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

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

Who died in the year 329 H

كِتَابُ الْحَجِّ

THE BOOK OF HAJJ (5)

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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 صَلَاةِ الْإِحْرَامِ وَ عَقْدِهِ وَ الْإِشْتِرَاطِ فِيهِ

Chapter 80 – The Prayer of the *Ihraam*, and tying it, and the stipulations regarding it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ وَ مُعَاوِيَةَ بْنِ عَمَّارٍ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَضُرُّكَ بَلِيلٌ أَحْرَمْتَ أَمْ نَهَارٍ إِلَّا أَنْ أَفْضَلَ ذَلِكَ عِنْدَ زَوَالِ الشَّمْسِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, and Muawiya Bin Ammar, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It does not harm you whether you wear *Ihraam* at night or by the day, except that the superior of that is at the (start of the) decline of the sun'.¹

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ لَا يَكُونُ إِحْرَامٌ إِلَّا فِي دُبُرِ صَلَاةٍ مَكْتُوبَةٍ أَحْرَمْتَ فِي دُبُرِهَا بَعْدَ التَّسْلِيمِ وَ إِنْ كَانَتْ نَافِلَةً صَلَّيْتَ رَكَعَتَيْنِ وَ أَحْرَمْتَ فِي دُبُرِهِمَا فَإِذَا انْقَلَبْتَ مِنْ صَلَاتِكَ فَاحْمِدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Ihraam* does not happen except after the Prescribed Prayer. You should wear *Ihraam* at the end of it after the greetings (in the Prayer), even though it may be an optional (Prayer). You should Pray two Cycles, and wear *Ihraam* at the end of these two. So when you turn from your Prayer, then Praise Allah^{azwj} and Extol upon Him^{azwj}, and send Blessings upon the Prophet^{saww}.

وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَنِي مِمَّنْ اسْتَجَابَ لَكَ وَ آمَنَ بِوَعْدِكَ وَ اتَّبَعَ أَمْرَكَ فَإِنِّي عَبْدُكَ وَ فِي قَبْضَتِكَ لَا أُوقَى إِلَّا مَا وَفَيْتَ وَ لَا أَخْذُ إِلَّا مَا أُعْطِيتَ

And say, 'O Allah^{azwj}! I hereby ask You^{azwj} to Make me to be from the ones who have answered to You, and believed in Your^{azwj} Promise, and followed Your^{azwj} Commands, for I am Your^{azwj} servant, and in Your^{azwj} Hold. I cannot protect except what You^{azwj} Protect, and I cannot take except what You^{azwj} Give.

وَ قَدْ ذَكَرْتَ الْحَجَّ فَاسْأَلُكَ أَنْ تَعَزِّمَ لِي عَلَيْهِ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ تُقَوِّبَنِي عَلَى مَا ضَعُفْتُ عَنْهُ وَ تَسَلِّمَ مِنِّي مَنَاسِكِي فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ اجْعَلْنِي مِنْ وَفْدِكَ الَّذِينَ رَضِيتَ وَ ارْتَضَيْتَ وَ سَمَّيْتَ وَ كَتَبْتَ

¹ Al Kafi – V 4 – The Book of Hajj Ch 80 H 1

And You^{azwj} have Mentioned the Hajj, so I hereby ask You^{azwj} that You^{azwj} should Determine it for me to be upon Your^{azwj} Book and the Sunnah of Your^{azwj} Prophet^{saww}, and Strengthen me upon what I have weakened from, and Accept from me my rituals in Ease from You^{azwj} and well-being, and Make me to be from Your^{azwj} delegates who Please You^{azwj} and You^{azwj} are Pleased with, and Named, and Ordained.

اللَّهُمَّ فَتَمِّمْ لِي حَجِّي وَ عُمْرَتِي اللَّهُمَّ إِنِّي أُرِيدُ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ (صلى الله عليه وآله) فَإِنْ عَرَضَ لِي شَيْءٌ يَحْبِسُنِي فَحَلْنِي حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَرْتَ عَلَيَّ

O Allah^{azwj}! So Perfect my Hajj for me, and my Umra. O Allah^{azwj}! I intend the *Tamutto* with the Umra to the Hajj upon Your^{azwj} Book and Sunnah of Your^{azwj} Prophet^{saww}. Thus, if something were to present itself to me withholding me, so free me when it withholds me by Your^{azwj} Power which Your^{azwj} have Ordained upon me.

اللَّهُمَّ إِنْ لَمْ تُكُنْ حَجَّةً فَعُمْرَةً أَحْرَمَ لَكَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ عِظَامِي وَ مَخْيِي وَ عَصَبِي مِنَ النِّسَاءِ وَ التِّيَابِ وَ الطَّيِّبِ أَبْتِغِي بِذَلِكَ وَجْهَكَ وَ الدَّارَ الْآخِرَةَ

O Allah^{azwj}! If it does not happen to be for Hajj, so for Umra. I shall hold sacred for You^{azwj}, my hair, and my skin, and my flesh, and my blood, and my bones, and my mind away from my attaining from the women, and the clothes, and the perfume, and I seek Your^{azwj} Face by that and the House of the Hereafter’.

قَالَ وَ يُجْزِئُكَ أَنْ تَقُولَ هَذَا مَرَّةً وَاحِدَةً حِينَ تُحْرِمُ ثُمَّ فَمَشِ هُنَيْئَةً فَإِذَا اسْتَوَتْ بِكَ الْأَرْضُ مَا شِئْتَ كُنْتَ أَوْ رَاكِبًا فَلَبَّ .

He^{asws} said: ‘And it would suffice you if you were to be saying this once when you wear *Ihraam*. Then stand, so walk comfortably, then when the ground is even with you, whether you were walking or riding, so exclaim *Talbiyya*’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتَ لَهُ إِنِّي أُرِيدُ أَنْ أَتَمَّتَّ بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَيْفَ أَقُولُ قَالَ تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَمَّتَّ بِالْعُمْرَةِ إِلَى الْحَجِّ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ (صلى الله عليه وآله) وَ إِنْ شِئْتَ أَصْمَرْتَ الَّذِي تُرِيدُ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘I intend to perform *Tamutto* with the Umra to the Hajj, so what should I be saying?’ He^{asws} said: ‘You should be saying, ‘O Allah^{azwj}! I intend to perform *Tamutto* with the Umra to the Hajj upon Your^{azwj} Book and the Sunnah of Your^{azwj} Prophet^{saww}’; and if you so desire to, you can keep in mind that which you intend for (instead of saying it)’.³

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ أَلَيْلًا أَحْرَمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمْ نَهَارًا فَقَالَ نَهَارًا قُلْتَ أَيَّ سَاعَةٍ قَالَ صَلَاةَ الظُّهْرِ فَسَأَلْتُهُ مَتَى تَرَى أَنْ نُحْرِمَ فَقَالَ سَوَاءٌ عَلَيْكُمْ إِنَّمَا أَحْرَمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَلَاةَ الظُّهْرِ لِأَنَّ الْمَاءَ كَانَ قَلِيلًا كَانَ يَكُونُ فِي رُءُوسِ الْجِبَالِ فَيَهْجُرُ الرَّجُلُ إِلَى مِثْلِ ذَلِكَ مِنَ الْعَدْوِ وَ لَا يَكَادُ يَقْدُرُونَ عَلَى الْمَاءِ وَ إِنَّمَا أَحْدِثُ هَذِهِ الْمِيَاهُ حَدِيثًا .

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

² Al Kafi – V 4 – The Book of Hajj Ch 80 H 2

³ Al Kafi – V 4 – The Book of Hajj Ch 80 H 3

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, 'Did Rasool-Allah^{saww} wear *Ihraam* at night or at daytime?' So he^{asws} said: 'At daytime'. I said, 'At what time?' He^{asws} said: 'Al-Zohr Prayer'. So I asked him^{asws}, 'When do you^{asws} view we should be wearing *Ihraam*?' So he^{asws} said: 'It is the same upon you. But rather, Rasool-Allah^{saww} wore *Ihraam* at Al-Zohr Prayer because the water was scarce. It used to occur in the top parts of the mountains, so the man would leave to acquire that from the morning, and almost was not able upon finding the water, and rather, these waters (today), are newly occurring'.⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي وَجْهَيْنِ مِنَ الْحَجِّ يَقُولُ بَعْضُ أَحْرَمٍ بِالْحَجِّ مُفْرَدًا فَإِذَا طُفَّتْ بِالنَّبْتِ وَ سَعَيْتَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَأَجَلٌ وَ أَجْعَلَهَا عُمْرَةً وَ بَعْضُهُمْ يَقُولُ أَحْرَمٌ وَ أَنُو الْمُنْعَةَ بِالْعُمْرَةِ إِلَى الْحَجِّ أَيُّ هَذَيْنِ أَحَبُّ إِلَيْكَ قَالَ أَنُو الْمُنْعَةَ .

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

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}) that our companions are differing regarding two aspect from the Hajj. Some are saying, 'Wear *Ihraam* for the exclusive Hajj. So when you have circumambulated by the House, and performed Sa'ee between Al-Safa and Al-Marwa, so free (yourself from the *Ihraam*) and make to be an Umra'; and some of them are saying, 'Wear *Ihraam* and intend the *Tamutto* with the Umra to the Hajj'. Which of these two is more beloved to you^{asws}? He^{asws} said: 'Intend the *Tamutto*'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ حُمْرَةَ بْنِ حُمْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الَّذِي يَقُولُ حُلِّي حَيْثُ حَبَسْتَنِي قَالَ هُوَ جَلٌّ حَيْثُ حَبَسَهُ قَالَ أَوْ لَمْ يَقُلْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran who said,

'I asked Abu Abdullah^{asws} about the one who is saying, 'Free me whereas You^{azwj} withheld me' (the obligations of Hajj). He^{asws} said: 'Allah^{azwj} has Freed him where he was withheld'. He^{asws} said: 'Or should he not say it'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ هُوَ جَلٌّ إِذَا حَبَسَ اسْتَرْطَ أَوْ لَمْ يَسْتَرْطَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin usman, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'He is free as he is withheld, whether he makes such stipulation or not'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ وَ زَيْدِ الشَّحَامِ وَ مَنْصُورِ بْنِ حَازِمٍ قَالُوا أَمَرَنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْ نُلَبِّيَ وَ لَا نَسْمِيَ شَيْئًا وَ قَالَ أَصْحَابُ الْإِضْمَارِ أَحَبُّ إِلَيَّ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Abu Bakr Al Hazramy and Zayd Al Shahham, and Mansour Bin Hazim who said,

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

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

⁶ Al Kafi – V 4 – The Book of Hajj Ch 80 H 6

⁷ Al Kafi – V 4 – The Book of Hajj Ch 80 H 7

'Abu Abdullah^{asws} ordered us that we should exclaim *Talbiyya* and not to specify anything. And he^{asws} said: 'The people of the concealment in the mind are more beloved to me (than the ones speaking their intentions)'.⁸

أَحْمَدُ عَنْ عَلِيٍّ عَنْ سَيْفٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَنَّهُ سَأَلَ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ الْإِضْمَارُ أَحَبُّ إِلَيَّ فَلَبَّ وَ لَا تُسَمِّ .

Ahmad, from Ali, from Sayf, from Is'haq Bin Ammar,

When asked, Abu Al-Hassan Musa^{asws} said: 'The keeping (of the intention) in the mind is more beloved to me^{asws}, therefore exclaim *Talbiyya* and do not specify'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَحْرَمَ فِي دُبُرِ صَلَاةٍ مَكْتُوبَةٍ أَوْ كَانَ يُجْرِيهِ ذَلِكَ قَالَ نَعَمْ .

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

'I said to Abu Abdullah^{asws}, 'Do you^{asws} view that if a man were to wear *Ihraam* at the end of the Prescribed Prayer that would suffice him?' He^{asws} said: 'Yes'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ حَمَّادِ بْنِ عُثْمَانَ عَنْ الْحَلْبِيِّ جَمِيعًا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَلَّيْتَ فِي مَسْجِدِ الشَّجَرَةِ فَقُلْ وَ أَنْتَ قَاعِدٌ فِي دُبُرِ الصَّلَاةِ قَبْلَ أَنْ تَقُومَ مَا يَقُولُ الْمُحْرِمُ ثُمَّ قُمْ فَامْشِ حَتَّى تَبْلُغَ الْمِيلَ وَ تَسْتَوِيَ بِكَ الْبَيْدَاءُ فَإِذَا اسْتَوَتْ بِكَ فَلَبَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, and Abdul Rahman Bin Al Hajjaj, and Hammad Bin Usman, from Al Halby, altogether,

Abu Abdullah^{asws} has said: 'When you have Prayed in the Masjid Al-Shajara, so say while you are seated, at the end of the Prayer, before you arise, what the one in *Ihraam* would be saying. Then arise, and walk until you reach the mile, and Al-Bayda is in front of you. So when it is in front of you, then exclaim *Talbiyya*'.¹¹

عَلِيُّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَلْ يَجُوزُ لِلْمُتَمَتِّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ أَنْ يُظْهَرَ التَّلْبِيَةَ فِي مَسْجِدِ الشَّجَرَةِ فَقَالَ نَعَمْ إِنَّمَا لَبَّى النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى الْبَيْدَاءِ لِأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْرِفُونَ التَّلْبِيَةَ فَاحْبَبَ أَنْ يُعَلِّمَهُمْ كَيْفَ التَّلْبِيَةَ .

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

The (narrator) asked Abu Abdullah^{asws}, 'Is it allowed for the one performing *Tamutto* with the Umra to the Hajj, that he should manifest the *Talbiyya* in Masjid Al-Shajara?' So he^{asws} said: 'But rather, the Prophet^{saww} exclaimed *Talbiyya* at Al-Bayda, because the people were not recognising the *Talbiyya*. Therefore Allah^{azwj} Loved it that he^{saww} should be teaching them how to exclaim *Talbiyya*'.¹²

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

⁹ Al Kafi – V 4 – The Book of Hajj Ch 80 H 9

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 80 H 10

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 80 H 11

¹² Al Kafi – V 4 – The Book of Hajj Ch 80 H 12

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِذَا أَحْرَمَ الرَّجُلُ فِي دُبُرِ الْمَكْتُوبَةِ أَيْلَيْ حِينَ يَنْهَضُ بِهِ بَعِيرُهُ أَوْ جَالِسًا فِي دُبُرِ الصَّلَاةِ قَالَ أَيُّ ذَلِكَ شَاءَ صَنَعَ .

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'When the man wears the *Ihraam* at the end of the Prescribed (Prayer), should he exclaim *Talbiyya* when he gets ready with it on his camel, or when he is seated at the end of the Prayer?' He^{asws} said: 'Whichever of that he so desires to, he can do it'.

قَالَ الْكُلَيْنِيُّ وَ هَذَا عِنْدِي مِنَ الْأَمْرِ الْمُنْتَوَسِعِ إِلَّا أَنَّ الْفَضْلَ فِيهِ أَنْ يُظْهَرَ التَّلْبِيَةَ حَيْثُ أَظْهَرَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى طَرَفِ الْبَيْدَاءِ وَ لَا يَجُوزُ لِأَحَدٍ أَنْ يَجُوزَ مِيلَ الْبَيْدَاءِ إِلَّا وَ قَدْ أَظْهَرَ التَّلْبِيَةَ وَ أَوَّلَ الْبَيْدَاءِ أَوَّلَ مِيلٍ يَلْقَاكَ عَنْ يَسَارِ الطَّرِيقِ .

Al-Kulayni (author of this book) said, 'And this is with me from the easier matters, except that the merit in it is that he should manifest the *Talbiyya* where the Prophet^{saww} manifested it, upon the side of Al-Bayda, and it is not allowed for anyone that he should exceed a mile of Al-Bayda, except if he had already expressed *Talbiyya*; and the first mile of Al-Bayda is the first mile which you come across on the left of the road'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ صَلَّى الْمَكْتُوبَةَ ثُمَّ أَحْرَمَ بِالْحَجِّ أَوْ بِالْمُعْتَمَةِ وَ أَخْرَجَ بَعِيرٍ تَلْبِيَةً حَتَّى تَصْعَدَ إِلَى أَوَّلِ الْبَيْدَاءِ إِلَى أَوَّلِ مِيلٍ عَنْ يَسَارِكَ فَإِذَا اسْتَوَتْ بِكَ الْأَرْضُ رَاكِبًا كُنْتَ أَوْ مَاشِيًا فَلَبَّ فَلَا يَضُرُّكَ لَيْلًا أَحْرَمْتَ أَوْ نَهَارًا وَ مَسْجِدُ ذِي الْحُلَيْفَةِ الَّذِي كَانَ خَارِجًا عَنِ السَّقَائِفِ عَنْ صَحْنِ الْمَسْجِدِ ثُمَّ الْيَوْمَ لَيْسَ شَيْءٌ مِنَ السَّقَائِفِ مِنْهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Pray the Prescribed (Prayers), then wear *Ihraam* for the Hajj, or for the Umra, and go out without *Talbiyya* until you ascend to the beginning of Al-Bayda, to the first mile on your left. So when the ground is level, whether you are riding or walking, so exclaim *Talbiyya*. It would not harm you whether you wear *Ihraam* at night or at daytime. And, Masjid Zul-Huleyfa is that which was outside from the pavilions, from the courtyard of the Masjid. Then today, there is nothing from the pavilions from it (still remaining)'.¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُعْتَمِرُ عُمْرَةً مُفْرَدَةً يَسْتَرْطِ عَلَى رَبِّهِ أَنْ يَحْلَهُ حَيْثُ حَبَسَهُ وَ مُفْرَدُ الْحَجِّ يَسْتَرْطِ عَلَى رَبِّهِ إِنْ لَمْ يَكُنْ حَجَّةً فَعُمْرَةً .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahbooub, from Ali Bin Raib, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one performing Umra exclusively stipulates to his Lord^{azwj} that He^{azwj} Releases him as He^{azwj} had withheld him, and the one performing the exclusive Hajj who stipulates to his Lord^{azwj} if Hajj does not happen (for him), so (make) it is an Umra (for him)'.¹⁵

¹³ Al Kafi – V 4 – The Book of Hajj Ch 80 H 13

¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 80 H 14

¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 80 H 15

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْمُغْرَاءِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ كَانَتْ بَنُو إِسْرَائِيلَ إِذَا قَرَّبَتِ الْفُرْبَانَ تَخْرُجُ نَارٌ تَأْكُلُ فُرْبَانَ مَنْ قَبِلَ مِنْهُ وَإِنَّ اللَّهَ جَعَلَ الْإِحْرَامَ مَكَانَ الْفُرْبَانَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Abu Al Magra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It used to be so that whenever the Children of Israel used to offer an offering, a flame would come out consuming the offering (which was a sign of) accepting it from him, and that Allah^{azwj} Made the *Ihraam* to be in place of the offering (as a means of acceptance)'.¹⁶

بَابُ التَّلْبِيَةِ

Chapter 81 – The *Talbiyya* (The exclamation: 'Here I am Lord^{azwj}! Here I am!')

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُهُ لِمَ جُعِلَتِ التَّلْبِيَةُ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) أَنْ أَدْنُ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ فَغَادَى فَأَجِيبَ مِنْ كُلِّ وَجْهِ يَلْبُؤْنَ .

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

'I asked him^{asws}, 'Why has the *Talbiyya* made to be?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Revealed unto Ibrahim^{as} [22:27] **And proclaim among the people for the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path.** So he^{as} called out, and was answered from every direction, exclaiming *Talbiyya*'.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ تَلْبِيَةُ الْأَخْرَسِ وَ تَسْهُدُهُ وَ قِرَاءَتُهُ الْقُرْآنَ فِي الصَّلَاةِ تَحْرِيكُ لِسَانِهِ وَ إِشَارَتُهُ بِإِصْبَعِهِ .

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} that Ali^{asws} said: '*Talbiyya* of the mute person, and his testimony, and his recitation of the Quran during the Prayer is the movement of his tongue, and gestures by his fingers'.¹⁸

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ التَّلْبِيَةُ لَتَيْكَ اللَّهُمَّ لَتَيْكَ لَا شَرِيكَ لَكَ لَتَيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ لَتَيْكَ ذَا الْمَعَارِجِ لَتَيْكَ دَاعِيًا إِلَى دَارِ السَّلَامِ لَتَيْكَ لَتَيْكَ عَفَّارَ الذُّنُوبِ لَتَيْكَ

Ali, from his father, from Ibn Abu Umeyr, 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: 'The *Talbiyya* is – O Allah^{azwj}! Here I am! O Allah^{azwj}! Here I am! Here I am! There is no associate for You^{azwj}. Here I am! Surely the Praise, and the Bounties are for You^{azwj}, and the Kingdom, there being no associates for You^{azwj}! Here I am!, O the One with the

¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 80 H 16

¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 81 H 1

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 81 H 2

Loftiness! Here I am! O the Caller to the house of Al-Islam. Here I am! Here I am!
Forgiver of sins, here I am!

لَتَبَّكَ أَهْلَ التَّلْبِيَةِ لَتَبَّكَ لَتَبَّكَ دَا الْجَلَالِ وَ الْإِكْرَامِ لَتَبَّكَ لَتَبَّكَ مَرْهُوباً وَ مَرْغُوباً إِلَيْكَ لَتَبَّكَ لَتَبَّكَ تُبْدِي وَ الْمَعَادُ إِلَيْكَ لَتَبَّكَ لَتَبَّكَ
كَشَفَ الْكُرْبِ الْعِظَامِ لَتَبَّكَ لَتَبَّكَ عَبْدُكَ وَ ابْنُ عَبْدِكَ لَتَبَّكَ لَتَبَّكَ يَا كَرِيمُ لَتَبَّكَ

Here I am, O the Rightful One for the *Talbiyya*! Here I am O the One with the Majesty and the Prestige, here I am! Here I am O the One hoped to and desired to You, here I am! Here I am the O Beginner and the ending being to You^{azwj}, here I am! Here I am O the Remover of the great anguish, here I am! Here I am, Your^{azwj} servant and a son of Your^{azwj} servant, here I am! Here I am, O the Benevolent, here I am!

تَقُولُ ذَلِكَ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ أَوْ نَافِلَةٍ وَ حِينَ يَنْهَضُ بِكَ بَعِيرُكَ وَ إِذَا عَلَوْتَ شَرَفًا أَوْ هَبَطْتَ وَادِيًا أَوْ لَقِيتَ رَاكِبًا أَوْ اسْتَيْقَظْتَ مِنْ مَنَامِكَ وَ بِالْأَسْحَارِ وَ أَكْثَرَ مَا اسْتَطَعْتَ مِنْهَا وَ أَجْهَرَ بِهَا وَ إِنْ تَرَكْتَ بَعْضَ التَّلْبِيَةِ فَلَا يَضُرُّكَ غَيْرَ أَنْ تَمَامَهَا أَفْضَلُ

You should be saying that at the end of each Prescribed Prayer, or optional, and when you get ready with your camel, or ascending a hillock, or descending into a valley, or meeting a rider, or when you wake up from your sleep, and at dawn, and frequent it as per your ability from it, and be loud with it. And, if you were to neglect some of the *Talbiyya*, so it would not harm you apart from that the complete of it is superior.

وَ اعْلَمْ أَنَّهُ لَا بُدَّ مِنَ التَّلْبِيَاتِ الْأَرْبَعِ فِي أَوَّلِ الْكَلَامِ وَ هِيَ الْفَرِيضَةُ وَ هِيَ التَّوْحِيدُ وَ بِهَا لَبَّى الْمُرْسَلُونَ وَ أَكْثَرَ مِنْ ذِي الْمَعَارِجِ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يُكثِرُ مِنْهَا

And know, that it is a must from the *Talbiyya*, the four fist words (of it), and it is the Obligatory, and it is the Oneness (Tawheed), and by it have the Mursil Prophets^{as} exclaimed, and many of the ones with loftiness, for Rasool-Allah^{saww} used to frequent from it.

وَ أَوَّلُ مَنْ لَبَّى إِبْرَاهِيمَ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَدْعُوكُمْ إِلَى أَنْ تَحْجُوا بَيْتَهُ فَأَجَابُوهُ بِالتَّلْبِيَةِ فَلَمْ يَبْقَ أَحَدٌ أَحَدٌ مِمَّنْ أَجَابَ بِالمَوْافاةِ فِي ظَهْرِ رَجُلٍ وَ لَا بَطْنِ امْرَأَةٍ إِلَّا أَجَابَ بِالتَّلْبِيَةِ .

And, the first one to exclaim *Talbiyya* was Ibrahim^{as} saying: ‘Allah^{azwj} Mighty and Majestic is Calling you all to perform Hajj of His^{azwj} House (Kabah)!’ Thus, there did not remain anyone whose Covenant had been Taken with the loyalty in the back of a man, nor a belly of a woman, except that he answered by the *Talbiyya*.¹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنِ أُسَدِ بْنِ أَبِي الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَمَّنْ رَأَى أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ مُحْرِمٌ قَدْ كَشَفَ عَنْ ظَهْرِهِ حَتَّى أَبْدَاهُ لِلشَّمْسِ هُوَ يَقُولُ لَتَبَّكَ فِي الْمُنْذِبِينَ لَتَبَّكَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Ali Bin Yaqtan, from Asad Bin Abu Al A'ala, from Muhammad Bin Al Fuzayl,

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 81 H 3

(It has been narrated) from the one who saw Abu Abdullah^{asws}, and he^{asws} was in *Ihraam*, as his^{asws} back being exposed to the sun, he^{asws} was saying: 'Here I^{asws} am among the sinners, here I^{asws} am!'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ رَفَعَهُ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمَّا أَحْرَمَ أَتَاهُ جَبْرَيْلُ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ مَرُّ أَصْحَابِكَ بِالْعَجِّ وَالتَّجِّ وَالْعَجُّ رَفْعُ الصَّوْتِ بِالتَّلْبِيَةِ وَالتَّجُّ نَحْرُ الْبَدَنِ

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

'He^{asws} said: 'When Rasool-Allah^{saww} wore *Ihraam*, Jibraeel^{as} came over to him^{saww}, so he^{as} said to him^{saww}: 'Order your^{saww} companions with the 'Aji' and the 'Sajji'; and the Aji is raising of the voice with the *Talbiyya*, and Al Sajji is sacrificing of the 'الْبِدْنِ' animal'.

وَ قَالَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَا بَلَّغْنَا الرُّوحَاءَ حَتَّى بَحَّتْ أَصْوَاتُنَا .

And he (the narrator) said, 'Jabir Bin Abdullah said, 'We had not reached Al-Rowha until our voices were (loud and) clear'.²¹

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِأَنْ تُلَبِّيَ وَ أَنْتَ عَلَى غَيْرِ طَهْرٍ وَ عَلَى كُلِّ حَالٍ .

Ali, from his father, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with it if you were to exclaim *Talbiyya* upon other than purity, and upon every state'.²²

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي سَعِيدِ الْمُكَارِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ عَلَى النِّسَاءِ جَهْرٌ بِالتَّلْبِيَةِ .

Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not upon the women to be loud with the *Talbiyya*'.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنْ رَجَالٍ سَمِعُوا عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ لَبَّى فِي إِحْرَامِهِ سَبْعِينَ مَرَّةً إِيمَانًا وَ احْتِسَابًا أَشْهَدَ اللَّهُ لَهُ أَلْفَ أَلْفِ مَلَكٍ يَبْرَأُونَ مِنَ النَّارِ وَ يَبْرَأُونَ مِنَ النَّفَاقِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from various men,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who exclaims *Talbiyya* seventy times being in his *Ihraam* with having Eman (faith) and considering it as a good deed, Allah^{azwj} would Cause a thousand

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 81 H 4

²¹ Al Kafi – V 4 – The Book of Hajj Ch 81 H 5

²² Al Kafi – V 4 – The Book of Hajj Ch 81 H 6

²³ Al Kafi – V 4 – The Book of Hajj Ch 81 H 7

thousand Angels to testify for him with the freedom from the Fire, and freedom from the hypocrisy'.²⁴

بَاب مَا يَنْبَغِي تَرْكُهُ لِلْمُحْرَمِ مِنَ الْجِدَالِ وَغَيْرِهِ

Chapter 82 – What is befitting for the one in *Ihraam* to neglect, from the arguing and such else

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ اشْتَرَطَ عَلَى النَّاسِ شَرْطًا وَشَرَطَ لَهُمْ شَرْطًا فَلْتُمْ فَمَا الَّذِي اشْتَرَطَ عَلَيْهِمْ وَمَا الَّذِي اشْتَرَطَ لَهُمْ

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:197] **The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall be no obscenity, nor immorality nor quarrelling during the Hajj.** So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Stipulated a condition against the people and Stipulated a condition for them'. I said, 'So what is that which He^{azwj} Stipulated against them, and what is that which He^{azwj} Stipulated for them?'

فَقَالَ الَّذِي اشْتَرَطَ عَلَيْهِمْ فَإِنَّهُ قَالَ الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَ أَمَّا مَا شَرَطَ لَهُمْ فَإِنَّهُ قَالَ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ اتَّقَى قَالَ يَرْجِعُ لَا ذَنْبَ لَهُ

So he^{asws} said: 'As for that which He^{azwj} Stipulated against them, so He^{azwj} Said [2:197] **The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall be no obscenity, nor immorality nor quarrelling during the Hajj.** And as for what He^{azwj} Stipulated for them, so He^{azwj} Said: [2:203] **then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him, (this is) the one who fears**'. He^{asws} said: 'He would return as there being no sins for him',

قَالَ قُلْتُ أَرَأَيْتَ مَنْ ابْتُلِيَ بِالْفُسُوقِ مَا عَلَيْهِ قَالَ لَمْ يَجْعَلِ اللَّهُ لَهُ حُدًّا يَسْتَعْوِرُ اللَّهَ وَ يُلَبِّي

He (the narrator) said, 'I said, 'What is your^{asws} view of the one who exclaims *Talbiyya* with the immorality, what (penalty) would be upon him?' He^{asws} said: 'Allah^{azwj} has not Made a Legal Punishment (*Hadd*) for him. He should seek Forgiveness of Allah^{azwj}, and he should exclaim *Talbiyya*'.

قُلْتُ فَمَنْ ابْتُلِيَ بِالْجِدَالِ مَا عَلَيْهِ قَالَ إِذَا جَادَلَ فَوْقَ مَرَّتَيْنِ فَعَلَى الْمُصِيبِ دَمٌ يُهْرِيهِهُ وَ عَلَى الْمُخْطِئِ بَقْرَةٌ .

He (the narrator) said, 'So the one who indulges in the quarrelling, what (penalty) would be upon him?' He^{asws} said: 'When he quarrels more than twice, so upon the correctness (him being right), would be blood (of a sacrificial animal) that he would

²⁴ Al Kafi – V 4 – The Book of Hajj Ch 81 H 8

have to spill (by slaughtering as an expiation), and upon the error (him being wrong), would be a cow (to be slaughtered as an expiation)'.²⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَيَّمُوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ قَالَ إِنْ تَمَّهَا أَنْ لَا رَفَثَ وَ لَا فُسُوقَ وَ لَا جِدَالَ فِي الْحَجِّ .

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

'With regards to the Words of Allah^{azwj} Mighty and Majestic **[2:196] And complete the Hajj and the Umrah for Allah**, he^{asws} said: 'Its completion is that there should neither be any sexual intercourse, nor immorality, nor a disputing during the Hajj'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَحْرَمْتَ فَعَلَيْكَ بِنَقْوَى اللَّهِ وَ ذَكَرَ اللَّهُ كَثِيراً وَ قَلَّهِ الْكَلَامُ إِلَّا بِخَيْرٍ فَإِنَّ مِنْ تَمَامِ الْحَجِّ وَ الْعُمْرَةِ أَنْ يَحْفَظَ الْمَرْءُ لِسَانَهُ إِلَّا مِنْ خَيْرٍ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَ لَا فُسُوقَ وَ لَا جِدَالَ فِي الْحَجِّ وَ الرَّفَثُ الْجِمَاعُ وَ الْفُسُوقُ الْكُذْبُ وَ السَّبَابُ وَ الْجِدَالَ قَوْلُ الرَّجُلِ لَا وَ اللَّهُ وَ بَلَى وَ اللَّهُ

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

'Abu Abdullah^{asws} said: 'When you wear *Ihraam*, so upon you is with the fearing of Allah^{azwj}, and mentioning Allah^{azwj} frequently, and scarcity of the speech, except with goodness, for it is from the completion of the Hajj and the Umra that the person protects his tongue except from goodness, just as Allah^{azwj} Mighty and Majestic has Said. So Allah^{azwj} Mighty and Majestic is Saying **[2:197] The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall be no obscenity nor immorality nor quarrelling during the Hajj**. And the obscenity (is a reference to) the copulation, and the immorality is the lying, and the insulting, and the quarrelling, the words of the man, 'No, by Allah^{azwj}}', and 'Yes, by Allah^{azwj}}'

وَ اعْلَمْ أَنَّ الرَّجُلَ إِذَا حَلَفَ بِثَلَاثِ أَيْمَانَ وَ لَاءٍ فِي مَقَامٍ وَاحِدٍ وَ هُوَ مُحْرِمٌ فَقَدْ جَادَلَ فَعَلَيْهِ دَمٌ يُهْرَيْفُهُ وَ يَتَصَدَّقُ بِهِ وَ إِذَا حَلَفَ يَمِيناً وَاحِدَةً كَانَتْهُ فَفَدَّ جَادَلَ وَ عَلَيْهِ دَمٌ يُهْرَيْفُهُ وَ يَتَصَدَّقُ بِهِ

And know, that the man, when he swears with three oaths sincerely, in one place and he is wearing *Ihraam*, so he has quarrelled. Therefore, upon him would be blood (of a sacrificial animal) to be spilled, and he should give in charity with it. And when he swears an oath once, falsely, so he has quarrelled, and upon him would be blood (of a sacrificial animal) to be spilled, and he should give in charity with it'.

وَ قَالَ اتَّقِ الْمَفَاخِرَةَ وَ عَلَيْكَ بِوَرَعٍ يَحْجُرُكَ عَنْ مَعَاصِي اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ثُمَّ لِيُقْضُوا تَقَاتُهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ وَ لِيُطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And he^{asws} said: 'Fear the pride and upon you is with the piety, refraining you from disobeying Allah^{azwj}}, for Allah^{azwj}} Mighty and Majestic is Saying **[22:29] Then let**

²⁵ Al Kafi – V 4 – The Book of Hajj Ch 82 H 1

²⁶ Al Kafi – V 4 – The Book of Hajj Ch 82 H 2

them fulfil their needful acts, and let them be loyal to their vows and let them go round the Ancient House (Kabah)'.

قَالَ أَبُو عَبْدِ اللَّهِ مِنَ التَّفَنُّبِ أَنْ تَتَكَلَّمَ فِي إِحْرَامِكَ بِكَلَامٍ قَبِيحٍ فَإِذَا دَخَلْتَ مَكَّةَ وَ طُفْتَ بِالْبَيْتِ وَ تَكَلَّمْتَ بِكَلَامٍ طَيِّبٍ فَكَانَ ذَلِكَ كَفَّارَةً

Abu Abdullah^{asws} said: 'From *Al-Tafas* (التَّفَنُّبِ) is that you speak while being in your *Ihraam*, with ugly speech. So when you enter Makkah and circumambulate the House (Kabah), you should speak with good speech, so that would be an expiation'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَقُولُ لَا لِعَمْرِي وَ بَلَى لِعَمْرِي قَالَ لَيْسَ هَذَا مِنَ الْجِدَالِ إِنَّمَا الْجِدَالُ لَا وَ اللَّهِ وَ بَلَى وَ اللَّهِ .

He (the narrator) said, 'And I asked him^{asws} about the man who is saying, 'No, by my life!', and 'Yes, by my life!'. He^{asws} said: 'This is not from the 'quarrelling'. But rather, the quarrelling is (saying), 'No, by Allah^{azwj!}', and 'Yes, by Allah^{azwj!}'.²⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِذَا حَلَفَ ثَلَاثَ أَيْمَانٍ مُتَابِعَاتٍ صَادِقًا فَقَدْ جَادَلَ وَ عَلَيْهِ دَمٌ وَ إِذَا حَلَفَ بِبَيِّنٍ وَاحِدَةٍ كَاذِبًا فَقَدْ جَادَلَ وَ عَلَيْهِ دَمٌ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'When one swears by three oaths consecutively so he has quarrelled, and upon him is blood (of a sacrificial animal to be slaughtered); and when one swears with one false oath, so he has quarrelled, and upon him is blood (of a sacrificial animal to be slaughtered)'.²⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنِ الْمُحْرَمِ يُرِيدُ أَنْ يَعْمَلَ الْعَمَلَ فَيَقُولُ لَهُ صَاحِبُهُ وَ اللَّهِ لَا تَعْمَلْهُ فَيَقُولُ وَ اللَّهِ لَا أَعْمَلُهُ فَيَخَالَفُهُ مَرَارًا أ يَلْزَمُهُ مَا يَلْزَمُ صَاحِبَ الْجِدَالِ قَالَ لَا إِنَّمَا أَرَادَ بِهَذَا إِكْرَامَ أَخِيهِ إِنَّمَا ذَلِكَ مَا كَانَ لِلَّهِ فِيهِ مَعْصِيَةٌ .

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

'I asked him^{asws} about the one in *Ihraam* intending that he does the deed, so his companion is saying to him, 'By Allah^{azwj!} You should not do it'. So he is saying, 'By Allah^{azwj!} I will do it!'. So he opposes him a few times. Would it necessitate upon him what necessitated upon the one who quarrels?' He^{asws} said: 'No. But rather, what is Meant by this is honouring of his brother. But rather, that (penalty) is what was for the Sake of Allah^{azwj} wherein is a disobedience'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَغْرَاءِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ فِي الْجِدَالِ شَأْنٌ وَ فِي السَّبَابِ وَ الْفُسُوقِ بَقْرَةٌ وَ الرَّقْفِ فَسَادُ الْحَجِّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Suleyman Bin Khalid who said,

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 82 H 3

²⁸ Al Kafi – V 4 – The Book of Hajj Ch 82 H 4

²⁹ Al Kafi – V 4 – The Book of Hajj Ch 82 H 5

'I heard Abu Abdullah^{asws} saying: 'Regarding the quarrelling is a sheep, and regarding the insults and the immoralities is a cow, and the copulation spoils the Hajj'.³⁰

بَابُ مَا يَلْبَسُ الْمُحْرَمُ مِنَ الثِّيَابِ وَ مَا يُكْرَهُ لَهُ لِيَاسُهُ

Chapter 83 – What the one in *Ihraam* can wear, from the clothes, and what is disliked for him, his clothing

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ بَعْضِ أَصْحَابِنَا عَنْ بَعْضِهِمْ (عَلَيْهِمُ السَّلَامُ) قَالَ أَحْرَمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي ثَوْبَيْ كَرْسُفٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from one of our companions,

(It has been narrated) from one of them^{asws} having said: 'Rasool-Allah^{saww} wore *Ihraam* in two cotton cloths'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ ثَوْبَا رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الَّذِي أَحْرَمَ فِيهِمَا يَمَانِيَيْنِ عِبْرِيٍّ وَ ظَفَارٍ وَ فِيهِمَا كُفٌّ .

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 two (pieces of) clothes which Rasool-Allah^{saww} wore as *Ihraam* were both (made in) Yemen, Ibriy and Zafar (two towns), and in these two he^{saww} was shrouded'.³²

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ ثَوْبٍ يُصَلَّى فِيهِ فَلَا بَأْسَ أَنْ يُحْرَمَ فِيهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every cloth that one has Prayed in, so there is no problem if he were to be *Ihraamed* in it'.³³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي بَصِيرٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْخَمِيصَةِ سَدَاهَا إِبْرِيْسَمٌ وَ لَحْمُهَا مِنْ عَزَلٍ قَالَ لَا بَأْسَ بِأَنْ يُحْرَمَ فِيهَا إِنَّمَا يُكْرَهُ الْخَالِصُ مِنْهُ .

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

'Abu Abdullah^{asws} was asked about the fabric whose interlace is silk and its weaving is from yarn. He^{asws} said: 'There is no problem if he were to wear *Ihraam* in it. But rather, the abhorrence is the pure (silk) from it'.³⁴

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 82 H 6

³¹ Al Kafi – V 4 – The Book of Hajj Ch 83 H 1

³² Al Kafi – V 4 – The Book of Hajj Ch 83 H 2

³³ Al Kafi – V 4 – The Book of Hajj Ch 83 H 3

³⁴ Al Kafi – V 4 – The Book of Hajj Ch 83 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ شُعَيْبِ أَبِي صَالِحٍ عَنْ خَالِدِ أَبِي الْعَلَاءِ الْخَافِ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ بُرْدٌ أَخْضَرُ وَ هُوَ مُحْرِمٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Shuayb Abu Salih, from Khalid Abu Al A'ala Al Khaffaf who said,

'I saw Abu Ja'far^{asws} and upon him^{asws} was a green gown, and he^{asws} was in *Ihraam*'.³⁵

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُنْتُ عِنْدَهُ جَالِسًا فَسُئِلَ عَنْ رَجُلٍ يُحْرِمُ فِي تَوْبٍ فِيهِ حَرِيرٌ فَدَعَا بِإِزَارٍ فَرَفِي فَقَالَ أَنَا أَحْرَمٌ فِي هَذَا وَ فِيهِ حَرِيرٌ .

Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Hanaan Bin Sadeyr,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I was seated in his^{asws} presence, and he^{asws} was asked about a man who wears *Ihraam* in a cloth in which is silk. So he^{asws} called for a Qurquby loin cloth and he^{asws} said: 'I^{asws} wore *Ihraam* in this and in it is silk'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُحْرِمِ يَلْبَسُ الطَّبْلِسَانَ الْمَزْرُورَ فَقَالَ نَعَمْ وَ فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) لَا يَلْبَسُ طَبْلِسَانَ حَتَّى يُنَزَعَ أَزْرَارُهُ فَحَدَّثَنِي أَبِي إِنَّمَا كَرِهَ ذَلِكَ مَخَافَةَ أَنْ يَزُرَّهُ الْجَاهِلُ عَلَيْهِ .

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

'I asked Abu Abdullah^{asws} about the one in *Ihraam* wearing the buttoned pallium. So he^{asws} said: 'Yes, and in the Book of Ali^{asws}: 'He cannot wear a pillion until he removes its buttons'. So my^{asws} father^{asws} narrated to me: 'But rather, that is disliked (wearing a pillion) out of fear that the ignoramus would place buttons upon it'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَ ذَلِكَ وَ قَالَ إِنَّمَا كَرِهَ ذَلِكَ مَخَافَةَ أَنْ يَزُرَّهُ الْجَاهِلُ فَأَمَّا الْفَقِيهُ فَلَا بَأْسَ أَنْ يَلْبَسَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} similar to that, and he^{asws} said: 'But rather, that (wearing of a pillion) is disliked out of fear that the ignorant one would button it. But, as for the understanding one, so there is no problem if he were to wear it'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَلْبَسُ تَوْبًا لَهُ أَزْرَارٌ وَ أَنْتَ مُحْرِمٌ إِلَّا أَنْ تَنْكَسَهُ وَ لَا تَوْبًا تَدْرَعُهُ وَ لَا سَرَاوِيلَ إِلَّا أَنْ لَا يَكُونَ لَكَ إِزَارٌ وَ لَا خَفَيْنَ إِلَّا أَنْ لَا يَكُونَ لَكَ تَعْلَانِ قَالَ

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

³⁵ Al Kafi – V 4 – The Book of Hajj Ch 83 H 5

³⁶ Al Kafi – V 4 – The Book of Hajj Ch 83 H 6

³⁷ Al Kafi – V 4 – The Book of Hajj Ch 83 H 7

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 83 H 8

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You should not wear a cloth which has buttons for it and you are in *Ihraam*, except if you overturn it, nor a cloth to shield (armour) by it, nor a trouser except if there do not happen to be buttons for it, nor socks if there do not happen to be two slippers for you’.

وَسَأَلْتُهُ عَنِ الْمُحْرَمِ يُقَارِنُ بَيْنَ ثِيَابِهِ الَّتِي أَحْرَمَ فِيهَا وَغَيْرِهَا قَالَ لَا بَأْسَ بِذَلِكَ إِذَا كَانَتْ طَاهِرَةً .

And I asked him^{asws} about the one in *Ihraam* pairing between his clothes which he is *Ihraamed* in, and others. He^{asws} said: ‘There is no problem with that when those were clean’.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُحْرَمِ يَتَرَدَّى بِالثَّوْبَيْنِ قَالَ نَعَمْ وَالثَّلَاثَةُ إِنْ شَاءَ يَنْقِي بِهَا الْبَرْدَ وَالْحَرَّ .

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

‘I asked Abu Abdullah^{asws} about the one in *Ihraam* covering with two (pieces of) clothes. He^{asws} said: ‘Yes, and three if he so desires to, fearing the cold and the heat by it’.⁴⁰

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا بَأْسَ بِأَنْ يُغَيَّرَ الْمُحْرَمُ ثِيَابَهُ وَ لَكِنْ إِذَا دَخَلَ مَكَّةَ لَيْسَ تَوْبَى إِحْرَامِهِ اللَّذَيْنِ أَحْرَمَ فِيهِمَا وَ كُرِهَ أَنْ يَبِيعَهُمَا .

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

‘Abu Abdullah^{asws} said: ‘There is no problem with the one in *Ihraam* changing his clothes. But, when he enters Makkah, he should wear two (pieces of) clothes which he has worn *Ihraam* in, and it is disliked that he sells these two’.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُحْرَمِ يَلْبَسُ الْخَزَّ قَالَ لَا بَأْسَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassan^{asws} about the one in *Ihraam* wearing Al-Khazz (animal fur). He^{asws} said: ‘There is no problem’.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يُحْرَمُ الرَّجُلُ فِي الثَّوْبِ الْأَسْوَدِ قَالَ لَا يُحْرَمُ فِي الثَّوْبِ الْأَسْوَدِ وَ لَا يُكْفَنُ بِهِ الْمَيِّتُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ahmad bin Aiz, from Al Husayn Bin Mukhtar who said,

‘I said to Abu Abdullah^{asws}, ‘Can the man *Ihraam* himself in black cloth?’ He^{asws} said: ‘He cannot be *Ihraamed* in black clothes, nor can the deceased be shrouded in it’.⁴³

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 83 H 8

⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 83 H 10

⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 83 H 11

⁴² Al Kafi – V 4 – The Book of Hajj Ch 83 H 12

أَحْمَدُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُحْرِمُ فِي تَوْبٍ وَسِخٍ قَالَ لَا وَلَا أَقُولُ إِنَّهُ حَرَامٌ وَ لَكِنْ أَحِبُّ أَنْ يُطَهَّرَهُ وَ طَهُورُهُ غَسْلُهُ وَ لَا يُغَسِّلُ الرَّجُلُ تَوْبَهُ الَّذِي يُحْرِمُ فِيهِ حَتَّى يَحِلَّ وَ إِنْ تَوَسَّخَ إِلَّا أَنْ يُصَيِّبَهُ جَنَابَةٌ أَوْ شَيْءٌ فَيُغَسِّلُهُ .

Ahmad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about the man who wears *Ihraam* in dirty clothes. He^{asws} said: 'No! And, I^{asws} am not saying it is Prohibited, but, I^{asws} would love it if he would clean it, and its cleaning it is washing it; and the man should not wash his clothes in which he is wearing *Ihraam* in until he is free from it, and even if it becomes dirty, except if a sexual impurity hits it, or something, so he should wash it'.⁴⁴

أَحْمَدُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنْ خُلُوقِ الْكَعْبَةِ لِلْمُحْرِمِ أَيْ يُغَسَّلُ مِنْهُ التَّوْبُ قَالَ لَا هُوَ طَهُورٌ ثُمَّ قَالَ إِنْ بَتَّوْبِي مِنْهُ لَطَخًا .

Ahmad, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the perfumes of the Kabah for the one in *Ihraam*, should he wash the clothes from it?' He^{asws} said: 'No, it is clean'. Then he^{asws} said: 'My^{asws} clothes have been stained from it'.⁴⁵

أَحْمَدُ عَنِ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنِ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّوْبِ الْمُعْلَمِ هَلْ يُحْرِمُ فِيهِ الرَّجُلُ قَالَ نَعَمْ إِنَّمَا يُكْرَهُ الْمَلْحَمُ .

Ahmad, from Ibn Fazzal, from Al Mufazzal Bin Saih, from Lays Al Murady who said,

'I asked Abu Abdullah^{asws} about the printed clothes, 'Can the man *Ihraam* himself in it?' He^{asws} said: 'Yes. But rather, it is the blended (with silk) which is disliked'.⁴⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّوْبِ يَكُونُ مَصْبُوعًا بِالْعَصْفَرِ ثُمَّ يُغَسَّلُ أَلْبَسَهُ وَ أَنَا مُحْرِمٌ قَالَ نَعَمْ لَيْسَ الْعَصْفَرُ مِنَ الطَّيِّبِ وَ لَكِنْ أَكْرَهُ أَنْ تَلْبَسَ مَا يَشْهَرُكَ بِهِ النَّاسُ .

Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Hilal who said,

'Abu Abdullah^{asws} was asked about the clothes which happen to be dyed with saffron, then it is washed, 'Can I wear it and I am in *Ihraam*?' He^{asws} said: 'Yes. The saffron is not from the perfumes, but I^{asws} dislike it if you were to wear what makes you to be prominent among the people'.⁴⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ التَّوْبِ يُصَيِّبُهُ الزَّعْفَرَانُ ثُمَّ يُغَسَّلُ فَلَا يَذْهَبُ أَيْ يُحْرِمُ فِيهِ قَالَ لَا بَأْسَ بِهِ إِذَا ذَهَبَ رِيحُهُ وَ لَوْ كَانَ مَصْبُوعًا كُلَّهُ إِذَا ضَرَبَ إِلَى الْبَيَاضِ وَ غَسِلَ فَلَا بَأْسَ بِهِ .

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

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 83 H 13

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 83 H 14

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 83 H 15

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 83 H 16

⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 83 H 17

'I asked Abu Abdullah^{asws} about the clothes touched by saffron, then it is washed, but it does not go away, 'Can I wear *Ihraam* in it?' He^{asws} said: 'There is no problem with it when its aroma goes away, and even if all of it was dyed, when it is struck to the whiteness and is washed, so there is no problem with it'.⁴⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُحْرَمِ يَلْبَسُ الثَّوْبَ قَدْ أَصَابَهُ الطَّيْبُ قَالَ إِذَا ذَهَبَ رِيحُ الطَّيْبِ فَلْيَلْبَسْهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from Ismail Bin Al Fazl who said,

'I asked Abu Abdullah^{asws} about the one in *Ihraam* wearing the clothes which have been touched by the perfume. He^{asws} said: 'When its aroma goes away, so let him wear it'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِأَنْ يُحْرَمَ الرَّجُلُ فِي ثَوْبٍ مَصْبُوغٍ بِمِشْقٍ وَ لَا بَأْسَ بِأَنْ يُحَوَّلَ الْمُحْرَمُ ثِيَابَهُ قُلْتُ إِذَا أَصَابَهَا شَيْءٌ يَغْسِلُهَا قَالَ نَعَمْ وَ إِنْ أَحْتَلَمَ فِيهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with it if the man were to wear *Ihraam* in clothes dyed with Mashq (a dye); and there is no problem if the one in *Ihraam* were to change his clothes'. I said, 'When something hits it, so he should wash it?' He^{asws} said: 'Yes, and if he were to discharge in it'.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَلْبَسُ لِخَافًا ظَهَارَتُهُ حَمْرَاءَ وَ بَطَانَتُهُ صَفْرَاءَ قَدْ آتَى لَهُ سَنَةٌ وَ سَنَتَانِ قَالَ مَا لَمْ يَكُنْ لَهُ رِيحٌ فَلَا بَأْسَ وَ كُلُّ ثَوْبٍ يُصْبَغُ وَ يُغْسَلُ يَجُوزُ الْإِحْرَامُ فِيهِ فَإِنْ لَمْ يُغْسَلْ فَلَا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaw Bin Sadaqa, from Ammar Bin Musa who said,

'I asked Abu Abdullah^{asws} about the man who wears the bed-cover, the back of which is reddish and its inside is yellowish, a year and two years having passed for it. He^{asws} said: 'As long as there does not happen to be a smell for it, so there is no problem; and every cloth dyed and washed, it is allowed to wear *Ihraam* in it. But if it is not washed, so no'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَصْرِ عَنْ نَجِيحٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِلِبْسِ الْخَاتَمِ لِلْمُحْرَمِ وَ فِي رِوَايَةٍ أُخْرَى لَا يَلْبَسُهُ لِلرَّيْنَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Najeeh,

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 83 H 18

⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 83 H 19

⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 83 H 20

⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 83 H 21

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'There is no problem for the one in *Ihraam* to wear the ring'. And in another report, (He^{asws} said): 'He should not wear it for the adornment'.⁵²

بَابُ الْمُحْرَمِ يَشُدُّ عَلَى وَسْطِهِ الْهَمِيَانَ وَالْمِنْطَقَةَ

Chapter 84 – The one in *Ihraam* tightens the money-purse and the belt upon his waist

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ مَعِيَ أَهْلِي وَ أَنَا أُرِيدُ أَنْ أَشُدَّ نَفَقَتِي فِي حَقْوِي فَقَالَ نَعَمْ فَإِنَّ أَبِي (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ مِنْ قُوَّةِ الْمُسَافِرِ حِفْظُ نَفَقَتِهِ .

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

'I said to Abu Abdullah^{asws}, 'My family is with me, and I intend to tighten my expenses (purse) around my waist'. So he^{asws} said: 'Yes, for my^{asws} father^{asws} was saying: 'From the strength of the traveller is the protection of his expenditure (money)'.⁵³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُحْرَمِ يَشُدُّ عَلَى بَطْنِهِ الْعِمَامَةَ قَالَ لَا تَمْ قَالَ كَانَ أَبِي يَقُولُ يَشُدُّ عَلَى بَطْنِهِ الْمِنْطَقَةَ الَّتِي فِيهَا نَفَقَتُهُ يَسْتَوِثِقُ مِنْهَا فَإِنَّهَا مِنْ تَمَامِ حَجِّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the one in *Ihraam* tightening the turban around his belly. He^{asws} said: 'No'. Then he^{asws} said: 'My^{asws} father^{asws} was saying: 'He can tighten the money-belt in which is his expenditure (money), to be confident from it, for it is from the completion of his Hajj'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شَعْبَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُحْرَمِ يَصْرُ الدَّرَاهِمَ فِي تَوْبِهِ قَالَ نَعَمْ وَ يَلْبَسُ الْمِنْطَقَةَ وَالْهَمِيَانَ .

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

'I asked Abu Abdullah^{asws} about the one in *Ihraam* packing the Dirhams inside his clothes. He^{asws} said: 'Yes, and he can wear the money-belt and the purse'.⁵⁵

⁵² Al Kafi – V 4 – The Book of Hajj Ch 83 H 22

⁵³ Al Kafi – V 4 – The Book of Hajj Ch 84 H 1

⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 84 H 2

⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 84 H 3

بَابُ مَا يُجُوزُ لِلْمُحْرَمَةِ أَنْ تَلْبَسَهُ مِنَ الثِّيَابِ وَالْحُلِيِّ وَمَا يُكْرَهُ لَهَا مِنْ ذَلِكَ

Chapter 85 – What is allowed for the female in *Ihraam* to wear from the clothes, and the ornaments, and what is disliked for her from that

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ الْمُحْرَمَةُ تَلْبَسُ مَا شَاءَتْ مِنَ الثِّيَابِ غَيْرَ الْحَرِيرِ وَالْقَفَازِينَ وَكُرِهَ النَّقَابُ

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

‘Abu Abdullah^{asws} said: ‘The woman in *Ihraam* can wear whatever she so desires to from the clothes, apart from the silk, and the two gloves; but the veil (*Naqaab*) is disliked’.

وَقَالَ تَسِدُ النَّوْبَ عَلَى وَجْهِهَا قُلْتُ حَدِّدْ ذَلِكَ إِلَيَّ أَيْنَ قَالَ إِلَى طَرْفِ الْأَنْفِ قَدْرَ مَا تُبْصِرُ .

And he^{asws} said: ‘And she can hang the cloth upon her face’. I said, ‘The limit of that is up to where?’ He^{asws} said: ‘Up to the side of the nose, to a measurement of what she can see with’.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ الْمُحْرَمَةِ أَيَّ شَيْءٍ تَلْبَسُ مِنَ الثِّيَابِ كَلَّمَا إِلَّا الْمَصْبُوعَةَ بِالزُّعْفَرَانِ وَالْوَرْسِ وَلَا تَلْبَسُ الْقَفَازِينَ وَلَا حُلِيًّا تَتَرْتِيزُ بِهِ لِرُجُوعِهَا وَلَا تَكْتَحِلُ إِلَّا مِنْ عِلَّةٍ وَلَا تَمَسُّ طَبِيبًا وَلَا تَلْبَسُ حُلِيًّا وَلَا فِرِنْدًا وَلَا بَاسًا بِالْعَلَمِ فِي النَّوْبِ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ismail Bin Mihran, from Al Nazar Bin Suweyd,

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I asked him^{asws} about the woman in *Ihraam*, ‘Which thing can she wear, from the clothes?’ He^{asws} said: ‘She can wear the clothes, all of them, except for ones dyed with saffron, and the dye plant; and she cannot wear the two gloves, nor an ornament to be adorned with for her husband, nor can she apply kohl except due to a reason, nor touch perfume, nor wear an ornament, nor Firanda (a decorative flower); and there is no problem with a pattern in the clothes’.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَرَّ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) بِامْرَأَةٍ مُتَنَقِّبَةٍ وَهِيَ مُحْرَمَةٌ فَقَالَ أَحْرَمِي وَأَسْفِرِي وَأَرْخِي نَوْبَكَ مِنْ فَوْقِ رَأْسِكَ فَإِنَّكَ إِنْ تَنَقَّبْتَ لَمْ يَتَغَيَّرْ لَوْنُكَ فَقَالَ رَجُلٌ إِلَى أَيْنَ تُرْخِيهِ فَقَالَ تُعْطِي عَيْنَيْهَا قَالَ قُلْتُ يَبْلُغُ فَمَهَا قَالَ نَعَمْ

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: ‘Abu Ja’far^{asws} passed by a veiled woman (in *Naqaab*) and she was in *Ihraam*. So he^{asws} said: ‘Wear *Ihraam*, and uncover your face, and relax your cloth from the top of your head, for if you were to veil (*Naqaab*), your colour would not change’. So a man asked, ‘Up to where should

⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 85 H 1

⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 85 H 2

she relax it?' So he^{asws} said: 'To uncover her eyes'. I said, 'It should not reach her mouth?' He^{asws} said: 'Yes'.

وَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمُحْرِمَةُ لَا تَلْبَسُ الْحُلِيَّ وَلَا الثِّيَابَ الْمُصَبَّغَاتِ إِلَّا صَبِغَ لَا يَرُدُّعُ .

And Abu Abdullah^{asws} said: 'The female in *Ihraam* should not wear an ornament, nor dyed clothes except if it is dyed and cannot be returned (to its original state)'.⁵⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ يَكُونُ عَلَيْهَا الْحُلِيُّ وَالْخَلْخَالُ وَالْمَسْكَةُ وَالْقُرْطَانُ مِنَ الذَّهَبِ وَالْوَرَقِ تُحْرَمُ فِيهِ وَهُوَ عَلَيْهَا وَقَدْ كَانَتْ تَلْبَسُهُ فِي بَيْتِهَا قَبْلَ حَجِّهَا أَنْ تَنْزِعَهُ إِذَا أَحْرَمَتْ أَوْ تَتْرُكُهُ عَلَى حَالِهِ قَالَ نُحْرِمُ فِيهِ وَتَلْبَسُهُ مِنْ غَيْرِ أَنْ تُظْهِرَهُ لِلرِّجَالِ فِي مَرْكَبِهَا وَمَسِيرِهَا .

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

'I asked Abu Al-Hassan^{asws} about the woman who happened to have ornaments upon her, and the anklets, and the bangles, and the ear-rings of gold and the silver, being in *Ihraam*, and these are upon her, and she used to wear these beforehand in her house before her Hajj. Should she remove these when she wears *Ihraam* or let these be upon its state?' He^{asws}: 'She can be in *Ihraam* and wear these without displaying it for the men during her riding and her walking'.⁵⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْحَسَنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْعِمَامَةِ السَّابِرِيَّةِ فِيهَا عَلَمٌ حَرِيرٍ نُحْرِمُ فِيهَا الْمَرْأَةَ قَالَ نَعَمْ إِنَّمَا كَرِهَ ذَلِكَ إِذَا كَانَ سَدَاهُ وَلَحْمَتُهُ جَمِيعاً حَرِيراً

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Hassan Al Ahmasy,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Al-Sabiriyya turban wherein are silken prints, the woman *Ihraaming* in it. He^{asws} said: 'Yes, but rather that is disliked when its lacing and its yarn altogether are of silk'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَدْ سَأَلَنِي أَبُو سَعِيدٍ عَنِ الْخَمِيصَةِ سَدَاهَا إِبْرَيْسَمٌ أَنْ أَلْبَسَهَا وَكَانَ وَجَدَ الْبُرْدَ فَأَمَرْتُهُ أَنْ يَلْبَسَهَا .

Then Abu Abdullah^{asws} said, 'Abu Saeed had asked me^{asws} about the shawl, its lacing being of silk, if he can let her wear it, and she was feeling cold. So I^{asws} ordered him that he can let her wear it'.⁶⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَجِلُّ لِلْمَرْأَةِ أَنْ تَلْبَسَ وَهِيَ مُحْرِمَةٌ قَالَ الثِّيَابُ كُلُّهَا مَا خَلَا الْفُقَارَيْنِ وَالْبُرْقُعَ وَالْحَرِيرَ قُلْتُ تَلْبَسُ الْخَزَّ قَالَ نَعَمْ قُلْتُ فَإِنْ سَدَاهُ الْإِبْرَيْسَمُ وَهُوَ حَرِيرٌ قَالَ مَا لَمْ يَكُنْ حَرِيراً خَالِصاً فَلَا بَأْسَ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, or someone else from Dawood Bin Al Husayn, from Abu Uyayna who said,

⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 85 H 3

⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 85 H 4

⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 85 H 5

'I asked Abu Abdullah^{asws}, 'What is Permissible for the woman to wear while she is in *Ihraam*?' He^{asws} said: 'The clothes, all of them, apart from the two gloves, and the veil (Niqaab/Burqa), and the silk'. I said, 'She can wear the fur (Al-Khazz)?' He^{asws} said: 'Yes'. I said, 'Supposing its lacing is of silk and it is (also of) silk?' As long as it does not happen to be purely silk, so there is no problem'.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) قَالَ الْمَحْرَمَةُ لَا تَنْتَقِبُ لِأَنَّ إِحْرَامَ الْمَرْأَةِ فِي وَجْهِهَا وَ إِحْرَامَ الرَّجُلِ فِي رَأْسِهِ .

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'The female in *Ihraam* cannot wear Naqaab, because the *Ihraam* of the woman is in her face, and an *Ihraam* of the man is in his head'.⁶²

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلِ بْنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ هَلْ تَصْلُحُ لَهَا أَنْ تَلْبَسَ ثَوْبًا حَرِيرًا وَ هِيَ مُحْرَمَةٌ قَالَ لَا وَ لَهَا أَنْ تَلْبَسَهُ فِي غَيْرِ إِحْرَامِهَا .

Humejd Bin Ziyad, from Al Hassan Bin Sama'at from someone else, from Aban Bin Usman, from Ismail Bin Al Fazl who said,

'I asked Abu Abdullah^{asws} about the woman, 'Is it correct for her that she wears silken clothes and she is in *Ihraam*?' He^{asws} said: 'No! And, for her is that she can wear in other than her *Ihraam*'.⁶³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ مَرَّ أَبُو جَعْفَرٍ (عليه السلام) بِامْرَأَةٍ مُحْرَمَةٍ قَدْ اسْتَتَرَتْ بِمِرْوَحَةٍ فَأَمَاطَ الْمِرْوَحَةَ بِنَفْسِهِ عَنْ وَجْهِهَا .

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

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'Abu Ja'far passed by a woman in *Ihraam* who had veiled with a vent, so he^{asws} removed the vent himself^{asws} from her face'.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ حَرِيْزٍ عَنْ عَامِرِ بْنِ جُدَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مُصْبَعَاتُ النَّيَابِ تَلْبَسُهُ الْمُحْرَمَةُ فَقَالَ لَا بَأْسَ بِهِ إِلَّا الْمُقَدَّمُ الْمَشْهُورَ وَالْفَالِدَةَ الْمَشْهُورَةَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Hareyz, from Aamir Bin Juza'at who said,

'I said to Abu Abdullah^{asws}, 'The dyed clothes, can the female in *Ihraam* wear these?' So he^{asws} said: 'There is no problem with it except displayed ornaments and the displayed necklace'.⁶⁵

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيانَ عَنْ مُحَمَّدِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ إِذَا أَحْرَمَتْ أ تَلْبَسُ السَّرَاوِيلَ قَالَ نَعَمْ إِنَّمَا تُرِيدُ بِذَلِكَ السُّنْرَةَ .

⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 85 H 6

⁶² Al Kafi – V 4 – The Book of Hajj Ch 85 H 7

⁶³ Al Kafi – V 4 – The Book of Hajj Ch 85 H 8

⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 85 H 9

⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 85 H 10

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

'I asked Abu Abdullah^{asws} about the woman when she wears *Ihraam*, can she wear the trouser?' He^{asws} said: 'Yes. But rather, it is the veiling which is intended by that'.⁶⁶

بَابُ الْمُحْرَمِ يُضْطَرُّ إِلَى مَا لَا يَجُوزُ لَهُ لَيْسُهُ

Chapter 86 – The one in *Ihraam* is desperate to what is not allowed for him to wear

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) فِي رَجُلٍ هَلَكَتْ نَعْلَاهُ وَ لَمْ يَقْدِرْ عَلَى نَعْلَيْنِ قَالَ لَهُ أَنْ يَلْبَسَ الْخُفَّيْنِ إِذَا اضْطُرَّ إِلَى ذَلِكَ وَ لَيْسَ مِنْ ظَهْرِ الْقَدَمِ وَ إِنْ لَيْسَ الطَّيْلَسَانِ فَلَا يَزُرُهُ عَلَيْهِ فَإِنْ اضْطُرَّ إِلَى قَبَاءٍ مِنْ بَرْدٍ وَ لَا يَجِدُ تَوْبًا غَيْرَهُ فَلْيَلْبَسْهُ مَقْلُوبًا وَ لَا يُدْخِلْ يَدَيْهِ فِي يَدَيِ الْقَبَاءِ .

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} regarding a man whose slippers were destroyed and he was not able upon the slippers'. He^{asws} said: 'For him is that he should wear two shoes when he is desperate to that, and let him tear these from the back of the feet; and if he wears the pillion, so he should not button upon it. So if he was desperate to a robe due to cold, and he cannot find a cloth other than it, so let him wear it overturned, and he should not enter his hand in the sleeve of the robe'.⁶⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمُحْرَمِ يَلْبَسُ الْخُفَّيْنِ وَ الْجُورَبَيْنِ قَالَ إِذَا اضْطُرَّ إِلَيْهِمَا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one in *Ihraam* wearing the two shoes and the two socks. He^{asws} said: 'When he is desperate for these two'.⁶⁸

سَهْلٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرِ (عَلَيْهِ السَّلَامُ) أَنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) كَانَ لَا يَرَى بَأْسًا بَعْدَ التَّوْبِ إِذَا قَصُرَ ثُمَّ يُصَلِّي فِيهِ وَ إِنْ كَانَ مُحْرَمًا .

Sahl, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Ja'far^{asws} that Ali^{asws} did not see any problem with tying the cloth when it was short, then to be Prayed in it, and even if he was in *Ihraam*'.⁶⁹

سَهْلٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُتْنَى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِأَنْ يُحْرِمَ الرَّجُلُ وَ عَلَيْهِ سِلَاحُهُ إِذَا خَافَ الْعُدُوَّ .

⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 85 H 11

⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 86 H 1

⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 86 H 2

⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 86 H 3

Sahl, from Ahmad Bin Muhammad, from Musna, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is no problem with it if the man were to wear *Ihraam* and upon him is his weapon, when he fears the enemy'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُنْتَنَى الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اضْطُرَّ إِلَى تَوْبٍ وَ هُوَ مُحْرِمٌ وَ لَيْسَ مَعَهُ إِلَّا قَبَاءٌ فَلْيُنْكِسْهُ وَ لِيَجْعَلْ أَعْلَاهُ أَسْفَلَهُ وَ يَلْبِسْهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Musa Al Hannat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who is desperate to a cloth and he is in *Ihraam*, and there is nothing with him except for a robe, so let him invert it, and let him make its upper part to be its lower, and he wears it'.

وَ فِي رِوَايَةٍ أُخْرَى يُقَلِّبُ ظَهْرَهُ بَطْنَهُ إِذَا لَمْ يَجِدْ غَيْرَهُ .

And in another report, '(He^{asws} said): 'He overturns its back to be its inside, when he cannot find anything else'.⁷¹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ غَيْرٍ وَاحِدٍ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْمُحْرِمُ يَلْبِسُ السَّرَاوِيلَ إِذَا لَمْ يَكُنْ مَعَهُ إِزَارٌ وَ يَلْبِسُ الْخُفَيْنِ إِذَا لَمْ يَكُنْ مَعَهُ نَعْلٌ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Abdul Rahman, from Humran,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one in *Ihraam* can wear the trouser when there does not happen to be a loin cloth with him; and he can wear the two shoes when there does not happen to be any slippers with him'.⁷²

بَابُ مَا يَجِبُ فِيهِ الْفِدَاءُ مِنْ لُبْسِ الثِّيَابِ

Chapter 87 – What Obligates the expiation, from wearing the clothes

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحِبٍّ عَنْ عَلِيِّ بْنِ رَبَائِعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ لَبَسَ تَوْبًا لَا يَنْبَغِي لَهُ لُبْسُهُ وَ هُوَ مُحْرِمٌ فَقَعَلَ ذَلِكَ نَاسِيًا أَوْ سَاهِيًا أَوْ جَاهِلًا فَلَا شَيْءَ عَلَيْهِ وَ مَنْ فَعَلَهُ مُتَعَمِّدًا فَعَلَيْهِ دَمٌ .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who wear clothes which are not befitting for him to wear while he is in *Ihraam*, so he does that out of

⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 86 H 4

⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 86 H 5

⁷² Al Kafi – V 4 – The Book of Hajj Ch 86 H 6

forgetfulness, or mistake, or ignorance, so there is nothing upon him; but the one who does that deliberately, so upon him is blood (of a slaughtered animal)'.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنْ ضُرُوبِ مِنَ الثِّيَابِ مُخْتَلِفَةٍ يَلْبَسُهَا الْمُحْرِمُ إِذَا أَحْتَاَجَ مَا عَلَيْهِ قَالَ لِكُلِّ صِنْفٍ مِنْهَا فِدَاءٌ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about the variety of different clothes which the one in *Ihraam* wears when he needs. What is upon him?' He^{asws} said: 'For every type from it, is an expiation'.⁷⁴

بَابُ الرَّجُلِ يُحْرِمُ فِي قَمِيصٍ أَوْ يَلْبَسُهُ بَعْدَ مَا يُحْرِمُ

Chapter 88 – The man wear *Ihraam* in a shirt, or he wears it after wearing *Ihraam*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَغَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ أَحْرَمَ وَ عَلَيْهِ قَمِيصٌ قَالَ يَنْزِعُهُ وَ لَا يَسْفُتُهُ وَ إِنْ كَانَ لَيْسَهُ بَعْدَ مَا أَحْرَمَ شَقَّهُ وَ أَخْرَجَهُ مِمَّا يَلِي رِجْلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who wears an *Ihraam* and upon him is a shirt. He^{asws} said: 'He should remove it, and he should not tear it; and if it was such that he had worn it after having worn *Ihraam*, so he should tear it, and take it out from what is below his legs'.⁷⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ خَالِدِ بْنِ مُحَمَّدٍ الْأَصَمِّ قَالَ دَخَلَ رَجُلٌ الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُحْرِمٌ فَدَخَلَ فِي الطَّوَافِ وَ عَلَيْهِ قَمِيصٌ وَ كِسَاءٌ فَأَقْبَلَ النَّاسُ عَلَيْهِ يَشْفُونَ قَمِيصَهُ وَ كَانَ صُلْبًا فَرَأَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ هُمْ يُعَالِجُونَ قَمِيصَهُ يَشْفَوْنَهُ فَقَالَ لَهُ كَيْفَ صَنَعْتَ فَقَالَ أَحْرَمْتُ هَكَذَا فِي قَمِيصِي وَ كِسَائِي فَقَالَ أَنْزِعْهُ مِنْ رَأْسِكَ لَيْسَ يُنْزَعُ هَذَا مِنْ رِجْلَيْهِ إِنَّمَا جَهَلَ

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

'A man entered the Sacred Masjid and he was in *Ihraam*. So he entered in the circumambulation and upon him was a shirt and a robe. So the people came upon him, tearing his shirt, and he was firm. So Abu Abdullah^{asws} saw him, and they were handling his shirt, tearing it. So he^{asws} said to him: 'What did you do?' So he said, 'I wore it like this inside my shirt and my robe'. So he^{asws} said: 'Remove it from his head, not removing it from his leg. But rather it was ignorance'.

فَأَتَاهُ غَيْرٌ ذَلِكَ فَسَأَلَهُ فَقَالَ مَا تَقُولُ فِي رَجُلٍ أَحْرَمَ فِي قَمِيصِهِ قَالَ يَنْزِعُهُ مِنْ رَأْسِهِ .

⁷³ Al Kafi – V 4 – The Book of Hajj Ch 87 H 1

⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 87 H 2

⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 88 H 1

So, someone else came to him^{asws} and asked him^{asws} saying, 'So what are you^{asws} saying regarding a man who wears *Ihraam* inside his shirt?' He^{asws} said: 'He should remove it from his head'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنْ لَبِسْتَ ثَوْبًا فِي إِحْرَامِكَ لَا يَصْلُحُ لَكَ تُبَسُّهُ قَلْبٌ وَ أَعِدْ غَسْلَكَ وَ إِنْ لَبِسْتَ قَمِيصًا فَشَقَّهُ وَ أَخْرَجَهُ مِنْ تَحْتِ قَدَمَيْكَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If you were to wear clothes inside your *Ihraam*, which is not correct for you to wear, so you exclaim *Talbiyya*, and repeat your washing. And, if you were to wear a shirt, so tear it, and take it out from beneath your feet'.⁷⁷

بَابُ الْمُحْرَمِ يُعْطِي رَأْسَهُ أَوْ وَجْهَهُ مُتَعَمِّدًا أَوْ نَاسِيًا

Chapter 89 – The one in *Ihraam* covers his head or his face deliberately, or out of forgetfulness

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زَيْدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ الْمُحْرَمُ يُؤْذِيهِ الذَّبَابُ حِينَ يُرِيدُ النَّوْمَ يُعْطِي وَجْهَهُ قَالَ نَعَمْ وَ لَا يُخَمِّرُ رَأْسَهُ وَ الْمَرْأَةُ عِنْدَ النَّوْمِ لَا بَأْسَ بِأَنْ تُعْطِي وَجْهَهَا كُلَّهُ عِنْدَ النَّوْمِ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said, 'The one in *Ihraam* is pestered by the flies when he intends to sleep, Can he cover his face?' He^{asws} said: 'Yes, but he cannot conceal his head; and the woman during sleep, there is no problem if she covers her face, all of it, during the sleep'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمُحْرَمُ يَتَوَضَّأُ ثُمَّ يَجْلُلُ وَجْهَهُ بِالْمِنْدِيلِ يُخَمِّرُهُ كُلَّهُ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abdul Malik Al Qummy who said,

'I said to Abu Abdullah^{asws}, 'The one in *Ihraam* performs ablution, then he wipes his face with the towel concealing all of it'. He^{asws} said: 'There is no problem'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمُحْرَمِ يَنَامُ عَلَى وَجْهِهِ عَلَى زَامِلَتِهِ قَالَ لَا بَأْسَ بِهِ .

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

⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 88 H 2

⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 88 H 3

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 89 H 1

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 89 H 2

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one in *Ihraam* sleeping upon his face on his wrapping'. He^{asws} said: 'There is no problem with it'.⁸⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الْمُحْرِمِ يَجِدُ الْبُرْدَ فِي أُذُنَيْهِ يُعْطِيهِمَا قَالَ لَا .

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

'I asked Abu Al Hassan^{asws} about the one in *Ihraam* feeling the cold in his ears, can he cover them both?' He^{asws} said: 'No'.⁸¹

بَابُ الظَّلَالِ لِلْمُحْرِمِ

Chapter 90 – The shade for the one in *Ihraam*

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ الْمُتَنَّى الْخَطِيبِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ وَ بَشْرِ بْنِ إِسْمَاعِيلَ قَالَ قَالَ لِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَلَا أَسْرُكَ يَا ابْنَ مُتَنَّى قَالَ قُلْتُ بَلَى وَ قُمْتُ إِلَيْهِ قَالَ دَخَلَ هَذَا الْفَاسِقُ أَنْفًا فَجَلَسَ قِبَالَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ مَا تَقُولُ فِي الْمُحْرِمِ أَيْ يَسْتَنْظِلُ عَلَى الْمُحْرِمِ فَقَالَ لَهُ لَا قَالَ فَيَسْتَنْظِلُ فِي الْخَبَاءِ فَقَالَ لَهُ نَعَمْ

A number of our companions, from Ahmad Bin Muhammad, from Ja'far Bin Al Musanna Al Khattab, from Muhammad Bin al Fuzayl, and Bishr Bin Ismail who said,

'Muhammad Bin Ismail said to me, 'Shall I cheer you up O son of Musanna?' I said, 'Yes', and I arose to him. This indecent man entered just nowhere, so he sat nearby Abu Al-Hassan^{asws}. Then he turned facing him^{asws} and he said to him^{asws}, 'O Abu Al-Hassan^{asws}! What are you^{asws} saying regarding the one in *Ihraam*, can he shade himself in the carriage?' So he^{asws} said to him: 'No'. He said, 'So can he shade in the tent?' So he^{asws} said to him; 'Yes'.

فَاعَادَ عَلَيْهِ الْقَوْلَ شَبَّهَ الْمُسْتَهْزِئُ بِصَحْحِكَ فَقَالَ يَا أَبَا الْحَسَنِ فَمَا فَرُقُ بَيْنَ هَذَا وَ هَذَا فَقَالَ يَا أَبَا يُوسُفَ إِنَّ الدِّينَ لَيْسَ بِقِيَاسِ كَقِيَاسِكُمْ أَنْتُمْ تَلْعَبُونَ بِالدِّينِ إِنَّا صَنَعْنَا كَمَا صَنَعَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قُلْنَا كَمَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَرْكَبُ رَاحِلَتَهُ فَلَا يَسْتَنْظِلُ عَلَيْهَا وَ تُوذِيهِ الشَّمْسُ فَيَسْتُرُ جَسَدَهُ بَعْضَهُ بِبَعْضٍ وَ رُبَّمَا سَتَرَ وَجْهَهُ بِيَدِهِ وَ إِذَا نَزَلَ اسْتَنْظَلَ بِالْخَبَاءِ وَ فِيءِ النَّبْتِ وَ فِيءِ الْجِدَارِ .

So he repeated the words to him^{asws}, like scoffing, laughing, saying, 'O Abu Al-Hassan^{asws}! So what is the difference between this and this?' So he^{asws} said: 'O Abu Yusuf! The Religion is not by the analogy like your analogies. You all are playing with the Religion. We^{asws} are doing just as Rasool-Allah^{saww} did, and we^{asws} say what Rasool-Allah^{saww} said. Rasool-Allah^{saww} used to ride upon his animal, so he^{saww} did not shade himself^{saww} upon it, and the sun bothered him^{saww}. So he^{saww} used to veil part of his^{saww} body with the other parts. Sometimes he^{saww} would veil his face with his^{saww} hands, and when he^{saww} encamped, he^{saww} shaded in the tent, and in the house, and by the wall'.⁸²

⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 89 H 3

⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 89 H 4

⁸² Al Kafi – V 4 – The Book of Hajj Ch 90 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الظَّلَالِ لِلْمُحْرِمِ فَقَالَ اضْحَ لِمَنْ أَحْرَمْتَ لَهُ قُلْتَ إِنِّي مُحْرُورٌ وَإِنَّ الْحَرَ يَشْتُدُّ عَلَيَّ قَالَ أَمَا عَلِمْتَ أَنَّ الشَّمْسَ تَغْرُبُ بِذُنُوبِ الْمُحْرِمِينَ .

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

'I asked Abu Al-Hassan^{asws} about the shades for the one in Ihram. So he^{asws} said: 'Brightness is for the One^{azwj} Whom you are wearing *Ihraam* for'. I said, 'I am feverish and the heat is intense upon me'. He^{asws} said: 'Do you not know that the sun sets along with the sins of the ones in *Ihraam*?'⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ قَاسِمِ الصَّنِقَلِ قَالَ مَا رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَشَدِيدًا فِي الظَّلِّ مِنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) كَانَ يَأْمُرُ بِقَلْعِ القُتْبَةِ وَ الْحَاجِبِينَ إِذَا أَحْرَمَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan, from Qasim Al Sayqal who said,

'I did not see anyone who was more intense in strictness regarding the shade than Abu Ja'far^{asws}. He^{asws} used to order with the dome of the tent and the two curtains (to be removed) when he^{asws} wore *Ihraam*'.⁸⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ يُضْرَبُ عَلَيْهَا الظَّلَالُ وَ هِيَ مُحْرِمَةٌ قَالَ نَعَمْ قُلْتُ فَالرَّجُلُ يُضْرَبُ عَلَيْهِ الظَّلَالُ وَ هُوَ مُحْرِمٌ قَالَ نَعَمْ إِذَا كَانَتْ بِهِ شَقِيقَةٌ وَ يَنْصَدِّقُ بِمُدِّ لِكُلِّ يَوْمٍ .

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

'I asked him^{asws} about the woman for whom a shade is established and she is in *Ihraam*. He^{asws} said: 'Yes'. I said, 'So the man upon whom a shade is struck and he is in *Ihraam*?'. He^{asws} said: 'Yes, when he was with a headache, and he would have to give in charity with one Mudd (750 gms approximately of wheat etc.) for each day'.⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ قَالَ كَتَبْتُ إِلَى الرِّضَا (عَلَيْهِ السَّلَامُ) هَلْ يَجُوزُ لِلْمُحْرِمِ أَنْ يَمْشِيَ تَحْتَ ظِلِّ المَحْمَلِ فَكَتَبَ نَعَمْ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie who said,

'I wrote to Al-Reza^{asws}, 'Is it allowed for the one in *Ihraam* if he walks under a shade of the carriage?' So he^{asws} said: 'Yes'.

قَالَ وَ سَأَلَهُ رَجُلٌ عَنِ الظَّلَالِ لِلْمُحْرِمِ مِنْ أَدَى مَطَرٍ أَوْ شَمْسٍ وَ أَنَا أَسْمَعُ قَآمَرَهُ أَنْ يَفْدِي شَاةً وَ يَذْبَحَهَا بِمَنَى .

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 90 H 2

⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 90 H 3

⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 90 H 4

He (the narrator) said, 'And a man asked him^{asws} about the shade for the one in *Ihraam*, from the harm of rain, or sun, and I was listening. So he^{asws} ordered him that he should expiate with a sheep, and slaughter it at Mina'.⁸⁶

أَحْمَدُ عَنْ عَلِيٍّ بْنِ أَحْمَدَ بْنِ أَشْيَمٍ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الظَّلَالِ لِلْمُحْرِمِ قَالَ لَا يُظَلَّلُ إِلَّا مِنْ عِلَّةٍ مَرَضٍ .

Ahmad, from Ali Bin Ahmad Bin Asheym, from Musa Bin Umar, from Muhammad Bin Mansour,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the shade for the one in *Ihraam*. He^{asws} said: 'He should not shade except from a reason of illness'.⁸⁷

أَحْمَدُ عَنْ عُثْمَانَ بْنِ عِيْسَى الْكِلَابِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) إِنَّ عَلِيَّ بْنَ شِهَابٍ يَسْكُو رَأْسَهُ وَ الْبُرْدُ شَدِيدٌ وَ يُرِيدُ أَنْ يُحْرِمَ فَقَالَ إِنْ كَانَ كَمَا زَعَمَ فَلْيُظَلَّلْ وَ أَمَا أَنْتَ فَاضْحَ لِمَنْ أَحْرَمْتَ لَهُ .

Ahmad, from Usman Bin Isa Al Kilaby who said,

'I said to Abu Al-Hassan^{asws} the 1st that Ali Bin Shihaab complained about his headache and the intense cold, and he intends to wear *Ihraam*. So he^{asws} said: 'If it was as you are claiming, so let him shade (himself). And as for you, so brightness is for the One^{azwj} Whom you are wearing *Ihraam* for'.⁸⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) هَلْ يَسْتَتِرُ الْمُحْرِمُ مِنَ الشَّمْسِ فَقَالَ لَا إِلَّا أَنْ يَكُونَ شَيْخًا كَبِيرًا أَوْ قَالَ ذَا عِلَّةٍ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Abdul Khaliq who said,

'I asked Abu Abdullah^{asws}, 'Can the one in *Ihraam* veil himself from the sun?' So he^{asws} said: 'No, except he happens to be an old man'. Or he^{asws} said: '(When he is) with an illness'.⁸⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ قُلْتُ لِلرَّضَا (عليه السلام) الْمُحْرِمُ يُظَلَّلُ عَلَى مَحْمِلِهِ وَ يَقْتَدِي إِذَا كَانَتْ الشَّمْسُ وَ الْمَطَرُ يُضِرَّانِ بِهِ قَالَ نَعَمْ قُلْتُ كَمْ الْفِدَاءُ قَالَ شَاةٌ .

Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmud who said,

'I said to Al-Reza^{asws}, 'The one in *Ihraam* shades upon his carriage, and he expiates when there was the sun and the rain, being harmed by it'. He^{asws} said: 'Yes'. I said, 'How much is the expiation?' He^{asws} said: 'A sheep'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنِ الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِالْقَبَةِ عَلَى النِّسَاءِ وَ الصَّبِيَّانِ وَ هُمْ مُحْرَمُونَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Kahily,

⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 90 H 5

⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 90 H 6

⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 90 H 7

⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 90 H 8

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the tent upon the women and the children, and they are in *Ihraam*'.⁹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَسْتَتِرُ الْمُحْرَمُ مِنَ الشَّمْسِ بِثَوْبٍ وَلَا بِأَسٍ أَنْ يَسْتَتِرَ بَعْضُهُ بِبَعْضٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Al Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in *Ihraam* cannot veil himself from the sun by clothes, and there is no problem if he were to veil himself with part of himself (like a hand etc.) the other parts (like face etc.)'.⁹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ بَكْرِ بْنِ صَالِحٍ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنْ عَمَّتِي مَعِي وَ هِيَ زَمِيلَتِي وَ الْحَرُّ تَشْتَدُّ عَلَيْهَا إِذَا أَحْرَمْتُ فَتَرَى لِي أَنْ أَظَلَّ عَلَيَّ وَ عَلَيْهَا فَكَتَبَ (عَلَيْهِ السَّلَامُ) ظَلَّلُ عَلَيْهَا وَحَدَّهَا .

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih who said,

'I wrote to Abu Ja'far^{asws} that my paternal aunt is with me and she is my colleague, and the heat is intense upon her when she wears *Ihraam*. So, what is your^{asws} view for me if I were to shade upon myself and upon her?' So he^{asws} wrote: 'Shade upon her alone'.⁹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِيَانَ عَنِ زُرَّارَةَ قَالَ سَأَلْتُهُ عَنِ الْمُحْرَمِ أَيْتَعَطَى قَالَ أَمَا مِنَ الْحَرِّ وَ الْبَرْدِ فَلَا .

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

'I asked him^{asws} about the one in *Ihraam*, can he cover himself?' He^{asws} said: 'As for, from the heat and the cold, so no'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ سَأَلْتُهُ عَنْ مُحْرِمٍ ظَلَّلَ فِي عُمْرَتِهِ قَالَ يَجِبُ عَلَيْهِ دَمٌ قَالَ وَ إِنْ خَرَجَ إِلَى مَكَّةَ وَ ظَلَّلَ وَجَبَ عَلَيْهِ أَيْضًا دَمٌ لِعُمْرَتِهِ وَ دَمٌ لِحَجَّتِهِ .

Muhammad Bin Yahya, from the one who mentioned it, from Abu Ali Bin Rashid who said,

'I asked him^{asws} about the one in *Ihraam* shading himself during his Umra. He^{asws} said: 'Blood (slaughter of an animal) is Obligated upon him'. He^{asws} said: 'And if he goes out to Makka and shades, so it Obligates the blood (slaughter of an animal) upon him as well for his Umra, and blood (slaughter of an animal) for his Hajj'.⁹⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ كُنَّا فِي دَهْلِيْزِ يَحْيَى بْنِ خَالِدٍ بِمَكَّةَ وَ كَانَ هُنَاكَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) وَ أَبُو يُوسُفَ فَقَامَ إِلَيْهِ أَبُو يُوسُفَ وَ تَرَبَّعَ بَيْنَ يَدَيْهِ فَقَالَ يَا أَبَا الْحَسَنِ جُعِلَتْ فِدَاكَ الْمُحْرَمُ يُظَلِّلُ قَالَ لَا قَالَ فَيَسْتَطِلُّ بِالْجِدَارِ وَ الْمَحْمِلِ وَ يَدْخُلُ الْبَيْتَ وَ الْخَبَاءَ قَالَ نَعَمْ قَالَ فَضَحِكَ أَبُو يُوسُفَ شِبْهَ الْمُسْتَهْزِئِ

⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 90 H 10

⁹² Al Kafi – V 4 – The Book of Hajj Ch 90 H 11

⁹³ Al Kafi – V 4 – The Book of Hajj Ch 90 H 12

⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 90 H 13

⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 90 H 14

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Abu Umeyr, from Abu najran, from Muhammad Bin Al Fuzayl who said,

'We were in a hallway of Yahya Bin Khalid in Makkah, and over there was Abu Al-Hassan Musa^{asws}, and Abu Yusuf. So Abu Yusuf^{asws} stood up to him^{asws} and squatted in front of him^{asws}, and he said, 'O Abu Al Hassan^{asws}! May I be sacrificed for you^{asws}! The one in *Ihraam* can shade?' He^{asws} said: 'No'. He said, 'So can he shade by the wall, and the carriage, and enter the house, and the tent?' He^{asws} said: 'Yes'. So Abu Yusuf laughed in a scoffing manner.

فَقَالَ لَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَا أَبَا يُوسُفَ إِنَّ الدِّينَ لَيْسَ بِالْقِيَاسِ كَقِيَاسِكَ وَ قِيَاسِ أَصْحَابِكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ فِي كِتَابِهِ بِالطَّلَاقِ وَ أَكَّدَ فِيهِ بِشَاهِدَيْنِ وَ لَمْ يَرْضَ بِهِمَا إِلَّا عَدْلَيْنِ وَ أَمَرَ فِي كِتَابِهِ بِالتَّرْوِيجِ وَ أَهْمَلَهُ بِلَا شُهُودٍ فَأَتَيْنُكُمْ بِشَاهِدَيْنِ فِيمَا أَبْطَلَ اللَّهُ وَ أَبْطَلْتُمْ شَاهِدَيْنِ فِيمَا أَكَّدَ اللَّهُ عَزَّ وَ جَلَّ وَ أَجَزْتُمْ طَلَاقَ الْمَجْنُونِ وَ السُّكْرَانِ

So Abu Al-Hassan^{asws} said to him: 'O Abu Yusuf! The Religion is not with the analogy like your analogies, and the analogies of your companions. Allah^{azwj} Mighty and Majestic Commanded in His^{azwj} Book with the divorce, and corroborated regarding it with two witnesses, and He^{azwj} was not Pleased with these two unless they were both just, and Commanded in His^{azwj} Book with the marriage, and Left it out without (necessitating) witnesses. But you are coming with two witnesses in what Allah^{azwj} has Voided, and you are voiding the two witnesses in what Allah^{azwj} Mighty and Majestic has Corroborated, and, you are allowing a divorce of the insane one, and the intoxicated one?

حَجَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَحْرَمَ وَ لَمْ يُظَلِّ وَ دَخَلَ الْبَيْتَ وَ الْخِبَاءَ وَ اسْتَنْظَلَ بِالْمَحْمِلِ وَ الْجِدَارِ فَعَلْنَا كَمَا فَعَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَكَتَ .

Rasool-Allah^{saww} performed Hajj, so he^{saww} wore *Ihraam* and did no shade himself^{saww}, and entered the house, and the tent, and shaded with the carriage, and the wall. We^{asws} are doing just as Rasool-Allah^{saww} did'. So he was silent'.⁹⁶

بَابُ أَنَّ الْمُحْرِمَ لَا يَرْتَمِسُ فِي الْمَاءِ

Chapter 91 – The one in *Ihraam* cannot immerse himself into the water

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَرْتَمِسُ الْمُحْرِمُ فِي الْمَاءِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in *Ihraam* cannot immerse himself into the water'.⁹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَرْتَمِسُ الْمُحْرِمُ فِي الْمَاءِ وَ لَا الصَّائِمُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaquoub Bin Shuayb,

⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 90 H 15

⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 91 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither the one in *Ihraam* nor the Fasting one can immerse himself into the water'.⁹⁸

بَابُ الطَّيِّبِ لِلْمُحْرَمِ

Chapter 92 – The perfume for the one in *Ihraam*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَمَسَّ شَيْئاً مِنَ الطَّيِّبِ وَ لَا مِنَ الدُّهْنِ فِي إِحْرَامِكَ وَ اتَّقِ الطَّيِّبَ فِي طَعَامِكَ وَ أَمْسِكْ عَلَى أَنْفِكَ مِنَ الرَّايْحَةِ الطَّيِّبَةِ وَ لَا تَمْسِكْ عَنْهُ مِنَ الرِّيحِ الْمُتَنَتِّةِ فَإِنَّهُ لَا يَنْبَغِي لِلْمُحْرَمِ أَنْ يَنْلَذَّ بِرِيحِ طَيِّبَةٍ.

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

(It has been narrated) from Abu Abdullah^{asws} who said, 'You can neither touch anything from the perfumes, nor from the oils while being in your *Ihraam*; and fear the perfume in your meals, restrain your nose from the aromas of perfumes, and do not hold it from the fetid smell, for it is not befitting for the one in *Ihraam* that he indulges in pleasures with aromas of perfumes'.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيْزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَمَسُّ الْمُحْرَمُ شَيْئاً مِنَ الطَّيِّبِ وَ لَا الرَّيْحَانَ وَ لَا يَنْلَذُّ بِهِ وَ لَا بِرِيحِ طَيِّبَةٍ فَمَنْ ابْتَلَى بِشَيْءٍ مِنْ ذَلِكَ فَلْيَتَصَدَّقْ بِقَدْرِ مَا صَنَعَ قَدْرَ سَعَتِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in *Ihraam* cannot touch anything from the perfumes, nor the aromas, nor derive pleasures by it, nor with an aromatic wind. So the one who indulges with something from that, so let him give in charity by a measurement of what he did in accordance of his capacity'.¹⁰⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَكَلَ زَعْفَرَاناً مُتَعَمِّداً أَوْ طَعَاماً فِيهِ طَيِّبٌ فَعَلَيْهِ دَمٌ فَإِنْ كَانَ نَاسِياً فَلَا شَيْءَ عَلَيْهِ وَ يَسْتَغْفِرُ اللَّهُ عَزَّ وَ جَلَّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who eats saffron deliberately, or some food in which is aroma, so upon him is blood (slaughter of an animal). So if it was due to forgetfulness, so there is nothing upon him, and he should seek Forgiveness of Allah^{azwj} Mighty and Majestic'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُحْرَمُ يُمَسِكُ عَلَى أَنْفِهِ مِنَ الرِّيحِ الطَّيِّبَةِ وَ لَا يُمَسِكُ عَلَى أَنْفِهِ مِنَ الرِّيحِ الْمُتَنَتِّةِ .

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

⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 91 H 2

⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 92 H 1

¹⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 92 H 2

¹⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 92 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in *Ihraam* should withhold his nose from the aromas of perfumes, and he should not withhold his nose from the fetid smells'.¹⁰²

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ مِثْلَهُ وَ قَالَ لَا بَأْسَ بِالرَّيْحِ الطَّيِّبَةِ فِيمَا بَيْنَ الصَّفَا وَ الْمَرْوَةِ مِنْ رِيحِ الْعَطَّارِينَ وَ لَا يُمَسِّكَ عَلَى أَنْفِهِ .

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

(It has been narrated) and he^{asws} said: 'There is no problem with the aroma of the perfume in what is between Al-Safa and Al-Marwa from the aromas of the perfume sellers, and he does not have to withhold his nose'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) كُثِفَ بَيْنَ يَدَيْهِ طَيْبٌ لِيَنْظُرَ إِلَيْهِ وَ هُوَ مُحْرِمٌ فَأَمْسَكَ عَلَى أَنْفِهِ بِتَوْبِهِ مِنْ رِيحِهِ .

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

'I saw Abu Al-Hassan^{asws} uncover a perfume in front of him in order to look at it, and he^{asws} was in *Ihraam*, so he^{asws} withheld his^{asws} nose by his^{asws} cloth, from its aroma'.¹⁰⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الْأَسْنَانُ فِيهِ الطَّيِّبُ أُغْسِلُ بِهِ يَدَيَّ وَ أَنَا مُحْرِمٌ قَالَ إِذَا أَرَدْتُمْ الْإِحْرَامَ فَانظُرُوا مَرَاوِدَكُمْ فَأَعَزِلُوا الَّذِي لَا تَحْتَاجُونَ إِلَيْهِ وَ قَالَ تَصَدَّقْ بِشَيْءٍ كَفَّارَةً لِلْأَسْنَانِ الَّذِي غَسَلْتَ بِهِ يَدَكَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Al Hassan Bin Ziyad,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The potash wherein is the perfume, Can I wash my hands with it and I am in *Ihraam*?' He^{asws} said: 'When you intend to wear the *Ihraam*, so look into your provisions and isolate that which you are not going to be needy to'. And he^{asws} said: 'You should give in charity with something as an expiration of the potash which you washed your hands with'.¹⁰⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْمُحْرِمِ يُصِيبُ تَوْبَهُ الطَّيِّبُ قَالَ لَا بَأْسَ بِأَنْ يَغْسِلَهُ بِيَدَيْهِ نَفْسِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the one in *Ihraam* whose clothes are hit by the perfume. He^{asws} said: 'There is no problem with if he was to wash by his own hands'.¹⁰⁶

¹⁰² Al Kafi – V 4 – The Book of Hajj Ch 92 H 4

¹⁰³ Al Kafi – V 4 – The Book of Hajj Ch 92 H 5

¹⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 92 H 6

¹⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 92 H 7

¹⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 92 H 8

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ عَنِ الْحَسَنِ بْنِ هَارُونَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَكَلْتُ خَبِيصًا حَتَّى شَبِعْتُ وَ أَنَا مُحْرِمٌ فَقَالَ إِذَا فَرَعْتَ مِنْ مَنَاسِكَكَ وَ أَرَدْتَ الْخُرُوجَ مِنْ مَكَّةَ فَابْتَعْ بِدِرْهَمٍ تَمْرًا فَتَصَدَّقْ بِهِ فَيَكُونَ كَفَّارَةً لِدَلِّكَ وَ لِمَا دَخَلَ فِي إِحْرَامِكَ مِمَّا لَا تَعْلَمُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Abdul Kareem, from Al Hassan Bin Haroun who said,

'I said to Abu Abdullah^{asws}, 'I ate *Khabeys* (a porridge) until I was satiated, and I am in *Ihraam*'. So he^{asws} said: 'When you are free from performing your rituals and intend to exit from Makkah, so buy some dates with one Dirham and give in charity with it, so it would become an expiation for that, and for what might have entered in your *Ihraam* from what you do not know'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) مَا نَقُولُ فِي الْمِلْحِ فِيهِ زَعْفَرَانٌ لِلْمُحْرِمِ قَالَ لَا يَنْبَغِي لِلْمُحْرِمِ أَنْ يَأْكُلَ شَيْئًا فِيهِ زَعْفَرَانٌ وَ لَا شَيْئًا مِنَ الطَّيِّبِ .

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

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the salt wherein is saffron, for the one in *Ihraam*?' He^{asws} said: 'It is not befitting for the one in *Ihraam* that he should be eating something wherein is saffron, nor anything from the perfumes'.¹⁰⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عُمَرَ عَنِ الْحَلْبِيِّ عَنِ الْمُعَلَّى أَبِي عُثْمَانَ عَنِ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَرِهَ أَنْ يَنَامَ الْمُحْرِمُ عَلَى فَرَّاشٍ أَصْفَرَ أَوْ عَلَى مِرْفَقَةٍ صَفْرَاءَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Al Moalla Abu Usman, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is dislike that the one in *Ihraam* should sleep upon a yellow bed or upon a yellow bed-spread'.¹⁰⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَمَسَّ رِيحَانًا وَ أَنْتَ مُحْرِمٌ وَ لَا شَيْئًا فِيهِ زَعْفَرَانٌ وَ لَا تَطْعَمَ طَعَامًا فِيهِ زَعْفَرَانٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not smell the aromas and you are in *Ihraam*, nor anything wherein is saffron, nor eat a meal with saffron in it'.¹¹⁰

صَفْوَانُ عَنْ أَبِي الْمَغْرَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمُحْرِمِ يَغْسِلُ يَدَهُ بِالْأَشْنَانِ قَالَ كَانَ أَبِي يَغْسِلُ يَدَهُ بِالْحَرَضِ الْأَبْيَضِ .

Saffron, from Abu Al Magra who said,

¹⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 92 H 9

¹⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 92 H 10

¹⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 92 H 11

¹¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 92 H 12

'I asked Abu Abdullah^{asws} about the one in *Ihraam* washing his hand with the potash. He^{asws} said: 'My^{asws} father^{asws} used to wash his^{asws} hand with the white potash'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ لَا بَأْسَ بِأَنْ تَشَمَّ الْإِذْخَرَ وَالْقَيْصُومَ وَالْخَزَامَى وَالشَّيْحَ وَأَشْبَاهَهُ وَأَنْتَ مُحْرِمٌ .

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

'There is no problem with it if you were to smell the lemon-grass, and the Achilles (plant), and the lavender; and wormwood, and whatever resembles it, while you are in *Ihraam*'.¹¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمُحْرِمِ يَمَسُّ الطَّيِّبَ وَهُوَ نَائِمٌ لَا يَعْلَمُ قَالَ يَغْسِلُهُ وَ لَيْسَ عَلَيْهِ شَيْءٌ وَعَنِ الْمُحْرِمِ يَدُهِنَّ الْحَلَالُ بِالذَّهْنِ الطَّيِّبِ وَالْمُحْرِمُ لَا يَعْلَمُ مَا عَلَيْهِ قَالَ يَغْسِلُهُ أَيْضًا وَ لِيُحْذَرُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one in *Ihraam* touching the perfume and he is asleep. He^{asws} said: 'He should wash it, and there is nothing upon him (to expiate)'. And about the one in *Ihraam* being massaged by the one not in *Ihraam*, with the aromatic oil, and the one in *Ihraam* does not know what is upon him. He^{asws} said: 'He should wash it as well, and let him be cautious'.¹¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمُحْرِمِ يَأْكُلُ الْأَثْرَجَ قَالَ نَعَمْ قُلْتُ لَهُ رَائِحَةُ طَيِّبَةٍ قَالَ الْأَثْرَجُ طَعَامٌ لَيْسَ هُوَ مِنَ الطَّيِّبِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one in *Ihraam* eating the citron. He^{asws} said: 'Yes'. I said to him^{asws}, 'Its smell is aromatic'. He^{asws} said: 'The citron is food. It is not from the perfumes'.¹¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْجِنَاءِ فَقَالَ إِنَّ الْمُحْرِمَ لِيَمْسُهُ وَيُدَاوِي بِهِ بَعِيرَهُ وَمَا هُوَ بِطَيِّبٍ وَمَا بِهِ بَأْسٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Henna. So he^{asws} said: 'If the one in *Ihraam*, let him touch it and heal his camel with it, and it is not a perfume, and there is no problem with it'.¹¹⁵

¹¹¹ Al Kafi – V 4 – The Book of Hajj Ch 92 H 13

¹¹² Al Kafi – V 4 – The Book of Hajj Ch 92 H 14

¹¹³ Al Kafi – V 4 – The Book of Hajj Ch 92 H 15

¹¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 92 H 17

¹¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 92 H 18

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي جَعَلْتُ ثَوْبِي إِحْرَامِي مَعَ أَثْوَابٍ قَدْ جُمِرَتْ فَأَجِدُ مِنْ رِيحِهَا قَالَ فَانْشُرْهَا فِي الرِّيحِ حَتَّى يَذْهَبَ رِيحُهَا .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin aamir, from Hammad Bin Usman who said,

'I said to Abu Abdullah^{asws}, 'I made my clothes to be my *Ihraam* along with clothes which had been incensed with. So I found from its aroma'. He^{asws} said: 'Spread it out in the wind until its aroma goes away'.¹¹⁶

بَابُ مَا يُكْرَهُ مِنَ الزَّيْنَةِ لِلْمُحْرَمِ

Chapter 93 – What is disliked from the adornments for the one in *Ihraam*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَنْظُرُ فِي الْمِرْآةِ وَالْمَرْأَةُ وَالْمُحْرَمُ لِأَنَّهُ مِنَ الزَّيْنَةِ وَلَا تَكْتَجِلِ الْمَرْأَةُ الْمُحْرَمَةُ بِالسَّوَادِ إِلَّا السَّوَادَ زِينَةً .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'You should not look into the mirror and you are in *Ihraam*, because it is from the adornments; and the female in *Ihraam* should not apply Kohl with the blackness if the blackness is an adornment'.¹¹⁷

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا يَنْظُرُ الْمُحْرَمُ فِي الْمِرْآةِ لِزِينَةٍ . فَإِنْ نَظَرَ فَلْيَلْبَسْ .

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

'Abu Abdullah^{asws} said: 'The one in *Ihraam* cannot look into the mirror in order to adorn. So if he looks, he should exclaim *Talbiyya*'.¹¹⁸

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَلِيٍّ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْكُحْلِ لِلْمُحْرَمِ قَالَ أَمَّا بِالسَّوَادِ فَلَا وَ أَكُنْ بِالصَّبْرِ وَالْحُضْضِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Kohl for the one in *Ihraam*. He^{asws} said: 'As for (applying) with the blackness, so no. But, (yes) with the Al-Sabr and Al-Huzuz (eye powders for treatment)'.¹¹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عَمْرٍ عَنِ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اسْتَكَى الْمُحْرَمُ عَيْنَيْهِ فَلْيَكْتَجِلْ بِكُحْلِ لَيْسَ فِيهِ مَسْكٌ وَلَا طَيْبٌ .

¹¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 92 H 19

¹¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 93 H 1

¹¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 93 H 2

¹¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 93 H 3

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hasan Bin Ali, from Aban, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the one in *Ihraam* complains of his eyes, so let him apply Kohl wherein is neither musk nor perfume'.¹²⁰

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُحْرِمُ لَا يَكْتَحِلُ إِلَّا مِنْ وَجَعٍ وَ قَالَ لَا بَأْسَ بِأَنْ تَكْتَحِلَ وَ أَنْتَ مُحْرِمٌ بِمَا لَمْ يَكُنْ فِيهِ طِيبٌ يُوجَدُ رِيحُهُ فَأَمَّا لِلزَّيْنَةِ فَلَا .

Ali, from his father, from Ibn Abu Umeyr, from Muawiya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in *Ihraam* cannot apply Kohl except for pain'. And he^{asws} said: 'There is no problem with if you apply Kohl and you are in *Ihraam*, with what does not happen to have perfume in it or its aroma is not found. But, as for adornment, so no'.¹²¹

بَابُ الْعِلَاجِ لِلْمُحْرِمِ إِذَا مَرِضَ أَوْ أَصَابَهُ جُرْحٌ أَوْ خُرَاجٌ أَوْ عِلَّةٌ

Chapter 94 – The treatment for the one in *Ihraam* when he falls sick, or is hit by an injury, or pus, or a disease

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اسْتَكَى الْمُحْرِمُ فَلْيَتَدَاوِ بِمَا يَأْكُلُ وَ هُوَ مُحْرِمٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the one in *Ihraam* complains, so let him be treated with that what he eats, while he is in *Ihraam*'.¹²²

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَرَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى كَعْبِ بْنِ عُجْرَةَ وَ الْقَمَلُ يَنْتَابِرُ مِنْ رَأْسِهِ وَ هُوَ مُحْرِمٌ فَقَالَ لَهُ أ تُوذِيكَ هَوَامُّكَ فَقَالَ نَعَمْ فَأَنْزَلَتْ هَذِهِ الْآيَةُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أذى مِنْ رَأْسِهِ ففِدْيَةٌ مِنْ صِيَامٍ أَوْ صدَقَةٍ أَوْ نُسْكَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} passed by Ka'ab Bin Ujra and lice was scattering from his head, and he was in *Ihraam*. So he^{saww} said to him: 'Your vermins are harming you?' So he said, 'Yes'. So this Verse was Revealed [2:196] **but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by Fasting or alms or sacrificing.**

فَأَمَرَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ يَخْلِقَ وَ جَعَلَ الصِّيَامَ ثَلَاثَةَ أَيَّامٍ وَ الصَّدَقَةَ عَلَى سِنَةِ مَسَاكِينٍ لِكُلِّ مَسْكِينٍ مُدَيْنٍ وَ النُّسْكَ شَاةً

¹²⁰ Al Kafi – V 4 – The Book of Hajj Ch 93 H 4

¹²¹ Al Kafi – V 4 – The Book of Hajj Ch 93 H 5

¹²² Al Kafi – V 4 – The Book of Hajj Ch 94 H 1

So Rasool-Allah^{saww} ordered him that he should shave off his head and make the Fasting to be for three days, and to give charity upon six poor ones, for each poor one being two Mudds (750 gms x 2), and sacrifice a sheep’.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ كُلُّ شَيْءٍ مِنَ الْقُرْآنِ أَوْ فَصَاحِبُهُ بِالْخِيَارِ يَخْتَارُ مَا شَاءَ وَ كُلُّ شَيْءٍ مِنَ الْقُرْآنِ فَمَنْ لَمْ يَجِدْ كَذَا فَعَلَيْهِ كَذَا فَأَلْوَى الْخِيَارُ .

Abu Abdullah^{asws} said: ‘And everything is from the Quran, or its doer is with the choice, he can choose whatever he so desires to; and everything from the Quran, ‘so the one who cannot find such and such, so upon him is such and such’, so he would have preference with the choice’.¹²³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ رَجُلٌ ضَرِيرُ الْبَصَرِ وَ أَنَا حَاضِرٌ فَقَالَ أَكْتَجِلُ إِذَا أَحْرَمْتُ قَالَ لَا وَ لَمْ تَكْتَجِلْ قَالَ إِنِّي ضَرِيرُ الْبَصَرِ فَإِذَا أَنَا أَكْتَجَلْتُ نَفَعَنِي وَ إِذَا لَمْ أَكْتَجِلْ ضَرَّرَنِي قَالَ فَكَيْفَ أَجْعَلُ مَعَ الْكُحْلِ غَيْرَهُ قَالَ مَا هُوَ قَالَ أَخَذُ خِرْقَتَيْنِ فَأَرْبَعُهُمَا فَأَجْعَلُ عَلَى كُلِّ عَيْنٍ خِرْقَةً وَ أَعْصِبُهُمَا بِعَصَابَةٍ إِلَى قَفَايَ فَإِذَا فَعَلْتُ ذَلِكَ نَفَعَنِي وَ إِذَا تَرَكْتُهُ ضَرَّرَنِي قَالَ فَاصْنَعُهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘A man of impaired vision asked him^{asws}, and I was present, so he said, ‘Can I apply Kohl when I wear *Ihraam*?’ He^{asws} said: ‘No, and why would you apply Kohl?’ He said, ‘I am of impaired vision. So when I apply Kohl, it benefits me, and when I do not apply Kohl, it harms me’. He^{asws} said: ‘So apply Kohl’.

قَالَ فَإِنِّي أَجْعَلُ مَعَ الْكُحْلِ غَيْرَهُ قَالَ مَا هُوَ قَالَ أَخَذُ خِرْقَتَيْنِ فَأَرْبَعُهُمَا فَأَجْعَلُ عَلَى كُلِّ عَيْنٍ خِرْقَةً وَ أَعْصِبُهُمَا بِعَصَابَةٍ إِلَى قَفَايَ فَإِذَا فَعَلْتُ ذَلِكَ نَفَعَنِي وَ إِذَا تَرَكْتُهُ ضَرَّرَنِي قَالَ فَاصْنَعُهُ .

He said, ‘Supposing if I was to make something else to be along with the Kohl?’ He^{asws} said: ‘What would it be?’ He said, ‘I take to rags and I fold them, so I make one rag to be upon each eye, and I tie these upon with a strip to the back of my head. So when I do so, that benefits me, and when I neglect it, it harms me’. He^{asws} said: ‘So do it’.¹²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ رَجُلٍ تَشَقَّقَتْ يَدَاهُ وَ رِجْلَاهُ وَ هُوَ مُحْرِمٌ أَيْتَدَاوَى قَالَ نَعَمْ بِالسَّمْنِ وَ الزَّيْتِ وَ قَالَ إِذَا اشْتَكَى الْمُحْرِمُ فَلْيَتَدَاوِ بِمَا يَجِلُّ لَهُ أَنْ يَأْكُلَهُ وَ هُوَ مُحْرِمٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} was asked about a man, his hands and his legs crack while he is in *Ihraam*. Can he apply treatment?’ He^{asws} said: ‘Yes, with the butter and the oil’. And he^{asws} said: ‘When the one in *Ihraam*

¹²³ Al Kafi – V 4 – The Book of Hajj Ch 94 H 2

¹²⁴ Al Kafi – V 4 – The Book of Hajj Ch 94 H 3

complains, so let him be treated with whatever is Permissible for him, from (that what) he eats it, while he is in *Ihraam*'.¹²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمُحْرِمِ يَعْصِرُ الدَّمْلَ وَيَرْبِطُ عَلَى الْفَرْحَةِ قَالَ لَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one in *Ihraam* squeezing the pimple and bandage upon his ulcer. He^{asws} said: 'There is no problem'.¹²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ خَرَجَ بِالرَّجْلِ مِنْكُمْ الْخِرَاجُ أَوْ الدَّمْلُ فَلْيَرْبِطْهُ وَ لْيَتَدَاوِ بِزَيْتٍ أَوْ سَمْنٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If a man from you is injured with injury, or the pimple, so let him bandage it, and let him effect treatment with oil or butter'.¹²⁷

أَحْمَدُ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُحْرِمِ يَكُونُ بِهِ شَجَّةٌ أَوْ يُدَاوِيهَا أَوْ يُعْصِبُهَا بِخِرْقَةٍ قَالَ نَعَمْ وَ كَذَلِكَ الْفَرْحَةُ تَكُونُ فِي الْجَسَدِ .

Ahmad, from Ali Bin Al Numan, from Saeed Al A'raj who said,

'I asked Abu Abdullah^{asws} about the one in *Ihraam* who happens to be with a fracture. Can he treat it, or tie it with a bandage?' He^{asws} said: 'Yes. And, similar to that is the ulcers which happen to be upon the body'.¹²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَمْرَانَ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُحْرِمِ يَكُونُ بِهِ الْجُرْحُ فَيَتَدَاوَى بِدَوَاءٍ فِيهِ زَعْفَرَانٌ قَالَ إِنْ كَانَ الْعَالِبَ عَلَى الدَّوَاءِ فَلَا وَ إِنْ كَانَتْ الْأَدْوِيَّةُ الْعَالِيَّةَ عَلَيْهِ فَلَا بَأْسَ .

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

'Abu Abdullah^{asws} was asked about the one in *Ihraam* who happens to be with an injury, so he treats with a medication which has saffron in it. He^{asws} said: 'If it (saffron) was overwhelming upon the medication, so no; and if it was such that the medication was overwhelming upon it, so there is no problem'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ نَاجِيَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمُحْرِمِ يُصِيبُ أُذُنَهُ الرِّيحُ فَيَخَافُ أَنْ يَمْرُضَ هَلْ يَصْلُحُ لَهُ أَنْ يَسُدَّ أُذُنَيْهِ بِالْقُطْنِ قَالَ نَعَمْ لَا بَأْسَ بِذَلِكَ إِذَا خَافَ ذَلِكَ وَ إِلَّا فَلَا .

¹²⁵ Al Kafi – V 4 – The Book of Hajj Ch 94 H 4

¹²⁶ Al Kafi – V 4 – The Book of Hajj Ch 94 H 5

¹²⁷ Al Kafi – V 4 – The Book of Hajj Ch 94 H 6

¹²⁸ Al Kafi – V 4 – The Book of Hajj Ch 94 H 7

¹²⁹ Al Kafi – V 4 – The Book of Hajj Ch 94 H 8

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Najiya, from Muhammad Bin Ali, from Marwan Bin Muslim, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one in *Ihraam* whose ears are hit by the wind, so he fears that he would fall sick. Is it correct for him that he closes his ears with the cotton?' He^{asws} said: 'Yes, there is no problem with that when he fears that, or else, so no'.¹³⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ لَا بَأْسَ بِأَنْ يُعَصَّبَ الْمُحْرِمُ رَأْسَهُ مِنَ الصَّدَاعِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with it if the one in *Ihraam* were to tie a strip around his head due to headache'.¹³¹

بَابُ الْمُحْرِمِ يَخْتَجِمُ أَوْ يَفْصُ ظُفْرًا أَوْ شَعْرًا أَوْ شَيْئًا مِنْهُ

Chapter 95 – The one in *Ihraam* gets cupping done, or he clips nails, or hair, or something from it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُحْرِمِ يَخْتَجِمُ قَالَ لَا إِلَّا أَنْ لَا يَجِدَ بُدًّا فَلْيَخْتَجِمْ وَ لَا يَحْلِقُ مَكَانَ الْمَحَاجِمِ .

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

'I asked Abu Abdullah^{asws} about the one in *Ihraam* getting cupping done. He^{asws} said: 'No, unless it is inevitable, so let him get cupping done, and the place of the cupping should not be shaved'.¹³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مِثْنَانَ بْنِ عَبْدِ السَّلَامِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَخْتَجِمُ الْمُحْرِمُ إِلَّا أَنْ يَخَافَ عَلَى نَفْسِهِ أَنْ لَا يَسْتَطِيعَ الصَّلَاةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Musna Bin Abdul Salaam, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one in *Ihraam* cannot get cupping done unless if he fears upon himself, or unable to Pray'.¹³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُحْرِمِ تَطُولُ أَظْفَارُهُ أَوْ يَنْكَسِرُ بَعْضُهَا فَيُؤْذِيهِ ذَلِكَ قَالَ لَا يَفْصُ مِنْهَا شَيْئًا إِنْ اسْتَطَاعَ فَإِنْ كَانَتْ تُؤْذِيهِ فَلْيَقْصِمْهَا وَ لِيَطْعِمَ مَكَانَ كُلِّ ظُفْرٍ قَبِيضَةً مِنْ طَعَامٍ .

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

¹³⁰ Al Kafi – V 4 – The Book of Hajj Ch 94 H 9

¹³¹ Al Kafi – V 4 – The Book of Hajj Ch 94 H 10

¹³² Al Kafi – V 4 – The Book of Hajj Ch 95 H 1

¹³³ Al Kafi – V 4 – The Book of Hajj Ch 95 H 2

'I asked Abu Abdullah^{asws} about the one in *Ihraam* prolonging his nails, or one of them breaks, so that harms him. He^{asws} said: 'He cannot cut anything from these if he can. So if it was harming him, so let him cut these, and let him feed in place of each nail, a handful of food'.¹³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي مُحْرَمٍ قَلَّمَ ظُفْرًا قَالَ يَتَصَدَّقُ بِكَفٍّ مِنْ طَعَامٍ قَالَ ظُفْرَيْنِ قَالَ كَفَيْنِ قُلْتُ ثَلَاثَةً قَالَ ثَلَاثَةٌ أَكْفٌ قُلْتُ أَرْبَعَةً قَالَ أَرْبَعَةٌ أَكْفٌ قُلْتُ خَمْسَةً قَالَ عَلَيْهِ دَمٌ يُهْرِيفُهُ فَإِنْ قَصَّ عَشْرَةً أَوْ أَكْثَرَ مِنْ ذَلِكَ فَلَيْسَ عَلَيْهِ إِلَّا دَمٌ يُهْرِيفُهُ .

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

(It has been narrated) from Abu Ja'far^{asws} regarding the one in *Ihraam* clipping his nails. He^{asws} said: 'He should give in charity with a palm full of food'. He said, 'Two nails?' He^{asws} said: 'Two palmfulls'. I said, 'Three?' He^{asws} said: 'Three palmfulls'. I said, 'Four?' He^{asws} said: 'Four palmfulls'. I said, 'Five?' He^{asws} said: 'Upon him is blood (of a slaughtered animal). So if he were to cut ten or more from that, so there would not be upon him except for blood (of a slaughtered animal) to be spilled'.¹³⁵

حُمَيْدُ بْنُ زِيَادٍ عَنْ حَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبَاطٍ عَنْ هَاشِمِ بْنِ الْمُتَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا قَلَّمَ الْمُحْرِمُ أَظْفَارَ يَدَيْهِ وَرِجْلَيْهِ فِي مَكَانٍ وَاحِدٍ فَعَلَيْهِ دَمٌ وَاحِدٌ وَإِنْ كَانَتْ مُتَفَرِّقَتَيْنِ فَعَلَيْهِ دَمَانِ .

Humeyd Bin Ziyad, from Hassan Bin Muhammad Bin Sama'at, from Ali Bin Al Hassan Bin Rabaat, from Hashim Bin Al Musanna, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the one in *Ihraam* clips the nails of his hands and his legs in one place, so upon him is one blood (of a slaughtered animal); and if it was in two different places, so upon him would be two bloods (of two slaughtered animals)'.¹³⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَسِيَ أَنْ يُقَلَّمَ أَظْفَارَهُ عِنْدَ إِحْرَامِهِ قَالَ يَدْعُهَا قُلْتُ فَإِنْ رَجُلًا مِنْ أَصْحَابِنَا أَقْتَاهُ بِأَنْ يُقَلَّمَ أَظْفَارَهُ وَ يُعِيدَ إِحْرَامَهُ فَفَعَلَ قَالَ عَلَيْهِ دَمٌ يُهْرِيفُهُ .

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

'I asked Abu Al-Hassan^{asws} about a man who forgot to clip his nails during his wearing his *Ihraam*. He^{asws} said: 'He should let them be'. I said, 'But a man from our companions issued a *fatwa* that if he cuts his nails, he should repeat his *Ihraam*. So he did'. He^{asws} said: 'Upon him is blood (of a slaughtered animal) to be spilled'.¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَأْخُذُ الْمُحْرِمُ مِنْ شَعْرِ الْحَلَالِ .

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

¹³⁴ Al Kafi – V 4 – The Book of Hajj Ch 95 H 3

¹³⁵ Al Kafi – V 4 – The Book of Hajj Ch 95 H 4

¹³⁶ Al Kafi – V 4 – The Book of Hajj Ch 95 H 5

¹³⁷ Al Kafi – V 4 – The Book of Hajj Ch 95 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one in *Ihraam* cannot take (cut) from the hairs of one not in *Ihraam*'.¹³⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ حَلَقَ رَأْسَهُ أَوْ نَتَفَ إِبْطَهُ نَاسِياً أَوْ سَاهِياً أَوْ جَاهِلاً فَلَا شَيْءَ عَلَيْهِ وَ مَنْ فَعَلَهُ مُتَعَمِّداً فَعَلَيْهِ دَمٌ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Ibn Raib, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who shaves his head, or plucks his armpits out of forgetfulness, or in error, or out of ignorance, so there is nothing upon him; but the one who does it deliberately, so upon him is blood (of a slaughtered animal)'.¹³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنْ نَتَفَ الْمُحْرِمُ مِنْ شَعْرِ لِحْيَتِهِ وَ غَيْرِهَا شُبُهًا فَعَلَيْهِ أَنْ يُطْعَمَ مَسْكِينًا فِي يَدِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the one in *Ihraam* were to pluck from the hair of his beard, or anything from other than it, so upon him is that he feeds a poor one in his hand'.¹⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَنْتَوِلُ لِحْيَتَهُ وَ هُوَ مُحْرِمٌ فَيَعْبَثُ بِهَا فَيَنْتَفُ مِنْهَا الطَّاقَاتِ يَنْتَفِي فِي يَدِهِ خَطَأً أَوْ عَمْدًا قَالَ لَا يَضُرُّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Mufazzal Bin Salih, from Lays Al Murady who said,

'I asked Abu Abdullah^{asws} about the man who grabs his beard while he is in *Ihraam*, so he tampers with it, so some hairs get plucked off from it and they remain in his hand, out of error, or deliberately. He^{asws} said: 'It does not harm him'.¹⁴¹

أَحْمَدُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا وَضَعَ أَحَدُكُمْ يَدَهُ عَلَى رَأْسِهِ أَوْ لِحْيَتِهِ وَ هُوَ مُحْرِمٌ فَسَقَطَ شَيْءٌ مِنَ الشَّعْرِ فَلْيَتَصَدَّقْ بِكَفَيْنِ مِنْ كَعْكٍ أَوْ سَوِيقٍ .

Ahmd, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim who said,

'Abu Abdullah^{asws} said: 'When one of you places his hand upon his head, or his beard while he is in *Ihraam*, so something from the hair falls off, so let him give in charity with two handfuls from rusks or Suweyq (a broth)'.¹⁴²

¹³⁸ Al Kafi – V 4 – The Book of Hajj Ch 95 H 7

¹³⁹ Al Kafi – V 4 – The Book of Hajj Ch 95 H 8

¹⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 95 H 9

¹⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 95 H 10

¹⁴² Al Kafi – V 4 – The Book of Hajj Ch 95 H 11

بَابُ الْمُحْرَمِ يُلقِي الدَّوَابَّ عَنْ نَفْسِهِ**Chapter 96 – The one in *Ihraam* casts off the insects from himself**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ عَنْ أَبِي الْجَارُودِ قَالَ سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ (عليه السلام) عَنْ رَجُلٍ قَتَلَ قَمَلَةً وَهُوَ مُحْرِمٌ قَالَ بئسَ مَا صَنَعَ قَالَ فَمَا فِدَاؤُهَا قَالَ لَا فِدَاءَ لَهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Aban, from Abu Al Jaroud who said,

‘A man asked Abu Ja’far^{asws} about a man who kills the lice while he is in *Ihraam*. He^{asws} said: ‘Evil is what he has done’. He said, ‘So what is its expiation?’ He^{asws} said: ‘There is no expiation for it’.¹⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا تَقُولُ فِي مُحْرِمٍ قَتَلَ قَمَلَةً قَالَ لَا شَيْءَ عَلَيْهِ فِي الْقَمَلِ وَلَا يَنْبَغِي أَنْ يَتَعَمَّدَ قَتْلَهَا .

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

‘I said to Abu Abdullah^{asws}, ‘What are you^{asws} saying regarding the one in *Ihraam* having killed the lice?’ He^{asws} said: ‘There is nothing upon him regarding the lice, and it is not befitting that he deliberately kills it’.¹⁴⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَرْمِي الْمُحْرِمُ الْقَمَلَةَ مِنْ ثَوْبِهِ وَلَا مِنْ جَسَدِهِ مُتَعَمِّدًا فَإِنْ فَعَلَ شَيْئًا مِنْ ذَلِكَ فَلْيُطْعِمْ مَكَانَهَا طَعَامًا قُلْتُ كَمْ قَالَ كَفًّا وَاحِدًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Al Husayn Bin Abu Al A’ala who said,

‘Abu Abdullah^{asws} said: ‘The one in *Ihraam* cannot pelt the lice from his clothes, nor from his body, deliberately. So if he were to do something from that, so let him feed food in its place’. I said, ‘How much?’ He^{asws} said: ‘One handful’.¹⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَرَأَيْتَ إِنْ وَجَدْتُ عَلَيَّ فُرَادًا أَوْ حَلْمَةً أَطْرَحُهَا قَالَ نَعَمْ وَصَعَارٌ لَهُمَا رَقِيًّا فِي غَيْرِ مَرَقَاهُمَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullah^{asws}, ‘What is your^{asws} view if I were to find mite upon me, or a bug, can I throw these off?’ He^{asws} said: ‘Yes, and their young ones. They tend to ascend in other than their place of ascending’.¹⁴⁶

¹⁴³ Al Kafi – V 4 – The Book of Hajj Ch 96 H 1

¹⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 96 H 2

¹⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 96 H 3

¹⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 96 H 4