كتاب الحج

THE BOOK OF HAJJ (2)
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**THE BOOK OF HAJJ (2)**

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بسم الله الرحمن الرحيم

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadas and hisasws Purified Progenyasws, and greetings with abundant greetings.

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

عليٌ بن إبراهيم عن أبيه عن الحسن بن مَحَبُوب عن ابن سنان قال سألتَ أبا عبد الله ( عليه السلام) عن قول الله ﷺ ﴿وَ جَنَّ إِنَّ بَيْتًا وَضُعْ لَدْنَا لَتْيُبَيْنَى وَ هَذِهُ لِلُّعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّا هَذَهُ الْآيَاتُ الْبَيِّنَاتُ فَلَانَ مَقَامٌ إِبْرَاهِيمٍ﴾ حيث قام على الحجر قلْتُ فَأَنْتَ لَفِي قَمَّةٍ وَ الحَجْرُ الأَسْمُودُ وَ مَنْزِلُ إِسْمَاعِيلٍ ( عليه السلام).

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

'I asked Abu Abdullahasws about the Words of the Mighty and Majestic [3:96] Surely, the first House Appointed for the people is the one at Bekka, Blessed and a Guidance for the nations [3:97] In it are clear Signs. What are these clear Signs?’ Heasws said: ‘The Standing Place of Ibrahimas where asws stood at the (Black) Stone, so hisasfeet made an impact in it, and the Black Stone, and the house of Ismailasws.

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

'I said to Abu Ja’farsws, ‘Did you asws meet Al-Husaysws?’ Heasws said: ‘Yes. Iasws remember him asws, and Iasws was with him asws in the Sacred Masjid, and the flood had entered into it, and the people were standing upon the Standing Place (of Ibrahimas).

He (the narrator) said, ‘So heasws said to me: ‘O so and so! What are they making of it?’ So I said, ‘May Allahazwj Keep youasws well! They are fearing that the torrent may have swept away the Standing Place (of Ibrahimas).’ So heasws said: ‘Announce that Allahazwj the Exalted has Made it as a flag, it cannot happen that it would be gone away with, therefore, be calm.'
And the place of the Standing Place (of Ibrahim) is that which Ibrahim had placed it by the wall of the House. So it did not cease to be over there until the people of the Pre-Islamic period transferred it to the place in which it is in today. So when the Prophet saaw conquered Makkah, he saaw returned it to the place where Ibrahim had (originally) placed it. So it did not cease to be over there until the rule of Umar Bin Al-Khattab. So he asked, ‘Who are the ones from you who recognise the place which the Standing Place (of Ibrahim) used to be in?’ So a man said, ‘I do. I had taken its measurement with a belt, so it is with me’. So he said, ‘Come to me with it’. So he went to him with it. So he (Umar) measured it, then returned it to that place (of the Pre-Islamic period).²

Chapter 11 - Miscellaneous

Muhammad Bin Aqeel Bin Al Hassan Bin Al Husayn, from Ali Bin Isa, from Ali Bin Al Hassan, from Muhammad Bin Yazeed Al Rafa’iy,

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

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

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

² Al Kafi – V 4 – The Book of Hajj Ch 10 H 2
It was said to him\textsuperscript{3}asws: 'So the attachment with the curtains of the Kabah, for which meaning is it?' He\textsuperscript{3}asws said: 'Like a man who has a felony with another and a sin, so he hangs on to his clothes, beseeching to him, and humbling himself to him that he would overlook from his sins.'\textsuperscript{3}

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

\begin{quote}
(It has been narrated) from Abu Ja'far\textsuperscript{4}asws having said: 'Al-Muzdalifa is a city of Allah\textsuperscript{azwj} with the most insects. So when it is the night of Al-Tarwiyya, a Caller Calls out from the Presence of Allah\textsuperscript{azwj}: 'O group of insects! Go away from the delegations of Allah\textsuperscript{azwj}'!

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

بابَ أنَّ اللَّهَ عُرِضَ وَ جَلَّ حَرَمَ مَكَّةَ حِينَ خَلَقَ السَّمَاوَاتِ وَ الَْْرْضَ

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

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

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

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

\textsuperscript{3} Al Kafi – V 4 – The Book of Hajj Ch 11 H 1
\textsuperscript{4} Al Kafi – V 4 – The Book of Hajj Ch 11 H 2
\textsuperscript{5} Al Kafi – V 4 – The Book of Hajj Ch 12 H 1
I heard Abu Ja’far asws saying: ‘Allahazwj Sanctified Hisazwj Al-Harram, from it being vacated and being empty, or its trees to be tampered with except for Al-Izkhir (a fragrant tropical grass), or its birds from being hunted’.6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمهادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ لَمها قَدِمَ رَسُولُ اللَّهِ ( صلى اللَّعليه وآله ) مَكهةَ يَوْمَ افْتَتَحَهَا فَتَحَ بَابَ الْكَعْبَةِ فَأَمَرَ بِصُوَرٍ فِي الْكَعْبَةِ فَطُمِسَتْ فَأَخَذَ بِعِضَادَتَيِ الْبَابِ فَقَالَ لََ إِلَهَ إِلَه اللَّهُ وَحْدَهُ لََ شَرِيكَ لَهُ صَدَقَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الَْْ حْزَابَ وَحْدَهُ مَا ذَا تَقُولُونَ وَ مَا ذَا تَظُنُّونَ

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

فَقَالُوا نَظُنُّ خَيْراً وَ نَقُولُ خَيْراً أَخٌ كَرِيمٌ وَ ابْنُ أَخٍ كَرِيمٍ وَ قَدْ قَدَرْتَ

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

فَقَالُ أَلَٰٓذَخِرُ يَا رَسُولَ اللَّهِ إِلَه الِْْذْخِرَ فَإِنِّهُ لِلْقَبْرِ وَ الْبُيُوتِ فَقَالَ رَسُولُ اللَّهِ ( صلى اللَّعليه وآله ) إِلَه الِْْذْخِرَ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمهادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( صلى اللَّعليه وآله ) لَمها قَدِمَ رَسُولُ اللَّهِ ( صلى اللَّعليه وآله ) إِنِّهُ لَْ وَحْدَهُ مَا ذَا تَقُولُونَ وَ مَا ذَا تَظُنُّونَ
‘Rasool-Allah	extsuperscript{saww} said on the day he	extsuperscript{saww} conquered Makkah that: ‘Allah	extsuperscript{azwj} Sanctified Makkah the day He	extsuperscript{saww} Created the skies and the earth, and it is a Al-Harram up to the Establishment of the Hour. It was not unrestricted for anyone before me	extsuperscript{saww}, and it will not be unrestricted for anyone after me	extsuperscript{saww}, and it is not unrestricted for me	extsuperscript{saww} except for ‘a time’ of ‘a day’.8

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

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

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

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

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

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

وَ إِذَا جَنَى فِي الْحَرَمِ جِنَايَةً أُقِيمَ عَلَيْهِ الْحَدُّ فِي الْحَرَمِ لَِْنههُ لَمْ يَدُُْ لِلْحَرَمِ حُرْمَتَهُ

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

8 Al Kafi – V 4 – The Book of Hajj Ch 12 H 4
9 Al Kafi – V 4 – The Book of Hajj Ch 13 H 1
10 Al Kafi – V 4 – The Book of Hajj Ch 13 H 2
(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic [3:97] and whoever enters it shall be secure. He\textsuperscript{asws} said: ‘If a thief were to steal in other than Makkah or commits a felony (offence) upon himself, so he flees to Makkah, he would not be seized for as long as he is inside the Al-Harram, until he comes out from it. But he can be prevented from the market, and he can neither sell, nor sat with, until he comes out from it, and he would be seized. And, if he was to do (a crime) inside the Al-Harram that which he did, he would be seized inside it.’

**Chapter 14 – Heresy in Makkah and the crimes**

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

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

\textsuperscript{11} Al Kafi – V 4 – The Book of Hajj Ch 13 H 3
\textsuperscript{12} Al Kafi – V 4 – The Book of Hajj Ch 14 H 1
\textsuperscript{13} Al Kafi – V 4 – The Book of Hajj Ch 14 H 2
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

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

علي بن إبراهيم عن أبيه و محمد بن إسماعيل عن الفضل بن شاذان جميعا عن ابن أبي عمير عن معاوية بن عمر قال

سألت بينا عند الله (عه الله) عن رجل قتل رجلا في الحرم ثم دخل الحرم فقال لا يقتل ول لا يقطع ولا ينبع ولا ينبع و لا ينبع حتى يخرج من الحرم فقام عليه الحد

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

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

قلت فما نقول في رجل قتل في الحرم أو سرق قال فقلت عليه الحد في الحرم صاغرا لأنه لم ير للحرم حِمْرة و قد قال الله تعالى فمن اعتدى عليكم فاعتدوا عليه مثلما اعتدى عليكم فقال هذا هو في الحرم قال فلا عذبون إلا على الطهارين.

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

باب اظهار السلاح بمحقة

Chapter 15 – Displaying the weapon in Makkah

علّي بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد عن خرّيز عن أبي عبد الله (عه الله) قال لا ينبغي أن يدخل الحرم بسلاح إلا أن يدخل في جوامع أو يُغطى يغطي لشفت على الحديد شيئا.

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

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

\textsuperscript{14} Al Kafi – V 4 – The Book of Hajj Ch 14 H 3
\textsuperscript{15} Al Kafi – V 4 – The Book of Hajj Ch 14 H 4
\textsuperscript{16} Al Kafi – V 4 – The Book of Hajj Ch 15 H 1
Chapter 16 – Wearing the clothing of the Kabah

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

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

I heard Abu Abdullah asws saying: It is not befitting for anyone that he take from the soil of what is around the Kabah. And if he does take anything from that, he should return it.19
A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Mufazzal Bin Salih, from Muawiya Bin Ammar who said,

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

أَحْمَدُ بْنُ مِهْرَانَ عَمهنْ حَدهثَهُ عَنْ مُحَمهدِ بْنِ سِنَانٍ عَنْ حُذَيََْةَ بْنِ مَنْصُورٍ قَالَ قُلْتُ لَِْبِي عَبْ دِ اللَّهِ ( عليه السلام ) إِنَّمَا غَيْرُ وَاحِدٍ عَنْ أَبَانِي اَلْكَعْبَةَ وَ أَخَذَ مِنْ تُرَابِهَا فَنَحْنُ نَتَدَاوَى بِهِ فَقَالَ رُدهُ إِلَيْهَا .

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

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

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِي أَخْرُجُ مِنَ الْمَسْجِدِ وَ فِي ثَوْبِي حَصَاةٌ قَالَ فَرُدهَا أَوِ اطْرَحْهَا فِي مَسْجِدٍ .

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

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

بابْ خِرَاهِيَةِ الْمُقَامِ بِمَكَّةَ

Chapter 18 – Abhorrence of staying in Makkah

مُحَمهدُ بْنُ يَحْيَى عَنْ مُحَمهدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ صََْوَانَ عَنِ الْعَلاَءِ عَنِ الْعَلَامَ عَنْ أَبِي جَعََْرٍ ( عليه السلام ) قَالَ لََ يَنْبَغِي لِلرَّجُلِ أَنْ يُقِيمَ بِمَكَّةَ سَنَةً قُلْتُ كَيْفَ يَصْنَعُ قَالَ يَتَحَوِْلُ عَنْهَا وَ لََ يَنْبَغِي لَِْحَدٍ أَنْ يَرْفَعَ بِنَاءً فَوْقَ الْكَعْبَةِ .

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

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

وَ رُوِيَ أَنَّ الْمُقَا مَ بِمَكَّةِ يُقَسِّي الْقُلُوبِ

And it is reported that the staying in Makkah hardens the hearts’.23
Chapter 19 – A tree of the Al-Harram

24 Al Kafi – V 4 – The Book of Hajj Ch 18 H 2
25 Al Kafi – V 4 – The Book of Hajj Ch 19 H 1
26 Al Kafi – V 4 – The Book of Hajj Ch 19 H 2
27 Al Kafi – V 4 – The Book of Hajj Ch 19 H 3
‘I said to Abu Abdullahasws, ‘A tree, the root of which is in the unrestricted area, and its branches are in the Al-Harram’. So heasws said: ‘Its roots are Prohibited (to cut off) due to the placing of its branches’. I said, ‘Supposing its roots are inside the Al-Harram and its branches are in the unrestricted area?’ So heasws said: ‘Its branches are Prohibited due to the placing of its roots’.28

علي بن إبراهيم عن أبيه عن حماد عن خريز عن أبي عبد الله ( عليه السلام ) قال يخلل عن التبرع في الحرم بكمل ما شاء.

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

(It has been narrated) from Abu Abdullahasws having said: ‘You can free the camel inside the Al-Harram to eat whatever it so desires to’.29

الحسين بن محمود عن معاوية بن عبد الملك عن حماد عن ألابس عن أبي عبد الله ( عليه السلام ) في الشجرة بطلها الرجل من منزله في الحرم قال بنبي المنزل و الشجرة فيه فليس له أن يقطعها وإن كانت نبتت في منزله و هو له فليقطعها.

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

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

باب ما يُذْبَحُ في الحرم وما يخرج به منه

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

عدد من أصحابنا عن سهل بن زياد عن أحمد بن محمده بن أبي نصر عن أبي الكرم عن أبي بصر بن عبد الله ( عليه السلام ) قال لا يذبح بمكة إلا اليومين والبقر والماعازل．

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

(It has been narrated) from Abu Abdullahasws having said: ‘Nothing can be slaughtered in Makkah except for the camel, and the cow, and the sheep, and the chicken’.31

علي بن إبراهيم عن أبيه عن ابن أبي عمار عن معاوية بن عمرو عن أبي عبد الله ( عليه السلام ) قال ما كان يصف من الطير فليس لك أن تخرج و ما كان لا يصف فلك أن تخرج تخرج.

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

28 Al Kafi – V 4 – The Book of Hajj Ch 19 H 4
29 Al Kafi – V 4 – The Book of Hajj Ch 19 H 5
30 Al Kafi – V 4 – The Book of Hajj Ch 19 H 6
31 Al Kafi – V 4 – The Book of Hajj Ch 20 H 1
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Whatever from the birds which arrays (its wings in flight), so it is not for you that you exit it, and whatever was not arraying (its wings in flight), so it is for you that you exit it’.

قَالَ وَ سَأَلْتُهُ عَنْ دَجَاجِ الْحَبَشِ قَالَ لَيْسَ مِنَ الصهيْدِ إِنهمَا الصهيْدُ مَا طَارَ بَيْنَ السهمَاءِ وَ الَْْ رْضِ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرهاجٍ عَنْ مُحَمهدِ بْنِ مُسْلِمٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) وَ أَنَا حَاضِرٌ عَنَّ الدجاج الحبشي يُخْرَجُ بِهِ مِنَ الحَرَمِ فَقَالَ إِنهمَا لَتَسْتَقِلُّ بِالطهيَارَانِ .

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

‘Abu Abdullah\textsuperscript{asws} was asked, and I was present, about the Ethiopian chicken (Turkey), coming out with it from the Al-Harram. So he\textsuperscript{asws} said: ‘It does no fly around with the birds’\textsuperscript{33}

باب صيد الحرم وما تحب في الكفرة

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمهادٍ عَنِ الْحَلَبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا كُنْتَ حَلاَلًَ فَقَتَلْتَ الصهيْدَ فِي الْحِلِّ مَا بَيْنَ الْبَرِيدِ إِلَى الْحَرَمِ فَعَلَيْكَ جَزَاؤُهُ فَإِنْ فَقَأْتَ عَيْنَهُ أَوْ كَسَرْتَ قَرْنَهُ أَوْ جَرَحْتَهُ تَصَدهقْ تَ بِصَدَقَةٍ .

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘When you were free (not in Ihram), so you kill the hunt during the free mode, what is between Al-Bareyd (a measurement of distance) up to the Al-Harram, so upon you would be its compensation. So if you were to blind its eyes, or break its horn, or you injure it, so give in charity’\textsuperscript{34}

عَلِيُّ عَنْ أَبِيهِ وَ مُحَمهدُ بْنُ إِسْمَاعِيلَ عَنِ الضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عُكْبَةَ ( عليه السلام ) قَالَ سُئِلَهُ عَنْ رَجُلٍ أُهْدِيَ لَهُ حَمَامٌ أَهْلِيٌّ وَ هُوَ فِي الْحَرَمِ فَقَالَ إِنْ هُوَ أَصَابَ مِنْهُ شَيْئاً فَلْيَتَصَدهقْ بِثَمَانِهِ نَحْواً مِمها كَانَ يَسْوَى فِي الْقِيمَةِ .

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,\textsuperscript{34}

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

\textsuperscript{32} Al Kafi – V 4 – The Book of Hajj Ch 20 H 2
\textsuperscript{33} Al Kafi – V 4 – The Book of Hajj Ch 20 H 3
\textsuperscript{34} Al Kafi – V 4 – The Book of Hajj Ch 21 H 1
he hurts anything from it, so let him give in charity with its price approximating from what it would have been (before the injury etc.), equal in the price'.

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

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

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

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

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

35 Al Kafi – V 4 – The Book of Hajj Ch 21 H 2
36 Al Kafi – V 4 – The Book of Hajj Ch 21 H 3
37 Al Kafi – V 4 – The Book of Hajj Ch 21 H 4
38 Al Kafi – V 4 – The Book of Hajj Ch 21 H 5
Abdullah\textsuperscript{asws} asking him\textsuperscript{asws}, so he\textsuperscript{asws} said: ‘Entrust it to a Muslim man from the people of Makkah, or a Muslim woman. So when it is straight (wings grown back), free its way’.\textsuperscript{39}

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

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

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

\begin{flushright}
39 Al Kafi – V 4 – The Book of Hajj Ch 21 H 6
40 Al Kafi – V 4 – The Book of Hajj Ch 21 H 7
41 Al Kafi – V 4 – The Book of Hajj Ch 21 H 8
42 Al Kafi – V 4 – The Book of Hajj Ch 21 H 9
43 Al Kafi – V 4 – The Book of Hajj Ch 21 H 10
\end{flushright}
A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Ibn Bukeyr who said,

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

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

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

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

(It has been narrated) from Abu Ibrahim, said, ‘I asked him about a group locked the door upon birds from the doves of the Al-Harram, so they died. He said: 'Upon them is the price of each bird, half a Dirham, feeding by it the doves of the Al-Harram'.
A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether, from Ibn Mahboub, from Ibn Raib, from Misma'a Bin Abdul Malik,

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

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

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

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

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

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

47 Al Kafi – V 4 – The Book of Hajj Ch 21 H 14
48 Al Kafi – V 4 – The Book of Hajj Ch 21 H 15
49 Al Kafi – V 4 – The Book of Hajj Ch 21 H 16
Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Ibrahim Bin Maymoun who said,

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

Muhammad Bin Ismai, from Al Fazl Bin Shazaan, from Safwan Bin yahya, from Mansour Bin Hazim who said,

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

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

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

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

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

He (the narrator) said, ‘Then I met Abu Abdullah\textsuperscript{asws} afterwards, so I informed him\textsuperscript{asws}. So he\textsuperscript{asws} said: ‘The price of the two birds to feed the doves of the Al-Harram with it’. So I met Abdullah Bin Al-Hassan and informed him, so he said, ‘You speak the truth. Narrate with it, for rather, he\textsuperscript{asws} has taken it from his\textsuperscript{asws} forefathers\textsuperscript{asws}'.\textsuperscript{53}
I asked Abu Abdullah asws about two chickens which I slaughtered and I was in Makkah. So he asws said to me: ‘Why did you slaughter them?’ So I said, ‘A slave girl from the Makkah people came to me with two chickens and asked me to slaughter them. So I thought I was in Al-Kufa and I did not remember the Al-Harram’. So he asws said: ‘Upon you is their price’. I said, ‘How much is their price?’ He asws said: ‘One Dirham, and it is better than these two’.

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

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

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

‘I asked Abu Abdullah asws about an ostrich egg which I ate in the Al-Harram. He asws said: ‘Give in charity with its price’.

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

‘We went out to Makkah, so the women caught a dove from the doves of Amaj when we reached Al-Bareyd. So the women plucked out its wings. Then they entered Makkah with it. So Abu Baseer went over to Abu Abdullah asws and informed him asws, so he asws said: ‘Look around for a woman not having a problem with her, so give the
bird to her to look after it and keep it. When it's wings are straight (grown back), she should free it'.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Isaa, from Imran Al Halby who said, 'I said to Abu Abdullahasws, 'What is disliked from the birds?' So heasws said: 'When arrays its wings hovering upon your head'.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al barqy, from Dawood Bin Abu Yazeed Al Attar, from Abu Saeed Al Mukary who said, 'I said to Abu Abdullahasws, 'A man kills a lion inside the Al-Harram?' Heasws said: 'Upon him would be a ram to slaughter'.

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

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, altogether, from Ibn Abu Nasr who said, 'Hamza Bin Al-Yas'a informed me saying, 'I asked Abu Abdullahasws about the leopard someone bought in Mina, and he went out with it from Al-Harram. So heasws
said: ‘Everything from the predatory wild animal which enter the الحرم in captivity, so upon you is exiting it’.  

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

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

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

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

61 Al Kafi – V 4 – The Book of Hajj Ch 21 H 28  
62 Al Kafi – V 4 – The Book of Hajj Ch 21 H 29  
63 Al Kafi – V 4 – The Book of Hajj Ch 21 H 30  
64 Al Kafi – V 4 – The Book of Hajj Ch 22 H 1
‘I asked Abu Abdullah asws about the man who found the lost property inside the Al-Harçam. He asws said: ‘He should not touch it, and as for you, so there is no problem if you were to (take it and) publicise it’.  

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

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

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

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

Chapter 23 – Merits of looking at the Kabah  

‘I was seated by the side of Abu Ja’far asws and he asws was Mohtab (Sitting with arms around the knees covered) facing the Kabah. So he asws said: ‘But, looking at the Kabah is (an act of) worship’. So a man from Bajeela called Aasim Bin Umar came over, so he said to Abu Ja’far asws, ‘Ka’ab Al-Ahbaar was saying that the Kabah
prostrates to Bayt Al-Maqdis during every morning’. So Abu Ja’far asws said: ‘So what are you saying regarding what Ka’ab said?’ So he said, ‘He spoke the truth. The word (going around) is what Ka’ab said’. So Abu Ja’far asws said: ‘You lied, and Ka’ab Al-Ahbar lied along with you’, and (the Imam asws) was angered.

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

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

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High has one hundred and twenty Mercies around the Kabah. From these, sixty are for the circumambulators, and forty for the Praying ones, and twenty for the beholders’.

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

(It has been narrated) from Abu Abdullahasws having said: ‘For the Kabah there is a moment during every day. It Forgives the one who circumambulates by it, or inclines his heart towards it, or an excuse which withhold him from it.’

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one who looks at the Kabah, the writing of the Rewards for him and the deletion of sins would not cease from it, until he turns his eyesight away from it’.

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68 Al Kafi – V 4 – The Book of Hajj Ch 23 H 1
69 Al Kafi – V 4 – The Book of Hajj Ch 23 H 2
70 Al Kafi – V 4 – The Book of Hajj Ch 23 H 3
علي بن إبراهيم عن أبيه عن حماد بن عيسى عن خريز عن أبي عبد الله (عليه السلام) قال النظر إلى الكعبة عبادة و النظر إلى الوالدين عبادة و النظر إلى الإمام عبادة.

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

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

و قال من نظر إلى الكعبة كتبته له حسنة و محييت عنه عشر سِينان.

And he asws said: ‘The one who looks towards the Kabah, one good deed is written for him and ten sins are deleted from him’.

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

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

باب فيمن رأى غريمه في الحرم

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

عدة من أصحابنا عن أحمد بن محمّد عن شاذان بن الخليل أبي الفضل عن سماحة نبي مهرّان عن أبي عبد الله (عليه السلام) قال سألته عن رجل لي عليه مال فغضب علي زمانا فأتيته بطلب حول الكعبة فأفاق سلمى قالي لا تسلم عليه و لا ترُوعه حتى يخرج من الحرم.

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

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

71 Al Kafi – V 4 – The Book of Hajj Ch 23 H 4  
72 Al Kafi – V 4 – The Book of Hajj Ch 23 H 5  
73 Al Kafi – V 4 – The Book of Hajj Ch 23 H 6  
74 Al Kafi – V 4 – The Book of Hajj Ch 24 H 1
Chapter 25 – What is gifted to the Kabah

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

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

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

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

He said, ‘So I went over to Abu Ja’far asws, so I said to him asws, ‘I met the Clan of Shayba and informed them, so they are claiming that you asws are such and such, and that you asws are one with no knowledge for you asws. Then they asked me with the grievous thing, except that I should deliver to you asws what they said’. He asws said: ‘And I asws am asking you with what they asked you. When you go over to them, so say to them, ‘From my asws knowledge is that, if asws were to govern anything from the affairs of the Muslims, I asws would cut off their hands, then hang them (their necks) in the curtains of the Kabah. Then I asws would make them stand upon the bench (to be
judged). Then [asws] would order a caller to call out, ‘Indeed! These are the stealers from Allah[azwj], therefore recognise them!’75

It has been narrated) from Ali son of Ja’far[asws], from his brother[asws] Abu Al-Hassan[asws], said, ‘I asked him[asws] about a man made his slave girls as a gift to the Kabah. How should he deal with it?’ He[asws] said: ‘A man had come over to my[asws] father, and he had gifted his slave girl to the Kabah. So he[asws] said to him: ‘Evaluate the slave girl, or sell her. Then instruct a caller to stand at the (Black) Stone, so he should call out, ‘Indeed! The one who is short with his expenses, or his way has been cut off (by bandits), or his food supply is exhausted, so let him go to so and so’, and instruct him that he should give first to the first one until the price of the slave girl is depleted’.76

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

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

75 Al Kafi – V 4 – The Book of Hajj Ch 25 H 1
76 Al Kafi – V 4 – The Book of Hajj Ch 25 H 2
77 Al Kafi – V 4 – The Book of Hajj Ch 25 H 3
I guide you to the one who would guide you regarding this, to the Truth?’ I said, ‘Yes’.

قَالَ فَأَشَارَ إِلَى شَيْخٍ جَالِسٍ فِي الْمَسْجِدِ فَقَالَ هَذَا جَعَارُ بْنُ مُحَمَّدٍ ( عليه السلام ) فَسَلْهُ قَالَ فَأَتَيْتُهُ ( عليه السلام ) فَسَأَلْتُهُ وَ قَصَصْتُ عَلَيْهِ الْقِصَةَ فَقَالَ إِنَّ الْكَعْبَةَ لََ تَأْكُلُ وَ لََ تَشْرَبُ وَ مَا أُهْدِيَ لَهَا فَهُوَ لِزُوهارِهَا بِعِ الْجَارِيَةِ وَ قُمْ عَلَى الْحِجْرِ فَنَادِ هَلْ مِنْ مُنْقَطَعٍ بِهِ وَ هَلْ مِنْ مُحْتَاجٍ مِنْ زُوهارِهَا فَإِذَا أَ تَوْكَ فَسَلْ عَنْهُمْ وَ أَعْطِهِمْ وَ اقْسِمْ فِيهِمْ ثَمَانَهَا

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

قَالَ فَقُلْتُ لَهُ إِنَّ بَعْضَ مَنْ سَأَلْتُهُ أَمَرَنِي بِدَفْعِهَا إِلَى بَنِي شَيْبَةَ فَقَالَ أَمَا إِنَّهُ قَائِمُنَا لَ وَ قَدْ قَامَ لَقَدْ أَخَذَهُمْ وَ قَطَعَ أَيْدِيَهُمْ وَ طَافَ بِهِمْ وَ قَالَ هؤُلَاءِ سُرهاقُ اللَّهِ.

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

عِدهةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ دَفَعَتْ إِلَيهِ امْرَأَةٌ غَزْلًَ فَقَالَتِ ادْفَعْهُ بِمَكهةَ لِيُخَاطَ بِهِ كِسْوَةُ الْكَعْبَةِ فَكَرِهْتُ أَنْ أَدْفَعَهُ إِلَى الْحَجَبَةِ وَ أَنَا أَعْرِفُهُمْ فَلَمها صِرْتُ بِالْمَدِينَةِ دَخَلْتُ عَلَى أَبِي جَعََْرٍ ( عليه السلام ) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّه امْرَأَةً أَعْطَتْنِي غَزْلًَ وَ أَمَرَتْنِي أَنْ أَدْفَعَهُ بِمَكهةَ لِيُخَاطَ بِهِ كِسْوَةُ الْكَعْبَةِ فَكَرِهْتُ أَنْ أَدْفَعَهُ إِلَى الْحَجَبَةِ فَقَالَ اشْتَرِ بِهِ عَسَلاً وَ زَعََْرَاناً وَ خُذْ طِينَ قَبْرِ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) وَ اعْجِنْهُ بِمَاءِ السهمَاءِ وَ اجْعَلْ فِيهِ شَيْئاً مِنَ الْعَسَلِ وَ الزهعََْرَانِ وَ فَرِّقْهُ عَلَى الشِّيعَةِ لِيُدَاوُوا بِهِ مَرْضَاهُمْ.

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

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

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78 Al Kafi – V 4 – The Book of Hajj Ch 25 H 4
Chapter 26 – Regarding the Words of the Mighty and Majestic

[22:25] They are equal in it, the dweller and the visitor

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

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

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

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

Chapter 27 – Hajj of the Prophet saww

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

80 Al Kafi – V 4 – The Book of Hajj Ch 25 H 5
81 Al Kafi – V 4 – The Book of Hajj Ch 25 H 2
(It has been narrated) from Ja’far asws having said: ‘The Prophet saww did not perform Hajj, after proceeding to Al-Medina, except for one, and he saww had performed Hajj in Makkah along with his saww people, (many) Hajjs’. 82

أَحْمَدُ بْنُ مُحَمهدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ حَجهُ رَسُولُ اللَّهِ ( صلى اللَّه عليه وآله ) عِشْرَ حِجهاتٍ مُسْتَسِرّاً.

Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Isa Al fara’a, from Abdullah Bin A bu Yafour,

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

أَحْمَدُ بْنُ مُحَمهدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ( صلى اللَّه عليه وآله ) عِشْرِينَ حَجهةً .

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

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww performed twenty Hajjs’. 84

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمهدُ بْنُ إِسْمَاعِيلَ عَنِ الََْضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَهارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنه رَسُولَ اللَّهِ ( صلى اللَّه عليه وآله ) أَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ لَمْ يَحُجه ثُمَّ أَنْزَلَ اللَّهُ عَزه وَ جَله عَلَيْهِ وَ أَذِّنْ فِي النهاسِ بِالْحَجِّ يَأْتُوكَ رِجالًَ وَ عَلى كُلِّ ضامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَ أَمَرَ الْمُؤَذِّنِي نَ أَنْ يُؤَذِّنُوا بِأَعْلَى أَصْوَاتِهِمْ بِأَنه رَسُولَ اللَّهِ ( صلى اللَّه عليه وآله ) يَحُجُّ فِي عَامِهِ هَذَا.

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

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

فَعَلَهُ مَنْ حَضَرَ الْمَدِينَةَ وَ أَهْلُ الْعَوَالِ وَ الَْْعرَابُ وَ اجْتَمَعُوا لِحَجِّ رَسُولِ اللَّهِ ( صلى اللَّه عليه وآله ) وَ إِنْما كَانُوا تَابِعِينَ يَنْظُرُونَ مَا يُؤْمَرُونَ وَ يَتَبَعُونَهُ أو يَصْنَعُ شَيْئًا فِي صَنَاعَةٍ

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

82 Al Kafi – V 4 – The Book of Hajj Ch 27 H 1
83 Al Kafi – V 4 – The Book of Hajj Ch 27 H 2
84 Al Kafi – V 4 – The Book of Hajj Ch 27 H 3
So Rasool-Allah\textsuperscript{saww} went out with four days remaining from Zil-Qadah. So when he\textsuperscript{saww} ended up to Zul Huleyfa, the sun declined, so he\textsuperscript{saww} washed, then went out until he\textsuperscript{saww} came over to the Masjid which was by the tree. So he\textsuperscript{saww} Prayed Al-Zohr therein, and determined with the individual Hajj, and went out until he\textsuperscript{saww} ended up to Al-Bayda at the first mile. So they stood in two rows for him\textsuperscript{saww}.

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

Then he\textsuperscript{saww} came to Al-Safa, so he\textsuperscript{saww} climbed upon it and faced the Yemeni corner (of the Kabah), and he\textsuperscript{saww} Praised Allah\textsuperscript{azwj} and Exalted upon Him\textsuperscript{azwj}, and supplicated for a measurement of what it takes to recite Surah Al-Baqarah slowly. Then he\textsuperscript{saww} went down to Al-Marwa, so he\textsuperscript{saww} paused upon it just as he\textsuperscript{saww} had paused upon Al-Safa. Then he\textsuperscript{saww} came down and returned to Al-Safa. So he\textsuperscript{saww} paused upon it, then went down to Al-Marwa, until he\textsuperscript{saww} was free from (doing it) seven (times).
So when he saww was free from his seventh, and he saww was upon Al-Marwa, faced towards the people with his saww face, and he saww Praised Allah saww and Exalted upon Him saww, then said: 'This is Jibraeel saww, and he saww gestured by his saww hand to behind him saww. Instructing me saww that I saww should order the one who did not usher a sacrificial animal, that he should free (himself from the wearing of Ihram), and had I saww faced from my saww matters what I saww managed, I saww would have done the like of what I saww am ordering you all for, but I saww ushered the sacrificial animal, and it is not befitting for an usherer of the sacrificial animal that he frees (from wearing the Ihram) until the sacrificial animal reaches its place.

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

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

So Ali saww went out to Rasool-Allah saww to follow up, and he asws said: ‘O Rasool-Allah saww! I asws saw Fatima asws to have freed (from wearing Ihram), and upon her asws were dyed clothes'. So Rasool-Allah saww said: ‘I saww ordered the people with that. But you asws, O Ali asws, with what have you asws welcomed (commenced) (the Hajj)?’ He asws said: ‘O Rasool-Allah saww! My asws welcoming is like the welcoming of the Prophet saww. So Rasool-Allah saww said to him asws. ‘Remain upon your asws Ihram like me saww, and you asws are a participant in my saww sacrificial offerings’.
He asws said: 'And Rasool-Allah saww encamped in Makkah at Al-Bat’ha, him saww and his saww companions, and he saww did not lodge in the houses. So when it was the day of Al-Tarwiyya (8th of Zil-Hijja), at the decline of the sun, he saww ordered the people that they should wash and commence with the Hajj, and these are the Words of Allah azwj Mighty and Majestic which were Revealed unto His azwj Prophet saww [3:95] therefore follow the Religion of Ibrahim.

فخَرَجَ النهبِي ( صلى اللَّه عليه وآله ) وَ أَصْحَابُهُ مُهِلِّينَ بِالْحَجِّ حَتهى أتَى مِنًى فَصَلهى الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْْخِرَةَ وَ الََْجْرَ ثُمه غَدَا وَ النهاسُ مَعَهُ وَ كَانَتْ قُرَيْشٌ تَُِيضُ مِنَ الْمُزْدَ لَِةِ وَ هِيَ جَمْعٌ وَ يَمْنَعُونَ النهاسَ أَنْ يَُِيضُوا مِنْهَا فَأَقْبَلَ رَسُولُ اللَّهِ ( صلى اللَّه عليه وآله ) وَ قُرَيْشٌ ترْجُوا أَنْ تَكُونَ إِفَاضَتُهُ مِنْ حَيْثُ كَانُوا يَُِيضُونَ

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

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ ثُمه أَفِيضُوا مِنْ حَيْثُ أَفاضَ النهاسُ وَ اسْتَغَِْرُوا اللَّهَ يَعْنِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ فِي إِفَاضَتِهِمْ مِنْهَا وَ مَنْ كَانَ بَعْدَهُمْ فَلَمها رَأَتْ قُرَيْشٌ أَنه قُبهةَ رَسُولِ اللَّهِ ( صلى اللَّله عليه وآله ) قَدْ مَضَتْ كَأَنههُ دَخَلَ فِي أَنَُْسِهِمْ شَيْءٌ لِلهذِي كَانُوا يَرْجُونَ مِنَ الِْْفَاضَةِ مِنْ مَكَانِهِمْ حَتهى انْتَهَى إِلَى نَمِرَةَ وَ هِيَ بَطْنُ عُرَنَةَ بِحِيَالِ الَْْرَاكِ فَضُرِبَتْ قُبهتُهُ وَ ضَرَبَ النهاسُ أَخْبِيَتَهُمْ عِنْدَهَا

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

فَلَمها زَالَتِ الشهمْسُ خَرَجَ رَسُولُ اللَّهِ ( صلى اللَّله عليه وآله ) وَ مَعَهُ قُرَيْشٌ وَ قَدِ اغْتَسَلَ وَ قَطَعَ التهلْبِيَةَ حَتهى وَقَفَ بِالْمَسْجِدِ فَوَعَظَ النهاسَ وَ أَمَرَهُمْ وَ نَهَاهُمْ ثُمه صَلهى الظُّهْرَ وَ الْعَصْرَ بِأَذَانٍ وَ إِقَامَتَيْنِ ثُمه مَضَى إِلَى الْمَوْقِفِ فَوَقَفَ فِيهِ فَجَعَلَ النهاسُ يَبْتَدِرُونَ أَخََْافَ نَاقَتِهِ يَقَُِونَ إِلَى جَانِبِهَا فَنَحهاهَا فَََعَلُوا مِثْلَ ذَلِكَ فَقَالَ أَيُّهَا النهاسُ لَيْسَ مَوْضِعُ أَخََْافِ نَاقَتِي بِالْمَوْقِفِ وَ لَكِ هَذَا كُلُّهُ وَ أَوْمَأَ بِيَدِهِ إِلَى الْمَوْقِفِ فَتَََرهقَ النهاسُ

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

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

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

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

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

So he\textsuperscript{saww} travelled from that day of his\textsuperscript{saww} and did not enter the Sacred Masjid and did not circumambulate with the House, and entered from the high ground of Makkah.
from Aqaba, of the two cities and went out from the lower ground of Makkah, from Zi-Tuwwa’.  

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

(It has been narrated) from Abu Al-Hassanasws having said: ‘Rasool-Allahsaww, when hesaww went from Mina, took the Zabb road, and returned by what is between Al-Mazimayn, and it was such that whenever hesaww travelled by a road, did not return in it (i.e. came back from another way).’  

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww, when hesaww performed Hajj, the Hajj of Al-Islam, went out during where there remained four days from Zil-Qadah until hesaww came over to Al-Shajara. So hesaww Prayed by it, then sat upon hissaww ride until hesaww came to Al-Bayda. So hesaww wore the Ihram from it, and commenced with the Hajj, and ushered one hundred camels. And the people, all of them, wore their Ihrams with the Hajj, not intending an Umra, nor knowing what the Mut’a (of Hajj) was, until when Rasool-Allahsaww set foot in Makkah, hesaww circumbulated by the House, then the people circumbulated along with himsaww.  

Then hesaww Prayed two Cycles by the Standing Place (of Ibrahimas), and kissed the (Black) Stone, then said: ‘Begin with what Allahazwj Mighty and Majestic Began with’. So hesaww came over to Al-Safa and began with it. Then hesaww circumbulated between Al-Safa and Al-Marwa, seven (times). So when hesaww had completed hissaww circumambulations at Al-Marwa, hesaww stood preaching.  

So hesaww ordered them that they should free (themselves from the Ihram), and make it to be an Umra, and it is something which Allahazwj Mighty and Majestic had Commanded with. So the people freed (themselves from the Ihram), and Rasool-
Allah saww said: ‘Had I saww faced from my saww matters what I saww managed, I saww would have done the like of what I saww am ordering you all for’, and he saww did not have the leeway that he saww frees (from his saww Ihram) due to the reason of the sacrificial animal which were with him saww. Allah saww Mighty and Majestic is Saying [2:196] and do not shave your heads until the offering reaches its destination.

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

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

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

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

87 Al Kafi – V 4 – The Book of Hajj Ch 27 H 6
'Abu Abdullah asws said: ‘The Hajj was mentioned to Rasool-Allah saww, so he saww to the ones to whom his saww letter reached, from the ones who had entered into Al-Islam, that Rasool-Allah saww intended the Hajj, proclaiming with that, the one who can bear the Hajj should perform the Hajj. So the people came over. So when he saww encamped at Al-Shajara, he saww ordered the people with the plucking of the armpit (hairs), and shaving the pubic (hair), and the bathing, and the stripping off their trousers and wearing of a cloak, or a loin cloth and a turban, placing it upon his shoulders for the one who does not happen to have a cloak for him.
to the Black) Stone, therefore submit to it’. Then he went out to Al-Safa, then said: ‘I begin with what Allah began with’. Then he ascended upon Al-Safa. So he stayed upon it of a measurement of what it takes the human being to recite Surah Al-Baqarah’.

(88) Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, (It has been narrated) from Abu Abdullah asws, said, ‘I heard him asws saying: ‘Rasool-Allah saww sacrificed thirty-six (camels) with his own hands and Ali asws sacrificed what remained’. I said, ‘Thirty-seven?’ He asws said: ‘Yes’.

(89) Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar, (It has been narrated) from Abu Abdullah asws having said: ‘The one who was in charge upon the camels of Rasool-Allah saww was Najiya Bin Jundub Al-Khuzai'e Al-Aslamy, and the one who shaved the head of the Prophet saww during his Hajj was Mo'mar Bin Abdullah Bin Harasat Bin Nasr Bin Awf Bin Aweyj Bin Adayy Bin Ka’ab.

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

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

88 Al Kafi – V 4 – The Book of Hajj Ch 27 H 7
89 Al Kafi – V 4 – The Book of Hajj Ch 27 H 8
90 Al Kafi – V 4 – The Book of Hajj Ch 27 H 9
Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

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

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

'I said to Abu Abdullahasws, 'Did Rasool-Allahsaww perform a Hajj other than the Farewell Hajj?' Heasws said: ‘Yes, twenty Hajjs’ (in concealment as per the below Hadith).92

Sahl, from Ibn Fazzal, from Isa Al Far’aa, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww performed twenty Hajjs in concealment’.93

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww performed Umras – Umra of Al-Hudaybiyya, and a Qaza of Al-Hudaybiyya from returning, and from Al-Ji’rana when he came back from Al-Ta’if – three Umras, all of these being in Zil-Qadah’.94


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

(It has been narrated) from Abu Abdullahasws having said mentioning that Rasool-Allahsaww performed Umras during Zil-Qadah – three Umras. All of that was in accordance with hissaww Umra of Zil-Qadah.95

باب فضل الحج و العمرة و نوايهم

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

علي بن إبراهيم عن أبيه عن عمرو بن عثمان الحجر باعث عليه بن عبد الله الجليلي عن خالد الفلاسي عن أبي عبد الله ( عليه السلام ) قال فان علي بن الحسين ( عليه السلام ) حجو و اعتمر تصح أباديكم و تتمع أزادكم و نتفيح نفوسكم

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

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws said: ‘Perform Hajj and perform Umra, it would correct your bodies, and expand your livelihoods, and there would happen to be provisions for your dependents’.

و قال الحاج مغفور له و موجود له الجنة و مستأنف له العمل و محفوظ في أهله و ماله .

And heasws said: ‘The Pilgrim is Forgiven for, and the Paradise is Obligated for him, and the deeds are resumed for him, and there would be safety regarding his family and his wealth’.96

عدة من أصحابنا عن أحمد بن معمور عن علي بن الحزن عن سيف بن عمرة عن عبد الأعلى قال فان أبو عبد الله ( عليه السلام ) كان أبي يقول من أم هذا البيت حاجاً أو معتمرًا مبرأًا من الكبر رجع من ذويه كهيئة يوم و لدنه أم أنه ثم قرأ فمن تعجل في يومين فلا إثم عليه و من نأخير فلا إثم عليه لمن أتى

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

‘Abu Abdullahasws said: ‘Myasws fatherasws was saying: ‘The one who travels to this House (Kabah) as a pilgrim, or performs Umra free from arrogation, would return from his sins to as he was on the day his mother gave him birth’. Then heasws recited [2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him, (this is) the one who fears’.

قلت ما الكبز قال قال رسول الله صلى الله عليه و آله ( إن أعظم الأكبر غمصة الخلق و سفة الحلق فلت ما غمصة الخلق و سفة الحلق قال يجهل الحق و يطم ع على أبيه و من فعل ذلك نازع الله رداه .

I said, ‘What is the arrogance?’ Heasws said: ‘Rasool-Allahsaww said: ‘The greatest of all arrogant ones are the most contemptible of the people and the most foolish of the people’. I said, ‘Who are the most contemptible of the people and the most foolish of the people?’ Heasws said: ‘The one who is ignorant of the Truth, and he slanders

95 Al Kafi – V 4 – The Book of Hajj Ch 27 H 14
96 Al Kafi – V 4 – The Book of Hajj Ch 28 H 1
against his family; and the one who does that, would have disputed with Allḥ\textsuperscript{azwj} with his cloak\textsuperscript{97}.

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

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

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allḥ\textsuperscript{saww} said: 'The Hajj, its Reward is the Paradise, and the Umra is an expiation of every sin'.\textsuperscript{99}

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

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

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

'Abu Abdullah\textsuperscript{asws} said: 'The Pilgrims are arriving back being upon three types – a type who is emancipated (liberated) from the Fire, and a type who is exited from his sins as if he was like the day his mother gave him birth, and a type who received Protection regarding his family and his wealth. So that is the lowest of what the Pilgrim returns with'.\textsuperscript{101}
Do you not see that it dishevels your head and roughens your skin, and during it you are forbidden from looking at the women? And weasws are over here for it, and weasws are nearby, and for usasws is its continuous (supply of) its water, (even then) weasws do not reach the Hajj until it is difficult upon usasws. So how would you be in the remote cities. And there is none from a king, nor a common folk who arrives to the Hajj except with difficulties with regards to the alteration of the food, or drink, or weather, or sun (heat), not having the ability to repel it; and these are the Words of the Mighty and Majestic [16:7] And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Kind, Merciful.102

مَحَمْدُ بْنُ إِسْمَاعِيلَ عَنِ الَّضْضِ دْبْنِ شَاذَانَ عَنْ حَمَاطِبْنَبِعِيسَا عَنْ رِبْعِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْضْضِيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعَّرٍ (ٍعليهِ السَّلاَم) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وسلم) لََ يُحَالِفُ الَّْقْرُ وَ الْحُمَّى مُدْمِنَ الْحَجِّ وَ الْعُمْرَةِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Sa’ad Al Askaf who said,
'I heard Abu Ja'far\textsuperscript{asws} saying: 'When the pilgrim begins his preparation, he does not take a step with regards to something from his preparations, except that Allah\textsuperscript{azwj} Mighty and Majestic Writes ten good deeds for him, and Deletes ten sin from him, and Raises ten Levels for him, until he is free from his preparations. So when he has completed his rituals, Allah\textsuperscript{azwj} Forgives his sins for him.'

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

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

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

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

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

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

'I heard Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: 'Rasool-Allah\textsuperscript{aswa} said: 'Pursue between the Hajj and the Umra, for these two negate the poverty and the sins, just as the bellows negate the slag of the iron'.\textsuperscript{107}
(It has been narrated) from Abu Abdullah al-Aswad having said: ‘The Hajj and the Umra are two markets from the markets of the Hereafter. It is a pre-requisite for these two to be in the Guarantee of Allah that if He keeps him alive, would Return him back to his family, and if He Causes him to die, would Enter him into the Paradise’. 108

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

(It has been narrated) from Abu Abdullah al-Aswad having said: ‘A Dirham you spend in the Hajj is superior than the twenty thousand Dirhams you spend regarding a right’. 110

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

‘Abu Abdullah al-Aswad said: ‘What prevents you from the Hajj in every year?’ I said, ‘May I be sacrificed for you!’ The dependents’. So he al-Aswad said: ‘If you were to die, so who would be there for your dependants? Feed your dependants the vinegar, and the oil, and perform Hajj with them every year’. 111
Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Suleyman Al Ja’fary, from the one who reported it,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws was saying: ‘Initiate with the greetings upon the pilgrims of the Hajj and the pilgrims of the Umra, and shake their hands from before the sins get mixed up with them’.

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

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

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

(It has been narrated) from Al-Rezasws, said, ‘I heard himasws saying: ‘No one would pause in those mountains except that it (his supplication) would be Answered for him. So, as for the Believers, it would be Answered for them in their Hereafter, and as for the Infidel, so it would be Answered for them in their world.’

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

‘Abu Abdullahasws said: ‘When the people take their place in Mina, a Caller calls out: ‘O Mina! Your people have come. Therefore expand your glens and irrigate your resorts!’ And a Caller calls out: ‘Had you known the Oneazwj you are being Welcomed by, you would have been convinced with the replacement (of your expenditure) after the Forgiveness’.

112 Al Kafi – V 4 – The Book of Hajj Ch 28 H 17
113 Al Kafi – V 4 – The Book of Hajj Ch 28 H 18
114 Al Kafi – V 4 – The Book of Hajj Ch 28 H 19
115 Al Kafi – V 4 – The Book of Hajj Ch 28 H 20
A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud,

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

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

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

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

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

He (the narrator) said, ‘So when it was the next year, I performed Hajj. So when I went over to Mina, I saw Abu Abdullah asws, and in his asws presence was a gathering of the people. So I went over to him asws, and I said to him asws, ‘Inform me about the man’, and related to him asws my story, and I said, ‘Which of these two is superior, the Hajj or the charity?’ So he asws said: ‘How good is the charity’, three times.
He (the narrator) said, ‘I said, ‘Certainly! But which of the two is superior?’ He asws said: ‘What prevents one of you from performing Hajj and giving charity?’ I said, ‘His wealth does not reach to that, nor can he expand (his expenditure)’. He asws said: ‘Whenever he intends to spend ten Dirhams regarding something from the causes of the Hajj, spends five and gives in charity with five, or reduces something from his expenditure regarding the Hajj. Thus, he would make, whatever he has withheld regarding the charity, so there would be a Recompense for him with regards to that’.

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

118 Al Kafi – V 4 – The Book of Hajj Ch 28 H 23
He (the narrator) said, ‘And (narrators) other than Al-Sumaly have increased that, He saww said: ‘Except for the people with the liabilities, for Allahazwj is Just. Heazwj Takes for the weak ones, from the strong ones’.

فَلَمها كَانَتْ لَيْلَةُ جَمْعٍ لَمْ يَزَلْ يُنَاجِي رَبههُ وَ يَسْأَلُهُ لِْهْلِ التهبِعَاتِ فَلَمها وَقَفَ بِجَمْعٍ قَ

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

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمهدُ بْنُ إِسْمَاعِيلَ عَنِ الََْضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ لَمها أَفَاضَ رَسُولُ

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

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

مُحَمهدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمهدِ بْنِ عِيسَى عَنْ مُحَمهدِ بْنِ إِسمْعَىْلَ السهرهاجِ عَنْ هَارُونَ بْنِ خَارِجَةَ

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

‘I heard Abu Abdullahasws saying: ‘The one who is buried in the Al-Harram would be secure from the great panic’. So I said to himasws, ‘From the righteous of the people and their immoral ones (as well)’? He asws said: ‘From the righteous of the people and their immoral ones (as well)’. 

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119 Al Kafi – V 4 – The Book of Hajj Ch 28 H 24
120 Al Kafi – V 4 – The Book of Hajj Ch 28 H 25
121 Al Kafi – V 4 – The Book of Hajj Ch 28 H 26
A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A’ala, from a man,

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

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

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

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

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

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

122 Al Kafi – V 4 – The Book of Hajj Ch 28 H 27
the rocks?’ I said, ‘No’. He asws said: ‘Is there, in your two thousand, the rituals?’ I said, ‘No’. He asws said: ‘The Hajj is superior’.123

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

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

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

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

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

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

123 Al Kafi – V 4 – The Book of Hajj Ch 28 H 29
124 Al Kafi – V 4 – The Book of Hajj Ch 28 H 30
with it, and the eating of the vinegar and the oil had harmed me until Hameeda instructed with the chicken to be grilled, so I returned to my (former) self.\textsuperscript{125}

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

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

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

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

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

‘I said to Al-Reza\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! My father narrated to me from your\textsuperscript{asws} forefathers\textsuperscript{asws} that it was said to one of them\textsuperscript{asws}, ‘In our city is a fort called Qazween, and enemies called Al Daylam. So is there from a Jihad, or is there from a fort (to fight)?’ So he\textsuperscript{asws} said: ‘Upon you is with this House (Kabah), so perform its Hajj’.\textsuperscript{128}

Then he (the narrator) said: ‘So the discussion was repeated to him\textsuperscript{asws} three times, during all of that he\textsuperscript{asws} was saying: ‘It is upon you with this House (Kabah), so perform its Hajj’. Then he\textsuperscript{asws} said during the third: ‘Would not one of you be happy that he would happen to be in his house, spending upon his dependents, awaiting our\textsuperscript{asws} command? So if he was to meet him\textsuperscript{asws}, he would be like the one who witnessed (the battle of) Badr with Rasool-Allah\textsuperscript{saww}, and if he does meet him\textsuperscript{asws}, he would be like the one who would be with our\textsuperscript{asws} Qaim\textsuperscript{asws} in his\textsuperscript{asws} tent like this, and like this’ – and he\textsuperscript{asws} gathered between two of his\textsuperscript{asws} fingers’.\textsuperscript{129}
So Abu Al-Hassan\textsuperscript{asws}, said: ‘He spoke the truth upon what he mentioned’.\textsuperscript{128}

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

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

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

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

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

\text{So he\textsuperscript{saww} said: ‘If you like, you can ask me\textsuperscript{saww}, and if you like I\textsuperscript{saww} can tell you’. So he said, ‘Clarify it for me, O Rasool-Allah\textsuperscript{saww}!’. So he\textsuperscript{saww} said: ‘You came to ask me\textsuperscript{saww} about the Prayer, and about the ablution, and about the Prostrations’. So the man said, ‘Yes, by the One\textsuperscript{azwj} Who Sent you\textsuperscript{saww} with the Truth’. So he\textsuperscript{saww} said: ‘Perfect the ablution and fill your hands from your two knees, and spray your forehead in the dust, and Pray a farewell Prayer’.}
And the Helper said, ‘O Rasool-Allah saww! My need’. So he saww said: ‘If you like, you can ask me saww, and if you like I saww can tell you’. So he said, ‘O Rasool-Allah saww! Clarify to me’. He saww said: ‘You came to ask me saww about the Hajj, and about the circumambulation with the House (Kabah), and the Sa‘ee between Al-Safa and Al-Marwa, and pelting of the rocks, and shaving of the head, and the Day of Arafah’. So the man said, ‘Yes, by the One azwj Whom Sent you saww with the Truth’. He saww said: ‘Your she-camel will not raise a foot except that Allah azwj would Write a good deed for you, due to it, nor would it place a foot except a sin would be deleted from you, due to it.

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

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

(131) Al Kafi – V 4 – The Book of Hajj Ch 28 H 37

(132) Al Kafi – V 4 – The Book of Hajj Ch 28 H 38
A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Mufazzal Bin Salih, from Jabir,

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

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

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

Ibn Abu Umeyr, from Hisham Bin Al Hakam,

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

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

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

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133 Al Kafi – V 4 – The Book of Hajj Ch 28 H 39
134 Al Kafi – V 4 – The Book of Hajj Ch 28 H 40
135 Al Kafi – V 4 – The Book of Hajj Ch 28 H 41
136 Al Kafi – V 4 – The Book of Hajj Ch 28 H 42
Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

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

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

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

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

Saeed (the narrator) said, ‘Along with the things which he asws said, there were approximately ten’.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Sinan,
(It has been narrated) from Abu Abdullah	extsuperscript{asws} having said: ‘The one who dies in a road to Makkah, going or coming, would be secure from the great panic on the Day of Judgement’.\textsuperscript{139}

أَبُو عَلِيٍّ الَْْشْعَرِيُّ عَنْ مُحَمهدِ بْنِ عَبْدِ الْجَبهارِ عَنْ صََْوَانَ عَنْ أَبِي الْمَغْرَاءِ عَنْ سَلَمَةَ بْنِ مُحْرِزٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إذ جاءه رجل يقال له أبو الورد فقال لأبي عبد الله (عليه السلام) رمحيك الله إنك لم تختم أرخص بذلك من المحمل فقال أبو عهد الله (عليه السلام) يا أبا الورد ابحث أن تشهد المنافع التي قال الله تبارك وتعالى ليبنروا منافع لهم إنما يشهدونه أحد إلا أن نلتزم فنكونا لكم أعلم في ذلك وأما غيركم فبخذون في أهليهم وآمليهم.

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

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

عِدهةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمهدِ بْنِ خَالِدٍ عَنْ مُحَمهدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ الرهجُلُ مِنْ شَأْنِهِ الْحَجُّ كُله سَنَةٍ ثُمَهَ تَخَلهفَ سَنَةً فَلَمْ يَخْرُجْ قَالَتِ الْمَلاَئِكَةُ الهذِينَ عَلَى الَْْرْضِ لِلهذِينَ عَلَى الْجِبَالِ لَقَدْ فَقَدْنَا صَوْتَ فُلاَنٍ فَيَقُولُونَ اطْلُبُوهُ فَيَطْلُبُونَهُ فَلاَ يُصِيبُونَ هُ فَيَقُولُونَ اللهُمه إِنْ كَانَ حَبَسَهُ دَيْنٌ فَأَدِّ عَنْهُ أَوْ مَرَضٌ فَاشَِْهِ أَوْ فَقْرٌ فَأَغْنِهِ أَوْ حَبْسٌ فَََرِّجْ عَنْهُ أَوْ فِعْلٌ فَافْعَلْ بِهِ وَ النهاسُ يَدْعُونَ لَِْنَُْسِهِمْ وَ هُمْ يَ دْعُونَ لِمَنْ تَخَلهفَ .

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

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

أَحْمَدُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (صَلَّاتِ اللَّهِ عَلَيْهِ) يَقُولُ يَا مَعْشَرَ مَنْ لَمْ يَحُجه اسْتَبْشِرُوا بِالْحَاجِّ وَ صَافِحُوهُمْ وَ عَظِّمُوهُمْ فَإِنه ذَلِكَ يَجِبُ عَلَيْكُمْ تُشَارِكُوهُمْ فِي الَْْجْرِ .

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

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

\textsuperscript{139} Al Kafi – V 4 – The Book of Hajj Ch 28 H 45
\textsuperscript{140} Al Kafi – V 4 – The Book of Hajj Ch 28 H 46
\textsuperscript{141} Al Kafi – V 4 – The Book of Hajj Ch 28 H 47
the pilgrims, and shake their hands, and magnify them, for that is Obligatory upon you in order to participate with them in the Recompense’.  

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

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

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

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

(It has been narrated) from Abu Abdullah asws regarding [2:196] And complete the Hajj and the Umrah for Allah. He asws said: ‘Both are necessities’.  

142 Al Kafi – V 4 – The Book of Hajj Ch 28 H 48  
143 Al Kafi – V 4 – The Book of Hajj Ch 29 H 1  
144 Al Kafi – V 4 – The Book of Hajj Ch 29 H 2
Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

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

Ibn Abu Umeyr, from Muawiya Bin Ammar,

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

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

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

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

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

(It has been narrated) from Abu Abdullah asws having said: ‘Allahazwj Mighty and Majestic Necessitated the Hajj upon the people of Al-Jeddah during every year’.

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145 Al Kafi – V 4 – The Book of Hajj Ch 29 H 3
146 Al Kafi – V 4 – The Book of Hajj Ch 29 H 4
147 Al Kafi – V 4 – The Book of Hajj Ch 29 H 5
A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Al Fazl Bin Yunus,

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

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

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

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

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

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148 Al Kafi – V 4 – The Book of Hajj Ch 29 H 6
149 Al Kafi – V 4 – The Book of Hajj Ch 29 H 7
150 Al Kafi – V 4 – The Book of Hajj Ch 29 H 8
151 Al Kafi – V 4 – The Book of Hajj Ch 29 H 9