

# الكافي

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للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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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 (7)

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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<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

## بَابُ دُخُولِ الْحَرَمِ

### Chapter 116 – Entry into the *Harram*

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مُزَامَلَةً فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَلَمَّا أَنْتَهَى إِلَى الْحَرَمِ نَزَلَ وَاغْتَسَلَ وَ أَخَذَ نَعْلَيْهِ بِيَدَيْهِ ثُمَّ دَخَلَ الْحَرَمَ حَافِيًا فَصَنَعْتُ مِثْلَ مَا صَنَعَ فَقَالَ يَا أَبَانُ مَنْ صَنَعَ مِثْلَ مَا رَأَيْتَنِي صَنَعْتُ تَوَاضَعًا لِلَّهِ مَحَا اللَّهُ عَنْهُ مِائَةٌ أَلْفِ سِنِّيَّةٍ وَ كُتِبَ لَهُ مِائَةٌ أَلْفِ حَسَنَةٍ وَ بَنَى اللَّهُ عَزَّ وَ جَلَّ لَهُ مِائَةٌ أَلْفِ دَرَجَةٍ وَ قَضَى لَهُ مِائَةٌ أَلْفِ حَاجَةٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Ibrahim, from Aban Bin Taghlab who said,

'I was with Abu Abdullah<sup>asws</sup> accompanying him<sup>asws</sup> in what is between Makkah and Al-Medina. So when he<sup>asws</sup> ended up to the *Harram*, he<sup>asws</sup> encamped and washed, and grabbed his<sup>asws</sup> slippers by his<sup>asws</sup> hands, then entered the *Harram* bare-footed. So I did similar to what he<sup>asws</sup> did'. So he<sup>asws</sup> said: 'O Aban! The one who does like what you saw me<sup>asws</sup> do, in reverence to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Delete from him one hundred thousand sins, and Write for him one hundred thousand good deeds, and Allah<sup>azwj</sup> Mighty and Majestic would Build for him one hundred thousand Levels, and would Fulfill for him one hundred thousand needs'.<sup>1</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عُيَيْدَةَ قَالَ زَامَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَلَمَّا أَنْتَهَى إِلَى الْحَرَمِ اغْتَسَلَ وَ أَخَذَ نَعْلَيْهِ بِيَدَيْهِ ثُمَّ مَشَى فِي الْحَرَمِ سَاعَةً .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Hammad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Ubeyda who said,

'I accompanied Abu Ja'far<sup>asws</sup> in what is between Makkah and Al-Medina. So when he<sup>asws</sup> ended up to the *Harram*, he<sup>asws</sup> washed and grabbed his<sup>asws</sup> slippers by his<sup>asws</sup> hands, then walked into the *Harram* for a while'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ مِثْلَهُ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hakam, from Al husayn Bin Al Mukhtar – similar to it'.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا دَخَلْتَ الْحَرَمَ فَتَنَاوَلْ مِنَ الْإِدْخِرِ فَاْمُضِعْهُ وَ كَانَ يَأْمُرُ أُمَّ قُرُوءَةَ بِذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

<sup>1</sup> Al Kafi – V 4 – The Book of Hajj Ch 116 H 1

<sup>2</sup> Al Kafi – V 4 – The Book of Hajj Ch 116 H 2

'Abu Abdullah<sup>asws</sup> said: 'When you enter the *Harram*, so take from the Izkhir (Fragrant grass) and chew it'. And he<sup>asws</sup> used to instruct Umm Farwa<sup>as</sup> with that'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دَخَلْتَ الْحَرَمَ فَخُذْ مِنَ الْإِذْخِرِ فَاْمَضْغُهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever you enter the *Harram*, so take from the Izkhir (fragrant grass), and chew it'.

قَالَ الْكُتَيْبِيُّ سَأَلْتُ بَعْضَ أَصْحَابِنَا عَنْ هَذَا فَقَالَ يُسْتَحَبُّ ذَلِكَ لِيَطِيبَ بِهَا الْفَمُ لِتَقْبِيلِ الْحَجَرِ .

Al-Kulayni said, 'I asked one of our companions about this, so he said, 'He<sup>asws</sup> loved that in order to freshen the mouth with it, to kiss the (Black) Stone'.<sup>4</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ قَالَ سَأَلْتُهُ عَنِ الْغُسْلِ فِي الْحَرَمِ قَبْلَ دُخُولِهِ أَوْ بَعْدَ دُخُولِهِ قَالَ لَا يَضُرُّكَ أَيُّ ذَلِكَ فَعَلْتَ وَ إِنِ اغْتَسَلْتَ بِمَكَّةَ فَلَا بَأْسَ وَ إِنِ اغْتَسَلْتَ فِي بَيْتِكَ حِينَ تَنْزِلُ بِمَكَّةَ فَلَا بَأْسَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Zareeh who said,

'I asked about the washing in the *Harram* before entering it, or after entering it. He<sup>asws</sup> said: 'It would not harm you which of that you do; and if you were to wash in Makkah, so there is no problem, and if you were to wash in your house where you have lodged in Makkah, so there is no problem'.<sup>5</sup>

### بَابُ قَطْعِ تَلْبِيَةِ الْمُتَمَتِّعِ

## Chapter 117 – Cutting off *Talbiyya* of the *Tumatto*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا دَخَلْتَ مَكَّةَ وَ أَنْتَ مُتَمَتِّعٌ فَتَنْظَرْتُ إِلَى بُيُوتِ مَكَّةَ فَاقْطَعِ التَّلْبِيَةَ وَ حَدِّ بُيُوتِ مَكَّةَ الَّتِي كَانَتْ قَبْلَ الْيَوْمِ عَقِبَهُ الْمَدَنِيِّينَ وَ إِنَّ النَّاسَ قَدْ أَحَدَثُوا بِمَكَّةَ مَا لَمْ يَكُنْ فَاقْطَعِ التَّلْبِيَةَ وَ عَلَيْنِكَ بِالتَّكْبِيرِ وَ التَّهْلِيلِ وَ التَّحْمِيدِ وَ التَّنَاءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا اسْتَطَعْتَ .

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

'Abu Abdullah<sup>asws</sup> said: 'Whenever you enter Makkah and you are performing *Tumatto*, and you look at the houses of Makkah, so cut off the *Talbiyya*; and a boundary of the house of Makkah which was before today is Uqba Al-Maniyyeen, and that the people have built anew in Makkah which did not exist beforehand. Therefore, cut off the *Talbiyya*, and upon you would be with the Extollation of the Greatness (Takbeer), and Extollation of the Holiness (Tahleel), and the Extollation of

<sup>3</sup> Al Kafi – V 4 – The Book of Hajj Ch 116 H 3

<sup>4</sup> Al Kafi – V 4 – The Book of Hajj Ch 116 H 4

<sup>5</sup> Al Kafi – V 4 – The Book of Hajj Ch 116 H 5

the Glory, and the Praise upon Allah<sup>azwj</sup> Mighty and Majestic with whatever your capacity might be'.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِذَا رَأَيْتَ مَكَّةَ فَاقْطَعْ التَّلْبِيَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanaan Bin Sadeyr, from his father who said,

'Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, whenever they<sup>asws</sup> saw the houses of Makkah, cut off the *Talbiyya*'.<sup>7</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ الْمُتَمَتِّعُ إِذَا نَظَرَ إِلَى بُيُوتِ مَكَّةَ قَطَعَ التَّلْبِيَةَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The performer of *Tumatto*, when he looks at the houses of Makkah, should cut off the *Talbiyya*'.<sup>8</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عليه السلام ) أَنَّهُ سُئِلَ عَنِ الْمُتَمَتِّعِ مَتَى يَقْطَعُ التَّلْبِيَةَ قَالَ إِذَا نَظَرَ إِلَى أَعْرَاشِ مَكَّةَ عَقَبَةَ ذِي طُوًى قُلْتُ بُيُوتِ مَكَّةَ قَالَ نَعَمْ .

Muhammad Bin yahya, from Ahmad Bin Muhammad,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having been asked about the performer of the *Tumatto*, when should he cut off the *Talbiyya*, he<sup>asws</sup> said: 'When he looks at the chairs of Makka at Uqba Zi Tuwwa'. I said, 'Houses of Makkah?' He<sup>asws</sup> said: 'Yes'.<sup>9</sup>

## بَابُ دُخُولِ مَكَّةَ

### Chapter 118 – Entering Makkah

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) مِنْ أَيْنَ أَدْخُلُ مَكَّةَ وَ قَدْ جِئْتُ مِنَ الْمَدِينَةِ فَقَالَ ادْخُلْ مِنْ أَعْلَى مَكَّةَ وَ إِذَا خَرَجْتَ تُرِيدُ الْمَدِينَةَ فَاخْرُجْ مِنْ أَسْفَلِ مَكَّةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from yunus Bin Yaqoub who said,

'I said to Abu Abdullah<sup>asws</sup>, 'From where should I enter Makkah, and I have come from Al-Medina?' So he<sup>asws</sup> said: 'Enter from the top part of Makkah. And when you exit, intending Al-Medina, so go out from the lower part of Makkah'.<sup>10</sup>

<sup>6</sup> Al Kafi – V 4 – The Book of Hajj Ch 117 H 1

<sup>7</sup> Al Kafi – V 4 – The Book of Hajj Ch 117 H 2

<sup>8</sup> Al Kafi – V 4 – The Book of Hajj Ch 117 H 3

<sup>9</sup> Al Kafi – V 4 – The Book of Hajj Ch 117 H 4

<sup>10</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ كَانَ إِذَا قَدِمَ مَكَّةَ بَدَأَ بِمَنْزِلِهِ قَبْلَ أَنْ يَطُوفَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup>, who<sup>asws</sup>, whenever he<sup>asws</sup> set foot in Makkah, began with his<sup>asws</sup> house before he<sup>asws</sup> circumambulated'.<sup>11</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَيْرٍ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ وَطَهَّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ فَيَنْبَغِي لِلْعَبْدِ أَنْ لَا يَدْخُلَ مَكَّةَ إِلَّا وَهُوَ طَاهِرٌ قَدْ غَسَلَ عَرْقَهُ وَالْأَذَى وَنَطَهَّرَ .

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin usman, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book [22:26] and purify My House for those who circumambulate it and stand to Pray and bow down and prostrate themselves. Thus, it is befitting for the servant that he does not enter Makkah except when he is clean, having had washed his sweat, and body parts, and purified'.<sup>12</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا أَنْتَهَيْتَ إِلَى الْحَرَمِ إِنْ شَاءَ اللَّهُ فَاغْتَسِلْ حِينَ تَدْخُلُهُ وَإِنْ تَقَدَّمْتَ فَاغْتَسِلْ مِنْ بئرِ مَيْمُونٍ أَوْ مِنْ فَحٍّ أَوْ مِنْ مَنْزِلِكَ بِمَكَّةَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever you end up to the *Harram*, Allah<sup>azwj</sup> Willing, so wash where you enter it (on arrival). And, if you were to wash beforehand, so wash from the well of Maymoun, or from Fakkha, or from you house in Makkah'.<sup>13</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ قَالَ أَمَرَنَا أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنْ نَغْتَسِلَ مِنْ فَحٍّ قَبْلَ أَنْ نَدْخُلَ مَكَّةَ .

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

'Abu Abdullah<sup>asws</sup> ordered us that we should wash from Fakkha before we enter Makkah'.<sup>14</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا أَنْتَهَيْتَ إِلَى بئرِ مَيْمُونٍ أَوْ بئرِ عَبْدِ الصَّمَدِ فَاغْتَسِلْ وَ اخلُغْ نَعْلَيْكَ وَ اْمَشْ حَافِيًا وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ .

<sup>11</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 2

<sup>12</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 3

<sup>13</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 4

<sup>14</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 5

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Ali, from Aban Bin Usman, from Ajlan Abu Salih who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Whenever you end up to the well of Maymoun, or the well of Abdul Samad, so wash, and take off your slippers, and walk bare-footed, and upon you should be the tranquility and dignity’.<sup>15</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ قَالَ لِي إِنْ اغْتَسَلْتَ بِمَكَّةَ ثُمَّ نِمْتَ قَبْلَ أَنْ تَطُوفَ فَأَعِدْ غَسْلَكَ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Baseer, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, ‘He<sup>asws</sup> said to me: ‘If you wash in Makkah, then sleep before you perform *Tawaaf*, so repeat your washing’.<sup>16</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ ( عليه السلام ) عَنِ الرَّجُلِ يَغْتَسِلُ لِدُخُولِ مَكَّةَ ثُمَّ يَنَامُ فَيَتَوَضَّأُ قَبْلَ أَنْ يَدْخُلَ أَيْجُزُهُ ذَلِكَ أَوْ يُعِيدُ قَالَ لَا يُجْزِيهِ لِأَنَّهُ إِنَّمَا دَخَلَ بِوُضوءٍ .

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

‘I asked Abu Ibrahim<sup>asws</sup> about the man who washes in order to enter Makkah. Then he sleeps. So if he were to perform ablution before he enters (Makkah), would that suffice him, or should he repeat?’ He<sup>asws</sup> said: ‘It would not suffice him, because he, rather, entered with ablution (only)’.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ قَالَ مَنْ دَخَلَهَا بِسَكِينَةٍ غُفِرَ لَهُ ذَنْبُهُ فَلْتِ كَيْفَ يَدْخُلُهَا بِسَكِينَةٍ قَالَ يَدْخُلُ غَيْرَ مُتَكَبِّرٍ وَ لَا مُتَجَبِّرٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The one who enters it with tranquility, his sins would be Forgiven for him’. I said, ‘How does one enter with tranquility?’ He<sup>asws</sup> said: ‘One enters without arrogance, nor any haughtiness’.<sup>18</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَا يَدْخُلُ مَكَّةَ رَجُلٌ بِسَكِينَةٍ إِلَّا غُفِرَ لَهُ ذَنْبُهُ مَا السَّكِينَةُ قَالَ يَتَوَاضَعُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘A man would not enter Makkah with tranquility except that he would be Forgiven’. I said, ‘What is the tranquility?’ He<sup>asws</sup> said: ‘Humbleness’.<sup>19</sup>

<sup>15</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 6

<sup>16</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 7

<sup>17</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 8

<sup>18</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 9

**بَابُ دُخُولِ الْمَسْجِدِ الْحَرَامِ****Chapter 119 – Entering the Sacred Masjid**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ الْحَرَامَ فَادْخُلْهُ حَافِئاً عَلَى السَّكِينَةِ وَ الْوَقَارِ وَ الْخُشُوعِ وَ قَالَ وَ مَنْ دَخَلَهُ بِخُشُوعٍ غَفَرَ اللَّهُ لَهُ إِنْ شَاءَ اللَّهُ فَلْتُمْ مَا الْخُشُوعُ قَالَ السَّكِينَةُ لَا تَدْخُلُهُ بِتَكْبُرٍ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Whenever you enter the Sacred Masjid, so enter it bare-footed upon the tranquility, and the dignity, and the reverence’. And he<sup>asws</sup> said: ‘And the one who enters it with reverence, Allah<sup>azwj</sup> would Forgive him, Allah<sup>azwj</sup> Willing’. I said, ‘What is the reverence?’ He<sup>asws</sup> said: ‘The tranquility, not entering it with arrogance.

فَإِذَا انْتَهَيْتَ إِلَى بَابِ الْمَسْجِدِ فُفِّمْ وَ قُلِ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ مَا شَاءَ اللَّهُ وَ السَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ وَ رَسُولِهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ وَ السَّلَامُ عَلَى إِبْرَاهِيمَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So when you end up to the door of the Masjid, then stand and say, ‘Greetings be upon you<sup>saww</sup>, O Prophet<sup>saww</sup>, and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings. In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and from Allah<sup>azwj</sup>, and whatever Allah<sup>azwj</sup> so Desires. And greetings be upon the Prophets<sup>saww</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasools<sup>as</sup>. And the greetings be upon Rasool-Allah<sup>saww</sup>, and the greetings be upon Ibrahim<sup>as</sup>. And the Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds’.

فَإِذَا دَخَلْتَ الْمَسْجِدَ فَارْفَعْ يَدَيْكَ وَ اسْتَقْبِلِ الْبَيْتَ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي مَقَامِي هَذَا فِي أَوَّلِ مَنْاسِكِي أَنْ تَقْبَلَ تَوْبَتِي وَ أَنْ تَجَاوِزَ عَن حَطِيئَتِي وَ تَضَعْ عَنِّي وَزْرِي الْحَمْدُ لِلَّهِ الَّذِي بَلَّغَنِي بَيْتَهُ الْحَرَامَ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذَا بَيْتَكَ الْحَرَامَ الَّذِي جَعَلْتَهُ مَنَابَهَ لِلنَّاسِ وَ أَمناً مُبَارَكاً وَ هُدًى لِلْعَالَمِينَ

So when you enter the Masjid, then raise your hands and face the House (Kaaba), and say, ‘O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> in this place of mine during the first of my rituals that You<sup>azwj</sup> should Accept my repentance, and that You<sup>azwj</sup> should Overlook my errors, and Place my burden away from me. The Praise is for Allah<sup>azwj</sup> Who Made me reach His<sup>azwj</sup> Sacred House (Kaaba). O Allah<sup>azwj</sup>! I hereby testify that this is Your<sup>azwj</sup> Sacred House, which You<sup>azwj</sup> Made it as a refuge for the people, and a security, Blessed, and a Guidance for the worlds.

اللَّهُمَّ إِنِّي عِنْدَكَ وَ الْبَلَدُ بِلَدِكَ وَ الْبَيْتُ بِنَيْتِكَ جُنْتُ أَطْلُبُ رَحْمَتَكَ وَ أُوْمُ طَاعَتِكَ مُطِيعاً لِأَمْرِكَ رَاضِياً بِقَدْرِكَ أَسْأَلُكَ مَسْأَلَةَ الْمُضْطَرِّ إِلَيْكَ الْخَائِفِ لِعُقُوبَتِكَ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ اسْتَعْمَلْنِي بِطَاعَتِكَ وَ مَرْضَاتِكَ .

O Allah<sup>azwj</sup>! I am Your<sup>azwj</sup> servant, and the city is Your<sup>azwj</sup> city, and the House is Your<sup>azwj</sup> House. I have come seeking Your<sup>azwj</sup> Mercy, and intending to obey You<sup>azwj</sup>, obedient to Your<sup>azwj</sup> Command, being pleased with Your<sup>azwj</sup> Ordainment. I ask You<sup>azwj</sup> with the asking of the one desperate to You<sup>azwj</sup>, the one fearful of Your<sup>azwj</sup>

<sup>19</sup> Al Kafi – V 4 – The Book of Hajj Ch 118 H 10

Punishment. O Allah<sup>azwj</sup>! Open for me the doors of Your<sup>azwj</sup> Mercy, and Enable me with Your<sup>azwj</sup> obedience and Your<sup>azwj</sup> Pleasure'.<sup>20</sup>

وَرَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَقُولُ وَأَنْتَ عَلَى بَابِ الْمَسْجِدِ بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنْ اللَّهِ وَمَا شَاءَ اللَّهُ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَخَيْرِ الْأَسْمَاءِ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَالسَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

And Abu Baseer reported,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should be saying while you are at the door of the Masjid, 'In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and from Allah<sup>azwj</sup>, and whatever Allah<sup>azwj</sup> so Desires, and upon the Religion of Rasool-Allah<sup>saww</sup>, and the best of the Names are for Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>. And, the greetings be upon Rasool-Allah<sup>saww</sup>. The greetings be upon Muhammad<sup>saww</sup> son of Abdullah<sup>as</sup>. The greetings be upon you<sup>saww</sup> O Prophet<sup>saww</sup>, and the Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings.

السَّلَامُ عَلَى أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ السَّلَامُ عَلَى إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ السَّلَامُ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

The greetings be upon the Prophets<sup>as</sup> of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>. The greetings be upon Ibrahim<sup>as</sup>, Friend of the Beneficent. The greetings be upon the *Mursil* Prophets<sup>as</sup>. The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds. The greetings be upon us and upon the righteous servants. O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Your<sup>azwj</sup> Blessings be upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and be Merciful to Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, just as You<sup>azwj</sup> Send Favours, and Blessings, and were Merciful upon Ibrahim<sup>as</sup> and the progeny of Ibrahim<sup>as</sup>, You<sup>azwj</sup> being the Praiseworthy, the Glorious.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَعَلَى إِبْرَاهِيمَ خَلِيلِكَ وَعَلَى أَنْبِيَائِكَ وَرُسُلِكَ وَسَلِّمْ عَلَيْهِمْ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, Your<sup>azwj</sup> servant, and Your<sup>azwj</sup> Rasool<sup>saww</sup>, and upon Ibrahim<sup>saww</sup>, Your<sup>azwj</sup> Friend, and upon Your<sup>azwj</sup> Prophets<sup>as</sup> and Your<sup>azwj</sup> Rasools<sup>as</sup>, and Greetings be upon them, and Peace be upon the *Mursils*<sup>as</sup>. And the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds.

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَاسْتَعْمَلْنِي فِي طَاعَتِكَ وَمَرْضَاتِكَ وَاحْفَظْنِي بِحِفْظِ الْإِيمَانِ أَبَدًا مَا أَبْقَيْتَنِي جَلَّ تَنَاءٌ وَجْهَكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ وَفْدِهِ وَرُؤْرِهِ وَجَعَلَنِي مِمَّنْ يَعْمُرُ مَسَاجِدَهُ وَجَعَلَنِي مِمَّنْ يُنَاجِيهِ

O Allah<sup>azwj</sup>! Open for me the doors of Your<sup>azwj</sup> Mercy, and Enable me in Your<sup>azwj</sup> obedience, and Your<sup>azwj</sup> Pleasure, and Protect me with protection of the belief forever for as long as You<sup>azwj</sup> keep me remaining (alive), Majestic being the Praise of Your<sup>azwj</sup> Face. The Praise is for Allah<sup>azwj</sup> Who Made me to be from His<sup>azwj</sup> delegates,

<sup>20</sup> Al Kafi – V 4 – The Book of Hajj Ch 119 H 1

and His<sup>azwj</sup> visitor, and Made me to be from the ones who build His<sup>azwj</sup> Masjids, and Made me to be from the ones who whisper to Him<sup>azwj</sup>.

اللَّهُمَّ إِنِّي عَبْدُكَ وَ زَائِرُكَ فِي بَيْتِكَ وَ عَلَى كُلِّ مَائِي حَقٌّ لِمَنْ أَنَاهُ وَ زَارَهُ وَ أَنْتَ خَيْرُ مَائِي وَ أَكْرَمُ مَزُورٍ فَاسْأَلُكَ يَا اللَّهُ يَا رَحْمَانَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ حُدُوكَ لَا شَرِيكَ لَكَ وَ بِأَنَّكَ وَاحِدٌ أَحَدٌ صَمَدٌ لَمْ تَلِدْ وَ لَمْ تُوَلَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

O Allah<sup>azwj</sup>! I am Your<sup>azwj</sup> servant, and Your<sup>azwj</sup> visitor in Your<sup>azwj</sup> House, and upon every Host there is a right for the one whom comes to him, and visits him, and You<sup>azwj</sup> are the best of the Hosts, and the most Honourable visited One. So I ask You<sup>azwj</sup>, O Allah<sup>azwj</sup>, O Beneficent, by You<sup>azwj</sup> being Allah<sup>azwj</sup> Who, there is no god for Him<sup>azwj</sup>. You<sup>azwj</sup> are Alone, there being no associates for You<sup>azwj</sup>, and by You<sup>azwj</sup> being One, Alone, Last, not begetting and not being begotten, and there being no one as a match for Him<sup>azwj</sup>.

وَ أَنْ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ يَا جَوَادُ يَا كَرِيمُ يَا مَاجِدُ يَا جَبَّارُ يَا كَرِيمُ أَسْأَلُكَ أَنْ تَجْعَلَ نُحْفَتَكَ إِنِّي بَزِيرَاتِي إِنِّي أَوْلَ شَيْءٍ نُعْطِينِي فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ اللَّهُمَّ فَكُ رَقَبَتِي مِنَ النَّارِ تَقُولُهَا ثَلَاثًا

And that Muhammad<sup>saww</sup> is Your<sup>azwj</sup> servant, and Your<sup>azwj</sup> Rasool<sup>saww</sup>. Blessings be upon him<sup>saww</sup> and upon the People<sup>asws</sup> of his<sup>saww</sup> Household. O Generous, O Benevolent, O Glorious, O Compeller, O Benevolent! I ask You<sup>azwj</sup> that You<sup>azwj</sup> should Make Your<sup>azwj</sup> gift to me due to my visiting You<sup>azwj</sup>, the first thing You<sup>azwj</sup> should Give me is to emancipate (liberate) my neck from the Fire. O Allah<sup>azwj</sup>! Emancipate my neck from the Fire! - You should be saying three times.

وَ أَوْسَعُ عَلَيَّ مِنْ رِزْقِكَ الْخَلَالَ الطَّيِّبِ وَ ادْرَأْ عَنِّي شَرَّ شَيَاطِينِ الْإِنْسِ وَ الْجِنِّ وَ شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ.

And Expand upon me from Your<sup>azwj</sup> sustenance, the Permissible, the good, and Turn away from me the evil of Satan<sup>la</sup> among the humans and the Jinns, and evil of the sinful Arabs and non-Arabs'.<sup>21</sup>

بَابُ الدُّعَاءِ عِنْدَ اسْتِقْبَالِ الْحَجَرِ وَ اسْتِئْلَامِهِ

## Chapter 120 – The supplication during facing the (Black) Stone and touching it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دَنَوْتَ مِنَ الْحَجَرِ الْأَسْوَدِ فَارْفَعْ يَدَيْكَ وَ أَحْمِدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ اسْأَلِ اللَّهَ أَنْ يَقْبَلَ مِنْكَ ثُمَّ اسْتَلِمِ الْحَجَرَ وَ قَبْلَهُ فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقْبَلَهُ فَاسْتَلِمَهُ بِيَدِكَ فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَسْتَطِعَ بِيَدِكَ فَاشِيرْ إِلَيْهِ وَ قُلِ اللَّهُمَّ أَمَانَتِي أَدِينُهَا وَ مِينَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you approach the Black Stone, so raise your hands, and Praise Allah<sup>azwj</sup>, and Extoll upon Him<sup>azwj</sup>, and send Blessings upon the Prophet<sup>saww</sup>, and ask Allah<sup>azwj</sup> that He<sup>azwj</sup> should Accept from them. Then touch the Stone and kiss it. So if you are unable to kiss it, then touch it with your hand. So if you are unable to touch with your hand, then gesture

<sup>21</sup> Al Kafi – V 4 – The Book of Hajj Ch 119 H 2

towards it and say, 'O Allah<sup>azwj</sup>! O Allah<sup>azwj</sup>! My entrustment I have fulfilled, and my Covenant I have undertaken for you to testify for me with the loyalty.

اللَّهُمَّ تَصَدِّقًا بِكِتَابِكَ وَ عَلَى سُنَّةِ نَبِيِّكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالْجِبْتِ وَ الطَّاغُوتِ وَ بِالْبَلَاتِ وَ الْعُرَى وَ عِبَادَةِ الشَّيْطَانِ وَ عِبَادَةَ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ

O Allah<sup>azwj</sup>! I testify (that I am following) Your<sup>azwj</sup> Book and upon the Sunnah of Your<sup>azwj</sup> Prophet<sup>saww</sup>, I hereby testify that there is no god except for Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>; and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. I believe in Allah<sup>azwj</sup> and reject in the Idols and the false gods, and in Al-Laat, and Al-Uzza, and worship of the Satan<sup>la</sup>, and worship of every caller calling to other than Allah<sup>azwj</sup>.

فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَ هَذَا كُلَّهُ فَبَعْضَهُ وَ قُلِ اللَّهُمَّ إِنَّكَ بَسَطْتَ يَدِي وَ فِيمَا عِنْدَكَ عَظُمْتَ رَغْبَتِي فَأَقْبِلْ سِجَّتِي وَ اغْفِرْ لِي وَ ارْحَمْنِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَ الْفَقْرِ وَ مَوَاقِفِ الْخِزْيِ فِي الدُّنْيَا وَ الْآخِرَةِ .

So if you are not able to be saying all of this, so (say) part of it, and say, 'O Allah<sup>azwj</sup>! To You<sup>azwj</sup> do I extend my hand, and regarding what is in Your<sup>azwj</sup> Present do I consider great and wish for. Therefore, Accept my journey and Forgive me, and be Merciful to me. O Allah<sup>azwj</sup>! I seek Refuge with You<sup>azwj</sup> from the infidelity, and the poverty, and the positions of shame, in the world and the Hereafter'.<sup>22</sup>

وَ فِي رَوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ الْحَرَامَ فَامْشِ حَتَّى تَدْنُو مِنَ الْحَجَرِ الْأَسْوَدِ فَتَسْتَقْبِلْهُ وَ تَقُولَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ أَكْبَرُ مِنْ خَلْقِهِ وَ أَكْبَرُ مِمَّنْ أَحْشَى وَ أَحْذَرُ وَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever you enter the Sacred Masjid, so walk until you approach the Black Stone, so touch it and you should be saying, 'The Praise is for Allah<sup>azwj</sup> Who [7:43] **All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us.** Glory be to Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>, and there is no god except for Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest, Greater than His<sup>azwj</sup> creation, and Greater than the ones whom I fear and am cautious of, and there is no god except for Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>. For Him<sup>azwj</sup> is the Kingdom, and the Praise. He<sup>azwj</sup> Revives and Causes to dies, and He<sup>azwj</sup> Causes to die and He<sup>azwj</sup> Revives. In His<sup>azwj</sup> Hand is the Goodness, and He<sup>azwj</sup> is Able upon everything.

وَ تُصَلِّي عَلَى النَّبِيِّ وَ آلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ وَ تَسَلِّمُ عَلَى الْمُرْسَلِينَ كَمَا فَعَلْتَ حِينَ دَخَلْتَ الْمَسْجِدَ ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أُوْمِنُ بِوَعْدِكَ وَ أُوْفِي بِعَهْدِكَ ثُمَّ ذَكَرَ كَمَا ذَكَرَ مُعَاوِيَةَ .

And you should send Blessing upon the Prophet<sup>azwj</sup> and the Progeny<sup>asws</sup> of the Prophet<sup>saww</sup>, and you should send greetings upon the *Mursil* Prophets<sup>as</sup>, just as you did when you entered the Masjid. Then you should be saying, 'O Allah<sup>azwj</sup>! I believe

<sup>22</sup> Al Kafi – V 4 – The Book of Hajj Ch 120 H 1

in Your<sup>azwj</sup> Promise and I am loyal with Your<sup>azwj</sup> Covenant'. Then he<sup>asws</sup> mentioned just as Muawiya (the narrator) mentioned'.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ الْحَرَامَ وَحَادَيْتَ الْحَجَرَ الْأَسْوَدَ فَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ آمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالطَّاغُوتِ وَبِاللَّاتِ وَالْعُزَّى وَبِعِبَادَةِ الشَّيْطَانِ وَبِعِبَادَةِ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from the one who mentioned it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whenever you enter the Sacred Masjid and are parallel to the Black Stone, so say:

'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ آمَنْتُ بِاللَّهِ وَكَفَرْتُ بِالطَّاغُوتِ وَبِاللَّاتِ وَالْعُزَّى وَبِعِبَادَةِ الشَّيْطَانِ وَبِعِبَادَةِ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ'

'There is no god except for Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>; and I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. I believe in Allah<sup>azwj</sup> and disbelieve in the false gods, and in Al-Laah and Al-Uzza, and in the worship of the Satan<sup>la</sup>, and in the worship of every caller calling to other than Allah<sup>azwj</sup>.

ثُمَّ ادْنُ مِنَ الْحَجْرِ وَاسْتَلِمْهُ بِيَمِينِكَ ثُمَّ تَقُولُ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ أَمَانَتِي أَدِينُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ عِنْدَكَ لِي بِالْمَوْافَاةِ .

Then approach the Stone and touch it with your right hand, then you should be saying:

'بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ أَمَانَتِي أَدِينُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ عِنْدَكَ لِي بِالْمَوْافَاةِ'

'In the Name of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest. O Allah<sup>azwj</sup>! My entrustments I have fulfilled, and my Covenant I have undertaken to testify in your presence for me with the loyalty'.<sup>24</sup>

### بَابُ الْإِسْتِطْلَامِ وَالْمَسْحِ

## Chapter 121 – The touching and the wiping (of the Black Stone)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ اسْتِطْلَامِ الرُّكْنِ قَالَ اسْتِطْلَامُهُ أَنْ تُلْصِقَ بَطْنَكَ بِهِ وَالْمَسْحُ أَنْ تَمْسَحَهُ بِبَيْدِكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah<sup>asws</sup> about touching the corner (of the Kaaba). He<sup>asws</sup> said: 'Touch it and attach your belly with it, and the wiping it that you wipe with your hand'.<sup>25</sup>

<sup>23</sup> Al Kafi – V 4 – The Book of Hajj Ch 120 H 2

<sup>24</sup> Al Kafi – V 4 – The Book of Hajj Ch 120 H 3

<sup>25</sup> Al Kafi – V 4 – The Book of Hajj Ch 121 H 1

## بَابُ الْمَرَامَةِ عَلَى الْحَجْرِ الْأَسْوَدِ

### Chapter 122 – The crowding at the Black Stone

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) كُنَّا نَقُولُ لَا بُدَّ أَنْ نَسْتَفْتِحَ بِالْحَجْرِ وَنَخْتِمَ بِهِ فَأَمَّا الْيَوْمَ فَقَدْ كَثُرَ النَّاسُ .

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

‘Abu Abdullah<sup>asws</sup> said: ‘We used to be saying, ‘It is a must that we begin with the (Black) Stone and we end with it. But, as for today, the people have become numerous’.<sup>26</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كُنْتُ أَطُوفُ وَ سُفْيَانُ الثَّوْرِيُّ قَرِيبٌ مِنِّي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ كَيْفَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَصْنَعُ بِالْحَجْرِ إِذَا انْتَهَى إِلَيْهِ فَقُلْتُ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَسْتَلِمُهُ فِي كُلِّ طَوَافٍ فَرِيضَةً وَ نَافِلَةً

Ali Bin Ibrahim, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazl Bin Shaaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘I<sup>asws</sup> was circumambulating and Sufyan Al-Sowry was near me<sup>asws</sup>, and he said, ‘O Abu Abdullah<sup>asws</sup>! How was Rasool-Allah<sup>azwj</sup> dealing with the (Black) Stone whenever he<sup>saww</sup> ended up to it?’ So I<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> touched it during each Obligatory *Tawaaf* as well as optional’.

قَالَ فَتَخَلَّفَ عَنِّي قَلِيلًا فَلَمَّا انْتَهَيْتُ إِلَى الْحَجْرِ جُرْتُ وَ مَشَيْتُ فَلَمْ أَسْتَلِمْهُ فَلَحَقَنِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أ لَمْ تُخْبِرْنِي أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ يَسْتَلِمُ الْحَجَرَ فِي كُلِّ طَوَافٍ فَرِيضَةً وَ نَافِلَةً قُلْتُ بَلَى قَالَ فَقَدْ مَرَرْتُ بِهِ فَلَمْ تَسْتَلِمْ فَقُلْتُ إِنَّ النَّاسَ كَانُوا يَرَوْنَ لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا لَا يَرَوْنَ لِي وَ كَانَ إِذَا انْتَهَى إِلَى الْحَجْرِ أَفْرَجُوا لَهُ حَتَّى يَسْتَلِمَهُ وَ إِنِّي أَكْرَهُ الزَّحَامَ .

He<sup>asws</sup> said: ‘So he stayed behind from me<sup>asws</sup> a little. So when I<sup>asws</sup> ended up to the (Black) Stone, I<sup>asws</sup> passed by it and walked, but I<sup>asws</sup> did not touch it. So he caught up with me<sup>asws</sup> and said, ‘O Abu Abdullah<sup>asws</sup>! Did you<sup>asws</sup> not inform me that Rasool-Allah<sup>saww</sup> used to touch the (Black) Stone during each Obligatory *Tawaaf* as well as optional?’ I<sup>asws</sup> said: ‘Yes’. He said, ‘But you<sup>asws</sup> passed by it but did not touch’. So I<sup>asws</sup> said: ‘The people were viewing (showing respect) for Rasool-Allah<sup>saww</sup> what they are not (showing respect) viewing for me<sup>asws</sup>, and it was such that whenever he<sup>saww</sup> ended up to the (Black) Stone, they would make a way for him<sup>saww</sup> until he<sup>saww</sup> touched it, and I<sup>asws</sup> dislike the congestion (to push people away)’.<sup>27</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ سَيْفِ بْنِ التَّمَّارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنْتَبْتُ الْحَجَرَ الْأَسْوَدَ فَوَجَدْتُ عَلَيْهِ زِحَامًا فَلَمْ أَلْقُ إِلَّا رَجُلًا مِنْ أَصْحَابِنَا فَسَأَلْتُهُ فَقَالَ لَا بُدَّ مِنْ اسْتِلَامِهِ فَقَالَ إِنَّ وَجَدْتَهُ خَالِيًا وَ إِلَّا فَسَلِّمْ مِنْ بَعِيدٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Sayf Al Tammar who said,

<sup>26</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 1

<sup>27</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 2

'I said to Abu Abdullah<sup>asws</sup>, 'I went over to the (Black) Stone, so I found congestion at it. So I did not find except for one man from our companions, So I asked him, and he said, 'It is a must to touch it'. So he<sup>asws</sup> said: 'If you find it empty, otherwise greet it from afar'.<sup>28</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ حَجَّ وَ لَمْ يَسْتَلِمِ الْحَجَرَ فَقَالَ هُوَ مِنَ السُّنَّةِ فَإِنْ لَمْ يَقْدِرْ فَاللَّهُ أَوْلَى بِالْعَدْرِ .

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

'I asked Abu Abdullah<sup>asws</sup> about a man who performed Hajj and did not touch the (Black) Stone. So he<sup>asws</sup> said: 'It is from the Sunnah. So if he was not able, then Allah<sup>azwj</sup> is closer with (Recognising) the excuse'.<sup>29</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي لَا أَخْلَصُ إِلَى الْحَجْرِ الْأَسْوَدِ فَقَالَ إِذَا طُفَّتْ طَوَافَ الْفَرِيضَةِ فَلَا يَضُرُّكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaquob Bin Shuayb who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I cannot conclude at (embrace) the Black Stone'. So he<sup>asws</sup> said: 'When you have performed the Obligatory *Tawaaf*, so it would not affect you'.<sup>30</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْحَجْرِ إِذَا لَمْ أَسْتَطِعْ مَسَّهُ وَ كَثُرَ الزَّحَامُ فَقَالَ أَمَّا الشَّيْخُ الْكَبِيرُ وَ الضَّعِيفُ وَ الْمَرِيضُ فَمَرَّخْصٌ وَ مَا أُحِبُّ أَنْ تَدْعَ مَسَّهُ إِلَّا أَنْ لَا تَجِدَ بُدًّا .

Humeid Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Muhammad Al Halby who said,

'I asked Abu Abdullah<sup>asws</sup> about the (Black) Stone when one is not able to touch it and there is a lot of congestion. So he<sup>asws</sup> said: 'As for the aged old man, and the weak, and the sick, so they are authorised; and I<sup>asws</sup> do not like it that you should leave touching it except if you cannot find opportunity to do so'.<sup>31</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ سُئِلَ الرَّضَا ( عَلَيْهِ السَّلَامُ ) عَنِ الْحَجْرِ الْأَسْوَدِ وَ هَلْ يُفَاتَلُ عَلَيْهِ النَّاسُ إِذَا كَثُرُوا قَالَ إِذَا كَانَ كَذَلِكَ فَأَوْمَ إِلَيْهِ إِيْمَاءً بِيَدِكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ubeydullah who said,

'Al-Reza<sup>asws</sup> was asked about the Black Stone, and can one fight the people over it when there are a lot of them. He<sup>asws</sup> said: 'When it was like that, so gesture towards it with your hand from wherever you are'.<sup>32</sup>

<sup>28</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 3

<sup>29</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 4

<sup>30</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 5

<sup>31</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 6

<sup>32</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَيْسَ عَلَى النِّسَاءِ جَهْرٌ بِالتَّلْبِيَةِ وَ لَا اسْتِلاَمُ الْحَجَرِ وَ لَا دُخُولُ النَّبْتِ وَ لَا سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ يَعْنِي الْهَرْوَلَةَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is not upon the women to be loud with the *Talbiyya*, nor touching the (Black) Stone, nor entering the House (Kaaba), nor a Sa'ee between Al-Safa and Al-Marwa, meaning the *Harwala* (the trotting/ hurrying/running)'.<sup>33</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اسْتَلِمُوا الرُّكْنَ فَإِنَّهُ يَمِينُ اللَّهِ فِي خَلْقِهِ يُصَافِحُ بِهَا خَلْقَهُ مُصَافِحَةَ الْعَبْدِ أَوْ الرَّجُلِ يَشْهَدُ لِمَنْ اسْتَلَمَهُ بِالمُؤَافَاةِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ahmad Bin Musa, from Ali Bin Ja'far, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>asws</sup> said: 'Touch the corner (of the Black Stone), for it is the Right Hand of Allah<sup>azwj</sup> among His<sup>azwj</sup> creatures. He<sup>azwj</sup> Shakes hands with His<sup>azwj</sup> creatures by it, like the shaking of the hands of the servants, or the man testifies, the one who touches it, with the loyalty'.<sup>34</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ اسْتِلاَمِ الْحَجَرِ مِنْ قِبَلِ الْبَابِ فَقَالَ أَلَيْسَ إِنَّمَا تُرِيدُ أَنْ تَسْتَلِمَ الرُّكْنَ قُلْتُ نَعَمْ قَالَ يُجْزِيكَ حَيْثُ مَا نَأَلْتَ يَدَكَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about touching the (Black) Stone in front of the Door. So he<sup>asws</sup> said: 'Is it not so, rather, you are intending that you touch the (Yamani) corner?' I said, 'Yes'. He<sup>asws</sup> said: 'It would suffice for you whatever your hand can reach to'.<sup>35</sup>

## بَابُ الطَّوَافِ وَ اسْتِلاَمِ الْأَرْكَانِ

### Chapter 123 – The *Tawaaf* and touching the corners

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ طُفُّ بِالنَّبْتِ سَبْعَةَ أَشْوَاطٍ وَ تَقُولُ فِي الطَّوَافِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُمْشَى بِهِ عَلَى طَلَلِ الْمَاءِ كَمَا يُمْشَى بِهِ عَلَى جَدِّ الْأَرْضِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يَهْتَزُّ لَهُ عَرْشُكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي يَهْتَزُّ لَهُ أَقْدَامُ مَلَائِكَتِكَ

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

<sup>33</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 8

<sup>34</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 9

<sup>35</sup> Al Kafi – V 4 – The Book of Hajj Ch 122 H 10

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Perform Tawaaf by the House (Kaaba), seven circuits and you should be saying during the *Tawaaf*, 'O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> by Your<sup>azwj</sup> Name by which one can walk upon the surface of the water just as one can walk upon the hard ground. And I ask You<sup>azwj</sup> by Your<sup>azwj</sup> Name by which Your Throne can be shaken for him. And I ask You<sup>azwj</sup> by Your<sup>azwj</sup> Name by which the feet of the Angels would Shake for him.

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ فَاسْتَجَبْتَ لَهُ وَ أَلْقَيْتَ عَلَيْهِ مَحَبَّةً مِنْكَ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي غَفَرْتَ بِهِ لِمُحَمَّدٍ (صلى الله عليه وآله) مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَنْتَمَّتْ عَلَيْهِ نِعْمَتُكَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا مَا أَحْبَبْتَ مِنَ الدُّعَاءِ

And I ask You by Your<sup>azwj</sup> Name by which Musa<sup>as</sup> supplicated to You<sup>azwj</sup> with from the side of the (Mount) Toor, so You<sup>azwj</sup> Answered him<sup>as</sup> and You<sup>azwj</sup> Cast the Loved upon him<sup>as</sup> from You<sup>azwj</sup>. And I ask You<sup>azwj</sup> by Your<sup>azwj</sup> Name by which were Forgiven for Muhammad<sup>saww</sup> whatever there were from the sins (of the Shiah) which were in the past and in the future, and the Favours were Completed upon him<sup>saww</sup>, if You<sup>azwj</sup> could Deal with me such and such what I like from the supplication.

وَ كُلَّمَا انْتَهَيْتَ إِلَى بَابِ الْكُعْبَةِ فَصَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَ تَقُولُ فِيمَا بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَ الْحَجَرِ الْأَسْوَدِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ وَ قُلْ فِي الطَّوَابِ اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَ إِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي وَ لَا تُبَدِّلْ اسْمِي .

And every time you ended up to the Door of the Kaaba, so send Blessings upon the Prophet<sup>saww</sup> and you should be saying in what is between the Yamany corner and the Black Stone:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

**'[2:201] Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire'.**

And say during your *Tawaaf*:

اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَ إِنِّي خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي وَ لَا تُبَدِّلْ اسْمِي

'O Allah<sup>azwj</sup>! I am needy to You<sup>azwj</sup>, and I am fearful seeker of Refuge, therefore neither Alter my body nor Replace my name'.<sup>36</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ حَدَّثَنِي أَيُّوبُ أَخُو أُدَيْمٍ عَنِ الشَّيْخِ قَالَ قَالَ لِي أَبِي كَانَ أَبِي (عليه السلام) إِذَا اسْتَقْبَلَ الْمِيزَابَ قَالَ اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ وَ ادْرَأْ عَنِّي شَرَّ فِسْفَةِ الْجِنَّ وَ الْإِنْسِ وَ أَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abdullah Bin Muskan who said, 'Ayoub, a brother of Adeym narrated to me,

(It has been narrated) from the Sheykh<sup>asws</sup>: 'My<sup>asws</sup> father<sup>asws</sup> said to me<sup>asws</sup>: 'Whenever you face the water spout, say, 'O Allah<sup>azwj</sup>! Emancipate (liberate) my neck from the Fire, and Expand upon me from Your<sup>azwj</sup> Permissible sustenance, and Turn

<sup>36</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 1

away from me the evil of the wicked ones of the Jinn, and the human beings, and Enter me into the Paradise by Your<sup>azwj</sup> Mercy'.<sup>37</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَبْدِ السَّلَامِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَعِيمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) دَخَلْتُ طَوَافَ الْفَرِيضَةِ فَلَمْ يَفْتَحْ لِي شَيْءٌ مِنَ الدُّعَاءِ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ سَعَيْتُ فَكَانَ كَذَلِكَ فَقَالَ مَا أُعْطِيَ أَحَدٌ مِمَّنْ سَأَلَ أَفْضَلَ مِمَّا أُعْطِيَتْ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim bin Abu Bala'a, from Abdul Salaam Bin Abdul Rahman Bin Nuaym who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I entered the Obligatory *Tawaaf* but could not begin with anything from the supplications except for the sending of Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> (*Salawat*), and, I performed the Sa'ee, so that was that (as well)'. So he<sup>asws</sup> said: 'No one from the beseechers would be Given anything superior that what you would be Given'.<sup>38</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا أَقُولُ إِذَا اسْتَقْبَلْتُ الْحَجَرَ فَقَالَ كَبَّرَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin yahya, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What should I be saying when I face the Black Stone?' So he<sup>asws</sup> said:

كَبَّرَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ'

'Exclaim the Greatness of Allah<sup>azwj</sup> (Takbeer), and send Blessings upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> (Salawaat)'.  
قَالَ وَ سَمِعْتُهُ إِذَا أَتَى الْحَجَرَ يَقُولُ اللَّهُ أَكْبَرُ السَّلَامُ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

He (the narrator) said, 'And I heard him<sup>asws</sup> when he<sup>asws</sup> went over to the (Black) Stone, he<sup>asws</sup> was saying:

اللَّهُ أَكْبَرُ السَّلَامُ عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )'

'Allah<sup>azwj</sup> is the Greatest! The greetings be upon Rasool-Allah<sup>saww</sup>',<sup>39</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ عَاصِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِذَا بَلَغَ الْحَجَرَ قَبْلَ أَنْ يَبْلُغَ الْمِيزَابَ يَرْفَعُ رَأْسَهُ ثُمَّ يَقُولُ اللَّهُمَّ ادْخُلْنِي الْجَنَّةَ بِرَحْمَتِكَ وَ هُوَ يَنْظُرُ إِلَى الْمِيزَابِ وَ أَجْرُنِي بِرَحْمَتِكَ مِنَ النَّارِ وَ عَافِيَنِي مِنَ السُّقْمِ وَ أَوْسِعْ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ وَ ادْرَأْ عَنِّي شَرَّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ .

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

<sup>37</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 2

<sup>38</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 3

<sup>39</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 4

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that whenever Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> reached the (Black) Stone before reaching the water spout, raised his<sup>asws</sup> head, then he<sup>asws</sup> was saying: 'Enter me<sup>asws</sup> into the Paradise by Your<sup>azwj</sup> Mercy', and he<sup>asws</sup> was looking at the water spout: 'And Save me<sup>asws</sup>, by Your<sup>azwj</sup> Mercy, from the Fire, and Make me well from the illness, and Expand upon me<sup>asws</sup> from the Permissible sustenance, and Turn away from me<sup>asws</sup> the evil of the wicked Jinns and the humans, and evil of the wicked Arabs and non-Arabs'.<sup>40</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ لَمَّا انْتَهَى إِلَى ظَهْرِ الْكَعْبَةِ حِينَ يَجُوزُ الْحَجَرَ يَا ذَا الْمَنِّ وَالطَّوْلِ وَالْجُودِ وَالْكَرَمِ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعَفْهُ لِي وَتَقَبَّلْهُ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ .

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

'I heard Abu Abdullah<sup>asws</sup> saying when he<sup>asws</sup> ended up to the back of the Kaaba where passing by the (Black) Stone: 'O the One with the Favours, and the Leniency, and the Benevolence, and the Generosity! My<sup>asws</sup> deeds are weak, so Multiply these for me<sup>asws</sup>, and Accept these from me<sup>asws</sup>, You<sup>azwj</sup> are the Hearing, the Knowing'.<sup>41</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُسْتَحَبُّ أَنْ تَقُولَ بَيْنَ الرُّكْنِ وَالْحَجَرِ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَقَالَ إِنَّ مَلَكًا مُوَكَّلًا يَقُولُ آمِينَ .

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<sup>asws</sup> having said: 'It is recommended that you should be saying, between the (Al-Yamany) corner and the (Black) Stone:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ'

'O Allah<sup>azwj</sup>! **[2:201] Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire**'. And he<sup>asws</sup> said: 'The two Angels allocated would be saying: 'Ameen'.<sup>42</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا يَسْتَلِمُ إِلَّا الرُّكْنَ الْأَسْوَدَ وَالْبَيْمَانِيَّ ثُمَّ يَقْبَلُهُمَا وَيَضَعُ خَدَّهُ عَلَيْهِمَا وَرَأَيْتُ أَبِي يَفْعَلُهُ .

Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> did not touch except for the corner of the Black (Stone), and the Yamani (corner). Then he<sup>saww</sup> kissed them both, and placed his<sup>saww</sup> cheek upon them both, and I<sup>asws</sup> saw my<sup>asws</sup> father<sup>asws</sup> doing it'.<sup>43</sup>

<sup>40</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 5

<sup>41</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 6

<sup>42</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 7

<sup>43</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 8

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُنْتُ أَطُوفُ بِالْبَيْتِ فَإِذَا رَجُلٌ يَقُولُ مَا بَالُ هَذَيْنِ الرُّكْنَيْنِ يُسْتَلَمَانِ وَلَا يُسْتَلَمُ هَذَانِ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) اسْتَلَمَ هَذَيْنِ وَلَا يَعْرِضُ لَهُذَيْنِ فَلَا تَعْرِضُ لَهُمَا إِذَا لَمْ يَعْرِضْ لَهُمَا رَسُولُ اللَّهِ (صلى الله عليه وآله)

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Salih,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> was circumambulating by the House (Kaaba), so there was a man saying, 'What is the matter these two corners are touched and those two corners are not touched?' So I<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> touched these two and did not bother with those two. Therefore you should not bother with those two when Rasool-Allah<sup>saww</sup> did not bother with (touching) them'.<sup>44</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبُرْقِيِّ رَفَعَهُ عَنْ زَيْدِ الشَّحَامِ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَكَانَ إِذَا أَنْتَهَى إِلَى الْحَجَرِ مَسَحَهُ بِيَدِهِ وَقَبَّلَهُ وَإِذَا أَنْتَهَى إِلَى الرُّكْنِ الْيَمَانِيِّ التَّزَمَهُ فَقُلْتُ جُعِلَتْ فِدَاكَ تَمْسُحُ الْحَجَرَ بِيَدِكَ وَتَلْتَزِمُ الْيَمَانِيَّ فَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَنْتَيْتِ الرُّكْنَ الْيَمَانِيَّ إِلَّا وَجَدْتُ جَبْرِيْلَ قَدْ سَبَقَنِي إِلَيْهِ يَلْتَزِمُهُ .

Ahmad Bin Muhammad, from Al Barqy, raising if from Zayd Al Shahaam Abu Asama,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said: 'I was circumambulating along with Abu Abdullah<sup>asws</sup>, and it was so that whenever he<sup>asws</sup> ended up to the (Black) Stone, he<sup>asws</sup> wiped it with his<sup>asws</sup> hand, and kissed it; and whenever he<sup>asws</sup> ended up to the Yamani corner, embraced it'. So I said, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> wipe the (black) Stone with your<sup>asws</sup> hand, and embrace the Yamani corner?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> have not come to the Yamani corner except that I<sup>saww</sup> found Jibraeel<sup>as</sup> having had preceded me<sup>saww</sup> to it, embracing it'.<sup>45</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ رَبِيعٍ عَنِ الْعَلَاءِ بْنِ الْمُقَعَدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَلَّ بِالرُّكْنِ الْيَمَانِيِّ مَلَكًا هَجِيرًا يُؤْمِنُ عَلَى دُعَائِكُمْ .

Ahmad Bin Muhammad, from Al Husayn Bin Ali, from Rabie, from Al A'ala Bin Al Muqa'ad who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic has Allocated a persistent Angel at the Yamani corner, saying 'Ameen', upon your supplications'.<sup>46</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْعَلَاءِ بْنِ الْمُقَعَدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ مَلَكًا مُوَكَّلًا بِالرُّكْنِ الْيَمَانِيِّ مَنذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضِينَ لَيْسَ لَهُ هَجِيرٌ إِلَّا التَّأْمِينَ عَلَى دُعَائِكُمْ فَلْيَنْظُرْ عَبْدٌ بِمَا يَدْعُو فَقُلْتُ لَهُ مَا الْهَجِيرُ فَقَالَ كَلَامٌ مِنَ الْعَرَبِ أَي لَيْسَ لَهُ عَمَلٌ وَفِي رِوَايَةٍ أُخْرَى لَيْسَ لَهُ عَمَلٌ غَيْرَ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al A'ala Bin Al Muqa'ad who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'An Angel has been Allocated with the Yamani corner since Allah<sup>azwj</sup> Created the skies and the firmaments, there not being anything constantly for him to do except for saying 'Ameen' upon your supplication. So let a servant look into what he is supplicating for'. So, I said to him<sup>asws</sup>, 'What is Al-Hijji?'

<sup>44</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 9

<sup>45</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 10

<sup>46</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 11

So he<sup>asws</sup> said: 'It is an expression from the expression of the Arabs meaning that there is no (other) work for him to do'.

And in another report, '(He<sup>asws</sup> said): 'There is no work for him apart from that'.<sup>47</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الرُّكْنُ الْيَمَانِيُّ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ لَمْ يُغْلَقْهُ اللَّهُ مُنْذُ فَتَحَهُ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Yamani corner is a Door from the Doors of the Paradise. Allah<sup>azwj</sup> did not Lock it since He<sup>azwj</sup> Opened it'.

وَ فِي رِوَايَةٍ أُخْرَى بَابُنَا إِلَى الْجَنَّةِ الَّذِي مِنْهُ نَدْخُلُ .

And in another report, '(He<sup>asws</sup> said): 'It is our<sup>asws</sup> Door to the Paradise from which we<sup>asws</sup> enter'.<sup>48</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانَ عَنِ إِبْرَاهِيمَ بْنِ سِنَانَ عَنْ أَبِي مَرْيَمَ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَطُوفُ فَكَانَ لَا يَمُرُّ فِي طَوَافٍ مِنْ طَوَافِهِ بِالرُّكْنِ الْيَمَانِيِّ إِلَّا اسْتَلَمَهُ ثُمَّ يَقُولُ اللَّهُمَّ تَبَّ عَلَيَّ حَتَّى أَتُوبَ وَ اعْصِمْنِي حَتَّى لَا أَعُودَ .

A number from our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Bin Al Numan, from Ibrahim Bin Sinan, from Abu Maryam who said,

'I was with Abu Ja'far<sup>asws</sup> circumambulating, and it was such that he<sup>asws</sup> did not pass by the Yamani corner during his<sup>asws</sup> Tawaaf except that he touched it, then he<sup>asws</sup> was saying: 'O Allah<sup>azwj</sup>! Turn towards me<sup>asws</sup> (with Mercy) until I<sup>asws</sup> repent, and Protect me<sup>asws</sup> until I<sup>asws</sup> do not repeat'.<sup>49</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ بَعْضِ بْنِ يَزِيدَ عَنِ أَبِي الْفَرَجِ السَّنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كُنْتُ أَطُوفُ مَعَهُ بِالْبَيْتِ فَقَالَ أَيُّ هَذَا أَعْظَمُ حُرْمَةً فَقُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ أَعْلَمُ بِهَذَا مِنِّي فَأَعَادَ عَلَيَّ فَقُلْتُ لَهُ دَاخِلُ الْبَيْتِ فَقَالَ الرُّكْنُ الْيَمَانِيُّ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ مَفْتُوحٌ لِشَيْعَةِ آلِ مُحَمَّدٍ مَسْدُودٌ عَنْ غَيْرِهِمْ وَ مَا مِنْ مُؤْمِنٍ يَدْعُو بِدَعَاءٍ عِنْدَهُ إِلَّا صَعِدَ دَعَاؤُهُ حَتَّى يَلْصِقَ بِالْعَرْشِ مَا بَيْنَهُ وَ بَيْنَ اللَّهِ حِجَابٌ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Abu Al Faraj Al Sandy,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I was with him<sup>asws</sup> by the House (Kaaba), so he<sup>asws</sup> said: 'Which of these is greater in sanctity?' So I said, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> are more knowing with this than I am'. But, he<sup>asws</sup> repeated it upon me. So I said to him<sup>asws</sup>, 'Entering the House (Kaaba)'. So he<sup>asws</sup> said: 'The Yamani corner is at the Door from the Doors of the Paradise, being Opened up for the Shiah of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> apart from others, and there is none from a Believer who supplicates with a supplication at it, except his

<sup>47</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 12

<sup>48</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 13

<sup>49</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 14

supplication ascends until it affixes by the Throne, there not being a Veil between it and Allah<sup>azwj, 50</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبِخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ فِي هَذَا الْمَوْضِعِ بَعْضَ حَيْثُ يَجُوزُ الرُّكْنَ الْيَمَانِيَّ مَلَكًا أُعْطِيَ سَمَاعَ أَهْلِ الْأَرْضِ فَمَنْ صَلَّى عَلَى رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) حِينَ يَبْلُغُهُ أُبْلَغَهُ إِلَيْهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Surely, in this place, meaning where the Yamani corner is situated, there is an Angel having been Granted the hearing of (the speech of) the people of the earth. So the one who sends Blessings (*Salawat*) upon Rasool-Allah<sup>saww</sup> when he reaches it (the Yamani corner), he (the Angel) delivers it to him<sup>saww, 51</sup>.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ أَوْ غَيْرِهِ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ كَانَ بِمَكَّةَ رَجُلٌ مَوْلَى لِبَنِي أُمَيَّةَ يُقَالُ لَهُ ابْنُ أَبِي عَوَانَةَ لَهُ عِنَادَةٌ وَ كَانَ إِذَا دَخَلَ إِلَى مَكَّةَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَوْ أَحَدٌ مِنْ أَشْيَاحِ آلِ مُحَمَّدٍ ( عَلَيْهِمُ السَّلَامُ ) يَعْثُبُ بِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, or someone else from Mhammad Bin Usman who said,

'There was a man in Makkah who was a slave of the Clan of Umayya called Ibn Abu Awana who had obstinacy for him, and whenever Abu Abdullah<sup>asws</sup> or any one from the Sheykh<sup>as</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> entered Makkah, he would abuse them<sup>as</sup>.

وَ إِنَّهُ أَتَى أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ هُوَ فِي الطَّوَافِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِي اسْتِئْذَانِ الْحَجَرِ فَقَالَ اسْتِئْذَانُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ لَهُ مَا أَرَاكَ اسْتِئْذَانَهُ قَالَ أَكْرَهُ أَنْ أُوذِيَ ضَعِيفًا أَوْ أَتَأَذَى قَالَ فَقَدْ زَعَمْتَ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) اسْتِئْذَانَهُ قَالَ نَعَمْ وَ لَكِنْ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا رَأَوْهُ عَرَفُوا لَهُ حَقَّهُ وَ أَنَا فَلَا يَعْرِفُونَ لِي حَقِّي .

And he came to Abu Abdullah<sup>asws</sup> while he<sup>asws</sup> was in the *Tawaaf*, and he said, 'O Abu Abdullah<sup>asws</sup>! What are you<sup>asws</sup> saying regarding touching the (Black) Stone?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> touched it'. So he said to him<sup>asws</sup>, 'I did not see you<sup>asws</sup> touching it'. He<sup>asws</sup> said: 'I<sup>asws</sup> disliked that I<sup>asws</sup> should hurt the weak ones or be hurt (due to congestion)'. So he said, 'But you<sup>asws</sup> have claimed that Rasool-Allah<sup>saww</sup> touched it'. He<sup>asws</sup> said: 'Yes, but it was so that whenever Rasool-Allah<sup>saww</sup> was seen, they recognised his<sup>saww</sup> right for him<sup>saww</sup> (and made way for him<sup>saww</sup>), and as for me<sup>asws</sup>, they are not recognising my<sup>asws</sup> right for me<sup>asws, 52</sup>.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ جَعْفَرٍ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ سَأَلَ كَيْفَ يَسْتَلِمُ الْأَفْطَحَ الْحَجَرَ قَالَ يَسْتَلِمُ الْحَجَرَ مِنْ حَيْثُ الْقَطْعُ فَإِنَّ كَانَتْ مَقْطُوعَةً مِنَ الْمَرْفِقِ اسْتَلَمَ الْحَجَرَ بِشِمَالِهِ .

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

<sup>50</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 15

<sup>51</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 16

<sup>52</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 17

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> that Ali<sup>asws</sup> was asked, 'How can the one whose right hand is cut off, touch the (Black) Stone?' He<sup>asws</sup> said: 'He should touch from there the cut is. So if it was cut off from the elbow, he should touch the (Black) Stone by his left hand'.<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ النَّوْفَلِيِّ عَنْ إِبْرَاهِيمَ بْنِ عِيْسَى عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) طَافَ بِالْكَعْبَةِ حَتَّى إِذَا بَلَغَ الرُّكْنَ الْيَمَانِي رَفَعَ رَأْسَهُ إِلَى الْكَعْبَةِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي شَرَّفَكَ وَعَظَمَكَ وَالْحَمْدُ لِلَّهِ الَّذِي بَعَثَنِي نَبِيًّا وَجَعَلَ عَلَيَّ إِمَامًا اللَّهُمَّ أَهْدِ لَهُ خِيَارَ خَلْقِكَ وَجَنِّبْهُ شِرَارَ خَلْقِكَ .

Muhammad Bin Yahya, from the one who mentioned it, from Muhammad Bin Ja'far Al Nowfaly, from Ibrahim Bin Isa, from his father,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> that Rasool-Allah<sup>saww</sup> circumambulated by the Kaaba until when he<sup>saww</sup> reached the Yamani corner, raised his<sup>saww</sup> head towards the Kaaba, then said: 'The Praise is for Allah<sup>azwj</sup> Who Honoured you and Magnified you. And the Praise is for Allah<sup>azwj</sup> Who Sent me<sup>saww</sup> as a Prophet<sup>saww</sup>, and Made Ali<sup>asws</sup> as an Imam<sup>asws</sup>. O Allah<sup>azwj</sup>! Guide to him<sup>asws</sup> the best of Your<sup>azwj</sup> creatures, and Keep away from him<sup>asws</sup> the evil ones of Your<sup>azwj</sup> creatures'.<sup>54</sup>

#### بَابُ الْمُتَزَمِّ وَالِدُعَاءِ عِنْدَهُ

### Chapter 124 – *Al-Multazam* (the back part of the Kaaba) and the supplication at it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ مِنْ أَيْنَ اسْتَلِمْتُ الْكَعْبَةَ إِذَا فَرَعْتُ مِنْ طَوَافِي قَالَ مِنْ دُبْرِهَا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'From where should I touch the Kaaba when I am free from my *Tawaaf*?' He<sup>asws</sup> said: 'From the back of it'.<sup>55</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ سُئِلَ عَنِ اسْتِلَامِ الْكَعْبَةِ فَقَالَ مِنْ دُبْرِهَا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about touching the Kaaba. So he<sup>asws</sup> said: 'From the back of it'.<sup>56</sup>

<sup>53</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 18

<sup>54</sup> Al Kafi – V 4 – The Book of Hajj Ch 123 H 19

<sup>55</sup> Al Kafi – V 4 – The Book of Hajj Ch 124 H 1

<sup>56</sup> Al Kafi – V 4 – The Book of Hajj Ch 124 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِذَا كُنْتَ فِي الطَّوَافِ السَّابِعِ فَأَنْتِ الْمُنْتَعِدُ وَهُوَ إِذَا قُمْتَ فِي دُبُرِ الْكَعْبَةِ حِذَاءَ الْبَابِ فَقُلِ اللَّهُمَّ الْبَيْتُ بَيْنَكَ وَالْعَبْدُ عَبْدُكَ وَهَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ اللَّهُمَّ مِنْ قَبْلِكَ الرَّوْحُ وَالْفَرَجُ ثُمَّ اسْتَلِمِ الرُّكْنَ الْيَمَانِيَّ ثُمَّ انْتِ الْحَجْرَ فَاحْتَمِ بِهِ .

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

‘Abu Abdullah<sup>asws</sup> said: ‘Whenever you are in the seventh (circuit of the) *Tawaaf*, so go to *Al-Muta’awwaz*, and it is where you stand at the back of the Kaaba, parallel to the Door, so say, ‘O Allah<sup>azwj</sup>! The House is Your<sup>azwj</sup> House, and the servant is Your<sup>azwj</sup> servant, and this is the place of the Refuge with You<sup>azwj</sup> from the Fire. O Allah<sup>azwj</sup>! From You<sup>azwj</sup> is the comfort and the relief’. Then touch the Yamani corner, then go to the (Black) Stone and finish (complete your *Tawaaf*) with it’.<sup>57</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ كَانَ إِذَا انْتَهَى إِلَى الْمُتَزَمِ قَالَ لِمَوْلَاهِ أَمِيطُوا عَنِّي حَتَّى أَقِرَّ لِرَبِّي بِذُنُوبِي فِي هَذَا الْمَكَانِ فَإِنَّ هَذَا مَكَانٌ لَمْ يُقَرَّ عَبْدٌ لِرَبِّهِ بِذُنُوبِهِ ثُمَّ اسْتَغْفَرَ اللَّهُ إِلَّا غَفَرَ اللَّهُ لَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>. It was so that whenever he<sup>asws</sup> ended up to Al-Multazam, said to the ones in his<sup>asws</sup> Wilayah: ‘Go away from me<sup>asws</sup> until I<sup>asws</sup> acknowledge to my<sup>asws</sup> Lord<sup>azwj</sup> of my<sup>asws</sup> sins in this place, for this place is such that a servant will not acknowledge his sins to his Lord<sup>azwj</sup>, then seek Forgiveness, except that Allah<sup>azwj</sup> would Forgive him’.<sup>58</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِذَا فَرَعْتَ مِنْ طَوَافِكَ وَ بَلَغْتَ مَوْحَرَ الْكَعْبَةِ وَ هُوَ بِحِذَاءِ الْمُسْتَجَارِ دُونَ الرُّكْنِ الْيَمَانِيِّ بِقَلِيلٍ فَايْسُطُ يَدَيْكَ عَلَى الْبَيْتِ وَ أَلْصِقْ بَطْنَكَ وَ حَذِّكَ بِالْبَيْتِ وَ قُلِ اللَّهُمَّ الْبَيْتُ بَيْنَكَ وَالْعَبْدُ عَبْدُكَ وَ هَذَا مَكَانُ الْعَائِذِ بِكَ مِنَ النَّارِ

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

‘Abu Abdullah<sup>asws</sup> said: ‘When you are free from your *Tawaaf* and reached the back part of the Kaaba, and it is parallel to Al-Mustajar, besides the Yamani corner by a little, so extend your hand towards the House (Kaaba) and attach your belly and your cheek with the House (Kaaba), and say, ‘O Allah<sup>azwj</sup>! The House is Your<sup>azwj</sup> House, and the servant is Your<sup>azwj</sup> servant, and this is the Place to seek Refuge with You<sup>azwj</sup> from the Fire’.

ثُمَّ أَقِرَّ لِرَبِّكَ بِمَا عَمَلْتَ فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ يُقَرُّ لِرَبِّهِ بِذُنُوبِهِ فِي هَذَا الْمَكَانِ إِلَّا غَفَرَ اللَّهُ لَهُ إِنْ شَاءَ اللَّهُ وَ تَقُولُ اللَّهُمَّ مِنْ قَبْلِكَ الرَّوْحُ وَالْفَرَجُ وَ الْعَافِيَةَ اللَّهُمَّ إِنْ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي وَ اغْفِرْ لِي مَا أَطْلَعْتَ عَلَيْهِ مِنِّي وَ خَفِيَ عَلَى خَلْقِكَ

Then acknowledge to your Lord<sup>azwj</sup> with whatever you have done, for there is none from a Believing servant who acknowledges to his Lord<sup>azwj</sup> of his sins in this place except that Allah<sup>azwj</sup> would Forgive him, Allah<sup>azwj</sup> Willing.

<sup>57</sup> Al Kafi – V 4 – The Book of Hajj Ch 124 H 3

<sup>58</sup> Al Kafi – V 4 – The Book of Hajj Ch 124 H 4

And, you should be saying,

اللَّهُمَّ مِنْ قَبْلِكَ الرُّوحُ وَالْفَرْجُ وَالْعَافِيَةُ اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي وَ اغْفِرْ لِي مَا أَطَّلَعْتَ عَلَيْهِ مِنِّي وَ خَفِيَ عَلَيَّ خَلْقُكَ

‘O Allah<sup>azwj</sup>, from You<sup>azwj</sup> is the comfort and the relief and the health. O Allah<sup>azwj</sup>! My deeds are weak, so Multiply them for me, and Forgive for me what You<sup>azwj</sup> are Notified upon from me, and it is concealed from Your<sup>azwj</sup> creatures’.

ثُمَّ تَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ وَ تَخْتِيرُ لِنَفْسِكَ مِنَ الدُّعَاءِ ثُمَّ اسْتَلِمِ الرُّكْنَ الْيَمَانِيَّ ثُمَّ أَنْتِ الْحَجَرَ الْأَسْوَدَ .

Then seek Refuge with Allah<sup>azwj</sup> from the Fire, and choose for yourself from the supplications, then touch the Yamani corner, then go to the Black Stone’.<sup>59</sup>

### بَابُ فَضْلِ الطَّوَافِ

## Chapter 125 – Merits of the *Tawaaf*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ يُوسُفَ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ عَلِيِّ بْنِ مَيْمُونِ الصَّائِغِ قَالَ قَدِمَ رَجُلٌ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) فَقَالَ قَدِمْتَ حَاجًّا فَقَالَ نَعَمْ فَقَالَ أَ تَدْرِي مَا لِلْحَاجِّ قَالَ لَا قَالَ مَنْ قَدِمَ حَاجًّا وَ طَافَ بِالْبَيْتِ وَ صَلَّى رَكَعَتَيْنِ كَتَبَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ وَ شَفَعَهُ فِي سَبْعِينَ أَلْفَ حَاجَةٍ وَ كَتَبَ لَهُ عِشْرَةَ سَبْعِينَ أَلْفَ رَقَبَةٍ قِيمَةُ كُلِّ رَقَبَةٍ عَشْرَةُ أَلْفِ دِرْهَمٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Yusuf, from Zakariyya Al Momin, from Ali Bin Maymoun Al Saig who said,

‘A man came over to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, so he<sup>asws</sup> said: ‘You have come for Hajj?’ He said, ‘Yes’. So he<sup>asws</sup> said: ‘Do you know what is for the pilgrim?’ He said, ‘No’. He<sup>asws</sup> said: ‘The one who comes as a pilgrim and performs *Tawaaf* by the House (Kaaba), and Prays two Cycles, Allah<sup>azwj</sup> Writes seventy thousand good deeds for him, and Deletes from him seventy thousand sins, and raises for him seventy thousand Levels, and Intercedes for him in seventy thousand needs, and Writes for him the emancipation of seventy thousand necks, the price of each neck being ten thousand Dirhams’.<sup>60</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ أَبِي يَقُولُ مَنْ طَافَ بِهَذَا النَّبِيِّ أُسْبُوعاً وَ صَلَّى رَكَعَتَيْنِ فِي أَيِّ جَوَانِبِ الْمَسْجِدِ شَاءَ كَتَبَ اللَّهُ لَهُ سِتَّةَ أَلْفِ حَسَنَةٍ وَ مَحَا عَنْهُ سِتَّةَ أَلْفِ سَيِّئَةٍ وَ رَفَعَ لَهُ سِتَّةَ أَلْفِ دَرَجَةٍ وَ قَضَى لَهُ سِتَّةَ أَلْفِ حَاجَةٍ فَمَا عَجَّلَ مِنْهَا فَبِرَحْمَةِ اللَّهِ وَ مَا أَحْرَ مِنْهَا فَشَوْقاً إِلَى دُعَائِهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al yamani, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘My<sup>asws</sup> father<sup>asws</sup> was saying: ‘The one who performs *Tawaaf* by this House (Kaaba), seven (circuits), and Prays two Cycles in whichever side of the Masjid he so desires to, Allah<sup>azwj</sup> would Write for him six thousand good deeds, and Delete from him six thousand sins, and Raise for him six thousand Levels, and Fulfil for him six thousand needs. So

<sup>59</sup> Al Kafi – V 4 – The Book of Hajj Ch 124 H 5

<sup>60</sup> Al Kafi – V 4 – The Book of Hajj Ch 125 H 1

whatever is Hastened from these, so it is by the Mercy of Allah<sup>azwj</sup>, and whatever is Delayed from these, so it is out of Desire (of Allah<sup>azwj</sup>) to Listen to his supplication'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَمَّنْ أَخْبَرَهُ عَنِ الْعَبْدِ الصَّالِحِ ( عَلَيْهِ السَّلَامُ ) قَالَ دَخَلْتُ عَلَيْهِ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ مَسَائِلَ كَثِيرَةٍ فَلَمَّا رَأَيْتُهُ عَظَمَ عَلَيَّ كَلَامُهُ فَقُلْتُ لَهُ نَاوِلْنِي يَدَكَ أَوْ رَجْلَكَ أَقْبَلُهَا فَنَاوِلْنِي يَدَهُ فَقَبَّلْتُهَا فَذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَذَمَعْتُ عَيْنَايَ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from the one who informed him,

(It has been narrated) from Al Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I went over to him<sup>asws</sup> and I wanted to ask him<sup>asws</sup> a lot of questions. So when I saw him<sup>asws</sup>, his<sup>asws</sup> words were impressive upon me. So, I said to him<sup>asws</sup>, 'Give me your<sup>asws</sup> hand or your<sup>asws</sup> left, so I can kiss it. So he<sup>asws</sup> gave me his<sup>asws</sup> hand, and I kissed it, and I remembered the words of Rasool-Allah<sup>saww</sup>, and my eyes filled with my tears.

فَلَمَّا رَأَيْتُهُ مُطَاطِنًا رَأْسِي قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا مِنْ طَائِفٍ يَطُوفُ بِهَذَا الْبَيْتِ حِينَ تَزُولُ الشَّمْسُ حَاسِرًا عَنْ رَأْسِهِ حَافِيًا يُقَارِبُ بَيْنَ خَطَاهُ وَ يَعْضُ بَصْرَهُ وَ يَسْتَلِمُ الْحَجَرَ فِي كُلِّ طَوَافٍ مِنْ غَيْرِ أَنْ يُؤْذِيَ أَحَدًا وَ لَا يَقْطَعُ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ عَنْ لِسَانِهِ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ خُطْوَةٍ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ وَ أَعْتَقَ عَنْهُ سَبْعِينَ أَلْفَ رَقَبَةٍ ثَمَّنْ كُلُّ رَقَبَةٍ عَشْرَةُ أَلْفِ دِرْهَمٍ وَ شَفَعَ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ وَ قَضَيْتُ لَهُ سَبْعُونَ أَلْفَ حَاجَةٍ إِنْ شَاءَ فَعَاجَلُهُ وَ إِنْ شَاءَ فَأَجَلُهُ .

So when he<sup>asws</sup> saw me bowing my head, he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'There is none who performs *Tawaaf* (does *Tawaaf*), circumambulating by this House (Kaaba) when the sun (starts to) decline, uncovered from his head, bare-footed, taking small steps, and lowering his gaze, and kissing the (Black) Stone during each *Tawaaf* from without harming anyone, nor cutting off the mention of Allah<sup>azwj</sup> Mighty and Majestic from his tongue, except that Allah<sup>azwj</sup> Mighty and Majestic would Write for him, with every step taken, seventy thousand good deeds, and Delete from him seventy thousand sins, and raising for him seventy thousand Levels, and Emancipating (liberating) on his behalf seventy thousand necks, the price of each neck being ten thousand Dirhams, and Intercede for him in seventy from the people of his household, and Fulfil for him seventy thousand needs, Allah<sup>azwj</sup> Willing, whether it is immediately, and if He<sup>azwj</sup> so Desires to, later on'.<sup>62</sup>

بَابُ أَنَّ الصَّلَاةَ وَ الطَّوَّافَ أَيُّهُمَا أَفْضَلُ

## Chapter 126 – The Prayer and the *Tawaaf*, which of the two is superior

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ أَقَامَ بِمَكَّةَ سَنَةً فَالطَّوَّافُ أَفْضَلُ لَهُ مِنَ الصَّلَاةِ وَ مَنْ أَقَامَ سَنَتَيْنِ خَلَطَ مِنْ دَا وَ مِنْ دَا وَ مَنْ أَقَامَ ثَلَاثَ سِنِينَ كَانَتْ الصَّلَاةُ أَفْضَلَ لَهُ مِنَ الطَّوَّافِ .

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

<sup>61</sup> Al Kafi – V 4 – The Book of Hajj Ch 125 H 2

<sup>62</sup> Al Kafi – V 4 – The Book of Hajj Ch 125 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who stays in Makkah for a year, so the *Tawaaf* is superior for him than the Prayer; and the one who stays for two years, so a mixture from that and from that; and the one who stays for three year, the Prayer would be superior for him than the *Tawaaf*.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الطَّوَّافُ لِغَيْرِ أَهْلِ مَكَّةَ أَفْضَلُ مِنَ الصَّلَاةِ وَالصَّلَاةُ لِأَهْلِ مَكَّةَ أَفْضَلُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Tawaaf*, for other than the inhabitants of Makkah, is superior than offering the Salaat (the Prayer); and the Salaat (Prayer) for the inhabitants of Makkah, is superior'.<sup>64</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ طَوَّافُ قَيْلِ الْحَجِّ أَفْضَلُ مِنْ سَبْعِينَ طَوَّافٍ بَعْدَ الْحَجِّ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Tawaaf* before the Hajj is superior than seventy *Tawaafs* after the Hajj'.<sup>65</sup>

### بَابُ حَدِّ مَوْضِعِ الطَّوَّافِ

## Chapter 127 – Boundary of the place of the *Tawaaf*

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنْ حَدِّ الطَّوَّافِ بِالْبَيْتِ الَّذِي مِنْ خَرَجٍ مِنْهُ لَمْ يَكُنْ طَائِفًا بِالْبَيْتِ قَالَ كَانَ النَّاسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَطُوفُونَ بِالْبَيْتِ وَالْمَقَامِ وَ أَنْتُمْ الْيَوْمَ تَطُوفُونَ مَا بَيْنَ الْمَقَامِ وَ بَيْنَ الْبَيْتِ

Muhammad Bin Yahya, and someone else from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yaseen Al Zareyr, from Hareyz Bin Abdullah, from Muhammad Bin Muslim who said,

'I asked him<sup>asws</sup> about the boundary of the *Tawaaf* by the House (Kaaba), which, if one were to go out from it, would not happen to be a circumambulator of the House (Kaaba). He<sup>asws</sup> said: 'It was so that the people in the era of Rasool-Allah<sup>saww</sup> were performing *Tawaaf* by the House (Kaaba) and the Standing Place (of Ibrahim<sup>as</sup>, and you all today are performing *Tawaaf* what is between the Standing Place (of Ibrahim<sup>as</sup>) and the House (Kaaba).

فَكَانَ الْحَدُّ مَوْضِعَ الْمَقَامِ الْيَوْمَ فَمَنْ جَاَزَهُ فَلَيْسَ بِطَائِفٍ وَ الْحَدُّ قَبْلَ الْيَوْمِ وَ الْيَوْمَ وَاحِدٌ قَدَرًا مَا بَيْنَ الْمَقَامِ وَ بَيْنَ الْبَيْتِ مِنْ نَوَاجِي الْبَيْتِ كُلِّهَا

So, the boundary today is the place of the Standing Place (of Ibrahim<sup>as</sup>). Therefore the one who exceeds it, so he is not with the *Tawaaf*. And the boundary before today, and today, is one, measured by what is between the Standing Place (of

<sup>63</sup> Al Kafi – V 4 – The Book of Hajj Ch 126 H 1

<sup>64</sup> Al Kafi – V 4 – The Book of Hajj Ch 126 H 2

<sup>65</sup> Al Kafi – V 4 – The Book of Hajj Ch 126 H 3

Ibrahim<sup>as</sup>) and the House (Kaaba) from the surrounding of the House (Kaaba), all of it.

فَمَنْ طَافَ قَتْبَاعَدَ مِنْ نَوَاحِيهِ أَبْعَدَ مِنْ مَقْدَارِ ذَلِكَ كَانَ طَائِفًا بَعِيرِ النَّبَيْتِ بِمَنْزِلَةِ مَنْ طَافَ بِالْمَسْجِدِ لِأَنَّهُ طَافَ فِي غَيْرِ حَدٍّ وَ لَا طَوَافَ لَهُ .

Thus, the one who performs *Tawaaf* remotely from its surrounding area, further from that measurement, would be circumambulating by other than the House, being at the status of the one who performs *Tawaaf* by the Masjid, because he would be performing *Tawaaf* in another boundary, and there is no *Tawaaf* for him'.<sup>66</sup>

بَابُ حَدِّ الْمَشْيِ فِي الطَّوَافِ

## Chapter 128 – Limit of the walking during the *Tawaaf*

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْبُرْقِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الطَّوَافِ فَقُلْتُ أَسْرِعُ وَ أَكْثِرُ أَوْ أَبْطِئُ قَالَ مَشْيٌ بَيْنَ الْمَشْيَيْنِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Abdul Rahman Bin Sayaba who said,

'I asked Abu Abdullah<sup>asws</sup> about the *Tawaaf*, so I said, 'Quickly, or mostly (quickly), or slowly?' He<sup>asws</sup> said: 'Walk between the two walks (moderate pace)'.<sup>67</sup>

بَابُ الرَّجُلِ يَطُوفُ فْتَعَرِّضُ لَهُ الْحَاجَةُ أَوْ الْعِلَّةُ

## Chapter 129 – The man performs *Tawaaf*, so a need presents itself to him, or an illness

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ طَافَ سَوْتًا أَوْ سَوْتَيْنِ ثُمَّ خَرَجَ مَعَ رَجُلٍ فِي حَاجَةٍ فَقَالَ إِنْ كَانَ طَوَافَ نَافِلَةٍ بَنَى عَلَيْهِ وَ إِنْ كَانَ طَوَافَ فَرِيضَةٍ لَمْ يَبْنِ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who performs *Tawaaf* one circuit, or two circuits, then goes out with a man regarding a need. So he<sup>asws</sup> said: 'If it was such that it's was an optional *Tawaaf*, he would build upon it (and complete the seven circuits), but if it was such that it was an Obligatory *Tawaaf*, he would not build upon it (i.e., repeat it)'.<sup>68</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) فِي الرَّجُلِ يُحَدِّثُ فِي طَوَافِ الْفَرِيضَةِ وَ قَدْ طَافَ بَعْضُهُ قَالَ يَخْرُجُ فَيَتَوَضَّأُ فَإِنْ كَانَ جَازَ النَّصْفَ بَنَى عَلَى طَوَافِهِ وَ إِنْ كَانَ أَقَلَّ مِنَ النَّصْفِ أَغَادَ الطَّوَافَ .

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

<sup>66</sup> Al Kafi – V 4 – The Book of Hajj Ch 127 H 1

<sup>67</sup> Al Kafi – V 4 – The Book of Hajj Ch 128 H 1

<sup>68</sup> Al Kafi – V 4 – The Book of Hajj Ch 129 H 1

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) regarding the man who excretes wind during the Obligatory *Tawaaf*, and he had circumambulated part of it. He<sup>asws</sup> said: 'He should go out and perform ablution. So if he had completed the half, he would build upon his *Tawaaf*, and if it was less than half, he would repeat the *Tawaaf*'.<sup>69</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عِمْرَانَ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ طَافَ بِالْبَيْتِ ثَلَاثَةَ أَشْوَاطٍ مِنَ الْفَرِيضَةِ ثُمَّ وَجَدَ خَلْوَةً مِنَ الْبَيْتِ فَدَخَلَهُ كَيْفَ يَصْنَعُ فَقَالَ يُفْضِي طَوَافَهُ وَ قَدْ خَالَفَ السُّنَّةَ فَلْيُعِدْ طَوَافَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Fazzal, from Hammad Bin Isa, from Imran Al Halby who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who performed *Tawaaf* by the House (Kaaba), three circuits from the Obligatory one. Then he found empty space from the House (Kaaba). So he entered it. How should he deal with it?' So he<sup>asws</sup> said: 'He should fulfil his *Tawaaf*, and he has opposed the Sunnah, therefore upon him is his *Tawaaf* (to repeat)'.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا طَافَ الرَّجُلُ بِالْبَيْتِ أَشْوَاطًا ثُمَّ اشْتَكَى أَعَادَ الطَّوَافَ يَعْنِي الْفَرِيضَةَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man performs *Tawaaf* by the House, a few circuits, then complains, should repeat the *Tawaaf*, meaning the Obligatory one'.<sup>71</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ ثُمَّ اعْتَلَّ عَلَّهُ لَا يَقْدِرُ مَعَهَا عَلَى تَمَامِ الطَّوَافِ فَقَالَ إِنْ كَانَ طَافَ أَرْبَعَةَ أَشْوَاطٍ أَمَرَ مَنْ يَطُوفُ عَنْهُ ثَلَاثَةَ أَشْوَاطٍ فَقَدْ تَمَّ طَوَافُهُ وَإِنْ كَانَ طَافَ ثَلَاثَةَ أَشْوَاطٍ وَ لَا يَقْدِرُ عَلَى الطَّوَافِ فَإِنَّ هَذَا مِمَّا غَلَبَ اللَّهُ عَلَيْهِ فَلَا بَأْسَ بِأَنْ يُؤَخَّرَ الطَّوَافَ يَوْمًا وَ يَوْمَيْنِ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> regarding a man who circumambulated the Obligatory *Tawaaf*. Then becomes unwell with such an illness that he is unable, along with it, upon completing the *Tawaaf*. So he<sup>asws</sup> said: 'If he had performed four circuits, he can instruct someone to perform three circuits on his behalf; and if he had performed three circuits, and he was not able upon the *Tawaaf*, so this one is from the one whom Allah<sup>azwj</sup> has Overcome upon. Therefore, there is no problem if he was to delay the *Tawaaf* for a day, and two days.

فَإِنْ خَلَّتْهُ الْعِلَّةُ عَادَ فَطَافَ أُسْبُوعًا وَ إِنْ طَالَتْ عَلَيْهِ أَمْرٌ مَنْ يَطُوفُ عَنْهُ أُسْبُوعًا وَ يُصَلِّي هُوَ رَكَعَتَيْنِ وَ يَسْعَى عَنْهُ وَ قَدْ خَرَجَ مِنْ إِحْرَامِهِ وَ كَذَلِكَ يَفْعَلُ فِي السَّعْيِ وَ فِي رَمِي الْجِمَارِ .

<sup>69</sup> Al Kafi – V 4 – The Book of Hajj Ch 129 H 2

<sup>70</sup> Al Kafi – V 4 – The Book of Hajj Ch 129 H 3

<sup>71</sup> Al Kafi – V 4 – The Book of Hajj Ch 129 H 4

So if his illness leaves him, he would repeat, and he would perform seven (circuits). But, if his illness prolongs, he can instruct someone to perform *Tawaaf* on his behalf, seven (circuits), and he would Pray two Cycles, and perform Sa'ee on his behalf, and he would have come out from his Ihraam. And similar to that he would do regarding the Sa'ee, and regarding the pelting of the rocks'.<sup>72</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَزَّةَ قَالَ مَرَّ بِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَنَا فِي السَّوْطِ الْخَامِسِ مِنَ الطَّوَافِ فَقَالَ لِي أَنْطَلِقْ حَتَّى تَعُودَ هَاهُنَا رَجُلًا فَقُلْتُ لَهُ إِنَّمَا أَنَا فِي خَمْسَةِ أَشْوَاطٍ فَأَيْمُ أُسْبُوعِي قَالَ أَفْطَعُهُ وَ أَحْفَظُهُ مِنْ حَيْثُ تَقَطَّعُ حَتَّى تَعُودَ إِلَى الْمَوْضِعِ الَّذِي قَطَّعْتَ مِنْهُ فَنَبْنِي عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abdul Aziz, from Abu Azza who said,

'Abu Abdullah<sup>asws</sup> passed by me, and I was in the fifth circuit from the *Tawaaf*. So he<sup>asws</sup> said to me: 'Go, until we bid farewell to a man over there'. So I said to him<sup>asws</sup>, 'But rather, I am in the fifth circuit, so I should complete by seven'. He<sup>asws</sup> said: 'Cut it, and memorise it from where you have cut until you return to the place which you cut if off from, and build upon it'.<sup>73</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ سُكَيْنِ بْنِ عَمَّارٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يُكْنَى أَبُو أَحْمَدَ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الطَّوَافِ يَدُهُ فِي يَدِي إِذْ عَرَضَ لِي رَجُلٌ لَهُ إِلَيَّ حَاجَةٌ فَأَوْمَأْتُ إِلَيْهِ بِيَدِي فَقُلْتُ لَهُ كَمَا أَنْتَ حَتَّى أَفْرُغَ مِنْ طَوَافِي فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا هَذَا قُلْتُ أَصْلَحَكَ اللَّهُ رَجُلٌ جَاءَنِي فِي حَاجَةٍ فَقَالَ لِي مُسْلِمٌ هُوَ قُلْتُ نَعَمْ

Ahmad Bin Muhammad Bin Ismail Bin Bazie, from Abu Ismail Al Sarraj, from Sukeyn Bin Ammar, from a man from our companions teknonymed as Abu Ahmad, who said,

'I was with Abu Abdullah<sup>asws</sup> in the *Tawaaf*, his<sup>asws</sup> hand being in my hand, when a man presented himself to me having a need for him to me. So, I gestured to him with my hand saying, 'Stay where you are until I am free from my *Tawaaf*'. So Abu Abdullah<sup>asws</sup> said to me: 'Who is this?' I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! A man who came to me regarding a need'. So he<sup>asws</sup> said to me: 'Is he a Muslim?' I said, 'Yes'.

فَقَالَ لِي أَذْهَبَ مَعَهُ فِي حَاجَتِهِ فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ فَأَقَطَّعُ الطَّوَافَ فَقَالَ نَعَمْ قُلْتُ وَ إِن كُنْتُ فِي الْمَفْرُوضِ قَالَ نَعَمْ وَ إِن كُنْتُ فِي الْمَفْرُوضِ

So he<sup>asws</sup> said to me: 'Go with him regarding his need'. So I said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! So I should cut the *Tawaaf*?'. So he<sup>asws</sup> said: 'Yes'. I said, 'And even if I was in the Obligatory one?' He<sup>asws</sup> said: 'Yes, and even if you were in the Obligatory one'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ مَشَى مَعَ أَخِيهِ الْمُسْلِمِ فِي حَاجَتِهِ كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَ مَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَ رَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ .

He (the narrator) said, 'And Abu Abdullah<sup>asws</sup> said: 'And the one who walks along with his Muslim brother with regards to his need, Allah<sup>azwj</sup> would Write for him a

<sup>72</sup> Al Kafi – V 4 – The Book of Hajj Ch 129 H 5

<sup>73</sup> Al Kafi – V 4 – The Book of Hajj Ch 129 H 6

thousand thousand good deeds, and Delete from him a thousand thousand sins, and Rasie for him a thousand thousand Levels'.<sup>74</sup>

بَابُ الرَّجُلِ يَطُوفُ فَيُعْبِي أَوْ تُقَامُ الصَّلَاةُ أَوْ يَدْخُلُ عَلَيْهِ وَقْتُ الصَّلَاةِ

### Chapter 130 – The man performs *Tawaaf*, so he gets tired, or establishes the *Salaat*, or the time for the *Salaat* (Prayer) comes upon him

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ شِهَابٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي رَجُلٍ كَانَ فِي طَوَافِ فَرِيضَةٍ فَأَدْرَكَتْهُ صَلَاةُ فَرِيضَةٍ قَالَ يَفْطَعُ طَوَافَهُ وَ يُصَلِّي الْفَرِيضَةَ ثُمَّ يَعُودُ وَ يُنِمُّ مَا بَقِيَ عَلَيْهِ مِنْ طَوَافِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Shihab, from Hisham,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding a man who was in an Obligatory *Tawaaf*, so he came across the Obligatory *Salaat*. He<sup>asws</sup> said: 'He should cut his *Tawaaf*, and he should offer the Obligatory *Salaat* (Prayer), then he should return and complete what remains upon him from his *Tawaaf*'.<sup>75</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي الطَّوَافِ فَدُ طَافَ بَعْضَهُ وَ بَقِيَ عَلَيْهِ بَعْضُهُ فَيَبْطُلُ الْفَجْرُ فَيَخْرُجُ مِنَ الطَّوَافِ إِلَى الْحَجْرِ أَوْ إِلَى بَعْضِ الْمَسْجِدِ إِذَا كَانَ لَمْ يُؤْتِرْ فَيُؤْتِرُ ثُمَّ يَرْجِعُ إِلَى مَكَانِهِ فَيُنِمُّ طَوَافَهُ أَمْ فَتَرَى ذَلِكَ أَفْضَلَ أَمْ يُنِمُّ الطَّوَافَ ثُمَّ يُؤْتِرُ وَ إِنْ أَسْفَرَ بَعْضَ الْإِسْفَارِ قَالَ أَبَدًا بِالْوَتْرِ وَ أَفْطَعِ الطَّوَافَ إِذَا خَفَّتْ ذَلِكَ ثُمَّ اتِمَّ الطَّوَافَ بَعْدَ .

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

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the man who happens to be in the *Tawaaf*, having had done part of it, and there remains upon him part of it. So, the dawn emerges, and he goes out from the *Tawaaf* to the (Black) Stone, or to one of the Masjids. If he had not performed *Al-Witr*, so he performs *Al-Witr*. Then he returns to his place, so he completes his *Tawaaf*. Do you<sup>asws</sup> view that as being superior, or he should complete the *Tawaaf*, then he should perform *Al-Witr* and even if it becomes brighter part of the brightness?' He<sup>asws</sup> said: 'He should begin with *Al-Witr*, and cut the *Tawaaf* when he fears that. Then he should complete the *Tawaaf* afterwards'.<sup>76</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ كَانَ فِي طَوَافِ الْفَرِيضَةِ فَأَقْبَمَتِ الصَّلَاةُ قَالَ يُصَلِّي مَعَهُمْ الْفَرِيضَةَ فَإِذَا فَرَغَ بَنَى مِنْ حَيْثُ قَطَعَ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan who said,

<sup>74</sup> Al Kafi – V 4 – The Book of Hajj Ch 129 H 7

<sup>75</sup> Al Kafi – V 4 – The Book of Hajj Ch 130 H 1

<sup>76</sup> Al Kafi – V 4 – The Book of Hajj Ch 130 H 2

'I asked Abu Abdullah<sup>asws</sup> about a man who was in the Obligatory *Tawaaf*, so the Salaat (Prayer) is established. He<sup>asws</sup> said: 'He should Pray the Obligatory along with them. So when he is free, he can build from where he had cut it'.<sup>77</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّجُلُ يُعْبِي فِي الطَّوَافِ أَلَا لَهُ أَنْ يَسْتَرِيحَ قَالَ نَعَمْ يَسْتَرِيحُ ثُمَّ يَقُومُ فَيَبْنِي عَلَى طَوَافِهِ فِي فَرِيضَةٍ أَوْ غَيْرِهَا وَ يَفْعَلُ ذَلِكَ فِي سَعْيِهِ وَ جَمِيعِ مَنَاسِكِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The man tires during the *Tawaaf*. Is it for him that he rests?' He<sup>asws</sup> said: 'Yes. He can rest, then stand, so he builds upon his *Tawaaf*, in an Obligatory one, or other than it; and he can do that in his Sa'ee, and the entirety of his rituals'.<sup>78</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَسْتَرِيحُ فِي طَوَافِهِ فَقَالَ نَعَمْ أَنَا قَدْ كَانْتُ تُوضَعُ لِي مِرْفَقَةٌ فَأَجْلِسُ عَلَيْهَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the man who rests during his *Tawaaf*. So he<sup>asws</sup> said: 'Yes. I<sup>asws</sup> had been such, so an enclosure was set up for me, so I<sup>asws</sup> sat upon it'.<sup>79</sup>

### بَابُ السَّهْوِ فِي الطَّوَافِ

## Chapter 131 – The mistake during the *Tawaaf*

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ مَنصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ فَلَمْ يَدْرِ سِتَّةَ طَافَ أَمْ سَبْعَةَ قَالَ فَلْيُعِدْ طَوَافَهُ قُلْتُ فَقَاتَهُ قَالَ مَا أَرَى عَلَيْهِ شَيْئًا وَ الْإِعَادَةُ أَحَبُّ إِلَيَّ وَ أَفْضَلُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Mansour Bin Hazim who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who circumambulated the Obligatory *Tawaaf*, but he did not know whether he had circumambulated six (circuits) or seven. He<sup>asws</sup> said: 'So let him repeat his *Tawaaf*. I said, 'So he lost it?' He<sup>asws</sup> said: 'I<sup>asws</sup> do not see anything to be upon him, and the repeating is more beloved to me<sup>asws</sup>, and superior'.<sup>80</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ لَمْ يَدْرِ سِتَّةَ طَافَ أَوْ سَبْعَةَ قَالَ يَسْتَقْبَلُ .

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

<sup>77</sup> Al Kafi – V 4 – The Book of Hajj Ch 130 H 3

<sup>78</sup> Al Kafi – V 4 – The Book of Hajj Ch 130 H 4

<sup>79</sup> Al Kafi – V 4 – The Book of Hajj Ch 130 H 5

<sup>80</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who did not know whether he had circumambulated six (circuits) or seven. He<sup>asws</sup> said: 'He should do it again'.<sup>81</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَمَّنْ طَافَ بِالْبَيْتِ طَوَافَ الْفَرِيضَةِ فَلَمْ يَدْرِ سِنَّةً طَافَ أَوْ سَبْعَةً قَالَ يَسْتَقْبِلُ قُلْتُ فَفَاتَهُ ذَلِكَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

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

'I asked him<sup>asws</sup> about the one who performs *Tawaaf* by the House (Kaaba) with an Obligatory *Tawaaf*, but he does not know whether he did six circuits or seven. He<sup>asws</sup> said: 'He should not it again'. I said, 'So he lost that one'. He<sup>asws</sup> said: 'There is nothing upon him'.<sup>82</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ شَكَ فِي طَوَافِ الْفَرِيضَةِ قَالَ يُعِيدُ كُلَّمَا شَكَ قُلْتُ جُعِلَتْ فِدَاكَ شَكَ فِي طَوَافِ نَافِلَةٍ قَالَ بَيْنِي عَلَى الْأَقْلَى .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who doubts during the Obligatory *Tawaaf*. He<sup>asws</sup> said: 'He should repeat every time he doubts'. I said, 'May I be sacrificed for you<sup>asws</sup>! (What about) a doubt during the optional *Tawaaf*?'. He<sup>asws</sup> said: 'He can build upon the less'.<sup>83</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ طَافَ بِالْبَيْتِ ثَمَانِيَةَ أَشْوَاطِ الْمَفْرُوضِ قَالَ يُعِيدُ حَتَّى يَبْتَنَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat,

(It has been narrated) from Abu Baseer who said, 'I asked Abu Abdullah<sup>asws</sup> about a man who circumambulated eight circuits by the House, in the Obligatory one. He<sup>asws</sup> said: 'He should repeat until he is certain'.<sup>84</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ رَجُلٌ طَافَ بِالْبَيْتِ طَوَافَ الْفَرِيضَةِ فَلَمْ يَدْرِ سِنَّةً طَافَ أَمْ سَبْعَةً أَمْ ثَمَانِيَةَ قَالَ يُعِيدُ طَوَافَهُ حَتَّى يَحْفَظَ قُلْتُ فَإِنَّهُ طَافَ وَ هُوَ مُتَطَوِّعٌ ثَمَانِي مَرَّاتٍ وَ هُوَ نَاسٍ قَالَ فَلْيَتِمَّهُ طَوَافَيْنِ ثُمَّ يُصَلِّي أَرْبَعَ رَكَعَاتٍ فَأَمَّا الْفَرِيضَةَ فَلْيُعِدْ حَتَّى يُتِمَّ سَبْعَةَ أَشْوَاطِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Sama'at Bin Mihran, from Abu Baseer who said,

'I said, 'A man performs *Tawaaf* by the House (Kaaba), the Obligatory *Tawaaf*, but he does not know whether he performed six, or seven, or eight (circuits)'. He<sup>asws</sup> said: 'He should repeat his *Tawaaf* until he memorises'. I said, 'Supposing he

<sup>81</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 2

<sup>82</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 3

<sup>83</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 4

<sup>84</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 5

performed eight times and it was optional, and he forgot'. He<sup>asws</sup> said: 'So let him complete two *Tawaafs* (to make it fourteen), the Pray four Cycles. But, as for the Obligatory, so let him repeat until he completes seven circuits'.<sup>85</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا تَقُولُ فِي رَجُلٍ طَافَ فَأَوْهَمَ فَقَالَ طُفْتُ أَرْبَعَةً أَوْ طُفْتُ ثَلَاثَةً فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَيُّ الطَّوَافِينَ كَانَ طَوَافَ نَافِلَةٍ أَمْ طَوَافَ فَرِيضَةٍ قَالَ إِنْ كَانَ طَوَافَ فَرِيضَةٍ فَلْيُلْقِ مَا فِي يَدِهِ وَ لَيْسْتَ أَنْتَ وَ إِنْ كَانَ طَوَافَ نَافِلَةٍ فَاسْتَيْقِنِ ثَلَاثَةً وَ هُوَ فِي شَكٍّ مِنَ الرَّابِعِ أَنَّهُ طَافَ فَلْيَبْنِ عَلَى الثَّلَاثَةِ فَإِنَّهُ يَجُوزُ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sudeyr who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding a man, so he got confused and he said, 'Did I do four circuits or did I do three circuits?' So Abu Abdullah<sup>asws</sup> said: 'Which of the two *Tawaafs* was it, an optional or Obligatory? If it was an Obligatory *Tawaaf*, so let him throw whatever was in his hand, and let him resume; and if it was an optional *Tawaaf*, so if he was certain of three and he was in doubt from the fourth that he had circuited, so let him build upon the three, for it is allowed for him'.<sup>86</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) رَجُلٌ طَافَ بِالْبَيْتِ ثُمَّ خَرَجَ إِلَى الصَّفَا فَطَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَبَيْنَا هُوَ يَطُوفُ إِذْ ذَكَرَ أَنَّهُ قَدْ تَرَكَ بَعْضَ طَوَافِهِ بِالْبَيْتِ قَالَ يَرْجِعُ إِلَى الْبَيْتِ فَيُنِّمُ طَوَافَهُ ثُمَّ يَرْجِعُ إِلَى الصَّفَا وَ الْمَرْوَةِ فَيُنِّمُ مَا بَقِيَ .

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

'I said to Abu Abdullah<sup>asws</sup>, 'A man performs *Tawaaf* by the House (Kaaba), then he goes out to Al-Safa, so he performs *Tawaaf* between Al-Safa and Al-Marwa. So while he was performing *Tawaaf*, he remembered that he had neglected part of his *Tawaaf* by the House (Kaaba)'. He<sup>asws</sup> said: 'He should return to the House (Kaaba), and he should complete his *Tawaaf*. Then he should return to Al-Safa and Al-Marwa, and he would complete what remains'.<sup>87</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ قَالَ سَأَلَهُ سُلَيْمَانُ بْنُ خَالِدٍ وَ أَنَا مَعَهُ عَنِ رَجُلٍ طَافَ بِالْبَيْتِ سِتَّةَ أَشْوَاطٍ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ كَيْفَ يَطُوفُ سِتَّةَ أَشْوَاطٍ قَالَ اسْتَقْبَلَ الْحَجَرَ وَ قَالَ اللَّهُ أَكْبَرُ وَ عَقَدَ وَاحِدًا فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَطُوفُ شَوْطًا قَالَ سُلَيْمَانُ فَإِنَّهُ قَاتَهُ ذَلِكَ حَتَّى أَتَى أَهْلَهُ قَالَ يَأْمُرُ مَنْ يَطُوفُ عَنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya who said,

'Suleyman Bin Khalid asked him<sup>asws</sup> and I was with him, about a man who performs *Tawaaf* six circuits by the House (Kaaba). Abu Abdullah<sup>asws</sup> said: 'And how come he circumambulated six circuits?' He said, 'He kissed the (Black) Stone and said, 'Allah<sup>azwj</sup> is the Greatest!', and he committed to the one'. So Abu Abdullah<sup>asws</sup> said: 'He should circumambulate one circuit'. He said, 'Supposing he loses it until he goes

<sup>85</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 6

<sup>86</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 7

<sup>87</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 8

back to his family?' He<sup>asws</sup> said: 'He should instruct someone to do *Tawaaf* on his behalf'.<sup>88</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ نَسِيَ فَطَافَ ثَمَانِيَةَ أَشْوَاطٍ قَالَ إِنْ ذَكَرَ قَبْلَ أَنْ يَبْلُغَ الرُّكْنَ فَلْيَقْطَعْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmasi who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who forgot, so he circumambulated eight circuits. He<sup>asws</sup> said: 'If he remembers before he reaches the (Yamani) corner, so let him cut it'.<sup>89</sup>

### بَابُ الْإِقْرَانِ بَيْنَ الْأَسَابِيعِ

## Chapter 132 – The pairing between the two seven (circuits)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّمَا يُكْرَهُ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْأَسْبُوعَيْنِ وَالطَّوَاقَيْنِ فِي الْفَرِيضَةِ فَأَمَّا فِي النَّافِلَةِ فَلَا بَأْسَ .

A number of our companions, from Ahmad in Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Zurara who said,

'Abu Abdullah<sup>asws</sup> said: 'But rather, it is disliked if the man were to gather between the two sevens and the two *Tawaafs* regarding the Obligatory. But, as for the optional, so there is no problem'.<sup>90</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ وَليدٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّمَا يُكْرَهُ الْقِرَانَ فِي الْفَرِيضَةِ فَأَمَّا النَّافِلَةُ فَلَا وَ اللَّهِ مَا بِهِ بَأْسٌ .

Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Waleed, from Umar Bin Yazeed who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'But rather the pairing during the Obligatory (*Tawaaf*) is disliked. But, as for the optional, so no, by Allah<sup>azwj</sup>, there is no problem with it'.<sup>91</sup>

### بَابُ مَنْ طَافَ وَ اخْتَصَرَ فِي الْحَجْرِ

## Chapter 133 – The one who performs *Tawaaf* and cuts it short at the (Black) Stone

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يَطُوفُ بِالْبَيْتِ فَاخْتَصَرَ قَالَ يُفْضَى مَا اخْتَصَرَ مِنْ طَوَافِهِ .

<sup>88</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 9

<sup>89</sup> Al Kafi – V 4 – The Book of Hajj Ch 131 H 10

<sup>90</sup> Al Kafi – V 4 – The Book of Hajj Ch 132 H 1

<sup>91</sup> Al Kafi – V 4 – The Book of Hajj Ch 132 H 3

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who performs *Tawaaf* by the House, but cuts it short. He<sup>asws</sup> said: 'He should fulfil what he shortens from his *Tawaaf*'.<sup>92</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ اخْتَصَرَ فِي الْحَجْرِ فِي الطَّوَافِ فَلْيَعِدْ طَوَافَهُ مِنَ الْحَجْرِ الْأَسْوَدِ إِلَى الْحَجْرِ الْأَسْوَدِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who cuts short at the (Black) Stone during the *Tawaaf*, so let him repeat his *Tawaaf* from the Black Stone to the Black Stone'.<sup>93</sup>

### بَابُ مَنْ طَافَ عَلَى غَيْرِ وُضُوءٍ

## Chapter 134 – The one who performs *Tawaaf* without being in ablution

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُتَّى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَطُوفُ عَلَى غَيْرِ وُضُوءٍ أَيْعَدُ بِذَلِكَ الطَّوَافِ قَالَ لَا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Musna, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who performs *Tawaaf* without being in ablution. Can he count that as the *Tawaaf*?' He<sup>asws</sup> said: 'No'.<sup>94</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سُئِلَ أَيْسَلُّكَ الْمَنَاسِكُ وَهُوَ عَلَى غَيْرِ وُضُوءٍ فَقَالَ نَعَمْ إِلَّا الطَّوَافَ بِالْبَيْتِ فَإِنَّ فِيهِ صَلَاةً .

Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having been asked, 'Can one perform the rituals and he is without ablution?' So he<sup>asws</sup> said: 'Yes, except for the *Tawaaf* by the House, for in it is a Prayer'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِثْلَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> – similar to it.<sup>95</sup>

<sup>92</sup> Al Kafi – V 4 – The Book of Hajj Ch 133 H 1

<sup>93</sup> Al Kafi – V 4 – The Book of Hajj Ch 133 H 2

<sup>94</sup> Al Kafi – V 4 – The Book of Hajj Ch 134 H 1

<sup>95</sup> Al Kafi – V 4 – The Book of Hajj Ch 134 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا ( عَلَيْهِمَا السَّلَامُ ) عَنْ رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَهُوَ عَلَى غَيْرِ طَهْرٍ قَالَ يَتَوَضَّأُ وَيُعِيدُ طَوَافَهُ وَإِنْ كَانَ تَطَوُّعًا تَوَضَّأَ وَصَلَّى رَكَعَتَيْنِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Ala'a Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) about a man who performs the Obligatory *Tawaaf*, and he is without purity. He<sup>asws</sup> said: 'He should perform ablution and he would repeat his *Tawaaf*. And if it was optional, he should perform ablution and Pray two Cycles'.<sup>96</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ وَهُوَ جُنُبٌ فَذَكَرَ وَهُوَ فِي الطَّوَافِ قَالَ يَقْطَعُ طَوَافَهُ وَلَا يُعْتَدُ بِشَيْءٍ مِمَّا طَافَ

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a man who performs *Tawaaf* by the House (Kaaba), and he was with sexual impurity, and he was in the *Tawaaf*. He<sup>asws</sup> said: 'He would cut off his *Tawaaf* and he would not count with anything from what he had circuited'.

وَسَأَلْتُهُ عَنْ رَجُلٍ طَافَ ثُمَّ ذَكَرَ أَنَّهُ عَلَى غَيْرِ وُضوءٍ قَالَ يَقْطَعُ طَوَافَهُ وَلَا يُعْتَدُ بِهِ .

And I asked him<sup>asws</sup> about a man who performs *Tawaaf*, then he remembers that he was without ablution. He<sup>asws</sup> said: 'He should cut off his *Tawaaf*, and he would not count with it'.<sup>97</sup>

بَابُ مَنْ بَدَأَ بِالسَّعْيِ قَبْلَ الطَّوَافِ أَوْ طَافَ وَ أَخَّرَ السَّعْيَ

## Chapter 135 – One who begins with the Sa'ee before the *Tawaaf*, or performs *Tawaaf* and delays the Sa'ee

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) رَجُلٌ طَافَ بِالْكَعْبَةِ ثُمَّ خَرَجَ فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَبَيَّنَّ مَا هُوَ يَطُوفُ إِذْ ذَكَرَ أَنَّهُ قَدْ تَرَكَ مِنْ طَوَافِهِ بِالْبَيْتِ قَالَ يَرْجِعُ إِلَى الْبَيْتِ فَيَتِمُّ طَوَافَهُ ثُمَّ يَرْجِعُ إِلَى الصَّفَا وَالْمَرْوَةِ فَيَتِمُّ مَا بَقِيَ

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

'I said to Abu Abdullah<sup>asws</sup>, 'A man performs *Tawaaf* by the Kaaba, then he goes out, so he performs *Tawaaf* between Al-Safa and Al-Marwan. So, while he is in the midst of his *Tawaaf*, he remembers that he had neglected a circuit by the Kaaba. He<sup>asws</sup> said: 'He should return to the House (Kaaba), and he should complete his *Tawaaf*, then he should return to Al-Safa and Al-Marwa, and he should complete whatever remains'.

<sup>96</sup> Al Kafi – V 4 – The Book of Hajj Ch 134 H 3

<sup>97</sup> Al Kafi – V 4 – The Book of Hajj Ch 134 H 4

قُلْتُ فَإِنَّهُ بَدَأَ بِالصَّفَا وَ الْمَرْوَةِ قَبْلَ أَنْ يَبْدَأَ بِالنَّبِيَّتِ فَقَالَ يَا أَبَتِ فَيَطُوفُ بِهِ ثُمَّ يَسْتَأْنِفُ طَوَافَهُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قُلْتُ فَمَا فَرْقُ بَيْنَ هَذَيْنِ قَالَ لِأَنَّ هَذَا قَدْ دَخَلَ فِي شَيْءٍ مِنَ الطَّوَافِ وَ هَذَا لَمْ يَدْخُلْ فِي شَيْءٍ مِنْهُ .

I said, 'Supposing he begins with Al-Safa and Al-Marwan before he begins with the House (Kaaba)?' So he<sup>asws</sup> said: 'He should go to the House (Kaaba), so he would perform *Tawaaf* by it, then he would resume his *Tawaaf* between Al-Safa and Al-Marwan'. I said, 'So what is the difference between these two?' He<sup>asws</sup> said: 'Because this one had entered into something from the *Tawaaf*, and this one did not enter into anything from it'.<sup>98</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ مَنصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَبْلَ أَنْ يَطُوفَ بِالنَّبِيَّتِ فَقَالَ يَطُوفُ بِالنَّبِيَّتِ ثُمَّ يَعُودُ إِلَى الصَّفَا وَ الْمَرْوَةِ فَيَطُوفُ بَيْنَهُمَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan in Yahya, from Mansour Bin Hazim who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who performs *Tawaaf* between Al Safa and Al Marwa before he performs *Tawaaf* by the House (Kaaba). So he<sup>asws</sup> said: 'He should perform *Tawaaf* by the House (Kaaba). The he should return to Al-Safa and Al-Marwa, so he would perform *Tawaaf* between the two'.<sup>99</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَفْعَلُ حَاجًا وَ قَدْ اشْتَدَّ عَلَيْهِ الْحَرُّ فَيَطُوفُ بِالكَعْبَةِ وَ يُؤَخِّرُ السَّعْيَ إِلَى أَنْ يَبْرُدَ فَقَالَ لَا بَأْسَ بِهِ وَ رَبَّمَا فَعَلْتُهُ .

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

'I asked Abu Abdullah<sup>asws</sup> about the man who proceeded as a pilgrim and the heat had been intense upon him. So he performed *Tawaaf* by the Kaaba, and he delayed the Sa'ee until it had cooled. So he<sup>asws</sup> said: 'There is no problem with it, and sometimes I<sup>asws</sup> tend to do it'.<sup>100</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَطُوفُ بِالنَّبِيَّتِ فَيَدْخُلُ وَ قَدْ أَصْبَرَ أَوْ يُصَلِّي قَبْلَ أَنْ يُسْعَى قَالَ لَا بَلَّ يُصَلِّي ثُمَّ يَسْعَى .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Rafa'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who performs *Tawaaf* by the House (Kaaba), so the time for Al-Asr (Prayer) enters. Should he perform Sa'ee before he Prays, or should he Pray before he performs Sa'ee?' He<sup>asws</sup> said: 'No, but he should Pray, then perform Sa'ee'.<sup>101</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ طَافَ بِالنَّبِيَّتِ فَأَعْيَا أَوْ يُؤَخِّرُ الطَّوَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ إِلَى غَدٍ قَالَ لَا .

<sup>98</sup> Al Kafi – V 4 – The Book of Hajj Ch 135 H 1

<sup>99</sup> Al Kafi – V 4 – The Book of Hajj Ch 135 H 2

<sup>100</sup> Al Kafi – V 4 – The Book of Hajj Ch 135 H 3

<sup>101</sup> Al Kafi – V 4 – The Book of Hajj Ch 135 H 4

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

'I asked about a man who performs *Tawaaf* by the House, so he tires. Can he delay the *Tawaaf* between Al-Safa and Al-Marwa to the next day?' He<sup>asws</sup> said: 'No'.<sup>102</sup>

بَابُ طَوَافِ الْمَرِيضِ وَ مَنْ يُطَافُ بِهِ مَحْمُولًا مِنْ غَيْرِ عِلَّةٍ

## Chapter 136 – *Tawaaf* of the sick, and the one who is performed *Tawaaf* with, being carried by the one without an illness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الرَّبِيعِ بْنِ خُنَيْمٍ قَالَ شَهِدْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ هُوَ يُطَافُ بِهِ حَوْلَ الْكَعْبَةِ فِي مَحْمِلٍ وَ هُوَ شَدِيدُ الْمَرَضِ فَكَانَ كَلَّمَا بَلَغَ الرُّكْنَ الْيَمَانِيَّ أَمَرَهُمْ فَوَضَعُوهُ بِالْأَرْضِ فَأَخْرَجَ يَدَهُ مِنْ كُوَّةِ الْمَحْمِلِ حَتَّى يَجْرَهَا عَلَى الْأَرْضِ ثُمَّ يَقُولُ ارْفَعُونِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fyzayl, from Al Rabie Bin Khushaym who said, '

I witnessed Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> was being performed *Tawaaf* with around the Kaaba in a carriage, and he<sup>asws</sup> was extremely ill. So it was such that every time he<sup>asws</sup> reached the (Yamani) corner, he<sup>asws</sup> ordered them, so they placed him<sup>asws</sup> by the ground. Then he<sup>asws</sup> extracted his<sup>asws</sup> hand out from the opening of the carriage until he<sup>asws</sup> dragged it upon the ground, then he<sup>asws</sup> was saying: 'Raise me<sup>asws</sup>'.

فَلَمَّا فَعَلَ ذَلِكَ مِرَارًا فِي كُلِّ سَوْتٍ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ هَذَا يَشُقُّ عَلَيْكَ فَقَالَ إِنِّي سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِيَسْهَدُوا مَنَافِعَ لَهُمْ فَقُلْتُ مَنَافِعَ الدُّنْيَا أَوْ مَنَافِعَ الْآخِرَةِ فَقَالَ الْكُلُّ .

So when he<sup>asws</sup> did that repeatedly during each circuit, I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! This is difficult upon you<sup>asws</sup>'. So he<sup>asws</sup> said: 'I<sup>asws</sup> heard Allah<sup>azwj</sup> Mighty and Majestic saying **[22:28] That they may witness benefits for them**'. So I said, 'Benefits of the world or benefits of the Hereafter?' So he<sup>asws</sup> said: 'All'.<sup>103</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْمَبْطُونُ وَ الْكَبِيرُ يُطَافُ عَنْهُمَا وَ يُرْمَى عَنْهُمَا الْجِمَارُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyer, from Abdul Rahman Bin Al Hajjaj and Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one with stomach trouble, and the broken (of body parts), *Tawaaf* would be performed on their behalf, and the rocks would be pelted on their behalf'.<sup>104</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْمَرِيضِ الْمَغْلُوبِ يُطَافُ عَنْهُ بِالْكَعْبَةِ قَالَ لَا وَ لَكِنْ يُطَافُ بِهِ .

<sup>102</sup> Al Kafi – V 4 – The Book of Hajj Ch 135 H 5

<sup>103</sup> Al Kafi – V 4 – The Book of Hajj Ch 136 H 1

<sup>104</sup> Al Kafi – V 4 – The Book of Hajj Ch 136 H 2

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

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the one overcome by sickness, can the *Tawaaf* by the Kaaba be performed on his behalf?' He<sup>asws</sup> said: 'No, but he should be performed *Tawaaf* with (i.e. carried upon a carriage/pushed by wheel chair etc.)'.<sup>105</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الصَّبِيَّانِ يُطَافُ بِهِمْ وَ يُرْمَى عَنْهُمُ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The children would be performed *Tawaaf* with, and the rocks be pelted on their behalf'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا كَانَتِ الْمَرْأَةُ مَرِيضَةً لَا تَعْقِلُ يُطَافُ بِهَا أَوْ يُطَافُ عَنْهَا .

He (the narrator) said, 'And Abu Abdullah<sup>asws</sup> said: 'When the woman is sick, not having intellect, should be performed *Tawaaf* with, or *Tawaaf* be performed on her behalf'.<sup>106</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ كُنْتُ إِلَى جَنْبِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ عِنْدَهُ ابْنُهُ عَبْدُ اللَّهِ وَ ابْنَةُ الَّذِي يَلِيهِ فَقَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ يَطُوفُ الرَّجُلُ عَنِ الرَّجُلِ وَ هُوَ مُقِيمٌ بِمَكَّةَ لَيْسَ بِهِ عِلَّةٌ فَقَالَ لَا لَوْ كَانَ ذَلِكَ يَجُوزُ لَأَمَرْتُ ابْنِي فَلَانًا فَطَافَ عَنِّي سَمَى الْأَصْعَرُ وَ هُمَا يَسْمَعَانِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar al Ayamani, from Ismail Bin Abdul Khaliq who said,

'I was to the side of Abu Abdullah<sup>asws</sup> and in his<sup>asws</sup> presence was his<sup>asws</sup> son Abdullah, and his<sup>asws</sup> son who followed him (born after Abdullah). So, a man said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Can the man perform *Tawaaf* on behalf of the man who is saying at Makkah, with there being an illness with him?' So he<sup>asws</sup> said: 'No. Had that been allowed, I<sup>asws</sup> would have ordered my<sup>asws</sup> so and so son, so he would have performed *Tawaaf* on my<sup>asws</sup> behalf', mentioning the younger one, and they were both listening'.<sup>107</sup>

بَابُ رَكَعَتِي الطَّوَافِ وَ وَقْتَهُمَا وَ الْفِرَاعَةَ فِيهِمَا وَ الدَّعَاءِ

## Chapter 137 – Two Cycles (of Salaat) of the *Tawaaf*, and their timing, and the recitation during these, and the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا فَرَعْتَ مِنْ طَوَافِكَ فَأَنْتَ مَقَامَ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) فَصَلِّ رَكَعَتَيْنِ وَ اجْعَلْهُ أَمَاماً وَ اقْرَأْ فِي الْأُولَى مِنْهُمَا سُورَةَ التَّوْحِيدِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ تَسْهَدْ وَ اِحْمَدِ اللَّهَ وَ أَتْنِ عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) وَ اسْأَلْهُ أَنْ يَنْقَبَلَ مِنْكَ

<sup>105</sup> Al Kafi – V 4 – The Book of Hajj Ch 136 H 3

<sup>106</sup> Al Kafi – V 4 – The Book of Hajj Ch 136 H 4

<sup>107</sup> Al Kafi – V 4 – The Book of Hajj Ch 136 H 5

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

‘Abu Abdullah<sup>asws</sup> said: ‘Whenever you are free from your *Tawaaf*, so go to the Standing Place of Ibrahim<sup>as</sup>, and Pray two Cycles, and Make it to be in front of you, and recite during the first of these, Surah Al-Tawheed [112:1] Say: ‘**He Allah is One**’, and during the second (Cycle) [109:1] Say: **O unbelievers!** Then testify and Praise Allah<sup>azwj</sup> and Extoll upon Him<sup>azwj</sup>, and Send Blessings upon the Prophet<sup>saww</sup>, and ask Him<sup>asws</sup> that He<sup>azwj</sup> should Accept from you.

وَ هَاتَانِ الرَّكْعَتَانِ هُمَا الْفَرِيضَةُ لَيْسَ يُكْرَهُ لَكَ أَنْ تُصَلِّيَهُمَا فِي أَيِّ السَّاعَاتِ شِئْتَ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا وَ لَا تُؤَخَّرُهُمَا سَاعَةً تَطُوفُ وَ تَفْرُغُ فَصَلَّيْهُمَا .

And, these two Cycles are the Obligatory ones, and it is not disliked for you if you were to Pray these two during whichever times you so desire during the decline of the sun, and during its setting; and do not delay these two for a while after you have circumambulated, and you are free, so Pray these’.<sup>108</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) يُصَلِّي رَكْعَتَيْ طَوَافِ الْفَرِيضَةِ بِحَيْثُ الْمَقَامِ قَرِيباً مِنْ ظِلَالِ الْمَسْجِدِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman who said,

‘I saw Abu Al-Hassan Musa<sup>asws</sup> Praying two Cycles of the Obligatory *Tawaaf* by the place near to the shade of the Masjid’.<sup>109</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ فَرَّغَ مِنْ طَوَافِهِ حِينَ غَرَبَتِ الشَّمْسُ قَالَ وَجَبَتْ عَلَيْهِ تِلْكَ السَّاعَةُ الرَّكْعَتَانِ فَلْيُصَلِّهُمَا قَبْلَ الْمَغْرِبِ .

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

‘I asked Abu Ja’far<sup>asws</sup> from a man who circumambulated the Obligatory *Tawaaf*, and was free from his *Tawaaf* when the sun set. He<sup>asws</sup> said: ‘The (Praying of the) two Cycles were Obligated upon him during that time, so let him Pray these two before the Magrib (Salaat)’.<sup>110</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ قُلْتُ لِلرِّضَا ( عَلَيْهِ السَّلَام ) أَصَلِّي رَكْعَتَيْ طَوَافِ الْفَرِيضَةِ خَلْفَ الْمَقَامِ حَيْثُ هُوَ السَّاعَةَ أَوْ حَيْثُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ حَيْثُ هُوَ السَّاعَةَ .

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

‘I said to Al-Reza<sup>asws</sup>, ‘Should I Pray the two Cycles of the Obligatory *Tawaaf* behind the Standing Place of Ibrahim<sup>as</sup> where it is at the present time, or where it used to be in the era of Rasool-Allah<sup>saww</sup>?’ He<sup>asws</sup> said: ‘Where it is at the present time’.<sup>111</sup>

<sup>108</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 1

<sup>109</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 2

<sup>110</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 3

<sup>111</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 4

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَجِيٍّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ مَا رَأَيْتُ النَّاسَ أَخَذُوا عَنِ الْحَسَنِ وَالْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِلَّا الصَّلَاةَ بَعْدَ الْعَصْرِ وَبَعْدَ الْعِدَاةِ فِي طَوَافِ الْفَرِيضَةِ .

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

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'I<sup>asws</sup> did not see the people taking from Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> except for the Prayer after Al-Asr, and after the morning regarding the Obligatory *Tawaaf*'.<sup>112</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَحَدُهُمَا ( عَلَيْهِمَا السَّلَام ) يُصَلِّي الرَّجُلُ رَكَعَتِي الطَّوَافِ الْفَرِيضَةِ وَالنَّافِلَةَ بِقُلِّ هُوَ اللَّهُ أَحَدٌ وَ قُلِّ يَا أَيُّهَا الْكَافِرُونَ .

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

'One of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) said, 'The man should Pray the two Cycles of the *Tawaaf*, the Obligatory *Tawaaf* and the optional one, with [112:1] Say: 'He Allah is One', and [109:1] Say: O unbelievers!'.<sup>113</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يَطُوفُ الطَّوَافَ الْوَاجِبَ بَعْدَ الْعَصْرِ أَوْ يُصَلِّي الرَّكَعَتَيْنِ حِينَ يَفْرُغُ مِنْ طَوَافِهِ قَالَ نَعَمْ أَمَا بَلَغَكَ قَوْلُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا تَمْنَعُوا النَّاسَ مِنَ الصَّلَاةِ بَعْدَ الْعَصْرِ فَتَمْنَعُوهُمْ مِنَ الطَّوَافِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rafa'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who performs *Tawaaf*, the Obligatory *Tawaaf* after Al-Asr, should he Pray the two Cycles where he is free from his *Tawaaf*. He<sup>asws</sup> said: 'Yes. Have not the words of Rasool-Allah<sup>saww</sup> reached you: 'O children of Abdul Muttalib<sup>as</sup>! Do not prevent the people from the Prayer after Al-Asr, for you would be preventing them from the *Tawaaf*'.<sup>114</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) قَالَ لَا يَنْبَغِي أَنْ تُصَلِّيَ رَكَعَتِي طَوَافِ الْفَرِيضَةِ إِلَّا عِنْدَ مَقَامِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) فَأَمَّا التَّطَوُّعُ فَحَيْثُ شِئْتَ مِنَ الْمَسْجِدِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of our companions, from Aban Bin Usman, from Zurara,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'It is not befitting if you were to Pray two Cycles of the Obligatory *Tawaaf*, except by the Standing Place of Ibrahim<sup>as</sup>. But, as for the optional (*Tawaaf*), so (you can Pray) wherever you so desire to from the Masjid'.<sup>115</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ يَحْيَى الْأَزْرَقِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ إِنِّي طُفْتُ أَرْبَعَةَ أَسَابِيعَ فَأَعْنَيْتُ أَوْ فَصَلِّي رَكَعَاتِهَا وَ أَنَا جَالِسٌ قَالَ لَا قُلْتُ فَكَيْفَ يُصَلِّي الرَّجُلُ إِذَا اغْتَلَّ وَ وَجَدَ فِتْرَةَ صَلَاةِ اللَّيْلِ جَالِسًا وَ هَذَا لَا يُصَلِّي قَالَ فَقَالَ يَسْتَقِيمُ أَنْ تَطُوفَ وَ أَنْتَ جَالِسٌ قُلْتُ لَا قَالَ فَصَلِّ وَ أَنْتَ قَائِمٌ .

<sup>112</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 5

<sup>113</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 6

<sup>114</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 7

<sup>115</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 8

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Yahya Al Azraq,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'I circumambulated four (circuits) out of seven, and I got tired, so can I Pray its two Cycles while seated?' He<sup>asws</sup> said: 'No'. I said, 'So how come the man can Pray the night Prayer when he is tired, and he finds slackness, while he is seated, and this one cannot Pray?' So he<sup>asws</sup> said: 'Is it correct for you to perform Tawaaf whilst you are seated?' I said, 'No'. He<sup>asws</sup> said: 'So Pray standing'.<sup>116</sup>

### بَابُ السَّهْوِ فِي رَكْعَتَيْ الطَّوَافِ

## Chater 138 – The mistakes during the two Cycles (of Salaat) of the Tawaaf

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ رَجُلٍ نَسِيَ أَنْ يُصَلِّيَ الرَّكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) فِي طَوَافِ الْحَجِّ وَالْعُمْرَةِ فَقَالَ إِنْ كَانَ بِالْبَلَدِ صَلَّى رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ اتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى وَ إِنْ كَانَ قَدْ ارْتَحَلَ فَلَا أَمْرَهُ أَنْ يَرْجِعَ .

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<sup>asws</sup> about a man who forgot to Pray the two Cycles by the Standing Place of Ibrahim<sup>as</sup> during a Tawaaf of the Hajj, and the Umra. So he<sup>asws</sup> said: 'If he was (still) in the city, so he should Pray two Cycles by the Standing Place of Ibrahim<sup>as</sup>, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:125] Take for yourselves a place of Prayer by the standing-place of Ibrahim**. And if he had travelled, so he<sup>asws</sup> would not order him to return'.<sup>117</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) رَجُلٌ نَسِيَ الرَّكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) فَلَمْ يَذْكُرْ حَتَّى ارْتَحَلَ مِنْ مَكَّةَ قَالَ فَلْيُصَلِّهُمَا حَيْثُ ذَكَرَ وَ إِذْ ذَكَرَهُمَا وَ هُوَ فِي الْبَلَدِ فَلَا يَبْرَحُ حَتَّى يَفْضِيَهُمَا .

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

'I said to Abu Abdullah<sup>asws</sup>, 'A man forgot the two Cycles (to be Prayed) behind the Standing Place of Ibrahim<sup>as</sup>. So he did not remember until he travelled from Makkah'. He<sup>asws</sup> said: 'So let him Pray these two while he is (still) in the city, so he should not return until he has fulfilled these two'.<sup>118</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ لَمْ يُصَلِّ الرَّكْعَتَيْنِ حَتَّى طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ طَافَ طَوَافَ النِّسَاءِ وَ لَمْ يُصَلِّ الرَّكْعَتَيْنِ حَتَّى ذَكَرَ بِالْأَبْطَحِ فَصَلَّى أَرْبَعَ رَكْعَاتٍ قَالَ يَرْجِعُ فَيُصَلِّي عِنْدَ الْمَقَامِ أَرْبَعًا .

<sup>116</sup> Al Kafi – V 4 – The Book of Hajj Ch 137 H 9

<sup>117</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 1

<sup>118</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bueyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who performed the Obligatory *Tawaaf* and did not Pray the two Cycles until he had performed *Tawaaf* between Al-Safa and Al-Marwa. Then he circumambulated the *Tawaaf* of the women (طَوَافَ النِّسَاءِ), and did not Pray the two Cycles until he remembered it at Al-Bat'ha. So he Prayed four Cycles. He<sup>asws</sup> said: 'He should return, so he would Pray by the Standing Place of Ibrahim<sup>as</sup>'.<sup>119</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى قَالَ نَسِيتُ رَكَعَتِي الطَّوَّافِ خَلْفَ مَقَامِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) حَتَّى انْتَهَيْتُ إِلَى مِنَى فَرَجَعْتُ إِلَى مَكَّةَ فَصَلَّيْتُهُمَا فَذَكَرْنَا ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ أَلَا صَلَّاهُمَا حَيْثُ ذَكَرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musna who said,

'I forgot my two Cycles (of the Salaat of the) *Tawaaf* behind the Standing Place of Ibrahim<sup>as</sup>, until I ended up to Mina. So I returned to Makkah and Prayed these two. So, we mentioned that to Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> said: 'But, he could have Prayed these two where he remembered'.<sup>120</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ قَالَ فِي رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ نَسِيَ الرَّكَعَتَيْنِ حَتَّى طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَالَ يُعَلِّمُ ذَلِكَ الْمَوْضِعَ ثُمَّ يَعُودُ فَيُصَلِّي الرَّكَعَتَيْنِ ثُمَّ يَعُودُ إِلَى مَكَانِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding a man who performed the Obligatory *Tawaaf*, and forgot the two Cycles until he had performed *Tawaaf* between Al-Safa and Al-Marwa. He<sup>asws</sup> said: 'He should make a note of that place, then he should return and he would Pray the two Cycles, then he would return to his (marked) place'.<sup>121</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ سُئِلَ عَنْ رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ لَمْ يُصَلِّ الرَّكَعَتَيْنِ حَتَّى طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَ بَعْدَ ذَلِكَ طَوَافَ النِّسَاءِ وَ لَمْ يُصَلِّ أَيْضاً لِذَلِكَ الطَّوَّافِ حَتَّى ذَكَرَ بِالْأَبْطَحِ قَالَ يَرْجِعُ إِلَى مَقَامِ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) فَيُصَلِّي .

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

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'He<sup>asws</sup> was asked about a man who performed the Obligatory *Tawaaf*, and he did not Pray the two Cycles until he had performed *Tawaaf* between Al-Safa and Al-Marwa; and he performed *Tawaaf* after that he performed *Tawaaf* of the women (طَوَافَ النِّسَاءِ), and he

<sup>119</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 3

<sup>120</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 4

<sup>121</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 5

did not Pray as well for that *Tawaaf*, until he remembered at Al-Bat'ha. He<sup>asws</sup> said: 'He should return to the Standing Place of Ibrahim<sup>as</sup>, so he should Pray'.<sup>122</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ دَخَلَ مَكَّةَ بَعْدَ الْعَصْرِ فَطَافَ بِالْبَيْتِ وَ قَدْ عَلِمْنَاهُ كَيْفَ يُصَلِّي فَفَعَدَ حَتَّى غَابَتِ الشَّمْسُ ثُمَّ رَأَى النَّاسَ يَطُوفُونَ فَقَامَ فَطَافَ طَوَافًا آخَرَ قَبْلَ أَنْ يُصَلِّيَ الرَّكَعَتَيْنِ لَطَوَافِ الْفَرِيضَةِ فَقَالَ جَاهِلٌ قُلْتُ نَعَمْ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about a man who entered Makka after Al-Asr. So he performed *Tawaaf* by the House (Kaaba), and he had been taught how he should be Praying. But he forgot, so he sat until the sun set. Then he saw the people performing *Tawaaf*, so he stood up, and he performed another *Tawaaf* before he had Prayed the two Cycles for the Obligatory *Tawaaf*. So he<sup>asws</sup> said: 'Ignorant (he did not know)?' I said, 'Yes'. He<sup>asws</sup> said: 'There is nothing upon him'.<sup>123</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ زَعْلَانَ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى وَ حَنَانَ قَالَ طُفْنَا بِالْبَيْتِ طَوَافَ النِّسَاءِ وَ نَسِينَا الرَّكَعَتَيْنِ فَلَمَّا صِرْنَا بِمِنَى ذَكَرْنَاهُمَا فَأْتَيْنَا أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَسَأَلْنَاهُ فَقَالَ صَلَّيَاهُمَا بِمِنَى .

Ahmad Bin Muhammad, from Muhammad Bin Al Husayn Za'lan, from Al Husayn Bin Bashaar, from Hisham Bin Al Musna, and Hanaan, both said,

'We performed *Tawaaf* by the House (Kaaba), the *Tawaaf* of the women (طَوَافَ النِّسَاءِ), and we forgot the two Cycles (to be Prayed). So when we went to Mina, we remembered these. So we went over to Abu Abdullah<sup>asws</sup> and asked him<sup>asws</sup>. So he<sup>asws</sup> said: 'Pray these at Mina'.<sup>124</sup>

### بَابُ نَوَادِرِ الطَّوَافِ

## Chapter 139 – Miscellaneous regarding the *Tawaaf*

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ هِلَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَوَّلُ مَا يُظْهَرُ الْقَائِمُ مِنَ الْعَدْلِ أَنْ يُنَادِيَ مُنَادِيَهُ أَنْ يُسَلِّمَ صَاحِبَ النَّافِلَةِ لِصَاحِبِ الْفَرِيضَةِ الْحَجَرَ الْأَسْوَدَ وَ الطَّوَافِ .

Muhammad Bin Yahya, and someone else, from Ahmad Bin Mhammad Bin Hilal, from Ahmad Bin Muhammad, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The first matter to be manifested by Al-Qaim<sup>asws</sup>, from the justice, is that his<sup>asws</sup> caller would be calling out: 'The performer of the optional (*Tawaaf*) should make way for the performer of the Obligatory (*Tawaaf*), to the Black Stone and the *Tawaaf*'.<sup>125</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الطَّوَافِ أَيْ كَتَفِي الرَّجُلِ بِإِحْصَاءِ صَاحِبِهِ فَقَالَ نَعَمْ .

<sup>122</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 6

<sup>123</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 7

<sup>124</sup> Al Kafi – V 4 – The Book of Hajj Ch 138 H 8

<sup>125</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammd, from Ali Bin Al Nu'man, from Saeed al A'raj who said,

'I asked Abu Abdullah<sup>asws</sup> about the *Tawaaf*, 'Can the man suffice by the counting of his companions?' So he<sup>asws</sup> said: 'Yes'.<sup>126</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَيُّوبَ أَخِي أُدَيْمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْفِرَاءَةُ وَ أَنَا أَطُوفُ أَفْضَلُ أَوْ أَذْكَرُ اللَّهُ تَبَارَكَ وَ تَعَالَى قَالَ الْفِرَاءَةُ قُلْتُ فَإِنْ مَرَّ بِسُجْدَةٍ وَ هُوَ يَطُوفُ قَالَ يُومِي بِرَأْسِهِ إِلَى الْكَعْبَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Abdul Kareem Bin Amro, from Ayoub, brother of Adeym who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The recitation, and I am performing *Tawaaf*, is it superior or mentioning Allah<sup>azwj</sup> Blessed and High?' He<sup>asws</sup> said: 'The recitation'. I said, 'Supposing he passes by a (Verse of the) Prostration and he is performing *Tawaaf*?' He<sup>asws</sup> said: 'He should extend his head towards the Kaaba'.<sup>127</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُنْتَى عَنْ زِيَادِ بْنِ يَحْيَى الْحَنْظَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا تَطُوفَنَّ بِالْبَيْتِ وَ عَلَيْكَ بُرْطَلَةٌ .

Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Musna, from Ziyad Bin Yahya Al Hanzala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should not be performing *Tawaaf* by the House (Kaaba), and upon you is a cap'.<sup>128</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْفَرَجِ قَالَ سَأَلَ أَبَانَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَمَا كَانَ لِرَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) طَوَافٌ يُعْرَفُ بِهِ فَقَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَطُوفُ بِاللَّيْلِ وَ النَّهَارِ عَشْرَةَ أَسابِعَ ثَلَاثَةَ أَوَّلَ اللَّيْلِ وَ ثَلَاثَةَ آخِرَ اللَّيْلِ وَ اثْنَيْنِ إِذَا أَصْبَحَ وَ اثْنَيْنِ بَعْدَ الظُّهْرِ وَ كَانَ فِيمَا بَيْنَ ذَلِكَ رَاحَتَهُ .

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

'Aban asked Abu Abdullah<sup>asws</sup>, 'Did there used to be a *Tawaaf* of Rasool-Allah<sup>saww</sup> which he<sup>saww</sup> was recognised with?' So he<sup>asws</sup> said: 'He<sup>saww</sup> was performing *Tawaaf* by the night and the day, ten (times) seven-circuits – three at the beginning of the night, and three at the end of the night, and two when it was morning, and two after midday; and whatever was in between that, was his<sup>saww</sup> rest'.<sup>129</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَبْدِ الْأَعْلَى قَالَ رَأَيْتُ أُمَّ فَرُورَةَ تَطُوفُ بِالْكَعْبَةِ عَلَيْهَا كِسَاءٌ مُتَنَكَّرَةٌ فَاسْتَلَمَتِ الْحَجَرَ بِيَدِهَا الْيُسْرَى فَقَالَ لَهَا رَجُلٌ مِمَّنْ يَطُوفُ يَا أُمَّةَ اللَّهِ أَخْطَأَتِ السُّنَّةَ فَقَالَتْ إِنَّا لِأَغْنِيَاءُ عَنْ عِلْمِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saed, from Ali Bin Al Numan, from Dawood Bin Farqad, from Abdul Al A'ala who said,

<sup>126</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 2

<sup>127</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 3

<sup>128</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 4

<sup>129</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 5

'I saw Umm Farwa<sup>as</sup> performing *Tawaaf* by the House (Kaaba), upon her<sup>as</sup> was a robe for veiling. So she<sup>as</sup> touched the (Black) Stone with her<sup>as</sup> left hand. So a man said to her<sup>as</sup>, 'From where are you<sup>as</sup> performing *Tawaaf*, O maid of Allah<sup>azwj</sup>? You<sup>as</sup> are mixing up the Sunnah'. So she<sup>as</sup> said: 'We<sup>as</sup> are in no need of your knowledge'.<sup>130</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) أَ تَدْرِي لِمَ سُمِّيَتِ الطَّائِفَةُ قُلْتُ لَا قَالَ إِنَّ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) لَمَّا دَعَا رَبَّهُ أَنْ يَرْزُقَ أَهْلَهُ مِنَ الثَّمَرَاتِ قَطَعَ لَهُمْ قِطْعَةً مِنَ الْأَرْضِ فَأَقْبَلَتْ حَتَّى طَافَتْ بِالْبَيْتِ سَبْعًا ثُمَّ أَقْرَأَهَا اللَّهُ فِي مَوْضِعِهَا وَإِنَّمَا سُمِّيَتِ الطَّائِفَةُ لِلطَّوَافِ بِالْبَيْتِ .

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

'Abu Al-Hassan<sup>asws</sup> said: 'Do you know why Al-Ta'if has been named so?' I said, 'No'. He<sup>asws</sup> said: 'When Ibrahim<sup>as</sup> supplicated to his<sup>as</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> should Grace his<sup>as</sup> family from the fruits, He<sup>azwj</sup> Cut-off a piece of land for them, from the Jordan. So it came over until it performed *Tawaaf* by the House (Kaaba), seven (circuits). Then Allah<sup>azwj</sup> Settled it in its place. And rather, Al-Ta'if was named so due to the *Tawaaf* of the House (Kaaba)'.<sup>131</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ زِيَادِ الْقَنْدِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) جُعِلْتُ فِدَاكَ إِنِّي أَكُونُ فِي الْمَسْجِدِ الْحَرَامِ وَ أَنْظُرُ إِلَى النَّاسِ يَطُوفُونَ بِالْبَيْتِ وَ أَنَا قَاعِدٌ فَأَعْتَمُ لِذَلِكَ فَقَالَ يَا زِيَادُ لَا عَلَيْكَ فَإِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ بَيْتِهِ يَوْمَ الْحَجِّ لَا يَزَالُ فِي طَوَافٍ وَ سَعْيٍ حَتَّى يَرْجِعَ .

Ali Bin Ibrahim, from his father, from Ziyad Al Qandy who said,

'I said to Abu Al-Hassan<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! I happened to be in the Sacred Masjid and looked at the women *Tawaaf* by the House (Kaaba), and I was seated, and I was gloomy due to that. So he<sup>asws</sup> said: 'O Ziyad! It is not upon you, for the Believer, when he goes out from his house, intending the Hajj, does not cease to be in a *Tawaaf* and a Sa'ee until he returns'.<sup>132</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ هَيْثَمِ التَّمِيمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) رَجُلٌ كَانَتْ مَعَهُ صَاحِبَةٌ لَا تَسْتَطِيعُ الْقِيَامَ عَلَى رِجْلِهَا فَحَمَلَهَا زَوْجُهَا فِي مَحْمِلٍ فَطَافَ بِهَا طَوَافَ الْفَرِيضَةِ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرَّةِ أَوْ بَعْضِ ذَلِكَ الطَّوَافِ عَنْ نَفْسِهِ طَوَافُهُ بِهَا فَقَالَ إِيهَذَا اللَّهُ إِذَا .

Ab Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Haysam Al Tameemy who said,

'I said to Abu Abdullah<sup>asws</sup>, 'A man was with his female companion who was not able upon standing on her legs. So her husband carried her in a carriage, and he performed *Tawaaf* with her the Obligatory *Tawaaf* by the House (Kaaba), and by Al-Safa and Al-Marwa. Would that *Tawaaf* suffice him from himself (as well), him being performing *Tawaaf* with her?' So he<sup>asws</sup>: 'By Allah<sup>azwj</sup>! That is so!'.<sup>133</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ دَعَا الطَّوَافَ وَ أَنْتَ تَشْتَهِيهِ .

<sup>130</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 6

<sup>131</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 7

<sup>132</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 8

<sup>133</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 9

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should leave the *Tawaaf* while you are still being desirous of it'.<sup>134</sup>

مُحَمَّدُ بْنُ بَحْبَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُوسَى بْنِ عَيْسَى الْبَغْدَوِيِّ عَنْ مُحَمَّدِ بْنِ مَيْسَرٍ عَنْ أَبِي الْجَهْمِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ فِي امْرَأَةٍ نَذَرَتْ أَنْ تَطُوفَ عَلَى أَرْبَعٍ قَالَ تَطُوفٌ أَسْبُوعًا لِيَدَيْهَا وَ أَسْبُوعًا لِرِجْلَيْهَا .

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Musa Bin Isa Al yaqouby, from Muhammad Bin Maysar, from Abu Al Jaham,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said regarding a woman who vowed that should would be performing *Tawaaf* upon four (crawling). He<sup>asws</sup> said: 'She should perform *Tawaaf* of seven (circuits) for her hands, and seven (circuits) for her legs'.<sup>135</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ قَالَ سَأَلْتُهُ عَنْ ثَلَاثَةٍ دَخَلُوا فِي الطَّوَافِ فَقَالَ وَاحِدٌ مِنْهُمْ لِصَاحِبِهِ تَحَفَّظُوا الطَّوَافَ فَلَمَّا ظَنُّوا أَنَّهُمْ قَدْ فَرَعُوا قَالَ وَاحِدٌ مَعِيَ سِنَةٌ أَسْوَأُ قَالَ إِنْ شَكُّوا كُلُّهُمْ فَلْيَسْتَأْنِفُوا وَإِنْ لَمْ يَشْكُوا وَعَلِمَ كُلُّ وَاحِدٍ مِنْهُمْ مَا فِي يَدِهِ فَلْيَبْنُوا .

Ali Bin Ibrahim, from his father, from Safwan who said,

'I asked him<sup>asws</sup> about three who enter into the *Tawaaf*. So one of them says to his companions, 'Memorise the (number of) circuits'. So when they thought that they had freed, one says, 'With me there are six circuits'. He<sup>asws</sup> said: 'If all of them doubt, so let them resume; and if they do not doubt, and each one of them knows what is in his hands, so let them build'.<sup>136</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الْمَرَأَةِ تَطُوفُ بِالصَّبِيِّ وَتَسْعَى بِهِ هَلْ يَجْزِي ذَلِكَ عَنْهَا وَعَنِ الصَّبِيِّ فَقَالَ نَعَمْ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the woman who performs *Tawaaf* with the child, and she performs Sa'ee with it. Would that suffice from her and from the child?' So he<sup>asws</sup> said: 'Yes'.<sup>137</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُسْتَحَبُّ أَنْ تَطُوفَ ثَلَاثِمِائَةٍ وَ سِتِّينَ أَسْبُوعًا عَدَدَ أَيَّامِ السَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ ثَلَاثِمِائَةً وَ سِتِّينَ شَوْطًا فَإِنْ لَمْ تَسْتَطِعْ فَمَا قَدَرْتَ عَلَيْهِ مِنَ الطَّوَافِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is recommended that you should perform three hundred and sixty *Tawaafs*, of seven (circuits), being the

<sup>134</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 10

<sup>135</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 11

<sup>136</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 12

<sup>137</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 13

number of the days of the year. So if you are not able, then three hundred and sixty circuits. So if you are not able, so whatever you are able upon from the *Tawaaf*.<sup>138</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) هَلْ تَشْرَبُ وَ نَحْنُ فِي الطَّوَافِ قَالَ نَعَمْ .

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

'I said to Abu Abdullah<sup>asws</sup>, 'Can we drink (water) and we are in the *Tawaaf*?' He<sup>asws</sup> said: 'Yes'.<sup>139</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ طَافَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى نَاقَتِهِ الْعَضْبَاءِ وَ جَعَلَ يَسْتَلِمُ الْأَرْكَانَ بِمِخْجَنِهِ وَ يُقَبِّلُ الْمِخْجَنَ .

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> performed *Tawaaf* upon his she-camel Al-Azba'a, and went on to touch the corners with his<sup>saww</sup> stick, and he<sup>saww</sup> kissed his<sup>saww</sup> staff'.<sup>140</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ طَوَافٌ فِي الْعَشْرِ أَفْضَلُ مِنْ سَبْعِينَ طَوَافًا فِي الْحَجِّ .

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: '*Tawaaf* during the tenth (of Zil Hijja) is superior than seventy *Tawaafs* during the Hajj'.<sup>141</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي امْرَأَةٍ نَذَرَتْ أَنْ تَطُوفَ عَلَى أَرْبَعٍ فَقَالَ تَطُوفُ أَسْبُوعًا لِيَدَيْهَا وَ أَسْبُوعًا لِرِجْلَيْهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said regarding a woman who vowed that she would be performing *Tawaaf* upon four (crawling). So he<sup>asws</sup> said: 'She should perform *Tawaaf* of seven (circuits) for her hands, and seven (circuits) for her legs'.<sup>142</sup>

<sup>138</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 14

<sup>139</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 15

<sup>140</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 16

<sup>141</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 17

<sup>142</sup> Al Kafi – V 4 – The Book of Hajj Ch 139 H 18