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

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

Who died in the year 329 H

كِتَابُ الْحَجِّ

THE BOOK OF HAJJ (3)

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

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

بَابُ اسْتِطَاعَةِ الْحَجِّ

Chapter 30 – Ability for the Hajj

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا قَالَ أَنْ يَكُونَ لَهُ مَا يَحُجُّ بِهِ

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[3:97] and Hajj 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.** He^{asws} said: ‘That there happens to be for him what he can perform Hajj with it’.

قَالَ قُلْتُ مَنْ عُرِضَ عَلَيْهِ مَا يَحُجُّ بِهِ فَاسْتَحْيَا مِنْ ذَلِكَ أَمْ هُوَ مِمَّنْ يَسْتَطِيعُ إِلَيْهِ سَبِيلًا قَالَ نَعَمْ مَا شَأْنُهُ أَنْ يَسْتَحْيِيَ وَ لَوْ يَحُجُّ عَلَى حِمَارٍ أَوْ جَدَعٍ أَوْ بَنَاتٍ فَإِنْ كَانَ يُطِيقُ أَنْ يَمْشِيَ بَعْضًا وَ يَرْكَبَ بَعْضًا فَلْيَحُجَّ .

He (the narrator) said, ‘I said, ‘ (what about) the one who is offered that, from which he can perform Hajj with, but he is too embarrassed from that, would he be from the ones who has the capacity to journey to it?’ He^{asws} said: ‘Yes. What is his matter that he is too embarrassed, and even if he has to perform Hajj upon an amputated tailless donkey? So if he has to endure walking partly and riding partly, so let him perform Hajj’.¹

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ قَالَ سَأَلَ حَفْصُ الْكُنَاسِيُّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا عِنْدَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا مَا يَعْنِي بِذَلِكَ قَالَ مَنْ كَانَ صَاحِبًا فِي بَدَنِهِ مَخْلَى سَرْبُهُ لَهُ زَادٌ وَ رَاحِلَةٌ فَهُوَ مِمَّنْ يَسْتَطِيعُ الْحَجَّ أَوْ قَالَ مِمَّنْ كَانَ لَهُ مَالٌ

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khash’amy who said,

‘Hafs Al-Kunany asked Abu Abdullah^{asws}, and I was in his^{asws} presence, about the Words of Allah^{azwj} Mighty and Majestic **[3:97] and Hajj 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,** what is Meant by that?’ He^{asws} said; ‘The one who was of well-being in his body, his flock having been freed (looked after) for him, provisions, and ride, so he is from the ones who has the capacity for the Hajj’, or said: ‘From the ones who has wealth for him’.

فَقَالَ لَهُ حَفْصُ الْكُنَاسِيِّ فَإِذَا كَانَ صَاحِبًا فِي بَدَنِهِ مَخْلَى سَرْبُهُ لَهُ زَادٌ وَ رَاحِلَةٌ فَلَمْ يَحُجَّ فَهُوَ مِمَّنْ يَسْتَطِيعُ الْحَجَّ قَالَ نَعَمْ .

¹ Al Kafi – V 4 – The Book of Hajj Ch 30 H 1

So Hafs Al-Kinany said to him^{asws}, 'So when he was of well-being in his body, his flock having been freed (looked after) for him, provisions, and ride, so he is from the ones who has the capacity for the Hajj?' He^{asws} said: 'Yes'.²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا فَقَالَ مَا يَقُولُ النَّاسُ قَالَ فَقِيلَ لَهُ الزَّادُ وَالرَّاحِلَةُ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَدْ سُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ هَذَا فَقَالَ هَلْكَ النَّاسُ إِذَا لُئِنُ كَانَ مَنْ كَانَ لَهُ زَادٌ وَرَاحِلَةٌ قَدَرٌ مَا يَقُوتُ عِيَالَهُ وَيَسْتَعْنِي بِهِ عَنِ النَّاسِ يَنْطَلِقُ إِلَيْهِ فَيَسْلُبُهُمْ إِيَّاهُ لَقَدْ هَلَكُوا

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy who said,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic [3:97] **every one who is able to undertake the journey to it.** So he^{asws} said: 'What are the people saying?' So it was said to him^{asws}, 'The provisions and the ride'. So Abu Abdullah^{asws} said: 'Abu Ja'far^{asws} had been asked about this, so he^{asws} said: 'The people are destroyed, because if it was such that the one for whom were provisions and a ride, able upon what he can feed his family, and he is needless from the people with it, he goes to it. So if that is confiscated (stolen) from him, he would be destroyed'.

فَقِيلَ لَهُ فَمَا السَّبِيلُ قَالَ فَقَالَ السَّعَةُ فِي الْمَالِ إِذَا كَانَ يَحُجُّ بِبَعْضٍ وَ يَبْقَى بَعْضاً يَقُوتُ بِهِ عِيَالَهُ أَلَيْسَ قَدْ فَرَضَ اللَّهُ الزَّكَاةَ فَلَمْ يَجْعَلْهَا إِلَّا عَلَى مَنْ يَمْلِكُ مِائَتِي دِرْهَمٍ .

So it was said to him^{asws}, 'So what is the way?' So he^{asws} said: 'The capacity in the wealth. If he was to perform Hajj with part of it, and part of it remains with his dependents (and they) can live by it. Allah^{azwj} has Necessitated the Zakat, so He^{azwj} did not Make it to be except upon the one who owns two hundred Dirhams'.³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي سَأَلْتُ أَصْحَابِي إِلَى الْقَادِسِيَّةِ فَقَالُوا لِي أَنْطَلِقْ مَعَنَا وَ نُفِيْمُ عَلَيْكَ ثَلَاثًا فَرَجَعْتُ وَ لَيْسَ عِنْدِي نَفَقَةٌ فَيَسِّرَ اللَّهُ وَ لَحِقْتُهُمْ قَالَ إِنَّهُ مَنْ كَتَبَ عَلَيْهِ فِي الْوَفْدِ لَمْ يَسْتَطِعْ أَنْ لَا يَحُجَّ وَ إِنْ كَانَ فَقِيرًا وَ مَنْ لَمْ يَكُنْ لَمْ يَسْتَطِعْ أَنْ يَحُجَّ وَ إِنْ كَانَ غَنِيًّا صَحِيحًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'I said to Abu Abdullah^{asws}, 'I accompanied my companions to Al-Qadisiyya, so they said to me, 'Come with us and we will stay (waiting) three (days) for you'. So I returned, and there was no expenditure (money) with me. But, Allah^{azwj} Eased it and I met up with them'. He^{asws} said: 'The one upon whom is Ordained to be among the delegation (of the Hajj) would be able to perform Hajj even if he was poor; but the one for whom it is not Ordained, would not be able to perform Hajj, and even if he was rich, healthy'.⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنِ مَوْسَى بْنِ عَمْرَانَ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْقَدَرِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ النَّبِيِّتِ مَنْ

² Al Kafi – V 4 – The Book of Hajj Ch 30 H 2

³ Al Kafi – V 4 – The Book of Hajj Ch 30 H 3

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

اسْتَطَاعَ إِلَيْهِ سَبِيلًا أَلَيْسَ قَدْ جَعَلَ اللَّهُ لَهُمُ الْإِسْطَاعَةَ فَقَالَ وَيْحَكَ إِنَّمَا يَعْنِي بِالْإِسْطَاعَةِ الزَّادَ وَ الرَّاحِلَةَ أَلَيْسَ اسْتَطَاعَةَ
الْبَدَنِ

Muhammad Bin Abu Abdullah, from Musa Bin Imran, from Al Husayn Bin Yazeed Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from the people of (believers in) Destiny asked him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic [3:97] and Hajj 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. Is it not so that Allah^{azwj} Makes to the capacity to be for them?' So he^{asws} said; 'Woe be unto you! But rather, what is Meant by the capacity are the provisions and the ride, it is not the ability of the body (only)'.

فَقَالَ الرَّجُلُ أَلَيْسَ إِذَا كَانَ الزَّادُ وَ الرَّاحِلَةُ فَهُوَ مُسْتَطِيعٌ لِلْحَجِّ فَقَالَ وَيْحَكَ لَيْسَ كَمَا تَظُنُّ قَدْ تَرَى الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ
أَكْثَرَ مِنَ الزَّادِ وَ الرَّاحِلَةَ فَهُوَ لَا يَحُجُّ حَتَّى يَأْذَنَ اللَّهُ تَعَالَى فِي ذَلِكَ .

So the man said, 'So is it not so that when there are provisions and the ride, so he would have the capacity for the Hajj?' So he^{asws} said: 'Woe be unto you! It is not as you are thinking it to be. You have seen the man with whom is the abundant wealth, more than the (required) provision and the ride, but he is not performing Hajj until Allah^{azwj} the Exalted Permits him with regards to that'.⁵

بَابُ مَنْ سَوَّفَ الْحَجَّ وَ هُوَ مُسْتَطِيعٌ

Chapter 31 – The one who delays the Hajj and he is with the ability (for performing it)

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ مَاتَ وَ لَمْ يَحُجَّ حَجَّةَ الْإِسْلَامِ لَمْ يَمْنَعُهُ مِنْ ذَلِكَ حَاجَةٌ تُجْجِفُ بِهِ أَوْ مَرَضٌ لَا يُطِيقُ فِيهِ الْحَجَّ أَوْ سُلْطَانٌ يَمْنَعُهُ فَلَيَمَّتْ يَهُودِيًّا أَوْ نَصْرَانِيًّا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Zareeh Al Muhariby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who dies and had not performed Hajj of Al-Islam, not having been prevented from that by a need (financially) ruining him by it, or an illness not being able to endure the Hajj in it, or a Sultan (ruling authority) preventing him, so let him die as a Jew or a Christian'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا فَقَالَ ذَلِكَ الَّذِي يُسَوِّفُ نَفْسَهُ الْحَجَّ بِعَيْبِ حَجَّةِ الْإِسْلَامِ حَتَّى يَأْتِيَهُ الْمَوْتُ .

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

⁵ Al Kafi – V 4 – The Book of Hajj Ch 30 H 5

⁶ Al Kafi – V 4 – The Book of Hajj Ch 31 H 1

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [17:72] **And whoever was blind with regards to this, he shall (also) be blind in the Hereafter; and more straying from the way.** So he^{asws} said: 'That is the one who delays himself for the Hajj, meaning Hajj of Al-Islam, until the death comes to him'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَّامِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) التَّاجِرُ يُسَوِّفُ نَفْسَهُ الْحَجَّ قَالَ لَيْسَ لَهُ عُذْرٌ وَإِنْ مَاتَ فَقَدْ تَرَكَ شَرِيعَةً مِنْ شَرَائِعِ الْإِسْلَامِ .

Ali Bin Ibrahim, from his father, from Abdul Rahman Bin Abu Najran, from Abu Jameela, from Zayd Al Shahaam who said,

'I said to Abu Abdullah^{asws}, 'The business man delays himself for the Hajj'. He^{asws} said: 'There is no excuse for him, and if he were to die, so he would have neglected a Law from the Laws of Al-Islam'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَرَأَيْتَ الرَّجُلَ التَّاجِرَ ذَا الْمَالِ حِينَ يُسَوِّفُ الْحَجَّ كُلَّ عَامٍ وَ لَيْسَ يَشْغَلُهُ عَنْهُ إِلَّا التَّجَارَةُ أَوْ الدَّيْنُ فَقَالَ لَا عُذْرَ لَهُ يُسَوِّفُ الْحَجَّ إِنْ مَاتَ وَ قَدْ تَرَكَ الْحَجَّ فَقَدْ تَرَكَ شَرِيعَةً مِنْ شَرَائِعِ الْإِسْلَامِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is your^{asws} view of a business man with wealth when he delays the Hajj every year, and he is not pre-occupied from it except by the business, or the debts?' So he^{asws} said: 'There is no excuse for him to delay the Hajj. If he were to die having had neglected the Hajj, so he would have neglected a Law from the Laws of Al-Islam'.

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

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, from Abu Abdullah^{asws}, similar to it'.⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ ذَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ مَاتَ وَ لَمْ يَحِجَّ حَجَّةَ الْإِسْلَامِ لَمْ تَمْنَعُهُ مِنْ ذَلِكَ حَاجَةٌ تُجْحِفُ بِهِ أَوْ مَرَضٌ لَا يُطِيقُ فِيهِ الْحَجَّ أَوْ سُلْطَانٌ يَمْنَعُهُ فَلَيْمَتْ يَهُودِيًّا أَوْ نَصْرَانِيًّا .

Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Al Waleed, from Aban Bin usman, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who dies and did not perform Hajj, the Hajj of Al-Islam, not having been prevented from that by a need (financially) ruining him by it, or an illness not being able to endure the Hajj in it, or a Sultan (ruling authority) preventing him, so let him die as a Jew or a Christian'.¹⁰

⁷ Al Kafi – V 4 – The Book of Hajj Ch 31 H 2

⁸ Al Kafi – V 4 – The Book of Hajj Ch 31 H 3

⁹ Al Kafi – V 4 – The Book of Hajj Ch 31 H 4

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 31 H 5

حُمَيْدُ بْنُ زَيْدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ مَاتَ وَهُوَ صَاحِحٌ مُوسِرٌ لَمْ يَحْجْ فَهُوَ مِمَّنْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ قُلْتُ سُبْحَانَ اللَّهِ أَعْمَى قَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْمَاهُ عَنْ طَرِيقِ الْحَقِّ .

Humejd Bin Zyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The one who dies and he is of good health, affluent, not having had performed Hajj, so he is from the one whom Allah^{azwj} Mighty and Majestic Speaks of **[20:124] and We will Resurrect him on the Day of Judgement, blind**'. I said, 'Glory be to Allah^{azwj}! Blind?' He^{asws} said: 'Yes. Allah^{azwj} Mighty and Majestic would Blind him away from the path of Truth'.¹¹

بَابٌ مَنْ يَخْرُجُ مِنْ مَكَّةَ لَا يُرِيدُ الْعُودَ إِلَيْهَا

Chapter 32 – The one who goes out from Makkah not intending the return to it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ خَرَجَ مِنْ مَكَّةَ وَهُوَ لَا يُرِيدُ الْعُودَ إِلَيْهَا فَقَدْ اقْتَرَبَ أَجَلُهُ وَ دَنَا عَذَابُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who goes out from Makkah (after performing Hajj or Umra) and he does not intend the return to it, so he has brought his term (death) closer, and his Punishment would be closer'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ خَرَجَ مِنْ مَكَّةَ وَهُوَ لَا يُرِيدُ الْعُودَ إِلَيْهَا فَقَدْ اقْتَرَبَ أَجَلُهُ وَ دَنَا عَذَابُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Husayn Bin Usman, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who goes out from Makkah and he does not intend to returning to it, so he has brought his term (death) closer, and his Punishment would be closer'.¹³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ لَوْلَا أَنِّي أَنْظَرُوا بَيْتَ رَبِّكُمْ فَلَا يَخْلُونَ مِنْكُمْ فَلَا تُنَاطَرُوا .

Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} was saying to his^{asws} sons: 'O my^{asws} sons! Consider the House (Kabah) of your Lord^{azwj}, so as that

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 31 H 6

¹² Al Kafi – V 4 – The Book of Hajj Ch 32 H 1

¹³ Al Kafi – V 4 – The Book of Hajj Ch 32 H 2

it would never be empty from you, and never argue (about it - meaning keep on visiting without having second thoughts on visiting it)'.¹⁴

بَابُ أَنَّهُ لَيْسَ فِي تَرْكِ الْحَجِّ خَيْرَةٌ وَأَنَّ مَنْ حُبِسَ عَنْهُ فَبَدُنِبٍ

Chapter 33 – There is no goodness in neglecting the Hajj, and if one is withheld from it, so it is due to sin

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شَعِيبٍ عَنْ يُونُسَ بْنِ عَمْرَانَ بْنِ مَيْثَمٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي مَا لَكَ لَا تَحُجُّ فِي الْعَامِ فَقُلْتُ مُعَامَلَةٌ كَانَتْ بَيْنِي وَبَيْنَ قَوْمٍ وَ أَشْغَالٌ وَعَسَى أَنْ يَكُونَ ذَلِكَ خَيْرَةً فَقَالَ لَا وَاللَّهِ مَا فَعَلَ اللَّهُ لَكَ فِي ذَلِكَ مِنْ خَيْرٍ ثُمَّ قَالَ مَا حُبِسَ عَبْدٌ عَنْ هَذَا الْبَيْتِ إِلَّا بِدُنْبٍ وَمَا يَعْفُو أَكْثَرَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al nazar Bin Shuayd, from Yunus Bin Imran Bin Maysam, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said to me: 'What is the matter with you, not performing the Hajj in the year?' So I said, 'There are dealings between me and the people, and I am occupied, and perhaps that would happen to be better (next time)'. So he^{asws} said: 'No, by Allah^{azwj}! Allah^{azwj} will not Do good for you in that'. Then he^{asws} said: 'Nothing withholds a servant from this House (Kaaba) except him being with sins, and (he should) ask for excessive Forgiveness'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ فِي تَرْكِ الْحَجِّ خَيْرَةٌ .

A number of our companions, from Sahl Bin Ziyad, raising it,

'Abu Abdullah^{asws} said: 'There is no goodness in neglecting the Hajj'.¹⁶

بَابُ أَنَّهُ لَوْ تَرَكَ النَّاسُ الْحَجَّ لَجَاءَهُمُ الْعَذَابُ

Chapter 34 – It is such that if the people were to neglect the Hajj, the Punishment would come to them

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ تَرَكَ النَّاسُ الْحَجَّ لَمَا نَوَظَرُوا الْعَذَابَ أَوْ قَالَ أَنْزَلَ عَلَيْهِمُ الْعَذَابَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the people were to neglect the Hajj, they would not be Respited of the Punishment', or said: 'The Punishment would descend upon them'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ ذَكَرْتُ لِأَبِي جَعْفَرٍ (عليه السلام) الْبَيْتَ فَقَالَ لَوْ عَطَلُوهُ سَنَةً وَاحِدَةً لَمْ يُنَاطَرُوا .

¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 32 H 3

¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 33 H 1

¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 33 H 2

¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 34 H 1

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

'I mentioned the House (Kabah) to Abu Abdullah^{asws}, so he^{asws} said: 'If they were to suspend it for one year, they would not be (given the) Respite (from the Punishment)',¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيٌّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ لَوْلَاهُ يَا بَنِي أَنْظَرُوا بَيْتَ رَبِّكُمْ فَلَا يَخْلُونَ مِنْكُمْ فَلَا تُنَاطَرُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} was saying to his^{asws} sons: 'O my^{asws} sons! Consider the House (Kabah) of your Lord^{azwj}, so it should not be empty from you, and never have conflict (second thoughts) about (visiting it)',¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَزَالُ الدِّينُ قَائِمًا مَا قَامَتِ الْكُعْبَةُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Religion would not cease to be standing for as long as the Kabah is standing',²⁰

بَابُ نَادِرٍ

Chapter 35 - Miscellaneous

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنْ رَجُلًا اسْتَشَارَنِي فِي الْحَجِّ وَكَانَ ضَعِيفَ الْحَالِ فَأَشَرْتُ إِلَيْهِ أَنْ لَا يَحْجَّ فَقَالَ مَا أَخْلَقَكَ أَنْ تَمْرُضَ سَنَةً قَالَ فَمَرِضْتُ سَنَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws} that a man consulted me regarding the Hajj, and he was of the weak state. So I advised him that he should not perform Hajj'. So he^{asws} said: 'What is more weary than being sick for a year'. He (the narrator) said, 'So I was sick for a year'.²¹

بَابُ الْإِجْبَارِ عَلَى الْحَجِّ

Chapter 36 – The compelling upon the Hajj

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَهَشَامِ بْنِ سَالِمٍ وَمَعَاوِيَةَ بْنِ عَمَّارٍ وَغَيْرِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَوْ أَنَّ النَّاسَ تَرَكَوْا الْحَجَّ لَكَانَ عَلَى الْوَالِي أَنْ يُجْبِرَهُمْ عَلَى ذَلِكَ وَ عَلَى الْمَقَامِ عِنْدَهُ وَ لَوْ تَرَكَوْا

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 34 H 2

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 34 H 3

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 34 H 4

²¹ Al Kafi – V 4 – The Book of Hajj Ch 35 H 1

زِيَارَةَ النَّبِيِّ (صلى الله عليه وآله) لَكَانَ عَلَى الْوَالِي أَنْ يُجْبِرَهُمْ عَلَى ذَلِكَ وَ عَلَى الْمُقَامِ عِنْدَهُ فَإِنْ لَمْ يَكُنْ لَهُمْ أَمْوَالٌ أَنْفَقَ عَلَيْهِمْ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Bakhtary, and Hisham Bin Salim, and Muawiya Bin Ammar, and others,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the people neglect the Hajj, it would be upon the governor that he compels them upon that, and upon the staying with it; and if they were to neglect the visitation of the Prophet^{saw} (the Holy Shrine in Medina) it would be upon the governor that he compels them upon that, and upon the staying with it. So if they do not happen to have the wealth for them, he should spend from the Public Treasury of the Muslims'.²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُويْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ عَطَّلَ النَّاسُ الْحَجَّ لَوَجِبَ عَلَى الْإِمَامِ أَنْ يُجْبِرَهُمْ عَلَى الْحَجِّ إِنْ شَاءُوا وَإِنْ أَبَوْا فَإِنَّ هَذَا الْبَيْتَ إِنَّمَا وَضِعَ لِلْحَجِّ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the people were to suspend the Hajj, it would be Obligatory upon the Imam^{asws} that he^{asws} compels them upon the Hajj, if they like, and even if they refuse, for this House (Kabah), rather, has been Placed for the Hajj'.²³

بَابُ أَنْ مَنْ لَمْ يُطِقِ الْحَجَّ بِيَدَيْهِ جَهَّزَ غَيْرَهُ

Chapter 37 – The one who cannot endure the Hajj with his own body, should prepare someone else for it

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرِ عَنْ أَبِيهِ (عليه السلام) أَنَّ عَلِيًّا (صلوات الله عليه) قَالَ لِرَجُلٍ كَبِيرٍ لَمْ يَحُجَّ قَطُّ إِنْ شِئْتَ أَنْ تُجَهِّزَ رَجُلًا تَمَّ ابْعَثَهُ أَنْ يَحُجَّ عَنْكَ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} that Ali^{asws} said to an aged man who had not performed Hajj at all: 'If you so desire you can prepare a man, then send him to perform Hajj on your behalf'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ سَلَّمَ اللَّهُ عَلَيْهِ أَمْرَ شَيْخٍ كَبِيرًا لَمْ يَحُجَّ قَطُّ وَ لَمْ يُطِقِ الْحَجَّ لِكِبَرِهِ أَنْ يُجَهِّزَ رَجُلًا أَنْ يَحُجَّ عَنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} ordered an aged old man who had not performed Hajj at all and could not endure the

²² Al Kafi – V 4 – The Book of Hajj Ch 36 H 1

²³ Al Kafi – V 4 – The Book of Hajj Ch 36 H 2

²⁴ Al Kafi – V 4 – The Book of Hajj Ch 37 H 1

Hajj due to his age that he should prepare a man who would perform Hajj on his behalf'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ مُسْلِمٍ حَالَ بَيْنَهُ وَبَيْنَ الْحَجِّ مَرَضٌ أَوْ أَمْرٌ يَعْذَرُهُ اللَّهُ فِيهِ فَقَالَ عَلَيْهِ أَنْ يُحَجَّ عَنْهُ مِنْ مَالِهِ صَرُورَةً لَا مَالَ لَهُ .

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

'I asked him^{asws} about a Muslim man prevented by illness between him and the Hajj, or a matter in which Allah^{azwj} has Excused him. So he said, 'Upon him is that he should get a *Saroura* man (who has not performed Hajj) who has no wealth for himself, to perform Hajj on his behalf from his wealth'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ لَوْ أَنَّ رَجُلًا أَرَادَ الْحَجَّ فَعَرَضَ لَهُ مَرَضٌ أَوْ خَالَطَهُ سَقَمٌ فَلَمْ يَسْتَطِعِ الْخُرُوجَ فَلْيُجْهِزْ رَجُلًا مِنْ مَالِهِ ثُمَّ لِيُبْعَثْهُ مَكَانَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Fazalat Bin Ayoub, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} was saying: 'If a man were to intend the Hajj, and an illness presents him, or a sickness blends him, so he is not able for the going out, so let him prepare a man from his wealth, then let him send him in his place'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ إِنْ كَانَ رَجُلٌ مُوسِرٌ حَالَ بَيْنَهُ وَبَيْنَ الْحَجِّ مَرَضٌ أَوْ أَمْرٌ يَعْذَرُهُ اللَّهُ عَزَّ وَجَلَّ فِيهِ فَإِنَّ عَلَيْهِ أَنْ يُحَجَّ عَنْهُ صَرُورَةً لَا مَالَ لَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If a man was of an affluent state, and there was an illness between him and the Hajj, or a matter in which Allah^{azwj} Mighty and Majestic has Excused him, so upon him would be that a *Saroura* man (who has not performed Hajj) with no wealth for him, should perform Hajj on his behalf'.²⁸

بَابُ مَا يُجْزَى مِنْ حَجَّةِ الْإِسْلَامِ وَمَا لَا يُجْزَى

Chapter 38 – What suffices from the Hajj of Al-Islam and what does not suffice

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ أَنَّ رَجُلًا مُعْسِراً أَحَجَّهُ رَجُلٌ كَانَتْ لَهُ حَجَّةٌ فَإِنْ أَيْسَرَ بَعْدَ كَانَتْ عَلَيْهِ الْحَجُّ وَ كَذَلِكَ النَّاصِبُ إِذَا عَرَفَ فَعَلَيْهِ الْحَجُّ وَ إِنْ كَانَ قَدْ حَجَّ .

²⁵ Al Kafi – V 4 – The Book of Hajj Ch 37 H 2

²⁶ Al Kafi – V 4 – The Book of Hajj Ch 37 H 3

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 37 H 4

²⁸ Al Kafi – V 4 – The Book of Hajj Ch 37 H 5

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If a man was insolvent, and a man who has wealth for him gets him to perform Hajj, for him would be a Hajj. So if he becomes affluent afterwards, the Hajj would be (outstanding) upon him. And similar to that is the Hostile One (*Nasibi*), when he recognises (the Wilayah), so upon him would be the Hajj (outstanding), and even though he had performed Hajj beforehand'.²⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ لَمْ يَكُنْ لَهُ مَالٌ فَحَجَّ بِهِ أَنْاسٌ مِنْ أَصْحَابِهِ أَ قَضَى حَجَّةَ الْإِسْلَامِ قَالَ نَعَمْ فَإِذَا أَيْسَرَ بَعْدَ ذَلِكَ فَعَلَيْهِ أَنْ يَحُجَّ فَلْتُ وَ هَلْ تَكُونُ حَجَّتُهُ تِلْكَ تَامَةً أَوْ نَاقِصَةً إِذَا لَمْ يَكُنْ حَجَّ مِنْ مَالِهِ قَالَ نَعَمْ يُقْضَى عَنْهُ حَجَّةُ الْإِسْلَامِ وَ تَكُونُ تَامَةً وَ لَيْسَتْ بِنَاقِصَةٍ وَ إِنْ أَيْسَرَ فَلْيُحُجَّ

Humejd Bin Ziyad, from Ibn Sama'at, from a number of our companions, from Aban Bin usman, from Al Fazl Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who did not happen to have wealth for him, so he performed Hajj (with the help of) some people from his companions. Has he fulfilled a Hajj of Al-Islam?' He^{asws} said: 'Yes. But when he becomes affluent after that, upon him would be that he performs Hajj (again)'. I said, 'And would that Hajj of his be complete or deficient when he did not perform Hajj from his own wealth?' He^{asws} said: 'Yes. The Hajj of Al-Islam has been fulfilled from it, and would happen to be complete, and would not be with deficiency; and if he becomes affluent, so let him perform Hajj (again)'.³⁰

قَالَ وَ سُئِلَ عَنِ الرَّجُلِ يَكُونُ لَهُ الْإِبِلُ يُكْرِيهَا فَيُصِيبُ عَلَيْهَا فَيُحُجُّ وَ هُوَ كَرِيٌّ تُغْنِي عَنْهُ حَجَّتُهُ أَوْ يَكُونُ يَحْمِلُ التَّجَارَةَ إِلَى مَكَّةَ فَيُصِيبُ الْمَالَ فِي تِجَارَتِهِ أَوْ يَضَعُ أ تَكُونُ حَجَّتُهُ تَامَةً أَوْ نَاقِصَةً أَوْ لَا تَكُونُ حَتَّى يَذْهَبَ بِهِ إِلَى الْحَجِّ وَ لَا يَنْوِي غَيْرَهُ أَوْ يَكُونُ يَنْوِيهِمَا جَمِيعاً أ يُقْضَى ذَلِكَ حَجَّتُهُ قَالَ نَعَمْ حَجَّتُهُ تَامَةً .

He (the narrator) said, 'And he^{asws} was asked about the man who happened to have the camel for him which he has hired. So rides and performs Hajj upon it, and he has hired it. Would it suffice him from his Hajj; or he carries the merchandise to Makkah (for trade), so he performs Hajj, and he earns the wealth in his trading or loses, would his Hajj happen to be complete or deficient, or it would not happen to be until he goes with it to the Hajj not intending something else (e.g. trade), or he intends both of these together, would that fulfill his Hajj?' He^{asws} said: 'Yes, his Hajj is complete'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ حَجَّ عَنْ غَيْرِهِ أ يُجْزئُهُ ذَلِكَ مِنْ حَجَّةِ الْإِسْلَامِ قَالَ نَعَمْ فَلْتُ حَجَّةَ الْجَمَالِ تَامَةً أَوْ نَاقِصَةً قَالَ تَامَةً فَلْتُ حَجَّةَ الْأَجِيرِ تَامَةً أَمْ نَاقِصَةً قَالَ تَامَةً .

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

'I asked Abu Abdullah^{asws} about a man who performs Hajj on behalf of others, would that suffice him from the Hajj of Al-Islam?' He^{asws} said: 'Yes'. I said, 'Is the Hajj of the

²⁹ Al Kafi – V 4 – The Book of Hajj Ch 38 H 1

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 38 H 2

camelier complete or deficient?' He^{asws} said: 'Complete'. I said, 'Is the Hajj of the hired one complete or deficient?' He^{asws} said: 'Complete'.³¹

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنْ رَجُلٍ حَجَّ وَ لَا يَدْرِي وَ لَا يَعْرِفُ هَذَا الْأَمْرَ ثُمَّ مَنَّ اللَّهُ عَلَيْهِ بِمَعْرِفَتِهِ وَ الدِّيْنُونَ بِهِ أَعَلَيْهِ حَجَّةُ الْإِسْلَامِ أَمْ قَدْ قَضَى قَالَ قَدْ قَضَى فَرِيضَةَ اللَّهِ وَ الْحَجُّ أَحَبُّ إِلَيَّ

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

'I wrote to Abu Abdullah^{asws} asking him^{asws} about a man who performed Hajj and neither knew nor recognised this matter (Al-Wilayah). Then Allah^{azwj} Favoured upon him with his understanding and the Religion with it, is the Hajj of Al-Islam upon him (to perform again), or has it been fulfilled?' He^{asws} said: 'He has fulfilled an Obligation of Allah^{azwj}, and the (repeating of the) Hajj is more beloved to me^{asws}'.

وَ عَنْ رَجُلٍ هُوَ فِي بَعْضِ هَذِهِ الْأَصْنَافِ مِنْ أَهْلِ الْقِبْلَةِ نَاصِبٍ مُتَدِينٍ ثُمَّ مَنَّ اللَّهُ عَلَيْهِ فَعَرَفَ هَذَا الْأَمْرَ أَوْ يُفْضَى عَنْهُ حَجَّةُ الْإِسْلَامِ أَوْ عَلَيْهِ أَنْ يَحْجَّ مِنْ قَابِلٍ قَالَ الْحَجُّ أَحَبُّ إِلَيَّ .

And about a man who is among one of these types from the people of the Qiblah, a devout *Nasibi*. Then Allah^{azwj} Favours upon him, so he recognises this matter (Al-Wilayah). Has the Hajj of Al-Islam been fulfilled from him, or it is (still) upon him that he should perform Hajj the coming year?' He^{asws} said: 'The (performance of the) Hajj is more beloved to me^{asws}'.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ إِبرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَمْرَانَ الْهَمْدَانِيُّ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنِّي حَجَجْتُ وَ أَنَا مُخَالِفٌ وَ كُنْتُ صَرُورَةً فَدَخَلْتُ مُتَمَتِّعًا بِالْعُمْرَةِ إِلَى الْحَجِّ قَالَ فَكَتَبَ إِلَيْهِ أَعِدْ حَجَّكَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'Ibrahim Bin Muhammad Bin Imran Al-Hamdany wrote to Abu Ja'far^{asws}, 'I performed Hajj, and I am an adversary, and I was *Saroura* (not having had performed Hajj before). So I included the *Tamatto* of Umra to the Hajj'. So he^{asws} wrote to him: 'Repeat your Hajj'.³³

عَلِيٌّ بْنُ إِبرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَمُرُّ مُجْتَنِزًا يُرِيدُ الْيَمْنَ أَوْ غَيْرَهَا مِنَ الْبُلْدَانِ وَ طَرِيقُهُ بِمَكَّةَ فَيُذْرِكُ النَّاسَ وَ هُمْ يَخْرُجُونَ إِلَى الْحَجِّ فَيَخْرُجُ مَعَهُمْ إِلَى الْمَشَاهِدِ أَوْ يُجْزئُهُ ذَلِكَ مِنْ حَجَّةِ الْإِسْلَامِ قَالَ نَعَمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'A man is just passing through intending (to go to) Al-Yemen, or somewhere else from the cities, and on his way is Makkah. So he comes across the people who are going out to the Hajj. So he goes out with them to the

³¹ Al Kafi – V 4 – The Book of Hajj Ch 38 H 3

³² Al Kafi – V 4 – The Book of Hajj Ch 38 H 4

³³ Al Kafi – V 4 – The Book of Hajj Ch 38 H 5

memorial places. Would that suffice him from the Hajj of Al-Islam?' He^{asws} said: 'Yes'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَبِي ثَوْبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الرَّجُلُ يُخْرُجُ فِي تِجَارَةٍ إِلَى مَكَّةَ أَوْ يَكُونُ لَهُ إِبِلٌ فَيُكْرِيهَا حَجَّتُهُ نَاقِصَةً أَمْ تَامَةً قَالَ لَا بَلْ حَجَّتُهُ تَامَةً .

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

'I said to Abu Abdullah^{asws}, 'A man goes out to Makkah regarding business, or there happens to be a camel for him which he has hired. Would his Hajj be deficient or complete?' He^{asws} said: 'No, but his Hajj is complete'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ شِهَابِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ أَعْتَقَ عَشِيَّةً عَرَفَةَ عَبْدًا لَهُ أَيْ جَزِيءٍ عَنِ الْعَبْدِ حَجَّةَ الْإِسْلَامِ قَالَ نَعَمْ قُلْتُ فَأَمُّ وَلَدٍ أَحَبَّهَا مَوْلَاهَا أَيْ جَزِيءٌ عَنْهَا قَالَ لَا قُلْتُ أَلَهُ أَجْرٌ فِي حَجَّتِهَا قَالَ نَعَمْ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Shihab,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who freed a slave of his on the eve of Arafat. Would a Hajj be sufficed from the slave, a Hajj of Al-Islam?' He^{asws} said: 'Yes'. I said, 'So if a mother of a child is taken to Hajj by her master, would it suffice from her?' He^{asws} said: 'No'. I said, 'Is there any Recompense for him regarding her Hajj?' He^{asws} said: 'Yes'.

قَالَ وَ سَأَلْتُهُ عَنِ ابْنِ عَشْرِ سِنِينَ يُحُجُّ قَالَ عَلَيْهِ حَجَّةُ الْإِسْلَامِ إِذَا اخْتَلَمَ وَ كَذَلِكَ الْجَارِيَةُ عَلَيْهَا الْحُجُّ إِذَا طَمِئَتْ .

He (the narrator) said, 'And I asked him^{asws} about a boy of ten years performing Hajj'. He^{asws} said: 'Upon him is the Hajj of Al-Islam when he attains puberty, and similar to that is the girl, upon her would be the Hajj when she (starts) menstruating'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ الثَّانِي (عليه السلام) عَنِ الصَّبِيِّ مَتَى يُحْرَمُ بِهِ قَالَ إِذَا اتَّعَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and a number of our companions, from Sahl Bin Ziyad, altogether from Ali Bin Mahziyar, from Muhammad Bin Al Fuzayl who said,

'I asked Abu Ja'far^{asws} the 2nd about the child, when can he wear *Ihraam* (Perform Hajj)?' He^{asws} said: 'When he can safeguard'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ ضُرَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فِي رَجُلٍ خَرَجَ حَاجًّا حَجَّةَ الْإِسْلَامِ فَمَاتَ فِي الطَّرِيقِ فَقَالَ إِنْ مَاتَ فِي الْحَرَمِ فَقَدْ أَجْرَأَتْ عَنْهُ حَجَّةُ الْإِسْلَامِ وَ إِنْ كَانَ مَاتَ دُونَ الْحَرَمِ فَلْيَقْضِ عَنْهُ وَلِيِّهِ حَجَّةَ الْإِسْلَامِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Zureys,

³⁴ Al Kafi – V 4 – The Book of Hajj Ch 38 H 6

³⁵ Al Kafi – V 4 – The Book of Hajj Ch 38 H 7

³⁶ Al Kafi – V 4 – The Book of Hajj Ch 38 H 8

³⁷ Al Kafi – V 4 – The Book of Hajj Ch 38 H 9

(It has been narrated) from Abu Ja'far^{asws} having said regarding a man who went out as a Pilgrim for Hajj of Al-Islam, so he died on the way, so he^{asws} said: 'If he died in 'Al-Haram' (the Sanctuary), the Hajj of Al-Islam would suffice from him, but if he had died besides the Sanctuary, so let it his guardian fulfil it on his behalf, the Hajj of Al-Islam'.³⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنِ بُرَيْدِ الْعَجَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ خَرَجَ حَاجًّا وَمَعَهُ جَمَلٌ لَهُ وَنَفَقَةٌ وَزَادَ فَمَاتَ فِي الطَّرِيقِ قَالَ إِنْ كَانَ صَرُورَةً ثُمَّ مَاتَ فِي الْحَرَمِ فَقَدْ أَجَزَأَ عَنْهُ حَجَّةُ الْإِسْلَامِ وَإِنْ كَانَ مَاتَ وَهُوَ صَرُورَةً قَبْلَ أَنْ يُحْرِمَ جُعِلَ جَمَلُهُ وَزَادُهُ وَنَفَقَتُهُ وَمَا مَعَهُ فِي حَجَّةِ الْإِسْلَامِ فَإِنْ فَضَلَ مِنْ ذَلِكَ شَيْءٌ فَهُوَ لِلْوَرَثَةِ إِنْ لَمْ يَكُنْ عَلَيْهِ دَيْنٌ

Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about a man who went out as a pilgrim and with him was a camel of his, and expense money, and provisions. So he died on the way'. He^{asws} said: 'If he was *Saroura* (not having had performed Hajj), then died in *Ihraam*, so it has sufficed from him for Hajj of Al-Islam; but if he died and he was *Saroura* (not having had performed Hajj) before he wore *Ihraam*, his camel and his provisions and his expenses would be made to be for a Hajj of Al-Islam. So if there is something excess from that, so it would be for the inheritors, if there do no happen to be debts upon him'.

قُلْتُ أَرَأَيْتَ إِنْ كَانَتْ الْحَجَّةُ تَطَوُّعًا ثُمَّ مَاتَ فِي الطَّرِيقِ قَبْلَ أَنْ يُحْرِمَ لِمَنْ يَكُونُ جَمَلُهُ وَنَفَقَتُهُ وَمَا مَعَهُ قَالَ يَكُونُ جَمِيعَ مَا مَعَهُ وَمَا تَرَكَ لِلْوَرَثَةِ إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ فَيَقْضَى عَنْهُ أَوْ يَكُونَ أَوْصَى بِوَصِيَّةٍ فَيُنْفَذَ ذَلِكَ لِمَنْ أَوْصَى لَهُ وَ يُجْعَلَ ذَلِكَ مِنْ ثَلَاثِهِ .

I said, 'What is your^{asws} view if the Hajj was optional, then he died on the way before he wore *Ihraam*, for whom would be his camel, and his expense money, and whatever was with him?' He^{asws} said: 'Whatever was with him, and whatever he left would happen to be for his inheritors, except if there happen to be debts upon him, so these would be fulfilled on his behalf; or if he had bequeathed with a bequest, so that bequest would be established for the one to whom it had been bequeathed to, and that would be made to be from his one-third (of his wealth/belongings)'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ أَوْ يُجْزئَهُ ذَلِكَ عَنْ حَجَّةِ الْإِسْلَامِ قَالَ نَعَمْ قُلْتُ وَإِنْ حَجَّ عَنْ غَيْرِهِ وَ لَمْ يَكُنْ لَهُ مَالٌ وَ قَدْ نَذَرَ أَنْ يَحْجَّ مَاشِيًا أَوْ يُجْزئَهُ ذَلِكَ عَنْهُ قَالَ نَعَمْ .

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

'I asked Abu Abdullah^{asws} about a man who vowed that he would walk to the Sacred House of Allah^{azwj}, would that suffice from the Hajj of Al-Islam?' He^{asws} said: 'Yes'. I said, 'And if he performs Hajj on behalf of others and there does not happen to be wealth for him, and he had vowed that he would be performing Hajj walking, would that suffice from him?' He^{asws} said: 'Yes'.⁴⁰

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 38 H 10

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 38 H 11

⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 38 H 12

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْبِيٍّ عَنِ ابْنِ مُسْكَانَ عَنْ عَامِرِ بْنِ عَمِيرَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَلِّغْنِي عَنْكَ أَنْتَ قُلْتَ لَوْ أَنَّ رَجُلًا مَاتَ وَ لَمْ يَحْجْ حَجَّةَ الْإِسْلَامِ فَحَجَّ عَنْهُ بَعْضُ أَهْلِهِ أَجْرًا ذَلِكَ عَنْهُ فَقَالَ نَعَمْ أَشْهَدُ بِهَا عَنْ أَبِي أَنَّهُ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي مَاتَ وَ لَمْ يَحْجْ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حُجَّ عَنْهُ فَإِنَّ ذَلِكَ يُجْزِي عَنْهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Aamir Bin Ameyra who said,

'I said to Abu Abdullah^{asws}, 'It has reached me from you^{asws} that you^{asws} said, 'If a man dies and had not performed Hajj, a Hajj of Al-Islam, so one of his family members performs Hajj on his behalf, that would suffice from him'. So he^{asws} said: 'Yes. I^{asws} have it (the Hadeeth) from my^{asws} father^{asws}. He^{asws} narrated to me^{asws} that a man came over to Rasool-Allah^{saww}, so he said, 'O Rasool-Allah^{saww}! My father died and did not perform Hajj'. So Rasool-Allah^{saww} said to him: 'Perform Hajj on his behalf, for that would suffice him from it'.⁴¹

عَنْهُ عَنْ صَفْوَانَ بْنِ حَكَمٍ عَنْ حَكِيمِ بْنِ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنْسَانٌ هَلَكَ وَ لَمْ يَحْجْ وَ لَمْ يُوصِ بِالْحَجِّ فَأَحْجَّ عَنْهُ بَعْضُ أَهْلِهِ رَجُلًا أَوْ أَمْرًا هَلْ يُجْزِي ذَلِكَ وَ يَكُونُ قَضَاءً عَنْهُ وَ يَكُونُ الْحَجُّ لِمَنْ حَجَّ وَ يُوجِرُ مَنْ أَحْجَّ عَنْهُ فَقَالَ إِنْ كَانَ الْحَاجُّ غَيْرَ صَرُورَةٍ أَجْرًا عَنْهُمَا جَمِيعًا وَ أُجِرَ الَّذِي أَحْجَّهُ .

From him, from Safwan, from Hakam Bin Hukeym who said,

'I said to Abu Abdullah^{asws}, 'A person died and had not performed Hajj and did not bequeath with the Hajj to be performed. So one of his family members, a man or a woman performs Hajj on his behalf. Would that suffice him, and become a payback (Qazaa) from it, and the Hajj would happen to be for the one who performed Hajj and paid for the one to perform the Hajj on his behalf?' So he^{asws} said: 'If the pilgrim was not *Saroura* (not having had performed Hajj), it would suffice from both of them together, and the Recompense would be for the one who performed his Hajj'.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ يَمُوتُ وَ لَمْ يَحْجْ حَجَّةَ الْإِسْلَامِ وَ لَمْ يُوصِ بِهَا أَوْ يُفْضَى عَنْهُ قَالَ نَعَمْ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Rifa'at who said,

'I asked Abu Abdullah^{asws} about a man who dies and did not perform Hajj, a Hajj of Al-Islam, and did not bequeath with it, does it have to be fulfilled on his behalf?' He^{asws} said: 'Yes'.⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ وَ الْمَرْأَةِ يَمُوتَانِ وَ لَمْ يَحْجَا أَوْ يُفْضَى عَنْهُمَا حَجَّةَ الْإِسْلَامِ قَالَ نَعَمْ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Rifa'at who said,

⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 38 H 13

⁴² Al Kafi – V 4 – The Book of Hajj Ch 38 H 14

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 38 H 15

'I asked Abu Abdullah^{asws} about the man and the woman both dying and had not performed Hajj, does it have to be fulfilled from both of them, a Hajj of Al-Islam?' He^{asws} said: 'Yes'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنْ رَجُلٍ مَاتَ وَ لَهُ ابْنٌ لَمْ يَدْرِ أ حَجَّ أَبُوهُ أَمْ لَا قَالَ يَحْجُّ عَنْهُ فَإِنْ كَانَ أَبُوهُ قَدْ حَجَّ كُتِبَ لِأَبِيهِ نَافِلَةٌ وَ لِابْنِهِ فَرِيضَةٌ وَ لِابْنِ نَافِلَةٌ .

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about a man who died and for him was a son who did not know whether his father had performed Hajj or not'. He^{asws} said: 'He should perform Hajj on his behalf. So if it was such that his father had performed Hajj, an optional (Hajj) would be Written for his father, and for the son, the Obligatory (Hajj); and if it was such that his father had not performed Hajj, an Obligatory (Hajj) would be Written for his father, and for the son, the optional (Hajj)'.⁴⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَوْ أَنَّ عَبْدًا حَجَّ عَشْرَ حَجَجٍ كَانَتْ عَلَيْهِ حَجَّةُ الْإِسْلَامِ أَيْضًا إِذَا اسْتَطَاعَ إِلَى ذَلِكَ سَبِيلًا وَ لَوْ أَنَّ غُلَامًا حَجَّ عَشْرَ حَجَجٍ ثُمَّ احْتَلَمَ كَانَتْ عَلَيْهِ فَرِيضَةُ الْإِسْلَامِ وَ لَوْ أَنَّ مَمْلُوكًا حَجَّ عَشْرَ حَجَجٍ ثُمَّ أُعْتِقَ كَانَتْ عَلَيْهِ فَرِيضَةُ الْإِسْلَامِ إِذَا اسْتَطَاعَ إِلَيْهِ سَبِيلًا .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If a servant performs Hajj ten times, there would (still) be upon him a Hajj of Al-Islam as well, when he has the capacity to that. And if a young boy were to perform Hajj ten times, then attains puberty, upon him would be an Obligation of Al-Islam, and if an owned slave performs Hajj ten times, then is freed, upon him would be an Obligation of Al-Islam, when he has the capacity for it'.⁴⁶

بَابُ مَنْ لَمْ يَحْجَّ بَيْنَ خَمْسِ سِنِينَ

Chapter 39 – The one who does not perform Hajj in between five years

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِيَانَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ مَضَتْ لَهُ خَمْسُ سِنِينَ فَلَمْ يَدْعُ إِلَى رَبِّهِ وَ هُوَ مُوسِرٌ إِنَّهُ لَمَحْرُومٌ .

Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Al Waleed, from Aban, from Zareeh,

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 38 H 16

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 38 H 17

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 38 H 18

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one for whom five years pass by, so he does not become a delegate to his Lord^{azwj}, and he was affluent, he is a deprived one'.⁴⁷

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ مُنَادِيًا يُنَادِي أَيُّ عَبْدٍ أَحْسَنَ اللَّهُ إِلَيْهِ وَ أَوْسَعَ عَلَيْهِ فِي رِزْقِهِ فَلَمْ يَفِدْ إِلَيْهِ فِي كُلِّ خَمْسَةِ أَعْوَامٍ مَرَّةً لِيَطْلُبَ نَوَافِلَهُ إِنَّ ذَلِكَ لَمَحْرُومٌ .

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abdullah Bin Sinan, from Humran,

from Abu Ja'far^{asws} having said: 'For Allah^{azwj} there is a Caller who calls out: 'Whichever servant upon whom Allah^{azwj} has Favoured, and Expanded upon him in his sustenance, so he does not delegate to Him^{azwj} during every five years in order to seek His^{azwj} Additional (Favours), that is a deprived one'.⁴⁸

بَابُ الرَّجُلِ يَسْتَدِينُ وَ يَحُجُّ

Chapter 40 – The man borrows and he performs Hajj

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي طَالِبٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ يَحُجُّ بِدَيْنٍ وَ قَدْ حَجَّ حَجَّةَ الْإِسْلَامِ قَالَ نَعَمْ إِنَّ اللَّهَ سَيَقْضِي عَنْهُ إِنْ شَاءَ اللَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abu Talib, from Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about a man who performs Hajj by incurring debt, and he had performed a Hajj, of Hajj of Al-Islam'. He^{asws} said: 'Yes, Allah^{azwj} would be Causing it to be paid off from him, Allah^{azwj} Willing'.⁴⁹

أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ قُلْتُ لَهُ هَلْ يَسْتَفْرِضُ الرَّجُلُ وَ يَحُجُّ إِذَا كَانَ خَلْفَ ظَهْرِهِ مَا يُؤَدِّي عَنْهُ إِذَا حَدَّثَ بِهِ حَدَّثَ قَالَ نَعَمْ .

Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, 'I said to him^{asws}, 'Can the man borrow and perform Hajj when there was a replacement asset behind him what could pay it off on his behalf, when the event of death occurs with him?' He^{asws} said: 'Yes'.⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُنْبَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ الرَّجُلِ عَلَيْهِ دَيْنٌ يَسْتَفْرِضُ وَ يَحُجُّ قَالَ إِنْ كَانَ لَهُ وَجْهٌ فِي مَالٍ فَلَا بَأْسَ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdul Malik Bin Utba who said,

⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 39 H 1

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 39 H 2

⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 40 H 1

⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 40 H 2

'I asked Abu Al-Hassan^{asws} about the man upon whom are debts; can he borrow and perform Hajj?' He^{asws} said: 'If there was for him a (replacement) asset in wealth, so there is no problem'.⁵¹

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي هَمَّامٍ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَكُونُ عَلَيْهِ الدَّيْنُ وَ يَحْضُرُهُ الشَّيْءُ أَوْ يَفْضِي دَيْنَهُ أَوْ يَحُجُّ قَالَ يَفْضِي بِبَعْضٍ وَ يَحُجُّ بِبَعْضٍ قُلْتُ فَإِنَّهُ لَا يَكُونُ إِلَّا بِقَدْرِ نَفَقَةِ الْحَجِّ فَقَالَ يَفْضِي سَنَةً وَ يَحُجُّ سَنَةً فَقُلْتُ أَعْطَى الْمَالَ مِنْ نَاحِيَةِ السُّلْطَانِ قَالَ لَا بَأْسَ عَلَيْكُمْ .

Ahmad Bin Muhammad Bin Isa, from Abu Hammam who said,

'I said to Al-Reza^{asws}, 'A man happens to have the debt upon him, and something present itself to him, should he pay off his debt or perform Hajj?' He^{asws} said: 'He should pay off part of it and perform Hajj with part of it'. I said, 'Supposing it does not happen to be except a quantity for expenditure of the Hajj?' So he^{asws} said: 'He should pay off one year, and he should perform Hajj one year'. So I said, '(Supposing if) the wealth is given from the Sultan (ruling authority)?' He^{asws} said: 'There is no problem upon you'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ غَيْرِ وَاحِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَكُونُ عَلَى الدَّيْنِ فَيَقَعُ فِي يَدَيِ الدَّرَاهِمِ فَإِنْ وَرَعَتْهَا بَيْنَهُمْ لَمْ يَبْقَ شَيْءٌ أَوْ فَاحُجُّ بِهَا أَوْ أَوْزَعَهَا بَيْنَ الْغُرَامِ فَقَالَ تَحُجُّ بِهَا وَ ادْعُ اللَّهَ أَنْ يَفْضِيَ عَنْكَ دَيْنَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from someone else who said,

'I said to Abu Abdullah^{asws}, 'There happen to be debts upon me, and the Dirhams occur upon my hands. So, if I were to distribute these between them, there would not remain anything. Shall I perform Hajj with it or distribute these between the creditors?' So he^{asws} said: 'You should perform Hajj with it and supplicate to Allah^{azwj} that He^{azwj} should Cause the fulfilment of your debts from you'.⁵³

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْبُرْقِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ مُوسَى بْنِ بَكْرِ الْوَاسِطِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَسْتَفْرِضُ وَ يَحُجُّ فَقَالَ إِنْ كَانَ خَلْفَ ظَهْرِهِ مَالٌ إِنْ حَدَّثَ بِهِ حَدَّثَ أُدْيَ عَنْهُ فَلَا بَأْسَ .

Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Ja'far Bin Basheer, from Musa Bin Bakr Al Wasity who said,

'I asked Abu Al-Hassan^{asws} about the man who borrows and performs Hajj, so he^{asws} said: 'If he has wealth left behind, if the event of death were to occur with him, so it would be paid off from him, so there is no problem'.⁵⁴

⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 40 H 3

⁵² Al Kafi – V 4 – The Book of Hajj Ch 40 H 4

⁵³ Al Kafi – V 4 – The Book of Hajj Ch 40 H 5

⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 40 H 6

بَابُ الْفَضْلِ فِي نَفَقَةِ الْحَجِّ**Chapter 41 – The excess in the expenditure for the Hajj**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَوْ أَنَّ أَحَدَكُمْ إِذَا رَبِحَ الرَّبِيحَ أَخَذَ مِنْهُ الشَّيْءَ فَعَزَلَهُ فَقَالَ هَذَا لِلْحَجِّ وَإِذَا رَبِحَ أَخَذَ مِنْهُ وَقَالَ هَذَا لِلْحَجِّ جَاءَ إِبَانُ الْحَجِّ وَقَدْ اجْتَمَعَتْ لَهُ نَفَقَةٌ عَزَمَ اللَّهُ فَخَرَجَ وَ لَكِنْ أَحَدَكُمْ يَرِبِحُ الرَّبِيحَ فَيَنْفِقُهَا فَإِذَا جَاءَ إِبَانُ الْحَجِّ أَرَادَ أَنْ يُخْرِجَ ذَلِكَ مِنْ رَأْسِ مَالِهِ فَيَسْقُ عَلَيْهِ .

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

'I heard Abu Abdullah^{asws} saying: 'If one of you were to make a profit, should take something from it and isolate it, and he should say, 'This is for the Hajj'. And when he makes a profit and takes from it and says, 'This is for the Hajj', and the time for the Hajj comes, it would have gathered for him the (required) expenditure, he would be determined for Allah^{azwj} and would go out. But if one of you makes the profit and he spends it, and the time for the Hajj comes, and he intends to go, he would be taking that from the capital of his wealth, thus it would be difficult upon him'.⁵⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنْ شَيْخِ رَفَعِ الْحَدِيثِ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ يَا فُلَانُ أَقَلِّلِ النَّفَقَةَ فِي الْحَجِّ تَنْسَطُ لِلْحَجِّ وَ لَا تُكْثِرِ النَّفَقَةَ فِي الْحَجِّ فَتَمَلَّ الْحَجِّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from a sheikh,

(It has been narrated) raising the Hadeeth to Abu Abdullah^{asws} having said to him: 'O so and so! Reduce the expenditure regarding the Hajj, you would be vigorous for the Hajj, and do not spend abundantly regarding the Hajj, so you would be weary of it'.⁵⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ رَبِيعِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ عَلِيٌّ (صلوات الله عليه) لَيَنْقَطِعَ رِكَابَهُ فِي طَرِيقِ مَكَّةَ فَيَسُدُّهُ بِخُوصَةٍ لِيُهَوِّنَ الْحَجَّ عَلَى نَفْسِهِ .

Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Rabie Bin Abdullah who said,

'I heard Abu Abdullah^{asws} saying: 'Ali^{asws} was, if his^{asws} ride (stirrup) was cut off in the road to Makkah, he^{asws} would tighten it especially to ease the Hajj upon himself^{asws, 57}.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْهَدْيِيَّةُ مِنْ نَفَقَةِ الْحَجِّ .

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) raising it from Abu Abdullah^{asws} having said: 'The sacrificial animal is from the expenditure of the Hajj'.⁵⁸

⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 41 H 1

⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 41 H 2

⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 41 H 3

⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 41 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ هَدِيَّةُ الْحَجِّ مِنَ الْحَجِّ .

Ali Bin Ibrahim, from his father, from Yahya Bin Al Mubarak, from Abdullah Bin jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A sacrificial animal of the Hajj is from the Hajj (expenditure)'.⁵⁹

بَابُ أَنَّهُ يُسْتَحَبُّ لِلرَّجُلِ أَنْ يَكُونَ مُنْهَبِيًّا لِلْحَجِّ فِي كُلِّ وَفْتٍ

Chater 42 – It is recommended for the man that he happens to be prepared for the Hajj at all times

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ حَمَّادِ بْنِ طَلْحَةَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ (عَلَيْهِ السَّلَام) يَا عَيْسَى إِنِّي أَحْبُبُ أَنْ يَرَاكَ اللَّهُ عَزَّ وَجَلَّ فِيمَا بَيْنَ الْحَجِّ إِلَى الْحَجِّ وَأَنْتَ تَنْهَبِيًّا لِلْحَجِّ .

A number of our companins, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Za'lan, from Abdullah Bin Al Mugheira, from Hammad Bin Talha, from Isa Bin Abu Mansour who said,

'Ja'far^{asws} Bin Muhammad^{asws} said to me: 'O Isa! I^{asws} would love it that Allah^{azwj} Mighty and Majestic would See you, in what is between the Hajj to the Hajj, and you are prepared for the Hajj'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ وَ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَ غَيْرِهِمَا عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ اتَّخَذَ مَحْمَلًا لِلْحَجِّ كَانَ كَمَنْ رَبَطَ فَرَسًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, and Muhammad Bin Abu Hama, and someone else, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The one who prepares the carriage for the Hajj is like the one who ties his horse in the Way of Allah^{azwj} Mighty and Majestic'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ حَمْزَةَ بْنِ بَعْلَى عَنْ بَعْضِ الْكُوفِيِّينَ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ رَجَعَ مِنْ مَكَّةَ وَ هُوَ يَتَوَى الْحَجَّ مِنْ قَابِلِ زَيْدٍ فِي عُمْرِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Hamza Bin Ya'la, from one of the Kufi's, from Ahmad Bin Aiz, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'The one who returns from Makkah, and he is intending the Hajj from the coming year, would have an increase in his life-span'.⁶²

⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 41 H 5

⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 42 H 1

⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 42 H 2

⁶² Al Kafi – V 4 – The Book of Hajj Ch 42 H 3

بَابُ الرَّجُلِ يُسَلِّمُ فَيَحُجُّ قَبْلَ أَنْ يَخْتَنِينَ**Chapter 43 – The man becomes a Muslim, so he performs Hajj before he is circumcised**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يُسَلِّمُ فَيُرِيدُ أَنْ يَحُجَّ وَ قَدْ حَضَرَ الْحَجَّ أَوْ يَحُجُّ أَوْ يَخْتَنِينَ قَالَ لَا يَحُجُّ حَتَّى يَخْتَنِينَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibrahim Bin Maymoun,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who became a Muslim, so he intended to perform Hajj, and the (season) for the Hajj had presented itself, should he perform Hajj or should he be circumcised? He^{asws} said: 'He should not perform Hajj until he is circumcised'.⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ أَنْ تَطُوفَ الْمَرْأَةُ غَيْرَ الْمُخْفُوضَةِ فَأَمَّا الرَّجُلُ فَلَا يَطُوفُ إِلَّا وَهُوَ مُخْتَنٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem if the woman circumambulates without having been circumcised, but as for the man, so he should not circumambulate unless he is circumcised'.⁶⁴

بَابُ الْمَرْأَةِ يَمْنَعُهَا زَوْجُهَا مِنْ حَجَّةِ الْإِسْلَامِ**Chapter 44 – The woman who is forbidden by her husband from performing the Hajj of Al-Islam**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ لَهَا زَوْجٌ أَبِي أَنْ يَأْذَنَ لَهَا أَنْ تَحُجَّ وَ لَمْ تَحُجَّ حَجَّةَ الْإِسْلَامِ فَغَابَ زَوْجُهَا عَنْهَا وَ قَدْ نَهَاها أَنْ تَحُجَّ قَالَ لَا طَاعَةَ لَهُ عَلَيْهَا فِي حَجَّةِ الْإِسْلَامِ فَلْتَحُجَّ إِنْ شَاءَتْ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a woman who had a husband for her who refused to allow her that she should perform Hajj, and she had not performed the Hajj of Al-Islam. So the husband was absent from her, and he had forbidden her to perform Hajj. He^{asws} said: 'There is no obedience to him upon her with regards to Hajj of Al-Islam, so let her perform Hajj if she so desires it'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ الْمَرْأَةِ تَخْرُجُ مَعَ غَيْرِ وَلِيِّ قَالَ لَا بَأْسَ فَإِنْ كَانَ لَهَا زَوْجٌ أَوْ ابْنٌ أَوْ أَخٌ قَادِرِينَ عَلَى أَنْ يَخْرُجَ مَعَهَا وَ لَيْسَ لَهَا سَعَةٌ فَلَا يَنْبَغِي لَهَا أَنْ تَقْعُدَ وَ لَا يَنْبَغِي لَهُمْ أَنْ يَمْنَعُوهَا .

⁶³ Al Kafi – V 4 – The Book of Hajj Ch 43 H 1

⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 43 H 2

⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 44 H 1

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the woman who went out (for Hajj) with other than a guardian. He^{asws} said: 'There is no problem. So if there was a husband for her, or a son of a brother being able upon them going out along with her, and there was no (financial) capacity for her, so it is not befitting for her that she should sit (not perform Hajj), nor is it befitting for them that they prevent her'.⁶⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ امْرَأَةٍ لَهَا زَوْجٌ وَ هِيَ صَرُورَةٌ لَا يَأْذَنُ لَهَا فِي الْحَجِّ قَالَ تَحُجُّ وَ إِنْ لَمْ يَأْذَنُ لَهَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about a woman having a husband for her, and she is a *Sarourat* (not having had performed Hajj), who is not permitting to her for the Hajj'. He^{asws} said: 'She should perform Hajj, and even if he has not permitted to her'.⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْمَرْأَةِ تُرِيدُ الْحَجَّ لَيْسَ مَعَهَا مَحْرَمٌ هَلْ يَصْلُحُ لَهَا الْحَجُّ فَقَالَ نَعَمْ إِذَا كَانَتْ مَأْمُونَةً .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} regarding the woman intending the Hajj, not having a close relative for her, would it be correct for her to perform Hajj? So he^{asws} said: 'Yes, when she was (with the) trustworthy (ones)'.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (صلوات الله عليه) عَنِ الْمَرْأَةِ الْحُرَّةِ تَحُجُّ إِلَى مَكَّةَ بِغَيْرِ وَلِيٍّ فَقَالَ لَا بَأْسَ تَخْرُجُ مَعَ قَوْمٍ يُثِقَاتٍ .

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

'I asked Abu Abdullah^{asws} about the free woman going for Hajj to Makkah without a guardian, so he^{asws} said: 'There is no problem with her going out with a reliable group'.⁶⁹

بَابُ الْقَوْلِ عِنْدَ الْخُرُوجِ مِنْ بَيْتِهِ وَ فَضْلُ الصَّدَقَةِ

Chapter 45 – The words (to be spoken) during the going out from his house, and the merits of the charity

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا اسْتَخْلَفَ رَجُلٌ عَلَى أَهْلِهِ بِخِلَافَةٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا إِذَا أَرَادَ الْخُرُوجَ إِلَى سَفَرٍ يَقُولُ اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ ذُرِّيَّتِي وَ دُنْيَايَ وَ آخِرَتِي وَ أَمَانَتِي وَ خَاتِمَةَ عَمَلِي إِلَّا أَعْطَاهُ اللَّهُ مَا سَأَلَ .

⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 44 H 2

⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 44 H 3

⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 44 H 4

⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 44 H 5

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'A mam will not leave behind upon his family with something superior than two Cycles (of Prayer) which he Prays when intending the going out to travel. He should be saying, 'O Allah^{azwj}! I entrust to You^{azwj}, myself, and my family, and my wealth, and my offspring, and my world, and my Hereafter, and my entrustments, and the completion of my (pending) works', except that Allah^{azwj} would Give him what he asks for'.⁷⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ الْأَحْوَلِ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا أَرَادَ سَفَرًا جَمَعَ عِيَالَهُ فِي بَيْتٍ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْتَوِدُّكَ الْعِدَّةَ نَفْسِي وَمَالِي وَأَهْلِي وَوَلَدِي الشَّاهِدَ مِنَّا وَالْغَائِبَ اللَّهُمَّ احْفَظْنَا وَاحْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي جِوَارِكَ اللَّهُمَّ لَا تَسْلُبْنَا نِعْمَتَكَ وَ لَا تُغَيِّرْ مَا بَنَّا مِنْ عَافِيَتِكَ وَ فَضْلِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Haris Bin Muhammad Al Ahowl, from Bureyd Bin Muawiya Al Ijaly who said,

'It was such that whenever Abu Ja'far^{asws} intended the travel, would gather his^{asws} dependents in a room, then say: 'O Allah^{azwj}! I^{asws} entrust to You^{azwj}, myself^{asws}, and my^{asws} wealth, and my^{asws} family, and my^{asws} children, the ones present from us and the absent. O Allah^{azwj}! Protect us and Protect upon us. O Allah^{azwj}! Make us to be in Your^{azwj} vicinity. O Allah^{azwj} Do not Confiscate Your^{azwj} Bounties from us, and do not Change what is with us, from good health from You^{azwj} and Your^{azwj} Grace'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيْ كَرَهُ السَّفَرَ فِي شَيْءٍ مِنَ الْأَيَّامِ الْمَكْرُوهَةِ الْأَرْبَعَاءِ وَ غَيْرِهِ فَقَالَ أَفْتَبِحْ سَفَرَكَ بِالصَّدَقَةِ وَ أَقْرَأْ آيَةَ الْكُرْسِيِّ إِذَا بَدَأَ لَكَ .

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

'I said to Abu Abdullah^{asws}, 'Is the travelling abhorred regarding something from the disliked days, the Wednesday and others?' So he^{asws} said: 'Begin your travel with the charity, and recite the Verse of the Chair (Chapter 2:255), when it begins for you'.⁷²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) تَصَدَّقْ وَ اخْرُجْ أَيَّ يَوْمٍ شِئْتَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjal who said,

'Abu Abdullah^{asws} said: 'Give charity and go out in whichever day you so desire to'.⁷³

⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 45 H 1

⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 45 H 2

⁷² Al Kafi – V 4 – The Book of Hajj Ch 45 H 3

⁷³ Al Kafi – V 4 – The Book of Hajj Ch 45 H 4

بَابُ الْقَوْلِ إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ**Chapter 46 – The words (to be spoken) when the man goes out from his house**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ حَدَّثَنَا صَبَّاحُ الْحَدَّاءُ قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ لَوْ كَانَ الرَّجُلُ مِنْكُمْ إِذَا أَرَادَ السَّفَرَ قَامَ عَلَى بَابِ دَارِهِ تَلْقَاءَ وَجْهِهِ الَّذِي يَتَوَجَّهُ لَهُ فَقَرَأَ فَاتِحَةَ الْكِتَابِ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَآيَةَ الْكُرْسِيِّ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim who said, 'Sabah Al Haza'a narrated to us saying,

'I heard Musa^{asws} Bin Ja'far^{asws} saying: 'If the man among you intends the travel, should stand upon the door of his house, turn his face to be towards the direction which he is diverting to, so he should recite the Opening of the Book (Chapter 1) in front of him, and on his right, and on his left, and the Verse of the Chair (Ch 2 V 255) in front of him, and on his right, and on his left.

ثُمَّ قَالَ اللَّهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِيَ وَسَلِّمْ مَا مَعِيَ وَبَلِّغْنِي وَبَلِّغْ مَا مَعِيَ بِبَلَاغِكَ الْحَسَنِ لِحَفِظَةِ اللَّهِ وَحَفِظْ مَا مَعَهُ وَسَلِّمْ مَا مَعَهُ وَبَلِّغْ مَا مَعَهُ

Then he should say, 'O Allah^{azwj}! Protect me and Protect what is with me, and Secure me and Secure what is with me, and Make me reach (the destination) and Make what is with me to reach (its destination) with Your^{azwj} Goodly Delivery', Allah^{azwj} will Protect him and Protect what is with him, and Secure him and Secure what is with him, and Deliver him (to the destination) and Deliver what is with him (to the destination)'.
'

قَالَ ثُمَّ قَالَ يَا صَبَّاحُ أَمَا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَلَا يُحْفَظُ مَا مَعَهُ وَيَسْلَمُ وَلَا يَسْلَمُ مَا مَعَهُ وَيَبْلُغُ وَلَا يَبْلُغُ مَا مَعَهُ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ .

He (the narrator) said, 'Then he^{asws} said: 'O Sabah! Have you not seen them man who is Protected and what is with him is not protected, and he is safe but what is with him is not safe, and he reaches (the destination) and what is with him does not reach?' I said, 'Yes, may I be sacrificed for you^{asws},⁷⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا خَرَجْتَ مِنْ بَيْتِكَ تُرِيدُ الْحَجَّ وَالْعُمْرَةَ إِنْ شَاءَ اللَّهُ فَادْعُ دُعَاءَ الْفَرَجِ وَ هُوَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you go out from your house intending the Hajj and the Umra, Allah^{azwj} Willing, so supplicate with the supplication of the Relief (Du'a Al-Faraj), and it is, 'There is no god except for Allah^{azwj}, the Lenient, the Benevolent. There is no god except for Allah^{azwj} the

⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 46 H 1

Exalted, the Magnificent. Glory be to Allah^{azwj}, Lord^{azwj} of the seven skies, and Lord^{azwj} of the seven firmaments, and Lord^{azwj} of the Magnificent Throne. And the Praise is for Allah^{azwj}, Lord^{azwj} of the Worlds’.

تُمْ قُلِّ اللَّهُمَّ كُنْ لِي جَاراً مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَمِنْ كُلِّ شَيْطَانٍ مَرِيدٍ تُمْ قُلِّ بِسْمِ اللَّهِ دَخَلْتُ وَ بِسْمِ اللَّهِ خَرَجْتُ وَ فِي سَبِيلِ اللَّهِ اللَّهُمَّ إِنِّي أَقْدَمُ بَيْنَ يَدَيْ نِسْبَانِي وَ عَجَلْتِي بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ فِي سَفَرِي هَذَا ذَكَرْتُهُ أَوْ نَسِيتُهُ اللَّهُمَّ أَنْتَ الْمُسْتَعَانُ عَلَى الْأُمُورِ كُلِّهَا وَ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ الْخَلِيفَةُ فِي الْأَهْلِ

Then say, ‘O Allah^{azwj}! Be a Protector of mine from every stubborn tyrant, and from every castaway Satan^{la}’. Then say, ‘In the Name of Allah^{azwj} do I enter, and in the Name of Allah^{azwj} do I go out, and in the Way of Allah^{azwj}. O Allah^{azwj}! I proceed in front of me with my forgetfulness and my haste. In the Name of Allah^{azwj} and whatever Allah^{azwj} so Desires, in this journey of mine, I shall remember it or forget it. O Allah^{azwj}! You^{azwj} are the Aider upon the affairs, all of them, and You^{azwj} are the Companion in the journey, and the Caliph (Caretaker) regarding the family.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا وَ اطْوِ لَنَا الْأَرْضَ وَ سَيِّرْنَا فِيهَا بِطَاعَتِكَ وَ طَاعَةِ رَسُولِكَ اللَّهُمَّ أَصْلِحْ لَنَا ظَهْرَنَا وَ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَ قِنَا عَذَابَ النَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَابَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَالِدِ اللَّهُمَّ أَنْتَ عَضِدِي وَ نَاصِرِي بِكَ أَهْلٌ وَ بِكَ أُسِيرٌ

O Allah^{azwj}! Ease our journey upon us, and Fold the land for us, and Make us to travel in it in Your^{azwj} as well as in the obedience of Your^{azwj} Rasool^{saww}. O Allah^{azwj}! Correct our backs for us and Bless for us in what Your^{azwj} Grace upon us and Save us from the Punishment of the Fire. O Allah^{azwj}! I seek Refuge with You^{azwj} from the fatigue of the travel, and anguish of the return, and the evil scenarios regarding the family, and the wealth, and the children. O Allah^{azwj}! You^{azwj} are my Reinforcement and my Helper. It is with You^{azwj} that I disembark and with You^{azwj} that I travel.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا السُّرُورَ وَ الْعَمَلَ بِمَا يُرْضِيكَ عَنِّي اللَّهُمَّ افْطَعْ عَنِّي بُعْدَهُ وَ مَشَقَّتَهُ وَ اصْحَبْنِي فِيهِ وَ اخْلُقْنِي فِي أَهْلِي بِخَيْرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah^{azwj}! I ask you for the tranquillity in this journey of mine, and the actions with what You^{azwj} would be Pleased with from me. O Allah^{azwj}! Cut-off the difficulties from me after it, and be my Companion in it, and my Caliph (Caretaker) regarding my family with goodness; and there is neither Might nor Strength except with Allah^{azwj}.

اللَّهُمَّ إِنِّي عَبْدُكَ وَ هَذَا حُمْلَانُكَ وَ الْوَجْهُ وَجْهُكَ وَ السَّفَرُ إِلَيْكَ وَ قَدْ اطَّلَعْتَ عَلَيَّ مَا لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ فَاجْعَلْ سَفَرِي هَذَا كَفَّارَةً لِمَا قَبْلَهُ مِنْ ذُنُوبِي وَ كُنْ عَوْنًا لِي عَلَيْهِ وَ اكُونِي وَ عَثْتُهُ وَ مَشَقَّتَهُ وَ لَقْنِي مِنَ الْقَوْلِ وَ الْعَمَلِ رِضَاكَ فَإِنَّمَا أَنَا عَبْدُكَ وَ بِكَ وَ لَكَ

O Allah^{azwj}! I am Your^{azwj} servant and this is Your^{azwj} Carrier, and the direction is Your^{azwj} Direction, and the journey is to You^{azwj}, and You^{azwj} are being notified upon what no one is notified upon. Therefore, Make this journey of mine to be an expiation for my sins which were before it, and Be a Supporter of mine upon it, and Suffice me from its fatigue, and its difficulties, and Attach me with Your^{azwj} Pleasure from the words and the deeds, for rather, I am Your^{azwj} servant, and with You^{azwj}, and for You^{azwj}.

فَإِذَا جَعَلْتَ رِجْلَكَ فِي الرَّكَّابِ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ فَإِذَا اسْتَوَيْتَ عَلَى رَاجِلَيْكَ وَ اسْتَوَى بِكَ مَحْمَلُكَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَيْنَا بِمُحَمَّدٍ (صلى الله عليه وآله) سُبْحَانَ اللَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So when you make your feet to be in the stirrups, so say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. In the Name of Allah^{azwj}, and Allah^{azwj} is the Greatest'. So when you are established upon your ride, and your carriage is (also) established with you, so say, 'The Praise is for Allah^{azwj} who Guided us to Al-Islam and Taught us the Quran, and Favoured upon us with Muhammad^{saww}. Glory be to Allah^{azwj}! **[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return**, and the Praise is for Allah^{azwj}, Lord^{azwj} of the Worlds.

اللَّهُمَّ أَنْتَ الْحَامِلُ عَلَى الظَّهْرِ وَ الْمُسْتَعَانُ عَلَى الأَمْرِ اللَّهُمَّ بَلِّغْنَا بَلَاغًا يَبْلُغُ إِلَى خَيْرٍ بَلَاغًا يَبْلُغُ إِلَى مَغْفِرَتِكَ وَ رِضْوَانِكَ اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا خَيْرَ إِلَّا خَيْرُكَ وَ لَا حَافِظَ غَيْرِكَ .

O Allah^{azwj}! You^{azwj} are the Carrier upon the backs, and the Supporter upon the affairs. O Allah^{azwj}! Deliver us (to our destination) with an arrival, which reaches to a goodly arrival, reaching to Your^{azwj} Forgiveness, and Your^{azwj} Pleasure. O Allah^{azwj}! There is no traversing except for Your^{azwj} Making us traverse, and there is no goodness except for Your^{azwj} Goodness, and there is no Protector apart from You^{azwj}.⁷⁵

بَابُ الوَصِيَّةِ

Chapter 47 – The Exhortation

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبِي يَقُولُ مَا يُعْبَأُ مِنْ يَوْمٍ هَذَا الْبَيْتِ إِذَا لَمْ يَكُنْ فِيهِ ثَلَاثُ خِصَالٍ خُلِقَ يُخَالِقُ بِهِ مَنْ صَحِبَهُ أَوْ حَلَمَ يَمْلِكُ بِهِ مَنْ غَضِبَهُ أَوْ وَرَعَ يَحْجُزُهُ عَنْ مَحَارِمِ اللَّهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'He is not ready, the one who decides (to visit) this House (Kabah), when there do not happen to be three characteristics in him – good manners he behaves with, with his companion, or forbearance by which he controls his anger, or piety restraining him from the Prohibitions of Allah^{azwj}.⁷⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا يُعْبَأُ مَنْ يَسْأَلُكَ هَذَا الطَّرِيقَ إِذَا لَمْ يَكُنْ فِيهِ ثَلَاثُ خِصَالٍ وَرَعَ يَحْجُزُهُ عَنْ مَعْاصِي اللَّهِ وَ حَلَمَ يَمْلِكُ بِهِ غَضَبَهُ وَ حُسْنُ الصُّحْبَةِ لِمَنْ صَحِبَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 46 H 2

⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 47 H 1

(It has been narrated) from Abu Ja'far^{asws} having said: 'He is not ready, the one who travels upon this road (to Makkah), when there do not happen to be three characteristics in him – piety restraining him from disobeying Allah^{azwj}, and forbearance controlling by it, his anger, and good companionship with the one who accompanies him'.⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَطُنُّ نَفْسِكَ عَلَى حُسْنِ الصَّحَابَةِ لِمَنْ صَحِبْتَ فِي حُسْنِ خُلُقِكَ وَكُفَّ لِسَانَكَ وَ اكْظَمَ عَيْظَكَ وَ أَقْلَ لَعُونَكَ وَ تَفَرَّشُ عَفْوِكَ وَ تَسْخُو نَفْسِكَ .

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

'Abu Abdullah^{asws} said: 'Settle yourself upon good companionship with the one who accompanies you with in regard to good mannerisms; and restrain your tongue, and stifle your anger, and lessen your vanities, and roll out your forgiveness, and make yourself generous'.⁷⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ الْبَيْتُ غَاصٌّ بِأَهْلِهِ فَقَالَ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنِ صُحْبَةَ مَنْ صَحِبَهُ وَ مَرَأَفَةَ مَنْ رَافَقَهُ وَ مُمَالَحَةَ مَنْ مَالَحَهُ وَ مُخَالَفَةَ مَنْ خَالَفَهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ismail Bin Mihran, from Muhammad Bin Hafs, from Abu Al Rabie Al Shamy who said,

'We were in the presence of Abu Abdullah^{asws} and the House (Kabah) was crammed with its people. So he^{asws} said: 'He is not from us^{asws}, the one is not of good companionship with the one who accompanies him, and friendly with the one who is friendly to him, and eats with the one who eats with him, and behaves with the one who behaves with him'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرٍ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الرَّفِيقُ تَمَّ السَّفَرُ

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: '(First select) the comrade, then (embark on) the journey'.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا تَصْحَبَنَّ فِي سَفَرِكَ مَنْ لَا يَرَى لَكَ مِنَ الْفَضْلِ عَلَيْهِ كَمَا تَرَى لَهُ عَلَيْكَ .

And Amir Al-Momineen^{asws} said: 'Do not accompany in your journey the one who does not see for you the merit upon him, just as you are seeing the merit for him upon you'.⁸⁰

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ حَرِيزٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا صَحِبْتَ فَاصْحَبْ نَحْوَكَ وَ لَا تَصْحَبَنَّ مَنْ يَكْفِيكَ فَإِنَّ ذَلِكَ مَدْلَةٌ لِلْمُؤْمِنِ .

⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 47 H 2

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 47 H 3

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 47 H 4

⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 47 H 5

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'When you accompany, so accompany someone like you, and do not accompany the one who suffices (needless) from you, for in that, is humiliation for the Believer'.⁸¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَدْ عَرَفْتُ حَالِي وَ سَعَةَ يَدِي وَ تَوْسِعِي عَلَيَّ إِخْوَانِي فَأَصْحَبُ النَّفَرَ مِنْهُمْ فِي طَرِيقِ مَكَّةَ فَأَتَوْسَعُ عَلَيْهِمْ قَالَ لَا تَفْعَلْ يَا شِهَابُ إِنْ بَسَطْتَ وَ بَسَطُوا أَجْحَفْتَ بِهِمْ وَ إِنْ أَمْسَكُوا أَذَلَّتْهُمْ فَأَصْحَبْ نَظْرَاءَكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Al husayn Al lulu'ie, from Muhammad Bin Sinan, from Huzayfa Bin Mansour, from Shihab Bin Abd Rabbih who said,

'I said to Abu Abdullah^{asws}, 'You^{asws} have recognised my (affluent) state and the extent of my (helping) hand and my extending (favours) upon my brethren. So, can I accompany a number of them in the road to Makkah, so that I can extend (favours) upon them?' He^{asws} said: 'Don't do it, O Shihab! If you extend and they extend, you would aggrieve them; and if they withhold, you would (end up) humiliating them. Therefore, accompany your equals'.⁸²

أَحْمَدُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَخْرُجُ الرَّجُلُ مَعَ قَوْمٍ مَيَاسِيرٍ وَ هُوَ أَقْلُهُمْ سَيِّئًا فَيَخْرُجُ الْقَوْمُ النَّفَقَةَ وَ لَا يَقْدِرُ هُوَ أَنْ يُخْرِجَ مِثْلَ مَا أَخْرَجُوا فَقَالَ مَا أُحِبُّ أَنْ يُذَلَّ نَفْسُهُ لِيَخْرُجَ مَعَ مَنْ هُوَ مِثْلُهُ .

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

'I said to Abu Abdullah^{asws}, 'A man goes out along with an affluent group and he is the least of them in things. So the group takes out the expenditure, and he is not able that he should take out the like of what they are taking out'. So he^{asws} said: 'I^{asws} do not like it that he should humiliate himself. Let him go out with the ones who are like him'.⁸³

بَابُ الدُّعَاءِ فِي الطَّرِيقِ

Chapter 48 – The supplication in the road

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ صَحِبْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ مُتَوَجِّهُ إِلَى مَكَّةَ فَلَمَّا صَلَّى قَالَ اللَّهُمَّ خَلِّ سَبِيلَنَا وَ أَحْسِنْ تَسْيِيرَنَا وَ أَحْسِنْ عَافِيَتَنَا وَ كُلَّمَا صَعِدَ أَكْمَةٌ قَالَ اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I accompanied Abu Abdullah^{asws} and he^{asws} was heading towards Makkah. So when he^{asws} Prayed, he^{asws} said: 'O Allah^{azwj}! Free our way, and better our^{asws} travelling,

⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 47 H 6

⁸² Al Kafi – V 4 – The Book of Hajj Ch 47 H 7

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 47 H 8

and better our health'. And, every time he^{asws} ascended a hillock, said: 'O Allah^{azwj}! For You^{azwj} is the Nobility over every nobility'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي سَفَرِهِ إِذَا هَبَطَ سَبَّحَ وَإِذَا صَعِدَ كَبَّرَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}, in a journey of his^{saww}, whenever he^{saww} descended, Glorified (Allah^{azwj}), and whenever he^{saww} ascended, exclaimed Greatness (of Allah^{azwj} – *Takbeer*)'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ قَاسِمِ الصَّبْرِيِّ عَنْ حَفْصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عَلَى ذُرْوَةِ كُلِّ جِسْرٍ شَيْطَانٌ فَإِذَا أَنْتَهَيْتَ إِلَيْهِ فَقُلْ بِسْمِ اللَّهِ يَرْحَلْ عَنْكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Qasim Al Sayrafi, from Hafs Bin Al Qasim who said,

'Abu Abdullah^{asws} said: 'Upon the height of every bridge is a devil^{la}. So whenever you end up to it, say, 'In the Name of Allah^{azwj}', he^{la} would move away from you'.⁸⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ لِنَفْسِي الْبَقِيَّةَ وَالْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ أَنْتَ تَقْتِي وَ أَنْتَ رَجَائِي وَ أَنْتَ عَضُدِي وَ أَنْتَ نَاصِرِي بِكَ أَحُلُّ وَ بِكَ أُسِيرُ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Isa Bin Abdullah Al qummi,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Say, 'O Allah^{azwj}! I ask You^{azwj} for the conviction for myself, and the Forgiveness, and the good health in the world and the Hereafter. O Allah^{azwj}! You^{azwj} are my Reliable One, and You^{azwj} are my Hope, and You^{azwj} are my backbone, and You^{azwj} are my Helper. With You^{azwj} I disembark and with You^{azwj} do I travel'.

قَالَ وَ مَنْ يَخْرُجُ فِي سَفَرٍ وَحْدَهُ فَلْيَقُلْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ أَنْسِ وَحْشَتِي وَ أَعِنِّي عَلَى وَحْدَتِي وَ أَدِّ عَيْبَتِي .

He^{asws} said: 'And the one who goes out alone in a journey, so let him say, 'Whatever Allah^{azwj} so Desires. There is no Strength except by Allah^{azwj}. O Allah^{azwj}! Comfort me in my fear, and Support me upon my loneliness, and End my absence (from home)'.⁸⁷

أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ رَجُلٍ عَنْ أَبِي سَعِيدِ الْمَكَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ إِذَا خَرَجْتَ فِي سَفَرٍ فَقُلِ اللَّهُمَّ إِنِّي خَرَجْتُ فِي وَجْهِ هَذَا بِلاَ ثِقَةٍ مِنِّي بِعَيْبِكَ وَ لاَ رَجَاءَ أَوْيَ إِلَيْهِ إِلاَّ إِلَيْكَ وَ لاَ قُوَّةَ أَتَّكِلُ عَلَيْهَا وَ لاَ حِيلَةَ أَلْجَأُ إِلَيْهَا إِلاَّ طَلَبَ فَضْلِكَ وَ ابْتِغَاءَ رِزْقِكَ وَ تَعَرُّضًا لِرَحْمَتِكَ وَ سُكُونًا إِلَى حُسْنِ عَادَتِكَ وَ أَنْتَ أَعْلَمُ بِمَا سَبَقَ لِي فِي عِلْمِكَ فِي سَفَرِي هَذَا مِمَّا أُحِبُّ أَوْ أكرَهُ

⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 48 H 1

⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 48 H 2

⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 48 H 3

⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 48 H 4

Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Hammad, from a man, from Abu Saeed Al Mukary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you go out on a journey, so say, 'O Allah^{azwj}! I am going out in this direction of mine without any reliance from me with other than You^{azwj}, nor any hope of sheltering to anyone except to You^{azwj}, nor a strength I can count upon, nor a method I can utilise except for the seeking of Your^{azwj} Grace, and seeking Your^{azwj} sustenance, and exposure to Your^{azwj} Mercy, and tranquillity to Your^{azwj} Goodly Conduct, and You^{azwj} are most Knowing with what has preceded for me in Your^{azwj} Knowledge with regards to this journey of mine, whether I like it or dislike it.

فَلَمَّا أُوقِعْتُ عَلَيْهِ يَا رَبِّ مِنْ قَدْرِكَ فَمَحْمُودٌ فِيهِ بَلَاؤُكَ وَ مُنْتَصِحٌ عِنْدِي فِيهِ قَضَاؤُكَ وَ أَنْتَ تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

So rather, I tumbled upon it, O Lord^{azwj}, from Your^{azwj} Ordainment, therefore Your^{azwj} affliction was praiseworthy therein, and with me Your^{azwj} Judgement in it was full of advice, and You^{azwj} Delete whatever You^{azwj} so Desire to, and Affirm, and with You^{azwj} is the Mother of the Book.

اللَّهُمَّ فَاصْرِفْ عَنِّي مَقَادِيرَ كُلِّ بَلَاءٍ وَ مَقْضِي كُلِّ لَأْوَاءٍ وَ ابْسُطْ عَلَيَّ كَنَفًا مِنْ رَحْمَتِكَ وَ لَطْفًا مِنْ عَفْوِكَ وَ سَعَةً مِنْ رِزْقِكَ وَ تَمَامًا مِنْ نِعْمَتِكَ وَ جَمَاعًا مِنْ مَعَافَاتِكَ وَ أَوْقِعْ عَلَيَّ فِيهِ جَمِيعَ قَضَائِكَ عَلَيَّ مُوَافَقَةً جَمِيعِ هَوَايَ فِي حَقِيقَةِ أَحْسَنِ أَمَلِي وَ ادْفَعْ مَا أَحْذَرُ فِيهِ وَ مَا لَا أَحْذَرُ عَلَيَّ نَفْسِي وَ دِينِي وَ مَالِي مِمَّا أَنْتَ أَعْلَمُ بِهِ مِنِّي وَ اجْعَلْ ذَلِكَ خَيْرًا لِأَخْرَجِي وَ دُنْيَايَ مَعَ مَا أَسْأَلُكَ

O Allah^{azwj}! So (please) Turn away from me the Ordainment of every affliction and every adversity Destined, and Extend upon me a canopy from Your^{azwj} Mercy, and kindness from Your^{azwj} Forgiveness, and Expansion from Your^{azwj} Grace, and completion from Your^{azwj} Bounties, and Comprehensive good health from You^{azwj}. And, there should befall upon me therein the entirety of Your^{azwj} Ordinements upon the entirety of my desires in reality, the best of my actions, and Repel what I am cautious of therein and what I am not cautious of upon myself, and my Religion, and my wealth, from what You^{azwj} are more Knowing with than I am, and Make that to be good for my Hereafter and my world, along with what I am asking You^{azwj} for'.

يَا رَبِّ أَنْ تَحْفَظَنِي فِيمَنْ خَلَقْتَ وَرَائِي مِنْ وُلْدِي وَ أَهْلِي وَ مَالِي وَ مَعِيشَتِي وَ حَزَانَتِي وَ قَرَابَتِي وَ إِخْوَانِي بِأَحْسَنِ مَا خَلَقْتَ بِهِ غَائِبًا مِنَ الْمُؤْمِنِينَ فِي تَحْصِينِ كُلِّ عَوْرَةٍ وَ حَفِظٍ مِنْ كُلِّ مَضِيعَةٍ وَ تَمَامِ كُلِّ نِعْمَةٍ وَ كِفَايَةِ كُلِّ مَكْرُوهٍ وَ سُنْرٍ كُلِّ سَيِّئَةٍ وَ صَرْفِ كُلِّ مَحْذُورٍ وَ كَمَالِ كُلِّ مَا يَجْمَعُ لِي الرِّضَا وَ السُّرُورَ فِي جَمِيعِ أُمُورِي وَ أَفْعَلْ ذَلِكَ بِي بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ السَّلَامَ عَلَيَّ وَ عَلَيْهِمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتَهُ .

O Lord^{azwj}! Protect me with regards to what I have left behind me, from my children, and my family, and my wealth, and my livelihood, and my savings, and my relatives, and my brethren with the best of what You^{azwj} Protect with for the one who is absent, being from the Believers, with regards to the fortifying every exposure, and Protecting from every loss, and completion of every Bounty, and Sufficing for every abhorrence, and Concealing of every evil, and Exchanging every hazard, and Completing what Gathers the pleasure and the joy for me in the entirety of my affairs; and Do that with me by the right of Muhammad^{saww} and the Progeny^{asws} of Muhammad, and Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of

Muhammad^{saww}, and the Greetings be upon him^{saww} and upon them^{asws}, and Mercy of Allah^{azwj}, and His^{azwj} Blessings'.⁸⁸

بَابُ أَشْهُرِ الْحَجِّ

Chapter 49 – The Months for the Hajj

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ مُتَنَّى الْحَنَاطِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ لَيْسَ لِأَحَدٍ أَنْ يَحُجَّ فِيهَا سِوَاهُنَّ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al Hannat, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: '**[2:197] The Hajj is (performed in) the well-known months** – Shawwal, and Zil-Qadah, and Zil-Hijja. It is not for anyone that he performs Hajj in what is besides these'.⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ وَ الْفَرَضُ التَّلْبِيَةُ وَ الْأَشْعَارُ وَ التَّقْلِيدُ فَأَيُّ ذَلِكَ فَعَلَ فَقَدْ فَرَضَ الْحَجَّ وَ لَا يُفَرَضُ الْحَجُّ إِلَّا فِي هَذِهِ الشُّهُورِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ وَ هُوَ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ .

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} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:197] The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein** – And the Obligations are the *Talbiyya*, and the Rituals, and leading the sacrificial animal. So whoever does that, so he has done that Hajj, and the Hajj is not done except during these months which Allah^{azwj} Mighty and Majestic Says are **the well-known months** – and these are Shawwal, and Zil-qadah, and Zil-Hijjaj'.⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ قَالَ أَشْهُرُ الْحَجِّ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ عَشْرٌ مِنْ ذِي الْحِجَّةِ وَ أَشْهُرُ السِّيَاحَةِ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمَحْرَمُ وَ صَفَرٌ وَ شَهْرُ رَبِيعِ الْأَوَّلِ وَ عَشْرٌ مِنْ شَهْرِ رَبِيعِ الْآخِرِ .

Ali Bin Ibrahim, by his chain,

'He^{asws} said: 'The months for the Hajj are Shawwal, and Zil-Qadah, and ten (days) from Zil-Hijja; and the months for visitations are twenty (days) from Zil-Hijjaj, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akhar'.⁹¹

⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 48 H 5

⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 49 H 1

⁹⁰ Al Kafi – V 4 – The Book of Hajj Ch 49 H 2

⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 49 H 3

بَابُ الْحَجِّ الْأَكْبَرِ وَالْأَصْغَرِ**Chapter 50 – The Greater Hajj and the Lesser (Hajj)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ هُوَ يَوْمُ النَّحْرِ وَالْحَجُّ الْأَصْغَرُ الْعُمْرَةُ .

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

'I asked Abu Abdullah^{asws} about the day of the Greater Hajj, so he^{asws} said: 'It is the day of the sacrifice, and the Lesser Hajj is the Umra'.⁹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ دَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Greater Hajj is on the day of the Sacrifice'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ فَضَيْلِ بْنِ عِيَّاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَجِّ الْأَكْبَرِ فَإِنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ يَوْمُ عَرَفَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) الْحَجُّ الْأَكْبَرُ يَوْمُ النَّحْرِ وَيَخْتَجُّ بِقَوْلِهِ عَزَّ وَ جَلَّ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ هِيَ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرُ رَجَبٍ الْأَوَّلِ وَ عَشْرٌ مِنْ رَجَبٍ الْآخِرِ وَ لَوْ كَانَ الْحَجُّ الْأَكْبَرُ يَوْمَ عَرَفَةَ لَكَانَ أَرْبَعَةَ أَشْهُرٍ وَ يَوْمًا .

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Fuzayl Bin Iyaz who said,

'I asked Abu Abdullah^{asws} about the Greater Hajj, 'But Ibn Abbas was saying that it is on the day of Arafat!' So Abu Abdullah^{asws} said: 'Amir Al-Momineen^{asws} said: 'The Greater Hajj is on the day of the Sacrifice, and he^{asws} argued by the Words of the Mighty and Majestic [9:2] **So go about in the land for four months**, and these are the twenty (days) from Zil-Hijaj, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akhar, and had the Greater Hajj been on the day of Arafat, it would have been four months and one day'.⁹⁴

بَابُ أَصْنَافِ الْحَجِّ**Chapter 51 – The Types of Hajj**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْحَجُّ ثَلَاثَةٌ أَصْنَافٍ حَجٌّ مُفْرِدٍ وَ قِرَانٍ وَ تَمَنُّعٍ بِالْعُمْرَةِ إِلَى الْحَجِّ وَ بِهَا أَمْرٌ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْفَضْلُ فِيهَا وَ لَا تَأْمُرُ النَّاسَ إِلَّا بِهَا .

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

⁹² Al Kafi – V 4 – The Book of Hajj Ch 50 H 1

⁹³ Al Kafi – V 4 – The Book of Hajj Ch 50 H 2

⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 50 H 3

'I heard Abu Abdullah^{asws} saying: 'The Hajj is of three types – an individual Hajj, and a paired one (قِرَان), and *Tamatto* (تَمَتُّع) with the Umra to the Hajj, and Rasool-Allah^{saww} ordered with it, and the merits are therein, and we^{asws} do not order the people except with it'.⁹⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مَنْصُورِ الصَّنِيقَلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَجُّ عِنْدَنَا عَلَى ثَلَاثَةِ أَوْجُهٍ حَاجٌّ مُتَمَتِّعٌ وَ حَاجٌّ مُفْرَدٌ سَائِقٌ لِلْهُدْيِ وَ حَاجٌّ مُفْرَدٌ لِلْحَجِّ .

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

'Abu Abdullah^{asws} said: 'The Hajj with us^{asws} is upon three aspects – A Hajj of *Tamatto* (تَمَتُّع), and an individual pilgrim ushering for the sacrifice, and an individual pilgrim for the Hajj'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ أَنْوَاعِ الْحَجِّ أَفْضَلُ فَقَالَ التَّمَتُّعُ وَ كَيْفَ يَكُونُ شَيْءٌ أَفْضَلَ مِنْهُ وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يَقُولُ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبِرْتُ لَفَعَلْتُ مِثْلَ مَا فَعَلَ النَّاسُ .

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

'I asked Abu Abdullah^{asws}, 'Which type of the Hajj is superior?' So he^{asws} said: 'The *Tamatto* (تَمَتُّع); and how can anything be more superior than it, and Rasool-Allah^{saww} said: 'Had I faced from my^{asws} matters what I managed, I^{saww} would have done the like what the people did'.⁹⁷ (See Ch 27 H 6)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا نَعْلَمُ حَجًّا لِلَّهِ غَيْرَ الْمُنْتَمِعِ إِنَّا إِذَا لَقِينَا رَبَّنَا قُلْنَا رَبَّنَا عَلَّمْنَا بِكِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ يَقُولُ الْقَوْمُ عَلَّمْنَا بِرَأِينَا فَيَجْعَلُنَا اللَّهُ وَ إِيَاهُمْ حَيْثُ يَشَاءُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muawiya Bin Ammar who said,

'Abu Abdullah^{asws} said: 'We^{asws} do not know of a Hajj for the Sake of Allah^{azwj} apart from the *Tamatto* (الْمُنْتَمِع). We^{asws}, when we^{asws} meet our^{asws} Lord^{azwj}, we^{asws} would say: 'Our^{asws} Lord^{azwj}! We^{asws} acted by Your^{azwj} Book and Sunnah of Your^{azwj} Prophet^{saww}, and the people would be saying, 'We acted by our opinions'. So Allah^{azwj} would Make us^{asws} and them to be wherever He^{azwj} so Desires to'.⁹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي جَعْفَرِ النَّانِي (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ الْمُنْتَمِعُ بِالْعُمْرَةِ إِلَى الْحَجِّ أَفْضَلُ مِنَ الْمَفْرَدِ السَّائِقِ لِلْهُدْيِ وَ كَانَ يَقُولُ لَيْسَ يَدْخُلُ الْحَاجُّ بِشَيْءٍ أَفْضَلَ مِنَ الْمُنْتَمِعِ .

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

(It has been narrated) from Abu Ja'far^{asws} the 2nd having said: 'Abu Ja'far^{asws} was saying: 'The *Tamatto* (الْمُنْتَمِع) with the Umra to the Hajj is superior than the individual

⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 51 H 1

⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 51 H 2

⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 51 H 3

⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 51 H 4

(Hajj), the ushering of the sacrificial animal'; and he^{asws} was saying: 'There is nothing included in the Hajj which is more superior than the *Tamatto* (الْمُنْعَةُ)'.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ حَجَّ فَلْيَتَمَتَّعْ إِنَّا لَا نَعْدِلُ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ سُنَّةِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Muawiya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who performs Hajj, so let him perform *Tamatto*. We^{asws} do not compromise with the Book of Allah^{azwj} Mighty and Majestic and the Sunnah of His^{azwj} Prophet^{saww}'.¹⁰⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ بَعْضَ النَّاسِ يَقُولُ جَرَّدَ الْحَجِّ وَ بَعْضُ النَّاسِ يَقُولُ أَفْرُنُ وَ سَقَى وَ بَعْضُ النَّاسِ يَقُولُ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ لَوْ حَجَّتُ أَلْفَ عَامٍ لَمْ أَفْرُنْهَا إِلَّا مُتَمَتِّعًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ibn Abu Najran, from Safwan Al Jammal who said,

'I said to Abu Abdullah^{asws}, 'Some of the people are saying, 'The Hajj is performed exclusively', and some of the people are saying, 'Pair it (with Umra) and usher (the sacrificial animal)', and some of the people are saying, 'Perform *Tamatto* with the Umra to the Hajj'. So he^{asws} said: 'If I^{asws} were to perform Hajj for a thousand years, I^{asws} would not be pairing it except with the *Tamatto*'.¹⁰¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ قَالَ كَتَبَ إِلَيْهِ عَلِيُّ بْنُ مُيَسَّرٍ يَسْأَلُهُ عَنْ رَجُلٍ اعْتَمَرَ فِي شَهْرِ رَمَضَانَ ثُمَّ حَضَرَ لَهُ الْمَوْسِمُ أَوْ يَحُجُّ مُفْرَدًا لِلْحَجِّ أَوْ يَتَمَتَّعُ أَيُّهُمَا أَفْضَلُ فَكَتَبَ إِلَيْهِ يَتَمَتَّعُ أَفْضَلُ .

Ahmad Bin Muhammad, from Ali Bin Hadeed who said,

'Ali Bin Muyassar wrote to him^{asws}, asking him^{asws} about a man who performed Umra during the Month of Ramazaan. Then the season (for the Hajj) presented itself to him. Should he go exclusively for the Hajj, or should he perform *Tamatto*, which of these two is superior?' So he^{asws} wrote to him: 'Performing *Tamatto* which is superior'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَجِّ فَقَالَ تَمَتَّعَ ثُمَّ قَالَ إِنَّا إِذَا وَفَّقْنَا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ قُلْنَا يَا رَبِّ أَخَذْنَا بِكِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ قَالَ النَّاسُ رَأَيْنَا بَرَاءِنَا .

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

'I asked Abu Abdullah^{asws} about the Hajj, so he^{asws} said: '*Tamatto* (تَمَتَّعَ)'. Then he^{asws} said: 'We^{asws}, when we^{asws} pause in front of Allah^{azwj} Mighty and Majestic (on the Day of Judgement), we^{asws} would say: 'O Lord^{azwj}! We took with Your^{azwj} Book and

⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 51 H 5

¹⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 51 H 6

¹⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 51 H 7

¹⁰² Al Kafi – V 4 – The Book of Hajj Ch 51 H 8

Sunnah of Your^{azwj} Prophet^{saww}, and the people would say, 'We opined with our opinions'.¹⁰³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْمُنْعَةُ وَاللَّهُ أَفْضَلُ وَبِهَا نَزَلَ الْقُرْآنُ وَجَرَتْ السُّنَّةُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Tamatto* , by Allah^{azwj}, is superior, and Quran Revealed with it, and the Sunnah flowed by it'.¹⁰⁴

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي السَّنَةِ الَّتِي حَجَّ فِيهَا وَ ذَلِكَ فِي سَنَةِ اثْنَتَيْ عَشْرَةَ وَ مِائَتَيْنِ فَقُلْتُ جُعِلْتُ فِدَاكَ بِأَيِّ شَيْءٍ دَخَلْتَ مَكَّةَ مُفْرِدًا أَوْ مُتَمَتِّعًا فَقَالَ مُتَمَتِّعًا فَقُلْتُ لَهُ أَيُّمَا أَفْضَلُ الْمُتَمَتِّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ أَوْ مَنْ أَفْرَدَ وَ سَأَقُ الْهُدْيَ فَقَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ الْمُتَمَتِّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ أَفْضَلُ مِنَ الْمُفْرِدِ السَّائِقِ لِلْهُدْيِ وَ كَانَ يَقُولُ لَيْسَ يَدْخُلُ الْحَاجُّ بِشَيْءٍ أَفْضَلَ مِنَ الْمُنْعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Ja'far^{asws} regarding the Sunnah in which Hajj is performed, and that was in the year two hundred and twelve, so I said, 'May I be sacrificed for you^{asws}! By which thing did you^{asws} enter Makkah, exclusive or for *Tamatto*?' So he^{asws} said: 'For *Tamatto* '. So I said to him^{asws}, 'Which of the two is superior, the *Tamatto* with the Umra to the Hajj, or the one who performs is exclusively and ushers the sacrificial animal?' So he^{asws} said: 'Abu Ja'far^{asws} was saying: 'The *Tamatto* with the Umra to the Hajj is superior than the exclusive, the ushering of the sacrificial animal'; and he^{asws} was saying: 'The pilgrim does not enter with anything more superior than the *Tamatto* '.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ تَمَتُّعٌ قَالَ فَقَضَى أَنَّهُ أَفْرَدَ الْحَجَّ فِي ذَلِكَ الْعَامِ أَوْ بَعْدَهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ سَأَلْتُكَ فَأَمَرْتَنِي بِالتَّمَتُّعِ وَ أَرَأَيْكَ قَدْ أَفْرَدْتَ الْحَجَّ الْعَامَ فَقَالَ أَمَا وَاللَّهِ إِنَّ الْفَضْلَ لَفِي الَّذِي أَمَرْتُكَ بِهِ وَ لَكِنِّي ضَعِيفٌ فَسَقَى عَلَيَّ طَوَافَانِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَلِذَلِكَ أَفْرَدْتُ الْحَجَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan,

(It has been narrated) from Abdul Malik Bin Amro who asked Abu Abdullah^{asws} about the *Tamatto* with the Umra to the Hajj, so he^{asws} said: 'Perform *Tamatto* '. It so happened that he^{asws} performed the exclusive Hajj during that year, or after it, so I said, 'May Allah^{azwj} Keep you^{asws} well! I asked you^{asws} and you^{asws} instructed me with the *Tamatto*, and I see you^{asws} to have performed the exclusive Hajj this year?' So he^{asws} said: 'But, by Allah^{azwj}, the merit is in that which I^{asws} had instructed you with, but I^{asws} am (physically) weak, so it was difficult upon me, the two circumambulations between Al-Safa and Al-Marwa, therefore, due to that, I^{asws} performed the exclusive Hajj'.¹⁰⁶

¹⁰³ Al Kafi – V 4 – The Book of Hajj Ch 51 H 9

¹⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 51 H 10

¹⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 51 H 11

¹⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 51 H 12

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ عَمِّهِ عُبَيْدِ اللَّهِ أَنَّهُ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ فَقَالَ إِنِّي اعْتَمَرْتُ فِي الْحَرَمِ وَ قَدِمْتُ الْآنَ مُنْتَمِعًا فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ نِعْمَ مَا صَنَعْتَ إِنَّا لَا نَعْدِلُ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَإِذَا بَعَثْنَا رَبَّنَا أَوْ وَرَدَّنَا عَلَى رَبِّنَا قُلْنَا يَا رَبِّ أَخَذْنَا بِكِتَابِكَ وَ سُنَّةِ نَبِيِّكَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَالَ النَّاسُ رَأَيْنَا رَأَيْنَا فَصَنَعَ اللَّهُ عَزَّ وَ جَلَّ بِنَا وَ بِهِمْ مَا شَاءَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al halby, from his uncle Ubeydullah who said,

‘A man asked Abu Abdullah^{asws} and I was present, so he said, ‘I performed Umra in the Sacred Months, and now I am proceeding for performing *Tamatto*’. So I heard Abu Abdullah^{asws} saying, ‘Good is what you are doing. We^{asws} do not compromise with the Book of Allah^{azwj} Mighty and Majestic and Sunnah of Rasool-Allah^{saww}. So when our^{asws} Lord^{azwj} Resurrects us^{asws}, or we^{asws} return to our^{asws} Lord^{azwj}, we^{asws} shall say: ‘O Lord^{azwj}! We took by Your^{azwj} Book and Sunnah of Your^{azwj} Prophet^{saww}, and the people would say, ‘We opined by our opinions’. So Allah^{azwj} Mighty and Majestic would Deal with us^{asws} and with them, however He^{azwj} so Desires to’.¹⁰⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ دَخَلْتُ مَعَ إِخْوَتِي عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْنَا إِنَّا نُرِيدُ الْحَجَّ وَ بَعْضُنَا صَرُورَةٌ فَقَالَ عَلَيْكُمْ بِالنَّمْعِ فَإِنَّا لَا نَتَّقِي فِي النَّمْعِ بِالْعَمْرَةِ إِلَى الْحَجِّ سُلْطَانًا وَ اجْتِنَابِ الْمُسْكِرِ وَ الْمَسْحِ عَلَى الْخَفَيْنِ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dorost, from Muhammad Bin Al Fazl Al Hashimi who said,

‘I went over along with my brothers to Abu Abdullah^{asws}, so we said, ‘We are intending the Hajj, and some of us are *Saroura* (not having had performed Hajj)’. So he^{asws} said: ‘Upon you is with the *Tamatto*, for we^{asws} do not fear a Sultan (ruling authority) regarding the *Tamatto* with the Umra to the Hajj, and keeping away from the intoxicants, and the wiping upon the two socks’.¹⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي اعْتَمَرْتُ فِي رَجَبٍ وَ أَنَا أُرِيدُ الْحَجَّ أَمْ أُرِيدُ الْهَدْيَ وَ أَفْرِدُ الْحَجَّ أَوْ أَتَمَّعُ فَقَالَ فِي كُلِّ فَضْلٍ وَ كُلِّ حَسَنٍ قُلْتُ فَأَيُّ ذَلِكَ أَفْضَلُ فَقَالَ تَمَّعَ هُوَ وَ اللَّهُ أَفْضَلُ

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

‘I said to Abu Abdullah^{asws}, ‘I performed Umra during Rajab, and I am intending the Hajj, so shall I usher the sacrificial animal, and perform the exclusive Hajj, or shall I perform *Tamatto*?’ So he^{asws} said: ‘There is merit in each, and they are all good’. I said, ‘So which of that is superior?’ So he^{asws} said: ‘*Tamatto*. It is, by Allah^{azwj}, superior’.

تَمَّ قَالَ إِنَّ أَهْلَ مَكَّةَ يَقُولُونَ إِنَّ عُمْرَتَهُ عِرَاقِيَّةٌ وَ حَجَّتَهُ مَكِّيَّةٌ كَذَّبُوا أَوْ لَيْسَ هُوَ مُرْتَبِطًا بِحَجِّهِ لَا يَخْرُجُ حَتَّى يَفْضِيَهُ

Then he^{asws} said: ‘The people of Makka are saying that its Umra is Iraqi, and its Hajj is Makkan. They are lying! Or is it not so that is it linked with his Hajj? He cannot come out from it until he fulfils it’.

¹⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 51 H 13

¹⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 51 H 14

ثُمَّ قَالَ إِنِّي كُنْتُ أَخْرَجُ لِلَّيْلَةِ أَوْ لِللَّيْلَتَيْنِ تَبَعِيَانِ مِنْ رَجَبٍ فَتَقُولُ أَمْ فَرَوَةَ أَيُّ أَبِي إِنْ عُمَرَتْنَا شَعْبَابِيَّةٌ وَ أَقُولُ لَهَا أَيُّ بَنِيَّةٍ إِنَّهَا فِيمَا أَهْلَتْ وَ لَيْسَتْ فِيمَا أَهْلَتْ .

Then he^{asws} said: 'I^{asws} used to go out with a night or two nights remaining from Rajab, so Umm Farwa was saying: 'Father^{asws}! Our Umra is in Shabaan', and I^{asws} was saying to her: 'Yes, my^{asws} daughter! It is in what I^{asws} would begin, and would not be in what I^{asws} am free (from *Ihraam*)'.¹⁰⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ وَ أَفْرَدَ رَغْبَةً عَنِ الْمُتَعَةِ فَقَدْ رَغِبَ عَنِ دِينِ اللَّهِ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one does not happen to have a sacrificial animal with him, and he performs exclusive (Hajj) turning away from the *Tamatto*, so he has turned away from the Religion of Allah^{azwj} Mighty and Majestic'.¹¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ عُمَيْرٍ عَنْ مُعَاوِيَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّهُمْ يَقُولُونَ فِي حَجَّةِ الْمُتَمَتِّعِ حَجَّةً مَكِّيَّةً وَ عُمَرَتُهُ عِرَاقِيَّةٌ فَقَالَ كَذَبُوا أَوْ لَيْسَ هُوَ مُرْتَبِطاً بِحَجَّتِهِ لَا يَخْرُجُ مِنْهَا حَتَّى يَفْضِي حَجَّتَهُ .

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

'I said to Abu Abdullah^{asws}, 'They (people) are saying regarding the *Tamatto* Hajj, is a Makkan Hajj, and its Umra is Iraqi'. So he^{asws} said: 'They are lying! Or is it not so that it is linked? He cannot come out from it until he fulfils his Hajj'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيرِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ قَالَ حَجَّ جَمَاعَةٌ مِنْ أَصْحَابِنَا فَلَمَّا قَدِمُوا الْمَدِينَةَ دَخَلُوا عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالُوا إِنَّ زُرَّارَةَ أَمَرْنَا أَنْ نَهْلُجَ بِالْحَجِّ إِذَا أَحْرَمْنَا فَقَالَ لَهُمْ تَمَتَّعُوا فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ دَخَلْتُ عَلَيْهِ فَقُلْتُ فِدَاكَ لَيْنُ لَمْ تُخْبِرْهُمْ بِمَا أَخْبَرْتَ زُرَّارَةَ لَنَاتِيئِنِ الْكُوفَةَ وَ لَنُصْبِحَنَّ بِهِ كَذَابًا فَقَالَ رُدُّهُمْ فَدَخَلُوا عَلَيْهِ فَقَالَ صَدَقَ زُرَّارَةُ ثُمَّ قَالَ أَمَا وَاللَّهِ لَا يَسْمَعُ هَذَا بَعْدَ هَذَا الْيَوْمِ أَحَدٌ مِنِّي .

Ali Bin Ibrahim, from his father, from hammad Bin Isa, from Hareyz, from Abdul Malik Bin Ayn who said,

'A group of our companions performed Hajj. So when they proceeded to Al-Medina, then went over to Abu Ja'far^{asws}, and they said, 'Zurara instructed us that we should begin with the Hajj when we adorn our *Ihraams*'. So he^{asws} said to them: 'Perform *Tamatto*'. So when they went out from his^{asws} presence, I went over to him^{asws}, so I said, 'May I be sacrificed for you^{asws}! Why did you^{asws} not inform them with what Zurara had informed them? They would be going to Al-Kufa and would be reckoning him as a liar with it'. So he^{asws} said: 'Return them'. So they came over to him^{asws}, and he^{asws} said: 'Zurara spoke the truth'. Then he^{asws} said: 'But, by Allah^{azwj}! No one would hear this from me^{asws} after this day'.¹¹²

¹⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 51 H 15

¹¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 51 H 16

¹¹¹ Al Kafi – V 4 – The Book of Hajj Ch 51 H 17

¹¹² Al Kafi – V 4 – The Book of Hajj Ch 51 H 18

بَابُ مَا عَلَى الْمُتَمَتِّعِ مِنَ الطَّوَافِ وَالسَّعْيِ

Chapter 52 – What is upon the performer of *Tamatto*, from the circumambulation and the Sa'ee

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَلَى الْمُتَمَتِّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ ثَلَاثَةَ أَطْوَافٍ بِالْبَيْتِ وَ سَعْيَانِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ عَلَيْهِ إِذَا قَدِمَ مَكَّةَ طَوَافٌ بِالْبَيْتِ وَ رَكَعَتَانِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ سَعْيٍ بَيْنَ الصَّفَا وَ الْمَرْوَةِ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Upon the performer of *Tamatto* is the performing of the Umra to the Hajj, three circumambulations with the House (Kabah), and two Sa'ees between Al-Safa and Al-Marwa, and upon him is that he proceeds to Makkah, circumambulation of the House (Kabah), and (Praying) two Cycles by the Standing Place of Ibrahim^{as}, and a Sa'ee between Al-Safa and Al-Marwa.

ثُمَّ يُقْصِرُ وَ قَدْ أَحَلَّ هَذَا لِلْعُمْرَةِ وَ عَلَيْهِ لِلْحَجِّ طَوَافَانِ وَ سَعْيٍ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ يُصَلِّي عِنْدَ كُلِّ طَوَافٍ بِالْبَيْتِ رَكَعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) .

Then he should shorten (hair, nails, etc.), and this is Permissible for the Umra, and upon him, for the Hajj, would be two circumambulations, and one Sa'ee between Al-Safa and Al-Marwa, and he should Pray two Cycles during each circumambulation (seven circuits) of the House (Kabah), by the Standing Place of Ibrahim^{as}.¹¹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُتَمَتِّعُ عَلَيْهِ ثَلَاثَةُ أَطْوَافٍ بِالْبَيْتِ وَ طَوَافَانِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ قَطْعُ التَّلْبِيَةِ مِنْ مُنْعِهِ إِذَا نَظَرَ إِلَى بُيُوتِ مَكَّةَ وَ يُحْرِمُ بِالْحَجِّ يَوْمَ التَّرْوِيَةِ وَ يَقْطَعُ التَّلْبِيَةَ يَوْمَ عَرَفَةَ حِينَ تَزُولُ الشَّمْسُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performer of *Tamatto*, upon him are three circumambulations of the House, and two circumambulations (Sa'ee) between Al-Safa and Al-Marwa, and the Talbiyaa is cut off from his *Tamatto* when he looks at the houses of Makkah, and he would wear the *Ihraam* with the Hajj on the day of Tarwiyya (8th Zil Hijja), and he would cut off the *Talbiyya* on the Day of Arafat (9th Zil Hijja), when the sun (starts to) decline'.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَلَى الْمُتَمَتِّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ ثَلَاثَةَ أَطْوَافٍ بِالْبَيْتِ وَ يُصَلِّي لِكُلِّ طَوَافٍ رَكَعَتَيْنِ وَ سَعْيَانِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ .

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

¹¹³ Al Kafi – V 4 – The Book of Hajj Ch 52 H 1

¹¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 52 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'Upon the performer of *Tamatto* with the Umra to the Hajj are three circumambulations with the House (Kabah), and he should Pray for every circumambulation (seven circuits), two Cycles, and perform two Sa'ees between Al-Safa and Al-Marwa'.¹¹⁵

بَابُ صِفَةِ الْإِقْرَانِ وَ مَا يَجِبُ عَلَى الْقَارِنِ

Chapter 53 – Description of the pairing (Umra & Hajj), and what is Obligated upon the (performer of the) pairing (Umra & Hajj)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَكُونُ الْقَارِنُ إِلَّا بِسِيَاقِ الْهَدْيِ وَ عَلَيْهِ طَوَافَانِ بِالْبَيْتِ وَ سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ كَمَا يَفْعَلُ الْمَفْرَدُ لَيْسَ بِأَفْضَلَ مِنَ الْمَفْرَدِ إِلَّا بِسِيَاقِ الْهَدْيِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performance of the pairing (Umra & Hajj) cannot happen except with ushering of the sacrificial animal, and upon him would be two circumambulations with the House (Kabah), and one Sa'ee between Al-Safa and Al-Marwa, just as he would do performing the exclusive Hajj. It is not with the superiority than the exclusive (Hajj) except by the ushering of the sacrificial animal'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْقَارِنُ لَا يَكُونُ إِلَّا بِسِيَاقِ الْهَدْيِ وَ عَلَيْهِ طَوَافٌ بِالْبَيْتِ وَ رَكَعَتَانِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَوَافٌ بَعْدَ الْحَجِّ وَ هُوَ طَوَافُ النِّسَاءِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performance of the pairing (Hajj) does not happen except with ushering of the sacrificial animal, and upon him is the circumambulation of the House (Kabah), and two Cycles by the Standing Place of Ibrahim^{as}, and one Sa'ee between Al-Safa and Al-Marwa, and one circumambulation after the Hajj, and it is the circumambulation (for) the women (طَوَافُ النِّسَاءِ)'.¹¹⁷

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنِّي سَفَعْتُ الْهَدْيَ وَ قَرَنْتُ قَالَ وَ لِمَ فَعَلْتَ ذَلِكَ النَّمْنَعُ أَفْضَلُ ثُمَّ قَالَ يُجْرُؤُكَ فِيهِ طَوَافٌ بِالْبَيْتِ وَ سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَاحِدٌ وَ قَالَ طَفَّ بِالْكَعْبَةِ يَوْمَ النَّحْرِ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I drove the sacrificial animal, and I performed the pairing (Umra & Hajj)'. He^{asws} said: 'And why did you do that. The *Tamatto* is superior'. Then he^{asws} said: 'It would suffice you therein with a circumambulation with the House (Kabah), and a Sa'ee between Al-

¹¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 52 H 3

¹¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 53 H 1

¹¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 53 H 2

Safa and Al-Marwa, once'. And he^{asws} said: 'Circumambulate with the Kabah on the day of the sacrifice'.¹¹⁸

بَابُ صِفَةِ الْإِشْعَارِ وَ التَّقْلِيدِ

Chapter 54 – Description of the marking (the sacrificial animal) and the yoking (Taqleed)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ بُرَيْسِ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي قَدِ اشْتَرَيْتُ بَدَنَةً فَكَيْفَ أَصْنَعُ بِهَا فَقَالَ أَنْطَلِقْ حَتَّى تَأْتِيَ مَسْجِدَ الشَّجَرَةِ فَأَقِضْ عَلَيْكَ مِنَ الْمَاءِ وَالْبَسِ ثَوْبَيْكَ ثُمَّ أَنْخِهَا مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ ادْخُلِ الْمَسْجِدَ فَصَلِّ ثُمَّ افْرَضْ بَعْدَ صَلَاتِكَ ثُمَّ اخْرُجْ إِلَيْهَا فَاشْعُرْهَا مِنَ الْجَانِبِ الْأَيْمَنِ مِنْ سَنَامِهَا ثُمَّ قُلْ بِسْمِ اللَّهِ اللَّهُمَّ مِنْكَ وَ أَلَيْكَ اللَّهُمَّ تَقَبَّلْ مِنِّي ثُمَّ أَنْطَلِقْ حَتَّى تَأْتِيَ الْبَيْدَاءَ فَلَبِّهِ .

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

'I said to Abu Abdullah^{asws}, 'I have purchased a camel, so how should I deal with it'. So he^{asws} said: 'Go with it until you come to Masjid Al-Shajara, so shower upon yourself with the water, and wear your two clothes. Then kneel it facing the Qiblah. Then enter the Masjid, so Pray, then commit upon your Prayer, then go out to it. So mark it from the right side of its hump, the say, 'In the Name of Allah^{azwj}! O Allah^{azwj}, from You^{azwj} and to You^{azwj}. O Allah^{azwj}! Accept from me'. Then go until you get to Al-Bayda, and recite *Talbiyyah*'.¹¹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ تَجْلِيلِ الْهَدْيِ وَ تَقْلِيدِهَا فَقَالَ لَا تَبَالِي أَيِّ ذَلِكَ فَعَلْتَ وَ سَأَلْتُهُ عَنْ إِشْعَارِ الْهَدْيِ فَقَالَ نَعَمْ مِنَ الشَّقِّ الْأَيْمَنِ فَقُلْتُ مَتَى تُشْعُرُهَا قَالَ حِينَ تُرِيدُ أَنْ تُحْرِمَ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Muhammad Al Halby who said,

'I asked Abu Abdullah^{asws} about decorating the sacrificial animal and yoking it, so he^{asws} said: 'It does not matter which of that you do'. And I asked him^{asws} about marking the sacrificial animal, so he^{asws} said: 'Yes, notch on the right side'. So I said, 'When should we mark it'. He^{asws} said: 'When you intend to wear the *Ihraam*'.¹²⁰

أَبَانٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَ زُرَّارَةَ قَالَا سَأَلْنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْبُذْنِ كَيْفَ تُشْعَرُ وَ مَتَى يُحْرِمُ صَاحِبُهَا وَ مِنْ أَيِّ جَانِبٍ تُشْعَرُ وَ مَعْفُولَةٌ تُنْحَرُ أَوْ بَارِكَةٌ فَقَالَ تُنْحَرُ مَعْفُولَةٌ وَ تُشْعَرُ مِنَ الْجَانِبِ الْأَيْمَنِ .

Aban, from Abdul Rahman Bin Abu Abdullah, and Zurara, both said,

'We asked Abu Abdullah^{asws} about the camel, how to mark it, and when should its owner wear the *Ihraam*, and from which side to mark it, and to sacrifice it tied down or knelt down. So he^{asws} said: 'Sacrifice it tied down, and mark it from the right side'.¹²¹

¹¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 53 H 3

¹¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 54 H 1

¹²⁰ Al Kafi – V 4 – The Book of Hajj Ch 54 H 2

¹²¹ Al Kafi – V 4 – The Book of Hajj Ch 54 H 3

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْبُذُنِ كَيْفَ تُشَعَّرُ قَالَ تُشَعَّرُ وَ هِيَ مَعْفُولَةٌ وَ تُنْحَرُ وَ هِيَ قَائِمَةٌ تُشَعَّرُ مِنْ جَانِبِهَا الْأَيْمَنِ وَ يُحْرَمُ صَاحِبُهَا إِذَا قُلِدَتْ وَ أُشْعِرَتْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najra, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the camel, how to mark it. He^{asws} said: 'Mark it while it is tied down, and sacrifice it while it is standing. Mark it from its right side, and its owner should wear the *Ihraam* when he yokes and marks'.¹²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَتْ الْبُذُنُ كَثِيرَةً قَامَ فِيمَا بَيْنَ ثِنْتَيْنِ ثُمَّ أَشْعَرَ الْيُمْنَى ثُمَّ الْيُسْرَى وَ لَا يُشَعَّرُ أَبَدًا حَتَّى يَنْهَيَا لِلْإِحْرَامِ لِأَنَّهُ إِذَا أَشْعَرَ وَ قُلِدَ وَ جَلَّ وَ حَبَّ عَلَيْهِ الْإِحْرَامُ وَ هِيَ بِمَنْزِلَةِ التَّلْبِيَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When there are many camels, stand in what is between the two, then mark the right side, then the left, but do not mark it ever until you are ready for the *Ihraam*, because when one marks, and yokes, and decorates, the *Ihraam* would be Obligatory upon him, and it is at the status of the *Talbiyya*'.¹²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ الْبُذُنُ تُشَعَّرُ مِنَ الْجَانِبِ الْأَيْمَنِ وَ يَفُومُ الرَّجُلُ فِي جَانِبِ الْأَيْسَرِ ثُمَّ يَفْلُدُهَا بِنَعْلٍ خَلَقَ قَدْ صَلَّى فِيهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The camel should be marked from the right side, and the man should be standing in the left side. Then he should yoke it with a slipper which he has Prayed in'.¹²⁴

بَابُ الْإِفْرَادِ

Chapter 55 – The exclusive (Hajj)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُفْرَدُ بِالْحَجِّ عَلَيْهِ طَوَافُ بِالْبَيْتِ وَ رَكَعَتَانِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَوَافُ الزِّيَارَةِ وَ هُوَ طَوَافُ النِّسَاءِ وَ لَيْسَ عَلَيْهِ هَدْيٌ وَ لَا أَضْحِيَّةٌ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one performing the exclusive Hajj, upon him is a circumambulation of the House, and two Cycles by the Standing Place of Ibrahim^{as}, and a Sa'ee between Al-Safa and Al-Marwa, and a

¹²² Al Kafi – V 4 – The Book of Hajj Ch 54 H 4

¹²³ Al Kafi – V 4 – The Book of Hajj Ch 54 H 5

¹²⁴ Al Kafi – V 4 – The Book of Hajj Ch 54 H 6

circumambulation of the visitation, and it is a circumambulation of the women (طَوَافُ) (النِّسَاءِ), and there is no sacrificial animal upon him, nor an offering’.

قَالَ وَ سَأَلْتُهُ عَنِ الْمُفْرَدِ لِلْحَجِّ هَلْ يَطُوفُ بِالْبَيْتِ بَعْدَ طَوَافِ الْفَرِيضَةِ قَالَ نَعَمْ مَا شَاءَ وَ يُجَدِّدُ التَّلْبِيَةَ بَعْدَ الرَّكْعَتَيْنِ وَ الْقَارِنُ بِتِلْكَ الْمَنْزِلَةِ يَعْقدَانِ مَا أَحَلَّ مِنَ الطَّوَافِ بِالتَّلْبِيَةِ .

He (the narrator) said, ‘And I asked him^{asws} about the performer of the exclusive Hajj, should be circumambulate with the House (Kabah) after the Obligatory circumambulation?’ He^{asws} said: ‘Yes, whatever he so desires to, and he should renew the *Talbiyya* after (Praying) the two Cycles; and the performer of the pairing Hajj is with that status, holding both what is allowed from the circumambulation with the *Talbiyya*’.¹²⁵

باب فِي مَنْ لَمْ يَنْوِ الْمُنْعَةَ

Chapter 56 – Regarding the one who does not intend the *Tamatto*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ لَبَّى بِالْحَجِّ مُفْرَدًا فَقَدِمَ مَكَّةَ وَ طَافَ بِالْبَيْتِ وَ صَلَّى رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَالَ فَلْيَجَلَّ وَ لِيَجْعَلْهَا مُنْعَةً إِلَّا أَنْ يَكُونَ سَاقٍ الْهَدْيِ .

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

‘I asked Abu Abdullah^{asws} about a man who exclaimed *Talbiyya* with the exclusive Hajj. He proceeded to Makkah and circumambulated with the House (Kabah), and Prayed two Cycles by the Standing Place of Ibrahim^{as}, and performed Sa’ee between Al-Safa and Al-Marwa’. He^{asws} said: ‘So let him be free (from *Ihraam*), and let him make it to be a *Tamatto*, unless if he happens to be ushering the sacrificial animal’.¹²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ طَافَ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ أَحَلَّ أَحَبُّ أَوْ كَرَهُ .

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

‘I heard Abu Ja’far^{asws} saying: ‘The one who circumambulates with the House (Kabah), and with Al-Safa and Al-Marwa, is free (from *Ihraam*), whether he likes it or not’.¹²⁷

أَحْمَدُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ مَا طَافَ بَيْنَ هَدْيَيْنِ الْحَجْرَيْنِ الصَّفَا وَ الْمَرْوَةِ أَحَدٌ إِلَّا أَحَلَّ إِلَّا سَاقٍ الْهَدْيِ .

Ahmad, from Al Hassan Bin Ali, from Yunus Bin Yaquoub, from the one who informed him,

¹²⁵ Al Kafi – V 4 – The Book of Hajj Ch 55 H 1

¹²⁶ Al Kafi – V 4 – The Book of Hajj Ch 56 H 1

¹²⁷ Al Kafi – V 4 – The Book of Hajj Ch 56 H 2

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Whoever performs Tawaaf (circumambulation) between the two stones, Al-Safa and Al-Marwa, would be out of the state of (from *Ihraam*), unless he is ushering the sacrificial animal'.¹²⁸

¹²⁸ Al Kafi – V 4 – The Book of Hajj Ch 56 H 3