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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 (2)

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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.

بَابٌ فِي قَوْلِهِ تَعَالَى فِيهِ آيَاتٌ بَيِّنَاتٌ

Chapter 10 – Regarding the Words of the Exalted [3:97] In it are clear Signs

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَا هَذِهِ الْآيَاتُ الْبَيِّنَاتُ قَالَ مَقَامُ إِبْرَاهِيمَ حَيْثُ قَامَ عَلَى الْحَجَرِ فَأَثَرَتْ فِيهِ قَدَمَاهُ وَ الْحَجَرُ الْأَسْوَدُ وَ مَنْزِلُ إِسْمَاعِيلَ (عَلَيْهِ السَّلَامُ) .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Ibn Sinan who said,

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic [3:96] **Surely, the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations [3:97] In it are clear Signs.** What are these clear Signs?' He^{asws} said: 'The Standing Place of Ibrahim^{as} where he^{as} stood at the (Black) Stone, so his^{as} feet made an impact in it, and the Black Stone, and the house of Ismail^{as}'.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَدْ أَدْرَكْتُ الْحُسَيْنَ (عَلَيْهِ السَّلَامُ) قَالَ نَعَمْ أَذْكَرُ وَأَنَا مَعَهُ فِي الْمَسْجِدِ الْحَرَامِ وَ قَدْ دَخَلَ فِيهِ السَّيْلُ وَ النَّاسُ يَقُومُونَ عَلَى الْمَقَامِ يَخْرُجُ الْخَارِجُ يَقُولُ قَدْ ذَهَبَ بِهِ السَّيْلُ وَ يَخْرُجُ مِنْهُ الْخَارِجُ فَيَقُولُ هُوَ مَكَانُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'Did you^{asws} meet Al-Husayn^{asws}?' He^{asws} said: 'Yes. I^{asws} remember him^{asws}, and I^{asws} was with him^{asws} in the Sacred Masjid, and the flood had entered into it, and the people were standing upon the Standing Place (of Ibrahim^{as}). Someone coming out was saying, 'The flood has swept it away', and someone coming out was saying, 'It is (still) in its place'.

قَالَ فَقَالَ لِي يَا فُلَانُ مَا صَنَعَ هُوَ لَاءِ فَقُلْتُ أَصْلَحَكَ اللَّهُ يَخَافُونَ أَنْ يَكُونَ السَّيْلُ قَدْ ذَهَبَ بِالْمَقَامِ فَقَالَ نَادِ أَنْ اللَّهَ تَعَالَى قَدْ جَعَلَهُ عَلَمًا لَمْ يَكُنْ لِيَذْهَبَ بِهِ فَاسْتَقْرُوا

He (the narrator) said, 'So he^{asws} said to me: 'O so and so! What are they making of it?' So I said, 'May Allah^{azwj} Keep you^{asws} well! They are fearing that the torrent may have swept away the Standing Place (of Ibrahim^{as})'. So he^{asws} said: 'Announce that Allah^{azwj} the Exalted has Made it as a flag, it cannot happen that it would be gone away with, therefore, be calm.

وَ كَانَ مَوْضِعُ الْمَقَامِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) عِنْدَ جِدَارِ الْبَيْتِ فَلَمْ يَزَلْ هُنَاكَ حَتَّى حَوَّلَهُ أَهْلُ الْجَاهِلِيَّةِ إِلَى الْمَكَانِ الَّذِي هُوَ فِيهِ الْيَوْمَ فَلَمَّا فَتَحَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَكَّةَ رَدَّهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ)

فَلَمْ يَزَلْ هُنَاكَ إِلَى أَنْ وَلِيَ عُمَرُ بْنُ الْخَطَّابِ فَسَأَلَ النَّاسَ مَنْ مِنْكُمْ يَعْرِفُ الْمَكَانَ الَّذِي كَانَ فِيهِ الْمَقَامُ فَقَالَ رَجُلٌ أَنَا قَدْ كُنْتُ
أَخَذْتُ مِقْدَارَهُ بِنَسْعٍ فَهُوَ عِنْدِي فَقَالَ أَنْتَبِي بِهِ فَاتَاهُ بِهِ فَقَاسَهُ ثُمَّ رَدَّهُ إِلَى ذَلِكَ الْمَكَانِ .

And the place of the Standing Place (of Ibrahim^{as}) is that which Ibrahim^{as} had placed it by the wall of the House. So it did not cease to be over there until the people of the Pre-Islamic period transferred it to the place in which it is in today. So when the Prophet^{saww} conquered Makkah, he^{saww} returned it to the place where Ibrahim^{as} had (originally) placed it. So it did not cease to be over there until the rule of Umar Bin Al-Khattab. So he asked, 'Who are the ones from you who recognise the place which the Standing Place (of Ibrahim^{as}) used to be in?' So a man said, 'I do. I had taken its measurement with a belt, so it is with me'. So he said, 'Come to me with it'. So he went to him with it. So he (Umar) measured it, then returned it to that place (of the Pre-Islamic period)' .²

بَابٌ نَادِرٌ

Chapter 11 - Miscellaneous

مُحَمَّدُ بْنُ عَقِيلٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الرَّفَاعِيِّ رَفَعَهُ أَنَّ أَمِيرَ
الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) سُئِلَ عَنِ الْوُقُوفِ بِالْجَبَلِ لِمَ لَمْ يَكُنْ فِي الْحَرَمِ فَقَالَ لِأَنَّ الْكَعْبَةَ بَيْنَهُ وَالْحَرَمَ بَابُهُ فَلَمَّا قَصَدُوهُ
وَأَفْدَيْنَ وَفَفَهُم بِالْبَابِ يَنْضَرُّ عُونَ

Muhammad Bin Aqeel Bin Al Hassan Bin Al Husayn, from Ali Bin Isa, from Ali Bin Al Hassan, from Muhammad Bin Yazeed Al Rifa'i'y,

(It has been narrated) raising it that Amir Al-Momineen^{asws} was asked about the pausing by the mountain, how come it did not happen to be in 'الْحَرَمِ' the Sanctuary? So he^{asws} said: 'Because the Kabah is His^{azwj} House and the الْحَرَمِ is its door. So when the delegations come over, He^{azwj} Pauses them by the door, supplicating'.

قِيلَ لَهُ فَالْمَشْعَرُ الْحَرَامُ لِمَ صَارَ فِي الْحَرَمِ قَالَ لِأَنَّهُ لَمَّا أَدْنَى لَهُمُ بِالذُّخُولِ وَفَفَهُم بِالْحِجَابِ الثَّانِي فَلَمَّا طَالَ تَضَرُّعُهُمْ بِهَا أَدْنَى
لَهُمْ لِتَقْرِيبِ قُرْبَانِهِمْ فَلَمَّا قَضَوْا تَعْتَهُمْ تَطَهَّرُوا بِهَا مِنَ الذُّنُوبِ الَّتِي كَانَتْ حِجَابًا بَيْنَهُمْ وَبَيْنَهُ أَدْنَى لَهُمُ بِالزِّيَارَةِ عَلَى الطَّهَارَةِ

It was said to him^{asws}, 'So why have the Signs of 'الْحَرَمِ' (Al-Harram) the Sanctuary come to be inside the Al-Harram?' He^{asws} said: 'Because when Permission was Granted to them with the entry, they were Paused by the second Veil. So when their supplication were prolonged at it, Permission was Granted to them with the offering of the sacrifice. So when they fulfilled their rituals, they were purified by it from the sins which were an obstacle between them and Him^{azwj}, He^{azwj} Permitted them with the visitation upon the purity'.

قِيلَ لَهُ فَلِمَ حُرِّمَ الصِّيَامُ أَيَّامَ التَّشْرِيقِ قَالَ لِأَنَّ الْقَوْمَ زُورُوا اللَّهَ وَهُمْ فِي ضَيَافَتِهِ وَ لَا يَجْمَلُ بِمُضَيِّفٍ أَنْ يُصَوِّمَ أَضْيَافَهُ

It was said to him^{asws}, 'So why are the Fasts Prohibited during the days of Al-Tashreek (11th, 12th, and 13th of Zilhajj)?' He^{asws} said: 'Because the people are visitors of Allah^{azwj}, and they are among His^{azwj} guests, and it is not Commendable for the Host that He^{azwj} would Make His^{azwj} guests to Fast'.

قِيلَ لَهُ فَالْتَّعَلَّقُ بِأَسْتَارِ الْكُعْبَةِ لِأَيِّ مَعْنَى هُوَ قَالَ مَثَلُ رَجُلٍ لَهُ عِنْدَ آخَرَ جِنَايَةٌ وَ ذَنْبٌ فَهُوَ يَتَّعَلَّقُ بِثَوْبِهِ يَتَضَرَّعُ إِلَيْهِ وَ يَخْضَعُ لَهُ أَنْ يَتَجَافَى عَنْ ذَنْبِهِ .

It was said to him^{asws}, 'So the attachment with the curtains of the Kabah, for which meaning is it?' He^{asws} said: 'Like a man who has a felony with another and a sin, so he hangs on to his clothes, beseeching to him, and humbling himself to him that he would overlook from his sins'.³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ أَوْ رَجُلٍ عَنْ صَفْوَانَ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمُزْدَلِفَةَ أَكْثَرُ بِلَادِ اللَّهِ هَوَامًا فَإِذَا كَانَتْ لَيْلَةُ التَّرْوِيَةِ نَادَى مُنَادٍ مِنْ عِنْدِ اللَّهِ يَا مَعْشَرَ الْهَوَامِ ارْحَلْنَ عَنْ وَفِدِ اللَّهِ

A number of our companions, from Sahl Bin Ziyad, from Safwan, or a man, from Safwan, from Ibn Bukeyr, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Muzdalifa is a city of Allah^{azwj} with the most insects. So when it is the night of Al-Tarwiyya, a Caller Calls out from the Presence of Allah^{azwj}: 'O group of insects! Go away from the delegations of Allah^{azwj}!'

قَالَ فَتَخْرُجُ فِي الْجِبَالِ فَتَسْعُهَا حَيْثُ لَا تُرَى فَإِذَا انْصَرَفَ الْحَاجُّ عَادَتْ .

He^{asws} said: 'So they go out to be in the mountains and they crawl around where they cannot be seen. So when the Pilgims leave, they return'.⁴

بَابُ أَنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ مَكَّةَ حِينَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

Chapter 12 – Allah^{azwj} Mighty and Majestic Sancified Makkah when He^{azwj} Created the skies and the earth

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ قُرَيْشًا لَمَّا هَدَمُوا الْكُعْبَةَ وَجَدُوا فِي قَوَاعِدِهِ حَجْرًا فِيهِ كِتَابٌ لَمْ يُحْسِنُوا قِرَاءَتَهُ حَتَّى دَعَوْا رَجُلًا فَقَرَأَهُ فَإِذَا فِيهِ أَنَا اللَّهُ ذُو بَكَّةَ حَرَّمْتُهَا يَوْمَ خَلَقْتُ السَّمَاوَاتِ وَالْأَرْضَ وَوَضَعْتُهَا بَيْنَ هَذَيْنِ الْجَبَلَيْنِ وَحَفَفْتُهَا بِسَبْعَةِ أَمْلاكٍ حَقًّا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Qureysh demolished the Kabah, they found a rock in its foundation wherein was a letter which could not be read properly, until they called over a man, so he read it, so there was (written) in it: "I^{azwj} am Allah^{azwj}! The Owner of Bakka. I^{azwj} Sanctified it on the day I^{azwj} Created the skies and the earth, and I^{azwj} Placed it between these two mountains, and Surrounded it with seven Angels, encircling".⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ حَرَّمَ اللَّهُ حَرَمَهُ أَنْ يُخْتَلَى خَلَاهُ أَوْ يُعْضَدَ شَجَرُهُ إِلَّا الْإِدْخِرَ أَوْ يُصَادَ طَيْرُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ib Fazzal, from Ibn Bukeyr, from Zurara who said,

3 Al Kafi – V 4 – The Book of Hajj Ch 11 H 1

4 Al Kafi – V 4 – The Book of Hajj Ch 11 H 2

5 Al Kafi – V 4 – The Book of Hajj Ch 12 H 1

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Sanctified His^{azwj} Al-Harram, from it being vacated and being empty, or its trees to be tampered with except for Al-Izkhir (a fragrant tropical grass), or its birds from being hunted'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَكَّةَ يَوْمَ افْتَتَحَهَا فَتَحَ بَابَ الْكَعْبَةِ فَأَمَرَ بِصُورِ فِي الْكَعْبَةِ فَطَمَسَتْ فَأَخَذَ بَعْضَانَتِي الْبَابِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ مَاذَا تَقُولُونَ وَمَاذَا تَنْظُرُونَ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said; 'When Rasool-Allah^{saww} stepped into Makkah on the day he^{saww} conquered Makkah, opened the door of the Kabah and ordered with the images in the Kabah so they were obliterated. Then he^{saww} grabbed to two sides of the door, so he^{saww} said: 'There is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. True in His^{azwj} Promise, Helping His^{azwj} servants, and Defeating the (Polytheist) confederates Alone. What is that which you all are saying?'

قَالُوا نَظُنُّ خَيْرًا وَتَقُولُ خَيْرًا أَحْ كَرِيمٍ وَابْنُ أَحْ كَرِيمٍ وَقَدْ قَدَرْتَ

They (people) said, 'We think good and we are saying good, O son^{saww} of a benevolent one, and a cousin of a benevolent one, and you have become powerful'.

قَالَ فَإِنِّي أَقُولُ كَمَا قَالَ أَحْيَى يُوسُفُ لَا تَتْرِبُ عَلَيْنِ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ أَلَا إِنَّ اللَّهَ قَدْ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ فَهِيَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُنْفَرُ صَيْدُهَا وَلَا يُعْضَدُ شَجَرُهَا وَلَا يُخْتَلَى خَلَاهَا وَلَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ

He^{saww} said: 'So I^{saww} am saying just as my^{saww} brother^{as} Yusuf^{as} said: '**[12:92] He said: (There shall be) no reproach against you this day; May Allah Forgive you, and He is the most Merciful of the merciful ones.** Indeed! Allah^{azwj} had Sanctified Makkah on the day He^{azwj} Created the skies and the earth. Thus, it would be a Al-Harram by the Sanctity of Allah^{azwj} up to the Day of Judgement. Neither can anyone drive away its preys, nor tamper with its trees, nor vacate it to be empty, nor to keep lost items except for publicising it'.

فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِدْخَرَ فَإِنَّهُ لِلْقَبْرِ وَ الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَّا الْإِدْخَرَ .

So Al-Abbas said, 'O Rasool-Allah^{saww}! Except for Al-Izkhir (a fragrant tropical grass), for it is for the grave and the houses'. So Rasool-Allah^{saww} said: 'Except for Al-Izkhir (a fragrant tropical grass)'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمَ فَتَحَ مَكَّةَ إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَ هِيَ حَرَامٌ إِلَى أَنْ تَقُومَ السَّاعَةُ لَمْ تَحِلْ لِأَحَدٍ قَبْلِي وَ لَا تَحِلْ لِأَحَدٍ بَعْدِي وَ لَمْ تَحِلْ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

6 Al Kafi – V 4 – The Book of Hajj Ch 12 H 2

7 Al Kafi – V 4 – The Book of Hajj Ch 12 H 3

'Rasool-Allah^{saww} said on the day he^{saww} conquered Makkah that: 'Allah^{azwj} Sanctified Makkah the day He^{azwj} Created the skies and the earth, and it is a Al-Harram up to the Establishment of the Hour. It was not unrestricted for anyone before me^{saww}, and it will not be unrestricted for anyone after me^{saww}, and it is not unrestricted for me^{saww} except for 'a time' of 'a day'.⁸

بَابُ فِي قَوْلِهِ تَعَالَى وَ مَنْ دَخَلَهُ كَانَ آمِنًا

Chapter 13 – Regarding the Words of the Exalted [3:97] and whoever enters it shall be secure

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا الْبَيْتِ عَنَى أَمِ الْحَرَمِ قَالَ مَنْ دَخَلَ الْحَرَمَ مِنَ النَّاسِ مُسْتَجِيرًا بِهِ فَهُوَ آمِنٌ مِنْ سَخَطِ اللَّهِ وَ مَنْ دَخَلَهُ مِنَ الْوَحْشِ وَ الطَّيْرِ كَانَ آمِنًا مِنْ أَنْ يُهَاجَ أَوْ يُؤْدَى حَتَّى يَخْرُجَ مِنَ الْحَرَمِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:97] and whoever enters it shall be secure. Is it the House (Kabah) which is Meant by it or the Al-Harram?' He^{asws} said: 'The one from the people who enters the Al-Harram seeking refuge with it, so he is secure from the Wrath of Allah^{azwj}; and the ones from the wild animals and the birds who enter it would be secure from being flustered and harmed until they exit from the Al-Harram'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا قَالَ إِذَا أَحْدَثَ الْعَبْدُ فِي غَيْرِ الْحَرَمِ جِنَايَةً ثُمَّ قَرَّ إِلَى الْحَرَمِ لَمْ يَسْعَ لِأَحَدٍ أَنْ يَأْخُذَهُ فِي الْحَرَمِ وَ لَكِنْ يُمْنَعُ مِنَ السُّوقِ وَ لَا يُبَايَعُ وَ لَا يُطْعَمُ وَ لَا يُسْقَى وَ لَا يُكَلِّمُ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ بِهِ يُوشِكُ أَنْ يَخْرُجَ فَيُؤْخَذَ

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:97] and whoever enters it shall be secure. He^{asws} said: 'When the servant commits a felony in other than the Al-Harram, then he flees into the Al-Harram, there is no leeway for anyone that he seizes him inside the Al-Harram. But he can be prevented from the market, and he can neither sell, nor feed, nor drink, nor speak (to anyone). So when that is done with him, he would desire to come out, and he would be seized.

وَ إِذَا جَنَى فِي الْحَرَمِ جِنَايَةً أُفِيمَ عَلَيْهِ الْحَدُّ فِي الْحَرَمِ لِأَنَّهُ لَمْ يَدْعُ لِلْحَرَمِ حُرْمَتَهُ .

And when he commits a crime inside the Al-Harram with a felony, the Legal Punishment (Hadd) would be established upon him inside the Al-Harram, because he did not leave for the Al-Harram, its Sanctity'.¹⁰

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

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

10 Al Kafi – V 4 – The Book of Hajj Ch 13 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا قَالَ إِنْ سَرَقَ سَارِقٌ بَعِيرٌ مَكَّةَ أَوْ جَنَى جَنَائِيَّ عَلَى نَفْسِهِ فَفَرَّ إِلَى مَكَّةَ لَمْ يُؤْخَذْ مَا دَامَ فِي الْحَرَمِ حَتَّى يَخْرُجَ مِنْهُ وَ لَكِنْ يُمْنَعُ مِنَ السُّوقِ وَ لَا يُبَايَعُ وَ لَا يُجَالَسُ حَتَّى يَخْرُجَ مِنْهُ فَيُؤْخَذَ وَ إِنْ أَحْدَثَ فِي الْحَرَمِ ذَلِكَ الْحَدَّثَ أَخَذَ فِيهِ .

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}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and whoever enters it shall be secure.** He^{asws} said: 'If a thief were to steal in other than Makkah or commits a felony (offence) upon himself, so he flees to Makkah, he would not be seized for as long as he in inside the Al-Harram, until he comes out from it. But he can be prevented from the market, and he can neither sell, nor sat with, until he comes out from it, and he would be seized. And, if he was to do (a crime) inside the Al-Harram that which he did, he would be seized inside it'.¹¹

بَابُ الْإِلْحَادِ بِمَكَّةَ وَ الْجَنَائِيَّاتِ

Chapter 14 – Heresy in Makkah and the crimes

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ أَتَى أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي الْمَسْجِدِ فَقِيلَ لَهُ إِنَّ سُبُعاً مِنْ سِبَاعِ الطَّيْرِ عَلَى الْكُعْبَةِ لَيْسَ يَمُرُّ بِهِ شَيْءٌ مِنْ حَمَامِ الْحَرَمِ إِلَّا ضَرَبَهُ فَقَالَ أَنْصَبُوا لَهُ وَ أَقْتُلُوهُ فَإِنَّهُ قَدْ أَلْحَدَ .

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

'Abu Abdullah^{asws} went over to the Masjid, so it was said to him^{asws}, 'A predator from the predators of the birds upon the Kabah is such that nothing from the doves of the Al-Harram pass by it except that it strikes it'. So he^{asws} said: 'Set up a trap for it and kill it, for it is the heretic'.¹²

ابْنُ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ قَالَ كُلُّ ظَلَمٍ الْإِلْحَادُ وَ ضَرْبُ الْخَادِمِ فِي غَيْرِ ذَنْبٍ مِنْ ذَلِكَ الْإِلْحَادُ .

Ibn Abu Umeyr, from Muawiya said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Mjestic **[22:25] and whoever shall incline therein to wrong unjustly.** He^{asws} said: 'Every injustice is heresy, and striking the servant regarding other than a fault is from that heresy'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدْفَهُ مِنْ عَذَابِ أَلِيمٍ فَقَالَ كُلُّ ظَلَمٍ يَظْلِمُهُ الرَّجُلُ نَفْسُهُ بِمَكَّةَ مِنْ سَرِقَةٍ أَوْ ظَلَمٍ أَحَدٍ أَوْ ظَلَمٍ مِنَ الظُّلْمِ فَإِنِّي أَرَاهُ الْإِلْحَادَ وَ لِذَلِكَ كَانَ يُتَّقَى أَنْ يُسَكَّنَ الْحَرَمَ .

11 Al Kafi – V 4 – The Book of Hajj Ch 13 H 3

12 Al Kafi – V 4 – The Book of Hajj Ch 14 H 1

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

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [22:25] **and whoever shall incline therein to wrong unjustly, We will Make him taste of a painful Punishment.** So he^{asws} said: 'Every injustice which the man commits himself in Makkah, from theft, or being unjust to anyone, or something from the injustices, so I^{asws} see it as the heresy, and due to that one should fear from residing in the Al-Harram'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ قَتَلَ رَجُلًا فِي الْحِلِّ ثُمَّ دَخَلَ الْحَرَمَ فَقَالَ لَا يُقْتَلُ وَلَا يُطْعَمُ وَلَا يُسْفَى وَلَا يُبَاعُ وَلَا يُؤْوَى حَتَّى يَخْرُجَ مِنَ الْحَرَمِ فَيُقَامَ عَلَيْهِ الْحَدُّ

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

'I asked Abu Abdullah^{asws} about a man who kills a man in the unrestricted area, then enters the Al-Harram. So he^{asws} said: 'He would neither be killed, nor fed, nor quenched, nor sold to, nor sheltered until he comes out from the Al-Harram, and the Legal Punishment (*Hadd*) would be established upon him'.

قُلْتُ فَمَا تَقُولُ فِي رَجُلٍ قَتَلَ فِي الْحَرَمِ أَوْ سَرَقَ قَالَ يُقَامُ عَلَيْهِ الْحَدُّ فِي الْحَرَمِ صَاحِرًا إِنَّهُ لَمْ يَرِ لِلْحَرَمِ حُرْمَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ فَقَالَ هَذَا هُوَ فِي الْحَرَمِ فَقَالَ فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ .

I said, 'So what are you^{asws} saying regarding a man who kills inside the Al-Harram, or steals?' He^{asws} said: 'The Legal Punishment (*Hadd*) would be established upon him inside the Al-Harram. He did not view a Sanctity for the Al-Harram, and Allah^{azwj} the Exalted has Said [2:194] **whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you.** So he^{asws} said: 'This is (regarding) the one who is inside the Al-Harram. So there is no aggression except upon the oppressors'.¹⁵

بَابُ إِظْهَارِ السَّلَاحِ بِمَكَّةَ

Chapter 15 – Displaying the weapon in Makkah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيزِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُبْنَعِي أَنْ يَدْخُلَ الْحَرَمَ بِسِلَاحٍ إِلَّا أَنْ يَدْخُلَهُ فِي جُوالِقٍ أَوْ يُعَيَّبَهُ يُعْنِي يُلْفُ عَلَى الْحَدِيدِ شَيْئًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting that one should enter the Al-Harram with a weapon except if he enters with it being inside a bag, or it is hidden, meaning something wrapped over the iron'.¹⁶

14 Al Kafi – V 4 – The Book of Hajj Ch 14 H 3

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

16 Al Kafi – V 4 – The Book of Hajj Ch 15 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُرِيدُ مَكَّةَ أَوْ الْمَدِينَةَ يَكْرَهُ أَنْ يَخْرُجَ مَعَهُ بِالسَّلَاحِ فَقَالَ لَا بَأْسَ بِأَنْ يَخْرُجَ بِالسَّلَاحِ مِنْ بَلَدِهِ وَ لَكِنْ إِذَا دَخَلَ مَكَّةَ لَمْ يُظْهِرْهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from safwan, from Shuay Al Aqarquqy, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who intends (to go to) Makkah or Al-Medina, is it disliked that he goes and with him is the weapon?' So he^{asws} said: 'There is no problem if he was to go out with the weapon from his city, but when he enters Makkah, he should not display it'.¹⁷

بَابُ نَيْسِ ثِيَابِ الْكَعْبَةِ

Chapter 16 – Wearing the clothing of the Kabah

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ حَبَلَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْبَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَمَّا يَصِلُ إِلَيْنَا مِنْ ثِيَابِ الْكَعْبَةِ هَلْ يَصْلُحُ لَنَا أَنْ نَلْبَسَ شَيْئاً مِنْهَا قَالَ يَصْلُحُ لِلصَّبَّانِ وَالْمَصَاحِفِ وَالْمَخَدَّةِ تَبْتَغِي بِذَلِكَ الْبَرَكَاتَةَ إِنْ شَاءَ اللَّهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdullah Bin Jabala, from Abdul Malik Bin Utba who said,

'I asked Abu Abdullah^{asws} about that which is brought from the cloth of the Kabah, is it correct for us that we wear something from it?' He^{asws} said: 'It is correct for the children, and the Parchments (covering the Holy Quran), and the pillowcase, seeking the Blessings by that, Allah^{azwj} Willing'.¹⁸

بَابُ كَرَاهَةِ أَنْ يُؤْخَذَ مِنْ تُرَابِ الْبَيْتِ وَ حَصَاةُ

Chapter 17 – Abhorrence of taking from the soil of the House (Kabah) and its pebbles

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَأْخُذَ مِنْ تُرَابِهِ مَا حَوْلَ الْكَعْبَةِ وَ إِنْ أَخَذَ مِنْ ذَلِكَ شَيْئاً رَدَّهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'It is not befitting for anyone that he take from the soil of what is around the Kabah. And if he does take anything from that, he should return it'.¹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَخَذْتُ سَكًّا مِنْ سَكِّ الْمَقَامِ وَ تُرَاباً مِنْ تُرَابِ الْبَيْتِ وَ سَبَعَ حَصِيَّاتٍ فَقَالَ بِنَسٍّ مَا صَنَعْتَ أَمَا التُّرَابُ وَ الْحَصَى فَرَدَّهُ .

17 Al Kafi – V 4 – The Book of Hajj Ch 15 H 2

18 Al Kafi – V 4 – The Book of Hajj Ch 16 H 1

19 Al Kafi – V 4 – The Book of Hajj Ch 17 H 1

A number of our companions, from sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Mufazzal Bin Salih, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}: 'I have taken a perfume from the perfumes of the Standing Place (of Ibrahim^{as}, and soil from the soils of the House (Kabah), and seven pebbles'. So he^{asws} said: 'Evil is what you have done. As for the soil and the pebbles, so return it'.²⁰

أَحْمَدُ بْنُ مِهْرَانَ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ عَمِّي كَنَسَ الْكَعْبَةَ وَ أَخَذَ مِنْ تُرَابِهَا فَتَنَحَّنُ نَتَدَاوَى بِهِ فَقَالَ رُدَّهُ إِلَيْهَا .

Ahmad Bin Mihran, from the one who narrates it, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I said to Abu Abdullah^{asws} that my uncle is a sweeper of the Kabah and took from its soil. So we tend to heal by it. So he^{asws} said: 'Return it back to it'.²¹

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَخْرَجُ مِنَ الْمَسْجِدِ وَ فِي ثَوْبِي حَصَاةٌ قَالَ فَرُدُّهَا أَوْ اطْرَحْهَا فِي مَسْجِدٍ .

Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban, from Ziyad Al Shahaam who said,

'I said to Abu Abdullah^{asws}, 'I went out from the (Sacred) Masjid and in my clothes were pebbles (taken from the Sacred Masjid)'. He^{asws} said: 'So either return it, or throw it back into the Masjid'.²²

بَابُ كَرَاهِيَةِ الْمَقَامِ بِمَكَّةَ

Chapter 18 – Abhorrence of staying in Makkah

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَنْبَغِي لِلرَّجُلِ أَنْ يُقِيمَ بِمَكَّةَ سَنَةً قُلْتُ كَيْفَ يَصْنَعُ قَالَ يَنْحَوِلُ عَنْهَا وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَرْفَعَ بِنَاءً فَوْقَ الْكَعْبَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hakam, and Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It is not befitting for the man that he stays in Makkah for a year'. I said, 'How should he deal with it?' He^{asws} said: "He should transfer from it. And, it is not befitting for anyone that he raises a construction above the Kabah'.

وَ رُوِيَ أَنَّ الْمَقَامَ بِمَكَّةَ يُفْسِي الْقُلُوبَ

And it is reported that the staying in Makkah hardens the hearts'.²³

20 Al Kafi – V 4 – The Book of Hajj Ch 17 H 2

21 Al Kafi – V 4 – The Book of Hajj Ch 17 H 3

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ ذَرِيحٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا فَرَعْتَ مِنْ نُسُكِكَ فَارْجِعْ فَإِنَّهُ أَشْوَقُ لَكَ إِلَى الرَّجُوعِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it, from Zareeh, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you are free from performing your rituals, return, for it would be more desirous for you to the returning'.²⁴

بَابُ شَجَرِ الْحَرَمِ

Chapter 19 – A tree of the Al-Harram

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَنْزِعْ مِنْ شَجَرِ مَكَّةَ إِلَّا النَّخْلَ وَشَجَرَ الْفَاكِهَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not snatch (anything) from a tree in Makkah except for the palm and the fruit tree'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ شَيْءٍ يَنْبُتُ فِي الْحَرَمِ فَهُوَ حَرَامٌ عَلَى النَّاسِ أَجْمَعِينَ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Everything growing in the Al-Harram, so it is Prohibited upon the entirety of the people'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَصْرِ عَنْ أَبِي جَمِيلَةَ عَنْ إِسْحَاقَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَدْخُلُ مَكَّةَ فَيَقْطَعُ مِنْ شَجَرِهَا قَالَ أَقْطَعُ مَا كَانَ دَاخِلًا عَلَيْكَ وَ لَا تَقْطَعُ مَا لَمْ يَدْخُلْ مَنْزِلَكَ عَلَيْكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Nast, from Abu Jameela, from Is'haq Bin Yazeed who said,

'I said to Abu Ja'far^{asws}, 'The man enters Makkah, so he cuts down from its trees'. He^{asws} said: 'Cut down what was entering upon you, and do not cut down what did not enter you house, upon you'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) شَجَرَةٌ أَصْلُهَا فِي الْحِلِّ وَ فَرْعُهَا فِي الْحَرَمِ فَقَالَ حُرِّمَ أَصْلُهَا لِمَكَانٍ فَرَعُهَا قُلْتُ فَإِنَّ أَصْلَهَا فِي الْحَرَمِ وَ فَرْعُهَا فِي الْحِلِّ فَقَالَ حُرِّمَ فَرْعُهَا لِمَكَانٍ أَصْلُهَا .

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

24 Al Kafi – V 4 – The Book of Hajj Ch 18 H 2

25 Al Kafi – V 4 – The Book of Hajj Ch 19 H 1

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

27 Al Kafi – V 4 – The Book of Hajj Ch 19 H 3

'I said to Abu Abdullah^{asws}, 'A tree, the root of which is in the unrestricted area, and its branches are in the Al-Harram'. So he^{asws} said: 'Its roots are Prohibited (to cut off) due to the placing of its branches'. I said, 'Supposing its roots are inside the Al-Harram and its branches are in the unrestricted area?' So he^{asws} said: 'Its branches are Prohibited due to the placing of its roots'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُخْلَى عَنِ الْبَعِيرِ فِي الْحَرَمِ يَأْكُلُ مَا شَاءَ.

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You can free the camel inside the Al-Harram to eat whatever it so desires to'.²⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الشَّجَرَةِ يَقْلَعُهَا الرَّجُلُ مِنْ مَنْزِلِهِ فِي الْحَرَمِ قَالَ إِنْ بَنَى الْمَنْزِلَ وَالشَّجَرَةَ فِيهِ فَلَيْسَ لَهُ أَنْ يَقْلَعَهَا وَإِنْ كَانَتْ نَبَتَتْ فِي مَنْزِلِهِ وَهُوَ لَهُ فَلْيَقْلَعَهَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin usman,

(It has been narrated) from Abu Abdullah^{asws} regarding the tree which the man uproots from his house, inside the Al-Harram'. He^{asws} said; 'If the house was built and the tree was in it, so it is not for him that he uproots it; but if it was such that it grew in his house and it is for him, so he can uproot it'.³⁰

بَابُ مَا يُذْبَحُ فِي الْحَرَمِ وَمَا يُخْرَجُ بِهِ مِنْهُ

Chapter 20 – What can be slaughtered inside the Al-Harram and what one came come out with, from it

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُذْبَحُ بِمَكَّةَ إِلَّا الْإِبِلُ وَالْبَقَرُ وَالْعِزَّةُ وَالنَّجَاجُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Nothing can be slaughtered in Makkah except for the camel, and the cow, and the sheep, and the chicken'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا كَانَ يَصُفُّ مِنَ الطَّيْرِ فَلَيْسَ لَكَ أَنْ تُخْرَجَهُ وَمَا كَانَ لَا يَصُفُّ فَكَانَ أَنْ تُخْرَجَهُ

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

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

29 Al Kafi – V 4 – The Book of Hajj Ch 19 H 5

30 Al Kafi – V 4 – The Book of Hajj Ch 19 H 6

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever from the birds which arrays (its wings in flight), so it is not for you that you exit it, and whatever was not arraying (its wings in flight), so it is for you that you exit it'.

قَالَ وَ سَأَلْتُهُ عَنْ دَجَاجِ الْحَبَشِيِّ قَالَ لَيْسَ مِنَ الصَّيْدِ إِنَّمَا الصَّيْدُ مَا طَارَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ .

He (the narrator) said, 'And I asked him^{asws} about the Ethiopian chicken (Turkey). He^{asws} said: 'It is not from the hunts. But rather the hunt is what flies between the sky and the earth'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ عَنِ الدَّجَاجِ الْحَبَشِيِّ يُخْرَجُ بِهِ مِنَ الْحَرَمِ فَقَالَ إِنَّهَا لَا تَسْتَقُولُ بِالطَّيْرَانِ .

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

'Abu Abdullah^{asws} was asked, and I was present, about the Ethiopian chicken (Turkey), coming out with it from the Al-Harram. So he^{asws} said: 'It does not fly around with the birds'.³³

بَابُ صَيْدِ الْحَرَمِ وَ مَا تَجِبُ فِيهِ الْكَفَّارَةُ

Chapter 21 – Hunt of the Al-Harram and what expiation is Obligated with regards to it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ أَلْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كُنْتَ حَلَالًا فَقَتَلْتَ الصَّيْدَ فِي الْحِلِّ مَا بَيْنَ الْبُرَيْدِ إِلَى الْحَرَمِ فَعَلَيْكَ جَزَاؤُهُ فَإِنْ قَاتَتْ عَيْنُهُ أَوْ كَسَرَتْ قَرْنَهُ أَوْ جَرَحَتْهُ تَصَدَّقْتَ بِصَدَقَةٍ .

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 you were free (not in Ihram), so you kill the hunt during the free mode, what is between Al-Bareyd (a measurement of distance) up to the Al-Harram, so upon you would be its compensation. So if you were to blind its eyes, or break its horn, or you injure it, so give in charity'.³⁴

عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أُهْدِيَ لَهُ حَمَامٌ أَهْلِيٌّ وَ هُوَ فِي الْحَرَمِ فَقَالَ إِنْ هُوَ أَصَابَ مِنْهُ شَيْئاً فَلْيَبْصُرْ بِمَنْعِهِ نَحْوًا مِمَّا كَانَ يَسُورِي فِي الْقَيْمَةِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who was gifted a domesticated dove and he was inside the Al-Harram. So he^{asws} said: 'If

32 Al Kafi – V 4 – The Book of Hajj Ch 20 H 2

33 Al Kafi – V 4 – The Book of Hajj Ch 20 H 3

34 Al Kafi – V 4 – The Book of Hajj Ch 21 H 1

he hurts anything from it, so let him give in charity with its price approximating from what it would have been (before the injury etc.), equal in the price'.³⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُتْنَى بْنِ عَبْدِ السَّلَامِ عَنْ مُحَمَّدِ بْنِ أَبِي الْحَكَمِ قَالَ قُلْتُ لِعَلَامٍ لَنَا هَيْئُ لَنَا غَدَاءٌ فَأَخَذَ أَطْيَاراً مِنَ الْحَرَمِ فَذَبَحَهَا وَطَبَخَهَا فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ أَذْفَنَهَا وَ أَفِدِ كُلَّ طَائِرٍ مِنْهَا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Bin Abdul Salaam, from Muhammad Bin Abu Al Hakam who said,

'I said to a slave of ours, 'Hurry the lunch for us'. So he took birds from the Al-Harram, slaughtered them, and cooked them. So I informed Abu Abdullah^{asws}, and he^{asws} said: 'Bury these, and pay the expiation of every bird from these'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الصَّيِّدِ يُصَادُ فِي الْحِلِّ ثُمَّ يُجَاءُ بِهِ إِلَى الْحَرَمِ وَ هُوَ حَيٌّ فَقَالَ إِذَا أُدْخِلَهُ إِلَى الْحَرَمِ حَرَمَ عَلَيْهِ أَكْلُهُ وَ إِمْسَاكُهُ فَلَا تَشْتَرِيَنَّ فِي الْحَرَمِ إِلَّا مَذْبُوحاً ذَبِحَ فِي الْحِلِّ ثُمَّ جِيءَ بِهِ إِلَى الْحَرَمِ مَذْبُوحاً فَلَا بَأْسَ لِلْحَلَالِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the hunting hunted in the unrestricted area, then he comes over to the Al-Harram and it is (still) alive. So he^{asws} said: 'When he entered it into the Al-Harram it is prohibited upon him to eat it, and keeping it. Therefore, you should not be buying inside the Al-Harram except the slaughter which has been slaughtered in the unrestricted area, then it has been brought into the Al-Harram, so there would be no problem with the Permissible (animals)'.³⁷

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ أَنَّ الْحَكَمَ سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) عَنْ رَجُلٍ أَهْدَى لَهُ حَمَامَةً فِي الْحَرَمِ مَقْصُوصَةً فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) انْتَفِهَا وَ أَحْسِنْ إِلَيْهَا وَ اغْلُفْهَا حَتَّى إِذَا اسْتَوَى رِيشُهَا فَخَلَّ سَبِيلَهَا .

Ali, from his father, from Hammad Bin Isa, from Hareyz, from Zurara that,

'Al-Hakam asked Abu Ja'far^{asws} about a man who was gifted a clipped dove inside the Al-Harram. So Abu Ja'far^{asws} said: 'Take it and be good to it, and look after it until when its feathers are complete (grown back), so free its way'.³⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ مُتْنَى بْنِ عَبْدِ السَّلَامِ عَنْ كَرِبِ الصَّيْرَفِيِّ قَالَ كُنَّا جَمَاعَةً فَاشْتَرَيْنَا طَيْراً فَقَصَصْنَاهُ وَ دَخَلْنَا بِهِ مَكَّةَ فَعَابَ ذَلِكَ عَلَيْنَا أَهْلُ مَكَّةَ فَأَرْسَلَ كَرِبٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَأَلَهُ فَقَالَ اسْتَوِدِعُوهُ رَجُلًا مِنْ أَهْلِ مَكَّةَ مُسْلِمًا أَوْ امْرَأَةً مُسْلِمَةً فَإِذَا اسْتَوَى خَلُّوا سَبِيلَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Mansour Bin hazim, from Musna Bin Abdul Salam, from Karb Al Sayrafi who said,

'We were a group who bought a bird, so we clipped it and entered Makkah with it. So the people of Makkah faulted that upon us. So Karb sent a message to Abu

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

36 Al Kafi – V 4 – The Book of Hajj Ch 21 H 3

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

38 Al Kafi – V 4 – The Book of Hajj Ch 21 H 5

Abdullah^{asws} asking him^{asws}, so he^{asws} said: 'Entrust it to a Muslim man from the people of Makkah, or a Muslim woman. So when it is straight (wings grown back), free its way'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ مَنْ أَصَابَ طَيْرًا فِي الْحَرَمِ وَهُوَ مُحِلٌّ فَعَلَيْهِ الْقِيَمَةُ وَ الْقِيَمَةُ دِرْهَمٌ يَشْتَرِي بِهِ عُلْفًا لِحَمَامِ الْحَرَمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The one who hits a bird inside the Al-Harram and he is free (not in Ihram), so upon him is the price, and the price is one Dirham. He buys feed with it for the doves of the Al-Harram'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ خَلَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي رَجُلٍ ذَبَحَ حَمَامَةً مِنْ حَمَامِ الْحَرَمِ قَالَ عَلَيْهِ الْفِدَاءُ قُلْتُ فَيَأْكُلُهُ قَالَ لَا قُلْتُ فَيَطْرَحُهُ قَالَ إِذَا يَكُونُ عَلَيْهِ فِدَاءٌ آخَرَ قُلْتُ فَمَا يَصْنَعُ بِهِ قَالَ يَدْفِنُهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man who slaughtered a dove from the doves of the Al-Harram. He^{asws} said: 'Upon him is the expiation'. I said, 'So can he eat it?' He^{asws} said: 'No?' I said, 'Can he throw it away?' He^{asws} said: 'Then there would happen to be another expiation upon him'. I said, 'So what should he do with it?' He^{asws} said: 'He should bury it'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُتَنَّى الْحَنَاطِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ خَرَجَ بِطَيْرٍ مِنْ مَكَّةَ إِلَى الْكُوفَةِ قَالَ يَرُدُّهُ إِلَى مَكَّةَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Musna Al Hannat, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about a man who went out with a bird, from Makkah to Al-Kufa. He^{asws} said: 'He should return it to Makkah'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الْحَمَامَةِ دِرْهَمٌ وَ فِي الْفُرْخِ نِصْفُ دِرْهَمٍ وَ فِي الْبَيْضَةِ رُبْعُ دِرْهَمٍ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al fazl Bin Shazaan, altogether, from Ibn Abu Umeyr, from Hafs Bin Nakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Regarding the dove, one Dirham, and regarding the fledgling, half a Dirham, and regarding the egg, a quarter of a Dirham (as a compensation)'.⁴³

39 Al Kafi – V 4 – The Book of Hajj Ch 21 H 6

40 Al Kafi – V 4 – The Book of Hajj Ch 21 H 7

41 Al Kafi – V 4 – The Book of Hajj Ch 21 H 8

42 Al Kafi – V 4 – The Book of Hajj Ch 21 H 9

43 Al Kafi – V 4 – The Book of Hajj Ch 21 H 10

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَائِبٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَام) عَنْ رَجُلٍ أَصَابَ طَيْرًا فِي الْحِلِّ فَأَشْتَرَاهُ فَأَدْخَلَهُ الْحَرَمَ فَمَاتَ فَقَالَ إِنْ كَانَ حِينَ أَدْخَلَهُ الْحَرَمَ خَلَى سَبِيلَهُ فَمَاتَ فَلَا شَيْءَ عَلَيْهِ وَ إِنْ كَانَ أَمْسَكَهُ حَتَّى مَاتَ عِنْدَهُ فِي الْحَرَمِ فَعَلَيْهِ الْفِدَاءُ .

A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Ibn Bukeyr who said,

'I asked one of the two (5th or 6th Imam^{asws}) about a man who came across a bird in the unrestricted area. She bought it and entered with it into the Al-Harram, and it died. So he^{asws} said: 'If it was such that when he entered it into the Al-Harram, freed its way, so it died, then there is nothing upon him; and if it was such that he withheld it until it died with him inside the Al-Harram, so upon him is the expiation'.⁴⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ رَمَى صَيْدًا فِي الْحِلِّ فَمَضَى بِرَمِيَّتِهِ حَتَّى دَخَلَ الْحَرَمَ فَمَاتَ أَعْلَيْهِ جَزَاؤُهُ قَالَ لَا لَيْسَ عَلَيْهِ جَزَاؤُهُ لِأَنَّهُ رَمَى حَيْثُ رَمَى وَ هُوَ لَهُ حَلَالٌ إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ رَجُلٍ نَصَبَ شَرَكًا فِي الْحِلِّ إِلَى جَانِبِ الْحَرَمِ فَوَقَعَ فِيهِ صَيْدٌ فَاضْطَرَبَ الصَّيْدُ حَتَّى دَخَلَ الْحَرَمَ فَلَيْسَ عَلَيْهِ جَزَاؤُهُ لِأَنَّهُ كَانَ بَعْدَ ذَلِكَ شَيْءٌ

Abu Ali Al Ashary, from Muhammad Bin Al Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about a man who pelted (stoned) a prey in the unrestricted area. So it went, due to his pelting, until it entered the Al-Harram, and it died. Is there its compensation upon him?' He^{asws} said: 'No, there is no compensation upon him, because he pelted where he pelted, and it was Permissible for him. But rather, the example of that is the example of a man who established a snare in the unrestricted are to the side of the Al-Harram. So a prey falls into it, and the prey wavers until it enters the Al-Harram. Thus, there is no compensation for it upon him, because it was a thing (which happened) afterwards'.

فَقُلْتُ هَذَا الْقِيَاسُ عِنْدَ النَّاسِ فَقَالَ إِنَّمَا شَبَّهْتُ لَكَ شَيْئًا بِشَيْءٍ .

So I said, 'This is the analogy in the presence of the people'. So he^{asws} said: 'But rather, I^{asws} compared for you, a thing with a thing'.⁴⁵

صَفْوَانُ بْنُ يَحْيَى عَنْ زِيَادِ أَبِي الْحَسَنِ الْوَاسِطِيِّ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْمٍ قَفَّلُوا عَلَى طَائِرٍ مِنْ حَمَامِ الْحَرَمِ الْبَابِ فَمَاتَ قَالَ عَلَيْهِمْ بِقِيمَةِ كُلِّ طَيْرٍ [نِصْفٌ] دِرْهَمٍ يُعْلَفُ بِهِ حَمَامُ الْحَرَمِ .

Safwan Bin yahya, from Ziyad Abu Al Hassan Al Wasity,

(It has been narrated) from Abu Ibrahim^{asws}, said, 'I asked him^{asws} about a group locked the door upon birds from the doves of the Al-Harram, so they died. He^{asws} said: 'Upon them is the price of each bird, half a Dirham, feeding by it the doves of the Al-Harram'.⁴⁶

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45 Al Kafi – V 4 – The Book of Hajj Ch 21 H 12

46 Al Kafi – V 4 – The Book of Hajj Ch 21 H 13

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبِيعٍ عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ حَلَّ فِي الْحَرَمِ رَمَى صَيْدًا خَارِجًا مِنَ الْحَرَمِ فَقَتَلَهُ قَالَ عَلَيْهِ الْجَزَاءُ لِأَنَّ الْأَفَةَ جَاءَتْهُ مِنْ قِبَلِ الْحَرَمِ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Ibn Raib, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} regarding a man, not in Ihram, being inside the Al-Harram, pelts a prey outside from the Al-Harram, so he kills it. He^{asws} said: 'Upon him is the compensation, because the injury came to it from the Al-Harram'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ رَمَى صَيْدًا خَارِجًا مِنَ الْحَرَمِ فِي الْجِلِّ فَتَحَامَلَ الصَّيْدُ حَتَّى دَخَلَ الْحَرَمَ فَقَالَ لَحْمُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ.

He (the narrator) said, 'And I asked him^{asws} about a man who pelted a prey outside from the Al-Harram in the unrestricted area. So the prey survives until it enters the Al-Harram. So he^{asws} said: 'Its flesh is prohibited like the dead'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ فِي حَمَامِ مَكَّةَ الطَّيْرِ الْأَهْلِيِّ عَيْرُ حَمَامِ الْحَرَمِ مِنْ ذَبْحِ طَيْرٍ مِنْهُ وَ هُوَ عَيْرٌ مُحْرَمٌ فَعَلَيْهِ أَنْ يَتَصَدَّقَ بِصَدَقَةٍ أَفْضَلَ مِنْ تَمَنِهِ فَإِنْ كَانَ مُحْرِمًا فَشَاةٌ عَنْ كُلِّ طَيْرٍ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying regarding the domesticated birds of Makkah, apart from the doves of the Al-Harram: 'The one who slaughters a bird from it, and he was not in Ihram, so upon him is that he gives in charity more than its price. So if he was in Ihram, so a sheep, for each bird'.⁴⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ أُرْسِلْتُ إِلَى أَبِي الْحَسَنِ (عليه السلام) أَنْ أَخَا لِي اشْتَرَى حَمَامًا مِنَ الْمَدِينَةِ فَذَهَبْنَا بِهَا إِلَى مَكَّةَ فَاعْتَمَرْنَا وَ أَقَمْنَا إِلَى الْحَجِّ ثُمَّ أَخْرَجْنَا الْحَمَامَ مَعَنَا مِنْ مَكَّةَ إِلَى الْكُوفَةِ فَعَلَيْنَا فِي ذَلِكَ شَيْءٌ قَالَ لِلرَّسُولِ إِنِّي أَظْنُهُنَّ كُلَّ فُرْهَةٍ قَالَ لَهُ يَذْبَحُ مَكَانَ كُلِّ طَيْرٍ شَاةً .

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

'I sent a message to Abu Al-Hassan^{asws} that a brother of mine had bought doves from Al-Medina, so we went with it to Makkah. So we performed Umra and we stayed up to the Hajj. Then we brought out the doves along with us, from Makkah to Al-Kufa. So is there anything upon us with regards to that?' He^{asws} said to the messenger: 'I^{asws} thing they were delightful. They should slaughter a sheep in place of each bird'.⁴⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ نَتَفَّ حَمَامَةً مِنَ الْحَرَمِ قَالَ يَتَصَدَّقُ بِصَدَقَةٍ عَلَى مَسْكِينٍ وَ يُعْطَى بِالْيَدِ الَّتِي نَتَفَّ بِهَا فَإِنَّهُ قَدْ أَوْجَعَهُ.

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Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Ibrahim Bin Maymoun who said,

'I said to Abu Abdullah^{asws}, 'A man grasped a dove from the doves of the Al-Harram. He^{asws} said: 'He should give in charity upon the poor, and he should give with the very hand which he caught it with, for it is what had pained it'.⁵⁰

(مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَهْدَيْ لَنَا طَائِرٌ مَذْبُوحٌ بِمَكَّةَ فَأَكَلَهُ أَهْلُنَا فَقَالَ لَا يَرَى بِهِ أَهْلٌ مَكَّةَ بِأَسَا قُلْتُ فَأَيُّ شَيْءٍ تَقُولُ أَنْتَ قَالَ عَلَيْهِمْ تَمْنُهُ .

Muhammad Bin Ismail, from Al Fazi Bin Shazaan, from Safwan Bin yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{asws}, 'A slaughtered bird was gifted to us in Makkah, so our families ate it'. So he^{asws} said: 'The people of Makkah do not see any problem with it'. I said, 'So which thing are you^{asws} saying: 'He^{asws} said: 'Upon them is its price (penalty)'.⁵¹

بَعْضُ أَصْحَابِنَا عَنْ أَبِي جَرِيرِ الْقُمِّيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) نَشْتَرِي الصُّفُورَ فَتَدْخُلُهَا الْحَرَمَ فَلَنَا ذَلِكَ فَقَالَ كُلُّ مَا أَدْخَلَ الْحَرَمَ مِنَ الطَّيْرِ مِمَّا يَصِفُ جَنَاحَهُ فَقَدْ دَخَلَ مَأْمَنَهُ فَخَلَّ سَبِيلَهُ .

One of our companions, from Abu Jareer Al Qummy who said,

'I said to Abu Al-Hassan^{asws}, 'We bought hawks and we entered the Al-Harram. So is that for us?' So he^{asws} said: 'Everything from the birds which enters the Al-Harram, from what arrays its wings, so it has entered into its safety, therefore, free its way'.⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ كَانَ فِي جَانِبِ بَيْتِي مِكْتَلٌ فِيهِ بَيْضَتَانِ مِنْ حَمَامِ الْحَرَمِ فَذَهَبَ الْعِلَامُ يَكْبُ الْمِكْتَلُ وَهُوَ لَا يَعْلَمُ أَنَّ فِيهِ بَيْضَتَيْنِ فَكَسَرَهُمَا فَخَرَجْتُ فَلَقِيْتُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ تَصَدَّقْ بِكَفَيْنِ مِنْ دَقِيقٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Yazeed Bin Khaleefa who said,

'By the side of my house there is a nest where were two eggs from a dove of the Al-Harram. So the boy went and threw the nest and he did not know that there were two eggs in it. So he broke them both. So I went out and met Abdullah Bin Al-Hassan and mentioned that to him, so he said, 'Give in charity with two handfuls of flour'.

قَالَ ثُمَّ لَقِيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَعْدَ فَأَخْبَرْتُهُ فَقَالَ تَمُنُّ طَيْرِينَ تَعْلِفُ بِهِ حَمَامَ الْحَرَمِ فَلَقِيْتُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ فَأَخْبَرْتُهُ فَقَالَ صَدَقَكَ حَدَّثَ بِهِ فَإِنَّمَا أَخَذَهُ عَنْ آبَائِهِ .

He (the narrator) said, 'Then I met Abu Abdullah^{asws} afterwards, so I informed him^{asws}. So he^{asws} said: 'The price of the two birds to feed the doves of the Al-Harram with it'. So I met Abdullah Bin Al-Hassan and informed him, so he said, 'You speak the truth. Narrate with it, for rather, he^{asws} has taken it from his^{asws} forefathers^{asws}'.⁵³

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مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ فَرْخَيْنِ مُسْرَوْلَيْنِ دَبَحْتُهُمَا وَ أَنَا بِمَكَّةَ فَقَالَ لِي لِمَ دَبَحْتُهُمَا فَقُلْتُ جَاءَتْنِي بِهِمَا جَارِيَةٌ مِنْ أَهْلِ مَكَّةَ فَسَأَلْتَنِي أَنْ أَدْبَحَهُمَا فَظَنَنْتُ أَنِّي بِالْكُوفَةِ وَ لَمْ أَذْكَرِ الْحَرَمَ فَقَالَ عَلَيْكَ فِيمَتُهُمَا قُلْتُ كَمْ فِيمَتُهُمَا قَالَ دِرْهَمٌ وَ هُوَ خَيْرٌ مِنْهُمَا .

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

'I asked Abu Abdullah^{asws} about two chickens which I slaughtered and I was in Makkah. So he^{asws} said to me: 'Why did you slaughter them?' So I said, 'A slave girl from the people of Makkah came with these two to me and asked me to slaughter them. So I thought I was in Al-Kufa and I did not remember the Al-Harram'. So he^{asws} said: 'Upon you is their price'. I said, 'How much is their price?' He^{asws} said: 'One Dirham, and it is better than these two'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِمَكَّةَ وَ دَاوُدُ بْنُ عَلِيٍّ بِهَا فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِي دَاوُدُ بْنُ عَلِيٍّ مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ فِي قَمَارِيٍّ اصْطَدْنَاهَا وَ قَصَيْنَاهَا فَقُلْتُ نَنْتَفُ وَ تُعْلَفُ فَإِذَا اسْتَوَتْ خَلِي سَبِيلَهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Dawood Bin Farqad who said,

'We were in the presence of Abu Abdullah^{asws} at Makkah, and Dawood Bin Ali was in it. So Abu Abdullah^{asws} said to me: 'Dawood Bin Ali said to me^{asws}, 'What are you^{asws} saying, O Abu Abdullah^{asws}, regarding the dove we had hunted and clipped (its wings)?' So I^{asws} said: 'You plucked, and you should feed it. So when it is straight (wings grown back), free its way'.⁵⁵

أَحْمَدُ عَنِ الْحَسَنِ عَنِ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ بَيْضَةِ نَعَامَةٍ أَكَلْتُ فِي الْحَرَمِ قَالَ تَصَدَّقْ بِثَمَنِهَا .

Ahmad, from Al Hassan, from Ali Bin Al Numan, from Sa'd Bin Abdullah who said,

'I asked Abu Abdullah^{asws} about an ostrich egg which I ate in the Al-Harram. He^{asws} said: 'Give in charity with its price'.⁵⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُتَنَّى قَالَ خَرَجْنَا إِلَى مَكَّةَ فَاصْطَادَتِ النِّسَاءُ فُؤْرِيَّةً مِنْ قَمَارِيٍّ أَمَجٍ حَيْثُ بَلَّغْنَا الْبَرِيدَ فَتَنَّقَتِ النِّسَاءُ جَنَاحِيَهُ ثُمَّ دَخَلُوا بِهَا مَكَّةَ فَدَخَلَ أَبُو بَصِيرٍ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَخْبَرَهُ فَقَالَ تَنْظُرُونَ امْرَأَةً لَا بَأْسَ بِهَا فَتُعْطُونَهَا الطَّيْرَ تَعْلِفُهُ وَ تُمْسِكُهُ حَتَّى إِذَا اسْتَوَى جَنَاحَاهُ خَلْتَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Musa who said,

'We went out to Makkah, so the women caught a dove from the doves of Amaj when we reached Al-bareyd. So the women plucked out its wings. Then they entered Makkah with it. So Abu Baseer went over to Abu Abdullah^{asws} and informed him^{asws}, so he^{asws} said: 'Look around for a woman not having a problem with her, so give the

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bird to her to look after it and keep it. When it's wings are straight (grown back), she should free it'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ عَمْرَانَ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يُكْرَهُ مِنَ الطَّيْرِ فَقَالَ مَا صَفَّ عَلَى رَأْسِكَ .

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

'I said to Abu Abdullah^{asws}, 'What is disliked from the birds?' So he^{asws} said: 'When arrays its wings hovering upon your head'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنْ دَاوُدَ بْنِ أَبِي بَرِيدٍ الْعَطَّارِ عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ قَتَلَ أَسَدًا فِي الْحَرَمِ قَالَ عَلَيْهِ كَيْشٌ يَذْبَحُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al barqy, from Dawood Bin Abu Yazeed Al Attar, from Abu Saeed Al Mukary who said,

'I said to Abu Abdullah^{asws}, 'A man kills a lion inside the Al-Harram?' He^{asws} said: 'Upon him would be a ram to slaughter'.⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَّابٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي رَجُلٍ أَصَابَ ظَبْيًا فِي الْحِلِّ فَاسْتَرَاهُ فَأَدْخَلَهُ الْحَرَمَ فَمَاتَ الظَّبْيُ فِي الْحَرَمِ فَقَالَ إِنْ كَانَ حِينَ أَدْخَلَهُ الْحَرَمَ حَلَى سَبِيلَهُ فَمَاتَ فَلَا شَيْءَ عَلَيْهِ وَإِنْ كَانَ أَمْسَكَهُ حَتَّى مَاتَ عِنْدَهُ فِي الْحَرَمِ فَعَلَيْهِ الْفِدَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Bukeyr Bin Ayn,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding a man who came across an antelope in the unrestricted area. So he bought it and entered the Al-Harram with it. So the antelope died inside the Al-Harram. So he^{asws} said: 'If it was such that when he entered it into the Al-Harram, he had freed its way, so it died, then there is nothing upon him; but if it was such that he withheld it until it died with him inside 'الحَرَمِ' the Al-Harram, so upon him is the expiation'.⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي نَصْرٍ قَالَ أَخْبَرَنِي حَمْرَةُ بْنُ الْيَسَعِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْفَهْدِ يُسْتَرَى بِمَعْنَى وَ يُخْرَجُ بِهِ مِنَ الْحَرَمِ فَقَالَ كُلُّ مَا أَدْخَلَ الْحَرَمَ مِنَ السَّبْعِ مَأْسُوراً فَعَلَيْكَ إِخْرَاجُهُ .

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

'Hamza Bin Al-Yas'a informed me saying, 'I asked Abu Abdullah^{asws} about the leopard someone bought in Mina, and he went out with it from Al-Harram. So he^{asws}

57 Al Kafi – V 4 – The Book of Hajj Ch 21 H 24

58 Al Kafi – V 4 – The Book of Hajj Ch 21 H 25

59 Al Kafi – V 4 – The Book of Hajj Ch 21 H 26

60 Al Kafi – V 4 – The Book of Hajj Ch 21 H 27

said: 'Everything from the predatory wild animal which enter the الْحَرَمِ in captivity, so upon you is exiting it'.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنْ شَجَرَةٍ أَصْلُهَا فِي الْحَرَمِ وَأَغْصَانُهَا فِي الْحِلِّ عَلَى غُصْنٍ مِنْهَا طَائِرٌ رَمَاهُ رَجُلٌ فَصَرَعَهُ قَالَ عَلَيْهِ جَزَاؤُهُ إِذَا كَانَ أَصْلُهَا فِي الْحَرَمِ .

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having been asked about a tree, the root of which is in الْحَرَمِ (the Al-Harram), and its branches are in the unrestricted area, and upon a branch of it is a bird which a man pelted and felled it. He^{asws} said: 'Upon him is its compensation, when its roots were inside 'الْحَرَمِ' the Al-Harram'.⁶²

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَصَابَ صَيْدًا فِي الْحِلِّ فَرَبَطَهُ إِلَى جَانِبِ الْحَرَمِ فَمَشَى الصَّيْدُ بِرِبَاطِهِ حَتَّى دَخَلَ الْحَرَمَ وَ الرَّبَاطُ فِي عُنُقِهِ فَأَجْرَهُ الرَّجُلُ بِحَبْلِهِ حَتَّى أَخْرَجَهُ مِنَ الْحَرَمِ وَ الرَّجُلُ فِي الْحِلِّ فَقَالَ تَمَنُّهُ وَ لَحْمُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ .

Ali, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Abdul A'ala Bin Ayn who said,

'I asked Abu Abdullah^{asws} about a man who came across a prey in the unrestricted area, so he tied it down to the side of the Al-Harram. So the prey went with its tying until it entered the Al-Harram, and the rope was in its neck. So the man pulled with his rope until he exited it from the Al-Harram, and the man was not in Ihram. So he^{asws} said: 'It's price (as a penalty), and its flesh would be Prohibited like the dead'.⁶³

بَابُ لُقْطَةِ الْحَرَمِ

Chapter 22 – The findings (lost property) of the Al-Harram

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اللَّقْطَةُ لُقْطَتَانِ لُقْطَةٌ الْحَرَمِ تُعْرَفُ سَنَةً فَإِنْ وَجِدَتْ صَاحِبَهَا وَ إِلَّا تَصَدَّقَتْ بِهَا وَ لُقْطَةٌ غَيْرُهَا تُعْرَفُ سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَ إِلَّا فَهِيَ كَسَبِيلِ مَالِكَ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar who said,

'Abu Abdullah^{asws} said: 'The findings are of two (types of) findings. A finding of the Al-Harram would be publicised for a year. So if its owner is found, or else it should be given in charity with it; and a finding somewhere else would be publicised for a year. So if its owner comes up, or else it would be like part of your wealth'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ فَضَيْلٍ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَجِدُ اللَّقْطَةَ فِي الْحَرَمِ قَالَ لَا يَمْسُهَا وَ أَمَّا أَنْتَ فَلَا بَأْسَ لِأَنَّكَ تُعْرِفُهَا .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Fuzayl Bin Yasaar wo said,

61 Al Kafi – V 4 – The Book of Hajj Ch 21 H 28

62 Al Kafi – V 4 – The Book of Hajj Ch 21 H 29

63 Al Kafi – V 4 – The Book of Hajj Ch 21 H 30

64 Al Kafi – V 4 – The Book of Hajj Ch 22 H 1

'I asked Abu Abdullah^{asws} about the man who found the lost property inside the Al-Harram. He^{asws} said: 'He should not touch it, and as for you, so there is no problem if you were to (take it and) publicise it'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ فَضَيْلِ بْنِ غَزْوَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ الطَّيَّارُ إِنِّي وَجَدْتُ دِينَاراً فِي الطَّوَافِ قَدْ انْسَحَقَ كِتَابَتُهُ فَقَالَ هُوَ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Fuzayl Bin Azran who said,

'I was in the presence of Abu Abdullah^{asws}, so Al-Tayyar said to him^{asws}, 'I found one Dinar during the circumambulation whose writing had been obscured'. So he^{asws} said: 'It would be for him'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ رَجَاءِ الْأَرَجَانِيِّ قَالَ كَتَبْتُ إِلَى الطَّيِّبِ (عَلَيْهِ السَّلَامُ) أَنِّي كُنْتُ فِي الْمَسْجِدِ الْحَرَامِ فَرَأَيْتُ دِينَاراً فَأَهْوَيْتُ إِلَيْهِ لِأَخْذِهِ فَإِذَا أَنَا بِأَخْرَ ثُمَّ بَحْتُ الْحَصَى فَإِذَا أَنَا بِثَلَاثٍ فَأَخَذْتُهَا فَعَرَفْتُهَا فَلَمْ يَعْرِفْهَا أَحَدٌ فَمَا تَرَى فِي ذَلِكَ فَكَتَبْتُ فَهَمْتُ مَا ذَكَرْتَ مِنْ أَمْرِ الدُّنْيَا فَإِنْ كُنْتُ مُحْتَاجاً فَتَصَدَّقْ بِثَلَاثِهَا وَإِنْ كُنْتُ غَنِيًّا فَتَصَدَّقْ بِأَكْلِهَا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Muhammad Bin Raja'a Al Arjany who said,

'I wrote to Al-Tayyib^{asws} (8th Imam^{asws}), 'I was in the Sacred Masjid, so I saw one Dinar. So I bent down to take it, and there was another one. So I looked around in the gravel, so there was a third one. So I took these and publicised them, but no one recognised them (as being theirs). So what is your^{asws} view regarding that?' So he^{asws} wrote, 'I^{asws} understood what you mentioned from the matter of the Dinars. So if you were in need, then give in charity with a third of it, but if you are needless, so give in charity with all of them'.⁶⁷

بَابُ فَضْلِ النَّظَرِ إِلَى الْكَعْبَةِ

Chapter 23 – Merits of looking at the Kabah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ كُنْتُ قَاعِداً إِلَى جَنْبِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ هُوَ مُحْتَبٍ مُسْتَقْبِلُ الْكَعْبَةِ فَقَالَ أَمَا إِنَّ النَّظَرَ إِلَيْهَا عِبَادَةٌ فَجَاءَهُ رَجُلٌ مِنْ بَجِيلَةَ يُقَالُ لَهُ عَاصِمُ بْنُ عُمَرَ فَقَالَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ كَعْبَ الْأَخْبَارِ كَانَ يَقُولُ إِنَّ الْكَعْبَةَ تَسْجُدُ لِبَيْتِ الْمَقْدِسِ فِي كُلِّ عَدَاةٍ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَمَا تَقُولُ فِيمَا قَالَ كَعْبٌ فَقَالَ صَدَقَ الْقَوْلُ مَا قَالَ كَعْبٌ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) كَذَبْتَ وَ كَذَبَ كَعْبُ الْأَخْبَارِ مَعَكَ وَ غَضِبَ

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

'I was seated by the side of Abu Ja'far^{asws} and he^{asws} was Mohtab (Sitting with arms around the knees covered) facing the Kabah. So he^{asws} said: 'But, looking at the Kabah is (an act of) worship'. So a man from Bajeela called Aasim Bin Umar came over, so he said to Abu Ja'far^{asws}, 'Ka'ab Al-Ahbaar was saying that the Kabah

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

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prostrates to Bayt Al-Maqdis during every morning'. So Abu Ja'far^{asws} said: 'So what are you saying regarding what Ka'ab said?' So he said, 'He spoke the truth. The word (going around) is what Ka'ab said'. So Abu Ja'far^{asws} said: 'You lied, and Ka'ab Al-Ahbar lied along with you', and (the Imam^{asws}) was angered.

قَالَ زُرَّارَةُ مَا رَأَيْتُهُ اسْتَقْبَلَ أَحَدًا يَقُولُ كَذَبْتَ غَيْرَهُ ثُمَّ قَالَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ بُفْعَةً فِي الْأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا ثُمَّ أَوْمَأَ بِيَدِهِ نَحْوَ الْكَعْبَةِ وَلَا أَكْرَمَ عَلَى اللَّهِ عَزَّ وَجَلَّ مِنْهَا لَهَا حَرَمَ اللَّهِ الْأَشْهُرَ الْحُرْمَ فِي كِتَابِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ ثَلَاثَةَ مِثْوَالِيَةٍ لِلْحَجِّ شَوَّالٍ وَذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَشَهْرٌ مُفْرَدٌ لِلْعُمْرَةِ وَهُوَ رَجَبٌ .

Zurara said, 'I have not seen him^{asws} facing anyone by saying: 'You lied!' apart from him. Then he^{asws} said: 'Allah^{azwj} Mighty and Majestic has not Created a spot in the earth more Beloved to Him^{azwj}, than it'. Then he^{asws} gestured with his^{asws} hand towards the Kabah, (and said): 'Nor is anything more Prestigious to Allah^{azwj} Mighty and Majestic than it. For it, Allah^{azwj} Sanctified the months in His^{azwj} Book the day He^{azwj} Created the skies and the earth. Three are consecutive for the Hajj – Shawwal, and Zul Qadah, and Zul Hijja, and a month separate for the Umra, and it is Rajab'.⁶⁸

وَبِهَذَا الْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى حَوْلَ الْكَعْبَةِ عِشْرِينَ وَمِائَةً رَحْمَةً مِنْهَا سِتُونَ لِلطَّائِفِينَ وَارْبَعُونَ لِلْمُصَلِّينَ وَعِشْرُونَ لِلنَّاظِرِينَ .

And by this chain, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High has one hundred and twenty Mercies around the Kabah. From these, sixty are for the circumambulators, and forty for the Praying ones, and twenty for the beholders'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلْكَعْبَةِ لِلْحَضَّةِ فِي كُلِّ يَوْمٍ يُعْفَرُ لِمَنْ طَافَ بِهَا أَوْ حَنَّ قَلْبُهُ إِلَيْهَا أَوْ حَبَسَهُ عَنْهَا عُدْرٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Abdullah Al Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For the Kabah there is a moment during every day. It Forgives the one who circumambulates by it, or inclines his heart towards it, or an excuse which withhold him from it'.⁷⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ رَبِاطٍ عَنْ سَيْفِ التَّمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ نَظَرَ إِلَى الْكَعْبَةِ لَمْ يَزَلْ تُكْتَبُ لَهُ حَسَنَةٌ وَتُمحَى عَنْهُ سَيِّئَةٌ حَتَّى يَنْصَرِفَ بِبَصَرِهِ عَنْهَا .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Al Hassan Bin Ali, from Ibn Rabat, from Sayf Al Tammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who looks at the Kabah, the writing of the Rewards for him and the deletion of sins would not cease from it, until he turns his eyesight away from it'.⁷¹

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عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ النَّظْرُ إِلَى الْكُعْبَةِ عِبَادَةٌ وَ النَّظْرُ إِلَى الْوَالِدَيْنِ عِبَادَةٌ وَ النَّظْرُ إِلَى الْإِمَامِ عِبَادَةٌ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The looking towards the Kabah is (an act of) worship, and the looking towards the parents is (an act of) worship, and the looking at the Imam^{asws} is (an act of) worship'.

وَ قَالَ مَنْ نَظَرَ إِلَى الْكُعْبَةِ كُتِبَتْ لَهُ حَسَنَةٌ وَ مُحِيتَ عَنْهُ عَشْرُ سَيِّئَاتٍ .

And he^{asws} said: 'The one who looks towards the Kabah, one good deed is written for him and ten sins are deleted from him'.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ نَظَرَ إِلَى الْكُعْبَةِ بِمَعْرِفَةٍ فَعَرَفَ مِنْ حَقِّهَا وَ حُرْمَتِنَا مِثْلَ الَّذِي عَرَفَ مِنْ حَقِّهَا وَ حُرْمَتِهَا غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ كَفَاهُ هَمَّ الدُّنْيَا وَ الْآخِرَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Ali Bin Abdul Aziz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who looks at the Kabah with an understanding, so he recognises from our^{asws} rights, and our^{asws} sanctity, is like the one who recognises from it (Kabah's) rights, and its Sanctity, Allah^{azwj} would Forgive for him his sins, and Suffice him for the concerns of the world and the Hereafter'.⁷³

بَابُ فِيمَنْ رَأَى غَرِيمَهُ فِي الْحَرَمِ

Chapter 24 – The one who sees his debtor in the Al-Harram

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَذَانَ بْنِ الْخَلِيلِ أَبِي الْفَضْلِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ لِي عَلَيْهِ مَالٌ فَغَابَ عَنِّي زَمَانًا فَرَأَيْتُهُ يَطُوفُ حَوْلَ الْكُعْبَةِ أَفَأَتَقَاصَاهُ مَالِي قَالَ لَا لَا تُسَلِّمْ عَلَيْهِ وَ لَا تَرَوْعُهُ حَتَّى يَخْرُجَ مِنَ الْحَرَمِ .

A number of our companions, from Ahmad Bin Muhammad, from Shazan Bin Al Khaleel Abu Al Fazl, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man upon whom there was some wealth for me. So he was absent from me for a time, then I saw him circumambulating around the Kabah. Can I ask him for my wealth?' He^{asws} said: 'No. Neither greet him nor panic him until he comes out from the Al-Harram'.⁷⁴

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73 Al Kafi – V 4 – The Book of Hajj Ch 23 H 6

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Chapter 25 – What is gifted to the Kabah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ قَالَ أَخْبَرَنِي يَاسِينُ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ قَوْمًا أَقْبَلُوا مِنْ مِصْرَ فَمَاتَ مِنْهُمْ رَجُلٌ فَأَوْصَى بِالْفِ دِرْهَمٍ لِلْكَعْبَةِ فَلَمَّا قَدِمَ الْوَصِيُّ مَكَّةَ سَأَلَ قَدْلُوهُ عَلَى بَنِي شَيْبَةَ فَأَتَانَهُمْ فَأَخْبَرَهُمُ الْخَبَرَ فَقَالُوا قَدْ بَرَأْتَ ذِمَّتَكَ أَدْفَعَهَا إِلَيْنَا

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz who said, 'Yasin informed me saying,

'I heard Abu Ja'far^{asws} saying: 'A group came over from Egypt, and a man from them died. So he bequeathed with a thousand Dirhams to the Kabah. So when the trustee proceeded to Makkah, he asked around. So they pointed him to the Clan of Shayba. So he went over to them and informed them of the news, and they said, 'You are free from your responsibility. Hand it over to us'.

فَقَامَ الرَّجُلُ فَسَأَلَ النَّاسَ فَدَلُّوهُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَاتَّانِي فَسَأَلَنِي فَقُلْتُ لَهُ إِنَّ الْكَعْبَةَ غَنِيَّةٌ عَنْ هَذَا أَنْظِرْ إِلَيَّ مَنْ أَمَّ هَذَا الْبَيْتَ فَطُغِعَ بِهِ أَوْ ذَهَبَتْ نَفَقَتُهُ أَوْ ضَلَّتْ رَاجِلَتُهُ أَوْ عَجَزَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ فَادْفَعَهَا إِلَيَّ هَؤُلَاءِ الَّذِينَ سَمَّيْتَ لَكَ

So the man arose and asked around the people. So they pointed him to Abu Ja'far Muhammad^{asws} Bin Ali^{asws}. Abu Ja'far^{asws} said: 'So he came over to me and asked me^{asws}. So I^{asws} said to him: 'The Kabah is needless from this. Look to the one who is visiting this House, if he has been cut off (robbed by bandits), or his expenses are exhausted, or his ride has strayed, or he is frustrated from returning back to his family, so hand it over to these ones whom I have named for you.

فَاتَّانِي الرَّجُلُ بَنِي شَيْبَةَ فَأَخْبَرَهُمْ يَقُولُ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالُوا هَذَا ضَالٌّ مُبْتَدِعٌ لَيْسَ يُؤْخَذُ عَنْهُ وَلَا عِلْمٌ لَهُ وَ نَحْنُ نَسْأَلُكَ بِحَقِّ هَذَا وَ بِحَقِّ كَذَا وَ كَذَا لَمَّا أَبْلَغْتَهُ عَنَّا هَذَا الْكَلَامَ

So the man went over to the Clan of Shayba and informed them with the words of Abu Ja'far^{asws}. So they said, 'This one is a strayed one, an innovator. It is not to be taken from him^{asws}, nor is there any knowledge for him^{asws}, and we ask you by the right of this, and by the right of such and such, to convey this speech from us'.

قَالَ فَاتَّانَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ لَقِيْتُ بَنِي شَيْبَةَ فَأَخْبَرْتُهُمْ فَزَعَمُوا أَنَّكَ كَذَا وَ كَذَا وَ أَنَّكَ لَا عِلْمَ لَكَ ثُمَّ سَأَلُونِي بِالْعَظِيمِ إِلَّا بَلَّغْنَاكَ مَا قَالُوا قَالَ وَ أَنَا أَسْأَلُكَ بِمَا سَأَلْتُكَ لَمَّا أَتَيْتَهُمْ فَقُلْتُ لَهُمْ إِنَّ مِنْ عِلْمِي أَنْ لَوْ وُلِّيتُ شَيْبًا مِنْ أَمْرِ الْمُسْلِمِينَ لَقَطَعْتُ أَيْدِيَهُمْ ثُمَّ عَلَّقْتُهَا فِي أَسْتَارِ الْكَعْبَةِ ثُمَّ أَقَمْتُهُمْ عَلَى الْمِصْطَبَةِ ثُمَّ أَمَرْتُ مُنَادِيًا يُنَادِي أَلَا إِنَّ هَؤُلَاءِ سَرَّاقُ اللَّهِ فَأَعْرِفُوهُمْ.

He said, 'So I went over to Abu Ja'far^{asws}, so I said to him^{asws}, 'I met the Clan of Shayba and informed them, so they are claiming that you^{asws} are such and such, and that you^{asws} are one with no knowledge for you^{asws}. Then they asked me with the grievous thing, except that I should deliver to you^{asws} what they said'. He^{asws} said: 'And I^{asws} am asking you with what they asked you. When you go over to them, so say to them, 'From my^{asws} knowledge is that, if I^{asws} were to govern anything from the affairs of the Muslims, I^{asws} would cut off their hands, then hang them (their necks) in the curtains of the Kabah. Then I^{asws} would make them stand upon the bench (to be

judged). Then I^{asws} would order a caller to call out, 'Indeed! These are the stealers from Allah^{azwj}, therefore recognise them!'⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ بُنَانَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ جَارِيَتَهُ هَدِيًّا لِلْكَعْبَةِ كَيْفَ يَصْنَعُ قَالَ إِنَّ أَبِي أَتَاهُ رَجُلٌ قَدْ جَعَلَ جَارِيَتَهُ هَدِيًّا لِلْكَعْبَةِ فَقَالَ لَهُ قَوْمَ الْجَارِيَةِ أَوْ بَعْهَا ثُمَّ مَرُّ مُنَادِيًا يَقُومُ عَلَى الْحَجْرِ فَيَنَادِي أَلَا مَنْ قَصُرَتْ بِهِ نَفَقَتُهُ أَوْ قُطِعَ بِهِ طَرِيقُهُ أَوْ نَفِدَ بِهِ طَعَامُهُ فَلْيَأْتِ فَلَانَ بْنِ فَلَانَ وَ مَرَّهُ أَنْ يُعْطِيَ أَوْ لَا فَأَوْ لَا حَتَّى يَنْفَدَ ثَمَنُ 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 made his slave girls as a gift to the Kabah. How should he deal with it?' He^{asws} said: 'A man had come over to my^{asws} father, and he had gifted his slave girl to the Kabah. So he^{asws} said to him: 'Evaluate the slave girl, or sell her. Then instruct a caller to stand at the (Black) Stone, so he should call out, 'Indeed! The one who is short with his expenses, or his way has been cut off (by bandits), or his food supply is exhausted, so let him go to so and so', and instruct him that he should give first to the first one until the price of the slave girl is depleted'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ عَنْ أَبِي الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ إِنِّي أَهْدَيْتُ جَارِيَةً إِلَى الْكَعْبَةِ فَأَعْطَيْتُ بِهَا خَمْسَمِائَةَ دِينَارٍ فَمَا تَرَى قَالَ بَعْهَا ثُمَّ خَذْ ثَمَنَهَا ثُمَّ فَمَّ عَلَى حَائِطِ الْحَجْرِ ثُمَّ نَادَ وَ أَعْطِ كُلَّ مَنْقُطِعٍ بِهِ وَ كُلَّ مُحْتَاجٍ مِنَ الْحَاجِّ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from ban, from Abu Al Hurr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Abu Ja'far^{asws}, so he said, 'I have gifted a slave girl to the Kabah, and I have given five hundred Dinar for her. So what is your^{asws} view?' He^{asws} said: 'Sell her. Then take her price, then stand upon the wall of the (Black) Stone. Then call out, and give to everyone who has been cut off (by bandits), and every needy one, from the Pilgrims'.⁷⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمَيْثَمِيِّ عَنْ أَحْوَيْهِ مُحَمَّدٍ وَ أَحْمَدَ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجُعْفِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ أَوْصَى إِلَيَّ أُخِي بِجَارِيَةٍ كَانَتْ لَهُ مُغْنِيَةً فَارَاهُ وَ جَعَلَهَا هَدِيًّا لِبَيْتِ اللَّهِ الْحَرَامِ فَقَدِمْتُ مَكَّةَ فَسَأَلْتُ فَقِيلَ ادْفَعَهَا إِلَيَّ بِنِي شَيْبَةَ وَ قِيلَ لِي غَيْرُ ذَلِكَ مِنَ الْقَوْلِ فَاخْتَلَفَ عَلَيَّ فِيهِ فَقَالَ لِي رَجُلٌ مِنْ أَهْلِ الْمَسْجِدِ أَلَا أُرْسِدُكَ إِلَى مَنْ يُرْسِدُكَ فِي هَذَا إِلَى الْحَقِّ قُلْتُ بَلَى

Ahmad Bin Muhammad, from Ali Bin Al Hassan Al Maysami, from his two brothers, Muhammad and Ahmad, from Ali Bin Yaqoub Al Hashimy, from Marwan Bin Muslim, from Saeed Bin Amro Al Ju'fy, from a man from the people of Egypt who said,

'My brother bequeathed to me with a slave girl who was a singer for him, a luxury, and made her to be gifted to the Sacred House of Allah^{azwj}. So I proceeded to Makkah and asked around. So it was said, 'Hand her over to the Clan of Shayba', and it was said to me other than that from the words. So it was conflicting upon me with regards to it. So a man from the people of the (Sacred) Masjid said to me, 'Shall

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I guide you to the one who would guide you regarding this, to the Truth?’ I said, ‘Yes’.

قَالَ فَأَشَارَ إِلَى شَيْخٍ جَالِسٍ فِي الْمَسْجِدِ فَقَالَ هَذَا جَعْفَرُ بْنُ مُحَمَّدٍ (عليه السلام) فَسَلَّهُ قَالَ فَأَتَيْتُهُ (عليه السلام) فَسَأَلْتُهُ وَ قَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ إِنَّ الْكَعْبَةَ لَا تَأْكُلُ وَلَا تَشْرَبُ وَ مَا أُهْدِي لَهَا فَهِيَ لِزُورِهَا بِعِ الْجَارِيَةِ وَ قُمْ عَلَى الْحَجْرِ فَنادِ هَلْ مِنْ مُنْقَطِعٍ بِهِ وَ هَلْ مِنْ مُحْتَاجٍ مِنْ زُورِهَا فَإِذَا أَتَوَكَ فَسَلْ عَنْهُمْ وَ أَعْطِهِمْ وَ أَقْسِمُ فِيهِمْ تَمَنَاهَا

He (the narrator) said, ‘So he indicated towards an old man seated in the Masjid and he said, ‘This is Ja’far^{asws} Bin Muhammad^{asws}, so ask him^{asws}’. So I went over to him^{asws} and asked him^{asws}, and related the story to him^{asws}. So he^{asws} said: ‘The Kabah neither eats nor drinks, and whatever is gifted to it, so it is for the visitors. Sell the slave girl and stand upon the (Black) Stone and call out, ‘Is there one who has been cut-off (by the bandits), and is there one who is needy’, from its visitors. So when they come over, so ask about them, and give them, and distribute her price among them’.

قَالَ فَقُلْتُ لَهُ إِنَّ بَعْضَ مَنْ سَأَلْتُهُ أَمَرَنِي بِدَفْعِهَا إِلَى بَنِي شَيْبَةَ فَقَالَ أَمَا إِنَّ قَائِمَنَا لَوْ قَدْ قَامَ لَقَدْ أَخَذَهُمْ وَ قَطَعَ أَيْدِيَهُمْ وَ طَافَ بِهِمْ وَ قَالَ هُوَ لَأَسْرَاقُ اللَّهِ .

He (the narrator) said, ‘So I said to him^{asws}, ‘One of the ones I asked instructed me with handing her over to the Clan of Shayba’. So he^{asws} said: ‘But, our^{asws} Qaim^{asws}, if he^{asws} had risen, would have seized them, and cut off their hands, and circled with them and said: ‘These are the thieves (stealing from) Allah^{azwj}’⁷⁸.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ دَفَعْتُ إِلَيَّ امْرَأَةً عَزْلًا فَقَالَتْ ادْفَعْهُ بِمَكَّةَ لِيُخَاطَبَ بِهِ كِسْوَةُ الْكَعْبَةِ فَكَّرْتُ أَنْ ادْفَعَهُ إِلَى الْحَجَبَةِ وَ أَنَا أَعْرِفُهُمْ فَلَمَّا صِرْتُ بِالْمَدِينَةِ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ امْرَأَةً أُعْطِيتُنِي عَزْلًا وَ أَمَرْتَنِي أَنْ ادْفَعَهُ بِمَكَّةَ لِيُخَاطَبَ بِهِ كِسْوَةُ الْكَعْبَةِ فَكَّرْتُ أَنْ ادْفَعَهُ إِلَى الْحَجَبَةِ فَقَالَ اشْتَرِ بِهِ عَسَلًا وَ زَعْفَرَانًا وَ خُذْ طِينًا قَبْرَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ اعْجِنُهُ بِمَاءِ السَّمَاءِ وَ اجْعَلْ فِيهِ شَيْئًا مِنَ الْعَسَلِ وَ الزَّعْفَرَانِ وَ فَرِّقْهُ عَلَى الشَّيْعَةِ لِيُدَاوُوا بِهِ مَرْضَاهُمْ .

A number of our companions, from Ahmad Bin Muhammad, from Abu Abdullah Al barqy, from one of our companions who said,

‘A woman handed over some yarn to me and she said, ‘Hand it over at Makkah for the covering of the Kabah to be spun with it’. But, I dislike that I should hand it over to the guards (of the Kabah), and I knew them. So when I came to Al-Medina I went over to Abu Ja’far^{asws}, so I said to him^{asws}, ‘May I be sacrificed for you^{asws}! A woman gave me some yarn and instructed me that I hand it over at Makkah for the covering of the Kabah to be spun with it. But I disliked to hand it over to the guards’. So he^{asws} said: ‘Buy some honey with it, and saffron, and take some clay from the grave of Abu Abdullah^{asws} (Imam Husayn^{asws}), and knead it with water of the sky (rain), and make something from the honey and the saffron to be in it, and distribute it upon the Shias for them to heal their sick ones with it’.⁷⁹

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بَابُ فِي قَوْلِهِ عَزَّ وَجَلَّ سِوَاءَ الْعَاكِفِ فِيهِ وَ الْبَادِ

Chapter 26 – Regarding the Words of the Mighty and Majestic [22:25] *They are equal in it, the dweller and the visitor*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ مُعَاوِيَةَ أَوَّلُ مَنْ عَلَّقَ عَلَى بَابِهِ مِصْرَاعَيْنِ بِمَكَّةَ فَمَنَعَ حَاجَّ بَيْتِ اللَّهِ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ سِوَاءَ الْعَاكِفِ فِيهِ وَ الْبَادِ وَ كَانَ النَّاسُ إِذَا قَدِمُوا مَكَّةَ نَزَلُوا الْبَادِيَّ عَلَى الْحَاضِرِ حَتَّى يَفْضِي حَجَّهُ وَ كَانَ مُعَاوِيَةَ صَاحِبَ السُّلْسِلَةِ الَّتِي قَالَ اللَّهُ تَعَالَى فِي سُلْسِلَةٍ ذُرْعَاهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ كَانَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah^{asws} said: 'Muawiya was the first one to hang two shutters upon his door in Makkah. So he prevented the Pilgrims of the House of Allah^{azwj} from what Allah^{azwj} Mighty and Majestic Said [22:25] *They are equal in it, the dweller and the visitor*. And the people, when they used to come to Makkah, the visitor would lodge with the dweller until he had fulfilled his Hajj, but Muawiya is an owner of the chains which Allah^{azwj} the Exalted Speaks of in [69:32] *Then thrust him into a chain the length of which is seventy cubits*, therefore chain him [69:33] *Surely he did not believe in Allah, the Magnificent*, and he was the Pharaoh^{la} of this community'.⁸⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ بَحْيِيِّ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عليهما السلام) قَالَ لَمْ يَكُنْ لِدُورِ مَكَّةَ أَبْوَابٌ وَ كَانَ أَهْلُ الْبَلَدَانِ يَأْتُونَ بِقَطْرَانِهِمْ فَيَدْخُلُونَ فَيَضْرِبُونَ بِهَا وَ كَانَ أَوَّلَ مَنْ بَوَّبَهَا مُعَاوِيَةَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'There did not happen to be doors for the houses of Makkah, and the people of the cities were coming with their rides, so they were entering, and they were staying in these. And the first one to install doors was Muawiya'.⁸¹

بَابُ حَجِّ النَّبِيِّ (صلى الله عليه وآله)

Chapter 27 – Hajj of the Prophet^{saww}

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ (عليه السلام) قَالَ لَمْ يَحَجَّ النَّبِيُّ (صلى الله عليه وآله) بَعْدَ قُدُومِهِ الْمَدِينَةَ إِلَّا وَاحِدَةً وَ قَدْ حَجَّ بِمَكَّةَ مَعَ قَوْمِهِ حَجَّاتٍ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

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(It has been narrated) from Ja'far^{asws} having said: 'The Prophet^{saww} did not perform Hajj, after proceeding to Al-Medina, except for one, and he^{saww} had performed Hajj in Makkah along with his^{saww} people, (many) Hajjs'.⁸²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَيْسَى الْفَرَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حَجَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَشْرَ حَجَّاتٍ مُسْتَسِرًّا.

Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Isa Al fara'a, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{azwj} performed ten Hajjs in concealment'.⁸³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُوسُفَ بْنِ يَعْفُوبَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حَجَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَشْرِينَ حَجَّةً .

Ahmad Bin Muhammad, from Al Hassan Bin ali, from Yunus Bin Yaqoub, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} performed twenty Hajjs'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ لَمْ يَحْجَّ ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ وَ أَدْنَى فِي النَّاسِ بِالْحَجِّ يَا تُوكَ رَجَالاً وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَأَمَرَ الْمُؤَذِّنِينَ أَنْ يُؤَذِّنُوا بِأَعْلَى أَصْوَاتِهِمْ بِأَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَحْجُّ فِي عَامِهِ هَذَا

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

(It has been narrated) from Abu Abdullah^{asws} having said that Rasool-Allah^{saww} stayed in Al-Medina for ten years not performing Hajj. Then Allah^{azwj} Mighty and Majestic Revealed upon him **[22:27] And proclaim among the people for the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path.** So he^{saww} ordered the proclaimers that they should be proclaiming in their loud voices that Rasool-Allah^{saww} would be performing (Hajj) during this year of his^{saww}.

فَعَلِمَ بِهِ مَنْ حَضَرَ الْمَدِينَةَ وَ أَهْلُ الْعَوَالِي وَ الْأَعْرَابِ وَ اجْتَمَعُوا لِحَجِّ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنَّمَا كَانُوا تَابِعِينَ يُنْظَرُونَ مَا يُؤْمَرُونَ وَ يَتَّبِعُونَهُ أَوْ يَصْنَعُ شَيْئاً فَيَصْنَعُونَهُ

So the one who were present in Al-Medina came to know of it, and the people of Al-Awaly, and the Bedouins, and they gathered for the Hajj of Rasool-Allah^{saww} during the four days remaining from Zil-Qadah. And rather, they were following awaiting what he^{saww} would ordered them with so they would follow it, or he^{saww} would do something, so they would be doing it.

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

فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي أَرْبَعِ بَعِينَ مِنْ ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى ذِي الْحَلِيفَةِ زَالَتِ الشَّمْسُ فَأَغْتَسَلَ ثُمَّ خَرَجَ حَتَّى أَتَى الْمَسْجِدَ الَّذِي عِنْدَ الشَّجَرَةِ فَصَلَّى فِيهِ الظُّهْرَ وَعَزَمَ بِالْحَجِّ مُفْرَدًا وَخَرَجَ حَتَّى انْتَهَى إِلَى الْبَيْدَاءِ عِنْدَ الْمِيلِ الْأَوَّلِ فَصَفَّ لَهُ سِمَاطَانِ

So Rasool-Allah^{saww} went out with four days remaining from Zil-Qadah. So when he^{saww} ended up to Zul Huleyfa, the sun declined, so he^{saww} washed, then went out until he^{saww} came over to the Masjid which was by the tree. So he^{saww} Prayed Al-Zohr therein, and determined with the individual Hajj, and went out until he^{saww} ended up to Al-Bayda at the first mile. So they stood in two rows for him^{saww}.

فَلَبَّى بِالْحَجِّ مُفْرَدًا وَسَاقَ الْهَدْيَ سِتًّا وَ سِتِّينَ أَوْ أَرْبَعًا وَ سِتِّينَ حَتَّى انْتَهَى إِلَى مَكَّةَ فِي سَلْخِ أَرْبَعِ مِنْ ذِي الْحِجَّةِ فَطَافَ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ صَلَّى رَكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ (عليه السلام) ثُمَّ عَادَ إِلَى الْحَجْرِ فَاسْتَلَّمَهُ وَقَدْ كَانَ اسْتَلَّمَهُ فِي أَوَّلِ طَوَافِهِ

So he^{saww} exclaimed Talbiyya with the individual Hajj and ushered the sacrificial animals, sixty-six or forty-six, until he^{saww} ended up to Makkah during the end part of the fourth of Zil-Hijja. So he^{saww} circumambulated with the House (Kabah) seven circuits, then Prayed two Cycles behind the Standing Place of Ibrahim^{as}. Then he^{saww} turned back to the (Black) Stone, so he^{saww} kissed it, and he^{saww} had kissed it during his^{saww} first circumambulation.

ثُمَّ قَالَ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَأَبْدَأُ بِمَا بَدَأَ اللَّهُ تَعَالَى بِهِ وَ إِنَّ الْمُسْلِمِينَ كَانُوا يَطُنُّونَ أَنَّ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةَ شَيْءٌ صَنَعَهُ الْمُشْرِكُونَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا

Then he^{saww} said: 'Al-Safa and Al-Marwa are from the Rituals of Allah^{azwj}, therefore begin with what Allah^{azwj} the Exalted Began with. And the Muslims were thinking that the Sa'ee between Al-Safa and Al-Marwa was something which the Polytheists used to do. So Allah^{azwj} Mighty and Majestic Revealed [2:158] **Surely, the Safa and the Marwa are among the Rituals appointed by Allah; so whoever makes a Pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both.**

ثُمَّ أَتَى الصَّفَا فَصَعِدَ عَلَيْهِ وَ اسْتَقْبَلَ الرُّكْنَ الْيَمَانِيَّ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ وَ دَعَا مَقْدَارَ مَا يُفْرَأُ سُورَةُ الْبَقَرَةِ مُتْرَسِّلًا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ فَوَقَفَ عَلَيْهَا كَمَا وَقَفَ عَلَى الصَّفَا ثُمَّ انْحَدَرَ وَ عَادَ إِلَى الصَّفَا فَوَقَفَ عَلَيْهَا ثُمَّ انْحَدَرَ إِلَى الْمَرْوَةِ حَتَّى فَرَغَ مِنْ سَعْيِهِ

Then he^{saww} came to Al-Safa, so he^{saww} climbed upon it and faced the Yemeni corner (of the Kabah), and he^{saww} Praised Allah^{azwj} and Extolled upon Him^{azwj}, and supplicated for a measurement of what it takes to recite Surah Al-Baqarah slowly. Then he^{saww} went down to Al-Marwa, so he^{saww} paused upon it just as he^{saww} had paused upon Al-Safa. Then he^{saww} came down and returned to Al-Safa. So he^{saww} paused upon it, then went down to Al-Marwa, until he^{saww} was free from (doing it) seven (times).

فَلَمَّا فَرَغَ مِنْ سَعْيِهِ وَ هُوَ عَلَى الْمَرْوَةِ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ إِنَّ هَذَا حَبْرَ نَيْلٍ وَ أَوْ مَاءَ بَيْدِهِ إِلَى خَلْفِهِ يَأْمُرُنِي أَنْ أَمْرَ مَنْ لَمْ يَسْقِ هَدْيًا أَنْ يُجَلَّ وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَصَنَعْتُ مِثْلَ مَا أَمَرْتُكُمْ وَ لَكِنِّي سَقْتُ الْهَدْيَ وَ لَا يَتَّبِعُنِي لِسَائِقِ الْهَدْيِ أَنْ يُجَلَّ حَتَّى يَبْلُغَ الْهَدْيَ مَحَلَّهُ

So when he^{saww} was free from his^{saww} seventh, and he^{saww} was upon Al-Marwa, faced towards the people with his^{saww} face, and he^{saww} Praised Allah^{azwj} and Extolled upon Him^{azwj}, then said: 'This is Jibraeel^{as}', and he^{saww} gestured by his^{saww} hand to behind him^{saww}, 'Instructing me^{saww} that I^{saww} should order the one who did not usher a sacrificial animal, that he should free (himself from the wearing of Ihram), and had I^{saww} faced from my^{saww} matters what I^{saww} managed, I^{saww} would have done the like of what I^{saww} am ordering you all for, but I^{saww} ushered the sacrificial animal, and it is not befitting for an usherer of the sacrificial animal that he frees (from wearing the Ihram) until the sacrificial animal reaches its place.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ لَنُخْرِجَنَّ حُجَّاجًا وَ رُعُوسًا وَ شُعُورُنَا تَقَطَّرُ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَمَا إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَدًا فَقَالَ لَهُ سِرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمِ الْكِنَانِيِّ يَا رَسُولَ اللَّهِ عَلَّمْنَا دِينَنَا كَأَنَّا خُلِقْنَا الْيَوْمَ فَهَذَا الَّذِي أَمَرْتَنَا بِهِ لِعَامِنَا هَذَا أَمْ لِمَا يَسْتَقْبَلُ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) (بَلْ هُوَ لِلْأَبَدِ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ شَبَّكَ أَصَابِعَهُ وَ قَالَ دَخَلْتَ الْعُمْرَةَ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ

He^{asws} said: 'So a man from the group said, 'We were brought out as Pilgrims and our heads and our hairs are dripping'. So Rasool-Allah^{saww} said to him: 'But, you will never believe in this, ever!' So Suraqat Bin Malik Bin Ju'sham Al-Kinany said to him^{saww}, 'O Rasool-Allah^{saww}! Teach us our Religion as if we have been Created today. So this, which you^{saww} are ordering us with, it is for this year of our or (we) do this in the future (as well)?' So Rasool-Allah^{saww} said to him: 'But, it is forever, up to the Day of Judgement'. Then he^{saww} clasped (held) his^{saww} fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.

قَالَ وَ قَدِمَ عَلَيَّ (عليه السلام) مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هُوَ بِمَكَّةَ فَدَخَلَ عَلَيَّ فَاطِمَةَ سَلَامًا اللَّهُ عَلَيْهَا وَ هِيَ قَدْ أَحَلَّتْ فَوْجَدَ رِيحًا طَيِّبَةً وَ وَجَدَ عَلَيْهَا تِيَابًا مَصْبُوعَةً فَقَالَ مَا هَذَا يَا فَاطِمَةُ فَقَالَتْ أَمَرْنَا بِهَذَا رَسُولُ اللَّهِ (صلى الله عليه وآله)

He^{asws} said: 'And Ali^{asws} came back from Al-Yemen to Rasool-Allah^{saww}, and he^{saww} was in Makkah. So he^{asws} went over to Syeda Fatima^{asws} and she^{asws} had freed (from wearing Ihram), so he^{asws} found an aromatic fragrance, and found dyed clothes upon her. So he^{asws} said: 'What is this, O Fatima^{asws}? So she^{asws} said: 'Rasool-Allah^{saww} ordered us with this'.

فَخَرَجَ عَلَيَّ (عليه السلام) إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مُسْتَفْتِيًا فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ فَاطِمَةَ قَدْ أَحَلَّتْ وَ عَلَيْهَا تِيَابٌ مَصْبُوعَةٌ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَنَا أَمَرْتُ النَّاسَ بِذَلِكَ فَأَنْتَ يَا عَلِيُّ بِمَا أَهْلَلْتَ قَالَ يَا رَسُولَ اللَّهِ إِهْلَالًا كَاهْلَالِ النَّبِيِّ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) (فَرَّ عَلَى إِحْرَامِكَ مِثْلِي وَ أَنْتَ شَرِيكِي فِي هَذِي

So Ali^{asws} went out to Rasool-Allah^{saww} to follow up, and he^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} saw Fatima^{asws} to have freed (from wearing Ihram), and upon her^{asws} were dyed clothes'. So Rasool-Allah^{saww} said: 'I^{saww} ordered the people with that. But you^{asws}, O Ali^{asws}, with what have you^{asws} welcomed (commenced) (the Hajj)?' He^{asws} said: 'O Rasool-Allah^{saww}! My^{asws} welcoming is like the welcoming of the Prophet^{saww}'. So Rasool-Allah^{saww} said to him^{asws}: 'Remain upon your^{asws} Ihram like me^{saww}, and you^{asws} are a participant in my^{saww} sacrificial offerings'.

قَالَ وَ نَزَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِمَكَّةَ بِالْبَطْحَاءِ هُوَ وَ أَصْحَابُهُ وَ لَمْ يَنْزِلِ الدُّورَ فَلَمَّا كَانَ يَوْمَ التَّرْوِيَةِ عِنْدَ زَوَالِ الشَّمْسِ أَمَرَ النَّاسَ أَنْ يَغْتَسِلُوا وَ يُهْلُوا بِالْحَجِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَنْزَلَ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَاتَّبِعُوا مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

He^{asws} said: 'And Rasool-Allah^{saww} encamped in Makkah at Al-Bat'ha, him^{saww} and his^{saww} companions, and he^{saww} did not lodge in the houses. So when it was the day of Al-Tarwiyya (8th of Zil-Hijja), at the decline of the sun, he^{saww} ordered the people that they should wash and commence with the Hajj, and these are the Words of Allah^{azwj} Mighty and Majestic which were Revealed unto His^{azwj} Prophet^{saww} **[3:95] therefore follow the Religion of Ibrahim.**

فَخَرَجَ النَّبِيُّ (صلى الله عليه وآله) وَ أَصْحَابُهُ مُهْلِينَ بِالْحَجِّ حَتَّى آتَى مِنَى فَصَلَّى الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ وَ الْفَجْرَ ثُمَّ عَدَا وَ النَّاسُ مَعَهُ وَ كَانَتْ فُرَيْشٌ تُبْيِضُ مِنَ الْمُرْدَلِفَةِ وَ هِيَ جَمْعٌ وَ يَمْنَعُونَ النَّاسَ أَنْ يُبْيِضُوا مِنْهَا فَأَقْبَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ فُرَيْشٌ تَرْجُوا أَنْ تَكُونَ إِفَاضَتُهُ مِنْ حَيْثُ كَانُوا يُبْيِضُونَ

So the Prophet^{saww} and his^{saww} companions went out inclined with the Hajj until he^{saww} came to Mina. So he^{saww} Prayed Al-Zohr, and Al-Asr, and Al-Magrib, and Al-Isha the last, and Al-Fajr. Then he^{saww} went in the morning, and the people were with him^{saww}. And the Qureysh used to hasten from Al-Muzdalifa, and it is Jam'a, and they were preventing people that they should be hastening from it. So Rasool-Allah^{saww} came back, and Qureysh were hoping that his^{saww} hastening would be from where they were hastening from.

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ ثُمَّ أَفْبِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفَرُوا اللَّهَ يَعْزِي إِبرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ فِي إِفَاضَتِهِمْ مِنْهَا وَ مَنْ كَانَ بَعْدَهُمْ فَلَمَّا رَأَتْ فُرَيْشٌ أَنَّ فَيَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَدْ مَضَتْ كَأَنَّهُ دَخَلَ فِي أَنفُسِهِمْ شَيْءٌ لِلَّذِي كَانُوا يَرْجُونَ مِنَ الْإِفَاضَةِ مِنْ مَكَانِهِمْ حَتَّى انْتَهَى إِلَى نَمْرَةَ وَ هِيَ بَطْنٌ عُرْنَةُ بِحِيَالِ الْأَرَكَ فَضْرَبَتْ قَبْنُهُ وَ ضَرَبَ النَّاسُ أَحْبَبِيَّتَهُمْ عِنْدَهَا

But, Allah^{azwj} the Exalted Revealed unto him^{saww} **[2:199] Then hasten on from where the people hasten on and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful,** Meaning Ibrahim^{as}, and Ismail^{as}, and Is'haq^{as} during their^{as} hastening from it, and the ones who were after them^{as}. So when the Qureysh saw that the tent of Rasool-Allah^{saww} had passed, it was as if something had entered into their selves which they were hoping for from the hastening from their places, until they ended up to Namira, and it is middle of Urana around Al-Arak. So he^{saww} struck his^{saww} tent, and the people pitched their tents by it.

فَلَمَّا زَالَتْ الشَّمْسُ خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ مَعَهُ فُرَيْشٌ وَ قَدِ اغْتَسَلَ وَ قَطَعَ التَّلْبِيَةَ حَتَّى وَقَفَ بِالْمَسْجِدِ فَوَعِظَ النَّاسَ وَ أَمَرَهُمْ وَ نَهَاَهُمْ ثُمَّ صَلَّى الظُّهْرَ وَ الْعَصْرَ بِأَذَانٍ وَ إِقَامَتَيْنِ ثُمَّ مَضَى إِلَى الْمَوْقِفِ فَوَقَفَ بِهِ فَجَعَلَ النَّاسُ يَبْتَدِرُونَ أَحْقَافَ نَاقَتِهِ يَبْقُونَ إِلَى جَانِبِهَا فَفَعَلُوا مِثْلَ ذَلِكَ فَقَالَ أَيُّهَا النَّاسُ لَيْسَ مَوْضِعُ أَحْقَافِ نَاقَتِي بِالْمَوْقِفِ وَ لَكِنْ هَذَا كُلُّهُ وَ أَوْمَأَ بِيَدِهِ إِلَى الْمَوْقِفِ فَتَفَرَّقَ النَّاسُ

So when the sun declined, Rasool-Allah^{saww} went out and with him^{saww} were the Qureysh, and he^{saww} had washed and cut-off the Talbiyya until he^{saww} paused by the Masjid. So he preached the people and ordered them and forbid them. Then he^{saww} Prayed Al-Zohr, and Al-Asr with one Azan and two Iqamas. Then he^{saww} went to the Pausing Station, so he^{saww} paused in it. So the people went on to crowd with their sandals by his^{saww} camel, pausing by his^{saww} side. So he^{saww} forbid it, but they did similar to that. So he^{saww} said: 'O you people! The place of the sandals is not by my^{saww} camel with the Pausing, but all this', and he^{saww} gestured by his^{saww} hand to the Pausing Station'. So the people dispersed.

وَ فَعَلَ مِثْلَ ذَلِكَ بِالْمُرْدَلِفَةِ فَوَقَفَ النَّاسُ حَتَّى وَقَعَ الْفُرُصُ فُرُصُ الشَّمْسِ ثُمَّ أَفَاضَ وَ أَمَرَ النَّاسَ بِالِدَعَةِ حَتَّى انْتَهَى إِلَى الْمُرْدَلِفَةِ وَ هُوَ الْمَشْعَرُ الْحَرَامُ فَصَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ

And he^{saww} did similar to that in Al Muzdalifa. So the people paused until the disc fell, the disc of the sun. Then he^{saww} departed and ordered the people with the gentleness until he^{saww} ended up to Al Muzdalifa, and it is the Sacred Ritual. So he^{saww} Prayed Al-Magrib, and Al-Isha the last, with one Azan and two Iqamas.

ثُمَّ أَقَامَ حَتَّى صَلَّى فِيهَا الْفَجْرَ وَ عَجَلَ ضِعْفَاءَ بَنِي هَاشِمٍ بَلِيلَ وَ أَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ جَمْرَةَ الْعُقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ فَلَمَّا أَصْنَاءَ لَهُ النَّهَارُ أَفَاضَ حَتَّى انْتَهَى إِلَى مَنَى فَرَمَى جَمْرَةَ الْعُقَبَةِ

Then he^{saww} stayed until he^{saww} Prayed Al-Fajr therein, and urged the weak ones of the Clan of Hashim to leave at night and ordered them that they should not pelt the rock, the rock of Al-Aqaba, until the emergence of the sun. So when the day illuminated for him^{saww}, he^{saww} departed until he^{saww} ended up to Mina, so he^{saww} pelted the rock of Al-Aqaba.

وَ كَانَ الْهَدْيُ الَّذِي جَاءَ بِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرْبَعَةً وَ سِتِّينَ أَوْ سِتَّةَ وَ سِتِّينَ وَ جَاءَ عَلِيٌّ (عليه السلام) بِأَرْبَعَةٍ وَ ثَلَاثِينَ أَوْ سِتَّةَ وَ ثَلَاثِينَ فَنَحَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سِتَّةَ وَ سِتِّينَ وَ نَحَرَ عَلِيٌّ (عليه السلام) أَرْبَعَةَ وَ ثَلَاثِينَ بَدَنَةً وَ أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يُؤْخَذَ مِنْ كُلِّ بَدَنَةٍ مِنْهَا جَذْوَةٌ مِنْ لَحْمٍ ثُمَّ تُطْرَحَ فِي بَرْمَةٍ ثُمَّ تُطْبَخُ

And the sacrificial animals which Rasool-Allah^{saww} came with were sixty-four to sixty-six, and Ali^{asws} came with thirty-four to thirty-six. So Rasool-Allah^{saww} sacrificed sixty six, and Ali^{asws} sacrificed thirty-four camels. And Rasool-Allah^{saww} ordered a piece of flesh be taken from each camel sacrificed from it, then placed in a cooking pot, then cooked.

فَأَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيٌّ وَ حَسَوَا مِنْ مَرَقِهَا وَ لَمْ يُعْطِيَا الْجَزَارِينَ جُلُودَهَا وَ لَا جِلَالَهَا وَ لَا قَلَائِدَهَا وَ تَصَدَّقَ بِهِ وَ حَلَقَ وَ زَارَ الْبَيْتَ وَ رَجَعَ إِلَى مَنَى وَ أَقَامَ بِهَا حَتَّى كَانَ الْيَوْمَ الثَّلَاثَ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ

So Rasool-Allah^{saww} and Ali^{asws} ate and sipped from its soup, and did not give to the butchers, their skins, nor their decorations, nor their reins, but gave in charity with it. And he^{saww} shaved (his^{saww} head), and visited the House (Kabah), and returned to Mina and stayed in it until it was the third day from the last days of Al-Tashreek (11th, 12th, and 13th of Zilhajj).

ثُمَّ رَمَى الْجَمَارَ وَ نَفَرَ حَتَّى انْتَهَى إِلَى الْأَبْطَحِ فَقَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ تَرْجِعُ نِسَاؤَكَ بِحَجَّةٍ وَ عُمْرَةٍ مَعًا وَ أَرْجِعُ بِحَجَّةٍ فَأَقَامَ بِالْأَبْطَحِ وَ بَعَثَ مَعَهَا عَبْدَ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَأَهْلَتْ بِعُمْرَةٍ ثُمَّ جَاءَتْ وَ طَافَتْ بِالْبَيْتِ وَ صَلَّتْ رُكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عليه السلام) وَ سَعَتَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ آتَتْ النَّبِيَّ (صلى الله عليه وآله)

Then he^{saww} pelted the rocks and went until he^{saww} ended up to Al-Bat'ha. So Ayesha said to him^{saww}, 'O Rasool-Allah^{saww}! You^{saww} are returning your^{saww} wives with Hajj and Umra together, and I should return (only) with Hajj?' So he^{saww} stayed at Bat'ha and sent her with Abdul Rahman Bin Abu Bakr to al Al-Tan'eem. So she commenced with her Umra, then came over and circumambulated with the House, and Prayed two Cycles by the Standing Place of Ibrahim^{as}, and performed Sa'ee between Al-Safa and Al-Marwa. Then she came over to the Prophet^{saww}.

فَارْتَحَلَ مِنْ يَوْمِهِ وَ لَمْ يَدْخُلِ الْمَسْجِدَ الْحَرَامَ وَ لَمْ يَطْفُ بِالْبَيْتِ وَ دَخَلَ مِنْ أَعْلَى مَكَّةَ مِنْ عُقْبَةِ الْمَدَنِيِّينَ وَ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ مِنْ ذِي طَوَى .

So he^{saww} travelled from that day of his^{saww} and did not enter the Sacred Masjid and did not circumambulate with the House, and entered from the high ground of Makkah

from Aqaba, of the two cities and went out from the lower ground of Makkah, from ZiTuwwa'.⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ أَخَذَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حِينَ عَدَا مِنْ مَنَى فِي طَرِيقِ صَبَّ وَ رَجَعَ مَا بَيْنَ الْمَازِمَيْنِ وَ كَانَ إِذَا سَلَكَ طَرِيقًا لَمْ يَرْجِعْ فِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Rasool-Allah^{saww}, when he^{saww} went from Mina, took the Zabb road, and returned by what is between Al-Mazimayn, and it was such that whenever he^{saww} travelled by a road, did not return in it (i.e. came back from another way)'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ أَبِي غُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حِينَ حَجَّ حَجَّةَ الْإِسْلَامِ خَرَجَ فِي أَرْبَعِ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ حَتَّى أَتَى الشَّجْرَةَ فَصَلَّى بِهَا ثُمَّ قَادَ رَاجِلَتَهُ حَتَّى أَتَى الْبَيْدَاءَ فَأَحْرَمَ مِنْهَا وَ أَهَلَ بِالْحَجِّ وَ سَاقَ مِائَةَ بَدَنَةٍ وَ أَحْرَمَ النَّاسَ كُلَّهُمْ بِالْحَجِّ لَا يَنْوُونَ عُمْرَةً وَ لَا يَدْرُونَ مَا الْمُنْعَةُ حَتَّى إِذَا قَدِمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَكَّةَ طَافَ بِالْبَيْتِ وَ طَافَ النَّاسُ مَعَهُ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}, when he^{saww} performed Hajj, the Hajj of Al-Islam, went out during where there remained four days from Zil-Qadah until he^{saww} came over to Al-Shajara. So he^{saww} Prayed by it, then sat upon his^{saww} ride until he^{saww} came to Al-Bayda. So he^{saww} wore the Ihram from it, and commenced with the Hajj, and ushered one hundred camels. And the people, all of them, wore their Ihrams with the Hajj, not intending an Umra, nor knowing what the Mut'a (of Hajj) was, until when Rasool-Allah^{saww} set foot in Makkah, he^{saww} circumambulated by the House, then the people circumambulated along with him^{saww}.

ثُمَّ صَلَّى رَكَعَتَيْنِ عِنْدَ الْمَقَامِ وَ اسْتَلَمَ الْحَجَرَ ثُمَّ قَالَ أَبْدَأُ بِمَا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَآتَى الصَّفَا فَبَدَأَ بِهَا ثُمَّ طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعًا فَلَمَّا قَضَى طَوَافَهُ عِنْدَ الْمَرْوَةِ قَامَ خَطِيبًا

Then he^{saww} Prayed two Cycles by the Standing Place (of Ibrahim^{as}, and kissed the (Black) Stone, then said: 'Begin with what Allah^{azwj} Mighty and Majestic Began with'. So he^{saww} came over to Al-Saffa and began with it. Then he^{saww} circumambulated between Al-Safa and Al-Marwa, seven (times). So when he^{saww} had completed his^{saww} circumambulations at Al-Marwa, he^{saww} stood preaching.

فَأَمَرَهُمْ أَنْ يُحَلُّوا وَ يَجْعَلُوهَا عُمْرَةً وَ هُوَ شَيْءٌ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَاحْلَلَّ النَّاسَ وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ كُنْتُ اسْتَفْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلْتُ كَمَا أَمَرْتُمْ وَ لَمْ يَكُنْ يَسْتَطِيعُ أَنْ يُحَلَّ مِنْ أَجْلِ الْهُدْيِ الَّذِي كَانَ مَعَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَا تَحْلِفُوا رُؤُوسَكُمْ حَتَّى يَبْلُغَ الْهُدْيُ مَحَلَّهُ

So he^{saww} ordered them that they should free (themselves from the Ihram), and make it to be an Umra, and it is something which Allah^{azwj} Mighty and Majestic had Commanded with. So the people freed (themselves from the Ihram), and Rasool-

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

86 Al Kafi – V 4 – The Book of Hajj Ch 27 H 5

Allah^{saww} said: 'Had I^{saww} faced from my^{saww} matters what I^{saww} managed, I^{saww} would have done the like of what I^{saww} am ordering you all for', and he^{saww} did not have the leeway that he^{saww} frees (from his^{saww} Ihram) due to the reason of the sacrificial animal which were with him^{azwj}. Allah^{azwj} Mighty and Majestic is Saying **[2:196] and do not shave your heads until the offering reaches its destination.**

فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمِ الْكِنَانِيِّ يَا رَسُولَ اللَّهِ عَلَّمْنَا كَأَنَّا خُلِفْنَا الْيَوْمَ أَمْ رَأَيْتَ هَذَا الَّذِي أَمَرْتَنَا بِهِ لِعَامِنَا هَذَا أَوْ لِكُلِّ عَامٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا بَلْ لِلْأَيْدِ الْأَيْدِ وَإِنْ رَجُلًا قَامَ فَقَالَ يَا رَسُولَ اللَّهِ نَخْرُجُ حُجَّاجًا وَرُءُوسُنَا نَقْطُرُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَدًا

So, Suraqat Bin Malik Bin Ju'sham said, 'O Rasool-Allah^{saww}! Teach us as if we were Created today. What is your^{saww} view of this which you^{saww} are ordering us with. Is it for this year of ours, or for every year?' So Rasool-Allah^{saww} said: 'No, but it is for ever and ever'. And a man stood up, so he said, 'O Rasool-Allah^{saww}! We came out as Pilgrims and our heads are dripping'. So Rasool-Allah^{saww} said: 'You will never believe in this, ever!'

قَالَ وَ أَقْبَلَ عَلَيَّ (عليه السلام) مِنَ الْيَمَنِ حَتَّى وَافَى الْحَجَّ فَوَجَدَ فَاطِمَةَ سَلَامٌ اللَّهُ عَلَيْهَا فَذُ أَحَلَّتْ وَ وَجَدَ رِيحَ الطَّيِّبِ فَانْطَلَقَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مُسْتَفْتِيًا فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَلِيُّ بِأَيِّ شَيْءٍ أَهَلَّتْ فَقَالَ أَهَلَّتْ بِمَا أَهَلَّ بِهِ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ لَا تُحَلِّ أَنْتَ فَأَشْرَكَهُ فِي الْهَدْيِ وَ جَعَلَ لَهُ سَبْعًا وَ ثَلَاثِينَ وَ نَحَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ثَلَاثًا وَ سِتِّينَ فَنَحَرَهَا بِيَدِهِ

He^{asws} said: 'And Ali^{asws} came back from Al-Yemen until fulfilled the Hajj. So he^{asws} found Syeda Fatima^{asws} having had freed (from wearing the Ihram), and found aromatic fragrance. So he^{asws} went to Rasool-Allah^{saww} to follow up. So Rasool-Allah^{saww} said: 'O Ali^{asws}! With which thing have you^{asws} welcomed (the Hajj)?' So he^{asws} said: 'I^{asws} welcomed with the welcoming of the Prophet^{saww}'. So he^{saww} said: 'Do not free (from the Ihram), for you^{asws} are a participant in the sacrifice', and he^{saww} made thirty-seven to be for him^{asws}, and Rasool-Allah^{saww} sacrificed sixty-three, which he^{saww} sacrificed with his^{saww} own hands.

ثُمَّ أَخَذَ مِنْ كُلِّ بَدَنَةٍ بَضْعَةً فَجَعَلَهَا فِي قِدْرٍ وَاحِدٍ ثُمَّ أَمَرَ بِهِ فَطُبِّخَ فَأَكَلَ مِنْهُ وَ حَسَا مِنَ الْمَرْقِ وَ قَالَ قَدْ أَكَلْنَا مِنْهَا الْآنَ جَمِيعًا وَ الْمُنْعَةُ خَيْرٌ مِنَ الْقَارِنِ السَّائِقِ وَ خَيْرٌ مِنَ الْحَاجِّ الْمَفْرِدِ

Then he^{saww} grabbed a piece from each camel to be in one pot. Then he^{saww} ordered with it, so it was cooked. So he^{saww} ate from it and sipped from the soup, and said: 'We^{saww} have eaten from it now together, and the Mut'a (of the Hajj) is better than pairing the usherer, and better than the individual Hajj'.

قَالَ وَ سَأَلْتُهُ أَلَيْلًا أَحْرَمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمْ نَهَارًا فَقَالَ نَهَارًا قُلْتُ أَيَّةَ سَاعَةٍ قَالَ صَلَاةَ الظُّهْرِ .

He (the narrator) said, 'And I asked him^{asws}, 'Did Rasool-Allah^{saww} wear the Ihram at night or at daytime?' So he^{asws} said: 'Daytime'. I said, 'Which time?' He^{asws} said: 'Al-Zohr Prayer'.⁸⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ذَكَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْحَجَّ فَكَتَبَ إِلَى مَنْ بَلَغَهُ كِتَابُهُ مِمَّنْ دَخَلَ فِي الْإِسْلَامِ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله)

صلى الله عليه وآله) يُرِيدُ الْحَجَّ يُؤَدُّهُمْ بِذَلِكَ لِيَحْجَّ مَنْ أَطَاقَ الْحَجَّ فَأَقْبَلَ النَّاسُ فَلَمَّا نَزَلَ الشَّجْرَةَ أَمَرَ النَّاسَ بِتَنْفِيفِ الْإِبْطِ وَ خَلْقِ الْعَانَةِ وَ الْغُسْلِ وَ التَّجَرُّدِ فِي إِزَارٍ وَ رِدَاءٍ أَوْ إِزَارٍ وَ عِمَامَةٍ يَضَعُهَا عَلَى عَاتِقِهِ لِمَنْ لَمْ يَكُنْ لَهُ رِدَاءٌ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Naar Bin Suweyd, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘The Hajj was mentioned to Rasool-Allah^{saww}, so he^{saww} to the ones to whom his^{saww} letter reached, from the ones who had entered into Al-Islam, that Rasool-Allah^{saww} intended the Hajj, proclaiming with that, the one who can bear the Hajj should perform the Hajj. So the people came over. So when he^{saww} encamped at Al-Shajara, he^{saww} ordered the people with the plucking of the armpit (hairs), and shaving the pubic (hair), and the bathing, and the stripping off their trousers and wearing of a cloak, or a loin cloth and a turban, placing it upon his shoulders for the one who does not happen to have a cloak for him.

وَ ذَكَرَ أَنَّهُ حَيْثُ لَبَّى قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُكْتَرُ مِنْ ذِي الْمَعَارِجِ وَ كَانَ يُلَبِّي كُلَّمَا لَفِيَ رَاكِباً أَوْ عَلَا أَكْمَةً أَوْ هَبَطَ وَادِيّاً وَ مِنْ آخِرِ اللَّيْلِ وَ فِي أَدْبَارِ الصَّلَوَاتِ

And he^{asws} mentioned that when he^{saww} exclaimed Talbiyya, said, ‘Here I^{saww} am O Allah^{azwj}! Here I^{saww} am! Here I^{saww} am! There is no associate for You^{azwj}! Here I^{saww} am! The Praise, and the Bounties are for You^{azwj}, and the Kingdom! There is no associate for You^{azwj}!’ And Rasool-Allah^{saww} would frequent in saying: ‘O the One with the Loftiness!’ And he^{saww} would exclaim Talbiyya every time he^{saww} met a rider, or ascend a high ground or go down a valley, and at the end of the night, and after the Prayers.

فَلَمَّا دَخَلَ مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا مِنَ الْعُقَبَةِ وَ خَرَجَ حِينَ خَرَجَ مِنْ ذِي طُوًى فَلَمَّا انْتَهَى إِلَى بَابِ الْمَسْجِدِ اسْتَقْبَلَ الْكُعبَةَ وَ ذَكَرَ ابْنَ سِنَانَ أَنَّهُ بَابُ بَنِي شَيْبَةَ

So when he^{saww} entered Makkah, he^{saww} entered from its high ground, from Al-Aqaba, and when he^{saww} went out, went from Zi-Tuwwa (a low ground). So when he^{saww} ended up to the door of the (Sacred) Masjid, faced the Kabah’. And Ibn Sinan (the narrator) mentioned that it is (now where) the door of the Clan of Shayba is.

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى أَبِيهِ إِبْرَاهِيمَ ثُمَّ أَتَى الْحَجَرَ فَاسْتَلَمَهُ فَلَمَّا طَافَ بِالْبَيْتِ صَلَّى رَكَعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ (عليه السلام) وَ دَخَلَ رَمْزَمَ فَشَرِبَ مِنْهَا ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقَمٍ

So he^{saww} Praised Allah^{azwj} and Extolled upon Him^{azwj}, and sent Blessings upon his^{saww} father^{as} Ibrahim^{as}. Then he^{saww} went over to the (Black) Stone. So when he^{saww} circumambulated with the House (Kabah), Prayed two Cycles behind the Standing Place of Ibrahim^{as}. And he^{azwj} entered Zamzam, so he^{saww} drank from it, then said: ‘O Allah^{azwj}! I^{saww} ask You^{azwj} for beneficial knowledge, and extensive sustenance, and a healing from every disease and sickness’.

فَجَعَلَ يَقُولُ ذَلِكَ وَ هُوَ مُسْتَقْبِلُ الْكُعبَةِ ثُمَّ قَالَ لِأَصْحَابِهِ لِيَكُنْ آخِرُ عَهْدِكُمْ بِالْكُعبَةِ اسْتِلَامَ الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا ثُمَّ قَالَ أَبَدًا بِمَا بَدَأَ اللَّهُ بِهِ ثُمَّ صَعِدَ عَلَى الصَّفَا فَفَقَامَ عَلَيْهِ مِقْدَارَ مَا يَقْرَأُ الْإِنْسَانُ سُورَةَ الْبَقَرَةِ .

So he^{saww} went on saying that, and he^{saww} was facing the Kabah. Then he^{saww} said to his^{saww} companions: ‘Let the last of your promised with the Kabah be the submission

to the Black) Stone, therefore submit to it'. Then he^{saww} went out to Al-Safa, then said: 'I^{saww} begin with what Allah^{azwj} Began with'. Then he^{saww} ascended upon Al-Safa. So he^{saww} stayed upon it of a measurement of what it takes the human being to recite Surah Al-Baqarah'.⁸⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ نَحَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِيَدَيْهِ ثَلَاثًا وَ سِتِّينَ وَ نَحَرَ عَلِيٍّ (عَلَيْهِ السَّلَام) مَا عَبَّرَ قُلْتُ سَبْعَةً وَ ثَلَاثِينَ قَالَ نَعَمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} sacrificed thirty-six (camels) with his^{saww} own hands and Ali^{asws} sacrificed what remained'. I said, 'Thirty-seven?' He^{asws} said: 'Yes'.⁸⁹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الَّذِي كَانَ عَلَى بَدَنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَاجِيَةَ بْنُ جُنْدَبِ الْخَزَاعِيِّ الْأَسْلَمِيِّ وَ الَّذِي حَلَقَ رَأْسَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي حَجَّتِهِ مَعْمَرُ بْنُ عَبْدِ اللَّهِ بْنِ حَرَاثَةَ بْنِ نَصْرِ بْنِ عَوْفِ بْنِ عَوِيَجِ بْنِ عَدِيِّ بْنِ كَعْبٍ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who was in charge upon the camels of Rasool-Allah^{saww} was Najiya Bin Jundub Al-Khuzai'e Al-Aslami, and the one who shaved the head of the Prophet^{saww} during his^{saww} Hajj was Mo'mar Bin Abdullah Bin Harasat Bin Nasr Bin Awf Bin Aweyj Bin Adayy Bin Ka'ab.

قَالَ وَ لَمَّا كَانَ فِي حَجَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ يَحْلِقُهُ قَالَتْ قُرَيْشٌ أَيُّ مَعْمَرٍ أَدْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي يَدِكَ وَ فِي يَدِكَ الْمَوْسَى فَقَالَ مَعْمَرٌ وَ اللَّهُ إِنِّي لِأَعُدُّهُ مِنَ اللَّهِ فَضْلًا عَظِيمًا عَلَيَّ

He^{asws} said: 'And when it was the Hajj of Rasool-Allah^{saww} and he was shaving him^{saww}, the Qureysh said, 'Mo'mar! The ear of Rasool-Allah^{saww} is in your hands, and in your hand is the razor'. So Mo'mar said, 'By Allah^{azwj}! I count is as a great favour from Allah^{azwj} upon me'.

قَالَ وَ كَانَ مَعْمَرٌ هُوَ الَّذِي بَرَحَلَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ رَسُولُ اللَّهِ يَا مَعْمَرُ إِنَّ الرِّحْلَ اللَّيْلَةَ لِمُسْتَرَحَى فَقَالَ مَعْمَرٌ بِأَبِي أَنْتَ وَ أُمِّي لَقَدْ شَدَدْتُهُ كَمَا كُنْتُ أَشُدُّهُ وَ لَكِنْ بَعْضُ مَنْ حَسَدَنِي مَكَانِي يَا رَسُولَ اللَّهِ أَرَادَ أَنْ تَسْتَبْدِلَ بِي فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كُنْتُ لِأَفْعَلَ .

He^{asws} said: 'And Mo'mar was the one who used to prepare the ride for Rasool-Allah^{saww}. So Rasool-Allah^{saww} said: 'O Mo'mar! The ride tonight is loose'. So Mo'mar said, 'By my father and my mother! I had tightened it just as I used to tighten it, but some of the ones who envy me for my place from you^{saww}, O Rasool-Allah^{saww}, intending that you^{saww} would replace me'. So Rasool-Allah^{saww} said: 'I^{saww} would have not done it'.⁹⁰

88 Al Kafi – V 4 – The Book of Hajj Ch 27 H 7

89 Al Kafi – V 4 – The Book of Hajj Ch 27 H 8

90 Al Kafi – V 4 – The Book of Hajj Ch 27 H 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اعْتَمَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثَ عُمَرٍ مُفْتَرِقَاتٍ عُمَرَةً فِي ذِي الْقَعْدَةِ أَهْلًا مِنْ عُسْفَانَ وَ هِيَ عُمَرَةُ الْحُدَيْبِيَّةِ وَ عُمَرَةً أَهْلًا مِنَ الْجُحْفَةِ وَ هِيَ عُمَرَةُ الْقَضَاءِ وَ عُمَرَةً أَهْلًا مِنَ الْجِعْرَانَةِ بَعْدَ مَا رَجَعَ مِنَ الطَّائِفِ مِنْ غُرَّةِ حُنَيْنٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} performed Umra with three individual Umras – an Umra during Zil-Qadah, commencing from Usfan, and it is an Umra of Al-Hudaybiyya; and an Umra commencing from Al-Juhfa, and it is an Umra of the compliance (Qaza); and an Umra commencing from Al-Ji'rana after having returned from Al-Ta'if from the military expedition of Hunayn'.⁹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمْ حَجَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) غَيْرَ حَجَّةِ الْوَدَاعِ قَالَ نَعَمْ عَشْرِينَ حَجَّةً .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Al A'ala Bin Razeyn, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'Did Rasool-Allah^{saww} perform a Hajj other than the Farewell Hajj?' He^{asws} said: 'Yes, twenty Hajjs' (in concealment as per the below Hadith).⁹²

سَهْلٌ عَنِ ابْنِ فَضَّالٍ عَنْ عِيْسَى الْفَرَّاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَجَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَشْرِينَ حَجَّةً .

Sahl, from Ibn Fazzal, from Isa Al Fara'a, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} performed twenty Hajjs in concealment'.⁹³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ جَمِيعاً عَنْ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اعْتَمَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عُمَرَةَ الْحُدَيْبِيَّةِ وَ قَضَى الْحُدَيْبِيَّةَ مِنْ قَابِلٍ وَ مِنَ الْجِعْرَانَةِ حِينَ أَقْبَلَ مِنَ الطَّائِفِ ثَلَاثَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ja'far Bin Sama'at, and Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} performed Umras – Umra of Al-Hudaybiyya, and a Qaza of Al-Hudaybiyya from returning, and from Al-Ji'rana when he came back from Al-Ta'if – three Umras, all of these being in Zil-Qadah'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ ذُكِرَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اعْتَمَرَ فِي ذِي الْقَعْدَةِ ثَلَاثَ عُمَرٍ كُلُّ ذَلِكَ يُوَافِقُ عُمَرَتَهُ ذَا الْقَعْدَةِ .

91 Al Kafi – V 4 – The Book of Hajj Ch 27 H 10

92 Al Kafi – V 4 – The Book of Hajj Ch 27 H 11

93 Al Kafi – V 4 – The Book of Hajj Ch 27 H 12

94 Al Kafi – V 4 – The Book of Hajj Ch 27 H 13

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said mentioning that Rasool-Allah^{saww} performed Umras during Zil-Qadah – three Umras. All of that was in accordance with his^{saww} Umra of Zil-Qadah'.⁹⁵

بَابُ فَضْلِ الْحَجِّ وَالْعُمْرَةِ وَتَوَابِهِمَا

Chapter 28 – Merits of the Hajj and the Umra, and their Rewards

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ عَنْ خَالِدِ الْقَلَانِسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) حُجُّوا وَاعْتَمِرُوا تَصِحَّ أَبْدَانُكُمْ وَتَنْسَعِ أَرْزَاقُكُمْ وَتُكْفَوْنَ مَوْتِنَاتٍ عِيَالِكُمْ

Ali Bin Ibrahim, from his father, from Amro Bin Usman Al Hazaz, from Ali Bin Abdullah Al Bajaly, from Khalid Al Qalanasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'Perform Hajj and perform Umra, it would correct your bodies, and expand your livelihoods, and there would happen to be provisions for your dependents'.

وَ قَالَ الْحَاجُّ مَغْفُورٌ لَهُ وَ مُوجُوبٌ لَهُ الْجَنَّةُ وَ مُسْتَأْنَفٌ لَهُ الْعَمَلُ وَ مَحْفُوظٌ فِي أَهْلِهِ وَ مَالِهِ .

And he^{asws} said: 'The Pilgrim is Forgiven for, and the Paradise is Obligated for him, and the deeds are resumed for him, and there would be safety regarding his family and his wealth'.⁹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ أَبِي يَقُولُ مَنْ أَمَّ هَذَا النَّبِيَّ حَاجًّا أَوْ مُعْتَمِرًا مُبِرًّا مِنَ الْكِبَرِ رَجَعَ مِنْ ذُنُوبِهِ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ ثُمَّ قَرَأَ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَنْتَى

A number of our companions, from Ahmad Bin Muhammad, from Ali in Al Hakam, from Sayf Bin Aameyra, from Abdul A'ala who said,

'Abu Abdullah^{asws} said: 'My^{asws} father^{asws} was saying: 'The one who travels to this House (Kabah) as a pilgrim, or performs Umra free from arrogance, would return from his sins to as he was on the day his mother gave him birth'. Then he^{asws} recited **[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, (this is) the one who fears**'.

قُلْتُ مَا الْكِبَرُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ أَعْظَمَ الْكِبَرِ عَمَصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ قُلْتُ مَا عَمَصُ الْخَلْقِ وَ سَفَهُ الْحَقِّ قَالَ يَجْهَلُ الْحَقَّ وَ يَطْعُنُ عَلَى أَهْلِهِ وَ مَنْ فَعَلَ ذَلِكَ نَارُ اللَّهِ رِذَاءَهُ .

I said, 'What is the arrogance?' He^{asws} said: 'Rasool-Allah^{saww} said: 'The greatest of all arrogant ones are the most contemptible of the people and the most foolish of the people'. I said, 'Who are the most contemptible of the people and the most foolish of the people?' He^{asws} said: 'The one who is ignorant of the Truth, and he slanders

95 Al Kafi – V 4 – The Book of Hajj Ch 27 H 14

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against his family; and the one who does that, would have disputed with Allah^{azwj} with his cloak'.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ صَمَانُ الْحَاجِّ وَالْمُعْتَمِرِ عَلَى اللَّهِ إِنْ أَبَقَاهُ بَلَعَهُ أَهْلُهُ وَإِنْ أَمَاتَهُ أَدْخَلَهُ الْجَنَّةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The guarantee of the Pilgrim of Hajj and the Pilgrim of Umra is upon Allah^{azwj} that He^{azwj} would Keep him alive and Make him reach back to his family. And if he was to die, Enter him into the Paradise'.⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَجَّةُ تَوَابُهَا الْجَنَّةُ وَالْعُمْرَةُ كَفَّارَةٌ لِكُلِّ ذَنْبٍ .

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: 'Rasool-Allah^{saww} said: 'The Hajj, its Reward is the Paradise, and the Umra is an expiation of every sin'.⁹⁹

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ يَحْيَى بْنِ عَمْرٍو بْنِ كَلْبَعٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي قَدْ وَطَّئْتُ نَفْسِي عَلَى لُزُومِ الْحَجِّ كُلِّ عَامٍ بِنَفْسِي أَوْ بِرَجُلٍ مِنْ أَهْلِ بَيْتِي بِمَالِي فَقَالَ وَ قَدْ عَزَمْتُ عَلَى ذَلِكَ قَالَ قُلْتُ نَعَمْ قَالَ إِنْ فَعَلْتَ فَأَبْشِرْ بِكَثْرَةِ الْمَالِ .

Ali, from his father, from Hammad Bin Isa, from Yahya Bin Amro Bin Kuuleyb, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'I have settled myself upon necessitating the Hajj every year by myself or by a man from my family with my wealth'. So he^{asws} said: 'And you are determined upon that?' I said, 'Yes'. He^{asws} said: 'If you were to do so, then receive glad tidings with the abundance of the wealth'.¹⁰⁰

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَجَّاجُ يَصْدُرُونَ عَلَيَّ ثَلَاثَةَ أَصْنَافٍ صِنْفٌ يُعْتَقُ مِنَ النَّارِ وَ صِنْفٌ يَخْرُجُ مِنْ ذُنُوبِهِ كَهَيئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ وَ صِنْفٌ يُحْفَظُ فِي أَهْلِهِ وَ مَالِهِ فَذَلِكَ أَذْنَى مَا يَرْجِعُ بِهِ الْحَاجُّ .

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

'Abu Abdullah^{asws} said: 'The Pilgrims are arriving back being upon three types – a type who is emancipated (liberated) from the Fire, and a type who is exited from his sins as if he was like the day his mother gave him birth, and a type who received Protection regarding his family and his wealth. So that is the lowest of what the Pilgrim returns with'.¹⁰¹

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98 Al Kafi – V 4 – The Book of Hajj Ch 28 H 3

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

100 Al Kafi – V 4 – The Book of Hajj Ch 28 H 5

101 Al Kafi – V 4 – The Book of Hajj Ch 28 H 6

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَيَذْكُرُ الْحَجَّ فَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) هُوَ أَحَدُ الْجِهَادَيْنِ هُوَ جِهَادُ الضُّعْفَاءِ وَنَحْنُ الضُّعْفَاءُ أَمَا إِنَّهُ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْحَجِّ إِلَّا الصَّلَاةُ وَفِي الْحَجِّ لَهَا هُنَا صَلَاةٌ وَ لَيْسَ فِي الصَّلَاةِ قِبَلَكُمْ حَجٌّ لَا تَدَعُ الْحَجَّ وَ أَنْتَ تَقْدِرُ عَلَيْهِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from safwan Bin Yahya, from Abdullah Bin Yahya Al Kahily who said,

'I heard Abu Abdullah^{asws} saying, and the Hajj was mentioned, so he^{asws} said: 'Rasool-Allah^{saww} said: 'It is one of the two Jihads. It is the Jihad of the weak', and we^{asws} are the weak ones. But, there is nothing superior than the Hajj except for the Prayer. And in the Hajj there is Prayer over there, and there was no Prayer in Hajj before you. Do not leave the Hajj and you are able over it.

أَمَا تَرَى أَنَّهُ يَشْعُتُ رَأْسَكَ وَيَنْسِفُ فِيهِ جِلْدَكَ وَيَمْتَنِعُ فِيهِ مِنَ النَّظَرِ إِلَى النِّسَاءِ وَ إِنَّا نَحْنُ لَهَا هُنَا وَ نَحْنُ قَرِيبٌ وَ لَنَا مِيَاهُ مُتَّصِلَةٌ مَا نَبْلُغُ الْحَجَّ حَتَّى يَشُقَّ عَلَيْنَا فَكَيْفَ أَنْتُمْ فِي بُعْدِ الْبِلَادِ وَ مَا مِنْ مَلِكٍ وَ لَا سَوْفَةٍ يَصِلُ إِلَى الْحَجِّ إِلَّا بِمَشَقَّةٍ فِي تَغْيِيرِ مَطْعَمٍ أَوْ مَسْرَبٍ أَوْ رِيحٍ أَوْ شَمْسٍ لَا يَسْتَطِيعُ رَدَّهَا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ تَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنْ رَبَّكُمْ لَرُؤُفٌ رَحِيمٌ .

Do you not see that it dishevels your head and roughens your skin, and during it you are forbidden from looking at the women? And we^{asws} are over here for it, and we^{asws} are nearby, and for us^{asws} is its continuous (supply of) its water, (even then) we^{asws} do not reach the Hajj until it is difficult upon us^{asws}. So how would you be in the remote cities. And there is none from a king, nor a common folk who arrives to the Hajj except with difficulties with regards to the alteration of the food, or drink, or weather, or sun (heat), not having the ability to repel it; and these are the Words of the Mighty and Majestic **[16:7] And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Kind, Merciful.**¹⁰²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يُحَالِفُ الْفَقْرُ وَ الْحَمَى مُدْمِنَ الْحَجِّ وَ الْعُمْرَةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabi'e Bin Abdullah, from Al Fuzayl Bin Yasar who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'The poverty and the fever does not come near the one habitual of the Hajj and the Umra'.¹⁰³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ سَعْدِ الْإِسْكَافِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنْ الْحَاجَّ إِذَا أَخَذَ فِي جِهَارِهِ لَمْ يَخْطِ خَطْوَةً فِي شَيْءٍ مِنْ جِهَارِهِ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ حَتَّى يَفْرُغَ مِنْ جِهَارِهِ مَتَى مَا فَرَعَ فَإِذَا اسْتَقْبَلَتْ بِهِ رَاحِلَتُهُ لَمْ تَضَعْ خُفًّا وَ لَمْ تَرْفَعْهُ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِثْلَ ذَلِكَ حَتَّى يَفْضِيَ نُسْكَهَ فَإِذَا قَضَى نُسْكَهَ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Sa'ad Al Askaf who said,

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103 Al Kafi – V 4 – The Book of Hajj Ch 28 H 8

'I heard Abu Ja'far^{asws} saying: 'When the pilgrim begins his preparation, he does not take a step with regards to something from his preparations, except that Allah^{azwj} Mighty and Majestic Writes ten good deeds for him, and Deletes ten sin from him, and Raises ten Levels for him, until he is free from his preparations. When he is free and he faces his ride with it, he does not place a shoe nor does he raise it, except that Allah^{azwj} Mighty and Majestic Writes for him similar to that until he has completed his rituals. So when he has completed his rituals, Allah^{azwj} Forgives his sins for him.

وَكَانَ ذَا الْحَجَّةِ وَالْمُحَرَّمَ وَصَفَرَ وَشَهْرَ رَبِيعِ الْأَوَّلِ أَرْبَعَةَ أَشْهُرٍ تُكْتَبُ لَهُ الْحَسَنَاتُ وَ لَا تُكْتَبُ عَلَيْهِ السَّيِّئَاتُ إِلَّا أَنْ يَأْتِيَ بِمُوجِبَةٍ فَإِذَا مَضَتْ الْأَرْبَعَةُ الْأَشْهُرُ خُلِطَ بِالنَّاسِ .

And Zil-Hijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal are four months in which the good deeds are Written for him and the sins are not Written against him, except if he comes to a major sin. So when the four months are past, he is mixed with the people'.¹⁰⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامِ) لِأَيِّ شَيْءٍ صَارَ الْحَاجُّ لَا يُكْتَبُ عَلَيْهِ الذَّنْبُ أَرْبَعَةَ أَشْهُرٍ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَاحَ الْمُشْرِكِينَ الْحَرَمَ فِي أَرْبَعَةِ أَشْهُرٍ إِذْ يَقُولُ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ ثُمَّ وَهَبَ لِمَنْ يَحُجُّ مِنَ الْمُؤْمِنِينَ الْبَيْتَ الذَّنُوبِ أَرْبَعَةَ أَشْهُرٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Khalid who said,

'I said to Abu Al-Hassan^{asws}, 'For which thing did the Hajj come to be such that the sins are not written against him for four months?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic Allowed the Al-Harram for the Polytheists during four months when He^{azwj} Said **[9:2] So go about in the land for four months.** Then He^{azwj} Gifted for the ones from the Believers who perform Hajj of the House (Kabah), the sins of four months'.¹⁰⁵

أَحْمَدُ عَنْ أَبِي مُحَمَّدٍ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامِ) قَالَ الْحَاجُّ لَا يَزَالُ عَلَيْهِ نُورُ الْحَجِّ مَا لَمْ يَلْمَ بِذَنْبٍ .

Ahmad Bin Abu Muhammad Al Hajjal, from Dawood Bin Abu Yazeed, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The pilgrim is such that the Light of the Hajj does not cease to be upon him for as long as he does not sin'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مُحَمَّدٍ الْفَرَّاءِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِ السَّلَامِ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَابَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَ الذَّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Muhammad Al Farra who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'Rasool-Allah^{saww} said: 'Pursue between the Hajj and the Umra, for these two negate the poverty and the sins, just as the bellows negate the slag of the iron'.¹⁰⁷

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105 Al Kafi – V 4 – The Book of Hajj Ch 28 H 10

106 Al Kafi – V 4 – The Book of Hajj Ch 28 H 11

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ جَعْفَرِ بْنِ عَمْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَجُّ وَالْعُمْرَةُ سَوْقَانِ مِنْ أَسْوَاقِ الْأَخْرَةِ اللَّازِمِ لَهُمَا فِي ضَمَانِ اللَّهِ إِنْ أَبْقَاهُ آدَاهُ إِلَى عِيَالِهِ وَ إِنْ أَمَاتَهُ أَدْخَلَهُ الْجَنَّةَ .

Muhammad Bin Yahya, from Ali Bin Ismail, from Ali Bin Al Hakam, from Ja'far Bin Imran, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Hajj and the Umra are two markets from the markets of the Hereafter. It is a pre-requisite for these two to be in the Guarantee of Allah^{azwj} that if He^{azwj} Keeps him alive, would Return him back to his family, and if He^{azwj} Causes him to die, would Enter him into the Paradise'.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ إِبرَاهِيمَ بْنِ صَالِحٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَاجُّ وَالْمُعْتَمِرُ وَقَدْ اللَّهُ إِنْ سَأَلُوهُ أَعْطَاهُمْ وَ إِنْ دَعَوْهُ أَجَابَهُمْ وَ إِنْ شَفَعُوا شَفَعَهُمْ وَ إِنْ سَكَنُوا ابْتَدَأَهُمْ وَ يُعَوِّضُونَ بِالدَّرْهِمِ أَلْفَ دِرْهِمٍ .

Muhammad Bin yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Zakariyya Al Momin, from Ibrahim Bin Salih, from a man from our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The pilgrims of the Hajj, and the pilgrims of the Umra are delegates of Allah^{azwj}. If they ask Him^{azwj}, He^{azwj} Grants them, and if they supplicate to Him^{azwj}, He^{azwj} Answers them, and if the intercede (for someone), He^{azwj} (Accepts) their intercession, and if they are silent, He^{azwj} Initiates them and Compensates with the Dirham, a thousand (and a) thousand Dirhams'.¹⁰⁹

وَ عَنْهُ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ دِرْهُمٌ تُنْفِقُهُ فِي الْحَجِّ أَفْضَلُ مِنْ عِشْرِينَ أَلْفَ دِرْهِمٍ تُنْفِقُهَا فِي حَقٍّ .

And from him, from Abdul Momine, from Ali Bin Abu Hama,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Dirham you spend in the Hajj is superior than the twenty thousand Dirhams you spend regarding a right'.¹¹⁰

وَ عَنْهُ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ دَاوُدَ بْنِ أَبِي سُلَيْمَانَ الْجَصَّاصِ عَنْ عُدَّافِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَمْنَعُكَ مِنَ الْحَجِّ فِي كُلِّ سَنَةٍ قُلْتُ جُعِلْتُ فِدَاكَ الْعِيَالُ قَالَ إِذَا مِتَّ فَمَنْ لِعِيَالِكَ أَطْعَمَ عِيَالَكَ الْخَلَّ وَالزَّيْتِ وَ حَجَّ بِهِمْ كُلَّ سَنَةٍ .

And from him, from Abdul Momin, from Dawood Bin Abu Suleyman Al Jasas, from Uzafir who said,

'Abu Abdullah^{asws} said: 'What prevents you from the Hajj in every year?' I said, 'May I be sacrificed for you^{asws}! The dependents'. So he^{asws} said: 'If you were to die, so who would be there for your dependants? Feed your dependants the vinegar, and the oil, and perform Hajj with them every year'.¹¹¹

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108 Al Kafi – V 4 – The Book of Hajj Ch 28 H 13

109 Al Kafi – V 4 – The Book of Hajj Ch 28 H 14

110 Al Kafi – V 4 – The Book of Hajj Ch 28 H 15

111 Al Kafi – V 4 – The Book of Hajj Ch 28 H 16

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَقُولُ بَادِرُوا بِالسَّلَامِ عَلَى الْحَاجِّ وَالْمُعْتَمِرِ وَ مُصَافِحْتِهِمْ مِنْ قَبْلِ أَنْ تُخَالِطَهُمُ الذُّنُوبُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Suleyman Al Ja'fary, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'Initiate with the greetings upon the pilgrims of the Hajj and the pilgrims of the Umra, and shake their hands from before the sins get mixed up with them'.¹¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ شُعَيْبِ الْعَقْرُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَاجُّ وَالْمُعْتَمِرُ فِي ضَمَانِ اللَّهِ فَإِنْ مَاتَ مُتَوَجِّهًا غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَإِنْ مَاتَ مُحْرِمًا بَعَثَهُ اللَّهُ مُلَبِّيًا وَإِنْ مَاتَ بِأَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ مِنَ الْأَمِينِينَ وَإِنْ مَاتَ مُنْصَرِفًا غَفَرَ اللَّهُ لَهُ جَمِيعَ ذُنُوبِهِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Zakariyya Al momin, from Shuayb Al Aqarquy, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The pilgrim of the Hajj and the pilgrim of the Umra is in the Guarantee of Allah^{azwj}. So if he were to die heading for it, Allah^{azwj} would Forgive his sins for him; but if he were to die in Ihram, Allah^{azwj} would Resurrect him exclaiming Talbiyya; and if he were to die in one of the two Sanctuaries, Allah^{azwj} would Resurrect him among the secured ones; and if he were to die on his way back, Allah^{azwj} would Forgive for him the entirety of his sins'.¹¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ مَا وَقَفَ أَحَدٌ فِي تِلْكَ الْجِبَالِ إِلَّا اسْتَجِيبَ لَهُ فَأَمَّا الْمُؤْمِنُونَ فَيُسْتَجَابُ لَهُمْ فِي آخِرَتِهِمْ وَأَمَّا الْكُفَّارُ فَيُسْتَجَابُ لَهُمْ فِي دُنْيَاهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Fazal,

(It has been narrated) from Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'No one would pause in those mountains except that it (his supplication) would be Answered for him. So, as for the Believers, it would be Answered for them in their Hereafter, and as for the Infidel, so it would be Answered for them in their world'.¹¹⁴

وَ عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَخَذَ النَّاسُ مَنَازِلَهُمْ بِمَنَى نَادَى مُنَادٍ يَا مَنَى قَدْ جَاءَ أَهْلُكَ فَاتَّسَعِي فِي فِجَاجِكَ وَ ائْرَعِي فِي مَنَابِكِ وَ مُنَادٍ يُنَادِي لَوْ تَدْرُونَ بِمَنْ حَلَلْتُمْ لِأَيْفَنْتُمْ بِالْخَلْفِ بَعْدَ الْمَغْفِرَةِ .

And from him, from his father, from Ali Bin Asbat, from one of our companions who said,

'Abu Abdullah^{asws} said: 'When the people take their place in Mina, a Caller calls out: 'O Mina! Your people have come. Therefore expand your glens and irrigate your resorts!' And a Caller calls out: 'Had you known the One^{azwj} you are being Welcomed by, you would have been convinced with the replacement (of your expenditure) after the Forgiveness'.¹¹⁵

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113 Al Kafi – V 4 – The Book of Hajj Ch 28 H 18

114 Al Kafi – V 4 – The Book of Hajj Ch 28 H 19

115 Al Kafi – V 4 – The Book of Hajj Ch 28 H 20

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَفَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ قَالَ حُجُّوا إِلَى اللَّهِ عَزَّ وَجَلَّ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws}, said, '(What about) **[51:50] Therefore flee to Allah, surely I am a plain warner to you from Him?**' He^{asws} said: 'Be a pilgrim to Allah^{azwj} Mighty and Majestic'.¹¹⁶

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَخَذَ النَّاسُ مَنَازِلَهُمْ بِمَنَى نَادَى مُنَادٍ لَوْ تَعْلَمُونَ بِفَنَاءِ مَنْ حَلَلْتُمْ لِأَيِّفَنْتُمْ بِالْخَلْفِ بَعْدَ الْمَغْفِرَةِ .

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the people take their places in Mina, a Caller calls out: 'Had you known of the court of the One you are being Welcomed by, you would have been convinced with the replacement (of your expenses) after the Forgiveness'.¹¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ خَالِهِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ السَّمَّانِ قَالَ كُنْتُ أَحْجُ فِي كُلِّ سَنَةٍ فَلَمَّا كَانَ فِي سَنَةٍ شَدِيدَةٍ أَصَابَ النَّاسَ فِيهَا جَهْدٌ فَقَالَ لِي أَصْحَابِي لَوْ نَظَرْتَ إِلَى مَا تُرِيدُ أَنْ تَحْجَّ الْعَامَ بِهِ فَتَصَدَّقْتَ بِهِ كَانَ أَفْضَلَ قَالَ فَقُلْتُ لَهُمْ وَ تَرَوْنَ ذَلِكَ قَالُوا نَعَمْ قَالَ فَتَصَدَّقْتَ تِلْكَ السَّنَةَ بِمَا أُرِيدُ أَنْ أَحْجَّ بِهِ وَ أَقَمْتَ قَالَ فَرَأَيْتَ رُؤْيَا لَيْلَةَ عَرَفَةَ وَ قُلْتَ وَ اللَّهُ لَا أَعُودُ وَ لَا أَدْعُ الْحَجَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaquub, from his maternal uncle Abdullah Bin Abdul Rahman, from Saeed Al Samman who said,

'I used to perform Hajj every year. So when it was during a difficult year, the people were hit by hardships. So my companions said to me, 'If only you would reconsider to what you are intending to perform Hajj of the year with, so giving in charity with it would be superior'. So I said to them, 'And you are viewing that?' They said, 'Yes'. So I gave in charity that year with what I had intended to perform Hajj with, and I stayed (at home)'. So I saw a dream on the night of Arafat, and I said, 'By Allah^{azwj}! Neither will I repeat, nor leave the Hajj'.

قَالَ فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَّجْتُ فَلَمَّا أَتَيْتُ مِنْى رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ عِنْدَهُ النَّاسُ مُجْتَمِعُونَ فَأَتَيْتُهُ فَقُلْتُ لَهُ أَخْبِرْنِي عَنِ الرَّجْلِ وَ قَصَصْتُ عَلَيْهِ قِصَّتِي وَ قُلْتُ أَيُّهُمَا أَفْضَلُ الْحَجُّ أَوْ الصَّدَقَةُ فَقَالَ مَا أَحْسَنَ الصَّدَقَةَ ثَلَاثَ مَرَّاتٍ

He (the narrator) said, 'So when it was the next year, I performed Hajj. So when I went over to Mina, I saw Abu Abdullah^{asws}, and in his^{asws} presence was a gathering of the people. So I went over to him^{asws}, and I said to him^{asws}, 'Inform me about the man', and related to him^{asws} my story, and I said, 'Which of these two is superior, the Hajj or the charity?' So he^{asws} said: 'How good is the charity', three times.

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قَالَ قُلْتُ أَجَلَ فَأَيُّهُمَا أَفْضَلُ قَالَ مَا يَمْنَعُ أَحَدَكُمُ مِنْ أَنْ يَحُجَّ وَ يَتَصَدَّقَ قَالَ قُلْتُ مَا يَبْلُغُ مَالَهُ ذَلِكَ وَ لَا يَنْسَعُ قَالَ إِذَا أَرَادَ أَنْ يُنْفِقَ عَشْرَةَ دَرَاهِمٍ فِي شَيْءٍ مِنْ سَبَبِ الْحَجِّ أَنْفَقَ خَمْسَةً وَ تَصَدَّقَ بِخَمْسَةٍ أَوْ قَصَرَ فِي شَيْءٍ مِنْ نَفَقَتِهِ فِي الْحَجِّ فَيَجْعَلَ مَا يَحْبِسُ فِي الصَّدَقَةِ فَإِنَّ لَهُ فِي ذَلِكَ أَجْرًا

He (the narrator) said, 'I said, 'Certainly! But which of the two is superior?' He^{asws} said: 'What prevents one of you from performing Hajj and giving charity?' I said, 'His wealth does not reach to that, nor can he expand (his expenditure)'. He^{asws} said: 'Whenever he intends to spend ten Dirhams regarding something from the causes of the Hajj, spends five and gives in charity with five, or reduces something from his expenditure regarding the Hajj. Thus, he would make, whatever he has withheld regarding the charity, so there would be a Recompense for him with regards to that'.

قَالَ قُلْتُ هَذَا لَوْ فَعَلْنَاهُ اسْتَفَامَ قَالَ ثُمَّ قَالَ وَ أَنَّى لَهُ مِثْلُ الْحَجِّ فَقَالَهَا ثَلَاثَ مَرَّاتٍ إِنَّ الْعَبْدَ لَيَخْرُجُ مِنْ بَيْتِهِ فَيُعْطِي قِسْمًا حَتَّى إِذَا أَتَى الْمَسْجِدَ الْحَرَامَ طَافَ طَوَافَ الْفَرِيضَةِ ثُمَّ عَدَلَ إِلَى مَقَامِ إِبْرَاهِيمَ فَصَلَّى رُكْعَتَيْنِ فَيَأْتِيهِ مَلَكٌ فَيَقُومُ عَنْ يَسَارِهِ فَإِذَا أَنْصَرَفَ ضَرَبَ بِيَدِهِ عَلَى كَتِفَيْهِ فَيَقُولُ يَا هَذَا أَمَا مَا مَضَى فَقَدْ غُفِرَ لَكَ وَ أَمَا مَا يَسْتَقْبِلُ فَجِدْ .

He (the narrator) said, 'I said, 'This, were we to do it, would be straight'. Then he^{asws} said: 'And in what way is it similar to Hajj?' - So he^{asws} said it three times – 'The servant goes out from his house, so he gives a chunk, until when he comes to the Sacred Masjid, circumambulates the Obligatory circumambulation, then goes over to the Standing Place of Ibrahim^{as}, so he Prays two Cycles, so an Angel comes over to him, and it stands upon his left. So when he leaves, strikes with its hand upon his shoulder and it would be saying: 'O you! As for what has passed, so it has been Forgiven for you, and as for what is in the future, so strive'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) تَرَكْتَ الْجِهَادَ وَ حُسُونَتَهُ وَ لَزِمْتَ الْحَجَّ وَ لِينَهُ قَالَ وَ كَانَ مُتَكِنًا فَجَلَسَ وَ قَالَ وَيْحَكَ أَمَا بَلَغَكَ مَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي حَجَّةِ الْوَدَاعِ إِنَّهُ لَمَّا وَقَفَ بِعَرَفَةَ وَ هَمَّتِ الشَّمْسُ أَنْ تَغِيْبَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا بِلَالُ قُلْ لِلنَّاسِ فَلْيَنْصَبُوا فَلَمَّا نَصَبُوا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَغَفَرَ لِمُحْسِنِكُمْ وَ شَفَعَ مُحْسِنِكُمْ فِي مُسِيئِكُمْ فَأَقْبِضُوا مَغْفُورًا لَكُمْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Hamza Al Sumaly who said,

'A man said to Ali^{asws} Bin Al-Husayn^{asws}, 'You^{asws} neglected the Jihad and necessitated the Hajj and its softness?' He said, 'And he^{asws} was reclining, so he^{asws} sat up and said: 'Woe be unto you! Has it not reached you what Rasool-Allah^{saww} said in the Farewell Hajj? It was when he^{saww} had paused at Arafat and the sun had inclined to set, Rasool-Allah^{saww} said: 'O Bilal! Say to the people, so let them be silent'. So when they were silent, Rasool-Allah^{saww} said: 'Your Lord^{azwj} has Extended (Favours) upon you in this day, so He^{azwj} Forgave your good-doers, and Interceded for your good-doers regarding your evil-doers. Therefore depart (with your sins having been) Forgiven for you'.

قَالَ وَ زَادَ غَيْرُ الثَّمَالِيِّ أَنَّهُ قَالَ إِلَّا أَهْلَ التَّبِعَاتِ فَإِنَّ اللَّهَ عَدْلٌ يَأْخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ

He (the narrator) said, 'And (narrators) other than Al-Sumaly have increased that, 'He^{saww} said: 'Except for the people with the liabilities, for Allah^{azwj} is Just. He^{azwj} Takes for the weak ones, from the strong ones'.

فَلَمَّا كَانَتْ لَيْلَتُهُ جَمَعَ لَمْ يَزَلْ يُنَاجِي رَبَّهُ وَ يَسْأَلُهُ لِأَهْلِ التَّيْبَعَاتِ فَلَمَّا وَقَفَ بِجَمْعٍ قَالَ لِبِلَالٍ قُلْ لِلنَّاسِ فَلْيُنْصِتُوا فَلَمَّا نَصَتُوا قَالَ إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَعَفَرَ لِمُحْسِنِكُمْ وَ شَفَعَ لِمُحْسِنِكُمْ فِي مَسِيئَتِكُمْ فَأَقْبَضُوا مَغْفُورًا لَكُمْ وَ ضَمِنَ لِأَهْلِ التَّيْبَعَاتِ مِنْ عِنْدِهِ الرِّضَا .

So when it was the night of Friday, he^{saww} did not cease to whisper to his^{saww} Lord^{azwj}, and he^{saww} asked Him^{azwj} for the people with the liabilities. So when he^{saww} paused at Jam'a, said to Bilal: 'Say to the people, so let them be silent!' So when they were silent, he^{saww} said: 'Your Lord^{azwj} has Extended (Favours) upon you in this day, so He^{azwj} Forgave your good-doers, and Interceded for your good-doers regarding your evil-doers. Therefore depart (with your sins having been) Forgiven for you, and He^{azwj} has Taken the Responsibility for the people with the liabilities of the pleasure (of their creditors) from His^{azwj} Presence'.¹¹⁹

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ لَمَّا أَقْبَضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَلَفَّاهُ أَعْرَابِيٌّ بِالْأَبْطَحِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ أُرِيدُ الْحَجَّ فَعَاقَبَنِي وَ أَنَا رَجُلٌ مَبِيتٌ يَعْني كَثِيرَ الْمَالِ فَمُرْنِي أَصْنَعُ فِي مَالِي مَا أَبْلُغُ بِهِ مَا يَبْلُغُ بِهِ الْحَاجُّ قَالَ فَالْتَقَتْ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَى أَبِي قُبَيْسٍ فَقَالَ لَوْ أَنَّ أَبَا قُبَيْسٍ لَكَ زِنْتُهُ ذَهَبَةٌ حُمْرَاءُ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ مَا بَلَّغْتَ مَا بَلَّغَ الْحَاجُّ .

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'When Rasool-Allah^{saww} departed, he^{saww} came across a Bedouin at Al-Bat'ha, who said, 'O Rasool-Allah^{saww}! I went out intending the Hajj but I was hindered, and I am an affluent man, meaning of abundant wealth. So order me to do (something) with my wealth by which I can achieve what I would achieve with by the Hajj'. So Rasool-Allah^{saww} turned towards (Mount) Abu Qubays, so he^{saww} said: 'If (Mount) Abu Qubayys was (a pile of) red gold coins for you, spending it in the Way of Allah^{azwj}, it would not achieve what the Hajj would achieve'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ دُفِنَ فِي الْحَرَمِ أَمِنَ مِنَ الْفَرَعِ الْأَكْبَرِ فَقُلْتُ لَهُ مِنْ بَرِّ النَّاسِ وَ فَاجِرِهِمْ قَالَ مِنْ بَرِّ النَّاسِ وَ فَاجِرِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al sarraj, from Haroun Bin Kharja who said,

'I heard Abu Abdullah^{asws} saying: 'The one who is buried in the Al-Harram would be secure from the great panic'. So I said to him^{asws}, 'From the righteous of the people and their immoral ones (as well)?' He^{asws} said: 'From the righteous of the people and their immoral ones (as well)'.¹²¹

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عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ عَنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَدْنَى مَا يَرْجِعُ بِهِ الْحَاجُّ الَّذِي لَا يُقْبَلُ مِنْهُ أَنْ يُحْفَظَ فِي أَهْلِهِ وَ مَالِهِ قَالَ فَقُلْتُ بِأَيِّ شَيْءٍ يُحْفَظُ فِيهِمْ قَالَ لَا يَحْدُثُ فِيهِمْ إِلَّا مَا كَانَ يَحْدُثُ فِيهِمْ وَ هُوَ مُفِيمٌ مَعَهُمْ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A'ala, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The lowest of what can be hoped for with the Hajj which is not Accepted from him, is that he (the pilgrim) would have Protection regarding his family and his wealth'. He (the narrator) said, 'I said, 'By which thing would he have Protection regarding them?' He^{asws} said: 'Nothing (bad) would happen regarding them except for what has already happened while he was staying with them'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جُنْدَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْحَجُّ جِهَادُ الضَّعِيفِ ثُمَّ وَضَعَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَدَهُ فِي صَدْرِ نَفْسِهِ وَ قَالَ نَحْنُ الضُّعَفَاءُ وَ نَحْنُ الضُّعَفَاءُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Hajj is a Jihad of the weak ones'. Then Abu Abdullah^{asws} placed his^{asws} hand upon his^{asws} own chest and said: 'We^{asws} are the weak ones, and we^{asws} are the weak ones'.¹²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنِ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَحُجُّ سَنَةً وَ شَرِيكِي سَنَةً قَالَ مَا يَمْنَعُكَ مِنَ الْحَجِّ يَا إِبْرَاهِيمُ قُلْتُ لَا أَتَفَرَّغُ لِذَلِكَ جُعِلْتُ فِدَاكَ أَتَصَدَّقُ بِخَمْسِمِائَةٍ مَكَانَ ذَلِكَ قَالَ الْحَجُّ أَفْضَلُ قُلْتُ أَلْفٍ قَالَ الْحَجُّ أَفْضَلُ قُلْتُ فَأَلْفٍ وَ خَمْسِمِائَةٍ قَالَ الْحَجُّ أَفْضَلُ قُلْتُ أَلْفَيْنِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Ibrahim Bin Maymoun who said,

'I said to Abu Abdullah^{asws}, 'I perform Hajj one year and my associate performs Hajj one year'. He^{asws} said: 'What is preventing you from the Hajj, O Ibrahim?' I said, 'I am not free for that, may I be sacrificed for you^{asws}. I tend to give in charity with five hundred in place of that'. He^{asws} said: 'The Hajj is superior'. I said, 'A thousand?' He^{asws} said: 'The Hajj is superior'. I said, 'So a thousand and five hundred?' He^{asws} said: 'The Hajj is superior'. I said, 'Two thousand?'

قَالَ أَيْ فِي أَلْفَيْكَ طَوَافُ النَّبِيِّ قُلْتُ لَا قَالَ أَيْ فِي أَلْفَيْكَ سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قُلْتُ لَا قَالَ أَيْ فِي أَلْفَيْكَ وَقُوفٌ بِعَرَفَةَ قُلْتُ لَا قَالَ أَيْ فِي أَلْفَيْكَ رَمَى الْجِمَارِ قُلْتُ لَا قَالَ أَيْ فِي أَلْفَيْكَ الْمَنَاسِكُ قُلْتُ لَا قَالَ الْحَجُّ أَفْضَلُ .

He^{asws} said: 'Is there, in your two thousand, a circumambulation of the House (Kabah)?' I said, 'No'. He^{asws} said: 'Is there, in your two thousand, a Sa'ee between Al-Safa and Al-Marwa'. I said, 'No'. He^{asws} said: 'Is there, in your two thousand, a pausing at Arafat?' I said, 'No'. He^{asws} said: 'Is there, in your two thousand, pelting of

the rocks?' I said, 'No'. He^{asws} said: 'Is there, in your two thousand, the rituals?' I said, 'No'. He^{asws} said: 'The Hajj is superior'.¹²³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ قَالَ لِي إِبْرَاهِيمُ بْنُ مَيْمُونٍ كُنْتُ جَالِسًا عِنْدَ أَبِي حَنِيْفَةَ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ فَقَالَ مَا تَرَى فِي رَجُلٍ قَدْ حَجَّ حَجَّةَ الْإِسْلَامِ الْحَجُّ أَفْضَلُ أَمْ يُعْتِقُ رَقَبَةً فَقَالَ لَا بَلْ عِنْتُ رَقَبَةً فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَذَبَ وَ اللَّهُ وَ أَنْتُمْ لِحَجَّةِ أَفْضَلُ مِنْ عِنْتُ رَقَبَةٍ وَ رَقَبَةٍ وَ رَقَبَةٍ حَتَّى عَدَّ عَشْرًا

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'Abu Abdullah^{asws} said to me: 'Ibrahim Bin Maymoun said to me^{asws} that he was seated in the presence of Abu Haneefa, so a man came over and asked him, 'What is your view regarding a man who performs the Hajj of Al-Islam, is the Hajj superior or freeing a neck?' So he said, 'But, freeing of a neck'. So Abu Abdullah^{asws} said: 'He lied, by Allah^{azwj}, and sinned! A Hajj is superior to freeing a neck, and a neck, and a neck. . . ' until he^{asws} counted ten.

ثُمَّ قَالَ وَيَحَهُ فِي أَيِّ رَقَبَةٍ طَوَافُ بِالْبَيْتِ وَ سَعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ الْوُفُوفُ بِعَرَفَةَ وَ حَلْقُ الرَّأْسِ وَ رَمْيُ الْجِمَارِ لَوْ كَانَ كَمَا قَالَ لَعَطَّلَ النَّاسُ الْحَجَّ وَ لَوْ فَعَلُوا كَانَ يَنْبَغِي لِلْإِمَامِ أَنْ يُجْبِرَهُمْ عَلَى الْحَجِّ إِنْ شَاءُوا وَ إِنْ أَبَوْا فَإِنَّ هَذَا الْبَيْتَ إِنَّمَا وَضِعَ لِلْحَجِّ .

Then he^{asws} said: 'Woe be unto him! In which neck is a circumambulation with the House (Kabah), and Saee between Al-Safa and Al-Marwa, and the pausing at Arafat, and shaving of the head, and pelting of the rocks?' Had it been what he said, the people would have suspended the Hajj, and if they had done so, it would have been befitting for the Imam^{asws} that he^{asws} forces them upon the Hajj, if they like it and even if they refuse, for this House (Kabah), rather, has been Placed for the Hajj'.¹²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ حَجَّةُ أَفْضَلُ مِنْ عِنْتُ سَبْعِينَ رَقَبَةً فَقُلْتُ مَا يَعْدِلُ الْحَجَّ شَيْءٌ قَالَ مَا يَعْدِلُهُ شَيْءٌ وَ لِرَّهْمَ وَاحِدٌ فِي الْحَجِّ أَفْضَلُ مِنْ أَلْفِي دِرْهَمٍ فِيمَا سِوَاهُ مِنْ سَبِيلِ اللَّهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, from Umar Bin Yazeed who said,

'I heard Abu Abdullah^{asws} saying: 'A Hajj is superior than freeing seventy necks'. So I said, 'Does anything equate to the Hajj?' He^{asws} said, 'Nothing equates to the Hajj, and for one Dirham regarding the Hajj is superior than the two thousand, thousand (two million) Dirhams in what is besides it, from the Ways of Allah^{azwj}'.

ثُمَّ قَالَ لَهُ خَرَجْتُ عَلَى نَيْفٍ وَ سَبْعِينَ بَعِيرًا وَ بَضْعَ عَشْرَةَ دَابَّةً وَ لَقَدْ اشْتَرَيْتُ سُودًا أَكْثَرَ بِهَا الْعَدَدَ وَ لَقَدْ أَكَلْتُ الْخَلَّ وَ الزَّبِيْتِ حَتَّى إِنْ حَمِيْدَةً أَمَرْتُ بِدَجَاجَةٍ فَسَوَيْتُ فَرَجَعْتُ إِلَيَّ نَفْسِي .

Then he^{asws} said to him: 'I^{asws} went (to Hajj) upon more, and there were seventy camels and some ten animals, and I^{asws} had bought slaves to increase the number

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with it, and the eating of the vinegar and the oil had harmed me^{asws} until Hameeda instructed with the chicken to be grilled, so I^{asws} returned to my^{asws} (former) self'.¹²⁵

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُتَصَدَّقُ بِهِ حَتَّى يَفْنَى .

Ali, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'A Hajj is better than a house filled with gold to be given in charity with until it depletes'.¹²⁶

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضِيلِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا وَ رَبِّ هَذِهِ الْبَيْتَةِ لَا يَخَالِفُ مَدْمِنَ الْحَجِّ بِهَذَا الْبَيْتِ حُمَى وَ لَا فَقْرٌ أَبَدًا .

Ali, from his father, from Ibn Abu Umeyr, from Rabie Bin Abdullah, from Al Fuzayl who said,

'I heard Abu Ja'far^{asws} saying: 'No, by the Lord^{azwj} of this House (Kabah)! A habitual one of this House (Kabah) would neither be violated by fever, nor poverty, ever!'¹²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنْ أَبِي حَدَّثَنِي عَنْ آبَائِكَ (عَلَيْهِمُ السَّلَامُ) أَنَّهُ قِيلَ لِبَعْضِهِمْ إِنْ فِي بِلَادِنَا مَوْضِعٌ رِبَاطٍ يُقَالُ لَهُ قَرْوِينٌ وَ عَدُوٌّ يُقَالُ لَهُ الدَّيْلَمُ فَهَلْ مِنْ جِهَادٍ أَوْ هَلْ مِنْ رِبَاطٍ فَقَالَ عَلَيْنَا بِهَذَا الْبَيْتِ فَحُجُّهُ

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

'I said to Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! My father narrated to me from your^{asws} forefathers^{asws} that it was said to one of them^{asws}, 'In our city is a fort called Qazween, and enemies called Al-Daylam. So is there from a Jihad, or is there from a fort (to fight)?' So he^{asws} said: 'Upon you is with this House (Kabah), so perform its Hajj'.

ثُمَّ قَالَ فَأَعَادَ عَلَيْهِ الْحَدِيثَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَقُولُ عَلَيْنَا بِهَذَا الْبَيْتِ فَحُجُّهُ ثُمَّ قَالَ فِي الثَّلَاثَةِ أَمَا يَرْضَى أَحَدُكُمْ أَنْ يَكُونَ فِي بَيْتِهِ يُنْفِقُ عَلَى عِيَالِهِ يَنْتَظِرُ أَمْرَنَا فَإِنْ أَدْرَكَهُ كَانَ كَمَنْ شَهِدَ مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَدْرًا وَ إِنْ لَمْ يُدْرِكْهُ كَانَ كَمَنْ كَانَ مَعَ قَائِمِنَا فِي فَسْطَاطِهِ هَكَذَا وَ هَكَذَا وَ جَمَعَ بَيْنَ سَبَابِنِيهِ

Then he (the narrator) said: 'So the discussion was repeated to him^{asws} three times, during all of that he^{asws} was saying: 'It is upon you with this House (Kabah), so perform its Hajj'. Then he^{asws} said during the third: 'Would not one of you be happy that he would happen to be in his house, spending upon his dependents, awaiting our^{asws} command? So if he was to meet him^{asws}, he would be like the one who witnessed (the battle of) Badr with Rasool-Allah^{saww}; and if he does meet him^{asws}, he would be like the one who would be with our^{asws} Qaim^{asws} in his^{asws} tent like this, and like this' – and he^{asws} gathered between two of his^{asws} fingers'.

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) صَدَقَ هُوَ عَلَى مَا ذَكَرَ .

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So Abu Al-Hassan^{asws}, said: 'He spoke the truth upon what he mentioned'.¹²⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ غَالِبِ عَمْرٍو ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَجُّ وَالْعُمْرَةُ سَوْقَانِ مِنْ أَسْوَاقِ الْآخِرَةِ وَالْعَامِلُ بِهِمَا فِي جَوَارِ اللَّهِ إِنْ أَدْرَكَ مَا يَأْمُلُ عَفَرَ اللَّهُ لَهُ وَإِنْ قَصَرَ بِهِ أَجَلُهُ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Ghalib, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Hajj and the Umra are two markets from the markets of the Hereafter, and the performer of these two would be in the Neighbourhood of Allah^{azwj}. If he realises what he performs, Allah^{azwj} would Forgive for him, and if he is deficient with it, of his term (life-span), his Recompense would fall upon Allah^{azwj}'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ رَعْلَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ الطَّيَّارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَجٌّ تَتْرَى وَ عُمْرٌ تُسْعَى يَدْفَعَنَّ عَيْلَةَ الْفَقْرِ وَ مَبِئَةَ السَّوَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Za'lan, from Abdullah Bin Al Mugheira, from Ibn Al Tayyar who said,

'Abu Abdullah^{asws} said: 'Hajj performed in succession, and Umra performed constantly, both dispel the abject poverty and the evil death'.¹³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلَانِ رَجُلٌ مِنَ الْأَنْصَارِ وَ رَجُلٌ مِنَ ثَقِيفٍ فَقَالَ الثَّقِيفِيُّ يَا رَسُولَ اللَّهِ حَاجَتِي فَقَالَ سَبَقَكَ أَخُوكَ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي عَلَى ظَهْرِ سَفَرٍ وَ إِنِّي عَجَلَانٌ وَ قَالَ الْأَنْصَارِيُّ إِنِّي قَدْ أَذْنَبْتُ لَهُ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Two men from the Helpers and one man from Saqeef came over to the Prophet^{saww}, so the Saqifite said, 'O Rasool-Allah^{saww}! I need your^{saww} help'. So he^{saww} said: 'Your brother, the Helper, preceded you'. So he said, 'O Rasool-Allah^{saww}! I am upon the back of a journey and I am in a hurry'. And the Helper said, 'I have permitted him (to be first)'.¹³⁰

فَقَالَ إِنْ شِئْتَ سَأَلْتَنِي وَ إِنْ شِئْتَ نَبَأْتُكَ فَقَالَ تَبَيَّنِي يَا رَسُولَ اللَّهِ فَقَالَ جِئْتَ تَسْأَلُنِي عَنِ الصَّلَاةِ وَ عَنِ الْوُضُوءِ وَ عَنِ السُّجُودِ فَقَالَ الرَّجُلُ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ فَقَالَ أَسْبِغِ الْوُضُوءَ وَ أَمْلَأْ يَدَيْكَ مِنْ رُكْبَتَيْكَ وَ عَفِّرْ جَبِينَكَ فِي التُّرَابِ وَ صَلِّ صَلَاةَ مُودِّعٍ

So he^{saww} said: 'If you like, you can ask me^{saww}, and if you like I^{saww} can tell you'. So he said, 'Clarify it for me, O Rasool-Allah^{saww}!'. So he^{saww} said: 'You came to ask me^{asws} about the Prayer, and about the ablution, and about the Prostrations'. So the man said, 'Yes, by the One^{azwj} Who Sent you^{saww} with the Truth'. So he^{saww} said: 'Perfect the ablution and fill your hands from your two knees, and spray your forehead in the dust, and Pray a farewell Prayer'.¹³⁰

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وَقَالَ الْأَنْصَارِيُّ يَا رَسُولَ اللَّهِ حَاجَتِي فَقَالَ إِنَّ شِئْتَ سَأَلْتَنِي وَإِنْ شِئْتَ تَبَأْتُكَ فَقَالَ يَا رَسُولَ اللَّهِ نَبِّئْنِي قَالَ جِئْتَ تَسْأَلُنِي عَنِ الْحَجِّ وَعَنِ الطَّوَافِ بِالْبَيْتِ وَالسَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمِي الْجِمَارِ وَحَلْقِ الرَّأْسِ وَ يَوْمَ عَرَفَةَ فَقَالَ الرَّجُلُ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ قَالَ لَا تَرْفَعُ نَاقَتَكَ خُفًا إِلَّا كَتَبَ اللَّهُ بِهِ لَكَ حَسَنَةً وَ لَا تَضَعُ خُفًا إِلَّا حَطَّ بِهِ عَنْكَ سَيِّئَةٌ

And the Helper said, 'O Rasool-Allah^{saww}! My need'. So he^{saww} said: 'If you like, you can ask me^{saww}, and if you like I^{saww} can tell you'. So he said, 'O Rasool-Allah^{saww}! Clarify to me'. He^{as} said: 'You came to ask me^{asws} about the Hajj, and about the circumambulation with the House (Kabah), and the Sa'ee between Al-Safa and Al-Marwa, and pelting of the rocks, and shaving of the head, and the day of Arafat'. So the man said, 'Yes, by the One^{azwj} Whom Sent you^{saww} with the Truth'. He^{saww} said: 'Your she-camel will not raise a foot except that Allah^{azwj} would Write a good deed for you, due to it, nor would it place a foot except a sin would be deleted from you, due to it.

وَ طَوَافُ بِالْبَيْتِ وَ سَعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ تَنْفِئُ كَمَا وَ لَدُنْكَ أَمْكَ مِنَ الذُّنُوبِ وَ رَمِي الْجِمَارِ ذُخْرٌ يَوْمَ الْقِيَامَةِ وَ حَلْقُ الرَّأْسِ لَكَ بِكُلِّ شَعْرَةٍ نُورٌ يَوْمَ الْقِيَامَةِ وَ يَوْمَ عَرَفَةَ يَوْمٌ يُبَاهِي اللَّهُ عَزَّ وَ جَلَّ بِهِ الْمَلَائِكَةَ فَلَوْ حَضَرْتَ ذَلِكَ الْيَوْمَ بِرَمْلِ عَالِجٍ وَ قَطْرِ السَّمَاءِ وَ أَيَّامِ الْعَالَمِ ذُنُوبًا فَإِنَّهُ تَبِتَ ذَلِكَ الْيَوْمَ

And circumambulating with the House (Kabah), and performing Sa'ee between Al-Safa and Al-Marwa, would cleanse you from the sins to be just as you were when your mother gave birth to you; and pelting of the rocks would be a hoard of treasure on the Day of Judgement; and shaving of the head, there would be for you, for each hair of yours (shaved off), a Light on the Day of Judgement; and the day of Arafat is a day Allah^{azwj} Mighty and Majestic Boasts with to the Angels. So if you were to be present on that day with sins (of the number of) the grains of sand, and drops of the sky (rain), and days of the year, it would be Forgiven on that day'.

وَ فِي حَدِيثٍ آخَرَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُو إِلَيْهَا يُكْتَبُ لَهُ حَسَنَةٌ وَ يُمَحَى عَنْهُ سَيِّئَةٌ وَ يُرْفَعُ لَهُ بِهَا دَرَجَةٌ .

And in another Hadeeth of his^{asws}, (he^{asws} said): 'With each step he steps towards it, a good deed would be Written for him and a sin would be deleted from him, and a Level would be raised for him'.¹³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا يَفِئُ أَحَدٌ عَلَى تِلْكَ الْجِبَالِ بَرٌّ وَ لَا فَاجِرٌ إِلَّا اسْتَجَابَ اللَّهُ لَهُ فَأَمَّا الْبَرُّ فَيُسْتَجَابُ لَهُ فِي آخِرَتِهِ وَ دُنْيَاهُ وَ أَمَّا الْفَاجِرُ فَيُسْتَجَابُ لَهُ فِي دُنْيَاهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Al Hassan Bin Al Jaham,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} said: 'One would not pause upon that mountain, neither a righteous one nor an immoral one, except that Allah^{azwj} would Answer (his supplication) for him. So, as for the righteous one, so it would be Answered for him in his Hereafter and in his world; and as for the immoral one, so it would be Answered for him in his world'.¹³²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَاجُّ ثَلَاثَةٌ فَأَفْضَلُهُمْ نَصِيبًا رَجُلٌ غَفِرَ لَهُ ذَنْبُهُ مَا تَقَدَّمَ مِنْهُ وَ مَا

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تَأَخَّرَ وَ وَقَاهُ اللَّهُ عَذَابَ الْقَبْرِ وَ أَمَّا الَّذِي يَلِيهِ فَرَجُلٌ غُفِرَ لَهُ ذَنْبُهُ مَا تَقَدَّمَ مِنْهُ وَ يَسْتَأْنِفُ الْعَمَلَ فِيمَا بَقِيَ مِنْ عُمُرِهِ وَ أَمَّا الَّذِي يَلِيهِ فَرَجُلٌ حَفِظَ فِي أَهْلِهِ وَ مَالِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said; 'Rasool-Allah^{saww} said: 'The pilgrims are three, so the most superior of them in share is a man for whom his sins are Forgiven, whatever has preceded from it and whatever it delayed, and Allah^{azwj} Saves him from the Punishment of the grave; and as for the one who follows him, so it is a man whose sins have been Forgiven for him, whatever has preceded from it, and he resumes the deeds in what is remaining from his life-span; and as for the one who follows him, so it is a man who is Protected regarding his family and his wealth'.¹³³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ الْحَكَمِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَاجُّ عَلَى ثَلَاثَةِ أَصْنَافٍ صِنْفٌ يُعْتَقُ مِنَ النَّارِ وَ صِنْفٌ يَخْرُجُ مِنْ ذُنُوبِهِ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ وَ صِنْفٌ يُحْفَظُ فِي أَهْلِهِ وَ مَالِهِ وَ هُوَ أَدْنَى مَا يَرْجِعُ بِهِ الْحَاجُّ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The pilgrim is upon three types – a type who is emancipated from the Fire, and a type who comes out from his sins as if he was like the day his mother gave birth to him, and a type who is Protected regarding his family and his wealth – and it is the lowest of what the pilgrim returns with'.¹³⁴

ابْنُ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ الْحَكَمِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ سَفَرٍ أَبْلَغَ فِي لَحْمٍ وَ لَا دَمٍ وَ لَا جِلْدٍ وَ لَا شَعْرٍ مِنْ سَفَرِ مَكَّةَ وَ مَا أَحَدٌ يَبْلُغُهُ حَتَّى تَنَالَهُ الْمَشَقَّةُ .

Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a journey more affecting in the flesh, nor blood, nor skin, nor hair, than the journey to Makkah; and there is no one who reaches it until he experiences hardship'.¹³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَخَذَ النَّاسُ مَوَاطِنَهُمْ بِمَنَى نَادَى مُنَادٍ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ إِنْ أَرَدْتُمْ أَنْ أَرْضَى فَقَدْ رَضِيتُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Dawood Bin Abu Yazeed,

(It has been narrated) from Abu Abdullah^{asws} said: 'When the people take their places in Mina, a Caller calls out on behalf of Allah^{azwj} Mighty and Majestic: 'If you are intending for Me^{azwj} to be Pleased, so I^{asws} am Pleased'.¹³⁶

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135 Al Kafi – V 4 – The Book of Hajj Ch 28 H 41

136 Al Kafi – V 4 – The Book of Hajj Ch 28 H 42

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِذَا أَخَذَ النَّاسُ مَنَارِلَهُمْ بِمَنَى نَادَى مُنَادٍ لَوْ تَعْلَمُونَ بِفَنَاءِ مَنْ حَلَلْتُمْ لِأَيْقُنْتُمْ بِالْخَلْفِ بَعْدَ الْمَعْوَرَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the people that their spots in Mina, a Caller calls out: 'Had you known of the Court of the one who has Welcomed you, you would have been convinced with the replacement (of your expenditure) after the Forgiveness'.¹³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَفْصٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَشِيَّةً مِنَ الْعَشِيَّاتِ وَ نَحْنُ بِمَنَى وَ هُوَ يَحْتَنِي عَلَيَّ الْحَجَّ وَ بَرَعَيْنِي فِيهِ يَا سَعِيدُ أَيُّمَا عَدِدٍ رَزَقَهُ اللَّهُ رِزْقًا مِنْ رِزْقِهِ فَأَخَذَ ذَلِكَ الرَّزْقَ فَأَنْفَقَهُ عَلَى نَفْسِهِ وَ عَلَى عِيَالِهِ ثُمَّ أَخْرَجَهُمْ قَدْ ضَحَاهُمْ بِالشَّمْسِ حَتَّى يَفْتَدِمَ بِهِمْ عَشِيَّةً عَرَفَةَ إِلَى الْمَوْقِفِ فَيَقِيلُ أَلَمْ تَرَ فَرَجًا تَكُونُ هُنَاكَ فِيهَا خَلَلٌ وَ لَيْسَ فِيهَا أَحَدٌ فَقُلْتُ بَلَى جُعِلْتُ فِدَاكَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Hafs, from Saeed Bin Yasar who said,

'Abu Abdullah^{asws}, said during an evening from the evenings, when we were in Mina, and he^{asws} was encouraging me upon the Hajj and making me desirous with regards to it: 'O Saeed! Whichever servant is Graced by Allah^{azwj} with sustenance from His^{azwj} Sustenances, so he takes that sustenance and spends it upon himself and upon his dependents. Then he takes them out, having exposed them to the sun until he proceeds with them to an evening of Arafat, to the Pausing Stop. Do you see relief to be over there in a vacant spot, and there is no one in it?' So I said, 'Yes, may I be sacrificed for you^{asws}'.

فَقَالَ يَجِيءُ بِهِمْ قَدْ ضَحَاهُمْ حَتَّى يَشْعَبَ بِهِمْ تِلْكَ الْفُرَجِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا شَرِيكَ لَهُ عِبْدِي رَزَقْتُهُ مِنْ رِزْقِي فَأَخَذَ ذَلِكَ الرَّزْقَ فَأَنْفَقَهُ فَضَحَى بِهِ نَفْسَهُ وَ عِيَالَهُ ثُمَّ جَاءَ بِهِمْ حَتَّى شَعَبَ بِهِمْ هَذِهِ الْفُرَجَةَ الَّتِي مَعْرِتِي أَعُوذُ لَهُ دَنْبُهُ وَ أَكْفِيهِ مَا أَهَمَّهُ وَ أَرْزَقُهُ

So he^{asws} said: 'He comes with them, having exposed them (to the sun) until he fills with them that relief, so Allah^{azwj} Blessed and High, there being no associates for Him^{azwj}, would be Saying: "My^{azwj} servant, I^{azwj} Graced him from My^{azwj} Sustenance, so he took that sustenance and spent it, exposing himself and his dependents by it (to the hot sun), then he came over with them until he filled with them this relief, seeking My^{azwj} Forgiveness. I^{azwj} hereby Forgive his sins for him, and Suffice him for whatever worries him, and Sustain him'.

قَالَ سَعِيدٌ مَعَ أَشْيَاءَ قَالَهَا نَحْوًا مِنْ عَشْرَةٍ .

Saeed (the narrator) said, 'Along with the things which he^{asws} said, there were approximately ten'.¹³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ مَاتَ فِي طَرِيقِ مَكَّةَ دَاهِبًا أَوْ جَانِبًا أَمِنَ مِنَ الْفُرْعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ .

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

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(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who dies in a road to Makkah, going or coming, would be secure from the great panic on the Day of Judgement'.¹³⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي الْمَعْرَاءِ عَنْ سَلَمَةَ بْنِ مَحْرَزٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ جَاءَهُ رَجُلٌ يُقَالُ لَهُ أَبُو الْوَرْدِ فَقَالَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَحِمَكَ اللَّهُ إِنَّكَ لَوْ كُنْتَ أَرَحْتَ بَدَنَكَ مِنَ الْمَحْمِلِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَبَا الْوَرْدِ إِنِّي أُحِبُّ أَنْ أَشْهَدَ الْمَنَافِعَ الَّتِي قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِيَشْهَدُوا مَنَافِعَ لَهُمْ إِنَّهُ لَا يَشْهَدُهَا أَحَدٌ إِلَّا نَفَعَهُ اللَّهُ أَمَا أَنْتُمْ فَتَرْجِعُونَ مَعْفُورًا لَكُمْ وَ أَمَا غَيْرُكُمْ فَيُحْفَظُونَ فِي أَهْلِيهِمْ وَ أَمْوَالِهِمْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Al Magra'a, from Salma Bin Muhriz who said,

'I was in the presence of Abu Abdullah^{asws} when a man called Abu Al-Wardi came over. So he said to Abu Abdullah^{asws}, 'May Allah^{azwj} have Mercy on you^{asws}! You^{asws}, if only you^{asws} would rest your^{asws} body from the carriage'. So Abu Abdullah^{asws} said: 'O Abu Al-Wardi! I^{asws} love it that I^{asws} witness the benefits which Allah^{azwj} Blessed and High Speaks of [22:28] **That they may witness benefits for them.** No one has witnessed these except that Allah^{azwj} has Benefited him. As for you, so you are returning having been Forgiven for you, and as for the others, so they are Protected with regards to their families and their wealth'.¹⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدُبٍ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ الرَّجُلُ مِنْ شَأْنِهِ الْحَجَّ كُلِّ سَنَةٍ ثُمَّ تَخَلَّفَ سَنَةً فَلَمْ يَخْرُجْ قَالَتِ الْمَلَائِكَةُ الَّذِينَ عَلَى الْأَرْضِ لِلَّذِينَ عَلَى الْجِبَالِ لَقَدْ فَقَدْنَا صَوْتَ فُلَانٍ فَيَقُولُونَ اطْلُبُوهُ فَيَطْلُبُونَهُ فَلَا يُصِيبُونَهُ فَيَقُولُونَ اللَّهُمَّ إِنْ كَانَ حَبْسَهُ دَيْنٌ فَادِّعْهُ أَوْ مَرَضٌ فَاشْفِهِ أَوْ فَقْرٌ فَأَغْنِهِ أَوْ حَبْسٌ فَفَرِّجْ عَنْهُ أَوْ فَعَلَّ فَاغْنِهِ أَوْ فَعَلَّ فَاغْنِهِ وَ النَّاسُ يَدْعُونَ لِأَنْفُسِهِمْ وَ هُمْ يَدْعُونَ لِمَنْ تَخَلَّفَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Abdul Hameed, from Abdullah Bin Jundub, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Hajj was from the occupation of the man, then he stays behind one year and does not go out, the Angels who are upon the ground say to those who are upon the mountains: 'We are missing the voice of so and so'. So they are saying: 'Seek him'. So they seek him but they are not finding him, so they are saying: 'O Allah^{azwj}! If it was the debts which withheld him, so Pay-off his debts, or an illness, so Cure him, or poverty, so Enrich him, or if he is imprisoned, so Relieve him from it, or work, so Deal with it'. And the people are supplicating for themselves, and they are supplicating for the one who stayed behind'.¹⁴¹

أَحْمَدُ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ يَا مَعْشَرَ مَنْ لَمْ يَحْجَّ اسْتَبْشِرُوا بِالْحَاجِّ وَ صَافِحُوهُمْ وَ عَظِّمُوهُمْ فَإِنَّ ذَلِكَ يَجِبُ عَلَيْكُمْ تَسَارِكُوهُمْ فِي الْأَجْرِ .

Ahmad, from Amro Bin Isman, from Ali Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'O group of the ones who did not perform Hajj! Receive glad tidings with

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the pilgrims, and shake their hands, and magnify them, for that is Obligatory upon you in order to participate with them in the Recompense'.¹⁴²

بَابُ فَرَضِ الْحَجِّ وَالْعُمْرَةِ

Chapater 29 – Obligation of (performing) the Hajj and the Umra

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِمَسَائِلَ بَعْضُهَا مَعَ ابْنِ بُكَيْرٍ وَبَعْضُهَا مَعَ أَبِي الْعَبَّاسِ فَجَاءَ الْجَوَابُ بِإِمْلَائِهِ سَأَلْتُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا يَعْنِي بِهِ الْحَجَّ وَالْعُمْرَةَ جَمِيعًا لِأَنَّهُمَا مَفْرُوضَانِ

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

'I wrote to Abu Abdullah^{asws} with some questions, some of them with Ibn Bukeyrs, and some of them with Abu Al-Abbas. So the answer cam with his^{asws} dictation: 'You asked about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it** – it Means by it the Hajj and the Umra together, because both of these are necessities'.

وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَيْمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ قَالَ يَعْنِي بِتَمَامِهِمَا أَدَاءَهُمَا وَ انْتِقَاءَ مَا يَبْقَى الْمُحْرَمِ فِيهِمَا

And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:196] And complete the Hajj and the Umrah for Allah**. He^{asws} said: 'It Means by 'completing', the fulfilling of them, and abstaining from what the one in Ihram abstains from during these two'.

وَسَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى الْحَجَّ الْأَكْبَرَ مَا يَعْنِي بِالْحَجِّ الْأَكْبَرِ فَقَالَ الْحَجُّ الْأَكْبَرُ الْوُقُوفُ بِعَرَفَةَ وَ رَمِي الْجِمَارِ وَ الْحَجُّ الْأَصْغَرُ الْعُمْرَةُ .

And I asked him^{asws} about the Words of the Exalted **[9:3] the greater Hajj**, what is the Meaning of 'the greater Hajj'? So he^{asws} said: 'The greater Hajj is the pausing at Arafat, and pelting the rocks, and the smaller Hajj is the Umra'.¹⁴³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ بَنِي عُثْمَانَ عَنِ الْفَضْلِ أَبِي الْعَبَّاسِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَيْمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ قَالَ هُمَا مَفْرُوضَانِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Al Fazl Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} regarding **[2:196] And complete the Hajj and the Umrah for Allah**. He^{asws} said: 'Both are necessities'.¹⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَجُّ عَلَى الْغَنِيِّ وَ الْفَقِيرِ فَقَالَ الْحَجُّ عَلَى النَّاسِ جَمِيعاً كِبَارِهِمْ وَ صِغَارِهِمْ فَمَنْ كَانَ لَهُ عُدْرٌ عَدْرَهُ اللَّهُ .

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Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah^{asws}, 'The Hajj is upon the rich and the poor?' So he^{asws} said: 'The Hajj is upon the people altogether, their elders and their young ones. So the one who has an excuse for himself, Allah^{azwj} would Excuse him'.¹⁴⁵

ابن أبي عمير عن معاوية بن عمارة عن أبي عبد الله (عليه السلام) قال العُمْرَةُ وَاجِبَةٌ عَلَى الْخَلْقِ بِمَنْزِلَةِ الْحَجِّ عَلَى مَنْ اسْتَطَاعَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ وَ إِنَّمَا نَزَلَتِ الْعُمْرَةُ بِالْمَدِينَةِ قَالَ قُلْتُ لَهُ فَمَنْ تَمَنَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ أ يُجْزَى ذَلِكَ عَنْهُ قَالَ نَعَمْ .

Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Umra is Obligatory upon the people at the status of the Hajj upon the one who has the ability for it, because Allah^{azwj} the Exalted is Saying [2:196] **And complete the Hajj and the Umrah for Allah**, and rather the Umra was Revealed at Al-Medina'. I said to him^{asws}, 'So the one who enjoys (Tamattu) with the Umra to the Hajj, would that suffice from him?' He^{asws} said: 'Yes'.¹⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِبِّهِ مُوسَى (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الْحَجَّ عَلَى أَهْلِ الْجِدَّةِ فِي كُلِّ عَامٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

A number of our companions, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly, and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} having said: 'Allah^{azwj} Mighty and Majestic Necessitated the Hajj upon the inhabitants of Al-Jiddah during every year, and these are the Words of the Mighty and Majestic [3:97] **and Pilgrimage to the House is incumbent upon the people for the Sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds**'.

قَالَ قُلْتُ فَمَنْ لَمْ يَحِجَّ مِنَّا فَقَدْ كَفَرَ قَالَ لَا وَ لَكِنْ مَنْ قَالَ لَيْسَ هَذَا هَكَذَا فَقَدْ كَفَرَ .

He (the narrator) said, 'I said, 'So the one from us who did not perform Hajj, so he has disbelieved?' He^{asws} said: 'No, but the one who says, 'It is not like this', so he has disbelieved'.¹⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الْحَجَّ عَلَى أَهْلِ الْجِدَّةِ فِي كُلِّ عَامٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Huzayfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Necessitated the Hajj upon the people of Al-Jeddah during every year'.¹⁴⁸

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

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ لَيْسَ عَلَى الْمَمْلُوكِ حَجٌّ وَ لَا عُمْرَةٌ حَتَّى يُعْتَقَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'There is neither a Hajj nor an Umra upon the slave until he is freed'.¹⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي جَرِيرٍ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْحَجُّ فَرَضٌ عَلَى أَهْلِ الْجِدَّةِ فِي كُلِّ عَامٍ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umer, from Abu Jreer Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Hajj is Necessitated upon the people of Al-Jeddah during every year'.¹⁵⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الْحَجَّ عَلَى أَهْلِ الْجِدَّةِ فِي كُلِّ عَامٍ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Huzayfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Necessitated the Hajj upon the inhabitants of Al-Jeddah during every year'.¹⁵¹

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149 Al Kafi – V 4 – The Book of Hajj Ch 29 H 7

150 Al Kafi – V 4 – The Book of Hajj Ch 29 H 8

151 Al Kafi – V 4 – The Book of Hajj Ch 29 H 9