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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

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

Who died in the year 329 H

كِتَابُ الْحَجِّ

THE BOOK OF HAJJ (10)

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

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

بَابُ الزِّيَارَةِ وَالْغُسْلِ فِيهَا

Chapter 192 – The Ziyarah (visitation of the Kabah) and the washing with regards to it

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْغُسْلِ إِذَا زَارَ الْبَيْتَ مِنْ مَنَى فَقَالَ أَنَا أَعْتَسِلُ مِنْ مَنَى ثُمَّ أَرْوُرُ الْبَيْتَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah^{asws} about the washing when one does the 'Ziyarah' (pays a visit) the House (Kabah) from Mina. So he^{asws} said: 'I^{asws} wash from Mina, then I^{asws} visit the House (Kabah)'.¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ صَفْوَانَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْغُسْلِ الزِّيَارَةِ يَغْتَسِلُ الرَّجُلُ بِاللَّيْلِ وَ يَزُورُ فِي اللَّيْلِ بِغُسْلٍ وَاحِدٍ أ يُجْزِئُهُ ذَلِكَ قَالَ يُجْزِئُهُ مَا لَمْ يُحْدِثْ مَا يُوجِبُ وَضُوءًا فَإِنْ أَحْدَثَ فَلْيُعِدْ غُسْلَهُ بِاللَّيْلِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar who said,

'I asked Abu Al-Hassan^{asws} about the washing for the Ziyarah, 'Should the man wash at night and visit (the Kabah) during the night with one washing, would that suffice him?' He^{asws} said: 'It would suffice him for as long as nothing occurs which would Obligate an ablution. So if it does occur, then he should repeat the washing at night'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَنْبَغِي لِلْمُتَمَتِّعِ أَنْ يَزُورَ الْبَيْتَ يَوْمَ النَّحْرِ أَوْ مِنْ لَيْلَتِهِ وَ لَا يُؤَخَّرَ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the performer of *Tumatto* that he should visit the House (Kabah) on the day of the sacrifice, or from that night of his, and he should not delay that'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي زِيَارَةِ الْبَيْتِ يَوْمَ النَّحْرِ قَالَ زُرُّهُ فَإِنْ شِغَلْتُمْ فَلَا يَضُرُّكَ أَنْ تَزُورَ الْبَيْتَ مِنَ الْغَدِ وَ لَا تُؤَخَّرَهُ أَنْ تَزُورَ مِنْ يَوْمِكَ فَإِنَّهُ يُكْرَهُ لِلْمُتَمَتِّعِ أَنْ يُؤَخَّرَهُ وَ مُوسَعٌ لِلْمُفْرِدِ أَنْ يُؤَخَّرَهُ

¹ Al Kafi – V 4 – The Book of Hajj Ch 192 H 1

² Al Kafi – V 4 – The Book of Hajj Ch 192 H 2

³ Al Kafi – V 4 – The Book of Hajj Ch 192 H 3

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al fazl Bin Shazaan, from Ibn Abu Umeyr and Safwan Bin Yahya, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding Ziyarah of the House (Kabah) on the day of the sacrifice. He^{asws} said: 'Visit it. But, if you are pre-occupied, then it would not harm you if you were to do the Ziyarah of the House (Kabah) the next morning; but do not delay it from performing the Ziyarah during that day of yours, for it is disliked for the performer of *Tumatto* that he should delay it; and as for the performer of the exclusive Hajj, he has leeway that he delays it.

فَإِذَا أَتَيْتَ النَّبِيْتَ يَوْمَ النَّحْرِ فَقُمْتَ عَلَى بَابِ الْمَسْجِدِ قُلْتَ اللَّهُمَّ أَعْنِي عَلَى نُسُكِكَ وَ سَلِّمْ لِي وَ سَلِّمْ لِي أَسْأَلُكَ مَسْأَلَةَ الْعَلِيلِ
الدَّلِيلِ الْمُعْتَرِفِ بِذُنُوبِهِ أَنْ تَغْفِرَ لِي ذُنُوبِي وَأَنْ تَرْجِعَنِي بِحَاجَتِي

So when you go to the House (Kabah) on the day of the sacrifice, then stand upon the door of the Masjid saying, 'O Allah^{azwj}! Support me upon Your^{azwj} rituals, and Keep me safe for it, and Keep it safe for me. I ask You^{azwj} with the asking of the sick one, the humble one, the acknowledge of his sins, that You^{azwj} should Forgive my sins for me, and that You^{azwj} should Return me with my needs (fulfilled).

اللَّهُمَّ إِنِّي عَبْدُكَ وَ الْبَلْدُ بَدُوكَ وَ النَّبِيُّ بَيْتُكَ جِئْتُ أَطْلُبُ رَحْمَتَكَ وَ أَوْمُ طَاعَتِكَ مُتَّبِعاً لِأَمْرِكَ رَاضِياً بِقَدْرِكَ أَسْأَلُكَ مَسْأَلَةَ
الْمُضْطَّرِّ إِلَيْكَ الْمُطِيعِ لِأَمْرِكَ الْمُشْفِقِ مِنْ عَذَابِكَ الْخَائِفِ لِعُقُوبَتِكَ أَنْ تُبَلِّغَنِي عَفْوِكَ وَ تُجِيرَنِي مِنَ النَّارِ بِرَحْمَتِكَ

O Allah^{azwj}! I am Your^{azwj} servant, and the city is Your^{azwj} city, and the House (Kabah) is Your^{azwj} House. I have come seeking Your^{azwj} Mercy, and intending obedience to You^{azwj}, one obedient to Your^{azwj} Command, being pleased with Your^{azwj} Ordainment. I ask You^{azwj} with the asking of the one desperate to You^{azwj}, the one obedient to Your^{azwj} Command, the one afraid of Your^{azwj} Punishment, fearful of Your^{azwj} consequential Punishment, that Your^{azwj} Pardon should reach me, and You^{azwj} Rescue me from the Fire by Your^{azwj} Mercy'.

ثُمَّ تَأْتِي الْحَجَرَ الْأَسْوَدَ فَتَسْتَلِمُهُ وَ تُقَبِّلُهُ فَإِنْ لَمْ تَسْتَطِعْ فَاسْتَلِمَهُ بِيَدِكَ وَ قَبَّلْ يَدَكَ فَإِنْ لَمْ تَسْتَطِعْ فَاسْتَقْبِلْهُ وَ كَبِّرْ وَ قُلْ كَمَا قُلْتَ
حِينَ طُفْتَ بِالنَّبِيِّتِ يَوْمَ قَدِمْتَ مَكَّةَ

Then go to the Black Stone, so touch it, and kiss it. But, if you are unable to, then touch it by your hand and kiss it by your hand. But, if you are (still) unable to, then touch it (with gesture) and exclaim *Takbeer*, and say just as you said when you performed *Tawaaf* of the House (Kabah) on the day you arrived in Makkah.

ثُمَّ طُفَّ بِالنَّبِيِّتِ سَبْعَةَ أَشْوَاطٍ كَمَا وَصَفْتُ لَكَ يَوْمَ قَدِمْتَ مَكَّةَ ثُمَّ صَلَّ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) رَكَعَتَيْنِ تَقْرَأُ فِيهِمَا
بِقَوْلِ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ ارْجِعْ إِلَى الْحَجْرِ الْأَسْوَدِ فَقَبِّلْهُ إِنْ اسْتَطَعْتَ وَ اسْتَقْبِلْهُ وَ كَبِّرْ

Then perform *Tawaaf* of the House (Kabah) by seven circuits just as I^{asws} have described to you on the day you arrived in Makkah. Then Pray two Cycles by the 'مَقَامُ' (Muqam – the Standing Place) of Ibrahim^{as}, reciting in these two with **[112:1] Say: He Allah is One** (Chapter 112), and **[109:1] Say: O you unbelievers!** (Chapter 109). Then return to the Black Stone, and kiss it if you are able to, and touch it, and exclaim *Takbeer*.

ثُمَّ اخْرُجْ إِلَى الصَّفَا فَاصْعُدْ عَلَيْهِ وَ اصْنَعْ كَمَا صَنَعْتَ يَوْمَ دَخَلْتَ مَكَّةَ ثُمَّ أَنْتِ الْمَرْوَةَ فَاصْعُدْ عَلَيْهَا وَ طُفَّ بَيْنَهُمَا سَبْعَةَ
أَشْوَاطٍ تَبْدَأُ بِالصَّفَا وَ تَخْتِمُ بِالْمَرْوَةِ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَحَلَّتْ مِنْ كُلِّ شَيْءٍ أَحْرَمْتَ مِنْهُ إِلَّا النَّسَاءَ ثُمَّ ارْجِعْ إِلَى النَّبِيِّتِ وَ

طَفُّ بِهِ أُسْبُوعاً آخَرَ ثُمَّ صَلَّى رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عليه السلام) ثُمَّ أَحَلَّتْ مِنْ كُلِّ شَيْءٍ وَ فَرَعَتْ مِنْ حَجِّكَ كُلَّهُ وَ كُلِّ شَيْءٍ أَحْرَمْتَ مِنْهُ .

Then go out to Al-Safa, and climb upon it and do just as you did on the day you entered Makkah. Then go to Al-Marwa and climb upon it, and perform *Tawaaf* between the two, by seven circuits, beginning with Al-Safa and ending with Al-Marwa. So when you do that, you have been freed from everything which you were Prohibited from, except for the women. Then return to the House (Kabah) and perform *Tawaaf* with it, another seven (circuits). Then Pray two Cycles by the Muqam-e-Ibrahim^{as}. Then you would be Permissible from everything, and would be free from having performed your Hajj, all of it, and (free) from everything you were Prohibited from'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) جُعِلَتْ فِدَاكَ مُنَّمَعٌ زَارَ الْبَيْتَ فَطَافَ طَوَافَ الْحَجِّ ثُمَّ طَافَ طَوَافَ النَّسَاءِ ثُمَّ سَعَى فَقَالَ لَا يَكُونُ السَّعْيُ إِلَّا قَبْلَ طَوَافِ النَّسَاءِ فَقُلْتُ عَلَيْهِ شَيْءٌ فَقَالَ لَا يَكُونُ السَّعْيُ إِلَّا قَبْلَ طَوَافِ النَّسَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentioned it who said,

'I said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! A performer of *Tumatto* visits the House (Kabah), so he performs a *Tawaaf*, being the *Tawaaf* of the Hajj. Then he performs a *Tawaaf*, being *Tawaaf* of the women (طَوَافِ النَّسَاءِ). Then he performs *Sa'ee*'. So he^{asws} said: 'The *Sa'ee* does not happen to be except before the *Tawaaf* of the women (طَوَافِ النَّسَاءِ)'. So I said, 'Is there anything upon him?' So he^{asws} said: 'The *Sa'ee* does not happen to be except before the *Tawaaf* of the women (طَوَافِ النَّسَاءِ)'.⁵

بَابُ طَوَافِ النَّسَاءِ

Chapter 193 – The *Tawaaf* of the women (*Tawaaf Al-Nisaa*)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ قَالَ أَبُو الْحَسَنِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ قَالَ طَوَافُ الْفَرِيضَةِ طَوَافُ النَّسَاءِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad who said,

'Abu Al-Hassan^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic [22:29] **and let them go round the Ancient House.** He^{asws} said: 'The Obligatory *Tawaaf*, the *Tawaaf Al-Nisaa*'.⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ مَعْلَى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِيُوفُوا نُدُورَهُمْ وَ لِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ قَالَ طَوَافُ النَّسَاءِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of his companions, from hammad Bin Usman,

⁴ Al Kafi – V 4 – The Book of Hajj Ch 192 H 4

⁵ Al Kafi – V 4 – The Book of Hajj Ch 192 H 5

⁶ Al Kafi – V 4 – The Book of Hajj Ch 193 H 1

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [22:29] and let them be loyal to their vows and let them go round the Ancient House. He^{asws} said: 'Tawaaf Al-Nisaa'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ لَا مَا مَنَّ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّاسِ مِنْ طَوَافِ النِّسَاءِ لَرَجَعَ الرَّجُلُ إِلَى أَهْلِهِ وَ لَيْسَ يَجِلُّ لَهُ أَهْلُهُ.

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Had Allah^{azwj} Mighty and Majestic not Favoured upon the people with the Tawaaf Al-Nisaa, the man would have returned to his wife, and his wife would not have been Permissible unto him'.⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنِ أَخِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَظِينَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْخَصِيَّانِ وَ الْمَرْأَةِ الْكَبِيرَةِ أَعَلَيْهِمْ طَوَافُ النِّسَاءِ قَالَ نَعَمْ عَلَيْهِمُ الطَّوَافُ كُلِّهِمْ .

Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn Bin Ali Bin Yaqteen who said,

'I asked Abu Al-Hassan^{asws} about the eunuchs and the aged women, is there Tawaaf Al-Nisaa upon them?' He^{asws} said: 'Yes, upon them is the Tawaaf (Al-Nisaa), all of them'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ نَسِيَ طَوَافَ النِّسَاءِ حَتَّى دَخَلَ أَهْلُهُ قَالَ لَا تَجِلُّ لَهُ النِّسَاءُ حَتَّى يَرُورَ الْبَيْتَ وَ قَالَ يَأْمُرُ أَنْ يُفْضَى عَنْهُ إِنْ لَمْ يَحِجَّ فَإِنْ تَوَقَّى قَبْلَ أَنْ يُطَافَ عَنْهُ فَلْيُفْضَ عَنْهُ وَلِيَّهُ أَوْ غَيْرُهُ .

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

'I said to Abu Abdullah^{asws}, 'A man forgot to perform Tawaaf Al-Nisaa until he copulated with his wife'. He^{asws} said: 'The women are not Permissible for him until he visits the House (Kabah)'. And he^{asws} said: 'He should instruct for it to be performed on his behalf, if he does not perform Hajj (again). But, if he dies before Tawaaf (Al-Nisaa) has been performed on his behalf, so let his guardian or someone else perform it on his behalf'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ الْمُتَمَتِّعَةِ تَطُوفُ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ لِلْحَجِّ ثُمَّ تَرْجِعُ إِلَى مَنْى قَبْلَ أَنْ تَطُوفَ بِالْبَيْتِ فَقَالَ أَلَيْسَ تَزُورُ الْبَيْتَ قُلْتُ بَلَى قَالَ فَلْتَطُفْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah^{asws} about the woman performing Tumatto performing Tawaaf by the House (Kabah), and by Al-Safa and Al-Marwa for the Hajj. Then she returns

⁷ Al Kafi – V 4 – The Book of Hajj Ch 193 H 2

⁸ Al Kafi – V 4 – The Book of Hajj Ch 193 H 3

⁹ Al Kafi – V 4 – The Book of Hajj Ch 193 H 4

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 193 H 5

to Mina before she performs *Tawaaf* of the House (Kabah)'. So he^{asws} said: 'Did she not visit the House (Kabah)?' I said, 'Yes'. He^{asws} said: 'So let her perform *Tawaaf*'.¹¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ سَمَاعَةَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ طَافَ طَوَافَ الْحَجِّ وَ طَوَافَ النَّسَاءِ قَبْلَ أَنْ يَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَقَالَ لَا يَضُرُّهُ يَطُوفُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ قَدْ فَرَعَ مِنْ حَجِّهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Sama'at,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about a man who performed *Tawaaf*, being *Tawaaf* of the Hajj, and *Tawaaf Al-Nisaa* before he performed *Sa'ee* between Al-Safa and Al-Marwa. So he^{asws} said: 'It would not harm him. He should, perform *Tawaaf* between Al-Safa and Al-Marwa, and he would be free from his Hajj'.¹²

بَابُ مَنْ بَاتَ عَنْ مَنَى فِي لَيْالِيهَا

Chapter 194 – The one who spends the night in Mina during its nights

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَبْتَ لَيْلِي النَّشْرِيْقِ إِلَّا بِمَنَى فَإِنْ بَتَّ فِي غَيْرِهَا فَعَلَيْكَ دَمٌ وَ إِنْ خَرَجْتَ أَوَّلَ اللَّيْلِ فَلَا يَنْتَصِفُ لَكَ اللَّيْلُ إِلَّا وَ أَنْتَ بِمَنَى إِلَّا أَنْ يَكُونَ شَعْلُكَ بِنَسُكِكَ أَوْ قَدْ خَرَجْتَ مِنْ مَكَّةَ وَ إِنْ خَرَجْتَ بِنَصْفِ اللَّيْلِ فَلَا يَضُرُّكَ أَنْ تُصْبِحَ بِغَيْرِهَا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan and Ibn Abu Umeyr, from MUawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not spend the nights of Al-Tashreek (11th, 12th & 13th Zilhajj) except in Mina. So if you were to spend the nights in other than it, then upon you would be blood (of a sacrificial animal); and if you were to go out on the first night, so the midnight should not pass for you unless you are (back) in Mina, unless you happen to be pre-occupied with your rituals, or you have gone out from Makkah; and if you go out (from Mina) after the midnight, so it would not harm you if you were to see the morning in other than it'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ زَارَ عِشَاءً فَلَمْ يَزَلْ فِي طَوَافِهِ وَ دُعَائِهِ وَ فِي السَّعْيِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ حَتَّى يَطْلُعَ الْفَجْرُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ كَانَ فِي طَاعَةِ اللَّهِ .

He (the narrator) said, 'And I asked him^{asws} about a man who visited (the Kabah) in the evening. So he did not cease to do its *Tawaaf*, and supplicating, and to be in the *Sa'ee* between Al-Safa and Al-Marwa, until the emergence of the dawn. He^{asws} said: 'There is nothing upon him. He was in the obedience of Allah^{azwj}'.¹³

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 193 H 6

¹² Al Kafi – V 4 – The Book of Hajj Ch 193 H 7

¹³ Al Kafi – V 4 – The Book of Hajj Ch 194 H 1

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الزِّيَارَةِ مِنْ مِئَةِ قَالَ إِنْ زَارَ بِالنَّهَارِ أَوْ عِشَاءَ فَلَا يَنْفَجِرُ الْفَجْرُ إِلَّا وَهُوَ بِمِئَةِ وَإِنْ زَارَ بَعْدَ نِصْفِ اللَّيْلِ وَاسْحَرَ فَلَا بَأْسَ أَنْ يَنْفَجِرَ الْفَجْرُ وَهُوَ بِمِئَةِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{asws} about the Ziyarah (of the Kabah) from Mina. He^{asws} said: 'If he were to visit it by the day or in the evening, so he should not see the dawn except if he is in Mina. And if he visits after midnight, and pre-dawn, so there is no problem if he were to see the dawn while he is in Makkah'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا فِي رَجُلٍ زَارَ النَّبِيَّ فَنَامَ فِي الطَّرِيقِ قَالَ إِنْ بَاتَ بِمَكَّةَ فَعَلَيْهِ دَمٌ وَإِنْ كَانَ قَدْ خَرَجَ مِنْهَا فَلَيْسَ عَلَيْهِ شَيْءٌ وَ لَوْ أَصْبَحَ دُونَ مِئَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from one of our companions,

Regarding a man who visits the House (Kabah), so he sleeps in the road, he^{asws} said: 'If he spent the night in Makkah, then upon him is blood (of a sacrificial animal); but if it was such that he had exited from it, then there is nothing upon him, and even if in the morning he is in besides Mina'.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَزُورُ فَيَنَامُ دُونَ مِئَةِ قَالَ إِذَا جَارَ عَقَبَةَ الْمَدِينِيِّينَ فَلَا بَأْسَ أَنْ يَنَامَ .

And in another report from Abul Abdullah^{asws}, regarding the man who visits (the Kabah) but he sleeps in besides Mina, he^{asws} said: 'When he exceeds Aqaba Al-Medinayn, then there is no problem if he sleeps'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا زَارَ الْحَاجُّ مِنْ مِئَةِ فَخَرَجَ مِنْ مَكَّةَ فَجَاوَزَ بَيْوتَ مَكَّةَ فَنَامَ ثُمَّ أَصْبَحَ قَبْلَ أَنْ يَأْتِيَ مِئَةَ فَلَا شَيْءَ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the pilgrim visits (the Kabah) from Mina, so he goes out from Makkah, and exceeds the houses of Makkah, so he sleeps, then it is morning before he comes to Mina, then there is nothing upon him'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ بُكَيْرٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَا تَدْخُلُوا مَنَازِلَكُمْ بِمَكَّةَ إِذَا زَرْتُمْ أَهْلَ مَكَّةَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ali, from Ibn Bukeyr, from the one who informed him,

¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 194 H 2

¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 194 H 3

¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 194 H 4

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not enter your houses in Makkah when you are Ziyarah (the Kabah)' - meaning the inhabitants of Makkah'.¹⁷

بَابُ إِثْبَانِ مَكَّةَ بَعْدَ الزِّيَارَةِ لِلطَّوَافِ

Chapter 195 – Coming to Makkah after the visitation for the *Tawaaf* (of the Kabah)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنِ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَأْتِي مَكَّةَ أَيَّامَ مَنْى بَعْدَ فَرَاعِهِ مِنْ زِيَارَةِ النَّبِيِّ فَيَطُوفُ بِالنَّبِيِّ تَطُوعًا فَقَالَ الْمُقَامُ بِمَنْى أَفْضَلُ وَ أَحَبُّ إِلَيَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Mufazzal Bin Salih, from Lays Al Murady who said,

'I asked Abu Abdullah^{asws} about the man who came to Makkah during the days of Mina, after his being free from visitation of the House (Kabah), then he performed *Tawaaf* of the House (Kabah) voluntarily. So, he^{asws} said: 'The staying in Mina is superior and more beloved to me'^{asws}.¹⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الزِّيَارَةِ بَعْدَ زِيَارَةِ الْحَجِّ فِي أَيَّامِ التَّشْرِيقِ فَقَالَ لَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{asws} about the visitation (of the Kabah) after the visitation of the Hajj, during the days of Al-Tashreek (11th, 12th & 13th Zilhajj). So he^{asws} said: 'No!'.¹⁹

بَابُ التَّكْبِيرِ أَيَّامَ التَّشْرِيقِ

Chapter 196 – The exclamations of *Takbeer* during the days of Al-Tashreek (11th, 12th & 13th Zilhajj)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ قَالَ التَّكْبِيرُ فِي أَيَّامِ التَّشْرِيقِ مِنْ صَلَاةِ الظُّهْرِ مِنْ يَوْمِ النَّحْرِ إِلَى صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الثَّلَاثِ وَ فِي الْأَمْصَارِ عَشْرَ صَلَوَاتٍ فَإِذَا نَفَرَ بَعْدَ الْأُولَى أَمْسَكَ أَهْلُ الْأَمْصَارِ وَ مَنْ أَقَامَ بِمَنْى فَصَلَّى بِهَا الظُّهْرَ وَ الْعَصْرَ فَلْيُكَبِّرْ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [2:203] **And mention Allah during the numbered days**. He^{asws} said: 'The exclamations of *Takbeer* during the days of Al-Tashreek (11th, 12th & 13th Zilhajj), from *Salaat* Al-Zohr from the day of the sacrifice up to the *Salaat* Al-Fajr from the third day, and in the

¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 194 H 5

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 195 H 1

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 195 H 2

cities there are ten *Salaats*. So when (the people) leave after the first (day), the people of the city would withhold (the *Takbeer*), and the one who stays in Mina, so he Prays in it Al-Zohr, and Al-Asr, so let him exclaim *Takbeer*.²⁰

حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) التَّكْبِيرُ فِي أَيَّامِ التَّشْرِيقِ فِي دُبْرِ الصَّلَوَاتِ فَقَالَ التَّكْبِيرُ بِمَنَى فِي دُبْرِ خَمْسَةِ عَشْرٍ صَلَاةً وَ فِي سَائِرِ الْأَمْصَارِ فِي دُبْرِ عَشْرِ صَلَوَاتٍ وَ أَوَّلُ التَّكْبِيرِ فِي دُبْرِ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ يَقُولُ فِيهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ

Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'The exclamation of *Takbeer* during the days of Al-Tashreek (11th, 12th & 13th Zilhajj) at the end of the *Salaat*. So he^{asws} said: 'The *Takbeer* in Mina is at the end of fifteen *Salaats*; and in the rest of the cities, is at the end of ten *Salaats*; and the first *Takbeer* at the end of *Salaat* Al-Zohr on 'يَوْمَ النَّحْرِ' the day of the sacrifice, one should be saying in it, 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! There is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest (beyond description). Allah^{azwj} is the Greatest (beyond description). And for Allah^{azwj} is the Praise. Allah^{azwj} is the Greatest upon what Allah^{azwj} having Guided us. Allah^{azwj} is the Greatest upon having Graced us over the animals, the cattle'.

وَ إِنَّمَا يُجْعَلُ فِي سَائِرِ الْأَمْصَارِ فِي دُبْرِ عَشْرِ صَلَوَاتٍ لِأَنَّهُ إِذَا نَفَرَ النَّاسُ فِي النَّفْرِ الْأَوَّلِ أَمْسَكَ أَهْلُ الْأَمْصَارِ عَنِ التَّكْبِيرِ وَ كَبَّرَ أَهْلُ مَنَى مَا دَامُوا بِمَنَى إِلَى النَّفْرِ الْأَخِيرِ .

And rather, it has been Made to be, in the rest of the cities, at the end of ten *Salaats* because, when the people leave during the first leaving, the people of the cities withhold from the exclamation of *Takbeer*, and the inhabitants of Mina would exclaim *Takbeer* for as long as they are in Mina up to the departure of the later ones'.²¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ قَالَ هِيَ أَيَّامُ التَّشْرِيقِ كَانُوا إِذَا أَقَامُوا بِمَنَى بَعْدَ النَّحْرِ تَفَاخَرُوا فَقَالَ الرَّجُلُ مِنْهُمْ كَانَ أَبِي يُفَعِّلُ كَذَا وَ كَذَا فَقَالَ اللَّهُ جَلَّ تَنَاوُهُ فَإِذَا أَفْضَنْتُمْ مِنْ عَرَافَاتٍ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:203] **And mention Allah during the numbered days**. He^{asws} said: 'These are the days of Al-Tashreek (11th, 12th & 13th Zilhajj). It was so that whenever they (the people) stayed in Mina after the sacrifice, used to pride (over others). So the man among them would say, 'My father used to do such and such'. So Allah^{azwj}, Majestic is His^{azwj} Praise, Said (When you have departed from Arafaat) [2:200] **then mention Allah as you mentioned your forefathers, rather with a greater mention**.

قَالَ وَ التَّكْبِيرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ .

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 196 H 1

²¹ Al Kafi – V 4 – The Book of Hajj Ch 196 H 2

He^{asws} said: 'And the exclamation of the *Takbeer* is - 'Allah^{azwj} is the Greatest (beyond description)! Allah^{azwj} is the Greatest (beyond description)! There is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest (beyond description). Allah^{azwj} is the Greatest (beyond description). And for Allah^{azwj} is the Praise. Allah^{azwj} is the Greatest (beyond description) upon what Allah^{azwj} having Guided us. Allah^{azwj} is the Greatest (beyond description) upon having Graced us over the animals, the cattle'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ التَّكْبِيرُ أَيَّامَ النَّشْرِيقِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ النَّشْرِيقِ إِنْ أَنْتَ أَقَمْتَ بِمَنْى وَ إِنْ أَنْتَ خَرَجْتَ فَلَيْسَ عَلَيْكَ التَّكْبِيرُ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al father Bin Shazaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Takbeer* during the days of Al-Tashreek (11th, 12th & 13th Zilhajj), from *Salaat* Al-Zohr on the day of the sacrifice up to *Salaat* Al-Asr from the last day of Al-Tashreek, if you stay in Mina; and if you exit, so there is no exclaiming of the *Takbeer* upon you.

وَ التَّكْبِيرُ أَنْ تَقُولَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقْنَا مِنْ بَهِيمَةِ الْأَنْعَامِ وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَأَنَا .

And the *Takbeer* is that you should be saying, "Allah^{azwj} is the Greatest (beyond description)! Allah^{azwj} is the Greatest (beyond description)! There is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest (beyond description). Allah^{azwj} is the Greatest (beyond description). And for Allah^{azwj} is the Praise. Allah^{azwj} is the Greatest upon what Allah^{azwj} having Guided us. Allah^{azwj} is the Greatest upon having Graced us over the animals, the cattle, and the Praise is for Allah^{azwj} upon having Tried us'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ فَانْتَهَى رُكْعَةً مَعَ الْإِمَامِ مِنَ الصَّلَاةِ أَيَّامَ النَّشْرِيقِ قَالَ يُبَيِّنُ صَلَاتَهُ ثُمَّ يُكْبِرُ قَالَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}, said, 'I asked him^{asws} about a man who misses one Cycle with the Prayer-leader from the *Salaat* on the days of Al-Tashreek (11th, 12th & 13th Zilhajj). He^{asws} said: 'He^{asws} said: 'He should complete his *Salaat*, then he should exclaim *Takbeer*'.

وَ سَأَلْتُهُ عَنِ التَّكْبِيرِ بَعْدَ كُلِّ صَلَاةٍ فَقَالَ كَمْ شِئْتَ إِنَّهُ لَيْسَ شَيْءٌ مَوْقُوتٌ يَعْنِي فِي الْكَلَامِ .

And I asked him^{asws} about the exclamation of the *Takbeer* after each *Salaat*. So he^{asws} said: 'As many as you so desire to. There is nothing (specifically) Prescribed' – meaning regarding the speaking'.²⁴

²² Al Kafi – V 4 – The Book of Hajj Ch 196 H 3

²³ Al Kafi – V 4 – The Book of Hajj Ch 196 H 4

²⁴ Al Kafi – V 4 – The Book of Hajj Ch 196 H 5

بَابُ الصَّلَاةِ فِي مَسْجِدِ مِئِي وَمَنْ يَجِبُ عَلَيْهِ التَّقْصِيرُ وَالتَّمَامُ بِمِئِي

Chapter 197 – The *Salaat* in the Masjid of Mina, and the one upon whom is Obligated the shortening (of the *Salaat*) and the full, in Mina

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَهْلَ مَكَّةَ إِذَا زَارُوا النَّبِيَّ وَدَخَلُوا مَنَازِلَهُمْ أَتَمُّوا وَإِذَا لَمْ يَدْخُلُوا مَنَازِلَهُمْ قَصَرُوا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The inhabitants of Makka, when they visit the House (Kabah) and enter their houses, would (Pray) complete (*Salaat*), and when they do not enter their houses, would shorten’.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَهْلَ مَكَّةَ إِذَا خَرَجُوا حُجَّاجًا قَصَرُوا وَإِذَا زَارُوا وَرَجَعُوا إِلَى مَنَازِلِهِمْ أَتَمُّوا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The inhabitants of Makkah, when they exit as pilgrims, would shorten (their *Salaat*), and when they visit (the Kabah) and return to their houses, (would Pray) complete’.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ حَجَّ النَّبِيُّ (صلى الله عليه وآله) فَأَقَامَ بِمِئِي ثَلَاثًا يُصَلِّي رَكْعَتَيْنِ ثُمَّ صَنَعَ ذَلِكَ أَبُو بَكْرٍ وَصَنَعَ ذَلِكَ عُمَرُ ثُمَّ صَنَعَ ذَلِكَ عُثْمَانُ سِتَّةَ سِنِينَ ثُمَّ أَكْمَلَهَا عُثْمَانُ أَرْبَعًا فَصَلَّى الظُّهْرَ أَرْبَعًا ثُمَّ تَمَارَضَ لَيْسَتْ بِذَلِكَ بِدَعْنَهُ فَقَالَ لِلْمُؤَدِّنِ أَذْهَبْ إِلَى عَلِيِّ فَقُلْ لَهُ فَلْيُصَلِّ بِالنَّاسِ الْعَصْرَ

Ali Bin Ibrahi, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The Prophet^{saww} performed Hajj. So he^{saww} stayed in Mina for three (days), Praying two Cycles (shortened *Salaat*). Then Abu Bakr did that, and Umar did that. Then Usman did that for six years. Then Usman completed it as four. So he Prayed Al-Zohr as four (Cycle). Then he fell sick due to that innovation. So he said to the Muezzin (caller to the *Salaat*), ‘Go to Ali^{asws}, and say to him^{asws}, and let him^{asws} Pray (lead) Al-Asr with the people’.

فَأَتَى الْمُؤَدِّنُ عَلِيًّا (عليه السلام) فَقَالَ لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ الْعَصْرَ فَقَالَ إِذَنْ لَا أَصَلِّي إِلَّا رَكْعَتَيْنِ كَمَا صَلَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) فَذَهَبَ الْمُؤَدِّنُ فَأَخْبَرَ عُثْمَانَ بِمَا قَالَ عَلِيُّ (عليه السلام) فَقَالَ أَذْهَبُ إِلَيْهِ فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ هَذَا فِي شَيْءٍ أَذْهَبَ فَصَلِّ كَمَا تُؤْمَرُ قَالَ عَلِيُّ (عليه السلام) لَا وَاللَّهِ لَا أَفْعَلُ فَخَرَجَ عُثْمَانُ فَصَلَّى بِهِمْ أَرْبَعًا

So the Muezzin came over to Ali^{asws} and said to him^{asws}, ‘The commander of the faithful Usman orders you^{asws} that you^{asws} should Pray (lead) Al-Asr with the people’. But he^{asws} said: ‘Then I^{asws} shall not Pray except for two Cycles just as Rasool-Allah^{saww} Prayed’. So the Muezzin went and informed Usman with what Ali^{asws} had

²⁵ Al Kafi – V 4 – The Book of Hajj Ch 197 H 1

²⁶ Al Kafi – V 4 – The Book of Hajj Ch 197 H 2

said. So he said, 'Go to him^{asws}, and say to him^{asws}, 'You^{asws} are not in anything (choice) from this. Go and Pray just as you^{asws} are ordered to'. Ali^{asws} said: 'No, by Allah^{azwj!} I^{asws} will not do so'. So Usman came out and Prayed four (Cycles) with them.

فَلَمَّا كَانَ فِي خِلَافَةِ مُعَاوِيَةَ وَ اجْتَمَعَ النَّاسُ عَلَيْهِ وَ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) حَجَّ مُعَاوِيَةَ فَصَلَّى بِالنَّاسِ بِمَنَى رَكَعَتَيْنِ الظُّهْرِ ثُمَّ سَلَّمَ فَانظَرَتْ بَنُو أُمَيَّةَ بَعْضُهُمْ إِلَى بَعْضٍ وَ تَقَيَّفَ وَ مَنْ كَانَ مِنْ شَيْعَةِ عُثْمَانَ ثُمَّ قَالُوا قَدْ قَضَى عَلَى صَاحِبِكُمْ وَ خَالَفَ وَ أَشْمَتَ بِهِ عَدُوَّهُ

So when it was the caliphate of Muawiya, and the people gathered to him and murdered Amir Al-Momineen^{asws}, Muawiya performed Hajj. So he Prayed two Cycles of Al-Zohr with the people. Then he greeted (finished the *Salaat*). So the Clan of Umayya looked at each other, as well as (the people of) Saqeef, and the ones who were the adherents of Usmaan. Then they said, 'It has been decided against your companion (Usman), and he has been opposed, and his enemies would gloat with it'.

فَقَامُوا فَدَخَلُوا عَلَيْهِ فَقَالُوا أ نَذَرِي مَا صَنَعْتَ مَا زِدْتَ عَلَى أَنْ قَضَيْتَ عَلَى صَاحِبِنَا وَ أَشْمَتَ بِهِ عَدُوَّهُ وَ رَغِبْتَ عَنْ صَنِيعِهِ وَ سُنَّتِهِ فَقَالَ وَيْلَكُمْ أ مَا تَعْلَمُونَ أَنْ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَلَّى فِي هَذَا الْمَكَانِ رَكَعَتَيْنِ وَ أَبُو بَكْرٍ وَ عُمَرُ وَ صَلَّى صَاحِبِكُمْ سِتَّ سِنِينَ كَذَلِكَ فَتَأْمُرُونِي أَنْ أَدْعَ سُنَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَا صَنَعَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ قَبْلَ أَنْ يُحَدِّثَ فَقَالُوا لَا وَ اللَّهُ مَا نَرْضَى عَنْكَ إِلَّا بِذَلِكَ قَالَ فَأَقْبِلُوا فَإِنِّي مُشْفَعُكُمْ وَ رَاجِعٌ إِلَى سُنَّةِ صَاحِبِكُمْ فَصَلَّى الْعَصْرَ أَرْبَعًا فَلَمْ يَزَلِ الْخُلَفَاءُ وَ الْأَمْرَاءُ عَلَى ذَلِكَ إِلَى الْيَوْمِ .

So they stood up and went over to him, and they said, 'Do you know what you did? What you did increase upon, is that you judged against our companion (Usman), and his enemies would gloat with it, and turn away from his actions, and his way'. So he said, 'Woe be unto you all! Are you not knowing that Rasool-Allah^{saww} Prayed two Cycles in this very place, and so did Abu Bakr, and Umar, and your companion (Usman) Prayed like that for six years? So now you are instructing me that I should leave the Sunnah of Rasool-Allah^{saww}, and what Abu Bakr did, and Umar, and Usman, before he innovated?' So they said, 'No, by Allah^{azwj!} We are not pleased from you except with that'. He said, 'So I am hereby relieved with your interceding, and return to the way of your companion (Usman)'. So he Prayed Al-Asr as four (Cycles). Thereafter, the caliphs, and the emirs did not cease to be upon that until today'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَلَّى فِي مَسْجِدِ الْخَيْفِ وَ هُوَ مَسْجِدُ مَنَى وَ كَانَ مَسْجِدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَى عَهْدِهِ عِنْدَ الْمَنَارَةِ الَّتِي فِي وَسْطِ الْمَسْجِدِ وَ فَوْقَهَا إِلَى الْقِبْلَةِ نَحْوًا مِنْ ثَلَاثِينَ ذِرَاعًا وَ عَنْ يَمِينِهَا وَ عَنْ يَسَارِهَا وَ خَلْفَهَا نَحْوًا مِنْ ذَلِكَ

Ali Bin IBrahi, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Pray *Salaat* in the Masjid Al-Khief, and it is a Masjid of Mina, and was a Masjid of Rasool-Allah^{saww} in his^{saww} era, by the minaret in the middle of the Masjid and above it up to the Qiblah,

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 197 H 3

approximately thirty cubits; and from its right, and from its left, and behind it (as well) approximate to that’.

فَقَالَ فَتَحَرَ ذَلِكَ فَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ مُصَلَّاكَ فِيهِ فَافْعَلْ فَإِنَّهُ قَدْ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ إِنَّمَا سُمِّيَ الْخَيْفَ لِأَنَّهُ مُرْتَفِعٌ عَنِ الْوَادِي وَ مَا ارْتَفَعُ عَنْهُ يُسَمَّى خَيْفًا .

He^{asws} said: ‘So investigate that, and if you are able to Pray therein, then do so, for a thousand Prophets^{as} have Prayed therein; and rather, it has been named as ‘Al-Khief’ because it is higher from the valley, and whatever is higher from it is called ‘Khief’.²⁸

مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ أَهْلَ مَكَّةَ يُتِمُّونَ الصَّلَاةَ بِعَرَفَاتٍ فَقَالَ وَيْلَهُمْ أَوْ وَيْحُهُمْ وَ أَيُّ سَفَرٍ أَشَدُّ مِنْهُ لَا لَا يُتَمُّ .

Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘The people of Makkah are completing their *Salaat* at Arafat’. So he^{asws} said: ‘Woe be unto them’, or said: ‘Woe be upon them! And which journey is more difficult that it? No! Do not (Pray) complete’.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حُمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ صَلَّى سِتَّ رَكَعَاتٍ فِي مَسْجِدٍ مِنِّي فِي أَصْلِ الصَّوْمَعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Pray six Cycles in Masjid of Mina at the base of the minaret’.³⁰

بَابُ النَّفْرِ مِنْ مَنَى الْأَوَّلِ وَالْآخِرِ

Chapter 198 – The departure from Mina, the first ones and the later ones

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ دَاوُدَ بْنِ النُّعْمَانَ عَنْ أَبِي أَيُّوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّا نُرِيدُ أَنْ نَتَّعِجَلَ السَّيْرَ وَ كَانَتْ لَيْلَةُ النَّفْرِ حِينَ سَأَلْتُهُ فَأَيُّ سَاعَةٍ نَنْفِرُ فَقَالَ لِي أَمَّا الْيَوْمَ الثَّانِي فَلَا تَنْفِرْ حَتَّى تَزُولَ الشَّمْسُ وَ كَانَتْ لَيْلَةُ النَّفْرِ وَ أَمَّا الْيَوْمَ الثَّلَاثِ فَإِذَا أَبْيَضَتِ الشَّمْسُ فَانْفِرْ عَلَى بَرَكَةِ اللَّهِ فَإِنَّ اللَّهَ جَلَّ تَنَاوُهُ بِقَوْلٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ فَلَوْ سَكَتَ لَمْ يَبْقَ أَحَدٌ إِلَّا تَعَجَّلَ وَ لَكِنَّهُ قَالَ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Dawood Bin Al Nu'man, from Abu Ayoub who said,

‘I said to Abu Abdullah^{asws}, ‘We wanted to hasten the travel, and it was the night departure, where I asked him^{asws}, ‘So which time should we depart?’ So he^{asws} said to me: ‘As for the second day, so do not depart until the sun (starts to) decline, and it was the night of departure; and as for the third day, so when the sun whitens, so depart upon the Blessings of Allah^{azwj}, for Allah^{azwj}, Majestic is His^{azwj} Praise is

²⁸ Al Kafi – V 4 – The Book of Hajj Ch 197 H 4

²⁹ Al Kafi – V 4 – The Book of Hajj Ch 197 H 5

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 197 H 6

Saying [2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him. Had he^{azwj} Remained Silent, no one would have remained except that he would have hastened, but He^{azwj} Said **and whoever remains behind, there is no sin on him**'.³¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْفَرَجِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ سَأَلْتُهُ أَوَّلَ مَا يَخَافُ الَّذِي يُقَدِّمُ ثَقْلَهُ أَنْ يَحْبِسَهُ اللَّهُ تَعَالَى قَالَ وَ لَكِنْ يُخْلَفُ مِنْهُ مَا شَاءَ لَا يَدْخُلُ مَكَّةَ قُلْتُ أَوَّلَ مَا تَجْعَلُ مِنَ النَّسِيَانِ أَقْضَى مَنَاسِكِي وَ أَنَا أَبَادِرُ بِهِ إِهْلَالًا وَ إِحْلَالًا قَالَ فَقَالَ لَا بَأْسَ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Faraj, from Aban Bin Taghlab who said,

'I asked him^{asws}, 'Can the man send forward his ride and his luggage before the departure?' So he^{asws} said: 'Does he not fear, the one who sends forward his luggage, that Allah^{azwj} the Exalted may Withhold him? But, he can leave behind whatever he so desires to and not enter it into Makkah'. I said, 'So, can I hasten, due to forgetfulness, the fulfilment of my rituals, and I quicken with it, beginning, and the freeing (from *Ihraam*)?' So he^{asws} said: 'There is no problem'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ بَحْيَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تَنْفِرَ فِي يَوْمَيْنِ فَلَيْسَ لَكَ أَنْ تَنْفِرَ حَتَّى تَزُولَ الشَّمْسُ وَ إِنْ تَأَخَّرْتَ إِلَى آخِرِ أَيَّامِ التَّنْشِيرِ وَ هُوَ يَوْمُ النَّفْرِ الْأَخِيرِ فَلَا عَلَيْكَ أَيُّ سَاعَةٍ نَفَرْتَ وَ رَمَيْتَ قَبْلَ الزَّوَالِ أَوْ بَعْدَهُ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you intend to depart during the two days, so it is not upon you that you depart until the (start of the) decline of the sun; and if you were to delay it to the last day of Al-Tashreek, and it is the day of the departure, the last one, so it is not upon you which time you depart and pelt (the rocks), whether before the midday or after it.

فَإِذَا نَفَرْتَ وَ انْتَهَيْتَ إِلَى الْحَصْبَةِ وَ هِيَ الْبَطْحَاءُ فَسَبَّتْ أَنْ تَنْزِلَ قَلِيلًا فَإِنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبِي يَنْزِلُهَا ثُمَّ يَحْمِلُ فَيَدْخُلُ مَكَّةَ مِنْ غَيْرِ أَنْ يَنَامَ بِهَا .

So when you depart and end up to Al-Hasbat, and it is Al-Bat'ha, you can encamp a little if you so desire to, for Abu Abdullah^{asws} said: 'My^{asws} father^{asws} would encamp in it, then carry on, so he^{asws} would enter Makkah from without have slept in it'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا يَنْفِرُ حَتَّى تَزُولَ الشَّمْسُ فَإِنْ أَدْرَكَهُ الْمَسَاءُ بَاتَ وَ لَمْ يَنْفِرْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, and from Hammad, from al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who hastens during the two days, so he should not depart until the sun (starts to) decline. So if he sees the evening, he should spend the night and not depart'.³⁴

³¹ Al Kafi – V 4 – The Book of Hajj Ch 198 H 1

³² Al Kafi – V 4 – The Book of Hajj Ch 198 H 2

³³ Al Kafi – V 4 – The Book of Hajj Ch 198 H 3

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُصَلِّيَ الْإِمَامُ الظُّهْرَ يَوْمَ النَّفْرِ بِمَكَّةَ .

Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prayer-leader should Pray *Salaat* Al-Zohr on the day of departure (from Mina), in Makkah'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ أَنْ يُنْفِرَ الرَّجُلُ فِي النَّفْرِ الْأَوَّلِ ثُمَّ يُقِيمُ بِمَكَّةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem if the man departed (from Mina) during the first departure, then he stays in Makkah'.³⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا نَفَرْتَ فِي النَّفْرِ الْأَوَّلِ فَإِنْ شِئْتَ أَنْ تُقِيمَ بِمَكَّةَ وَتَبَيَّتَ بِهَا فَلَا بَأْسَ بِذَلِكَ

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you depart (from Mina) during the first departure, then if you so desire to, you stay in Makkah and spend the night in it, so there is no problem with that'.

قَالَ وَ قَالَ إِذَا جَاءَ اللَّيْلُ بَعْدَ النَّفْرِ الْأَوَّلِ فَبِتْ بِمِنَى وَ لَيْسَ لَكَ أَنْ تَخْرُجَ مِنْهَا حَتَّى تُصْبِحَ .

He (the narrator) said, 'And he^{asws} said: 'When the night comes after the first departure, so spend the night in Mina, and it is not for you that you go out from it, until the morning'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ كَتَبْتُ إِلَيْهِ إِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا عَلَيْنَا فَقَالَ بَعْضُهُمْ إِنَّ النَّفْرَ يَوْمَ الْأَخِيرِ بَعْدَ الزَّوَالِ أَفْضَلُ وَ قَالَ بَعْضُهُمْ قَبْلَ الزَّوَالِ فَكَتَبْتُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَلَّى الظُّهْرَ وَ الْعَصْرَ بِمَكَّةَ وَ لَا يَكُونُ ذَلِكَ إِلَّا وَ قَدْ نَفَرَ قَبْلَ الزَّوَالِ .

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Ayoub Bin Nuh who said,

'I wrote to him^{asws} that our companions have differed upon us, so some of them say that the departure on the last day after the midday is superior, and some of them say, it is before the midday. So he^{asws} wrote: 'But, do you not know that Rasool-Allah^{saww} Prayed Al-Zohr and Al-Asr in Makkah, and that cannot happen unless he^{saww} would have departed before the midday?'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سُلَيْمَانَ بْنِ أَبِي زَيْنَبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبِي يَقُولُ لَوْ كَانَ لِي طَرِيقٌ إِلَى مَنْزِلِي مِنْ مَنَى مَا دَخَلْتُ مَكَّةَ .

³⁴ Al Kafi – V 4 – The Book of Hajj Ch 198 H 4

³⁵ Al Kafi – V 4 – The Book of Hajj Ch 198 H 5

³⁶ Al Kafi – V 4 – The Book of Hajj Ch 198 H 6

³⁷ Al Kafi – V 4 – The Book of Hajj Ch 198 H 7

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 198 H 8

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ali Bin Asbaat, from Suleyman Bin Abu Zaynab, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'If there was a road for me^{asws} to my^{asws} house from Mina, I^{asws} would not enter Makkah'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعًا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَ رَجُلٌ أَبِي بَعْدَ مُنْصَرَفِهِ مِنَ الْمَوْقِفِ فَقَالَ أ تَرَى يُخَيِّبُ اللَّهُ هَذَا الْخَلْقَ كُلَّهُ فَقَالَ أَبِي مَا وَقَفَ بِهَذَا الْمَوْقِفِ أَحَدٌ إِلَّا غَفَرَ اللَّهُ لَهُ مُؤْمِنًا كَانَ أَوْ كَافِرًا إِلَّا أَنَّهُمْ فِي مَغْفِرَتِهِمْ عَلَى ثَلَاثِ مَنَازِلَ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man asked my^{asws} father^{asws}, after his^{asws} leaving from the Pausing station, so he said, 'What is your^{asws} view, would Allah^{azwj} Disappoint these people, all of them?' So my^{asws} father^{asws} said: 'No one pauses by this pausing station except that Allah^{azwj} Forgives him, be he a Believer or an Infidel, except that they, in their Forgiveness, are upon three stations.

مُؤْمِنٌ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَعْتَقَهُ مِنَ النَّارِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَ اللَّهُ سَرِيعُ الْحِسَابِ

A Believer – Allah^{azwj} Forgives for him whatever he has committed beforehand from his sins, and what he has yet to commit, and Saves him from the Fire, and that is in the Words of the Mighty and Majestic **[2:201] Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:202] They shall have (their) portion of what they have earned, and Allah is Swift in Reckoning.**

وَ مِنْهُمْ مَنْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ قِيلَ لَهُ أَحْسِنُ فِيمَا بَقِيَ مِنْ عُمْرِكَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ يَعْني مَنْ مَاتَ قَبْلَ أَنْ يَمْضِيَ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَى الْكَبَائِرَ

And among them is one whom Allah^{azwj} Forgives what is past from his sins, and it is said to him: 'Improve in what is remaining from your lifetime, and that is in the Words of the Mighty and Majestic **[2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him** – Meaning the one who dies before he leaves, so there is no sin upon him, and the one who delays, so there is no sin upon him, for the one who fears the major sins.

وَ أَمَّا الْعَامَّةُ فَيَقُولُونَ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ يَعْني فِي النَّفْرِ الْأَوَّلِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ يَعْني لِمَنْ أَتَى الصَّيِّدَ أ فَتَرَى أَنَّ الصَّيِّدَ يُحْرَمُ اللَّهُ بَعْدَ مَا أَحَلَّهُ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ فِي تَفْسِيرِ الْعَامَّةِ مَعْنَاهُ وَ إِذَا حَلَلْتُمْ فَاتَّقُوا الصَّيِّدَ

As for the general Muslims, so they are saying, 'The one who hastens during the two days, so there is no sin upon him, meaning in the first departure; and the one who delays, so there is no sin upon him, meaning for the one whom fears the hunting'. Do you not see that the hunting, Allah^{azwj} Prohibited it after Permitted it in the Words of the Mighty and Majestic **[5:2] and when you are free from the Obligations of the**

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 198 H 10

Pilgrimage, then hunt? And in the interpretation of the general Muslim, its meaning is that when you are free from *Ihraam*, so fear the hunting.

وَكَافِرٍ وَقَفَ هَذَا الْمَوْقِفَ زِينَةَ الْحَيَاةِ الدُّنْيَا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ إِنْ تَابَ مِنَ الشِّرْكِ فِيمَا بَقِيَ مِنْ عُمُرِهِ وَإِنْ لَمْ يَتُوبْ وَقَاهُ أَجْرَهُ وَ لَمْ يَجْرُمِهِ أَجْرَ هَذَا الْمَوْقِفِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ .

And an infidel pauses by this Pausing Station for the adornment of the life of the world, Allah^{azwj} Forgives for him what is past from his sins if he repents from the Polytheism in what remains from his lifetime; and if he does not repent, his Recompense would be Given to him, and he would not be deprived the Recompense of this Pausing Station, and that is in the Words of the Mighty and Majestic **[11:15] Whoever desires the life of the world and its finery, We will Pay them in full their deeds therein, and they shall not be made to suffer reduction [11:16] These are they for whom there is nothing in the Hereafter except for the Fire, and fruitless would be what they had done in it, and invalidated, what they had been working**.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَتَى النِّسَاءَ فِي إِحْرَامِهِ لَمْ يَكُنْ لَهُ أَنْ يَنْفِرَ فِي النَّفْرِ الْأَوَّلِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muhammad Bin Al Mustaneer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who goes to the women while being in his *Ihraam*, it would not be for him that he departs in the first departure'.

وَ فِي رِوَايَةٍ أُخْرَى الصَّيْدُ أَيْضًا .

And in another report, '(He^{asws} said), 'The hunting as well'.⁴¹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمِثَمِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ إِسْمَاعِيلَ بْنِ نَجِيحِ الرَّمَّاحِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ بِمِنَى لَيْلَةً مِنَ اللَّيَالِي فَقَالَ مَا يَقُولُ هَؤُلَاءِ فِي فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِتْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِتْمَ عَلَيْهِ فَلْنَا مَا نَدْرِي قَالَ بَلَى يَقُولُونَ مَنْ تَعَجَّلَ مِنْ أَهْلِ الْبَادِيَةِ فَلَا إِتْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ مِنْ أَهْلِ الْحَضَرِ فَلَا إِتْمَ عَلَيْهِ وَ لَيْسَ كَمَا يَقُولُونَ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Muawiya Bin Wahab, from Ismail, Bin Najeeh Al Rammah who said,

'We were in the presence of Abu Abdullah^{asws} in Mina on a night from the night, so he^{asws} said: 'What are they (people) saying regarding **[2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him?**' We said, 'We do not know'. He^{asws} said: 'Yes, they are saying, 'The one who hastens, from the people of the valleys, so there is no sin upon him, and the one who delays, from the people of the urban areas, so there is no sin upon him'; and it is not as they are saying it to be.

⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 198 H 10

⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 198 H 11

قَالَ اللَّهُ جَلَّ تَنَاهُ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ إِلَّا لَا إِثْمَ عَلَيْهِ وَلَا تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ إِلَّا لَا إِثْمَ عَلَيْهِ لِمَنْ اتَّقَى إِنَّمَا هِيَ لَكُمْ وَ النَّاسِ سَوَادٌ وَ أَنْتُمْ الْحَاجُّ .

Allah^{azwj}, Majestic is His^{azwj} Praise Says [2:203] **then whoever hastens off in two days, there is no sin on him**, indeed there is no sin upon him, **and whoever remains behind, there is no sin on him**, indeed there is no sin upon him for the one who fears. But rather, it is for you all, and the people are the multitude, and you are the pilgrims'.⁴²

بَابُ نُزُولِ الْحَصْبَةِ

Chapter 199 – Encamping at Al-Hasba

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي مَرْيَمَ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الْحَصْبَةِ فَقَالَ كَانَ أَبِي يَنْزِلُ الْأَبْطَحَ قَلِيلًا ثُمَّ يَجِيءُ وَيَدْخُلُ الْبُيُوتَ مِنْ غَيْرِ أَنْ يَنَامَ بِالْأَبْطَحِ فَقُلْتُ لَهُ أَرَأَيْتَ إِنْ تَعَجَّلَ فِي يَوْمَيْنِ إِنْ كَانَ مِنْ أَهْلِ الْيَمَنِ عَلَيْهِ أَنْ يُحْصَبَ قَالَ لَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Abu Maryam,

(It has been narrated) from Abu Abdullah^{asws} having been asked about Al-Hasba. So he^{asws} said: 'My^{asws} father^{asws} used to encamp at Al-Abtah. Then he^{asws} would go and enter the houses from without sleeping in Al-Abtah'. So I said to him^{asws}, 'What is your^{asws} view if someone departs during the two days, if he was from the people of Al-Yemen, would it be upon him that he (encamps) at Hasba?' He^{asws} said: 'No'.⁴³

بَابُ إِتْمَامِ الصَّلَاةِ فِي الْحَرَمَيْنِ

Chapter 200 – Praying the complete Salaat in the two Harrams (Masjid Al-Haram and Masjid Al-Medina)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلَ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ إِبْرَاهِيمَ بْنِ شَيْبَةَ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) أَسْأَلُهُ عَنْ إِتْمَامِ الصَّلَاةِ فِي الْحَرَمَيْنِ فَكَتَبَ إِلَيَّ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُحِبُّ إِكْتِنَارَ الصَّلَاةِ فِي الْحَرَمَيْنِ فَأَكْثَرَ فِيهِمَا وَ أَتَمَّ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Ibrahim Bin Shayba who said,

'I wrote to Abu Ja'far^{asws} asking him^{asws} about Praying the complete Prayer in the two Harrams. So he^{asws} wrote to me: 'Rasool-Allah^{saww} used to love frequenting the Salaat in the two Harrams, therefore frequent in these two, and Pray complete (do not shorten)'.⁴⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ إِتْمَامِ الصَّلَاةِ وَ الصِّيَامِ فِي الْحَرَمَيْنِ فَقَالَ أَيْمَهَا وَ لَوْ صَلَاةً وَاحِدَةً .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa who said,

⁴² Al Kafi – V 4 – The Book of Hajj Ch 198 H 12

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 199 H 1

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 200 H 1

'I asked Abu Al-Hassan^{asws} about Praying the complete *Salaat*, and the Fasts in the two *Harrams*. So he^{asws} said: 'Complete these, and even if it was one *Salaat*'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ يَظِينَ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَنِ النَّقْصِيرِ بِمَكَّةَ فَقَالَ أَيْمٌ وَ لَيْسَ بِوَاجِبٍ إِلَّا أَنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي .

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Ali Bin Yaqteen who said,

'I asked Abu Ibrahim^{asws} about the shortening (of the *Salaat*) in Makkah. So he^{asws} said: 'It is not with an Obligation, except that I^{asws} love for you^{asws} what I^{asws} love for myself^{asws}'.⁴⁶

يُونُسُ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَنِ إِيْتِمَامِ الصَّلَاةِ فِي الْحَرَمَيْنِ فَقَالَ أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي أَيْمَ الصَّلَاةِ .

Yunus, from Ziyad Bin Marwan who said,

'I asked Abu Ibrahim^{asws} (7th Ibrahim^{asws}) about Praying the complete *Salaat* in the two *Harrams*. So he^{asws} said: I^{asws} love for you^{asws} what I^{asws} love for myself^{asws} – the complete *Salaat*'.⁴⁷

يُونُسُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ مِنَ الْمَذْخُورِ الْإِيْتِمَامَ فِي الْحَرَمَيْنِ .

Yunus, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}: 'It is a treasure preserved, the complete (*Salaat*) in the two *Harrams*'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ إِنَّا إِذَا دَخَلْنَا مَكَّةَ وَ الْمَدِينَةَ نَتِمُّ أَوْ نَقْصُرُ قَالَ إِنْ قَصَرْتَ فَذَلِكَ وَ إِنْ أَتَمَمْتَ فَهُوَ خَيْرٌ يَزِدَادُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I said to him^{asws}, 'When we enter Makkah and Al-Medina, should we Pray complete *Salaat* or shorten (it- Qasr)?' He^{asws} said: 'If you 'Qasr' (shorten) so it is that, and if you complete, so it is the best to increase'.⁴⁹

حُمَيْدُ بْنُ زِيَادٍ عَنْ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ مِسْمَعٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي يَرَى لِهَدْيَيْنِ الْحَرَمَيْنِ مَا لَا يَرَاهُ لِغَيْرِهِمَا وَ يَقُولُ إِنَّ الْإِيْتِمَامَ فِيهِمَا مِنَ الْأَمْرِ الْمَذْخُورِ .

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Misma'a,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said: 'My^{asws} father^{asws} used to view for these two *Harrams* what he^{asws} did not view for other than

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 200 H 2

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 200 H 3

⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 200 H 4

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 200 H 5

⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 200 H 6

these two, and he^{asws} was saying: 'The complete (*Salaat*) in these two is from the matters of the preserved treasures'.⁵⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْرِيَارَ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ الرُّوَايَةَ قَدْ اخْتَلَفَتْ عَنْ آبَائِكَ (عَلَيْهِمُ السَّلَامُ) فِي الْإِتْمَامِ وَ التَّقْصِيرِ فِي الْحَرَمَيْنِ فَمِنْهَا بَأَنَّ يُتِمَّ الصَّلَاةَ وَ لَوْ صَلَاةً وَاحِدَةً وَ مِنْهَا أَنْ يُقْصَرَ مَا لَمْ يَنْوِ مَقَامَ عَشْرَةِ أَيَّامٍ وَ لَمْ أَزَلْ عَلَى الْإِتْمَامِ فِيهَا إِلَى أَنْ صَدَرْنَا فِي حَجَّنَا فِي عَامِنَا هَذَا فَإِنَّ فُقَهَاءَ أَصْحَابِنَا أَشَارُوا عَلَيَّ بِالتَّقْصِيرِ إِذْ كُنْتُ لَا أَنْوِي مَقَامَ عَشْرَةِ أَيَّامٍ فَصَرْتُ إِلَى التَّقْصِيرِ وَ قَدْ ضَعُفَتْ بِذَلِكَ حَتَّى أَعْرِفَ رَأْيَكَ

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar who said,

'I wrote to Abu Ja'far^{asws} that the reports have differed from your^{asws} forefathers^{asws} regarding the complete (*Salaat*) and the shortening in the two *Harrams*. So, from these is that one should Pray the complete *Salaat* and even if it was just one, and from these is that one should shorten for as long as one does not intend to stay for ten days; and I did not cease to be upon the complete *Salaat* therein until we commenced with our Hajj in this year of ours. So, the understanding ones of our companions advised me with the shortening when I do not intend staying for ten days. So I came to be shortening, and have been distressed by that, until I recognise your^{asws} view'.

فَكَتَبْتُ إِلَيَّ بِخَطِّهِ قَدْ عَلِمْتَ يَرْحُمُكَ اللَّهُ فَضَّلَ الصَّلَاةَ فِي الْحَرَمَيْنِ عَلَى غَيْرِهِمَا فَإِنِّي أُحِبُّ لَكَ إِذَا دَخَلْتُهُمَا أَنْ لَا تُقْصِرَ وَ تَكْتَبِرَ فِيهِمَا الصَّلَاةَ

So he^{asws} wrote to me in his^{asws} own handwriting: 'I^{asws} have taught you, may Allah^{azwj} have Mercy on you, the merits of the *Salaat* in the two *Harrams* over the other places, therefore I^{asws} love for you that when you enter these two, that you should not shorten, and frequently Pray the *Salaat* in these two (*Harrams*)'.

فَقُلْتُ لَهُ بَعْدَ ذَلِكَ بِسَنَتَيْنِ مُشَافَهَةً إِنِّي كَتَبْتُ إِلَيْكَ بِكَذَا وَ أَجَبْتَنِي بِكَذَا فَقَالَ نَعَمْ فَقُلْتُ أَيَّ شَيْءٍ تَعْنِي بِالْحَرَمَيْنِ فَقَالَ مَكَّةَ وَ الْمَدِينَةَ .

So I said to him^{asws} orally, after two years, 'I wrote to you with such and such, and you^{asws} answered me with such and such'. So he^{asws} said: 'Yes'. I said, 'Which thing did you^{asws} mean by the two *Harrams*?' So he^{asws} said: 'Makkah and Al-Medina'.⁵¹

بَابُ فَضْلِ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ وَ أَفْضَلِ بُقْعَةٍ فِيهِ

Chapter 201 – The merits of the *Salaat* in the Sacred Masjid and the most superior spot therein

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْحُجَّامِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ أَفْضَلِ مَوْضِعٍ فِي الْمَسْجِدِ يُصَلَّى فِيهِ قَالَ الْحَطِيمُ مَا بَيْنَ الْحَجَرِ وَ بَابِ النَّبِيِّ قُلْتُ وَ الَّذِي يَلِي ذَلِكَ فِي الْأَفْضَلِ فَذَكَرَ أَنَّهُ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قُلْتُ ثُمَّ الَّذِي يَلِيهِ فِي الْأَفْضَلِ قَالَ فِي الْحَجَرِ قُلْتُ ثُمَّ الَّذِي يَلِي ذَلِكَ قَالَ كَلَّمَا دَنَا مِنَ النَّبِيِّ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jaham who said,

⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 200 H 7

⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 200 H 8

'I asked Abu Al-Hassan Al-Reza^{asws} about the most superior place in the Masjid to be Prayed in. He^{asws} said: 'الْحَطِيمُ' 'Al-Hateem, what is between the (Black) Stone and the Door of the House (Kabah)'. I said, 'And that which follows that in superiority?' So he^{asws} mentioned that it was by the Standing Place of Ibrahim^{as}. I said, 'Then which (spot) follows it in superiority?' He^{asws} said: 'By the (Black) Stone'. I said, 'Then which (spot) follows that?' He^{asws} said: 'Every (spot) what is closest to the House (Kabah)'.⁵²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ الْخَرَّازِ عَنْ أَبِي عُبَيْدَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الصَّلَاةُ فِي الْحَرَمِ كُلِّهِ سَوَاءٌ فَقَالَ يَا أَبَا عُبَيْدَةَ مَا الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ كُلِّهِ سَوَاءٌ فَكَيْفَ يَكُونُ فِي الْحَرَمِ كُلِّهِ سَوَاءٌ قُلْتُ فَأَيُّ بَقَاعِهِ أَفْضَلُ قَالَ مَا بَيْنَ الْبَابِ إِلَى الْحَجْرِ الْأَسْوَدِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Ayoub Al Khazzaz, from Abu Ubeyda who said,

'I said to Abu Abdullah^{asws}, 'The *Salaat* in the *Harram*, all of it is the same?' So he^{asws} said: 'O Abu Ubeyda! The *Salaat* in the Sacred Masjid is not the same, and how can it happen to be the same in the *Harram*? I said, 'So which spot is the most superior?' He^{asws} said: 'What is between the Door (of the Kabah) to the Black Stone'.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ يُونُسَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُتَّزِمِ لِأَيِّ شَيْءٍ يُلْتَزَمُ وَ أَيْ شَيْءٍ يُذَكَّرُ فِيهِ فَقَالَ عِنْدَهُ نَهْرٌ مِنْ أَنْهَارِ الْجَنَّةِ تُلْقَى فِيهِ أَعْمَالُ الْعِبَادِ عِنْدَ كُلِّ خَمِيْسٍ .

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

'I asked Abu Abdullah^{asws} about Al-Multazam (the back part of the Kabah), 'For which thing is it adhered to, and which thing is mentioned therein?' So he^{asws} said: 'By it is a river from the rivers of the Paradise, in which are cast the deeds of the servants, every Thursday'.⁵⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْكَاهِلِيِّ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَكْثَرُوا مِنَ الصَّلَاةِ وَ الدُّعَاءِ فِي هَذَا الْمَسْجِدِ أَمَا إِنَّ لِكُلِّ عَبْدٍ رِزْقًا يُجَازُ إِلَيْهِ جَوْزًا .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Kahily who said,

'We were in the presence of Abu Abdullah^{asws}, so he^{asws} said: 'Frequent from the *Salaat* and the supplication in this Masjid. However, for every servant there is sustenance allowed to him within an allowance'.⁵⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي سَلَمَةَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ صَامِتٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ تُعْدِلُ مِائَةَ أَلْفِ صَلَاةٍ .

Ahmad Bin Muhammad, from Ali Bin Abu Salma, from Haroun Bin Kharjat, from Samit,

⁵² Al Kafi – V 4 – The Book of Hajj Ch 201 H 1

⁵³ Al Kafi – V 4 – The Book of Hajj Ch 201 H 2

⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 201 H 3

⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 201 H 4

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'The *Salaat* in the Sacred Masjid equates to one hundred thousand *Salaats* (elsewhere)'.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ تَعْدِلُ مِائَةَ أَلْفِ صَلَاةٍ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'The *Salaat* in the Sacred Masjid equates to one hundred thousand *Salaats* (elsewhere)'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَقَوْمٌ أُصَلِّي بِمَكَّةَ وَ الْمَرَأَةُ بَيْنَ يَدَيْ جَالِسَةً أَوْ مَرَّةً فَقَالَ لَا بَأْسَ إِنَّمَا سُمِّيَتْ بَكَّةً لِأَنَّهَا تَبْكُ فِيهَا الرِّجَالُ وَ النِّسَاءُ .

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

'I said to Abu Abdullah^{asws}, 'I stand and Pray *Salaat* in Makkah, and the woman is seated in front of him, or passes by'. So he^{asws} said: 'There is no problem. But rather, Makkah has been named as Bakkah, because therein تَبْكُ' wail (Baka'a) the men and the women'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ لَهُ الطَّيَّارُ وَ أَنَا حَاضِرٌ هَذَا الَّذِي زِيدَ هُوَ مِنَ الْمَسْجِدِ فَقَالَ نَعَمْ إِنَّهُمْ لَمْ يَبْلُغُوا بَعْدَ مَسْجِدِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ (صَلَوَاتُ اللَّهِ عَلَيْهِمَا) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

'Al-Tayyar said to him^{asws}, and I was present, 'This, which is increased, is it from the Masjid?' So he^{asws} said: 'Yes, they have not yet reached the remoteness of the Masjid of Ibrahim^{as} and Ismail^{as}'.⁵⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي بِمَكَّةَ يَجْعَلُ الْمَقَامَ خَلْفَ ظَهْرِهِ وَ هُوَ مُسْتَقْبِلُ الْقِبْلَةِ فَقَالَ لَا بَأْسَ يُصَلِّي حَيْثُ شَاءَ مِنَ الْمَسْجِدِ بَيْنَ يَدَيْ الْمَقَامِ أَوْ خَلْفَهُ وَ أَفْضَلُهُ الْحَطِيمُ وَ الْحَجْرُ وَ عِنْدَ الْمَقَامِ وَ الْحَطِيمِ جِذَاءُ الْبَابِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Zurara who said,

'I asked him^{asws} about the man who Prayed *Salaat* in Makkah, 'Can he make the Standing Place (of Ibrahim^{as}) to be behind his back, and he is facing the Qiblah?' So he^{asws} said: 'There is no problem. He can Pray *Salaat* wherever he so desires to, from the Masjid, be it in front of the Standing Place (of Ibrahim^{as}) or behind it; and the most superior of it is Al-Hateem, and the (Black) Stone, and by the Standing Place (of Ibrahim^{as}); and Al-Hateem is parallel to the Door (of the Kabah)'.⁶⁰

⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 201 H 5

⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 201 H 6

⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 201 H 7

⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 201 H 8

⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 201 H 9

فَصَالَهُ بِنُ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ حَقُّ إِبْرَاهِيمَ (عليه السلام) بِمَكَّةَ مَا بَيْنَ الْحَزْوَرَةِ إِلَى الْمَسْعَى فَذَلِكَ الَّذِي كَانَ حَظَّهُ إِبْرَاهِيمَ (عليه السلام) يَعْنِي الْمَسْجِدَ .

Fazalat Bin Ayoub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A right of Ibrahim^{as} in Makkah was between Al-Hazourat to the Mas'a (area of Sa'ee). So that is which was its line (boundary), meaning the Masjid'.⁶¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي جَمَاعَةٍ فِي مَنْزِلِهِ بِمَكَّةَ أَفْضَلُ أَوْ وَحْدَهُ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ وَحْدَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who Prays *Salaat* in a congregation in his house in Makkah, 'Is it superior or (him Praying *Salaat*) alone in the Sacred Masjid?' So he^{asws} said: 'Alone'.⁶²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ مُعَاوِيَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَطِيمِ فَقَالَ هُوَ مَا بَيْنَ الْحَجَرِ الْأَسْوَدِ وَبَيْنَ الْبَابِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'albat, from Muawiya who said,

'I asked Abu Abdullah^{asws} about Al-Hateem. So he^{asws} said: 'It is what is in between the Black Stone and the Door (of the Kabah)'.⁶³

وَ سَأَلْتُهُ لِمَ سُمِّيَ الْحَطِيمُ فَقَالَ لِأَنَّ النَّاسَ يَحْطِمُ بَعْضُهُمْ بَعْضًا هُنَاكَ .

And I asked him^{asws}, 'Why has Al-Hateem been named as such?' So he^{asws} said: 'Because the people squash (Hatam) each other over there'.⁶³

بَابُ دُخُولِ الْكَعْبَةِ

Chapter 202 – Entering the Kabah

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ جَالِدٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ أَبِي يَقُولُ الدَّاخِلُ الْكَعْبَةَ يَدْخُلُ وَاللَّهُ رَاضٍ عَنْهُ وَ يَخْرُجُ عَطْلًا مِنَ الذَّنُوبِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Ali Bin Khalid, from the one who narrated it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'My^{asws} father^{asws} was saying: 'A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Ali Bin Khalid, from the one who narrated it, from Abu Ja'far^{asws} having

⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 201 H 10

⁶² Al Kafi – V 4 – The Book of Hajj Ch 201 H 11

⁶³ Al Kafi – V 4 – The Book of Hajj Ch 201 H 12

said: 'My^{asws} father^{asws} was saying: 'The one entering the Kabah enters, and Allah^{azwj} is Pleased from him, and he returns having been neutralised from the sins'.⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ ابْنِ فَصَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ جَعْفَرِ بْنِ أَبِيهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ دُخُولِ الْكَعْبَةِ قَالَ الدُّخُولُ فِيهَا دُخُولٌ فِي رَحْمَةِ اللَّهِ وَالْخُرُوجُ مِنْهَا خُرُوجٌ مِنَ الذُّنُوبِ مَعْصُومٌ فِيمَا بَقِيَ مِنْ عُمْرِهِ مَغْفُورٌ لَهُ مَا سَلَفَ مِنْ ذُنُوبِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Fazzal, from Ibn Al Qaddah,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws}, said, 'I asked him^{asws} about entering the Kabah. He^{asws} said: 'The one entering therein enters into the Mercy of Allah^{azwj}, and the one exiting from it exits from the sins sinless regarding what remains from his lifetime, having been Forgiven for him whatever was past from his sins'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَدْتَ دُخُولَ الْكَعْبَةِ فَاعْتَسِلْ قَبْلَ أَنْ تَدْخُلَهَا وَ لَا تَدْخُلَهَا بِحِذَاءٍ وَ تَقُولُ إِذَا دَخَلْتَ اللَّهُمَّ إِنَّكَ قُلْتَ وَ مَنْ دَخَلَهُ كَانَ آمِنًا فَمِنِّي مِنْ عَذَابِ النَّارِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you want to enter the Kabah, so wash before you enter it, and do not enter it with shoes, and you should be saying when you enter, 'O Allah^{azwj}! You^{azwj} Said **[3:97] and whoever enters it shall be secure. So secure me from the Punishment of the Fire**'.

ثُمَّ تُصَلِّي رَكَعَتَيْنِ بَيْنَ الْأُسْطُوَانَتَيْنِ عَلَى الرُّخَامَةِ الْحَمْرَاءِ تَقْرَأُ فِي الرِّكَعَةِ الْأُولَى حَمَّ السَّجْدَةِ وَ فِي الثَّانِيَةِ عَدَدَ آيَاتِهَا مِنَ الْقُرْآنِ وَ تُصَلِّي فِي زَوَايَاهُ وَ تَقُولُ اللَّهُمَّ مَنْ تَهَيَّأَ أَوْ تَعَبَّأَ أَوْ أَعَدَّ أَوْ اسْتَعَدَّ لِيُفَادَةَ إِلَى مَخْلُوقٍ رَجَاءَ رَفْدِهِ وَ جَائِزَتِهِ وَ نَوَافِلِهِ وَ فَوَاضِلِهِ فَأَلَيْكَ يَا سَيِّدِي تَهَيَّئْتِي وَ تَعَبَّئْتِي وَ إِعْدَادِي وَ اسْتِعْدَادِي رَجَاءَ رَفْدِكَ وَ نَوَافِلِكَ وَ جَائِزَتِكَ

Then you should Pray two Cycles of *Salaat* between the two pillars upon the red marble slab, reciting in the first Cycle **[41:1] Ha Meem**, the Prostration (Chapter 41), and in the second, a number of its Verses from the Quran, and you should Pray *Salaat* in its corner and you should be saying, 'O Allah^{azwj}! O Allah^{azwj}! (If ever) anyone mobilised, and readied, and prepared, and warmed up for a delegation, hoping of his provision, and his optional (deeds), and seeking its awards and its recompense, so upon You^{azwj}, my Master^{azwj}, today would be the day of my mobilisation, and my readiness, and my preparation hoping for Your^{azwj} Forgiveness, and Your^{azwj} Provision, and seeking Your^{azwj} Awards and Your^{azwj} Recompense.

فَلَا تُخَيِّبَ الْيَوْمَ رَجَائِي يَا مَنْ لَا يَخِيْبُ عَلَيْهِ سَائِلٌ وَ لَا يَنْقُصُهُ نَائِلٌ فَإِنِّي لَمْ أَتِكَ الْيَوْمَ بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ وَ لَا شَفَاعَةَ مَخْلُوقٍ رَجَوْتُهُ وَ لَكِنِّي أَتَيْتُكَ مُقِرًّا بِالظُّلْمِ وَ الْإِسَاءَةِ عَلَى نَفْسِي فَإِنَّهُ لَا حِجَّةَ لِي وَ لَا عُذْرَ فَأَسْأَلُكَ يَا مَنْ هُوَ كَذَلِكَ أَنْ تُعْطِنِي مَسْأَلَتِي وَ تُقْبِلَنِي عُثْرَتِي وَ تُقْبِلَنِي بِرَغْبَتِي وَ لَا تُرَدَّنِي مَجْبُوهًا مَمْنُوعًا وَ لَا خَائِبًا يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ أَرْجُوكَ لِلْعَظِيمِ أَسْأَلُكَ يَا عَظِيمُ أَنْ تُغْفِرَ لِي الذَّنْبَ الْعَظِيمَ لَا إِلَهَ إِلَّا أَنْتَ

⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 202 H 1

⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 202 H 2

So (Please) do not Disappoint my hope today. O the One^{azwj} Whom a beggar cannot annoy, nor can a receiver diminish, for I did not come to You^{azwj} relying upon the righteous deeds which I sent forward, nor hoping for an intercession of any creature, but I come to You^{azwj} acknowledging (my) injustice, and the evil wrought upon myself, for there is no argument for me^{asws} nor any excuse. Therefore, I beseech/ plead You^{azwj}, the One Who is like that, that You^{azwj} May Grant me what I ask for, and Erase my slips, and Accept me for the hopes (I have), and do not Repel me as rejected, denied, nor disappointed. O the Greatest One! O the Greatest One! O the Greatest One! I (have come with a) hope to You^{azwj} for the Greatness. I ask You^{azwj}, O the Greatest One, that You^{azwj} Forgive for me the grievous sins (I have committed). There is no god except for You^{azwj}.

قَالَ وَ لَا تَدْخُلُهَا بِحِذَاءٍ وَ لَا تَبْزُقُ فِيهَا وَ لَا تَمْتَخِطُ فِيهَا وَ لَمْ يَدْخُلُهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا يَوْمَ فَتْحِ مَكَّةَ .

He^{asws} said: 'And do not enter it with the shoes, nor spit in it, nor throw any mucus in it. And, Rasool-Allah^{saww} did not enter it except on the day of the conquest of Makkah'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ ذَكَرْتُ الصَّلَاةَ فِي الْكَعْبَةِ قَالَ بَيْنَ الْعَمُودَيْنِ تَقُومُ عَلَى الْبَلَاطَةِ الْحُمْرَاءِ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَلَّى عَلَيْهَا ثُمَّ أَقْبَلَ عَلَى أَرْكَانِ النَّبِيِّ وَ كَبَّرَ إِلَى كُلِّ رُكْنٍ مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bi Al Hakam, from Al Husayn Bin Abu Al Bala'a who said,

'I asked Abu Abdullah^{asws} and mentioned the *Salaat* in the Kabah. He^{asws} said: 'Between the two pillars. You should stand upon the red marble slab, for Rasool-Allah^{saww} Prayed *Salaat* upon it, then turned towards the corners of the House (Kabah) and exclaimed *Takbeer* towards each corner from it'.⁶⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ رَأَيْتُ الْعَبْدَ الصَّالِحَ (عليه السلام) دَخَلَ الْكَعْبَةَ فَصَلَّى رُكْعَتَيْنِ عَلَى الرَّخَامَةِ الْحُمْرَاءِ ثُمَّ قَامَ فَاسْتَقْبَلَ الْحَائِطَ بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَ الْعَرَبِيِّ فَوَقَعَ يَدُهُ عَلَيْهِ وَ لَزِقَ بِهِ وَ دَعَا ثُمَّ تَحَوَّلَ إِلَى الرُّكْنِ الْيَمَانِيِّ فَلَصِقَ بِهِ وَ دَعَا ثُمَّ أَتَى الرُّكْنَ الْعَرَبِيَّ ثُمَّ خَرَجَ .

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

'I saw Al-Abd Al-Salih^{asws} (7th Imam^{asws}) enter the Kabah. So he^{asws} Prayed two Cycles of *Salaat* upon the red marble slab. Then he^{asws} stood and faced the wall between Al-Yamani corner and Al-Gharby. So he^{asws} placed his^{asws} hand upon it, and adhere with it, and supplicated. Then he^{asws} transferred to Al-Yamani corner, so he^{asws} adhered with it and supplicated. Then he^{asws} went to Al-Gharby corner, then went out'.⁶⁸

وَ عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بُدَّ لِلصَّرُورَةِ أَنْ يَدْخُلَ النَّبِيَّ قَبْلَ أَنْ يَرْجِعَ فَإِذَا دَخَلْتَهُ فَادْخُلْهُ بِسَكِينَةٍ وَ وَقَارٍ ثُمَّ أَنْتِ كُلِّ زَاوِيَةٍ مِنْ زَوَايَاهُ ثُمَّ قُلِ اللَّهُمَّ إِنَّكَ قُلْتَ وَ مَنْ دَخَلَهُ كَانَ آمِنًا فَأَمِنِي مِنْ

⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 202 H 3

⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 202 H 4

⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 202 H 5

عَذَابِ يَوْمِ الْقِيَامَةِ وَ صَلَّى بَيْنَ الْعَمُودَيْنِ الَّذِينَ يَلِيَانِ عَلَى الرُّخَامَةِ الْحَمْرَاءِ وَ إِنَّ كَثَرَ النَّاسُ فَاسْتَقْبَلُ كُلَّ زَاوِيَةٍ فِي مَقَامِكَ حَيْثُ صَلَّيْتَ وَ ادْعُ اللَّهَ وَ اسْأَلْهُ .

And from him, from Ali Bin Al Numan, from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is a must for 'Al-Sarura' (the first-timer) that he enters the House (Kabah) before he returns. So when he enters, so he should enter with tranquillity and dignity. Then he should go to every corner from the corners, then say, 'O Allah^{azwj}! You^{azwj} Said **[3:97] and whoever enters it shall be secure**, so Secure me from the Punishment of the Day of Judgement'; and offer *Salaat* between the two Pillars which follow from the red marble slab; and if the people are numerous, so face each corner from your place where you Prayed *Salaat*, and supplicate to Allah^{azwj}, and ask Him^{azwj}.⁶⁹

وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ السُّوَيْدِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ خَارِجٌ مِنَ الْكَعْبَةِ وَ هُوَ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ حَتَّى قَالَهَا ثَلَاثًا ثُمَّ قَالَ اللَّهُمَّ لَا تُجْهِدْ بِلَاءَنَا رَبَّنَا وَ لَا تُثْمِتْ بِنَا أَعْدَاءَنَا فَإِنَّكَ أَنْتَ الضَّرُّ النَّافِعُ ثُمَّ هَبَطَ فَصَلَّى إِلَى جَانِبِ الدَّرَجَةِ جَعَلَ الدَّرَجَةَ عَنْ يَسَارِهِ مُسْتَقْبِلَ الْكَعْبَةِ لَيْسَ بَيْنَهَا وَ بَيْنَهُ أَحَدٌ ثُمَّ خَرَجَ إِلَى مَنْزِلِهِ .

And from him, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} and he^{asws} was exiting from the Kabah, and he^{asws} was saying: 'Allah^{azwj} is the Greatest (beyond description)! Allah^{azwj} is the Greatest (beyond description)!', until he^{asws} had said it three times. Then, he^{asws} said: 'O Allah^{azwj}! Do not Overload our^{asws} afflictions! O Lord^{azwj}, and do not let our^{asws} enemies gloat with us^{asws}, no harm and benefits can occur (except) with Your^{azwj} Permission'. Then he^{asws} climbed down, so he^{asws} Prayed *Salaat* to the side of the stairs, making the stairs to be on his^{asws} left, facing the Kabah, there not being anyone between him^{asws} and it. Then he^{asws} went out to his^{asws} house'.⁷⁰

وَ عَنْهُ عَنِ إِسْمَاعِيلَ بْنِ هَمَّامٍ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) دَخَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْكَعْبَةَ فَصَلَّى فِي زَوَايَاهَا الْأَرْبَعِ صَلَّى فِي كُلِّ زَاوِيَةٍ رَكَعَتَيْنِ .

And from him, from Ismail Bin Hammam who said,

'Abu Al-Hassan^{asws} said: 'The Prophet^{saww} entered the Kabah, so he^{saww} Prayed *Salaat* in its four corners, Praying two Cycles in each corner'.⁷¹

وَ عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَدْ دَخَلَ الْكَعْبَةَ ثُمَّ أَرَادَ بَيْنَ الْعَمُودَيْنِ فَلَمْ يَقْدِرْ عَلَيْهِ فَصَلَّى دُونَهُ ثُمَّ خَرَجَ فَمَضَى حَتَّى خَرَجَ مِنَ الْمَسْجِدِ .

And from hi, from Ibn Fazzal, from Yunus Bin Yaqoub who said,

'I saw Abu Abdullah^{asws} entering the Kabah, then intended to be between the two pillars, but was not able upon doing so, so he^{asws} Prayed *Salaat* besides it. Then he^{asws} exited, so he^{asws} went until he had gone out from the Masjid'.⁷²

⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 202 H 6

⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 202 H 7

⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 202 H 8

وَعَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا دَخَلْتُ الْكَعْبَةَ كَيْفَ أَصْنَعُ قَالَ خُذْ بِحَلْقَتَيْ الْبَابِ إِذَا دَخَلْتَ ثُمَّ امْضِ حَتَّى تَأْتِيَ الْعُمُودَيْنِ فَصَلِّ عَلَى الرُّخَامَةِ الْحُمْرَاءِ ثُمَّ إِذَا خَرَجْتَ مِنَ الْبَيْتِ فَانزِلْ مِنَ الدَّرَجَةِ فَصَلِّ عَنْ يَمِينِكَ رَكْعَتَيْنِ .

And from him, from Ibn Fazzal, from Yunus who said,

'I said to Abu Abdullah^{asws}, 'When I enter the Kabah, so what should I do?' He^{asws} said: 'Grab hold of the two rings of the (Door of the Kabah) when you enter, then go until you come to the two Pillars, so offer *Salaat* upon the red marble. Then, when you exit from the House (Kabah), so climb down from the stairs, and perform *Salaat* on your right, by two Cycles'⁷³

وَعَنْهُ عَنِ صَفْوَانَ بْنِ بَجِيٍّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ فِي دُعَاءِ الْوَلَدِ قَالَ أَفِضْ عَلَيْكَ دَلْوًا مِنْ مَاءِ زَمْزَمٍ ثُمَّ ادْخُلِ الْبَيْتَ فَإِذَا فُتَّتْ عَلَى بَابِ الْبَيْتِ فَخُذْ بِحَلْقَةِ الْبَابِ ثُمَّ قُلِ اللَّهُمَّ إِنَّ الْبَيْتَ بَيْتُكَ وَالْعَبْدَ عَبْدُكَ وَقَدْ قُلْتَ وَمَنْ دَخَلَهُ كَانَ آمِنًا فَأَمِنِّي مِنْ عَذَابِكَ وَاجْرِنِي مِنْ سَخَطِكَ

And from him, from Safwan Bin Yahya, from Muawiya Bin Ammar,

'Regarding a supplication for the child, he^{asws} said: 'Pour upon yourself a cup from the water of Zamzam, then enter the House (Kabah). So when you stand upon the Door of the Kabah, so grab a ring of the Door, then say, 'O Allah^{azwj}! The House is Your^{azwj} House, and the servant is Your^{azwj} servant, and You^{azwj} have Said **[3:97] and whoever enters it shall be secure**, therefore Secure me from Your^{azwj} Punishment, and Resuce me from Your^{azwj} Wrath'.

ثُمَّ ادْخُلِ الْبَيْتَ فَصَلِّ عَلَى الرُّخَامَةِ الْحُمْرَاءِ رَكْعَتَيْنِ ثُمَّ قُمْ إِلَى الْأُسْطُوَانَةِ الَّتِي بَجِذَاءِ الْحَجَرِ وَالْصِقْ بِهَا صَدْرَكَ ثُمَّ قُلْ يَا وَاحِدُ يَا أَحَدُ يَا مَجْدُ يَا قَرِيبُ يَا بَعِيدُ يَا عَزِيزُ يَا حَكِيمُ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

Then enter the House (Kabah), so perform *Salaat* upon the red marble slab. Then arise to go to the Pillar which is parallel to the (Black) Stone, and adhere your chest with it, then say, 'O the Alone! O the One! O the Glorious! O the Near One! O the Remote One! O the Mighty! O the Wise! **[21:89] Lord! Do not leave me alone; and You are the Best of inheritors**, Endow to me, from You^{azwj}, a goodly offspring. You^{azwj} are the Hearer of the supplications'.

ثُمَّ دُرْ بِالْأُسْطُوَانَةِ فَالْصِقْ بِهَا ظَهْرَكَ وَبَطْنَكَ وَتَدْعُو بِهِذَا الدُّعَاءَ فَإِنْ يُرِدَ اللَّهُ شَيْئًا كَانَ .

Then circle by the Pillars, and adhere your back with it, and your belly, and supplicate with this supplication. So if Allah^{azwj} Wants something, it would happen'.⁷⁴

⁷² Al Kafi – V 4 – The Book of Hajj Ch 202 H 9

⁷³ Al Kafi – V 4 – The Book of Hajj Ch 202 H 10

⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 202 H 11

بَابُ وَدَاعِ الْبَيْتِ**Chapter 203 – Bidding Farewell to the House (Kabah)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تَخْرُجَ مِنْ مَكَّةَ وَ تَأْتِيَ أَهْلَكَ فَوَدِّعِ الْبَيْتَ وَ طِفْ بِالْبَيْتِ أُسْبُوعاً وَ إِنْ اسْتَطَعْتَ أَنْ تَسْتَلِمَ الْحَجَرَ الْأَسْوَدَ وَ الرُّكْنَ الْيَمَانِيَّ فِي كُلِّ شَوْطٍ فَافْعَلْ وَ إِلا فَافْتَحْ بِهِ وَ اخْنَمْ بِهِ فَإِنْ لَمْ تَسْتَطِعْ ذَلِكَ فَمَوْسِعْ عَلَيْكَ ثُمَّ تَأْتِيَ الْمُسْتَجَارَ فَتَصْنَعُ عِنْدَهُ كَمَا صَنَعْتَ يَوْمَ قَدِمْتَ مَكَّةَ وَ تَخَيَّرْ لِنَفْسِكَ مِنَ الدُّعَاءِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you intend to exit from Makkah and go to your family, so bid farewell to the House (Kabah), and perform *Tawaaf* of the House (Kabah), seven (circuits). And if are able to touch the Black Stone, and Al-Yamani corner during each circuit, then do so, otherwise, begin with it and end with it. So if you are not able to do that, then whatever you are able to. Then go to Al-Mustajar and do in its presence just as you did on the day you arrived in Makkah, and choose for yourself from the supplications.

ثُمَّ اسْتَلِمَ الْحَجَرَ الْأَسْوَدَ ثُمَّ أَلْصِقَ بَطْنَكَ بِالْبَيْتِ تَضَعُ يَدَكَ عَلَى الْحَجَرِ وَ الْأُخْرَى مِمَّا يَلِي الْبَابَ وَ أَحْمَدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ أَمِينِكَ وَ حَبِيبِكَ وَ نَجِيِّكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ اللَّهُمَّ كَمَا بَلَغَ رِسَالَاتِكَ وَ جَاهَدَ فِي سَبِيلِكَ وَ صَدَعَ بِأَمْرِكَ وَ أُوذِيَ فِي جَنْبِكَ وَ عَبْدَكَ حَتَّى آتَاهُ الْيَقِينُ

Then touch the Black Stone, then adhere your belly with the House (Kabah), placing your hand upon the Black Stone, and the other one from what follows of the Door, and Praise Allah^{azwj}, and Extol upon Him^{azwj}, and send Blessings upon the Prophet^{saww}, then said, 'O Allah^{azwj}! Send Blessings upon Muhammad^{saww}, Your^{azwj} servant, and Your^{azwj} Rasool^{saww}, and Your^{azwj} Prophet^{saww}, and Your^{azwj} Trustworthy one, and Your^{azwj} Beloved, and Your^{azwj} excellent one, and Your^{azwj} Chosen one from Your^{azwj} creatures. O Allah^{azwj}! As he^{saww} delivered Your^{azwj} Message, and struggled in Your^{azwj} Way, and preached with Your^{azwj} Commandments, and was harmed being on Your^{azwj} Side, and worshipped You^{azwj} until the conviction came to him^{saww}.

اللَّهُمَّ أَقْبِلْنِي مُفْلِحاً مُنْجِئاً مُسْتَجَاباً لِي بِأَفْضَلِ مَا يَرْجِعُ بِهِ أَحَدٌ مِنْ وَفْدِكَ مِنَ الْمَغْفِرَةِ وَ الْبَرَكَاتِ وَ الرَّحْمَةِ وَ الرِّضْوَانِ وَ الْعَافِيَةِ اللَّهُمَّ إِنْ أَمَتْنِي فَاعْفُورْ لِي وَ إِنْ أَحْيَيْتَنِي فَارْزُقْنِيهِ مِنْ قَابِلِ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ بَيْنَتِكَ

O Allah^{azwj}! Turn me as successful, salvaged, having been Answered for me with the Grace, what no one from Your^{azwj} delegates has wished for, from the Forgiveness, and the Blessings, and the Mercy, and the Pleasure, and the well being. O Allah^{azwj}! If You^{azwj} Cause me to die, so Forgive for me, and if You^{azwj} Keep me alive, so Grace me in the future. O Allah^{azwj}! Do not Make it to be the last of the promises from Your^{azwj} House (Kabah).

اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ حَمَلْتَنِي عَلَى دَوَابِّكَ وَ سَبَّرْتَنِي فِي بِلَادِكَ حَتَّى أَقْدَمْتَنِي حَرَمَكَ وَ أَمْنَكَ وَ قَدْ كَانَ فِي حُسْنِ ظَنِّي بِكَ أَنْ تُعْفِرَ لِي ذُنُوبِي

O Allah^{azwj}! I am Your^{azwj} servant, and son of Your^{azwj} servant, and son of Your^{azwj} maid. You^{azwj} Carried me upon Your^{azwj} (gifted) animal, and Journeyed me in Your^{azwj}

city until I arrived at Your^{azwj} *Harram*, and Your^{azwj} security, and it was in my good thoughts about You^{azwj} that You^{azwj} would Forgive my sins for me.

فَإِنْ كُنْتَ قَدْ عَفَرْتَ لِي ذُنُوبِي فَارْدُدْ عَنِّي رِضًا وَ قَرَّبِي إِلَيْكَ زُلْفَى وَ لَا تُبَاعِدْنِي وَ إِنْ كُنْتَ لَمْ تَغْفِرْ لِي فَمِنَ الْآنَ فَاعْفُرْ لِي قَبْلَ أَنْ تَتَأَيَّ عَنْ بَيْتِكَ دَارِي فَهَذَا أَوْ أَنْ أَنْصِرَافِي إِنْ كُنْتَ أَذْنْتَ لِي غَيْرَ رَاغِبٍ عَنكَ وَ لَا عَنْ بَيْتِكَ وَ لَا مُسْتَبَدِّلٍ بِكَ وَ لَا بِهِ

So if You^{azwj} have already Forgiven my sins for me, then Increase about me the Pleasure, and Let me be closer to You^{azwj} in position, and do not Cause me to be remote. And if you have not Forgiven me, so from now, Forgive me before I depart from Your^{azwj} House (Kabah) to my house, for this is the time for my departure, if You^{azwj} have Permitted me, without turning away from You^{azwj}, nor from Your^{azwj} House (Kabah), nor being changed with You^{azwj}, nor by it.

اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي حَتَّى تُبَلِّغَنِي أَهْلِي فَإِذَا بَلَغْتَنِي أَهْلِي فَكَفِّنِي مَوْتَةَ عِبَادِكَ وَ عِيَالِي فَإِنَّكَ وَلِيُّ ذَلِكَ مِنْ خَلْقِكَ وَ مِنِّي

O Allah^{azwj}! Protect me from in front of me, and from my behind, and from my right, and from my left, until You^{azwj} Deliver me to my family. So when I reach to my family, Suffice me in support of Your^{azwj} servants, and my dependants, for You^{azwj} are the Guardian of that from Your^{azwj} creatures, and from me’.

ثُمَّ أَنْتَ زَمَزَمَ فَاشْرَبْ مِنْ مَائِهَا ثُمَّ اخْرُجْ وَ قُلْ آيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ إِلَى رَبِّنَا رَاغِبُونَ إِلَى اللَّهِ رَاغِعُونَ إِنْ شَاءَ اللَّهُ

Then go over to Zamzam, and drink from its water. Then exit and say, ‘We are the returners, the repentant, the worshippers to our Lord^{azwj}, Praising to our Lord^{azwj}, wishing to Allah^{azwj}, returning, if Allah^{azwj} so Desires’.

قَالَ وَ إِنْ أَبَا عَبْدَ اللَّهِ (عَلَيْهِ السَّلَام) لَمَّا وَدَّعَهَا وَ أَرَادَ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ الْحَرَامِ خَرَّ سَاجِدًا عِنْدَ بَابِ الْمَسْجِدِ طَوِيلًا ثُمَّ قَامَ فَخَرَجَ .

He (the narrator) said, ‘When Abu Abdullah^{asws} bid farewell to it and wanted to exit from the Sacred Masjid, fell down prostrate at the Door of the Masjid for a long time. Then stood, and exited’.⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) وَدَّعَ الْبَيْتَ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ مِنْ بَابِ الْمَسْجِدِ خَرَّ سَاجِدًا ثُمَّ قَامَ فَاسْتَقْبَلَ الْكَعْبَةَ فَقَالَ اللَّهُمَّ إِنِّي أَنْقَلِبُ عَلَى إِلَهٍ إِلَّا أَنْتَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibrahim Bin Abu mahmoud who said,

‘I saw Abu Al-Hassan^{asws} bid farewell to the House (Kabah). So when he^{asws} wanted to exit from the door of the Masjid, fell prostrate. Then he^{asws} stood up, and faced the Kabah, and he^{asws} said: ‘O Allah^{azwj}! I^{asws} return upon that there is no god except for You^{azwj}.’⁷⁶

⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 203 H 1

⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 203 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ رَأَيْتُ أَبَا جَعْفَرَ الثَّانِيَّ (عَلَيْهِ السَّلَامُ) فِي سَنَةِ خَمْسٍ وَ عَشْرِينَ وَ دَعَا النَّبِيَّ بَعْدَ ارْتِفَاعِ الشَّمْسِ وَ طَافَ بِالنَّبِيِّ يَسْتَلِمُ الرُّكْنَ الْيَمَانِيَّ فِي كُلِّ شَوِّطٍ فَلَمَّا كَانَ فِي الشَّوِّطِ السَّابِعِ اسْتَلَمَهُ وَ اسْتَلَمَ الْحَجَرَ وَ مَسَحَ بِيَدِهِ ثُمَّ مَسَحَ وَجْهَهُ بِيَدِهِ

A number of our companions, from Ahmad Bin Muhammad, and Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ali Bin Mahziyar who said,

'I saw Abu Ja'far^{asws} the 2nd in the year two hundred and twenty five, bidding farewell to the House (Kabah) after the rising of the sun, and performing *Tawaaf* of the House Kabah, touching Al-Yamani corner during each circuit. So when it was the seventh circuit, he^{asws} touched it and touched the (Black) Stone, and wiped it with his^{asws} hand, then wiped his^{asws} face with his^{asws} hand.

ثُمَّ أَتَى الْمَقَامَ فَصَلَّى خَلْفَهُ رَكَعَتَيْنِ ثُمَّ خَرَجَ إِلَى دُبُرِ الْكَعْبَةِ إِلَى الْمُلتَزِمِ فَالْتَزَمَ النَّبِيَّ وَ كَشَفَ الثُّوبَ عَنِ بَطْنِهِ ثُمَّ وَقَفَ عَلَيْهِ طَوِيلًا يَدْعُو ثُمَّ خَرَجَ مِنْ بَابِ الْحَنَاطِيْنِ وَ تَوَجَّهَ

Then he^{asws} went to the Standing Place (of Ibrahim^{as}), so he performed *Salaat* behind it, by two Cycles. Then he^{asws} went out to the back of the Kabah, to Al-Multazam, so he^{asws} adhered to the House, and uncovered the cloth from his^{asws} belly, then paused upon it for a long time, supplicating. Then he^{asws} went out from the door of Al-Hannatayn and faced it.

قَالَ فَرَأَيْتُهُ فِي سَنَةِ سَبْعِ عَشْرَةَ وَ مِائَتَيْنِ وَ دَعَا النَّبِيَّ لَيْلًا يَسْتَلِمُ الرُّكْنَ الْيَمَانِيَّ وَ الْحَجَرَ الْأَسْوَدَ فِي كُلِّ شَوِّطٍ فَلَمَّا كَانَ فِي الشَّوِّطِ السَّابِعِ الْتَزَمَ النَّبِيَّ فِي دُبُرِ الْكَعْبَةِ قَرِيبًا مِنَ الرُّكْنِ الْيَمَانِيَّ وَ فَرَّقَ الْحَجَرَ الْمُسْتَطِيلَ وَ كَشَفَ الثُّوبَ عَنِ بَطْنِهِ ثُمَّ أَتَى الْحَجَرَ فَقَبَّلَهُ وَ مَسَحَهُ وَ خَرَجَ إِلَى الْمَقَامِ فَصَلَّى خَلْفَهُ ثُمَّ مَضَى وَ لَمْ يُعِدْ إِلَى النَّبِيِّ وَ كَانَ وَفُوهُ عَلَى الْمُلتَزِمِ بِقَدْرِ مَا طَافَ بَعْضُ أَصْحَابِنَا سَبْعَةَ أَشْوَاطٍ وَ بَعْضُهُمْ ثَمَانِيَّةً .

He (the narrator) said, 'So I (also) saw him^{asws} in the year two hundred and seventeen bidding farewell to the House (Kabah) at night, touching Al-Yamani corner, and the Black Stone during each circuit. So when he^{asws} was in the seventh circuit, he^{asws} adhered to the House at the back of the Kabah, near to the Yamani corner, and above the (Black) Stone by the rectangular stone, and uncovered the cloth from his belly. Then he went to the (Black) Stone, so he^{asws} kissed it, and wiped it, and went to the Standing Place (of Ibrahim^{as}), and he^{asws} performed *Salaat* behind it. Then he^{asws} went and did not return to the House (Kabah), and it was his^{asws} pausing at Al-Multazam of a measurement of what some of our companions take to perform *Tawaaf* of seven circuits, and some of them eight'.⁷⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبَانَ عَنْ أَبِي إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هُوَ ذَا أُخْرِجُ جُعِلْتُ فِدَاكَ فَمِنْ أَيْنَ أُوَدِّعُ النَّبِيَّ قَالَ تَأْتِي الْمُسْتَجَارَ بَيْنَ الْحَجْرِ وَ الْبَابِ فَنُودِعُهُ مِنْ ثَمَّ ثُمَّ تَخْرُجُ فَتَشْرَبُ مِنْ زَمْرَمٍ ثُمَّ تَمْضِي فَقُلْتُ أَصْبُ عَلَى رَأْسِي فَقَالَ لَا تَقْرَبِ الصَّبَّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Abu Ismail who said,

'I said to Abu Abdullah^{asws} when I wanted to exit, 'May I be sacrificed for you^{asws}! So from where should I bid farewell to the House (Kabah)?' He^{asws} said: 'You should go to Al-Mustajar between the (Black) Stone and the Door (of the Kabah), so bid

⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 203 H 3

farewell. Then go out, and drink from Zamzam. Then depart'. So I said, 'Can I pour upon my head?' So he^{asws} said: 'Do not go near the pouring'.⁷⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ قُتَيْبِ بْنِ كَعْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّكَ لَتُذْمَمُ الْحَجَّ قُلْتَ أَجَلَ قَالَ فَلْيَكُنْ آخِرُ عَهْدِكَ بِالْبَيْتِ أَنْ تَضَعَ يَدَكَ عَلَى الْبَابِ وَ تَقُولَ الْمُسْكِينُ عَلَى بَابِكَ فَتَصَدَّقَ عَلَيْهِ بِالْجَنَّةِ .

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from yaqoub Bin Yazeed, from Abdullah Bin Jabala, from Qusam Bin Ka'ab who said,

'Abu Abdullah^{asws} said: 'Are you habitual of the Hajj?' I said, 'Yes'. He^{asws} said: 'So let the last of your Promises by the House (Kabah), that you place your hand upon the Door (of the Kabah), and you should be saying, 'The beggar is at Your^{azwj} Door, so Give in charity upon him with the Paradise'.⁷⁹

بَابُ مَا يُسْتَحَبُّ مِنَ الصَّدَقَةِ عِنْدَ الْخُرُوجِ مِنْ مَكَّةَ

Chapter 204 – What is recommended from the charity during the exit from Makkah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ يَنْبَغِي لِلْحَاجِّ إِذَا قَضَى نُسُكَهُ وَ أَرَادَ أَنْ يَخْرُجَ أَنْ يَبْنَعَ بَدْرَهُمْ تَمْرًا يَتَصَدَّقُ بِهِ فَيَكُونُ كَفَّارَةً لِمَا لَعَلَّهُ دَخَلَ عَلَيْهِ فِي حَجِّهِ مِنْ حَكٍّ أَوْ قُمَّلَةٍ سَقَطَتْ أَوْ نَحْوِ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, from Muawiya Bin Ammar and Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the pilgrim for the Hajj when he fulfils his rituals and intends to exit, that he should buy dates with a Dirham to give in charity with, for it to happen to be an expiation due to what he might have entered upon during his Hajj, from a scratching or lice to have fallen off, or similar to that'.⁸⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَرَدْتَ أَنْ تَخْرُجَ مِنْ مَكَّةَ فَاشْتَرِ بَدْرَهُمْ تَمْرًا فَتَصَدَّقْ بِهِ قَبْضَةً قَبْضَةً فَيَكُونُ لِكُلِّ مَا كَانَ مِنْكَ فِي إِحْرَامِكَ وَ مَا كَانَ مِنْكَ بِمَكَّةَ .

Humeyd Bin Ziyad, from Ibn Sama'at, from the one who mentioned it, from Aban, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'When you want to exit from Makkah, so buy some dates with a Dirham and give in charity with it, a handful, a handful, so it would happen to be (an expiation) for everything what was from you during your being in your *Ihraam*, and whatever was from you in Makkah'.⁸¹

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 203 H 4

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 203 H 5

⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 204 H 1

⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 204 H 2

بَابُ مَا يُجْزَى مِنَ الْعُمْرَةِ الْمَفْرُوضَةِ**Chapter 205 – What suffices from the Obligatory Umra**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا اسْتَمْتَعَ الرَّجُلُ بِالْعُمْرَةِ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ فَرِيضَةِ الْعُمْرَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When a man performs *Tumatto* with the Umra, so he has fulfilled whatever was upon him, from the Obligatory Umra'.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الْعُمْرَةِ أَوْ وَاجِبَتِ هِيَ قَالَ نَعَمْ قُلْتُ فَمَنْ نَمَتَّعَ يُجْزَى عَنْهُ قَالَ نَعَمْ .

A number of our companins, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan^{asws} about the Umra, 'Is it Obligatory?' He^{asws} said: 'Yes'. I said, 'So the one who performs *Tumatto*, would it suffice him from it?' He^{asws} said: 'Yes'.⁸³

بَابُ الْعُمْرَةِ الْمُبْتَوَلَةِ**Chapter 206 – The exclusive Umra**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ عَلِيًّا (عليه السلام) كَانَ يَقُولُ فِي كُلِّ شَهْرٍ عُمْرَةً .

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

'I heard Abu Abdullah^{asws} saying: 'Ali^{asws} was saying: 'In every month is an Umra'.⁸⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي كِتَابِ عَلِيٍّ (عليه السلام) فِي كُلِّ شَهْرٍ عُمْرَةٌ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In the Book of Ali^{asws}: 'In every month is an Umra'.⁸⁵

⁸² Al Kafi – V 4 – The Book of Hajj Ch 205 H 1

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 205 H 2

⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 206 H 1

⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 206 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ يَدْخُلُ مَكَّةَ فِي السَّنَةِ الْمَرَّةَ أَوْ الْمَرَّتَيْنِ أَوْ الْأَرْبَعَةَ كَيْفَ يَصْنَعُ قَالَ إِذَا دَخَلَ فَلْيَدْخُلْ مُلْبِيئاً وَإِذَا خَرَجَ فَلْيَخْرُجْ مُجَلًّا

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ali Bin Abu Hamza who said,

'I asked Abu Al-Hassan^{asws} about a man who enters makkah during the year, once, or twice, or four times, what should he do?' He^{asws} said: 'When he enters, so let him enter exclaiming *Talbiyya*; and when he exits, so let him exit being free from *Ihraam*'.

قَالَ وَ لِكُلِّ شَهْرٍ عُمْرَةٌ فَقُلْتُ يَكُونُ أَقَلَّ قَالَ لِكُلِّ عَشْرَةِ أَيَّامٍ عُمْرَةٌ ثُمَّ قَالَ وَ حَقَّكَ لَقَدْ كَانَ فِي عَامِي هَذِهِ السَّنَةِ سِتُّ عُمَرٍ قُلْتُ لِمَ ذَلِكَ فَقَالَ كُنْتُ مَعَ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بِالطَّائِفِ فَكَانَ كُلَّمَا دَخَلَ دَخَلْتُ مَعَهُ .

He^{asws} said: 'And for every month there is an Umra'. So I said, 'Can it happen to be less?' He^{asws} said: 'For every ten days is an Umra'. Then he^{asws} said: 'I^{asws} tell you the truth. I^{asws} have performed in this year of mine^{asws}, six Umras'. I said, 'Why is that so?' So he^{asws} said: 'I^{asws} was with Muhammad Bin Ibrahim in Al-Ta'if, so every time he entered Makkah, I^{asws} entered it along with him'.⁸⁶

بَابُ الْعُمْرَةِ الْمُبْتَوَلَةِ فِي أَشْهُرِ الْحَجِّ

Chapter 207 – The exclusive Umra during the months of Hajj

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِالْعُمْرَةِ الْمَفْرَدَةِ فِي أَشْهُرِ الْحَجِّ ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the exclusive Umra during the months of Hajj. Then he can return to his family'.⁸⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِالْعُمْرَةِ الْمَفْرَدَةِ فِي أَشْهُرِ الْحَجِّ ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ إِنْ شَاءَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the exclusive Umra during the months of Hajj. Then he returns to him family, Allah^{azwj} Willing'.⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنْ رَجُلٍ خَرَجَ فِي أَشْهُرِ الْحَجِّ مُعْتَمِراً ثُمَّ رَجَعَ إِلَى بِلَادِهِ قَالَ لَا بَأْسَ وَ إِنْ حَجَّ فِي عَامِهِ ذَلِكَ وَ أَفْرَدَ الْحَجَّ فَلَيْسَ عَلَيْهِ دَمٌ فَإِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) خَرَجَ قَبْلَ الثَّرْوِيَةِ بِيَوْمٍ إِلَى الْعِرَاقِ وَ قَدْ كَانَ دَخَلَ مُعْتَمِراً .

⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 206 H 3

⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 207 H 1

⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 207 H 2

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who went out during the months of Hajj to perform Umra, then he returned to his city. He^{asws} said: 'There is no problem; and even if performed Hajj during that year of his, and exclusive Hajj, so there is no blood (of a sacrificial animal) upon him, fro Al-Husayn^{asws} Bin Ali^{asws} went out to Al-Iraq before Al-Tarawiyya by a day, and he^{asws} had entered to perform Umra'.⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَيْنَ افْتَرَقَ الْمُتَمَتِّعُ وَالْمُعْتَمِرُ فَقَالَ إِنَّ الْمُتَمَتِّعَ مُرْتَبِطٌ بِالْحَجِّ وَالْمُعْتَمِرَ إِذَا فَرَعَ مِنْهَا ذَهَبَ حَيْثُ شَاءَ وَ قَدْ اعْتَمَرَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فِي ذِي الْحِجَّةِ ثُمَّ رَاحَ يَوْمَ التَّرْوِيَةِ إِلَى الْعِرَاقِ وَالنَّاسُ يَرُوحُونَ إِلَى مَنَى وَ لَا بَأْسَ بِالْعُمْرَةِ فِي ذِي الْحِجَّةِ لِمَنْ لَا يُرِيدُ الْحَجَّ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'From where can I distinguish the performer of *Tumatto* and the performer of the Umra?' So he^{asws} said: 'The performer of *Tumatto* is attached with the Hajj, and the performer of the Umra, when he is free from it, goes wherever he so desires to. And, Al-Husayn^{asws} Bin Ali^{asws} had performed Umra in Zil Hijja. Then he^{asws} went to Al-Iraq during the day of Al-Tarawiyya, and the people were going to Mina; and there is no problem with the Umra during Zil Hijja for the one who does not intend the Hajj'.⁹⁰

بَابُ الشُّهُورِ الَّتِي تُسْتَحَبُّ فِيهَا الْعُمْرَةُ وَ مَنْ أَحْرَمَ فِي شَهْرٍ وَ أَحَلَّ فِي آخَرَ

Chapter 208 – The months in which the Umra is recommended, and the one who wears *Ihraam* in one month and frees in another

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَلَّغْنَا أَنَّ عُمْرَةَ فِي شَهْرِ رَمَضَانَ تَعْدِلُ حَجَّةً فَقَالَ إِنَّمَا كَانَ ذَلِكَ فِي امْرَأَةٍ وَعَدَّهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهَا اعْتَمِرِي فِي شَهْرِ رَمَضَانَ فَهِيَ لَكَ حَجَّةٌ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Al Waleed Bin Sabeeh who said,

'I said to Abu Abdullah^{asws}, 'It has reached us that an Umra performed during the Month of Ramazaan equates to a Hajj'. So he^{asws} said: 'But rather, that was regarding a woman promised by Rasool-Allah^{saww}. So he^{saww} said to her: 'Perform Umra during a month of Ramazan, so it would be a Hajj for you'.⁹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْرِيَارٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ قَالَ كُنْتُ مُقِماً بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ سَنَةً ثَلَاثَ عَشْرَةَ وَ مِائَتَيْنِ فَلَمَّا قَرُبَ الْفِطْرُ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ الْخُرُوجِ فِي عُمْرَةِ شَهْرِ رَمَضَانَ أَفْضَلُ أَوْ أَقِيمُ حَتَّى يَبْقُضِيَ الشَّهْرُ وَ أَنِمَّ صَوْمِي فَكَتَبَ إِلَيَّ كِتَاباً قَرَأْتُهُ بِخَطِّهِ سَأَلْتُ رَحِمَكَ اللَّهُ عَنْ أَيِّ الْعُمْرَةِ أَفْضَلُ عُمْرَةُ شَهْرِ رَمَضَانَ أَفْضَلُ يَرْحَمُكَ اللَّهُ .

⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 207 H 3

⁹⁰ Al Kafi – V 4 – The Book of Hajj Ch 207 H 4

⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 208 H 1

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether from Ali Bin Mahziyar, from Ali Bin Hadeed who said,

'I was staying in Al-Medina during a Month of Ramazan in the year two hundred and thirteen. So when (Eid) Al-Fitr came near, I wrote to Abu Ja'far^{asws} asking him^{asws} about the going out regarding an Umra during a Month of Ramazaan, 'Is it superior, or staying until the Month is past, and I complete my Fasts?' So he^{asws} wrote to me a letter which I read it to be in his^{asws} own handwriting: 'You asked, may Allah^{azwj} have Mercy on you, about which Umra is superior. An Umra during a Month of Ramazan is superior. May Allah^{azwj} have Mercy on you'.⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عَيْسَى الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَهَلَّ بِالْعُمْرَةِ فِي رَجَبٍ وَ أَحَلَّ فِي غَيْرِهِ كَانَتْ عُمْرَتُهُ لِرَجَبٍ وَ إِذَا أَهَلَّ فِي غَيْرِ رَجَبٍ وَ طَافَ فِي رَجَبٍ فَعُمْرَتُهُ لِرَجَبٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Isa Al Farra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you commence with the Umra in Rajab, and is free from *Ihraam* during another, his Umra would be for Rajab; and when he commences during other than Rajab and performs *Tawaaf* during Rajab, so his Umra would be for Rajab'.⁹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا أَرَادَ الْعُمْرَةَ انْتَهَرَ إِلَى صَبِيحَةِ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ ثُمَّ يَخْرُجُ مُهَلًّا فِي ذَلِكَ الْيَوْمِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman who said,

'It was so that when Abu Abdullah^{asws} performed the Umra until the morning of the twenty-third from a Month of Ramazaan, then he^{asws} went out commencing during that day'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ أَحْرَمَ فِي شَهْرٍ وَ أَحَلَّ فِي آخَرَ فَقَالَ يُكْتَبُ لَهُ فِي الَّذِي قَدْ نَوَى أَوْ يُكْتَبُ لَهُ فِي أَفْضَلِهِمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who wears *Ihraam* during a month, and frees during another. So he^{asws} said: 'It would be Written for him regarding that which he intended, or would be Written for him regarding the superior of the two'.⁹⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْمُعْتَمِرُ يَعْتَمِرُ فِي أَيِّ شُهُورِ السَّنَةِ شَاءَ وَ أَفْضَلُ الْعُمْرَةِ عُمْرَةُ رَجَبٍ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar,

⁹² Al Kafi – V 4 – The Book of Hajj Ch 208 H 2

⁹³ Al Kafi – V 4 – The Book of Hajj Ch 208 H 3

⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 208 H 4

⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 208 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performer of the Umra can perform Umra in whichever month of the year he so desires to, and the most superior Umra is an Umra of Rajab'.⁹⁶

أَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الْعُمْرَةُ بَعْدَ الْحَجِّ قَالَ إِذَا أُمِكنَ الْمَوْسَى مِنَ الرَّأْسِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Al Al Wahsa, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The Umra performed after the Hajj'. He^{asws} said: 'When he enables the blade from the head (to resemble shaving it)'.⁹⁷

بَابُ قَطْعِ تَلْبِيَةِ الْمُحْرَمِ وَمَا عَلَيْهِ مِنَ الْعَمَلِ

Chapter 209 – Cutting off of *Talbiyya* by the one in *Ihraam* and what is upon him, from the deeds

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَقْطَعُ صَاحِبُ الْعُمْرَةِ الْمُفْرَدَةِ التَّلْبِيَةَ إِذَا وَضَعَتِ الْإِبِلُ أَحْقَافَهَا فِي الْحَرَمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performer of the exclusive Umra would cut off the *Talbiyya* when the camel places its hooves in the *Haram*'.⁹⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ يُقْطَعُ تَلْبِيَةُ الْمُعْتَمِرِ إِذَا دَخَلَ الْحَرَمَ .

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The performer of Umra would cut-off the *Talbiyya* when he enters the *Haram*'.⁹⁹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ صَفْوَانَ بْنِ بَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اعْتَمَرَ مِنَ التَّنْعِيمِ فَلَا يَقْطَعِ التَّلْبِيَةَ حَتَّى يَنْظُرَ إِلَى الْمَسْجِدِ .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who performs Umra from Tan'eem, so he should not cut-off the *Talbiyya* until he looks at the Masjid'.¹⁰⁰

⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 208 H 6

⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 208 H 7

⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 209 H 1

⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 209 H 2

¹⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 209 H 3

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا قَدِمَ الْمُعْتَمِرُ مَكَّةَ وَ طَافَ وَ سَعَى فَإِنْ شَاءَ فَلْيَمِضْ عَلَى رَاحِلَتِهِ وَ لِيَلْحَقْ بِأَهْلِهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'When the performer of Umra arrived in Makkah and performs *Tawaaf*, and *Sa'ee*, so if he so desires to, let him go upon his ride and let him meet with his family'.¹⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْعُمْرَةُ الْمَبْنُوءَةُ يَطُوفُ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ ثُمَّ يَجِلُّ فَإِنْ شَاءَ أَنْ يَرْتَحِلَ مِنْ سَاعَتِهِ ارْتَحَلَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The exclusive Umra – He would perform *Tawaaf* by the House (Kabah), and by Al-Safa and Al-Marwa, then he would free from *Ihraam*. So if he so desires to depart from that moment, he departs'.¹⁰²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَجِيءُ مُعْتَمِرًا عُمْرَةً مَبْنُوءَةً قَالَ يُجْزئُهُ إِذَا طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ حَلَّقَ أَنْ يَطُوفَ طَوَافًا وَاحِدًا بِالْبَيْتِ وَ مَنْ شَاءَ أَنْ يُقَصِّرَ قَصَرَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who comes to perform Umra, the exclusive Umra. He^{asws} said: 'It would suffice him when he performs *Tawaaf* and performs *Sa'ee* between Al-Safa and Al-Marwa, and shaves off (his head) if he performs one *Tawaaf* by the House, and the one who so desires that he shortens (his hair), shortens'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُمَرَ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُعْتَمِرُ يَطُوفُ وَ يَسْعَى وَ يَحْلُقُ قَالَ وَ لَا بُدَّ لَهُ بَعْدَ الْحَلْقِ مِنْ طَوَافٍ آخَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ibrahim Bin Abdul Hameed, from Umar, or someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performer of the Umra would perform *Tawaaf*, and he would perform *Sa'ee*, and he would shave off (his head)'. He^{asws} said: 'And it is a must for him, after the shaving, to perform another *Tawaaf*'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْمَاعِيلَ بْنِ رِيَّاحٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ مُفْرِدِ الْعُمْرَةِ عَلَيْهِ طَوَافُ النِّسَاءِ قَالَ نَعَمْ .

¹⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 209 H 4

¹⁰² Al Kafi – V 4 – The Book of Hajj Ch 209 H 5

¹⁰³ Al Kafi – V 4 – The Book of Hajj Ch 209 H 6

¹⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 209 H 7

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Ismail Bin Riyah,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the performer of the exclusive Umra, 'Is there *Tawaaf Al-Nisa* upon him?' He^{asws} said: 'Yes'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى قَالَ كَتَبَ أَبُو الْقَاسِمِ مُحَمَّدُ بْنُ مُوسَى الرَّازِي إِلَى الرَّجُلِ يَسْأَلُهُ عَنِ الْعُمْرَةِ الْمَبْتُولَةِ هَلْ عَلَى صَاحِبِهَا طَوَافُ النِّسَاءِ وَالْعُمْرَةُ الَّتِي يُنْتَمَعُ بِهَا إِلَى الْحَجِّ فَكَتَبَ أَمَّا الْعُمْرَةُ الْمَبْتُولَةُ فَعَلَى صَاحِبِهَا طَوَافُ النِّسَاءِ وَأَمَّا الَّتِي يُنْتَمَعُ بِهَا إِلَى الْحَجِّ فَلَيْسَ عَلَى صَاحِبِهَا طَوَافُ النِّسَاءِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa who said,

'Abu Al-Qasim Mukhallad Bin Musa Al-Razy wrote to the man (Imam^{asws}), asking him^{asws} about the exclusive Umra, 'Is there the performance of *Tawaaf Al-Nisa* upon him, and the Umra which he performs *Tumatto* with to the Hajj?' So he^{asws} wrote: 'As for the exclusive Umra, so upon its performer is the *Tawaaf Al-Nisa*; and as for the performer of the *Tumatto* to the Hajj, so there is *Tawaaf Al-Nisa* to be performed by him'.¹⁰⁶

بَابُ الْمُعْتَمِرِ يَطُأُ أَهْلَهُ وَهُوَ مُحْرِمٌ وَ الْكُفَّارَةَ فِي ذَلِكَ

Chapter 210 – The performer of Umra sleeps with his wife and he is in *Ihraam*, and the expiation regarding that

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَحْمَدَ بْنِ أَبِي عَلِيٍّ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ اعْتَمَرَ عُمْرَةً مُفْرَدَةً فَوَطِئَ أَهْلَهُ وَهُوَ مُحْرِمٌ قَبْلَ أَنْ يَفْرُغَ مِنْ طَوَافِهِ وَ سَعْيِهِ قَالَ عَلَيْهِ بَدَنَةٌ لِفَسَادِ عُمْرَتِهِ وَ عَلَيْهِ أَنْ يُقِيمَ بِمَكَّةَ حَتَّى يَدْخُلَ شَهْرٌ آخَرَ فَيَخْرُجَ إِلَى بَعْضِ الْمَوَاقِبِ فَيُحْرِمَ مِنْهُ ثُمَّ يَعْتَمِرُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ahmad Bin Abu Ali,

(It has been narrated) from Abu Ja'far^{asws} regarding a man who performs the exclusive Umra, so he sleeps with his wife and he is in *Ihraam*, before he is free from his *Tawaaf*, and his *Sa'ee*. He^{asws} said: 'Upon him is a camel for spoiling his Umra, and upon him is that he stays in Makkah until another month enters, so he would go to one of the junctures, and he would wear *Ihraam* from it, then he would perform Umra'.¹⁰⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَعْتَمِرُ عُمْرَةً مُفْرَدَةً وَ يَطُوفُ بِالْبَيْتِ طَوَافَ الْفَرِيضَةِ ثُمَّ بَغَسَى أَهْلَهُ قَبْلَ أَنْ يَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَالَ قَدْ أَفْسَدَ عُمْرَتَهُ وَ عَلَيْهِ بَدَنَةٌ وَ يُقِيمُ بِمَكَّةَ مُجَلًّا حَتَّى يَخْرُجَ الشَّهْرَ الَّذِي اعْتَمَرَ فِيهِ ثُمَّ يَخْرُجُ إِلَى الْوَقْتِ الَّذِي وَقَّعَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِأَهْلِ بِلَادِهِ فَيُحْرِمُ مِنْهُ وَ يَعْتَمِرُ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Misma'a,

¹⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 209 H 8

¹⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 209 H 9

¹⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 210 H 1

(It has been narrated) from Abu Abdullah^{asws} regarding the man performing the exclusive Umra, and he performs *Tawaaf* of the House (Kabah), the Obligatory *Tawaaf*. Then he overcomes his wife before he performs *Sa'ee* between Al-Safa and Al-Marwa. He^{asws} said: 'He has spoilt his Umra, and upon him is a camel, and he would stay in Makkah, free from *Ihraam*, until the month in which he had performed Umra passes by. Then he would go out to the juncture at which Rasool-Allah^{saww} had designated it as a juncture for his city, so he would wear *Ihraam* from it, and he would perform Umra'.¹⁰⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَن زُرَّارَةَ قَالَ قَالَ مَنْ جَاءَ بِهِدْيٍ فِي عُمْرَةٍ فِي غَيْرِ حَجٍّ فَلْيَنْحِرْهُ قَبْلَ أَنْ يَحْلِقَ رَأْسَهُ .

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban, from Zurara who said,

'The one who comes with a sacrificial animal regarding an Umra without performing Hajj, so let him sacrifice it before he shaves off his head'.¹⁰⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْمُعْتَمِرُ إِذَا سَاقَ الْهَدْيَ يَحْلِقُ قَبْلَ أَنْ يَدْبَحَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performer of the Umra, when he ushers the sacrificial animal, would shave off (his head) before he slaughters'.¹¹⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ سَاقَ هَدْيًا فِي عُمْرَةٍ فَلْيَنْحِرْهُ قَبْلَ أَنْ يَحْلِقَ وَ مَنْ سَاقَ هَدْيًا وَ هُوَ مُعْتَمِرٌ نَحَرَ هَدْيَهُ بِالْمُنْحَرِ وَ هُوَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ هِيَ الْحَزْوَرَةُ

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ali Bin Mahiyar, from Fazalat Bin Ayoub, from Muawiiya Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The one who ushers a sacrificial animal regarding an Umra, so let him sacrifice it before he shaves off (his head); and the one who ushers a sacrificial animal, and he is a performer of Umra, should sacrifice his sacrificial animal in the slaughter place, and it is between Al-Safa and Al-Marwa, and it is Al-Hazoura'.

قَالَ وَ سَأَلْتُهُ عَنْ كَفَّارَةِ الْعُمْرَةِ أَيَّنْ تَكُونُ فَقَالَ بِمَكَّةَ إِلَّا أَنْ يُؤَخَّرَهَا إِلَى الْحَجِّ فَيَكُونُ بِمِنَى وَ تَعَجَّلَهَا أَفْضَلُ وَ أَحَبُّ إِلَيَّ .

He (the narrator) said, 'And I asked him^{asws} about the expiation for the Umra, where would it happen?' So he^{asws} said: 'In Makkah, unless if he were to delay it to the Hajj, so it would happen in Mina, and his hastening it is superior and more beloved to me'.¹¹¹

¹⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 210 H 2

¹⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 210 H 3

¹¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 210 H 4

¹¹¹ Al Kafi – V 4 – The Book of Hajj Ch 210 H 5

بَابُ الرَّجُلِ يَبْعَثُ بِالْهَدْيِ تَطَوُّعًا وَ يُقِيمُ فِي أَهْلِهِ

Chapter 211 – The man sends the sacrificial animal voluntarily, and he stays among his family

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ بَعَثَ بِهَدْيٍ مَعَ قَوْمٍ وَ وَاَعَدَّهُمْ يَوْمَ يَقْلُدُونَ فِيهِ هَدْيَهُمْ وَ يَحْرُمُونَ فِيهِ فَقَالَ يَحْرُمُ عَلَيْهِ مَا يَحْرُمُ عَلَى الْمُحْرِمِ فِي الْيَوْمِ الَّذِي وَاَعَدَّهُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fazeyl, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah^{asws} about a man who sends a sacrificial animal with a group of people, and sets the timing with them when they were yoking their sacrificial animal in and they were wearing their *Ihraam* in. So he^{asws} said: 'It is Prohibited upon him what is Prohibited upon the one in *Ihraam* during the day when he fixed with them until the sacrificial animal reaches its place'.

فَقُلْتُ أَرَأَيْتَ إِنْ أَخْلَفُوا فِي مِيعَادِهِمْ وَ أَبْطَأُوا فِي السَّيْرِ عَلَيْهِ جُنَاحٌ فِي الْيَوْمِ الَّذِي وَاَعَدَّهُمْ قَالَ لَا وَ يَجِلُّ فِي الْيَوْمِ الَّذِي وَاَعَدَّهُمْ .

So I said, 'What is your^{asws} view if they lag behind in their fixed time, and are slower in the travelling, would there be blame upon him regarding the day which he fixed with them?' He^{asws} said: 'No, and he would free from *Ihraam* during the day which he fixed with them'.¹¹²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) كَانَ يَبْعَثُ بِهَدْيِهِ نَمَّ يُمَسِّكُ عَمَّا يُمَسِّكُ عَنْهُ الْمُحْرِمُ غَيْرَ أَنَّهُ لَا يُبَلِّي وَ يُوَاعِدُهُمْ يَوْمَ يُنْحَرُ فِيهِ بَدَنَةً فَيَجِلُّ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Salma,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} would send his^{asws} sacrificial animal, then he^{asws} would refrain from what the one in *Ihraam* would refrain from, apart from that he^{asws} did not exclaim *Talbiyya*, and he^{asws} fixed a time with them for the day of the sacrifice for the sacrificial animal, so he^{asws} would free (from restrictions).¹¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفُضَيْلِ بْنِ شَادَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ يَبْعَثُ بِالْهَدْيِ تَطَوُّعًا لَيْسَ بِوَاجِبٍ قَالَ يُوَاعِدُ أَصْحَابَهُ يَوْمًا فَيَقْلُدُونَهُ فَإِذَا كَانَتْ تِلْكَ السَّاعَةُ اجْتَنَبَ عَمَّا يَجْتَنِبُ الْمُحْرِمُ إِلَى يَوْمِ النَّحْرِ فَإِذَا كَانَ يَوْمَ النَّحْرِ أَجْرًا عَنْهُ .

Ali Bin Ibrahim, from his father and Muhamamd Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammmar who said,

'I asked Abu Abdullah^{asws} about the man who sends the sacrificial animal voluntarily, not being with an Obligation. He^{asws} said: 'He would fix a time with his companion of a day, so he would yoke it. So when it would be that time, he would keep away from

¹¹² Al Kafi – V 4 – The Book of Hajj Ch 211 H 1

¹¹³ Al Kafi – V 4 – The Book of Hajj Ch 211 H 2

whatever the one in *Ihraam* keeps away from, up to the day of the sacrifice. So when it would be the day of the sacrifice, it would suffice him from it'.¹¹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنِ هَارُونَ بْنِ خَارِجَةَ قَالَ إِنَّ مُرَادًا بَعَثَ بِبَدَنَةٍ وَ أَمَرَ أَنْ تُقْلَدَ وَ تُشْعَرَ فِي يَوْمِ كَذَا وَ كَذَا فَقُلْتُ لَهُ إِنَّمَا يَنْبَغِي أَنْ لَا يَلْبَسَ الثِّيَابَ فَبَعَثَنِي إِلَىٰ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِالْحَبِيرَةِ فَقُلْتُ لَهُ إِنَّ مُرَادًا صَنَعَ كَذَا وَ كَذَا وَ إِنَّهُ لَا يَسْتَطِيعُ أَنْ يَتْرَكَ الثِّيَابَ لِمَكَانِ زِيَادٍ فَقَالَ مُرَهُ أَنْ يَلْبَسَ الثِّيَابَ وَ لِيَذْبَحَ بَقْرَةً يَوْمَ الْأَضْحَىٰ عَنْ نَفْسِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Haroun Bin Kharjat who said,

'Murada sent his sacrificial animal and instructed that it be yoked and marked on such and such a day. So I said to him, 'But rather, it is befitting that you do not wear the (normal) clothes'. So he sent me to Abu Abdullah^{asws} at Al-Hira, and I said to him^{asws}, 'Murada did such and such, and he did not have the capacity that he neglects the (normal) clothing due to Ziyad'. So he^{asws} said: 'Instruct him that he should wear the (normal) clothes, and let him slaughter a cow on the day of the slaughtering from himself'.¹¹⁵

بَابُ النَّوَادِرِ

Chapter 212 – The Miscellaneous

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَصْرَمَ بْنِ حَوْشَبٍ عَنْ عَيْسَىٰ بْنِ عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَام) قَالَ أَوْدِيَةُ الْحَرَمِ تَسِيلُ فِي الْجَلِّ وَ أَدْوِيَةُ الْجَلِّ لَا تَسِيلُ فِي الْحَرَمِ .

A number of our companions, from Ahmad Bin Muhammad, from Asram Bin Haweysh, from Isa Bin Abdullah,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: 'The valley of the *Harram* flows into the unrestricted area, and the valley of the unrestricted area does not flow into the *Harram*'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِيَانَ بْنِ تَغْلِبَ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي نَاحِيَةِ مِنَ الْمَسْجِدِ الْحَرَامِ وَ قَوْمٌ يُلْبُونَ حَوْلَ الْكَعْبَةِ فَقَالَ أَرَأَيْتَ هَؤُلَاءِ الَّذِينَ يُلْبُونَ وَ اللَّهُ لِأَصْوَاتِهِمْ أَبْغَضُ إِلَى اللَّهِ مِنْ أَصْوَاتِ الْحَمِيرِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from mAban Bin Taghlib who said,

'I was with Abu Ja'far^{asws} in a corner of the Sacred Masjid, and a group of people were exclaiming *Talbiyya* around the Kabah. So he^{asws} said: 'Are you seeing these who are exclaiming *Talbiyya*? By Allah^{azwj}! Their voices are more Hateful to Allah^{azwj} than the voices of the donkeys'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ لَبَّى بِحَجَّةٍ أَوْ عُمْرَةٍ وَ لَيْسَ يُرِيدُ الْحَجَّ قَالَ لَيْسَ بِشَيْءٍ وَ لَا يَنْبَغِي لَهُ أَنْ يَفْعَلَ .

¹¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 211 H 3

¹¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 211 H 4

¹¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 212 H 1

¹¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 212 H 2

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah^{asws} about a man who exclaims *Talbiyya* for Hajj or for Umra, and he does not intend the Hajj. He^{asws} said: 'It is not with anything, nor is it befitting for him that he does so'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي هَؤُلَاءِ الَّذِينَ يُفْرِدُونَ الْحَجَّ إِذَا قَدِمُوا مَكَّةَ وَطَافُوا بِالْبَيْتِ أَحَلُّوا وَإِذَا لَبَّؤُا أَحْرَمُوا فَلَا يَزَالُ يُجَلُّ وَيَعْقُدُ حَتَّى يَخْرُجَ إِلَى مِنَى بِلَا حَجٍّ وَلَا عُمْرَةٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina,

(It has been narrated) from Abu Abdullah^{asws} having said: 'With regards to those who are performing exclusive Hajj, when they arrive in Makkah and perform *Tawaaf* of the House (Kabah), they are free (from restrictions) of *Ihram*; but when they exclaim *Talbiyya* (for the Hajj), they should wear *Ihraam*. Thus, they would not cease to be free (from restrictions) and being withheld, until they go out to Mina without Hajj nor an Umrah' (until they return to perform *Tawaaf Al Nisa*).¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنِ حَفْصِ الْمُوَدَّنِ قَالَ حَجَّ إِسْمَاعِيلُ بْنُ عَلِيٍّ بِالنَّاسِ سَنَةَ أَرْبَعِينَ وَمِائَةَ فَسَقَطَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ بَعْلَتِهِ فَوَقَّفَ عَلَيْهِ إِسْمَاعِيلُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سِرٌّ فَإِنَّ الْإِمَامَ لَا يَظْفُ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Al Hassan Bin Ali Bin Yaqteen, from Hafs Al Mowzan who said,

'Ismail Bin Ali led the people to Hajj in the year one hundred and forty, so Abu Abdullah^{asws} fell off from his^{asws} mule. So Ismail paused over him^{asws}, but Abu Abdullah^{asws} said to him: 'Keep going, for the leader does not pause'.¹²⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ سَرِيٍّ قَالَ قُلْتُ لَهُ مَا تَقُولُ فِي الْمَقَامِ بِمِنَى بَعْدَ مَا يَنْفِرُ النَّاسُ قَالَ إِذَا قَضَى نُسُكَهُ فَلْيَقِمِ مَا شَاءَ وَ لِيَذْهَبْ حَيْثُ شَاءَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Al Hassan Bin Sarayy who said,

'I said to him^{asws}, 'What are you^{asws} saying regarding the one staying at Mina after the departure of the people?' He^{asws} said: 'When he has fulfilled his rituals, so let him stay for as long as he so desires to, and let him slaughter wherever he so desires to'.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلَهُ رَجُلٌ فِي الْمَسْجِدِ الْحَرَامِ مَنْ أَعْظَمَ النَّاسِ وَزَرًا فَقَالَ مَنْ يَظْفُ بِهَدْيَيْنِ الْمُؤَقِّفَيْنِ عَرَفَةَ وَ الْمُرْدَلِفَةَ وَ سَعَى بَيْنَ هَدْيَيْنِ الْجَبَلَيْنِ ثُمَّ طَافَ بِهَذَا الْبَيْتِ وَ صَلَّى خَلْفَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) ثُمَّ قَالَ فِي نَفْسِهِ أَوْ ظَنَّ أَنَّ اللَّهَ لَمْ يَغْفِرْ لَهُ فَهُوَ مِنْ أَعْظَمِ النَّاسِ وَزَرًا .

¹¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 212 H 3

¹¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 4

¹²⁰ Al Kafi – V 4 – The Book of Hajj Ch 212 H 5

¹²¹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 6

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man asked him^{asws}, 'Who from the people is with the greatest of burdens?' So he^{asws} said: 'The one who pauses by these two Pausing Stations, Arafaat and al-Muzdalifa, and performs Sa'ee between the two mounts (Al-Saf and Al-Marwa), then he performs *Tawaaf* by this House (Kabah), and Prays *Salaat* before the Standing Place of Ibrahim^{as}, then says to himself or thinks that Allah^{azwj} did not Forgive him, so he is from the people with the greatest of burdens'.¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُنَّا عِنْدَهُ فَذَكَرُوا الْمَاءَ فِي طَرِيقِ مَكَّةَ وَثِقَلَهُ فَقَالَ الْمَاءُ لَا يَثْقُلُ إِلَّا أَنْ يَنْفَرِدَ بِهِ الْجَمَلُ فَلَا يَكُونُ عَلَيْهِ إِلَّا الْمَاءُ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'We were in his^{asws} presence, and they (people) mentioned the water in the road of Makkah, and its heavy (flooding). So he^{asws} said: 'The water is not heavy unless the camel is unique with it, so there does not happen to be upon it except for the water'.¹²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السُّنْدِيِّ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضِيلِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ مَنْ حَجَّ ثَلَاثَ سِنِينَ مَتَوَالِيَةً ثُمَّ حَجَّ أَوْ لَمْ يَحَجَّ فَهُوَ بِمَنْزِلَةِ مُدْمِنِ الْحَجِّ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sandy Bin Al Rabi'e, from Muhammad Bin Al Qasim Bin Al Fuzayl, from Fuzayl Bin Yasaar,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The one who perform Hajj for three years consecutively, then whether he performs Hajj (again) or does not perform Hajj (again), he would be at the status of the habitual performer of Hajj'.

وَ رُوِيَ أَنَّ مُدْمِنَ الْحَجِّ الَّذِي إِذَا وَجَدَ الْحَجَّ حَجَّ كَمَا أَنَّ مُدْمِنَ الْخَمْرِ الَّذِي إِذَا وَجَدَهُ شَرِبَهُ .

And it is reported that the one habitual of the Hajj, the one who, when he finds (the money) for the Hajj, performs Hajj just as the one habitual of the wine, who, when he finds it, drinks it'.¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ رَكِبَ رَاحِلَةً فَلْيُوصِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who rides his ride (to go for Hajj), so let him bequeath'.¹²⁵

¹²² Al Kafi – V 4 – The Book of Hajj Ch 212 H 7

¹²³ Al Kafi – V 4 – The Book of Hajj Ch 212 H 8

¹²⁴ Al Kafi – V 4 – The Book of Hajj Ch 212 H 9

¹²⁵ Al Kafi – V 4 – The Book of Hajj Ch 212 H 10

مَحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقِ الْعُشَانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسَلِ بَيَّاعِ الْأَتْمَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَتْ قُرَيْشٌ تُطَّخُّ الْأَصْنَامَ الَّتِي كَانَتْ حَوْلَ الْكَعْبَةِ بِالْمُسْكِ وَالْعَنْبَرِ وَكَانَ يَغُوثُ قِبَالَ الْبَابِ وَكَانَ يَعُوقُ عَنْ يَمِينِ الْكَعْبَةِ وَكَانَ نَسْرٌ عَنْ يَسَارِهَا وَكَانُوا إِذَا دَخَلُوا خَرُّوا سُجَّدًا لِيَغُوثَ وَ لَا يَنْحَنُونَ ثُمَّ يَسْتَدِيرُونَ بِحِيَالِهِمْ إِلَى يَعُوقَ ثُمَّ يَسْتَدِيرُونَ بِحِيَالِهِمْ إِلَى نَسْرٍ ثُمَّ يَلْبُونَ فَيَقُولُونَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكَ هُوَ لَكَ تَمْلِكُهُ وَ مَا مَلَكَ

Muhamad Bin Yahya, from one of his companions, from Al Abbas Bin Aamir, from Ahmad Bin Razaq Al Gushany, from Abdul Rahman Bin Al Ash'a Baya'a Al Anmaat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quresyh used to apply upon the idols which were around the Kabah, with the musk and the amber, and Yagous (an idol) was facing the Door (of the Kabah), and Yaouq (an idol) was on the right of the Kabah, and Nasr (an idol) was from its left. And, whenever they entered, they would prostrate to Yagous, and were bowing. Then they would turn around with their ornaments towards Yaouq, then they would turn around with their ornaments towards Nasr. Then they were exclaiming *Talbiyya*, so were saying, 'O Allah^{azwj}! Here I am! Here I am! There is no associate for You^{azwj}, except for an associate who is for You^{azwj}, and You^{azwj} Own him, and whatever he owns'.

قَالَ فَبَعَثَ اللَّهُ ذُبَابًا أَخْضَرَ لَهُ أَرْبَعَةٌ أَجْنِحَةٌ فَلَمَّ يَبِيقُ مِنْ ذَلِكَ الْمُسْكِ وَالْعَنْبَرِ شَيْئًا إِلَّا أَكَلَهُ وَ أَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ ضَرْبٌ مِثْلُ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَ لَوْ اجْتَمَعُوا لَهُ وَ إِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوبُ .

He^{asws} said: 'So Allah^{azwj} Sent a green fly for whom were four wings. Thus, there did not remain anything from that musk and the amber except that it (the fly) consumed it. And, Allah^{azwj} the Exalted Revealed [22:73] **O you people! An example is Struck, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, even though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the seekers and the sought**.¹²⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَلِي الْمَوْسِمَ مَكِّيٌّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'No Makkan person should lead the pilgrims'.¹²⁷

مَحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ غِيَاثِ بْنِ كَلُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيًّا صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَكْرَهُ الْحَجَّ وَ الْعُمْرَةَ عَلَى الْإِبِلِ الْجَلَالَاتِ .

Muhammad Bin Yahya, from Ahmad Bin Al Hassan Bin Musa, from Giyas Bin Kaloub, from Is'haq Bin Ammar,

(It has been narrated) from Ja'far^{asws}, from his^{asws} forefathers^{asws} that Ali^{asws} disliked the Hajj and the Umra to be performed upon the camels feeding on dung'.¹²⁸

¹²⁶ Al Kafi – V 4 – The Book of Hajj Ch 212 H 11

¹²⁷ Al Kafi – V 4 – The Book of Hajj Ch 212 H 12

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ شَيْبَةَ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ قَالَ كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنِ الْمَيِّتِ يَمُوتُ بِعَرَافَاتٍ يُدْفَنُ بِعَرَافَاتٍ أَوْ يُنْقَلُ إِلَى الْحَرَمِ فَأَيُّهُمَا أَفْضَلُ فَكَتَبَ يُحْمَلُ إِلَى الْحَرَمِ وَ يُدْفَنُ فَهُوَ أَفْضَلُ .

Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Bin Sheerat, from Ali Bin Suleyman who said,

'I wrote to him^{asws} asking him^{asws} about the deceased having died at Arafaat, 'Should he be buried at Arafaat or transferred to the *Harram*? So which of the two is superior?' So he^{asws} wrote: 'Carry him to the *Harram* and bury him, for it is superior'.¹²⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ جَلَّ تَنَاهُ ثُمَّ لِيَقْضُوا تَقَاتُهُمْ قَالَ هُوَ مَا يَكُونُ مِنَ الرَّجُلِ فِي إِحْرَامِهِ فَإِذَا دَخَلَ مَكَّةَ فَتَكَلَّمَ بِكَلَامٍ طَيِّبٍ كَانَ ذَلِكَ كَفَّارَةً لِذَلِكَ الَّذِي كَانَ مِنْهُ .

Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}, Majestic is His^{azwj} Praise [22:29] **Then let them fulfil their needful acts.** He^{asws} said: 'It is what happens from the man who is in his *Ihraam*. So when he enters Makkah, so he would speak with the good speech. That would be an expiation for that which was from him'.¹³⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ وَهْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْقَائِمَ (عَلَيْهِ السَّلَامُ) إِذَا قَامَ رَدَّ الْبَيْتَ الْحَرَامَ إِلَى أَسَاسِهِ وَ مَسْجِدَ الرَّسُولِ إِلَى أَسَاسِهِ وَ مَسْجِدَ الْكُوفَةِ إِلَى أَسَاسِهِ

Ahmad Bin Muhammad, from the one who narrated it, from Muhammad Bin Al Husayn, from Wuheyb Bin Hafsa, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Qaim^{asws}, when he^{asws} arises, would return the Sacred House back to its foundations, and the Masjid of the Rasool^{saww} back to its foundations, and Masjid Al-Kufa back to its foundations'.

وَ قَالَ أَبُو بَصِيرٍ إِلَى مَوْضِعِ التَّمَّارِينَ مِنَ الْمَسْجِدِ .

And Abu Baseer said, 'To the place of the date-sellers from the Masjid'.¹³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ سَمِعْتُهُ يَقُولُ مَنْ خَرَجَ مِنَ الْحَرَمَيْنِ بَعْدَ ارْتِفَاعِ النَّهَارِ قَبْلَ أَنْ يُصَلِّيَ الظُّهْرَ وَ الْعَصْرَ نُودِيَ مِنْ خَلْفِهِ لَا صَحْبَكَ اللَّهُ .

Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Hammad, from Ibrahim Bin Abdul Hameed who said,

'I heard him^{asws} saying: 'The one who exits from the two *Harrams* after the rising of the day, before he has offered *Salaat* of Al-Zohr and Al Asr, would be Called to from behind him: 'Allah^{azwj} will not Accompany you!'.¹³²

¹²⁸ Al Kafi – V 4 – The Book of Hajj Ch 212 H 13

¹²⁹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 14

¹³⁰ Al Kafi – V 4 – The Book of Hajj Ch 212 H 15

¹³¹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 16

¹³² Al Kafi – V 4 – The Book of Hajj Ch 212 H 17

مُحَمَّدُ بْنُ يَحْيَى عَنْ بُنَانِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ جَارِيَتَهُ هَدِيًّا لِلْكَعْبَةِ كَيْفَ يَصْنَعُ فَقَالَ إِنَّ أَبِي أَتَاهُ رَجُلٌ قَدْ جَعَلَ جَارِيَتَهُ هَدِيًّا لِلْكَعْبَةِ فَقَالَ لَهُ قَوْمُ الْجَارِيَةِ أَوْ بَعْهَا تَمَّ مَرُّ مُنَادِيًا يَقُومُ عَلَى الْحَجَرِ فَيُنَادِي أَلَا مَنْ قَصُرَتْ بِهِ نَفَقَتُهُ أَوْ قُطِعَ بِهِ أَوْ نَفِدَ طَعَامُهُ فَلْيَأْتِ فُلَانُ بْنُ فُلَانٍ وَ مَرُّهُ أَنْ يُعْطِيَ أَوْ لَا فَأَوْ لَا حَتَّى يَنْفَدَ تَمَنُّ الْجَارِيَةِ .

Muhammad Bin Yahya, from Bunan Bin Muhammad, from Musa Bin Al Qasim,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about a man who made his slave girl to be a gift for the Kabah. What should he do?' So he^{asws} said: 'A man came over to my^{asws} father^{asws} and he had made his slave girl to be a gift to the Kabah. So he^{asws} said to him: 'Evaluate the slave girl, or sell her. Then instruct a caller to stand upon the rock, so he would call out: 'Indeed! The one who is short with his expenditure, or has been cut-off with (by bandits), or his food is depleted, so let him come to so and so, son of so and so!' And, instruct him that he should give to the first one first until the price of the slave girl is depleted'.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْمَرْأَةِ تَلِدُ يَوْمَ عَرَفَةَ كَيْفَ تَصْنَعُ بَوْلِهَا أَوْ يُطَافُ عَنْهُ أَمْ كَيْفَ يَصْنَعُ بِهِ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} regarding the woman who gives birth on the day of Arafat, what should she do with her child. Should the *Tawaaf* be performed on its behalf, or what should be done with it?' He^{asws} said: 'There is nothing upon it'.¹³⁴

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ قُلْتُ جُعِلْتُ فِدَاكَ كَأَنِّ عِنْدِي كَبِشٌ سَمِينٌ لِأَضْحَى بِهِ فَلَمَّا أَخَذْتُهُ وَ أَضْجَعْتُهُ نَظَرَ إِلَيَّ فَرَجَمْتُهُ وَ رَقَعْتُهُ عَلَيْهِ ثُمَّ إِنِّي ذَبَحْتُهُ قَالَ فَقَالَ لِي مَا كُنْتُ أُحِبُّ لَكَ أَنْ تَفْعَلَ لَا تُرَبِّينَ شَيْئاً مِنْ هَذَا ثُمَّ ذَبَحَهُ .

Muhammad Bin Yahya and someone else, from Muhammad Bin Ahmad, from Yaquob Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said, 'May I be sacrificed for you^{asws}! I had a fat ram to slaughter with. So when I grabbed it and pushed it onto the ground, it looked at me, so I pitied it and I was (emotionally) moved by it. Then I slaughtered it'. So he^{asws} said to me: 'I^{asws} would not like you to do so. Do not bring up something to be slaughtered'.¹³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَلَامٍ عَنْ أَحْمَدَ بْنِ بَكْرِ بْنِ عِصَامٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ لِي عَلَى رَجُلٍ مَالٌ قَدْ خَفْتُ تَوَاهُ فَشَكَوْتُ إِلَيْهِ ذَلِكَ فَقَالَ لِي إِذَا صِرْتَ بِمَكَّةَ فَطُفَّ عَنْ عَبْدِ الْمُطَّلِبِ طَوَافاً وَ صَلَّى رُكْعَتَيْنِ عَنْهُ وَ طُفَّ عَنْ أَبِي طَالِبٍ طَوَافاً وَ صَلَّى عَنْهُ رُكْعَتَيْنِ وَ طُفَّ عَنْ عَبْدِ اللَّهِ طَوَافاً وَ صَلَّى عَنْهُ رُكْعَتَيْنِ وَ طُفَّ عَنْ أَمِنَةَ طَوَافاً وَ صَلَّى عَنْهَا رُكْعَتَيْنِ وَ طُفَّ عَنْ فَاطِمَةَ بِنْتِ أُسْدٍ طَوَافاً وَ صَلَّى عَنْهَا رُكْعَتَيْنِ ثُمَّ ادَّعَى أَنْ يُرَدَّ عَلَيْكَ مَالُكَ

¹³³ Al Kafi – V 4 – The Book of Hajj Ch 212 H 18

¹³⁴ Al Kafi – V 4 – The Book of Hajj Ch 212 H 19

¹³⁵ Al Kafi – V 4 – The Book of Hajj Ch 212 H 20

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Al Hassan Bin Muhammad Bin Sallam, from Ahmad Bin Bakr Bin Isam, from Dawood Al Raqqy who said,

'I went over to Abu Abdullah^{asws}, and there was some wealth for me upon a man, and I had feared losing it. So I complained to him^{asws}, and he^{asws} said to me: 'When you go to Makkah, perform *Tawaaf* on behalf of Abdul Muttalib^{as} with one *Tawaaf*, and Pray two Cycles of *Salaat* on his^{as} behalf, and perform *Tawaaf* on behalf of Abu Talib^{as} with a *Tawaaf*, and Pray on his^{as} behalf two Cycles of *Salaat*, and perform *Tawaaf* on behalf of Abdullah^{as} with a *Tawaaf* and Pray on his^{as} behalf two Cycles of *Salaat*, and perform *Tawaaf* on behalf of Aamina^{as} with a *Tawaaf*, and Pray on her^{as} behalf two Cycles of *Salaat*, and perform *Tawaaf* on behalf of Fatima^{asws} Bin Asad^{asws} with a *Tawaaf*, and Pray on her behalf two Cycles of Prayer. The supplicate for the return of your wealth to you'.

قَالَ فَفَعَلْتُ ذَلِكَ ثُمَّ خَرَجْتُ مِنْ بَابِ الصَّفَا وَإِذَا غَرِيمِي وَاقِفٌ يَقُولُ يَا دَاوُدُ حَبَسْتَنِي نَعَالَ أَقْبِضْ مَالَكَ .

He (the narrator) said, 'So I did that. Then I went out from the Door of Al-Safa, and there was my debtor pausing there saying, 'O Dawood! You withheld me for long. Take possession of your wealth'.¹³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ كُنَّا بِمَكَّةَ فَأَصَابَنَا غَلَاءٌ مِنَ الْأَضَاجِيِّ فَاشْتَرَيْنَا بِدِينَارٍ ثُمَّ بِدِينَارَيْنِ ثُمَّ لَمْ نَجِدْ بِقَلِيلٍ وَلَا كَثِيرٍ فَرَفَعَ هِشَامُ الْمَكَارِي رُفْعَةً إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) وَ أَخْبَرَهُ بِمَا اشْتَرَيْنَا ثُمَّ لَمْ نَجِدْ بِقَلِيلٍ وَلَا كَثِيرٍ فَوَقَّعَ انْظُرُوا التَّمَنَ الْأَوَّلَ وَ الثَّانِي وَ الثَّلَاثَ ثُمَّ تَصَدَّقُوا بِمِثْلِ ثُلُثِهِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Umar who said,

'We were in Makkah, and we were hit by high prices from the sacrificial animal. So we bought it with a Dinar, then with two Dinars. Then we could not find any, neither for less nor for more. So Hisham Al-Makary wrote a note and sent it to Abu Al-Hassan^{asws} and informed him^{asws} what we had bought, then we could neither find for less nor more'. So he^{asws} signed: 'Consider the first price, and the second, and the third, then give in charity with the likes of a third of it (Average of the three prices)'.¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرِو عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ وَ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَحُجُّ عَنْ آخَرَ فَاجْتَرَحَ فِي حَجِّهِ شَيْئًا يَلْزِمُهُ فِيهِ الْحَجُّ مِنْ قَابِلٍ أَوْ كَفَّارَةً قَالَ هِيَ لِلأَوَّلِ تَامَةً وَ عَلَى هَذَا مَا اجْتَرَحَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman and Muhammad Bin Abu Hamza, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who performs Hajj on behalf of another. So he commits something during his Hajj which necessitates him the Hajj in the future to be performed again, or an expiation. He^{asws} said: 'It (Hajj) is complete for the first one, and upon this one is what he committed'.¹³⁸

¹³⁶ Al Kafi – V 4 – The Book of Hajj Ch 212 H 21

¹³⁷ Al Kafi – V 4 – The Book of Hajj Ch 212 H 22

¹³⁸ Al Kafi – V 4 – The Book of Hajj Ch 212 H 23

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِيَانَ عَنْ أَبِي الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ إِنِّي أَهْدَيْتُ جَارِيَةً إِلَى الْكَعْبَةِ فَأَعْطَيْتُ خَمْسَمِائَةَ دِينَارٍ فَمَا تَرَى قَالَ بَعْهَا ثُمَّ خَذُ تَمْنَهَا ثُمَّ فَمَّ عَلَى هَذَا الْحَائِطِ حَائِطِ الْحَجْرِ ثُمَّ نَادَى وَأَعْطَى كُلَّ مَنْقَطَعٍ بِهِ وَكُلَّ مُحْتَاجٍ مِنَ الْحَاجِّ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Bashir, from Aban, from Abu Al Hassan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Abu Ja'far^{asws} and he said, 'I gifted a slave girl to the Kabah and had given five hundred Dinars, so what is your^{asws} view?' He^{asws} said: 'Sell her, then take her price and stand upon this wall, a wall of the (Black) Stone. Then call out and give everyone who has been cut off (by bandits), and every needy one from the pilgrims'.¹³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ وَ الْحَجَّالِ وَ تَعَلَّبَةَ عَنْ أَبِي خَالِدِ الْقَمَاطِ عَنْ عَبْدِ الْخَالِقِ الصَّيْقَلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا فَقَالَ لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلْتَنِي أَحَدًا إِلَّا مَنْ سَاءَ اللَّهُ قَالَ مَنْ أَمَّ هَذَا الْبَيْتَ وَ هُوَ يَعْلَمُ أَنَّهُ الْبَيْتَ الَّذِي أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ عَرَفْنَا أَهْلَ الْبَيْتِ حَقَّ مَعْرِفَتِنَا كَانَ آمِنًا فِي الدُّنْيَا وَ الْآخِرَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, and Al hajjal, from Sa'albat, from Abu Khalid Al Qammat, from Abdul Khaliq Al Sayqal who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and whoever enters it shall be secure**. So he^{asws} said: 'You have asked me about something which no one would (ask) me^{asws} except for the one whom Allah^{azwj} so Desires to. The one who travels to this House (Kabah) and he knows that it is the House (Kabah) which Allah^{azwj} Mighty and Majestic has Commanded with, and recognises us^{asws}, the People^{asws} of the Household as it is our^{asws} right to be recognised, would be safe in the world and the Hereafter'.¹⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلِ الْحَنْعَمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّا إِذَا قَدِمْنَا مَكَّةَ ذَهَبْنَا أَصْحَابَنَا يَطُوفُونَ وَ يَتْرَكُونِي أَحْفَظُ مَتَاعَهُمْ قَالَ أَنْتَ أَعْظَمُهُمْ أَجْرًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Al Khash'amy who said,

'I said to Abu Abdullah^{asws}, 'When we arrived in Makkah, our companions went to perform *Tawaaf*, and left me to guard their provisions'. He^{asws} said: 'You are greater than them in Recompense'.¹⁴¹

بِإِسْنَادِهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ زَامَلْتُ مُحَمَّدَ بْنَ مُصَادِفٍ فَلَمَّا دَخَلْنَا الْمَدِينَةَ اعْتَلَلْتُ فَكَانَ يَمْضِي إِلَى الْمَسْجِدِ وَ يَدْعُنِي وَ حِدِّي فَشَكَّوْتُ ذَلِكَ إِلَى مُصَادِفٍ فَأَخْبَرَ بِهِ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَأَرْسَلَ إِلَيْهِ فَعُوذُكَ عِنْدَهُ أَفْضَلُ مِنْ صَلَاتِكَ فِي الْمَسْجِدِ .

By his chain, from Ibn Abu Umeyr, from Murazam Bin Hakeem who said,

'I accompanied Muhammad Bin Musadif. So when we entered Al-Medina, I fell ill. So he used to go to the Masjid and leave me alone. So I complained of that to Musadif,

¹³⁹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 24

¹⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 212 H 25

¹⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 27

and he informed Abu Abdullah^{asws} with it. So he^{asws} sent a message to him: 'Your sitting with him is superior that your *Salaat* in the Masjid'.¹⁴²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ سُفْيَانَ بْنِ إِبْرَاهِيمَ الْجَرِيرِيِّ عَنِ الْحَارِثِ بْنِ الْحَصِيرَةِ الْأَسَدِيِّ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كُنْتُ دَخَلْتُ مَعَ أَبِي الْكَعْبَةِ فَصَلَّيْتُ عَلَى الرَّخَامَةِ الْحَمْرَاءِ بَيْنَ الْعَمُودَيْنِ فَقَالَ فِي هَذَا الْمَوْضِعِ تَعَاقَدَ الْقَوْمُ إِذْ مَاتَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ قُتِلَ أَلَّا يَرُدُّوا هَذَا الْأَمْرَ فِي أَحَدٍ مِنْ أَهْلِ بَيْتِهِ أَبَدًا قَالَ قُلْتُ وَمَنْ كَانَ قَالَ كَانَ الْأَوَّلُ وَالثَّانِي وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَالِمُ بْنُ الْحَبِيبَةِ .

A number of our companions, from sahl Bin Ziyad, from Ibn Fazzal, from Sufyan Bin Ibrahim, Al Jareer, from Al Haris Bin Al Haseyra Al Asady,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I had gone with my father to the Kabah, so I Prayed upon the red marble slab between the two Pillars. So he^{asws} said: 'In this place the (group of) people made a pact that if Rasool-Allah^{saww} dies or is killed, this command would not be reverted to be among anyone from the People^{asws} of his^{saww} Household, ever!'. I said, 'And who were they?' He^{asws} said: 'It was the first one, and the second one, and Abu Ubeyda Bin Al-Jarrah, and Saalim (Mawla) Bin Al-Habeeba'.¹⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) عَنْ إِسَافٍ وَ نَائِلَةَ وَ عِبَادَةَ فُرَيْشٍ لَهُمَا فَقَالَ نَعَمْ كَانَا شَابَتَيْنِ صَبِيحَيْنِ وَ كَانَ بِأَحَدِهِمَا تَأْنِيثٌ وَ كَانَا يَطُوقَانِ بِالْبَيْتِ فَصَادَقَا مِنَ الْبَيْتِ خَلْوَةً فَأَرَادَ أَحَدُهُمَا صَاحِبَهُ فَفَعَلَ فَمَسَخَهُمَا اللَّهُ فَقَالَتْ فُرَيْشُ لَوْ لَا أَنَّ اللَّهَ رَضِيَ أَنْ يُعْبَدَ هَذَانِ مَعَهُ مَا حَوَّلَهُمَا عَنْ حَالِهِمَا .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was asked about Isaaf and Na'ila (two of the idols), and the worshipping of the Qureysh to these two. So he^{asws} said: 'They were two good-looking youths, and with one of them were feminine traits, and they were both performing *Tawaaf* by the House (Kabah). So they came across each other in private, and one of them intended his companion, and he did it. Therefore, Allah^{azwj} Meatmorphosed them both. So the Qureysh said, 'Had Allah^{azwj} not been Pleased that these two be worshipped along with Him^{azwj}, He^{azwj} would not have Transformed them from their (original) state'.¹⁴⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَ قَدْ قَالَ لَهُ أَبُو حَنِيفَةَ عَجِبَ النَّاسُ مِنْكَ أَمْسَ وَ أَنْتَ بَعْرِفَةُ تَمَاسُكٌ بِبَدْنِكَ أَشَدَّ مَكَاسًا يَكُونُ قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ مَا لِلَّهِ مِنَ الرِّضَا أَنْ أُعْبِنَ فِي مَالِي

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ali Bin Abu Abdullah, from Al Husayn Bin Yazeed who said,

'I heard Abu Abdullah^{asws} saying, and Abu Haneefa had said to him^{asws}, 'The people were astonished from you^{asws} yesterday in Arafaat haggling for your sacrificial animal with an intense bargaining'. So Abu Abdullah^{asws} said to him: 'And what would be the Pleasure from Allah^{azwj} if I^{asws} were to incur a loss in my^{asws} own wealth?'

¹⁴² Al Kafi – V 4 – The Book of Hajj Ch 212 H 28

¹⁴³ Al Kafi – V 4 – The Book of Hajj Ch 212 H 28

¹⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 212 H 29

قَالَ فَقَالَ أَبُو حَنِيفَةَ لَا وَاللَّهِ مَا بَلَّغْتُ فِي هَذَا مِنَ الرِّضَا قَلِيلٌ وَلَا كَثِيرٌ وَمَا نَحِيْتُكَ بِشَيْءٍ إِلَّا جِئْتَنَا بِمَا لَا مَخْرَجَ لَنَا مِنْهُ .

He (the narrator) said, 'So Abu Haneefa said, 'No, by Allah^{azwj}! There is no Pleasure from Allah^{azwj} in this, neither little nor more, and we do not come with anything except that he^{asws} comes to us with what there is no way out for us from it'.¹⁴⁵

سَهْلٌ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْتَبِيَ قِبَالَ الْكَعْبَةِ .

Sahl, from Ali Bin Asbaat, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for anyone that he sits with bent knees and arms around it, facing the Kabah'.¹⁴⁶

سَهْلٌ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ ابْنِ أَبِي نَجْرَانَ أَوْ غَيْرِهِ عَنْ حَنَانَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ شَكَتِ الْكَعْبَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا تَلَقَى مِنْ أَنْفَاسٍ مِنَ الْمُشْرِكِينَ فَأَوْحَى اللَّهُ إِلَيْهَا قِرِّي كَعْبَةُ فَإِنِّي مُبَدِّلُكَ بِهِمْ قَوْمًا يَتَنَظَّفُونَ بِفُضْبَانِ الشَّجَرِ

Sahl Bin Mansour Bin Al Abbas, from Ibn Abu Najran, or someone else, from Hanaan, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Kabah complained to Allah^{azwj} Mighty and Majestic what is faced from the (smelly) breathing from the Polytheists. So Allah^{azwj} Revealed unto it: "Calm down, Kabah, for I^{azwj} would be Replacing them with a people who would be cleaning (their teeth) with the twigs of the tree".

فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْحَى إِلَيْهِ مَعَ جِبْرِئِيلَ (عَلَيْهِ السَّلَام) بِالسَّوَالِكِ وَالْخَلَالِ .

So when Allah^{azwj} Sent Muhammad^{asws}, Revealed unto him^{saww} with Jibraeel^{as} with the brushing of the teeth, and picking the teeth (with a tooth-pick)'.¹⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ نَكُونُ بِمَكَّةَ أَوْ بِالْمَدِينَةِ أَوْ الْحِيرَةَ أَوْ الْمَوَاضِعِ الَّتِي يُرْجَى فِيهَا الْفَضْلُ فَرُبَّمَا خَرَجَ الرَّجُلُ يَتَوَضَّأُ فَيَجِيءُ آخَرَ فَيَصِيرُ مَكَانَهُ قَالَ مَنْ سَبَقَ إِلَى مَوْضِعٍ فَهُوَ أَحَقُّ بِهِ يَوْمَهُ وَ لَيْلَتَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'We happen to be in Makkah, or in Al-Medina, or Al-Heera, or the places wherein the merit is hoped for. So, sometimes the man goes out to perform ablution and another one comes and takes his place'. He^{asws} said: 'The one who was first to the place, so he is more rightful with it for his day, and his night'.¹⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَمَاطَ أَدَى عَنْ طَرِيقِ مَكَّةَ كَتَبَ اللَّهُ لَهُ حَسَنَةً وَمَنْ كَتَبَ لَهُ حَسَنَةً لَمْ يُعَدِّبْهُ .

¹⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 212 H 30

¹⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 212 H 31

¹⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 212 H 32

¹⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 212 H 33

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who removes a harmful obstruction from a stree of Makkah, Allah^{azwj} would Write for him a good deed; and the one for whom a good deed is Written, He^{azwj} would not Punish him'.¹⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَزَالُ الْعَبْدُ فِي حَذِّ الطَّوَافِ بِالْكَعْبَةِ مَا دَامَ حَلَقُ الرَّأْسِ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The servant would not cease to be within the limits of the *Tawaaf* by the Kabah for as long as his head is shaven upon him'.¹⁵⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَانَ أَيَّامُ الْمَوْسِمِ بَعَثَ اللَّهُ عَزَّ وَجَلَّ مَلَائِكَةً فِي صُورِ الْأَدْمِيِّينَ يَسْتَرُونَ مَتَاعَ الْحَاجِّ وَالتَّجَارِ فُلْتُ فَمَا يَصْنَعُونَ بِهِ قَالَ يُلقُونَهُ فِي الْبَحْرِ .

Ahmad Bin Muhammad, from Ali Bin Ibrahim Al Taymuly, from Ali Bin Asbaat, from a man from our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever it is the days for the season (of the Hajj), Allah^{azwj} Mighty and Majestic Sends Angels in images of the humans buying the provisions of the pilgrims and the merchants'. I said, 'So what are they doing with it?' He^{asws} said: 'Throwing it into the sea'.¹⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ يَوْمُ الْأَضْحَى فِي الْيَوْمِ الَّذِي يُصَامُ فِيهِ وَ يَوْمُ الْعَاشُورَاءِ فِي الْيَوْمِ الَّذِي يُفْطَرُ فِيهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Al Husayn Bin Muslim,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'The day of the slaughter is among the days in which it is Fasted, and the day of Ashura is the day which it is not Fasted'.¹⁵²

¹⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 34

¹⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 212 H 35

¹⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 212 H 36

¹⁵² Al Kafi – V 4 – The Book of Hajj Ch 212 H 37