

الكافي

AL-KAFI

ج 4

Volume 4

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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 (4)

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

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

بَابُ حَجِّ الْمُجَاوِرِينَ وَ قُطَّانِ مَكَّةَ

Chapter 57 – The Hajj of the ones in the vicinity and residents of Makkah

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ لِأَهْلِ سَرْفٍ وَ لَا لِأَهْلِ مَرٍّ وَ لَا لِأَهْلِ مَكَّةَ مُنْعَةٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro, and from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no (performing of) *Tamatto* for the people of Sarf, nor for the people of Marr, nor for the people of Makkah. Allah^{azwj} Mighty and Majestic is Saying [2:196] **that is for him whose family is not present in the Sacred Masjid**.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لِأَهْلِ مَكَّةَ مُنْعَةٌ قَالَ لَا وَ لَا لِأَهْلِ بُسْتَانَ وَ لَا لِأَهْلِ ذَاتِ عَرَقٍ وَ لَا لِأَهْلِ عُسْفَانَ وَ نَحْوِهَا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'Is there (the performing of) *Tamatto* for the people of Makkah?' He^{asws} said: 'No, and neither for the people of Bustan, nor for the people of Zat Irqin, nor for the people of Usfan and around it'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ قَالَ مَنْ كَانَ مَنْزِلُهُ عَلَى ثَمَانِيَةِ عَشَرَ مِيلاً مِنْ بَيْنِ يَدَيْهَا وَ ثَمَانِيَةَ عَشَرَ مِيلاً مِنْ خَلْفِهَا وَ ثَمَانِيَةَ عَشَرَ مِيلاً عَنْ يَمِينِهَا وَ ثَمَانِيَةَ عَشَرَ مِيلاً عَنْ يَسَارِهَا فَلَا مُنْعَةَ لَهُ مِثْلَ مَرٍّ وَ أَشْبَاهِهَا .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:196] **that is for him whose family is not present in the Sacred Masjid**, he^{asws} said: 'The one whose dwelling was upon eighteen miles from in front of it, and eighteen miles from behind it, and eighteen miles from the right of it, and eighteen miles from the left of it, so there is no (Performing of) *Tamatto* for him, just like (the town of) Marr and what resembles it'.³

¹ Al Kafi – V 4 – The Book of Hajj Ch 57 H 1

² Al Kafi – V 4 – The Book of Hajj Ch 57 H 2

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ عَنْ حَمَّادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَهْلِ مَكَّةَ أَيْ يَتَمَنَّوْنَ قَالَ لَيْسَ لَهُمْ مُنْعَةٌ قُلْتُ فَأَلْفَاظُنْ بِهَا قَالَ إِذَا أَقَامَ بِهَا سَنَةً أَوْ سَنَتَيْنِ صَنَعَ صُنْعَ أَهْلِ مَكَّةَ قُلْتُ فَإِنْ مَكَثَ الشَّهْرَ قَالَ يَتَمَنَّعُ قُلْتُ مِنْ أَيْنَ قَالَ يَخْرُجُ مِنَ الْحَرَمِ قُلْتُ أَيْنَ يَهْلُ بِالْحَجِّ قَالَ مِنْ مَكَّةَ نَحْوًا مِمَّا يَقُولُ النَّاسُ .

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

'I asked Abu Abdullah^{asws} about the people of Makkah, should they be performing *Tamatto*?' He^{asws} said: '*Tamatto* is not for them'. I said, 'So the residents in it?' He^{asws} said: 'When one stays for a year in it, or two years, he should do what the people of Makkah do'. I said, 'Supposing one remains there for a month?' He^{asws} said: 'He should perform *Tamatto*'. I said, 'From where?' He^{asws} said: 'He should come out from the 'الحَرَمِ' Harram'. I said, 'Where should he begin with the Hajj?' He^{asws} said: 'From Makkah, around where from what the people are saying it is (Makkah)'.⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي أُرِيدُ الْجَوَارَ فَكَيْفَ أَصْنَعُ قَالَ إِذَا رَأَيْتَ الْهَيْلَالَ هَيْلَالَ ذِي الْحِجَّةِ فَأَخْرُجْ إِلَى الْجِعْرَانَةِ فَأَحْرِمْ مِنْهَا بِالْحَجِّ فَقُلْتُ لَهُ كَيْفَ أَصْنَعُ إِذَا دَخَلْتُ مَكَّةَ أُقِيمُ إِلَى يَوْمِ التَّرْوِيَةِ لَا أَطُوفُ بِالْبَيْتِ قَالَ تُقِيمُ عَشْرًا لَا تَأْتِي الْكَعْبَةَ إِنَّ عَشْرًا لَكَثِيرٌ إِنَّ الْبَيْتَ لَيْسَ بِمَهْجُورٍ وَ لَكِنْ إِذَا دَخَلْتَ فَطَفَّ بِالْبَيْتِ وَ اسْعَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ

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

'I said to Abu Abdullah^{asws}, 'I want to be in Ji'rana, so how should I act?' He^{asws} said: 'When you see the crescent, the crescent of Zil-Hijja, so go out to Ji'rana and wear the *Ihraam* from it for the Hajj'. So I said to him^{asws}, 'How should I act when I enter Makkah, shall I stay up to the day of *Al-Tarwiyya* (8th Zil Hijjah) not circumambulating the House?' He^{asws} said: 'You should stay for ten (days), not going to the Kabah. The ten days are a lot. The House (Kabah) is not to be with desolation. But, when you enter, so circumambulate with the House, and perform Sa'ee between Al-Safa and Al-Marwa'.

فَقُلْتُ لَهُ أَلَيْسَ كُلُّ مَنْ طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَقَدْ أَحَلَّ قَالَ إِنَّكَ تَعْقُدُ بِالْتَّلْبِيَةِ ثُمَّ قَالَ كَلَّمَا طُفْتَ طَوَافًا وَ صَلَّيْتَ رَكَعَتَيْنِ فَاعْقُدْ بِالْتَّلْبِيَةِ ثُمَّ قَالَ إِنَّ سُفْيَانَ فَقِيهَكُمْ أَتَانِي فَقَالَ مَا يَحْمِلُكَ عَلَى أَنْ تَأْمُرَ أَصْحَابَكَ يَأْتُونَ الْجِعْرَانَةَ فَيُحْرِمُونَ مِنْهَا فَقُلْتُ لَهُ هُوَ وَقْتُ مَنْ مَوَاقِبَتِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ وَ أَيُّ وَقْتٍ مِنْ مَوَاقِبَتِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هُوَ فَقُلْتُ لَهُ أَحْرَمَ مِنْهَا حِينَ قَسَمَ عَنَائِمَ حُنَيْنٍ وَ مَرَجَعَهُ مِنَ الطَّائِفِ

So I said to him^{asws}, 'Is it not that everyone who circumambulates by the House, and performs Sa'ee between Al-Safa and Al-Marwa, so he has freed (from wearing *Ihraam*)'. You should begin with the *Talbiyya*'. Then he^{asws} said: 'Every time you circumambulate with a circuit, and Pray two Cycles, so begin with the *Talbiyya*'. Then he^{asws} said: 'Sufyan, a jurist of yours, came to me, so he said, 'What carried you^{asws} upon that you^{asws} instructed your^{asws} companions that they should be going to Al-Ji'rana and they should be wearing *Ihraam* from it?' So I^{asws} said: 'It is a stage from the stages of Rasool-Allah^{saww}'. So he said, 'And which stages are from the stages of Rasool-Allah^{saww}?' So I^{asws} said to him: 'He^{saww} wore *Ihraam* from it when he^{saww} distributed the war booties of (battle of) Hunayn, and he^{saww} had returned from Al-Ta'if'.

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

فَقَالَ إِنَّمَا هَذَا شَيْءٌ أَخَذْتُهُ مِنْ عَبْدِ اللَّهِ بْنِ عُمَرَ كَانَ إِذَا رَأَى الْهِلَالَ صَاحَ بِالْحَجِّ فَقُلْتُ أَلَيْسَ قَدْ كَانَ عِنْدَكُمْ مَرْضِيًّا قَالَ بَلَى وَ لَكِنْ أَمَا عَلِمْتَ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّمَا أَحْرَمُوا مِنَ الْمَسْجِدِ فَقُلْتُ إِنَّ أَوْلَئِكَ كَانُوا مُتَمَنِّعِينَ فِي أَعْنَاقِهِمُ الدَّمَاءَ وَ إِنَّ هُوَ لَأَعْنَقُونا بِمَكَّةَ فَصَارُوا كَأَنَّهُمْ مِنْ أَهْلِ مَكَّةَ وَ أَهْلُ مَكَّةَ لَا مُنْعَةَ لَهُمْ فَأَحْبَبْتُ أَنْ يَخْرُجُوا مِنْ مَكَّةَ إِلَى بَعْضِ الْمَوَاقِيتِ وَ أَنْ يَسْتَنْجِبُوا بِهِ أَيَّامًا فَقَالَ لِي وَ أَنَا أَخْبِرُهُ أَنَّهَا وَقْتُ مِنْ مَوَاقِيتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) يَا أَبَا عَبْدِ اللَّهِ فَإِنِّي أَرَى لَكَ أَنْ لَا تَفْعَلَ فَصَحَّكَتُ وَ قُلْتُ وَ لَكِنِّي أَرَى لَهُمْ أَنْ يَفْعَلُوا

So he said, 'But rather this is a thing I have taken from Abdullah Bin Umar. It was so that whenever he saw the crescent, he called for the Hajj'. So I^{asws} said: 'Was he not an agreeable person with you?' He said, 'Yes, but I did not know that the companions of Rasool-Allah^{saww}, rather, wore their *Ihraams* from the Masjid'. So I^{asws} said: 'Your friends were performing *Tamatto*, in their necks was the blood, and they were resident of Makkah, so they became as if they were from the people of Makkah, and the people of Makkah, there is no *Tamatto* for them. Therefore, I^{asws} loved it that they should be going out from Makkah to one of the junctures, and even if they are absent by it for a few days'. So he said to me^{asws}, and I^{asws} informed him and it is a juncture from the junctures of Rasool-Allah^{saww}, 'O Abu Abdullah^{asws}! I see for you^{asws} that you^{asws} will not do it'. So I^{asws} smiled and said: 'But, I^{asws} see for them that they would be doing it'.

فَسَأَلَ عَبْدُ الرَّحْمَنِ عَمَّنْ مَعَنَا مِنَ النِّسَاءِ كَيْفَ يَصْنَعْنَ فَقَالَ لَوْ لَا أَنَّ خُرُوجَ النِّسَاءِ شَهْرَةَ لَأَمَرْتُ الصَّرُورَةَ مِنْهُنَّ أَنْ تَخْرُجَ وَ لَكِنْ مَرُّ مَنْ كَانَ مِنْهُنَّ صَرُورَةً أَنْ تُهَلَّ بِالْحَجِّ فِي هِلَالِ ذِي الْحِجَّةِ فَأَمَّا اللَّوَاتِي قَدْ حَجَّجْنَ فَإِنَّ شَيْئًا فِي خَمْسٍ مِنَ الشَّهْرِ وَ إِنَّ شَيْئًا فِي يَوْمِ التَّرْوِيَةِ

So Abdul Rahman asked about the ones who were with us from the women, what they should be doing, so he^{asws} said: 'Had the going out of the women not been (a matter of) publicity, I^{asws} would have ordered the Sasourat women (first time pilgrims) from them that they would be going out, by I^{asws} order the ones from them who are first time Pilgrims that she should be commencing with the Hajj during the crescent of Zil-Hijjaj. So, as for those who have performed Hajj before, so if they like to, so (they should be commencing Hajj) during the 5th of the month, and if they so like to, so during the day of *Al-Tarwiyya* (8th Zilhajj)'.

فَخَرَجَ وَ أَقْمَنَا فَاعْتَلَّ بَعْضُ مَنْ كَانَ مَعَنَا مِنَ النِّسَاءِ الصَّرُورَةَ مِنْهُنَّ فَقَدِمَ فِي خَمْسٍ مِنْ ذِي الْحِجَّةِ فَارْسَلْتُ إِلَيْهِ أَنْ يَعْضَ مَنْ مَعَنَا مِنْ صَرُورَةِ النِّسَاءِ قَدْ اعْتَلَّلَ فَكَيْفَ تَصْنَعُ فَقَالَ فَلْتَنْظُرْ مَا بَيْنَهَا وَ بَيْنَ التَّرْوِيَةِ فَإِنْ طَهَّرَتْ فَلْتَهَلَّ بِالْحَجِّ وَ إِلاَ فَلَا يَدْخُلُ عَلَيْهَا يَوْمَ التَّرْوِيَةِ إِلاَ وَ هِيَ مُحْرِمَةٌ وَ أَمَّا الْاَوَاخِرُ فَيَوْمِ التَّرْوِيَةِ

So he^{asws} went out, and we stayed, and one of the ones who was with us, from the first time Pilgrim women, fell sick. So the 5th of Zilhajj arrived, and I sent a message to him^{asws} that one of the ones who were with us, from the first time Pilgrim women, she has fallen sick, so what should she be doing?' So he^{asws} said: 'Let her wait what is between her and (the day of) *Al Tarwiyya* (8th Zilhajj). So if she has become pure (stopped menstruating), then let her commence with the Hajj, or else the day of *Al Tarwiyya* should not enter upon her except that she is in *Ihraam*; and as for the others, so on the day of *Al-Tarwiyya*'.

فَقُلْتُ إِنَّ مَعَنَا صَبِيًّا مَوْلُودًا فَكَيْفَ تَصْنَعُ بِهِ فَقَالَ مَرُّ أُمِّهِ تَلْقَى حَمِيدَةً فَتَسْأَلُهَا كَيْفَ تَصْنَعُ بِصَبِيَّانِهَا فَاتَّيَّهَا فَسَأَلْتُهَا كَيْفَ تَصْنَعُ فَقَالَتْ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَحْرَمُوا عَنْهُ وَ جَرَّدُوهُ وَ غَسَلُوهُ كَمَا يَجْرُدُ الْمُحْرِمُ وَ قَفُّوا بِهِ الْمَوَاقِفَ فَإِذَا كَانَ يَوْمُ النَّحْرِ فَارْمُوا عَنْهُ وَ احْلِقُوا عَنْهُ رَأْسَهُ وَ مَرِيَ الْجَارِيَةَ أَنْ تَطُوفَ بِهِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ

So I said, 'There is a new-born child with us, so what should we be doing with him?' So he^{asws} said: 'Instruct its mother that she should meet up with Hameeda^{as} (the wife of the Imam^{asws}), so she should ask her^{as} what she should be doing with her child'. So she went over to her^{as} and asked her^{as} what she should do, so she^{as} said: 'When it would be the day of *Al-Tarwiyya*, so wear *Ihraam* on his behalf, and take off his clothes and wash him, just as the ones in *Ihraam* do, and pause with him at the juncture. So when it would be (the day of the) sacrifice, so pelt the rocks on his behalf, shave off his head, and instruct the slave girl that she should be circumambulating with him between Al Safa and Al Marwa'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ مِنْ أَهْلِ مَكَّةَ يَخْرُجُ إِلَى بَعْضِ الْأَمْصَارِ ثُمَّ يَرْجِعُ إِلَى مَكَّةَ فَيَمُرُّ بِبَعْضِ الْمَوَاقِيتِ أَلَهُ أَنْ يَتَمَتَّعَ قَالَ مَا أَرَعُمُ أَنْ ذَلِكَ لَيْسَ لَهُ لَوْ فَعَلَ وَ كَانَ الْإِهْلَالُ أَحَبَّ إِلَيَّ .

He (the narrator) said, 'And I asked him^{asws} about a man from the people of Makkah who goes out to one of the cities, then he returns to Makkah. So he by-passes one of the junctures, is it for him that he should be performing *Tamatto*?' He^{asws} said: 'What I^{asws} claim is, that is not for him (to do). If he were to do it and he was commencing (the Hajj), it would be more beloved to me^{asws},⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ الْمَجَاوِرُ بِمَكَّةَ سَنَةً يُعْمَلُ عَمَلُ أَهْلِ مَكَّةَ يَعْنِي يُفْرِدُ الْحَجَّ مَعَ أَهْلِ مَكَّةَ وَ مَا كَانَ دُونَ السَّنَةِ فَلَهُ أَنْ يَتَمَتَّعَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one in the vicinity of Makkah for a year should be doing the deed of the people of Makkah, meaning he would be performing the exclusive Hajj along with the people of Makkah, and whatever was besides the year, so for him is that he should not be performing *Tamatto*'.⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَجَاوِرِ أَلَهُ أَنْ يَتَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ قَالَ نَعَمْ يَخْرُجُ إِلَى مَهَلٍّ أَرْضِيهِ فَيَلْبِي إِنْ شَاءَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Sama'at,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the one in the vicinity (of Makkah), is it for him that he should perform *Tamatto* with the Umra to the Hajj?' He^{asws} said: 'Yes. He should be going out to a place of its land, so he should be exclaiming *Talbiyya* if he so desires to'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ دَخَلَ مَكَّةَ بِحِجَّةٍ عَنْ غَيْرِهِ ثُمَّ أَقَامَ سَنَةً فَهُوَ مَكِّيٌّ فَإِذَا أَرَادَ أَنْ يَخُجَّ عَنْ نَفْسِهِ أَوْ أَرَادَ أَنْ يَعْتَمِرَ بَعْدَ مَا أَنْصَرَفَ مِنْ عَرَفَةَ فَلَيْسَ لَهُ أَنْ يُحْرِمَ بِمَكَّةَ وَ لَكِنْ يَخْرُجُ إِلَى الْوَقْتِ وَ كَلَّمَ حَوْلَ رَجْعِ إِلَى الْوَقْتِ .

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

⁵ Al Kafi – V 4 – The Book of Hajj Ch 57 H 5

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

⁷ Al Kafi – V 4 – The Book of Hajj Ch 57 H 7

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who enters Makkah for the Hajj on behalf of others, then he stays for a year, so he is a Makkan. So when he intends to perform Hajj for himself, or he intends to perform Umra after having left from Arafaat, so it is not for him that he should wear *Ihraam* in Makkah, but he should be going out to the juncture; and every time he moves (to another place), he should return to the juncture'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ أَبِي الْفَضْلِ قَالَ كُنْتُ مُجَاوِرًا بِمَكَّةَ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَيْنَ أَحْرَمُ بِالْحَجِّ فَقَالَ مِنْ حَيْثُ أَحْرَمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنَ الْجِعْرَانَةِ أَتَاهُ فِي ذَلِكَ الْمَكَانِ فَتَوَخَّطَ الطَّائِفِ وَفَتَحَ حَيْبَرَ وَ الْفَتْحَ فَقُلْتُ مَتَى أَخْرُجُ قَالَ إِنْ كُنْتَ صَرُورَةً فَإِذَا مَضَى مِنْ ذِي الْحِجَّةِ يَوْمٌ وَ إِنْ كُنْتَ قَدْ حَجَّجْتَ قَبْلَ ذَلِكَ فَإِذَا مَضَى مِنَ الشَّهْرِ خَمْسٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Abu Al Fazl who said,

'I was in the vicinity of Makkah, so I asked Abu Abdullah^{asws}: 'From where should I be wearing the *Ihraam* for the Hajj. So he^{asws} said: 'From where Rasool-Allah^{saww} wore his^{saww} *Ihraam*, from Al-Ji'rana. Victories came to him^{saww} in that place – the victory of Al-Taif, and victory of Khaybar, and the (other) victories'. So I said, 'When shall I go out?' He^{asws} said: 'If you were a first time Pilgrim, so when a day from Zil-Hijja passes by, and if you have performed Hajj before that, so when five (days) pass by from the month'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُجَاوِرُ بِمَكَّةَ إِذَا دَخَلَهَا بِعُمْرَةٍ فِي غَيْرِ أَشْهُرِ الْحَجِّ فِي رَجَبٍ أَوْ شَعْبَانَ أَوْ شَهْرِ رَمَضَانَ أَوْ غَيْرِ ذَلِكَ مِنَ الشُّهُورِ إِلَّا أَشْهُرَ الْحَجِّ فَإِنَّ أَشْهُرَ الْحَجِّ سُؤَالَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ مَنْ دَخَلَهَا بِعُمْرَةٍ فِي غَيْرِ أَشْهُرِ الْحَجِّ ثُمَّ أَرَادَ أَنْ يُحْرِمَ فَلْيَخْرُجْ إِلَى الْجِعْرَانَةِ فَيُحْرِمُ مِنْهَا

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in the vicinity of Makkah, when he enters it for Umra during other than the months of the Hajj, Rajab, or Shabaan, or the Month of Ramazan, or other than that from the months, except for the months of the Hajj, Shawwal and Zil-Qadah and Zil-Hijj, the one who enters in it for Umra during other than the months of the Hajj, then intends to wear *Ihraam*, so let him go out to the vicinities, and he should wear *Ihraam* from these.

ثُمَّ يَأْتِي مَكَّةَ وَ لَا يَقْطَعُ التَّلْبِيَةَ حَتَّى يَنْظُرَ إِلَى الْبَيْتِ ثُمَّ يَطُوفُ بِالْبَيْتِ وَ يُصَلِّي الرَّكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) ثُمَّ يَخْرُجُ إِلَى الصَّفَا وَ الْمَرْوَةِ فَيَطُوفُ بَيْنَهُمَا ثُمَّ يَقْصِرُ وَ يُحِلُّ ثُمَّ يَعْفِدُ التَّلْبِيَةَ يَوْمَ النَّوْثِيَةِ .

Then he should go to Makkah and he should not cut off the *Talbiyya* until he looks at the House. Then he should circumambulate the House (Kabah), and he should Pray two Cycles by the Standing Place of Ibrahim^{as}. Then he should go out to Al-Safa and Al-Marwa, so he should circumambulate between these two. Then he should clip (hairs, nails, etc.), and he should free (himself from the *Ihraam*). Then he should exclaim the *Talbiyya* on the day of *Al-Tarwiyya* (8th Zilhajj).¹⁰

⁸ Al Kafi – V 4 – The Book of Hajj Ch 57 H 8

⁹ Al Kafi – V 4 – The Book of Hajj Ch 57 H 9

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 57 H 10

بَابُ حَجِّ الصَّبِيَّانِ وَ الْمَمَالِيكِ**Chapter 58 – Hajj of the children and the owned slaves**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُنْتَنَى الْحَنَاطِ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ إِذَا حَجَّ الرَّجُلُ بِأَبْنِهِ وَ هُوَ صَغِيرٌ فَإِنَّهُ يَأْمُرُهُ أَنْ يَلْبِيَّ وَ يَفْرِضَ الْحَجَّ فَإِنْ لَمْ يُحْسِنْ أَنْ يَلْبِيَّ لَبِيَّ عَنْهُ وَ يُطَافُ بِهِ وَ يُصَلَّى عَنْهُ

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: ‘When a man performs Hajj with his son and he is young, so he should instruct him that he should exclaim *Talbiyya*, and necessitate the Hajj (as Obligatory upon himself). So if he is not good in exclaiming *Talbiyya*, he should exclaim it on his behalf, and he should circumambulate with him, and he should Pray on his behalf’.

قُلْتُ لَيْسَ لَهُمْ مَا يَذْبَحُونَ قَالَ يُذْبَحُ عَنِ الصَّغَارِ وَ يَصُومُ الْكِبَارُ وَ يُتَّقَى عَلَيْهِمْ مَا يُتَّقَى عَلَى الْمُحْرِمِ مِنَ الثِّيَابِ وَ الطَّيِّبِ فَإِنْ قَتَلَ صَيْدًا فَعَلَى أَبِيهِ .

I said, ‘Is it not for them what they should be slaughtering?’ He^{asws} said: ‘He should slaughter on behalf of the young, and the older ones would Fast, and the abstention would be upon them what abstentions are upon the ones in *Ihraam*, from the clothes, and the perfume. So if he were to kill a prey, (its expiation) would be upon his father’.¹¹

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَيُّوبَ أَخِي أُدَيْمِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَيْنَ يُجْرَدُ الصَّبِيَّانُ فَقَالَ كَانَ أَبِي يُجْرَدُهُمْ مِنْ فَخٍّ .

Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Ayoub, brother of Adeym who said,

‘Abu Abdullah^{asws} was asked, ‘From where should the children undress (and wear *Ihraam*)?’ So he^{asws} said: ‘My^{asws} father^{asws} used to get them to undress (and wear *Ihraam*) from Fakkhan’.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ مَعِيَ صَبِيَّةً صِغَارًا وَ أَنَا أَخَافُ عَلَيْهِمُ الْبَرْدَ فَمِنْ أَيْنَ يُحْرَمُونَ قَالَ أَنْتَ بِهِمُ الْعُرْجُ فَيُحْرِمُوا مِنْهَا فَإِنَّكَ إِذَا أَنْتَيْتَ الْعُرْجَ وَقَعْتَ فِي تِهَامَةَ نَمَّ قَالَ فَإِنْ خِفْتَ عَلَيْهِمْ فَأَنْتَ بِهِمُ الْجُحْفَةَ .

Muhammad Bin Yahya, from Al Hassan Bin Ali, from Yunus Bin Yaquob, from his father who said,

‘I said to Abu Abdullah^{asws}, ‘There are young children with me and I am scared upon them of the cold. So, from where should they be wearing *Ihraam*?’ He^{asws} said: ‘Go with them to Al-Araj, so they would be wearing *Ihraam* from it. So you, when you go to Al-Araj, wear *Ihraam* in Tihama’. Then he^{asws} said: ‘And if you are fearful upon them, so go with them to Al-Juhfa’.¹³

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 58 H 1

¹² Al Kafi – V 4 – The Book of Hajj Ch 58 H 2

¹³ Al Kafi – V 4 – The Book of Hajj Ch 58 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَنْظِرُوا مَنْ كَانَ مَعَكُمْ مِنَ الصَّبِيَّانِ فَقَدَّمُوهُ إِلَى الْجُحْفَةِ أَوْ إِلَى بَطْنِ مَرٍّ وَ يُصْنَعُ بِهِمْ مَا يُصْنَعُ بِالْمُحْرَمِ وَ يُطَافُ بِهِمْ وَ يُرْمَى عَنْهُمْ وَ مَنْ لَا يَجِدُ مِنْهُمْ هَدِيًّا فَلْيَصُمْ عَنْهُ وَ لِيُئِهِ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَضَعُ السَّكِّينَ فِي يَدِ الصَّبِيِّ تَمَّ يَقْبِضُ عَلَى يَدِيهِ الرَّجُلُ فَيَدْبِحُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Consider the ones who are with you, from the children, and proceed them to Al Juhfa, or to Batn Marra, and do with them what the ones in *Ihraam* would do, and circumambulate with them, and pelt the rocks on their behalf. And, the one from them who cannot find a sacrifice, so let his guardian Fast on his behalf. And, it was so, that Ali^{asws} Bin Al-Husayn^{asws} would place the knife in the hand of the child, then he^{asws} would grab upon his hand, so he^{asws} would slaughter (along with him)'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُوسُفَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ عَلَى الْمَمْلُوكِ حَجٌّ وَ لَا عُمْرَةٌ حَتَّى يُعْتَقَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'There is neither a Hajj upon the owned slave, nor an Umra, until he is freed'.¹⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ غُلَامَانِ لَنَا دَخَلُوا مَعَنَا مَكَّةَ بِعُمْرَةٍ وَ خَرَجُوا مَعَنَا إِلَى عَرَفَاتٍ بِغَيْرِ إِحْرَامٍ قَالَ قُلْ لَهُمْ يَغْتَسِلُونَ تَمَّ يُحْرَمُونَ وَ ادْبَحُوا عَنْهُمْ كَمَا تَدْبَحُونَ عَنْ أَنْفُسِكُمْ .

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

'I asked Abu Abdullah^{asws} about boys of ours who entered Makkah along with us for Umra, and they went out with us to Arafat without being in *Ihraam*. He^{asws} said: 'Say to them that they should be washing, then they should be wearing *Ihraam*, and you should be slaughtering on their behalf just as you are slaughtering for your own selves'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ مَا أَصَابَ الْعَبْدُ وَ هُوَ مُحْرَمٌ فِي إِحْرَامِهِ فَهُوَ عَلَى السَّيِّدِ إِذَا أَدِنَ لَهُ فِي الْإِحْرَامِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Everything which the slave commits while he is in *Ihraam*, so it (expiation) is upon the master when he permits to him to be in the *Ihraam*'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ غُلَامٍ لَنَا خَرَجْتُ بِهِ مَعِيَ وَ أَمَرْتُهُ فَنَمَتَّ وَ أَهْلًا بِالْحَجِّ يَوْمَ التَّرْوِيَةِ وَ لَمْ أَدْبَحْ عَنْهُ أَلَهُ أَنْ يَصُومَ

¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 58 H 4

¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 58 H 5

¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 58 H 6

¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 58 H 7

بَعْدَ النَّفْرِ وَ قَدْ ذَهَبَتِ الْأَيَّامُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ أَلَا كُنْتَ أَمْرْتَهُ أَنْ يُفْرِدَ الْحَجَّ فَلْتُ طَلَبْتُ الْخَيْرَ فَقَالَ كَمَا طَلَبْتُ الْخَيْرَ فَادْبَحْ شَاةً سَمِينَةً وَ كَانَ ذَلِكَ يَوْمَ النَّفْرِ الْأَخِيرِ .

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

(It has been narrated) from Abu Ibrahim^{as} (7th Imam^{asws}), said, 'I asked him^{asws} about a slave of ours whom I brought out along with me, and I ordered him, so he performed *Tamatto*, and began with the hajj on the day of *Al-Tarwiyya* (8th Zilhajj), and I did not slaughter on his behalf. Is it for him that he Fasts after the leaving, and the days had passed, those which Allah^{azwj} Mighty and Majestic has Spoken of?' So he^{asws} said: 'Why did you not order him that he should perform the exclusive Hajj?' I said, 'I sought the goodness'. So he^{asws} said: 'Just as you sought the goodness, so slaughter a fat sheep, and that would be during the last of the days of leaving'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ سَمَاعَةَ أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَمَرَ غُلْمَانَهُ أَنْ يَتَمَتَّعُوا قَالَ عَلَيْهِ أَنْ يُضْحِيَ عَنْهُمْ فَلْتُ فَإِنَّهُ أَعْطَاهُمْ دَرَاهِمَ فَبَعْضُهُمْ ضَحَّى وَ بَعْضُهُمْ أَمْسَكَ الدَّرَاهِمَ وَ صَامَ قَالَ قَدْ أُجْرَأَ عَنْهُمْ وَ هُوَ بِالْخِيَارِ إِنْ شَاءَ تَرَكَهَا قَالَ وَ لَوْ أَنَّهُ أَمَرَهُمْ وَ صَامُوا كَانَ قَدْ أُجْرَأَ عَنْهُمْ .

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

(It has been narrated) from Sama'at who asked about a man who ordered his servants that they should be performing *Tamatto*, he^{asws} said: 'It is upon him that he should sacrifice on their behalf'. I said, 'Supposing if he was to give them the Dirhams, and some of them were to sacrifice, and some of them were to withhold the Dirhams and Fast?' He^{asws} said: 'It would suffice him from them, and he would be with the choice, if he so desires to, he can leave it (the money in their hands)'. He^{asws} said: 'And if he has ordered them, and they Fasted, it would have sufficed him from them'.¹⁹

بَابُ الرَّجُلِ يَمُوتُ صَرُورَةً أَوْ يُوصَى بِالْحَجِّ

Chapter 59 – The man dies as *Saroura* (not having had performed Hajj), or he bequeaths with the Hajj

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ تُوَفِّيَ وَ أَوْصَى أَنْ يَحَجَّ عَنْهُ قَالَ إِنْ كَانَ صَرُورَةً فَمِنْ جَمِيعِ الْمَالِ إِنَّهُ بِمَنْزِلَةِ الْوَأَجِبِ وَ إِنْ كَانَ قَدْ حَجَّ فَمِنْ ثَلَاثِهِ وَ مَنْ مَاتَ وَ لَمْ يَحَجَّ حَجَّةَ الْإِسْلَامِ وَ لَمْ يَتْرُكْ إِلَّا قَدْرَ نَفَقَةِ الْحَمُولَةِ وَ لَهُ وَرَثَةٌ فَهُمْ أَحَقُّ بِمَا تَرَكَ فَإِنْ شَاءُوا أَكَلُوا وَ إِنْ شَاءُوا أَحْجُوا عَنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who dies and bequeathed that Hajj be performed on his behalf. He^{asws} said: 'If he was *Saroura* (not having had performed Hajj), so it would be from the entirety of his wealth. It would be as the status of the debt, the Obligation; and if he had performed Hajj beforehand, so it would be from his one-third. And, the one who dies and had not performed Hajj of Al-Islam, and he did not leave (anything) except for a measurement of the expenses of the carrier, and there are inheritors for him, so they would be more deserving with

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 58 H 8

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 58 H 9

what he had left. Thus, if they so desire to, they can consume it, and if they so desire to, they can perform Hajj on his behalf'.²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ الصَّرُورَةَ يَحُجُّ عَنِ الْمَيِّتِ قَالَ نَعَمْ إِذَا لَمْ يَجِدِ الصَّرُورَةَ مَا يَحُجُّ بِهِ عَنْ نَفْسِهِ فَإِنْ كَانَ لَهُ مَا يَحُجُّ بِهِ عَنْ نَفْسِهِ فَلَيْسَ يُجْزَى عَنْهُ حَتَّى يَحُجَّ مِنْ مَالِهِ وَ هِيَ تُجْزَى عَنِ الْمَيِّتِ إِنْ كَانَ لِلصَّرُورَةِ مَالٌ وَ إِنْ لَمْ يَكُنْ لَهُ مَالٌ .

A number of our companions, from Ahmad Bin Muhammad, from Sa'ad Bin abu Khalaf who said,

'I asked Abu Al-Hassan Musa^{asws} about the *Saroura* man (not having had performed Hajj), performing Hajj on behalf of the deceased. He^{asws} said: 'Yes. When the *Saroura* does not find what he can perform Hajj with for himself. So if there was for him what he can perform Hajj with for himself, so he would not be suffice from it until he performs Hajj from his own wealth, and it would be sufficient on behalf of the deceased, whether there happened to be any wealth for the *Saroura*, or if there did not happen to be any wealth for him'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ صَرُورَةَ مَاتَ وَ لَمْ يَحُجَّ حَجَّةَ الْإِسْلَامِ وَ لَهُ مَالٌ قَالَ يَحُجُّ عَنْهُ صَرُورَةٌ لَا مَالَ لَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a *Saroura* man (not having had performed Hajj), who died and had not performed Hajj of Al-Islam, and for him was wealth'. He^{asws} said: 'A *Saroura* would perform Hajj on his behalf, the one who does not have any wealth for him'.²²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَمُوتُ وَ يُوصِي بِحَجَّةٍ فَيُعْطَى رَجُلٌ دَرَاهِمَ يَحُجُّ بِهَا عَنْهُ فَيَمُوتُ قَبْلَ أَنْ يَحُجَّ ثُمَّ أُعْطِيَ الدَّرَاهِمَ غَيْرُهُ قَالَ إِنْ مَاتَ فِي الطَّرِيقِ أَوْ بِمَكَّةَ قَبْلَ أَنْ يَفْضِي مَنْاسِكَهُ فَإِنَّهُ يُجْزَى عَنِ الْأَوَّلِ قُلْتُ فَإِنْ ابْتَلَى بِشَيْءٍ يُفْسِدُ عَلَيْهِ حَجَّهُ حَتَّى يَصِيرَ عَلَيْهِ الْحَجُّ مِنْ قَابِلٍ أ يُجْزَى عَنِ الْأَوَّلِ قَالَ نَعَمْ قُلْتُ لِأَنَّ الْأَجِيرَ ضَامِنٌ لِلْحَجِّ قَالَ نَعَمْ .

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

'I asked him^{asws} about the man who dies and bequeath with a Hajj. So Dirhams are given to a man to perform Hajj with on his behalf, but he dies before he performs Hajj. Then the Dirhams are given to someone else. He^{asws} said: 'If he died in the way, or in Makkah before he had fulfilled his rituals, so it would suffice from the first one'. I said, 'Supposing he is involved with something which spoils his Hajj upon him until the Hajj of the next year comes to be (Obligatory) upon him, would it suffice him from the first one?' He^{asws} said: 'Yes'. I said, 'Is it because the hired one is responsible for the Hajj?' He^{asws} said: 'Yes'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ أُعْطِيَ رَجُلًا مَا يَحُجُّهُ فَحَدَّثَ بِالرَّجُلِ حَدَّثَ فَقَالَ إِنْ كَانَ خَرَجَ فَأَصَابَهُ فِي بَعْضِ الطَّرِيقِ فَقَدْ أَجْرَأَتْ عَنِ الْأَوَّلِ وَ إِلَّا فَلَا .

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 59 H 1

²¹ Al Kafi – V 4 – The Book of Hajj Ch 59 H 2

²² Al Kafi – V 4 – The Book of Hajj Ch 59 H 3

²³ Al Kafi – V 4 – The Book of Hajj Ch 59 H 4

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who give a man what he can perform Hajj with, so an event (of death) occurs with the man. So he^{asws} said: 'If it was such that he went out and was hit in one of the roads, so it would suffice from the former (deceased), or else, so no'.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤدِدِ الْقَلَاءِ عَنْ أَيُّوبَ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ اسْتَوَدَعَنِي مَالًا فَهَلَكَ وَ لَيْسَ لَوْلَدِهِ شَيْءٌ وَ لَمْ يَحُجَّ حَجَّةَ الْإِسْلَامِ قَالَ حُجَّ عَنْهُ وَ مَا فَضَّلَ فَأَعْطَاهُمْ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al numan, from Suweyd Al Qala'a, from Ayoub, from Bureyd Al Ijalay,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man whom entrusted wealth to me, so he dies, and there was nothing for his children, and he had not performed Hajj, the Hajj of Al-Islam. He^{asws} said: 'Perform Hajj on his behalf, and whatever is excess, so give it to them (the dependents of the deceased)'.²⁵

بَابُ الْمَرْأَةِ تَحُجُّ عَنِ الرَّجُلِ

Chapter 60 – The woman performs Hajj on behalf of the man

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ مُصَادِفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْمَرْأَةِ تَحُجُّ عَنِ الرَّجُلِ الصَّرُورَةَ فَقَالَ إِنْ كَانَتْ قَدْ حَجَّتْ وَ كَانَتْ مُسْلِمَةً فَفِيهَا قُرْبٌ أَمْرًا أَفْقَهُ مِنْ رَجُلٍ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ibn Raib, from Musadif,

(It has been narrated) from Abu Abdullah^{asws} regarding the *Saroura* woman (not having had performed Hajj) who performs Hajj on behalf of the *Saroura* man (not having had performed Hajj). So he^{asws} said: 'If she had performed Hajj beforehand, and she was a Muslim, an understanding one (فَقِيهَةٌ). Sometimes, a woman is of more understanding than a man'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الرَّجُلُ يَحُجُّ عَنِ الْمَرْأَةِ وَ الْمَرْأَةُ تَحُجُّ عَنِ الرَّجُلِ قَالَ لَا بَأْسَ .

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

'I said to Abu Abdullah^{asws}, 'The man performs Hajj on behalf of the woman, and the woman performs Hajj on behalf of the man'. He^{asws} said: 'There is no problem'.²⁷

²⁴ Al Kafi – V 4 – The Book of Hajj Ch 59 H 5

²⁵ Al Kafi – V 4 – The Book of Hajj Ch 59 H 6

²⁶ Al Kafi – V 4 – The Book of Hajj Ch 60 H 1

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 60 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) امْرَأَةٌ مِنْ أَهْلِنَا مَاتَتْ أَخُوهَا فَأَوْصَى بِحَجَّةٍ وَ قَدْ حَجَّتِ الْمَرْأَةُ فَقَالَتْ إِنَّ صَلَاحَ حَجَّجْتُ أَنَا عَنْ أَخِي وَ كُنْتُ أَنَا أَحَقُّ بِهَا مِنْ غَيْرِي فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا بَأْسَ بِأَنْ تَحُجَّ عَنْ أُخِيهَا وَ إِنْ كَانَ لَهَا مَالٌ فَلْتَحُجَّ مِنْ مَالِهَا فَإِنَّهُ أَكْبَرُ لِأَجْرِهَا .

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

'I said to Abu Abdullah^{asws}, 'A woman of our family, a brother of hers died and bequeathed with Hajj, and the woman had performed Hajj beforehand, so she said, 'If I am well, I shall perform Hajj on behalf of my brother, and I am more rightful with it than others'. So Abu Abdullah^{asws} said: 'There is no problem if she were to perform Hajj on behalf of her brother; and if there was wealth for her, so let her perform Hajj from her own wealth, for it would be greater for her Recompense'.²⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَنَّهُ قَالَ تَحُجُّ الْمَرْأَةُ عَنْ أُخِيهَا وَ عَنْ أُخِيهَا وَ قَالَ تَحُجُّ الْمَرْأَةُ عَنْ ابْنِهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The woman can perform Hajj on behalf of her brother and on behalf of her sister'. And he^{asws} said: 'The woman can perform Hajj on behalf of her son'.²⁹

بَابٌ مِنْ يُعْطَى حَجَّةً مُفْرَدَةً فَيَتَمَنَعُ أَوْ يَخْرُجُ مِنْ غَيْرِ الْمَوْضِعِ الَّذِي يُشْتَرَطُ

Chapter 61 – The one who is given (money) to perform exclusive Hajj, so he performs *Tamatto*, or he goes out from other than the place which was stipulated

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي رَجُلٍ أُعْطِيَ رَجُلًا دَرَاهِمَ يَحُجُّ بِهَا عَنْهُ حَجَّةً مُفْرَدَةً أَيْ جُوزُ لَهُ أَنْ يَتَمَنَعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَقَالَ نَعَمْ إِنَّمَا خَالَفَهُ إِلَى الْفَضْلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding a man who gives Dirhams to a man to perform Hajj on his behalf, an exclusive Hajj. Would it suffice for him if he were to perform *Tamatto* with the Umra to the Hajj?' So he^{asws} said: 'Yes. But rather, he would have opposed him to perform the more meritorious one'.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ حَرِيْزٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أُعْطِيَ رَجُلًا حَجَّةً يَحُجُّ بِهَا عَنْهُ مِنَ الْكُوفَةِ فَحَجَّ عَنْهُ مِنَ الْبَصْرَةِ قَالَ لَا بَأْسَ إِذَا قَضَى جَمِيعَ مَنَاسِكِهِ فَقَدْ تَمَّ حَجُّهُ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Hareyz who said,

²⁸ Al Kafi – V 4 – The Book of Hajj Ch 60 H 3

²⁹ Al Kafi – V 4 – The Book of Hajj Ch 60 H 4

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 61 H 1

'I asked Abu Abdullah^{asws} about a man who gives (money) to a man who had performed Hajj, to perform Hajj with it on his behalf from Al-Kufa, but he performs Hajj on his behalf from Al-Basra. He^{asws} said: 'There is no problem. When he fulfills the entirety of his rituals so he would have completed his Hajj'.³¹

بَابُ مَنْ يُوصِي بِحَجَّةٍ فَيُحَجُّ عَنْهُ مِنْ غَيْرِ مَوْضِعِهِ أَوْ يُوصِي بِشَيْءٍ قَلِيلٍ فِي الْحَجِّ

Chapter 62 – The one who bequeaths with a Hajj, so he performs Hajj from other than its place, or he bequeaths something little regarding the Hajj

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ مَاتَ وَ أَوْصَى بِحَجَّةٍ أَوْ يُجُوزُ أَنْ يُحَجَّ عَنْهُ مِنْ غَيْرِ الْبَلَدِ الَّذِي مَاتَ فِيهِ فَقَالَ مَا كَانَ دُونَ الْمِيقَاتِ فَلَا بَأْسَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Zakariyya Bin Adam who said,

'I asked Abu Al-Hassan^{asws} about a man who died and bequeathed with a Hajj. Is it allowed that Hajj be performed on his behalf from another city than the one which he died in?' So he^{asws} said: 'Whatever was besides the juncture, so there is no problem'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ أَوْصَى بِحَجَّةٍ فَلَمْ تَكْفِهِ مِنَ الْكُوفَةِ إِنَّهَا تُجْزِي حَجَّتَهُ مِنْ دُونَ الْوَقْتِ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Bashir, from Aban Bin Usman, from Umar Bin Yazeed who said,

'Abu Abdullah^{asws} said regarding a man who bequeathed with a Hajj, but did not have sufficiency (of funds) to perform it from Al-Kufa, that it would suffice for him to perform Hajj from besides the juncture'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ يَمُوتُ فَيُوصِي بِالْحَجِّ مِنْ أَيْنَ يُحَجُّ عَنْهُ قَالَ عَلَى قَدْرِ مَالِهِ إِنْ وَسِعَهُ مَالُهُ فَمِنْ مَنْزِلِهِ وَإِنْ لَمْ يَسَعَهُ مَالُهُ مِنْ مَنْزِلِهِ فَمِنْ الْكُوفَةِ فَإِنْ لَمْ يَسَعَهُ مِنَ الْكُوفَةِ فَمِنْ الْمَدِينَةِ .

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

'I asked Abu Al-Hassan Al-Reza^{asws} about the man who dies, so he bequeaths with the Hajj, from where should the Hajj be performed on his behalf?' He^{asws} said: 'Upon the measurement of his wealth. If there is capacity in his wealth, so from his house, and if there is no capacity in his wealth for it to be performed from his house, then from Al-Kufa. So if there is no capacity for it to be performed from Al-Kufa, so from Al-Medina'.³⁴

³¹ Al Kafi – V 4 – The Book of Hajj Ch 61 H 2

³² Al Kafi – V 4 – The Book of Hajj Ch 62 H 1

³³ Al Kafi – V 4 – The Book of Hajj Ch 62 H 2

³⁴ Al Kafi – V 4 – The Book of Hajj Ch 62 H 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ أَوْصَى أَنْ يُحَجَّ عَنْهُ حَجَّةُ الْإِسْلَامِ فَلَمْ يَبْلُغْ جَمِيعَ مَا تَرَكَ إِلَّا خَمْسِينَ دِرْهَمًا قَالَ يُحَجُّ عَنْهُ مِنْ بَعْضِ الْأَوْقَاتِ الَّتِي وَقَّتَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ قُرْبٍ .

Ahmad Bin Muhammad, from Ibn Mahmoun, from Ibn Raib,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who bequeaths that Hajj be performed on his behalf, the Hajj of Al-Islam, but the entirety of what he left did not reach (the required amount), except for fifty Dirhams. He^{asws} said: 'He should perform Hajj on his behalf from one of the junctures which Rasool-Allah^{saww} used as a juncture (to wear *Ihraam*), from nearby'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ أَوْ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي سَعِيدٍ عَمَّنْ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَوْصَى بِعِشْرِينَ دِرْهَمًا فِي حَجَّةٍ قَالَ يُحَجُّ بِهَا رَجُلٌ مِنْ مَوْضِعٍ بَلَّغَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, or from a man, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Saeed,

(It has been narrated) from the one who asked Abu Abdullah^{asws} about a man who bequeathed twenty Dirhams regarding Hajj. He^{asws} said: 'A man should perform Hajj with it from a place where its required expenditure would suffice it'.³⁶

بَابُ الرَّجُلِ يَأْخُذُ الْحَجَّةَ فَلَا تَكْفِيهِ أَوْ يَأْخُذُهَا فَيَدْفَعُهَا إِلَى غَيْرِهِ

Chapter 63 – The man takes the (responsibility of performing) the Hajj but is not (paid) sufficiently, or he takes it and hands it over to someone else

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ أَمَرْتُ رَجُلًا يَسْأَلُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَأْخُذُ مِنْ رَجُلٍ حَجَّةً فَلَا تَكْفِيهِ أَلَهُ أَنْ يَأْخُذَ مِنْ رَجُلٍ أُخْرَى وَ يَتَسَّعَ بِهَا وَ يُجْزَى عَنْهُمَا جَمِيعًا أَوْ يُشْرِكُهُمَا جَمِيعًا إِنْ لَمْ تَكْفِهِ إِحْدَاهُمَا فَذَكَرَ أَنَّهُ قَالَ أَحَبُّ إِلَيَّ أَنْ تَكُونَ خَالِصَةً لَوَاحِدٍ فَإِنْ كَانَتْ لَا تَكْفِيهِ فَلَا يَأْخُذُهَا .

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

'I instructed a man to ask Abu Al-Hassan^{asws} about the man who takes (the responsibility for performing) a Hajj, but is not (paid) sufficiently. Is it for him that he takes (more) from another man and increase the capacity with it, and he would suffice from both of them together, or participate both of them if it is not sufficient from one of the two? So he mentioned that he^{asws} said: 'It would be more beloved to me^{asws} if it happens to be unmixed for one. And if it does not happen to suffice him, so he should not take it'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ جَعْفَرِ الْأَحْوَلِ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي الرَّجُلِ يُعْطَى الْحَجَّةَ فَيَدْفَعُهَا إِلَى غَيْرِهِ قَالَ لَا بَأْسَ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ja'far Al Ahowl, from Usman Bin Isa who said,

³⁵ Al Kafi – V 4 – The Book of Hajj Ch 62 H 4

³⁶ Al Kafi – V 4 – The Book of Hajj Ch 62 H 5

³⁷ Al Kafi – V 4 – The Book of Hajj Ch 63 H 1

'I said to Abu Al-Hassan Al-Reza^{asws}, 'What are you^{asws} saying regarding the man who gives the (responsibility of performing) the Hajj, but he hands it over to someone else?' He^{asws} said: 'There is no problem with it'.³⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ أَبَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ أَوْصَى بِحَجَّةٍ فَلَمْ تَكْفِهِ قَالَ فَيَقْدُمُهَا حَتَّى يُحَجَّ دُونَ الْوَقْتِ .

Abu Ali Al Ashary, from Ahmad Bin Muhammad, from Mohsan Bin Ahmad, from Aban, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'A man bequeaths with a Hajj, but he does not (pay) sufficiently for it'. He^{asws} said: 'So he should proceed until he performs Hajj besides the juncture'.³⁹

بَابُ الْحَجِّ عَنِ الْمُخَالَفِ

Chapter 64 – The Hajj performed on behalf of the adversary

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيْحُجُّ الرَّجُلُ عَنِ النَّاصِبِ فَقَالَ لَا فَقُلْتُ فَإِنْ كَانَ أَبِي قَالَ فَإِنْ كَانَ أَبَاكَ فَتَنَعَمُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih who said,

'I said to Abu Abdullah^{asws}, 'Can the man perform Hajj on behalf of the *Nasibi* (Hostile one)?' So he^{asws} said: 'No'. I said, 'Supposing it was my father?' He^{asws} said: 'So if it was your father, then yes'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبْتُ إِلَيْهِ الرَّجُلُ يُحُجُّ عَنِ النَّاصِبِ هَلْ عَلَيْهِ إِثْمٌ إِذَا حَجَّ عَنِ النَّاصِبِ وَ هَلْ يَنْفَعُ ذَلِكَ النَّاصِبَ أَمْ لَا فَكَتَبْتُ لَا يُحُجُّ عَنِ النَّاصِبِ وَلَا يُحُجُّ بِهِ .

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

'I wrote to him^{asws}, 'The man performs Hajj on behalf of the *Nasibi* (Hostile one), would there be a sin upon him when he performs Hajj on behalf of the *Nasibi* (Hostile one), and would that be beneficial to the *Nasibi* (Hostile one) or not?' So he^{asws} wrote: 'Do not perform Hajj on behalf of the *Nasibi* (Hostile one), nor perform Hajj with him'.⁴¹

بَابُ

Chapter 65 – A Chapter

مُحَمَّدُ بْنُ بَحْبِئِ عَمَّنْ حَدَّثَهُ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) أَنَّ مَوْلَاكَ عَلِيَّ بْنَ مَهْزِيَارٍ أَوْصَى أَنْ يُحَجَّ عَنْهُ مِنْ ضَيْعَةٍ صَبَّرَ رُبْعَهَا لَكَ فِي كُلِّ سَنَةٍ حَجَّةً إِلَى عِشْرِينَ دِينَاراً وَ أَنَّهُ قَدْ انْقَطَعَ طَرِيقُ الْبَصْرَةِ فَتَضَاعَفُ الْمَوْنَةُ عَلَى النَّاسِ فَلَيْسَ يَكْتَفُونَ بِعِشْرِينَ دِينَاراً وَ كَذَلِكَ أَوْصَى عِدَّةٌ مِنْ مَوَالِكَ فِي حَجِّهِمْ فَكَتَبْتُ يُجْعَلُ ثَلَاثُ حَجَجٍ حَجَّتَيْنِ إِنْ شَاءَ اللَّهُ .

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 63 H 2

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 63 H 3

⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 64 H 1

⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 64 H 2

Muhammad Bin Yahya, from the one who narrated it, from Ibrahim Bin Mahziyar who said,

'I wrote to Abu Muhammad^{asws} that, 'The one in your^{asws} Wilayah, Ali Bin Mahziyar, bequeathed that Hajj be performed on his behalf from a village, a quarter of it being for you^{asws}, during every year, one Hajj, up to (expenditure of) twenty Dinars, and the road of Al-Basra is cut off, so the expenditure has increased upon the people, therefore it cannot be sufficed by twenty Dinars. And, a number of the ones in your^{asws} Wilayah have bequeathed similarly with regards to their Hajj'. So he^{asws} wrote: 'So make (expenditure of) three Hajjs to be for two Hajjs, (and that would suffice) Allah^{azwj} Willing'.⁴²

إِبْرَاهِيمُ قَالَ وَ كَتَبَ إِلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ الْحُصَيْنِيُّ أَنَّ ابْنَ عَمِّي أَوْصَى أَنْ يُحَجَّ عَنْهُ بِخَمْسَةِ عَشَرَ دِينَاراً فِي كُلِّ سَنَةٍ فَلَيْسَ يَكْفِي فَمَا تَأْمُرُ فِي ذَلِكَ فَكَتَبَ يَجْعَلُ حَجَّتَيْنِ فِي حَجَّةٍ إِنَّ اللَّهَ عَالِمٌ بِذَلِكَ .

Ibrahim said,

'And Ali Bin Muhammad Al-Husayni wrote to him^{asws} that, 'A cousin of mine bequeathed that Hajj be performed on his behalf with twenty five Dinars during every year, but it does not suffice, so what are your^{asws} orders regarding that?' So he^{asws} wrote: 'He should make (the expenditure of) two Hajjs to be regarding one Hajj (to be sufficient), Allah^{azwj} Willing. He^{azwj} is more Knowing with that'.⁴³

بَابُ مَا يَنْبَغِي لِلرَّجُلِ أَنْ يَقُولَ إِذَا حَجَّ عَنْ غَيْرِهِ

Chapter 66 – What is befitting for the man that he should be saying when he performs Hajj on behalf of someone else

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يُحُجُّ عَنْ أَخِيهِ أَوْ عَنْ أَبِيهِ أَوْ عَنْ رَجُلٍ مِنَ النَّاسِ هَلْ يَنْبَغِي لَهُ أَنْ يَتَكَلَّمَ بِشَيْءٍ قَالَ نَعَمْ يَقُولُ بَعْدَ مَا يُحْرِمُ اللَّهُمَّ مَا أَصَابَنِي فِي سَفَرِي هَذَا مِنْ تَعَبٍ أَوْ شِدَّةٍ أَوْ بَلَاءٍ أَوْ شَعَثٍ فَأَجْرُ فَلَاناً فِيهِ وَ أَجْرُنِي فِي قَضَائِي عَنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The man performs Hajj on behalf of his brother, or on behalf of his father, or on behalf of a man from the people. Is it befitting for him that he should be saying something?' He^{asws} said: 'Yes. He should be saying after having worn the *Ihraam*, 'O Allah^{azwj}! Whatever hits me during this journey of mine, from fatigue, or difficulties, or affliction, or untidiness, so Recompense so and so with regards to it, and Recompense me for fulfilling it on his behalf'.

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ مِثْلَهُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby – similar to it'.⁴⁴

⁴² Al Kafi – V 4 – The Book of Hajj Ch 65 H 1

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 65 H 2

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 66 H 1

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَرِيْزِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ مَا يَجِبُ عَلَى الَّذِي يَحُجُّ عَنِ الرَّجُلِ قَالَ يُسَمِّيهِ فِي الْمَوَاطِنِ وَالْمَوَاقِفِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'What is Obligatory upon the one who performs Hajj on behalf of another man?' He^{asws} said: 'He should name him in the places and the junctures'⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قِيلَ لَهُ أَرَأَيْتَ الَّذِي يَقْضِي عَنْ أَبِيهِ أَوْ أُمِّهِ أَوْ أَخِيهِ أَوْ غَيْرِهِمْ أَوْ يَتَكَلَّمُ بِشَيْءٍ قَالَ نَعَمْ يَقُولُ عِنْدَ إِحْرَامِهِ اللَّهُمَّ مَا أَصَابَنِي مِنْ نَصَبٍ أَوْ شَعْتٍ أَوْ شِدَّةٍ فَأَجْرُ فَلَانًا فِيهِ وَ أَجْرُنِي فِي قَضَائِي عَنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'It was said to him^{asws}, 'What is your^{asws} view about the one who fulfills (Hajj) on behalf of his father, or his mother, or his brothers, or other than them, should he be saying something?' He^{asws} said: 'Yes. He should be saying during his wearing his *Ihraam*, 'O Allah^{azwj}! Whatever hits me from difficulties, or untidiness, or hardships, so Recompense so and so, and Recompense me regarding my fulfilment on his behalf'.⁴⁶

بَابُ الرَّجُلِ يَحُجُّ عَنْ غَيْرِهِ فَحَجَّ عَنْ غَيْرِ ذَلِكَ أَوْ يَطُوفُ عَنْ غَيْرِهِ

Chapter 67 – A man performs Hajj on behalf of someone else, so he performs Hajj on behalf of someone other than that one, or circumambulates on behalf of someone else

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ الْأَزْرَقِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَحُجُّ عَنِ الرَّجُلِ يَصْلُحُ لَهُ أَنْ يَطُوفَ عَنْ أَقَارِبِهِ فَقَالَ إِذَا قَضَى مَنَاسِكَ الْحَجِّ فَلْيَصْنَعْ مَا شَاءَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Yahya Al Arzaq who said,

'I said to Abu Al-Hassan^{asws}, 'The man performs Hajj on behalf of the man, would it be correct for him if he were to circumambulate on behalf of his relatives?' So he^{asws} said: 'When he fulfils the rituals of the Hajj, so let him do whatever he so desires to'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ أَعْطَى رَجُلًا مَالًا يَحُجُّ عَنْهُ فَحَجَّ عَنْ نَفْسِهِ فَقَالَ هِيَ عَنْ صَاحِبِ الْمَالِ .

Muhammad Bin Yahya, raising it, said,

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 66 H 2

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 66 H 3

⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 67 H 1

'Abu Abdullah^{asws} was asked about a man who gave wealth to a man to perform Hajj on his behalf, but he performed Hajj for himself. So he^{asws} said: 'It would be (Reckoned as being) on behalf of the owner of the wealth'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ رَجَالِهِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ أَخَذَ مِنْ رَجُلٍ مَالًا
وَلَمْ يَحُجَّ عَنْهُ وَمَاتَ لَمْ يُخَلَّفْ شَيْئًا قَالَ إِنْ كَانَ حَجَّ الْأَجِيرُ أَخَذَتْ حَجَّتُهُ وَدُفِعَتْ إِلَى صَاحِبِ الْمَالِ وَإِنْ لَمْ يَكُنْ حَجَّ
كُتِبَ لِصَاحِبِ الْمَالِ ثَوَابُ الْحَجِّ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who took wealth from a man and did not perform Hajj on his behalf, and died, and did not leave anything. He^{asws} said: 'If it was such that the hired one had performed (his own) Hajj, his Hajj would be seized and handed over to the owner of the wealth. And, if had not performed Hajj, (even then) the Rewards of the Hajj would be Written for the owner of the wealth'.⁴⁹

بَابُ مَنْ حَجَّ عَنْ غَيْرِهِ إِنْ لَهُ فِيهَا شَرِكَةٌ

Chapter 68 – The one who performs Hajj on behalf of someone else; there is a participation in it for him

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ سِنَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَأَعْطَاهُ ثَلَاثِينَ دِينَارًا يَحُجُّ بِهَا عَنْ إِسْمَاعِيلَ
وَلَمْ يَنْزُكْ شَيْئًا مِنَ الْعُمْرَةِ إِلَى الْحَجِّ إِلَّا اشْتَرَطَهُ عَلَيْهِ حَتَّى اشْتَرَطَ عَلَيْهِ أَنْ يَسْعَى عَنْ وَادِي مُحَسَّرٍ ثُمَّ قَالَ يَا هَذَا إِذَا أَنْتَ
فَعَلْتَ هَذَا كَانَ لِإِسْمَاعِيلَ حَجَّةٌ بِمَا أَنْفَقَ مِنْ مَالِهِ وَكَانَ لَكَ تَسَعٌ بِمَا أَتَعَبْتَ مِنْ بَدَنِكَ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ali Bin Asbaat, from a man from our companions called Abdul Rahman Bin Sinan who said,

'I was in the presence of Abu Abdullah^{asws}, when a man came over to him^{asws}. So he^{asws} gave him thirty Dinars to perform Hajj with it on behalf of Ismail, and he^{asws} did not leave anything from the Umra to the Hajj, except that he^{asws} stipulated upon him, to the extent that he^{asws} stipulated upon him that he should be walking briskly from the valley of Muhassar. Then he^{asws} said: 'O you! When you do this, it would be a Hajj for Ismail with whatever is spent from his wealth, and for you would be nine (times as much) with what you exhaust yourself from your body'.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يَحُجُّ عَنْ آخَرَ مَا لَهُ مِنَ الْأَجْرِ وَالثَّوَابِ قَالَ لِلَّذِي يَحُجُّ عَنْ رَجُلٍ أَجْرٌ وَ ثَوَابٌ عَشْرَ حَجَجٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Ali Bin Yusuf, from Abu Abdullah Al momin, from Ibn Muskan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The man performs Hajj on behalf of another, what would be for him, from the Recompense

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 67 H 2

⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 67 H 3

⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 68 H 1

and the Rewards?’ He^{asws} said: ‘For the one who performs Hajj on behalf of another man would be Recompense and Rewards of ten Hajjs’.⁵¹

باب نادر

Chapter 69 – Miscellaneous

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) رَجُلٌ دَفَعَ إِلَى خَمْسَةِ نَفَرٍ حَجَّةً وَاجِدَةً فَقَالَ يَحُجُّ بِهَا بَعْضُهُمْ فَسَوَّعَهَا رَجُلٌ مِنْهُمْ فَقَالَ لِي كُلُّهُمْ شُرَكَاءُ فِي الْأَجْرِ فَقُلْتُ لِمَنِ الْحَجُّ قَالَ لِمَنْ صَلَّى فِي الْحَرِّ وَالْبُرْدِ .

A number of our companions, from Sahl Bin Ziyad, from the one who mentioned it, from Ibn Abu Umeyr, from Ali Bin Yaqtteen who said,

‘I said to Abu Al-Hassan^{asws}, ‘A man handed over (the responsibility of performing) one Hajj to five people, so he said, ‘Perform Hajj with it’. So a man from them performed it’. So he^{asws} said: ‘All of them are participants in the Recompense’. So I said, ‘For whom would be the Hajj?’ He^{asws} said: ‘For the one who Prayed in the heat and the cold’.⁵²

بَابُ الرَّجُلِ يُعْطَى الْحَجَّ فَيَصْرِفُ مَا أَخَذَ فِي غَيْرِ الْحَجِّ أَوْ تَفَضَّلَ الْفَضْلَةَ مِمَّا أُعْطِيَ

Chapter 70 – A man gives the (responsibility of performing the) Hajj, but he spends what he took, on other than the Hajj, or there remained an excess from what he was given

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُعْطَى الْحَجَّةَ يَحُجُّ بِهَا وَ يُوسِّعُ عَلَى نَفْسِهِ فَيَفْضُلُ مِنْهَا أَوْ يَرُدُّهَا عَلَيْهِ قَالَ لَا هِيَ لَهُ

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

‘I asked Abu Al-Hassan Al-Reza^{asws} about the man who is given (the responsibility of performing the) Hajj. He performs Hajj with it and spends liberally upon himself, but there remains excess from it. Should he return it back to him?’ He^{asws} said: ‘No. It is for him’.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْخُذُ الدَّرَاهِمَ لِيَحُجَّ بِهَا عَنْ رَجُلٍ هَلْ يَجُوزُ لَهُ أَنْ يُنْفِقَ مِنْهَا فِي غَيْرِ الْحَجِّ قَالَ إِذَا ضَمِنَ الْحَجَّ فَالدَّرَاهِمُ لَهُ يَصْنَعُ بِهَا مَا أَحَبَّ وَ عَلَيْهِ حَجَّةٌ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about a man who takes the Dirhams from a man in order to perform Hajj with it. Is it allowed for him

⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 68 H 2

⁵² Al Kafi – V 4 – The Book of Hajj Ch 69 H 1

⁵³ Al Kafi – V 4 – The Book of Hajj Ch 70 H 1

that he should spend from it in other than the Hajj?' He^{asws} said: 'When he took the responsibility for the Hajj, so the Dirhams are for him. He can do with these whatever he so likes to, and upon him is the performance of the Hajj'.⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ بَعَثَنِي عُمَرُ بْنُ يَزِيدَ إِلَى أَبِي جَعْفَرِ الْأَحْوَلِ بِدِرَاهِمٍ وَ قَالَ قُلْ لَهُ إِنْ أَرَادَ أَنْ يَحْجَّ بِهَا فَلْيَحْجْ وَ إِنْ أَرَادَ أَنْ يُنْفِقَهَا فَلْيُنْفِقْهَا قَالَ فَانْفَقَهَا وَ لَمْ يَحْجْ قَالَ حَمَّادٌ فَذَكَرَ ذَلِكَ أَصْحَابُنَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ وَجَدْتُمُ الشَّيْخَ فِيهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said, 'Amar Bin Yazeed sent me to Abu Ja'far Al Ahowl with Dirhams and said,

'Say to him that I intend the Hajj to be performed with it, so let him perform Hajj. And, if he intends to spend it, so let him spend it'. So I spent it and did not perform Hajj'. Hammad said, 'So our companions mentioned that to Abu Abdullah^{asws}, so he^{asws} said: 'You have found the understanding Sheykh'.⁵⁵

بَابُ الطَّوَافِ وَ الْحَجِّ عَنِ الْأَيْمَةِ (عَلَيْهِمُ السَّلَامُ)

Chapter 71 – The circumambulation and the Hajj on behalf of the Imams^{asws}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ النَّجَلِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا سَيِّدِي إِنِّي أَرْجُو أَنْ أَصُومَ فِي الْمَدِينَةِ شَهْرَ رَمَضَانَ فَقَالَ تَصُومُ بِهَا إِنْ شَاءَ اللَّهُ قُلْتُ وَ أَرْجُو أَنْ يَكُونَ خُرُوجُنَا فِي عَشْرِ مِنْ شَوَّالٍ وَ قَدْ عَوَّدَ اللَّهُ زِيَارَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَهْلِ بَيْتِهِ وَ زِيَارَتِكَ فَرُبَّمَا حَجَّجْتُ عَنْ أَبِي وَ رُبَّمَا حَجَّجْتُ عَنِ الرَّجُلِ مِنْ إِخْوَانِي وَ رُبَّمَا حَجَّجْتُ عَنْ نَفْسِي فَكَيْفَ أَصْنَعُ فَقَالَ تَمَنَّعْ فَقُلْتُ إِنِّي مُقِيمٌ بِمَكَّةَ مِنْذُ عَشْرِ سِنِينَ فَقَالَ تَمَنَّعْ .

A number of our companions, from Ahmad Bin Muhammad, from Musa Bin Al Qasim Al Bajaly who said,

'I said to Abu Ja'far^{asws}, 'O my Master^{asws}! I hope to be Fasting in Al-Medina in a month of Ramazan'. So he^{asws} said: 'You will Fast in it, Allah^{azwj} Willing'. I said, 'And I am hoping that our exit takes place in the 10th of Shawwal, and I would have visited Rasool-Allah^{saww}, and the People^{asws} of his^{saww} Household, and visited you^{asws}. So, sometimes I perform Hajj on behalf of your^{asws} father^{asws}, and sometimes I perform Hajj on behalf of my father, and sometimes I perform Hajj on behalf of the man from my brethren, and sometimes I perform Hajj for myself. So how should I be doing it?' So he^{asws} said: 'Tamatto'. So I said, 'I am staying in Makkah since the last ten years'. So he^{asws} said: 'Tamatto'.⁵⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُوسَى بْنِ الْقَاسِمِ قَالَ قُلْتُ لِأَبِي جَعْفَرِ النَّانِي (عَلَيْهِ السَّلَامُ) قَدْ أَرَدْتُ أَنْ أَطُوفَ عَنكَ وَ عَنْ أَبِيكَ فَقِيلَ لِي إِنَّ الْأَوْصِيَاءَ لَا يُطَافُ عَنْهُمْ فَقَالَ لِي بَلْ طُفَّ مَا أَمَكَكَ فَإِنَّهُ جَائِزٌ

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ali Bin Mahziyar, from Musa Bin Al Qasim who said,

⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 70 H 2

⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 70 H 3

⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 71 H 1

'I said to Abu Ja'far^{asws} the 2nd (9th Imam^{asws}) 'I intended to circumambulate on your^{asws} behalf and on behalf of your^{asws} father^{asws}. So it was said to me: 'The successors^{asws} are such that circumambulations are not to be performed on their^{asws} behalf'. So he^{asws} said to me: 'But, circumambulate whatever you are able to, for it is allowed'.

ثُمَّ قُلْتُ لَهُ بَعْدَ ذَلِكَ بِثَلَاثِ سِنِينَ إِنِّي كُنْتُ اسْتَأْذَنْتُكَ فِي الطَّوَافِ عَنْكَ وَ عَنْ أَبِيكَ فَأَذْنَتَ لِي فِي ذَلِكَ فَطُفْتُ عَنْكُمْ مَا شَاءَ اللَّهُ ثُمَّ وَقَعَ فِي قَلْبِي شَيْءٌ فَعَمِلْتُ بِهِ قَالَ وَ مَا هُوَ قُلْتُ طُفْتُ يَوْمًا عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ ثَلَاثَ مَرَّاتٍ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ

Then, I said to him^{asws}, after three years, 'I had sought your^{asws} permission regarding the circumambulation on your^{asws} behalf, and on behalf of your^{asws} father, so you^{asws} permitted to me with regards to that. So I circumambulated on behalf of you^{asws} both what Allah^{azwj} so Desired. Then something occurred in my heart, so I acted by it'. He^{asws} said: 'And what was it?' I said, 'I circumambulated one day, on behalf of Rasool-Allah^{saww}'. So he^{asws} said three times: 'May Allah^{azwj} Send Blessings upon Rasool-Allah^{saww}'.

ثُمَّ الْيَوْمَ الثَّانِي عَنْ أَمِيرِ الْمُؤْمِنِينَ ثُمَّ طُفْتُ الْيَوْمَ الثَّلَاثَ عَنِ الْحَسَنِ (عَلَيْهِ السَّلَام) وَ الرَّابِعَ عَنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ الْخَامِسَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ السَّادِسَ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) وَ الْيَوْمَ السَّابِعَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَام) وَ الْيَوْمَ الثَّامِنَ عَنِ أَبِيكَ مُوسَى (عَلَيْهِ السَّلَام) وَ الْيَوْمَ التَّاسِعَ عَنِ أَبِيكَ عَلِيٍّ (عَلَيْهِ السَّلَام) وَ الْيَوْمَ الْعَاشِرَ عَنْكَ يَا سَيِّدِي وَ هُوَ لَأَيُّ الَّذِينَ أُدِينُ اللَّهُ بِوَلَايَتِهِمْ

Then on the second day, on behalf of Amir Al-Momineen^{asws}. Then one the third day I circumambulated on behalf of Al-Hassan^{asws}; and on the fourth day on behalf of Al-Husayn^{asws}; and on the fifth day on behalf of Ali^{asws} Bin Al-Husayn^{asws}; and on the sixth day on behalf of Abu Ja'far Muhammad^{asws} Bin Ali^{asws}; and on the seventh day on behalf of Ja'far^{asws} Bin Muhammad^{asws}; and on the eighth day on behalf of your^{asws} father^{asws} Musa^{asws}; and on the ninth day on behalf of your^{asws} father^{asws} Ali^{asws} (Al Reza)^{asws}, and on the tenth day on your^{asws} behalf, my Master^{asws}. And they^{asws} are those whom I make to be a Religion of Allah^{azwj}, by their^{asws} Wilayah'.

فَقَالَ إِذْنٌ وَ اللَّهُ تَدِينُ اللَّهُ بِالَّذِينَ الَّذِي لَا يَقْبَلُ مِنَ الْعِبَادِ غَيْرَهُ قُلْتُ وَ رَبِّمَا طُفْتُ عَنْ أُمَّكَ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ رَبِّمَا لَمْ أَطُفْ فَقَالَ اسْتَكَبِرَ مِنْ هَذَا فَإِنَّهُ أَفْضَلُ مَا أَنْتَ غَامِلُهُ إِنْ شَاءَ اللَّهُ .

So he^{asws} said: 'Then, by Allah^{azwj}, you have made a Religion of Allah^{azwj} with the Religion which He^{azwj} will not be Accepting from the servants, apart from it'. I said, 'And sometimes I circumambulate on behalf of your^{asws} mother^{asws} Fatima^{asws}, and sometimes I do not circumambulate'. So he^{asws} said: 'Frequent from this, for it would be the most superior of what you act upon, Allah^{azwj} Willing'.⁵⁷

بَابُ مَنْ يُشْرِكُ قَرَابَتَهُ وَ إِخْوَتَهُ فِي حَجَّتِهِ أَوْ يَصِلُهُمْ بِحَجَّةٍ

Chapter 72 – The one who participates his relatives and his brethren in his Hajj, or he links them with Hajj

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ أَشْرِكُ أَبَوِيَّ فِي حَجَّتِي قَالَ نَعَمْ قُلْتُ أَشْرِكُ إِخْوَتِي فِي حَجَّتِي قَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَاعِلٌ لَكَ حَجًّا وَ لَهُمْ حَجًّا وَ لَكَ أَجْرٌ لِصِلَتِكَ

⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 71 H 2

إِيَّاهُمْ قُلْتُ فَأَطُوفُ عَنِ الرَّجُلِ وَالْمَرْأَةِ وَهُمْ بِالْكَوْفَةِ فَقَالَ نَعَمْ تَقُولُ حِينَ تَفْتَتِحُ الطَّوَافَ اللَّهُمَّ تَقَبَّلْ مِنْ فَلَانِ الَّذِي تَطُوفُ عَنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Can I participate my parents in my Hajj?' He^{asws} said: 'Yes'. I said, 'Can I participate my brethren in my Hajj?' He^{asws} said: 'Yes. Allah^{azwj} Mighty and Majestic has Made Hajj to be for you and Hajj to be for them, and for you would be a Recompense for your linking them'. I said, 'So, can I circumambulate on behalf of the man and the woman and they are in Al-Kufa?' So he^{asws} said: 'Yes. You should be saying when you begin the circumambulation, 'O Allah^{azwj}! Accept from so and so, on whose behalf I am circumambulating'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَمْرِو بْنِ الْيَاسِ قَالَ حَجَّجْتُ مَعَ أَبِي وَ أَنَا صَرُورَةٌ فَقُلْتُ إِنِّي أَحِبُّ أَنْ أُجْعَلَ حَجَّتِي عَنْ أُمِّي فَإِنِّي قَدْ مَاتَتْ قَالَ لِي حَتَّى أَسْأَلَكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ الْيَاسُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَسْمَعُ جُعِلْتُ فِدَاكَ إِنَّ ابْنِي هَذَا صَرُورَةٌ وَ قَدْ مَاتَتْ أُمُّهُ فَأَحَبُّ أَنْ يُجْعَلَ حَجَّتَهُ لَهَا أَوْ فَيَجُوزُ ذَلِكَ لَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يُكْتَبُ لَهُ وَ لَهَا وَ يُكْتَبُ لَهُ أَجْرُ الْبِرِّ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from one of our companions, from Amro Bin Ilyas who said,

'I performed Hajj along with my father, and I was a *Saroura* (not having had performed Hajj). So I said, 'I would love it to make my Hajj to be on behalf of my mother who has died'. So he said to me, '(Wait) until I ask Abu Abdullah^{asws} for you'. So Ilyas said to Abu Abdullah^{asws}, and I was listening, 'May I be sacrificed for you^{asws}! This son of mine is a *Saroura* (not having had performed Hajj), and his mother has died, So he would like to make his Hajj to be for her. Is that allowed for him?' So Abu Abdullah^{asws} said: 'It would be Written for him, and for her, and it would be Written for him the Recompense of the righteous deed'.⁵⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَيْهِ الْحَارِثُ بْنُ الْمُغْبِرَةِ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي لِي ابْنَةٌ قِيَمَةٌ لِي عَلَى كُلِّ شَيْءٍ وَ هِيَ عَاتِقٌ أَوْ فَأَجْعَلُ لَهَا حَجَّتِي قَالَ أَمَا إِنَّهُ يَكُونُ لَهَا أَجْرُهَا وَ يَكُونُ لَكَ مِثْلُ ذَلِكَ وَ لَا يُنْقَصُ مِنْ أَجْرِهَا شَيْءٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Safwan Al Jammal who said,

'I went over to Abu Abdullah^{asws}, so Al-Haris Bin Al-Mugheira came over to him^{asws}, and he said to him^{asws}, 'May my father be sacrificed for you^{asws}, and my mother! For me is a daughter who stands for me upon everything, and she is a first-born. Can I make my Hajj to be for her?' He^{asws} said: 'Its Recompense would happen to be for her, and there would happen to be for you the like of that, and there would not be a reduction from its Recompense, of anything'.⁶⁰

⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 72 H 1

⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 72 H 2

⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 72 H 3

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ
عَنِ الرَّجُلِ يَحُجُّ فَيَجْعَلُ حَجَّتَهُ وَ عُمْرَتَهُ أَوْ بَعْضَ طَوَافِهِ لِيَعُضَ أَهْلِيهِ وَ هُوَ عَنْهُ غَائِبٌ بِنَدِ آخَرَ قَالَ قُلْتُ فَيَنْقُصُ ذَلِكَ مِنْ
أَجْرِهِ قَالَ لَا هِيَ لَهُ وَ لِصَاحِبِهِ وَ لَهُ أَجْرٌ سِوَى ذَلِكَ بِمَا وَصَلَ

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

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about the man who performs Hajj, so he makes his Hajj and his Umra, or part of his circumambulation for one of his family members, and he is absent from him in another city. I said, 'So would that effect a reduction from his Recompense?' He^{asws} said: 'No. It would be for him and for his companion; and for him would be a recompense besides that with what he has linked'.

قُلْتُ وَ هُوَ مَيِّتٌ هَلْ يَدْخُلُ ذَلِكَ عَلَيْهِ قَالَ نَعَمْ حَتَّى يَكُونَ مَسْخُوطاً عَلَيْهِ فَيَغْفَرُ لَهُ أَوْ يَكُونَ مُضَيِّقاً عَلَيْهِ فَيُوسِّعُ عَلَيْهِ قُلْتُ
فَيَعْلَمُ هُوَ فِي مَكَانِهِ أَنَّ عَمَلَ ذَلِكَ لِحَقِّهِ قَالَ نَعَمْ قُلْتُ وَ إِنْ كَانَ نَاصِباً يَنْفَعُهُ ذَلِكَ قَالَ نَعَمْ يُخَفِّفُ عَنْهُ .

I said, 'And he is deceased, would that enter upon him?' He^{asws} said: 'Yes, to the extent that if he happens to be under Wrath, so it would be Forgiven for him, or if there happens to be a constriction upon him, so it would be Expanded upon him'. I said, 'So he, in his place, would know that, that deed was performed for his right?' He^{asws} said: 'Yes'. I said, 'And even if he was a *Nasibi* (Hostile one), that would benefit him?' He^{asws} said: 'Yes. It (Punishment) would be Lightened from him'.⁶¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ
اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا بِالْمَدِينَةِ بَعْدَ مَا رَجَعْتُ مِنْ مَكَّةَ إِنِّي أَرَدْتُ أَنْ أَحُجَّ عَنْ ابْنَتِي قَالَ فَاجْعَلْ ذَلِكَ لَهَا الْآنَ .

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

'I said to Abu Abdullah^{asws}, and I was in Al-Medina after having had returned from Makkah, 'I intend to perform Hajj on behalf of my daughter'. He^{asws} said: 'So make that to be for her, now'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ
اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يُشْرِكُ أَبَاهُ وَ أَخَاهُ وَ قَرَابَتَهُ فِي حَجِّهِ فَقَالَ إِذَا يُكْتَبَ لَكَ حَجٌّ مِثْلُ حَجِّهِمْ وَ تَزْدَادُ أَجْرًا بِمَا
وَصَلَّتْ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who participated his father, and his brother, and his relatives in his Hajj. So he^{asws} said: 'Then, a Hajj would be Written for him similar to their Hajj, and a Recompense would be increased due to what he linked'.⁶³

⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 72 H 4

⁶² Al Kafi – V 4 – The Book of Hajj Ch 72 H 5

⁶³ Al Kafi – V 4 – The Book of Hajj Ch 72 H 6

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنِ ابْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ وَصَلَ أَبَاهُ أَوْ ذَا قَرَابَةٍ لَهُ فَطَافَ عَنْهُ كَانَ لَهُ أَجْرُهُ كَامِلًا وَ لِلَّذِي طَافَ عَنْهُ مِثْلُ أَجْرِهِ وَ يُفَضَّلُ هُوَ بِصِلَتِهِ إِيَّاهُ بِطَوَافٍ آخَرَ

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

‘Abu Abdullah^{asws} said: ‘The one who links his father, or one of his relatives, so he circumambulates on his behalf, for him would be his Recompense, complete, and for the one on whose behalf he circumambulated would be similar to his Recompense, and he would be merited with his linking him with another circumambulation’.

وَ قَالَ مَنْ حَجَّ فَجَعَلَ حَجَّتَهُ عَنْ ذِي قَرَابَتِهِ يَصِلُهُ بِهَا كَانَتْ حَجَّتُهُ كَامِلَةً وَ كَانَ لِلَّذِي حَجَّ عَنْهُ مِثْلُ أَجْرِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَاسِعٌ لِذَلِكَ .

And he^{asws} said: ‘The one performs Hajj, so he makes his Hajj to be on behalf of his relative, linking him with it, his Hajj would be complete, and for the one on whose behalf he performed Hajj would be the like of his Recompense. Allah^{azwj} Mighty and Majestic would Expand for that’.⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْأَشْعَثِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْحَضْرَمِيِّ عَنْ أَبِيهِ قَالَ رَجَعْتُ مِنْ مَكَّةَ فَلَقَيْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) فِي الْمَسْجِدِ وَ هُوَ قَاعِدٌ فِيمَا بَيْنَ الْقَبْرِ وَ الْمَنِيرِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي إِذَا خَرَجْتُ إِلَى مَكَّةَ رَبَّمَا قَالَ لِي الرَّجُلُ طُفْ عَنِّي أُسْبُوعًا وَ صَلِّ رَكْعَتَيْنِ فَاسْتَعْلُ عَنْ ذَلِكَ فَإِذَا رَجَعْتُ لَمْ أُدْرِ مَا أَقُولُ لَهُ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of our companions, from Ali Bin Muhammad Al Ash’as, from Ali Bin Ibrahim Al Hazramy, from his father who said,

‘I returned from Makkah, so I met Abu Al-Hassan Musa^{asws} in the Masjid, and he^{asws} was seated in what is between the grave and the Pulpit (of Rasool-Allah^{saww}). So I said, ‘O son^{asws} of Rasool-Allah^{saww}! When I go out to Makkah, sometimes the man says to me, ‘Circumambulate on my behalf, seven (circuits), and Pray two Cycles’. But, I am too pre-occupied from that, so when I return, I do not know what I should be saying to him’.

قَالَ إِذَا أَتَيْتَ مَكَّةَ فَفَضَّيْتِ نُسُكَكَ فَطُفْ أُسْبُوعًا وَ صَلِّ رَكْعَتَيْنِ ثُمَّ قُلِ اللَّهُمَّ إِنَّ هَذَا الطَّوَافَ وَ هَاتَيْنِ الرَّكْعَتَيْنِ عَنْ أَبِي وَ أُمِّي وَ عَنْ زَوْجَتِي وَ عَنْ وُلْدِي وَ عَنْ حَامَتِي وَ عَنْ جَمِيعِ أَهْلِ بَلَدِي حُرِّهِمْ وَ عِبْدِهِمْ وَ أَبْيَضِهِمْ وَ أَسْوَدِهِمْ

He^{asws} said: ‘When you go to Makkah, so fulfil your rituals, circumambulate seven (circuits) and Pray two Cycles, then say, ‘O Allah^{azwj}! This circumambulation, and these two Cycles (of Prayer) are no behalf of my father and my mother, and on behalf of my wife, and on behalf of my children, and of behalf of my protectors, and on behalf of the entirety of the people of my city, their free ones, and their slaves, and their white ones, and their black ones’.

فَلَا تَشَاءُ أَنْ قُلْتَ لِلرَّجُلِ إِنِّي قَدْ طُفْتُ عَنْكَ وَ صَلَّيْتُ عَنْكَ إِلَّا كُنْتَ صَادِقًا فَإِذَا أَتَيْتَ قَبْرَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَفَضَّيْتِ مَا يَجِبُ عَلَيْكَ فَصَلِّ رَكْعَتَيْنِ ثُمَّ قِفْ عِنْدَ رَأْسِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قُلِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ مِنْ أَبِي وَ أُمِّي وَ زَوْجَتِي وَ وُلْدِي وَ جَمِيعِ حَامَتِي وَ مِنْ جَمِيعِ أَهْلِ بَلَدِي حُرِّهِمْ وَ عِبْدِهِمْ وَ أَبْيَضِهِمْ وَ أَسْوَدِهِمْ فَلَا تَشَاءُ أَنْ تَقُولَ لِلرَّجُلِ إِنِّي أَقْرَأْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْكَ السَّلَامَ إِلَّا كُنْتَ صَادِقًا .

⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 72 H 7

So you would not be saying to the man, 'I have performed a circumambulation on your behalf, and Prayed two Cycles on your behalf', except that you would be truthful (in saying that). So when you go to the grave of the Prophet^{saww}, fulfil what is Obligatory upon you. Pray two Cycles, then pause by the head of the Prophet^{saww}, then say, 'Greetings be upon you^{saww}, O Prophet^{saww} of Allah^{azwj}, from my father and my mother, and my wife, and my children, and the entirety of the people of my city, their free ones, and they slaves, and their white ones, and their black ones'. So you would not be saying to the man, 'I conveyed the greetings to Rasool-Allah^{saww}', except that you would be truthful (in saying that)'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) كَمْ أَشْرِكُ فِي حَجَّتِي قَالَ كَمْ شِئْتَ .

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

'I asked Abu Al-Hassan^{asws}, 'How many can I participate in my Hajj?' He^{asws} said: 'As many as you like to'.⁶⁶

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَمْرَانَ الْأَرْمَنِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَوْ أَشْرَكْتَ أَلْفًا فِي حَجَّتِكَ لَكَانَ لِكُلِّ وَاحِدٍ حَجَّةٌ مِنْ غَيْرِ أَنْ تَنْقُصَ حَجَّتَكَ شَيْئًا .

Ahmad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Abu Imran Al Armany, from Ali Bin Al Husayn, from Muhammad Bin Al Hassan,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Abu Abdullah^{asws} said: 'If you were to participate a thousand in your Hajj, there would be a Hajj for each one, from without there being a reduction of anything in your Hajj'.⁶⁷

بَابُ تَوْفِيرِ الشَّعْرِ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ

Chapter 73 – Letting grow the hair for the one who intends the Hajj and the Umra

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَجُّ أَشْهُرُ مَعْلُومَاتُ سُؤَالٍ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ فَمَنْ أَرَادَ الْحَجَّ وَفَرَ شَعْرَهُ إِذَا تَطَرَّ إِلَى هِلَالِ ذِي الْقَعْدَةِ وَ مَنْ أَرَادَ الْعُمْرَةَ وَفَرَ شَعْرَهُ شَهْرًا .

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 Hajj is in known months – Shawwal, and Zil-Qadah, and Zil Hijja. So the one who intends the Hajj should let his hair grow when he looks at the crescent of Zilqadah; and the one who intends the Umra should let his hair grow for a month'.⁶⁸

⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 72 H 8

⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 72 H 9

⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 72 H 10

⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 73 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُرِيدُ الْحَجَّ أَيْخُذُ مِنْ رَأْسِهِ فِي سُؤَالِ كُلِّهِ مَا لَمْ يَرَ الْهَيْلَالَ قَالَ لَا بَأْسَ مَا لَمْ يَرَ الْهَيْلَالَ .

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

'I asked Abu Abdullah^{asws} about the man who intends the Hajj, can he take off (his hair) from his head during Shawwal, all of it, for as long as he does not see the crescent (of Zilqadah)?' He^{asws} said: 'There is no problem for as long as he does not see the crescent'.⁶⁹

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي خَالِدٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا تَأْخُذُ مِنْ شَعْرِكَ وَ أَنْتَ تُرِيدُ الْحَجَّ فِي ذِي الْقَعْدَةِ وَ لَا فِي الشَّهْرِ الَّذِي تُرِيدُ فِيهِ الْخُرُوجَ إِلَى الْعُمْرَةِ .

Ahmad, from Muhammad Bin Sinan, from Abu Khalid, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Do not take from your hair in Zil Qadah and you are intending the Hajj, nor in the month in which you are intending the going out to the Umra'.⁷⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ بَعْضِ أَصْحَابِنَا عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَأْخُذُ الرَّجُلُ إِذَا رَأَى هَيْلَالَ ذِي الْقَعْدَةِ وَ أَرَادَ الْخُرُوجَ مِنْ رَأْسِهِ وَ لَا مِنْ لِحْيَتِهِ .

Ahmad Bin Muhammad, from Al Hassan Bin Ali, from one of our companions, from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man, when he sees the crescent of Zil Qadah, and he intends the going, should neither take (hair) from his head nor from his beard'.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَعْفِ شَعْرَكَ لِلْحَجِّ إِذَا رَأَيْتَ هَيْلَالَ ذِي الْقَعْدَةِ وَ لِلْعُمْرَةِ شَهْرًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Retain your hair for the Hajj, when you see the crescent of Zil Qadah, and for the Umra (retain it) for a month'.⁷²

بَابُ مَوَاقِيتِ الْأَحْرَامِ

Chapter 74 – Junctures for (wearing of) the *Ihraam*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مِنْ تَمَامِ الْحَجِّ وَ الْعُمْرَةِ أَنْ تُحْرِمَ مِنَ الْمَوَاقِيتِ الَّتِي وَقَّعَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ لَا تُجَاوِزَهَا إِلَّا وَ أَنْتَ مُحْرِمٌ فَإِنَّهُ وَقَّتْ لِأَهْلِ الْعِرَاقِ وَ لَمْ يَكُنْ يَوْمَئِذٍ عِرَاقُ بَطْنِ الْعَقِيقِ مِنْ قِبَلِ أَهْلِ

⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 73 H 2

⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 73 H 3

⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 73 H 4

⁷² Al Kafi – V 4 – The Book of Hajj Ch 73 H 5

الْعِرَاقَ وَ وَقَّتَ لِأَهْلِ الْيَمَنِ يَلْمَلَمَ وَ وَقَّتَ لِأَهْلِ الطَّائِفِ قَرْنَ الْمَنَازِلِ وَ وَقَّتَ لِأَهْلِ الْمَغْرِبِ الْجُحْفَةَ وَ هِيَ مَهْبِيعَةٌ وَ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَ مَنْ كَانَ مَنْزِلُهُ خَلْفَ هَذِهِ الْمَوَاقِيتِ مِمَّا يَلِي مَكَّةَ فَوْقَهُ مَنْزِلُهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'From the perfection of the Hajj and the Umra is that you should wear *Ihraam* from the juncture which Rasool-Allah^{saww} had designated, and not to exceed it except you are in *Ihraam*, for he^{saww} had designated a juncture for the people of Al-Iraq, and in those days there was no Iraq, being Batn Al-Ateeq for the people coming from the direction of Al-Iraq; and designated a juncture for the people of Al-Yemen, Yalamlam; and designated for the people of Al-Taif, being Qarn Al-Manazal; and designated a juncture for the people of Al-Maghrib (north Africa), being Al-Juhfa, and it is Mahiya; and designated a juncture for the people of Al-Medina, being Zul-Huleyfa. And the one who house was behind these junctures, from what follows Makkah, so his juncture is his house'.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْإِحْرَامُ مِنْ مَوَاقِيتِ خَمْسَةٍ وَقَّتَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَنْبَغِي لِحَاجٍّ وَ لَا لِمُعْتَمِرٍ أَنْ يُحْرِمَ قَبْلَهَا وَ لَا بَعْدَهَا وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَ هُوَ مَسْجِدُ الشَّجَرَةِ يُصَلَّى فِيهِ وَ يُفْرَضُ فِيهِ الْحَجُّ وَ وَقَّتَ لِأَهْلِ الشَّامِ الْجُحْفَةَ وَ وَقَّتَ لِأَهْلِ نَجْدِ الْعَقِيقِ وَ وَقَّتَ لِأَهْلِ الطَّائِفِ قَرْنَ الْمَنَازِلِ وَ وَقَّتَ لِأَهْلِ الْيَمَنِ يَلْمَلَمَ وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَرْعَبَ عَنْ مَوَاقِيتِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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

'Abu Abdullah^{asws} said: 'The (wearing of the) *Ihraam* is from five junctures which Rasool-Allah^{saww} designated. It is not befitting for the pilgrim for Hajj nor for a pilgrim for Umra that he should be wearing *Ihraam* before these, nor after these. A juncture for the people of Al-Medina is Zul Huleyfa, and it is Masjid Shajara. He^{saww} Prayed in it, and he^{saww} Obligated the Hajj therein; and a juncture for the people of Syria is Al-Juhfa; and a juncture for the people of Najd is Al-Aqeeq; and a juncture for the people of Al-Taif is Qaran Al-Manazal; and a juncture for the people of Al-Yemen is Yalamlam. And, it is not befitting for anyone that he turns away from the junctures of Rasool-Allah^{saww},⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَدَّثَنِي عَنِ الْعَقِيقِ أَوْ وَقَّتَ وَقَّتَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ شَيْءٌ صَنَعَهُ النَّاسُ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَ وَقَّتَ لِأَهْلِ الْمَغْرِبِ الْجُحْفَةَ وَ هِيَ عِنْدَنَا مَكْتُوبَةٌ مَهْبِيعَةٌ وَ وَقَّتَ لِأَهْلِ الْيَمَنِ يَلْمَلَمَ وَ وَقَّتَ لِأَهْلِ الطَّائِفِ قَرْنَ الْمَنَازِلِ وَ وَقَّتَ لِأَهْلِ نَجْدِ الْعَقِيقِ وَ مَا أَنْجَدْتُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al numan, from Abu Ayoub Al Khazzaz who said,

'I said to Abu Abdullah^{asws}, 'Narrated to me about Al-Aqeeq, is it a juncture which Rasool-Allah^{saww} designated, or is it something which the people made up?' So he^{asws} said: 'Rasool-Allah^{saww} designated a juncture for the people of Al-Medina, being Zul Huleyfa; and a juncture for the people of Al-Maghrib (north Africa), being Al-Juhfa, and it is written with us as Mahiya; and a juncture for the people of Al-

⁷³ Al Kafi – V 4 – The Book of Hajj Ch 74 H 1

⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 74 H 2

Yemem, being Yalamlam; and a juncture for the people of Al-Taif, being Qaran Al-Manazal; and a juncture of the people of Najd, being Al-Aqeeq, and it is not made up'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَخْرَجَ الْعَقِيقُ بَرِيدُ أُوطَاسٍ وَ قَالَ بَرِيدُ الْبُعْثِ دُونَ عَمْرَةَ بِبَرِيدَيْنِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'At the end of Al-Aqeeq is Bareyd Owtaas'. And he^{asws} said: 'Bareyd of Al-Ba'as is besides Ghamra by two Bareyds'.⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ حَدُّ الْعَقِيقِ مَا بَيْنَ الْمَسْلُخِ إِلَى عَقَبَةِ عَمْرَةَ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The boundary of Al-Aqeeq is what is between Al-Maslakh up to Aqaba Ghamra'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أُوطَاسٌ لَيْسَ مِنَ الْعَقِيقِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Owtaas is not from Al-Aqeeq'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْإِحْرَامِ مِنْ أَيِّ الْعَقِيقِ أَفْضَلُ أَنْ أُحْرِمَ فَقَالَ مِنْ أَوْلَاهِ أَفْضَلُ .

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

'I asked Abu Abdullah^{asws} about the *Ihraam*, 'From where in Al-Aqeeq is it superior that I should wear *Ihraam*?' So he^{asws} said: 'From its beginning, is superior'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) أَنَا نُحْرِمُ مِنْ طَرِيقِ الْبَصْرَةِ وَ أَسْنَا نَعْرِفُ حَدَّ عَرْضِ الْعَقِيقِ فَكَتَبَ أَحْرَمٌ مِنْ وَجْرَةٍ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Ja'far, from Yunus Bin Abdul Rahman who said,

⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 74 H 3

⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 74 H 4

⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 74 H 5

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 74 H 6

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 74 H 7

'I wrote to Abu Al-Hassan^{asws}, 'We tend to wear *Ihraam* from the road of Al-Basra, and we do not recognise a boundary of the land of Al-Aqeeq'. So he^{asws} wrote: 'Wear *Ihraam* from Wajra'.⁸⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَقَامَ بِالْمَدِينَةِ شَهْرًا وَهُوَ يُرِيدُ الْحَجَّ ثُمَّ بَدَأَ لَهُ أَنْ يَخْرُجَ فِي غَيْرِ طَرِيقِ أَهْلِ الْمَدِينَةِ الَّذِي يَأْخُذُونَهُ فَلْيَكُنْ إِحْرَامُهُ مِنْ مَسِيرَةِ سِتَّةِ أَمْيَالٍ فَيَكُونُ جِذَاءَ الشَّجَرَةِ مِنَ النَّبْدَاءِ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who stays in Al-Medina for a month and he intends the Hajj, then it becomes inevitable for him that he goes out in a road other than of the people of Al-Medina which they are taking by, so let his *Ihraam* be worn from a travel distance of six miles, so he would happen to be parallel to the (Masjid) Al-Shajara, from Al-Bayda'.

وَ فِي رِوَايَةٍ أُخْرَى يُحْرِمُ مِنَ الشَّجَرَةِ ثُمَّ يَأْخُذُ أَيَّ طَرِيقٍ شَاءَ .

And in another report, 'He^{asws} said): 'He should wear *Ihraam* from the (Masjid Al-Shajara, then he can take whichever road he so desires to'.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَوَّلُ الْعَقِيقِ بَرِيدُ النَّبْعِ وَهُوَ دُونَ الْمَسْلُخِ بِسِتَّةِ أَمْيَالٍ مِمَّا يَلِي الْعِرَاقَ وَبَيْنَهُ وَبَيْنَ عُمَرَةَ أَرْبَعَةٌ وَعِشْرُونَ مِيلًا بَرِيدَانِ .

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 beginning of Al-Aqeeq is Bareyd Al-Ba'as, and it is besides Al-Maslakh by six miles from what follows Al-Iraq, and between it and between Ghamra are twenty four miles, two Bareyds'.

بَعْضُ أَصْحَابِنَا قَالَ إِذَا خَرَجْتَ مِنَ الْمَسْلُخِ فَأَحْرِمْ عِنْدَ أَوَّلِ بَرِيدِ يَسْتَقْبِلُكَ .

One of our companions said, 'When you go out from Al-Maslakh, so wear *Ihraam* at the first Bareyd facing you'.⁸²

بَابُ مَنْ أَحْرَمَ دُونَ الْوَقْتِ

Chapter 75 – The one who wears *Ihraam* besides the juncture

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَحْرَمَ بِحَجَّةٍ فِي غَيْرِ أَشْهُرِ الْحَجِّ دُونَ الْوَقْتِ الَّذِي وَقَفَتْهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لَيْسَ إِحْرَامُهُ بِشَيْءٍ إِنْ أَحَبَّ أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ فَلْيَرْجِعْ وَ لَا أَرَى عَلَيْهِ شَيْئًا وَ إِنْ أَحَبَّ أَنْ يَمْضِيَ فَلْيَمْضِ فَإِذَا انْتَهَى إِلَى الْوَقْتِ فَلْيَحْرِمْ مِنْهُ وَ يَجْعَلْهَا عُمْرَةً فَإِنَّ ذَلِكَ أَفْضَلُ مِنْ رُجُوعِهِ لِأَنَّهُ أَعْلَنَ الْإِحْرَامَ بِالْحَجِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibrahim Al Karkhy who said,

⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 74 H 8

⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 74 H 9

⁸² Al Kafi – V 4 – The Book of Hajj Ch 74 H 10

'I asked Abu Abdullah^{asws} about a man who wore *Ihraam* for Hajj during other than the months of the Hajj, besides the juncture which Rasool-Allah^{saww} had designated'. He^{asws} said: 'His *Ihraam* is not with anything. If he so likes to, he can return to his house, so let him return, and I^{asws} do not see anything upon him; and if keeps going, so let him keep going. So when he ends up to a juncture, so let him wear *Ihraam* from it, and make it to be an Umra, for that would be superior than his returning, because he announced the *Ihraam* to be for the Hajj'.⁸³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُتَنَّى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ لَيْسَ لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ فِي سِوَاهُنَّ وَ لَيْسَ لِأَحَدٍ أَنْ يُحْرِمَ دُونَ الْوَقْتِ الَّذِي وَقَّعَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَإِنَّمَا مَثَلُ ذَلِكَ مَثَلُ مَنْ صَلَّى فِي السَّفَرِ أَرْبَعًا وَ تَرَكَ التَّنَتِينَ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Hajj is during known months – Shawwal, and Zilqadah, and Zilhijja. It is not for anyone that he wears *Ihraam* for the Hajj during other than these, and it is not for anyone that he wears *Ihraam* besides the junctures which Rasool-Allah^{saww} designated. So, rather, the example of that is like the one who Prays four (Cycles) during the journey and leaves the (Praying of) two (Cycles)'.⁸⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ اسْتَرَى بَدَنَةً قَبْلَ أَنْ يَنْتَهِيَ إِلَى الْوَقْتِ الَّذِي يُحْرِمُ فِيهِ فَأَشْعَرَهَا وَ قَلَدَهَا أَيْحِبُّ عَلَيْهِ حِينَ فَعَلَ ذَلِكَ مَا يَجِبُ عَلَى الْمُحْرِمِ قَالَ لَا وَ لَكِنْ إِذَا انْتَهَى إِلَى الْوَقْتِ فَلْيُحْرِمَ ثُمَّ لِيُشْعِرَهَا وَ يُقَلِّدَهَا فَإِنَّ تَقْلِيدَهُ الْأَوَّلَ لَيْسَ بِشَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Fuzayl Bin Yasaar who said,

'I asked Abu Abdullah^{asws} about a man who bought a camel before he ended up to the juncture in which he wore the *Ihraam*. So he marked it and yoked it. Does it Obligate upon him, when he did that, what is Obligated upon the one in *Ihraam*?' He^{asws} said: 'No, but when he ended up to the juncture, so let him wear the *Ihraam*, then let him mark it and yoke it, for his yoking it firstly, is not with anything'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ أَحْرَمَ بِالْحَجِّ فِي غَيْرِ أَشْهُرِ الْحَجِّ فَلَا حَجَّ لَهُ وَ مَنْ أَحْرَمَ دُونَ الْمَيْقَاتِ فَلَا إِحْرَامَ لَهُ .

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

'Abu Abdullah^{asws} said: 'The one who wears *Ihraam* for the Hajj during other than the months of the Hajj, so there is no Hajj for him; and the one who wears *Ihraam* besides the junctures, so there is no *Ihraam* for him'.⁸⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مِهْرَانَ بْنِ أَبِي نَصْرٍ عَنْ أَخِيهِ رَبَاحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّا نَرَوِي بِالْكَوْفَةِ أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ قَالَ إِنَّ مِنْ تَمَامِ الْحَجِّ وَالْعُمْرَةِ أَنْ يُحْرِمَ الرَّجُلُ

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 75 H 1

⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 75 H 2

⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 75 H 3

⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 75 H 4

مِنْ دُوَيْرَةِ أَهْلِهِ فَهَلْ قَالَ هَذَا عَلِيٌّ (عَلَيْهِ السَّلَام) فَقَالَ قَدْ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لِمَنْ كَانَ مَنْزِلُهُ خَلْفَ الْمَوَاقِبِ وَ لَوْ كَانَ كَمَا يَقُولُونَ مَا كَانَ يَمْنَعُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ لَا يَخْرُجَ بِنِيَابِهِ إِلَى الشَّجَرَةِ

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Mihran Bin Abu Nasr, from his brother Rabah who said,

'I said to Abu Abdullah^{asws}, 'We are reporting in Al-Kufa that Ali^{asws} said: 'From the completion of the Hajj and the Umra is that the man should wear *Ihraam* from the houses of his family. Has Ali^{asws} said this?' So he^{asws} said: 'Amir Al-Momineen^{asws} has said that for the one whose house is behind the junctures. And, had it been as they are saying it to be, Rasool-Allah^{saww} would not have forbidden that one should not go out with his clothes to the (Masjid) Al-Shajara'.⁸⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مَيْسَرَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا مُتَغَيِّرُ اللَّوْنِ فَقَالَ لِي مِنْ أَيْنَ أَحْرَمْتُمْ فَلْتُمْ مِنْ مَوْضِعٍ كَذَا وَ كَذَا فَقَالَ رَبُّ طَالِبٍ خَيْرٌ تَزَلُّ قَدَمُهُ تَمَّ قَالَ يَسْرُوكَ إِنْ صَلَّيْتَ الظُّهْرَ فِي السَّفَرِ أَرْبَعًا فَلْتُمْ لَا قَالَ فَهُوَ وَ اللَّهُ ذَاكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ali Bin Uqba, from Maysara who said,

'I went to Abu Abdullah^{asws} and the colour of my face had changed. So he^{asws} said to me: 'From where did you wear *Ihraam*?' I said, 'From such and such a place'. So he^{asws} said: 'Sometimes the seeker of the goodness, his feet tend to waver'. Then he^{asws} said: 'Would it make you joyful if you were to Pray Al-Zohr during a journey, as four (Cycles)?' I said, 'No'. He^{asws} said: 'So it, By Allah^{azwj}, is (like) that' (i.e. wearing *Ihraam* at other than a designated juncture).⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَحْرَمَ دُونَ الْوَقْتِ وَ أَصَابَ مِنَ النِّسَاءِ وَ الصَّيْدِ فَلَا شَيْءَ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who wears *Ihraam* besides the juncture, and attains from the women, and the hunting, so there is nothing upon him'.⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَيْسَ يَنْبَغِي لِأَحَدٍ أَنْ يُحْرَمَ دُونَ الْمَوَاقِبِ الَّتِي وَقَّعَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَّا أَنْ يَخَافَ قَوْتَ الشَّهْرِ فِي الْعُمْرَةِ .

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

'I heard Abu Abdullah^{asws} saying: 'It is not befitting for anyone that he should wear *Ihraam* beside the junctures which Rasool-Allah^{saww} had designated, except if he fears losing the month regarding the Umra'.⁹⁰

⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 75 H 5

⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 75 H 6

⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 75 H 7

⁹⁰ Al Kafi – V 4 – The Book of Hajj Ch 75 H 8

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَجِيءُ مُعْتَمِرًا رَجَبَ فَيَدْخُلُ عَلَيْهِ هَلَالُ شَعْبَانَ قَبْلَ أَنْ يَبْلُغَ الْوَقْتَ أَوْ يُحْرِمُ قَبْلَ الْوَقْتِ وَيَجْعَلُهَا لِرَجَبٍ أَوْ يُؤَخِّرُ الْإِحْرَامَ إِلَى الْعَقِيقِ وَيَجْعَلُهَا لِشَعْبَانَ قَالَ يُحْرِمُ قَبْلَ الْوَقْتِ فَيَكُونُ لِرَجَبٍ لِأَنَّ لِرَجَبٍ فَضْلَهُ وَ هُوَ الَّذِي نَوَى .

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who comes for Umra, the Umra of Rajab. So the crescent of Shaban enters upon him before he reaches the juncture. Can he wear *Ihraam* before the juncture, and make it to be for Rajab, or should he delay wearing the *Ihraam* up to the juncture and make it to be for Shaban?' He^{asws} said: 'He can wear *Ihraam* before the juncture, so it would happen to be for Rajab, because for Rajab there is its merit, and it is which he intended'.⁹¹

بَابُ مَنْ جَاوَزَ مِيقَاتَ أَرْضِهِ بِغَيْرِ إِحْرَامٍ أَوْ دَخَلَ مَكَّةَ بِغَيْرِ إِحْرَامٍ

Chapter 76 – The one who exceeds the land of a juncture without *Ihraam*, or enters Makkah without *Ihraam*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ نَسِيَ أَنْ يُحْرِمَ حَتَّى دَخَلَ الْحَرَمَ قَالَ قَالَ أَبِي يَخْرُجُ إِلَى مِيقَاتِ أَهْلِ أَرْضِهِ فَإِنْ خَشِيَ أَنْ يَفُوتَهُ الْحُجَّ أَحْرَمَ مِنْ مَكَانِهِ فَإِنْ اسْتَطَاعَ أَنْ يَخْرُجَ مِنَ الْحَرَمِ فَلْيَخْرُجْ ثُمَّ لِيُحْرِمْ .

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

'I asked Abu Abdullah^{asws} about a man who forgot to wear *Ihraam* until he entered the Haram. He^{asws} said: 'My^{asws} father^{asws} said: 'He should go out to a juncture of the people of his land. So if he fears that the Hajj would be lost, he can wear *Ihraam* from his place. So if he is able to out from the Haram, so let him go out, then he should wear *Ihraam*'.⁹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ كَتَبْتُ إِلَيْهِ أَنَّ بَعْضَ مَوَالِيكَ بِالْبَصْرَةِ يُحْرِمُونَ بِبَطْنِ الْعَقِيقِ وَ لَيْسَ بِذَلِكَ الْمَوْضِعِ مَاءٌ وَ لَا مَنْزِلٌ وَ عَلَيْهِمْ فِي ذَلِكَ مَوْنَةٌ شَدِيدَةٌ وَ يُعْجِلُهُمْ أَصْحَابُهُمْ وَ جَمَالُهُمْ وَ مِنْ وَرَاءِ بَطْنِ الْعَقِيقِ بِخَمْسَةِ عَشَرَ مِيلاً مَنْزِلٌ فِيهِ مَاءٌ وَ هُوَ مَنْزِلُهُمُ الَّذِي يَنْزِلُونَ فِيهِ فَتَرَى أَنَّ يُحْرِمُوا مِنْ مَوْضِعِ الْمَاءِ لِرَفِيقِهِ بِهِمْ وَ حَقِيقَتِهِ عَلَيْهِمْ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I wrote to him^{asws} Some of those in your^{asws} Wilayah in Al-Basra are wearing *Ihraam* at Batn Al-Aqeeq, and there is no water in that place, nor is there any lodging, and upon them regarding that requires intense provisions, and their companions and their cameleers hasten them; and from behind Batn Al-Aqeeq by fifteen miles, there is a station wherein is water, and it is their lodgement which they are encamping in. So what is your^{asws} view if they were to wear *Ihraam* from a place of water in order to be easier with them and light upon them'.

⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 75 H 9

⁹² Al Kafi – V 4 – The Book of Hajj Ch 76 H 1

فَكَتَبَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَقَّتَ الْمَوَاقِيتَ لِأَهْلِهَا وَ لِمَنْ أَتَى عَلَيْهَا مِنْ غَيْرِ أَهْلِهَا وَ فِيهَا رُخْصَةٌ لِمَنْ كَانَتْ بِهِ عِلَّةٌ فَلَا يُجَاوِزُ الْمِيقَاتَ إِلَّا مِنْ عِلَّةٍ .

So he^{asws} wrote: 'Rasool-Allah^{saww} designated the junctures for its people and for the ones who come to it from other than its people, and with regards to it is a permission for the one who has a reason for it. Therefore, none should exceed the junctures except for the one who has a reason to do so'.⁹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنِّي خَرَجْتُ بِأَهْلِي مَاشِيًا فَلَمْ أَهَلَّ حَتَّى أَتَيْتُ الْجُحْفَةَ وَ قَدْ كُنْتُ شَاكِيًا فَجَعَلَ أَهْلُ الْمَدِينَةِ يَسْأَلُونَ عَنِّي فَيَقُولُونَ لَقِينَاهُ وَ عَلَيْهِ ثِيَابُهُ وَ هُمْ لَا يَعْلَمُونَ وَ قَدْ رَخَّصَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ كَانَ مَرِيضًا أَوْ ضَعِيفًا أَنْ يُحْرِمَ مِنَ الْجُحْفَةِ .

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

'Abu Abdullah^{asws} said: 'I^{asws} went out walking with my^{asws} family, so I^{asws} did not commence (Hajj) until I^{asws} came up to Al-Juhfa, and there had been complaints (of the hardships endured). So the people of Al-Medina went on asking about me^{asws}, and they were saying, 'We met him^{asws}, and upon him^{asws} were his^{asws} (normal) clothes', and they were not knowing that Rasool-Allah^{saww} had permitted for the one who was sick, or weak, that he can wear *Ihraam* from Al-Juhfa'.⁹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَعْزُضُ لَهُ الْمَرَضُ الشَّدِيدُ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ قَالَ لَا يَدْخُلُهَا إِلَّا بِإِحْرَامٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Rifa'at Bin Musa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man to whom the extreme illness presented itself before he entered Makkah. He^{asws} said: 'He should not enter it except being in *Ihraam*'.⁹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَنَسٍ مِنْ أَصْحَابِنَا حَجُّوا بِأَمْرَاءٍ مَعَهُمْ فَفَدِمُوا إِلَى الْوَقْتِ وَ هِيَ لَا تُصَلِّي فَجَهِلُوا أَنَّ مِثْلَهَا يَنْبَغِي أَنْ يُحْرِمَ فَمَضَوْا بِهَا كَمَا هِيَ حَتَّى قَدِمُوا مَكَّةَ وَ هِيَ طَامِثٌ حَلَالٌ فَسَأَلُوا النَّاسَ فَقَالُوا تَخْرُجُ إِلَى بَعْضِ الْمَوَاقِيتِ فَتُحْرِمُ مِنْهُ وَ كَانَتْ إِذَا فَعَلَتْ لَمْ تُدْرِكِ الْحَجَّ فَسَأَلُوا أَبَا جَعْفَرٍ (عليه السلام) فَقَالَ تُحْرِمُ مِنْ مَكَانِهَا قَدْ عَلِمَ اللَّهُ نِيَّتَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara, from Anaas,

(It has been narrated) from our companions performing Hajj, and there was a woman along with them. So they proceeded to the juncture, and she did not Pray. So they did not know whether the likes of her should be wearing *Ihraam*. So they went with her until they proceeded to Makkah, and she was menstruating, being free (from *Ihraam*). So they asked the people, and they said, 'She should go out to one of the junctures, and she should wear the *Ihraam* from it'. And, it was so that, had she done

⁹³ Al Kafi – V 4 – The Book of Hajj Ch 76 H 2

⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 76 H 3

⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 76 H 4

that, she would not have realised the Hajj'. So they asked Abu Ja'far^{asws}, and he^{asws} said: 'She should wear *Ihraam* from her place. Allah^{azwj} has Knowledge of her intentions'.⁹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ مَرَّ عَلَى الْوُقُوفِ الَّذِي يُحْرَمُ النَّاسُ مِنْهُ فَتَنَسَّى أَوْ جَهَلَ فَلَمْ يُحْرَمِ حَتَّى أَتَى مَكَّةَ فَخَافَ أَنْ يَرْجِعَ إِلَى الْوُقُوفِ أَنْ يَفُوتَهُ الْحَجَّ فَقَالَ يَخْرُجُ مِنَ الْحَرَمِ وَيُحْرَمُ وَيُجْزِيهِ ذَلِكَ .

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

'I asked Abu Abdullah^{asws} about a man who passed by the juncture which the people were wearing *Ihraam* from, but he forgot, or did not know. So he did not wear *Ihraam* until he came to Makkah. Then, he feared that if he were to return to the juncture, he would miss the Hajj. So he^{asws} said: 'He should go out from the Harram, and he should wear *Ihraam*, and that would suffice him'.⁹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ جَهَلَ أَنْ يُحْرَمَ حَتَّى دَخَلَ الْحَرَمَ كَيْفَ يَصْنَعُ قَالَ يَخْرُجُ مِنَ الْحَرَمِ ثُمَّ يَهْلُ بِالْحَجِّ .

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

'I asked Abu Abdullah^{asws} about a man who did not know that he should be wearing *Ihraam* until he entered the Harram. What should he do?' He^{asws} said: 'He should go out from the Harram, then he should commence with the Hajj'.⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي رَجُلٍ تَنَسَّى أَنْ يُحْرَمَ أَوْ جَهَلَ وَ قَدْ شَهِدَ الْمَنَاسِكَ كُلَّهَا وَ طَافَ وَ سَعَى قَالَ تُجْزِيهِ نِيَّتُهُ إِذَا كَانَ قَدْ نَوَى ذَلِكَ فَقَدْ تَمَّ حَجُّهُ وَ إِنْ لَمْ يَهْلُ وَ قَالَ فِي مَرِيضٍ أَعْمَى عَلَيْهِ حَتَّى أَتَى الْوُقُوفَ فَقَالَ يُحْرَمُ مِنْهُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding a man who forgot that he should be wearing *Ihraam*, or did not know, and he had witnessed the rituals, all of them, and circumambulated, and performed Sa'ee. He^{asws} said: 'His intention would suffice him when he had intended that. Thus, his Hajj would be complete, and even if he had not exclaimed *Talbiyya*'. And he^{asws} said regarding a man who had fainted until he came to the juncture. So he^{asws} said: 'He should wear *Ihraam* from it'.⁹⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ الْإِحْرَامِ مِنْ غَمْرَةٍ قَالَ لَيْسَ بِهِ بَأْسٌ أَنْ يُحْرَمَ مِنْهَا وَ كَانَ بَرِيدُ الْعَقِيقِ أَحَبَّ إِلَيَّ .

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

⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 76 H 5

⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 76 H 6

⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 76 H 7

⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 76 H

'I asked Abu Al-Hassan^{asws} about (wearing) the *Ihraam* from Ghamra. He^{asws} said: 'There is no problem with it if one wears *Ihraam* from it, and Bareyd Al-Aqeeq would be more beloved to me^{asws}'.¹⁰⁰

صَفْوَانُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ امْرَأَةٍ كَانَتْ مَعَ قَوْمٍ فَطَمِنَتْ فَأَرْسَلَتْ إِلَيْهِمْ فَسَأَلْتُهُمْ فَقَالُوا مَا نَدْرِي أَعَلَيْكَ إِحْرَامٌ أَمْ لَا وَ أَنْتِ حَائِضٌ فَتَرَكُوها حَتَّى دَخَلْتِ الْحَرَمَ قَالَ إِنْ كَانَ عَلَيْهَا مُهَلَّةٌ فَلْتَرْجِعِ إِلَى الْوَقْتِ فَلْتَحْرِمِ مِنْهُ وَإِنْ لَمْ يَكُنْ عَلَيْهَا وَقْتُ فَلْتَرْجِعِ إِلَى مَا قَدَرْتَ عَلَيْهِ بَعْدَ مَا تَخْرُجُ مِنَ الْحَرَمِ بِقَدْرِ مَا لَا يَفُوتُهَا .

Safwan, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{asws} about a woman who was with a group of people, so she experienced menstruation. So she sent a message to them, and asked them. So they said, 'We do not know whether wearing of the *Ihraam* is upon you or not, and you as in menstruation'. So they left her until she entered the Haram. He^{asws} said: 'If there was sufficient time for her, so let her return to the juncture, and wear *Ihraam* from it; and if there was not sufficient time for her, so let her return to whatever she is able upon after having gone out from the Haram, by a measurement of would not make her to miss it (the Hajj)'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَحْمَدَ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ وَرْدَانَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ كَانَ مِنْ مَكَّةَ عَلَى مَسِيرَةِ عَشْرَةِ أَمْيَالٍ لَمْ يَدْخُلْهَا إِلَّا بِإِحْرَامٍ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ahmad Bin Amro Bin Saeed, from Wardaan,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'The one who was away from Makkah upon a travel distance of ten miles cannot enter it (the Haram) except in *Ihraam*'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ سَوْرَةَ بْنِ كَلَيْبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) خَرَجْتُ مَعَنَا امْرَأَةٌ مِنْ أَهْلِنَا فَجَهَلَتْ الْإِحْرَامَ فَلَمْ تُحْرِمْ حَتَّى دَخَلْنَا مَكَّةَ وَ نَسِينَا أَنْ نَأْمُرَهَا بِذَلِكَ قَالَ فَمُرُوهَا فَلْتَحْرِمِ مِنْ مَكَانِهَا مِنْ مَكَّةَ أَوْ مِنَ الْمَسْجِدِ .

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

'I said to Abu Ja'far^{asws}, 'I went out (for Hajj) and with us was a woman from our family. She did not know about (wearing of) the *Ihraam* until we entered Makkah, and we forgot that we should be instructing her with that'. He^{asws} said: 'So instruct her, and let her wear *Ihraam* from her place, from Makkah or from the Masjid'.¹⁰³

¹⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 76 H 9

¹⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 76 H 10

¹⁰² Al Kafi – V 4 – The Book of Hajj Ch 76 H 11

¹⁰³ Al Kafi – V 4 – The Book of Hajj Ch 76 H 12

بَابُ مَا يَجِبُ لِعَقْدِ الْإِحْرَامِ

Chapter 77 – What is Obligated for tying the *Ihraam*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا انْتَهَيْتَ إِلَى الْعَقِيقِ مِنْ قِبَلِ الْعِرَاقِ أَوْ إِلَى الْوَقْتِ مِنْ هَذِهِ الْمَوَاقِيتِ وَ أَنْتَ تُرِيدُ الْإِحْرَامَ إِنْ شَاءَ اللَّهُ فَانْتِفِ بِإِطْبَاقِكَ وَ قَلَمِ أَظْفَارِكَ وَ أَطْلِ عَانَتَكَ وَ خُذْ مِنْ شَارِبِكَ وَ لَا يَضْرُكَ بِأَيِّ ذَلِكَ بَدَأْتَ ثُمَّ اسْتَلِّكَ وَ اغْتَسِلْ وَ الْبَسْ تَوْبَتَكَ وَ لِيَكُنْ فَرَاغُكَ مِنْ ذَلِكَ إِنْ شَاءَ اللَّهُ عِنْدَ زَوَالِ الشَّمْسِ وَ إِنْ لَمْ يَكُنْ عِنْدَ زَوَالِ الشَّمْسِ فَلَا يَضْرُكَ غَيْرَ أَنِّي أَحَبُّ أَنْ يَكُونَ ذَلِكَ مَعَ الْإِخْتِيَارِ عِنْدَ زَوَالِ الشَّمْسِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When you end up to Al-Aqeeq from the direction of Al-Iraq, or to a juncture from these junctures, and you are intending (to wear) the *Ihraam*, Allah^{azwj} Willing, so pluck your armpits, and clip your nails, and clear your pubic hair, and take (off) from your moustache, and it does not harm you by which of that you begin with. Then, brush your teeth, and wash, and wear your clothes, and let yourself be free from doing that, Allah^{azwj} Willing, by the (start of the) decline of the sun (midday); and if that cannot happen by the decline of the sun, so it would not harm you. I^{asws} would love it if that happens with the choice by the (start of the) decline of the sun’.¹⁰⁴

عَلِيُّ بْنُ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ السُّنَّةُ فِي الْإِحْرَامِ تَقْلِيمُ الْأَظْفَارِ وَ اخْذُ الشَّارِبِ وَ حَلْقُ الْعَانَةِ .

Ali, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Sunnah regarding the *Ihraam* is the clipping of the nails, and taking off the moustache, and shaving the pubic area’.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ فَقَالَ إِذَا طَلَيْتَ لِلْإِحْرَامِ الْأَوَّلِ كَيْفَ أَصْنَعُ فِي الطَّلِيَةِ الْأَخِيرَةِ وَ كَمْ بَيْنَهُمَا قَالَ إِذَا كَانَ بَيْنَهُمَا جُمُعَتَانِ خَمْسَةَ عَشَرَ يَوْماً فَاطَّلِ

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

‘Abu Baseer asked Abu Abdullah^{asws} and I was present, so he said, ‘When the first shaving is done for the *Ihraam*, what should be done regarding the next shaving, and how much (time) should be elapsing between the two?’ He^{asws} said: ‘When there would be two Fridays between the two, fifteen days, so shave (the unwanted hair)’.¹⁰⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ صَفْوَانَ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ لَا بَأْسَ بِأَنْ تَطَّلِيَ قَبْلَ الْإِحْرَامِ بِخَمْسَةَ عَشَرَ يَوْماً .

¹⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 77 H 1

¹⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 77 H 2

¹⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 77 H 3

A number of our companions, from Ahmad, from Safwan, from Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with shaving (unwanted hair) before wearing the *Ihraam*, by fifteen days'.¹⁰⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ الْحَسَنُ بْنُ سَعِيدٍ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) رَجُلٌ أَحْرَمَ بَعِيرٍ غُسْلٍ أَوْ بَعِيرٍ صَلَاةٍ عَالِمٌ أَوْ جَاهِلٌ مَا عَلَيْهِ فِي ذَلِكَ وَكَيْفَ يَنْبَغِي أَنْ يَصْنَعَ فَكَتَبَ (عَلَيْهِ السَّلَام) يُعِيدُ .

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

'Al-Hassan Bin Saeed wrote to Abu Al-Hassan^{asws}, 'A man wears *Ihraam* without washing, or without a Prayer, knowingly or out of ignorance, what is upon him regarding that, and what is befitting that he should be doing?' So he^{asws} wrote: 'Repeat'.¹⁰⁸

بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ كُنَّا بِالْمَدِينَةِ فَلَاحِنِي زُرَّارَةٌ فِي نَتْفِ الْإِيطِ وَحَلْفِهِ فَقُلْتُ حَلْفُهُ أَفْضَلُ وَقَالَ زُرَّارَةٌ نَتْفُهُ أَفْضَلُ فَاسْتَأْذَنَّا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَذِنَ لَنَا وَهُوَ فِي الْحَمَامِ يَطْلِي وَ قَدْ أَطْلَى إِبْطِيهِ فَقُلْتُ لِرُزَّارَةَ يَكْفِيكَ قَالَ لَا لَعَلَّهُ فَعَلَ هَذَا لِمَا لَا يَجُوزُ لِي أَنْ أَفْعَلَهُ

One of our companions, from Ibn Jamhour, from Muhammad Bin Al Qasim, from Abdullah Bin Abu Yafour who said,

'We were in Al-Medina, so Zurara disputed with me regarding plucking of the armpit and shaving it'. So I said, 'Shaving it is better', and Zurara said, plucking it is better'. So I sought permission for us to see Abu Abdullah^{asws}, so he^{asws} permitted us, and he^{asws} was in the bathhouse having waxed, and he^{asws} had waxed his^{asws} armpits. So I said to Zurara, 'Does it suffice you?' He said, 'No, maybe this deed is for him^{asws}, and it may not be allowed for me that I should do it'.

فَقَالَ فِيمَا أَنْتُمَا فَقُلْتُ إِنَّ زُرَّارَةَ لَأَحَانِي فِي نَتْفِ الْإِيطِ وَ حَلْفِهِ قُلْتُ حَلْفُهُ أَفْضَلُ وَقَالَ زُرَّارَةٌ نَتْفُهُ أَفْضَلُ فَقَالَ أَصَبَتْ السُّنَّةَ وَ أَخْطَأَهَا زُرَّارَةٌ حَلْفُهُ أَفْضَلُ مِنْ نَتْفِهِ وَ طَلْبُهُ أَفْضَلُ مِنْ حَلْفِهِ

So he^{asws} said: 'In what (discussion) are you two?' So I said, 'Zurara is disputing with me regarding plucking the armpit and shaving it. I said shaving is better, and Zurara said plucking is better'. So he^{asws} said: 'You have hit the Sunnah and Zurara has erred. Shaving it is better than plucking it, and waxing it is better than shaving it'.

ثُمَّ قَالَ لَنَا أَطْلَيْتُمَا فَعَلْنَا مِنْذُ ثَلَاثٍ فَقَالَ أَعِيدَا فَإِنَّ الْإِطْلَاءَ طَهْرٌ .

Then he^{asws} said to us: 'Get the waxing done'. So we said, 'We did that three days ago'. So he^{asws} said: 'Repeat it, for the waxing is cleanliness'.¹⁰⁹

¹⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 77 H 4

¹⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 77 H 5

¹⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 77 H 6

بَابُ مَا يُجْزَى مِنْ غُسْلِ الْإِحْرَامِ وَمَا لَا يُجْزَى

Chapter 78 – What suffices from washing for the *Ihraam* and what does not suffice

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ غُسْلُ يَوْمِكَ لِيَوْمِكَ وَ غُسْلُ لَيْلَتِكَ لِللَّيْلَتِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Your washing in the daytime is for your day, and your washing at night time is for your night’.¹¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَغْتَسِلُ بِالْمَدِينَةِ لِإِحْرَامِهِ أَوْ يُجْزَى ذَلِكَ مِنْ غُسْلِ ذِي الْحَلِيفَةِ قَالَ نَعَمْ فَاتَاهُ رَجُلٌ وَ أَنَا عِنْدَهُ فَقَالَ أَغْتَسِلُ بَعْضُ أَصْحَابِنَا فَعَرَضْتُ لَهُ حَاجَةً حَتَّى أَمْسَى قَالَ يُعِيدُ الْغُسْلَ يَغْتَسِلُ نَهَاراً لِيَوْمِهِ ذَلِكَ وَ لَيْلاً لِللَّيْلَةِ .

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

‘I asked him^{asws} about the man who washes in Al-Medina for his *Ihraam*. Would that suffice him from washing at Zul Huleyfa?’ He^{asws} said: ‘Yes’. So a man came over and I was in his^{asws} presence, so he said, ‘One of our companions what, and a need presented itself to him until evening’. He^{asws} said: ‘He should repeat the washing. His washing at daytime is for that day of his, and at night is for his night’.¹¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَغْتَسِلُ لِإِحْرَامِهِ ثُمَّ يَنَامُ قَبْلَ أَنْ يُحْرِمَ قَالَ عَلَيْهِ إِعَادَةُ الْغُسْلِ .

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I asked him^{asws} about the man who washes for his *Ihraam*, then he sleeps before he wears his *Ihraam*. He^{asws} said: ‘Upon him is repeating of the washing’.¹¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ أَغْتَسَلَ لِإِحْرَامِهِ ثُمَّ لَيْسَ قَمِيصاً قَبْلَ أَنْ يُحْرِمَ قَالَ قَدْ انْتَقَضَ غُسْلُهُ .

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

‘I asked Abu Abdullah^{asws} about a man who washes for his *Ihraam*, then wears a shirt before he wears *Ihraam*. He^{asws} said: ‘It breaks his washing (for the *Ihraam*)’.¹¹³

¹¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 78 H 1

¹¹¹ Al Kafi – V 4 – The Book of Hajj Ch 78 H 2

¹¹² Al Kafi – V 4 – The Book of Hajj Ch 78 H 3

¹¹³ Al Kafi – V 4 – The Book of Hajj Ch 78 H 4

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ اغْتَسَلَ لِلْإِحْرَامِ ثُمَّ نَامَ قَبْلَ أَنْ يُحْرِمَ قَالَ عَلَيْهِ إِعَادَةُ الْغُسْلِ .

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

'I asked Abu Al-Hassan^{asws} about a man who washes for the *Ihraam*, then sleeps before he wears *Ihraam*. He^{asws} said: 'Upon him is repeating of the washing'.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ اغْتَسَلَ لِإِحْرَامِهِ ثُمَّ قَلَّمَ أَظْفَارَهُ قَالَ يَمْسُحُهَا بِالْمَاءِ وَ لَا يُعِيدُ الْغُسْلَ .

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

(It has been narrated) from Abu Ja'far^{asws} regarding a man who washes for his *Ihraam*, then clips his nails. He^{asws} said: 'He should wipe them with the water, and he would not repeat the washing'.¹¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ أَرْسَلْنَا إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ نَحْنُ جَمَاعَةٌ وَ نَحْنُ بِالْمَدِينَةِ إِنَّا نُرِيدُ أَنْ نُودِعَكَ فَارْسَلْ إِلَيْنَا أَنْ اغْتَسِلُوا بِالْمَدِينَةِ فَإِنِّي أَخَافُ أَنْ يَعْسُرَ عَلَيْكُمُ الْمَاءُ بِذِي الْحُلَيْفَةِ فَاغْتَسِلُوا بِالْمَدِينَةِ وَ الْبَسُوا ثِيَابَكُمْ الَّتِي تُحْرِمُونَ فِيهَا ثُمَّ تَعَالَوْا فَرَادَى أَوْ مَتَانِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'We sent a message to Abu Abdullah^{asws}, and we were a group, and we were in Al-Medina, 'We intend to bid you^{asws} farewell'. So he^{asws} sent a message to us: 'Wash yourselves in Al-Medina, for I^{asws} am afraid that (finding) water would be difficult upon you in Zul Huleyfa. Therefore, wash in Al-Medina, and wear your clothes which you would be wearing as *Ihraam* in, then come individually or in twos'.¹¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اغْتَسَلَ الرَّجُلُ وَ هُوَ يُرِيدُ أَنْ يُحْرِمَ فَلْيَسْ قَمِيصاً قَبْلَ أَنْ يُلْبِيَ فَعَلَيْهِ الْغُسْلُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Ala'a Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the man washes and he intends to wear *Ihraam*, so he wears a shirt (instead) before he exclaims *Talbiyya*, then upon him is (repeating of) the washing'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ دَرَّاجٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي الرَّجُلِ يَغْتَسِلُ لِلْإِحْرَامِ ثُمَّ يَمْسُحُ رَأْسَهُ بِمَنْدِيلٍ قَالَ لَا بَأْسَ بِهِ .

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

¹¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 78 H 5

¹¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 78 H 6

¹¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 78 H 7

¹¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 78 H 8

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the man who washes for the *Ihraam*, then he wipes his head with a towel. He^{asws} said: 'There is no problem with it'.¹¹⁸

بَابُ مَا يَجُوزُ لِلْمَحْرَمِ بَعْدَ اغْتِسَالِهِ مِنَ الطَّيِّبِ وَ الصَّيِّدِ وَ غَيْرِ ذَلِكَ قَبْلَ أَنْ يُلْبِيَ

Chapter 79 – What is allowed for the one in *Ihraam* after his washing, from the perfume, and the hunting, and other than that, before he exclaims *Talbiyya*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَدْهِنُ بَدْنَهُ فِيهِ طِيبٌ وَ هُوَ يُرِيدُ أَنْ يُحْرِمَ قَالَ لَا تَدْهِنُ حِينَ تُرِيدُ أَنْ تُحْرِمَ بَدْنَهُ فِيهِ مِسْكٌ وَ لَا عُنْبُرٌ نَبْقَى رَائِحَتُهُ فِي رَأْسِكَ بَعْدَ مَا تُحْرِمُ وَ أَدْهِنُ بِمَا شِئْتَ مِنَ الدَّهْنِ حِينَ تُرِيدُ أَنْ تُحْرِمَ قَبْلَ الْغُسْلِ وَ بَعْدَهُ فَإِذَا أَحْرَمْتَ فَقَدْ حَرَّمَ عَلَيْكَ الدَّهْنَ حَتَّى تَجَلَّ .

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 the man who massaged with oil in which was perfume, and he intended to wear *Ihraam*. He^{asws} said: 'You should not massage when you intend to wear *Ihraam*, with oil in which is Musk or Amber. Its aroma would remain in your head after you wear *Ihraam*, and you can massage with whatever you so desire to from the oils when you intend to wear *Ihraam* before the washing and after it. So when you wear *Ihraam*, so the oil would be Prohibited unto you until you are free (from *Ihraam*)'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَدْهِنُ حِينَ تُرِيدُ أَنْ تُحْرِمَ بَدْنَهُ فِيهِ مِسْكٌ وَ لَا عُنْبُرٌ مِنْ أَجْلِ رَائِحَةِ نَبْقَى فِي رَأْسِكَ بَعْدَ مَا تُحْرِمُ وَ أَدْهِنُ بِمَا شِئْتَ مِنَ الدَّهْنِ حِينَ تُرِيدُ أَنْ تُحْرِمَ فَإِذَا أَحْرَمْتَ فَقَدْ حَرَّمَ عَلَيْكَ الدَّهْنَ حَتَّى تَجَلَّ .

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: 'You should not massage with oil when you intend to wear *Ihraam*, with oil in which is Musk or Amber, due to the reason of its aroma remaining in your head after having worn *Ihraam*; and you can massage with whatever you so desire to from the oils, when you intend to wear *Ihraam*. So when you wear *Ihraam*, then the oil becomes Prohibited unto you until you are free (from *Ihraam*)'.¹²⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عَمْرٍاءَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَ فَضِيلٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنِ الطَّيِّبِ عِنْدَ الْإِحْرَامِ وَ الدَّهْنِ فَقَالَ كَانَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا يَرِيدُ عَلَى السَّلِيخَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Abdul Rahman Bin Abu Abdullah, and Fuzayl, and Muhammad Bin Muslim,

¹¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 78 H 9

¹¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 79 H 1

¹²⁰ Al Kafi – V 4 – The Book of Hajj Ch 79 H 2

(It has been narrated) from Abu Abdullah^{asws} having been asked about the perfume and the oil while wearing *Ihraam*. So he^{asws} said: ‘Ali^{asws} did not exceed upon the cassia bark’.¹²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النَّعْمَانِ عَنْ أَبِي أَيُّوبَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا بَأْسَ بِأَنْ يَدَّهِنَّ الرَّجُلُ قَبْلَ أَنْ يَغْتَسِلَ لِلْإِحْرَامِ أَوْ بَعْدَهُ وَكَانَ يَكْرَهُ الدُّهْنَ الْخَائِرَ الَّذِي يَبْقَى .

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

‘Abu Abdullah^{asws} said: ‘There is no problem with the man massaging with oil before he washes for the *Ihraam*, or after it’, and he^{asws} used to dislike the anointing oil which remains’.¹²²

أَحْمَدُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ الْمُحْرَمِ يَدَّهِنَّ بَعْدَ الْغُسْلِ قَالَ نَعَمْ فَادَّهَنَّا عِنْدَهُ بِسَلِيخَةِ بَانٍ وَ ذَكَرَ أَنَّ أَبَاهُ كَانَ يَدَّهِنَّ بَعْدَ مَا يَغْتَسِلُ لِلْإِحْرَامِ وَ أَنَّهُ يَدَّهِنَّ بِالْدُّهْنِ مَا لَمْ يَكُنْ غَالِيَةً أَوْ دُهْنًا فِيهِ مِسْكٌ أَوْ عُنْبُرٌ .

Ahmad Bin Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

‘I asked Abu Abdullah^{asws} about the man in *Ihraam* massaging with oil after the washing (for the *Ihraam*). He^{asws} said: ‘Yes’. So we applied oil in his^{asws} presence with clear cassia bark, and he^{asws} mentioned that his^{asws} father^{asws} used to massage with oil after having washed for the *Ihraam*, and he^{asws} massages with the oil for as long as it does not happen to be expensive, or an oil wherein is Musk or Amber’.¹²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ اغْتَسَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِلْإِحْرَامِ ثُمَّ دَخَلَ مَسْجِدَ الشَّجَرَةِ فَصَلَّى ثُمَّ خَرَجَ إِلَى الْعُلَمَانِ فَقَالَ هَاتُوا مَا عِنْدَكُمْ مِنْ لُحُومِ الصَّيْدِ حَتَّى نَأْكُلَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdullah Bin Muskan, from Ali Bin Abdul Aziz having said:

‘Abu Abdullah^{asws} washed for the *Ihraam*, then entered the Masjid Al-Shajara, so he Prayed, then went out to the servants, so he^{asws} said: ‘Bring what is with you, from the flesh of the hunts so we^{asws} can eat it’.¹²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيرِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ إِذَا تَهَيَّأَ لِلْإِحْرَامِ فَلَهُ أَنْ يَأْتِيَ النِّسَاءَ مَا لَمْ يَغْتَسِلَ التَّلْبِيَّةَ أَوْ يَلْبَسَ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man when he prepares for (wearing) the *Ihraam*, so for him is that he can go to the women for as long as he has not entered into the *Talbiyya*, or has exclaimed it’.¹²⁵

¹²¹ Al Kafi – V 4 – The Book of Hajj Ch 79 H 3

¹²² Al Kafi – V 4 – The Book of Hajj Ch 79 H 4

¹²³ Al Kafi – V 4 – The Book of Hajj Ch 79 H 5

¹²⁴ Al Kafi – V 4 – The Book of Hajj Ch 79 H 6

¹²⁵ Al Kafi – V 4 – The Book of Hajj Ch 79 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي رَجُلٍ صَلَّى الظُّهْرَ فِي مَسْجِدِ الشَّجَرَةِ وَعَقَدَ الإِحْرَامَ ثُمَّ مَسَّ طَيْباً أَوْ صَادَ صَيْدًا أَوْ وَقَعَ أَهْلُهُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ مَا لَمْ يُلَبِّ .

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

(It has been narrated) from one of our companions, from one of the two (5th or 6th Imam^{asws}) regarding a man who Prays Al-Zohr in Masjid Al-Shajarah, and ties the *Ihraam*, then touches perfume, or hunts a prey, or falls upon his wife. He^{asws} said: 'There is nothing upon him for as long as he has not exclaimed *Talbiyya*'.¹²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ كَتَبْتُ إِلَى أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) رَجُلٌ دَخَلَ مَسْجِدَ الشَّجَرَةِ فَصَلَّى وَ أَحْرَمَ وَ خَرَجَ مِنَ الْمَسْجِدِ قَبْدًا لَهُ قَبْلَ أَنْ يُلَبِّيَ أَنْ يَنْفُضَ ذَلِكَ بِمُؤَاقَعَةِ النِّسَاءِ أَلَهُ ذَلِكَ فَكَتَبَ (عَلَيْهِ السَّلَامُ) نَعَمْ أَوْ لَا بَأْسَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from one of his companions who said,

'I wrote to Abu Ibrahim^{asws} (7th Imam^{asws}), 'A man enters the Masjid Shajarah, so he Prays and wears *Ihraam*, and goes out from the Masjid. Then it becomes inevitable for him, before having exclaimed *Talbiyya* that he should break that by falling upon the wife. Is that for him?' So he^{asws} wrote: 'Yes, there is no problem with it'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي رَجُلٍ تَهَيَّأَ لِلِإِحْرَامِ وَ فَرَعَ مِنْ كُلِّ شَيْءٍ الصَّلَاةِ وَ جَمِيعِ الشَّرُوطِ إِلا أَنَّهُ لَمْ يُلَبِّ أَلَهُ أَنْ يَنْفُضَ ذَلِكَ وَ يُوَاقِعَ النِّسَاءَ فَقَالَ نَعَمْ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ziyad Bin Marwan who said,

'I said to Abu Al Hassan^{asws}, 'What are you^{asws} saying regarding a man who prepares to (wear) the *Ihraam*, and is free from performing everything, the Prayer and the entirety of the stipulations, except that he has not exclaimed *Talbiyya*. Is it for him that he breaks that and falls upon the wife?' So he^{asws} said: 'Yes'.¹²⁸

¹²⁶ Al Kafi – V 4 – The Book of Hajj Ch 79 H 8

¹²⁷ Al Kafi – V 4 – The Book of Hajj Ch 79 H 9

¹²⁸ Al Kafi – V 4 – The Book of Hajj Ch 79 H 10