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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 (8)

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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 اسْتِئْلَامِ الْحَجَرِ بَعْدَ الرَّكْعَتَيْنِ وَ شُرْبِ مَاءِ زَمَزَمَ قَبْلَ الْخُرُوجِ إِلَى الصَّفَا وَالْمَرْوَةِ

Chapter 140 – Touching the (Black) Stone after (Praying) the two Cycles, and drinking the water of Zamzam before going out to Al Safa and Al Marwa

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 عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا فَرَعْتَ مِنَ الرَّكْعَتَيْنِ فَانْتِ الْحَجَرَ الْأَسْوَدَ وَ قَبْلَهُ وَ اسْتَلِمَهُ أَوْ أَشْرَ إِلَيْهِ فَإِنَّهُ لَا بَدَّ مِنْ ذَلِكَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When you are free from (Praying) the two Cycles, so go to the Black Stone and kiss it, and touch it, or gesture towards it, for it is a must from that’.

وَ قَالَ إِنْ قَدَرْتَ أَنْ تَشْرَبَ مِنْ مَاءِ زَمَزَمَ قَبْلَ أَنْ تَخْرُجَ إِلَى الصَّفَا فَافْعَلْ وَ تَقُولُ حِينَ تَشْرَبُ اللَّهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقَمٍ

And he^{asws} said: ‘If are able to drink from the water of Zamzam before you go out to Al-Safa, then do so, and you should be saying when you drink:

اللَّهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقَمٍ

‘O Allah^{azwj}! Make it to be a beneficial knowledge, and an extended sustenance, and a healing from every illness and disease’.

قَالَ وَ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ حِينَ نَظَرَ إِلَى زَمَزَمَ لَوْ لَا أَنِّي أَشَقُّ عَلَى أُمَّتِي لَأَخَذْتُ مِنْهُ دُنُوبًا أَوْ دُنُوبَيْنِ .

He^{asws} said: ‘And it has reached us that Rasool-Allah^{saww} said when he^{saww} looked at Zamzam: ‘Had it not been difficult upon my^{saww} community, I^{saww} would have taken from it, a bucket or two buckets (thereby creating a Sunnah)’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا فَرَغَ الرَّجُلُ مِنْ طَوَافِهِ وَ صَلَّى رَكْعَتَيْنِ فَلْيَأْتِ زَمَزَمَ وَ لِيَسْتَقِ مِنْهُ دُنُوبًا أَوْ دُنُوبَيْنِ وَ لِيَشْرَبَ مِنْهُ وَ لِيَصْبَ عَلَى رَأْسِهِ وَ ظَهْرِهِ وَ بَطْنِهِ وَ يَقُولُ اللَّهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقَمٍ.

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

¹ Al Kafi – V 4 – The Book of Hajj Ch 140 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man is free from his *Tawaaf*, and he has Prayed two Cycles, so let him go to Zamzam and let him draw from it, a bucket or two buckets, and let him drink from it, and let him pour it upon his head, and his back, and his belly, and he should be saying,

اللَّهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

'O Allah^{azwj}! Make to be to a beneficial knowledge, and an extensive sustenance, and a healing from every illness and disease.

ثُمَّ يَعُودُ إِلَى الْحَجْرِ الْأَسْوَدِ

Then he should return to the Black Stone'.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ قَالَ رَأَيْتُ أَبَا جَعْفَرَ الثَّانِي (عَلَيْهِ السَّلَام) لَيْلَةَ الزِّيَارَةِ طَافَ طَوَافَ النِّسَاءِ وَ صَلَّى خَلْفَ الْمَقَامِ ثُمَّ دَخَلَ زَمْزَمَ فَاسْتَقَى مِنْهَا بِيَدِهِ بِالْأَدْلِيِّ الَّذِي يَلِي الْحَجَرَ وَ شَرِبَ مِنْهُ وَ صَبَّ عَلَى بَعْضِ جَسَدِهِ ثُمَّ أَطْلَعَ فِي زَمْزَمَ مَرَّتَيْنِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar who said,

'I saw Abu Ja'far^{asws} the 'الثَّانِي' (the 2nd) on the night of the visitation (of the Kaaba), performing a *Tawaaf*, being the *Tawaaf* of the women (طَوَافِ النِّسَاءِ), and he^{asws} Prayed behind the Standing Place (of Ibrahim^{as}), then he^{asws} entered Zamzam. So he withdrew from it by his hand, with a bucket, near to the (Black) Stone, and drank from it, and poured upon parts of his body. Then he^{asws} looked into Zamzam twice'.

وَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا أَنَّهُ رَأَاهُ بَعْدَ ذَلِكَ بِسَنَةٍ فَعَلَّ مِثْلَ ذَلِكَ .

And one of our companions informed me that he saw him^{asws} after that, a year later, doing similar to that'.³

بَابُ الْوُقُوفِ عَلَى الصَّفَا وَ الدُّعَاءِ

Chapter 141 – The pausing upon Al Safa and the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَبَّ قَرَعٌ مِنْ طَوَافِهِ وَ رَكَعَتَيْهِ قَالَ أَوَّلًا بِمَا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ إِيْتِيَانِ الصَّفَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ

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

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{saww}, when he^{saww} was free from his^{saww} *Tawaaf* and (Praying of) two Cycles, said: 'I^{saww} hereby begin with what Allah^{azwj} Mighty and Majestic Began with, from going to Al-Safa. Allah^{azwj} Mighty and Majestic is Saying [2:158] ***Surely the Safa and the Marwa are among the Rituals appointed by Allah***'.

² Al Kafi – V 4 – The Book of Hajj Ch 140 H 2

³ Al Kafi – V 4 – The Book of Hajj Ch 140 H 3

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ثُمَّ اخْرُجْ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي خَرَجَ مِنْهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَهُوَ الْبَابُ الَّذِي يُقَابِلُ الْحَجَرَ الْأَسْوَدَ حَتَّى تَقْطَعَ الْوَادِيَّ وَ عَلَيْكَ السَّكِينَةُ وَالْوَقَارُ فَاصْعِدْ عَلَى الصَّفَا حَتَّى تَنْظُرَ إِلَى الْبَيْتِ وَ تَسْتَقْبِلَ الرُّكْنَ الَّذِي فِيهِ الْحَجَرُ الْأَسْوَدُ وَ اِحْمَدِ اللَّهَ وَ أَتِنِ عَلَيْهِ ثُمَّ اذْكُرْ مِنْ آيَاتِهِ وَ بَلَائِهِ وَ حُسْنِ مَا صَنَعَ إِلَيْكَ مَا قَدَرْتَ عَلَى ذِكْرِهِ

Abu Abdullah^{asws} said: 'Then go out to Al-Safa from the door which Rasool-Allah^{saww} went out from, and it is the door which faces the Black Stone, until you cut through the valley, and upon you should be the tranquillity and the dignity. So, climb upon Al-Safa until you look at the House (Kabah) and face the corner in which is the Black Stone, and Praise Allah^{azwj} and Extol upon Him^{azwj}. Then remember His^{azwj} Favours and His^{azwj} Trials, and the goodness with which He^{azwj} has Dealth with you, in accordance to your ability upon His^{azwj} Mention.

ثُمَّ كَبَّرِ اللَّهَ سُبْحَانَ وَ اِحْمَدُهُ سُبْحَانَ وَ هَلَّلَهُ سُبْحَانَ وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثَلَاثَ مَرَّاتٍ

Then exclaim the Greatness of Allah^{azwj} (Takbeer) seven times, and Praise Him^{azwj} seven times, and say, 'There is no God except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, from Him^{azwj} being the Kingdom and for Him^{azwj} being the Praise. He^{azwj} Revives and He^{azwj} Causes to die, and He^{azwj} is Alive and does not die, and He^{azwj} is Able upon every thing' – three times.

ثُمَّ صَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قُلْ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ اِحْمَدُ لِلَّهِ عَلَى مَا أَوْلَانَا وَ اِحْمَدُ لِلَّهِ الْحَيِّ الْقَيُّومِ وَ اِحْمَدُ لِلَّهِ الْحَيِّ الدَّائِمِ ثَلَاثَ مَرَّاتٍ

Then Send Blessings upon the Prophet^{saww}, and say, 'Allah^{azwj} is the Greatest upon what He^{azwj} has Guided us, and the Praise is for Allah^{azwj} upon what He^{azwj} has Preferred us, and the Praise is for Allah^{azwj}, the Living, the Everelasting; and the Praise is for Allah^{azwj} the eternally Living' – three times.

وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ وَ الْيَقِينَ فِي الدُّنْيَا وَ الْآخِرَةِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ ثَلَاثَ مَرَّاتٍ

And say, 'I testify that there is no God except for Allah^{azwj}; and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. We do not worship except for Him^{azwj}, being sincere for Him^{azwj} in the Religion, and even though the Polytheists may be averse to it' – three times. 'O Allah^{azwj}! I ask You^{azwj} for Forgiveness, and the well being, and the conviction in the world and the Hereafter' – three times. 'O Allah^{azwj}! Give us goodness in the world and goodness in the Hereafter and Save us from the Punishment of the Fire' – three times.

ثُمَّ كَبَّرِ اللَّهَ مِائَةَ مَرَّةٍ وَ هَلَّلْ مِائَةَ مَرَّةٍ وَ اِحْمَدْ مِائَةَ مَرَّةٍ وَ سَبِّحْ مِائَةَ مَرَّةٍ وَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ وَ نَصَرَ عَبْدَهُ وَ غَلَبَ الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَحْدَهُ وَحْدَهُ

Then exclaim the Greatness of Allah^{azwj} one hundred times, and Extol His^{azwj} Holiness one hundred times, and Praise Him^{azwj} one hundred times, and Glorify Him^{azwj} one hundred times, and you should be saying, 'There is no god except for Allah^{azwj}, Alone, being True to His^{azwj} Promise, and Helping His^{azwj} servants, and Overcomes all the ones allied (against Him^{azwj}). For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise Alone, Alone'.

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَ فِي مَا بَعْدَ الْمَوْتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ظُلْمَةِ الْقَبْرِ وَ وَحْشَتِهِ اللَّهُمَّ أَظْلِمْنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ

O Allah^{azwj}! Bless me during the death, and in what is after the death. O Allah^{azwj}! I seek Refuge with You^{azwj} from the darkness of the grave, and its loneliness. O Allah^{azwj}! Shade me in the Shade of Your^{azwj} Throne on the Day in which there would be no shade except for Your^{azwj} Shade’.

وَ أَكْثِرْ مِنْ أَنْ تَسْتَوْدِعَ رَبِّكَ دِينَكَ وَ نَفْسَكَ وَ أَهْلَكَ ثُمَّ تَقُولُ أَسْتَوْدِعُ اللَّهَ الرَّحْمَنَ الرَّحِيمَ الَّذِي لَا يَضِيعُ وَدَائِعُهُ نَفْسِي وَ دِينِي وَ أَهْلِي اللَّهُمَّ اسْتَعْمَلْنِي عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ تَوَفِّي عَلَى مِلَّتِهِ وَ أَعِدْنِي مِنَ الْفِتْنَةِ

And frequently entrust to your Lord^{azwj} for your Religion, and yourself, and your family. Then you should be saying, ‘I entrust to Allah^{azwj}, the Beneficent, the Merciful Who does not Waste His^{azwj} Entrustments, myself and my Religion, and my family. O Allah^{azwj}! Utilise me upon Your^{azwj} Book, and Sunnah of Your^{azwj} Prophet^{saww}, and Cause me to die upon his^{saww} Religion, and Shelter me from the strife’.

ثُمَّ تُكَبِّرُ ثَلَاثًا ثُمَّ تُعِيدُهَا مَرَّتَيْنِ ثُمَّ تُكَبِّرُ وَاحِدَةً ثُمَّ تُعِيدُهَا فَإِنْ لَمْ تَسْتَطِعْ هَذَا فَبَعْضُهُ

Then exclaim Takbeer three times, then repeat it twice, then exclaim Takbeer once, then repeat it. So if you are not able upon this, then (do) part of it.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقِفُ عَلَى الصَّفَا بِقَدْرِ مَا يُفْرَأُ سُورَةُ الْبَقَرَةِ مَرَّةً ثَلَاثًا .

And Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} used to pause upon Al-Safa by a measurement of what it takes to recite Surah Al-Baqarah (Chapter 2), slowly’.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ حَدَّثَنِي جَمِيلٌ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) هَلْ مِنْ دُعَاءٍ مَوْفَتْ أَقُولُهُ عَلَى الصَّفَا وَ الْمَرْوَةِ فَقَالَ تَقُولُ إِذَا وَقَفْتَ عَلَى الصَّفَا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثَلَاثَ مَرَّاتٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said, ‘Jameel narrated to me saying,

‘I said to Abu Abdullah^{asws}, ‘Is there any from a prescribed supplication which I should be saying upon Al-Safa and Al-Marwa?’ So he^{asws} said: ‘You should be saying when you pause upon Al-Safa:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is no god except for Allah^{azwj} Alone, there being no associates for him. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise. He^{azwj} Revives and He^{azwj} Causes to die, and He^{azwj} is Able upon everything – three times.’⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) كَيْفَ يَقُولُ الرَّجُلُ عَلَى الصَّفَا وَ الْمَرْوَةِ قَالَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثَلَاثَ مَرَّاتٍ .

⁴ Al Kafi – V 4 – The Book of Hajj Ch 141 H 1

⁵ Al Kafi – V 4 – The Book of Hajj Ch 141 H 2

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

'I asked Abu Ja'far^{asws}, 'How should the man be reciting upon Al-Safa and Al-Marwa?' He^{asws} said: 'He should be saying,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'There is no god except fo Allah^{azwj}, Alone, there being no associates for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise. He^{azwj} Revives and He^{azwj} Causes to die, and He^{azwj} is Able over every thing – three times'.⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ عَبْدِ الْحَمِيدِ بْنِ سَعِيدٍ قَالَ سَأَلْتُ أَبَا إِبرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنْ بَابِ الصَّفَا قُلْتُ إِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا فِيهِ بَعْضُهُمْ يَقُولُ الَّذِي يَلِي السَّقَايَةَ وَ بَعْضُهُمْ يَقُولُ الَّذِي يَلِي الْحَجَرَ فَقَالَ هُوَ الَّذِي يَلِي السَّقَايَةَ مُحَدَّثٌ صَنَعَهُ دَاوُدُ وَ فَتَحَهُ دَاوُدُ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Abdul Hameed Bin Saeed who said,

'I asked Abu Ibrahim^{as} about the door of Al-Safa. I said, 'Our companions have differed with regards to it. Some of them are saying, '(It is that) which is next to the watering place (Zamzam)', and some of them are saying, '(It is that) which is next to the (Black) Stone.' So he^{asws} said: 'It is which is next to the watering place (Zamzam). It was newly made by Dawood, and Dawood opened it'.⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ حَبِيبٍ عَنِ عَلِيِّ بْنِ النُّعْمَانَ يَرْفَعُهُ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا صَعَدَ الصَّفَا اسْتَقْبَلَ الْكَعْبَةَ ثُمَّ رَفَعَ يَدَيْهِ ثُمَّ يَقُولُ اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَدْنَبْتُهُ قَطُّ فَإِنْ عُدْتُ فَعُدَّ عَلَيَّ بِالْمَغْفِرَةِ فَإِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

Ahmad Bin Muhammad, from Ali Bin Hadeed, from Ali Bin Al Numan, raising it, said,

'Amir Al-Momineen^{asws}, whenever he^{asws} ascended Al-Safa, faced the Kabah, then raised his^{asws} hand, then he^{asws} was saying: 'O Allah^{azwj}! Forgive me^{asws}, every sin that I^{asws} have sinned. So if I^{asws} were to return (to sinning), then Return to me^{asws} with the Forgiveness, for You^{azwj} are the Forgiver, the Merciful.

اللَّهُمَّ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ فَإِنَّكَ إِنْ تَفَعَلْ بِي مَا أَنْتَ أَهْلُهُ تَرَحَّمْنِي وَ إِنْ تُعَذِّبْنِي فَأَنْتَ غَنِيٌّ عَنِّي وَ أَنَا مُحْتَاجٌ إِلَى رَحْمَتِكَ فَيَا مَنْ أَنَا مُحْتَاجٌ إِلَى رَحْمَتِهِ ارْحَمْنِي

O Allah^{azwj}! Deal with me what You^{azwj} are Rightful of, for if You^{azwj} were to deal with me what You^{azwj} are Rightful of, You^{azwj} would be Merciful with me; and if You^{azwj} were to Punish me, so You^{azwj} are needless from Punishing me, and I am needy to Your^{azwj} Mercy. So, since I am needy to Your^{azwj} Mercy, be Merciful to me.

اللَّهُمَّ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ فَإِنَّكَ إِنْ تَفَعَلْ بِي مَا أَنَا أَهْلُهُ تُعَذِّبْنِي وَ لَمْ تَظْلِمْنِي أَصَبَحْتُ أَتَقِي عَذَابَكَ وَ لَا أَخَافُ جُورَكَ فَيَا مَنْ هُوَ عَدْلٌ لَا يَجُورُ ارْحَمْنِي .

O Allah^{azwj}! Do not Deal with me^{asws} what I^{asws} am deserving of, for if You^{azwj} were to Deal with me^{asws} what I^{asws} am deserving of, You^{azwj} would Punish me, and would not

⁶ Al Kafi – V 4 – The Book of Hajj Ch 141 H 3

⁷ Al Kafi – V 4 – The Book of Hajj Ch 141 H 4

be oppressing me^{asws}. I^{asws} have come to be fearful of Your^{azwj} Justice, and I^{asws} do not fear Your^{azwj} Inequity, since the one who is Just would not be tyrannical. Be Merciful to me!’⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الْوَلِيدِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَرَادَ أَنْ يَكْتُمَ مَالَهُ فَلْيُطِلْ الْوُقُوفَ عَلَى الصَّفَا وَالْمَرْوَةِ .

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Al Hassan Bin Ali Bin Al Waleed, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who intends to boost his wealth, so let him prolong the pausing upon Al-Safa and Al-Marwa’.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ عَلَى الصَّفَا شَيْءٌ مُوقَّتٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Hassan Bin Abu Al Hassan Bin Abu Al Hassan, from Salih Bin Abu Al Aswad, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘There is nothing (specifically) Prescribed (to be performed) upon Al-Safa’.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنْ أَهْلِ الْمَدِينَةِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) صَعِدَ الْمَرْوَةَ فَأَلْقَى نَفْسَهُ عَلَى الْحَجَرِ الَّذِي فِي أَعْلَاهَا فِي مَيْسِرَتِهَا وَاسْتَقْبَلَ الْكَعْبَةَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from a friend of Abu Abdullah^{asws} from the people of Al-Medina who said, ‘I saw Abu Al-Hassan^{asws} ascend Al-Marwa, so he^{asws} attached himself^{asws} upon the rock which was at the top part of the pathway, and faced the Kabah’.¹¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ أَحْمَدَ بْنِ الْجَهْمِ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ يَزِيدَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ كُنْتُ وَرَاءَ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) عَلَى الصَّفَا أَوْ عَلَى الْمَرْوَةِ وَهُوَ لَا يَزِيدُ عَلَى حَرْفَيْنِ اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الظَّنِّ بِكَ فِي كُلِّ حَالٍ وَصِدْقَ النِّيَّةِ فِي التَّوَكُّلِ عَلَيْكَ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ahmad Bin Al Jaham Al Khazzaz, from Muhammad Bin Uar Bin Yazeed, from one of his companions who said,

‘We were behind Abu Al-Hassan Musa^{asws} upon Al-Safa, or upon Al-Marwa, and he^{asws} did not increase upon two words: ‘O Allah^{azwj}! I ask You^{asws} for having good thoughts about You^{azwj} in every state, and truthful intentions during the reliance upon You^{azwj}’.¹²

⁸ Al Kafi – V 4 – The Book of Hajj Ch 141 H 5

⁹ Al Kafi – V 4 – The Book of Hajj Ch 141 H 6

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 141 H 7

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 141 H 8

¹² Al Kafi – V 4 – The Book of Hajj Ch 141 H 9

بَابُ السَّعْيِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ مَا يُقَالُ فِيهِ

Chapter 142 – The Sa’ee between Al-Safa and Al-Marwa and what is to be said during it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ السَّعْيِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَالَ إِذَا أَنْتَهَيْتَ إِلَى الدَّارِ الَّتِي عَلَى يَمِينِكَ عِنْدَ أَوَّلِ الْوَادِي فَاسْعَ حَتَّى تَنْتَهِيَ إِلَى أَوَّلِ زُقَاقٍ عَنْ يَمِينِكَ بَعْدَ مَا تُجَاوِزُ الْوَادِي إِلَى الْمَرْوَةِ فَإِذَا أَنْتَهَيْتَ إِلَيْهِ فَكُفَّ عَنِ السَّعْيِ وَ امْشِ مَشْيًا

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan, from Zur'at, from Sama'at who said,

'I asked about the Sa'ee between Al-Safa and Al-Marwa. He^{asws} said: 'When you end up to the house which is upon your right at the beginning of the valley, so (walk briskly) until you end up to the first alleyway on your right after having exceeded the valley to Al-Marwa, So when you ended up to it, so pause from the brisk-walk and walk normally.

وَ إِذَا جِئْتَ مِنْ عِنْدِ الْمَرْوَةِ فَأَبْدَأْ مِنْ عِنْدِ الزُّقَاقِ الَّذِي وَصَفْتُ لَكَ فَإِذَا أَنْتَهَيْتَ إِلَى الْبَابِ الَّذِي مِنْ قِبَلِ الصَّفَا بَعْدَ مَا تُجَاوِزُ الْوَادِي فَانْكُفْ عَنِ السَّعْيِ وَ امْشِ مَشْيًا فَإِنَّمَا السَّعْيُ عَلَى الرِّجَالِ وَ لَيْسَ عَلَى النِّسَاءِ سَعْيٌ .

And when you come from Al-Marwa, so begin from the alleyway which I^{asws} described for you. So when you end up to the door which is facing Al-Safa after having exceeded the valley, so pause from the brisk-walk and walk normally; and walk a normal walk. But rather, the sprinting is upon the men, and the sprinting is not upon the women'.¹³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي يَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ مَا بَيْنَ بَابِ ابْنِ عَبَّادٍ إِلَى أَنْ يَرْفَعَ قَدَمَيْهِ مِنَ الْمَسِيلِ لَا يَبْلُغُ زُقَاقِ آلِ أَبِي حُسَيْنٍ .

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'My^{asws} father^{asws} used to perform Sa'ee between Al-Safa and Al-Marwa what is between the door of Ibn Abbad up to he^{asws} raised his^{asws} feet from the ravine, not reaching the alleyway of the progeny of Abu Husayn'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ يُونُسَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا مِنْ بُقْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنَ الْمَسْعَى لِأَنَّهُ يُذَلُّ فِيهَا كُلُّ جَبَّارٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Yunus, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'There is none from an area more Beloved to Allah^{azwj} than the (area of) Sa'ee, because therein every tyrant is humbled'.

وَ رُوِيَ أَنَّهُ سُئِلَ لِمَ جُعِلَ السَّعْيُ فَقَالَ مَذَلَّةٌ لِلْجَبَّارِينَ .

¹³ Al Kafi – V 4 – The Book of Hajj Ch 142 H 1

¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 142 H 2

And it is reported that he^{asws} was asked , ‘Why was the Sa’ee made to be?’ So he^{asws} said: ‘To humble the tyrants’.¹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ لَيْسَ لِلَّهِ مَنْسُكٌ أَحَبُّ إِلَيْهِ مِنَ السَّعْيِ وَ ذَلِكَ أَنَّهُ يُدَلُّ فِيهِ الْجَبَّارِينَ .

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

‘There is no ritual more Beloved to Allah^{azwj} than the Sa’ee, and that is because therein every tyrant is humbled’.¹⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ النَّيْمِيِّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْحَلَبِيِّ عَنْ أَبِيهِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جُعِلَ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ مَدْلَةً لِلْجَبَّارِينَ .

Ahmad Bin Muhammad, from Al Tumayli, from Al Husayn Bin Ahmad Al Halby, from his father, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Sa’ee between Al-Safa and Al-Marwa has been made to be to humble the tyrants’.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَنْحَدِرْ مِنَ الصَّفَا مَا شِئْتَ إِلَى الْمَرْوَةِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَأْتِيَ الْمَنَارَةَ وَ هِيَ عَلَى طَرْفِ الْمَسْعَى فَاسْعَ مِلًّا فُرُوجِكَ وَ قُلْ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ اللَّهُمَّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ وَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ حَتَّى تَبْلُغَ الْمَنَارَةَ الْأُخْرَى

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Go down walking from Al-Safa to Al-Marwa, and upon you should be tranquility and the dignity until you come to the marker, and it is upon the side of the Sa’ee area. So walk briskly filled with relief and say, ‘In the Name of Allah^{azwj}, and Allah^{azwj} is the Greatest, and may Allah^{azwj} send Blessings upon Muhammad^{asws} and upon the People^{asws} of his^{saww} Household. O Allah^{azwj}! Forgive, and be Merciful, and Overlook from what You^{azwj} well Know, and You^{azwj} are the Mighty, the Benevolent’ – until you reach the other marker.

فَإِذَا جَاوَزْتَهَا فَقُلْ يَا ذَا الْمُنِّ وَ الْفَضْلِ وَ الْكَرَمِ وَ التَّعَمُّاءِ وَ الْجُودِ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ امْشِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَأْتِيَ الْمَرْوَةَ فَاصْعُدْ عَلَيْهَا حَتَّى يَبْدُوَ لَكَ الْبَيْتُ وَ اصْنَعْ عَلَيْهَا كَمَا صَنَعْتَ عَلَى الصَّفَا وَ طَفَّ بَيْنَهُمَا سَبْعَةَ أَشْوَاطٍ تَبْدَأُ بِالصَّفَا وَ تَخْتِمُ بِالْمَرْوَةِ .

So when you exceed it, say, ‘O One with the Favours, and the Grace, and the benevolence, and the Bounties, and the Generosity! Forgive my sins for me, for there is no Forgiver of sins except for You^{azwj}’. Then walk, and upon you should be the tranquility and the dignity, until you come to Al-Marwa. So climb upon it until the House (Kabah) appears to you, and do upon it just as you had done upon Al-Safa,

¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 142 H 3

¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 142 H 4

¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 142 H 5

and circumambulate seven circuits between the two, beginning with Al-Safa and ending with Al-Marwa'.¹⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مَوْلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنْ أَهْلِ الْمَدِينَةِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَبْتَدِئُ بِالسَّعْيِ مِنْ دَارِ الْقَاضِي الْمَخْزُومِيِّ قَالَ وَ يَمْضِي كَمَا هُوَ إِلَى زُقَاتِ الْعَطَّارِينَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from a friend of Abu Abdullah^{asws}, from the people of Al Medina who said,

'I saw Abu Al-Hassan^{asws} beginning the Sa'ee from the door of Al-Qazy Al-Makhzoumy'. He said, 'And he^{asws} went on just as he^{asws} was, up to the alleyway of the perfume sellers'.¹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الصَّيْرَفِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَرِيضَةٌ أَمْ سُنَّةٌ فَقَالَ فَرِيضَةٌ قُلْتُ أَوْ لَيْسَ قَالَ اللَّهُ عَزَّ وَجَلَّ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا قَالَ كَانَ ذَلِكَ فِي عُمْرَةِ الْقَضَاءِ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) شَرَطَ عَلَيْهِمْ أَنْ يَرْفَعُوا الْأَصْنَامَ مِنَ الصَّفَا وَالْمَرْوَةِ

A number of our companions, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Muhammad Bin Abu Umeyr, from Al Hassan Bin Ali Al Sayrafi, from one of our companions who said,

'Abu Abdullah^{asws} was asked about the Sa'ee between Al-Safa and Al-Marwa, being an Obligation or a Sunnah?' So he^{asws} said: 'I said, 'Or, has not Allah^{azwj} Mighty and Majestic Said **[2:158] there is no blame on him if he goes round them both**'. He^{asws} said: 'That was regarding the Umra of the adjudication. Rasool-Allah^{saww} stipulated upon then that they would raise (remove) the idols from Al-Safa and Al-Marwa.

فَنَشَأَلَ رَجُلٌ وَ تَرَكَ السَّعْيَ حَتَّى انْقَضَتِ الْإَيَّامُ وَ أُعِيدَتِ الْأَصْنَامُ فَجَاءُوا إِلَيْهِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا لَمْ يَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَ قَدْ أُعِيدَتِ الْأَصْنَامُ فَانزَلَ اللَّهُ عَزَّ وَجَلَّ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا أَيْ وَ عَلَيْهِمَا الْأَصْنَامُ .

So a man pretended to be busy and neglected the Sa'ee until the days had passed, and the idols returned. So they (people) came over to him^{saww} and said, 'O Rasool-Allah^{saww}! So and so did not perform Sa'ee between Al-Safa and Al-Marwa, and the idols have returned'. Therefore, Allah^{azwj} Mighty and Majestic Revealed **[2:158] there is no blame on him if he goes round them both**, i.e., and upon them were the idols'.²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ تَرَكَ شَيْئًا مِنَ الرَّمَلِ فِي سَعْيِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ قَالَ لَا شَيْءَ عَلَيْهِ

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Saeed Al A'araj who said,

'I asked Abu Abdullah^{asws} about a man who neglected something from walking-briskly the during his Sa'ee between Al-Safa and Al-Marwa. He^{asws} said: 'There is nothing upon him'.

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 142 H 6

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 142 H 7

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 142 H 8

وَرُوِيَ أَنَّ الْمَسْعَى كَانَ أَوْسَعَ مِمَّا هُوَ الْيَوْمَ وَ لَكِنَّ النَّاسَ ضَيَّقُوهُ .

And it is reported that the area of Sa'ee was wider (extensive) than what it is today, but the people narrowed it'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ تَرَكَ السَّعْيَ مُتَعَمِّدًا قَالَ عَلَيْهِ الْحَجُّ مِنْ قَابِلٍ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who neglected Sa'ee deliberately. He^{asws} said: 'Upon him is the Hajj from the future year'.²²

بَابُ مَنْ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا أَوْ سَهَا فِي السَّعْيِ بَيْنَهُمَا

Chapter 143 – The one who begins with Al-Marwa before Al-Safa, or makes a mistake in the Sa'ee between the two

مُحَمَّدُ بْنُ بَحْبِئٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا قَالَ لَا تَرَى أَنَّهُ لَوْ بَدَأَ بِشِمَالِهِ قَبْلَ يَمِينِهِ فِي الْوُضُوءِ أَرَادَ أَنْ يُعِيدَ الْوُضُوءَ .

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

'I asked Abu Abdullah^{asws} about a man who began with Al-Marwa before Al-Safa. He^{asws} said: 'He should repeat. Do you not see that had he begun with his left before his right during the ablution, he would repeat the ablution?'²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ ثَمَانِيَةَ أَشْوَاطٍ مَا عَلَيْهِ فَقَالَ إِنْ كَانَ خَطَأً اطَّرَحَ وَاجِدًا وَاعْتَدَّ بِسَبْعَةٍ .

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

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) regarding a man who performed Sa'ee between Al-Safa and Al-Marwa by eight circuits, what would be upon him?' So he^{asws} said: 'If he had erred, one would be dropped, and he would be counted with seven'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ حَجَجْنَا وَ نَحْنُ صَرُورَةٌ فَسَعَيْنَا بَيْنَ الصَّفَا وَالْمَرْوَةِ أَرْبَعَةَ عَشَرَ شَوْطًا فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ لَا بَأْسَ سَبْعَةٌ لَكَ وَ سَبْعَةٌ تُطْرَحُ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Darraj who said,

²¹ Al Kafi – V 4 – The Book of Hajj Ch 142 H 9

²² Al Kafi – V 4 – The Book of Hajj Ch 142 H 10

²³ Al Kafi – V 4 – The Book of Hajj Ch 143 H 1

²⁴ Al Kafi – V 4 – The Book of Hajj Ch 143 H 2

'We performed Hajj and we were first timers, and we performed Sa'ee between Al-Safa and Al-Marwa by fourteen circuits. So I asked Abu Abdullah^{asws} about that, and he^{asws} said: 'There is no problem – seven are for you and seven are dropped'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ الصَّائِغِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا قَالَ يُعِيدُ أَلَا تَرَى أَنَّهُ لَوْ بَدَأَ بِشِمَالِهِ قَبْلَ يَمِينِهِ كَانَ عَلَيْهِ أَنْ يَبْدَأَ بِيَمِينِهِ ثُمَّ يُعِيدُ عَلَى شِمَالِهِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ali Al Sani'e who said,

'Abu Abdullah^{asws} was asked and I was present, about a man who began with Al-Marwa before Al-Safa. He^{asws} said: 'He should repeat. Do you not see that had he began (his ablution) with his left hand before his right hand, upon him would be that he begins with his right hand, then return upon his left hand?'²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ مَنْ طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ خَمْسَةَ عَشَرَ شَوْطًا طَرَحَ ثَمَانِيَةً وَ اعْتَدَّ بِسَبْعَةٍ وَ إِنْ بَدَأَ بِالْمَرْوَةِ فَلْيَطْرَحْ وَ لْيَبْدَأْ بِالصَّفَا .

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

'The one who performs *Tawaaf* between Al-Safa and Al-Marwa by fifteen circuits, eight would be dropped and he would be counted with seven; and if he began with Al-Marwa, so let him drop (it all) and let him begin with Al-Safa'.²⁷

بَابُ الْإِسْتِرَاحَةِ فِي السَّعْيِ وَ الرُّكُوبِ فِيهِ

Chapter 144 – The rest during the Sa'ee and the riding therein

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ السَّعْيِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ عَلَى الدَّابَّةِ قَالَ نَعَمْ وَ عَلَى الْمَحْمَلِ .

Ali Bin Ibrahim, 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 Sa'ee performed between Al-Safa and Al-Marwa upon the animal. He^{asws} said: 'Yes, and upon the carriage'.²⁸

مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ رَاكِبًا قَالَ لَا بَأْسَ وَ الْمَشْيُ أَفْضَلُ .

Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who performed Sa'ee between Al-Safa and Al-Marwa, riding. He^{asws} said: 'There is no problem, and the walking is superior'.²⁹

²⁵ Al Kafi – V 4 – The Book of Hajj Ch 143 H 3

²⁶ Al Kafi – V 4 – The Book of Hajj Ch 143 H 4

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 143 H 5

²⁸ Al Kafi – V 4 – The Book of Hajj Ch 144 H 1

ابْنُ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيْسْتَرِيحُ قَالَ نَعَمْ إِنْ شَاءَ جَلَسَ عَلَى الصَّفَا وَالْمَرْوَةِ وَبَيْنَهُمَا فَيَجْلِسُ .

Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah^{asws} about the man who performs *Tawaaf* between Al-Safa and Al-Marwa, can he rest?' He^{asws} said: 'Yes, if he so desires to sit upon Al-Safa and Al-Marwa, and between the two, so he can sit'.³⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يُجْلَسُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا مِنْ جَهْدٍ .

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

(It has been narrated) from Abdul Rahman, from Abu Abdullah^{asws} having said: 'One cannot sit between Al-Safa and Al-Marwa except from tiredness'.³¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ النِّسَاءِ يَطُوفْنَ عَلَى الْإِبِلِ وَالذَّوَابِّ أَيْسْتَرِيحْنَ أَنْ يَقَعْنَ تَحْتَ الصَّفَا وَالْمَرْوَةِ قَالَ نَعَمْ بِحَيْثُ يَرَيْنَ النَّبْتَ .

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

'I asked Abu Al-Hassan^{asws} about the women performing *Tawaaf* upon the camel and the animals, are they allowed to be pausing beneath Al-Safa and Al-Marwa?' He^{asws} said: 'Yes, by where they can see the House (Kabah)'.³²

وَ عَنْهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ عَلَى الرَّكَّابِ سَعْيٌ وَ لَكِنْ لِيُسْرِعَ شَيْئًا .

And from him, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no Sa'ee to be performed by the rider, but it is in order to expedite something'.³³

بَابُ مَنْ قَطَعَ السَّعْيَ لِلصَّلَاةِ أَوْ غَيْرِهَا وَ السَّعْيَ بِغَيْرِ وُضُوءٍ

Chapter 145 – The one who cuts off the Sa'ee for the Prayer, or something else, and the performance of the Sa'ee without being in ablution

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَدْخُلُ فِي السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَدْخُلُ وَقَتُ الصَّلَاةِ أَوْ يُخَفِّفُ أَوْ يَقَطِعُ وَ يُصَلِّيَ وَ يَعُودُ أَوْ يَنْبُتُ كَمَا هُوَ عَلَى حَالِهِ حَتَّى يَفْرُغَ قَالَ أَوْ لَيْسَ عَلَيْهِمَا مَسْجِدٌ لَا بَلْ يُصَلِّي ثُمَّ يَعُودُ قُلْتُ فَلْتَجْلِسْ عَلَيْهِمَا قَالَ أَوْ لَيْسَ هُوَ ذَا يَسْعَى عَلَى الدَّوَابِّ .

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

²⁹ Al Kafi – V 4 – The Book of Hajj Ch 144 H 2

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 144 H 3

³¹ Al Kafi – V 4 – The Book of Hajj Ch 144 H 4

³² Al Kafi – V 4 – The Book of Hajj Ch 144 H 5

³³ Al Kafi – V 4 – The Book of Hajj Ch 144 H 6

'I said to Abu Abdullah^{asws}, 'The man enters into the Sa'ee between Al-Safa and Al-Marwa, so the time for the Prayer comes up, should he slow down, or should he cut it off and he should Pray and return, or stay affirmed just as he is upon his state until he is free?' He^{asws} said: 'Or is there not a place of Prostration (Masjid) upon both of these? No, but he should Pray, then he should return'. I said, 'He can sit upon both of these?' He^{asws} said: 'Or is he not like that performing Sa'ee upon the animal?'³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُمَرَ عَنْ يَحْيَى الْأَزْرَقِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ ثَلَاثَةَ أَشْوَاطٍ أَوْ أَرْبَعَةً ثُمَّ يَبُولُ أَيْتَمَّ سَعْيُهُ بِغَيْرِ وُضُوءٍ قَالَ لَا بَأْسَ وَ لَوْ أَتَمَّ نُسُكَهُ بِوُضُوءٍ كَانَ أَحَبَّ إِلَيَّ .

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'The man performs Sa'ee between Al-Safa and Al-Marwa by three circuits or four. Then he urinates. Can he complete his Sa'ee without ablution?' He^{asws} said: 'There is no problem, and had he completed his ritual with ablution, it would have been more beloved to me^{asws}'³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) لَا تَطُوفُ وَ لَا تَسْعَى إِلَّا عَلَى وُضُوءٍ .

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

'Abu Al-Hassan^{asws} said: 'You should neither perform *Tawaaf*, nor perform Sa'ee except being upon an ablution'³⁶

بَابُ تَفْصِيرِ الْمَتَمِّعِ وَ إِحْلَالِهِ

Chapter 146 – Shortening (of hair, nails etc.) by the performer of *Tumatto*, and its Permissibility

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 وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ حَمَّادِ بْنِ عَيْسَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا فَرَعْتَ مِنْ سَعْيِكَ وَ أَنْتَ مُتَمِّعٌ فَفَصِّرْ مِنْ شَعْرِكَ مِنْ جَوَانِبِهِ وَ لِحْيَتِكَ وَ خُذْ مِنْ شَارِبِكَ وَ قَلِّمْ أَظْفَارَكَ وَ أَبْقِ مِنْهَا لِحْجَكَ وَ إِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَحَلَّتْ مِنْ كُلِّ شَيْءٍ يُحِلُّ مِنْهُ الْمُحْرِمُ وَ أَحْرَمَتْ مِنْهُ قَطْفٌ بِالْيَبِيبِ تَطُوعاً مَا شِئْتَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyyr and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin yahya, from Ibn Abu Umeyr, and a number of our companions, from Ahmad Bin Muhamad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub and Hammad Bin Isa, altogether from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you are free from your Sa'ee and you are performing *Tumatto*, so shorten from your hair from its sides, and your beard, and take (clip) from your moustache, and clip your nails, but

³⁴ Al Kafi – V 4 – The Book of Hajj Ch 145 H 1

³⁵ Al Kafi – V 4 – The Book of Hajj Ch 145 H 2

³⁶ Al Kafi – V 4 – The Book of Hajj Ch 145 H 3

let something from these remain for your Hajj. And, when you do that, so you are Permitted from everything which the one in *Ihraam* is freed from and Prohibited from. So perform *Tawaaf* by the House (Kabah) voluntarily whatever you so desire to'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَحَلَّ مِنْ عُمْرَتِهِ وَ أَخَذَ مِنْ أَطْرَافِ شَعْرِهِ كُلِّهِ عَلَى الْمُسْطِ ثُمَّ أَشَارَ إِلَى شَارِبِهِ فَأَخَذَ مِنْهُ الْحَجَامُ ثُمَّ أَشَارَ إِلَى أَطْرَافِ لِحْيَتِهِ فَأَخَذَ مِنْهُ ثُمَّ قَامَ .

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

'I saw Abu Al-Hassan^{asws} being free from his^{asws} Umra and take (cut) from the sides of his^{asws} hair, all of it upon the combing. Then he^{asws} gestured to his^{asws} moustache, so the barber took from it. Then he^{asws} gestured towards the sides of his^{asws} beard, so he took from it, then he^{asws} arose'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَطْوِفُ بِالْبَيْتِ وَيَسْعَى أَوْ يَنْطَوِّعُ بِالطَّوَافِ قَبْلَ أَنْ يَقْصُرَ قَالَ مَا يُعْجِبُنِي .

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

'I asked Abu Abdullah^{asws} about the man who performs *Tawaaf* by the House, and he performed Sa'ee, can he voluntarily perform the *Tawaaf* before he has shortened (hair, nails, etc.)?' He^{asws} said: I^{asws} do not like it'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي مُحْرِمٍ يَقْصُرُ مِنْ بَعْضٍ وَ لَا يَقْصُرُ مِنْ بَعْضٍ قَالَ يُجْزئُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, and Hafs Bin Al Bakhtary, and two others,

(It has been narrated) from Abu Abdullah^{asws} regarding the one in *Ihraam* shortening from some and not shortening from some. He^{asws} said: 'It would suffice him'.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَسْلَمَ قَالَ لَمَّا أَرَادَ أَبُو جَعْفَرٍ يَغْنِي ابْنَ الرِّضَا (عَلَيْهِ السَّلَامُ) أَنْ يَقْصُرَ مِنْ شَعْرِهِ لِلْعُمْرَةِ أَرَادَ الْحَجَامُ أَنْ يَأْخُذَ مِنْ جَوَانِبِ الرَّأْسِ فَقَالَ لَهُ اأَبْدَأْ بِالنَّاصِيَةِ فَبَدَأَ بِهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Aslam who said,

'When Abu Ja'far^{asws}, meaning the son^{asws} of Al-Reza^{asws} wanted to shorten from his^{asws} hair for the Umra, the barber wanted to take from the sides of his^{asws} head, but he^{asws} said to him: 'Begin with the forelocks'. So he began by it'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ مَتَمِّعٍ قَرَضَ أَظْفَارَهُ وَ أَخَذَ مِنْ شَعْرِ رَأْسِهِ بِمِشْقَصٍ قَالَ لَا بَأْسَ لَيْسَ كُلُّ أَحَدٍ يَجِدُ جَلْمًا .

³⁷ Al Kafi – V 4 – The Book of Hajj Ch 146 H 1

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 146 H 2

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 146 H 3

⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 146 H 4

⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 146 H 5

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the performer of *Tumatto* clipping his nails and taking from the hair of his head with the blade. He^{asws} said: 'There is no problem. Not everyone can find the scissors'.⁴²

بَابُ الْمُتَمَتِّعِ نَسِيَ أَنْ يُقَصِّرَ حَتَّى يَهْلَ بِالْحَجِّ أَوْ يَخْلِقَ رَأْسَهُ أَوْ يَقَعَ أَهْلُهُ قَبْلَ أَنْ يُقَصِّرَ

Chapaater 147 – The performer of *Tumatto* forgets to shorten (hair, nails etc.) until he begins with the Hajj, or he shaves off his head, or he falls upon his wife before he shortens (hair, nails, etc.)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ مُتَمَتِّعٍ نَسِيَ أَنْ يُقَصِّرَ حَتَّى أَحْرَمَ بِالْحَجِّ قَالَ يَسْتَغْفِرُ اللَّهَ .

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} about a man who performing *Tumatto*, forgetting that he should be shortening (hair, nails etc.) until he wore the *Ihraam* for the Hajj. He^{asws} said: 'He should seek Forgiveness of Allah^{azwj}'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَهَلَ بِالْعُمْرَةِ وَنَسِيَ أَنْ يُقَصِّرَ حَتَّى دَخَلَ فِي الْحَجِّ قَالَ يَسْتَغْفِرُ اللَّهَ وَ لَا شَيْءَ عَلَيْهِ وَ تَمَّتْ عُمْرَتُهُ .

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 a man who began with the Umra and forgot that he should be shortening (hair, nails etc.) until he entered into the Hajj. He^{asws} said: 'He should seek Forgiveness of Allah^{azwj}', and there is nothing upon him, and he should complete his Umra'.⁴⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَدَخَلَ مَكَّةَ وَ طَافَ وَ سَعَى وَ لَبَسَ ثِيَابَهُ وَ أَحْلَ وَ نَسِيَ أَنْ يُقَصِّرَ حَتَّى خَرَجَ إِلَى عَرَفَاتٍ قَالَ لَا بَأْسَ بِهِ بَيْنِي عَلَى الْعُمْرَةِ وَ طَوَافِهَا وَ طَوَافِ الْحَجِّ عَلَى أَثَرِهِ .

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

'I asked Abu Ibrahim^{asws} (7th Imam^{asws}), from a man who performs *Tumatto* with the Umra to the Hajj. So he entered Makkah and performs *Tawaaf*, and performs Sa'ee, and he wore his clothes, and became free from *Ihraam*, and forgot that he should be shortening (hair, nails, etc.) until he went out to Arafat. He^{asws} said: 'There is not

⁴² Al Kafi – V 4 – The Book of Hajj Ch 146 H 6

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 147 H 1

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 147 H 2

problem with it. He would build upon the Umra, and its *Tawaaf*, and *Tawaaf* of the Hajj upon its tracks'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ طَافَ بِالْبَيْتِ ثُمَّ بِالصَّفَا وَالْمَرْوَةِ وَقَدْ تَمَنَّعَ ثُمَّ عَجَّلَ فَقَبَّلَ امْرَأَتَهُ قَبْلَ أَنْ يُقَصِّرَ مِنْ رَأْسِهِ فَقَالَ عَلَيْهِ دَمٌ يُهْرِيهِهُ وَإِنْ جَامَعَ فَعَلَيْهِ جَزُورٌ أَوْ بَقْرَةٌ .

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

'I asked Abu Abdullah^{asws} about a man who circumambulated by the House (Kabah), then by Al-Safa and Al-Marwa, and he had performed *Tumatto*. Then he in haste, kisses his wife before he had shortened from his head. So he^{asws} said: 'Upon him is blood (of a sacrificial animal) to spill; and if he had copulated, so upon him would be a camel or a cow'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ مُتَمَنَّعٍ وَقَعَ عَلَى امْرَأَتِهِ وَلَمْ يُقَصِّرْ فَقَالَ يَنْحَرُ جَزُورًا وَقَدْ خِفْتُ أَنْ يَكُونَ قَدْ تَلَّمَ حَجَّهُ إِنْ كَانَ عَالِمًا وَإِنْ كَانَ جَاهِلًا فَلَا شَيْءَ عَلَيْهِ .

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

'I asked Abu Abdullah^{asws} about the performer of *Tumatto* falling upon his wife, and he had not shortened (hair, nails, etc.). So he^{asws} said: 'He should sacrifice a camel, and I^{asws} am fearful that he has broken his Hajj if he was knowledgeable (of it), but if he did not know, so there is nothing upon him'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنِّي لَمَّا قَضَيْتُ نُسْكَى لِلْعُمْرَةِ أَتَيْتُ أَهْلِي وَ لَمْ أَقَصِّرْ قَالَ عَلَيْكَ بَدَنَةٌ قَالَ قُلْتُ إِنِّي لَمَّا أَرَدْتُ ذَلِكَ مِنْهَا وَ لَمْ تَكُنْ قَصَرْتِ امْتَنَعَتْ فَلَمَّا غَلَبْتُهَا قَرَضَتْ بَعْضَ شَعْرِهَا بِأَسْنَانِهَا فَقَالَ رَحِمَهَا اللَّهُ كَأَنَّكَ أَفْقَهُ مِنْكَ عَلَيْكَ بَدَنَةٌ وَ لَيْسَ عَلَيْهَا شَيْءٌ .

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

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! When I fulfilled my rituals for the Umra, I went over to my wife and I had not shortened (hair, nails etc.)'. He^{asws} said: 'Upon you is a camel'. I said, 'When I intended that from her, and she herself had not shortened, so she prevented me. But when I overcame her, she cut some of her hair with her teeth'. So he^{asws} said: 'May Allah^{azwj} have Mercy on her. She is of more understanding than you are. Upon you is a camel, and there is nothing upon her'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ مُتَمَنَّعٍ حَلَقَ رَأْسَهُ بِمَكَّةَ قَالَ إِنْ كَانَ جَاهِلًا فَلَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ تَعَمَّدَ ذَلِكَ فِي أَوَّلِ أَشْهُرِ الْحَجِّ بِثَلَاثِينَ يَوْمًا مِنْهَا فَلَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ تَعَمَّدَ بَعْدَ الثَّلَاثِينَ الَّتِي يُوقَرُ فِيهَا الشَّعْرُ لِلْحَجِّ فَإِنَّ عَلَيْهِ دَمًا يُهْرِيهِهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin hadeed, from Jameel Bin Darraj,

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 147 H 3

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 147 H 4

⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 147 H 5

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 147 H 6

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the performer of *Tumatto* shaving off his head in Makkah. He^{asws} said: 'If he did not know, so there is nothing upon him; and if he deliberated that during the beginning of the month of Hajj by thirty days from it, so there is nothing upon him; and if he had deliberated after the thirty days which during which hairs are to be let grown for the Hall, so upon him is blood (of a sacrificial animal) he would have to spill'.

وَ فِي رَوَايَةٍ أُخْرَى فَإِذَا كَانَ يَوْمُ النَّحْرِ أَمَرَ الْمُوسَى عَلَى رَأْسِهِ .

And in another report, '(He^{asws} said): 'So when it would be the day of the sacrifice, he would wipe the blade upon his head'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْخُثَيْرِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَنْبَغِي لِلْمُتَمَتِّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ إِذَا أَحَلَّ أَنْ لَا يَلْبَسَ قَمِيصًا وَ لَيْتَشَبَّهُ بِالْمُحْرَمِينَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the performer of *Tumatto* with the Umra to the Hajj, when he is free from *Ihraam*, that he should not wear a shirt, and let him resemble himself with the ones in *Ihraam*'.⁵⁰

بَابُ الْمُتَمَتِّعِ تَعْرِضُ لَهُ الْحَاجَةُ خَارِجًا مِنْ مَكَّةَ بَعْدَ إِحْلَالِهِ

Chapter 148 – A need presents itself to the performer of *Tumatto*, outside of Makkah, after his being free from *Ihraam*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ دَخَلَ مَكَّةَ مُتَمَتِّعًا فِي أَشْهُرِ الْحَجِّ لَمْ يَكُنْ لَهُ أَنْ يَخْرُجَ حَتَّى يَفْضِيَ الْحَجَّ فَإِنْ عَرَضَتْ لَهُ حَاجَةٌ إِلَى عُسْفَانَ أَوْ إِلَى الطَّائِفِ أَوْ إِلَى ذَاتِ عِرْقٍ خَرَجَ مُحْرَمًا وَ دَخَلَ مُلَبِّيًا بِالْحَجِّ فَلَا يَزَالُ عَلَى إِحْرَامِهِ فَإِنْ رَجَعَ إِلَى مَكَّةَ رَجَعَ مُحْرَمًا وَ لَمْ يَفْرُبِ الْبَيْتَ حَتَّى يَخْرُجَ مَعَ النَّاسِ إِلَى مَنْى عَلَى إِحْرَامِهِ وَ إِنْ شَاءَ كَانَ وَجْهُ ذَلِكَ إِلَى مَنْى

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who enters Makkah for performing *Tumatto* during the months of Hajj, it would not be for him that he should go out until he has fulfilled the Hajj. So if a need presents itself to him to (go) to Usfan, or to Al-Taif, or to Zat Irq, he should go out being in *Ihraam*, and enter exclaiming *Talbiyya* for the Hajj, thus he would not cease to be in his *Ihraam*. So if he were to return to Makkah, he should return being in *Ihraam*, and should not go near the House (Kabah) until he goes out along with the people to Mina upon his *Ihraam* as if that was his direction to Mina'.

قُلْتُ فَإِنْ جَهَلَ وَ خَرَجَ إِلَى الْمَدِينَةِ أَوْ إِلَى نَحْوِهَا بِغَيْرِ إِحْرَامٍ ثُمَّ رَجَعَ فِي إِبَانِ الْحَجِّ فِي أَشْهُرِ الْحَجِّ يُرِيدُ الْحَجَّ أَمْ يَدْخُلُهَا مُحْرَمًا أَوْ بِغَيْرِ إِحْرَامٍ فَقَالَ إِنْ رَجَعَ فِي شَهْرِهِ دَخَلَ بِغَيْرِ إِحْرَامٍ وَ إِنْ دَخَلَ فِي غَيْرِ الشَّهْرِ دَخَلَ مُحْرَمًا

I said, 'Supposing he does not know and goes out to Al-Medina, or to around it without *Ihraam*, then he returns at the time of Hajj, during the months of Hajj,

⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 147 H 7

⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 147 H 8

intending the Hajj, should he enter it being in *Ihraam*, or without *Ihraam*?' So he^{asws} said: 'If he returns during his month, he would enter without *Ihraam*, and if entered during other than the month, would enter in *Ihraam*'.

قُلْتُ فَأَيُّ الْإِحْرَامَيْنِ وَالْمُتَعَتِّينِ مُنْعَةَ الْأُولَى أَوِ الْأَخِيرَةَ قَالَ الْأَخِيرَةَ وَ هِيَ عُمْرَتُهُ وَ هِيَ الْمُحْتَبَسُ بِهَا الَّتِي وُصِلَتْ بِحَجِّهِ قُلْتُ فَمَا فَرْقُ بَيْنَ الْمُفْرَدَةِ وَ بَيْنَ عُمْرَةِ الْمُنْعَةِ إِذَا دَخَلَ فِي أَشْهُرِ الْحَجِّ قَالَ أَحْرَمَ بِالْعُمْرَةِ وَ هُوَ يَنْوِي الْعُمْرَةَ تَمَّ أَحَلَّ مِنْهَا وَ لَمْ يَكُنْ عَلَيْهِ دَمٌ وَ لَمْ يَكُنْ مُحْتَبَساً بِهَا لِأَنَّهُ لَا يَكُونُ يَنْوِي الْحَجَّ .

I said, 'So which of the two *Ihraams*, and the two *Tumattos* would it be, the first *Tumatto* or the later one?' He^{asws} said: 'The later one, and it is his Umra, and it is the one which he is withheld by, which links with his Hajj'. I said, 'So what is the difference between the exclusive (Hajj) and the Umra *Tumatto*, when he enters during the months of Hajj?' He^{asws} said: 'He should wear *Ihraam* for the Umra and he would be intending the Umra. Then he should free from it and there would not be blood (of a sacrificial animal) upon him, and he would not be reckoned with it, because he did not happen to have intended the Hajj'.⁵¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْبِيٍّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ الْمُتَمَتِّعِ يَجِيءُ فَيَقْضِي مُنْعَتَهُ ثُمَّ يَنْبَدُو لَهُ الْحَاجَةَ فَيَخْرُجُ إِلَى الْمَدِينَةِ أَوْ إِلَى دَاتِ عِرْقٍ أَوْ إِلَى بَعْضِ الْمَعَادِنِ قَالَ يَرْجِعُ إِلَى مَكَّةَ بِعُمْرَةٍ إِنْ كَانَ فِي غَيْرِ الشَّهْرِ الَّذِي يَتَمَتَّعُ فِيهِ لِأَنَّ لِكُلِّ شَهْرٍ عُمْرَةً وَ هُوَ مُرْتَهَنٌ بِالْحَجِّ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ishaq Bin Ammar who said,

'I asked Abu Al-Hassan^{asws} about the performer of *Tumatto* who comes over, so he fulfills his *Tumatto*, then the need appears for him, so he goes out to Al-Medina, or to Zaat Irq, or to one of the places. He^{asws} said: 'He should return to Makkah for Umra if it was during other than the month in which he performed *Tumatto* in, because for every month there is an Umra, and he is pledged with the Hajj'.

قُلْتُ فَإِنْ دَخَلَ فِي الشَّهْرِ الَّذِي خَرَجَ فِيهِ قَالَ كَانَ أَبِي مُجَاوِراً هَاهُنَا فَخَرَجَ مُتَلَفِّئاً بَعْضَ هَوْلَاءِ فَلَمَّا رَجَعَ بَلَغَ دَاتِ عِرْقِ أَحْرَمَ مِنْ دَاتِ عِرْقِ بِالْحَجِّ وَ دَخَلَ وَ هُوَ مُحْرَمٌ بِالْحَجِّ .

I said, 'Supposing he enters during the month in which he went out?' He^{asws} said: 'My^{asws} was in the vicinity over there. So he^{asws} went out to meet some of them. So when he^{asws} was returning, he^{asws} reached Zaat Irq, he^{asws} wore *Ihraam* from Zaat Irq for the Hajj, and entered (Makkah) and he^{asws} was in *Ihraam* for the Hajj'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَتَمَتَّعُ بِالْعُمْرَةِ إِلَى الْحَجِّ يُرِيدُ الْخُرُوجَ إِلَى الطَّائِفِ قَالَ يَهْلُ بِالْحَجِّ مِنْ مَكَّةَ وَ مَا أُجِبُ لَهُ أَنْ يَخْرُجَ مِنْهَا إِلَّا مُحْرِماً وَ لَا يَتَجَاوَزُ الطَّائِفَ إِنَّهَا قَرِيبَةٌ مِنْ مَكَّةَ .

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

'I asked Abu Abdullah^{asws} about the man performing *Tumatto* with the Umra to the Hajj, intending the going out to Al-Taif. He^{asws} said: 'He should begin with the Hajj

⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 148 H 1

⁵² Al Kafi – V 4 – The Book of Hajj Ch 148 H 2

from Makkah, and I^{asws} do no love for him that he should go out from it unless he is in *Ihraam*, and he should not exceed Al-Taif, it is nearby from Makkah'.⁵³

ابْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ قَضَى مُتَعَتَهُ ثُمَّ عَرَضَتْ لَهُ حَاجَةٌ أَرَادَ أَنْ يَخْرُجَ إِلَيْهَا قَالَ فَقَالَ فَلْيُعْتَسِلْ لِلْإِحْرَامِ وَ لِيُهَلَّ بِالْحَجِّ وَ لِيَمِضْ فِي حَاجَتِهِ وَ إِنْ لَمْ يَقْدِرْ عَلَى الرُّجُوعِ إِلَى مَكَّةَ مَضَى إِلَى عَرَافَاتٍ .

Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who fulfilled his *Tumatto*, then a need presented itself to him, so he intended to go out to it'. So he^{asws} said: 'So let him what for the *Ihraam*, and let him begin with the Hajj, and let him go regarding his need; and if he is not able upon the return to Makkah, he should go to Arafaat'.⁵⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُتَمَتِّعُ هُوَ مُحْتَسِبٌ لَا يَخْرُجُ مِنْ مَكَّةَ حَتَّى يَخْرُجَ إِلَى الْحَجِّ إِلَّا أَنْ يَأْبُقَ غُلَامُهُ أَوْ تَضِلَّ رَاكِبَتُهُ فَيَخْرُجُ مُحْرِمًا وَ لَا يُجَاوِزُ إِلَّا عَلَى قَدَرٍ مَا لَا تَقُونُهُ عَرَافَةَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from the one who mentioned it, from Aban, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The performer of *Tumatto* is withheld. He cannot go out from Makkah until he goes out to the Hajj, unless if his slave absconds, or his ride goes astray, so he would go out in *Ihraam*, and he cannot do so except upon a measurement of what would not make him loose (the day of) Arafaat'.⁵⁵

بَابُ الْوَقْتِ الَّذِي يَفُوتُ فِيهِ الْمُتَمَتُّعُ

Chapter 149 – The time in which the *Tumatto* is lost

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ مِرَازِمٍ وَ شُعَيْبِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ الْمُتَمَتِّعِ يَدْخُلُ لَيْلَةَ عَرَافَةَ فَيَطُوفُ وَ يَسْعَى ثُمَّ يَحِلُّ ثُمَّ يَحْرِمُ وَ يَأْتِي مَنَى قَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Murazim, and Shuayb,

(It has been narrated) from Abu Abdullah^{asws} about the man performing *Tumatto*, and the night of Arafaat enters, so he circumambulates, and performs Sa'ee, then he frees (from *Ihraam*), and he goes to Mina. He^{asws} said: 'There is no problem'.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ قَالَ قَدِمَ أَبُو الْحَسَنِ (عليه السلام) مُتَمَتِّعًا لَيْلَةَ عَرَافَةَ فَطَافَ وَ أَحَلَّ وَ أَتَى بَعْضَ جَوَارِيهِ ثُمَّ أَهَلَ بِالْحَجِّ وَ خَرَجَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from hammad Bn Isa, from Muhammad Bin Maymoun who said,

⁵³ Al Kafi – V 4 – The Book of Hajj Ch 148 H 3

⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 148 H 4

⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 148 H 5

⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 149 H 1

'Abu Al-Hassan^{asws} proceeded performing *Tumatto* on the night of Arafaat. So he^{asws} circumambulated, and freed from *Ihraam*, and went to one of his slave girls. Then he^{asws} began with the Hajj and went out'.⁵⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُتَعَةِ مَتَى تَكُونُ قَالَ يَتَمَتَّعُ مَا طَرَفٌ أَنَّهُ يُدْرِكُ النَّاسَ بِمَنَى .

Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from one of our companions having asked Abu Abdullah^{asws} about the *Tumatto*, 'When does it happen to be?' He^{asws} said: 'One should perform *Tumatto* what makes him think that he would be able to catch up with the people at Mina'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنِ يُونُسَ عَنِ يَعْقُوبَ بْنِ شَعْبَانَ الْمِثْمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا بَأْسَ لِلْمُتَمَتِّعِ إِنْ لَمْ يُحْرَمْ مِنْ لَيْلَةِ التَّرْوِيَةِ مَتَى مَا تَيَسَّرَ لَهُ مَا لَمْ يَخَفْ قَوْتَ الْمُؤَقِّفِينَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Yaqoub Bin Shuayb Al Maysami who said,

'I heard Abu Abdullah^{asws} saying: 'There is no problem for the performer of *Tumatto* if he does not wear *Ihraam* from the night of Tarwiyya (8th Zil Hijaj) whenever it is easy for him for as long as he does not fear losing the two pausing stations'.⁵⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي مُتَمَتِّعٍ دَخَلَ يَوْمَ عَرَفَةَ فَقَالَ مُتَعَهُ تَامَةً إِلَى أَنْ تَقْطَعَ التَّلْبِيَةَ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the performer of *Tumatto* entering the day of Arafaat. So he^{asws} said: 'His *Tumatto* is complete up to his cutting off the *Talbiyyah*'.⁶⁰

بَابُ إِحْرَامِ الْحَائِضِ وَالْمُسْتَحَاضَةِ

Chapter 150 – Wearing of the *Ihraam* by the menstruating woman, and the woman in inter-period bleeding

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَائِضِ تُرِيدُ الْإِحْرَامَ قَالَ تَغْتَسِلُ وَتَسْتَنْشِرُ وَتَحْتَشِي بِالْكَرْسُفِ وَتَلْبَسُ ثَوْباً دُونَ ثِيَابِ إِحْرَامِهَا وَتَسْتَقْبِلُ الْوَيْلَةَ وَ لَا تَدْخُلُ الْمَسْجِدَ وَ تَهْلُ بِالْحَجِّ بِغَيْرِ صَلَاةٍ .

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

⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 149 H 2

⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 149 H 3

⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 149 H 4

⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 149 H 5

'I asked Abu Abdullah^{asws} about the menstruating woman intending wearing the *Ihraam*. He^{asws} said: 'She should wash, and stuff herself underneath with the cotton, and wear clothes besides her *Ihraam*, and she should face the Qiblah, and she should not enter the Masjid, and she would begin with the Hajj without Prayer'.⁶¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمُسْتَحَاضَةَ فَذَكَرَ أَسْمَاءَ بِنْتَ عُمَيْسٍ فَقَالَ إِنَّ أَسْمَاءَ وَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِالْبَيْدَاءِ وَكَانَ فِي وَلَادَتِهَا الْبِرَكَةُ لِلنِّسَاءِ لِمَنْ وَلَدَتْ مِنْهُنَّ أَوْ طَمِنَتْ فَأَمَرَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاسْتَنْقَرَتْ وَتَنَطَّقَتْ بِمِنْطِقَةٍ وَ أُرْمَتْ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Umar Bin Aban Al Kalby who said,

'I mentioned to Abu Abdullah^{asws}, the inter-period bleeding woman, so he^{asws} mentioned Asma'a Bint Umays, and he^{asws} said: 'Asma'a gave birth to Muhammad Bin Abu Bakr at Al Bayda, and in her giving birth was a Blessing for the women, for the ones from them who give birth, or menstruate. So, Rasool-Allah^{saww} ordered her so she stuffed herself underneath, and she wore *Ihraam*'.⁶²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ الْحَائِضُ تُحْرِمُ وَ هِيَ لَا تُصَلِّي قَالَ نَعَمْ إِذَا بَلَغَتْ الْوَقْتَ فَلْتُحْرِمُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{asws}, 'The menstruating woman would wear *Ihraam* and she would not Pray?' He^{asws} said: 'Yes. When the time comes up (of purity), so let her wear *Ihraam*'.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأِلَ عَنْ امْرَأَةٍ حَاضَتْ وَ هِيَ تُرِيدُ الْإِحْرَامَ فَتَطْمِثُ قَالَ تَغْتَسِلُ وَ تَحْتَشِي بِكُرْسُفٍ وَ تَلْبَسُ ثِيَابَ الْإِحْرَامِ وَ تُحْرِمُ فَإِذَا كَانَ اللَّيْلُ خَلَعَتْهَا وَ لَبِسَتْ ثِيَابَهَا الْأُخْرَى حَتَّى تَطْهَرَ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hakam, from Muhammad Bin Ziyad, from Muhammad Bin Marwan, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about a menstruating woman, and she wanted to wear the *Ihraam*, but she menstruated. He^{asws} said: 'She should wash, and stuff herself with the cotton, and wear the clothes of *Ihraam*. So when it is the night, she would free it and wear her other clothes, until she is pure'.⁶⁴

⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 150 H 1

⁶² Al Kafi – V 4 – The Book of Hajj Ch 150 H 2

⁶³ Al Kafi – V 4 – The Book of Hajj Ch 150 H 3

⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 150 H 4

بَابُ مَا يَجِبُ عَلَى الْحَائِضِ فِي آدَاءِ الْمَنَاسِكِ

Chapter 151 – What is Obligated upon the menstruating woman during the fulfilment of her rituals

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنِ الْعَلَاءِ بْنِ صَبِيحٍ وَعَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَعَلِيِّ بْنِ رَبَائِبٍ وَعَبْدِ اللَّهِ بْنِ صَالِحٍ كُلُّهُمْ يَرَوُونَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَرْأَةُ الْمُتَمَنِّعَةُ إِذَا قَدِمَتْ مَكَّةَ ثُمَّ حَاضَتْ تَقِيمُ مَا بَيْنَهَا وَبَيْنَ التَّرْوِيَةِ فَإِنْ طَهَّرَتْ طَافَتْ بِالْبَيْتِ وَسَعَتْ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَإِنْ لَمْ تَطْهَرْ إِلَى يَوْمِ التَّرْوِيَةِ اعْتَسَلَتْ وَاحْتَسَتْ ثُمَّ سَعَتْ بَيْنَ الصَّفَا وَالْمَرْوَةِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtary, from Al A'ala Bin Sabeeh and Abdul Rahman Bin Al Hajjaj and Ali Bin Raib and Abdullah Bin Salih, all of them reporting it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The woman performing *Tumatto*, when she proceeds to Makkah, then she menstruates, would stay in what is between her and the (day of) Tarwiyya (8th Zilhajj). So if she is pure, she would circumambulate by the House (Kabah), and she would perform Sa'ee between Al-Safa and Al-Marwa; and if she is not pure up to the day of Al-Tarwiyya, she should wash, and stuff herself, then she would perform Sa'ee between Al-Safa and Al-Marwa'.

ثُمَّ خَرَجَتْ إِلَى مَنَى فَإِذَا قَضَيْتِ الْمَنَاسِكَ وَ زَارَتْ الْبَيْتَ طَافَتْ بِالْبَيْتِ طَوَافًا لِعُمْرَتِهَا ثُمَّ طَافَتْ طَوَافًا لِلْحَجِّ ثُمَّ خَرَجَتْ فَسَعَتْ فَإِذَا فَعَلَتْ ذَلِكَ فَقَدْ أَحَلَّتْ مِنْ كُلِّ شَيْءٍ يُحِلُّ مِنْهُ الْمُحْرِمُ إِلَّا فِرَاشَ زَوْجِهَا فَإِذَا طَافَتْ أُسْبُوعًا آخَرَ حَلَّ لَهَا فِرَاشُ زَوْجِهَا .

Then she would go out to Mina. So when she fulfils her rituals and visits the House (Kabah), she would perform *Tawaaf* by the House (Kabah) being the *Tawaaf* of her Umra. Then she would perform *Tawaaf*, being the *Tawaaf* of the Hajj. Then she would go out and she would perform Sa'ee. So when she has done that, so she has freed from everything which the one in *Ihraam* is freed from, except for the bed of her husband. So when she performs *Tawaaf* with another seven (circuits), the bed of her husband would be Permissible for her'.⁶⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ امْرَأَةٍ مُتَمَنِّعَةٍ قَدِمَتْ مَكَّةَ فَرَأَتْ الدَّمَ قَالَ تَطَوَّفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ تَجْلِسُ فِي بَيْتِهَا فَإِنْ طَهَّرَتْ طَافَتْ بِالْبَيْتِ وَإِنْ لَمْ تَطْهَرْ فَإِذَا كَانَ يَوْمَ التَّرْوِيَةِ أَفَاضَتْ عَلَيْهَا الْمَاءَ وَ أَهَلَّتْ بِالْحَجِّ مِنْ بَيْنِهَا وَ خَرَجَتْ إِلَى مَنَى وَ قَضَيْتِ الْمَنَاسِكَ كُلَّهَا

Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Dorost Al Wasity, from Ijlan Abu Salih who said,

'I asked Abu Abdullah^{asws} about a woman performing *Tumatto* proceeding to Makkah, so she sees blood. He^{asws} said: 'She would perform *Tawaaf* between Al-Safa and Al-Marwa, then she would sit in her house. So if she becomes pure, she would perform *Tawaaf* by the House, and if she does not become pure, and it was the day of Tarwiyya (8th Zilhajj), she would pour water upon herself and begin with the Hajj from her house, and she would go out to Mina and fulfill the rituals, all of them.

⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 151 H 1

فَإِذَا قَدِمَتْ مَكَّةَ طَافَتْ بِالْبَيْتِ طَوَافَيْنِ ثُمَّ سَعَتْ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَإِذَا فَعَلَتْ ذَلِكَ فَقَدْ حَلَّ لَهَا كُلُّ شَيْءٍ مَا خَلَا فِرَاشَ رُوجِهَا .

So when she proceeds to Makkah, she would perform *Tawaaf* by the House with two *Tawaafs*. Then she would perform Sa'ee between Al-Safa and Al-Marwa. So when she does that, then everything would be Permissible for her apart from the bed of her husband'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ ابْنِ رَبِاطٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَجَلَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مُتَمَتِّعَةٌ قَدِمَتْ فَرَأَتْ الدَّمَ كَيْفَ تَصْنَعُ قَالَ تَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَتَجْلِسُ فِي بَيْنِهَا فَإِنْ طَهَّرْتَ طَافْتَ بِالْبَيْتِ وَإِنْ لَمْ تَطْهَرْ فَإِذَا كَانَ يَوْمَ التَّرْوِيَةِ أَقَاضَتْ عَلَيْهَا الْمَاءَ وَ أَهَلَّتْ بِالْحَجِّ وَ خَرَجَتْ إِلَى مَنَى فَقَضَتْ الْمَنَاسِكَ كُلَّهَا فَإِذَا فَعَلَتْ ذَلِكَ فَقَدْ حَلَّ لَهَا كُلُّ شَيْءٍ مَا عَدَا فِرَاشَ رُوجِهَا

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibn Rabaat, from Dorost Bin Abu Mansour, from Ajlan who said,

'I said to Abu Abdullah^{asws}, 'The female performer of *Tumatto* proceeds (to Makkah), so she sees the blood. What should she do?' He^{asws} said: 'She would perform Sa'ee between Al-Safa and Al-Marwa, and she would sit in her house. So if she becomes pure, she would perform *Tawaaf* by the House (Kabah), and if she does not become pure, and it was the day of Al-Tarwiyya (8th Zilhajj), she would pour the water upon herself and begin with the Hajj, and she would go out to Mina, and she would fulfill her rituals, all of them. So when she does that, then everything would be Permissible for her apart from the bed of her husband'.

قَالَ وَ كُنْتُ أَنَا وَ عُبيدُ اللَّهِ بْنُ صَالِحٍ سَمِعْنَا هَذَا الْحَدِيثَ فِي الْمَسْجِدِ فَدَخَلَ عُبيدُ اللَّهِ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فَخَرَجَ إِلَيَّ فَقَالَ قَدْ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رِوَايَةِ عَجَلَانَ فَحَدَّثَنِي بِنَحْوِ مَا سَمِعْنَا مِنْ عَجَلَانَ .

He (the narrator) said, 'I and Abdullah Bin Salih had both heard this Hadeeth in the Masjid. So Ubeydullah went over to Abu Al-Hassan^{asws} and he came out to me, so he said, 'I have asked Abu Al-Hassan^{asws} about the report of Ajlan, so he^{asws} narrated to me with approximately what we heard from Ajlan'.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ رَبِاطٍ عَنْ عُبيدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ امْرَأَةٌ مُتَمَتِّعَةٌ تَطُوفُ ثُمَّ طَمِئَتْ قَالَ تَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَ تَقْضِي مُنْعَتَهَا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan, from mAli Bin Rabaat, from Ubeydullah Bin Salih,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'A female performer of *Tumatto* performs *Tawaaf*, then menstruates?' He^{asws} said: 'She should perform Sa'ee between Al-Safa and Al-Marwa, and she would fulfil her *Tumatto*'.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرِو بْنِ حَدَّادٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُتَنَّى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي الْمَرْأَةِ الْمُتَمَتِّعَةِ إِذَا أَحْرَمَتْ وَ هِيَ طَاهِرَةٌ ثُمَّ حَاضَتْ قَبْلَ أَنْ تَقْضِيَ مُنْعَتَهَا سَعَتْ وَ لَمْ تَطْفُ حَتَّى تَطْهَرَ ثُمَّ تَقْضِي طَوَافَهَا وَ قَدْ قَضَتْ عُمْرَتَهَا وَ إِنَّ هِيَ أَحْرَمَتْ وَ هِيَ حَائِضٌ لَمْ تَسَعْ وَ لَمْ تَطْفُ حَتَّى تَطْهَرَ .

⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 151 H 2

⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 151 H 3

⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 151 H 4

Muhammad Bin Yahya, from the one who narrated it, from Ibn Abu Najran, from Musna Al Hannat, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'With regards to the woman performing *Tumatto* when she wears *Ihraam*, and she is pure, then she menstruates before she fulfills her *Tumatto*, she should perform Sa'ee and does not perform *Tawaaf* until she is pure. Then she should fulfil her *Tawaaf*, and she would have fulfilled her Umra. And, if she was wearing *Ihraam* and she was menstruating, she would no perform Sa'ee and would not perform *Tawaaf* until she is pure'.⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ دُرُسْتٍ عَنْ عَجَلَانَ أَبِي صَالِحٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا اعْتَمَرَتِ الْمَرْأَةُ ثُمَّ اغْتَلَّتْ قَبْلَ أَنْ تَطُوفَ قَدَمَتِ السَّعْيِ وَ شَهِدَتْ الْمُنَاسِكَ فَإِذَا طَهَّرَتْ وَ انصَرَفَتْ مِنَ الْحَجِّ قَضَتْ طَوَافَ الْعُمْرَةِ وَ طَوَافَ الْحَجِّ وَ طَوَافَ النِّسَاءِ ثُمَّ أَحَلَّتْ مِنْ كُلِّ شَيْءٍ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ali Bin Asbaat, from Dorost,

(It has been narrated) from Ajlan Abu Salih who heard Abu Abdullah^{asws} saying: 'When the woman performs Umra, then she becomes ill before she performs *Tawaaf*, would bring forwards the Sa'ee, and perform the rituals. So when she is pure and is free from the Hajj, she would fulfill the *Tawaaf* of the Umra, and the *Tawaaf* of the Hajj, and *Tawaaf* of the women (طَوَافُ النِّسَاءِ), then she would be Permissible from everything'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ رَجُلٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَ سُئِلَ عَنْ امْرَأَةٍ مُتَمَنِّعَةٍ طَمِنَتْ قَبْلَ أَنْ تَطُوفَ فَخَرَجَتْ مَعَ النَّاسِ إِلَى مِنَى فَقَالَ أَوْ لَيْسَ هِيَ عَلَى عُمْرَتِهَا وَ حَجَّتِهَا فَلْتَطُفْ طَوَافاً لِلْعُمْرَةِ وَ طَوَافاً لِلْحَجِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqoub,

(It has been narrated) from a man who heard Abu Abdullah^{asws} saying, and he^{asws} was wasked about a woman performing *Tumatto*, and menstruated before she performed *Tawaaf*, so she went out along with the people, to Mina, so he^{asws} said: 'Or is she not upon her Umra and her Hajj? So let her perform *Tawaaf* for the Umra and perform *Tawaaf* for the Hajj'.⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ نَجِيءٌ مُتَمَنِّعَةٌ فَطَمِنَتْ قَبْلَ أَنْ تَطُوفَ بِالْبَيْتِ فَيَكُونُ طَهْرُهَا يَوْمَ عَرَفَةَ فَقَالَ إِنْ كَانَتْ تَعْلَمُ أَنَّهَا تَطَهَّرُ وَ تَطُوفُ بِالْبَيْتِ وَ تَحِلُّ مِنْ إِحْرَامِهَا وَ تَلْحُقُ بِالنَّاسِ فَلْتَفْعَلْ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from one of his companions, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The woman comes to perform *Tumatto*, but she menstruates before she performs *Tawaaf* by the House (Kabah), and her purity comes to be on the day of Arafat'. So he^{asws} said: 'If she knows that she is pure to

⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 151 H 5

⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 151 H 6

⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 151 H 7

perform *Tawaaf* by the House, and she could be free from her *Ihraam*, and she could catch up with the people, then let her do so'.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ امْرَأَةٍ طَافَتْ بِالْبَيْتِ ثُمَّ حَاضَتْ قَبْلَ أَنْ تَسْعَى قَالَ تَسْعَى .

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

'I asked Abu Abdullah^{asws} about a woman who performs *Tawaaf* by the House (Kabah), then she menstruates before she performs Sa'ee. He^{asws} said: 'She should perform Sa'ee'.

قَالَ وَ سَأَلْتُهُ عَنِ امْرَأَةٍ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَحَاضَتْ بَيْنَهُمَا قَالَ تُنْمُ سَعِيهَا .

He (the narrator) said, 'And I asked him^{asws} about a woman who performs Sa'ee between Al-Safa and Al-Marwa, so she menstruates between the two. He^{asws} said: 'She would complete her Sa'ee'.⁷³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُتَنَّى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي الْمَرْأَةِ الْمُتَمَتِّعَةِ إِذَا أَحْرَمَتْ وَ هِيَ طَاهِرَةٌ ثُمَّ حَاضَتْ قَبْلَ أَنْ تَقْضِيَ مُنْعَنَهَا سَعَتْ وَ لَمْ تَطْفُفْ حَتَّى تَطْهَرَ ثُمَّ تَقْضِيَ طَوَافَهَا وَ قَدْ تَمَّتْ مُنْعَنُهَا وَ إِنْ هِيَ أَحْرَمَتْ وَ هِيَ حَائِضٌ لَمْ تَسْعَ وَ لَمْ تَطْفُفْ حَتَّى تَطْهَرَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musna Al Hannat, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Regarding the woman performing *Tumatto*, when she wears *Ihraam* and she is pure, then she menstruates before she fulfills her *Tumatto*, would perform Sa'ee and would not perform *Tawaaf* until she is pure. Then she would fulfill her *Tawaaf*, and she would have complete her *Tumatto*. And, if she had worn *Ihraam* and she was menstruating, she would not perform Sa'ee and would not perform *Tawaaf* until she is pure'.⁷⁴

بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ مَا دَخَلَتْ فِي الطَّوَافِ

Chapter 152 – The woman menstruates after having entered into the *Tawaaf*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ امْرَأَةٍ طَافَتْ بِالْبَيْتِ فِي حَجٍّ أَوْ عُمْرَةٍ ثُمَّ حَاضَتْ قَبْلَ أَنْ تُصَلِّيَ الرُّكْعَتَيْنِ قَالَ إِذَا طَهَّرْتَ فَلْتَصَلِّي رُكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عليه السلام) وَ قَدْ قَضَتْ طَوَافَهَا .

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

'I asked Abu Abdullah^{asws} about a woman who performs *Tawaaf* by the House (Kabah) during Hajj or Umra, then she menstruates before she Prays the two Cycles.

⁷² Al Kafi – V 4 – The Book of Hajj Ch 151 H 8

⁷³ Al Kafi – V 4 – The Book of Hajj Ch 151 H 9

⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 151 H 10

He^{asws} said: 'When she becomes pure, so let her Pray the two Cycles at the Standing Place of Ibrahim^{as}, and she would have fulfilled her *Tawaaf*'.⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ وَ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا حَاضَتِ الْمَرْأَةُ وَ هِيَ فِي الطَّوَافِ بِالْبَيْتِ أَوْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَجَازَتْ النَّصْفَ فَعَلِمَتْ ذَلِكَ الْمَوْضِعَ فَإِذَا طَهَّرَتْ رَجَعَتْ فَأَتَمَّتْ بَقِيَّةَ طَوَافِهَا مِنَ الْمَوْضِعِ الَّذِي عَلِمَتْهُ فَإِنَّ هِيَ قَطَعَتْ طَوَافِهَا فِي أَقَلِّ مِنَ النِّصْفِ فَعَلَيْهَا أَنْ تَسْتَأْنِفَ الطَّوَافَ مِنْ أَوَّلِهِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan, from Ali Bin Abu Hamza and Muhammad Bin Ziyad, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the woman menstruates and it is during the *Tawaaf* by the House (Kabah) or between Al-Safa and Al-Marwa, so if she exceeds the half (circuits), she should mark that place. So when she becomes pure, she can return and complete the remainder of her *Tawaaf* from the place which she had marked. So if she cuts off her *Tawaaf* in less than the half (circuits), then upon her would be that she resumes the *Tawaaf* from its beginning'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ طَافَتْ خَمْسَةَ أَشْوَاطٍ ثُمَّ اعْتَلَّتْ قَالَ إِذَا حَاضَتِ الْمَرْأَةُ وَ هِيَ فِي الطَّوَافِ بِالْبَيْتِ أَوْ بِالصَّفَا وَ الْمَرْوَةِ وَ جَاوَزَتْ النَّصْفَ عَلِمَتْ ذَلِكَ الْمَوْضِعَ الَّذِي بَلَغَتْ فَإِذَا هِيَ قَطَعَتْ طَوَافِهَا فِي أَقَلِّ مِنَ النِّصْفِ فَعَلَيْهَا أَنْ تَسْتَأْنِفَ الطَّوَافَ مِنْ أَوَّلِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentioned it, from Ahmad Bin Umar Al Hallal,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about a woman who had performed *Tawaaf* of five circuits, then she fell ill. He^{asws} said: 'When the woman menstruates and it is during the *Tawaaf* by the House (Kabah), or by Al-Safa and Al-Marwa, and she has exceeded the half (of the circuits), she would mark that place which she had reached. So when she cuts off her *Tawaaf* in less than the half (of the circuits), then upon her is that she resumes the *Tawaaf* from its beginning'.⁷⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ بِيَّاعِ اللُّؤْلُؤِ قَالَ أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْمَرْأَةُ الْمُتَمَتِّعَةُ إِذَا طَافَتْ بِالْبَيْتِ أَرْبَعَةَ أَشْوَاطٍ ثُمَّ رَأَتْ الدَّمَ فَمَتَّعَتْهَا تَامَةً .

Abu Ali Al Ahsary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Is'haq Baya'a Al Lului who said,

'He inform me, the one who heard Abu Abdullah^{asws} saying: 'The woman performer of *Tumatto*, when she performs *Tawaaf* by the House (Kabah) by four circuits, then she sees blood, so her *Tumatto* is complete'.⁷⁸

⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 152 H 1

⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 152 H 2

⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 152 H 3

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 152 H 4

بَابُ أَنَّ الْمُسْتَحَاضَةَ تَطُوفُ بِالْبَيْتِ**Chater 153 – The woman experiencing post-childbirth bleeding performs *Tawaaf* by the House (Kabah)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ نُفِسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ فَأَمَرَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حِينَ أَرَادَتْ الْإِحْرَامَ مِنْ ذِي الْحَلِيفَةِ أَنْ تَحْتَسِي بِالْكَرْسُفِ وَالْخِرْقِ وَتُهَلَّ بِالْحَجِّ فَلَمَّا قَدِمُوا مَكَّةَ وَ قَدْ نَسَكُوا الْمَنَاسِكَ وَ قَدْ أَتَى لَهَا ثَمَانِيَةَ عَشَرَ يَوْمًا فَأَمَرَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ تَطُوفَ بِالْبَيْتِ وَ تُصَلِّيَ وَ لَمْ يَنْقَطِعْ عَنْهَا الدَّمُ فَفَعَلَتْ ذَلِكَ .

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

(It has been narrated) from Abu Ja'far^{asws} that Asma'a Bint Umayy gave birth to Muhammad Bin Abu Bakr. So Rasool-Allah^{saww} ordered her, when she intended to wear *Ihraam* from Zul Al-Huleyfa, that she should stuff herself with the cotton and the rag, and to begin with the Hajj. So when they proceeded to Makkah and they had performed their rituals, and eighteen days had passed for her, then Rasool-Allah^{saww} ordered her that she should perform *Tawaaf* by the House (Kabah), and she should Pray, and the blood had not been cut off from her. So she did that'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُسْتَحَاضَةُ تَطُوفُ بِالْبَيْتِ وَ تُصَلِّيَ وَ لَا تَدْخُلُ الْكَعْبَةَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Yunus Bin Yaquob, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The woman experiencing post-childbirth bleeding would perform *Tawaaf* by the House (Kabah), and she would Pray, and she would not enter the Kabah'.⁸⁰

بَابُ نَادِرٍ**Chapter 154 – Miscellaneous**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ جَارِيَةٍ لَمْ تَحِضْ خَرَجَتْ مَعَ زَوْجِهَا وَ أَهْلِهَا فَحَاضَتْ فَاسْتَحَبْتُ أَنْ تُعَلِّمَ أَهْلَهَا وَ زَوْجَهَا حَتَّى قَضَتْ الْمَنَاسِكَ وَ هِيَ عَلَى تِلْكَ الْحَالِ فَوَاقَعَهَا زَوْجُهَا ثُمَّ رَجَعَتْ إِلَى الْكُوفَةِ فَقَالَتْ لِأَهْلِهَا كَانَ مِنَ الْأَمْرِ كَذَا وَ كَذَا قَالَ عَلَيْهَا سَوْقٌ بَدَنَةٌ وَ عَلَيْهَا الْحُجُّ مِنْ قَابِلٍ وَ لَيْسَ عَلَى زَوْجِهَا شَيْءٌ .

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 girl who had yet to menstruate goes out with her husband and her family. So she menstruates, but she is too embarrassed to let her family and her husband know until she fulfils the rituals, and she is upon that state. So her husband falls upon her. Then she returns to Al-Kufa, and she says to her family, 'There was from the matter, such and such'. He^{asws} said: 'Upon her is

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 153 H 1

⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 153 H 2

ushering of a camel (for sacrifice), and upon her is the Hajj in the future, and there is nothing upon her husband'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حَمَّادٍ عَنْ رَجُلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا طَافَتِ الْمَرْأَةُ الْحَائِضُ ثُمَّ أَرَادَتْ أَنْ تُودِعَ الْبَيْتَ فَلْتَقِفْ عَلَى أَدْنَى بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ وَتُودِعِ الْبَيْتَ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Husayn, from Muhammad Bin Ziyad, from Hammad, from a man who said,

'I heard Abu Abdullah^{asws} saying: 'When the menstruating woman performs *Tawaaf*, then she intends to bid farewell to the House (Kabah), so let her stand upon the nearest door from the doors of the Masjid, and let her bid farewell to the House (Kabah)'.⁸²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ أُرْسِلْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنْ بَعْضَ مَنْ مَعَنَا مِنْ صَرُورَةِ النِّسَاءِ قَدْ اعْتَلَلْنَ فَكَيْفَ تَصْنَعُ فَقَالَ تَنْتَظِرُ مَا بَيْنَهَا وَ بَيْنَ التَّرْوِيَةِ فَإِنْ طَهَّرْتَ فَلْتَهَلِّ وَ إِلَّا فَلَا تَدْخُلْنَ عَلَيْهَا التَّرْوِيَةَ إِلَّا وَ هِيَ مُحْرَمَةٌ .

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

'I sent a message to Abu Abdullah^{asws} that one of us, from the women first timers has fallen ill, so what should she do?' So he^{asws} said: 'She would wait what is between her and the (day of the Tarwiyya (8th Zilhajj)). So if she becomes pure, so let her begin, or else the (day of the) Tarwiyya should not enter upon her except if she is in *Ihraam*'.⁸³

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عُبَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ فَضِيلِ بْنِ بَسَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا طَافَتِ الْمَرْأَةُ طَوَافَ النِّسَاءِ وَ طَافَتْ أَكْثَرَ مِنَ النِّصْفِ فَحَاضَتْ نَفَرَتْ إِنْ شَاءَتْ .

Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the woman performs a *Tawaaf*, being the *Tawaaf* of the women (طَوَافِ النِّسَاءِ), and performs more than half (of the circuits), then she menstruates, she can leave if she so desires to'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَدَخَلَ عَلَيْهِ رَجُلٌ لَيْلًا فَقَالَ أَصْلَحَكَ اللَّهُ أَمْرًا مَعَنَا حَاضَتْ وَ لَمْ تَطْفِ طَوَافَ النِّسَاءِ فَقَالَ لَقَدْ سُنِلْتُ عَنْ هَذِهِ الْمَسْأَلَةِ الْيَوْمَ فَقَالَ أَصْلَحَكَ اللَّهُ أَنَا زَوْجُهَا وَ قَدْ أَحْبَبْتُ أَنْ أَسْمَعَ ذَلِكَ مِنْكَ فَأَطْرَقَ كَأَنَّهُ يُنَاجِي نَفْسَهُ وَ هُوَ يَقُولُ لَا يُقِيمُ عَلَيْهَا جَمَالَهَا وَ لَا تَسْتَطِيعُ أَنْ تَنْخَلَفَ عَنْ أَصْحَابِهَا تَمْضِي وَ قَدْ تَمَّ حَجُّهَا .

Ali Bin Ibahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al khazaz who said,

'I was in the presence of Abu Abdullah^{asws}, so a man came over to him^{asws} and he said, 'May Allah^{azwj} Keep you^{asws} well! A woman with us has menstruated and has

⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 154 H 1

⁸² Al Kafi – V 4 – The Book of Hajj Ch 154 H 2

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 154 H 3

⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 154 H 4

not performed *Tawaaf*, being the *Tawaaf* of the women (طَوَافُ النِّسَاءِ). So he^{asws} said: 'I^{asws} have already been asked this question today'. So he said, 'May Allah^{azwj} Keep you^{asws} well! I am her husband, and I would love it to hear from you^{asws}'. So he^{asws} hushed as if he^{asws} was whispering to himself^{asws}, and he^{asws} was saying: 'Her beauty would not remain upon her, and she is not able to stay behind from her companions. She can go, and her Hajj is complete'.⁸⁵

بَابُ عِلَاجِ الْحَائِضِ

Chapter 155 – Healing the menstruating woman

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ قَالَ حَجَّجْتُ مَعَ أَبِي وَ مَعِيَ أُخْتُ لِي فَلَمَّا قَدِمْنَا مَكَّةَ حَاضَتْ فَجَزَعَتْ جَزَعًا شَدِيدًا خَوْفًا أَنْ يَفُوتَهَا الْحَجُّ فَقَالَ لِي أَبِي أَنْتَ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ قُلْ لَهُ إِنَّ أَبِي يُفَرِّتُكَ السَّلَامُ وَ يَقُولُ لَكَ إِنَّ فِتْنَةَ لِي قَدْ حَجَّجْتُ بِهَا وَ قَدْ حَاضَتْ وَ جَزَعَتْ جَزَعًا شَدِيدًا مَخَافَةَ أَنْ يَفُوتَهَا الْحَجُّ فَمَا تَأْمُرُهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Al Hassan Bin Ali Bin Yaqaaten, from his brother Al Husayn who said,

'I performed Hajj with my father, and with was a sister of mine. So when we proceeded to Makkah, she menstruated, and she panicked with an intense panic, fearing that she would miss the Hajj So my father said to me, 'Go to Abu Al-Hassan^{asws} and say to him^{asws} that my father conveys the greeting, and is saying to you^{asws} that a young girl of mine who I am performing Hajj with has menstruated and panicked with an intense panic, fearing that she would lose the Hajj. So what are your^{asws} orders for her?'

قَالَ فَأَتَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ كَانَ فِي الْمَسْجِدِ الْحَرَامِ فَوَقَفْتُ بَدَاهُ فَلَمَّا نَظَرَ إِلَيَّ أَشَارَ إِلَيَّ فَأَتَيْتُهُ وَ قُلْتُ لَهُ إِنَّ أَبِي يُفَرِّتُكَ السَّلَامُ وَ أَدْبَيْتُ إِلَيْهِ مَا أَمَرَنِي بِهِ أَبِي فَقَالَ أْبَلِغُهُ السَّلَامَ وَ قُلْ لَهُ قَلِيَامُهَا أَنْ تَأْخُذَ قُطْنَةَ بِمَاءِ اللَّبَنِ فَتَسْتَدْخِلُهَا فَإِنَّ الدَّمَ سَيَنْقَطِعُ عَنْهَا وَ تَقْضِي مَنَاسِكَهَا كُلَّهَا

He (the narrator) said, 'So I went over to Abu Al-Hassan^{asws} and he^{asws} was in the Sacred Masjid. So I paused by his^{asws} side. So when he looked at me, gestured to me. So I went over to him and said to him, 'My father conveys the greetings to you^{asws}', and I repeated to him^{asws} what my father had instructed me with. So he^{asws} said: 'Deliver the greetings to him, and tell him to instruct her to take some cotton with water of the milk, so let her enter it inside her. So the blood would cut off from her and she can fulfil her rituals, all of them'.

قَالَ فَأَنْصَرَفْتُ إِلَى أَبِي فَأَدْبَيْتُ إِلَيْهِ قَالَ فَأَمَرَهَا بِذَلِكَ فَفَعَلْتُهُ فَانْقَطَعَ عَنْهَا الدَّمُ وَ شَهِدَتِ الْمَنَاسِكَ كُلَّهَا فَلَمَّا أَنْ ارْتَحَلْتُ مِنْ مَكَّةَ بَعْدَ الْحَجِّ وَ صَارَتْ فِي الْمَحْمَلِ عَادَ إِلَيْهَا الدَّمُ .

He (the narrator) said, 'So, I left to go to my father, and repeated it to him. So he instructed her with that, and she did so, and the blood was cut off from her, and she fulfilled the rituals, all of them. So when she left from Makkah after the Hajj, and came to be in the carriage, the blood returned to her'.⁸⁶

⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 154 H 5

⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 155 H 1

بَابُ دُعَاءِ الدَّمِ

Chapter 156 – Supplication for the blood

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَسْرَفَتِ الْمَرْأَةُ عَلَى مَنَاسِكِهَا وَ هِيَ حَائِضٌ فَلْتَعْتَسِلْ وَ لْتَحْتَسِبْ بِالْكَرْسُفِ وَ لْتَقِفْ هِيَ وَ نِسْوَةَ خَلْفِهَا فَيَوْمَ عَلَى دُعَائِهَا وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَوْ تَسَمَّيْتَ بِهِ لِأَحَدٍ مِنْ خَلْقِكَ أَوْ اسْتَأْتَرْتُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the woman comes to be upon her rituals, so let her wash and let her stuff herself with the cotton and she should pause with the (other) women behind her, so they would be saying 'Ameen' upon her supplication, and she should be saying, 'O Allah^{azwj}! I ask You^{azwj} with every Name which is for You^{azwj}, or You^{azwj} are Named with for one of Your^{azwj} creatures, or concealed within the hidden Knowledge with You^{azwj}!

وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى مُوسَى وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى عِيسَى وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِلَّا أَذْهَبَتْ عَنِّي هَذَا الدَّمُ وَ إِذَا أَرَادَتْ أَنْ تَدْخُلَ الْمَسْجِدَ الْحَرَامَ أَوْ مَسْجِدَ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَعَلْتُ مِثْلَ ذَلِكَ

And, I ask You^{asws} by the most Magnificent of Your^{azwj} Magnificent Names, and by every Letter You^{azwj} Revealed unto Musa^{as}, and by every Letter You^{azwj} Revealed unto Isa^{as}, and by every Letter You^{azwj} Revealed unto Muhammad^{saww} that this blood should go away from me. And, when she intends to enter the Sacred Masjid, or Masjid of the Rasool^{saww}, she should do similar to that.

قَالَ وَ تَأْتِي مَقَامَ جِبْرَائِيلَ (عَلَيْهِ السَّلَامُ) وَ هُوَ تَحْتَ الْمِيزَابِ فَإِنَّهُ كَانَ مَكَانَهُ إِذَا اسْتَأْذَنَ عَلَى نَبِيِّ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَذَلِكَ مَقَامٌ لَا تَدْعُو اللَّهَ فِيهِ حَائِضٌ تَسْتَقْبِلُ الْقِبْلَةَ وَ تَدْعُو بِدُعَاءِ الدَّمِ إِلَّا رَأَتْ الطَّهْرَ إِنْ شَاءَ اللَّهُ .

He^{asws} said: 'And she should go to the place of Jibraeel^{as}, and it is beneath the water sprout, for it was his^{as} place when he^{as} sought permission to the Prophet^{saww} of Allah^{azwj}. So that is a place wherein nor menstruating woman would supplicate to Allah^{azwj}, facing the Qiblah, and supplicate with the supplication for the blood, except that she would see purity, Allah^{azwj} Willing'⁸⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ حَاضَتْ صَاحِبَتِي وَ أَنَا بِالْمَدِينَةِ وَ كَانَ مِيعَادُ جَمَالِنَا وَ إِبَانِ مَقَامِنَا وَ خُرُوجِنَا قَبْلَ أَنْ تَطْهَرَ وَ لَمْ تَقْرِبِ الْمَسْجِدَ وَ لَا الْقَبْرَ وَ لَا الْمَنِيرَ فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ مَرْهَا فَلْتَعْتَسِلْ وَ لْتَأْتِ مَقَامَ جِبْرَائِيلَ (عَلَيْهِ السَّلَامُ) فَإِنَّ جِبْرَائِيلَ كَانَ يَجِيءُ فَيَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ إِنْ كَانَ عَلَى حَالٍ لَا يُبْغِي أَنْ يَأْذَنَ لَهُ قَامَ فِي مَكَانِهِ حَتَّى يَخْرُجَ إِلَيْهِ وَ إِنْ أَدِنَ لَهُ دَخَلَ عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentions it, from Ibn Bukeyr, from Umar Bin Yazeed who said,

'My female companion menstruated and I was in Al-Medina, and it was the time for our cameleers and the time of our arising and exiting, before she was pure, and had not gone near the Masjid, nor the grave (of Rasool-Allah^{saww}) nor the Pulpit. So, we

⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 156 H 1

mentioned that to Abu Abdullah^{asws}, so he^{asws} said: 'Instruct her, so let her wash, and go to the place of Jibraeel^{as}, for Jibraeel^{as} used to come and he^{as} would seek permission to Rasool-Allah^{saww}. And he^{saww} was upon a state which was not befitting for him^{saww} to grant him^{as} permission, he^{as} would stand by in his^{as} place until he^{saww} would come out to him^{as}, and if granted him^{as} permission, he^{as} would go to him^{saww}'.

فَقُلْتُ وَ أَيْنَ الْمَكَانِ فَقَالَ حَيْالَ الْمِيزَابِ الَّذِي إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ بِجَدَاءِ الْقَبْرِ إِذَا رَفَعْتَ رَأْسَكَ بِجَدَاءِ الْمِيزَابِ وَ الْمِيزَابُ فَوْقَ رَأْسِكَ وَ الْبَابُ مِنْ وَرَاءِ ظَهْرِكَ وَ تَجْلِسُ فِي ذَلِكَ الْمَوْضِعِ وَ تَجْلِسُ مَعَهَا نِسَاءً وَ لَتُدْعُ رَبَّهَا وَ يُؤْمِنُ عَلَى دُعَائِهَا

So I said, 'And where is the place?' So he^{asws} said: 'It is by the water sprout which, when you come out from the door which is called the door of (Syeda) Fatima^{asws}, parallel to the grave (of Rasool-Allah^{saww}), when you raise your head parallel to the water sprout, and the water sprout is above your head, and the door is behind your back, and she should sit in that place, and the (other) women would sit with her, and let her supplicate to her Lord^{azwj}, and they should say 'Ameen' upon her supplication'.

قَالَ فَقُلْتُ وَ أَيِّ شَيْءٍ تَقُولُ قَالَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَيْسَ كَمِثْلِكَ شَيْءٌ أَنْ تَفْعَلَ لِي كَذَا وَ كَذَا

He (the narrator) said, 'I said, 'And which thing should she be saying?' He^{asws} said: 'She should be saying, 'O Allah^{azwj}! I ask You^{azwj} by You^{azwj} being Allah^{azwj}, there not being anything like You^{azwj}, that You^{azwj} should Do such and such for me'.

قَالَ فَصَنَعْتُ صَاحِبَتِي الَّذِي أَمَرَنِي فَطَهَّرْتُ وَ دَخَلْتُ الْمَسْجِدَ قَالَ وَ كَانَ لَنَا خَادِمٌ أَيْضاً فَحَاضَتْ فَقَالَتْ يَا سَيِّدِي أَلَا أَذْهَبُ أَنَا زَادَةً فَأَصْنَعُ كَمَا صَنَعْتَ سَيِّدَتِي فَقُلْتُ بَلَى فَذَهَبْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَتْ مَوْلَاتُهَا فَطَهَّرْتُ وَ دَخَلْتُ الْمَسْجِدَ.

He (the narrator) said, 'So my female companions did that which he^{asws} had ordered me, and she became pure, and she entered the Masjid. And there was a female servant of ours as well who menstruated. So she said, 'O my master! Shall I go additionally, so I can do just as my mistress has done?' So I said, 'Yes'. So she went and did similar to what her mistress had done, and she (also) entered the Masjid'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ شَرِيكَ أَبِي حَمْرَةَ النَّمَالِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنَّ أَمْرًا مُسْلِمَةً صَحِبْتَنِي حَتَّى أَنْتَهَيْتُ إِلَى بُسْتَانَ بَنِي عَامِرٍ فَحَرَمْتُ عَلَيْهَا الصَّلَاةَ فَدَخَلَهَا مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ فَخَافْتُ أَنْ تَذْهَبَ مُنْعِنُهَا فَأَمَرْتَنِي أَنْ أَدْكُرَ ذَلِكَ لَكَ وَ أَسْأَلَكَ كَيْفَ تَصْنَعُ فَقَالَ قُلْ لَهَا فَلْتَعْتَسِلْ بِصَفِّ النَّهَارِ وَ تَلْبَسُ ثِيَابًا نِظَافًا وَ تَجْلِسُ فِي مَكَانٍ نَظِيفٍ وَ تَجْلِسُ حَوْلَهَا نِسَاءً يُؤْمِنُ إِذَا دَعَتْ وَ تَعَاهَدُ لَهَا زَوَالَ الشَّمْسِ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan, from Abdullah Bin Usman, from Abdullah Bin Muskan, from Bakr Bin Abdullah Al Azdy, an associate of Abu Hamza Al Sumaly who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! A Muslim woman accompanied me until we ended up to the orchard of the Clan of Aamir. So the Prayer became Prohibited unto her (due to menstruation). Thus, due to that, a grievous matter entered into her (mind). So she feared that her *Tumatto* would be missed, and she instructed me that I should mention that to you^{asws}, and ask you as to what should she do?' So he^{asws} said: 'Say to her, so let her wash in the middle of

⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 156 H 2

the day and wear clean clothes, and sit in a clean place, and (other) women should sit around her saying 'Ameen' when she supplicates, and time being the decline of the sun.

فَإِذَا زَالَتْ فَمُرَّهَا فَأَنْدُحْ بِهَذَا الدُّعَاءِ وَ لِيَوْمِ النَّسَاءِ عَلَى دُعَائِهَا حَوْلَهَا كُلَّمَا دَعَتْ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ وَ بِكُلِّ اسْمٍ تَسَمَّيْتَ بِهِ لِأَحَدٍ مِنْ خَلْقِكَ وَ هُوَ مَرْفُوعٌ مَخْرُوعٌ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَتْ بِهِ كَانَ حَقًّا عَلَيْكَ أَنْ تُجِيبَ أَنْ تَقْطَعَ عَنِّي هَذَا الدَّمَّ

So, when the sun declines, instruct her, so let her supplicate with this supplication, and let the women say 'Ameen' upon her supplication, around her every time she supplicates. She should be saying, 'O Allah^{azwj}! I ask You^{azwj} by every Name which is for You^{azwj}, and by every Name You^{azwj} are Named with for anyone one from Your^{azwj} creatures, and it is Exalted, Treasured in the Knowledge of the Unseen with You^{azwj}. And, I ask You^{azwj} by the most Magnificent of Your^{azwj} Names which, when You^{azwj} are asked with, would be a right upon You^{azwj} that You^{azwj} Answer, that You^{azwj} should Cut off this blood'.

فَإِنْ انْقَطَعَ الدَّمُّ وَ إِلَّا دَعَتْ بِهَذَا الدُّعَاءِ الثَّانِي فَقُلْ لَهَا فَانْقَلِبِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ عَلَى مُوسَى (عليه السلام) وَ بِكُلِّ حَرْفٍ أَنْزَلْتَهُ فِي كِتَابٍ مِنْ كُتُبِكَ وَ بِكُلِّ دَعْوَةٍ دَعَاكَ بِهَا مَلَكٌ مِنْ مَلَائِكَتِكَ أَنْ تَقْطَعَ عَنِّي هَذَا الدَّمَّ

So if the blood gets cut off, otherwise she should supplicate with this second supplication. So tell her, so let her say, 'O Allah^{azwj}! I ask You^{azwj} by every letter You^{azwj} Revealed unto Muhammad^{sawww}, and by every Letter You^{azwj} Revealed unto Musa^{as}, and by every Letter You^{azwj} Revealed unto Isa^{as}, and by every letter You^{azwj} Revealed in a Book from Your^{azwj} Books, and by every supplication supplicated to You^{azwj} with by an Angel from Your^{azwj} Angels, that You^{azwj} should Cut-off this blood from me'.

فَإِنْ انْقَطَعَ فَلَمْ تَرَ يَوْمَهَا ذَلِكَ شَيْئًا وَ إِلَّا فَلْتَعْتَسِلْ مِنَ الْعِدِّ فِي مِثْلِ تِلْكَ السَّاعَةِ الَّتِي اغْتَسَلْتَ فِيهَا بِالْأَمْسِ فَإِذَا زَالَتْ الشَّمْسُ فَلْتَصَلِّ وَ لْتَدْعُ بِالْأَمْسِ وَ لِيَوْمِ النَّسَاءِ إِذَا دَعَتْ

So if it is cut off and she does not see anything in that day of hers, otherwise let her wash the next morning in a similar time, which she had washed the day before. So when the sun (starts to) decline, so let her Pray and let her supplicate with the supplication, and let the women say 'Ameen' when she supplicates.

فَفَعَلَتْ ذَلِكَ الْمَرْأَةُ فَارْتَفَعَ عَنْهَا الدَّمُّ حَتَّى قَضَتْ مُنْعَتَهَا وَ حَجَّهَا وَ أَنْصَرَفْنَا رَاجِعِينَ فَلَمَّا أَنْتَهَيْنَا إِلَى بُسْتَانِ بَنِي عَامِرٍ عَاوَدَهَا الدَّمُّ فَقُلْتُ لَهُ أَدْعُو بِهِذَيْنِ الدُّعَائَيْنِ فِي دُبُرِ صَلَاتِي فَقَالَ ادْعُ بِالْأَوَّلِ إِنْ أَحْبَبْتِ وَ أَمَا الْآخِرُ فَلَا تَدْعُ بِهِ إِلَّا فِي الْأَمْرِ الْفَطِيحِ يَنْزِلُ بِكَ .

So, the woman did that, and the blood was raised from her until she fulfilled her *Tumatto*, and her Hajj, and she left returning. So when she ended up to the orchard of the Clan of Aamir, the blood returned to her. So I said, 'Shall I supplicate with these two supplications and the end of my Prayer?' So he^{asws} said: 'Supplicate with the first one if you so like to, and as for the later one, so do not supplicate with it except during the descent of the terrible matter upon you'.⁸⁹

⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 156 H 3

بَابُ الْإِحْرَامِ يَوْمَ التَّرْوِيَةِ**Chapter 157 – The (wearing of) *Ihraam* on the day of Tarwiyya (8th Zilhajj)**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ إِنْ شَاءَ اللَّهُ فَاغْتَسِلْ وَ الْبَسْ تَوْبِيكَ وَ ادْخُلِ الْمَسْجِدَ حَافِيًا وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ ثُمَّ صَلِّ رَكَعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) أَوْ فِي الْحَجْرِ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of Al-Tarwiyya (8th Zilhajj), Allah^{azwj} Willing, so wash and wear your clothes, and enter the Masjid bare-footed, and upon you should be the tranquillity and the dignity. Then you should Pray two Cycles by the Standing Place of Ibrahim^{as}, or by the (Black) Stone.

ثُمَّ افْعُدْ حَتَّى تَزُولَ الشَّمْسُ فَصَلِّ الْمَكْتُوبَةَ ثُمَّ قُلْ فِي دُبُرِ صَلَاتِكَ كَمَا قُلْتَ حِينَ أَحْرَمْتَ مِنَ الشَّجَرَةِ وَ أَحْرَمَ بِالْحَجِّ ثُمَّ امْضِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ فَإِذَا انْتَهَيْتَ إِلَى الرَّفْضَاءِ دُونَ الرَّدْمِ فَلَبَّ فَإِذَا انْتَهَيْتَ إِلَى الرَّدْمِ وَ اشْرَفْتَ عَلَى الْأَبْطَحِ فَارْفَعْ صَوْتَكَ بِالتَّلْبِيَةِ حَتَّى تَأْتِيَ مِنَى .

Then sit there until the sun declines, so Pray the Prescribed Prayers, then say at the end of your Prayer just as you said when you wore *Ihraam* from (Masjid) Al-Shajara, and wore *Ihraam* for the Hajj. Then go, and upon you should be tranquillity and the dignity. So when you end up to Al-Rafza besides Al-Radam, so exclaim *Talbiyya*. So when you end up to Al-Radam, and can see Al-Abtah, so raise your voice with the *Talbiyya* until you get to Mina'.⁹⁰

وَ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تُحْرِمَ يَوْمَ التَّرْوِيَةِ فَاصْنَعْ كَمَا صَنَعْتَ حِينَ أَرَدْتَ أَنْ تُحْرِمَ وَ خُذْ مِنْ شَارِبِكَ وَ مِنْ أَظْفَارِكَ وَ اظْلُ عَانَتِكَ إِنْ كَانَ لَكَ شَعْرٌ وَ انْتِفِ إِبطِيكَ وَ اغْتَسِلْ وَ الْبَسْ تَوْبِيكَ ثُمَّ انْتِ الْمَسْجِدَ الْحَرَامَ فَصَلِّ فِيهِ سِتَّ رَكَعَاتٍ قَبْلَ أَنْ تُحْرِمَ وَ تَدْعُ اللَّهَ وَ تَسْأَلُهُ الْعَوْنَ وَ تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَ خَلِّني حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you intend to wear *Ihraam* on the Day of Al-Tarwiyya (8th Zilhajj), so do just as you did when you intended to wear *Ihraam*, and take (clip) from your moustache, and from your nails, and consider your pubic hair if there is any, and pluck your armpits, and wash, and wear your clothes. Then go to the Sacred Masjid and Pray six Cycles therein before you wear *Ihraam*, and supplicate to Allah^{azwj} and ask Him^{azwj} for the Support, and you should be saying, 'O Allah^{azwj}! I intend the Hajj, so Make is easier for me and Free me where You^{azwj} have Withheld me, by Your^{azwj} Power which You^{azwj} Ordained upon me'.

وَ تَقُولُ أَحْرَمَ لَكَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي مِنَ النَّسَاءِ وَ الطَّيِّبِ وَ التِّيَابِ أُرِيدُ بِذَلِكَ وَجْهَكَ وَ الدَّارَ الْآخِرَةَ وَ خَلِّني حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ

⁹⁰ Al Kafi – V 4 – The Book of Hajj Ch 157 H 1

And you should be saying, 'I have prohibited for You^{azwj}, my hair, and my skin, and my flesh, and my blood, from the women, and the perfume, and the clothes, intending by that, Your^{azwj} Face, and the House of the Hereafter. Free me where You^{azwj} have Withheld me by Your^{azwj} Power which You^{azwj} Ordained upon me'.

ثُمَّ تُلَبُّ مِنَ الْمَسْجِدِ الْحَرَامِ كَمَا لَبَّيْتَ حِينَ أَحْرَمْتَ وَ تَقُولُ لَبَّيْكَ بِحَجَّةِ تَمَامُهَا وَ بِلَاغِهَا عَلَيْكَ وَ إِنْ قَدَرْتَ أَنْ يَكُونَ فِي رَوْحِكَ إِلَى مَنَى رِوَالِ الشَّمْسِ وَ إِلَّا فَمَتَى مَا تَيَسَّرَ لَكَ مِنْ يَوْمِ التَّرْوِيَةِ .

Then exclaim *Talbiyya* from the Sacred Masjid just as you exclaimed when you wore *Ihraam*, and you should be saying, 'Here I am for completing the Hajj, and delivering it to You^{azwj}'. And if you are able that your going to Mina happens at the (start of the) decline of the sun, do so, or else whatever is easier for you from the Day of Al-Tarwiyya (8th Zilhajj)' .⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَتَى الْمَسْجِدَ الْحَرَامَ وَ قَدْ أَرَمَعَ بِالْحَجِّ يَطُوفُ بِالْبَيْتِ قَالَ نَعَمْ مَا لَمْ يُحْرَمَ .

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

'I asked about a man who went to the Sacred Masjid, and he had been determined for the Hajj, can he circumambulate by the House (Kabah)?' He^{asws} said: 'Yes, for as long as he has not worn *Ihraam*' .⁹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَحْمَدَ عَمْرُو بْنِ حُرَيْثِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَهْلِ الْبَلْحَجِّ فَقَالَ إِنْ شِئْتَ مِنْ رَحْلِكَ وَ إِنْ شِئْتَ مِنَ الْكَعْبَةِ وَ إِنْ شِئْتَ مِنَ الطَّرِيقِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Ahmad Amro Bin Hureys Al Sayrafi who said,

'I said to Abu Abdullah^{asws}, 'From where should I begin with the Hajj?' So he^{asws} said: 'If you so desire to, from your ride, and if you so desire to, from the Kabah, and if you so desire to, from the road' .⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَيِّ الْمَسْجِدِ أَحْرَمُ يَوْمَ التَّرْوِيَةِ فَقَالَ مِنْ أَيِّ الْمَسْجِدِ شِئْتَ .

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

'I asked Abu Abdullah^{asws}, 'From which Masjid shall I wear *Ihraam* on the Day of Al-Tarwiyya (8th Zilhajj)?' So he^{asws} said: 'From whichever Masjid you so desire to' .⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سُلَيْمَانَ بْنِ مُحَمَّدٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَتَى أَلْبِي بِالْحَجِّ فَقَالَ إِذَا خَرَجْتَ إِلَى مَنَى ثُمَّ قَالَ إِذَا جَعَلْتَ شَعْبَ دُبِّ عَلَى يَمِينِكَ وَ الْعَقَبَةَ عَنْ بَسَارِكَ فَلَبَّ بِالْحَجِّ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Suleyman Bin Muhammad, from Hareyz, from Zurara who said,

⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 157 H 2

⁹² Al Kafi – V 4 – The Book of Hajj Ch 157 H 3

⁹³ Al Kafi – V 4 – The Book of Hajj Ch 157 H 4

⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 157 H 5

'I said to Abu Ja'far^{asws}, 'When shall I exclaim *Talbiyya* for the Hajj?' So he^{asws} said: 'When you go out to Mina'. Then he^{asws} said: 'When the Shi'b Dubb is upon your right and Al-Uqba is upon your left, so exclaim *Talbiyya* for the Hajj'.⁹⁵

بَابُ الْحَجِّ مَاشِيًا وَانْقِطَاعِ مَشَى الْمَاشِي

Chapter 158 – The going to the Hajj walking and the cutting off the walk of the walker

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّا نُرِيدُ أَنْ نَخْرُجَ إِلَى مَكَّةَ مُشَاءَةً فَقَالَ لَنَا لَا تَمْشُوا وَ اَخْرُجُوا رُكْبَانًا قُلْتُ أَصْلَحَكَ اللَّهُ إِنَّهُ بَلَّغَنَا عَنْ الْحَسَنِ بْنِ عَلِيٍّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَنَّهُ كَانَ يَحُجُّ مَاشِيًا فَقَالَ كَانَ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَام) يَحُجُّ مَاشِيًا وَ تَسَاقَى مَعَهُ الْمَحَامِلُ وَ الرَّحَالُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Fazzal, from Ibn Bukeyr who said,

'I said to Abu Abdullah^{asws}, 'We are intending to go out to Makkah walking'. So he said to us: 'Do not go walking and go out riding'. I said, 'May Allah^{azwj} Keep you^{asws} well! It has reached us from Al-Hassan^{asws} Bin Ali^{asws} that he^{asws} used to go to Hajj walking'. So he^{asws} said: 'Al-Hassan^{asws} Bin Ali^{asws} used to go to Hajj walking, and the carriages and the rides were ushered along with him^{asws}'.⁹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ سَيْفِ الثَّمَارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِنَّا كُنَّا نَحُجُّ مُشَاءَةً فَبَلَّغَنَا عَنْكَ شَيْءٌ فَمَا تَرَى قَالَ إِنَّ النَّاسَ لَيَحُجُّونَ مُشَاءَةً وَ يَرْكَبُونَ قُلْتُ لَيْسَ عَنْ ذَلِكَ أَسْأَلُكَ قَالَ فَعَنْ أَيِّ شَيْءٍ سَأَلْتَ قُلْتُ أَيُّهُمَا أَحَبُّ إِلَيْكَ أَنْ تَصْنَعَ قَالَ تَرْكَبُونَ أَحَبُّ إِلَيَّ فَإِنَّ ذَلِكَ أَقْوَى لَكُمْ عَلَى الدُّعَاءِ وَ الْعِبَادَةِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Sayf Al Tammar who said,

'I said to Abu Abdullah^{asws}, 'We used to go to Hajj walking, but something from you^{asws} reached us. So what is your^{asws} view?' He^{asws} said: 'The people are going to Hajj walking and riding'. I said, 'I did not ask you^{asws} about that'. He^{asws} said: 'So about which thing did you ask?' I said, 'Which of the two is more beloved to you^{asws}, that we should do?' He^{asws} said: 'Your riding is more beloved to me^{asws}, for that is more strengthening for you upon the supplication and the worship (during the Hajj)'.⁹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَشْيِ أَفْضَلُ أَوْ الرُّكُوبُ فَقَالَ إِذَا كَانَ الرَّجُلُ مُوسِرًا فَمَشَى لِيَكُونَ أَقْلًا لِنَفَقَتِهِ فَالرُّكُوبُ أَفْضَلُ .

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

'I asked Abu Abdullah^{asws} about the walking being superior of the riding. So he^{asws} said: 'If a man is affluent, so he walks in order to lessen his expenditure, so (for him rather) the riding is superior'.⁹⁸

⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 157 H 6

⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 158 H 1

⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 158 H 2

⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 158 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ وَابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الْحَجِّ مَاثِيئاً أَفْضَلَ أَوْ رَاكِباً قَالَ بَلْ رَاكِباً فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) حَجَّ رَاكِباً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rafa'at, and Ibn Bukeyr,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the Hajj walking being superior or riding?' He^{asws} said: 'But, riding, for Rasool-Allah^{saww} went to Hajj riding'.⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ مَشْيِ الْحَسَنِ (عليه السلام) مِنْ مَكَّةَ أَوْ مِنَ الْمَدِينَةِ قَالَ مِنْ مَكَّةَ

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

'I asked Abu Abdullah^{asws} about the walking of Al-Hassan^{asws} (was it) from Makkah or from Al-Medina. He^{asws} said: 'From Makkah'.

وَ سَأَلْتُهُ إِذَا زُرْتُ الْبَيْتَ أَرَكِبُ أَوْ أَمْشِي فَقَالَ كَانَ الْحَسَنُ (عليه السلام) يَزُورُ رَاكِباً

And I asked him^{asws}, 'When I visit the House (Kabah), should I ride or walk?' So he^{asws} said: 'Al-Hassan^{asws} used to visit riding'.

وَ سَأَلْتُهُ عَنِ الرُّكُوبِ أَفْضَلُ أَوْ الْمَشْيِ فَقَالَ الرُّكُوبُ أَفْضَلُ مِنَ الْمَشْيِ فَقَالَ نَعَمْ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) رَكِبَ .

And I asked him^{asws} about the riding, whether it is superior, or the walking?' So he^{asws} said: 'The riding'. I said, 'The riding is superior than walking?' He^{asws} said: 'Yes, because Rasool-Allah^{saww} rode'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ مَتَى يَنْقَطِعُ مَشْيُ الْمَاثِيَةِ قَالَ إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ وَ حَلَقَ رَأْسَهُ فَقَدْ انْقَطَعَ مَشْيُهُ فَلْيَزُرْ رَاكِباً .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about when should the walker cut off the walking. He^{asws} said: 'When he pelts the rocks of Al-Aqaba, and shaves off his head, so he can cut off his walking, then let him visit (the Kabah) riding'.¹⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي الْوَدْيِ عَلَيْهِ الْمَشْيُ فِي الْحَجِّ إِذَا رَمَى الْجِمَارَ زَارَ الْبَيْتَ رَاكِباً وَ لَيْسَ عَلَيْهِ شَيْءٌ .

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Abdullah^{asws} said: 'Regarding the one upon whom is (a vow for) the walking during

⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 158 H 4

¹⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 158 H 5

¹⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 158 H 6

the Hajj, when he pelts the rocks, can visit the House (Kabah) riding, and there would be nothing upon him'.¹⁰²

بَابُ تَقْدِيمِ طَوَافِ الْحَجِّ لِلْمَنْتَمِعِ قَبْلَ الْخُرُوجِ إِلَى مَنَى

Chapter 159 – Bringing forward the circumambulation of the Hajj for the performer of *Tumatto* before the going out to Mina

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ الْمُنْتَمِعِ إِذَا كَانَ شَيْخًا كَبِيرًا أَوْ امْرَأَةً تَخَافُ الْحَيْضَ تُعَجِّلُ طَوَافَ الْحَجِّ قَبْلَ أَنْ تَأْتِيَ مِنَى فَقَالَ نَعَمْ مَنْ كَانَ هَكَذَا يُعَجِّلُ

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 the performer of *Tumatto* when he was an old aged man, or a woman who fears the menstruation, hastening the *Tawaaf* of the Hajj before going to Mina. He^{asws} said: 'Yes. The one who was like this, he can hasten'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُحْرِمُ بِالْحَجِّ مِنْ مَكَّةَ ثُمَّ يَرَى النَّبِيْتَ خَالِيًا فَيَطُوفُ بِهِ قَبْلَ أَنْ يَخْرُجَ عَلَيْهِ شَيْءٌ فَقَالَ لَا

He (the narrator) said, 'And I asked him^{asws} about the man who wears *Ihraam* for the Hajj from Makkah. Then he sees the House (Kabah) as being vacant, so he performs *Tawaaf* by it before he goes out upon anything. So he^{asws} said: 'No'.

قُلْتُ الْمَفْرُودُ بِالْحَجِّ إِذَا طَافَ بِالنَّبِيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ يُعَجِّلُ طَوَافَ النِّسَاءِ فَقَالَ لَا إِنَّمَا طَوَافُ النِّسَاءِ بَعْدَ مَا يَأْتِي مِنَى .

I said, 'The performer of the exclusive Hajj, when he performs *Tawaaf* by the House, and by Al-Safa and Al-Marwa hastens the circumambulation of the women (طَوَافُ النِّسَاءِ). So he^{asws} said: 'No. But rather, the *Tawaaf* of the women (طَوَافُ النِّسَاءِ) is (to be done) after going to Mina'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ يَدْخُلُ مَكَّةَ وَ مَعَهُ نِسَاءٌ قَدْ أَمْرَهُنَّ فَتَمَتَّعْنَ قَبْلَ التَّرْوِيَةِ بِيَوْمٍ أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةٍ فَخَشِيَ عَلَى بَعْضِهِنَّ الْحَيْضَ فَقَالَ إِذَا فَرَعْنَ مِنْ مُنْعِبِهِنَّ وَ أَحَلَلْنَ فَلْيَنْظُرْنَ إِلَى الْتِي يَخَافُ عَلَيْهَا الْحَيْضَ فَيَأْمُرُهَا تَغْتَسِلُ وَ تَهْلُ بِالْحَجِّ مِنْ مَكَانِهَا ثُمَّ تَطُوفُ بِالنَّبِيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ فَإِنْ حَدَثَ بِهَا شَيْءٌ قَضَتْ بِقِيَةِ الْمَنَابِكِ وَ هِيَ طَامِتٌ

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

'I asked Abu Al-Hassan^{asws} about a man who enters Makkah and with him are women whom he had instructed, so they performed *Tumatto* before the (day of) Al-Tarwiyya (8th Zilhajj) by one day, or two days, or three. So he feared upon some of them, of the menstruation. So he^{asws} said: 'When they are free from performing their *Tumatto*, and they are free from the *Ihraam*, so let him consider the ones whom he fears the menstruation upon, so he should instruct her to wash, and begin with the Hajj from her place. Then she should perform *Tawaaf* by the House (Kabah), and by

¹⁰² Al Kafi – V 4 – The Book of Hajj Ch 158 H 7

¹⁰³ Al Kafi – V 4 – The Book of Hajj Ch 159 H 1

Al-Safa and Al-Marwa. So if something occurs with her, she can fulfil the remainder of the rituals while being in menstruation’.

فَقُلْتُ أَلَيْسَ قَدْ بَقِيَ طَوَافُ النِّسَاءِ قَالَ بَلَى قُلْتُ فَهِيَ مُرْتَهَنَةٌ حَتَّى تَفْرُغَ مِنْهُ قَالَ نَعَمْ قُلْتُ فَلِمَ لَا تَتْرُكُهَا حَتَّى تَقْضِيَ مَنَاسِكَهَا قَالَ يَبْقَى عَلَيْهَا مَنَسْكَ وَاحِدٌ أَهْوَنُ عَلَيْهَا مِنْ أَنْ تَبْقَى عَلَيْهَا الْمَنَاسِكُ كُلُّهَا مَخَافَةَ الْحَدَثَانِ

So I said, ‘Is it not so that the *Tawaaf* of the women (طَوَافُ النِّسَاءِ) would have remained (unperformed)?’ He^{asws} said: ‘Yes’. I said, ‘So she is pledged until she is free’. He^{asws} said: ‘Yes’. I said, ‘So why leave it until she is free from fulfilling her rituals?’ He^{asws} said: ‘The remaining of one ritual upon her is easier upon her than if there remained outstanding upon her of all the rituals, being fearful of the menstruation’.

قُلْتُ أَبِي الْجَمَالُ أَنْ يُقِيمَ عَلَيْهَا وَ الرَّفْقَةُ قَالَ لَيْسَ لَهُمْ ذَلِكَ تَسْتَعِدِّي عَلَيْهِمْ حَتَّى يُقِيمَ عَلَيْهَا حَتَّى تَطْهَرَ وَ تَقْضِيَ مَنَاسِكَهَا .

I said, ‘Supposing the cameleer refuses to stay upon her, and the fellow travelers?’ He^{asws} said: ‘That is not for them. She should seek their support until they stay upon her, until she is pure, and she fulfils her rituals’.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ وَ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ حَمَّادٍ عَنِ الْحَلْبِيِّ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِتَعْجِيلِ الطَّوَافِ لِلشَّيْخِ الْكَبِيرِ وَ الْمَرْأَةِ تَخَافُ الْحَيْضَ قَبْلَ أَنْ تَخْرُجَ إِلَى مَنَى .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no problem with hastening the *Tawaaf*, for the aged old man, and the woman who fears the menstruation, before the going out to Mina’.¹⁰⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَبِي جَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ رَجُلٌ كَانَ مُتَمَنَّعاً وَ أَهْلٌ بِالْحَجِّ قَالَ لَا يَطُوفُ بِالْبَيْتِ حَتَّى يَأْتِيَ عَرَافَةَ فَإِذَا هُوَ طَافَ قَبْلَ أَنْ يَأْتِيَ مَنَى مِنْ غَيْرِ عِلَّةٍ فَلَا يَعْتَدُ بِذَلِكَ الطَّوَافِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said, ‘A man who was a performer of *Tumatto*, and began with the Hajj. He^{asws} said: ‘He should not perform *Tawaaf* by the House (Kabah) until he goes to Arafat. So when he performs *Tawaaf* before he goes to Mina from other than a (valid) reason, so he would not be counted with that *Tawaaf*’.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا بَأْسَ أَنْ يُعَجَّلَ الشَّيْخُ الْكَبِيرُ وَ الْمَرِيضُ وَ الْمَرْأَةُ وَ الْمَعْلُولُ طَوَافَ الْحَجِّ قَبْلَ أَنْ يَخْرُجَ إِلَى مَنَى .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ismail Bin Abdul Khaliq who said,

¹⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 159 H 2

¹⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 159 H 3

¹⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 159 H 4

'I heard Abu Abdullah^{asws} saying: 'There is no problem if the old aged man, and the sick, and the woman, and the disabled were to hasten the *Tawaaf* of the Hajj before the going out to Mina'.¹⁰⁷

بَابُ تَقْدِيمِ الطَّوَافِ لِلْمُفْرِدِ

Chapter 160 – Bringing forward the Tawaaf for the performer of the exclusive Hajj

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْمُفْرِدِ لِلْحَجِّ يَدْخُلُ مَكَّةَ يُقَدِّمُ طَوَافَهُ أَوْ يُؤَخِّرُهُ فَقَالَ سَوَاءٌ .

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

'I asked Abu Ja'far^{asws} about the performer of exclusive Hajj entering Makkah. Should he bring forward his *Tawaaf* or should he delay it?' So he^{asws} said: '(It is the) same'.¹⁰⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُفْرِدِ الْحَجَّ يُقَدِّمُ طَوَافَهُ أَوْ يُؤَخِّرُهُ فَقَالَ هُوَ وَاللَّهِ سَوَاءٌ عَجَلَهُ أَوْ أَخَّرَهُ .

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

'I asked Abu Abdullah^{asws} about the performer of exclusive Hajj bringing forward his *Tawaaf*, or should he delay it?' So he^{asws} said: 'By Allah^{azwj}, it is the same, hastening it or delaying it'.¹⁰⁹

بَابُ الْخُرُوجِ إِلَى مَنَى

Chapter 161 – The going out to Mina

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ شَيْخًا كَبِيرًا أَوْ مَرِيضًا يَخَافُ ضِعَاطَ النَّاسِ وَ زِحَامَهُمْ يُحْرِمُ بِالْحَجِّ وَ يَخْرُجُ إِلَى مَنَى قَبْلَ يَوْمِ التَّرْوِيَةِ قَالَ نَعَمْ قُلْتُ يَخْرُجُ الرَّجُلُ الصَّحِيحُ يَلْتَمِسُ مَكَانًا وَ يَتَرَوَّحُ بِذَلِكَ الْمَكَانِ قَالَ لَا قُلْتُ يُعَجَّلُ بِيَوْمِ قَالَ نَعَمْ قُلْتُ بِيَوْمَيْنِ قَالَ نَعَمْ قُلْتُ ثَلَاثَةً قَالَ نَعَمْ قُلْتُ أَكْثَرَ مِنْ ذَلِكَ قَالَ لَا .

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who happens to be old, aged, or sick, fearing the congestion of the people and their crowding, wears the *Ihraam* for the Hajj and goes out to Mina before the day of Al-Tarwiyya (8th Zilhajj). He said, 'Yes (he can)'. I said, 'The healthy man goes out seeking a place and he rests in that pace?' He^{asws} said: 'No'. I said, 'Can he hasten

¹⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 159 H 5

¹⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 160 H 1

¹⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 160 H 2

by one day?' He^{asws} said: 'Yes'. I said, 'Two days?' He^{asws} said: 'Yes'. I said, 'Three?' He^{asws} said: 'Yes'. I said, 'More than that?' He^{asws} said: 'No'.¹¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَلَى الْإِمَامِ أَنْ يُصَلِّيَ الظُّهْرَ بِمِنَى ثُمَّ يَبِيتُ بِهَا وَ يُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَخْرُجُ إِلَى عَرَافَاتٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is upon the Prayer-leader that he Prays Al-Zohr at Mina, then he sleeps over till the sun emerges, then he goes out to Arafaat'.¹¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ هَلْ يَخْرُجُ النَّاسُ إِلَى مِنَى غَدْوَةً قَالَ نَعَمْ إِلَى غُرُوبِ الشَّمْسِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, 'Can the people go out to Mina in the morning?' He^{asws} said: 'Up to the setting of the sun'.¹¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا تَوَجَّهْتَ إِلَى مِنَى فَقُلِ اللَّهُمَّ إِنِّي أَرْجُو وَإِيَّاكَ أَدْعُو فَبَلِّغْنِي أَمَلِي وَ اصْلِحْ لِي عَمَلِي .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you divert yourself to Mina, so say, 'O Allah^{azwj}! To You^{azwj} I hope, and to You^{azwj} I supplicate, therefore Make my deeds to reach (conclusion), and Correct my deeds for me'.¹¹³

بَابُ نُزُولِ مِنَى وَ خُدُودِهَا

Chapter 162 – The encampment at Mina and its boundary

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا أَنْتَهَيْتَ إِلَى مِنَى فَقُلِ اللَّهُمَّ هَذِهِ مِنَى وَ هِيَ مِمَّا مَنَنْتَ بِهَا عَلَيْنَا مِنَ الْمَنَاسِكِ فَاسْأَلْكَ أَنْ تَمُنَّ عَلَيْنَا بِمَا مَنَنْتَ بِهِ عَلَيَّ أَنْبِيَائِكَ فَإِنَّمَا أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ

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

'Abu Abdullah^{asws} said: 'When you end up to Mina, so say, 'O Allah^{azwj}! This is Mina, and it is from what You^{azwj} have Favoured wih upon us, from the rituals. So I ask You^{azwj} to Favour upon us with what You^{azwj} have Favoured upon Your^{azwj} Prophets^{as}. So, rather, I am Your^{azwj} servant, and in Your^{azwj} Hold'.

¹¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 161 H 1

¹¹¹ Al Kafi – V 4 – The Book of Hajj Ch 161 H 2

¹¹² Al Kafi – V 4 – The Book of Hajj Ch 161 H 3

¹¹³ Al Kafi – V 4 – The Book of Hajj Ch 161 H 4

ثُمَّ تُصَلِّي بِهَا الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْأَحْرَةَ وَ الْفَجْرَ وَ الْإِمَامُ يُصَلِّي بِهَا الظُّهْرَ لَا يَسْعُهُ إِلَّا ذَلِكَ وَ مُوسِعٌ عَلَيْكَ أَنْ تُصَلِّي بغيرِهَا إِنْ لَمْ تَقْدِرْ ثُمَّ تُدْرِكُهُمْ بِعَرَفَاتٍ

Then you should Pray Al-Zohar, and Al-Asr, and Al-Magrib, and Al-Isha the last, and Al-Fajr, at it; and the Prayer-leader would Pray Al-Zohr at it, not having any leeway (for anything else) except for that, and there is leeway upon you that you Pray elsewhere if you are not able (upon Praying at Mina). Then you can join up with them (the people) at Arafat'.

قَالَ وَ حَدُّ مَنَى مِنَ الْعَقَبَةِ إِلَى وَادِي مُحَسَّرٍ .

He^{asws} said: 'And a boundary of Mina is from Aqaba up to the Muhassar valley'.¹¹⁴

بَابُ الْعُدْوِ إِلَى عَرَفَاتٍ وَ حُدُودِهَا

Chapter 163 – The morning departure to Arafat and its boundaries

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَمْرٍاءَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مِنَ السُّنَّةِ الْأَخْرَجَ الْإِمَامُ مِنْ مَنَى إِلَى عَرَفَةَ حَتَّى تَطْلُعَ الشَّمْسُ .

Humejd Bin Ziyad, from Ibn Sama'at, from the one who mentioned it, from Aban, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is from the Sunnah that the Prayer-leader would not exit from Mina to go to Arafat until the emergence of the sun'.¹¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّا مُشَاءَةٌ فَكَيْفَ نَصْنَعُ قَالَ أَمَّا أَصْحَابُ الرَّحَالِ فَكَانُوا يُصَلُّونَ الْعِدَاةَ بِمَنَى وَ أَمَّا أَنْتُمْ فَاْمُضُوا حَتَّى تُصَلُّوا فِي الطَّرِيقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abdul Hameed Al Ta'iy who said,

'I said to Abu Abdullah^{asws}, 'We are walkers, so what should we do?' He^{asws} said: 'As for the owners of the rides, so they should be Praying the morning Prayer in Mina, and as for you, so go until you Pray in the road'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عَمِيرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا عَدَوْتَ إِلَى عَرَفَةَ فَقُلْ وَ أَنْتَ مُتَوَجِّهٌ إِلَيْهَا اللَّهُمَّ إِلَيْكَ صَدَدْتُ وَ إِيَّاكَ اعْتَمَدْتُ وَ وَجْهَكَ أَرَدْتُ فَاسْأَلُكَ أَنْ تُبَارِكَ لِي فِي رِحْلَتِي وَ أَنْ تَقْضِيَ لِي حَاجَتِي وَ أَنْ تَجْعَلَ لِي الْيَوْمَ مَمَّنْ تُبَاهِي بِهِ مَنْ هُوَ أَفْضَلُ مِنِّي

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

¹¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 162 H 1

¹¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 163 H 1

¹¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 163 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you go in the morning to Arafaat, so say, while you are diverting towards it, 'O Allah^{azwj}! To You^{azwj} I have turned, and upon You^{saww} I have relied, and Your^{azwj} Face is what I intend. Therefore, I ask You^{azwj} that You^{azwj} Bless me in my journey, and Fulfill my needs for me, and if You^{azwj} were to Make me today, to be from the ones You^{azwj} would Boast with to the one who is superior than me'.

ثُمَّ تَلَبَّ وَ أَنْتَ غَادٍ إِلَى عَرَفَاتٍ فَإِذَا أَنْتَهَيْتَ إِلَى عَرَفَاتٍ فَاضْرِبْ جِبَاءَكَ بِنَمْرَةٍ وَ نَمْرَةٌ هِيَ بَطْنُ عُرْنَةَ دُونَ الْمَوْقِفِ وَ دُونَ عَرَفَةَ فَإِذَا زَالَتِ الشَّمْسُ يَوْمَ عَرَفَةَ فَاغْتَسِلْ وَ صَلِّ الظُّهْرَ وَ الْعَصْرَ بِأَدَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ إِنَّمَا تُعَجَّلُ الْعَصْرَ وَ تَجْمَعُ بَيْنَهُمَا لِتَفْرَغَ نَفْسَكَ لِلدُّعَاءِ فَإِنَّهُ يَوْمٌ دُعَاءٍ وَ مَسْأَلَةٍ

Then exclaim *Talbiyya* while you are going to Arafaat. So when you end up to Arafaat, so strike your tent at Namra; and Namra, it is in the middle of Urna besides the Pausing Station and besides Arafaat. So when the sun (starts to) decline on the Day of Arafaat, so wash and Pray Al-Zohr, and Al-Asr with one Azaan and two Iqamaas; and rather you should hasten Al-Asr and gather between the two in order to unload yourself for the supplication, for it is a day of supplication and asking'.

قَالَ وَ حَدُّ عَرَفَةَ مِنْ بَطْنِ عُرْنَةَ وَ تَوْبَةَ وَ نَمْرَةَ إِلَى ذِي الْمَجَازِ وَ خَلْفَ الْجَبَلِ مَوْقِفٌ .

He^{asws} said: 'And a boundary of Arafaat is from the middle of Urna and Sawiyya and Namra up to Zil Majaaz; and behind the mountain is the Pausing Station'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْغُسْلُ يَوْمَ عَرَفَةَ إِذَا زَالَتِ الشَّمْسُ وَ تَجْمَعُ بَيْنَ الظُّهْرِ وَ الْعَصْرِ بِأَدَانٍ وَ إِقَامَتَيْنِ .

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

'Abu Abdullah^{asws} said: 'The washing on the Day of Arafaat is when the sun (starts to) decline, and you should gather between Al-Zohr and Al-Asr (Prayers) by one Azaan and two Iqamaas'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَجْتَرِيِّ وَ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قِيلَ لَهُ أَيُّمَا أَفْضَلُ الْحَرَمِ أَوْ عَرَفَةَ فَقَالَ الْحَرَمُ فَقِيلَ وَ كَيْفَ لَمْ تَكُنْ عَرَفَاتٍ فِي الْحَرَمِ فَقَالَ هَكَذَا جَعَلَهَا اللَّهُ عَزَّ وَ جَلَّ .

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

(It has been narrated) from Abu Abdullah^{asws} having been said to him^{asws}, 'Which of the two is superior, the Haram or Arafaat?' So he^{asws} said: 'The Haram'. So it was said, 'And how come Arafaat did not happen to be inside the Haram?' So he^{asws} said: 'This is how Allah^{azwj} Mighty and Majestic Made it to be'.¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدُّ عَرَفَاتٍ مِنَ الْمَازْمِينِ إِلَى أَقْصَى الْمَوْقِفِ .

¹¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 163 H 3

¹¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 163 H 4

¹¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 163 H 5

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A boundary of Arafaat is from Al-Mazameen up to the end of the Pausing Station'.¹²⁰

بَابُ قَطْعِ تَلْبِيَةِ الْحَاجِّ

Chapter 164 – Cutting off of the *Talbiyya* by the pilgrim

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ الْحَاجُّ يَقْطَعُ التَّلْبِيَةَ يَوْمَ عَرَفَةَ زَوَالَ الشَّمْسِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The pilgrim would cut off the *Talbiyya* on the Day of Arafaat at the (start of the) decline of the sun'.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَطَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) التَّلْبِيَةَ حِينَ زَاغَتِ الشَّمْسُ يَوْمَ عَرَفَةَ وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقْطَعُ التَّلْبِيَةَ إِذَا زَاغَتِ الشَّمْسُ يَوْمَ عَرَفَةَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} cut off the *Talbiyya* when the sun declined, and Ali^{asws} Bin Al-Husayn^{asws} used to cut off the *Talbiyya* when the sun set on the Day of Arafaat'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَإِذَا قَطَعْتَ التَّلْبِيَةَ فَعَلَيْكَ بِالنَّهْلِيلِ وَ النَّحْمِيدِ وَ التَّمْجِيدِ وَ التَّنَاءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ .

Abu Abdullah^{asws} said: 'So when you cut off the *Talbiyya*, so upon you is with the Extollation of the Holiness, and the Praise, and the Glorification, and the Laudation upon Allah^{azwj} Mighty and Majestic'.¹²²

¹²⁰ Al Kafi – V 4 – The Book of Hajj Ch 163 H 6

¹²¹ Al Kafi – V 4 – The Book of Hajj Ch 164 H 1

¹²² Al Kafi – V 4 – The Book of Hajj Ch 164 H 2