experiencing Hayd. What must she do? He (the Imam) said, 'She must wait until al-Tarwiyah (eight of Dhu al-Hajjah), if she is clean by that time, she says Talbiyah, otherwise, she must assume the state of Ihram before it is al-Tarwiyah (eight of Dhu al-Hajjah).'"

H 7662, Ch. 154, h 4

Humayd ibn Ziyad has narrated from ibn Sama'ah from more than one person from Aban ibn 'Uthman from Fudayl ibn Yasar who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said, 'If a woman has performed Tawaf al-Nisa', more than half of it, then begins experiencing Hayd (menses), she can leave if she wanted.'"

H 7663, Ch. 154, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub al-Khazzaz who has said the following:

"I was with abu 'Abd Allah, *'Alayhi al-Salam*, when a man during the night came to him (the Imam) and said, 'May Allah keep you well, there is a woman with us who experiences Hayd (menses) and has not performed Tawaf al-Nisa'. He (the Imam) said, 'She has already asked this question today.' He said, 'May Allah keep you well, I am her husband and I love to hear it from you.' He (the Imam) looked down as if speaking to himself and saying, 'Her beauty will not remain and she cannot stay behind from her companions; she can go, her al-Hajj is complete.'"

Chapter 155 - Treatment for Women Experiencing Menses

H 7664, Ch. 155, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad or others from al-Hassan ibn Ali ibn Yaqtin from his brother, al-Husayn who has said the following:

“I performed al-Hajj and my father and sister were with me. When we arrived in Makkah she began to experience Hayd (menses). She strongly regretted for fear of losing her al-Hajj. My father told me to see abu al-Hassan, *‘Alayhi al-Salam*, and say to him, ‘My father sends you his greeting of peace, and says that my young daughter with whom I have come for al-Hajj is experiencing Hayd (menses) and she is strongly mournful about it for fear of losing her al-Hajj. What is your instruction?’ I went to see abu al-Hassan, *‘Alayhi al-Salam*, and he (the Imam) was in Masjid al-Haram. I stood in front of him (the Imam). When he saw me he made a gesture. I went to him and said that my father sends him (the Imam) his greeting of peace. Then I conveyed my father’s message. He (the Imam) said, ‘Say my Salam (the phrase of offering greeting of peace) and tell him to ask her to take a piece of cotton with water from milk and place it inside. Her bleeding will stop and she can perform all of her acts for al-Hajj.’ I returned to my father and conveyed the instruction. He instructed her accordingly and her bleeding stopped. She attended all places for performing acts of al-Hajj. When she left Makkah after al-Hajj and sat in the carriage on camel-back, bleeding commenced.’”

Chapter 156 - Prayer About Menses

H 7665, Ch. 156, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ’When a woman experiences menses at a time when she is about to commence the acts of her al-Hajj, she should take a shower and use al-kursuf, stand up with women behind her who should say ‘Amen’ for her prayers. She should say, ‘O Allah, I appeal before You through every name that is Your name or with which You have named Yourself for any of Your creatures or have kept in Your hidden knowledge before You. I appeal before You through the greatest of Your great names and through every word that You revealed to Moses, through every word that You revealed to Jesus and through every word that You revealed to Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, cleanse me of this blood.’ If she wants to enter Masjid al-Haram (the Sacred Masjid) or the Masjid of the Holy Prophet, she should do the same thing. He (the Imam) said, ‘She should go to station of Jibril (Gabriel) which is under al-Mizab. This is his place wherefrom he would ask permission from the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.’ He (the Imam) said, ‘This is the place where she should pray to Allah, facing the direction of Ka‘bah and say the prayer about menses. She will be cleansed, by the will of Allah.’”

H 7666, Ch. 156, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from those whom he has mentioned from ibn Bukayr from ‘Umar ibn Yazid who has said the following:

“My partner experienced menses in al-Madinah when it was the time for our transporters to come and leave, when she had not been able to go close to the Masjid, the grave or pulpit of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. I mentioned it to abu ‘Abd Allah, *‘Alayhi al-Salam*, and he said, ‘Ask her to take a shower and go to Maqam (station) of Jibril. Jibril from that place would ask permission from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, for a meeting. In case meeting was not convenient, he would remain there until he came out, to give him permission.’ I then asked, ‘Where is that place?’ He (the Imam) replied, ‘It is under al-Mizab. When you come to the door called door of Fatimah next to the grave and upon raising your head, you see al-Mizab right above your head and the door is behind you. She should sit at that place and women behind her. She should pray to her Lord and women behind her should say ‘Amen’ to her prayers.’ I (the narrator) asked, ‘What should she then say?’ He (the Imam) replied that she should say, ‘O Allah, I appeal before You and You are Allah. Nothing is like You, so You do for me so and so things.’ My partner followed the instruction and she became clean. Thereafter she visited the Masjid.’ He has said that our housemaid had a similar case and asked me if she could also do what my partner had done. I said, ‘Yes, she also can do so. She also followed the instruction and it was successful.’”

H 7667, Ch. 156, h 3

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from Ali ibn al-Hassan from ‘Abd Allah ibn ‘Uthman from ‘Abd Allah ibn Muskan from Bakr ibn ‘Abd Allah al-Azdiy Sharik abu Hamzah al-Thumaliy who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘I pray to Allah to keep my soul in service for your cause, a Muslim woman accompanied me until we reached the gardens of banu ‘Amir, where she began to experience menses. She felt a great concern about losing her acts of al-‘Umrah. She asked me to mention it before you for an answer. He (the Imam) said, ‘Ask her to take a shower at noontime,

dress in clean clothes, and sit in a clean place with women around her who should say ‘Amen’ for her prayers. She should keep doing so when the sun declines toward the west. She then say the following prayer and women behind should say ‘Amen’, ‘O Allah, I appeal before You through every name that is Your name or with which You have named Yourself for any of Your creatures, or have treasured or kept high in Your hidden knowledge before You. I appeal before You through the greatest of Your great names, whereby if You are asked You deem it necessary to answer, please cleanse me of this blood.’ If it did not stop, she should say this prayer. ‘O Allah, I appeal before You through every word that You revealed to Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. (I appeal before You) through every word that You revealed to Moses, through every word that You revealed to Jesus and through every word that You revealed in any of Your books, through every prayer with which any of Your angels have prayed before You to cleanse me of this blood.’ If it did not stop, she should do the same thing the next day at the same time. She should take a shower when the sun declines to the west, from a point verhead, say salat (prayer) and women should say ‘Amen’ for her prayer.’ That woman followed the instruction and she became clean. She performed all acts of al-‘Umrah and al-Hajj in clean condition and returned. As soon as we reached the gardens of banu ‘Amir, she experienced menses again. I then asked him (the Imam), ‘Can I say this prayers after my salat (prayer). He (the Imam) replied, ‘You can say the first prayer if you like but do not say the second unless it is a desperate condition.’”

Chapter 157 - Assuming the State of Ihram on the Day of al-Tarwiyah (8th of Dhu al-Hajjah)

H 7668, Ch. 157, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn ‘Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when it is the day of al-Tarwiyah, by the will of Allah, you should take a bath and dress up in your two pieces of cloth, enter the Sacred Masjid barefoot, with calmness and dignity. Thereafter perform two Rak‘at Salat (prayer) near the station of Ibrahim or in al-Hijr, then wait until the sun declines toward the west, thereafter perform the obligatory Salat (prayer). After your Salat (prayer), you must say what you had said when assuming Ihram in Masjid of al-Shajarah. Thereafter assume Ihram for al-Hajj. You should move on with calmness and dignity. When you arrive at al-Rafda’ (name of a place) before al-Radm (name of a place), then say Talbiyah. When you arrive in al-Radm wherefrom you can see al-Abtah (name of a place), then raise your voice saying Talbiyah until you arrive in Mina.”

H 7669, Ch. 157, h 2

According to the narration from abu Basir abu ‘Abd Allah, *‘Alayhi al-Salam*, has said the following:

“When you, on the day al-Tarwiyah, decide to assume the state of Ihram, you should do what you had done when assuming the state of Ihram. You should trim your mustache, your finger nails, apply paste to remove your pubic hairs if there are any and pluck out the hairs of your under-arms. Take Ghusl (bath) and wear the two pieces of your cloth for Ihram, then go to the Sacred Masjid, perform six Rak‘at Salat (prayer) before assuming Ihram. Pray to Allah, ask Him for support and say, ‘O Allah, I have decided to perform al-Hajj, so make it easy for me and release me after that; You have withheld me by Your power.’ Also say, ‘For Your sake I have denied myself to allow my hair, skin, flesh, blood from approaching women, perfumes and dresses. I do it for Your sake and for the sake of the next life. Release me as You have withheld me by Your power.’ Thereafter say Talbiyah (here I am, O Lord, to obey Your command) from Masjid al-Haram (the Sacred Masjid), just as you had done when assuming the state of Ihram and say, ‘Here I am, O Lord, to obey Your command during my performing the acts of al-Hajj and I leave its completion and acceptability to You.’ Your leaving for Mina’ if possible should take place at Zawal (declining of the sun toward the west at noontime); if this cannot happen then whenever possible you should leave, on the day of al-Tarwiyah (eight of Dhu al-Hajjah) is fine.’”

H 7670, Ch. 157, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who comes to Masjid al-Haram with the intention to commence al-Hajj, if he can perform Tawaf around the House. He (the Imam) said, ‘Yes, as long as he has not assumed the state of Ihram.’”

H 7671, Ch. 157, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from abu Ahmad ‘Amr ibn Hurayth al-Sayrafiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘From where should I commence Talbiyah for al-Hajj?’ He (the Imam) said, ‘You can do so from your lodging place, or from al-Ka‘bah or from anywhere you like on the way.’”

H 7672, Ch. 157, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, from ibn Faddal from Yunus from Ya'qub who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'From which Masjid should I assume the state of Ihram on the day of al-Tarwiyah (eight of Dhu al-Hajjah)?' He (the Imam) said, 'You can do so from whichever Masjid you like.'"

H 7673, Ch. 157, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Sulayman ibn Muhammad from Hariz from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, 'When must I say Talbiyah for al-Hajj?' He (the Imam) said, 'When you leave for Mina'. Then he (the Imam) said, 'When you reach the point where you find Shi'b Dubb on your right and al-'Aqabah on your left, then commence saying Talbiyah for al-Hajj.'" (Fatwa best explains this hadith and the following chapters).

Chapter 158 - When to Walk on Foot for al-Hajj and When to Ride Transporting Animals

H 7674, Ch. 158, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, that we want to leave for Makkah on foot. He (the Imam) said, 'You must not go on foot. Go riding.' I then said, 'I pray to Allah to keep you well, we are told that al-Hassan ibn Ali, *'Alayhi al-Salam*, would perform al-Hajj on foot.' He (the Imam) said, 'Al-Hassan, ibn Ali, *'Alayhi al-Salam*, performed al-Hajj on foot and accompanied carriages on camel's backs and riding camels.'"

H 7675, Ch. 158, h 2

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Sayf al-Tammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about performing al-Hajj on foot, a Hadith that had been narrated from him (the Imam) and his view about it. He (the Imam) said, 'People perform al-Hajj both on foot and riding.' I then said that that is not my question.' He (the Imam) asked, 'What was your question?' I asked, 'Which way is more desirable to you?' He (the Imam) said, 'I like that you travel riding because it preserves your strength for supplications and worship.'"

H 7676, Ch. 158, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about traveling for al-Hajj if on foot is more virtuous or riding. He (the Imam) said, 'If one is affluent and he travels on foot to reduce his expenses then riding is more virtuous.'"

H 7677, Ch. 158, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Rifa'ah and ibn Bukayr who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, was asked about traveling for al-Hajj if on foot was more virtuous or riding. He (the Imam) said, 'Riding is more virtuous because the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, traveled for al-Hajj riding.'"

H 7678, Ch. 158, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Rifa'ah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of al-Hassan, *'Alayhi al-Salam*, and his walking on foot; if it was from Makkah or al-Madinah. He (the Imam) said, 'It was from Makkah.' I then asked, 'If I visit the House, should I walk on foot or riding?' He (the Imam) said, 'Al-Hassan, *'Alayhi al-Salam*, would visit riding.' I then asked, 'Is riding more virtuous or walking on foot?' He (the Imam) said, 'Riding is more virtuous than walking on foot because the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, did so riding.'"

H 7679, Ch. 158, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a man traveling on foot; where it

stops? He (the Imam) said, ‘When one throws the pebbles on Jamarah al-‘Aqabah and shaves his head his walking stops, and he must visit riding.’”

H 7680, Ch. 158, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Isma‘il ibn Hammam who has said the following:

“Abu al-Hassan, al-Rida’, *‘Alayhi al-Salam*, has said that abu ‘Abd Allah, *‘Alayhi al-Salam*, about the one who travels on foot for al-Hajj, has said, ‘When one throws pebbles on Jamar, he can visit the House riding; and he is not obligated for anything in this matter.’”

Chapter 159 - The Case of Performing Tawaf of al-Hajj of al-Tamattu‘ Before Going Out to Mina

H 7681, Ch. 159, h 1

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous) and he is an old man, or a woman who is afraid of experiencing Hayd (menses); if such people can perform Tawaf earlier before going to Mina’. He (the Imam) said, ‘Yes, those who are as such must do it earlier.’ I then asked him (the Imam) about a man who assumes the state of Ihram in Makkah, then finds the House empty; so he performs Tawaf around the House and Sa‘y between al-Safa’ and al-Marwah; if he can perform Tawaf al-Nisa’ earlier. He (the Imam) said, ‘No, Tawaf al-Nisa’ is only after coming back from Mina.’”

H 7682, Ch. 159, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who enters Makkah in the company of women whom he instructs to perform al-Hajj al-Tamattu‘ (advantageous) to enjoy the advantage one or two or three days before al-Tarwiyah (eight of Dhu al-Hajjah) and is afraid about certain ones among them for experiencing Hayd (menses). He (the Imam) said, ‘When they are free from the period of advantage, he must examine the case of those for whom he is afraid of Hayd (menses). He can instruct them to take Ghusl (bath) and say Talbiyah for al-Hajj from their place, then perform Tawaf around the House and Sa‘y between al-Safa’ and al-Marwah; if something happens to her, she completes the rest of the acts of al-Hajj in her condition of experiencing Hayd (menses).’ I then asked, ‘Is Tawaf al-Nisa’ left out?’ He (the Imam) said, ‘Yes, it is left out.’ I then asked, ‘Is she on hold until completing it?’ He (the Imam) said, ‘Yes, she is on hold.’ I then asked, ‘Why she then leaves it out until completing other acts?’ He (the Imam) said, ‘Leaving one act is easier for her than leaving out all acts because of fear for something to happen (Hayd (menses)).’ I then asked, ‘What happens if the camel man and other travel-mates do not wait for her?’ He (the Imam) said, ‘They cannot do so. She can ask for their support to stay for her so that she becomes clean to perform her act (that is left out).’”

H 7683, Ch. 159, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy Ahmad ibn Muhammad from Mu‘awiyah ibn ‘Ammar and Hammad from al-Halabiy all have said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Old people, and women who are afraid of experiencing Hayd (menses), can perform Tawaf before leaving for Mina’.’”

H 7684, Ch. 159, h 4

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Ali ibn abu Hamzah from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous) and has said Talbiyah for al-Hajj. He (the Imam) said, ‘He must not perform Tawaf until he attends ‘Arafah; if he performs Tawaf before attending Mina’ without illness, that Tawaf is not counted.’”

H 7685, Ch. 159, h 5

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from ‘Isma‘il ibn ‘Abd al-Khaliq who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘It is not harmful for old people, people suffering from illness and women and people with defect to perform Tawaf before leaving for Mina’.’”

Chapter 160 - Performing Tawaf Before Going to Mina in the Case of One Who Performs al-Mufrid al-Hajj

H 7686, Ch. 160, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who is for al-Mufrid al-Hajj after entering Makkah; if he can perform his Tawaf or delay to perform it later. He (the Imam) said, 'It is the same.'"

H 7687, Ch. 160, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Safwan ibn Yahya from Hammad ibn 'Uthaman who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is for Mufrid al-Hajj; if he can perform his Tawaf first or later. He (the Imam) said, 'It, by Allah, is the same to perform immediately or later.'"

H 7688, Ch. 160, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from ibn Bukayr from Zurarah who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about a man who is for Mufrid al-Hajj if he can perform his Tawaf before or after. He (the Imam) said, 'He can perform it before.' A man next to him said, 'My Shaykh, however, did not do so; when coming he stayed in Fakhkh until people returned to Mina', he then went with them.' I then asked, 'Who is your Shaykh?' He replied, 'He is Ali ibn al-Husayn, *'Alayhi al-Salam.*' I then asked to find out about him and he happened to be a brother (because of breast feeding) of Ali ibn al-Husayn, *'Alayhi al-Salam.*'"

Chapter 161 - Leaving for Mina

H 7689, Ch. 161, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn 'Ammar who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who is an old man or suffering from an illness who is afraid of congestion due to large number of people, if he can assume the state of Ihram for al-Hajj and leave for Mina' on the day of al-Tarwiyah (eight of Dhu al-Hajjah). He (the Imam) said, 'Yes, he can do so.' I then asked, 'Can a man in good health leave in search for a place and rest in that place?' He (the Imam) said, 'No, he cannot do so.' I then asked, 'Can he leave one day before?' He (the Imam) said, 'Yes, he can do so.' I then asked, 'Can he leave two days earlier?' He (the Imam) said, 'Yes, he can do so.' I asked, 'Can he leave three days before?' He (the Imam) said, 'Yes, he can do so.' I then asked, 'Can he leave more than three days earlier? He (the Imam) said, 'No, he cannot do so.'"

H 7690, Ch. 161, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'An Imam must perform Salat (prayer) of al-Zuhr in Mina', stay the night there till the morning until sunrise; then leave for 'Arafat.'"

H 7691, Ch. 161, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Rifa'ah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'Can people leave for Mina' early in the morning?' He (the Imam) said, 'Yes, they can do so until sunset.'"

H 7692, Ch. 161, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When you are ready to move toward Mina' then say, 'O Lord, before You I place my hopes and before You I appeal, to lead me toward what I hope to achieve and make my deeds useful.'"

Chapter 162 - Camping in Mina and Its Boundaries

H 7693, Ch. 162, h 1

Ali ibn Ibrahim has narrated from his father and al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘When you arrive in Mina’ say this, ‘O Lord, this is Mina’ which You have granted to us so we perform our acts (of devotion to You). I appeal before You to grant us what You granted to Your prophets. I am only Your servant in Your control.’ Thereafter perform your al-Zuhr, al-‘Asr, al-Maghrib, al-‘Isha’ al-`Akhirah and the morning Salawat (prayers). The Imam must perform al-Zuhr Salat (prayer) and he has no choice but you have the choice to perform anywhere you choose if you cannot perform. Thereafter join them in ‘Arafat.’ He (the Imam) said that the boundaries of Mina’ are al-‘Aqabah and al-Muhassar valley.’”

Chapter 163 - Departure from Mina to ‘Arafat and Its Boundaries

H 7694, Ch. 163, h 1

Humayd ibn Ziyad has narrated from ibn Sama‘ah from those whom he has mentioned from Aban from Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is of the Sunnah that the Imam must not leave Mina’ for ‘Arafah, until it is sunrise.’”

H 7695, Ch. 163, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id form al-Nadr ibn Suwayd from Yahya ibn “Imran al-Halabiy from ‘Abd al-Hamid al-Ta’iy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘We walk on foot. What must we do?’ He (the Imam) said, ‘Those who have the means of transportation perform the morning Salat (prayer) in Mina’ but you can go on and perform your Salat (prayer) on the way.’”

H 7696, Ch. 163, h 3

Ali ibn Ibrahim has narrated from his father and al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When in the morning you are ready to move toward ‘Arafat, say this prayer, ‘O Lord, I have turned to You, depend on You and for Your sake I act. I appeal before You to make my journey a blessing, grant my needs and make me today of those about whom You express pride before those who are more virtuous than I am.’ Thereafter say Talbiyah and you are on your way to ‘Arafat. You can pitch up your tent in Namirah when you arrive in ‘Arafat, which is before the station and before ‘Arafat. On the day of ‘Arafah, take Ghusl (bath) when it is Zawal (declining of the sun toward the west at noontime). You can perform al-Zuhr and al-‘Asr Salat (prayer) with one Adhan and two ‘Iqamah. Say al-‘Asr Salat (prayer) earlier, in fact perform them soon one after the other, so you can give yourself enough time for prayer and supplication; it is the day for appealing and pleading (before Allah).’ He (the Imam) said, ‘The boundaries of ‘Arafat are from Batn ‘Urnah, to Thawiyah, and Namirah to Dhil Majaz. Behind the hill is the station.’”

H 7697, Ch. 163, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘The Ghusl (bath) on the day of ‘Arafah, is at Zawal (declining of the sun toward the west at noontime) and you must perform al-Zuhr and al-‘Asr Salat (prayer) together with one Adhan and two ‘Iqamah.’”

H 7698, Ch. 163, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy and Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked, ‘Is ‘Arafat, more important or al-Haram (the sacred area)?’ He (the Imam) said, ‘Al-Haram (the sacred area) is more important.’ It was asked, ‘Why is ‘Arafat not in al-Haram (the sacred area)?’ He (the Imam) said, ‘This is how Allah, most Majestic, most Glorious, has made it.’”

H 7699, Ch. 163, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Ali ibn al-Nu’man from ibn Muskan from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘The boundary of ‘Arafat is from al-Mazemin to the end of the station.’”

Chapter 164 - The Time to Discontinue Talbiyah (Here I Am, O Lord, to obey Your command)

H 7700, Ch. 164, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘People performing al-Hajj on the day of ‘Arafah, must stop saying Talbiyah at Zawal (declining of the sun toward the west at noontime).’”

H 7701, Ch. 164, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, on the day of ‘Arafah, discontinued Talbiyah (here I am, O Lord, to obey Your command) when the sun declined toward the west from a point overhead. Ali ibn al-Husayn, *‘Alayhi al-Salam*, on the day of ‘Arafah, would discontinue Talbiyah (here I am, O Lord, to obey Your command) when the sun declined westward from a point overhead. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you discontinue Talbiyah (here I am, O Lord, to obey Your command), you must continue saying Tahlil (no one deserves worship except Allah), Tahmid (all praise belongs to Allah), Tamjid (Allah glory belongs to Allah) and praising Allah, the Most Majestic, the Most Glorious.’”

Chapter 165 - Staying in ‘Arafat and Its Boundaries

H 7702, Ch. 165, h 1

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri’ab from Misma’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘All of ‘Arafat is al-Mawqaf (the station) and the best of it is the foot of the hill.’”

H 7703, Ch. 165, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when you pause and stay in ‘Arafat, stay close to the highland, the hills. The Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘People of Arak (a certain area in ‘Arafat) do not have a valid Hajj, that is, those who stay near al-Arak.’”

H 7704, Ch. 165, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, about al-Mawqaf (the station) has said, ‘You must come out of Batn ‘Urnah.’ He (the Messenger of Allah) said, ‘Hajj of the people of al-Arak is not valid.’”

(Ahadith 1–3 of this Chapter are best explained in the form of fatwa).

H 7705, Ch. 165, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that you should stay toward the left side of the hill; the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, stayed on the left side of the hill in ‘Arafat. When he stopped, people then began to move close to him on the footsteps of his camel to stand next to him. He moved his camel and so also did the people, and he then said, ‘O people, the place to stay here is not limited to where my camel has set foot. In fact, this entire place is for staying;’ he pointed with his hand toward the whole area. He did the same thing in al-Muzdalifah. ‘If you find a vacant space, fill it up with yourself and transporting animal. Allah, the Most Majestic, the Most Glorious, loves that all of these places be filled up. Move away from the hillside and al-Arak.’ When you stay in ‘Arafat then praise Allah, speak of His Lordship, glory and praise. Say Takbir (Allah is great beyond description) one hundred times. Read Chapter 112 of the Holy Quran one hundred times. Choose for yourself whatever prayers you like. Strive hard; it is the day for prayer and appeal for help (before Allah). Seek protection with Allah against Satan; Satan does not become tired in a place where he loves to make you feel tired (of praying). You should avoid looking at people. Come to yourself, and of the things you say should be this, “O Allah, Lord of all of al-Mash’a‘ir (things that remind one of Allah), set me free of hellfire, increase my sustenance of the lawful kind and keep away from me the wickedness of sinful Jinn and man. O Allah, do not plan against me, or prepare slippery conditions and do not lead me gradually to destruction. You listen to appeals better than all of those who listen. You are the best observer of those who observe, the swiftest of those who prepare accounts and the best of those who grant mercy. I appeal before You O Allah, to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause), make so and so of my wishes to come true.” Of the prayer you

may say should be this when you raise your hands to the sky, “O Allah, my wishes are such ones that if You grant them, whatever You deny will not harm me and if You deny whatever You have granted me will not benefit me. I appeal before You to set me free from hellfire. O Allah, I am Your servant, of the things that You own and the control of my forehead is in Your hand, and You know the time of my death. I appeal before You to grant me the opportunity to do whatever pleases You with me. Accept the acts of my al-Hajj that I have performed following the instructions that you had given to Ibrahim Your friend and have showed them to Your beloved one, Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.” In your prayers you should include this, “O Allah, make me of those with whose deeds You are happy, who are granted long life, and a beautiful life after death.”’”

H 7706, Ch. 165, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from ‘Abd Allah ibn Maymun who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam,* say this. ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, stayed in ‘Arafat. At about sunset before moving fast said, “O Allah, I seek protection with You against poverty, chaotic affairs and the mischief that takes place during the night and day. It is evening and I seek protection with Your forgiveness against my injustice. It is evening and I seek protection with Your immunity against my fear. It is evening and I seek protection with Your majesty against my lowliness. It is evening and I seek protection with Your ever-living face against my destructible face. O the best One before whom appeals are made, O most generous, lift me up through Your mercy and dress me with Your good health, and keep away from me the evil of all of Your creatures.’” ‘Abd Allah ibn Maymun has said, ‘I heard my father saying, “O the best of those before whom appeals are made, O the most generous of those who grant favors, O the best of those who show kindness and mercy.’ Then ask for your wishes.’”

H 7707, Ch. 165, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn Salih ibn abu al-Aswad from abu al-Jarud who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam,* has said, ‘There is no definite prayer and supplication for the evening of the day of ‘Arafah.’” (Hadith 6 of this Chapter is best explained by Fatwa)

H 7708, Ch. 165, h 7

Ali ibn Ibrahim has narrated from his father who has said the following:

“Once I saw ‘Abd Allah ibn Jundab in ‘Arafat but I had not seen any stay (spending the ninth day of Dhu al-Hajj) in ‘Arafat better than that. He continued stretching his hands to the sky and his tears flowed on his both cheeks all the way to the ground. When people left I said to him, ‘O abu Muhammad, I have never seen a wonderful performance in ‘Arafat such as yours.’ He said, ‘By Allah I did not pray for anything but for my brothers (in belief). That is because of abu al-Hassan Musa, *‘Alayhi al-Salam,* who told me this. “Whoever prays for his brothers (in belief) in his absence is called from the Throne. ‘(O servant of Allah) you will have one hundred thousand times as much reward as one may receive for his prayer.’” Thus, I did not like to leave one hundred thousand guaranteed for only one of mine, of which I am not certain whether it is accepted or not.’”

H 7709, Ch. 165, h 8

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn ’Isa ibn ‘Ubayd from ibn abu ‘Umayr from who has said the following:

"'Isa ibn `A'yan in al-Hajj during his stay in 'Arafat prayed for his brothers (in belief) until people left 'Arafat for al-Muzdalifah. I (the narrator) asked him, 'You spend your money, make yourself tired and when you reach the place where wishes are presented before Allah, the Most Majestic, the Most Glorious, you then begin to pray for your brothers (in belief). Why do you ignore yourself?' He replied, 'I am certain that the prayers of angels are accepted but I have doubts about the acceptability of my prayer for myself.'"

H 7710, Ch. 165, h 9

Ahmad ibn Muhammad al 'Asemiy has narrated from Ali ibn al Husayn al Sullamiy from Ali ibn Asbat from Ibrahim ibn abu al Balad or 'Abd Allah ibn Jundab- who has said the following:

"I was in al-Mawqaf ('Arafat). When I left for al-Muzdalifah I met Ibrahim ibn Shu'ayb. I offered him greeting of peace. He had trouble in one of his eyes and I found his trouble-free eye had turned red like a piece of blood clot. I said to him, 'One of your eyes is damaged and I am afraid for your other eye. I wish you reduce weeping.' He said, 'By Allah O abu Muhammad, I did not pray for myself today.' I then asked for whom then did you pray today?' He replied, 'I prayed for my brothers (in belief) because I have heard abu 'Abd Allah, *'Alayhi al-Salam,* say, "If one prays for his brother (in belief) in his absence, Allah appoints an angel who says, 'Double of the same is for you.'" I decided to pray for my brothers (in belief) so that the angel prays for me; I have doubts about the acceptability of my prayer for myself but I have no doubt about the acceptability of the prayer of the angel for me.'"

H 7711, Ch. 165, h 10

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Nadr ibn al-Suwayd from 'Amr ibn abu al-Miqdam who has said the following:

"I saw abu 'Abd Allah, *'Alayhi al-Salam,* on the day of 'Arafah in al-Mawqaf (the station) saying at the top of his voice, 'O people, the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, was an Imam. Then Ali ibn abu Talib was an Imam. Then al-Hassan was an Imam. Then al-Husayn was an Imam. Then Ali ibn al-Husayn was an Imam. Then Muhammad ibn Ali was an Imam. Then, Hah.' He then called three times toward his front, right, left and backside; twelve voices.' I (the narrator) then went to Mina and asked Arab linguists about the meaning of the word "Hah." They said, 'It is an expression of banu so and so, meaning, "I am the one. Ask me whatever you want." I then asked other Arab linguists and they also said the same thing."

H 7712, Ch. 165, h 11

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Sama'ah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* 'What should people do if 'Arafat becomes full?' He (the Imam) said, 'They can go higher toward the hills.'"

(Fatwa best explains Hadith 11 of this Chapter)

Chapter 166 - Departure from ‘Arafat

H 7713, Ch. 166, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the time of leaving ‘Arafat. He (the Imam) said, ‘It is when the redness goes away, that is, from the eastern side.’” (Fatwa best explains Hadith 1 of this Chapter)

H 7714, Ch. 166, h 2

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the pagans would depart ‘Arafat before sunset. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, opposed them. He departed after sunset. He (the narrator) has said that abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When it is sunset, then depart ‘Arafat along with the people in a calm and dignified manner. Ask forgiveness from Allah, the Most Majestic, the Most Glorious, who has said, “Then depart ‘Arafat as people do and ask forgiveness from Allah; Allah is forgiving and merciful.” (2:198) When you reach al-Kathib al-Ahmar on the right side of the road say, “O Allah, grant me kindness for my staying in ‘Arafat, increase my knowledge, protect my religion and accept my acts of al-Hajj.” Beware of al-Wajif (moving in a rough and rushing manner) as people do. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, had said, “O people, al-Hajj is not horse or camel racing. Be God-fearing and walk in a beautiful manner. You must not overrun the weak ones or Muslims. Walk considerately and moderately.” The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, halted his camel until the camel’s head reached the front part of the leg and the Messenger of Allah said, “O people, you must remain calm.” The tradition of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, must be followed.’ Mu‘awiyah has said, ‘I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, “O Allah, set me free from hellfire.” He (the Imam) repeated it until he departed ‘Arafat. I asked, “Are you not leaving? People have left.” He (the Imam) replied, “I am afraid of congestion and I do not want to cause trouble to a human being.”’”

H 7715, Ch. 166, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from ‘Uthman ibn ‘Isa from Harun ibn Kharijah who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, when departing ‘Arafat at the end of his words, ‘O Allah, I seek protection with You against my disappointing, mistreating or doing injustice to or being treated unjustly by a relative or a neighbor.’”

H 7716, Ch. 166, h 4

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from ibn Ri’ab from Durays al-Kunasiy who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about a man who leaves ‘Arafat before sunset. He (the Imam) said, ‘He owes one badanah to slaughter on the day of al-Nahr (slaughtering the offering), if unable to do this he must fast for eighteen days in Makkah or on the way or at home.’” (Fatwa best explains Hadith 4 of this Chapter)

H 7717, Ch. 166, h 5

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from al-Nadr ibn al-Suwayd from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Allah, the Most Majestic, the Most Glorious, appoints two angels who in the narrow area between ‘Arafat and al-Muzdalifah say, ‘Keep safe, keep safe.’”

H 7718, Ch. 166, h 6

It is narrated from him (narrator of previous Hadith) from Ali ibn al-Nu’man from Sa‘id al-’A‘raj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Two angels make room for people who become congested in al-Mazemin.’”

Chapter 167 - The Night at al-Muzdalifah, Staying in al-Mash‘ar, Departing It and Its Limits

H 7719, Ch. 167, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah and Hammad from al-Halabiy who has said the following:

Fatwa best explains the beginning of this Hadith.

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that you must not perform al-Maghrib Salat (prayer) until you arrive at al-Jam‘ so that you can perform both al-Maghrib and al-‘Isha’ al-`Akhirah with one Adhan and two `Iqamah. You must disembark in valley on the right side of the road near al-Mash‘ar. One who performs al-Hajj for the first time should stay in al-Mash‘ar al-Haram, walk on foot but must not pass Hiyaz in the night of al-Muzdalifah, and should say, ‘O Allah, this is an assembly. O Allah, I appeal before You to accumulate for me all goodness. O Allah, do not deprive me of the goodness for which I have appealed before You, and accumulate all of it in my heart. I appeal before You to make me learn what You have made Your friends to learn at this place, and keep me safe from all wickedness and evil.’ You should remain, if you can, that night awake. It has come to us that the doors of the heaven remain open that night for the voices of the believing people, who express a humming voice like honey bees. Allah, the Most Majestic, the Most Glorious, says, ‘I am Your Lord and you are My servants. You have yielded to My rights and it is necessary for Me to answer your prayers.’ During that night Allah deletes the sins of whomever He wants and forgives whomever He decides to forgive.’”

H 7720, Ch. 167, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Muskan from ‘Anbasah ibn Mus’ab who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about the Rak‘ats of Salat (prayer) after al-Maghrib during the night of al-Muzdalifah. He (the Imam) said, ‘Perform them after al-‘Isha’ as four Rak‘at.’”

H 7721, Ch. 167, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban ibn ‘Uthman from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘It is preferable for al-Sarura (one who performs al-Hajj for the first time) to walk on al-Mash‘ar al-Haram (name of a place) and enter the House.’”(Fatwa best explains Hadith 2–3 of this Chapter.)

H 7722, Ch. 167, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that you must remain with a valid Wudu’ in the morning. After performing the morning salat (prayer), stay if you like, near the hill, or wherever you like. Praise Allah and thank Him, speak of His bounties and of His trials as much as you can and say, ‘O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). This should be of what you may say, ‘O Allah, Lord of al-Mash‘ar al-Haram, set my neck free from hellfire, increase my sustenance of the lawful kind, keep away from me wickedness of sinful Jinn and man. O Allah, You are the best of those who are sought, the best of those before whom appeals are made and the best of those who are asked for help. Every delegate receives a gift. As gifts for me, ignore my mistakes, accept my excuses and forgive my transgressions; thereafter make piety

my supplies of this world.’ Then leave as soon as it becomes bright enough to see the footprints of camels.’”

H 7723, Ch. 167, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about the time in which he likes to leave al-Jam‘ (Mash’ar). He (the Imam) said, ‘It is a little before sunrise. That is the best hour to me.’ I asked, ‘Can we wait until sunrise?’ He (the Imam) said, ‘It is not harmful.’”

H 7724, Ch. 167, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must not cross Wadiy Muhassar (valley) until it is sunrise.’” (Fatwa best explains Ahadith 5–6 of this Chapter)

Chapter 168 - Walking Faster (Running Slowly) in Muhassar Valley

H 7725, Ch. 168, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy and others who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once asked one of his sons, ‘Did you do Sa‘y (running slowly) in Wadiy Muhassar?’ He replied, ‘No, I did not do so.’ He (the Imam) commanded him to go back to perform Sa‘y (running slowly). His son said, ‘I do not know how to do it.’ He (the Imam) said, ‘Ask the people how to do it.’”

H 7726, Ch. 168, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Hajjal from certain persons of our people who has said the following:

“A man passed by Wadiy Muhassar and abu ‘Abd Allah, *‘Alayhi al-Salam*, after his arriving in Makkah commanded him to go back to perform Sa‘y (running slowly).’” (Fatwa best explains Hadith 1–2 of this Chapter)

H 7727, Ch. 168, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when passing through the valley of Muhassar, which is a vast valley between Mina and Jam‘, a little nearer to Mina, walk faster until you pass it. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, stirred his camel and said, ‘O Allah, keep my promise safe, accept my repentance, answer my prayer and be my deputy among those whom I have left behind.’”

H 7728, Ch. 168, h 4

Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isma‘il who has said the following:

“Abu al-Hassan *‘Alayhi al-Salam*, has said, ‘Moving in Wadiy Muhassar is for one hundred steps.’”

H 7729, Ch. 168, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya Ishaq ibn ‘Ammar who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about the boundaries of Jam‘. He (the Imam) said, ‘It is between al-Mazemin to Wadiy Muhassar.’”

H 7730, Ch. 168, h 6

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad ibn ‘Isma‘il from Ali ibn al-Nu’man ‘Abd Allah ibn Muskan forms who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘The boundaries of al-Muzdalifah are from Muhassar to al-Mazemin.’”

H 7731, Ch. 168, h 7

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and a number of our people have narrated from Sahl ibn Ziyad all from ibn abu Basir from Sama‘ah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What happens if Jam‘ cannot accommodate all people?’ He (the Imam) said, ‘They can go higher to al-Mazemin.’”

H 7732, Ch. 168, h 8

Ahmad ibn Muhammad al-’Asemiy has narrated from Ali ibn al-Husayn al-Taymuliy from ‘Amr ibn ‘Uthman al-Azdiy from Muhammad ibn ‘Adhafir from ‘Umar ibn Yazid who has said the following:

“The distance to perform Sa‘y (running slowly) in Wadiy Muhassar is of one hundred yards.’”

Chapter 169 - The Case of One Who Does Not Know About Staying in Al-Mash‘ar

H 7733, Ch. 169, h 1

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr from Hammad ibn ‘Uthaman from Muhammad ibn al-Hakim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is a non-Arab with a weak woman and an Arab camel man who takes them to leave ‘Arafat and pass along with them through al-Jam‘ (place of assembly al-Muzdalifah) to Mina’, without allowing them to disembark in al-Jam‘. He (the Imam) said, ‘Had they been able to perform one Salat (prayer) in it (al-Jam‘) it would have been sufficient for them.’ I then asked, ‘What happens if they cannot perform one Salat (prayer) there?’ He (the Imam) said, ‘They can speak of Allah; if they say Dhikr of Allah (speak of Allah), it is sufficient for them.’”

H 7734, Ch. 169, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘I pray to Allah to keep my soul in service for your cause, these two of my friends due to ignorance have not stayed in al-Muzdalifah. He (the Imam) said, ‘They must go back to stay in al-Mash‘ar for an hour.’ I then said that no one told them about it until today and people have already left. He (the Imam) then looked down for a while and said, ‘Did they perform the morning Salat (prayer) in al-Muzdalifah.’ I said, ‘Yes, they did.’ He (the Imam) asked, ‘Did they say Qunut (supplication after recitation in second Rak‘at) in their Salat (prayer)?’ I replied, ‘Yes, they did.’ He (the Imam) said, ‘Their Hajj then is complete.’ He (the Imam) then said, ‘Al-Mash‘ar is of al-Muzdalifah and al-Muzdalifah is from al-Mash‘ar; only a little prayer is sufficient for them.’”

H 7735, Ch. 169, h 3

Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who leaves ‘Arafat and comes to Mina’. He (the Imam) said, ‘He must go back to al-Jam‘ (place of assembly) to stay there even if all people may have already left al-Jam‘ (place of assembly).’”

H 7736, Ch. 169, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub who has said the following:

“Once, I asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who leaves ‘Arafat and passes through al-Mash‘ar to Mina’ without staying in al-Mash‘ar. In Mina’he throws pebbles on al-Jamarat and only when the sun rises high he comes to know. He (the Imam) said, ‘He must go back to al-Mash‘ar, stay there for a while, then return to Mina’ and throw pebbles.’”

H 7737, Ch. 169, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Yahya al-Khath’amiy who has said the following:

“About a man who had not stayed in al-Muzdalifah and did not pass the night there until he arrived in Mina’, he (the Imam) asked, ‘Did he not see the people and recognize Mina’ when he arrived?’ I then asked, ‘What happens if he is ignorant about it?’ He (the Imam) said, ‘He must go back.’ I then said, ‘He has missed such chance.’ He (the Imam) said, ‘It is not harmful.’”

H 7738, Ch. 169, h 6

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ibn Ri’ab from Hariz who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘If one leaves ‘Arafat with people, does not wait with them in Jam‘ and passes to Mina’ intentionally or due to considering it unimportant, he owes one badanah.’”

Chapter 170 - The Case of One Who Departs Al-Muzdalifah In Haste Before Dawn

H 7739, Ch. 170, h 1

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ibn Ri'ab from Misma' who has said the following:

"This is about a man who stays with people in Jam' but leaves it before other people. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If he is ignorant, he is not obligated for anything in this matter. If he leaves before dawn he owes one sheep.'"

H 7740, Ch. 170, h 2

Al-Husayn ibn Muhammad from Mu'alla' ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Aban ibn 'Uthman from Sa'id al-Samman who has said the following:

"This is a narration of abu 'Abd Allah, *'Alayhi al-Salam*, from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. 'He (the Messenger of Allah) sent the women during the night from al-Muzdalifah to Mina' and instructed those of them who had animal offering, to throw pebbles and slaughter their offering and those who did not have any offering, to proceed to Makkah for Ziyarat (Tawaf around the House).'"

H 7741, Ch. 170, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from certain persons of our people who has said the following:

"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, has said 'It is not harmful for a man who is afraid to leave during the night.'"

H 7742, Ch. 170, h 4

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhi al-Salam*, has said, 'Any man or woman who is afraid and leaves al-Mash'ar al-Haram, during the night, it is not harmful. They can throw pebbles on Jamarat then move on to offer animal sacrifice, do Taqsir (cutting some hair or finger nails and so on) if a female, and shave if a man, perform Tawaf around the House and Sa'y between al-Safa' and al-Marwah, then return to Mina'. If he arrives in Mina' and slaughtering is not done for him, then it is not harmful for him to himself do the slaughtering and carry the hairs, if shaving is done in Makkah, to Mina', and he can do Taqsir (cutting some hair or finger nails and so on) if he has performed al-Hajj before.'"

H 7743, Ch. 170, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from abu al-Mughirah from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, permitted women and children to leave during the night to throw pebbles on Jamarat during the night and perform the morning Salat (prayer) in their lodgings. If women are afraid of Hayd (menses), the should proceed to Makkah and appoint someone to slaughter the offering on their behalf."

H 7744, Ch. 170, h 6

Ahmad ibn Muhammad has narrated from Muhammad ibn Sinan from 'Abd Allah ibn Muskan from abu Basir who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'It is not harmful if women proceed to al-Mash'ar al-Haram, when a good part of the night is gone. They can stay there for an hour, then move

to Mina', throw pebbles on Jamarat, wait for an hour; then do Taqsir (cutting some hair or finger nails and so on) and move to Makkah. If they want to slaughter animal offering they can appoint someone to do it on their behalf.'"

H 7745, Ch. 170, h 7

It is narrated from him (narrator of previous Hadith) from Ali ibn al-Nu'man from Sa'id al-A'raj who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'I pray to Allah to keep my soul in service for your cause, there are women with us: if we can leave with them during the night. He (the Imam) said, 'Yes, do you want to do just as the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, had done?' I replied, 'Yes, that is what we want to do.' He (the Imam) said, 'You can leave with them during the night. You must stay along with them in Jam', then leave to al-Jamarah al-'Uzma' to throw pebbles. If they do not have to slaughter any offering, they must do Taqsir (cutting some hair or finger nails and so on), then proceed to Makkah forward to perform Tawaf around the House and Sa'y between al-Safa' and al-Marwah. They then must return back to the House to perform seven times Tawaf, then return to Mina' and their al-Hajj is complete.' He (the Imam) said, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, sent 'Usamah with them (the women).'"

H 7746, Ch. 170, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtariy and others from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, permitted women and the weak ones to leave from Jam' during the night. They were allowed to throw pebbles during the night and visit the House, if they wanted to do so, and they were allowed to appoint someone to slaughter offering on their behalf.'"

Chapter 171 - The Case of One Who Misses Al-Hajj

H 7747, Ch. 171, h 1

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad from al-Hassan ibn Mahbub from Dawud al-Riqqiy who has said the following:

"Once I was with abu 'Abd Allah, *'Alayhi al-Salam*, in Mina' when a man came and asked about a people who arrived on the day of al-Nahr (slaughtering the offering) and they had missed their Hajj. He (the Imam) said, 'We ask well-being from Allah and I say that every one of them must slaughter one sheep and come out of the state of Ihram. They owe Hajj in future if they go home. If they wait in Makkah until the days of Tashriq (11, 12 and 13 of Dhu al-Hajjah) are over, then go out to Miqat (place for assuming the state of Ihram) of the people of Makkah, assume the state of Ihram to perform al-'Umrah, then they will not owe any Hajj in future.'"

H 7748, Ch. 171, h 2

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Whoever attends Jam' has attended al-Hajj.' He (the Imam) has said, 'Anyone performing al-Hajj as Qa'rin, Mufrid or as al-Hajj al-Tamattu' (advantageous) who comes and misses al-Hajj, must come out of the state of Ihram of al-'Umrah. He owes al-Hajj in future.' He (the Imam), about one who finds the Imam in Jam' has said that if he thinks that he can attend 'Arafat, stay there for a little while and then can attend Jam' before sunrise, he must attend 'Arafat. If he thinks that he cannot attend 'Arafat before people leave, he must not attend 'Arafat but stay in Jam' and his Hajj is complete.'"

H 7749, Ch. 171, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who attends al-Mash'ar al-Haram on the day of al-Nahr (slaughtering the offering) before Zawal (declining of the sun toward the west at noontime) he has attended al-Hajj.'"

H 7750, Ch. 171, h 4

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from 'Abd Allah ibn al-Mughirah from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that one who attends al-Mash'ar al-Haram when there still are five people and it is before Zawal (declining of the sun toward the west at noontime) he has attended al-Hajj.'"

H 7751, Ch. 171, h 5

Ahmad ibn Muhammad from has narrated from ibn abu 'Umayr from Hisham ibn al-Hakam who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who attends al-Mash'ar al-Haram (the sacred area) when five people are still there, he is considered, as having attended al-Hajj.'"

H 7752, Ch. 171, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of our people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, asked, 'Do you know why there are three? I replied, 'No, I do not know.' He (the Imam) said, 'It is because if one attends one of them he has attended al-Hajj.'" (Fatwa best explains this Hadith)

Chapter 172 - Pebbles for Al-Jamarat, the Quantity of Pebbles and the Place to Collect Them

H 7753, Ch. 172, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said, ‘You must pick up the pebbles for al-Jamar from Jam‘ and if you pick them up from your lodging in Mina’ it also is sufficient.’”

H 7754, Ch. 172, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Muthanna’ al-Hannat from Zurarah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the pebbles which are thrown on al-Jamar. He (the Imam) said, ‘It is taken from Jam‘ and thereafter from Mina’.’”

H 7755, Ch. 172, h 3

Ali ibn Ibrahim has narrated from his father from Hammad from Rib’iy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Take the pebbles for al-Jamar from Jam‘ and if you take them from your lodging in Mina’ is also sufficient.’”

H 7756, Ch. 172, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Pick up the pebbles and do not break anything thereof.’”

H 7757, Ch. 172, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If you pick up pebbles for al-Jamar from al-Haram (the sacred area), it is sufficient; but if you take them from non-al-Haram (the sacred area) it is not sufficient.’ He (the Imam) has said, ‘You must not throw on al-Jamar anything other than pebbles.’”

H 7758, Ch. 172, h 6

Muhammad ibn Yahya has narrated from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Pebbles of solid structure are disliked.’ He (the Imam) said, ‘Take such pebbles that are not solid and are of several colors.’”

H 7759, Ch. 172, h 7

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam*, has said, ‘Pebbles for al-Jamar must be of the size of fingertips. You must not take the black ones, white ones, or red ones. Take those, which are like knickknack and dotted. You should hurl them by placing them on the thump and hurl them with the nail of your index finger. Throw them from the side of the valley when they are on your right side. You must not climb on al-Jamarah. You should stand near the two first al-Jamarah and do not stand near al-Jamarah al-‘Aqabah.’”

H 7760, Ch. 172, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Hanan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is permissible to take the pebbles for al-Jamar from all parts of al-Haram (the sacred area) except Masjid al-Haram and Masjid of al-Khif.’”

H 7761, Ch. 172, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isa from Yasin al-Darir from Hariz from those who narrated to him who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘From where the pebbles must be taken?’ He (the Imam) said, ‘You must not take them from two places, from non-al-Haram (the sacred area) and from the pebble of al-Jamar. It is not harmful to take them from other parts of al-Haram (the sacred area).’”

Chapter 173 - The Day of Offering Sacrifice, Beginning Throwing Pebbles and Its Excellence

H 7762, Ch. 173, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that you can take the pebbles for al-Jamar and go to al-Jamarah al-Quswa’ which is near al-‘Aqabah. Throw the pebbles on it from its front side and not from above, and when throwing pebbles say, ‘O Allah, these are my pebbles, count them for me and raise them in my deeds.’ Then commence throwing and with each pebble say, ‘Takbir (Allah is great beyond description). O Allah, keep away Satan from me. O Allah, it is to verify Your book and the Sunnah (tradition) of Your Holy Prophet. O Allah, make it a virtuous al-Hajj, an acceptable deed, an appreciated effort, and forgiven sins.’ Keep a distance of ten yards between yourself and al-Jamarah (the pillar) or fifteen yards. When you return from al-Jamarah say, ‘O Allah, I depend on You, take You as my attorney; You are the best Lord, the best Guardian and the best helper.’ He (the Imam) said, ‘It is preferable to throw the pebbles with a valid Wudu’.’”

H 7763, Ch. 173, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Jamil ibn Darraj from Zurarah who has said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhi al-Salam*, about throwing pebbles on the day of al-Nahr (slaughtering the offering) and about why it is only one and why other al-Jamar are not pelted with pebbles on the day of al-Nahr. He (the Imam) said, ‘They used to throw pebbles on them but they stopped it.’ I then said, ‘I pray to Allah to keep my soul in service for your cause, can I then throw pebbles on them all?’ He (the Imam) said, ‘You must not throw pebbles on them all. Do you not like to do what we do?’”

H 7764, Ch. 173, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurarah from Humran who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about throwing pebbles on al-Jamar. He (the Imam) said, ‘Pebbles were thrown on all of them on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah).’ Thereafter I would throw pebbles on all of them and then I mentioned it to him (the Imam) and he said, ‘Will you not be happy to do as Ali, *‘Alayhi al-Salam*, would do?’ I then abandoned it (throwing pebbles on all of them).’”

H 7765, Ch. 173, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil from Zurarah and from ‘ibn ‘Udhaynah from ibn Bukayr who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘Pebbles were thrown on all of them.’ I then asked, ‘Can I throw on all of them?’ He (the Imam) said, ‘No, do you not like to do as I do?’”

H 7766, Ch. 173, h 5

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from Sa‘id al-Rumiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, threw pebbles on al-Jamarah al-‘Uzma’ and saw people standing. He (the Imam) stood in their middle and announced with the height of his voice, ‘O people, this is not a station’, three times, and I did it (as he (the Imam) had done).”

H 7767, Ch. 173, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from Muhammad ibn Qays who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said to a man from al-Ansar, 'For every pebble you throw on al-Jamar, ten good deeds will be written for you (every year) for the rest of your life.'

H 7768, Ch. 173, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn abu 'Abd Allah from his father from Hammad from Hariz who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that with every pebble that one throws on al-Jamar, one major destructive sin is deleted."

Chapter 174 - Throwing Pebbles During the Bright Days (11, 12 and 13 of Dhu al-Hajjah)

When throwing pebbles one should say the prayers mentioned in Hadith 1 Chapter 173 above.

H 7769, Ch. 174, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Throw pebbles every day at Zawal (declining of the sun toward the west at noontime) and say what you said when throwing pebbles on Jamarah al-‘Aqabah. Begin with al-Jamarah al-’Ula’ and throw pebbles on it from its left side in the valley bed and say what you said on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah). Stand on the left of the road, face al-Qiblah (al-Ka‘bah), praise Allah, speak of His glory and say, ‘O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause’. Then move forward a little, pray and appeal before Allah to accept it from you, then move forward a little, then do the same near the second and do as you did with the first one, stand up and pray to Allah as you prayed before, then go to the third one with calmness and dignity. Throw pebbles and do not remain standing in its area.’”

H 7770, Ch. 174, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from Ya’qub ibn Shu‘ayb who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about al-Jamar. He (the Imam) said, ‘You can stand near the two al-Jamarah but do not stand (for a long time) near Jamarah al-‘Aqabah.’ I then asked, ‘Is this of the Sunnah?’ He (the Imam) said, ‘Yes, it is of the Sunnah.’ I then asked, ‘What should I say when throwing pebbles?’ He (the Imam) said, ‘Say Takbir (Allah is great beyond description) with every pebble.’”

H 7771, Ch. 174, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘You should keep the pebbles to be thrown on al-Jamar in your left hand and throw them with your right hand.’”

H 7772, Ch. 174, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar from abu Basir and Safwan from Mansur ibn Hazim who all have said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘The time for throwing pebbles is from sunrise to sunset.’”

H 7773, Ch. 174, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ‘ibn ‘Udhaynah from Zurarah who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam,* once asked al-Hakam ibn ‘Utaybah, ‘What is the time for throwing pebbles?’ He (Hakam) replied, ‘It is at Zawal (declining of the sun toward the west at noontime).’ Abu Ja‘far, *‘Alayhi al-Salam,* then said, ‘Consider if they were two people and one of them said, ‘You stay guard for our luggage until I come back after throwing pebbles. Would this not cause him to lose the time of throwing pebbles? It (the time for throwing pebbles) by Allah, is from sunrise to sunset.’”

H 7774, Ch. 174, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, gave permission to camel attending people to come during the night and throw pebbles.'"

H 7775, Ch. 174, h 7

Ahmad ibn m h has narrated from Muhammad ibn 'Isma'il ibn Hammam who has said the following:

"I heard al-Rida', *'Alayhi al-Salam*, say, 'You must not throw pebbles on al-Jamarah al-'Aqabah on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) until sunrise.' He (the Imam) said, 'Throw pebbles on al-Jamar from interior of the valley, keep each one on your right side and turn to the other side when throwing pebbles on Jamarah al-'Aqabah.'"

H 7776, Ch. 174, h 8

Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Aban from Muhammad al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about Ghusl (bath) when one wants to throw pebbles. He (the Imam) said, 'Perhaps you can take Ghusl (bath) but it is not of the Sunnah.'"

H 7777, Ch. 174, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about Ghusl (bath) when throwing pebbles on al-Jamar. He (the Imam) said, 'You perhaps can take Ghusl (bath) but it is not of the Sunnah except because of heat and perspiration.'"

H 7778, Ch. 174, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, about al-Jamar. He (the Imam) said, 'You must not throw pebbles on al-Jamar unless you are with Tahur (cleansing, wudu' or Ghusl (bath)).'"

Chapter 175 - The Case of One Who Throws Pebbles Improperly, or Throws Less or More

H 7779, Ch. 175, h 1

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from ibn Ri'ab from Misma' who has said the following:

"This is about a man who due to forgetfulness on the second day first throws pebbles on Jamarah al-'Aqabah' then al-Wusta' then al-'Ula', Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He must reverse it by throwing pebbles on Jamarah al-Wusta' then on Jamarah al-'Aqabah'.'"

H 7780, Ch. 175, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar and Hammad from al-Halabiy who all have said the following:

"This is about a man who reversed the order of throwing pebbles. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He must throw pebbles on al-Wusta, then on Jamarah al-'Aqabah'."

H 7781, Ch. 175, h 3

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from 'Abd al-Karim ibn 'Amr from 'Abd al-'Ala' who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who throws six pebbles and one falls in the pebbles. He (the Imam) said, 'He can repeat it at the same time or in the next day if he so chooses and he must not take from the pebbles of Jamar.' I then asked him (the Imam) about a man who throws pebbles on Jamarah al-'Aqabah by six pebbles and one falls in the carriage. He (the Imam) said, 'He must repeat it.'"

H 7782, Ch. 175, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, 'I went to throw pebbles but there were only six pebbles in my hand.' He (the Imam) said, 'Take one from under your feet.'"

H 7783, Ch. 175, h 5

Ali ibn Ibrahim has narrated from his father from and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan from Mu'awiyah ibn 'Ammar who has said the following:

"About a man who had twenty one pebbles and threw them but one remained extra and he did not know which of the three had one less. He (the Imam) said, 'He must return and throw one pebble on each one. If a pebble falls from the hand of a man, he can take one from under his feet and throw it.' He (the Imam) said, 'If you throw a pebble and it hits the carriage you must repeat throwing one in its place, but if it hits a man or a camel then hits al-Jamar it is sufficient.' He (the Imam) said, 'About a man who throws four on al-'Ula' and seven on each of the other two, he must go back to throw three more on al-'Ula'. In so doing his task is complete; but if he has thrown three on al-'Ula' and seven on each of the other two, he must repeat and throw pebbles on all of them, seven pebbles on each one. If he throws three pebbles on al-Wusta' then he throws on al-'Ukhra', he must throw on al-Wusta' seven pebbles. If he has thrown four on al-Wusta he must go back to throw three more.' I then asked him (the Imam) about a man who reverses the order so he begins with al-'Aqabah then al-Wusta' then al-'Uzma'. He (the Imam) said, 'He must repeat throwing on al-Wusta' then al-'Aqabah even if it is done the next day.'"

Chapter 176 - The Case of One Who Forgets Throwing Pebbles or Is Ignorant

H 7784, Ch. 176, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who forgets throwing pebbles on al-Jamar until he is in Makkah. He (the Imam) said, ‘He must go back to throw pebbles with an interval of an hour between two throwing.’ I then asked about if he misses it and leaves. He (the Imam) said, ‘He is not obligated for anything in this matter.’ I asked him (the Imam) about the case of a person’s missing Sa‘y between al-Safa’ and al-Marwah. He (the Imam) said, ‘He must do it again.’ I then asked about if he misses it and leaves. He (the Imam) said, ‘He must come back and do Sa‘y between al-Safa’ and al-Marwah again, it is not like throwing pebbles on al-Jamar. Throwing pebbles on al-Jamar is sunnah and Sa‘y between al-Safa’ and al-Marwah is obligatory.’”

H 7785, Ch. 176, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd and others from ‘Abd Allah ibn Sinan who has said the following:

“This is about a man who leaves Jam‘ (al-Muzdalifah) until he arrives in Mina’ and something happens to him because of which he does not throw pebbles until it is sunset. He (the Imam) said, ‘The next day he must throw pebbles twice, once early in the day for the day before and one at Zawal (declining of the sun toward the west at noontime) for the same day.’”

H 7786, Ch. 176, h 3

It is narrated from him (narrator of previous Hadith) from Fadalah ibn Ayyub from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the case of a woman who is ignorant of throwing pebbles until she leaves Makkah. He (the Imam) said, ‘She must return to throw pebbles as she was required to throw and the same rule applies to man.’”

H 7787, Ch. 176, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil from Zurarah who has said the following:

“This is about a man who is afraid. Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful to throw pebbles during the night, slaughter offering and leave (al-Muzdalifah) during the night.’”

H 7788, Ch. 176, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from his brother al-Hassan from Zur’ah from Sama‘ah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, disliked throwing pebbles during the night; but he gave permission to slaves and people tending camels to throw pebbles on al-Jamar during night.”

Chapter 177 - The Case of Pebbles and a Person Suffering Illness, Children and a Person Riding

H 7789, Ch. 177, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar and ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is permissible to throw pebbles on behalf of one who has a broken part or has stomach illness and so also is the rule about children.’”

H 7790, Ch. 177, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about a man who is ill; if pebbles on al-Jamar can be thrown on his behalf. He (the Imam) said, ‘Yes, he must be taken to al-Jamar and then pebbles are thrown on his behalf.’”

H 7791, Ch. 177, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Asem ibn Humayd from ‘Anbasah ibn Mus’ab who has said the following:

“I once saw abu ‘Abd Allah, *‘Alayhi al-Salam*, in Mina’ walk and also ride. I thought to myself to ask him when I meet him but he (the Imam) began to speak to me and said, ‘Ali ibn al-Husayn, *‘Alayhi al-Salam*, would come out of his lodging walking to throw pebbles on al-Jamar. My lodging is farther from his lodging. So I rode until I reached his lodging and when I reached his lodging, then I walked to throw pebbles on al-Jamar.’”

H 7792, Ch. 177, h 4

Ahmad ibn Muhammad from has narrated from al-Hassan ibn Ali al-Washsha’ from Muthanna’ from a man who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, threw pebbles on al-Jamar when walking.’”

H 7793, Ch. 177, h 5

Ahmad ibn Muhammad from has narrated from Ali ibn Mahziyar from who has said the following:

“I once saw abu Ja‘far, *‘Alayhi al-Salam*, walking after the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) to throw pebbles on al-Jamar, then return riding and I saw him walking in front of Masjid in Mina’. He has said that narrated to me Ali ibn Muhammad ibn Sulayman al-Nawfaliy from al-Hassan ibn Salih from certain persons of his people who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, disembarked from his stumper a little higher than the Masjid until he moved to throw pebbles on al-Jamar from where Ali ibn al-Husayn, *‘Alayhi al-Salam*, would throw pebbles on al-Jamar. I said, ‘I pray to Allah to keep my soul in service for your cause. Why did you disembark from your stumper at this place?’ He (the Imam) said, ‘This is the place from where Ali ibn al-Husayn, *‘Alayhi al-Salam*, threw pebbles on al-Jamar and so also did banu Hashim and I like to walk in their lodging (descending) places.’”

Chapter 178 - The Days of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) offering Sacrifice

H 7794, Ch. 178, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Kulayb al-Asadiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah). He (the Imam) said, ‘It is three days in Mina’, but in the cities, it is only one day.’”

H 7795, Ch. 178, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj from Muhammad ibn Muslim who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, ‘has said, ‘Al-Adha’ is for two days after the day of al-Nahr (slaughtering the offering on 10th of Dhu al-Hajjah) and it is one day in the cities.’” (Fatwa best explains Hadith 1–2 of this Chapter)

Chapter 179 - The Least That Is Enough for a Sacrifice

H 7796, Ch. 179, h 1

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from ibn Mahbub from ibn Ri'ab from abu 'Ubaydah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that about the words of Allah, the Most Majestic, the Most Glorious, 'One who performs al-Hajj of Tamattu' should offer a sacrifice which he can offer.' (2:195) He (the Imam) said, 'It is one sheep.'

H 7797, Ch. 179, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'For al-Hajj al-Tamattu' (advantageous) one sheep is sufficient.'"

Chapter 180 - The Obligation of Offering Sacrifice and the Place Where It Should Be Slaughtered

H 7798, Ch. 180, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from Sa‘id al-A’raj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Whoever is for al-Tamattu‘ (advantageous) in the months of al-Hajj. then remains in Makkah until the time of coming al-Hajj, he owes one sheep. Those who are for al-Tamattu‘ (advantageous) in a time other than the months of al-Hajj, then remain in (Makkah) until it is time for al-Hajj, they do not owe anything because it is a Mufrad al-Hajj and al-Adha’. He (the Imam) said, ‘(Offering sacrifice) is on the people of the cities.’”

H 7799, Ch. 180, h 2

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked about al-Adha’; if it is obligatory on one who can afford for himself and his family. He (the Imam) said, ‘For one’s self, it must not be ignored; and for one’s family, if he likes, he may ignore.’”

H 7800, Ch. 180, h 3

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ibrahim al-Karkhiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked about a man who has brought an offering to Makkah during the ten days (of the month). He (the Imam) said, ‘If it is obligatory offering, it is slaughtered in Mina’ only, and if it is not obligatory; he can slaughter it in Makkah if he likes; and if he has marked or placed around its neck a tag, then it must not be slaughtered at any time except on the day of al-Adha’.’”

H 7801, Ch. 180, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who comes out of his al-Hajj owing to slaughter something; if it is sufficient to slaughter when he returns to his family. He (the Imam) said, ‘Yes’, and he said as far as I know ‘he must pay it as charity.’ Ishaq has said, ‘I asked abu Ibrahim about a man who owes to slaughter something after his coming out of his al-Hajj and he does not do so until he returns to his family. He (the Imam) said, ‘He can slaughter it in his family and eat something from it.’”

H 7802, Ch. 180, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub from Shu’ayb al-‘Aqarqufiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about my driving badanah for al-‘Umrah and about where I should slaughter it. He (the Imam) said, ‘Slaughter it in Makkah.’ I then asked, ‘What should I give from it?’ He (the Imam) said, ‘Eat one-third, gift one third and give as charity one-third.’”

H 7803, Ch. 180, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, that people of Makkah disliked my slaughtering the offering in my lodging in Makkah. He (the Imam) said, ‘All of Makkah is the place to slaughter offerings.’”

Chapter 181 - Preferable Matters About offering Sacrifice, Permissible and Non-Permissible Matters

H 7804, Ch. 181, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from those who narrated to him from Hammad ibn ‘Uthaman who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the minimum age required for an offering of sheep. He (the Imam) said, ‘It is al-Jadha‘ (young goat or sheep which is in the second year of its life) of sheep.’ I then asked about goat, and he (the Imam) said, ‘Young goat is not sufficient.’ I then asked why young sheep is sufficient and a young goat is not sufficient? He (the Imam) said, ‘It is because al-Jadha’ of sheep is capable of impregnating and that of goat does not have such capability.’”

H 7805, Ch. 181, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about cows and camels in matters of preference for an offering. He (the Imam) said, ‘It is the dhawat al-Arham (capable of bearing young) of cattle.’ I then asked about the age. He (the Imam) said, ‘In the case of cows age does not matter for slaughtering as offering, but camels must not be less than two years old and above.’”

H 7806, Ch. 181, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from Muhammad ibn Humran who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Of cows Tabi‘ and Musin (those of two and three years of age) are the same for slaughtering as offering.’”

H 7807, Ch. 181, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Al-Halabiy has said that narrated to him, the one who had heard from him (the Imam) *‘Alayhi al-Salam*, say, ‘You must slaughter as offering a black ram that has horns and if you cannot find a black ram, then find one that has black eyes and mouth.’”

H 7808, Ch. 181, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, if an ewe is preferred by him or a goat. He (the Imam) said, ‘A he-goat but an ewe is more preferred than a she-goat.’ I then asked if a castrated one is acceptable for offering. He (the Imam) said, ‘No, it is not acceptable unless no other offering is available.’ He (the Imam) said, ‘A young sheep is acceptable but not a young goat.’ I asked about castrated and ewe. He (the Imam) said, ‘An injured is more preferred than ewe, but if it is a castrated one then an ewe is more preferred.’”

H 7809, Ch. 181, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one buys a weak badanah but finds it to be a fat one it is sufficient. However, if he buys a weak one and finds it to be a lean one, it is not sufficient.”

H 7810, Ch. 181, h 7

Humayd ibn Ziyad from ibn Sama‘ah from more than one person from Aban ibn ‘Uthman from Salmah abu Hafs who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that `Amir al-Mu’minin, *‘Alayhi al-Salam*, disliked cuts

and holes in the ears, but he did not mind if the hole was on the mark. He (`Amir al-Mu'minin) would say that of badanah that which is two years old is acceptable, of goat that which is two years old and of sheep the young one is acceptable.'"

H 7811, Ch. 181, h 8
Aban has narrated from 'Abd al-Rahman who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'In your land a ram is more preferred than al-Jazur (camel).'"

H 7812, Ch. 181, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:
"This is about a man who buys an offering which is defective such as blindness, and so on. Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'If he has paid in cash it is sufficient for him. If he has not paid in cash he can return it and buy another.' Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'Buy a fatty male for al-Hajj al-Tamattu' (advantageous); if you cannot, then find a mawju' (cow); if you cannot find it then a male goat, if you do not find, then an ewe, if you cannot find then buy what is available for an offering.' He (the Imam) said, 'For al-Hajj al-Tamattu' (advantageous) young sheep is sufficient, a young goat is not sufficient.' About a man who bought a sheep and wanted to buy one more fat, abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'He can buy it but he sells the first one.' I do not know if he (the Imam) spoke of sheep or cow."

H 7813, Ch. 181, h 10
Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:
"Abu Ja'far, *'Alayhi al-Salam,* has narrated from his ancestors who have said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Giving as charity one loaf is better than an emaciated offering.'"

H 7814, Ch. 181, h 11
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about the case of an offering with torn ears. He (the Imam) said, 'If the tear is a mark it is not harmful; but if it is a rip then it is not acceptable.'"

H 7815, Ch. 181, h 12
Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:
"Abu Ja'far, *'Alayhi al-Salam,* has narrated from his ancestors who have stated this Hadith. 'The Holy prophet, O Allah, grant compensation. to Muhammad and his family worthy of their services to Your cause, has said, "You must not sacrifice as offering what (of animal) is limping that is apparent, an emaciated, scabby, with torn ears or cut-off tail."'"

H 7816, Ch. 181, h 13
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* about the animal for offering which has a broken horn. He (the Imam) said, 'If the horn inside is well, then it is sufficient.'"

H 7817, Ch. 181, h 14
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr and from Safwan ibn Yahya from Mu'awiyah ibn 'Ammar who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam,* has said, 'When you throw pebbles, then buy your offering, if it is badanah or cow, otherwise, make it a young fatty ram, if you do not find, then do what is available for

you. You must maintain greatness for the reminders of Allah, because the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, slaughtered for the mothers of believers, a cow for each one and a badanah.'"

H 7818, Ch. 181, h 15

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'is ibn al-Qasim who has said the following:

"This is about a man who buys an old animal whose front teeth have fallen, abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful to offer it for sacrifice. If you buy it weak and found it fatty, it is sufficient but if you bought it weak and found it lean it is not sufficient.'"

In another Hadith it is said that the degree of weakness is measured by examining if there is any fat on its kidneys or not.

H 7819, Ch. 181, h 16

Muhammad ibn 'Isa has narrated from Yasin al-Darir from Hariz from al-Fudayl who has said the following:

"One year my family and I went for al-Hajj but cattle became very expensive. I went and bought two sheep, which were expensive. When I examined them closely, I regretted greatly because they were very weak. I brought them and informed him (the Imam) *'Alayhi al-Salam*, about it and he (the Imam) said, 'If there is any fat on their kidneys, then it is sufficient.'"

H 7820, Ch. 181, h 17

Ali ibn Ibrahim has narrated from his father from Ibrahim ibn Muhammad from al-Sullamiy from Dawud al-Riqqiy who has said the following:

"Certain persons of al-Khawarij asked me about this verse of al-Quran: 'Of two sheep and of two goats, ask which one is made unlawful? (Is it) male or female? (6:142) (What is the meaning of) camels two and of cows two?' (6:143) 'What Allah has made lawful and what has He made unlawful?' I did not have any answer. I went to see abu 'Abd Allah, *'Alayhi al-Salam*, when I was there for al-Hajj. I informed him (the Imam) of the story and he (the Imam) said, 'Allah, most Majestic, most Glorious, for sacrifice in Mina', has made domesticated sheep and goats lawful. He has made the wild ones unlawful, and His words, 'Of camels two and of cows two', means that Allah, most Blessed, most High, has made al-'Irab camels lawful for offering as sacrifice and has made unlawful what is al-Bukhatiy. He has made domesticated cows lawful for offering as sacrifice and the wild ones unlawful.' I returned to the man and informed him of the answer. He said, 'This is something which camel has carried on its back from al-Hijaz.'"

Chapter 182 - The Case of a Sacrificial Animal Used for Transportation That Gives Birth or Milk

H 7821, Ch. 182, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

“This is about the words of Allah, most Majestic, most Glorious, ‘In cattle there are benefits for you for an appointed time.’ (22:34) Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that of such benefits are using them for transportation without harshness or milking them, if applicable, without draining everything in their udder.”

H 7822, Ch. 182, h 2

A number of our people have narrated from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Hisham ibn Salim from Sulayman ibn Khalid who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘If a badanah gives birth you can milk it without harming its young. You then can slaughter both of them.’ I then asked, ‘Can I drink its milk and give to others?’ He (the Imam) said, ‘Yes, you can do so.’ He (the Imam) said that `Amir al-Mu’minin, *‘Alayhi al-Salam,* on seeing people exhausted because of walking would carry them on his budn (plural of badanah).’ He (the Imam) has said when one’s stumper strays or is destroyed and he has one for offering, it is lawful for him to ride it.’”

H 7823, Ch. 182, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-‘Ala’ from Muhammad ibn Muslim who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam,* about the case of a badanah that gives birth; if it is permissible to milk it. He (the Imam) said, ‘You can milk it without harming its young. You then can slaughter both of them.’ I asked, ‘Can its milk be used for drinking?’ He (the Imam) said, ‘Yes, you can do so and give to others.’”

Chapter 183 - The Case of Sacrificial Animal Destroyed Before Offering and Using Its Meat for Food

H 7824, Ch. 183, h 1

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those who narrated to him who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Whoever drives an offering animal optionally and it is damaged, he is not obligated for anything in this matter. He slaughters it and takes away the shove off its neck, stains it with blood, applies against its hump and he does not owe any replacement for it. Any offering animal, which is as expiation and penalty because of hunting or a vow and becomes damaged, he must do with it as the case above but he owes its replacement. Everything that enters al-Haram (the sacred area) and becomes damaged, the owner does not owe any replacement for it, regardless of being optional or otherwise.’”

H 7825, Ch. 183, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya all from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about a man who buys an animal for offering but it dies or is stolen before slaughtering. He (the Imam) said, ‘It is not harmful but it is better to replace it, and if he does not buy, he is not obligated for anything in this matter.’”

H 7826, Ch. 183, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from a man who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who offers a badanah but it suffers damage or is destroyed. He (the Imam) said, 'If it is a binding obligation, he owes its replacement, otherwise, he is not obligated for anything in this matter.' I then asked, 'Can he use it for food?' He (the Imam) said, 'Yes, he can do so.'"

H 7827, Ch. 183, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man whose obligatory offering animal suffers damage or is destroyed; if he can sell it and get help from its sale to buy its replacement. He (the Imam) said, 'He can sell it, give the proceeds as charity and offer another offering.'"

H 7828, Ch. 183, h 5
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:
"One of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, has said, 'If one finds a lost offering animal, he must make a public announcement. He can do so on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah). On the second day and on the third day, then slaughter it on behalf of its owner in the evening of the third day.' About a man who sends an obligatory offering and it is destroyed on the way before reaching its place and he is not able to replace it, he (the Imam) said, 'Allah, most Glorious, is the first to accept his excuse, unless he knows that if he asks he is given his wish.'"

H 7829, Ch. 183, h 6
Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:
"I once asked abu Ibrahim, *'Alayhi al-Salam*, about a man who buys an offering animal for al-Tamattu' (advantageous), al-Hajj. He brings it to his family and ties down for security then releases it and it dies, if it is sufficient or he has to do it again. He (the Imam) said, 'It is not sufficient unless he has no power on it.'"

H 7830, Ch. 183, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who buys a ram and it is destroyed (lost). He (the Imam) said, 'He must buy another one to replace it.' I then asked, 'What is the rule if he buys another and finds the first one?' He (the Imam) said, 'If both are available, he slaughters the first one and sells the other, and if he wants he can slaughter it; but if he has already slaughtered the second he must slaughter the first one also.'"

H 7831, Ch. 183, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtariy from Mansur ibn Hazim who has said the following:
"This is about a man whose offering becomes lost and another man finds it and slaughters it. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If he has slaughtered it in Mina' it is sufficient for its owner. If it is slaughtered somewhere other than Mina', it then is not sufficient for its owner,'"

H 7832, Ch. 183, h 9
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Jamil from certain persons of our people who have said the following:

“A man buys an offering animal then slaughters it. Another man passing by recognizes it and says, ‘It is my badanah that was lost yesterday.’ Two people testify in his favor. About such case, one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘The meat belongs to him. As an offering it is not sufficient for neither of them.’ He (the Imam) then said, ‘For this reason there is the Sunnah of ‘al-’Ish‘ar (to mark) or collaring (such as hanging a shove from the neck of the offering animal).’” (Fatwa best explains Hadith 1–8 of this Chapter)

Chapter 184 - For How Many People One Camel or Cow Is an Enough Offering

H 7833, Ch. 184, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd Allah ibn Sinan who has said the following:

“The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, slaughtered two sheep on the day of al-Adha’, one for himself and one for those of his followers who could not afford them. `Amir al-Mu’minin slaughtered two sheep, one for the Messenger of Allah and one for himself.”

H 7834, Ch. 184, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“I once asked abu Ibrahim, *‘Alayhi al-Salam*, about the case of a people for whom offering animals become very expensive, who are for al-Tamattu‘ (advantageous), in one company but not of the same family. They have come together; their way and camp is one, if they can slaughter one cow. He (the Imam) said, ‘I do not like it unless it is urgency.’”

H 7835, Ch. 184, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Al-Husayn ibn Ali from man called Sawadah who has said the following:

“Once we were in Mina’ and offering became very expensive. We saw abu ‘Abd Allah, *‘Alayhi al-Salam*, standing near a bunch of cattle bargaining stringently. We stopped and looked. When he (the Imam) completed his task, he came to us and said, ‘I think you found my stringent bargaining strange.’ We replied, ‘Yes, it was so.’ He (the Imam) said, ‘One who suffers a loss is not praised and does not receive any reward. Can I help you in something?’ we said, ‘Yes, the offering animals have become very expensive for us. He (the Imam) said, ‘Come together and all of you buy one Jazur.’ We said, ‘Our budget is not sufficient. He (the Imam) then said, ‘All of you buy one cow and slaughter it.’ We said that our budget is not sufficient. He (the Imam) said, ‘All of you buy one sheep and slaughter it.’ We asked if it is sufficient for seven. He (the Imam) said, ‘Oh, yes, it is sufficient for seventy.’”

H 7836, Ch. 184, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ‘ibn ‘Udhaynah from Humran who has said the following:

“One year badanah became very expensive in Mina’, so much so that one badanah sold for one hundred dinar. Abu Ja‘far, *‘Alayhi al-Salam*, was asked about it and he (the Imam) said to share it. I asked, ‘For how many people it is sufficient?’ He (the Imam) said, ‘The lighter the better.’ I asked, ‘For how many?’ He (the Imam) said, ‘For seventy.’”

H 7837, Ch. 184, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn Qar‘ah from Zayd ibn Jahm who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Tamattu‘ (advantageous) and cannot find an offering. He (the Imam) said, ‘Does he not have any dirham to ask his people to allow him to share with them?’” (Fatwa best explains Hadith 2–5 of this Chapter)

Chapter 185 - Manner of Slaughtering

H 7838, Ch. 185, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd Allah ibn Sinan who has said the following:

"This is about the words of Allah, most Majestic, most Glorious, 'Pronounce the name of Allah on them while lined up. . . .' (22:36) He (the Imam) said that this is when they are lined up for slaughtering. When their front legs are tied down between the feet to the knees, and 'falling of their sides' is a reference to their reaching the ground.'"

H 7839, Ch. 185, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il from Muhammad ibn al-Fadl from abu al-Sabbah al-Kinaniy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about how a badanah is slaughtered. He (the Imam) said, 'It is slaughtered from its right side when standing.'"

H 7840, Ch. 185, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Al-Nahr is slaughtering from the upper part of the chest (applicable to camels only) and al-Dhabh is slaughtering from the throat.'"

H 7841, Ch. 185, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"He (the Imam), *'Alayhi al-Salam*, has said, 'Jews or Christians must not slaughter your offering. A woman can slaughter for herself facing al-Qiblah (al-Ka'bah). She must say, 'I have turned my face toward the Creator of the heavens and earth, obediently. O Lord, this is from You and for You.'"

H 7842, Ch. 185, h 5

It is narrated from him (narrator of previous Hadith) from Mu'awiyah ibn 'Ammar who has said the following:

"Ali ibn al-Husayn *'Alayhi al-Salam*, would allow a child to place his hand on the knife. A man then places his hand on the hand of the child and slaughters the offering.'" (Fatwa best explains Hadith 1–5 of this Chapter)

H 7843, Ch. 185, h 6

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from al-Fadl ibn Shadhan from Safwan and ibn abu 'Umayr who have said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'When you buy an animal for offering, face the direction of Qiblah (Ka'bah), then slaughter the way camel or other animals are slaughtered. You must say, 'I turn my face toward the One who has invented the skies and earth, as an obedient person and I am not a pagan. My salat (prayer), acts of al-Hajj (worship), my life and death are for Allah, Lord of the worlds, who has no partners and thus I am commanded and I am the first Muslim. O Allah, this is from You, for You and by the help of the name of Allah, Allah is great beyond description. O Allah, accept it from me.' Thereafter make the knife to work until it is slaughtered; and do not cut the spinal cord before it dies.'"

H 7844, Ch. 185, h 7

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Musa ibn Ja'far al-Baghdadiy from Jamil who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'In Mina' begin with slaughtering before shaving, and in al-'Aqiqah (offering for child-birth) begin with shaving before slaughtering the offering.'"

H 7845, Ch. 185, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ‘Abd al-Rahman ibn abu al-Hashim al-Bajaliy from abu Khadijah who has said the following:

“I saw abu ‘Abd Allah, *‘Alayhi al-Salam*, slaughtering a badanah with its left front leg tied down. He (the Imam) then stood up on the right side and said, ‘In the name of Allah, Allah is greater than can be described. O Lord, this is from You and for You. O Lord, accept it from me.’ He (the Imam) then caused a cut in the upper part of its chest. He (the Imam) then took out the knife with his hand. When it was on the ground he (the Imam) made a cut in the place for Dhabh.”

(Fatwa best explains the following Chapters).

Chapter 186 - Using the Meat of the Offering for Food, Giving as Charity and Taking Out of Mina

H 7846, Ch. 186, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr and from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, commanded to take a share from the meat of each badanah, then cook it in a pot. The Messenger of Allah and Ali *‘Alayhim al-Salam*, ate from the meat and sipped the broth thereof.”

H 7847, Ch. 186, h 2

Humayd ibn Ziyad has narrated from ibn Sama‘ah from more than one person from Aban ibn ‘Uthman from ‘Abd al-Rahman ibn abu ‘Abd Allah who has said the following:

“This is about the words of Allah, most Majestic, most Glorious, ‘When their sides reach the ground.’ (22:36) Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that it means when they fall on the ground. ‘. . . use it for food and feed thereof to those contented and those who ask.’ (22:36) He (the Imam) said that al-Qani‘ are those who become gratified, do not become angry, frown or twist the corner of their mouths out of anger and al-Mu‘tar is one who passes by so you feed him.’”

H 7848, Ch. 186, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the meat of offering animals. He (the Imam) said, ‘Ali ibn al-Husayn and abu Ja‘far, *‘Alayhim al-Salam*, would give one-third as charity to their neighbors, one-third to those who ask and beg and kept one-third for their household.’”

H 7849, Ch. 186, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali and Humayd ibn Ziyad from ibn Sama‘ah from more than one person all from Aban ibn ‘Uthman from ‘Abd al-Rahman who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the meat of the offering animals and what is used thereof for food which is offered for al-Tamattu‘ (advantageous) and so on. He (the Imam) said, ‘It is just as one uses his offering for food.’”

H 7850, Ch. 186, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the expiation because of hunting; if one paying the expiation can eat thereof. He (the Imam) said, ‘He can eat from his offerings and he must give the expiation as charity.’”

H 7851, Ch. 186, h 6

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan from Mu‘awiyah ibn ‘Ammar who has said the following:

“This is about the words of Allah, most Majestic, most Glorious, ‘When their sides reach the ground then eat thereof and feed to those contented and those who ask.’ (22:36) Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said al-Qani‘ is one who becomes satisfied with what you give them. Al-Mu‘tar are those who find you, al-Sa’il are those who beg you with their hands and al-Ba’is are the poor.’”

H 7852, Ch. 186, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil from Muhammad ibn Muslim who has said the

following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about taking out from Mina’ the meat of the offering animals. He (the Imam) said, ‘We would say that it must not be taken out of Mina’ because people needed. Today, however, the number of people has increased, thus it is not harmful to take out of Mina’.’”

H 7853, Ch. 186, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Isma‘il ibn Marrar from Yunus from ibn Muskan from abu Basir who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who offers an offering but it sustains damage. He (the Imam) said, ‘If it is binding and obligatory such as because of swearing, or vow or as penalty, he owes ransom.’ I then asked, ‘Can he eat thereof?’ He (the Imam) said, ‘No, because it is for the destitute, if it is not binding and obligatory, he is not obligated for anything in this matter.’ I asked, ‘Can he eat thereof?’ He (the Imam) said, ‘Yes, he can eat.’”

It is also narrated that he can eat thereof, regardless of its being of binding and obligatory or non-obligatory reasons.

H 7854, Ch. 186, h 9
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from a slave of abu ‘Abd Allah, *‘Alayhi al-Salam*, who has said the following:
“I saw abu al-Hassan, al-Awwal, *‘Alayhi al-Salam*, ask for a badanah and he slaughtered it. When the butchers cut off its veins and it fell on the ground and they uncovered its hump he (the Imam) told them to get something thereof and eat; Allah, most Majestic, most Glorious, has said, ‘When their sides reach the ground eat and feed thereof.’”

H 7855, Ch. 186, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Hanan ibn Sadir from abu Ja‘far, *‘Alayhi al-Salam*, and from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, prohibited us from the meat of offering after three days then he granted permission, saying ‘Eat of the meat of offerings after three days and preserve.’”

Chapter 187 - The Hide of the Offering Animals

H 7856, Ch. 187, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, prohibited giving of the hide, collar and covering of offering animals to the butchers.”

H 7857, Ch. 187, h 2

In the narration of Mu‘awiyah ibn ‘Ammar from abu ‘Abd Allah, *‘Alayhi al-Salam,* it is said that the hide of animal for offering can be used for beneficial purposes or purchase thereby goods, but to give them as charity is better. He (the Imam) said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, slaughtered a badanah and did not give its hide to butchers or the decorative items but gave them as charity. You must not give the hide to those who skin animals, but give them from other things.’”

Chapter 188 - Shaving and Trimming One's Nails or Hair

H 7858, Ch. 188, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan from Ibrahim ibn Muslim from abu Shibl who has said the following:

"When a believing person shaves his head and buries his hairs in Mina, on the Day of Judgment every hair comes with a clear tongue, saying Talbiyah (here I am, O Lord, to obey Your command) for the one to whom they belonged."

H 7859, Ch. 188, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Mufaddal ibn Salih from Aban ibn Taghlib who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a person who wants to wash his head with marshmallow. He (the Imam) said, 'He should shorten his hair, then wash.'"

H 7860, Ch. 188, h 3

Humayd ibn Ziyad has narrated from ibn Sama'ah from more than one person from Aban ibn 'Uthman from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) shaved his head, cut his finger nails, trimmed his mustache and the sides (edges) of his beard.'"

H 7861, Ch. 188, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah who has said the following:

"Abu al-Hassan *'Alayhi al-Salam*, has said, 'When you buy your offering animal, measure its price and it becomes as part of your luggage, the offering now has reached its destination, and if you like you can shave your head.'"

H 7862, Ch. 188, h 5

Through the same chain of narrators as that of the previous Hadith the following is narrated Ali ibn abu Hamzah from abu Basir who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about a man who because of ignorance does not do Taqsir (cutting some hair or finger nails and so on) or does not shave his head until he leaves Mina'. He (the Imam) said, 'He must return to Mina' to shave his hair or do Taqsir (cutting some hair or finger nails and so on) and a Sarurah (first time performing al-Hajj) man must shave his head.'"

H 7863, Ch. 188, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has narrated the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is proper for al-Sarura (one who performs al-Hajj for the first time) to shave his head, but if he has already performed al-Hajj he then may shave or do Taqsir (cutting some hair or fingernails and so on).' He (the Imam) has said that if one has felted or braided his hairs, he must shave.'"

H 7864, Ch. 188, h 7

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Ali ibn abu Hamzah from abu Basir who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Al-Sarura (one who performs al-Hajj for the first time) must shave his head and must not do Taqsir (cutting some hair or finger nails and so on); it is for

those who have already performed Hajjahta al-Islam.’”

H 7865, Ch. 188, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who forgets to do Taqsir (cutting some hair or finger nails and so on) and he is for al-Hajj, until he leaves Mina’. He (the Imam) said, ‘I do not like throwing the hairs in places other than Mina’.’ About the words of Allah, most Majestic, most Glorious, ‘. . . thereafter they must spruce up themselves . . .’(22:29) he (the Imam) said that it refers to shaving and things on a man’s skin.’”

H 7866, Ch. 188, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtariy who has said the following:

“About a man who shaves in Makkah abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘He must return (take) his hairs to Mina’.’”

H 7867, Ch. 188, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ghiyath ibn Ibrahim who has said the following:

“Ja‘far, *‘Alayhi al-Salam*, has narrated from his ancestors, *‘Alayhim al-Salam*, who have said, ‘The sunnah about shaving is that it must reach the two bones (down to both temple bones).’”

H 7868, Ch. 188, h 11

Ahmad ibn Muhammad has narrated from ibn abu ‘Umayr from certain persons of our people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Taqsir (cutting some hair or finger nails and so on) in the case of women is from her hairs of the size of a finger tip.’”

H 7869, Ch. 188, h 12

Ahmad ibn Muhammad has narrated from ibn abu Nasr who has said the following:

“I once asked abu al-Hassan, al-Rida’, *‘Alayhi al-Salam*, about our case of leaving Mina’ and staying several days, then shaving my head for pleasure that raised a question in my mind. He (the Imam) said that when abu al-Hassan *‘Alayhi al-Salam*, left Makkah, his clothes were brought to him and he shaved his head and said that in the words of Allah, most Majestic, most Glorious, ‘. . . then they must spruce up and fulfill their vows. . .’ (22:29) ‘Tafath’ means cutting the finger nails, removing dirt and (clothes of) Ihram.’”

H 7870, Ch. 188, h 13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isa from Yasin al-Darir from Hariz from Zurarah who has said the following:

“Once a man from Khurasan came for al-Hajj, his head had baldness and could not pronounce Talbiyah correctly. A fatwa was requested about it from abu ‘Abd Allah, *‘Alayhi al-Salam*, and he (the Imam) said that Talbiyah must be said on his behalf, and he must pass the blade over his head. It will be sufficient for him.’”

(Fatwa best explains Hadith 3–13 of this and all of the following Chapters).

Chapter 189 - The Case of One Who Mixes up the Order of the Acts of Al-Hajj, (Like Performing Tawaf of Ziyarat Before Shaving One's Head)

H 7871, Ch. 189, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who visits the House before shaving his head. He (the Imam) said, 'It is not proper unless it is because of forgetfulness.' He (the Imam) then said, 'People came to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah). Certain ones among them said, 'O Messenger of Allah, I shaved before slaughtering my offering.' Another one said, 'I shaved before throwing pebbles.' They did not leave anything that they were required to do later but that they had done it first. He (the Messenger of Allah) said it is not harmful.'"

H 7872, Ch. 189, h 2

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

"I once asked abu Ja'far, al-Thani, *'Alayhi al-Salam*, saying, 'I pray to Allah to keep my soul in service for your cause, a man of our people has thrown pebbles on al-Jamar on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) and shaved before slaughtering his offering.' He (the Imam) said, 'It was the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) when many groups of Muslim people came to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. They said, "O Messenger of Allah, we slaughtered before throwing pebbles and shaved before slaughtering our offering. Nothing was left of the acts that were before but they had delayed or that which was later they had done it before." The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, said, "You are not required to face any complexity. There is no difficulty (to cause suffering)."'"

H 7873, Ch. 189, h 3

A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad all ibn Mahbub from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

"This is about a man who visits the House before shaving. Abu Ja'far, *'Alayhi al-Salam*, has said, 'If he has knowingly visited the House before shaving, it is not proper, thus he owes one sheep.'"

H 7874, Ch. 189, h 4

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Mu'awiyah ibn 'Ammar who has said the following:

"This is about a man who forgets to slaughter his offering in Mina' until he visits the House; then buys an offering in Makkah and slaughters it. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful and it is sufficient for him.'"

Chapter 190 - The Prohibited Matters that Become Lawful for One after Shaving and Before Performing Tawaf of Ziyarat

H 7875, Ch. 190, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Sa'id ibn Yasar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is for al-Tamattu' (advantageous) after shaving, before visiting the House: if he can apply dyes. He (the Imam) said, 'Yes, dyes, clothes, perfumes and everything becomes permissible except women.' He (the Imam) repeated it twice or three times. I asked abu al-Hassan, *'Alayhi al-Salam*, about it and he (the Imam) said, 'Yes, dyes, clothes, perfumes and everything becomes permissible except women.'"

H 7876, Ch. 190, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya'qub who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is for al-Tamattu' (advantageous); if he can cover his head after shaving. He (the Imam) said, 'Son, shaving is greater than his covering it.'"

H 7877, Ch. 190, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Yaqtin from Yunus Mawla' Ali from abu Ayyub al-Khazzaz who has said the following:

"I saw abu al-Hassan, *'Alayhi al-Salam*, after slaughtering his offering and shaving applied musk to his head and visited the House wearing a shirt and he (the Imam) was for al-Tamattu' (advantageous)."

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from abu Ayyub a similar Hadith.

H 7878, Ch. 190, h 4

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"A child was born to abu al-Hassan, *'Alayhi al-Salam*, in Mina'. On the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) he (the Imam) sent us sweet mix with saffron in it and we had shaved. 'Abd al-Rahman has said, 'I ate but abu al-Kahiliy and Murazim abstained from eating. They said, "We have not visited the House yet." Abu al-Hassan, *'Alayhi al-Salam*, had heard our conversation, and he (the Imam) asked Musadif, the messenger who had brought the sweet mix. "What were they talking about?" He replied that 'Abd al-Rahman ate the sweet but the other two abstained saying they have not visited the House yet. He (the Imam) said, "'Abd al-Rahman has done the right thing." He (the Imam) then said, "Does he not remember that on such a day a similar thing was brought for us? I ate from it and my brother 'Abd Allah abstained from eating. When my father came, he provoked him against me saying, 'Musa just ate sweet mix with saffron in it and he has not yet visited the House.' My father said, 'He is more knowledgeable in fiqh than you are. Is it not the fact that you have shaved your heads?'"""

H 7879, Ch. 190, h 5

Safwan has narrated from Ishaq ibn 'Ammar who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, about a man who is for al-Tamattu' (advantageous) and shaves his head. What thereafter becomes lawful for him? He (the Imam) said, 'Everything becomes

permissible except women.’”

Chapter 191 - The Obligation of Fasting for One Who Performs al-Hajj al-Tamattu‘ but Cannot Find an Offering

H 7880, Ch. 191, h 1

A number of our people have narrated from Ahmad ibn Muhammad from and Sahl ibn Ziyad all from Rifa‘ah ibn Musa who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Tamattu‘ (advantageous) but does not find an offering-animal. He (the Imam) said, ‘He must fast before al-Tarwiyah (eight of Dhu al-Hajjah) on the day of al-Tarwiyah and on the day of ‘Arafah. I then said that he has arrived on the day of Tarwiyah. He (the Imam) said, ‘He must fast three days after the days of Tashriq.’ I then said that transporting people do not wait for him. He (the Imam) said, ‘He can fast on the day of al-Hasabah and two days thereafter.’ I then asked, ‘What is al-Hasabah?’ He (the Imam) said, ‘It is the day he leaves.’ I then asked, ‘Can he fast when traveling?’ He (the Imam) said, ‘Yes, was he not traveling on the day of ‘Arafah? We, Ahl al-Bayt say it because of the words of Allah, most Majestic, most Glorious, ‘. . . three days of fasting in al-Hajj.’ (2:196) He says this (fasting) is in Dhu al-Hajjah.’”

H 7881, Ch. 191, h 2

Ahmad ibn Muhammad ibn abu Nasr has narrated from ‘Abd al-Karim ibn ‘Amr from Zurarah who has said the following:

“One of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam*, has said, ‘One who cannot find an offering and likes to fast the three days during the first ten days, it is not an offense for him to do so.”

H 7882, Ch. 191, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Tamattu‘ (advantageous) and does not find offering-animal. He (the Imam) said, ‘He is required to fast three days in al-Hajj, one day before al-Tarwiyah (eight of Dhu al-Hajjah), on the day of al-Tarwiyah and on the day of ‘Arafah.’ I then asked, ‘What is the rule if he misses it?’ He (the Imam) said, ‘He can eat food before dawn on the day of al-Hasabah, fast that day and two more days thereafter.’ I then asked, if camel man does not wait for him, can he fast on the way?’ He (the Imam) said, ‘Yes, if he likes he can fast on the way or when he returns home to his family.’”

H 7883, Ch. 191, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Is ibn al-Qasim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-Tamattu‘ (advantageous), arrives on the day of al-Tarwiyah (eight of Dhu al-Hajjah) and he does not have offering animal with him. He (the Imam) said, ‘He must not fast that day or on the day of ‘Arafah. He can eat food before dawn on the day of al-Hasabah, and in the morning he will be fasting; it is the day to leave, and two more days thereafter.’”

H 7884, Ch. 191, h 5

Ali ibn Ibrahim has narrated from his father from certain persons of his people who has said the following:

“I once asked abu al-Hassan, al-Rida’, *‘Alayhi al-Salam*, about a man who is for al-Hajj al-Tamattu‘ (advantageous), and has clothes in his bag; if he can sell them and buy offering animal from the sale of the clothes. He (the Imam) said, ‘No, believers dress up with clothes. He must fast and must not

take anything from his clothes.'"

H 7885, Ch. 191, h 6

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz who has said the following:

"This is about the case of a man for al-Tamattu' (advantageous) who is able to pay but cannot find offering animal. Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He must leave the cost of the offering animal with someone in Makkah. He must instruct him to buy an offering animal and slaughter it for him. This is sufficient. If it did not happen in Dhu al-Hajjah, he can delay it until next Dhu al-Hajjah in future.'"

H 7886, Ch. 191, h 7

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Yahya al-Arzaq who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man for al-Tamattu' (advantageous) who has enough funds for the offering animal available but he delays until the evening when prices become high and the funds that he has now are not enough to buy what he could buy earlier in the day. He (the Imam) said, 'He is required to fast three days after the days of tashriq, 11, 12 and 13.'"

H 7887, Ch. 191, h 8

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr from 'Abd al-Karim from abu Basir who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, about a man for al-Tamattu' (advantageous) who could not find an offering animal and he fasted the three days. When he completed the acts of his al-Hajj he found out that he needed to remain in Makkah. He (the Imam) said, 'He must wait for the arrival of the people from his town and when he thinks that they have entered (Makkah) he then must fast the seven days.'"

H 7888, Ch. 191, h 9

Ahmad ibn Muhammad has narrated from ibn abu Nasr from 'Abd al-Karim from abu Basir who has said the following:

"I once asked one of the two Imam, (abu Ja'far or abu 'Abd Allah), *'Alayhim al-Salam*, about a man for al-Tamattu' (advantageous) who cannot find an offering animal until the day for departure when he finds enough funds to buy a sheep, should he slaughter or fast? He (the Imam) said, 'He must fast; the days for slaughtering have passed.'"

H 7889, Ch. 191, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtariy from Mansur who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who does not fast in Dhu al-Hajjah until it is the month of Muharram, he owes one sheep to slaughter and fasting is not obligatory on him, he must slaughter it in Mina'."

H 7890, Ch. 191, h 11

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from 'Abd Allah ibn Bahr from Hammad ibn 'Uthaman who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man for al-Tamattu' (advantageous) who fasts for three days and on the day of departure finds an offering animal. He (the Imam) said, 'His fast is sufficient.'"

H 7891, Ch. 191, h 12

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from

Mu‘awiyah ibn ‘Ammar who has said the following:
“He (the Imam), *‘Alayhi al-Salam*, has said, ‘If one who did not have an offering animal for his al-Tamattu‘ (advantageous), dies; it becomes obligatory on his guardian to fast on his behalf.’”

H 7892, Ch. 191, h 13
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man for al-Hajj al-Tamattu‘ (advantageous) who did not have an animal for offering. Therefore, he fasted for three days in al-Hajj: then he died after returning to his family and before fasting the seven days: if it was obligatory on his guardian to fast on his behalf. He (the Imam) said, ‘I do not see any Qada’ (compensatory fast) obligatory on him.’”

H 7893, Ch. 191, h 14
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Abd Allah ibn Hilal from ‘Uqbah ibn Khalid who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man for al-Tamattu‘ (advantageous) who does not have anything to buy an animal for offering. He fasts three days in al-Hajj but then it becomes possible for him to buy an animal for offering. Must he buy an animal for offering and slaughter it or leave it alone and fast the remaining seven days when he is back home in his family? He (the Imam) said, ‘He must buy an animal for offering and his fasting is of extra benefit for him.’”

H 7894, Ch. 191, h 15
Ali ibn Ibrahim has narrated from his father from in a marfu‘ manner the following:
“This is about the words of Allah, most Majestic, most Glorious, ‘If he cannot find (offering) he must fast three days in al-Hajj and seven days when you return and this becomes ten complete.’ (2:196) He (the Imam), *‘Alayhi al-Salam*, said that completing fasting is completing the offering obligation.’”

H 7895, Ch. 191, h 16
Certain persons of our people have narrated from Muhammad ibn al-Husayn from Ahmad ibn ‘Abd Allah al-Karkhiy who has said the following:
“I once asked al-Rida’, *‘Alayhi al-Salam*, about a man for al-Tamattu‘ (advantageous) who arrives but does not have any animal for offering with him; if he can fast before the time to slaughter the offering. He (the Imam) said, ‘He must wait until the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah); and if he did not find any animal for offering, then he is of ‘those who cannot find’ (2:196) an animal for offering.’”

(Fatwa best explains Hadith 3–16 of this Chapter)

Chapter 192 - Tawaf of Ziyarat and Taking Ghusl (bath)

H 7896, Ch. 192, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ahmad ibn ‘A`idh from al-Husayn ibn abu al-‘Ala’ who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about Ghusl (bath) when visiting the House from Mina’. He (the Imam) said, ‘I take Ghusl (bath) in Mina’; then visit the House.’”

H 7897, Ch. 192, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about Ghusl (bath) during the night and visiting the House during the night if one Ghusl (bath) is sufficient. He (the Imam) said, ‘It is sufficient as long as things invalidating wudu’ does not take place, and if something as such takes place, one must take Ghusl (bath) again during the night.’”

H 7898, Ch. 192, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is very proper that one for al-Tamattu‘ (advantageous) visits the House on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) or during this night and must not delay.’” (Fatwa best explains Hadith 1–3 of this Chapter)

H 7899, Ch. 192, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr and Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar, who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You may perform Tawaf of Ziyarat on the tenth of Dhu al-Hajjah. If you cannot find time, you can perform it the next day. One who performs al-Hajj al-Tamattu‘ should not delay; but one who performs al-Mufrid al-Hajj may delay it. On the tenth, when you come to the House, stand up on the door of the Masjid al-Haram (the Sacred Masjid) and say, “O Allah, help me to perform the acts of my al-Hajj, protect me and protect my acts. I appeal before You like one suffering from illness, like a humble one confessing to his sins to forgive my sins and return me with my wishes made to come true. O Allah, I am Your servant, the town is Your town and the House is Your House. I have come seeking Your kindness, with the intention to obey You, follow Your command and accept Your determination. I appeal before you like a disparate person who is obedient to Your command, is afraid of Your punishment, and fearful of Your torment. I appeal to forgive me and grant me protection against hellfire through Your mercy.” Thereafter go to the Black Stone, touch and kiss it. If you cannot do so, just touch it and kiss your hand and if you cannot do so, turn your face to it and say Takbir (Allah is great beyond description) and say what you had said when performing Tawaf on the day you entered Makkah. Then perform Tawaf seven times as I explained to you the day you entered Makkah. Then perform two Rak‘at salat (prayer) near the station of Ibrahim. Read Chapter 112 and 109, then return to the Black Stone to kiss, if possible; or face it and say Takbir (Allah is great beyond description), then go to al-Safa’, climb it and do as you had done on the day you entered Makkah. Then go to al-Marwah, climb it and walk seven times between the two places, beginning from al-Safa’ and ending at al-Marwah. When you do this, prohibited matters imposed on you become lawful, except women. Then go to the House and perform Tawaf seven times, perform two Rak‘at salat (prayer) near the station of Ibrahim; then all prohibitions imposed on you become lawful and your al-Hajj is complete.’”

H 7900, Ch. 192, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from those whom he has mentioned who has said the following: "I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man for al-Tamattu' (advantageous), saying , 'I pray to Allah to keep my soul in service for your cause, if he can visit the House, perform Tawaf of al-Hajj, then Tawaf al-Nisa', then Sa'y between al-Safa' and al-Marwah. He (the Imam) said, 'Sa'y between al-Safa' and al-Marwah is not obligatory except before Tawaf al-Nisa'.' I then asked, 'Does he owe anything upon him because of this?' He (the Imam) said, 'The Sa'y between al-Safa' and al-Marwah is not obligatory except before Tawaf al-Nisa'.'"

Chapter 193 - Tawaf al-Nisa' (Tawaf of Women)

H 7901, Ch. 193, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad who has said the following:

"This is about the words of Allah, most Majestic, most Glorious, 'They must perform Tawaf around the free House.'(22:29) Abu al-Hassan, *'Alayhi al-Salam*, has said that the obligatory Tawaf is Tawaf of al-Nisa'.'"

H 7902, Ch. 193, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from certain persons of his people from Hammad ibn 'Uthaman who has said the following:

"This is about the words of Allah, most Majestic, most Glorious, 'They must fulfill their vows and perform Tawaf around the free House.' (22:29) Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is Tawaf of al-Nisa'.'"

H 7903, Ch. 193, h 3

A number of our people have narrated from and from al-Hassan ibn Ali al-Washsha' from 'Abd Allah ibn Sinan from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If Allah, most Majestic, most Glorious, did not grant a favor to people with Tawaf al-Nisa' a man would return to his family and his wife becomes unlawful for him.'"

H 7904, Ch. 193, h 4

Ahmad ibn Muhammad has narrated from al-Hassan ibn Ali ibn Yaqtin who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about the castrated people and old women if Tawaf al-Nisa' is obligatory upon them. He (the Imam) said, 'Yes, it is obligatory on all of them.'"

H 7905, Ch. 193, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who forgets to perform Tawaf al-Nisa' until he goes in unto his wife. He (the Imam) said, 'Women are not lawful until he visits the House.' He (the Imam) said, 'He must instruct someone to perform its Qada' (compensatory tawaf) on his behalf. If he did not perform al-Hajj and has died before Tawaf al-Nisa' is performed for him, then his guardian or someone else must perform it for him.'"

H 7906, Ch. 193, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a woman for al-Tamattu' (advantageous) who performs Tawaf around the House, performs Sa'y between al-Safa' and al-Marwah for al-Hajj; then returns to Mina' before performing Tawaf around the House. He (the Imam) said, 'Is it not a fact that she must visit the House?' I replied, 'Yes, it is true.' He (the Imam) said, 'She then must perform Tawaf.'"

H 7907, Ch. 193, h 7

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ishaq ibn 'Ammar from Sama'ah who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, about a man who performs Tawaf of al-Hajj and Tawaf of al-Nisa' before Sa'y between al-Safa' and al-Marwah. He (the Imam) said, 'It is not harmful. He must perform Sa'y between al-Safa' and al-Marwah and his Hajj is complete.'"

Chapter 194 - The Case of One Who Spends the Nights in Mina

H 7908, Ch. 194, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must not pass the nights of tashriq (11, 12 and 13) in any place other than Mina’. If you pass these nights in other places, you owe an animal for offering. If you go out in the beginning of the night, you must return before midnight, unless you are busy with an act of hajj or you are taken out of Makkah. If you go out after midnight, then it is not harmful to pass the rest of the night in other places.’ I then asked about a man who visits (the House) during al-‘Isha’ and continues Tawaf, prayers and Sa‘y between al-Safa’ and al-Marwah until dawn. He (the Imam) said, ‘It is not harmful; he was obeying the commandments of Allah.’”

H 7909, Ch. 194, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Is ibn al-Qasim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about visiting (the House) from Mina’. He (the Imam) said, ‘If he visits during the day or during al-‘Isha’ he must be in Mina’ before dawn. If he visits after midnight; and during the hours of dawn, then it is not harmful if it becomes dawn while he is in Makkah.’”

H 7910, Ch. 194, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil from certain persons of our people from a man who has said the following:

“This is about a man who visits the House and sleeps on the way. He (the Imam), *‘Alayhi al-Salam*, has said, ‘If he passes the night in Makkah, he owes one animal for offering, but if he is out of Makkah, then it is not harmful even if it becomes dawn before reaching Mina’.’”

In another Hadith from abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who sleeps near Mina’, has said, ‘If he crosses ‘Aqabah al-Madaniyin, then it is not harmful if he sleeps.’

H 7911, Ch. 194, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If one performing al-Hajj visits the House from Mina’, then comes out of Makkah and sleeps, and it becomes dawn before reaching Mina’, he is not obligated for anything in this matter.’”

H 7912, Ch. 194, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from ibn Bukayr from those who narrated to him who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must not enter your lodgings when you visit the House, meaning thereby people of Makkah.’”

Chapter 195 - Coming to Makkah after Ziyarat for Tawaf

H 7913, Ch. 195, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Mufaddal ibn Salih from Layth al-Muradiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who comes to Makkah in the days of Mina’ after visiting the House, and performs Tawaf around the House optionally. He (the Imam) said, ‘Remaining in Mina’ is better and more beloved to me.’”

H 7914, Ch. 195, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Is ibn al-Qasim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about visiting (the House) after visiting for al-Hajj in the days of tashriq. He (the Imam) said, ‘No, do not visit.’”

Chapter 196 - Takbir (Allah Is Great Beyond Description) During the Bright Days, 11, 12 and 13 of Dhu al-Hajjah

H 7915, Ch. 196, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Muhammad ibn Muslim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, the Most Majestic, the Most Glorious, ‘Speak of Allah during the well identified days.’ (2:203) He (the Imam) said, ‘Takbir (Allah is great beyond description) during the bright days should be commenced at noontime on the tenth of Dhu al-Hajjah up to the morning of the 13th of Dhu al-Hajjah. In the cities however, it is during the ten salawat (prayers). As soon as people begin to leave Mina, people of the cities discontinue Takbirat (Allah is great beyond description); however, people who still remain in Mina’ must say Zuhr and al-‘Asr salat (prayer) and al-Takbirat (Allah is great beyond description) there.’”

H 7916, Ch. 196, h 2

Hammad ibn ‘Isa has narrated from Hariz ibn ‘Abd Allah from Zurarah who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, about Takbir (Allah is great beyond description) in the days of Tashriq after Salat (prayer). He (the Imam) said, ‘Takbir (Allah is great beyond description) in Mina’ is after fifteen Salawat (prayers). In other cities it is after ten Salawat (prayers). The first Takbir is after Salat (prayer) of al-Zuhr on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) in which one says, ‘Allah is great beyond description, Allah is great beyond description. No one deserves worship except Allah. Allah is great beyond description. Allah is great beyond description. All praise belongs to Allah. Allah is great beyond description. Allah is great beyond description as He has given us the cattle.’ In other cities it is after ten because in the cities when people leave with the first departure, people of the cities stop saying Takbir (Allah is great beyond description); but people in Mina’ continue saying Takbir (Allah is great beyond description) up till the last person’s departure.’” (Fatwa best explains Hadith 2 of this Chapter)

H 7917, Ch. 196, h 3

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, the Most Majestic, the Most Glorious, ‘Speak of Allah during the well identified days’ (2:203) has said, ‘Such days are the bright days, 11, 12 and 13 of Dhu al-Hajjah. The Arabs would stay in Mina’ after the tenth of Dhu al-Hajjah and speak of their superiority over the others. A man among them would say, ‘My father did such and such things.’ Allah, the most Blessed, the most High, then said, ‘When you leave ‘Arafat, speak of Allah just as you speak of your fathers or even more intensely.’ (2:198–200) He (the Imam) then said, ‘Takbirat are as follows. ‘Allahu Akbar (Allah is great beyond description), Allahu Akbar (Allah is great beyond description). No one deserves worship except Allah, Allahu Akbar (Allah is great beyond description), Allahu Akbar (Allah is great beyond description). All praise belongs to Allah, Allahu Akbar (Allah is great beyond description), for His granting us guidance, Allahu Akbar (Allah is great beyond description) for His giving us cattle.’”

H 7918, Ch. 196, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Takbir in the days of Tashriq is from Salat (prayer) of al-Zuhr on the day of al-Nahr (slaughtering the offering, 10th of Dhu al-Hajjah) to Salat (prayer) of

al-‘Asr of the last day of Tashriq, if you remain in Mina’. If you leave Mina’ you are not obligated for anything in this matter. In Takbir say, ‘Allah is great beyond description, Allah is great beyond description. No one deserves worship except Allah. Allah is great beyond description. Allah is great beyond description. All praise belongs to Allah. Allah is great beyond description. Allah is great beyond description as He has given us the cattle and all praise belongs to Allah for His testing and trials for us.’”

H 7919, Ch. 196, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I once asked one of the two Imam, (abu Ja’far or abu ‘Abd Allah), *‘Alayhim al-Salam,* about a man who misses one Rak‘at Salat (prayer) with the Imam of Salat (prayer) in the days of Tashriq. He (the Imam) said, ‘He completes his Salat (prayer) and then says Takbir.’ I then asked about Takbir after every Salat (prayer). He (the Imam) said, ‘As many times as you like. There is not anything definite in speaking of Allah.’”

(Fatwa best explains Hadith 4–5 of this Chapter)

Chapter 197 - Performing Salat (Prayer) in the Masjid of Mina and Who Is Obligated to Perform Salat (prayer) in Full or in Short Form

H 7920, Ch. 197, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘In the case of people of Makkah when they visit the House, then enter their lodgings; they perform their Salat (prayer) complete, but if they do not enter their lodging, they perform in the form of Taqsir (reduced Salat (prayer) as on a journey after traveling a certain distance).’”

H 7921, Ch. 197, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Halabiy who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘If people of Makkah come out as Hajj (pilgrims) they perform their Salat (prayer) in Taqsir (reduced Salat (prayer) as on a journey after traveling a certain distance), but when they visit and return to their lodging they perform complete.’”

(Fatwa best explains Hadith 1-2 of this Chapter)

H 7922, Ch. 197, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah from Zurarah who has said the following:
“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘The Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed al-Hajj and stayed in Mina for three days praying two Rak‘ats in each salat (prayer). Abu Bakr also did the same way. Then ‘Umar did in the same way. Thereafter, ‘Uthman did the same way for six years. He then performed four Rak‘at in full. He performed al-Zuhr four Rak‘ats, then he pretended to be ill so he can establish his setup of innovation. He told the person calling Adhan, “Go to Ali and tell him to lead al-‘Asr salat (prayer) for the people.” He went to Ali, *‘Alayhi al-Salam,* and said, “`Amir al-Mu’minin, ‘Uthman commands you to lead salat (prayer) with people.” He (the Imam) said, “I will only perform two Rak‘ats just as the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, had done.” The person calling Adhan went back and informed ‘Uthman about it. He, ‘Uthman, said, “Go to him and tell him, ‘This is not up to you to decide. Go and lead salat (prayer) with people as you are commanded.’” Ali, *‘Alayhi al-Salam,* said, “No by Allah, I will not do so.” ‘Uthman then went and led salat (prayer) with people; four Rak‘ats. During the rule of Mu‘awiyah, when people had gathered around him and `Amir al-Mu’minin, Ali, *‘Alayhi al-Salam,* was martyred, Mu‘awiyah performed al-Hajj. In Mina’ he led al-Zuhr salat (prayer) with people in two Rak‘ats, and finished with Salam. The Amawides looked to each other, so also did Thaqif people as well as Shi‘ah of ‘Uthman. They then said, “He struck a blow to your companion (‘Uthman), opposed him and made his enemies to ridicule him.” They stood up and went to meet Mu‘awiyah. They said, “Do you know that you, by not increasing, have struck a blow to our companion, ‘Uthman, made his enemies to ridicule him, deviated from his tradition and deeds.” He replied, “Fie upon you, do you not know that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed salat (prayer) in this place, two Rak‘ats (in short form) as well as abu Bakr and ‘Umar and also your companion for six years? Now you command me to give up the tradition of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, what abu Bakr, ‘Umar and ‘Uthman had done before he (‘Uthman) invented (the innovation)” They said, “No by Allah, we will not agree with you until you

do that." He then said, "I ask you to pardon me and I accept your intercession on his behalf. I return to the tradition of your companion." He performed al-'Asr salat (prayer) in four Rak'ats. From that time on, the Khalifah and rulers continued performing salat (prayer) in Mina in complete form to this day.'"

H 7923, Ch. 197, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'You should perform Salat (prayer) in Masjid al-Khif, it is Masjid of Mina'. The Masjid of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, was near the minaret in the center of the Masjid. Above this place toward al-Qiblah (al-Ka'bah) is thirty yards as well as from its right, left and backsides. If you can perform Salat (prayer) there then do so because one thousand prophets have performed Salat (prayer) there. It is called al-Khif because it is higher than the valley and what is higher is called Khif.'"

H 7924, Ch. 197, h 5

Mu'awiyah ibn 'Ammar has narrated the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, that people of Makkah perform their Salat (prayer) in complete form when they are in 'Arafat. He (the Imam) said, 'Woe is upon them' or 'Fie upon them, which journey is more intense than that. No, Salat (prayer) is not complete in 'Arafat.'"

H 7925, Ch. 197, h 6

Muhammad ibn Yahya has narrated Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamzah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Perform six Rak'at Salat (prayer) in Masjid of Mina' in the original al-Sawma'ah (the structure near the minaret). (Fatwa explains h 4-5 above)

Chapter 198 - Departure from Mina the First and the Last

H 7926, Ch. 198, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Dawud ibn al-Nu'man from abu Ayyub who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about departure and it was the night of departure. We like to be quick. What time should we depart? He (the Imam) said, 'You must not depart on the second day before Zawal (declining of the sun toward the west at noontime), it was the night of departure. On the third day when the sun is bright white, you can depart with the blessing of Allah. Allah, most glorious is whose praise says, "Those who depart quicker in two days have not sinned and those who depart later have not sinned." (2:203) If He had remained quiet everyone would depart quickly but He has said, "Those who delay have not sinned."'"

H 7927, Ch. 198, h 2

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from abu al-Faraj from Aban ibn Taghlib who has said the following:

"I once asked him (the Imam), *'Alayhi al-Salam*, if a man can send his luggage and traveling materials ahead before his departure. He (the Imam) said, 'No, is he, who sends his luggage and so on ahead, not afraid that Allah, most High, can hold him back. However, he may keep back whatever he wants from entering Makkah.' I then asked, 'Can one, for fear of forgetfulness, perform the acts of his Hajj quicker, in commencing (Talbiyah) and ending (coming out of the state of Ihram)?' He (the Imam) said, 'It is not harmful.'"

H 7928, Ch. 198, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If you like to depart in the first two days, you cannot depart before Zawal (declining of the sun toward the west at noontime). If you delay until the last days of tashriq, which is the day of departure, then it does not matter in whatever hour you depart or throw pebbles, before or after Zawal (declining of the sun toward the west at noontime). When you depart and arrive in al-Hasabah which is Batha', you may disembark there for a little while.' Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'My father, *'Alayhi al-Salam*, would disembark there; then depart and enter Makkah without staying there for the night.'"

H 7929, Ch. 198, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar and Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Whoever departs earlier in the second day he cannot do so before Zawal (declining of the sun toward the west at noontime), and if it becomes evening he must stay for the night, instead of departing."

H 7930, Ch. 198, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'The Imam must perform Salat (prayer) of al-Zuhr on the day of departure.'"

H 7931, Ch. 198, h 6

Ali ibn Ibrahim has narrated from his father from Jamil ibn Darraj who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is not harmful to depart in the first chance for departure, then stay in Makkah.'"

H 7932, Ch. 198, h 7
Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘If you like to depart during the first chance for departure to stay in Makkah it is not harmful.’ He (the Imam) said, ‘When night falls after the first chance for departure then you must stay in Mina’; you cannot go out until morning.’”

H 7933, Ch. 198, h 8
Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Ja’far from Ayyub ibn Nuh who has said the following:
“I once wrote to him (the Imam), *‘Alayhi al-Salam,* saying, ‘Our people disagree on the issue of departure. Certain ones among them say that on the last day of departure, it is better to depart after Zawal (declining of the sun toward the west at noontime), and others say that it is before Zawal.’ He (the Imam) wrote in answer, ‘Did you not know that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed Salat (prayer) of al-Zuhr and al-‘Asr in Makkah? This could not have happened without his departing before Zawal.’”

H 7934, Ch. 198, h 9
A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-‘Abbas from Ali ibn Asbat from Sulayman ibn abu Zaynabah from Ishaq ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘My father, *‘Alayhi al-Salam,* would say, “Had there been a road to my home from Mina’ I would not enter Makkah.”’”

H 7935, Ch. 198, h 10
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasaniy all from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqariy from Sufyan ibn ‘Uyaynah who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that a man once asked my father after returning from al-Mawqaf, ‘Do you think Allah will leave all these creatures in hopeless condition?’ My father said, ‘Whoever stays in this station, Allah forgives them, regardless of their being believers or unbelievers. However, forgiveness for them is of three kinds. There is forgiveness in favor of a believer of his past and future sins and his freedom from fire as is mentioned in the words of Allah, the Most Majestic, the Most Glorious, “Lord, grant us goodness in this word, grant us goodness in the next life and protect us against the torment of the fire. These will have a share of what they have done and Allah is quick in accounting.” (2:200–201) There are those of them whose past sins Allah forgives. He has said, “Do good in the rest of your life.” Allah, the Most Majestic, the Most Glorious, has said, “Those of them who leave earlier during the two days have not committed any sins. Those who leave after the two days also have not committed any sins,” (2:203) meaning those who die before leaving have not committed any sins and those who leave later have not committed any sins if they maintain piety in the matters of major sins. Muslims in general (non-Shi‘ah) say, “Those who leave during the two days have not committed any sins, meaning leaving Mina’ with the first departing people, and those who leave later have not committed any sins, meaning they have not committed any sins if they maintain piety in the matter of hunting.” Do you think Allah prohibits hunting after making it lawful as is mentioned in the words of Allah, the Most Majestic, the Most Glorious, “When you are free of the restrictions of Ihram you may hunt.” (5:3) It is in the interpretations of non-Shi‘ah Muslims that when you are free of the restrictions of Ihram you must not hunt.

“There is the unbeliever who has attended al-Mawqaf (station of the pilgrims) for worldly reasons. Allah forgives his past sins, if he repents from the sin of paganism for his future. He will receive his

reward and he will not be left hopeless of the reward of his staying at this station if he does not commit any sins. This is said in the worlds of Allah, the Most Majestic, the Most Glorious, “Those who want the worldly life and its ornaments We recompense them for their deeds in this world and will not suffer any loss therein. They will not have anything in the next life except fire. Their deeds will become void and their deeds will turn into falsehood.”’” (11:15–16)

H 7936, Ch. 198, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Muhammad ibn al-Mustanir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Whoever, engages women in the state of Ihram cannot depart during the first chance for departure.’ According to another Hadith it applies to hunting also.”

H 7937, Ch. 198, h 12

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama‘ah from Ahmad ibn al-Hassan al-Mithamiy from Mu‘awiyah ibn Wahab from ‘Isma‘il ibn al-Najih al-Rammah who has said the following:

“During one of the nights we were with abu ‘Abd Allah, *‘Alayhi al-Salam*, in Mina’. He (the Imam) asked, ‘What do these people say about, “Those who depart in the second day for departure, there is no sin on them and those who delay, there is no sin on them?”’ (2:203) We replied, ‘We do not know.’ He (the Imam) said, ‘Yes, they say that those of the people of wilderness who depart in a hurry have not committed a sin, and those of the people of the cities who delay have not committed a sin.’ It is not as they say it is. Allah, most glorious is whose praise has said, “On those who depart earlier in the second day for departure, there is no sin.” You must take notice; there no sin remains on those who leave early as well as on those who delay. You must take notice that no sin remains on them. They are only those ones who maintain piety before Allah. This applies to you only. People are the crowd and you are the ones who have performed al-Hajj.’” (Fatwa best explains Hadith 11 of this Chapter and all of the following Chapter)

Chapter 199 - Disembarking at al-Hasabah

H 7938, Ch. 199, h 1

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban from abu Maryam who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* was asked about al-Hasabah. He (the Imam) said, ‘My father, *‘Alayhi al-Salam,* would disembark there for a short time and enter the houses without sleeping in al-Abtah.’ I then asked, ‘If one is from Yeman and he departs in the second day of departure, is it necessary for him to disembark in al-Hasabah?’ He (the Imam) said, ‘No, it is not necessary.’”

Chapter 200 - Performing Salat (prayer) in Complete Form in the Two Sacred Places

H 7939, Ch. 200, h 1

A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Ibrahim ibn Shaybah who has said the following:

"I once wrote to abu Ja'far, *'Alayhi al-Salam*, asking him about performing salat (prayer) in complete form in the two sacred places. He (the Imam) wrote back for me, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, liked to perform a great deal of salat (prayer) in the two sacred places. You should also do so, that is, you should perform in complete form.'"

H 7940, Ch. 200, h 2

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa who has said the following:

"I once asked abu al-Hassan, *'Alayhi al-Salam*, about performing Salat (prayer) in complete form and fasting in the two al-Haram (the sacred places); Masjid al-Haram and Masjid of al-Madinah. He (the Imam) said, 'You should perform Salat (prayer) in complete form, even if it is one Salat (prayer).'"

H 7941, Ch. 200, h 3

Ali ibn Ibrahim has narrated from his father from 'Isma'il ibn Marrar from Yunus from Ali ibn Yaqtin who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, about performing Salat (prayer) in reduced form in Makkah. He (the Imam) said, 'You should perform in complete form; but it is not obligatory, except that I like for you what I like for myself.'"

H 7942, Ch. 200, h 4

Yunus has narrated from Ziyad ibn Marwan who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, about performing Salat (prayer) in complete form in the two al-Haram (the sacred places), (Masjid al-Haram and Masjid of al-Madinah). He (the Imam) said, 'I like for you what I like for myself. You should perform Salat (prayer) in complete form.'"

H 7943, Ch. 200, h 5

Yunus has narrated from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'It is a saving to perform Salat (prayer) in complete form in the two al-Haram (the sacred places), (Masjid al-Haram and Masjid of al-Madinah).'"

H 7944, Ch. 200, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Al-Husayn ibn al-Mukhtar who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, 'When we enter Makkah or al-Madinah, should we perform Salat (prayer) in complete or reduced form?' He (the Imam) said, 'If you perform in reduced form it is what it is; and if you perform in complete form it, then is an increasing good.'"

H 7945, Ch. 200, h 7

Humayd ibn Ziyad from ibn Sama'ah from more than one person from Aban ibn 'Uthman from Misma' who has said the following:

"Abu Ibrahim, *'Alayhi al-Salam*, has said, 'My father, *'Alayhi al-Salam*, would see for these two al-Haram (the sacred area) what he would not see for other places and say that performing Salat (prayer) therein in complete form is of the saving matters.'"

H 7946, Ch. 200, h 8

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from all from Ali ibn Mahziyar from who has said the following:

“I once wrote to abu Ja‘far, *‘Alayhi al-Salam*, that Ahadith from your ancestors about performing Salat (prayer) in the two al-Haram (the Sacred places) in complete form exist in disagreement. Certain ones say that it is in complete form even if it is just one Salat (prayer) and others say that it is in reduced form unless you decide to stay there for ten days. I however continue to perform in complete form until this year during our al-Hajj, when our scholars of fiqh advised me to perform in reduced form because I did not intend to stay for ten days; so I turned to reduced form and I remain stressed until I receive your instruction. He (the Imam) wrote to me with his own hand writing, ‘You have come to know, may Allah grant you blessings, of the virtue of the performing Salat (prayer) in the two al-Haram (the Sacred places), over the other places; thus I like for you that when you enter them not to perform your Salat (prayer) in reduced form. You should perform a great deal of Salat (prayer) therein.’ I then after two years spoke to him about it face to face saying, ‘I wrote to you about such and such issues and you answered as such and such.’ He (the Imam) said, ‘Yes, so it was.’ I then asked, ‘What do you mean by the two al-Haram (the Sacred places)?’ He (the Imam) said, ‘It is Makkah and al-Madinah.’”

(Fatwa best explains Hadith 2–8 of this Chapter)

Chapter 201 - Excellence of Performing Salat (Prayer) in Masjid al-Haram (the Sacred Masjid) and the Best Place Therein

H 7947, Ch. 201, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn al-Jahm who has said the following:

"I once asked abu al-Hassan, al-Rida, *'Alayhi al-Salam*, about the most excellent place for salat (prayer) in Masjid al-Haram (the Sacred Masjid). He (the Imam) replied, 'It is al-Hatim, between the Black Stone and the door of the house.' I then asked, 'Which place is excellent thereafter?' He (the Imam) said, 'It is Maqam of Ibrahim, *'Alayhi al-Salam*.' I then asked which one is excellent thereafter?' He (the Imam) said, 'It is inside al-Hijr.' I then asked, 'Which is excellent thereafter?' He (the Imam) said, 'Whichever is closer to the House.'"

H 7948, Ch. 201, h 2

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya abu Ayyub al-Khazzaz from abu 'Ubaydah who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, if performing Salat (prayer) in all of al-Haram (the sacred area) is of the same degree of virtue. He (the Imam) said, 'O abu 'Ubaydah, all Salat (prayer) in Masjid al-Haram are not of the same degree of virtue; then how can it be the same in all of al-Haram (the sacred area)?' I then asked, 'Which part of it is more excellent?' He (the Imam) said, 'It is between the door and the Black Stone.'"

H 7949, Ch. 201, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about al-Multazam, for what reason it is held and what is said in it. He (the Imam) said, 'Nearby there is a canal of the canals of paradise in which the deeds of the servants (of Allah) are thrown every Thursday.'"

H 7950, Ch. 201, h 4

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from al-Kahiliy who has said the following:

"Once we were with abu 'Abd Allah, *'Alayhi al-Salam*, and he said, 'You must say a great deal of Salat (prayer) and supplications in this Masjid. There is no doubt that for every servant (of Allah) there is a certain share of sustenance that is passed to him undeniably.'"

H 7951, Ch. 201, h 5

Ahmad ibn Muhammad has narrated from Ali ibn abu Salmah from Harun ibn Kharijah from Samet who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has narrated from his ancestors, *'Alayhim al-Salam*, who have said that performing Salat (prayer) in Masjid al-Haram is equal to one hundred thousand Salat (prayer) elsewhere."

H 7952, Ch. 201, h 6

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has narrated from his ancestors, *'Alayhim al-Salam*, who have said that performing Salat (prayer) in Masjid al-Haram is equal to one hundred thousand Salat (prayer) elsewhere."

H 7953, Ch. 201, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'I stand up for Salat (prayer) in Makkah and a woman

is sitting in front of me or is passing. He (the Imam) said, ‘It is not harmful. It is called Bakkah because both men and women weep there.’”

H 7954, Ch. 201, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:

“Al-Tayyar once said to him (the Imam), *‘Alayhi al-Salam,* when I also was present, ‘This thing which is added, is it of Masjid? He (the Imam) said, ‘Yes, it is of Masjid, they still have not reached Masjid of Ibrahim and ‘Isma‘il, May Allah grant both of them favors.’”

H 7955, Ch. 201, h 9

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Aban from Zurarah who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam,* about a man who performs Salat (prayer) in Makkah with Maqam (station) of Ibrahim *‘Alayhi al-Salam,* behind him, facing al-Qiblah (al-Ka‘bah). He (the Imam) said, ‘It is not harmful. He can perform Salat (prayer) anywhere in the Masjid, in front or behind Maqam (station) of Ibrahim *‘Alayhi al-Salam.* More virtuous is al-Hatim and al-Hijr, near Maqam (station) of Ibrahim *‘Alayhi al-Salam* and al-Hatim is in front of the door.’”

H 7956, Ch. 201, h 10

Fadalah ibn Ayyub has narrated from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘The right of Ibrahim *‘Alayhi al-Salam* was from al-Hazwarah to al-Mas‘a’; so it is the quarter which Ibrahim *‘Alayhi al-Salam* had marked, that is, the area of the Masjid.’”

H 7957, Ch. 201, h 11

A number of our people have narrated from Sahl ibn Ziyad Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam,* if a man performs Salat (prayer) in congregation in his home in Makkah is better or his performing Salat (prayer) in Masjid al-Haram alone. He (the Imam) said, ‘His performing Salat (prayer) in Masjid al-Haram alone is better.’”

H 7958, Ch. 201, h 12

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from Tha’labah from Mu‘awiyah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* about al-Hatim as to why it is called al-Hatim (clashing). He (the Imam) said, ‘It is because people there collide against each other.’”

Chapter 202 - Entering the Ka‘bah

H 7959, Ch. 202, h 1

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from ‘Amr ibn ‘Uthman from Ali ibn Khalid from those whom he has mentioned who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘My father would say, ‘One who enters al-Ka‘bah does so while Allah is happy with him and comes out while his sins are suspended.’”

H 7960, Ch. 202, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ya’qub ibn Yazid from ibn Faddal from ibn al-Qaddah who has said the following:

“Ja’far, *‘Alayhi al-Salam,* has said, ‘I asked my father, *‘Alayhi al-Salam,* about entering al-Ka‘bah. He said, ‘Entering al-Ka‘bah is entering in the mercy of Allah. Coming out of al-Ka‘bah is coming out of sins, and protection in the rest of one’s life and his past sins forgiven.’”

H 7961, Ch. 202, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when you decide to enter al-Ka‘bah, take a shower before entering and do not enter with shoes. When you are inside say, ‘O Allah, You have said, “Those who enter it have immunity,” thus, grant me protection against the torment of the fire.’ Thereafter perform two Rak‘at salat (prayer) between the two pillars on the red marble. In the first Rak‘at read Ha Mim al-Sajdah and in the second Rak‘at read an equal number of verses to this Chapter from the Holy Quran. Perform salat (prayer) in the corners and say, ‘O Allah, people become ready, supply themselves, prepare, organize and plan to meet a creature in the hope to receive kindness, reward, favors and extra generosity. I however, my Master, have made ready, supplied myself, organized, and planned in the hope to receive Your kindness, favors and rewards. Do not allow my hopes to fail. You are the One who does not allow the hopes of those who ask help to fail. You are the One whose favors do not diminish. I have not come to You today with good deeds that I may have done. I do not have any hope in any creature to intercede for me before You. However, I have come to You with my confession to my injustice that I have done to myself and wickedness that I have committed against myself. I have no argument or good reason. I appeal before You, O the One who has such a position to grant my wishes, straighten my slips and accept me with my interests and do not turn me back, rejected, denied and failed. O Great, O Great, O Great, I have this great hope. I appeal before You, O Great, to forgive my great sins. No one other than You deserves worship.’ He (the Imam) said, ‘You must not enter with shoes, you must not spit in it or drop mucus. The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, entered only once on the day of victory.’”

H 7962, Ch. 202, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ who has said the following:

“I once spoke to abu ‘Abd Allah, *‘Alayhi al-Salam,* about performing salat (prayer) inside al-Ka‘bah. He (the Imam) said, ‘Perform salat (prayer) between the two pillars on the red marble; the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed salat (prayer) there. Thereafter go to the corners of the House and say Takbir (Allah is great beyond description) in every corner.’”

H 7963, Ch. 202, h 5
Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Mu‘awiyah ibn ‘Ammar who has said the following:
“I saw (Allah’s) virtuous servant, *‘Alayhi al-Salam*, enter al-Ka‘bah and perform two Rak‘at Salat (prayer) on the red marble, then stand up and face the wall between al-Yemaniy and western corners. He (the Imam) placed his hand on it and wiped and prayed, then turned to al-Yemaniy corner, touched it and prayed, then he (the Imam) came to the western corner and went out.”

H 7964, Ch. 202, h 6
It is narrated from him (narrator of previous Hadith) from Ali ibn al-Nu’man from Sa‘id al-A’raj who has said the following:
“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Al-Sarura (one who performs Hajj for the first time) must enter the House before his return. When you enter it, you should do so with calmness and dignity; then go to each corner and say, “O Lord, You have said, ‘Whoever enters it receives amnesty’, so grant me amnesty against suffering on the Day of Judgment”, and perform Salat (prayer) between the two pillars near the red marble. If there are many people, then face each corner from your place where you perform Salat (prayer), pray and appeal before Allah for your needs.’”

H 7965, Ch. 202, h 7
It is narrated from him (narrator of previous Hadith) from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abd Allah ibn Sinan who has said the following:
“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, when coming out of al-Ka‘bah, ‘Allah is great beyond description. Allah is great beyond description.’ He (the Imam) said it three times; then said, ‘O Lord, do not make our trial stressful, O Lord, do not make our enemies rejoice at our failure because You can cause harm and grant benefits.’ He (the Imam) then climbed down, performed Salat (prayer) next to the stairs keeping it on his left, facing al-Qiblah (al-Ka‘bah) and there was no one between him and al-Ka‘bah. Then he (the Imam) left for his lodging.’”

H 7966, Ch. 202, h 8
It is narrated from him (narrator of previous Hadith) from ‘Isma‘il ibn Hammam who has said the following:
“Abu al-Hassan, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, entered al-Ka‘bah and performed Salat (prayer) in all of its four corners two Rak‘at in each.’”

H 7967, Ch. 202, h 9
It is narrated from him (narrator of previous Hadith) from ibn Faddal from Yunus ibn Ya’qub who has said the following:
“I saw abu ‘Abd Allah, *‘Alayhi al-Salam*, enter al-Ka‘bah and he (the Imam) wanted between the two pillars; but could not get there, he (the Imam) then performed Salat (prayer) nearby, then went out and continued walking until he left the Masjid.”

H 7968, Ch. 202, h 10
It is narrated from him (narrator of previous Hadith) from ibn Faddal from Yunus who has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What should I do when I enter al-Ka‘bah? He (the Imam) said, ‘When entering hold the two rings of the door, then move forward until you reach the two pillars, then perform Salat (prayer) on the red marble. When you leave the House and climb down, perform two Rak‘at Salat (prayer) on your right side.’” (Fatwa best explains Hadith 5–10 of this Chapter)

H 7969, Ch. 202, h 11
Ahmad ibn Muhammad has narrated from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar about prayer for children in a mawquf

manner the following:

“He (the Imam) has said, ‘Pour on yourself a bucket of water from Zamzam, then enter the House. When you are at the door of the House, hold to the ring of the door and say, “O Allah, the House is Your house, the servant is Your servant and You have said, ‘Whoever enters it is safe,’ so grant me immunity against Your torment and grant me refuge against Your anger.” Thereafter enter the house and perform two Rak‘at salat (prayer) on the red marble. Go to the pillar next to the Black Stone, place your chest against it and say, “O the One, the Only One, O Glorious, O Near, O Far, O Majestic, O Wise, do not leave me alone. You are the best heir. Grant me virtuous children; You listen to appeals.” Go around the pillar, place your back, belly against it, and say the prayer mentioned above again. If Allah wills something, it happens.’”

Chapter 203 - Saying Farewell to the House

H 7970, Ch. 203, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when you decide to leave Makkah to go home, say farewell to the House, perform seven times Tawaf around it, touch the Black Stone if you can, as well as al-Yemaniy corner every time you go around. If you cannot do so, then commence from the Black Stone and end there. If you cannot do this also, then do whatever you can. Thereafter go to al-Mustajar and do what you had done there the day you arrived in Makkah. Choose for yourself any prayer you like. Thereafter touch the Black Stone and place your belly against the house. Place your hand on the Black Stone and the other hand toward the door. Thank Allah and praise Him. Say, “O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).” Thereafter say, “O Allah, grant favors to Muhammad, Your servant, Your messenger, Your prophet, Your trusted person, Your beloved one, Your chosen one and the best among Your creatures. O Allah, grant him favors as he conveyed Your message, strove hard for Your cause, preached Your commandments, endured hardship for Your sake and worshiped You until he died. O Allah, return me with well being, salvation, with prayers accepted and with the best return granted to anyone delegated to You. Return me with Your forgiveness, blessings, mercy, happiness and good health. O Allah, if You cause me to die, forgive me, and if You keep me alive grant me the opportunity to come again. O Allah, do not make this my last visit of Your House. O Allah, I am Your servant, son of Your servant, son of Your female servant. You have transported me on Your animals and helped me to travel through Your towns until my arrival in Your sacred area, the place of Your safety. It was my optimism that You forgive my sins. If You have forgiven my sins, then increase Your happiness with me, take me nearer to You with happiness and do not keep me away. If You have not forgiven me, please forgive me at this time before I go away from Your House and my house becomes far away from Your House. This is the time for my departure; if You allow me to leave I do so without losing interest in You and Your House and without my looking for any replacement for You and Your House. O Allah, protect me from my front side, back side, right and left side until I reach my family. With Your help when I reach my family, then provide the expenses of Your servants and my family; You have priority to this before Your creatures and before me.’”

“Thereafter go to Zamzam, drink of its water, leave and say, “We are coming, repenting, worshipping our Lord, thanking our Lord, interested in (the kindness of) Allah.’” He (the narrator) has said, ‘When abu ‘Abd Allah, *‘Alayhi al-Salam*, said farewell to the House, and decided to leave Masjid al-Haram (the Sacred Masjid), he bowed down near the door of al-Masjid in prostration for a long time and then stood up and left.’”

H 7971, Ch. 203, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ibrahim ibn abu Mahmud who has said the following:

“I saw abu al-Hassan, *‘Alayhi al-Salam*, when leaving through the door of Masjid. He bowed down in prostration. He then stood up and turned his face to al-Ka‘bah and said, ‘O Allah, I go back with my affirmation that no one deserves worship except You.’”

H 7972, Ch. 203, h 3

A number of our people have narrated from Ahmad ibn Muhammad and Abu Ali al-Ash’ariy from al-Hassan ibn Ali al-Kufiy from Ali ibn Mahziyar who has said the following:

“I saw abu Ja‘far, the second *‘Alayhi al-Salam,* in the year 225 Hijriy, say farewell to the House after sunrise. He performed Tawaf around the House, touched al-Yemaniy corner every time he walked around the House. During the seventh, the last shawt (walking around the House) he touched that corner and the Black Stone. He touched with his hand and then wiped his hand over his face. He then went behind al-Maqam (station of Ibrahim, *‘Alayhi al-Salam*) then performed two Rak‘at salat (prayer). He then went behind al-Ka‘bah to al-Multazam. He kept his belly, without any covering, attached to the wall of the House. He then stood up for a long time, praying. He then went out through the door of al-Hannatin and turned his face to the House. I had seen him in the year 217 Hijriy saying farewell to the House during the night. He touched al-Yemaniy corner and the Black Stone every time he walked around the House. During the seventh shawt, he kept himself very close to the House at its backside near al-Yemaniy corner over the rectangular stone. He kept his belly attached to the wall of al-Ka‘bah without any covering. He then went to the Black Stone, kissed it, touched it and then went behind al-Maqam of Ibrahim, *‘Alayhi al-Salam* and performed two Rak‘at salat (prayer). He then left and did not return to the House. His standing near al-Multazam was for such a long time as some of our people’s walking seven times and others’ eight times around the Ka‘bah.’”

H 7973, Ch. 203, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban from abu ‘Isma‘il who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* ‘I pray to Allah to keep my soul in service for your cause, I am about to leave. Wherefrom should I say farewell to the House?’ He (the Imam) said, ‘Go to al-Mustajar, between the door and the Black Stone and say farewell from there, then leave and drink water from Zamzam then move on.’ I then asked, ‘Can I pour water on my head?’ He (the Imam) said, ‘Do not get near pouring.’”

(Fatwa best explains Hadith 4 of this Chapter)

H 7974, Ch. 203, h 5

Al-Husayn ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdiy from Ya’qub ibn Yazid from ‘Abd Allah ibn Jabalah from Qutham ibn Ka‘b who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘Do you perform al-Hajj very often?’ I replied, ‘Yes, I do so.’ He (the Imam) then said, ‘During your last farewell of the House, you should place your hand at the door and say, “The destitute is standing at Your door. Give him paradise as charity.”’”

Chapter 204 - Optional Charity When Leaving Makkah

H 7975, Ch. 204, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy from Mu‘awiyah ibn ‘Ammar and Hafs al-Bakhtariy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that after completing al-Hajj when about to leave, one should buy a dirham worth of dates and give as charity; as expiation for, one, perhaps, during his al-Hajj, one may have scratched his body or may have caused some insect to fall off his body or so.’”

H 7976, Ch. 204, h 2

Humayd ibn Ziyad has narrated from ibn Sama‘ah from those whom he has mentioned from Aban from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you want to leave Makkah, buy one dirham of dates. Give it as charity, a handful and a handful and it will be (as ransom) for you because of what may have happened during the time you were in the state of Ihram and when you were in Makkah.’” (Fatwa best explains Hadith 2 of this Chapter)

Chapter 205 - The Acts of Obligatory al-‘Umrah

H 7977, Ch. 205, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that if one performs al-‘Umrah in al-Tamattu‘ form, he has completed the obligatory acts of an obligatory al-‘Umrah.”

H 7978, Ch. 205, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam,* about al-‘Umrah; if it is obligatory. He (the Imam) said, ‘Yes, it is obligatory.’ I then asked, ‘If one is for al-Tamattu‘ (advantageous) is it sufficient?’ He (the Imam) said, ‘Yes, it is sufficient.’” (Fatwa best explains Hadith 2 of this Chapter)

Chapter 206 - Al-Mabtulah (Separate) al-‘Umrah

H 7979, Ch. 206, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, `Amir al-Mu’minin, Ali, *‘Alayhi al-Salam*, would say, ‘Every month there should be only one al-‘Umrah.’”

H 7980, Ch. 206, h 2

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is in the book of Ali, *‘Alayhi al-Salam*, that there is al-‘Umrah in every month.’”

H 7981, Ch. 206, h 3

Ali ibn Ibrahim has narrated from his father from ‘Isma‘il ibn Marrar from Yunus from Ali ibn abu Hamzah who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about a man who enters Makkah once, twice, three or four times every year, what should he do? He (the Imam) said, ‘When he enters he must do so saying Talbiyah and when he comes out he must do so after coming out of the state of Ihram. He (the Imam) said, ‘Every month there is al-‘Umrah.’ I then asked, ‘Can it be less?’ He (the Imam) said, ‘Yes, in every ten days there is al-‘Umrah.’ He (the Imam) then said, ‘Believe me, this year I performed six al-‘Umrah.’ I then asked, ‘How has that happened?’ He (the Imam) said, ‘I was with Muhammad ibn Ibrahim in Ta’if, so every time he entered (Makkah), I also did so with him.’”

Chapter 207 - Al-Mabtulah (Separate, without al-Hajj) al-‘Umrah During the Months of al-Hajj

H 7982, Ch. 207, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that there is no offense in performing al-‘Umrah al-Mufradah (without al-Hajj) during the months of al-Hajj and returning home.”

H 7983, Ch. 207, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad, from al-Hassan ibn Ali, from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘It is not harmful to perform al-‘Umrah al-Mufradah in the months of al-Hajj and thereafter to return to one’s family, if one so desires.’”

H 7984, Ch. 207, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ‘Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yemaniy who has said the following:

“Once abu ‘Abd Allah, *‘Alayhi al-Salam*, was asked about a man who travels in the months of al-Hajj for al-‘Umrah, then returns to his town. He (the Imam) said, ‘It is not harmful. If he performs al-Hajj in that year he is not required to offer animal offering. Al-Husayn ibn Ali, *‘Alayhim al-Salam*, left before the day of al-Tarwiyah (eight of Dhu al-Hajjah) for Iraq and he had entered Makkah for al-‘Umrah.’”

(Fatwa best explains Hadith 2–3 of this Chapter.)

H 7985, Ch. 207, h 4

Ali ibn Ibrahim has narrated from his father from Isma‘il ibn Marrar from Yunus from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What is the difference between al-‘Umrah of al-Tamattu‘ and separate al-‘Umrah?’ He (the Imam) replied, ‘Al-Tamattu’ al-‘Umrah is linked with al-Hajj. In a separate al-‘Umrah, one, after completing its acts, is free to go wherever he likes. Al-Husayn, *‘Alayhi al-Salam*, performed separate al-‘Umrah in Dhu al-Hajjah, then he left on the day of al-Tarwiyah (8th of Dhu al-Hajjah) for Iraq when people were leaving for Mina. There is no offense in performing al-‘Umrah in the month of Dhu al-Hajjah if one does not want to perform al-Hajj.’”

Chapter 208 - The Months in Which Al-'Umrah Is Preferable and the Case of One Who Assumes the State of Ihram in One Month and Comes Out of Such State in another Month

H 7986, Ch. 208, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Hammad ibn 'Uthman from al-Walid ibn Sabih who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam*, 'It is narrated to us that performing al-'Umrah in the month of Ramadan is equal to al-Hajj. He (the Imam) said, 'This was only about a woman to whom the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, had promised saying, "Perform al-'Umrah in the month of Ramadan; it will be al-Hajj for you."'"

H 7987, Ch. 208, h 2

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from Ali ibn Mahziyar from Ali ibn Hadid who has said the following:

"I had decided to stay in al-Madinah in the month of Ramadan in the year two hundred thirteen. When al-Fitr came close I wrote to abu Ja'far, *'Alayhi al-Salam*, and asked if leaving for al-'Umrah in the month of Ramadan is better or to stay to complete fasting. He (the Imam) wrote to me a letter that I read was in his own handwriting that said, 'You have asked, may Allah grant you blessing, about which al-'Umrah is more excellent. Al-'Umrah in the month of Ramadan is more excellent. May Allah grant you blessings.'"

H 7988, Ch. 208, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from 'Isa al-Farra' who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'If one says Talbiyah for al-'Umrah in the month of Rajab and comes out of the state of Ihram in another month, his al-'Umrah is considered as al-'Umrah in the month of Rajab. If one says Talbiyah for al-'Umrah in another month and comes out of the state of Ihram in the month of Rajab, his al-'Umrah is al-'Umrah in the month of Rajab.'"

H 7989, Ch. 208, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from Hammad ibn 'Uthaman who has said the following:

"When abu 'Abd Allah, *'Alayhi al-Salam*, wanted to perform al-'Umrah he (the Imam) would wait until the morning of the twenty-third of the month of Ramadan, then saying Talbiyah leave on that day." (Fatwa best explains Hadith 1–4 of this Chapter)

H 7990, Ch. 208, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtariy from 'Abd al-Rahman ibn Hajjaj who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that a man who assumes the state of Ihram during a month and comes out of it during the next month, the Imam said, 'This is counted al-'Umrah in the month in which he has made his intention or al-'Umrah in the more virtuous month.'"

H 7991, Ch. 208, h 6

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that one may perform al-'Umrah during any month of the

year. The excellent al-‘Umrah is during the month of Rajab.”

H 7992, Ch. 208, h 7

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Aban ibn ‘Uthman from ‘Abd al-Rahman ibn abu ‘Abd Allah who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Is al-‘Umrah after al-Hajj?’ He (the Imam) said, ‘If that is the case then the shaving blade is enabled to work over the head.’”

(Fatwa best explains Hadith 7 of this Chapter)

Chapter 209 - Discontinuation of Talbiyah (Here I Am, O Lord, to obey Your command) in the State of Ihram and What One Should Do

H 7993, Ch. 209, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Murazim who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that one who performs a separate al-‘Umrah should discontinue Talbiyah (here I am, O Lord, to obey Your command) as soon as the camel sets foot in al-Haram (the sacred area).”

H 7994, Ch. 209, h 2

Humayd ibn Ziyad has narrated from ibn Sama‘ah from more than one person from Aban from Zurarah who has said the following:

“Abu Ja‘far, *‘Alayhi al-Salam*, has said, ‘One who is performing al-‘Umrah must discontinue al-Talbiyah (here I am, O Lord, to obey Your command) when he enters al-Haram (the sacred area).’”

H 7995, Ch. 209, h 3

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Yahya from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who commences al-‘Umrah from al-Tan‘im must not discontinue Talbiyah until he can see the Masjid.’”

H 7996, Ch. 209, h 4

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali from Aban ibn ‘Uthman from Zurarah who has said the following:

“I heard abu Ja‘far, *‘Alayhi al-Salam*, say, ‘When a person performing al-‘Umrah arrives in Makkah, performs Tawaf and Sa‘y between al-Safa’ and al-Marwah, then if he likes, he can move on riding his means of transport and join his family.’”

H 7997, Ch. 209, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One who performs al-‘Umrah al-Mabtulah, after performing Tawaf around the House and Sa‘y between al-Safa’ and al-Marwah, comes out of the state of Ihram; if he likes, he can leave in the same hour.’”

H 7998, Ch. 209, h 6

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Abd Allah ibn Sinan who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who is for al-‘Umrah al-Mabtulah. He (the Imam) said, ‘It is sufficient for him to perform Tawaf around the House, Sa‘y between al-Safa’ and al-Marwah and shave, if he has performed one Tawaf around the House, and if he likes, he can do Taqsir (cutting some hair or finger nails and so on).’”

H 7999, Ch. 209, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Ibrahim ibn ‘Abd al-Hamid from ‘Umar or others who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘One, who is for al-‘Umrah, must perform Tawaf, Sa‘y between al-Safa’ and al-Marwah and shave.’ He (the Imam) said, ‘After shaving he must perform another Tawaf.’”

H 8000, Ch. 209, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain persons of our people from ‘Isma‘il ibn Rabah who

has said the following:
“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs just al-‘Umrah; if he is required to perform Tawaf al-Nisa’. He (the Imam) said, ‘Yes, he is required to do so.’”

H 8001, Ch. 209, h 9
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn ‘Isa who has said the following:
“Abu al-al-Qasim Mukhallad ibn Musa al-Raziy wrote to the man, *‘Alayhi al-Salam*, asking him (the Imam) about al-‘Umrah al-Mabtulah: if one performing it is required to perform Tawaf al-Nisa’ and in al-‘Umrah for al-Hajj al-Tamattu‘ (advantageous). He (the Imam) wrote for him, ‘In al-‘Umrah al-Mabtulah one is required to perform Tawaf al-Nisa’ but one who performs al-‘Umrah for al-Hajj al-Tamattu‘ (advantageous) is not required to perform Tawaf al-Nisa’.”

(Fatwa best explains Hadith 1–9 of this and the following Chapter)

Chapter 210 - The Case of One Who During Al-'Umrah Is Involved in Carnal Relations With His Wife and the Expiation Therefor

H 8002, Ch. 210, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ahmad ibn abu Ali who has said the following:

"About the case of a man for al-Mufradah al-'Umrah who involves himself in sexual intercourse with his wife in the state of Ihram before performing Tawaf and Sa'y between al-Safa' and al-Marwah, he (the Imam) said, 'He has invalidated his al-'Umrah. He owes a badanah and he must stay in Makkah until next month, so that he can go to a Miqat (place for assuming the state of Ihram), assume the state of Ihram and perform al-'Umrah.'"

H 8003, Ch. 210, h 2

A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from ibn Ri'ab from Misma' who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about a man who is for Mufradah al-'Umrah, performs Tawaf around the House as obligatory Tawaf; then involves in sexual intercourse with his wife before Sa'y between al-Safa' and al-Marwah. He (the Imam) said, 'He has invalidated his al-'Umrah and owes one badanah. He must stay in Makkah out of the state of Ihram until the month in which he has performed al-'Umrah passes. Thereafter he must go to one of the Miqat (place for assuming the state of Ihram) designated by the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, for the people of his land and assume the state of Ihram from there to perform al-'Umrah.'"

H 8004, Ch. 210, h 3

Humayd ibn Ziyad has narrated from ibn Sama'ah from more than one person from Aban from Zurarah who has said the following:

"He (the Imam), *'Alayhi al-Salam*, has said, 'One who brings an animal for offering in al-'Umrah without al-Hajj must slaughter it before shaving his head.'"

H 8005, Ch. 210, h 4

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who drives an animal for offering in al-'Umrah without al-Hajj must slaughter it before shaving.'"

H 8006, Ch. 210, h 5

Abu Ali al-Ash'ariy has narrated from al-Hassan ibn Ali al-Kufiy from Ali ibn Mahziyar from Fadalah ibn Ayyub from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'One who drives an animal for offering in al-'Umrah, must slaughter it before shaving his head. One who drives an animal for offering, in al-'Umrah must slaughter it in slaughtering place which is between al-Safa' and al-Marwah and it is al-Hazwarah.' I asked him (the Imam) about the place of applying expiation for al-'Umrah. He (the Imam) said, 'It is in Makkah, unless he delays it until the time for al-Hajj, when it is in Mina'; but applying it earlier is more virtuous and more beloved to me.'"

Chapter 211 - The Case of One Who Sends an Offering Animal Voluntarily but Himself Stays at Home

H 8007, Ch. 211, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma‘il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinaniy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who sends an animal for offering with a people, sets the time when they mark their animals for offering and assuming the state of Ihram. He (the Imam) said, ‘At such time all things unlawful for them become unlawful for him until the animal for offering reaches its destination.’ I then asked, ‘What will happen if they cannot reach in the appointed time which is set up?’ He (the Imam) said, ‘He must not become as one not in the state of Ihram on the appointed day which he has set up with them.’”

H 8008, Ch. 211, h 2

Humayd ibn Ziyad has narrated from al-Hassan ibn m h ibn Sama‘ah from more than one person from Aban from Salmah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that Ali, *‘Alayhi al-Salam*, would send an animal for offering. He would then stay away from all things from which a person in the state of Ihram stays away, except that he would not say Talbiyah. He would set up a time in which they were to slaughter the badanah and thereafter he would become as one not in the state of Ihram.’”

(Fatwa best explains Hadith 1–2 of this Chapter)

H 8009, Ch. 211, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who, optionally, not obligatory, sends an offering animal (to be offered as sacrifice) with other people. He (the Imam) said, ‘He sets up with his friends a day. They tag the offering animal. When that hour comes he stays away from things that are not lawful in the state of Ihram up to the tenth day of Dhu al-Hajjah. When it is the tenth day, his offering is considered sufficient.’”

H 8010, Ch. 211, h 4

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Harun ibn Kharijah who has said the following:

“Murad once sent a badanah as offering and commanded to mark and tag it on such and such day. I then said that it is proper not to wear clothes. He then sent me to ‘Abd Allah, *‘Alayhi al-Salam*, in al-Hirah, (a place in Iraq). I said to him (the Imam) that Murad has done such and such things and he is not able to ignore the clothes because of Ziyad. He (the Imam) said, ‘Instruct him to wear the clothes and slaughter a cow on the day of al-Adha’ for himself.’”

(Fatwa best explains Hadith 4)

Chapter 212 - The Rare Ahadith

H 8011, Ch. 212, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Asram ibn Hawshab from ‘Isa ibn ‘Abd Allah who has said the following:

“Ja’far ibn Muhammad, *‘Alayhim al-Salam*, has said, ‘The valleys of al-Haram (the sacred area) flow into non-sacred valleys but non-sacred valleys do not flow into al-Haram (the sacred area).’”

H 8012, Ch. 212, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil from Aban ibn Taghlib who has said the following:

“Once I was in the presence of abu Ja‘far, *‘Alayhi al-Salam*, in a place in Masjid al-Haram (the Sacred Masjid) and a certain people were saying Talbiyah (here I am, O Lord, to obey Your command) while going around al-Ka‘bah. He (the Imam) said, ‘Do you see them saying Talbiyah (here I am, O Lord, to obey Your command). By Allah, their voice is more disappointing to Allah than the voice of donkeys.’”

H 8013, Ch. 212, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who says Talbiyah for al-Hajj or al-‘Umrah but does not want to perform al-Hajj. He (the Imam) said, ‘It is not valid and it is not proper for him to do so.’”

H 8014, Ch. 212, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah who has said the following:

“About those who are for Mufrad al-Hajj, abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When they arrive in Makkah and perform Tawaf around the House, they come out of the state of Ihram. When they say Talbiyah they assume the state of Ihram, they continue coming out of the state of Ihram and say Talbiyah to assume the state of Ihram until they go out to Mina’ without al-Hajj or al-‘Umrah.’” (Fatwa explains Hadith 3–4)

H 8015, Ch. 212, h 5

A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-‘Abbas from al-Hassan ibn Ali ibn Yaqtin from Hafs al-Mu’adhdhin who has said the following:

“Isma‘il ibn Ali (appointed leader for pilgrim) performed al-Hajj in the year 140 Hijriy. Abu ‘Abd Allah, *‘Alayhi al-Salam*, fell off his transporting mule and Isma‘il ibn Ali stopped to care for him. Abu ‘Abd Allah, *‘Alayhi al-Salam*, said, ‘Move along with people; the (Imam) leader must not stop.’”

H 8016, Ch. 212, h 6

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ibn Muskan from al-Hassan ibn Sariy who has said the following:

“I once asked him (the Imam), *‘Alayhi al-Salam*, about a man who stays in Mina’ after people depart. He (the Imam) said, ‘When he completes his acts (of al-Hajj) he can stay as long as he likes and leave as he likes.’

H 8017, Ch. 212, h 7

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from certain individuals of our people who has said the following:

“A man in Masjid al-Haram (the Sacred Masjid) asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the greatest sin. He (the Imam) replied, ‘If one attends these two places, ‘Arafah and al-Muzdalifah, performs Sa‘y between these two hills, performs Tawaf around this House, performs salat (prayer)

behind Maqam of Ibrahim, *'Alayhi al-Salam* then says to himself or thinks that Allah does not forgive his sins, he has, of all people, sinned the most.'"

H 8018, Ch. 212, h 8

Ali ibn Ibrahim has narrated from Salih ibn al-Sindiy from certain individuals of his people who has said the following:

"We once were in the presence of abu 'Abd Allah, *'Alayhi al-Salam*, and people mentioned water on the way to Makkah and that it is heavy. He (the Imam) said, 'Water is not heavy unless there is just the camel and there is nothing on it except water.'"

H 8019, Ch. 212, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Sindiy ibn al-Rabi' from Muhammad ibn al-Qasim ibn al-Fudayl from Fudayl ibn Yasar who has said the following:

"One of the two Imam, *'Alayhim al-Salam*, has said, 'If one performs al-Hajj during three consecutive years, he is considered as often performing al-Hajj. It is narrated that often performing al-Hajj is one who on finding the opportunity to perform al-Hajj performs it just as an alcoholic person drinks it whenever he finds.'"

H 8020, Ch. 212, h 10

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ya'qub ibn Yazid from ibn abu 'Umayr from certain individuals of his people who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that if one rides a means of transportation for al-Hajj, he should make his will."

H 8021, Ch. 212, h 11

Muhammad ibn Yahya has narrated from certain individuals of his people from al-'Abbas ibn 'Amir from Ahmad ibn Rizq al-Ghushaniy from 'Abd al-Rahman ibn al-Ashal, Bayya' al-Anmat who has said the following:

"Quraysh would stain the idols around the Ka'bah with musk and al-'Anbar. Yaghuth was in front of the door. Ya'uq was on the right side of the Ka'bah. Nasr was on its left side. When entering, they would bow down in prostration before Yaghuth and would not go away, but turn around nearby to Ya'uq, then turn around nearby to Nasr, then say, 'Here I am, O Lord, to obey Your command, you have no partner except a partner who is Your partner whom You own and whatever he owns.' He (the Imam) said that Allah then sent a green fly with four wings. It finished all the musk and al-'Amber. Allah, the most Blessed, the most High, revealed this, 'O people, He has given an example. Listen to it. Those whom you worship besides Allah cannot create a fly even if they all come together for this task. If a fly takes away something from them, they are not able to take it back from the fly. Both the seeker and the ones sought are so weak.'" (22: 37)

H 8022, Ch. 212, h 12

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Hammad ibn 'Uthaman from 'Umar ibn Yazid who has said the following:

"This is a Hadith of Abu 'Abd Allah, *'Alayhi al-Salam*. He (the Imam) said, 'Residents of Makkah must not be appointed as waliy (the person in charge of the affairs of the pilgrims) of the people performing al-Hajj.'"

H 8023, Ch. 212, h 13

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Hassan ibn Musa from Ghiyath ibn Kalub from Ishaq ibn 'Ammar who has said the following:

"Ja'far, *'Alayhi al-Salam*, has narrated from his ancestors who have said that Ali, *'Alayhi al-Salam*, disliked performing al-Hajj or al-'Umrah on a camel that ate feces.'" (Fatwa best explains Hadith 12–

13 of this Chapter)

H 8024, Ch. 212, h 14
Ali ibn Ibrahim has narrated from his father from Ali ibn Muhammad ibn Shirah from Ali ibn Sulayman who has said the following:
"I once wrote to him (in a muzmar manner), *'Alayhi al-Salam*, and asked about a person who dies in 'Arafat. Should he be buried in 'Arafat or moved to al-Haram (the sacred area) and which one is more proper?' He wrote back, 'Moving to al-Haram (the sacred area) is more proper. '"

H 8025, Ch. 212, h 15
Humayd ibn Ziyad has narrated from ibn Sama'ah from more than one person from Aban from abu Basir who has said the following:
"Abu 'Abd Allah, *'Alayhi al-Salam*, has said the following about the words of Allah, glorious is whose praise, 'They should spruce up.' He (the Imam) said that this is about what one may have had in the state of Ihram. When he enters Makkah, he should speak proper words and this will be considered as expiation for what he has had in the state of Ihram.'"

H 8026, Ch. 212, h 16
Ahmad ibn Muhammad has narrated from those who he has mentioned from Muhammad ibn al-Husayn from Wuhayb ibn Hafs from abu Basir who has said the following:
"When al-Qa'im will rise with Divine Authority, he will return the House to its foundation, the Masjid of the messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, to its foundation and the Masjid of al-Kufa to its foundation." Abu Basir has said, 'Up to the place of the sellers of dates is of the area of the Masjid.'"

H 8027, Ch. 212, h 17
Ali ibn Ibrahim has narrated from his father from 'Abd al-Rahman ibn Hammad from Ibrahim ibn 'Abd al-Hamid who has said the following:
"I once heard him (the Imam), *'Alayhi al-Salam*, say, 'One who leaves one of the two al-Haram (the Sacred places) when the day is high before performing Salat (prayer) of al-Zuhr and al-'Asr a caller will call from behind him, 'May Allah not accompany you.'"

H 8028, Ch. 212, h 18
Muhammad ibn Yahya has narrated from Bunan ibn Muhammad from Musa ibn al-Qasim from Ali ibn Ja'far who has said the following:
"I once asked abu al-Hassan, *'Alayhi al-Salam*, about a man who donates his slave-girl to al-Ka'bah and about how should he deal with it. He (the Imam) said, 'Once a man came to my father who had donated his slave-girl to al-Ka'bah. He (the Imam) told him to find the value of the slave or sell her; then announce near the Black Stone and say, "Those who are short in their expenses, being looted on the way or who have depleted their supplies, can come to so and so." Instruct him to distribute it on the basis of first come first served until the entire fund is distributed.'"

H 8029, Ch. 212, h 19
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Abd Allah ibn Hilal from 'Uqbah ibn Khalid who has said the following:
"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the case of a woman who gives birth on the day of 'Arafah, if she is required to perform Tawaf for the child and what she should do. He (the Imam) said, 'He (the newborn) is not obligated for anything in this matter.'"

H 8030, Ch. 212, h 20
Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad from Ya'qub ibn Yazid from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Muhammad ibn al-Fudayl who has said the following:

“I once said to abu al-Hassan, *‘Alayhi al-Salam*, ‘I pray to Allah to keep my soul in service for your cause, I had a healthy sheep for offering as a sacrifice. When I placed it on the ground to slaughter, it looked at me and it moved me emotionally but I slaughtered it.’ He (the Imam) said, ‘I would not have liked for you to do that. Do not bring up something like that to slaughter afterwards.’”

H 8031, Ch. 212, h 21

Muhammad ibn Yahya has narrated from Ahmad ibn Sulayman from al-Hassan ibn Muhammad ibn Salam from Ahmad ibn Bakr ibn ‘Isam from Dawud al-Riqqiy who has said the following:

“I once went to see abu ‘Abd Allah, *‘Alayhi al-Salam.* A man owed me a certain amount of money and I was afraid of losing it. I complained before him about it. He said, ‘When you go to Makkah you should perform Tawaf on behalf of ‘Abd al-Muttalib, then you should perform two Rak‘at salat (prayer), and then perform Tawaf on behalf of abu Talib and two Rak‘at salat (prayer). You then should perform Tawaf on behalf of ‘Abd Allah, then two Rak‘at salat (prayer), perform Tawaf on behalf of Aminah, then two Rak‘at salat (prayer), perform Tawaf on behalf of Fatimah bint Asad, then two Rak‘at salat (prayer). Then pray for the return of your money.’ He (the narrator) has said, ‘I followed the instruction. Then I was leaving through the door of al-Safa’ and I saw my borrower standing, who said, ‘O Dawud, you kept me here for so long. Come and get your money.’”

H 8032, Ch. 212, h 22

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn ‘Umar who has said the following:

“Once we were in Makkah and animal for offering became very expensive. We bought for one dinar then, two dinar and then we could not find anything for less or more. Hisham al-Mukariy then wrote a note to abu al-Hassan, *‘Alayhi al-Salam*, and informed him (the Imam) of what we had bought and then could not find anything for less or more. He (the Imam) then wrote, ‘Consider the first, second and third prices, then give in charity one-third of the average of such prices.’”

H 8033, Ch. 212, h 23

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Husayn ibn ‘Uthman and Muhammad ibn abu Hamzah from Ishaq ibn ‘Ammar who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about a man who performs al-Hajj for another person and he commits during performing al-Hajj something which obliges him to perform al-Hajj again in future or owes expiation. He (the Imam) said, ‘It is complete for the first one but he owes for whatever he has committed.’”

H 8034, Ch. 212, h 24

Ali ibn Ibrahim has narrated from Salih ibn al-Sindiy from Ja’far ibn Bashir from Aban who has said the following:

“Abu al-Hassan, has narrated from abu ‘Abd Allah, *‘Alayhim al-Salam*, who has said that once a man came to abu Ja‘far, *‘Alayhi al-Salam*, and said, ‘I have donated a slave-girl to al-Ka‘bah and I have received five hundred dinar; how do you consider it? He (the Imam) said, ‘Sell her and take the funds from her sale. Stand up near the Black Stone and call those of Hajj who are looted on the way or are needy and distribute it among them.’”

H 8035, Ch. 212, h 25

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal and al-Hajjal from Tha’labah from abu Khalid al-Qammat from ‘Abd al-Khaliq al-Sayqal who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about the words of Allah, the Most Majestic, the Most Glorious, ‘One who enters it is safe.’ (3:97) He (the Imam) said, ‘You have asked me about something about which no one has asked except those whom Allah wanted to ask. Whoever decides to

visit this House and knows that this is the House, Allah, the Most Majestic, the Most Glorious, has commanded to visit and knows and acknowledges the rights of Ahl al-Bayt properly, he is safe in this life and in the next life.'"

H 8036, Ch. 212, h 26

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Isma'il al-Khath'amiy who has said the following:

"I once said to abu 'Abd Allah, *'Alayhi al-Salam,* 'When we arrived in Makkah, our people went for Tawaf and left me to look after their belongings.' He (the Imam) said, 'Your reward is the greatest among them.'"

H 8037, Ch. 212, h 27

Ali ibn Ibrahim has narrated through his chain of narrators from ibn abu 'Umayr from Murazim ibn Hakim who has said the following:

"I accompanied Muhammad ibn Musadif and when we arrived in al-Madinah, I became ill. He would go to the Masjid and leave me alone. I complained about it before Musadif and he informed abu 'Abd Allah, *'Alayhi al-Salam,* about it. He (the Imam) sent him the answer, 'Your sitting with him is better than your performing salat (prayer) in the Masjid.'"

H 8038, Ch. 212, h 28

A number of our people have narrated from Sahl ibn Ziyad from ibn Faddal from Sufyan ibn Ibrahim al-Jaririy formal-Harith ibn al-Hasirah al-Asadiy who has said the following:

(Fatwa best explains this hadith)

H 8039, Ch. 212, h 29

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that `Amir al-Mu'minin was asked about 'Isaf and Na'ilah, which Quraysh worshipped. He (the Imam) said, 'They were two fair looking young persons and one of them had feminine signs. They were performing Tawaf around the House. It happened that there was no one in the House. One of them acted indecently toward the other and they both changed in a metamorphosis process. Quraysh then said, 'Had it not been for Allah's happiness that people worship them along with Him, He would not cause metamorphosis process to change them as such.'"

H 8040, Ch. 212, h 30

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Ali ibn 'Abd Allah from al-Husayn ibn Yazid who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam,* say, in response to abu Hanifah who said to the Imam, 'Your bargaining so stringently to buy a badanah yesterday in 'Arafat had astonished people about you.' Abu 'Abd Allah, *'Alayhi al-Salam,* said, 'It is because Allah does not become happy if I suffer loss in my belongings.' Abu Hanifah then said, 'It is true, by Allah, He is not happy with such a thing, be it a small or large amount. However, we never bring before you anything but that you come up with something which leaves no channel of escape for us.'"

H 8041, Ch. 212, h 31

Sahl ibn Ziyad has narrated from Ali ibn Asbat from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that it is not advisable to sit in front of al-Ka'bah in an Ihtibah positions (holding one's knees against one's belly by forming a ring around them with one's arms or a piece of cloth)."

H 8042, Ch. 212, h 32

Sahl ibn Ziyad has narrated from Mansur ibn al-‘Abbas from ibn abu Najran or others from Hanan from his father who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘Al-Ka‘bah complained before Allah, the Most Majestic, the Most Glorious, against the bad breath of the pagans. Allah sent a revelation that said, ‘Calm down. I will replace them with a people who will use twigs for cleaning up their mouths.’ Allah then raised Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and Jibril brought him revelation that instructed him to brush and clean up his mouth.’”

H 8043, Ch. 212, h 33

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il from certain individuals of his people who have said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam,* ‘We may happen to be in Makkah or al-Madinah or al-Hirah, or in such places where there is hope that there is a degree of excellence for being there. If one goes out for Wudu’, can, in such case, another person come and occupy his place?’ He (the Imam) said, ‘If one finds a place he is more deserving of it for a day and night than others.’”

H 8044, Ch. 212, h 34

A number of our people have narrated from Sahl ibn Ziyad from Yahya’ ibn al-Mubarak from ‘Abd Allah ibn Jabalah from Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that ‘If one removes something causing hardships to people on the way to Makkah, Allah writes down for him one good deed and one for whom a good deed is written, he is not subjected to punishment.’”

H 8045, Ch. 212, h 35

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain individuals of his people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that a servant of Allah is considered as performing Tawaf as long as his head seems just shaven.”

H 8046, Ch. 212, h 36

Ahmad ibn Muhammad has narrated from Ali ibn Ibrahim al-Taymuliy from Ali ibn Asbat from a man from our people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that during al-Hajj season Allah, the Most Majestic, the Most Glorious, sends angels in the form of people to buy the goods of the pilgrims and merchants.” I then asked, ‘What do they do with them?’ He (the Imam) replied, ‘They throw them in the sea.’”

H 8047, Ch. 212, h 37

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Isma‘il from al-Husayn ibn Muslim who has said the following:

“Abu al-Hassan, *‘Alayhi al-Salam,* has said, ‘The day of al-Adha’ can coincide with a day for fasting, and al-‘Ashura’ with a day which is not for fasting.’”

(Please consult Fatwa about Hadith 37 of this Chapter)

Chapters on Pilgrimage

Chapter 1 - Visiting the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause

H 8048, Ch. 1, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu Najran who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam*, ‘What is the reward for one who visits the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, voluntarily?’ He (the Imam) replied, ‘The reward for him is paradise.’”

H 8049, Ch. 1, h 2

Ahmad ibn Muhammad has narrated from al-Hassan ibn Ali from Hariz from Fudayl ibn Yasar who (in a Mawquf manner) has said the following:

“He (the Imam), *‘Alayhi al-Salam* has said, ‘Visiting the grave of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, the graves of the martyrs and the grave of Imam al-Husayn, *‘Alayhi al-Salam*, is equal to performing al-Hajj along with the Messenger of Allah.”

H 8050, Ch. 1, h 3

Ahmad ibn Muhammad has narrated from ibn Mahbub from Aban from al-Sadusiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Whoever comes to visit me, I will intercede on his behalf on the Day of Judgment.’”

H 8051, Ch. 1, h 4

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from ‘Uthman ibn ‘Isa from al-Mu‘alla’ abu Shihab who has said the following:

“He (the Imam), *‘Alayhi al-Salam*, has said that al-Husayn, *‘Alayhi al-Salam*, once asked, ‘What, O grandfather, is the reward for one who visits you?’ The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, replied as follows: ‘My son, whoever visits me in my lifetime or after I die, or visits your father, your brother or visits you, it becomes necessary for me to visit him on the Day of Judgment to save him from his sins.’”

H 8052, Ch. 1, h 5

Ali ibn Muhammad ibn Bandar has narrated from Ibrahim ibn Ishaq from Muhammad ibn Sulayman al-Daylamiy from abu Hajar al-Aslamiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Whoever comes to Makkah for al-Hajj but does not visit me, on the Day of Judgment I will turn away from him. Whoever comes to visit me, my intercession on his behalf becomes necessary. One on whose behalf my intercession becomes necessary, for him paradise becomes necessary. Whoever dies in one of the two Sacred areas, Makkah or al-Madinah, will not be exposed or brought in, to present an account of his deeds. Whoever dies during his migration to Allah, the Most Majestic, the Most Glorious, on the Day of Judgment will be raised with the people of Badr.’”

Chapter 2 - Al-Hajj Followed by Pilgrimage (Visits)

H 8053, Ch. 2, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah from Zurarah who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘People are commanded to come to these stones, perform Tawaf, thereafter come to us to inform us of their acceptance of our Divine Authority and offer us their support.’”

H 8054, Ch. 2, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Sinan from ‘Ammar ibn Marwan from Jabir who has said the following:

“Abu Ja’far, *‘Alayhi al-Salam,* has said, ‘Meeting the Imam is completion of al-Hajj.’”

H 8055, Ch. 2, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from Ali ibn Asbat from Yahya ibn Yasar who has said the following:

“We performed al-Hajj. We then visited abu ‘Abd Allah, *‘Alayhi al-Salam.* He (the Imam) said, ‘Welcome, visitors of the House of Allah, visitors of the grave of His prophet and followers of the family of Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, wholesome and delightful indeed are your visits.’”

H 8056, Ch. 2, h 4

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Sulayman from Ziyad al-Qandiy from ‘Abd Allah ibn Sinan from Dharih al-Muharibiy who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam,* Allah has commanded me in His book and I love to obey that command. He (the Imam) asked, ‘What is that commandment?’ I replied, ‘It is the words of Allah. “Then spruce up and comply with your vows.”’ He (the Imam) said, ‘Spruce up’ means visit your Imam, ‘comply with your vows’ means perform the acts of al-Hajj.’ ‘Abd Allah ibn Sinan has said, ‘I visited abu ‘Abd Allah, *‘Alayhi al-Salam,* and asked, “I pray to Allah to keep my soul in service for your cause. What is the meaning of the words of Allah, most Majestic, most Glorious, ‘Spruce up and comply with your vows?’”’ He (the Imam) replied, ‘It means trimming one’s mustache and nails, and so on.’ I (the narrator) then said, ‘I pray to Allah to keep my soul in service for your cause. Dharih al-Muharibiy narrated to me that you have said to him, “Spruce up” means visiting the Imam, “comply with your vows” means performing acts of al-Hajj.’ He (the Imam) replied, ‘Dharih has spoken the truth and you have spoken the truth. Al-Quran has apparent and hidden meanings. Who is he to bear what Dharih is able to bear?’”’

Chapter 3 - Returning to al-Madinah

H 8057, Ch. 3, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Muthanna’ from Sadir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that you should commence with Makkah and end with us.”

H 8058, Ch. 3, h 2

Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from his father who has said the following:

“I once asked abu Ja‘far, *‘Alayhi al-Salam,* ‘Should I commence with al-Madinah or Makkah?’ He (the Imam) replied, ‘Commence with Makkah and end with al-Madinah; it is more virtuous.’”

Chapter 4 - Entering al-Madinah, Visiting the Holy Prophet and Prayer Near His Grave

H 8059, Ch. 4, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when you enter al-Madinah, take a shower before you enter or at that time. Thereafter go to the grave of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, stand up and offer Salam to the Messenger of Allah. Then stand up near the pillar, the first one from the right side of the grave near the head of the grave and near the corner of the grave when you are facing al-Qiblah (the direction of Makkah). Keep your left shoulder toward the grave and your right shoulder toward the pulpit, which is the place of the head of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Thereafter say, ‘I testify that no one except Allah, who is One and only and has no partners, deserves worship. I testify that Muhammad is His servant and His messenger. I testify that you are the Messenger of Allah. I testify that you are Muhammad ibn ‘Abd Allah. I testify that you conveyed and preached the messages of your Lord, gave good advice to your followers, strove hard for the cause of Allah, and worshipped Allah sincerely, until the time of your death, with wisdom and good advice. You fulfilled your duty of conveying the truth. You treated believers with compassion and dealt with the unbelievers by means of strength. Allah thus took you to the excellent position of honor of the honorable ones. All praise and thanks belong to Allah who saved us through you from paganism and straying. O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) and accept such prayers of angels, of prominent position before You, Your virtuous servant, messenger prophets, inhabitants of heavens and earths and all of those who glorify You. O Lord of the world, accept such prayers of those who lived in the past and those to come into being. Accept such prayers in favor of Muhammad, Your servant, Your messenger, Your prophet, Your trusted one, Your chosen one, Your beloved one, Your selected one, the one very special to You, the purified one, the one who is Your choice from among Your creatures.

“O Allah, grant him high position, the means from paradise, raise him to the praiseworthy position which is coveted by those who lived in the past and those who came later on. O Allah, You have said, “If they do injustice to themselves and then come to you, then ask forgiveness from Allah for their sins and the messenger also asks forgiveness from Allah for them; they will find Allah forgiving and merciful.”(4:64) I have come to Your prophet, begging for forgiveness, repenting for my sins and I through you (the Messenger of Allah) have turned to Allah, my Lord, and your Lord, so He forgives my sins.’ If you have any wishes then keep the grave of the Holy Prophet behind your shoulders, face the direction of Ka‘bah, raise your hands and ask for your wishes; you deserve to find your wishes made to come true, if Allah so wills.”

H 8060, Ch. 4, h 2

Abu Ali al-Ash’ariy has narrated from al-Husayn ibn Ali al-Kufiy from Ali ibn Mahziyar from al-Hassan ibn Ali ibn ‘Uthman from Ali ibn al-Husayn ibn abu Talib from Ali ibn Ja’far who has said the following:

“Abu al-Hassan Musa, *‘Alayhi al-Salam*, has narrated from his father from his grandfather, *‘Alayhi al-Salam*, this Hadith. ‘My father, Ali ibn al-Husayn, *‘Alayhi al-Salam*, would stand near the grave of the Holy Prophet and offer his Salam, testify to his preaching the messages of Allah and ask Allah for his wishes, as he wanted. He then liked to keep his back against the brightly green stone, which is next to

the grave, stay attached to the grave with his back toward it, facing the direction of Ka‘bah, and say, “O Allah, I have sought backing and support from You. I have turned my back for support toward the grave of Muhammad, Your servant and Your messenger, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. I have set my back for support and faced the direction, which You chose for Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. O Allah, I do not possess anything good for myself that I can hope for. I am not able to keep away from my soul any evil and wickedness of which I am afraid. All matters are in Your hands. There is no one poorer than I am. I am in dire need of goodness because of what has come upon me. O Allah, return me back with goodness; no one is able to keep away Your favors. O Allah, I seek protection with You against Your changing my name, my body and removal of Your bounties from me. O Allah, honor me with piety, beautify me with bounties, cover me with good health and grant me the opportunity to thank you for good health.”’”

H 8061, Ch. 4, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

“I asked abu al-Hassan, *‘Alayhi al-Salam*, ‘How is al-Salam offered to the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, near his grave?’ He (the Imam) replied, one should say, ‘(I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam*, and my) submission to (the commandments of) the Messenger of Allah. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) O the beloved one to Allah. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) O chosen person of Allah. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) O trusted person of Allah. I testify that you gave good advice to your followers, strove hard for the cause of Allah and worshipped Him to the time of your death. May Allah grant you the best of reward that He has granted to His prophets for their service to their followers. O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause), the best of favors and compensations that You have granted to Ibrahim, *‘Alayhi al-Salam*, and the family of Ibrahim; You are praiseworthy and glorious.”

H 8062, Ch. 4, h 4

Abu Ali al-Ash’ariy has narrated from al-Hassan ibn Ali al-Kufiy from Ali ibn Mahziyar from Hammad ibn ‘Isa from Muhammad ibn Mas’ud who has said the following:

“I saw abu ‘Abd Allah, *‘Alayhi al-Salam*, approaching the grave of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. He placed his hand on the grave and said, ‘I appeal before Allah who chose you, selected you, guided you and guided through you to grant salawat (favors and compensation to you worthy of your services to Allah’s cause). He (the Imam) then said, ‘Allah grants salawat and the angels ask for salawat in favor of the Holy Prophet. O believers, you should also ask salawat in favor the Holy Prophet and (declare, affirm and acknowledge that he is a *‘Alayhi al-Salam* and your) submission to (commandments of) the Messenger of Allah.’”

H 8063, Ch. 4, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from Hammad ibn ‘Uthman from Ishaq ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, said to them (Hammad and Ishaq), ‘You should pass by al-Madinah and offer al-Salam to the Messenger of Allah from nearby, although it reaches him from

faraway places also.’”

H 8064, Ch. 4, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Safwan ibn Yahya who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam*, about passing behind the Masjid of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, without offering al-Salam to the Holy Prophet. He (the Imam) replied, ‘Abu al-Hassan, *‘Alayhi al-Salam*, would not do so.’ I then asked, ‘Would he enter the Masjid and offer al-Salam without approaching the grave?’ He (the Imam) replied, ‘No, he, however, would offer al-Salam when entering and when leaving (the Masjid) from a distance.’”

H 8065, Ch. 4, h 7

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Mu‘awiyah ibn Wahab who has said the following:

“Abu ‘Abd Allah, has said, ‘Offer al-Salawat, next to the grave of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, although Salat of believers reach him wherever they may live. (The word al-Salat in this context may mean, ‘Perform salat (prayer) as gift for the Holy Prophet,’ or say, ‘O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).’”

H 8066, Ch. 4, h 8

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from certain individuals of our people who have said the following:

“I was present when abu al-Hassan the 1st, Harun, the Caliph, ‘Isa ibn Ja’far and Ja’far ibn Yahya came to al-Madinah to visit the grave of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Harun said to abu al-Hassan, *‘Alayhi al-Salam*, ‘You go first.’ He (the Imam) abstained. Harun then moved forward, offered al-Salam and then moved to one side. ‘Isa ibn Ja’far then said to abu al-Hassan, *‘Alayhi al-Salam*, ‘You go first.’ He (the Imam) abstained. ‘Isa then moved forward and offered al-Salam and then moved to one side alongside Harun. Ja’far then said to abu al-Hassan, *‘Alayhi al-Salam*, ‘You go first.’ He (the Imam) abstained. Ja’far then moved forward, offered al-Salam, and then moved to one side alongside Harun. Abu al-Hassan, *‘Alayhi al-Salam*, then moved forward and said, ‘(I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) O my father. I appeal before Allah, who chose you, selected you, guided you and guided through you to grant salawat (favors and compensation to you worthy of Your services to Allah’s cause).’ Harun said to ‘Isa, ‘Did you hear what he said?’ He replied, ‘Yes, I heard what he said.’ Harun then said, ‘I testify that he (the Messenger of Allah) is indeed his father.’”

Chapter 5 - The Pulpit, al-Rawdah and the Station of the Holy Prophet, O Allah grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause)

H 8067, Ch. 5, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from al-Fadl ibn Shadhan from ibn abu 'Umayr and Safwan ibn Yahya from Mu'awiyah ibn 'Ammar who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once said to me, 'When you complete your prayer near the grave of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, then go to the pulpit. You should touch it with your hand, hold the two pomegranates, which are made of ceramic materials and wipe your hand over your eyes and face. It is said that it is cure for the eyes. Then stand up near the pulpit, thank and praise Allah and ask for your wishes. The Messenger of Allah has said, "Between my pulpit and my house there is a garden of the gardens of paradise and my pulpit is a Tur'ah (passage) of the passage of paradise." Al-Tur'a is a small door. Thereafter you should go to the station of the Holy Prophet, perform salat (prayer) as much as you like. When you enter the Masjid, then say, "O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). When you leave do as you just had done. In the Masjid of the Messenger of Allah, perform as many salat (prayer) as you can."

H 8068, Ch. 5, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu'awiyah ibn Wahab who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'In the year forty-one Mu'awiyah decided to perform al-Hajj. He sent certain carpenters with tools with orders to the governor of al-Madinah to remove the pulpit of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and position it in place of his pulpit in Damascus. When they began to remove the pulpit, a sun eclipse took place and the earth began to shake. They stopped the work and wrote about it to Mu'awiyah. He wrote back and urged them to do what they were ordered to do before. They then complied with the order and today the pulpit of the Messenger of Allah is the opening that you can see."

H 8069, Ch. 5, h 3

Muhammad ibn Yahya has narrated from, Ahmad ibn Muhammad from ibn Faddal from Jamil from abu Bakr al-Hadramiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, 'Between my house and my pulpit there is a garden of the gardens of paradise. My pulpit is on a passageway of the passageways of paradise. The legs of my pulpit had grown in paradise.' I (the narrator) asked abu 'Abd Allah, *'Alayhi al-Salam*, 'Is it a garden today?' He (the Imam) replied, 'Yes, it is a garden today. If the curtain is removed, you can see it.'"

H 8070, Ch. 5, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn, from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim who has narrated the following in a Mudmar manner:

"I once asked him (the Imam), *'Alayhi al-Salam*, about the limits of the Masjid of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. He (the Imam) replied, 'It is from the pillar near the head of the grave to the two pillars behind

the pulpit from the right side of the direction of Ka‘bah. Behind the pulpit there is a passageway through which a sheep or man can pass obliquely. The courtyard of the Masjid was tiled with al-Balat (name of a place in al-Madinah) stones.’”

H 8071, Ch. 5, h 5

Ahmad ibn Muhammad has narrated from Ali ibn Hadid from Murazim who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about al-Rawdah (garden) which people speak of. He (the Imam) said, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “Between my house and my pulpit is a garden of the gardens of paradise. My pulpit is a passageway of the passageways of paradise.”’ I (the narrator) then asked, ‘I pray to Allah to keep my soul in service for your cause, what are the limits of al-Rawdah?’ He (the Imam) replied, ‘It is four pillars away from the pulpit to the Shadows.’ I then asked, ‘I pray to Allah to keep my soul in service for your cause, is any part of the courtyard in it (al-Rawdah)?’ He (the Imam) replied, ‘No part of the courtyard is in it.’”

H 8072, Ch. 5, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il from Ali ibn al-Nu’man from ‘Abd Allah ibn Muskan from abu Basir who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the limit of al-Rawdah in the Masjid of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, is to the edge of the shadows. The limit of the Masjid is up to two pillars from the right side of the pulpit up to the pathway in front of the night Suq (market).”

H 8073, Ch. 5, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Isma‘il from Muhammad ibn ‘Amr ibn Sa‘id from Musa ibn Bakr from ‘Abd al-‘A’la’ Mawla ale Sam who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What was the area of the Masjid of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause?’ He (the Imam) replied, ‘It was three thousand six hundred square yards.’”

H 8074, Ch. 5, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu‘awiyah ibn Wahab who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Did the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, say, “Between my house and my pulpit is a garden of the gardens of paradise?”’ He (the Imam) replied, ‘Yes, he did say so.’ He (the Imam) then said, ‘The house of Ali and Fatimah, *‘Alayhim al-Salam*, is between the house of the Holy Prophet and the door which is parallel to the alley toward al-Baqi‘.’ He (the Imam) said, ‘If you enter through that door, the wall is on the side of your left shoulder.’ He (the Imam) them mentioned other houses and said, ‘The Messenger of Allah has said, “Performing salat (prayer) in my Masjid is equal to one thousand salat (prayer) in other places except Masjid al-Haram (the Sacred Masjid) where it is more virtuous.”’”

H 8075, Ch. 5, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla’ ibn Muhammad from al-Hassan ibn Ali al-Washsha’ and a number of our people from Sahl ibn Ziyad from Ahmad ibn Muhammad all from Hammad ibn ‘Uthman from al-Qasim ibn Salim who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘If you enter (the Masjid of the Holy Prophet) through the door of al-Baqi‘, the house of Ali, *‘Alayhi al-Salam*, is on your left side, a goat’s passage

away from the door. It is by the side of the house of the Messenger of Allah. The doors of both houses are close by.'"

H 8076, Ch. 5, h 10

Sahl ibn Ziyad has narrated from Ahmad ibn Muhammad from Hammad ibn 'Uthman from Jamil ibn Darraj who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, "Between my pulpit and my houses is a garden of the gardens of paradise and my pulpit is a passageway of the passageways of paradise. Performing one salat (prayer) in my Masjid is equal to one thousand salat (prayer) in other Masjids except Masjid al-Haram (the Sacred Masjid).' Jamil has said, 'I then asked, is the house of Ali, *'Alayhi al-Salam*, of the houses of the Holy Prophet?' He (the Imam) replied, 'Yes, it is. In fact it is the best of them.'"

H 8077, Ch. 5, h 11

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Salmah from Harun ibn Kharijah who has said the following:

"He (the Imam), *'Alayhi al-Salam*, has said, 'Performing salat (prayer) in the Masjid of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, is equal to ten thousand salat (prayer).'"

H 8078, Ch. 5, h 12

Ahmad ibn Muhammad has narrated from Muhammad ibn Isma'il al-Sarraj from ibn Muskan from abu al-Samit who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Performing salat (prayer) in the Masjid of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, is equal to ten thousand salat (prayer).'"

H 8079, Ch. 5, h 13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya'qub who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'Is performing salat (prayer) in the house of Fatimah, *'Alayha al-Salam*, more virtuous or in al-Rawdah?' He (the Imam) replied, 'Performing salat (prayer) in the house of Fatimah, *'Alayha al-Salam*, is more virtuous.'"

H 8080, Ch. 5, h 14

A number of our people have narrated from Sahl ibn Ziyad from Ayyub ibn Nuh from Safwan and ibn abu 'Umayr and more than one of the others from Jamil ibn Darraj who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'Is performing salat (prayer) in the house of Fatimah, *'Alayha al-Salam*, like performing salat (prayer) in al-Rawdah?' He (the Imam) replied, 'It is more virtuous.'"

Chapter 6 - The Station of Jibril *‘Alayhi al-Salam*

H 8081, Ch. 6, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan, from Safwan ibn Yahya from Mu‘awiyah ibn ‘Ammar all of them have said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You should go to the Station of Jibril, *‘Alayhi al-Salam*, and it is under al-Mizab. This place was his station wherefrom he asked permission from the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. You should say at this place, ‘O generous, O Honorable, O the one who is very near, O the one who is far. I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). I appeal before You to return to me Your bounty.’ He (the Imam) said, ‘This is a station where if a women experiencing menses, facing the direction of al-Ka‘bah, prays with the prayer for experiencing menses, she will see herself clean, if Allah so wills.’”

Chapter 7 - The Virtue of Staying in al-Madinah, Fasting and Performing `I‘tikaf Near the Pillars

H 8082, Ch. 7, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn Jahm who has said the following:

“I once asked abu al-Hassan, *‘Alayhi al-Salam,* ‘Is staying in Makkah more virtuous or in al-Madinah?’ He (the Imam) asked, ‘What do you say about it?’ I (the narrator) replied, ‘My words are not of any significance before your words.’ He (the Imam) said, ‘Your words return you to my words.’ I (the narrator) then said, ‘I believe staying in al-Madinah is more virtuous than in Makkah.’ He (the Imam) said, ‘What you said is the same as what abu ‘Abd Allah, *‘Alayhi al-Salam,* said on a day of ‘Id al-Fitr during his visit of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. He offered his al-Salam in the Masjid and said, ‘We today have been given preference over people due to our offering al-Salam to the Messenger of Allah.’”

H 8083, Ch. 7, h 2

Ahmad ibn Muhammad has narrated from Ali ibn Hadid from Murazim who has said the following:

“Once ‘Ammar, a group and I went to visit abu ‘Abd Allah, *‘Alayhi al-Salam,* in al-Madinah and he asked, ‘For how long have you decided to stay in al-Madinah?’ ‘Ammar said, ‘We have sent our camels to pasture for fifteen days.’ He (the Imam) said, ‘Your decision to stay in the town of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and performing salat (prayer) in the Masjid is a proper one. You should work for your next life for yourselves a great deal. A man can be very intelligent in the worldly matters and people say, “How intelligent he is!” In fact, a true intelligent person is one who is intelligent in matters of the next life.’”

H 8084, Ch. 7, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn ‘Amr al-Zayyat who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that if one dies in al-Madinah, Allah will raise him on the Day of Judgment among those who have received immunity. Of such people are Yahya ibn Habib, abu ‘Ubaydah al-Hadhdha’ and ‘Abd al-Rahman ibn al-Hajjaj.”

H 8085, Ch. 7, h 4

Ali ibn Ibrahim has narrated from his father from Hammad from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said that when you enter the Masjid, if you can stay three days, Wednesday, Thursday and Friday, perform salat (prayer) between the grave and the pulpit. On Wednesday, perform salat (prayer) near the pillar next to the grave. Appeal before Allah and ask Him for your wishes for the matters of the next life or the worldly matters. On the second day, perform salat (prayer) near al-Tawbah pillar and on Friday near the Maqam of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, opposite to the pillar of abundant fragrance. Appeal before Allah for your wishes and fast during these three days.”

H 8086, Ch. 7, h 5

Ibn abu ‘Umayr has narrated from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* has said, ‘You should fast on Wednesday, Thursday and Friday. Perform salat (prayer) during Wednesday night and day near the pillar next to the head of the Holy

Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. During Thursday night and day, perform salat (prayer) near the pillar of abu Lubabah. During Friday night and day, perform salat (prayer) near the pillar next to Maqam of the Holy Prophet and say this prayer for your wishes. “O Allah, I appeal before You through Your majesty, through Your power, through Your measures and through all things which are encompassed in Your knowledge to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) and make my so and so wishes come true.”””

Chapter 8 - Visiting Al-Baqi‘

H 8087, Ch. 8, h 1

The following is narrated in a mawquf and mursal manner who has narrated the following:
(It seems as if it is part of Hadith 5 of previous Chapter narrated from Mu‘awiyah ibn ‘Ammar).

“When you go to the grave in al-Baqi‘ keep it in front of you and say, ‘(I hereby declare, affirm and acknowledge that you are *‘Alayhim al-Salam* and my) submission to (your commandments), O leaders of (divine) guidance. (I hereby declare, affirm and acknowledge that you are *‘Alayhim al-Salam* and my) submission to (your commandments), O people of piety. (I hereby declare, affirm and acknowledge that you are *‘Alayhim al-Salam* and my) submission to (your commandments), O people who possess divine authority over the people of the world. (I hereby declare, affirm and acknowledge that you are *‘Alayhim al-Salam* and my) submission to (your commandments) O executors of justice among people in the world. (I hereby declare, affirm and acknowledge that you are *‘Alayhim al-Salam* and my) submission to (your commandments) O chosen ones. (I hereby declare, affirm and acknowledge that you are *‘Alayhim al-Salam* and my) submission to (your commandments) O the ones with whom cherished conversation is worthwhile. I testify that you have preached (the divine message) and provided good advice, exercised patience for the cause of Allah, that you were rejected and that certain people treated you in wicked manners but you forgave. I testify that you are intelligent leaders, the well-guiding ones. Obedience to you is obligatory and your words speak the truth. I testify that you called (people to Allah) but you did not receive proper response, gave commands but were not obeyed. I testify that you are the pillars of religion and the cornerstones of earth. You continue to remain before the eyes (special attention) of Allah. He has kept you as offspring of clean generations and transferred you to clean wombs. The filth of total ignorance or the mischief of evil desires could not affect you. You are of noble birth as well as the noble place of growth. The Creator of religion and justice has done a great favor to us through you. He thus has placed you in such homes, which Allah wants to be made to stand high wherein His name is spoken of. He has made our asking Him to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause), a blessing for us and expiations for our sins; He has chosen you for us and has cleansed our creation through His favor of making you our guardians with divine authority. We were marked before Him to receive favors from you and that we affirm and acknowledge your divine authority. This is the place of one who has transgressed, slipped and shown his destitution and has confessed to his sins. He hopes in his place to be relieved and saved through you from destruction and condemnation. Be my intercessors, I have come to you when people of the world have turned away from you, have taken the signs of Allah in ridicule and have treated them with arrogance. O the One, who guards without making any mistakes, lives forever but never is playful and has encompassed all things, it is because of Your generosity that You have granted me this opportunity. (You have) introduced to me (my ’A’immah) what You have entrusted me with, when Your servants have kept away from them, lived in ignorance of knowing their high position, treated their rights as insignificant and inclined toward others. (What you have done for me) is because of Your generosity to me and to certain people whom You have given special attention. All praise belongs to You and thanks for the fact that You have kept me in this position, mentioned and listed me before You. Do not deprive me in what I hope for and do not fail me in my prayers.’ Pray for yourself and for whatever matter you like.”

Chapter 9 - Visiting the Shrines and Graves of Martyrs

H 8088, Ch. 9, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr all from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘You must not ignore visiting all shrines. One is Masjid of al-Quba’. It is the Masjid, which was built with pious intentions from the first day. There are the platform of the mother of Ibrahim, the Masjid of al-Fadikh, the graves of the martyrs, the Masjid of al-Ahzab and the Masjid of al-Fath.’ He (the Imam) then said, ‘It has come to our notice that the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, when visiting the graves of the martyrs said, “May Allah grant you peace for your exercising patience. The next life indeed is a happy life.” However, of the things you may say near the Masjid of al-Fath should be this: “O Supporter of one crying for help in distressful conditions, O the One who answers the prayers of the helpless ones, remove my anxiety, sadness and distress. (Remove them) just as You removed the anxiety, sadness and distressfulness from Your Holy Prophet, and supported him against fear from his enemies in this place.”’”

H 8089, Ch. 9, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Abd Allah ibn Hilal from ‘Uqbah ibn Khalid who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘We go to the Masjids which are around al-Madinah. Which one should we visit first?’ He (the Imam) replied, ‘First you should go to Masjid of Quba’. Perform salat (prayer) therein a great deal; it is the first Masjid where the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, performed salat (prayer) in this area. Then you should go to Mushrabah of mother of Ibrahim and perform salat (prayer) therein. This place is the living quarter of the Messenger of Allah where he performed salat (prayer). Then you should go to the Masjid of al-Fadikh and perform salat (prayer) therein. In this place, Your prophet performed salat (prayer). When you complete your visit of this side then go to the side of ‘Uhud. First you should go to the Masjid which is before al-Hurrah, perform salat (prayer) there, then visit the grave of Hamzah ibn ‘Abd al-Muttalib and offer him your greeting of peace. Then you should visit the graves of the martyrs standing nearby and say, “May (Allah’s) favors be with you, O inhabitants of this dwelling. You have left and we are about to join you.” Thereafter you should go to the Masjid, which was in the open area on the side of the hill on the right side when entering ‘Uhud. Perform salat (prayer) therein. The Holy Prophet had left for ‘Uhud from this place to face the pagans. They remained there until the time for salat (prayer) and he performed salat (prayer) therein. Thereafter you should go on to perform salat (prayer) near the graves of the martyrs (to gain) what Allah has written for you. Thereafter go forward until you come to the Masjid of al-Ahzab, perform salat (prayer) therein and say what the Messenger of Allah had said, “O Supporter of one crying for help in distressful conditions, O the One who answers the prayers of the helpless ones, remove my anxiety, sadness and distress. You are watching my condition and the condition of my companions.”’”

H 8090, Ch. 9, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Al-Nadr ibn al-Suwayd from Hisham ibn Salim who has said the following:

“I heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘Fatimah, *‘Alayha al-Salam*, lived for seventy-five days after the death of the Messenger of Allah. During this time, she was never seen laughing or

smiling. Every week she would go twice to the gravesites of the martyrs, once on Monday and on Thursdays, and say, ‘There was the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and there were the pagans.’”

In another Hadith, Aban has narrated from those whom he has mentioned from abu ‘Abd Allah, *‘Alayhi al-Salam*, who has said the following:

“She would perform salat (prayer) there and pray until she died.”

H 8091, Ch. 9, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Mufaddal ibn Salih from Layth al-Muradiy who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Why Masjid of al-Fadikh is called Masjid of al-Fadikh?’ He (the Imam) replied, ‘It is because of a palm tree that was called al-Fadikh and for this reason it is called Masjid of al-Fadikh.’”

H 8092, Ch. 9, h 5

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ibn Muskan from al-Halabiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, once asked, ‘Have you gone to Masjid of Quba’, or Masjid of al-Fadikh, or Mashrabah of mother of Ibrahim?’ I replied, ‘Yes, I have done so.’ He (the Imam) said, ‘No other thing of the things reminding of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, is left that is not changed except this.’”

H 8093, Ch. 9, h 6

A number of our people have narrated from Sahl ibn Ziyad from Musa ibn Ja’far from ‘Umar ibn Sa‘id from al-Hassan ibn Sadaqah from ‘Ammar ibn Musa who has said the following:

“I once visited abu ‘Abd Allah, *‘Alayhi al-Salam*, and I entered Masjid of al-Fadikh. He (the Imam) asked, ‘O ‘Ammar, do you see this depression of land?’ I replied, ‘Yes, I see it.’ He (the Imam) then said, ‘Wife of Ja’far who married `Amir al-Mu’minin once was sitting at this place with her two sons from Ja’far. She wept and her sons asked, ‘Mother, what has made you weep?’ She replied, ‘I wept for `Amir al-Mu’minin.’ They asked, ‘Mother, why do you weep for `Amir al-Mu’minin but not for our father?’ She replied, ‘It is not that way. I wept because of a Hadith I remembered from `Amir al-Mu’minin narrated to me at this place and that made me weep.’ They asked, ‘What is that Hadith?’ She then said, ‘Once `Amir al-Mu’minin and I were in this Masjid. He asked, ‘Do you see this depression in the land?’ I replied, ‘Yes, I see it.’ He then said, ‘Once the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and I were sitting in there. He (the Messenger of Allah) placed his head in my lap and went to sleep until he began to snore. It became time for al-‘Asr salat (prayer) but I did not like to move his head from my lap which may have caused any trouble to the Messenger of Allah. Time went by and al-‘Asr salat (prayer) was missed. The Messenger of Allah woke up and asked, ‘O Ali, did you perform salat (prayer)?’ I replied, ‘No, I did not do so.’ He asked, ‘Why did you not perform salat (prayer)?’ I replied, ‘I did not like to cause you any trouble.’ He (the Imam) said, ‘He (the Messenger of Allah) stood up facing the direction of Ka‘bah and stretched his both hands and said, “O Allah, return the sun to its time so Ali, *‘Alayhi al-Salam*, can perform his salat (prayer).” The sun returned to the time for salat (prayer) for such a period of time in which he could perform al-‘Asr salat (prayer) and then it went by like a star.’”

Chapter 10 - Farewell to the Gravesite of the Holy Prophet May Allah Grant Salawat (Favors and Compensation to Muhammad and His Family Worthy of Their Services to His Cause)

H 8094, Ch. 10, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘When you decide to depart al-Madinah, then take a shower and go to the gravesite of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, after attending to your other affairs. You should do what you had done at the time you entered and say, “O Allah, do not make it my last visit of the gravesite of Your Holy Prophet. If You will cause me to die before my next visit, I testify when I die to what I have testified in my lifetime that no one other than You deserves worship and Muhammad is Your servant and messenger.’”

H 8095, Ch. 10, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Yunus ibn Ya’qub who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, about how to say farewell to the grave of the Holy prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. He (the Imam) replied, say, ‘I pray to Allah to grant you compensation worthy of Your services to His cause. I appeal before Allah not to make this my last salutation to you.’”

Chapter 11 - Sanctity of al-Madinah

H 8096, Ch. 11, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from Hassan ibn Mehran who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘`Amir al-Mu’minin has said, ‘Makkah is the sacred place of Allah and al-Madinah is the sacred place of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Al-Kufah is my sacred place. Whoever of the tyrants may want to have it through eventful ways, Allah will crush his backbones.’”

H 8097, Ch. 11, h 2

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama‘ah from more than one person from Aban from abu al-‘Abbas who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘Is al-Madinah the sacred place of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause?’ He (the Imam) replied, ‘Yes, he made it a one square Barid (a certain area of land) with its trees an area of sacred status.’ I (the narrator) then asked, ‘What about hunting in such area?’ He (the Imam) replied, ‘People’s words are not rejected.’” (Please consult Fatwa for this Hadith)

H 8098, Ch. 11, h 3

Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ibn Muskan from al-Hassan al-Sayqal who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘Once I was in the meeting of Ziyad ibn ‘Abd Allah and Rabi‘ah al-Ra’iy was also there. Ziyad said, ‘What is the area which the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has made a place of sacred status in al-Madinah?’ He replied, ‘It is one square Barid.’ He then said to Rabi‘ah, ‘During the time of the Messenger of Allah it was many miles.’ He then remained quiet and did not answer him. Ziyad then turned to me and asked, ‘O abu ‘Abd Allah, what do you say?’ I replied, ‘The sacred area of the Messenger of Allah is the area between the two Labit of al-Madinah.’ He then asked, ‘What is al-Labit?’ I replied, ‘It is the area surrounded by al-Hirar (hills).’ He asked, ‘What of amount of trees has he made sacred?’ I said, ‘From this mountain to that mountain.’”

“Safwan has said that ibn Muskan has said that al-Hassan has said, ‘A man then asked him, when I was present, ‘Is it what is between the two hills?’ He (the Imam) replied, ‘It is the area between the two boundaries up to al-Thaniyah (name of a place).’”

H 8099, Ch. 11, h 4

In the narration of ibn Muskan from abu Basir from abu ‘Abd Allah, *‘Alayhi al-Salam*, this is stated. ‘The boundaries of the sacred place of the Messenger of Allah , O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, extends in al-Madinah from Dhubab to Waqim and from al-‘Urayd and al-Naqb from the side of Makkah.’”

H 8100, Ch. 11, h 5

Abu Ali al-Ash’ariy has narrated from al-Hassan ibn Ali al-Kufiy from Ali ibn Mahziyar from Fadalah ibn Ayyub from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Makkah is the sacred place of Allah which was designated as such by Ibrahim, *‘Alayhi al-Salam*. Al-Madinah

is my sacred place. It is the area between the two hills. It is forbidden to cut down its trees. Its area is between the shadows of an ‘A’ir to the other ’U‘ayir (two hills). Hunting here is not like hunting in Makkah. It is permissible to use hunting for food here but not in Makkah. Its area is three square miles.’”

H 8101, Ch. 11, h 6

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:

“I once heard abu ‘Abd Allah, *‘Alayhi al-Salam*, say, ‘The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, “Whoever causes a Hadath in al-Madinah or gives protection to one who causes a Hadath therein is condemned by Allah.’ I then asked, ‘What is a Hadath?’ He (the Imam) replied, ‘It is murder.’”

Chapter 12 - Mu‘arras of the Holy Prophet

H 8102, Ch. 12, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma‘il from al-Fadl ibn Shadhan from Safwan ibn Yahya and ibn abu ‘Umayr from Mu‘awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that during your return from Makkah to al-Madinah, on your way when you are in Dhu al-Hulayfah, then visit Mu‘arras of the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. You should perform salat (prayer) there if it is time of an obligatory or optional salat (prayer). If it is not time for an obligatory salat (prayer), disembark and rest there for a while; the Holy Prophet would rest and perform salat (prayer) at that place.”

H 8103, Ch. 12, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Hajjal and al-Hassan ibn Ali from Ali ibn Asbat, from certain individuals of our people that he did not disembark for rest where the Holy Prophet had rested. Al-Rida, *‘Alayhi al-Salam*, commanded him to go back and do what he was supposed to do.”

H 8104, Ch. 12, h 3

Abu Ali al-Ash’ariy has narrated from al-Hassan ibn Ali al-Kufiy from Ali ibn Asbat from Muhammad ibn al-Qasim from al-Fudayl who has said the following:

“I once said to abu al-Hassan, *‘Alayhi al-Salam*, ‘I pray to Allah to keep my soul in service for your cause, our camel-man passed by al-Mu‘arras but did not disembark for rest. He (the Imam) said, ‘You must go back.’ I then went back.’”

H 8105, Ch. 12, h 4

It is narrated from him (the narrator of the previous Hadith) from ibn Faddal who has said the following:

“Ali ibn Asbat once said to abu al-Hassan, *‘Alayhi al-Salam*, and we were listening, ‘We did not disembark in al-Mu‘arras. We then informed ibn al-Qasim ibn al-Fudayl who had not disembarked in al-Mu‘arras. He then had asked you about it, and you commanded him to go back to al-Mu‘arras to comply with the tradition for that place.’ He (the Imam) said, ‘Yes, that is true.’ He (the narrator) then asked, ‘What should we do if we go back?’ He (the Imam) said, ‘You should perform salat (prayer) and just lie down. Abu al-Hassan, *‘Alayhi al-Salam*, would perform salat (prayer) there after al-‘Atmah (‘Isha).’ Muhammad then asked the Imam, ‘What should one do if one passes by when it is not time for obligatory salat (prayer) like if it is after al-‘Asr salat (prayer)?’ He (the Imam) replied, ‘Abu al-Hassan was asked about it and he had said, ‘It is not permissible in this case (performing salat (prayer) after al-‘Asr) except the two Rak‘at of Tawaf. Al-Hassan ibn Ali, *‘Alayhi al-Salam*, had performed it.’ He (the Imam) said, ‘One should stay there until it is time for an obligatory salat (prayer).’ I (the narrator) then asked, ‘I pray to Allah to keep my soul in service for your cause, is resting at al-Mu‘arras when passing by during both day and night or just when passing by during the night only?’ He (the Imam) replied, ‘It is for passing by regardless of the night or day time.’”

Chapter 13 - Masjid of Ghadir Khum

H 8106, Ch. 13, h 1

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once asked abu Ibrahim, *'Alayhi al-Salam*, about performing salat (prayer) in Masjid of Ghadir Khum during the day while I am on a journey. He (the Imam) said, 'Perform salat (prayer) therein; it is a virtuous thing to do. My father commanded to do so.'"

H 8107, Ch. 13, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn form al-Hajjal from 'Abd al-Samad ibn Bashir from Hassan al-Jammal who has said the following:

"I once provided transportation for abu 'Abd Allah, *'Alayhi al-Salam*, from al-Madinah to Makkah. When we arrived at Masjid of al-Ghadir Khum, he looked to the left side of the Masjid and said this. 'That is the place where the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, set foot when he (the Messenger of Allah) said, "On whoever I have Divine Authority, Ali also has Divine Authority." He then looked to the other side and said, 'That is the place for the tent of abu so and so and Salim Mawla' abu Hudhayfah and abu 'Ubayda al-Jarrah, who on seeing him raising his hands, said to each other, "Look at his eyes turning like the eyes of an insane person." Jibril at this time came with this verse of the Holy Quran, "The disbelievers almost make you slip up, by their piercing eyes when they hear (passages) of the Quran and say that he is an insane person. It (Quran) is not anything other than good advice from the Lord of the worlds."' (54:50–51) "

H 8108, Ch. 13, h 3

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Aban who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that it is preferable to perform salat (prayer) in the Masjid of al-Ghadir. The Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, declared there `Amir al-Mu'minin to be the executor of his will. It is the place where Allah, the Most Majestic, the Most Glorious, made the truth public."

Chapter 14 - Another Chapter Related to Previous Matters

H 8109, Ch. 14, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ziyad ibn abu al-Hallal who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that no one of the prophets and the executors of the will of the prophets remain on earth for more than three days, within which time his Ruh (spirit), bones and flesh are taken to the heaven. People come only to the places where their marks are left. They convey and express their al-Salam from distant places and they hear them nearby in the places where their marks are left."

H 8110, Ch. 14, h 2

Abu Ali al-Ash'ariy has narrated from 'Abd Allah ibn Musa from al-Hassan ibn Ali al-Washsha' who has said the following:

"I once heard al-Rida', *'Alayhi al-Salam,* say, 'The covenant makes all and every friend and followers of every Imam accountable. In order to stand up truly by this covenant, one should visit the gravesites of `A'immah, *'Alayhim al-Salam.* Those who visit them because of their interest in such visits and to affirm what they are interested in, their Imam will intercede on their behalf on the Day of Judgment.'"

H 8111, Ch. 14, h 3

A number of our people have narrated from Sahl ibn Ziyad from abu Hashim al-Ja'fariy who has said the following:

"Once, abu al-Hassan, *'Alayhi al-Salam,* during his illness, called me and Muhammad ibn Hamzah. Muhammad ibn Hamzah went to him before me. Muhammad told me that he (the Imam) still says, 'You must send someone to al-Hayr (shrine of Imam al-Husayn) to pray there so I get well soon.' I then asked Muhammad, 'Did you not tell him (the Imam) that I am going to al-Hayr?' I then went to the Imam and said, 'I pray to Allah to keep my soul in service for your cause, I am going to al-Hayr.' He (the Imam) said, 'You must consider it properly.' He (the Imam) then said, 'Muhammad does not possess the secret (belief in the divine authority of Imam) from Zayd ibn Ali, (his father) and I do not like that he hears this.' He (the narrator) has said that he mentioned this to Ali ibn Bilal. He said, 'What does he (Imam) want from al-Hayr (shrine of Imam al-Hassan)? He himself is al-Hayr.' I then went to the army camp near his home. He (the Imam) said, 'Sit down', when I wanted to stand up to leave. When I found that he was comfortable with me, I then mentioned to him the words of Ali ibn Bilal. He (the Imam) said to me, 'Why did you not tell him that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would perform Tawaf around the House and kiss the Black Stone? The greatness of the prophet and believers is greater than the greatness of the House. Allah, the Most Majestic, the Most Glorious, commanded him to stay in 'Arafah. Allah loves wherein He loves to be spoken of. I love that prayer is made for me before Allah wherein Allah loves prayers that are made before Him.' He (the narrator) has said that he mentioned certain things from the Imam that I did not save from him. He (the Imam) said, 'These are places wherein Allah loves that He is worshipped. I thus love that prayers be made for me wherein Allah loves to be worshipped. Why did you not say so and so to him.' He, abu Hashim has said that I then said, 'I pray to Allah to keep my soul in service for your cause. Could I do as good as this (what you said), I would not bring the matter before you.' These are the words of abu Hashim, not the words of Imam."

Chapter 15 - Statements to be Made Near the Gravesite of `Amir al-Mu'minin, *'Alayhi al-Salam*

H 8112, Ch. 15, h 1

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Uramah from those who have said the following: "Al-Sadiq abu al-Hassan the 3rd has said that one should say this near the gravesite of `Amir al-Mu'minin. '(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O the one who possesses Authority from Allah. You are the first oppressed and the first one whose rights were usurped. You exercised patience nobly until the time of your death. I testify that you went before Allah as a martyr. May Allah punish your assassin by all kinds of punishments and renew his punishments. I, with understanding of your rights and position, have come to visit you. I am aware of your prominent status and I am an enemy of your enemies and those who did injustice to you. I will go before my Lord with this belief, if Allah so wills. O possessor of authority from Allah, I have committed a great deal of sins. So intercede on my behalf before your Lord. You have a praiseworthy position, before Allah, which is well known. You possess high honor before Allah as well as approved intercession. Allah, the most High, has said, 'No one will be able to intercede before Him except those whom He accepts.' (21:28)"

Muhammad ibn Ja'far al-Raziy has narrated from Muhammad ibn 'Isa ibn 'Ubayd from certain individuals of our people from abu al-Hassan, a similar Hadith.

Another Prayer - Another Prayer to be Made Near the Gravesite of `Amir al-Mu'minin, *'Alayhi al-Salam*

"You should say the following near the gravesite of `Amir al-Mu'minin, *'Alayhi al-Salam.*

"(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O friend of Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O Authority of Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O deputy of Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O pillar of religion. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O heir of the prophets. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O person in charge of paradise and hellfire, the person in charge of the 'Asa' and Misam (Staff and Marking item). (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O `Amir al-Mu'minin. I testify that you are the word of piety, the gateway of guidance, the unbreakable ring, the strong rope and the straight path. I testify that you are the authority of Allah over His creatures, His witness over His servants, His trustee of the treasure of His knowledge, the reservoir of His secret, the place of His wisdom and brother of His messenger. I testify that your call and preaching is the truth; and all callers and preachers appointed before you are false and invalid. You are the oppressed, the first one whose rights were usurped, but you exercised patience to be rewarded in the hereafter. May Allah condemn those who did injustice to you, transgressed against you and created obstacles in your way. May Allah condemn them with the strongest condemnation along with condemnation by the angels of prominent positions before Allah, by the messenger- prophets and all believing people whose faith has passed

(Allah's) test. I appeal before Allah to grant salawat (favors and kindness to you worthy of Your services to His cause), O `Amir al-Mu'minin. I appeal before Allah to shower salawat (favors and kindness) upon your spirit and body. I testify that you are the servant and trustee of Allah. You have preached good advice and kept your trust properly, you died as a truthful person and passed away with pure certainty. You did not give preference to blindness over guidance and you never inclined toward falsehood against the truth. I testify that you performed salat (prayer), paid Zakat, asked people to obey Allah's commands and to stay away from what Allah has prohibited. You followed the Messenger of Allah, provided guidance to his followers, recited the book in a true manner of recitation, and strove hard in true manners for the cause of Allah. You invited people to the path of Allah with wisdom and good advice until the time of your death. I testify that you lived with the strongest proof and good reason about your Lord and invited people to Him with full awareness. You preached what you were commanded to preach and stood firm for the rights of Allah without acting weakly or showing any weakness. I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause), with such salat, thereafter, along with it and on its sides one after the other, without any break in between, a timeless and endless one. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) and may Allah grant you blessings and kindness. May Allah reward you, as the truthful one and because of his services to his followers. I testify that Jihad in your support is the true form of Jihad and that truth is on your side and in your favor. You are the man of Jihad and its source and that the legacy of prophet-hood is with you. May Allah grant you salawat (favors and compensation to you worthy of your services to Allah's cause) and may Allah grant you safety and blessing. May Allah punish your assassin with all kinds of punishment. O `Amir al-Mu'minin, I have come with my knowledge of your rights and my awareness about your prominent status. I am an enemy of your enemies and a friend of your friends. I pray to Allah to keep my soul and the soul of my parents in service for your cause. I have come to seek refuge with you against the fire, which is prepared for people like myself because of what I have committed against my soul. I have come to you as a visitor seeking thereby freedom for my neck from the hellfire. I have come to you fleeing from my sins, which I have loaded on my back. I have come to you because of your great status and position before my Lord. So intercede on my behalf before your Lord; I have committed great many sins. You have a well-known position before Allah and a great status, and an accepted intercession. Allah, the Most Majestic, the Most Glorious, has said, 'They do not intercede except for the chosen ones.' O Allah, (You are) the Lord of lords, the One who responds to those whom He loves. I have sought protection with the brother of Your messenger. Set my neck free from the hellfire. I believe in Allah and in whatever He has revealed to you (family of the Messenger of Allah). I accept as my guardian with love the first one among you and the last one of you just as I do so with first one of you. I reject al-Jibt and al-Taghut, al-Lat and al-'Uzza'."

Chapter 16 - The Place of the Head of Imam al-Husayn, *‘Alayhi al-Salam*

H 8113, Ch. 16, h 1

Ali ibn Ibrahim has narrated from his father from Yahya ibn Zakariya from Yazid ibn ‘Umar ibn Talhah who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam,* once said to me, when he was in al-Hirah, ‘Do you want to have what I had promised you?’ I said, ‘Yes, I do want to have it,’ meaning visiting the gravesite of `Amir al-Mu’minin. He (the narrator) has said, ‘He, Isma‘il and I embarked with them and we moved until we passed al-Thuwayyah (a place near al-Kufah). Between al-Hirah and al-Najaf there were white pieces of stones. He (the Imam) disembarked so also did Isma‘il and I. He (the Imam) performed salat (prayer) so also did Isma‘il and I also performed salat (prayer). He (the Imam) said to Isma‘il, ‘Stand up and offer al-Salam to your great grandfather, al-Husayn, *‘Alayhi al-Salam.*’ I then asked, ‘I pray to Allah to keep my soul in service for your cause, is not al-Husayn, *‘Alayhi al-Salam,* in Karbala’?’ He (the Imam) replied, ‘That is true but when they were taking his head to al-Sham one of our friends stealthily took the head away from them and buried it beside `Amir al-Mu’minin, *‘Alayhi al-Salam.*’”

H 8114, Ch. 16, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ibrahim ibn ‘Uqbah from al-Hassan al-Khazzaz from al-Washsha’ abu al-Faraj from Aban ibn Taghlib who has said the following:

“I once was with abu ‘Abd Allah, *‘Alayhi al-Salam*, when he passed by the backside of al-Kufah. He disembarked for two Rak‘at salat (prayer), then he moved forward a little and performed two Rak‘at salat (prayer), then he moved a little, then disembarked and performed two Rak‘at salat (prayer), then he said, ‘This is the gravesite of `Amir al-Mu’minin, *‘Alayhi al-Salam.*’ I then asked, ‘I pray to Allah to keep my soul in service for Your cause, what about the other two places where you performed salat (prayer). He (the Imam) replied, ‘One was the place of the head of (Imam) al-Husayn, *‘Alayhi al-Salam*, and the place of the house of al-Qa’im, *‘Alayhi al-Salam.*’”

Chapter 17 - Visiting the Gravesite of abu ‘Abd Allah, al-Husayn ibn Ali, *‘Alayhi al-Salam*

H 8115, Ch. 17, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadalah ibn Ayyub from Nu’aym ibn al-Walid from Yunus al-Kunasiy who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that when you decide to visit the gravesite of al-Husayn, *‘Alayhi al-Salam*, go to al-Furat and take a bath near his gravesite; then move toward him in a serene and dignified manner until you enter the shrine from its east side. During entering say, ‘I offer greeting of peace to the descending angels of Allah. I offer greeting of peace to the substituting angels of Allah. I offer greeting of peace to the marking angels of Allah. I offer greeting of peace to the angel of Allah who live in this sacred place.’ When you are in front of the gravesite of Al-Husayn, *‘Alayhi al-Salam*, you should say, ‘(I hereby declare, affirm and acknowledge the divine authority of and my) submission to (the commandments of) the Messenger of Allah. (I hereby declare, affirm and acknowledge the divine authority of the trustee of Allah over His messengers and His decisive commandments, the seal of that which were before and the opening of that which is to come and the dominant over all of the affairs. May Allah grant him protection, kindness and blessings.’ Then you should say, ‘O Allah, I appeal before You to grant salawat (favors and compensation) to `Amir al-Mu’minin, Ali, Your servant, brother of Your messenger, whom You have chosen through Your knowledge and have made a guide for whomever of Your creatures You wanted and a vanguard for those whom You have sent with Your messages. He is the one provider and facilitator of the system of justice of Your religion according to Your justice, a differentiator in the issuance of Your judgment among Your creatures and the dominant over all such affairs. O Allah, grant him protection, kindness and blessing. O Allah, I appeal before You to grant salawat (favors and compensation to al-Hassan ibn Ali, worthy of his services to Your cause). He is Your servant and the son of the one whom You have chosen through Your knowledge and have appointed a guide for whomever You wanted of Your creatures, a vanguard for those whom You have sent with Your messages. He is the one provider and facilitator of the system of justice of Your religion according to Your justice, a differentiator in the issuance of Your judgment among Your creatures and the dominant over all such affairs. O Allah grant him protection, kindness and blessing.’ Then say salawat al-Salam for al-Husayn and all other `A’immah, *‘Alayhim al-Salam*, just as you said for (Imam) al-Hassan, *‘Alayhi al-Salam.* Thereafter go near the gravesite of al-Husayn, *‘Alayhi al-Salam*, and say, ‘(I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) O grandson of the Messenger of Allah. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) O son of `Amir al-Mu’minin. I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause) O abu ‘Abd Allah. I testify that you completed the task Allah, the Most Majestic, the Most Glorious, had commanded you to accomplish. You were not afraid of anyone other than Allah, strove hard for His cause, worshipped Him a true worshipping until the time of your martyrdom. I testify that you are the words of piety, the gateway of guidance, the unbreakable safety ring, the authority of Allah over the living and those under the earth. I testify that such qualities existed with you in the past and they are means of victory and triumph in future. I testify that your spirits and your clay (substance of your bodies) are clean, pure and cleansed. The substances of you (`A’immah) bodies were one from the other. It was a favor and great kindness for us from Allah. I designate Allah as my witness and I designate you as my witness that I believe in your (divine authority), I am your follower in my soul, in the rules of my

religion, in the consequences of my deeds, in my return and my place of rest. I appeal before Allah, Honorable and Merciful to complete it for me. I testify that you accomplished all that Allah had commanded you to do and in so doing you were not afraid of anyone other than Allah. You strove hard for His cause, worshipped Him until the time of your death. I appeal before Allah to condemn those who murdered you, those who commanded your murderer and those condoned with the plan of your murderers. I testify that the statements of the Holy Prophet condemned those who violated your sanctity and spilled your blood.'

"Thereafter say, 'O Allah, condemn those who have misrepresented Your bounty, opposed Your institution, turned away from Your command, accused Your messenger and created obstacles in Your path. O Allah, fill their graves with fire as well as their bellies and drive them and their followers to hell with their eyes turned blue. O Allah, condemn them with such condemnation with which the prominent angels, every messenger-prophet and every believing person whose faith is tested for its strength will condemn. O Allah, condemn them in most secrecy and concealment as well as openly in public manner. O Allah, condemn Jawabit (pl. of Jibt, devil) of this nation as well as its Tawaghit (pl. of taghut, transgressors), condemn its Pharaohs, condemn the murderers of `Amir al-Mu'minin, the murderers of al-Husayn and punish them with such punishment which no one in the world is punished with. O Allah, make us of those who support him, of those whom You use for support and You grant them Your support for the cause of Your religion in this world as well as in the next world.'

"Then sit down near his head and say, 'I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause). I testify that you are a servant of Allah, His trustee who has accomplished with wisdom the task of trustworthiness, spoke as truthful person and passed away with certainty. You did not accept blindness in place of guidance and never deviated from truth to falsehood. I testify that you performed salat (prayer), paid zakat, commanded people to do good and forbade them from doing evil deeds, followed the Messenger, recited the book in the true way of recitation and called people to the path of your Lord with wisdom and good advice. I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause), with safety and protection. I appeal before Allah to reward you as with the reward of a truthful one's good rewards for his services to his people. I testify that Jihad (striving for the cause of Allah) in your support is the true Jihad. I testify that truth is on your side, it belongs to you, you are of the people of truth, the source of truth and that the legacy of prophet-hood is with you and with the people of your family. I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause), with peace and protection. I testify that you are Allah's truthful servant and His authority over his creatures. I testify that your call is truthful call and every caller appointed beside you is false and invalid. I testify that Allah is the clear truth.'

"Thereafter you should go toward his feet and pray for yourself as you may choose.

'Then you should go toward the head of Ali ibn al-Husayn and say, 'I appeal before Allah to grant you His protection and peace and the greeting of peace of His prominent angels and prophets who were sent as messengers. You are my master and the son of my master. I appeal before Allah to bless you with His kindness and blessings. I appeal before Allah to grant compensation and reward to you, your family and the offspring of your noble and chosen ancestors from whom Allah has decided to remove all rijs (all filthy matters) and purify in a through purification.'

“Thereafter you should go to the gravesites of the martyrs and offer them your greetings of peace and say, ‘I appeal before Allah to grant you peace and protection, O believers in the Lord, you have proceeded and we follow you. We are your followers and supporters. I testify that you are supporters of Allah, the masters of the martyrs in this world and in the next life. You are supporters of Allah as Allah, the Most Majestic, the Most Glorious, has said, “There were many prophets on whose side people believing in the Lord were fighting. They did not show any lack of responsibility even though they were hurt for the cause of Allah, nor showed any weakness or compromise with the enemy.” (3:146) You indeed did not show any weakness or compromise with the enemy, until you went before Allah on the path of the truth, supporting the perfect words of Allah. I appeal before Allah to grant favors and compensation to your spirits and bodies worthy of your services to His cause, with peace and protection. There is good news for you through the promise of Allah, which does not change, because He does not change His promises. Allah will accomplish His granting what He has promised to you, the masters of the martyrs, in this world and in the next life. You are the first al-Muhajirun (immigrants (to Allah)) and al-Ansar (the helpers). I testify that you did Jihad (strove hard) for the cause of Allah and you were murdered while protecting the institution of the Messenger of Allah and the son (the child) of the Messenger of Allah, I appeal before Allah to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) with peace and protection. All praise belongs to Allah who made His promise with you to come true and showed you what you loved.’

“Then return to the gravesite and say, ‘I have come to you, O beloved of the Messenger of Allah, the son (child) of the Messenger of Allah. I am aware of your status and I acknowledge your rights. I am aware of your merits and the straying of those who opposed you. I have knowledge of the guidance you follow. I pray to Allah to keep my soul and the souls of my parents in service for your cause. O Allah, I appeal before You to grant salawat (favors and compensation to you worthy of Your services to His cause) just as You have granted favors and compensation worthy of his services to Your cause, and as Your messenger and `Amir al-Mu’minin have appealed before You to grant compensation to him worthy of his services to Your cause. Grant him a continuous salat, connected, substituted one, following the other without break in time or point of time at this time and when we are here or not here. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) and appeal before Allah to grant you protection, kindness and blessings’.

“When you decide to say farewell to him say, ‘(I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments) and appeal before Allah to grant you protection and kindness and blessings. I leave you in the protection of Allah and offer you my greeting of peace. We believe in Allah, the Messenger of Allah and in what you have brought and guided to. We have followed the messenger, so list us among the witnesses. O Allah, do not make this the last chance for me to visit him and his seeing us. O Allah, I appeal before You to make us benefit from our love for him. O Allah, raise him to the praiseworthy position whereby You support through him Your religion, eliminate Your enemies, destroy those who commence a war against the family of Muhammad, *‘Alayhi al-Salam*; You have promised so and You do not change Your promise. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments and I appeal before Allah to grant you protection, kindness and blessings. I testify that you are noble martyrs who strove hard for the cause of Allah and were murdered while protecting the institution of the Messenger of Allah, O Allah, grant salawat (favors and compensation to Muhammad

and his family worthy of their services to Your cause) with protection and safety a great deal.'"

H 8116, Ch. 16, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from al-Husayn ibn Thuwayr who has said the following:

"Once Yunus ibn Zabayan, al-Mufaddal ibn 'Umar, abu Salmah al-Sarraj and I were sitting in the presence of abu 'Abd Allah, *'Alayhi al-Salam.* Among us Yunus, who was the eldest did the speaking and he said, 'I pray to Allah to keep my soul in service for your cause, I sometimes attend the meeting of these people, meaning children of al-'Abbas, what should I say?' He (the Imam) said, 'When you are in their meeting and you speak of us then say, "O Allah, show us comfort and happiness," in saying this you come up with what you want.' I then said, 'I pray to Allah to keep my soul in service for your cause, I very often speak of al-Husayn, *'Alayhi al-Salam*, what I should say?' He (the Imam) said, 'Say, 'Sala' Allah 'Alayka O abu 'Abd Allah, I appeal before Allah to grant you salawat (favors and compensation to you worthy of Your services to His cause), three times. Al-Salam reaches him from nearby as well as distant places.' He (the Imam) then said, 'When abu 'Abd Allah, *'Alayhi al-Salam*, passed away, the seven heavens and the seven earths wept. Everything between them, those who move in paradise and in hell, all that our Creator has created, all that can be seen and those that cannot be seen wept for abu 'Abd Allah, al-Husayn *'Alayhi al-Salam.* Only three things did not weep.' I then asked, 'I pray to Allah to keep my soul in service for your cause, what are these three things?' He (the Imam) said, 'Things that did not weep were al-Basrah, Damascus and Ale 'Uthman who did not weep, may Allah's condemnation be upon them.' I then said, 'I want to visit him. What should I do?' He (the Imam) said, 'When you want to visit abu 'Abd Allah, *'Alayhi al-Salam*, take a bath in al-Furat canal, then dress up in clean cloths, walk bare-foot; you are in a sacred location of Allah and the sacred locations of His Messenger. You must say Takbir (Allah is great beyond description), Tahlil (no one deserves worship except Allah). Tasbih, (Allah is free of all defects), Tahmid (all praise belongs to Allah) and Ta'zim (Allah the most great is free of all defects) of Allah, the Most Majestic, the Most Glorious, a great deal as well as saying, O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). When you arrive at the door of al-Hayr then say, '(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O the one who possesses authority from Allah, and son of the one who possesses authority from Allah. I offer greeting of peace to you, O angels of Allah, and visitors of the gravesite of the grandchild of the prophet of Allah.' Then take ten steps forward, then stand up and say Takbir (Allah is great beyond description) thirty times. Then move forward until you reach in front of him. Turn your face toward his face and your back toward the direction of Ka'bah, then say, '(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments), O Tha'ra Allah (wergild for whom belongs to Allah) son of Tha'ra Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) O Watru (the oppressed one who belong to the side of Allah) Allah al-Mawtur in heavens and on earth. I testify that your blood lives in eternity because of which the shadows of the Throne shudder, for which all creatures in all seven heavens, seven earths, all that is between them, all that moves in paradise and in hell of the creatures of our Lord, things that can be seen and those that cannot be seen weep. I testify that you possess authority from Allah and you are the son of one who possesses authority from Allah. I testify that you were murdered and your father was murdered as well. I testify that you are Tha'ra Allah son of Tha'ra Allah. I testify that you are watru Allah al-Mawtur in the heaves and on earth. I testify that you preached, gave good advice, remained loyal, accomplished the task assigned to you and strove hard for the cause of Allah and

passed away for the cause, which you cherished, as a martyr seeking martyrdom, and a witness and witnessed to. I am a servant of Allah under your guardianship, obedient to your commandments, and one of your visitors who seek perfect position before Allah and steadfastness in migrating toward you and in the way without wavering toward you until arriving in your custodianship, which you maintain and you are commanded to maintain. Whomever Allah wants He begins with you. Through you, falsehood becomes clear where falsehood is, through you Allah keeps away the difficult times, through you Allah commences and with you Allah ends a task. Through you Allah deletes whatever He wills and through you He establishes whatever He wills. Through you He opens up humiliation from around our necks and through you Allah brings to justice the murderers of every believer. Through you the earth grows its trees. Through you the trees yield their fruits. Through you Allah sends down rain and sustenance from the sky. Through you Allah removes hardship and through you Allah sends down heavy rain. Through you the earth, which carries your bodies, stands solid and mountains remain firm against swirling. The will of the Lord about the measurements of affairs descends before you and comes out from your homes as well as the decisions about rules dealing with affairs of servants (of Allah). Condemned is the group who murdered you and the group who opposed you, the group who rejected your divine authority, the group who came against you openly and the group who witnessed but did not seek martyrdom. All praise belongs to Allah who has made hellfire their dwelling, which is the worst place in which to disembark and the worst place for the arriving ones and a worst arrival place. All praise belongs to Allah, Lord of the worlds. I appeal before Allah to grant salawat (favors and compensation to you worthy of your services to His cause), O abu ‘Abd Allah. We before Allah denounce all of those who opposed you’ - three times.

‘Then stand up and go to his son, Ali who is near his feet, and say, “I offer to you my greeting of peace, O son of the grandson of the Messenger of Allah. I offer you my greeting of peace, O grandson of `Amir al-Mu’minin Ali. I offer you my greeting of peace, O child of al-Hassan and al-Husayn. I offer you my greeting of peace, O great grandson of Khadijah and Fatimah. I appeal before Allah to grant you favors worthy of your services to His cause. Allah has condemned those who murdered you”- say it three times. “I, before Allah denounce them”- three times. Then say, making a hand gesture toward the martyrs, “I offer you my greeting of peace”- three times. “(I am certain that), by Allah, you have achieved success and you have become successful. I wish I was with you and gained a great success.” Then you should go around keeping the gravesite of abu ‘Abd Allah before you, then perform six Rak‘at salat (prayer). Your visit is complete and you may leave if you wish.’”

H 8117, Ch. 17, h 3

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn ‘Uramah from certain individuals of our people who has said the following:

“Abu al-Hassan Sahib al-‘Askar, *‘Alayhi al-Salam*, has said, near the head of al-Husayn, *‘Alayhi al-Salam*, you should say this. ‘(I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments), O abu ‘Abd Allah. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments), O possessor of authority of Allah on His earth and a witness over His creatures. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments), O grandson of the Messenger of Allah. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments), O son of Ali, al-Murtada`. (I hereby declare, affirm and acknowledge that you are a *‘Alayhi al-Salam* and my) submission to (your commandments), O son of Fatimah, al-Zahra`. I testify that you performed salat (prayer), paid zakat,

commanded people to do good and forbade them from doing evil deeds and strove hard for the cause of Allah until the time of your death. I appeal before Allah to grant salawat (favors and compensation to you worthy of your services to His cause) during the lifetime as well as after death.'

"Thereafter place the right side of your face on the grave and say, 'I testify that you had clear proof about your Lord. I have come to confess to my sins so you may intercede on my behalf before your Lord, O grandson of the Messenger of Allah,' then mention the names of `A'immah, *'Alayhi al-Salam*, one by one and say, 'I testify that you are possessors of authority of Allah.' Then say, 'Please, write down before you, as pledge and covenant that I came before you to renew the covenant, so bear witness for me before your Lord that you are the witness.'"

Muhammad ibn Ja'far al-Raziy al-Kufiy has narrated from Muhammad ibn 'Isa ibn 'Ubayd from those whom he has mentioned from abu al-Hassan, *'Alayhi al-Salam*, a similar Hadith.

H 8118, Ch. 17, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from Zayd ibn Ishaq from al-Hassan ibn 'Atiyyah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when you complete offering your greeting of peace to the martyrs then go the gravesite of abu 'Abd Allah, *'Alayhi al-Salam*, keep it in front of you and perform salat (prayer) as much as you want."

Chapter 18 - Words to Say near the Gravesite of abu al-Hassan, Musa, and abu Ja'far the 2nd, *'Alayhi al-Salam* and the Minimum of What to Say before Every one of Them

H 8119, Ch. 18, h 1

Muhammad ibn Ja'far al-Raziy al-Kufiy has narrated from Muhammad ibn 'Isa ibn 'Ubayd from those whom he has mentioned who has said the following:

"Abu al-Hassan, *'Alayhi al-Salam*, has said, 'When you are in Baghdad, (near the gravesite of the Imam) say, '(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments), O Allah's appointed guardian over His creatures. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments), O possessor of authority of Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments), O light of Allah in the darkness of earth. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments), O the one with whose status Allah has made commencement. I have come to you with awareness about your rights and as an enemy of your enemies. Please intercede on my behalf before your Lord.' 'Then pray and appeal before Allah for your needs'. He (the Imam) said, 'You should offer your greeting of peace to abu Ja'far, *'Alayhi al-Salam*, with the same expressions as the above ones.'"

H 8120, Ch. 18, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Harun ibn Muslim from Ali ibn Hassan who has said the following:

"Al-Rida, *'Alayhi al-Salam*, has said, 'My father was asked about visiting the gravesite of al-Husayn, *'Alayhi al-Salam*, and he said, 'Perform salat (prayer) in the Masjids around his gravesite. In all the shrines it is enough to say the following expressions: '(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the appointed person of Allah as guardians over His creatures and His selected ones. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the trustees of Allah and His beloved ones. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the supporters of Allah and His deputies. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) ones who are the places of learning about Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the dwellers of places where Allah is spoken of. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the ones who publicize the commandments and prohibitions of Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the ones who call toward Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the ones who are settled with the pleasure of Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the ones who are tested for their obedience to Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the ones who provide direction toward knowing Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (the commandments of) the ones having whose love is loving Allah, animosity toward whom is animosity toward Allah, knowing them leads to know Allah, being

ignorant of is ignorance of Allah, seeking protection with whom is seeking protection with Allah and keeping away from whom is keeping away from Allah. I testify that I am at peace with whomever you make peace with and I am at war against whoever you are at war. I believe in your secret and apparent status and I leave all matters upto you to decide. I appeal before Allah to condemn the enemies of Ale Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, of Jinn and man and I denounce them before Allah. O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause).' This much is enough to say when visiting any one of the shrines. You should say, 'O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) many times and mention them one by one by their names. Denounce before Allah their enemies and choose for yourself of the prayers whatever you like and for the believing men and women.'"

Chapter 19 - The Virtue of and Reward for Visiting the Gravesites of `A'immah, *'Alayhim al-Salam*

H 8121, Ch. 19, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi' from Salih ibn 'Uqbah from Zayd al-Shahham who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam*, 'What is the reward for one who visits anyone of you?' He (the Imam) replied, 'It is like visiting the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause.'"

H 8122, Ch. 19, h 2

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn Sinan from Muhammad ibn Ali in a marfu' manner who has said the following:

"He (the Imam), *'Alayhi al-Salam* has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, informed Ali, *'Alayhi al-Salam*, as follows. 'O Ali, whoever visits me during my life time or after my death, visits you during your lifetime or after your death, or visits anyone of your two sons during their lifetime or after their death, I guarantee him on the Day of Judgment freedom from its horrors and sufferings until I keep him with me at my position.'"

H 8123, Ch. 19, h 3

Muhammad ibn Yahya has narrated from Hamdan ibn Sulayman from 'Abd Allah ibn Muhammad al-Yemaniy from Mani' ibn al-Hajjaj from Yunus ibn Wahab al-Qasriy who has said the following:

"I once entered al-Madinah, visited abu 'Abd Allah, *'Alayhi al-Salam*, and said to him, 'I pray to Allah to keep my soul in service for your cause, I have come to you but I have not visited `Amir al-Mu'minin.' He (the Imam) said, 'You have done a bad thing. Were you not one of our followers, I would not have looked at you. Why should you not visit one whom Allah along with the angels visit, the prophets and believers visit?' I then said, 'I pray to Allah to keep my soul in service for your cause, I did not know that.' He (the Imam) said, 'You must take notice that `Amir al-Mu'minin is more excellent before Allah than all of `A'immah, *'Alayhim al-Salam*. For him is the reward for their deeds and the degree of excellence is according to the measure of their deeds.'"

Chapter 20 - The Virtue and Excellence of Visiting abu ‘Abd Allah, al-Husayn, *‘Alayhi al-Salam*

H 8124, Ch. 20, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il from Salih ibn ‘Uqbah from Bashir al-Dahhan who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘I may miss performing al-Hajj, so I spend the day of ‘Arafah near the gravesite of al-Husayn, *‘Alayhi al-Salam*.’ He (the Imam) said, ‘That is very good, O Bashir. If anyone of believing people visits the gravesite of al-Husayn, *‘Alayhi al-Salam*, with proper awareness of his rights on a day other than the day of ‘Id, Allah writes for him the reward for twenty Hajjah. (He writes for him) the reward for twenty accepted ‘Umrah, well-performed, twenty Hajjah and al-‘Umrah in the company of a prophet who is sent as a messenger and an Imam of justice. If one visits his gravesite on the day of ’Id, Allah writes for him the reward for one hundred Hajjah, one hundred ‘Umrah, one hundred times an armed campaign against the enemies of Allah in support of a prophet who is sent as a messenger or an Imam of justice.’ I (the narrator) then asked, ‘How can this be for me like staying in ‘Arafat?’ He (the narrator) has said that he (the Imam) looked at me as if with anger then said, ‘O Bashir, take notice of this. When a believing person comes to the gravesite of al-Husayn, *‘Alayhi al-Salam*, on the day of ‘Arafah, after taking a bath in al-Furat and comes to him, Allah writes for him for every step, one Hajjah performed with its acts’ – I do not know else, except, until he said, ‘and an armed campaign against the enemies of Allah.’”

H 8125, Ch. 20, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from al-Husayn ibn al-Mukhtar from Zayd al-Shahham who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that visiting the gravesite of al-Husayn, *‘Alayhi al-Salam*, is equal in rewards to twenty Hajjah. It is even more virtuous than ‘Umrah and Hajjah.”

H 8126, Ch. 20, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il ibn Bazi’ from Salih ibn ‘Uqbah from Yazid ibn ‘Abd al-Malik who has said the following:

“I once was in the company of abu ‘Abd Allah, *‘Alayhi al-Salam*, when people on donkey backs passed by. He (the Imam) asked, ‘Where do they want to go?’ I replied, ‘They want to visit the graves of the martyrs.’ He (the Imam) then said, ‘What prevents them from visiting the martyr whom no one helped?’ A man from Iraq then asked, ‘Is visiting him obligatory?’ He (the Imam) said, ‘Visiting him is more virtuous than Hajjah and ‘Umrah, ‘Umrah and Hajjah’, until he counted up to twenty Hajjah and ‘Umrah. Then he said, ‘All accepted, well-performed.’ By Allah, I had not stood up that another man came and said to him, ‘I have performed nineteen times al-Hajj. Pray for me so, He grants me the opportunity to perform twenty times al-Hajj.’ He (the Imam) asked, ‘Have you visited the gravesite of al-Husayn, *‘Alayhi al-Salam*?’ The man replied, ‘No, I have not done so.’ He (the Imam) said, ‘Visiting al-Husayn, *‘Alayhi al-Salam*, is more virtuous than twenty times performing al-Hajj.’”

H 8127, Ch. 20, h 4

Muhammad ibn al-Husayn has narrated from Muhammad ibn Isma‘il from Salih ibn ‘Uqbah from abu Sa‘id al-Mada’iniy who has said the following:

“I once visited abu ‘Abd Allah, *‘Alayhi al-Salam*, and said to him, ‘I pray to Allah to keep my soul in service for your cause, can I visit the grave of al-Husayn, *‘Alayhi al-Salam*?’ He (the Imam) said, ‘Yes, O abu Sa‘id, you should visit the grave of the grandson of the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. He is the

most likeable of all likeable ones, the cleanest of all clean ones, the most virtuous of all virtuous ones. When you visit him Allah writes for you the reward for twenty-five times performing al-Hajj.'"

H 8128, Ch. 20, h 5

Muhammad ibn al-Husayn has narrated from Muhammad ibn Sinan from Muhammad ibn Sadaqah from Salih al-Niliy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'For one who visits the grave of al-Husayn, *'Alayhi al-Salam*, with proper understanding of his rights, Allah writes for him the reward for setting free of one thousand persons. It is like readying one thousand horses fully harnessed to join the battle for the cause of Allah.'"

H 8129, Ch. 20, h 6

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ishaq ibn Ibrahim from Harun ibn Kharijah who has said the following:

"I once heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'Allah has assigned four thousand untidy and dusty angels to the grave of al-Husayn, *'Alayhi al-Salam*. They weep for him until the Day of Judgment. They escort one who visits him with proper understanding of his rights, to his secure place. If he becomes ill these angels visit him mornings and evenings; and if he dies, these angels take part in his funeral and ask forgiveness for him until the Day of Judgment."

H 8130, Ch. 20, h 7

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from 'Umar ibn Aban al-Kalbiy from Aban ibn Taghlib who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'Four thousand angels assigned for the grave of al-Husayn, *'Alayhi al-Salam*, are untidy and dusty. They weep for him until the Day of Judgment. Their chief is an angel called Mansur. They welcome everyone who visits him and escort everyone who says farewell to him. They visit everyone of such visitors if he becomes ill, perform funeral salat (prayer) for those of them who die, and ask forgiveness for him after his death.'"

H 8131, Ch. 20, h 8

Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from abu Dawud al-Mustariq from certain individuals of our people from Muthanna al-Hannat who has said the following:

"I once heard abu al-Hassan, the 1st, *'Alayhi al-Salam*, say, 'Whoever visits al-Husayn, *'Alayhi al-Salam*, with proper understanding of his rights, Allah forgives his sins of the past and those that come later.'"

H 8132, Ch. 20, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from al-Khaybariy from al-Husayn ibn Muhammad who has said the following:

"Abu al-Hassan, Musa, *'Alayhi al-Salam*, has said, 'The least of rewards that a visitor of abu 'Abd Allah, *'Alayhi al-Salam*, near al-Furat canal, will receive, when he has proper understanding of his rights, sacred status, his possessing authority from Allah, is forgiveness of his past sins and that which come later.'"

H 8133, Ch. 20, h 10

Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from ibn Muskan from Ghassan al-Basriy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that if one visits the grave of abu 'Abd Allah, *'Alayhi al-Salam*, with proper understanding of his rights, Allah forgives his past sins and whatever sins come later on."

H 8134, Ch. 20, h 11

Muhammad ibn Yahya and others have narrated from Muhammad ibn Ahmad and Muhammad ibn al-Husayn all from Musa ibn ‘Umar from Ghassan al-Basriy from Mu‘awiyah ibn Wahab Ali ibn Ibrahim has narrated from his father from certain individuals of our people from Ibrahim ibn ‘Uqbah from Mu‘awiyah ibn Wahab who has said the following:

“I once asked permission to see abu ‘Abd Allah, *‘Alayhi al-Salam*, and permission was granted. I was told to come in. When I went inside, I found him in his place for salat (prayer) in his house. I then sat down until he completed his salat (prayer). I then heard him secretly speaking to his Lord. ‘O the One who has granted us honor in a special way, O the one who has granted us exclusive executorships of the will of the messengers and has promised us intercession, granted us the knowledge of the past and future and has made the hearts of people to incline toward us, forgive me and my brothers (in belief). (O Lord, forgive) the visitors of the grave of abu ‘Abd Allah, al-Husayn, *‘Alayhi al-Salam*, who spend their wealth. Those who ready their bodies due to their interest in doing good to us and because of their hope in what is with You of compensation for keeping good relations with us and because of the happiness they bring to the heart of Your prophet. I appeal before Allah to grant salawat (favors and compensation to Your Holy prophet and his family worthy of his services to Your cause) and forgive them because of their yielding to our commands and because of the anger due to their visit they cause to our enemies. In doing so, they only want to find that You are happy with them. So compensate them on our behalf by being happy with them, and support them in the night and day. Be their deputy in their families and children whom they have left behind, as best deputy. Accompany them and protect them against the evil of every hostile tyrant, weak ones of Your creatures or strong ones, and against the evil of the devils of humankind and al-Jinn. Grant them the best, which they are to receive from You in their condition of being in strange places away from their homes and because of the preference they have given to us over their own children, families and relatives. O Allah, our enemies mock at them for their visiting us, but this does not prevent them from setting on their journey toward us and from opposing those who oppose us. So be kind to the faces, which the heat of sun has changed. Be kind to the side of those faces, which are turned from side to side over the grave of abu ‘Abd Allah, *‘Alayhi al-Salam*. Be kind to those eyes, which have shed tears in sympathy with us. Be kind to the hearts, which mourned and felt pain for us. Be kind to the wailing cries for us. O Allah, I entrust those souls and bodies with You until the time we meet, and compensate them at the pond (in paradise) on the dehydrating day.’ He (the Imam) continued with such prayers in a prostrating position. When he completed, I said, ‘I pray to Allah to keep my soul in service for your cause, if what I heard from you were for even those who do not know Allah, I think, hellfire would not touch them. I by Allah, wished to have visited the grave of al-Husayn, *‘Alayhi al-Salam*, instead of performing al-Hajj.’ He (the Imam) said to me, ‘He is much closer to you. What then prevents you from visiting him?’ He (the Imam) then said, ‘O Mu‘awiyah, why do you neglect such visitations?’ I said, ‘I pray to Allah to keep my soul in service for your cause, I did not know the matter is of all such great degrees of significance.’ He (the Imam) said, ‘O Mu‘awiyah, the number of those who pray for the visitors of al-Husayn, *‘Alayhi al-Salam*, in the heavens is much greater than those who pray for them on earth.’”

Chapter 21 - The Excellence and Virtue of Visiting Abu Al-Hassan, Musa, *‘Alayhi al-Salam*

H 8135, Ch. 21, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il from al-Himyariy from al-Husayn ibn Muhammad al-Qummiy who has said the following:

“Al-Rida’, *‘Alayhi al-Salam*, has said, ‘Whoever visits my father in Baghdad is like one who has visited the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, and the grave of `Amir al-Mu’minin. O Allah, I appeal before You to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). Except, however, the Messenger of Allah and `Amir al-Mu’minin have their own special merits.’”

H 8136, Ch. 21, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali al-Washsha’ who has said the following:

“I once asked al-Rida’, *‘Alayhi al-Salam*, ‘Is visiting the grave of abu al-Hassan, *‘Alayhi al-Salam*, like visiting the grave of al-Husayn, *‘Alayhi al-Salam*?’ He (the Imam) replied, ‘Yes, it is so.’”

H 8137, Ch. 21, h 3

Muhammad ibn Yahya has narrated from Hamdan al-Qalanisiy from Ali ibn Muhammad al-Hudayniy from Ali ibn ‘Abd Allah ibn Marwan from Ibrahim ibn ‘Uqbah who has said the following:

“I once wrote to abu al-Hassan, *‘Alayhi al-Salam*, the 3rd, asking him about visiting abu ‘Abd Allah, al-Husayn, *‘Alayhi al-Salam*, and about visiting abu al-Hassan and abu Ja‘far, *‘Alayhim al-Salam*. He (the Imam) wrote back to me this: ‘Visiting abu ‘Abd Allah, *‘Alayhi al-Salam*, has a greater priority and it has more and complete greater rewards.’”

Chapter 22 - Excellence and Virtue of Visiting abu al-Hassan, al-Rida, *'Alayhi al-Salam*

H 8138, Ch. 22, h 1

Ali ibn Ibrahim has narrated from his father from Ali ibn Mahziyar who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, saying, 'I pray to Allah to keep my soul in service for your cause, Is visiting al-Rida, *'Alayhi al-Salam*, more virtuous or that of abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, more virtuous?' He (the Imam) replied, 'Visiting my father is more virtuous; all people visit abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, but only very special people of our followers visit my father.'"

H 8139, Ch. 22, h 2

Abu Ali al-Ash'ariy has narrated from al-Hassan ibn Ali al-Kufiy from al-Husayn ibn Sayf from Muhammad ibn Aslam from Muhammad ibn Sulayman who has said the following:

"I once asked abu Ja'far, *'Alayhi al-Salam*, 'A man has performed al-Hajjahta al-Islam, he then commences al-Hajj with al-'Umrah, and Allah grants him the opportunity to complete his al-Hajj and al-'Umrah. He then comes to al-Madinah and offers his greeting of peace to the Holy Prophet, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause. Then he comes to you with proper understanding of your rights that you possess authority from Allah over His creatures and that you are the door through which they can go to Him. He then comes to you saying, "(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) and offer my greeting of peace to you." He then goes to abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, and offers him his greeting of peace. He then goes to Baghdad and offers his greeting of peace to abu al-Hassan Musa, *'Alayhi al-Salam*. He then goes to his home. When al-Hajj season comes, Allah then grants him the opportunity to perform al-Hajj. Which one is more virtuous; is performing al-Hajj al-Islam then going for al-Hajj again, or instead going to Khurasan to visit your father, Ali ibn Musa, *'Alayhi al-Salam*, and offering him his greeting of peace?' He (the Imam) said, 'No, but he should go to Khuransan to offer his greeting of peace to abu al-Hassan, *'Alayhi al-Salam*. It is more virtuous; but this should be done in the month of Rajab. You should do this these days, because the sultan will deride us and you as well.'"

H 8140, Ch. 22, h 3

Muhammad ibn Yahya has narrated from Ali ibn Ibrahim al-Ja'fariy from Hamdan ibn Ishaq who has said the following:

"I heard abu Ja'far, or it was narrated to me from abu Ja'far, *'Alayhi al-Salam*", -uncertainty is from Ali ibn Ibrahim- "that abu Ja'far, *'Alayhi al-Salam*, has said, 'Whoever visits my father in Tus (Iran), Allah forgives his sins of the past and those that comes later on.' He (the narrator) has said, 'I then performed al-Hajj after Ziyarat (visit). Thereafter, I met Ayyub ibn Nuh who said to me, 'Abu Ja'far, the 2nd, *'Alayhi al-Salam*, has said, "Whoever visits the grave of my father in Tus, Allah forgives his sins of the past and that which come later. Allah builds for his use a pulpit, parallel to those for Muhammad and Ali, *'Alayhim al-Salam*, until He will complete all creatures, accounting."' I (the narrator) saw him when he already had visited and said, 'I have come to claim my pulpit.'"

H 8141, Ch. 22, h 4

Muhammad ibn Yahya has narrated from Ali ibn al-Husayn al-Naysaburiy from Ibrahim ibn Ahmad from 'Abd al-Rahman ibn Sa'id al-Makkiy from Yahya' ibn Sulayman al-Mazeniy who has said the following:

"Abu al-Hassan, Musa, *'Alayhi al-Salam*, has said, 'Whoever visits the grave of my son, Ali it is before Allah like performing seventy thousand well-performed accepted Hajjah.' He (the narrator)

said, I asked, ‘Is it seventy well-performed Hajjah?’ He (the Imam) said, ‘Yes, and it is seventy thousand Hajjah.’ I then said, ‘Seventy thousand Hajjah!’ He (the Imam) said, ‘A Hajjah perhaps is not accepted. One who visits him and spends the night near his grave is as if one’s visiting Allah in His Throne. He (the Imam) said, ‘Yes, on the Day of Judgment, on the Throne of the Beneficent there will be four from those of the earlier times and four from the latter generations. The four from the earlier generations are Nuh, Ibrahim, Moses and Jesus, *‘Alayhim al-Salam.* The four from the later generations are Muhammad, Ali, al-Hassan and al-Husayn, *‘Alayhim al-Salam.* Thereafter, the leveling tool is applied and along with us will sit those who have visited the graves of `A’immah, and among them of the highest degree and the first to receive gifts are those who have visited the grave of my son, Ali, *‘Alayhi al-Salam.*’”

H 8142, Ch. 22, h 5

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il from Salih ibn ‘Uqbah from Zayd al-Shahham who has said the following:

“I once asked abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘What is the reward for one who visits the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause?’ He (the Imam) replied, ‘It is like visiting Allah, the Most Majestic, the Most Glorious, on His Throne.’ He (the narrator) has said that I then asked, ‘What is the reward for one who visits any one of you?’ He (the Imam) replied, ‘It is like visiting the Messenger of Allah.’”

Chapter 23 - On Issues Related to Visiting

H 8143, Ch. 23, h 1

Ali ibn Ibrahim and others have narrated from his father from Khallad al-Qalanisiy who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that Makkah is the sacred place of Allah, His messenger and `Amir al-Mu'minin. Performing salat (prayer) therein is equal to performing one hundred thousand salat (prayer); giving one dirham charity is equal to one hundred thousand dirham charity. Al-Madinah is the sacred place of Allah, His messenger and `Amir al-Mu'minin. Performing salat (prayer) therein is equal to ten thousand salat (prayer) and giving one dirham charity is equal to ten thousand dirham. Al-Kufa is the sacred place of Allah, His messenger and `Amir al-Mu'minin. Performing salat (prayer) therein is equal to one thousand salat (prayer) and giving one dirham charity is equal to one thousand dirham."

H 8144, Ch. 23, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Sinan from Ishaq ibn Jarir from abu Basir who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam,* say, 'Salat (prayer) should be performed in complete form in four places: Of such places is Masjid al-Haram (the Sacred Masjid) in Makkah, Masjid of the Messenger of Allah, in al-Madinah, the grand Masjid in al-Kufa and the shrine of al-Husayn, *'Alayhi al-Salam.'*"

H 8145, Ch. 23, h 3

Ali has narrated from Muhammad ibn al-Husayn from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

"It is narrated to me by the one who had heard abu 'Abd Allah, *'Alayhi al-Salam,* say, 'You should perform salat (prayer) in complete form in Masjid al-Haram (the Sacred Masjid), the Masjid of the Messenger of Allah, the grand Masjid of al-Kufa and in the shrine of al-Husayn, *'Alayhi al-Salam.'*"

H 8146, Ch. 23, h 4

Abu Ali al-Ash'ariy has narrated from al-Hassan ibn Ali from Ali ibn Mahziyar from al-Husayn ibn Sa'id from Ibrahim ibn abu al-Balad from a man of our people called Husayn who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* has said that Salat (prayer) can be performed in complete form in three places: 'You should perform salat (prayer) in complete form in Masjid al-Haram (the Sacred Masjid), the Masjid of the Messenger of Allah, and in the shrine of al-Husayn, *'Alayhi al-Salam.'*"

H 8147, Ch. 23, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from 'Abd al-Malik al-Qummiy from Isma'il ibn Jabir from 'Abd al-Hamid Khadim of Isma'il ibn Ja'far who has said the following:

"'Abu 'Abd Allah, *'Alayhi al-Salam,* has said that you should perform salat (prayer) in complete form in four places: You should perform salat (prayer) in complete form in Masjid al-Haram (the Sacred Masjid), the Masjid of the Messenger of Allah, the grand Masjid of al-Kufa and in the shrine of al-Husayn, *'Alayhi al-Salam.'*"

H 8148, Ch. 23, h 6

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Abd Allah from Salih ibn 'Uqbah from abu Shibl who has said the following:

"I once asked abu 'Abd Allah, *'Alayhi al-Salam,* 'Should I visit the grave of al-Husayn, *'Alayhi al-Salam*?' He (the Imam) replied, 'Yes, visit the magnificent (Imam) and perform salat (prayer) in complete form in his shrine.' I then said, 'Certain individuals of our people say that salat (prayer) in

that place is performed in short form.' He (the Imam) said, 'Only the weak ones do so.'"

Chapter 24 - The Rare Ahadith

H 8149, Ch. 24, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from those narrated to him who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said, ‘If the location of one of you is far away and your home is at a distant place, you then should climb on the roof of your house. You should perform two Rak‘at salat (prayer) and then turn, for offering your greeting of peace, to our graves; we receive such offering of greeting of peace.’”

H 8150, Ch. 24, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from certain individuals of our people who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that if you wish to visit al-Husayn, *‘Alayhi al-Salam*, you should visit him when you feel sad, faced with hardship, in an untidy physical condition, hungry and thirsty. Ask him to help you for your wishes, then move away and do not adopt it as your place of residence.”

H 8151, Ch. 24, h 3

Ahmad ibn Muhammad has narrated from ibn Faddal from Karram from ibn abu Ya’fur who has said the following:

“I once said to abu ‘Abd Allah, *‘Alayhi al-Salam*, ‘How is it that certain people take some soil from the gravesite of al-Husayn, *‘Alayhi al-Salam*, and benefit thereby, but others do not benefit thereby?’ He (the Imam) said, ‘No, by Allah, beside whom no one deserves worship, that is not the case. If one takes such soil with belief that Allah will benefit him thereby, He will certainly benefit him thereby.’”

H 8152, Ch. 24, h 4

Ahmad ibn Muhammad has narrated from Al-Husayn ibn Ali from Yunus ibn al-Rabi’ who has said the following:

“Abu ‘Abd Allah, *‘Alayhi al-Salam*, has said that near the head of al-Husayn, *‘Alayhi al-Salam*, there is red soil. It is cure for all kinds of illnesses except al-Sam. He (the narrator) has said, ‘We then went to the grave after hearing this Hadith. We dug near the head about a yard from the head of the grave and some red sand appeared. It was of the size of a dirham. We took it to al-Kufa and mixed it with other soil. We would give to people who used it as curing medicine.’”

H 8153, Ch. 24, h 5

Ahmad ibn Muhammad has narrated from Rizq Allah ibn abu al-‘Ala’ from Sulayman ibn ‘Umar al-Sarraj from certain individuals of our people who has said the following:

“Clay of the grave of al-Husayn, *‘Alayhi al-Salam*, can be taken from within a seventy square yard area.”

H 8154, Ch. 24, h 6

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ishaq ibn ‘Ammar who has said the following:

“I heard him (the Imam), *‘Alayhi al-Salam*, say, ‘The clay of the grave of al-Husayn, *‘Alayhi al-Salam*, has a well-known sanctity. One who with proper understanding seeks refuge therein, he receives protection thereby.’ I then asked him (the Imam) to identify for me its location. He said, ‘From the location of his grave today, measure twenty-five yards from its front side, twenty-five yards from the side of his head, twenty-five yards from the side of his feet, twenty-five yards from the side of his back. The location of his grave from the day he was buried is a garden of the gardens of paradise. It is an ascending place. From this place the deeds of his visitors are taken to the heaven.

There is no angel or prophet in the heaven who do not ask Allah for permission to visit al-Husayn, *'Alayhi al-Salam.* Thus, one group descends down and the other group ascends up.'"

H 8155, Ch. 24, h 7

Ali ibn Muhammad in a marfu' manners, has narrated the following:

"He (the Imam), *'Alayhi al-Salam,* has said, 'The benefit of the clay from the grave of al-Husayn, *'Alayhi al-Salam,* is complete when thereupon Chapter 97 of the Holy Quran is read."

"It is narrated that when you take the clay say, 'I begin this task in the name of Allah. O Allah, I appeal before You through this clean soil, this marvelous location, through the rights of the executor of the will whom You have concealed here. I appeal before You through the rights of his grandfather, his father, his mother and his brother. (I appeal before You) through the angels who surround it, the angels who are assigned to the grave of the one who possesses Your authority, who wait to support him, grant salawat (favors and compensation) to all of them. I appeal before You to place cure in it for me for all illnesses. Make it a protection against all frightening matters and strength against all weakness. Increase my sustenance and grant me good health thereby.'"

H 8156, Ch. 24, h 8

Muhammad ibn Yahya has narrated from Salmah ibn al-Khattab from 'Abd Allah ibn al-Khattab from 'Abd Allah ibn Muhammad ibn Sinan from Misma' from Yunus ibn 'Abd al-Rahman from Hanan from his father who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam,* once said, 'O Sadir, do you visit the grave of al-Husayn, *'Alayhi al-Salam,* every day?' I replied, 'I pray to Allah to keep my soul in service for your cause, no, I do not visit every day.' He (the Imam) said, 'How harsh are your manners toward him!' He (the Imam) then asked, 'Do you visit him every Friday?' I replied, 'No; we do not visit him every Friday.' He (the Imam) asked, 'Do you visit him every month?' I replied, 'No, we do not visit him every month.' He (the Imam) asked, 'Do you visit him every year?' I replied, 'Sometimes we do and sometimes we do not visit him once every year.' He (the Imam) said, 'How harsh have you been toward al-Husayn, *'Alayhi al-Salam,* O Sadir! Do you not know that Allah, the Most Majestic, the Most Glorious, has assigned a million angels to the grave of al-Husayn, *'Alayhi al-Salam*? These angels are sad, sorrowful and in an untidy physical condition and they mourn for him. They visit him tirelessly. It is not difficult, O Sadir, if you visit al-Husayn five times every week, once every day.' I then said, 'I pray to Allah to keep my soul in service for your cause, there are many miles between our location and the grave of al-Husayn, *'Alayhi al-Salam.*' He (the Imam) said to me, 'You can climb on the roof of your house, then turn right and left, then raise your head toward the sky, then turn toward the direction of the grave and say, '(I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments), O abu 'Abd Allah. (I hereby declare, affirm and acknowledge that you are a *'Alayhi al-Salam* and my) submission to (your commandments) and appeal to Allah to grant you kindness and blessings. For this much one Zawrah will be written for you. One zawrah is equal to one al-Hajj and al-'Umrah.' Sadir has said, 'I thereafter would do so, more than twenty times every month."

H 8157, Ch. 24, h 9

Ali ibn Ibrahim has narrated from his father from certain individuals of his from Harun ibn Kharijah who has said the following:

"In the middle of the month of Sha'ban an announcer announces from the high horizon, 'O visitors of al-Husayn, *'Alayhi al-Salam,* you may return home. Your sins are forgiven and your reward is with your Lord and Muhammad, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, Your prophet.'"

The End of the Book of al-Hajj of al-Kafi followed by the Book of Jihad, All thanks Belong to Allah.