

الكافي

AL-KAFI

ج 4

Volume 4

Part 6 out of 7

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
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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

AL KAFI VOLUME 4 Part 6

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلِّمَ 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 السَّهْوِ فِي الطَّوَافِ

Chapter 131 – The mistake during the *Tawaaf*

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ طَافَ طَوَافَ الطَّرِيقَةِ فَلَمْ يَدْرِ سِتَّةَ طَافَ أَمْ سَبْعَةَ قَالَ فَلْيُعِدْ طَوَافَهُ قُلْتُ فَقَاتَهُ قَالَ مَا أَرَى عَلَيْهِ شَيْئًا وَ الْإِعَادَةُ أَحَبُّ إِلَيَّ وَ أَفْضَلُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Mansour Bin Hazim who said,

'I asked Abu Abdullah-^{asws} about a man who circumambulated the Obligatory *Tawaaf*, but he did not know whether he had circumambulated six (circuits) or seven. He-^{asws} said: 'So let him repeat his *Tawaaf*. I said, 'So he lost it?' He-^{asws} said: 'I-^{asws} do not see anything to be upon him, and the repeating is more beloved to me-^{asws}, and superior'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ لَمْ يَدْرِ سِتَّةَ طَافَ أَوْ سَبْعَةَ قَالَ يَسْتَقْبَلُ .

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

(It has been narrated) from Abu Abdullah-^{asws} regarding a man who did not know whether he had circumambulated six (circuits) or seven. He-^{asws} said: 'He should do it again'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنْ طَافَ بِالْبَيْتِ طَوَافَ الطَّرِيقَةِ فَلَمْ يَدْرِ سِتَّةَ طَافَ أَوْ سَبْعَةَ قَالَ يَسْتَقْبَلُ قُلْتُ فَقَاتَهُ ذَلِكَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

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

'I asked him-^{asws} about the one who performs *Tawaaf* by the House (Kaaba) with an Obligatory *Tawaaf*, but he does not know whether he did six circuits or seven. He-^{asws} said: 'He should not it again'. I said, 'So he lost that one'. He-^{asws} said: 'There is nothing upon him'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ شَكَ فِي طَوَافِ الطَّرِيقَةِ قَالَ يَسْتَقْبَلُ قُلْتُ فَقَاتَهُ ذَلِكَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

¹ Al Kafi – V 4 – The Book of Hajj Ch 131 H 1

² Al Kafi – V 4 – The Book of Hajj Ch 131 H 2

³ Al Kafi – V 4 – The Book of Hajj Ch 131 H 3

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

'I asked Abu Abdullah^{-asws} about a man who doubts during the Obligatory *Tawaaf*. He^{-asws} said: 'He should repeat every time he doubts'. I said, 'May I be sacrificed for you^{-asws}! (What about) a doubt during the optional *Tawaaf*?' He^{-asws} said: 'He can build upon the less'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ طَافَ بِالْبَيْتِ ثَمَانِيَةَ أَشْوَاطٍ الْمَفْرُوضِ قَالَ يُعِيدُ حَتَّى يُتَيَّنَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat,

(It has been narrated) from Abu Baseer who said, 'I asked Abu Abdullah^{-asws} about a man who circumambulated eight circuits by the House, in the Obligatory one. He^{-asws} said: 'He should repeat until he is certain'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِرَجُلٍ طَافَ بِالْبَيْتِ طَوَافَ الْفَرِيضَةِ فَلَمْ يَدْرِ سِتَّةَ طَوَافٍ أَمْ سَبْعَةَ أَمْ ثَمَانِيَةَ قَالَ يُعِيدُ طَوَافَهُ حَتَّى يَحْفَظَ قُلْتُ فَإِنَّهُ طَافَ وَهُوَ مُتَطَوِّعٌ ثَمَانِيَةَ مَرَّاتٍ وَهُوَ نَاسٍ قَالَ فَلْيَتِمَّهُ طَوَافَيْنِ ثُمَّ يُصَلِّي أَرْبَعَ رَكَعَاتٍ فَأَمَّا الْفَرِيضَةَ فَلْيُعِدْ حَتَّى يَتِمَّ سَبْعَةَ أَشْوَاطٍ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Sama'at Bin Mihran, from Abu Baseer who said,

'I said, 'A man performs *Tawaaf* by the House (Kaaba), the Obligatory *Tawaaf*, but he does not know whether he performed six, or seven, or eight (circuits)'. He^{-asws} said: 'He should repeat his *Tawaaf* until he memorises'. I said, 'Supposing he performed eight times and it was optional, and he forgot'. He^{-asws} said: 'So let him complete two *Tawaafs* (to make it fourteen), the Pray four Cycles. But, as for the Obligatory, so let him repeat until he completes seven circuits'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ حَنَانَ بْنِ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي رَجُلٍ طَافَ فَأَوْهَمَ فَقَالَ طُفْتُ أَرْبَعَةً أَوْ طُفْتُ ثَلَاثَةً فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّ الطَّوَافَيْنِ كَانَ طَوَافَ نَافِلَةٍ أَمْ طَوَافَ فَرِيضَةٍ قَالَ إِنْ كَانَ طَوَافَ فَرِيضَةٍ فَلْيَلِيقْ مَا فِي يَدِهِ وَ لَيْسَتْ أَيْفٌ وَ إِنْ كَانَ طَوَافَ نَافِلَةٍ فَاسْتَيْفَنَ ثَلَاثَةً وَ هُوَ فِي شَكِّ مِنَ الرَّابِعِ أَنَّهُ طَافَ فَلْيَبْنِ عَلَى الثَّلَاثَةِ فَإِنَّهُ يَجُوزُ لَهُ .

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

'I said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding a man, so he got confused and he said, 'Did I do four circuits or did I do three circuits?' So Abu Abdullah^{-asws} said: 'Which of the two *Tawaafs* was it, an optional or Obligatory? If it was an Obligatory *Tawaaf*, so let him throw whatever was in his hand, and let him resume; and if it was an optional *Tawaaf*, so if he was certain of three and he was in doubt from

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

⁵ Al Kafi – V 4 – The Book of Hajj Ch 131 H 5

⁶ Al Kafi – V 4 – The Book of Hajj Ch 131 H 6

the fourth that he had circuited, so let him build upon the three, for it is allowed for him'.⁷

أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ طَافَ بِالْبَيْتِ ثُمَّ حَرَجَ إِلَى الصَّفَا فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَبَيَّنَّا هُوَ يَطُوفُ إِذْ ذَكَرَ أَنَّهُ قَدْ تَرَكَ بَعْضَ طَوَافِهِ بِالْبَيْتِ قَالَ يَرْجِعُ إِلَى الْبَيْتِ فَيَتِمُّ طَوَافَهُ ثُمَّ يَرْجِعُ إِلَى الصَّفَا وَالْمَرْوَةِ فَيَتِمُّ مَا بَقِيَ .

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

'I said to Abu Abdullah^{-asws}, 'A man performs *Tawaaf* by the House (Kaaba), then he goes out to Al-Safa, so he performs *Tawaaf* between Al-Safa and Al-Marwa. So while he was performing *Tawaaf*, he remembered that he had neglected part of his *Tawaaf* by the House (Kaaba)'. He^{-asws} said: 'He should return to the House (Kaaba), and he should complete his *Tawaaf*. Then he should return to Al-Safa and Al-Marwa, and he would complete what remains'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ قَالَ سَأَلَهُ سُلَيْمَانُ بْنُ خَالِدٍ وَأَنَا مَعَهُ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ سِتَّةَ أَشْوَاطٍ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَكَيْفَ يَطُوفُ سِتَّةَ أَشْوَاطٍ قَالَ اسْتَقْبَلَ الْحَجَرَ وَ قَالَ اللَّهُ أَكْبَرُ وَ عَقَدَ وَاجِدًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَطُوفُ شَوْطًا قَالَ سُلَيْمَانُ فَإِنَّهُ فَاتَهُ ذَلِكَ حَتَّى أَتَى أَهْلَهُ قَالَ يَأْمُرُ مَنْ يَطُوفُ عَنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya who said,

'Suleyman Bin Khalid asked him^{-asws} and I was with him, about a man who performs *Tawaaf* six circuits by the House (Kaaba). Abu Abdullah^{-asws} said: 'And how come he circumambulated six circuits?' He said, 'He kissed the (Black) Stone and said, 'Allah^{-azwj} is the Greatest!', and he committed to the one'. So Abu Abdullah^{-asws} said: 'He should circumambulate one circuit'. He said, 'Supposing he loses it until he goes back to his family?' He^{-asws} said: 'He should instruct someone to do *Tawaaf* on his behalf'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَسِيَ فَطَافَ ثَمَانِيَةَ أَشْوَاطٍ قَالَ إِنْ ذَكَرَ قَبْلَ أَنْ يَبْلُغَ الرُّكْنَ فَلْيَقْطَعْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmasi who said,

'I asked Abu Abdullah^{-asws} about a man who forgot, so he circumambulated eight circuits. He^{-asws} said: 'If he remembers before he reaches the (Yamani) corner, so let him cut it'.¹⁰

بَابُ الْإِقْرَانِ بَيْنَ الْأَسَابِيعِ

Chapter 132 – The pairing between the two seven (circuits)

⁷ Al Kafi – V 4 – The Book of Hajj Ch 131 H 7

⁸ Al Kafi – V 4 – The Book of Hajj Ch 131 H 8

⁹ Al Kafi – V 4 – The Book of Hajj Ch 131 H 9

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

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّمَا يُكْرَهُ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْأَسْبُوعَيْنِ وَ الطَّوَافَيْنِ فِي الْفَرِيضَةِ فَأَمَّا فِي النَّافِلَةِ فَلَا بَأْسَ .

A number of our companions, from Ahmad in Muhammad Bin Isa, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Zurara who said,

‘Abu Abdullah^{-asws} said: ‘But rather, it is disliked if the man were to gather between the two sevens and the two *Tawaafs* regarding the Obligatory. But, as for the optional, so there is no problem’.¹¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ وَائِلٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّمَا يُكْرَهُ الْقِرَانَ فِي الْفَرِيضَةِ فَأَمَّا النَّافِلَةُ فَلَا وَ اللَّهُ مَا بِهِ بَأْسٌ .

Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Waleed, from Umar Bin Yazeed who said,

‘I heard Abu Abdullah^{-asws} saying: ‘But rather the pairing during the Obligatory (*Tawaaf*) is disliked. But, as for the optional, so no, by Allah^{-azwj}, there is no problem with it’.¹²

بَابُ مَنْ طَافَ وَ اخْتَصَرَ فِي الْحَجْرِ

Chapter 133 – The one who performs *Tawaaf* and cuts it short at the (Black) Stone

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَطُوفُ بِالْبَيْتِ فَأَخْتَصَرَ قَالَ يُفْضَى مَا اخْتَصَرَ مِنْ طَوَافِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafsa Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who performs *Tawaaf* by the House, but cuts it short. He^{-asws} said: ‘He should fulfil what he shortens from his *Tawaaf*’.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ اخْتَصَرَ فِي الْحَجْرِ فِي الطَّوَافِ فَلْيُعِدْ طَوَافَهُ مِنَ الْحَجْرِ الْأَسْوَدِ إِلَى الْحَجْرِ الْأَسْوَدِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who cuts short at the (Black) Stone during the *Tawaaf*, so let him repeat his *Tawaaf* from the Black Stone to the Black Stone’.¹⁴

بَابُ مَنْ طَافَ عَلَى غَيْرِ وُضُوءٍ

¹¹ Al Kafi – V 4 – The Book of Hajj Ch 132 H 1

¹² Al Kafi – V 4 – The Book of Hajj Ch 132 H 3

¹³ Al Kafi – V 4 – The Book of Hajj Ch 133 H 1

¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 133 H 2

Chapter 134 – The one who performs *Tawaaf* without being in ablution

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُتَّى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَطُوفُ عَلَى غَيْرِ وَضُوءٍ أَيْعْتَدُ بِذَلِكَ الطَّوْفِ قَالَ لَا .

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

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the man who performs *Tawaaf* without being in ablution. Can he count that as the *Tawaaf*?' He^{-asws} said: 'No'.¹⁵

سَهْلُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ أَيْسُنُكَ الْمَنَاسِكُ وَ هُوَ عَلَى غَيْرِ وَضُوءٍ فَقَالَ نَعَمْ إِلَّا الطَّوْفَ بِالْبَيْتِ فَإِنَّ فِيهِ صَلَاةً .

Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having been asked, 'Can one perform the rituals and he is without ablution?' So he^{-asws} said: 'Yes, except for the *Tawaaf* by the House, for in it is a Prayer'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ .

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

(It has been narrated) from Abu Abdullah^{-asws} – similar to it.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَام) عَنْ رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ هُوَ عَلَى غَيْرِ طَهُورٍ قَالَ يَتَوَضَّأُ وَيُعِيدُ طَوَافَهُ وَ إِنْ كَانَ تَطَوُّعًا تَوَضَّأَ وَ صَلَّى رَكَعَتَيْنِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Ala'a Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked one of the two (5th or 6th Imam^{-asws}) about a man who performs the Obligatory *Tawaaf*, and he is without purity. He^{-asws} said: 'He should perform ablution and he would repeat his *Tawaaf*. And if it was optional, he should perform ablution and Pray two Cycles'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِكِيِّ بْنِ عَلِيِّ بْنِ عَلِيٍّ عَنْ أَبِي جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ وَ هُوَ جُنُبٌ فَذَكَرَ وَ هُوَ فِي الطَّوْفِ قَالَ يَقْطَعُ طَوَافَهُ وَ لَا يَعْتَدُ بِشَيْءٍ مِمَّا طَافَ

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{-asws}, from his brother^{-asws} Abu Al-Hassan^{-asws}, said, 'I asked him^{-asws} about a man who performs *Tawaaf* by the House (Kaaba),

¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 134 H 1

¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 134 H 2

¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 134 H 3

and he was with sexual impurity, and he was in the *Tawaaf*. He^{-asws} said: 'He would cut off his *Tawaaf* and he would not count with anything from what he had circuted'.

وَسَأَلْتُهُ عَنْ رَجُلٍ طَافَ ثُمَّ ذَكَرَ أَنَّهُ عَلَى غَيْرِ وُضوءٍ قَالَ يَقْطَعُ طَوَافَهُ وَ لَا يَعْتَدُ بِهِ .

And I asked him^{-asws} about a man who performs *Tawaaf*, then he remembers that he was without ablution. He^{-asws} said: 'He should cut off his *Tawaaf*, and he would not count with it'.¹⁸

بَابُ مَنْ بَدَأَ بِالسَّعْيِ قَبْلَ الطَّوَافِ أَوْ طَافَ وَ أَخَّرَ السَّعْيَ

Chapter 135 – One who begins with the Sa'ee before the *Tawaaf*, or performs *Tawaaf* and delays the Sa'ee

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ طَافَ بِالْكَعْبَةِ ثُمَّ حَرَجَ فَطَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَبَيْنَمَا هُوَ يَطُوفُ إِذْ ذَكَرَ أَنَّهُ قَدْ تَرَكَ مِنْ طَوَافِهِ بِالْبَيْتِ قَالَ يَرْجِعُ إِلَى الْبَيْتِ فَيَنْتَهِي طَوَافَهُ ثُمَّ يَرْجِعُ إِلَى الصَّفَا وَ الْمَرْوَةِ فَيَنْتَهِي مَا بَقِيَ

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

'I said to Abu Abdullah^{-asws}, 'A man performs *Tawaaf* by the Kaaba, then he goes out, so he performs *Tawaaf* between Al-Safa and Al-Marwan. So, while he is in the midst of his *Tawaaf*, he remembers that he had neglected a circuit by the Kaaba. He^{-asws} said: 'He should return to the House (Kaaba), and he should complete his *Tawaaf*, then he should return to Al-Safa and Al-Marwa, and he should complete whatever remains'.

قُلْتُ فَإِنَّهُ بَدَأَ بِالصَّفَا وَ الْمَرْوَةِ قَبْلَ أَنْ يَبْدَأَ بِالْبَيْتِ فَقَالَ يَا بَنِي الْبَيْتِ فَيَطُوفُ بِهِ ثُمَّ يَسْتَأْنِفُ طَوَافَهُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قُلْتُ فَمَا فَرْقُ بَيْنَ هَذَيْنِ قَالَ لِأَنَّ هَذَا قَدْ دَخَلَ فِي شَيْءٍ مِنَ الطَّوَافِ وَ هَذَا لَمْ يَدْخُلْ فِي شَيْءٍ مِنْهُ .

I said, 'Supposing he begins with Al-Safa and Al-Marwan before he begins with the House (Kaaba)?' So he^{-asws} said: 'He should go to the House (Kaaba), so he would perform *Tawaaf* by it, then he would resume his *Tawaaf* between Al-Safa and Al-Marwan'. I said, 'So what is the difference between these two?' He^{-asws} said: 'Because this one had entered into something from the *Tawaaf*, and this one did not enter into anything from it'.¹⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ فَقَالَ يَطُوفُ بِالْبَيْتِ ثُمَّ يَعُودُ إِلَى الصَّفَا وَ الْمَرْوَةِ فَيَطُوفُ بَيْنَهُمَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan in Yahya, from Mansour Bin Hazim who said,

'I asked Abu Abdullah^{-asws} about a man who performs *Tawaaf* between Al Safa and Al Marwa before he performs *Tawaaf* by the House (Kaaba). So he^{-asws} said: 'He should

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 134 H 4

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 135 H 1

perform *Tawaaf* by the House (Kaaba). The he should return to Al-Safa and Al-Marwa, so he would perform *Tawaaf* between the two'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَفْعَلُهُ حَاجًا وَ قَدْ اشْتَدَّ عَلَيْهِ الْحَرُّ فَيَطُوفُ بِالْكَعْبَةِ وَ يُؤَجِّرُ السَّعْيَ إِلَى أَنْ يَبْرُدَ فَقَالَ لَا بَأْسَ بِهِ وَ رَبَّمَا فَعَلْتُهُ .

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

'I asked Abu Abdullah^{-asws} about the man who proceeded as a pilgrim and the heat had been intense upon him. So he performed *Tawaaf* by the Kaaba, and he delayed the Sa'ee until it had cooled. So he^{-asws} said: 'There is no problem with it, and sometimes I^{-asws} tend to do it'.²¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَطُوفُ بِالْبَيْتِ فَيَدْخُلُ وَفَتْ الْعَصْرَ أَيْسَعَى قَبْلَ أَنْ يُصَلِّيَ أَوْ يُصَلِّيَ قَبْلَ أَنْ يَسْعَى قَالَ لَا بَلَّ يُصَلِّيَ ثُمَّ يَسْعَى .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Rafa'at who said,

'I asked Abu Abdullah^{-asws} about the man who performs *Tawaaf* by the House (Kaaba), so the time for Al-Asr (Prayer) enters. Should he perform Sa'ee before he Prays, or should he Pray before he performs Sa'ee?' He^{-asws} said: 'No, but he should Pray, then perform Sa'ee'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فَأَعْيَا أَوْ يُؤَجِّرُ الطَّوْفَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ إِلَى غَدٍ قَالَ لَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn who said,

'I asked about a man who performs *Tawaaf* by the House, so he tires. Can he delay the *Tawaaf* between Al-Safa and Al-Marwa to the next day?' He^{-asws} said: 'No'.²³

بَابُ طَوَافِ الْمَرِيضِ وَ مَنْ يُطَافُ بِهِ مَحْمُولًا مِنْ غَيْرِ عِلَّةٍ

Chapter 136 – *Tawaaf* of the sick, and the one who is performed *Tawaaf* with, being carried by the one without an illness

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الرَّبِيعِ بْنِ خُنَيْمٍ قَالَ شَهِدْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يُطَافُ بِهِ حَوْلَ الْكَعْبَةِ فِي مَحْمِلٍ وَ هُوَ شَدِيدُ الْمَرَضِ فَكَانَ كُلَّمَا بَلَغَ الرُّكْنَ الْيَمَانِيَّ أَمَرَهُمْ فَوَضَعُوهُ بِالْأَرْضِ فَأَخْرَجَ يَدَهُ مِنْ كَوَّةِ الْمَحْمِلِ حَتَّى يَجْرَهَا عَلَى الْأَرْضِ ثُمَّ يَقُولُ ارْفَعُونِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fyzayl, from Al Rabie Bin Khushaym who said, '

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 135 H 2

²¹ Al Kafi – V 4 – The Book of Hajj Ch 135 H 3

²² Al Kafi – V 4 – The Book of Hajj Ch 135 H 4

²³ Al Kafi – V 4 – The Book of Hajj Ch 135 H 5

I witnessed Abu Abdullah^{-asws}, and he^{-asws} was being performed *Tawaaf* with around the Kaaba in a carriage, and he^{-asws} was extremely ill. So it was such that every time he^{-asws} reached the (Yamani) corner, he^{-asws} ordered them, so they placed him^{-asws} by the ground. Then he^{-asws} extracted his^{-asws} hand out from the opening of the carriage until he^{-asws} dragged it upon the ground, then he^{-asws} was saying: 'Raise me^{-asws}'.

فَلَمَّا فَعَلَ ذَلِكَ مَرَارًا فِي كُلِّ شَوْطٍ قُلْتُ لَهُ جُعِلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ هَذَا يَشْتَقُّ عَلَيْكَ فَقَالَ إِنِّي سَمِعْتُ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِيَشْهَدُوا مَنَافِعَ لَهُمْ فَقُلْتُ مَنَافِعَ الدُّنْيَا أَوْ مَنَافِعَ الآخِرَةِ فَقَالَ الْكُلُّ .

So when he^{-asws} did that repeatedly during each circuit, I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! This is difficult upon you^{-asws}'. So he^{-asws} said: 'I^{-asws} heard Allah^{-azwj} Mighty and Majestic saying [22:28] **That they may witness benefits for them**'. So I said, 'Benefits of the world or benefits of the Hereafter?' So he^{-asws} said: 'All'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ (قَالَ الْمَبْطُونُ وَ الْكَسِيرُ يُطَافُ عَنْهُمَا وَ يُرْمَى عَنْهُمَا الْجَمَارُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyer, from Abdul Rahman Bin Al Hajjaj and Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one with stomach trouble, and the broken (of body parts), *Tawaaf* would be performed on their behalf, and the rocks would be pelted on their behalf'.²⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرِيضِ الْمَغْلُوبِ يُطَافُ عَنْهُ بِالْكَعْبَةِ قَالَ لَا وَ لَكِنْ يُطَافُ بِهِ .

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

(It has been narrated) from Abu Ibrahim^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about the one overcome by sickness, can the *Tawaaf* by the Kaaba be performed on his behalf?' He^{-asws} said: 'No, but he should be performed *Tawaaf* with (i.e. carried upon a carriage/pushed by wheel chair etc.)'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الصَّبِيَّانِ يُطَافُ بِهِمَا وَ يُرْمَى عَنْهُمَا

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The children would be performed *Tawaaf* with, and the rocks be pelted on their behalf'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا كَانَتْ الْمَرْأَةُ مَرِيضَةً لَا تَعْقُلُ يُطَافُ بِهَا أَوْ يُطَافُ عَنْهَا .

²⁴ Al Kafi – V 4 – The Book of Hajj Ch 136 H 1

²⁵ Al Kafi – V 4 – The Book of Hajj Ch 136 H 2

²⁶ Al Kafi – V 4 – The Book of Hajj Ch 136 H 3

He (the narrator) said, 'And Abu Abdullah^{-asws} said: 'When the woman is sick, not having intellect, should be performed *Tawaaf* with, or *Tawaaf* be performed on her behalf'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو الْيَمَانِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ كُنْتُ إِلَى جَنْبِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عِنْدَهُ ابْنَةٌ عَبْدُ اللَّهِ وَ ابْنَةٌ الَّذِي يَلِيهِ فَقَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ يَطُوفُ الرَّجُلُ عَنِ الرَّجُلِ وَ هُوَ مُقِيمٌ بِمَكَّةَ لَيْسَ بِهِ عِلَّةٌ فَقَالَ لَا لَوْ كَانَ ذَلِكَ يَجُوزُ لِأَمْرَتِ ابْنِي فَلَأَنَا فَطَافْتُ عَنِّي سَمَى الْأَصْغَرَ وَ هُمَا يَسْمَعَانِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar al Ayamani, from Ismail Bin Abdul Khaliq who said,

'I was to the side of Abu Abdullah^{-asws} and in his^{-asws} presence was his^{-asws} son Abdullah, and his^{-asws} son who followed him (born after Abdullah). So, a man said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Can the man perform *Tawaaf* on behalf of the man who is saying at Makkah, with there being an illness with him?' So he^{-asws} said: 'No. Had that been allowed, I^{-asws} would have ordered my^{-asws} so and so son, so he would have performed *Tawaaf* on my^{-asws} behalf', mentioning the younger one, and they were both listening'.²⁸

بَابُ رَكْعَتِي الطَّوَافِ وَ وَقْتَهُمَا وَ الْفِرَاعَةَ فِيهِمَا وَ الدَّعَاءَ

Chapter 137 – Two Cycles (of Salaat) of the *Tawaaf*, and their timing, and the recitation during these, and the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عَمِيرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا فَرَغْتَ مِنْ طَوَافِكَ فَأَنْتَ مَقَامَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَصَلِّ رَكْعَتَيْنِ وَ اجْعَلْهُ أَمَاماً وَ أَقْرَأَ فِي الْأُولَى مِنْهُمَا سُورَةَ التَّوْحِيدِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ تَشَهُدْ وَ اِحْمَدِ اللَّهَ وَ أَتْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ اسْأَلْهُ أَنْ يَقْبَلَ مِنْكَ

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 who said,

'Abu Abdullah^{-asws} said: 'Whenever you are free from your *Tawaaf*, so go to the Standing Place of Ibrahim^{-as}, and Pray two Cycles, and Make it to be in front of you, and recite during the first of these, Surah Al-Tawheed [112:1] Say: '**He Allah is One**', and during the second (Cycle) [109:1] Say: **O unbelievers!** Then testify and Praise Allah^{-azwj} and Extoll upon Him^{-azwj}, and Send Blessings upon the Prophet^{-saww}, and ask Him^{-asws} that He^{-azwj} should Accept from you.

وَ هَاتَانِ الرَّكْعَتَانِ هُمَا الْفَرِيضَةُ لَيْسَ يُكْرَهُ لَكَ أَنْ تُصَلِّيَهُمَا فِي أَيِّ السَّاعَاتِ شِئْتَ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا وَ لَا تُؤَجِّرُ هُمَا سَاعَةَ تَطُوفٍ وَ تَفْرُغَ فَصَلَّهُمَا .

And, these two Cycles are the Obligatory ones, and it is not disliked for you if you were to Pray these two during whichever times you so desire during the decline of the sun, and during its setting; and do not delay these two for a while after you have circumambulated, and you are free, so Pray these'.²⁹

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 136 H 4

²⁸ Al Kafi – V 4 – The Book of Hajj Ch 136 H 5

²⁹ Al Kafi – V 4 – The Book of Hajj Ch 137 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) يُصَلِّي رَكَعَتَيْ طَوَافِ الْفَرِيضَةِ بِحِيَالِ الْمَقَامِ قَرِيباً مِنْ ظِلَالِ الْمَسْجِدِ .

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

'I saw Abu Al-Hassan Musa^{-asws} Praying two Cycles of the Obligatory *Tawaaf* by the place near to the shade of the Masjid'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَفَرَعَ مِنْ طَوَافِهِ حِينَ غَرَبَتِ الشَّمْسُ قَالَ وَجِبَتْ عَلَيْهِ تِلْكَ السَّاعَةُ الرَّكَعَتَانِ فَلْيُصَلِّهُمَا قَبْلَ الْمَغْرَبِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws} from a man who circumambulated the Obligatory *Tawaaf*, and was free from his *Tawaaf* when the sun set. He^{-asws} said: 'The (Praying of the) two Cycles were Obligated upon him during that time, so let him Pray these two before the Magrib (Salaat)'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَام) أَصَلِّي رَكَعَتَيْ طَوَافِ الْفَرِيضَةِ خَلْفَ الْمَقَامِ حَيْثُ هُوَ السَّاعَةَ أَوْ حَيْثُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ حَيْثُ هُوَ السَّاعَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said,

'I said to Al-Reza^{-asws}, 'Should I Pray the two Cycles of the Obligatory *Tawaaf* behind the Standing Place of Ibrahim^{-as} where it is at the present time, or where it used to be in the era of Rasool-Allah^{-saww?}' He^{-asws} said: 'Where it is at the present time'.³²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ مَا رَأَيْتُ النَّاسَ أَخَذُوا عَنِ الْحَسَنِ وَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِلَّا الصَّلَاةَ بَعْدَ الْعَصْرِ وَ بَعْدَ الْغَدَاةِ فِي طَوَافِ الْفَرِيضَةِ .

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

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'I^{-asws} did not see the people taking from Al-Hassan^{-asws} and Al-Husayn^{-asws} except for the Prayer after Al-Asr, and after the morning regarding the Obligatory *Tawaaf*'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَحَدُهُمَا (عَلَيْهِمَا السَّلَام) يُصَلِّي الرَّجُلُ رَكَعَتَيْ الطَّوَافِ الْفَرِيضَةِ وَ النَّافِلَةِ يَقُلُّ هُوَ اللَّهُ أَحَدٌ وَ قُلُّ يَا أَيُّهَا الْكَافِرُونَ .

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

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 137 H 2

³¹ Al Kafi – V 4 – The Book of Hajj Ch 137 H 3

³² Al Kafi – V 4 – The Book of Hajj Ch 137 H 4

³³ Al Kafi – V 4 – The Book of Hajj Ch 137 H 5

'One of the two (5th or 6th Imam-asws) said,'The man should Pray the two Cycles of the *Tawaaf*, the Obligatory *Tawaaf* and the optional one, with [112:1] Say: '**He Allah is One**', and [109:1] Say: **O unbelievers!**'.³⁴

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَطُوفُ الطَّوَافَ الْوَاجِبَ بَعْدَ الْعَصْرِ أَوْ يُصَلِّي الرَّكَعَتَيْنِ حِينَ يَفْرُغُ مِنْ طَوَافِهِ قَالَ نَعَمْ أَمَا بَلَعَكَ قَوْلُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا تَمْنَعُوا النَّاسَ مِنَ الصَّلَاةِ بَعْدَ الْعَصْرِ فَتَمْنَعُوهُمْ مِنَ الطَّوَافِ .

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

'I asked Abu Abdullah-asws about the man who performs *Tawaaf*, the Obligatory *Tawaaf* after Al-Asr, should he Pray the two Cycles where he is free from his *Tawaaf*. He-asws said: 'Yes. Have not the words of Rasool-Allah-saww reached you: 'O children of Abdul Muttalib-as! Do not prevent the people from the Prayer after Al-Asr, for you would be preventing them from the *Tawaaf*'.³⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبَانَ بْنِ عُمَانَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ لَا يَنْبَغِي أَنْ نُصَلِّيَ رَكَعَتَيْ طَوَافِ الْفَرِيضَةِ إِلَّا عِنْدَ مَقَامِ إِبرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَأَمَّا التَّطَوُّعُ فَحَيْثُ شِئْتَ مِنَ الْمَسْجِدِ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'It is not befitting if you were to Pray two Cycles of the Obligatory *Tawaaf*, except by the Standing Place of Ibrahim-as. But, as for the optional (*Tawaaf*), so (you can Pray) wherever you so desire to from the Masjid'.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ بَحْيِيِّ الْأَزْرَقِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنِّي طُفْتُ أَرْبَعَةَ أَسَابِيعَ فَأَعْيَيْتُ أَفَأُصَلِّي رَكَعَاتِهَا وَأَنَا جَالِسٌ قَالَ لَا قُلْتُ فَكَيْفَ يُصَلِّي الرَّجُلُ إِذَا اعْتَلَّ وَوَجَدَ فِتْرَةَ صَلَاةِ اللَّيْلِ جَالِسًا وَ هَذَا لَا يُصَلِّي قَالَ فَقَالَ يَسْتَقِيمُ أَنْ تَطُوفَ وَأَنْتَ جَالِسٌ قُلْتُ لَا قَالَ فَصَلِّ وَأَنْتَ قَائِمٌ.

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, 'I circumambulated four (circuits) out of seven, and I got tired, so can I Pray its two Cycles while seated?' He-asws said: 'No'. I said, 'So how come the man can Pray the night Prayer when he is tired, and he finds slackness, while he is seated, and this one cannot Pray?' So he-asws said: 'Is it correct for you to perform *Tawaaf* whilst you are seated?' I said, 'No'. He-asws said: 'So Pray standing'.³⁷

بَابُ السَّهْوِ فِي رَكَعَتَيْ الطَّوَافِ

Chater 138 – The mistakes during the two Cycles (of Salaat) of the *Tawaaf*

³⁴ Al Kafi – V 4 – The Book of Hajj Ch 137 H 6

³⁵ Al Kafi – V 4 – The Book of Hajj Ch 137 H 7

³⁶ Al Kafi – V 4 – The Book of Hajj Ch 137 H 8

³⁷ Al Kafi – V 4 – The Book of Hajj Ch 137 H 9

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَسِيَ أَنْ يُصَلِّيَ الرَّكَعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فِي طَوَافِ الْحَجِّ وَالْعُمْرَةِ فَقَالَ إِنْ كَانَ بِالْبَلَدِ صَلَّى رَكَعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى وَ إِنْ كَانَ قَدْ ارْتَحَلَ فَلَا أَمْرَهُ أَنْ يَرْجِعَ .

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

'I asked Abu Abdullah^{-asws} about a man who forgot to Pray the two Cycles by the Standing Place of Ibrahim^{-as} during a *Tawaaf* of the Hajj, and the Umra. So he^{-asws} said: 'If he was (still) in the city, so he should Pray two Cycles by the Standing Place of Ibrahim^{-as}, for Allah^{-azwj} Mighty and Majestic is Saying [2:125] **Take for yourselves a place of Prayer by the standing-place of Ibrahim**. And if he had travelled, so I^{-asws} would not order him to return'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ نَسِيَ الرَّكَعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَلَمْ يَذْكُرْ حَتَّى ارْتَحَلَ مِنْ مَكَّةَ قَالَ فَلْيُصَلِّهُمَا حَيْثُ ذَكَرَ وَ إِذْ ذَكَرَهُمَا وَ هُوَ فِي الْبَلَدِ فَلَا يَبْرَحُ حَتَّى يَفْضِيَهُمَا .

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

'I said to Abu Abdullah^{-asws}, 'A man forgot the two Cycles (to be Prayed) behind the Standing Place of Ibrahim^{-as}. So he did not remember until he travelled from Makkah'. He^{-asws} said: 'So let him Pray these two while he is (still) in the city, so he should not return until he has fulfilled these two'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ لَمْ يُصَلِّ الرَّكَعَتَيْنِ حَتَّى طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ طَافَ طَوَافَ النِّسَاءِ وَ لَمْ يُصَلِّ الرَّكَعَتَيْنِ حَتَّى ذَكَرَ بِالْأَبْطَحِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ قَالَ يَرْجِعُ فَيُصَلِّي عِنْدَ الْمَقَامِ أَرْبَعًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bueyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who performed the Obligatory *Tawaaf* and did not Pray the two Cycles until he had performed *Tawaaf* between Al-Safa and Al-Marwa. Then he circumambulated the *Tawaaf* of the women (طَوَافِ النِّسَاءِ), and did not Pray the two Cycles until he remembered it at Al-Bat'ha. So he Prayed four Cycles. He^{-asws} said: 'He should return, so he would Pray by the Standing Place of Ibrahim^{-as}'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى قَالَ نَسِيتُ رَكَعَتِي الطَّوَافِ خَلْفَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) حَتَّى انْتَهَيْتُ إِلَى مِنَى فَرَجَعْتُ إِلَى مَكَّةَ فَصَلَّيْتُهُمَا فَذَكَرْنَا ذَلِكَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَلَا صَلَّاهُمَا حَيْثُ ذَكَرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musna who said,

'I forgot my two Cycles (of the Salaat of the) *Tawaaf* behind the Standing Place of Ibrahim^{-as}, until I ended up to Mina. So I returned to Makkah and Prayed these two.

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 138 H 1

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 138 H 2

⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 138 H 3

So, we mentioned that to Abu Abdullah^{-asws}, and he^{-asws} said: 'But, he could have Prayed these two where he remembered'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ نَسِيَ الرَّكْعَتَيْنِ حَتَّى طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَالَ يُعَلِّمُ ذَلِكَ الْمَوْضِعَ ثُمَّ يَعُودُ فَيُصَلِّي الرَّكْعَتَيْنِ ثُمَّ يَعُودُ إِلَى مَكَانِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Isa, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a man who performed the Obligatory *Tawaaf*, and forgot the two Cycles until he had performed *Tawaaf* between Al-Safa and Al-Marwa. He^{-asws} said: 'He should make a note of that place, then he should return and he would Pray the two Cycles, then he would return to his (marked) place'.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سُئِلَ عَنْ رَجُلٍ طَافَ طَوَافَ الْفَرِيضَةِ وَ لَمْ يُصَلِّ الرَّكْعَتَيْنِ حَتَّى طَافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَ بَعْدَ ذَلِكَ طَوَافَ النِّسَاءِ وَ لَمْ يُصَلِّ أَيْضاً لِذَلِكَ الطَّوَافِ حَتَّى ذَكَرَ بِالْأَبْطَحِ قَالَ يَرْجِعُ إِلَى مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَيُصَلِّي .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, 'He^{-asws} was asked about a man who performed the Obligatory *Tawaaf*, and he did not Pray the two Cycles until he had performed *Tawaaf* between Al-Safa and Al-Marwa; and he performed *Tawaaf* after that he performed *Tawaaf* of the women (طَوَافُ النِّسَاءِ), and he did not Pray as well for that *Tawaaf*, until he remembered at Al-Bat'ha. He^{-asws} said: 'He should return to the Standing Place of Ibrahim^{-as}, so he should Pray'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ دَخَلَ مَكَّةَ بَعْدَ الْعَصْرِ فَطَافَ بِالْبَيْتِ وَ قَدْ عَلِمَنَاهُ كَيْفَ يُصَلِّي فَفَعَدَ حَتَّى غَابَتِ الشَّمْسُ ثُمَّ رَأَى النَّاسَ يَطُوفُونَ فَطَافَ طَوَافاً آخَرَ فَبَلَ أَنَّهُ يُصَلِّي الرَّكْعَتَيْنِ لَطَوَافِ الْفَرِيضَةِ فَقَالَ جَاهِلٌ قُلْتُ نَعَمْ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

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

(It has been narrated) from Abu Ibrahim^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about a man who entered Makka after Al-Asr. So he performed *Tawaaf* by the House (Kaaba), and he had been taught how he should be Praying. But he forgot, so he sat until the sun set. Then he saw the people performing *Tawaaf*, so he stood up, and he performed another *Tawaaf* before he had Prayed the two Cycles for the Obligatory *Tawaaf*. So he^{-asws} said: 'Ignorant (he did not know)?' I said, 'Yes'. He^{-asws} said: 'There is nothing upon him'.⁴⁴

⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 138 H 4

⁴² Al Kafi – V 4 – The Book of Hajj Ch 138 H 5

⁴³ Al Kafi – V 4 – The Book of Hajj Ch 138 H 6

⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 138 H 7

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ زَعْلَانَ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ هِشَامِ بْنِ الْمُتَنَّبِيِّ وَحَنَانَ قَالَ طُفْنَا بِالْبَيْتِ طَوَافَ النِّسَاءِ وَ نَسِينَا الرُّكْعَتَيْنِ فَلَمَّا صِرْنَا بِمِنَى ذَكَرْنَا هُمَا فَأْتَيْنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) فَسَأَلْنَاهُ فَقَالَ صَلَّىيَاهُمَا بِمِنَى .

Ahmad Bin Muhammad, from Muhammad Bin Al Husayn Za'lan, from Al Husayn Bin Bashaar, from Hisham Bin Al Musna, and Hanaan, both said,

'We performed *Tawaaf* by the House (Kaaba), the *Tawaaf* of the women (طَوَافِ النِّسَاءِ), and we forgot the two Cycles (to be Prayed). So when we went to Mina, we remembered these. So we went over to Abu Abdullah^{-asws} and asked him^{-asws}. So he^{-asws} said: 'Pray these at Mina'.⁴⁵

بَابُ نَوَادِرِ الطَّوَافِ

Chapter 139 – Miscellaneous regarding the *Tawaaf*

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ هِلَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوَّلُ مَا يُظْهَرُ الْقَائِمُ مِنَ الْعَدْلِ أَنْ يُنَادِيَ مُنَادِيَهُ أَنْ يُسَلِّمْ صَاحِبُ النَّافِلَةِ لِصَاحِبِ الْفَرِيضَةِ الْحَجَرَ الْأَسْوَدَ وَ الطَّوَافِ .

Muhammad Bin Yahya, and someone else, from Ahmad Bin Mhammad Bin Hilal, from Ahmad Bin Muhammad, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The first matter to be manifested by Al-Qaim^{-asws}, from the justice, is that his^{-asws} caller would be calling out: 'The performer of the optional (*Tawaaf*) should make way for the performer of the Obligatory (*Tawaaf*), to the Black Stone and the *Tawaaf*'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الطَّوَافِ أَ يَكْتَفِي الرَّجُلُ بِإِحْصَاءِ صَاحِبِهِ فَقَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammd, from Ali Bin Al Nu'man, from Saeed al A'raj who said,

'I asked Abu Abdullah^{-asws} about the *Tawaaf*, 'Can the man suffice by the counting of his companions?' So he^{-asws} said: 'Yes'.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْقِرَاءَةُ وَ أَنَا أَطُوفُ أَفْضَلُ أَوْ أَذْكَرُ اللَّهُ تَبَارَكَ وَ تَعَالَى قَالَ الْقِرَاءَةُ قُلْتُ فَإِنْ مَرَّ بِسُجْدَةٍ وَ هُوَ يَطُوفُ قَالَ يَوْمِي بِرَأْسِهِ إِلَى الْكَعْبَةِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Abdul Kareem Bin Amro, from Ayoub, brother of Adeym who said,

'I said to Abu Abdullah^{-asws}, 'The recitation, and I am performing *Tawaaf*, is it superior or mentioning Allah^{-azwj} Blessed and High?' He^{-asws} said: 'The recitation'. I said, 'Supposing he passes by a (Verse of the) Prostration and he is performing *Tawaaf*?' He^{-asws} said: 'He should extend his head towards the Kaaba'.⁴⁸

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 138 H 8

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 139 H 1

⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 139 H 2

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 139 H 3

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُتْنَى عَنْ زِيَادِ بْنِ يَحْيَى الْحَنْظَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَطُوفَنَّ بِالْبَيْتِ وَ عَلَيْكَ بُرْطَلَةٌ .

Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Musna, from Ziyad Bin Yahya Al Hanzala,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘You should not be performing *Tawaaf* by the House (Kaaba), and upon you is a cap’.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْفَرَجِ قَالَ سَأَلَ أَبَانَ أَبَا عَبْدِ اللَّهِ (عليه السلام) أ كَانَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) طَوَافٌ يُعْرَفُ بِهِ فَقَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَطُوفُ بِاللَّيْلِ وَالنَّهَارِ عَشْرَةَ عَشْرَةَ أَسَابِيعَ ثَلَاثَةَ أَوَّلِ اللَّيْلِ وَ ثَلَاثَةَ آخِرِ اللَّيْلِ وَ اثْنَيْنِ إِذَا أَصْبَحَ وَ اثْنَيْنِ بَعْدَ الظُّهْرِ وَ كَانَ فِيمَا بَيْنَ ذَلِكَ رَاحَتَهُ .

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

‘Aban asked Abu Abdullah^{-asws}, ‘Did there used to be a *Tawaaf* of Rasool-Allah^{-saww} which he^{-saww} was recognised with?’ So he^{-asws} said: ‘He^{-saww} was performing *Tawaaf* by the night and the day, ten (times) seven-circuits – three at the beginning of the night, and three and the end of the night, and two when it was morning, and two after midday; and whatever was in between that, was his^{-saww} rest’.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ دَاوُدَ بْنِ فَزَقِدٍ عَنْ عَبْدِ الْأَعْلَى قَالَ رَأَيْتُ أُمَّ فَرْوَةَ تَطُوفُ بِالْكَعْبَةِ عَلَيْهَا كِسَاءٌ مُتَكَرِّرَةٌ فَاسْتَلَمَتِ الْحَجَرَ بِيَدِهَا الْيُسْرَى فَقَالَ لَهَا رَجُلٌ مِمَّنْ يَطُوفُ يَا أُمَّةَ اللَّهِ أَخْطَأْتَ السُّنَّةَ فَقَالَتْ إِنَّا لِأَعْيَاءَ عَنْ عِلْمِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saed, from Ali Bin Al Numan, from Dawood Bin Farqad, from Abdul Al A'ala who said,

‘I saw Umm Farwa^{-as} performing *Tawaaf* by the House (Kaaba), upon her^{-as} was a robe for veiling. So she^{-as} touched the (Black) Stone with her^{-as} left hand. So a man said to her^{-as}, ‘From where are you^{-as} performing *Tawaaf*, O maid of Allah^{-azwj}? You^{-as} are mixing up the Sunnah’. So she^{-as} said: ‘We^{-as} are in no need of your knowledge’.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ قَالَ أَبُو الْحَسَنِ (عليه السلام) أ تَدْرِي لِمَ سُمِّيَتِ الطَّائِفُ قُلْتُ لَا قَالَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا دَعَا رَبَّهُ أَنْ يَرْزُقَ أَهْلَهُ مِنَ النَّمْرَاتِ قَطَعَ لَهُمْ قِطْعَةً مِنَ الْأَرْضِ قَطَعَتْ حَتَّى طَافَتْ بِالْبَيْتِ سَبْعًا ثُمَّ أَقْرَاهَا اللَّهُ فِي مَوْضِعِهَا وَ إِنَّمَا سُمِّيَتِ الطَّائِفُ لِلطَّوَافِ بِالْبَيْتِ .

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

‘Abu Al-Hassan^{-asws} said: ‘Do you know why Al-Ta’if has been named so?’ I said, ‘No’. He^{-asws} said: ‘When Ibrahim^{-as} supplicated to his^{-as} Lord^{-azwj} that He^{-azwj} should Grace his^{-as} family from the fruits, He^{-azwj} Cut-off a piece of land for them, from the Jordan. So it came over until it performed *Tawaaf* by the House (Kaaba), seven (circuits). Then Allah^{-azwj} Settled it in its place. And rather, Al-Ta’if was named so due to the *Tawaaf* of the House (Kaaba)’.⁵²

⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 139 H 4

⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 139 H 5

⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 139 H 6

⁵² Al Kafi – V 4 – The Book of Hajj Ch 139 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ زِيَادِ الْقَنْدِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنِّي أَكُونُ فِي الْمَسْجِدِ الْحَرَامِ وَ أَنْظُرُ إِلَى النَّاسِ يَطُوفُونَ بِالْبَيْتِ وَ أَنَا قَاعِدٌ فَأَعْتَمُّ لِدَلِّكَ فَقَالَ يَا زِيَادُ لَا عَلَيْكَ فَإِنَّ الْمُؤْمِنَ إِذَا خَرَجَ مِنْ بَيْتِهِ يَوْمَ الْحَجِّ لَا يَزَالُ فِي طَوَافٍ وَ سَعْيٍ حَتَّى يَرْجِعَ .

Ali Bin Ibrahim, from his father, from Ziyad Al Qandy who said,

'I said to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! I happened to be in the Sacred Masjid and looked at the women *Tawaaf* by the House (Kaaba), and I was seated, and I was gloomy due to that. So he^{-asws} said: 'O Ziyad! It is not upon you, for the Believer, when he goes out from his house, intending the Hajj, does not cease to be in a *Tawaaf* and a Sa'ee until he returns'.⁵³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ هَيْثَمِ التَّمِيمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ كَانَتْ مَعَهُ صَاحِبَةٌ لَا تَسْتَطِيعُ الْقِيَامَ عَلَى رِجْلِهَا فَحَمَلَهَا رَوْحُهَا فِي مَحْمَلٍ فَطَافَ بِهَا طَوَافَ الْفَرِيضَةِ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ أَيْجُرُّهُ ذَلِكَ الطَّوَافُ عَنْ نَفْسِهِ طَوَافُهُ بِهَا فَقَالَ إِيهَأَ اللَّهُ إِذَا .

Ab Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Haysam Al Tameemy who said,

'I said to Abu Abdullah^{-asws}, 'A man was with his female companion who was not able upon standing on her legs. So her husband carried her in a carriage, and he performed *Tawaaf* with her the Obligatory *Tawaaf* by the House (Kaaba), and by Al-Safa and Al-Marwa. Would that *Tawaaf* suffice him from himself (as well), him being performing *Tawaaf* with her?' So he^{-asws}: 'By Allah^{-azwj}! That is so!'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ دَعِ الطَّوَافَ وَ أَنْتَ تَشْتَهِيهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'You should leave the *Tawaaf* while you are still being desirous of it'.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُوسَى بْنِ عَيْسَى الْيَعْفُوبِيِّ عَنْ مُحَمَّدِ بْنِ مُبَيْسِرٍ عَنْ أَبِي الْجَهْمِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي امْرَأَةٍ نَذَرَتْ أَنْ تَطُوفَ عَلَى أَرْبَعٍ قَالَ تَطُوفُ أُسْبُوعاً لِيَدَيْهَا وَ أُسْبُوعاً لِرِجْلَيْهَا .

Muhammad Bin Yahya, and someone els, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Musa Bin Isa Al yaqouby, from Muhammad Bin Maysar, from Abu Al Jaham,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said regarding a woman who vowed that should would be performing *Tawaaf* upon four (crawling). He^{-asws} said: 'She should perform *Tawaaf* of seven (circuits) for her hands, and seven (circuits) for her legs'.⁵⁶

⁵³ Al Kafi – V 4 – The Book of Hajj Ch 139 H 8

⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 139 H 9

⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 139 H 10

⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 139 H 11

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ قَالَ سَأَلْتُهُ عَنْ ثَلَاثَةِ دَخَلُوا فِي الطَّوَافِ فَقَالَ وَاحِدٌ مِنْهُمْ لِصَاحِبِهِ تَحَفَّظُوا الطَّوَافَ فَلَمَّا طَبَّوْا أَنَّهُمْ قَدْ فَرَعُوا قَالَ وَاحِدٌ مَعِيَ سِتَّةُ أَشْوَاطٍ قَالَ إِنْ شَكُّوا كُلُّهُمْ فَلْيَسْتَأْنِفُوا وَإِنْ لَمْ يَشْكُوا وَ عِلْمٌ كُلُّ وَاحِدٍ مِنْهُمْ مَا فِي يَدِهِ فَلْيَبْنُوا .

Ali Bin Ibrahim, from his father, from Safwan who said,

'I asked him^{-asws} about three who enter into the *Tawaaf*. So one of them says to his companions, 'Memorise the (number of) circuits'. So when they thought that they had freed, one says, 'With me there are six circuits'. He^{-asws} said: 'If all of them doubt, so let them resume; and if they do not doubt, and each one of them knows what is in his hands, so let them build'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُصَيْنِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْمَرْأَةِ تَطُوفُ بِالصَّبِيِّ وَ تَسْعَى بِهِ هَلْ يُجْزَى ذَلِكَ عَنْهَا وَ عَنِ الصَّبِيِّ فَقَالَ نَعَمْ .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the woman who performs *Tawaaf* with the child, and she performs Sa'ee with it. Would that suffice from her and from the child?' So he^{-asws} said: 'Yes'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُسْتَحَبُّ أَنْ تَطُوفَ ثَلَاثِمِائَةٍ وَ سِتِّينَ أَسْبُوعاً عَدَدَ أَيَّامِ السَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ فَثَلَاثِمِائَةٍ وَ سِتِّينَ شَوْطاً فَإِنْ لَمْ تَسْتَطِعْ فَمَا قَدَرْتَ عَلَيْهِ مِنَ الطَّوَافِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It is recommended that you should perform three hundred and sixty *Tawaafs*, of seven (circuits), being the number of the days of the year. So if you are not able, then three hundred and sixty circuits. So if you are not able, so whatever you are able upon from the *Tawaaf*'.⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هَلْ نَشْرَبُ وَ نَحْنُ فِي الطَّوَافِ قَالَ نَعَمْ .

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

'I said to Abu Abdullah^{-asws}, 'Can we drink (water) and we are in the *Tawaaf*?'. He^{-asws} said: 'Yes'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ طَافَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى نَاقَتِهِ الْعَضْبَاءِ وَ جَعَلَ يَسْتَلِمُ الْأَرْكَانَ بِمِحْجِهِ وَ يَقْبَلُ الْمَحْجَنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Yahya Al Kahily who said,

⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 139 H 12

⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 139 H 13

⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 139 H 14

⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 139 H 15

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} performed *Tawaaf* upon his^{-saww} she-camel Al-Azba'a, and went on to touch the corners with his^{-saww} stick, and he^{-saww} kissed his^{-saww} staff'.⁶¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ طَوَّافٌ فِي الْعَشْرِ أَفْضَلُ مِنْ سَبْعِينَ طَوَّافاً فِي الْحَجِّ .

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: '*Tawaaf* during the tenth (of Zil Hijja) is superior than seventy *Tawaafs* during the Hajj'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي امْرَأَةٍ نَذَرَتْ أَنْ تَطُوفَ عَلَى أَرْبَعٍ فَقَالَ تَطُوفُ أَسْبُوعاً لِيَدَيْهَا وَ أَسْبُوعاً لِرِجْلَيْهَا .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said regarding a woman who vowed that she would be performing *Tawaaf* upon four (crawling). So he^{-asws} said: 'She should perform *Tawaaf* of seven (circuits) for her hands, and seven (circuits) for her legs'.⁶³

بَابُ اسْتِيلَامِ الْحَجَرِ بَعْدَ الرَّكَعَتَيْنِ وَ شُرْبِ مَاءِ زَمَزَمَ قَبْلَ الْخُرُوجِ إِلَى الصَّفَا وَ الْمَرْوَةِ

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 بَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا فَرَعْتَ مِنَ الرَّكَعَتَيْنِ فَانْتِ الْحَجَرَ الْأَسْوَدَ وَ قَبْلَهُ وَ اسْتَلِمَهُ أَوْ أَشِيرْ إِلَيْهِ فَإِنَّهُ لَا بُدَّ 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 عَلِماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

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 عَلِماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 139 H 16

⁶² Al Kafi – V 4 – The Book of Hajj Ch 139 H 17

⁶³ Al Kafi – V 4 – The Book of Hajj Ch 139 H 18

'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 (صلى الله عليه وآله) قَالَ جِئِن نَظَرَ إِلَى زَمْزَمَ لَوْ لَا أَتَى أَشَقُّ عَلَى أُمَّتِي لِأَخَذْتُ مِنْهُ دَنْوَبًا أَوْ دَنْوَبَيْنِ .

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)'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا فَرَّغَ الرَّجُلُ مِنْ طَوَافِهِ وَ صَلَّى رَكَعَتَيْنِ فَلْيَأْتِ زَمْزَمَ وَ لِيَسْتَقِ مِنْهُ دَنْوَبًا أَوْ دَنْوَبَيْنِ وَ لِيَشْرَبَ مِنْهُ وَ لِيَصُبَّ عَلَى رَأْسِهِ وَ ظَهْرِهِ وَ بَطْنِهِ وَ يَقُولَ اللَّهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ.

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

(It has been narrated) from Abu Abdullah-^{asws} having said: '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 الْحَجَرِ الْأَسْوَدِ

Then he should return to the Black Stone'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ الثَّانِي (عليه السلام) لَيْلَةَ الزِّيَارَةِ طَافَ طَوَافَ النِّسَاءِ وَ صَلَّى خَلْفَ الْمَقَامِ ثُمَّ دَخَلَ زَمْزَمَ فَاسْتَقَى مِنْهَا بِيَدِهِ بِالَّذِي يَلِي الْحَجَرَ وَ شَرِبَ مِنْهُ وَ صَبَّ عَلَى بَعْضِ جَسَدِهِ ثُمَّ اطَّلَعَ 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 Zazam. 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 أَحْبَبَنِي بَعْضُ أَصْحَابِنَا أَنَّهُ رَأَهُ بَعْدَ ذَلِكَ بِسَنَةِ فَعَلَ مِثْلَ ذَلِكَ .

And one of our companions informed me that he saw him-^{asws} after that, a year later, doing similar to that'.⁶⁶

⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 140 H 1

⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 140 H 2

⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 140 H 3

بَابُ الْوُقُوفِ عَلَى الصَّفَا وَالدَّعَاءِ**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 بَحْيَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) جِئْنَا فَرَعًا مِنْ طَوَافِهِ وَ رَكَعَتَيْهِ قَالَ أَبْدَأْ بِمَا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ إِيْتَانِ الصَّفَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ 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**'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ أَخْرَجَ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي خَرَجَ مِنْهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ الْبَابُ الَّذِي يُقَابِلُ الْحَجَرَ الْأَسْوَدَ حَتَّى تَقْطَعَ الْوَادِيَّ وَ عَلَيْكَ السُّكِينَةُ وَ الْوَقَارُ فَاصْعَدْ عَلَى الصَّفَا حَتَّى تَنْظُرَ إِلَى الْبَيْتِ وَ تَسْتَقْبِلَ الرُّكْنَ الَّذِي فِيهِ الْحَجَرُ الْأَسْوَدُ وَ اِحْمَدِ اللَّهَ وَ أَنْتَ عَلَيْهِ تُمْ أَذْكَرُ مِنْ آلَائِهِ وَ بَلَائِهِ وَ حُسْنِ مَا صَنَعَ إِلَيْكَ مَا قَدَّرْتَ 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 Dealt with you, in accordance to your ability upon His^{-azwj} Mention.

تُمْ كَبِّرِ اللَّهَ سُبْحًا وَ اِحْمَدْهُ سُبْحًا وَ هَلِّلْهُ سُبْحًا وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَ حِدَهُ 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.

تُمْ صَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) 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 Everlasting; 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 الْبِقِيْنَ فِي الدُّنْيَا وَ الْآخِرَةِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ إِنِّي فِي الدُّنْيَا حَسَنَةٌ وَ فِي الْآخِرَةِ حَسَنَةٌ 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.

تُمْ كَبَّرَ اللَّهُ مِائَةَ مَرَّةٍ وَ هَلَّلَ مِائَةَ مَرَّةٍ وَ أَحْمَدُ مِائَةَ مَرَّةٍ وَ سَبَّحَ 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 وَخَشْيَةِ اللَّهِمَّ أَظْلِنِي 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 يَضِيغُ وَدَائِعُهُ نَفْسِي وَ دِينِي وَ أَهْلِي اللَّهُمَّ اسْتَعْمِلْنِي عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ تَوْفَنِي 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'.

تُمْ 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 (عَلَيْهِ السَّلَامُ) إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَقِفُ عَلَى الصَّفَا بِقَدْرِ مَا يُفْرَأُ سُورَةُ الْبَقَرَةِ مُتَرَاتِلًا

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'.⁶⁷

⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 141 H 1

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 مُوقَّتٍ أَقُولُهُ عَلَى الصَّفَا وَالْمَرْوَةِ 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 Yaquob 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.⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) كَيْفَ يَقُولُ الرَّجُلُ عَلَى الصَّفَا وَالْمَرْوَةِ 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 .

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'.⁶⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الْحَمِيدِ بْنِ سَعِيدٍ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عليه السلام) عَنْ بَابِ الصَّفَا قُلْتُ إِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا فِيهِ بَعْضُهُمْ يَقُولُ الَّذِي يَلِي السِّقَايَةَ وَ بَعْضُهُمْ يَقُولُ الَّذِي يَلِي الْحَجَرَ فَقَالَ هُوَ الَّذِي يَلِي السِّقَايَةَ 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'.⁷⁰

⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 141 H 2

⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 141 H 3

⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 141 H 4

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ بِرَفْعِهِ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا صَعَدَ الصَّفَا اسْتَقْبَلَ الْكَعْبَةَ ثُمَّ رَفَعَ يَدَيْهِ ثُمَّ يَقُولُ اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ 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 تَفَعَّلَ بِي مَا أَنْتَ أَهْلُهُ تَرَحَّمَنِي وَ إِنْ تُعَذِّبَنِي فَأَنْتَ غَنِيٌّ عَنْ عَذَابِي 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 تَفَعَّلَ بِي مَا أَنَا أَهْلُهُ تُعَذِّبَنِي وَ لَمْ تَظْلِمْنِي أَصَبَحْتُ أَنْتَقِي 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 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!⁷¹

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

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’.⁷²

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’.⁷³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ مَوْلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنْ أَهْلِ الْمَدِينَةِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) صَعَدَ الْمَرْوَةَ فَأَلْقَى نَفْسَهُ عَلَى الْحَجَرِ الَّذِي فِي أَعْلَاهَا فِي مَيْسَرَتِهَا وَ اسْتَقْبَلَ الْكَعْبَةَ .

⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 141 H 5

⁷² Al Kafi – V 4 – The Book of Hajj Ch 141 H 6

⁷³ Al Kafi – V 4 – The Book of Hajj Ch 141 H 7

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'.⁷⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ أَحْمَدَ بْنِ الْجَهْمِ الْحَزَّارِ عَنْ مُحَمَّدِ بْنِ عَمْرِ بْنِ يَزِيدَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ كُنْتُ وَرَاءَ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) عَلَى الصَّفَا أَوْ عَلَى الْمَرْوَةِ وَهُوَ لَا يَزِيدُ عَلَى حَرْفَيْنِ اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الظَّنِّ بِكَ فِي كُلِّ حَالٍ وَ صِدْقَ النَّيَّةِ فِي التَّوَكُّلِ عَلَيْكَ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ahmad Bin Al Jaham Al Khazzaz, from Muhammad Bin Ur 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}'.⁷⁵

بَابُ السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَمَا 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 وَالْمَرْوَةِ قَالَ إِذَا انْتَهَيْتَ إِلَى الدَّارِ الَّتِي عَلَى يَمِينِكَ عِنْدَ أَوَّلِ الْوَادِي فَاسْعَ حَتَّى تَنْتَهِيَ إِلَى أَوَّلِ رُقَاقٍ عَنْ يَمِينِكَ بَعْدَ مَا تَجَاوَزَ الْوَادِي إِلَى الْمَرْوَةِ فَإِذَا انْتَهَيْتَ إِلَيْهِ فَكُفَّ عَنِ السَّعْيِ وَ امشِ 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 الرُّقَاقِ الَّذِي وَصَفْتُ لَكَ فَإِذَا انْتَهَيْتَ إِلَى الْبَابِ الَّذِي مِنْ قِبَلِ الصَّفَا بَعْدَ مَا تَجَاوَزَ الْوَادِي فَانْكُفْ عَنِ السَّعْيِ وَ امشِ 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'.⁷⁶

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

⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 141 H 8

⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 141 H 9

⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 142 H 1

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'.⁷⁷

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 .

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'.⁷⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ لَيْسَ لِلَّهِ مَنْسُكٌ أَحَبُّ إِلَيْهِ مِنَ السَّعْيِ وَ ذَلِكَ أَنَّهُ يُذَلُّ 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'.⁷⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ النَّبِيِّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْحَلْبِيِّ عَنْ أَبِيهِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جُعِلَ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ مَذَلَّةً 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'.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ انْحَدِرْ مِنَ الصَّفَا مَا شِئْتَ إِلَى الْمَرْوَةِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَأْتِيَ الْمَنَارَةَ وَ هِيَ عَلَى طَرَفِ الْمَسْعَى فَاسْعَ مِلًّا فَرُوجِكَ 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

⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 142 H 2

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 142 H 3

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 142 H 4

⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 142 H 5

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 الْمَنِّ وَالْفَضْلِ وَالْكَرَمِ وَالنِّعْمَاءِ وَالْجُودِ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ امْشِ وَ عَلَيْنِكَ السَّكِينَةُ وَالْوَقَارَ حَتَّى تَأْتِيَ الْمَرْوَةَ فَاصْعُدْ عَلَيْهَا حَتَّى يَبْنُوَ لَكَ النَّبِيُّ وَ اصْنَعْ عَلَيْهَا كَمَا صَنَعْتَ عَلَى الصَّفَا وَ طُفَّ 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, and circumambulate seven circuits between the two, beginning with Al-Safa and ending with Al-Marwa'.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مَوْلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَهْلِ الْمَدِينَةِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَنْتَدِي بِالسَّعِيِّ مِنْ دَارِ الْقَاضِي الْمَخْزُومِيِّ قَالَ وَ يَمْضِي كَمَا هُوَ إِلَى رُفَاقِ الْعُطَّارِينَ .

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'.⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الصَّيْرَفِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ السَّعِيِّ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَرِيضَةٌ أَمْ سُنَّةٌ فَقَالَ فَرِيضَةٌ قُلْتُ أَوْ لَيْسَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا قَالَ كَانَ ذَلِكَ فِي عُمْرَةِ الْقَضَاءِ إِنْ 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.

فَنَشَاغَلَ رَجُلٌ وَ تَرَكَ السَّعِيَّ حَتَّى انْقَضَتِ الْأَيَّامُ وَ أُعِيدَتِ الْأَصْنَامُ فَجَاءُوا إِلَيْهِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنْ فَلَانًا لَمْ يَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَ قَدْ أُعِيدَتِ الْأَصْنَامُ فَانزَلَ اللَّهُ عَزَّ وَ جَلَّ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا أَيُّ 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

⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 142 H 6

⁸² Al Kafi – V 4 – The Book of Hajj Ch 142 H 7

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'.⁸³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ تَرَكَ شَيْئاً مِنَ الرَّمْلِ 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 Atiyah, 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'.

وَ رُوِيَ أَنَّ الْمُسْعَى 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'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ تَرَكَ السَّعْيَ مُتَعَمِّدًا قَالَ عَلَيْهِ الْحُجُّ 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'.⁸⁵

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 يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا قَالَ يُعِيدُ أَلَا 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 began with his left before his right during the ablution, he would repeat the ablution?'⁸⁶

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 وَ اعْتَدَّ بِسَبْعَةٍ .

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 142 H 8

⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 142 H 9

⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 142 H 10

⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 143 H 1

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'.⁸⁷

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ حَجَجْنَا وَنَحْنُ 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,

'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'.⁸⁸

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ الصَّائِعِ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ عَنْ رَجُلٍ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا قَالَ يُعِيدُ أَلَّا تَرَى أَنَّهُ لَوْ بَدَأَ بِشِمَالِهِ قَبْلَ يَمِينِهِ كَانَ عَلَيْهِ أَنْ يَبْدَأَ بِيَمِينِهِ ثُمَّ يُعِيدَ 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?'⁸⁹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ مَنْ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ 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'.⁹⁰

بَابُ الْإِسْتِرَاحَةِ فِي السَّعْيِ وَالرُّكُوبِ فِيهِ

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

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

⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 143 H 2

⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 143 H 3

⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 143 H 4

⁹⁰ Al Kafi – V 4 – The Book of Hajj Ch 143 H 5

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'.⁹¹

مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِبًا قَالَ لَا بَأْسَ وَالْمَشْيُ 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'.⁹²

ابْنُ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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'.⁹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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'.⁹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ النِّسَاءِ يَطْفَنَ عَلَى الْإِبِلِ وَالذَّوَابِّ أَوْ يُجْرِيْنَهُنَّ أَنْ يَقِفْنَ تَحْتَ الصَّفَا وَالْمَرْوَةِ قَالَ نَعَمْ بِحَيْثُ يَرَيْنَ الْبَيْتَ .

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)'.⁹⁵

وَ عَنْهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ عَلَى الرَّاَكِبِ سَعْيٌ وَ لَكِنْ لِيُسْرَعُ شَيْئًا .

And from him, from Muawiya Bin Ammar,

⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 144 H 1

⁹² Al Kafi – V 4 – The Book of Hajj Ch 144 H 2

⁹³ Al Kafi – V 4 – The Book of Hajj Ch 144 H 3

⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 144 H 4

⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 144 H 5

(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'.⁹⁶

بَابُ مَنْ قَطَعَ السَّعْيَ لِلصَّلَاةِ أَوْ غَيْرِهَا وَ السَّعْيَ بغيرِ وُضوءٍ

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 عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَدْخُلُ فِي السَّعْيِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَيَدْخُلُ وَقَفْتُ الصَّلَاةَ أَوْ يُخَفِّفُ أَوْ يَقْطَعُ وَ يُصَلِّي وَ يَعُودُ أَوْ يَنْتَبِثُ كَمَا هُوَ عَلَى حَالِهِ حَتَّى يَفْرُغَ قَالَ أَوْ لَيْسَ عَلَيْهِمَا مَسْجِدٌ لَا بَلْ يُصَلِّي ثُمَّ يَعُودُ قُلْتُ يَجْلِسُ 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,

'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?'⁹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَنَمَانَ عَنْ يَحْيَى الْأَزْرَقِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ ثَلَاثَةَ أَشْوَاطٍ أَوْ أَرْبَعَةً ثُمَّ يَبُولُ أَوْ يَتِمُّ سَعْيَهُ بغيرِ وُضوءٍ قَالَ لَا بَأْسَ وَ لَوْ أَنَّكَ نَسَّكَهُ بَوْضوءٍ 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}'.⁹⁸

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

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'.⁹⁹

بَابُ تَقْصِيرِ الْمُتَمَتِّعِ وَ إِحْلَالِهِ

⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 144 H 6

⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 145 H 1

⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 145 H 2

⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 145 H 3

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 حَمَادِ بْنِ عَيْسَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا فَرَعْتَ مِنْ سَعْيِكَ وَ أَنْتَ مُتَمَتِّعٌ فَقَصِّرْ مِنْ شَعْرِكَ مِنْ جَوَانِبِهِ وَ لِحْيَتِكَ وَ خُدَّ مِنْ شَارِبِكَ وَ قَلِمَ أَظْفَارِكَ وَ أَبْقِ مِنْهَا لِحْجَكَ وَ إِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَحَلَّتْ مِنْ كُلِّ شَيْءٍ يَجِلُّ مِنْهُ الْمُحْرَمُ وَ أَحْرَمَتْ مِنْهُ فَطْفٌ بِالْبَيْتِ تَطَوُّعاً 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 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’.¹⁰⁰

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 الْمُشْطِ ثُمَّ أَشَارَ إِلَى شَارِبِهِ فَأَخَذَ مِنْهُ الْحَجَامَ 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’.¹⁰¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَطُوفُ بِالْبَيْتِ وَ يَسْعَى أَيْ تَطَوُّعٌ بِالطَّوَّافِ قَبْلَ أَنْ يُقَصِّرَ قَالَ مَا يُعْجِبُنِي .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Rafa’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’.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَ حَفْصِ بْنِ الْبَحْتَرِيِّ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي مُحْرِمٍ يُقَصِّرُ مِنْ بَعْضٍ وَ لَا يُقَصِّرُ 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,

¹⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 146 H 1

¹⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 146 H 2

¹⁰² Al Kafi – V 4 – The Book of Hajj Ch 146 H 3

(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'.¹⁰³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَسْلَمَ قَالَ لَمَّا أَرَادَ أَبُو جَعْفَرٍ يَعْنِي ابْنَ الرِّضَا (عَلَيْهِ السَّلَام) أَنْ يُقَصِّرَ مِنْ شَعْرِهِ لِلْعُمْرَةِ أَرَادَ الْحَجَّامُ 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'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَصَفْوَانَ بْنِ يَحْيَى عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ مُتَمَتِّعٍ قَرَضَ أَظْفَارَهُ وَأَخَذَ مِنْ شَعْرِ رَأْسِهِ بِمَشْقِصٍ قَالَ لَا بَأْسَ لَيْسَ كُلُّ أَحَدٍ يَجِدُ جَلْمًا .

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'.¹⁰⁵

بَابُ الْمُتَمَتِّعِ يَنْسَى أَنْ يُقَصِّرَ حَتَّى يَهْلَ بِالْحَجِّ أَوْ يَخْلُقَ 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 عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ مُتَمَتِّعٍ نَسِيَ أَنْ يُقَصِّرَ حَتَّى أَحْرَمَ بِالْحَجِّ قَالَ يَسْتَعْفِرُ اللَّهُ .

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}'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَهَلَ بِالْعُمْرَةِ وَنَسِيَ أَنْ يُقَصِّرَ حَتَّى دَخَلَ فِي الْحَجِّ قَالَ يَسْتَعْفِرُ اللَّهُ 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

¹⁰³ Al Kafi – V 4 – The Book of Hajj Ch 146 H 4

¹⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 146 H 5

¹⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 146 H 6

¹⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 147 H 1

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'.¹⁰⁷

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 وَطَافَ وَسَعَى وَ لَيْسَ ثِيَابَهُ وَ أَحَلَّ وَ نَسِيَ أَنْ يُقَصِّرَ حَتَّى خَرَجَ إِلَى عَرَافَاتٍ قَالَ لَا بَأْسَ بِهِ يَنْبِي عَلَى الْعُمْرَةِ وَ طَوَافِهَا وَ طَوَافِ الْحَجِّ عَلَى آثَرِهِ .

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 Arafaat. He^{-asws} said: 'There is not problem with it. He would build upon the Umra, and its *Tawaaf*, and *Tawaaf* of the Hajj upon its tracks'.¹⁰⁸

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 وَ الْمَرْوَةِ وَ قَدْ تَمَتَّعَ ثُمَّ عَجَلَ فَقَبِلَ امْرَأَتَهُ قَبْلَ أَنْ يُقَصِّرَ مِنْ رَأْسِهِ فَقَالَ عَلَيْهِ دَمٌ يُهْرِيقُهُ وَ إِنْ جَامَعَ فَعَلَيْهِ جَزْرٌ 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'.¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ مُتَمَتِّعٍ وَقَعَ عَلَى امْرَأَتِهِ وَ لَمْ يُقَصِّرْ فَقَالَ يَنْحَرُ جَزْرًا وَ قَدْ خَفْتُ أَنْ يَكُونَ قَدْ نَلِمَ حَجَّهُ إِنْ كَانَ عَالِمًا وَ إِنْ 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'.¹¹⁰

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 قَصَّرْتَ امْتَنَعْتَ فَلَمَّا عَلَيْنَا قَرَضَتْ بَعْضَ شَعْرِهَا بِأَسْنَانِهَا فَقَالَ رَجَمَهَا اللَّهُ كَأَنَّ أَقْفَهُ مِنْكَ عَلَيْكَ بَدَنَةٌ وَ لَيْسَ عَلَيْهَا شَيْءٌ .

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

¹⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 147 H 2

¹⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 147 H 3

¹⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 147 H 4

¹¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 147 H 5

'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'.¹¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ مُتَمَتِّعٍ خَلَقَ 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 يُهْرَفُهُ

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

(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 رِوَايَةٍ 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'.¹¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْخُثَيْرِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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 Hafis 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*'.¹¹³

بَابُ الْمُتَمَتِّعِ تَعْرِضُ لَهُ الْحَاجَةُ خَارِجًا مِنْ مَكَّةَ بَعْدَ إِخْلَالِهِ

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 عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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 دَاتِ عِزْقٍ حَرَجٍ مُحْرَمًا وَ دَخَلَ مُلْتَبِّئًا بِالْحَجِّ فَلَا يَزَالُ عَلَى إِحْرَامِهِ فَإِنْ رَجَعَ إِلَى مَكَّةَ رَجَعَ مُحْرَمًا وَ لَمْ يَقْرَبِ الْبَيْتَ حَتَّى يَخْرُجَ مَعَ النَّاسِ إِلَى مَنْى عَلَى إِحْرَامِهِ وَ إِنْ شَاءَ كَانَ وَجْهَهُ ذَلِكَ إِلَى مَنْى

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

¹¹¹ Al Kafi – V 4 – The Book of Hajj Ch 147 H 6

¹¹² Al Kafi – V 4 – The Book of Hajj Ch 147 H 7

¹¹³ Al Kafi – V 4 – The Book of Hajj Ch 147 H 8

(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 بَعْدَ إِحْرَامٍ ثُمَّ رَجَعَ فِي إِبَانِ الْحَجِّ فِي أَشْهُرِ الْحَجِّ يُرِيدُ الْحَجَّ أَوْ يَدْخُلُهَا مُحْرَمًا أَوْ بَعْدَ إِحْرَامٍ فَقَالَ إِنْ رَجَعَ فِي شَهْرِهِ دَخَلَ بَعْدَ إِحْرَامٍ وَإِنْ 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, 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 وَالْمُنْتَعَيْنِ مُنْعَةَ الْأُولَى أَوْ الْأَخِيرَةِ قَالَ الْأَخِيرَةُ وَ هِيَ عُمْرَتُهُ وَ هِيَ الْمُحْتَبَسُ بِهَا الَّتِي وُصِلَتْ بِحَجِّهِ قُلْتُ فَمَا فَرْقٌ بَيْنَ الْمَفْرَدَةِ وَ بَيْنَ عُمْرَةِ الْمُتَعَةِ إِذَا دَخَلَ فِي أَشْهُرِ الْحَجِّ قَالَ أَحْرَمَ بِالْعُمْرَةِ وَ هُوَ يَنْوِي الْعُمْرَةَ ثُمَّ أَحَلَّ مِنْهَا وَ لَمْ يَكُنْ عَلَيْهِ دَمٌ وَ لَمْ يَكُنْ مُحْتَبَسًا 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'.¹¹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ الْمُتَمَتِّعِ يَجِيءُ فَيَقْضِي مُنْعَتَهُ ثُمَّ تَبْدُو لَهُ الْحَاجَةُ فَيَخْرُجُ إِلَى الْمَدِينَةِ أَوْ إِلَى ذَاتِ عِرْقٍ أَوْ إِلَى بَعْضِ الْمَعَادِينِ قَالَ يَرْجِعُ إِلَى مَكَّةَ بِعُمْرَةٍ إِنْ كَانَ فِي غَيْرِ الشَّهْرِ الَّذِي يَتَمَتَّعُ فِيهِ لِأَنَّ لِكُلِّ شَهْرٍ عُمْرَةً وَ هُوَ مُرْتَبِعٌ 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 مُجَاوِرًا هَاهُنَا فَخَرَجَ مُتَلَقِيًا بَعْضَ هَؤُلَاءِ فَلَمَّا رَجَعَ بَلَغَ ذَاتَ عِرْقٍ أَحْرَمَ مِنْ ذَاتِ عِرْقٍ بِالْحَجِّ وَ دَخَلَ وَ هُوَ مُحْرَمٌ بِالْحَجِّ .

¹¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 148 H 1

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'.¹¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ 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 يُهْلُ بِالْحَجِّ مِنْ مَكَّةَ وَ مَا أُجِبُّ لَهُ أَنْ يَخْرُجَ مِنْهَا إِلَّا مُحْرَمًا 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 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'.¹¹⁶

ابْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ قَضَى مُتَعَتَهُ ثُمَّ عَرَضَتْ لَهُ حَاجَةٌ أَرَادَ أَنْ يَخْرُجَ إِلَيْهَا قَالَ فَقَالَ فَلْيُعْتَسِلْ لِلْإِحْرَامِ وَ لِيُهْلَ بِالْحَجِّ وَ لِيَمُضِ فِي حَاجَتِهِ وَ إِنْ لَمْ يَقْدِرْ عَلَى الرَّجُوعِ إِلَى مَكَّةَ مَضَى إِلَى عَرَفَاتٍ .

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'.¹¹⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُتَمَتِّعُ هُوَ مُحْتَبَسٌ لَا يَخْرُجُ مِنْ مَكَّةَ حَتَّى يَخْرُجَ إِلَى الْحَجِّ إِلَّا أَنْ يَأْبُقَ غَلَامُهُ أَوْ تَضِلَّ رَاحِلَتُهُ فَيَخْرُجَ مُحْرَمًا وَ لَا يُجَاوِزُ إِلَّا عَلَى قَدَرٍ مَا لَا تَفُوتُهُ عَرَفَةُ .

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'.¹¹⁸

بَابُ الْوَقْتِ الَّذِي يَفُوتُ فِيهِ الْمُتَعَتَةُ

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

¹¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 148 H 2

¹¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 148 H 3

¹¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 148 H 4

¹¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 148 H 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ مُرَازِمٍ وَ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ الْمُتَمَتِّعِ يَدْخُلُ لَيْلَةَ عَرَفَةَ فَيَطُوفُ وَ يَسْعَى ثُمَّ يَجِلُّ ثُمَّ يُحْرِمُ 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'.¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ عِيسَى عَنِ مُحَمَّدِ بْنِ مَيْمُونٍ قَالَ قَدِمَ أَبُو الْحَسَنِ (عليه السلام) مُتَمَتِّعًا لَيْلَةَ عَرَفَةَ 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,

'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'.¹²⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمُتَمَتِّعِ مَتَى تَكُونُ قَالَ يَتَمَتَّعُ مَا ظَنَّ 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 thing that he would be able to catch up with the people at Mina'.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ يَعْقُوبَ بْنِ شُعَيْبِ الْمَيْمَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا بَأْسَ لِلْمُتَمَتِّعِ إِنْ لَمْ يُحْرِمْ مِنْ لَيْلَةِ التَّرْوِيَةِ مَتَى مَا تَيَسَّرَ لَهُ مَا لَمْ يَخَفْ فَوْتَ 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'.¹²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي مُتَمَتِّعٍ دَخَلَ يَوْمَ عَرَفَةَ فَقَالَ مُنَعْتُهُ تَامَةً إِلَى أَنْ تُقَطَعَ التَّلْبِيَةُ .

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

¹¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 149 H 1

¹²⁰ Al Kafi – V 4 – The Book of Hajj Ch 149 H 2

¹²¹ Al Kafi – V 4 – The Book of Hajj Ch 149 H 3

¹²² Al Kafi – V 4 – The Book of Hajj Ch 149 H 4

(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*'.¹²³

بَابُ إِحْرَامِ الْحَائِضِ وَالْمُسْتَحَاضَةِ

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَائِضِ تُرِيدُ الْإِحْرَامَ قَالَ تَغْتَسِلُ وَتَسْتَنْوِرُ وَتَحْتَشِي بِالْكَرْسُفِ وَ تَلْبَسُ ثَوْباً دُونَ ثِيَابِ إِحْرَامِهَا وَ تَسْتَقْبِلُ الْقِبْلَةَ وَ لَا تَدْخُلُ الْمَسْجِدَ وَ تُهَلُّ بِالْحَجِّ بِغَيْرِ صَلَاةٍ .

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

'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'.¹²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَّالَةَ بِنْتِ أَبِي بَرْزٍ عَنْ عُمَرَ بْنِ أَبِي بَرْزٍ الْكَلْبِيِّ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمُسْتَحَاضَةَ فَذَكَرَ أَسْمَاءَ بِنْتَ عُمَيْسٍ فَقَالَ إِنَّ أَسْمَاءَ وَوَلَدَتْ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِالْبَيْدَاءِ وَ كَانَ فِي وَوَلَدَتْهَا الْبِرْكَةُ لِلنِّسَاءِ لِمَنْ وَوَلَدَتْ مِنْهُنَّ أَوْ طَمِنَتْ فَأَمَرَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاسْتَنْفَرَتْ وَ تَنْطَقَتْ بِمِنْطَقَةٍ وَ أَحْرَمَتْ .

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*'.¹²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنصُورِ بْنِ حَارِزٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ الْحَائِضُ تُحْرَمُ وَ هِيَ لَا تُصَلِّي قَالَ نَعَمْ إِذَا بَلَغَتْ الْوَقْتَ فَلْتُحْرَمَ .

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*'.¹²⁶

¹²³ Al Kafi – V 4 – The Book of Hajj Ch 149 H 5

¹²⁴ Al Kafi – V 4 – The Book of Hajj Ch 150 H 1

¹²⁵ Al Kafi – V 4 – The Book of Hajj Ch 150 H 2

¹²⁶ Al Kafi – V 4 – The Book of Hajj Ch 150 H 3

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 سُئِلَ عَنْ امْرَأَةٍ حَاضَتْ وَ هِيَ تُرِيدُ الْإِحْرَامَ فَتَطْمُتُ قَالَ تَغْتَسِلُ وَ تَحْتَشِي بِكُرْسُفٍ وَ تَلْبَسُ ثِيَابَ الْإِحْرَامِ وَ تُحْرِمُ فَإِذَا كَانَ اللَّيْلُ خَلَعَتْهَا وَ لَبَسَتْ ثِيَابَهَا الْآخَرَ حَتَّى تَطْهُرَ .

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'.¹²⁷

بَابُ مَا يَجِبُ عَلَى الْخَائِضِ فِي آدَاءِ الْمَنَاسِكِ

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنِ الْعَلَاءِ بْنِ صَبِيحٍ وَ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ عَلِيِّ بْنِ رِثَابٍ وَ عَبْدِ اللَّهِ بْنِ صَالِحٍ كُلُّهُمْ يَزُورُونَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَرْأَةُ الْمُتَمَتِّعَةُ إِذَا قَدِمَتْ مَكَّةَ ثُمَّ حَاضَتْ نَقِيمٍ مَا بَيْنَهَا وَ بَيْنَ النَّزْوِيَةِ فَإِنْ طَهَّرَتْ طَافَتْ بِالْبَيْتِ وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ إِنْ لَمْ تَطْهُرْ إِلَى يَوْمِ النَّزْوِيَةِ اغْتَسَلَتْ وَ احْتَشَتْ ثُمَّ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ

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 مِثَى فَإِذَا قَضَيْتَ الْمَنَاسِكَ وَ زَارَتِ الْبَيْتِ طَافَتْ بِالْبَيْتِ طَوَافًا لِعُمْرَتِهَا ثُمَّ طَافَتْ طَوَافًا لِلْحَجِّ ثُمَّ خَرَجَتْ فَسَعَتْ فَإِذَا فَعَلَتْ ذَلِكَ فَقَدْ أَحَلَّتْ مِنْ كُلِّ شَيْءٍ يُجَلُّ مِنْهُ الْمُحْرَمُ إِلَّا فِرَاشَ زَوْجِهَا فَإِذَا طَافَتْ أُسْبُوْعًا 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'.¹²⁸

¹²⁷ Al Kafi – V 4 – The Book of Hajj Ch 150 H 4

¹²⁸ Al Kafi – V 4 – The Book of Hajj Ch 151 H 1

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

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

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'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ ابْنِ رَبَاطٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَجْلَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَتَمَّتْ قَدِمَتْ فَرَأَتْ الدَّمَ كَيْفَ تَصْنَعُ قَالَ تَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَ تَجْلِسُ فِي بَيْتِهَا فَإِنْ طَهَّرَتْ طَافَتْ بِالْبَيْتِ وَ إِنْ لَمْ تَطْهَرْ فَإِذَا كَانَ يَوْمُ التَّرْوِيَةِ أَفَاضَتْ عَلَيْهَا الْمَاءَ وَ أَهَلَّتْ بِالْحَجِّ وَ خَرَجَتْ إِلَى مَنَى فَفَضَّتِ الْمَنَاسِكَ كُلَّهَا فَإِذَا فَعَلَتْ ذَلِكَ فَقَدْ حَلَّ لَهَا كُلُّ شَيْءٍ مَا عَدَا فِرَاشَ زَوْجِهَا

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibn Rabaat, from Dorost Bin Abu Mansour, from Ajan 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 عُبَيْدُ اللَّهِ بْنُ صَالِحٍ سَمِعْنَا هَذَا الْحَدِيثَ فِي الْمَسْجِدِ فَدَخَلَ عُبَيْدُ اللَّهِ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فَخَرَجَ إِلَيَّ فَقَالَ قَدْ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ رَوَايَةِ عَجْلَانَ فَحَدَّثَنِي بِنَحْوِ مَا سَمِعْنَا مِنْ عَجْلَانَ .

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 Ajan, so he^{-asws} narrated to me with approximately what we heard from Ajan'.¹³⁰

¹²⁹ Al Kafi – V 4 – The Book of Hajj Ch 151 H 2

¹³⁰ Al Kafi – V 4 – The Book of Hajj Ch 151 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ امْرَأَةٌ مُتَمَتِّعَةٌ تَطُوفُ ثُمَّ طُمِنَتْ قَالَ تَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَتَقْضِي مُتَعَتَهَا .

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*'.¹³¹

مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ حَدَّثَهُ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُنْتَى الْخَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي الْمَرْأَةِ الْمُتَمَتِّعَةِ إِذَا أَحْرَمَتْ وَهِيَ طَاهِرَةٌ ثُمَّ حَاضَتْ قَبْلَ أَنْ تَقْضِيَ مُتَعَتَهَا سَعَتْ وَ لَمْ تَطْفُ حَتَّى تَطْهَرَ ثُمَّ تَقْضِي طَوَافَهَا وَ قَدْ قَضَتْ عُمْرَتَهَا وَ إِنْ هِيَ أَحْرَمَتْ وَ هِيَ حَائِضٌ لَمْ تَسَعْ وَ لَمْ تَطْفُ حَتَّى تَطْهَرَ .

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'.¹³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دُرُسْتِ عَنْ عَجَلَانَ أَبِي صَالِحٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا اعْتَمَرَتِ الْمَرْأَةُ ثُمَّ اعْتَلَّتْ قَبْلَ أَنْ تَطُوفَ فَدَمَّتِ السَّعْيَ وَ شَهَدَتْ الْمُنَاسِكَ فَإِذَا طَهَّرَتْ وَ انْصَرَفَتْ 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 (طَوَافِ النِّسَاءِ), then she would be Permissible from everything'.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ رَجُلٍ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ وَ سُئِلَ عَنْ امْرَأَةٍ مُتَمَتِّعَةٍ طُمِنَتْ قَبْلَ أَنْ تَطُوفَ فَحَرَجَتْ مَعَ النَّاسِ إِلَى مَنَى فَقَالَ أَوْ لَيْسَ هِيَ عَلَى عُمْرَتِهَا وَ حَجَّتِهَا فَلْتَطُفَ 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 asked 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

¹³¹ Al Kafi – V 4 – The Book of Hajj Ch 151 H 4

¹³² Al Kafi – V 4 – The Book of Hajj Ch 151 H 5

¹³³ Al Kafi – V 4 – The Book of Hajj Ch 151 H 6

is she not upon her Umra and her Hajj? So let her perform *Tawaaf* for the Umra and perform *Tawaaf* for the Hajj'.¹³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ تَجِيءُ مُنْتَمِعَةً فَطَمِنْتُ قَبْلَ أَنْ تَطُوفَ بِالْبَيْتِ فَيَكُونُ طَهْرُهَا يَوْمَ عَرَفَةَ فَقَالَ إِنْ كَانَتْ تَعْلَمُ أَنَّهَا تَطْهَرُ وَتَطُوفُ بِالْبَيْتِ وَتَحِلُّ مِنْ إِحْرَامِهَا وَتَلْحَقُ 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 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'.¹³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ 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 عَنْ امْرَأَةٍ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَحَاضَتْ بَيْنَهُمَا قَالَ تُبْنِمُ 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'.¹³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُتَّى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي الْمَرْأَةِ الْمُنْتَمِعَةِ إِذَا أَحْرَمَتْ وَ هِيَ طَاهِرَةٌ ثُمَّ حَاضَتْ قَبْلَ أَنْ تَقْضِيَ مُنْعَتَهَا سَعَتْ وَ لَمْ تَطْفُ حَتَّى تَطْهَرَ ثُمَّ نَقْضِي طَوَافَهَا وَ قَدْ تَمَّتْ مُنْعَتُهَا وَ إِنْ هِيَ أَحْرَمَتْ وَ هِيَ حَائِضٌ لَمْ تَسْعَ وَ لَمْ تَطْفُ 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'.¹³⁷

¹³⁴ Al Kafi – V 4 – The Book of Hajj Ch 151 H 7

¹³⁵ Al Kafi – V 4 – The Book of Hajj Ch 151 H 8

¹³⁶ Al Kafi – V 4 – The Book of Hajj Ch 151 H 9

¹³⁷ Al Kafi – V 4 – The Book of Hajj Ch 151 H 10

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 عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ امْرَأَةٍ طَافَتْ بِالْبَيْتِ فِي حَجٍّ أَوْ عُمْرَةٍ ثُمَّ حَاضَتْ قَبْلَ أَنْ تُصَلِّيَ الرَّكْعَتَيْنِ قَالَ إِذَا طَهَّرْتَ فَلْتُصَلِّ الرَّكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ قَدْ قَضَيْتَ 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. 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*'.¹³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ 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 فَجَارَتْ النِّصْفَ فَعَلِمَتْ ذَلِكَ الْمَوْضِعَ فَإِذَا طَهَّرْتَ رَجَعَتْ فَأَتَمَّتْ بَقِيَّةَ طَوَافِهَا مِنَ الْمَوْضِعِ الَّذِي عَلِمَتْهُ فَإِنَّ هِيَ قَطَعَتْ طَوَافَهَا 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'.¹³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ عُمَرَ الْخَلَّالِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ طَافَتْ خَمْسَةَ أَشْوَاطٍ ثُمَّ اعْتَلَّتْ إِذَا حَاضَتِ الْمَرْأَةُ وَ هِيَ فِي الطَّوَافِ بِالْبَيْتِ أَوْ بِالصَّفَا وَ الْمَرْوَةِ وَ جَاوَزَتْ النِّصْفَ عَلِمَتْ ذَلِكَ الْمَوْضِعَ الَّذِي بَلَغَتْ فَإِذَا هِيَ قَطَعَتْ طَوَافَهَا 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'.¹⁴⁰

¹³⁸ Al Kafi – V 4 – The Book of Hajj Ch 152 H 1

¹³⁹ Al Kafi – V 4 – The Book of Hajj Ch 152 H 2

¹⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 152 H 3

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَلِيٍّ قَالَ أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْمَرْأَةُ الْمُتَمَتِّعَةُ إِذَا طَافَتْ بِالْبَيْتِ أَرْبَعَةَ أَشْوَاطٍ ثُمَّ رَأَتْ الدَّمَ فَمَتَّعْتُهَا 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 informe 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'.¹⁴¹

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 حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ نُفِسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ فَأَمَرَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) جِئِنِ أَرَادَتِ الْإِحْرَامَ مِنْ ذِي الْخَلِيفَةِ أَنْ تَحْتَشِي بِالْكَرْسُفِ وَالْجُرْقِ وَ تُهَلَّ بِالْحَجِّ فَلَمَّا قَدِمُوا مَكَّةَ وَ قَدْ نَسَكُوا الْمَنَاسِكَ وَ قَدْ أَتَى لَهَا ثَمَانِيَةَ عَشَرَ يَوْمًا فَأَمَرَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) 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 Umayys 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'.¹⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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 Yaqaub, 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'.¹⁴³

بَابُ نَادِرٍ

Chapter 154 – Miscellaneous

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ جَارِيَةٍ لَمْ تَحْضُ حَرْجَتُ مَعَ زَوْجِهَا وَ أَهْلِهَا فَحَاضَتْ فَاسْتَحَيْتُ أَنْ تُعَلِّمَ أَهْلَهَا وَ زَوْجَهَا حَتَّى فَضَّتِ الْمَنَاسِكَ وَ هِيَ

¹⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 152 H 4

¹⁴² Al Kafi – V 4 – The Book of Hajj Ch 153 H 1

¹⁴³ Al Kafi – V 4 – The Book of Hajj Ch 153 H 2

عَلَى تِلْكَ الْحَالِ فَوَاقَعَهَا رَوْجُهَا ثُمَّ رَجَعَتْ إِلَى الْكُوفَةِ فَقَالَتْ لِأَهْلِهَا كَانَ مِنَ الْأَمْرِ كَذَا وَ كَذَا قَالَ عَلَيْهَا سَوْقُ بَدَنَةٍ وَ عَلَيْهَا الْحُجُّ مِنْ قَابِلٍ وَ لَيْسَ عَلَى رَوْجِهَا 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 ushering of a camel (for sacrifice), and upon her is the Hajj in the future, and there is nothing upon her husband'.¹⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حَمَّادٍ عَنْ رَجُلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا طَافَتِ الْمَرْأَةُ الْحَائِضُ ثُمَّ أَرَادَتْ أَنْ تُودِعَ الْبَيْتَ فَلْتَقِفْ عَلَى أَدْنَى بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ وَ لَتُودِعَ 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)'.¹⁴⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ أُرْسِلْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنْ بَعْضَ مَنْ مَعَنَا مِنْ صَرُورَةِ النِّسَاءِ قَدْ اعْتَلَلْنَ فَكَيْفَ تَصْنَعُ فَقَالَ تَنْتَظِرُ مَا بَيْنَهَا وَ بَيْنَ التَّرْوِيَةِ فَإِنْ طَهَّرْتَ فَلْتَهَلِّ وَ إِلَّا فَلَا تَدْخُلَنَّ عَلَيْهَا التَّرْوِيَةُ 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*'.¹⁴⁶

حُمَيْدُ بْنُ زِيَادٍ عَنْ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) 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,

¹⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 154 H 1

¹⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 154 H 2

¹⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 154 H 3

(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'.¹⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَيْهِ رَجُلٌ لَيْلًا فَقَالَ أَصْلَحَكَ اللَّهُ امْرَأَةً مَعَنَا حَاضَتْ وَ لَمْ تَطْفِطِ طَوَافِ 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 تَتَخَلَّفَ 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 not performed *Tawaaf*, being the *Tawaaf* of the women (طَوَافِ 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'.¹⁴⁸

بَابُ عِلَاجِ الْخَائِضِ

Chapter 155 – Healing the menstruating woman

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Al Hassan Bin Ali Bin Yaqteen, 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 بِجِذَاهُ فَلَمَّا نَظَرَ إِلَيَّ أَشَارَ إِلَيَّ فَأَتَيْتُهُ وَ قُلْتُ لَهُ إِنَّ أَبِي يُفَرِّقُكَ السَّلَامَ وَ أَذَيْتُ إِلَيْهِ مَا أَمَرَنِي بِهِ أَبِي فَقَالَ أْبْلِغُهُ السَّلَامَ وَ قُلْ لَهُ فْلْيَأْمُرْهَا أَنْ تَأْخُذَ فُطْنَةً بِمَاءِ اللَّبَنِ فَلْتَسْتَدْخِلْهَا 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

¹⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 154 H 4

¹⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 154 H 5

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 فَفَعَلَتْهُ فَانْقَطَعَ عَنْهَا الدَّمُ وَ شَهَدَتِ الْمَنَاسِكَ كُلَّهَا فَلَمَّا أَنْ ارْتَحَلْتُ مِنْ مَكَّةَ بَعْدَ الْحَجِّ وَ صَارَتْ فِي الْمَحْمِلِ 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’.¹⁴⁹

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 أَشْرَفَتِ الْمَرْأَةُ عَلَى مَنَاسِكِهَا وَ هِيَ حَائِضٌ فَلْتَعْتَسِلْ وَ لْتَحْنَسْ بِالْكَرْسُفِ وَ لْتَقِفْ هِيَ وَ نِسْوَةٌ خَلْفَهَا فَيُؤْمِنَنَّ عَلَى دُعَائِهَا وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَوْ تَسَمَّيْتَ بِهِ لِأَحَدٍ مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَيْبِ 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) فَعَلَّتْ 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 اللَّهُ فِيهِ حَائِضٌ تَسْتَقْبِلُ الْقِبْلَةَ وَ تَدْعُو دُعَاءَ الدَّمِ إِلَّا رَأَتْ الطُّهْرَ 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},

¹⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 155 H 1

facing the Qiblah, and supplicate with the supplication for the blood, except that she would see purity, Allah^{-azwj} Willing'.¹⁵⁰

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ حَاضَتْ صَاحِبَتِي وَ أَنَا بِالْمَدِينَةِ وَ كَانَ مِعَادُ جَمَالِنَا وَ إِبَانُ مَقَامِنَا وَ خُرُوجِنَا قَبْلَ أَنْ تَطْهَرَ وَ لَمْ تَقْرَبِ الْمَسْجِدَ وَ لَا الْقَبْرَ وَ لَا الْمَنِيرَ فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ مَرْهَا فَلْتَعْتَسِلْ وَ لَتَأْتِ مَقَامَ جِبْرِئِيلَ (عليه السلام) فَإِنْ جِبْرِئِيلَ كَانَ يَجِيءُ فَيَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِنْ كَانَ عَلَى حَالٍ لَا يَنْبَغِي أَنْ يَأْذَنَ لَهُ قَامَ فِي مَكَانِهِ حَتَّى يَخْرُجَ إِلَيْهِ وَ إِنْ أِذِنَ 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 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 الْمَكَانُ فَقَالَ حِيَالِ الْمِيْرَابِ الَّذِي إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ بِحِذَاءِ الْقَبْرِ إِذَا رَفَعْتَ رَأْسَكَ بِحِذَاءِ الْمِيْرَابِ وَ الْمِيْرَابُ 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 فَصَنَعَتْ صَاحِبَتِي الَّذِي أَمَرَنِي فَطْهَرْتُ 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 مَوْلَانَهَا فَطْهَرْتُ 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'.¹⁵¹

مَحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ شَرِيكِ أَبِي حَمْرَةَ النَّمَالِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ إِنْ أَمْرًا مُسْلِمَةً صَاحِبَتِي حَتَّى أَنْتَهَيْتُ

¹⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 156 H 1

¹⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 156 H 2

إِلَى بُسْتَانِ بَنِي عَامِرٍ فَحَرَمَتْ عَلَيْهَا الصَّلَاةَ فَدَخَلَهَا مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ فَخَافَتْ أَنْ تَذْهَبَ مُتَعْتِبَةً فَأَمَرْتَنِي أَنْ أَذْكَرَ ذَلِكَ لَكَ وَ أَسْأَلُكَ كَيْفَ تَصْنَعُ فَقَالَ قُلْ لَهَا فَلْتُغْتَسِلْ بِصِنْفِ النَّهَارِ وَ تَلْبَسُ ثِيَابًا نَظَافًا وَ تَجْلِسُ فِي مَكَانٍ نَظِيفٍ وَ تَجْلِسُ حَوْلَهَا نِسَاءٌ يُؤْمِنْنَ 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 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 فَمُرْهَا فَلْتَدْعُ بِهَذَا الدُّعَاءِ وَ لِيُؤْمِنَنَّ النِّسَاءُ عَلَى دُعَائِهَا حَوْلَهَا كُلَّمَا دَعَتْ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ وَ بِكُلِّ اسْمٍ تَسَمَّيْتَ بِهِ لِأَحَدٍ مِنْ خَلْقِكَ وَ هُوَ مَرْفُوعٌ مَخْرُوجٌ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الَّذِي إِذَا سُنِلْتُ بِهِ كَانَ حَقًّا عَلَيْكَ أَنْ تُجِيبَ أَنْ تَقَطَعَ 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 فَلْتَقُلِ 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 تَقَطَعَ 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-saww, 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 فَلْتُغْتَسِلْ مِنَ الْعَدِي فِي مِثْلِ تِلْكَ السَّاعَةِ الَّتِي اغْتَسَلْتَ فِيهَا بِالْأَمْسِ فَإِذَا زَالَتْ الشَّمْسُ فَلْتُصَلِّ وَ لْتَدْعُ بِالدُّعَاءِ وَ لِيُؤْمِنَنَّ النِّسَاءُ 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 الدَّمُ حَتَّى قَضَتْ مُتَعْتَهَا وَحَجَّهَا وَانْصَرَفْنَا رَاجِعِينَ فَلَمَّا انْتَهَيْنَا إِلَى بُسْتَانِ بَنِي عَامِرٍ عَاوَدَهَا الدَّمُ فَقُلْتُ لَهُ أَدْعُو بِهِدَيْنِ الدُّعَائَيْنِ فِي دُبُرِ صَلَاتِي فَقَالَ ادْعُ بِالْأَوَّلِ إِنْ أَحْبَبْتَ وَ أَمَّا 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 Amir, 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'.¹⁵²

بَابُ الْإِحْرَامِ يَوْمَ النَّوِيَّةِ

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 مَعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ يَوْمَ النَّوِيَّةِ إِنْ شَاءَ اللَّهُ فَاغْتَسِلْ وَ الْبَسْ ثَوْبَيْكَ وَ ادْخُلِ الْمَسْجِدَ خَافِيًا وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ ثُمَّ صَلِّ رَكْعَتَيْنِ 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 Muawiya 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 تَرُؤَلَ الشَّمْسُ فَصَلِّ الْمَكْتُوبَةَ ثُمَّ قُلْ فِي دُبُرِ صَلَاتِكَ كَمَا قُلْتَ حِينَ أَحْرَمْتَ مِنَ الشَّجَرَةِ وَ أَحْرَمَ بِالْحَجِّ ثُمَّ امْضِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ فَإِذَا انْتَهَيْتَ إِلَى الرَّفْضَاءِ دُونَ الرَّدْمِ فَلَبِّ فَإِذَا انْتَهَيْتَ إِلَى الرَّدْمِ وَ أَشْرَفْتَ 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'.¹⁵³

وَ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تُحْرِمَ يَوْمَ النَّوِيَّةِ فَاصْنَعْ كَمَا صَنَعْتَ حِينَ أَرَدْتَ أَنْ تُحْرِمَ وَ خُدْ مِنْ شَارِبِكَ وَ مِنْ أَطْفَارِكَ وَ اظْلُ عَانَتِكَ إِنْ كَانَ لَكَ شَعْرٌ وَ انْتِفِ إِبْطِيكَ وَ اغْتَسِلْ وَ الْبَسْ ثَوْبَيْكَ ثُمَّ أَنْتِ الْمَسْجِدَ الْحَرَامَ فَصَلِّ فِيهِ سِتَّ رَكَعَاتٍ قَبْلَ أَنْ تُحْرِمَ وَ تَدْعُو اللَّهَ وَ تَسْأَلُهُ الْعَوْنَ وَ تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَ خُلِّبِي حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ

And in a report of Abu Baseer,

¹⁵² Al Kafi – V 4 – The Book of Hajj Ch 156 H 3

¹⁵³ Al Kafi – V 4 – The Book of Hajj Ch 157 H 1

(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'.

وَقَوْلُ أَحْرَمَ لَكَ شَعْرِي وَبَشْرِي وَلَحْمِي وَدَمِي مِنَ النِّسَاءِ وَالطِّيبِ وَالنَّيَابِ أُرِيدُ بِذَلِكَ وَجْهَكَ وَالذَّارَ الْآخِرَةَ وَخُلْنِي
حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ

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 تَلَبَّ مِنَ الْمَسْجِدِ الْحَرَامِ كَمَا لَبَّيْتَ جِئْنَ أَحْرَمْتَ وَ تَقُولُ لَبَّيْكَ بِحَجَّةٍ تَمَامُهَا وَ بَلَاغُهَا عَلَيْكَ وَ إِنْ قَدَّرْتَ أَنْ يَكُونَ فِي رِوَاكِكَ
إِلَى مَنَى رِوَالِ الشَّمْسِ وَ إِلَّا فَمَتَى مَا تَيْسَّرَ 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)¹⁵⁴.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَتَى الْمَسْجِدَ الْحَرَامَ وَ قَدْ أَرْمَعَ 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*'¹⁵⁵.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ أَبِي أَحْمَدَ عَمْرٍو بْنِ حُرَيْثِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي
عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ أَيْنَ أَهْلُ بِالْحَجِّ 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'¹⁵⁶.

¹⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 157 H 2

¹⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 157 H 3

¹⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 157 H 4

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqub 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'.¹⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سُلَيْمَانَ بْنِ مُحَمَّدٍ عَنْ حَرِيْزِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) مَتَى الْأَبِّي بِالْحَجِّ فَقَالَ إِذَا خَرَجْتَ إِلَى مَنَى ثُمَّ قَالَ إِذَا جَعَلْتَ شِعْبَ دُبِّ عَلَى يَمِينِكَ وَالْعَقَبَةَ عَنْ يَسَارِكَ فَلَبَّ بِالْحَجِّ .

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

'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'.¹⁵⁸

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 عَنِ ابْنِ بُكَيْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّا نُرِيدُ أَنْ نَخْرُجَ إِلَى مَكَّةَ مُشَاءً فَقَالَ لَنَا لَا تَمْشُوا وَاخْرُجُوا رُكْبَانًا قُلْتُ أَصْلَحَكَ اللَّهُ إِنَّهُ بَلَعْنَا عَنِ الْحَسَنِ بْنِ عَلِيٍّ (صلوات الله عليه) أَنَّهُ كَانَ يَحُجُّ مَاشِيًا فَقَالَ كَانَ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) يَحُجُّ مَاشِيًا وَتَسَاقَى مَعَهُ الْمَحَامِلُ وَالرِّحَالُ .

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}'.¹⁵⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ سَيْفِ التَّمَّارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّا كُنَّا نَحُجُّ مُشَاءً فَبَلَعْنَا عَنْكَ شَيْءٌ فَمَا تَرَى قَالَ إِنَّ النَّاسَ لَيَحُجُّونَ مُشَاءً وَ يَرُكَبُونَ قُلْتُ لَيْسَ عَنْ ذَلِكَ أَسْأَلُكَ قَالَ فَعَنْ أَيِّ شَيْءٍ سَأَلْتَ قُلْتُ أَيُّهُمَا أَحَبُّ إِلَيْكَ أَنْ نَصْنَعَ قَالَ تَرُكَبُونَ أَحَبُّ إِلَيَّ فَإِنَّ ذَلِكَ أَقْوَى لَكُمْ عَلَى الدُّعَاءِ وَالْعِبَادَةِ .

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

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

¹⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 157 H 6

¹⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 158 H 1

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)'.¹⁶⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) 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'.¹⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ وَابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنِ الْحَجِّ مَاشِيًا أَوْ رَاكِبًا قَالَ بَلْ رَاكِبًا فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَجَّ رَاكِبًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'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'.¹⁶²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رِفَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَشْيِ أَوْ رَاكِبًا قَالَ بَلْ رَاكِبًا فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَجَّ رَاكِبًا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Rifa'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 أَرَكَبُ أَوْ أَمْشِي فَقَالَ كَانَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) يَزُورُ رَاكِبًا

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 فَكُنْتُ الرُّكُوبُ أَفْضَلُ مِنَ الْمَشْيِ فَقَالَ نَعَمْ لِأَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) 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'.¹⁶³

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

¹⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 158 H 2

¹⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 158 H 3

¹⁶² Al Kafi – V 4 – The Book of Hajj Ch 158 H 4

¹⁶³ Al Kafi – V 4 – The Book of Hajj Ch 158 H 5

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'.¹⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الَّذِي عَلَيْهِ الْمَشْيُ فِي الْحَجِّ إِذَا رَمَى الْجِمَارَ زَارَ الْبَيْتَ رَاكِبًا 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 the Hajj, when he pelts the rocks, can visit the House (Kabah) riding, and there would be nothing upon him'.¹⁶⁵

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 يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنِ الْمَنْتَمِعِ إِذَا كَانَ شَيْخًا كَبِيرًا أَوْ امْرَأَةً تَخَافُ الْحَيْضَ تُعَجِّلُ طَوَافَ الْحَجِّ قَبْلَ أَنْ تَأْتِيَ مَنَى 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 الْبَيْتَ 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'.

فَقُلْتُ الْمَفْرُودُ بِالْحَجِّ إِذَا طَافَ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ يُعَجِّلُ طَوَافَ النِّسَاءِ فَقَالَ لَا إِنَّمَا طَوَافُ النِّسَاءِ بَعْدَ مَا يَأْتِي مَنَى .

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'.¹⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ يَدْخُلُ مَكَّةَ وَ مَعَهُ نِسَاءٌ قَدْ أَمْرَهُنَّ فَتَمْتَعْنَ قَبْلَ التَّرْوِيَةِ بِيَوْمٍ أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةٍ فَحَشِيَّ عَلَى بَعْضِهِنَّ الْحَيْضَ فَقَالَ إِذَا فَرَعْنَ

¹⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 158 H 6

¹⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 158 H 7

¹⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 159 H 1

مِنْ مُتَعَتِهِنَّ وَ أَحْلَلْنَ فَلْيَنْظُرْ إِلَى الَّتِي يَخَافُ عَلَيْهَا الْحَيْضَ فَيَأْمُرُهَا تَغْتَسِلُ وَ تُهَلُّ بِالْحَجِّ مِنْ مَكَانِهَا ثُمَّ تَطُوفُ بِالْبَيْتِ وَ بِالصَّفَا وَ الْمَرْوَةِ فَإِنْ حَدَثَ بِهَا شَيْءٌ فَضَنْتَ بِقِيَّةِ الْمَنَاسِكِ 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 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 وَ إِحْدُ 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 الرِّفْقَةُ قَالَ لَيْسَ لَهُمْ ذَلِكَ تَسْتَعْدِي 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'.¹⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ 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'.¹⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ رَجُلٌ كَانَ مُتَمَتِعاً وَ أَهْلٌ بِالْحَجِّ قَالَ لَا يَطُوفُ بِالْبَيْتِ حَتَّى يَأْتِيَ عَرَافَاتٍ 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,

¹⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 159 H 2

¹⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 159 H 3

(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 Arafaat. 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*'.¹⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ 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,

'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'.¹⁷⁰

بَابُ تَقْدِيمِ الطَّوَافِ لِلْمُفْرِدِ

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) 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'.¹⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُفْرِدِ الْحَجِّ يُقَدِّمُ طَوَافَهُ أَوْ يُؤَخِّرُهُ فَقَالَ هُوَ وَ اللَّهُ 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'.¹⁷²

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 السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ شَيْخًا كَبِيرًا أَوْ مَرِيضًا يَخَافُ ضِعَاطَ النَّاسِ وَ زَحَامَهُمْ يُخْرِمُ بِالْحَجِّ وَ يَخْرُجُ إِلَى مَنَى قَبْلَ يَوْمِ التَّرْوِيَةِ

¹⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 159 H 4

¹⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 159 H 5

¹⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 160 H 1

¹⁷² Al Kafi – V 4 – The Book of Hajj Ch 160 H 2

قَالَ نَعَمْ فَلْتُ يَخْرُجُ الرَّجُلُ الصَّحِيحُ يَلْتَمِسُ مَكَاناً وَ يَتَرَوَّحُ بِذَلِكَ الْمَكَانِ قَالَ لَا قُلْتُ يُعَجِّلُ بِيَوْمٍ 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 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'.¹⁷³

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

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 Arafat'.¹⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ هَلْ يَخْرُجُ النَّاسُ إِلَى مِنَى غُدْوَةً 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'.¹⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا تَوَجَّهْتَ إِلَى مِنَى فَقُلِ اللَّهُمَّ إِنِّي أَرْجُو وَ إِنِّي أَدْعُو فَبَلِّغْنِي أَمَلِي وَ أَصْلِحْ 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'.¹⁷⁶

بَابُ نَزُولِ مِنَى وَ حُدُودِهَا

Chapter 162 – The encampment at Mina and its boundary

¹⁷³ Al Kafi – V 4 – The Book of Hajj Ch 161 H 1

¹⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 161 H 2

¹⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 161 H 3

¹⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 161 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا انْتَهَيْتَ إِلَى مَنَى فَقُلِ اللَّهُمَّ هَذِهِ مِنَى وَ هِيَ مِمَّا مَنَنْتَ بِهَا عَلَيْنَا مِنَ الْمَنَاسِكِ فَاسْأَلُكَ 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’.

ثُمَّ تُصَلِّي بِهَا الظُّهْرَ وَ العَصْرَ وَ المَعْرَبَ وَ العِشَاءَ الأَجْرَةَ وَ الفَجْرَ وَ الإمامُ يُصَلِّي بِهَا الظُّهْرَ لَا يَسْعُهُ إِلا ذَلِكَ وَ مُوسِعٌ عَلَيْكَ أَنْ تُصَلِّيَ بغيرِهَا إِنْ لَمْ تُفِدْرْ ثُمَّ تُدْرِكُهُمْ بَعْرَفَاتٍ

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 Arafaat’.

قَالَ وَ حَدُّ مَنَى مِنَ العَقَبَةِ إِلَى وادي مُحَسِّرٍ .

He^{-asws} said: ‘And a boundary of Mina is from Aqaba up to the Muhassar valley’.¹⁷⁷

بَابُ العُدُوِّ إِلَى عَرَفَاتٍ وَ خُدُودِهَا

Chapter 163 – The morning departure to Arafaat and its boundaries

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِيانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مِنَ السَّنَةِ أَلَا يَجْرُجُ الإمامُ مِنْ مَنَى إِلَى عَرَفَةَ حَتَّى تَطْلُعَ الشَّمْسُ .

Humeyd 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 Arafaat until the emergence of the sun’.¹⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الحَلْبِيِّ عَنْ عَبْدِ الحَمِيدِ الطَّائِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّا مُشَاهَةٌ فَكَيْفَ نَصْنَعُ قَالَ أَمَّا أَصْحَابُ الرِّحَالِ فَكَانُوا يُصَلُّونَ العِدَاةَ بِمَنَى وَ أَمَّا أَنْتُمْ فَامْضُوا 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,

¹⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 162 H 1

¹⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 163 H 1

'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'.¹⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا غَدَوْتَ إِلَى عَرَفَةَ فَقُلْ وَ أَنْتَ مُتَوَجِّهٌ إِلَيْهَا اللَّهُمَّ إِلَيْكَ صَمَدْتُ وَ إِيَّاكَ اعْتَمَدْتُ وَ وَجْهَكَ أَرَدْتُ فَاسْأَلُكَ أَنْ تُبَارِكَ لِي فِي رِحْلَتِي وَ أَنْ تُفَضِّلَنِي لِي حَاجَتِي وَ أَنْ تَجْعَلَنِي الْيَوْمَ مِمَّنْ 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,

(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 انْتَهَيْتَ إِلَى عَرَفَاتٍ فَاصْرُبْ جِبَاءَكَ بِمِرَّةٍ وَ نَمْرَةٍ هِيَ بَطْنُ عَرَنَةَ دُونَ الْمَوْقِفِ وَ دُونَ عَرَفَةَ فَإِذَا زَالَتِ الشَّمْسُ يَوْمَ عَرَفَةَ فَاعْتَسِلْ وَ صَلِّ الظُّهْرَ وَ الْعَصْرَ بِأَدَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ إِنَّمَا تُعَجِّلُ الْعَصْرَ وَ تَجْمَعُ بَيْنَهُمَا لِتُفَرِّغَ 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 حَدَّثَ عَرَفَةَ مِنْ بَطْنِ عَرَنَةَ وَ نَوْبَةَ 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'.¹⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ 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'.¹⁸¹

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

¹⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 163 H 2

¹⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 163 H 3

¹⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 163 H 4

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 Harram or Arafaat?’ So he^{-asws} said: ‘The Harram’. So it was said, ‘And how come Arafaat did not happen to be inside the Harram?’ So he^{-asws} said: ‘This is how Allah^{-azwj} Mighty and Majestic Made it to be’.¹⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدُّ عَرَافَاتٍ مِنَ الْمَازْمِينِ إِلَى أَقْصَى الْمُؤَقَفِ .

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’.¹⁸³

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 (عَلَيْهِ السَّلَامُ) 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’.¹⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَطَعَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) التَّلْبِيَةَ حِينَ زَاغَتِ الشَّمْسُ يَوْمَ عَرَفَةَ وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) 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 (عَلَيْهِ السَّلَامُ) فَإِذَا قَطَعْتَ التَّلْبِيَةَ فَعَلَيْكَ بِالتَّهْلِيلِ وَالتَّحْمِيدِ وَالتَّمْجِيدِ وَالتَّنَاءِ عَلَى اللَّهِ عَزَّ وَجَلَّ .

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’.¹⁸⁵

¹⁸² Al Kafi – V 4 – The Book of Hajj Ch 163 H 5

¹⁸³ Al Kafi – V 4 – The Book of Hajj Ch 163 H 6

¹⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 164 H 1

¹⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 164 H 2

بَابُ الْوُقُوفِ بِعَرَفَةَ وَ حَدِّ الْمَوْقِفِ**Chapter 165 – The pausing at Arafaat and the boundary of the Pausing Station (Al Mowqif)**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَرَفَاتٌ كُلُّهَا مَوْقِفٌ وَ أَفْضَلُ الْمَوْقِفِ سَفْحُ الْجَبَلِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Misma'a,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Arafaat, all of it is a Pausing Station, and the most superior of the Pausing Station is at the base of the mountain'.¹⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا وَقَفْتَ بِعَرَفَاتٍ فَادْنُ مِنَ الْهَضَابِ وَ الْهَضَابُ هِيَ الْجِبَالُ فَإِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ أَصْحَابَ الْأَرَاكِ لَا حَجَّ لَهُمْ بَعْنِي الَّذِينَ يَقِفُونَ عِنْدَ الْأَرَاكِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you pause at Arafaat, so go near to the plateau, and the plateau, it is the mountain, for the Prophet^{-saww} said: 'The companions of Al-Arak, there is no Hajj for them, meaning those who are pausing at Al-Arak'.¹⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمَوْقِفِ ارْتَفِعُوا عَنْ بَطْنِ عَرَنَةَ وَ قَالَ أَصْحَابُ الْأَرَاكِ لَا حَجَّ لَهُمْ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said regarding the Pausing Station: 'Arise from the middle of Urna'. And he^{-saww} said: 'The companions of Arak, there is no Hajj for them'.¹⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ وَقَفْتُ فِي مَيْسِرَةِ الْجَبَلِ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَقَفَ بِعَرَفَاتٍ فِي مَيْسِرَةِ الْجَبَلِ فَلَمَّا وَقَفَ جَعَلَ النَّاسُ يَتَّبِعُونَ أَحْفَافَ نَاقَتِهِ فَيَقِفُونَ إِلَى جَانِبِهِ فَتَحَاها فَفَعَلُوا مِثْلَ ذَلِكَ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مَوْضِعُ أَحْفَافِ نَاقَتِي الْمَوْقِفَ وَ لَكِنْ هَذَا كُلُّهُ مَوْقِفٌ وَ أَشَارَ بِيَدِهِ إِلَى الْمَوْقِفِ وَ فَعَلَ مِثْلَ ذَلِكَ فِي الْمُرْدَلِفَةِ

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Pause by the left of the mountain, for Rasool-Allah^{-saww} paused by the left of the mountain. So when he^{-saww} paused, the people came over encircling sandals by his^{-saww} camel, and they were pausing by his^{-saww} side. So he^{-saww} moved it nearby, so but they did similar to that. So he^{-saww} said: 'O you people! The place of my^{-saww} camel is not for the sandals, being

¹⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 165 H 1

¹⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 165 H 2

¹⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 165 H 3

the Pausing Station, but this here, all of it is a Pausing Station', and he^{-saww} gestured by his^{-saww} hand to the Pausing Station. And he^{-saww} did similar to that in Al-Muzdalifa.

فَإِذَا رَأَيْتَ خَلًّا فَسَدَّهُ بِنَفْسِكَ وَ رَاحِلَتِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ تُسَدَّ تِلْكَ الْخَلَالَ وَ انْتَقِلْ عَنِ الْهَضَابِ وَ اتَّقِ الْأَرَكَ فَإِذَا وَقَفْتَ بِعَرَافَاتِ فَاحْمَدِ اللَّهَ وَ هَلِّلْهُ وَ مَجِّدْهُ وَ اتَّنِّ عَلَيْهِ وَ كَبِّرْهُ مِائَةَ تَكْبِيرَةٍ وَ أَفْرَأْ أَلَّ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ وَ تَحَيَّرْ لِنَفْسِكَ مِنَ الدُّعَاءِ مَا أَحْبَبْتَ وَ اجْتَهِدْ فَإِنَّهُ يَوْمٌ دُعَاءٍ وَ مَسْأَلَةٍ

So whenever you see a vacant spot, then close it (occupy) with yourself and your ride, for Allah^{-azwj} Mighty and Majestic Loves that you should close up (occupy) that vacant spot, and transfer from the plateau, and fear Al-Arak. So when you pause at Arafaat, then Praise Allah^{-azwj} and Extol His^{-azwj} Holiness, and Glorify Him^{-azwj}, and Laud (Extol) upon Him^{-azwj}, and Exclaim His^{-azwj} Greatness with one hundred exclamations, and recite 'Say He^{-azwj} Allah^{-azwj} is One (Chapter 112), and Al-Hamd (Chapter 1), one hundred times, and choose for yourself from the supplications whatever you like, and strive, for it is a day of supplication and asking.

وَ تَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّ الشَّيْطَانَ لَنْ يُذْهِلَكَ فِي مَوْضِعٍ أَحَبَّ إِلَيْهِ مِنْ أَنْ يُذْهِلَكَ فِي ذَلِكَ الْمَوْضِعِ وَ إِيَّاكَ أَنْ تَشْتَغَلَ بِالنَّظَرِ إِلَى النَّاسِ وَ أَقْبِلْ قَبْلَ نَفْسِكَ وَ لِيَكُنْ فِيْمَا تَقُولُ اللَّهُمَّ رَبَّ الْمَشَاعِرِ كُلِّهَا فَكُ رَقَبَتِي مِنَ النَّارِ وَ أَوْسِعْ عَلَيَّ مِنَ الرَّزْقِ الْخَلَالَ وَ ادْرَأْ عَنِّي شَرَّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ

And you should seek Refuge with Allah^{-azwj} from the Satan^{la} would never astound you in a place more beloved to him^{la} than for him^{la} to astound you in that place. And beware of being pre-occupied with looking at the people, and turn your attention towards yourself, and let yourself become in what you should be saying, 'O Allah^{-azwj}, Lord of the Easts, all of them! Free my neck from the Fire, and Expand upon me from the Permissible sustenance, and Turn around the evil from me, the mischief of the Jinn and humans.

اللَّهُمَّ لَا تَمْكُرْ بِي وَ لَا تَخْدَعْنِي وَ لَا تَسْتَدْرِجْنِي يَا أَسْمَعَ السَّمْعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

O Allah^{-azwj}! Do not let me be plotted against, nor deceived, nor be dragged down. O most Hearing of the hearing ones, and O most Seeing of the seeing ones, and O Quickest of the Reckoners, and O most Merciful of the merciful ones! I ask You^{-azwj} that You^{-azwj} should Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and that You^{-azwj} should Deal with me such and such.

وَ لِيَكُنْ فِيْمَا تَقُولُ وَ أَنْتَ رَافِعٌ يَدَيْكَ إِلَى السَّمَاءِ اللَّهُمَّ حَاجَتِي الَّتِي إِنْ أُعْطِيْتَهَا لَمْ يَضُرَّنِي مَا مَنَعْتَنِي وَ إِنْ مَنَعْتَنِيهَا لَمْ يَنْفَعْنِي مَا أُعْطِيْتَنِي أَسْأَلُكَ خَلَاصَ رَقَبَتِي مِنَ النَّارِ اللَّهُمَّ إِنِّي عَبْدُكَ وَ مَلِكُ يَدِكَ وَ نَاصِيَتِي بِيَدِكَ وَ أَجْلِي بِعِلْمِكَ

And let yourself become in what you should be saying, and you are raising your hand towards the sky, 'O Allah^{-azwj}! My needs which, if You^{-azwj} were to Grant me it would not harm me what You^{-azwj} Prevent from me; and if Your^{-azwj} were to Prevent these, it would not benefit me what You^{-azwj} Give me. I ask You^{-azwj} to Liberate my neck from the Fire. O Allah^{-azwj}! I am Your^{-azwj} servant, and a possession of Your^{-azwj} Hand, and my forelock is in Your^{-azwj} Hand, and my term is in Your^{-azwj} Knowledge.

أَسْأَلُكَ أَنْ تُؤَفِّقَنِي لِمَا يُرْضِيكَ عَنِّي وَ أَنْ تُسَلِّمَ مِنِّي مَنَاسِكِي الَّتِي أَرِيْنَهَا إِبْرَاهِيمَ خَلِيلِكَ وَ دَلَّلْتَ عَلَيْهَا حَبِيبِكَ مُحَمَّدًا (صلى الله عليه وآله)

I ask You-azwj that You-azwj should Incline me to whatever Pleases You-azwj about me, and that You-azwj should Accept my rituals from me which were shown by Ibrahim-as Your-azwj Friend, and were pointed to by Your-azwj Beloved Muhammad-saww'.

وَلْيَكُنْ فِيمَا تَقُولُ اللَّهُمَّ اجْعَلْنِي مِمَّنْ رَضِيَتْ عَمَلُهُ وَ أَطْلَتْ عُمرُهُ وَ أَحْيَيْتُهُ بَعْدَ الْمَوْتِ حَيَاةً طَيِّبَةً .

And let yourself become in what you should be saying, 'O Allah-azwj! Make me to be from the ones whose deeds have Pleas'd You-azwj, and Prolong my life-span, and Revive me after the death with a goodly life'.¹⁸⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مُيْمُونٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَقَفَ بِعَرَافَاتٍ فَلَمَّا هَمَّتِ الشَّمْسُ أَنْ تَغِيْبَ قِيلَ أَنْ تَنْدَفِعَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَ مِنْ تَشْتَتِ الْأُمْرِ وَ مِنْ شَرِّ مَا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ أَمْسَى ظَلَمِي مُسْتَجِيرًا بِعَفْوِكَ وَ أَمْسَى خَوْفِي مُسْتَجِيرًا بِأَمَانِكَ وَ أَمْسَى ذُلِّي مُسْتَجِيرًا بِعِزِّكَ وَ أَمْسَى وَجْهِي الْفَاقِي مُسْتَجِيرًا بِوَجْهِكَ الْبَاقِي

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

'I heard Abu Abdullah-asws saying that Rasool-Allah-saww paused at Arafat. So when the sun was about to set, before the rush, said: 'O Allah-azwj! I seek Refuge with You-azwj from the poverty, and from scattering of the affairs, and from evil of what occurs by the night and the day. I-saww have come unjust (and) seeking Refuge by Your-azwj Forgiveness, and have come fearful seeking Refuge by Your-azwj Security, and have come disgraced seeking Refuge by Your-azwj Honour, and have come with my-saww perishing face seeking Refuge by Your-azwj Everlasting Face.

يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَجْوَدَ مَنْ أُعْطِيَ جَلَّلِي بِرَحْمَتِكَ وَ أَلْيَسَنِي عَافِيَتِكَ وَ اصْرَفْ عَنِّي شَرَّ جَمِيعِ خَلْقِكَ

O the Best One-azwj to Plead, and O most benevolent of the Granting Ones, Wrap me in Your-azwj Mercy and Clothe me by Health from You-azwj, and Exchange the evil of the entirety of the creatures away from me'.

قَالَ عَبْدُ اللَّهِ بْنُ مُيْمُونٍ وَ سَمِعْتُ أَبِي يَقُولُ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَوْسَعَ مَنْ أُعْطِيَ وَ يَا أَرْحَمَ مَنْ اسْتُرْجِمَ ثُمَّ سَأَلَ حَاجَتَكَ .

Abdullah Bin Maymoun said, 'And I heard my father saying, 'O the Best One-azwj to Plead to, and O the most Extensive of the ones who give, and O most Merciful of the merciful ones', then ask your need'.¹⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ فِي شَيْءٍ مِنَ الدُّعَاءِ عَشِيَّةَ عَرَافَةَ شَيْءٌ مُوقَّتٌ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'There is nothing from the supplications of the evening of Arafat, anything Prescribed (in particular).¹⁹¹

¹⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 165 H 4

¹⁹⁰ Al Kafi – V 4 – The Book of Hajj Ch 165 H 5

¹⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 165 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ رَأَيْتُ عَبْدَ اللَّهِ بْنَ جُنْدُبٍ بِالْمَوْقِفِ فَلَمْ أَرَ مَوْقِفًا كَانَ أَحْسَنَ مِنْ مَوْقِفِهِ مَا زَالَ مَاذَا يَدِيهِ إِلَى السَّمَاءِ وَ دُمُوعُهُ تَسِيلُ عَلَى خَدَّيْهِ حَتَّى تَبْلُغَ الْأَرْضَ فَلَمَّا انْصَرَفَ النَّاسُ قُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ مَا رَأَيْتُ مَوْقِفًا قَطُّ أَحْسَنَ مِنْ مَوْقِفِكَ قَالَ وَ اللَّهُ مَا دَعَوْتُ إِلَّا لِإِخْوَانِي وَ ذَلِكَ أَنَّ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَام) أَخْبَرَنِي أَنَّهُ مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ نُودِيَ مِنَ الْعَرْشِ وَ لَكَ مِائَةٌ أَلْفٍ ضِعْفٍ مِثْلِهِ فَكَرِهْتُ أَنْ أَدْعَ مِائَةَ أَلْفٍ ضِعْفٍ مِثْمُونَةَ لِوَاجِدٍ لَا أُدْرِي يُسْتَجَابُ أَمْ لَا .

Ali Bin Ibrahim, from his father who said,

'I saw Abu Abdullah Bin Jundub at the Pausing Station, and I had not seen a pausing which was better than his pausing. He did not cease to extend his hand towards the sky, and his tears were flowing upon his cheeks until they reached the ground. So when the people left, I said to him, 'O Abu Muhammad! I have not seen a pause at all to be better than your pausing'. He said, 'I did not supplicate except for my brethren, and that is because Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} informed me that the one who supplicates for his brother in absence, would be Called out from the Throne, and for you would be a hundred thousand multiple of the likes of his'. Therefore, I disliked that I should leave a guaranteed multiple of a hundred thousand, for one which I do not even know whether I would be Answered for or not'.¹⁹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ ابْنِ أَبِي عَمِيرٍ قَالَ كَانَ عِيْسَى بْنُ أَعْيَنَ إِذَا حَجَّ فَصَارَ إِلَى الْمَوْقِفِ أَقْبَلَ عَلَى الدُّعَاءِ لِإِخْوَانِهِ حَتَّى يُفِيضَ النَّاسُ قَالَ فَقُلْتُ لَهُ تَنْفِقُ مَالَكَ وَ تَتْعَبُ بَدَنَكَ حَتَّى إِذَا صِرْتَ إِلَى الْمَوْضِعِ الَّذِي تُبْتُ فِيهِ الْحَوَائِجُ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَقْبَلْتَ عَلَى الدُّعَاءِ لِإِخْوَانِكَ وَ تَرَكْتَ نَفْسَكَ قَالَ إِنِّي عَلَى ثِقَةٍ مِنْ دَعْوَةِ الْمَلِكِ لِي وَ فِي شَكِّ مِنَ الدُّعَاءِ لِنَفْسِي .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa Bin Ubeyd, from Ibn Abu Umer who said,

'When Isa Bin Ayn went to Hajj, he went to the Pausing Station beginning upon the supplication for his brethren until the people departed. So I said to him, 'You spend your wealth and exhaust your body until you come to the place in which needs are broadcasted to Allah^{azwj} Mighty and Majestic, instead you come to supplicate for your brethren and neglect yourself?' He said, 'I am relying upon the supplication of the Angels for me, and am in doubt from the supplication for myself'.¹⁹³

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السُّلَمِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ أَوْ عَبْدِ اللَّهِ بْنِ جُنْدُبٍ قَالَ كُنْتُ فِي الْمَوْقِفِ فَلَمَّا أَفْضَيْتُ لِقَيْتُ إِبْرَاهِيمَ بْنَ شَعِيبٍ فَسَلَّمْتُ عَلَيْهِ وَ كَانَ مُصَابًا بِأَخْدَى عَيْنَيْهِ وَ إِذَا عَيْنُهُ الصَّحِيحَةُ حَمْرَاءَ كَأَنَّهَا عُلْفَةٌ دِمٌ فَقُلْتُ لَهُ قَدْ أُصِيبَتْ بِأَخْدَى عَيْنَيْكَ وَ أَنَا وَ اللَّهُ مُشْفِقٌ عَلَى الْأُخْرَى فَلَوْ قَصَرْتَ مِنَ الْبُكَاءِ قَلِيلًا فَقَالَ وَ اللَّهُ يَا أَبَا مُحَمَّدٍ مَا دَعَوْتُ لِنَفْسِي الْيَوْمَ بِدَعْوَةِ

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Husayn Al Sulmy, from Ali Bin Asbaat, from Ibrahim Bin Abu Al Balaad or Abullah Bin Jundab who said,

'I was in the Pausing Station, so when I departed I met Ibrahim Bin Shuayb. So I greeted to him, and he was blinded by one of his eyes, and his other healthy eye was red, as if blood had been thrown at it. So I said to him, 'You are blinded with one of your eyes, and I, by Allah^{azwj}, am scared upon the other one. If only you would reduce

¹⁹² Al Kafi – V 4 – The Book of Hajj Ch 165 H 7

¹⁹³ Al Kafi – V 4 – The Book of Hajj Ch 165 H 8

from the wailing by a little?’ So he said, ‘By Allah^{-azwj}, O Abu Muhammad! I did not supplicate for myself today with a (single) supplication’.

فَقُلْتُ فَلِمَنْ دَعَوْتَ قَالَ دَعَوْتُ لِإِخْوَانِي لِأَنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْعَيْبِ وَكَلَّ اللَّهُ بِهِ مَلَكًا يَقُولُ وَ لَكَ مِثْلَاهُ فَأَرَدْتُ أَنْ أَكُونَ إِنَّمَا أَدْعُو لِإِخْوَانِي وَ يَكُونُ الْمَلَكُ يَدْعُو لِي لِأَنِّي فِي شَكِّكَ مِنْ دُعَائِي لِنَفْسِي وَ لَسْتُ فِي شَكِّكَ مِنْ دُعَاءِ الْمَلَكِ لِي .

So I said, ‘So for whom did you supplicate?’ He said, ‘I supplicated for my brethren because I heard Abu Abdullah^{-asws} saying: ‘The one who supplicates for his brother in his absence, Allah^{-azwj} would Allocate and Angel with him saying: ‘And for you is the like of it’. Therefore, I wanted to, rather be supplicating for my brethren, and the Angel would become supplicating for me, because I am in doubt from my own supplication for myself, and I am not in doubt from the supplication of the Angel for me’.¹⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَوْمَ عَرَفَةَ بِالْمَوْقِفِ وَ هُوَ يَنَادِي بِأَعْلَى صَوْتِهِ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ الْإِمَامَ ثُمَّ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) ثُمَّ هَهُ قَيْنَادِي ثَلَاثَ مَرَّاتٍ لِمَنْ بَيْنَ يَدَيْهِ وَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ وَ مِنْ خَلْفِهِ اثْنَيْ عَشَرَ صَوْتًا

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al nazar Bin Suweyd, from Amro Bin Abu Al Miqdam who said,

‘I saw Abu Abdullah^{-asws} of the Day of Arafaat by the Pausing Station, and he^{-asws} was calling out in a loud voice of his^{-asws}: ‘O you people! Rasool-Allah^{-saww} was an Imam^{-saww}, then Ali^{-asws} Bin Abu Talib^{-asws} was an Imam^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then Hah!’ So he^{-asws} called out three times to the ones in front of him^{-asws}, and on his^{-asws} right, and on his^{-asws} left, and for (those who were) behind him^{-asws}, being twelve calls (in total).

وَ قَالَ عَمْرُو فَلَمَّا أَتَيْتُ مِنِّي سَأَلْتُ أَصْحَابَ الْعَرَبِيَّةِ عَنْ تَفْسِيرِ هَهُ فَقَالُوا هَهُ لَعْنَةُ بَنِي فُلَانٍ أَنَا فَاسْأَلُونِي قَالَ ثُمَّ سَأَلْتُ غَيْرَهُمْ أَيْضًا مِنْ أَصْحَابِ الْعَرَبِيَّةِ فَقَالُوا مِثْلَ ذَلِكَ .

And Amro said, ‘So when I went to Mina, I asked the masters of Arabic about the interpretation of (the word) ‘Ha’. So they said, ‘Ha’ in the language of the clan of so and so (means), ‘I, therefore ask me’. Then I asked others as well from the masters of the Arabic, and they (all) said similar to that’.¹⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا ضَاقَتْ عَرَفَةُ كَيْفَ يَصْنَعُونَ قَالَ يَرْتَفِعُونَ إِلَى الْجَبَلِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Sama'at who said,

‘I said to Abu Abdullah^{-asws}, ‘When there is constriction at Arafaat, what should we be doing?’ He^{-asws} said: ‘You should be going higher to the mountain’.¹⁹⁶

¹⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 165 H 9

¹⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 165 H 10

¹⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 165 H 11

بَابُ الْإِفَاضَةِ مِنْ عَرَافَاتٍ**Chapter 166 – The departure from Arafaat**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَتَى الْإِفَاضَةُ مِنْ عَرَافَاتٍ قَالَ إِذَا ذَهَبَ الْحُمْرَةُ بِعَنِي مِنَ الْجَانِبِ الشَّرْقِيِّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Yunus Bin Yqoub who said,

'I said to Abu Abdullah^{-asws}, 'When is the departure from Arafaat?' He^{-asws} said: 'When the redness disappears, meaning from the eastern side'.¹⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الْمُشْرِكِينَ كَانُوا يُفِيضُونَ مِنْ قَبْلِ أَنْ تَغِيْبَ الشَّمْسُ فَخَالَفَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَفَاضَ بَعْدَ غُرُوبِ الشَّمْسِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'The Polytheists were departing from before the disappearance of the sun, so Rasool-Allah^{-saww} opposed them, and he^{-saww} departed after the setting of the sun'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا غَرَبَتِ الشَّمْسُ فَأَفِضْ مَعَ النَّاسِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ وَ أَفِضْ بِالِاسْتِغْفَارِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'When the sun sets, so depart along with the people, and upon you should be the tranquillity and the dignity. And, depart with the seeking of the Forgiveness, for Allah^{-azwj} Mighty and Majestic is Saying [2:199] **Then hasten on from where the people hasten on and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful.**

فَإِذَا انْتَهَيْتَ إِلَى الْكَثِيبِ الْأَحْمَرِ عَنِ يَمِينِ الطَّرِيقِ فَقُلِ اللَّهُمَّ ارْحَمْ مَوْقِفِي وَ زِدْ فِي عِلْمِي وَ سَلِّمْ لِي دِينِي وَ تَقَبَّلْ مَنَاسِكِي وَ إِنَّاكَ وَ الْوَجِيفَ الَّذِي يَصْنَعُهُ النَّاسُ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ أَيُّهَا النَّاسُ إِنَّ الْحَجَّ لَيْسَ بِوَجِيفِ الْخَيْلِ وَ لَا بِإِضَاعِ الْإِبِلِ وَ لَكِنْ اتَّقُوا اللَّهَ وَ سَبِّرُوا سَبْرًا جَمِيلًا لَا تُوْطِنُوا ضَعِيفًا وَ لَا تُوْطِنُوا مُسْلِمًا وَ تَوَادُّوا وَ اقْتَصِدُوا فِي السَّيْرِ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَكْفُؤُ نَاقَتَهُ حَتَّى يُصِيبَ رَأْسَهَا مُقَدَّمَ الرَّحْلِ وَ يَقُولُ أَيُّهَا النَّاسُ عَلَيْكُمْ بِالذَّعَةِ فَسِنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَتَّبِعُ

So when you end up to the red dune upon the right of the road, so say, 'O Allah^{-azwj}! Have Mercy upon my pausing, and Increase in my knowledge, and Safeguard my Religion for me, and Accept my rituals'. Beware of the excitement, which the people are doing, for Rasool-Allah^{-saww} said: 'O you people! The Hajj is not with the excitement of the cavalry, nor the racing of the camels. But, fear Allah^{-azwj} and walk with a beautiful walking, not trampling upon the weak, nor trampling a Muslim, and be considerate and moderate in the walking, for Rasool-Allah^{-saww} would restrain his^{-saww} she-camel until its head would touch its front legs, and he^{-saww} was saying: 'O you people! It is upon you with the calmness. Thus, you should follow the Sunnah of Rasool-Allah^{-saww}'.

¹⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 166 H 1

قَالَ مُعَاوِيَةُ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ اللَّهُمَّ اغْنِثْنِي مِنَ النَّارِ وَ كَرَّرَهَا حَتَّى أَقَاضَ فَقُلْتُ أَلَا تُفِيضُ فَقَدْ أَقَاضَ النَّاسُ فَقَالَ إِنِّي أَخَافُ الرَّحَامَ وَ أَخَافُ أَنْ أَشْرَكَ فِي عَنَتِ إِنْسَانٍ .

Muawiya (the narrator) said, 'And I hear Abu Abdullah^{-asws} saying: 'O Allah^{-azwj}! Emancipate me^{-asws} from the Fire!', and he^{-asws} repeated it until he^{-asws} departed. So I^{-asws} said to him^{-asws}, 'Are you^{-asws} not departing, for the people have already departed?' So he^{-asws} said: 'I^{-asws} fear the congestion, and I^{-asws} fear that I^{-asws} might participate in impeding (hindering) a person'.¹⁹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ فِي آخِرِ كَلَامِهِ جِئْتُ أَقَاضَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَقْطَعَ رَجْماً أَوْ أُؤْذِيَ جَاراً .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Haroun Bin Kharjat who said,

'I heard Abu Abdullah^{-asws} saying at the end of his^{-asws} speech, when he^{-asws} departed: 'O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being unjust, of mistreating, or cutting off a relationship, or harming a neighbour'.¹⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ ضُرَيْبِ بْنِ الْكِنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَقَاضَ مِنْ عَرَاقَاتٍ قَبْلَ أَنْ تَغِيَّبَ الشَّمْسُ قَالَ عَلَيْهِ بَدَنَةٌ يَنْحَرُهَا يَوْمَ النَّحْرِ فَإِنْ لَمْ يَفِدِرْ صَامَ ثَمَانِيَةَ عَشَرَ يَوْماً بِمَكَّةَ أَوْ فِي الطَّرِيقِ أَوْ فِي أَهْلِهِ .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zureys Al Kunasy,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about a man who departed from Arafaat before the setting of the sun. He^{-asws} said: 'Upon him is a camel he would sacrifice it on the Day of the Sacrifice. So if he is not able, he should Fast for eighteen days in Makkah, or in the road, or among his family'.²⁰⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُوَكَّلُ اللَّهُ عَزَّ وَ جَلَّ مَلَكَيْنِ بِمَازِمِي عَرَاقَةَ فَيَقُولَانِ سَلِّمْ سَلِّمْ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Allocates two Angels at the two (narrow) points at Arafaat, so they are both saying: 'Safety! Safety!'²⁰¹

وَ عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَلَكَانِ يُفَرِّجَانِ لِلنَّاسِ لَيْلَةَ مُرْدَلَفَةَ عِنْدَ الْمَازِمَيْنِ الضَّيِّقَيْنِ .

And from him, from Ali Bin Al Numan, from Saeed Al A'araj,

¹⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 166 H 2

¹⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 166 H 3

²⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 166 H 4

²⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 166 H 5

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Two Angels make way for the people on the night of Muzdalifa at the two narrow points'.²⁰²

بَابُ لَيْلَةِ الْمُزْدَلِفَةِ وَالْوُقُوفِ بِالْمَشْعَرِ وَالْإِفَاضَةَ مِنْهُ وَخُدُودِهِ

Chapter 167 – The night of Al-Muzdalifa, and the pausing at the (Sacred) Monuments and the departure from it, and its boundary

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ وَحَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَا تُصَلِّ الْمَغْرِبَ حَتَّى تَأْتِيَ جَمْعًا فَتُصَلِّيَ بِهَا الْمَغْرِبَ وَالْعِشَاءَ الْأَجْزَةَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ انْزِلْ بِبَطْنِ الْوَادِي عَنْ يَمِينِ الطَّرِيقِ قَرِيبًا مِنَ الْمَشْعَرِ وَ يُسْتَحَبُّ لِلصَّرُورَةِ أَنْ يَتَوَقَّفَ عَلَى الْمَشْعَرِ الْحَرَامِ وَ يَطَّأَهُ بِرِجْلِهِ وَ لَا يُجَاوِزَ الْحِيَاضَ لَيْلَةَ الْمُزْدَلِفَةِ

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do not Pray Al-Magrib until you come to Jam'a, so you should Pray at it Al-Magrib and Al-Isha the last, by one *Azaan* and two *Iqamaas*; and descend into the middle of the valley from the right of the road near to the monuments; and it is recommended for the first-timer that he pauses upon the Sacred Monuments, and he should set foot on it and should not exceed the basin on the night of Al-Muzdalifa.

وَ يَقُولُ اللَّهُمَّ هَذِهِ جَمْعُ اللَّهِ إِنِّي أَسْأَلُكَ أَنْ تَجْمَعَ لِي فِيهَا جَوَامِعَ الْخَيْرِ اللَّهُمَّ لَا تُؤَيِّسْنِي مِنَ الْخَيْرِ الَّذِي سَأَلْتُكَ أَنْ تَجْمَعَهُ لِي فِي قَلْبِي وَ أَطْلُبُ إِلَيْكَ أَنْ تُعَرِّفَنِي مَا عَرَفْتَ أَوْلِيَاءَكَ فِي مَنْزِلِي هَذَا وَ أَنْ تَقْبَلَنِي جَوَامِعَ الشَّرِّ

And he should be saying, 'O Allah^{-azwj}! This is Jam'a. I ask You^{-azwj} that You^{-azwj} should Gather for me therein the entirety of the goodness. O Allah^{-azwj}! Do not let me despair from the goodness which I ask you that You^{-azwj} Gather for me in my heart; and I seek to You^{-azwj} Introduce to me what You^{-azwj} Introduce Your^{-azwj} Guardians^{-asws} in this place of mine, and that You^{-azwj} Save me from the entirety of the evil'.

وَ إِنْ اسْتَطَعْتَ أَنْ تُحْيِيَ تِلْكَ اللَّيْلَةَ فَافْعَلْ فَإِنَّهُ بَلَّغَنَا أَنَّ أَبْوَابَ السَّمَاءِ لَا تَعْلُقُ تِلْكَ اللَّيْلَةَ لِأَصْوَاتِ الْمُؤْمِنِينَ لَهُمْ دَوِيٌّ كَدَوِيٍّ النَّحْلُ يَقُولُ اللَّهُ جَلَّ ثَنَاؤُهُ أَنَا رَبُّكُمْ وَ أَنْتُمْ عِبَادِي أَدْبَيْتُمْ حَقِّي وَ حَقُّ عَلَيَّ أَنْ أَسْتَجِيبَ لَكُمْ فَيَحُطُّ اللَّهُ تِلْكَ اللَّيْلَةَ عَمَّنْ أَرَادَ أَنْ يَحُطَّ عَنْهُ ذُنُوبَهُ وَ يَغُورَ لِمَنْ أَرَادَ أَنْ يَغُورَ لَهُ .

And if you are to stay awake during that night, then do so, for it has reached us^{-asws} that the Doors of the sky are not locked during the night for the voices of the Believers, humming like the humming of the bees. Allah^{-azwj}, Majestic is His^{-azwj} Laudation is Saying: "I^{-azwj} am your Lord^{-azwj}, and you all are My^{-azwj} servants. You have fulfilled My^{-azwj} Right, and it is a Right upon Me^{-azwj} that I^{-azwj} Answer you". Thus, Allah^{-azwj} Degrades the sins from the ones whom He^{-azwj} Intends to Degrade from, and He^{-azwj} Forgives the ones whom He^{-azwj} Intends to Forgive for'.²⁰³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ عَنبَسَةَ بْنِ مُصْعَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّكْعَاتِ الَّتِي بَعْدَ الْمَغْرِبِ لَيْلَةَ الْمُزْدَلِفَةِ فَقَالَ صَلَّهَا بَعْدَ الْعِشَاءِ أَرْبَعَ رَكَعَاتٍ .

²⁰² Al Kafi – V 4 – The Book of Hajj Ch 166 H 6

²⁰³ Al Kafi – V 4 – The Book of Hajj Ch 167 H 1

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Anbasa Bin Mus'ab who said,

'I asked Abu Abdullah^{-asws} about the (Prayer) Cycles which are (to be Prayed) after Al-Maghrib on the night of Al-Muzdalifa. So he^{-asws} said: 'Pray these after Al-Isha, four Cycles'.²⁰⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُسْتَحَبُّ لِلصَّوْرَةِ أَنْ يَطَأَ الْمَشْعَرَ الْحَرَامَ وَأَنْ يَدْخُلَ النَّبِيَّ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It is recommended for the first-timer that he walks to the Sacred Monuments, and if he enters the House (Kabah)'.²⁰⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ بَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَصْبَحَ عَلَى طَهْرٍ بَعْدَ مَا تُصَلِّيَ الْفَجْرَ فَقَفْتُ إِنْ شِئْتَ قَرِيباً مِنَ الْجَبَلِ وَ إِنْ شِئْتَ حَيْثُ شِئْتَ فَإِذَا وَقَفْتَ فَاحْمَدِ اللَّهَ وَ أَنْتَنَ عَلَيْهِ وَ اذْكُرْ مِنَ الْآيَةِ وَ بَلَايَةِ مَا قَدَرْتَ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لِيَكُنْ مِنْ قَوْلِكَ اللَّهُمَّ رَبَّ الْمَشْعَرِ الْحَرَامِ فَكُ رَقِيبِي مِنَ النَّارِ وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ وَ اذْرَأ عَنِّي شَرَّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ

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: 'Become upon the cleanliness after having Prayed Al-Fajr, so you can pause near the mountain if you so desire to, and if you so desire to wherever you want. So, when you pause, Praise Allah^{-azwj}, and Laud upon Him^{-azwj}, and mention His^{-azwj} Favours and His^{-azwj} Trials as much as you are able to, and send Blessings upon the Prophet^{-saww}, and let your words become, 'O Allah^{-azwj}! Lord^{-azwj} of the Sacred Monuments! Free my neck from the Fire, and Expand upon me from Your^{-azwj} Permissible sustenance, and Turn around from me the evil of the Jinns and the humans.

اللَّهُمَّ أَنْتَ خَيْرُ مَطْلُوبٍ إِلَيْهِ وَ خَيْرُ مَدْعَوْ وَ خَيْرُ مَسْئُولٍ وَ لِكُلِّ وَافِدٍ جَائِزَةٌ فَاجْعَلْ جَائِزَتِي فِي مَوْطِنِي هَذَا أَنْ تُقْبِلَنِي عَنْرَتِي وَ تُقْبِلَ مَعْدِرَتِي وَ أَنْ تَجَاوَزَ عَن حَطِيئَتِي ثُمَّ اجْعَلِ التَّقْوَى مِنَ الدُّنْيَا زَادِي

O Allah^{-azwj}! You^{-azwj} are the best of the sought to, and the best of the supplicated to, and the Best One^{-azwj} to Plead to. And for every delegate is a Recompense, therefore Make my Recompense to be in this place of mine that You^{-azwj} should Ignore my stumbles, and Accept my excuses, and Overlook my mistakes, then Make abstention from the world to be my provision'.

ثُمَّ أَفْضُ جِبْنَ يُشْرِقُ لَكَ نَبِيرٌ وَ تَرَى الْإِبِلُ مَوْضِعَ أَحْقَافِهَا .

²⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 167 H 2

²⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 167 H 3

Then depart when it brightens for you sufficiently to be able to see the places of the hooves of the camels'.²⁰⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) (أَيُّ سَاعَةٍ أَحَبُّ إِلَيْكَ أَنْ أُفِيضَ مِنْ جَمْعٍ فَقَالَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ بِقَلِيلٍ فَهِيَ أَحَبُّ السَّاعَاتِ إِلَيَّ فَلْتُ فَإِنْ مَكُنَّا حَتَّى تَطْلُعَ الشَّمْسُ قَالَ لَيْسَ بِهِ بَأْسٌ .

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

'I asked Abu Ibrahim^{-asws} (7th Imam^{-asws}), 'Which time is most beloved to you^{-asws} for departing from Jam'a?' So he^{-asws} said: 'Before the emergence of the sun by a little, is the most beloved of the times to me^{-asws}'. I said, 'Supposing we remain until the sun emerges?' He^{-asws} said: 'There is no problem with it'.²⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تُجَاوِزْ وَادِيَّ مُحَسِّرٍ حَتَّى تَطْلُعَ الشَّمْسُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do not exceed the valley of Muhassar until the emergence of the sun'.²⁰⁸

بَابُ السَّعْيِ فِي وَادِي مُحَسِّرٍ

Chapter 168 – The walking briskly in the valley of Muhassar

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لِيَعْضُ وَوَلَدِهِ هَلْ سَعَيْتَ فِي وَادِي مُحَسِّرٍ فَقَالَ لَا قَالَ فَأَمَرَهُ أَنْ يَرْجِعَ حَتَّى يَسْعَى قَالَ فَقَالَ لَهُ ابْنُهُ لَا أَعْرِفُهُ فَقَالَ لَهُ سَلِ النَّاسَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said to one of his^{-asws} sons: 'Did you walk briskly in the valley of Muhassar?' So he said, 'No'. So he^{-asws} ordered him that he should return until he walks briskly. So his^{-asws} son said to him^{-asws}, 'I do not recognise it'. So he^{-asws} said to him: 'Ask the people'.²⁰⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ مَرَّ رَجُلٌ بِوَادِي مُحَسِّرٍ فَأَمَرَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بَعْدَ الْإِنْصِرَافِ إِلَى مَكَّةَ أَنْ يَرْجِعَ فَيَسْعَى .

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from one of our companions who said,

'A man passed by the valley of Muhassar, so Abu Abdullah^{-asws} ordered him, after his leaving to go to Makkah, that he should return, and he should walk briskly'.²¹⁰

²⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 167 H 4

²⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 167 H 5

²⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 167 H 6

²⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 168 H 1

²¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 168 H 2

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا مَرَرْتَ بِوَادِي مُحَسِّرٍ وَ هُوَ وَادٍ عَظِيمٌ بَيْنَ جَمْعٍ وَ مِنَى وَ هُوَ إِلَى مِنَى أَقْرَبُ فَاسْعُ فِيهِ حَتَّى تُجَاوِرَهُ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَرَّكَ نَاقَتَهُ وَ قَالَ اللَّهُمَّ سَلِّمْ لِي عَهْدِي وَ أَقْبَلْ تَوْبَتِي وَ أَجِبْ دَعْوَتِي وَ اخْلُفْنِي فِيْمَنْ تَرَكْتُ بَعْدِي .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you pass by the valley of Muhassar, and it is a great valley between Jam'a and Mina, and it is nearer to Mina, so walk briskly in it until you exceed it, for Rasool-Allah^{-saww} stirred on his^{-saww} she-camel and said: 'O Allah^{-azwj}! Secure my^{-saww} Covenant for me^{-saww}, and Accept my^{-saww} repentance, and Answer my^{-saww} call, and be in my^{-saww} place among the ones whom I^{-saww} leave behind'.²¹¹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَرَكَةُ فِي وَادِي مُحَسِّرٍ مِائَةٌ خُطْوَةٍ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Ismail,

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'The moving (briskly) in the valley of Muhassar is of one hundred steps'.²¹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ حَدِّ جَمْعٍ قَالَ مَا بَيْنَ الْمَازَمِينَ إِلَى وَادِي مُحَسِّرٍ .

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 boundary of Jam'a. He^{-asws} said: 'What is between the two narrow points up to the valley of Muhassar'.²¹³

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدُّ الْمَرْذَلِفَةِ مِنْ مُحَسِّرٍ إِلَى الْمَازَمِينَ .

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad and Muhammad Bin Ismail, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A boundary of Al-Muzdalifa is from Muhassar up to the two narrow points'.²¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ أَبِي نَصْرٍ عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا كَثُرَ النَّاسُ بِجَمْعٍ وَ ضَاقَتْ عَلَيْهِمْ كَيْفَ يَصْنَعُونَ قَالَ يَرْتَفِعُونَ إِلَى الْمَازَمِينَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Abu Nasr, from Sama'at who said,

²¹¹ Al Kafi – V 4 – The Book of Hajj Ch 168 H 3

²¹² Al Kafi – V 4 – The Book of Hajj Ch 168 H 4

²¹³ Al Kafi – V 4 – The Book of Hajj Ch 168 H 5

²¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 168 H 6

'I said to Abu Abdullah^{-asws}, 'When the people are numerous at Jam'a and there is narrowness upon them, what should they be doing?' He^{-asws} said: 'They should be arising to go to the two narrow points'.²¹⁵

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ الْأَرْدَبِيِّ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عَمْرِو بْنِ زَيْدٍ قَالَ الرَّمْلُ فِي وَادِي مُحَسَّرٍ قَدْرُ مِائَةِ ذِرَاعٍ .

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan Al Taymuly, from Amro Bin Usman Al Azdy, from Muhammad Bin Uzafir, from Umar Bin Yazeed,

He^{-asws} said: 'The brisk walking in the valley of Muhassar is of a measurement of one hundred cubits'.²¹⁶

بَابُ مَنْ جَهَلَ أَنْ يَتَّقَى بِالْمَشْعَرِ

Chapter 169 – The one who is ignorant that he should be pausing at the Monuments

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ الْأَعْجَمِيُّ وَالْمَرْأَةُ الضَّعِيفَةُ يَكُونَانِ مَعَ الْجَمَّالِ الْأَعْرَابِيِّ فَإِذَا أَفَاضَ بِهِمْ مِنْ عَرَقاتٍ مَرَّ بِهِمْ كَمَا مَرَّ بِهِمْ إِلَى مَتَى وَ لَمْ يَنْزِلْ بِهِمْ جَمْعًا فَقَالَ أَلَيْسَ قَدْ صَلَّوْا بِهَا فَقَدْ أَجْرَأَهُمْ قُلْتُ وَ إِنْ لَمْ يُصَلُّوا بِهَا قَالَ ذَكَرُوا اللَّهَ فِيهَا فَإِنْ كَانُوا ذَكَرُوا اللَّهَ فِيهَا فَقَدْ أَجْرَأَهُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Muhammad Bin Hakeym who said,

'I said to Abu Abdullah^{-asws}, 'The non-Arab man and the weak woman both happen to be with the Bedouin cameleer. So when he departs with them from Arafaat, he passes with them just as he passed with them to Mina and did not encamp with them at Jam'a' (place of assembly near Muzdalifah). So he^{-asws} said: 'Had they Prayed at it, it would have sufficed them'. I said, 'And if they did not Pray at it?' He^{-asws} said: 'They should mention Allah^{-azwj}. So if they had mentioned Allah^{-azwj} therein, so it would have sufficed them'.²¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (جَعَلْتُ فِدَاكَ إِنْ صَاحِبِي هُدَيْنَ جَهْلًا أَنْ يَتَّقَى بِالْمَرْدَلْفَةِ فَقَالَ يَرْجِعَانِ مَكَانَهُمَا فَيَتَّقَانِ بِالْمَشْعَرِ سَاعَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! There two companions of mine who were ignorant (of the fact) that they should be pausing at Muzdalifa'. So he^{-asws} said: 'They should both go back to their places, and they should pause at the Monuments for a while'.

²¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 168 H 7

²¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 168 H 8

²¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 169 H 1

قُلْتُ فَإِنَّهُ لَمْ يُخْبِرْهُمَا أَحَدٌ حَتَّى كَانَ الْيَوْمَ وَ قَدْ نَفَرَ النَّاسُ قَالَ فَتَكَسَّ رَأْسَهُ سَاعَةً ثُمَّ قَالَ أَلَيْسَا قَدْ صَلَّيَا الْعِدَاةَ بِالْمُزْدَلِفَةِ قُلْتُ بَلَى فَقَالَ أَلَيْسَا قَدْ قَنَنَّا فِي صَلَاتِهِمَا قُلْتُ بَلَى فَقَالَ تَمَّ حَجُّهُمَا ثُمَّ قَالَ الْمَشْعُرُ مِنَ الْمُزْدَلِفَةِ وَالْمُزْدَلِفَةُ مِنَ الْمَشْعُرِ وَ إِنَّمَا يَكْفِيهِمَا التَّيْسِيرُ مِنَ الدُّعَاءِ .

I said, 'But no one informed them until today, and the people have left'. So he^{-asws} lowered his^{-asws} head for a while, then said: 'Is it not so that both of them had Prayed the morning (Prayer) at Al-Muzdalifa?' I said, 'Yes'. So he^{-asws} said: 'Is it not so that they had both performed Qunoot in their Prayer?' I said, 'Yes'. So he^{-asws} said: 'Their Hajj is complete'. Then he^{-asws} said: 'The Monuments are from Al-Muzdalifa, and Al-Muzdalifa is from the Monuments. But rather, a little from the supplication would suffice them'.²¹⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا نَقُولُ فِي رَجُلٍ أَفَاضَ مِنْ عَرَاقَاتٍ فَأَتَى مَنَى قَالَ فَلْيَرْجِعْ فَيَأْتِي جَمْعًا فَيَقِفُ بِهَا وَ إِنْ كَانَ النَّاسُ قَدْ أَفَاضُوا مِنْ جَمْعٍ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding a man who departs from Arafaat, so he goes to Mina?' He^{-asws} said: 'So let him return and go to Jam'a. So he should pause at it, and even if the people had departed from Jam'a' (place of assembly near Muzdalifah).²¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ يُوسُفَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ أَفَاضَ مِنْ عَرَاقَاتٍ فَمَرَّ بِالْمَشْعُرِ فَلَمْ يَقِفْ حَتَّى انْتَهَى إِلَى مَنَى وَ رَمَى الْجَمْرَةَ وَ لَمْ يَعْلَمْ حَتَّى ارْتَفَعَ النَّهَارُ قَالَ يَرْجِعْ إِلَى الْمَشْعُرِ فَيَقِفُ بِهِ ثُمَّ يَرْجِعْ فَيَرْمِي الْجَمْرَةَ .

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

'I said to Abu Abdullah^{-asws}, 'A man departs from Arafaat, so he passed by the 'المشعر' Monuments, but he does not pause until he ends up to Mina and pelts the *Jamarah*, and he does not know until the day is raised'. He^{-asws} said: 'He should return to the 'المشعر' Monuments, so he should pause at it, then he should return, so he would pelt the *Jamarah*'.²²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُحَمَّدِ بْنِ يَحْيَى الْخَنَعَمِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي رَجُلٍ لَمْ يَقِفْ بِالْمُزْدَلِفَةِ وَ لَمْ يَبْتَ بِهَا حَتَّى أَتَى مَنَى فَقَالَ أَلَمْ يَرَ النَّاسَ وَ لَمْ يُنْكِرْ مَنَى حِينَ دَخَلَهَا قُلْتُ فَإِنْ جَهِلَ ذَلِكَ قَالَ يَرْجِعْ قُلْتُ إِنَّ ذَلِكَ قَدْ فَاتَهُ فَقَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khas'amy,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a man who did not pause at Al-Muzdalifa, and did not sleep at it until he went to Mina. So he^{-asws} said: 'Did he not see the people and did not deny (that he was in) Mina when he entered it?'

²¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 169 H 2

²¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 169 H 3

²²⁰ Al Kafi – V 4 – The Book of Hajj Ch 169 H 4

I said, 'Supposing he was ignorant of that'. He^{-asws} said: 'He should return'. I said, 'If that (opportunity) has been lost?' So he^{-asws} said: 'There is no problem'.²²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَقَاضَ مِنْ عَرَافَاتٍ مَعَ النَّاسِ وَ لَمْ يَلْبَثْ مَعَهُمْ بِجَمْعٍ وَ مَضَى إِلَى مِيٍّ مُتَعَمِّدًا أَوْ مُسْتَخْفًا فَعَلَيْهِ بَدَنَةٌ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who departs from Arafaat along with the people and does not remain with them at Jam'a, and goes to Mina deliberately, or by taking it lightly, so upon him is a camel (as a sacrifice)'.²²²

بَابُ مَنْ تَعَجَّلَ مِنَ الْمُزْدَلِفَةِ قَبْلَ الْفَجْرِ

Chapter 170 – The one who hastens from Al-Muzdalifa before the dawn

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ وَقَفَ مَعَ النَّاسِ بِجَمْعٍ ثُمَّ أَقَاضَ قَبْلَ أَنْ يُبَيِّضَ النَّاسُ قَالَ إِنْ كَانَ جَاهِلًا فَلَا شَيْءَ عَلَيْهِ وَ إِنْ كَانَ أَقَاضَ قَبْلَ طُلُوعِ الْفَجْرِ فَعَلَيْهِ دَمٌ شَاةٍ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Misma'a,

(It has been narrated) from Abu Abdullah^{-asws}, regarding a man who pauses along with the people at Jam'a (place of assembly near Muzdalifah), then he departs before the people depart. He^{-asws} said: 'If he was ignorant, so there is nothing upon him, and if he had (knowingly) departed before the emergence of the day, so upon him is blood of a sheep (to sacrifice)'.²²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سَعِيدِ السَّمَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَجَلَ النِّسَاءَ لَيْلًا مِنَ الْمُزْدَلِفَةِ إِلَى مِيٍّ وَ أَمَرَ مَنْ كَانَ مِنْهُنَّ عَلَيْهَا هَدْيً أَنْ تَرْمِي وَ لَا تَبْرَحَ حَتَّى تَدْبَحَ وَ مَنْ لَمْ يَكُنْ عَلَيْهَا مِنْهُنَّ هَدْيً أَنْ تَمْضِيَ إِلَى مَكَّةَ حَتَّى تَزُورَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Saeed Al Samman who said,

'I heard Abu Abdullah^{-asws} saying that Rasool-Allah^{-saww} hastened the people at night from Al-Muzdalifa to go to Mina, and ordered the ones who were female from them upon whom was an animal to sacrifice that she should pelt the *Jamarah*, and she should not depart until she has (got an animal) slaughtered (on her behalf); and the ones from them who did not have a sacrificial animal upon her that she should go to Makkah until she has performed visitation (Ziyaarat of the Kabah)'.²²⁴

²²¹ Al Kafi – V 4 – The Book of Hajj Ch 169 H 5

²²² Al Kafi – V 4 – The Book of Hajj Ch 169 H 6

²²³ Al Kafi – V 4 – The Book of Hajj Ch 170 H 1

²²⁴ Al Kafi – V 4 – The Book of Hajj Ch 170 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ لَا بَأْسَ بِأَنْ يُفِيضَ الرَّجُلُ بِلَيْلٍ إِذَا كَانَ خَائِفًا .

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

(It has been narrated) from one of the two (5th or 6th Imam^{-asws} having said: ‘There is no problem with it if the man were to depart at night when he is scared (for his life)’.²²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ أَيُّمَا امْرَأَةٍ أَوْ رَجُلٍ خَافَ مِنْ الْمَشْعَرِ الْحَرَامِ لَيْلًا فَلَا بَأْسَ فَلْيُرِمِ الْجَمْرَةَ ثُمَّ لِيَمِضْ وَلْيَأْمُرْ مَنْ يَدْبِخُ عَنْهُ وَتُقَصِّرُ الْمَرْأَةُ وَيَحْلِقُ الرَّجُلُ

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

(It has been narrated) from one of the two (5th or 6th Imam^{-asws} having said: ‘Whichever woman or man is scared (for his life) departs from the Sacred Monuments at night, so there is no problem, so let him pelt the *Jamarah*, then let him go and instruct someone to sacrifice on his behalf; and the woman would shorten (hair, nails etc.), and the man should shave off his head.

ثُمَّ لِيَطْفُفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ لِيَرْجِعْ إِلَى مَنَى فَإِنْ أَتَى مَنَى وَ لَمْ يُدْبِخْ عَنْهُ فَلَا بَأْسَ أَنْ يَدْبِخَ هُوَ وَ لِيَحْمِلَ الشَّعْرَ إِذَا حَلَقَ بِمَكَّةَ إِلَى مَنَى وَ إِنْ شَاءَ قَصَرَ إِنْ كَانَ قَدْ حَجَّ قَبْلَ ذَلِكَ .

Then, let him do the *Tawaaf* by the House, and by Al-Safa and Al-Marwa. Then, let him return to Mina. So, if he goes to Mina and he has not slaughtered from him, so there is no problem if he was to slaughter (the animal) himself, and let him carry the hair when he shaved off (his head) at Makkah, to Mina; and if he so desires to he can shorten if he had performed Hajj before that’.²²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ رَخَّصَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِلنِّسَاءِ وَ الصِّبْيَانِ أَنْ يُفِيضُوا بِلَيْلٍ وَ يَرْمُوا الْجَمَارَ بِلَيْلٍ وَ أَنْ يُصَلُّوا الْعِدَاةَ فِي مَنَازِلِهِمْ فَإِنْ خَفْنَ الْحَيْضَ مَضِينَ إِلَى مَكَّةَ وَ وَكَلْنَ مَنْ يُصَحِّي عَنْهُنَّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Al magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} permitted for the women and the children that they can depart at night, and pelt the *Jamarah* at night; and that they should Pray the morning (Prayer) in their houses. So if they fear the menstruation, they should go to Makkah, and every one of them should offer a sacrifice of their behalf’.²²⁷

²²⁵ Al Kafi – V 4 – The Book of Hajj Ch 170 H 3

²²⁶ Al Kafi – V 4 – The Book of Hajj Ch 170 H 4

²²⁷ Al Kafi – V 4 – The Book of Hajj Ch 170 H 5

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ لَا بَأْسَ بِأَنْ تَقْدَمَ النِّسَاءُ إِذَا زَالَ اللَّيْلُ فَيَتَوَقَّفْنَ عِنْدَ الْمَشْعَرِ الْحَرَامِ سَاعَةً ثُمَّ يُنْطَلِقْنَ بِهِنَّ إِلَى مَنَى فَيَرْمِينَ الْجَمْرَةَ ثُمَّ يَصْبِرْنَ سَاعَةً ثُمَّ يُقَصِّرْنَ وَ يُنْطَلِقْنَ إِلَى مَكَّةَ فَيَطْفَنَ إِلَّا أَنْ يَكُنَّ يُرِدْنَ أَنْ يَذْبَحَ عَنْهُنَّ فَإِنَّهُنَّ يُؤَكِّلْنَ مَنْ يَذْبَحُ عَنْهُنَّ .

Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'There is no problem with it if the women were to proceed when the night (starts to) decline. So, they would pause by the Sacred Monuments for a while, then they would go to Mina, so they would pelt the *Jamarah*, then they should be patient for a while. Then they should shorten (hair, nails etc.) and they would go to Makkah, so they would perform *Tawaaf*, except if they happen to be intending that (an animal) be slaughtered on their behalf, so they would appoint someone who would slaughter on their behalf'.²²⁸

وَ عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ مَعَنَا نِسَاءً فَأَفِيضُ بِهِنَّ بِلَيْلٍ قَالَ نَعَمْ تُرِيدُ أَنْ تَصْنَعَ كَمَا صَنَعَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ قُلْتُ نَعَمْ فَقَالَ أَفِيضُ بِهِنَّ بِلَيْلٍ وَ لَا تُفَضُّنَّ بِهِنَّ حَتَّى تَقِفَ بِهِنَّ بِجَمْعٍ ثُمَّ أَفِيضُ بِهِنَّ حَتَّى تَأْتِيَ بِهِنَّ الْجَمْرَةَ الْعُظْمَى فَيَرْمِينَ الْجَمْرَةَ فَإِنْ لَمْ يَكُنَّ عَلَيْهِنَّ ذَبْحٌ فَلْيَأْخُذْنَ مِنْ شُعُورِهِنَّ وَ يُقَصِّرْنَ مِنْ أَظْفَارِهِنَّ وَ يَمْضِينَ إِلَى مَكَّةَ فِي وُجُوهِهِنَّ وَ يَطْفَنَ بِالْبَيْتِ وَ يَسْعَيْنَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ يَرْجِعْنَ إِلَى الْبَيْتِ وَ يَطْفَنَ أَسْبُوعًا ثُمَّ يَرْجِعْنَ إِلَى مَنَى وَ قَدْ فَرَّغْنَ مِنْ حَجَّهِنَّ .

And from him, from Ali Bin Al Numan, from Saeed Al A'araj who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! There are women with us, so can they be departed with at night?' He^{-asws} said: 'Yes. You are intending that you do just as Rasool-Allah^{-saww} did'. I said, 'Yes'. So he^{-asws} said: 'Depart with them at night, and do not depart with them until you pause with them at Jam'a. Do not depart with them until you go with them to *Al-Jamarahah* al-Uzma (bigger *Jamarah*), so they would pelt the *Jamarah*. So if they do not happen to have a slaughter (of an animal) upon them, so let them take from their hair, and shorten from their nails, and they should go to Makkah in their direction, and they should do Touaf by the House (Kabah), and they should perform Sa'ee between Al-Safa and Al-Marwa. Then they should return to the House, and they should perform *Tawaaf* of seven circuits. Then they should return to Mina, and they would have been free from their Hajj'.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَرْسَلَ مَعَهُنَّ أُسَامَةَ .

And Rasool-Allah^{-saww} said: 'Send Asama with them (women)'.²²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ رَخَّصَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِلنِّسَاءِ وَ الضُّعَفَاءِ أَنْ يُفِيضُوا مِنْ جَمْعِ بِلَيْلٍ وَ أَنْ يَرْمُوا الْجَمْرَةَ بِلَيْلٍ فَإِنْ أَرَادُوا أَنْ يَزُورُوا الْبَيْتَ وَكَلُوا مَنْ يَذْبَحُ عَنْهُنَّ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} permitted for the women and the children that they depart from Jam'a at night, and that they

²²⁸ Al Kafi – V 4 – The Book of Hajj Ch 170 H 6

²²⁹ Al Kafi – V 4 – The Book of Hajj Ch 170 H 7

should pelt the *Jamarah* at night. So if they intend that they visit the House (Kabah), they should appoint someone who would slaughter on their behalf'.²³⁰

بَابُ مَنْ فَاتَهُ الْحَجُّ

Chapter 171 – The one who misses the Hajj

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِيِّ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ جَاءَ رَجُلٌ فَقَالَ إِنَّ قَوْمًا قَدِمُوا يَوْمَ النَّحْرِ وَ قَدْ فَاتَهُمُ الْحَجُّ فَقَالَ نَسَأُ اللَّهُ الْعَافِيَةَ وَ أَرَى أَنْ يُهْرِيقَ كُلُّ وَاحِدٍ مِنْهُمْ دَمَ شَاةٍ وَ يَجْلُونَ وَ عَلَيْهِمُ الْحَجُّ مِنْ قَابِلٍ إِنْ انصَرَفُوا إِلَى بِلَادِهِمْ وَ إِنْ أَقَامُوا حَتَّى تَمُضِيَ أَيَّامُ التَّشْرِيقِ بِمَكَّةَ ثُمَّ يَخْرُجُوا إِلَى وَقْتِ أَهْلِ مَكَّةَ وَ أَحْرَمُوا مِنْهُ وَ اعْتَمَرُوا فَلَيْسَ عَلَيْهِمُ الْحَجُّ مِنْ قَابِلٍ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Dawood Al Raqqy who said,

'I was with Abu Abdullah^{-asws} at Mina when a man came over, so he said, 'A group of people arrived on the day of the sacrifice, and they have missed the Hajj'. So he^{-asws} said: 'We^{-asws} ask Allah^{-azwj} for the health, and I^{-asws} see that each one of them should spill blood of a sheep, and they should be freeing from the Ihraam, and upon them is the Hajj in the future if they leave to go to their cities; and if they stay until the days of Al-Tashreek (11th, 12th and 13th of Zilhajj) in Makkah, then they should go out to a juncture of the people of Makkah and wear their Ihraam from it, and they should perform Umra, so there would not be upon them the Hajj in the future'.²³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ بَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَدْرَكَ جَمْعًا فَقَدْ أَدْرَكَ الْحَجَّ وَ قَالَ أَيُّمَا قَارِنٍ أَوْ مُفْرِدٍ أَوْ مُتَمَتِّعٍ قَدِمَ وَ قَدْ فَاتَهُ الْحَجُّ فَلْيَجَلِّ بِعُمْرَةٍ وَ عَلَيْهِ الْحَجُّ مِنْ قَابِلٍ

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,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who reaches Jam'a, so he has accomplished the Hajj'. And he^{-asws} said: 'Whichever pairs (of Tumatto and Hajj), or a performer of the exclusive Hajj, or Tumatto, arrives and misses the Hajj, so let him free from Ihraam, and upon him would be the Hajj in the future'.

قَالَ وَ قَالَ فِي رَجُلٍ أَدْرَكَ الْإِمَامَ وَ هُوَ يَجْمَعُ فَقَالَ إِنْ ظَنَّ أَنَّهُ يَأْتِي عَرَافَاتٍ فَيَقِفُ بِهَا قَلِيلًا ثُمَّ يُدْرِكُ جَمْعًا قَبْلَ طُلُوعِ الشَّمْسِ فَلْيَأْتِهَا وَ إِنْ ظَنَّ أَنَّهُ لَا يَأْتِيهَا حَتَّى يُفِيضُوا فَلَا يَأْتِهَا وَ لِيُقِمَ بِجَمْعٍ فَقَدْ تَمَّ حَجُّهُ .

He (the narrator) said, 'And he^{-asws} said regarding a man who catches up with the Prayer-leader and he is in Jam'a (place of assembly near Muzdalifah), so he^{-asws} said: 'If he thinks that he can come to Arafat, so he can pause in it for a little while, then he can arrive at Jam'a before the emergence of the dawn, so let him come to it; and if he thinks that he would not (be able to) come to it until they (people) have departed, so he should not go to it, and let him stay at Jam'a, so he would have completed his Hajj'.²³²

²³⁰ Al Kafi – V 4 – The Book of Hajj Ch 170 H 8

²³¹ Al Kafi – V 4 – The Book of Hajj Ch 171 H 1

²³² Al Kafi – V 4 – The Book of Hajj Ch 171 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَدْرَكَ الْمَشْعَرَ الْحَرَامَ يَوْمَ النَّحْرِ مِنْ قَبْلِ زَوَالِ الشَّمْسِ فَقَدْ أَدْرَكَ الْحَجَّ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who arrives at the Sacred Monuments on the day of the sacrifice, from before the (start of the) decline of the sun, so he has accomplished the Hajj'.²³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَدْرَكَ الْمَشْعَرَ الْحَرَامَ وَ عَلَيْهِ خَمْسَةٌ مِنَ النَّاسِ قَبْلَ أَنْ تَزُولَ الشَّمْسُ فَقَدْ أَدْرَكَ الْحَجَّ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abdullah Bin Al Mugheira, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who arrives at the Sacred Monuments and upon it are (at least) five from the people (remaining), before the (start of the) decline of the sun, so he has accomplished the Hajj'.²³⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَدْرَكَ الْمَشْعَرَ الْحَرَامَ وَ عَلَيْهِ خَمْسَةٌ مِنَ النَّاسِ فَقَدْ أَدْرَكَ الْحَجَّ .

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who arrives at the Sacred Monuments, and upon it are (at least) five from the people (remaining), so he has accomplished the Hajj'.²³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ تَدْرِي لِمَ جُعِلَ ثَلَاثُ هُنَا قَالَ قُلْتُ لَا قَالَ فَمَنْ أَدْرَكَ شَيْئاً مِنْهَا فَقَدْ أَدْرَكَ الْحَجَّ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do you know why three (Sacred Monuments) have been made to be over there?' I said, 'No'. He^{-asws} said: 'So the one who accomplished anything from these, so he has accomplished the Hajj'.²³⁶

بَابُ حَصَى الْجَمَارِ مِنْ أَيْنَ تُوَخَّدُ وَ مِقْدَارُهَا

Chapter 172 – The pebbles (for pelting) *Al-Jamarahah*, from where should these be taken, and their quantity

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ خُذْ حَصَى الْجَمَارِ مِنْ جَمْعٍ وَ إِنْ أَخَذْتَهُ مِنْ رَحْلِكَ بِمَنَى أَجْرَأَكَ .

²³³ Al Kafi – V 4 – The Book of Hajj Ch 171 H 3

²³⁴ Al Kafi – V 4 – The Book of Hajj Ch 171 H 4

²³⁵ Al Kafi – V 4 – The Book of Hajj Ch 171 H 5

²³⁶ Al Kafi – V 4 – The Book of Hajj Ch 171 H 6

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

He^{-asws} said: 'Take the pebbles (for pelting) the *Jamarah* (they exhibit these days in the shape of big size pillars), from Jam'a (place of assembly near Muzdalifah); and if you take it from your departure, in Mina, it would suffice you'.²³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُنْتَنَى الْحَنَاطِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْحَصَى الَّتِي يُرْمَى بِهَا الْجِمَارُ فَقَالَ تُوخِّدُ مِنْ جَمْعٍ وَ تُوخِّدُ بَعْدَ ذَلِكَ مِنْ مِئَى .

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

from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the pebbles which one pelts *Al-Jamarah* with. So he^{-asws} said: 'You should take from Jam'a (place of assembly near Muzdalifah), and you should take after that, from Mina'.²³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خُذْ حَصَى الْجِمَارِ مِنْ جَمْعٍ وَ إِنْ أَخَذْتَهُ مِنْ رَحْلِكَ بِمِئَى أَجْرًاكَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Take the pebbles (for pelting) *Al-Jamarah*, from Jam'a (place of assembly near Muzdalifah); and if you were to take from your departure in Mina, it would suffice you'.²³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ التَّقِيطِ الْحَصَى وَ لَا تَكْسِرَنَّ مِنْهُنَّ شَيْئًا .

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

'I heard Abu Abdullah^{-asws} saying: 'Pick up the pebbles and do not break any of them'.²⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حَصَى الْجِمَارِ إِنْ أَخَذْتَهُ مِنَ الْحَرَمِ أَجْرًاكَ وَ إِنْ أَخَذْتَهُ مِنْ غَيْرِ الْحَرَمِ لَمْ يُجْزِنَكَ

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The pebbles for (pelting) *Al-Jamarah*, if you were to take it from the *Haram*, it would suffice you, and if you take it from other than the *Haram*, it would not suffice you'.

قَالَ وَ قَالَ لَا تَرْمِي الْجِمَارَ إِلَّا بِالْحَصَى .

²³⁷ Al Kafi – V 4 – The Book of Hajj Ch 172 H 1

²³⁸ Al Kafi – V 4 – The Book of Hajj Ch 172 H 2

²³⁹ Al Kafi – V 4 – The Book of Hajj Ch 172 H 3

²⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 172 H 4

He (the narrator) said, 'And he^{-asws} said: 'The *Jamarah* cannot be pelted with except by the pebbles'.²⁴¹

ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله (عليه السلام) في حصى الجمار قال كره الصم منها و قال خذ البرش.

Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{-asws} regarding the pebbles (for pelting) *Al-Jamarah*, he^{-asws} said: 'The (pebbles) of solid structure (single structured from a big rock) it is disliked'. And he^{-asws} said: 'Take (such pebbles) which are (not from a single solid structure but are) in several colours'.²⁴²

عده من اصحابنا عن سهل بن زياد عن احمد بن محمد بن ابي نصر عن ابي الحسن (عليه السلام) قال حصى الجمار تكون مثل الأنملة و لا تأخذها سوداء و لا بيضاء و لا حمراء خذها كحليبة منقطة تحذفهن خذفاً و تضعها على الإبهام و تدفعها بظفر السبابة و ارمها من بطن الوادي و اجعلهن عن يمينك كلهن و لا ترم على الجمرة و تقف عند الجمرتين الأوليين و لا تقف عند جمره العقبه .

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

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'The pebbles (for pelting) the *Jamarah* should happen to be like the finger-tip, and do not take a black, nor a white, nor a red. Take the one like an ornament, a dotted one. You should be hurling it with a hurl, and place it upon the thumb and pelt it with the nail of the forefinger, and and pelt it from the middle of the valley, and make these to be from your right, all of them, and do stand upon the rock and you should pause by the two first *Jamarah*, and not pause by *Al-Jamarah*' Al-Aqabah.²⁴³

محمد بن يحيى عن احمد بن محمد بن محمد بن اسماعيل عن حنان عن ابي عبد الله (عليه السلام) قال يجوز أخذ حصى الجمار من جميع الحرم إلا من المسجد الحرام و مسجد الخيف .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It is allowed to take the pebbles (for pelting) *Al-Jamarah* from all parts of the *Harram*, except from the Sacred Masjid, and Masjid Al-Khief'.²⁴⁴

محمد بن يحيى عن محمد بن احمد بن محمد بن عيسى عن ياسين الضريير عن حريز عن ابي عبد الله (عليه السلام) قال سألته من أين ينبغي أخذ حصى الجمار قال لا تأخذ من موضعين من خارج الحرم و من حصى الجمار و لا بأس بأخذه من سائر الحرم .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yaseen Al Zareyr, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws}, 'From where is it befitting to take the pebbles (for pelting) the *Jamarah*?' He^{-asws} said: 'Do not take it

²⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 172 H 5

²⁴² Al Kafi – V 4 – The Book of Hajj Ch 172 H 6

²⁴³ Al Kafi – V 4 – The Book of Hajj Ch 172 H 7

²⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 172 H 8

from two places – from outside the *Harram*, and from the pebbles of *Al-Jamarah*; and there is no problem with taking it from the rest of the *Al-Harram*'.²⁴⁵

بَابُ يَوْمِ النَّحْرِ وَ مُبْتَدَأِ الرَّمَى وَ فَضْلِهِ

Chapter 173 – The day of the sacrifice, and beginning the pelting (of the *Jamarah*), and its merits

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خُذْ حَصَى الْجِمَارِ ثُمَّ أَنْتَ الْجَمْرَةَ الْفُصْوَى الَّتِي عِنْدَ الْعُقْبَةِ فَارْمِهَا مِنْ قِبَلِ وَجْهِهَا وَلَا تَرْمِهَا مِنْ أَعْلَاهَا وَ تَقُولُ وَ الْحَصَى فِي يَدِكَ اللَّهُمَّ هُوَ لِأَنَّ حَصَاتِي فَأَحْصِهْ لِي وَ ارْفَعْهُنَّ فِي عَمَلِي ثُمَّ تَرْمِي

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Take the pebbles (for pelting the) *Jamarah*, then go to *Al-Qaswa Jamarah* which is at Aqaba, so pelt it from its front, and do not pelt it from its above, and you should be saying while the pebble is in your hand, 'O Allah^{-azwj}! These are my pebbles, so Count these for me and Raise these in my deeds'.

وَ تَقُولُ مَعَ كُلِّ حَصَاةٍ اللَّهُ أَكْبَرُ اللَّهُمَّ ادْحَرْ عَنِّي الشَّيْطَانَ اللَّهُمَّ تَصَدِّيقًا بِكِتَابِكَ وَ عَلَى سُنَّةِ نَبِيِّكَ (صلى الله عليه وآله) اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَ عَمَلًا مَقْبُولًا وَ سَعْيًا مَشْكُورًا وَ ذَنْبًا مَغْفُورًا وَ لِيَكُنْ فِيهَا بَيْنَكَ وَ بَيْنَ الْجَمْرَةِ قَدْرَ عَشْرَةِ أَذْرُعٍ أَوْ خَمْسَةَ عَشَرَ ذِرَاعًا

And you should be saying with each pebble, 'Allah^{-azwj} is the Greatest! O Allah^{-azwj}! Drive away the Satan^{la} from me! O Allah^{-azwj}! In ratification of Your^{-azwj} Book and upon the Sunnah of Your^{-azwj} Prophet^{-saww}. O Allah^{-azwj}! Make it to be an Authorised Hajj, and an Acceptable deed, and an Appreciated effort, and a Forgiven sin'. And let there happen to be in what is between you and the *Jamarah*, a measurement of ten cubits, or fifteen cubits.

فَإِذَا أَتَيْتَ رَحْلَكَ وَ رَجَعْتَ مِنَ الرَّمَى فَقُلِ اللَّهُمَّ بِكَ وَثِقْتُ وَ عَلَيْكَ تَوَكَّلْتُ فَيَنْعَمَ الرَّبُّ وَ يَنْعَمَ الْمَوْلَى وَ يَنْعَمَ النَّصِيرُ

So when you go to your ride and return from the pelting, so say, 'O Allah^{-azwj}! In Your^{-azwj} I trust, and upon You^{-azwj} do I rely, for You^{-azwj} are the best Lord^{-azwj}, and the best Guardian, and the best Helper'.

قَالَ وَ يُسْتَحَبُّ أَنْ يُرْمَى الْجِمَارُ عَلَى طَهْرٍ .

He^{-asws} said: 'And it is recommended that you pelt the *Jamarah* upon cleanliness'.²⁴⁶

مَحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ رَمَى الْجَمْرَةِ يَوْمَ النَّحْرِ مَا لَهَا تُرْمَى وَ حَذَاهَا وَ لَا تُرْمَى مِنَ الْجِمَارِ غَيْرُهَا يَوْمَ النَّحْرِ فَقَالَ قَدْ كُنَّ يُرْمَيْنِ كُلَّهُنَّ وَ لَكِنَّهُنَّ تَرَكُوا ذَلِكَ فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ فَارْمِيهِنَّ قَالَ لَا تَرْمِيهِنَّ أَمَا تَرْضَى أَنْ تَصْنَعَ مِثْلَ مَا نَصْنَعُ .

²⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 172 H 9

²⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 173 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, 'I asked him^{-asws} about pelting *Al-Jamarah* on the day of Al-Nahr (the sacrifice), 'What is the matter with it that one pelts one of these, and does not pelt others from *Al-Jamarah* on the day of the sacrifice (10th Zilhajj)?' So he^{-asws} said: 'All of these used to be pelted, but they left that'. So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So can I pelt them (all)?' He^{-asws} said: 'Do not pelt them (all). Are you not please that you are doing similar to what we^{-asws} do?'²⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ رَمَى الْجَمَارِ فَقَالَ كُنْ يُرْمَيْنَ جَمِيعاً يَوْمَ النَّحْرِ فَرَمَيْتُهَا جَمِيعاً بَعْدَ ذَلِكَ ثُمَّ حَدَّثْتُهُ فَقَالَ لِي أَمَا تَرْضَى أَنْ تَصْنَعَ كَمَا كَانَ عَلِيٌّ (عَلَيْهِ السَّلَام) يَصْنَعُ فَتَرَكَتُهُ .

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

'I asked Abu Ja'far^{-asws} about pelting *Al-Jamarah*, so he^{-asws} said: 'All of these used to be pelted on the day of Al-Nahr (10th Zilhajj)'. So I used to pelt them all after that. Then I narrated it to him^{-asws}, so he^{-asws} said to me: 'Are you not pleased that you should be doing just as Ali^{-asws} used to do?' So I left it'.²⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) وَ عَنِ ابْنِ أُدَيْنَةَ عَنِ ابْنِ بُكَيْرٍ قَالَ كَانَتْ الْجَمَارُ تُرْمَى جَمِيعاً فَلْتُ فَأَرْمِيهَا فَقَالَ لَا أَمَا تَرْضَى أَنْ تَصْنَعَ كَمَا أَصْنَعُ .

Ali Bin Irahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), and from Ibn Azina, from Ibn Bukeyr. He^{-asws} said: 'The *Jamarah* used to be pelted altogether'. I said, 'So can I pelt them (all)?' So he^{-asws} said: 'No. Are you not pleased that you should be doing just as I^{-asws} do?'²⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سَعِيدِ الرَّومِيِّ قَالَ رَمَى أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْجَمْرَةَ الْعُظْمَى فَرَأَى النَّاسَ وَفَوْقاً فَقَامَ وَسَطَهُمْ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ أَيُّهَا النَّاسُ إِنَّ هَذَا لَيْسَ بِمَوْفٍ ثَلَاثَ مَرَّاتٍ فَفَعَلْتُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Saeed Al Roumy who said,

'Abu Abdullah^{-asws} pelted *Al-Jamarah* Al-Uzmah (the bigger *Jamarah*), so he^{-asws} saw the people having paused. So he^{-asws} stood up in their midst, then called out in a loud voice of his^{-asws}: 'O you people! This is not a Pausing Stop!' – three times. So I did it (as well)'.²⁵⁰

²⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 173 H 2

²⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 173 H 3

²⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 173 H 4

²⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 173 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِرَجُلٍ مِنَ الْأَنْصَارِ إِذَا رَمَيْتَ الْجَمَارَ كَانَ لَكَ بِكُلِّ حَصَاةٍ عَشْرُ حَسَنَاتٍ تُكْتَبُ لَكَ لِمَا تَسْتَقْبِلُ مِنْ عُمْرِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said to a man from the Ansaar: 'When you have pelted *Al-Jamarah*, there would be for you with each pebble (pelted), ten good deeds being Written for you (every year) for whatever is from your life in the future'.²⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَمِي الْجَمَارِ قَالَ لَهُ بِكُلِّ حَصَاةٍ يَرْمِي بِهَا تُحَطُّ عَنْهُ كَبِيرَةٌ مُؤَبَّقَةٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Abu Abdullah^{-asws}, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} regarding pelting of *Al-Jamarah*. He^{-asws} said to him: 'With each pebble one pelts with, a major sins get Obliterated from him'.²⁵²

بَابُ رَمَى الْجَمَارِ فِي أَيَّامِ التَّشْرِيقِ

Chapter 174 – Pelting the *Jamarah* during the days of Tashreek (11th, 12th and 13th Zilhajj)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ 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 (عليه السلام) قَالَ إِنْ رَمَيْتَ فِي كُلِّ يَوْمٍ عِنْدَ زَوَالِ الشَّمْسِ وَ قُلْتَ كَمَا قُلْتَ حِينَ رَمَيْتَ جَمْرَةَ الْعَقَبَةِ فَأَبْدَأَ بِالْجَمْرَةِ الْأُولَى فَارْمَهَا عَنْ يَسَارِهَا فِي بَطْنِ الْمَسِيلِ وَ قُلْتَ كَمَا قُلْتَ يَوْمَ النَّحْرِ

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: 'Pelt during every day at 'Zawaal' (the (start of the) decline of the sun, and say just as you said, when you pelted *Al-Jamarah Al-Aqabah*. So begin with the first *Al-Jamarah* and pelt it from its left in the middle of the ravine, and say just as you said on the day of the sacrifice.

فَمَنْ عَنْ يَسَارِ الطَّرِيقِ فَاسْتَقْبِلِ الْوَيْلَةَ فَاحْمَدِ اللَّهَ وَ أَتْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) ثُمَّ تَقَدَّمْ قَلِيلًا فَتَدْعُو وَ تَسْأَلُهُ أَنْ يَتَقَبَّلَ مِنْكَ ثُمَّ تَقَدَّمْ أَيْضًا ثُمَّ أَفْعَلْ ذَلِكَ عِنْدَ الثَّانِيَةِ وَ اصْنَعْ كَمَا صَنَعْتَ بِالْأُولَى وَ تَقِفْ وَ تَدْعُو اللَّهَ كَمَا دَعَوْتَ ثُمَّ تَمْضِي إِلَى الثَّالِثَةِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ فَارْمِ وَ لَا تَقِفْ عِنْدَهَا .

Stand upon the left of the road and face the Qiblah, then Praise Allah^{-azwj} and Extol upon Him^{-azwj} and send Blessings upon the Prophet^{-saww}. Then proceed a little, so supplicate to Him^{-azwj} and ask Him^{-azwj} that He^{-azwj} Accepts from you. Then move forward a little then do that by 'Al-Thani' (the second *Jamarah*), and do just as you did with the first one; and pause and supplicate to Allah^{-azwj} just as you supplicated. Then

²⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 173 H 6

²⁵² Al Kafi – V 4 – The Book of Hajj Ch 173 H 7

go to the third, and upon you should be the tranquillity and the dignity, so pelt, and do not pause at it'.²⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْجِمَارِ فَقَالَ فَمَنْ عِنْدَ الْجَمْرَتَيْنِ وَ لَا تَقُمْ عِنْدَ جَمْرَةِ الْعَقَبَةِ فَلَنْتُ هَذَا مِنَ السُّنَّةِ قَالَ نَعَمْ فَلَنْتُ مَا أَقُولُ إِذَا رَمَيْتُ فَقَالَ كَبُرَ مَعَ كُلِّ حَصَاةٍ .

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

'I asked Abu Abdullah^{-asws} about the *Jamarah*. So he^{-asws} said: 'Stand at the two *Al-Jamarah* but do not stand by the *Jamarah Al-Aqabah*'. I said, 'This is from the Sunnah?' He^{-asws} said: 'Yes'. I said, 'What should I be saying when I pelt?' So he^{-asws} said: 'Exclaim Takbeer with each pebble'.²⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) خُذْ حَصَاةَ الْجِمَارِ بِيَدِكَ الْيُسْرَى وَ ارْمِ بِالْيُمْنَى .

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

'Abu Abdullah^{-asws} said: 'Take a pebble (for pelting the) *Jamarah* by your left hand, and pelt with your right'.²⁵⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ وَ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ رَمَى الْجِمَارِ مِنْ طُلُوعِ الشَّمْسِ إِلَى غُرُوبِهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Abu Baseer, and Safwan, from Mansour Bin Hazim, altogether,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'You can pelt the *Jamarah* from the emergence of the sun up to its setting'.²⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ لِلْحَكَمِ بْنِ عَتِيبَةَ مَا حَدَّثَ رَمَى الْجِمَارِ فَقَالَ الْحَكَمُ عِنْدَ زَوَالِ الشَّمْسِ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرَأَيْتَ لَوْ أَنَّهُمَا كَانَا رَجُلَيْنِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ احْفَظْ عَلَيْنَا مَتَاعَنَا حَتَّى أَرْجِعَ أَوْ كَانَ يَفُوتُهُ الرَّمْيُ هُوَ وَ اللَّهُ مَا بَيْنَ طُلُوعِ الشَّمْسِ إِلَى غُرُوبِهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abu Ja'far^{asws} having said to Al Hakam Bin Uteyba:

'What is the (time) limit for pelting the *Jamarah*?' So Al-Hakam said, 'At the (start of the) decline of the sun'. So Abu Ja'far^{-asws} said: 'What is your view if there were two men, so one of them says to his companion, 'Guard our provisions for us until I return', he would miss the pelting. By Allah^{-azwj}! It (the time) is what is between the emergence of the sun up to its setting'.²⁵⁷

²⁵³ Al Kafi – V 4 – The Book of Hajj Ch 174 H 1

²⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 174 H 2

²⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 174 H 3

²⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 174 H 4

²⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 174 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) رَخَّصَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِرُعَاةِ الْإِبِلِ إِذَا جَاءُوا بِاللَّيْلِ أَنْ يَرْمُوا .

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

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} permitted for the camel herders when they came over at night, that they can pelt (the *Jamarah*)’.²⁵⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا (عليه السلام) يَقُولُ لَا تَرْمِي الْجَمْرَةَ يَوْمَ النَّحْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَ قَالَ تَرْمِي الْجِمَارَ مِنْ بَطْنِ الْوَادِي وَ تَجْعَلُ كُلَّ جَمْرَةٍ عَنْ يَمِينِكَ ثُمَّ تَنْقِلُ فِي الشِّقِّ الْأَخْرَ إِذَا رَمَيْتَ جَمْرَةَ الْعُقْبَةِ .

Ahmad Bin Muhammad, from Ismail Bin Hammam who said,

‘I heard Abu Al-Hassan Al-Reza^{-asws} saying: ‘Do not pelt the *Jamarah* on the day of the sacrifice until the emergence of the sun’. And he^{-asws} said: ‘You should pelt the *Jamarah* from the middle of the valley, and you should make each *Jamarah* to be on your right. Then turn to the other opening when you pelt the Al-Aqabah *Jamarah*’.²⁵⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْغُسْلِ إِذَا أَرَادَ أَنْ يَرْمِيَ فَقَالَ رُبَّمَا اغْتَسَلْتُ فَأَمَّا مِنَ السُّنَّةِ فَلَا .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Muhammad Al Halby who said,

‘I asked Abu Abdullah^{-asws} about the washing when one intends to pelt (the *Jamarah*). So he^{-asws} said: ‘Sometimes I^{-asws} wash. But, as for it being from the Sunnah, so no (it is not so)’.²⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْغُسْلِ إِذَا رَمَى الْجِمَارَ فَقَالَ رُبَّمَا فَعَلْتُ وَ أَمَّا مِنَ السُّنَّةِ فَلَا وَ لَكِنْ مِنَ الْحَرِّ وَ الْعَرَقِ .

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 washing when pelting the *Jamarah*. So he^{-asws} said: ‘Sometimes I^{-asws} do so, and as for it being from the Sunnah, so no (it is not so), but it is from the heat and the sweat’.²⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الْجِمَارِ فَقَالَ لَا تَرْمِ الْجِمَارَ إِلَّا وَ أَنْتَ عَلَى طَهْرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Haka, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

²⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 174 H 6

²⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 174 H 7

²⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 174 H 8

²⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 174 H 9

'I asked Abu Ja'far^{-asws} about the *Jamarah*, so he^{-asws} said: 'Do not pelt the *Jamarah* except if you are upon cleanliness'.²⁶²

بَابُ مَنْ خَالَفَ الرَّمَى أَوْ زَادَ أَوْ نَقَصَ

Chapter 175 – The one who pelts differently, or more, or less

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ نَسِيَ رَمَى الْجَمَارِ يَوْمَ الثَّانِي فَبَدَأَ بِجَمْرَةِ الْعَقَبَةِ ثُمَّ الْوُسْطَى ثُمَّ الْأُولَى يُوجِزُ مَا رَمَى بِمَا رَمَى وَ يَرْمِي الْجَمْرَةَ الْوُسْطَى ثُمَّ جَمْرَةَ الْعَقَبَةِ .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibn Raib, from Misma'a,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who forgot to pelt the *Jamarah* on the second day, so he began with the Al-Aqabah *Jamarah*, then 'Al-Wusta' the middle, then 'Al-Ula' the first one, (he^{-asws} said): 'He should delay what he pelts with, and he should pelt *Jamarah* al-Wusta (the middle *Jamarah*), then the Al-*Jamarah* Al-Aqabah.²⁶³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ حَمَّادٍ عَنِ الْحَلْبِيِّ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ يَرْمِي الْجَمَارَ مَنكُوسَةً قَالَ يُعِيدُ عَلَى الْوُسْطَى وَ جَمْرَةَ الْعَقَبَةِ .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who pelts the *Jamarah* (in the reverse order). He^{-asws} said: 'He should repeat upon Al-Wusta (the middle), and *Jamarah*' Al-Aqabah.²⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ رَجُلٌ رَمَى الْجَمْرَةَ بِسِتِّ حَصِيَّاتٍ وَ وَقَعَتْ وَاحِدَةٌ فِي الْحَصَى قَالَ يُعِيدُهَا إِنْ شَاءَ مِنْ سَاعَتِهِ وَ إِنْ شَاءَ مِنْ الْغَدِ إِذَا أَرَادَ الرَّمَى وَ لَا يَأْخُذُ مِنْ حَصَى الْجَمَارِ

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Abdul Al Kareem Bin Amro, from Abdul A'ala,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'A man pelts the *Jamarah* with six pebbles, and one falls among the (other pelted) pebbles'. He^{-asws} said: 'He should repeat it, if he so desires to, from that moment, and if he so desires to, from the next day when he intends the pelting; and he should not take from the pebbles of the *Jamarah*'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ رَمَى جَمْرَةَ الْعَقَبَةِ بِسِتِّ حَصِيَّاتٍ وَ وَقَعَتْ وَاحِدَةٌ فِي الْمَحْمِلِ قَالَ يُعِيدُهَا .

²⁶² Al Kafi – V 4 – The Book of Hajj Ch 174 H 10

²⁶³ Al Kafi – V 4 – The Book of Hajj Ch 175 H 1

²⁶⁴ Al Kafi – V 4 – The Book of Hajj Ch 175 H 2

He (the narrator) said, 'And I asked him about a man who pelts *Jamarah* Al-Aqabah with six pebbles, and one falls in the carriage. He^{-asws} said: 'He should repeat it'.²⁶⁵

مَحْمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) دَهَبْتُ أَرْمِي فَإِذَا فِي يَدِي سِتُّ حَصَيَاتٍ فَقَالَ خُذْ وَاحِدَةً مِنْ تَحْتِ رِجْلِكَ .

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

'I said to Abu Abdullah^{-asws}, 'I went over to pelt, but there were six pebbles in my hand'. So he^{-asws} said: 'Take one from beneath your foot (but not from the *Jamarah* as per above Ahadith)'.²⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي رَجُلٍ أَخَذَ إِخْدَى وَ عِشْرِينَ حَصَاةً فَرَمَى بِهَا فَرَادَ وَاحِدَةً فَلَمْ يَدْرَ مِنْ أَيَّتِهِنَّ نَقَصَتْ قَالَ فَلْيَرْجِعْ فَلْيَرْمِ كُلَّ وَاحِدَةٍ بِحَصَاةٍ

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

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a man who took twenty one pebbles (to hit each of the three *Jamarah* with 7 pebbles), and he pelted with these, but one remained, and he did not know from which of these was he deficient from'. He^{-asws} said: 'So let him return, and let him pelt each (*Jamarah*) with one pebble'.

فَإِنْ سَقَطَتْ مِنْ رَجُلٍ حَصَاةٌ فَلَمْ يَدْرَ أَيَّتُهُنَّ هِيَ قَالَ يَأْخُذُ مِنْ تَحْتِ قَدَمَيْهِ حَصَاةً فَيَرْمِي بِهَا

(I said), 'Supposing a pebble falls from a man, and he does not know which of these it was?' He^{-asws} said: 'He should take a pebble from under his feet, and he should pelt with it'.

قَالَ وَ إِنْ رَمَيْتَ بِحَصَاةٍ فَوَقَعَتْ فِي مَحْمَلٍ فَأَعِدْ مَكَانَهَا فَإِنْ هِيَ أَصَابَتْ إِنْسَانًا أَوْ جَمَلًا ثُمَّ وَقَعَتْ عَلَى الْجِمَارِ أَجْرَاكَ

He^{-asws} said: 'And if he pelts with a pebble, and it falls in a carriage, so he should repeat in its place, and if it were to hit a person, or a camel, then it falls upon the *Jamarah*, it would suffice you'.

وَ قَالَ فِي رَجُلٍ رَمَى الْجِمَارَ فَرَمَى الْأُولَى بِأَرْبَعٍ وَ الْأُخَيْرَتَيْنِ بِسَبْعٍ سَبْعٍ قَالَ يَعُودُ فَيَرْمِي الْأُولَى بِثَلَاثٍ وَ قَدْ فَرَعَ وَ إِنْ كَانَ رَمَى الْأُولَى بِثَلَاثٍ وَ رَمَى الْأُخَيْرَتَيْنِ بِسَبْعٍ سَبْعٍ فَلْيَعُدْ وَ لْيَرْمِهِنَّ جَمِيعًا بِسَبْعٍ سَبْعٍ وَ إِنْ كَانَ رَمَى الْوُسْطَى بِثَلَاثٍ ثُمَّ رَمَى الْأُخْرَى فَلْيَرْمِ الْوُسْطَى بِسَبْعٍ وَ إِنْ كَانَ رَمَى الْوُسْطَى بِأَرْبَعٍ رَجَعَ فَرَمَى بِثَلَاثٍ

And he^{-asws} said regarding a man who pelts the *Jamarah*, so he pelts the first one with four, and the other two with seven, seven: 'He should return and pelt the first one with three, and he would have been freed. And if he had pelted the first one with three, and the pelted the other two with seven, seven, so he should return, and let him pelt all of them with seven, seven. And if he had pelted the middle one with three, then pelted

²⁶⁵ Al Kafi – V 4 – The Book of Hajj Ch 175 H 3

²⁶⁶ Al Kafi – V 4 – The Book of Hajj Ch 175 H 4

the other one, so let him pelt the middle one with seven. And if he had pelted the middle one with four, he should return and he would pelt it with three’.

قَالَ قُلْتُ الرَّجُلُ يَنْكُسُ فِي رَمِي الْجَمَارِ فَيَبْدَأُ بِجَمْرَةِ الْعَقَبَةِ ثُمَّ الْوُسْطَى ثُمَّ الْعُظْمَى قَالَ يَعُودُ فَيَرْمِي الْوُسْطَى ثُمَّ يَرْمِي جَمْرَةَ الْعَقَبَةِ وَإِنْ كَانَ مِنَ الْعَدَى .

He (the narrator) said, ‘I said, ‘The man reverses (the order) in pelting the *Jamarah*, so he begins with Al-Aqabah *Jamarah*, then the middle, then the great one’. He^{-asws} said: ‘he should repeat, and he would pelt the middle, then he would pelt Al-Aqabah, and even if it is the next morning’.²⁶⁷

بَابُ مَنْ نَسِيَ رَمَى الْجَمَارِ أَوْ جَهَلَ

Chapter 176 – The one who forgets pelting the *Jamarah*, or is ignorant of it

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ رَجُلٌ نَسِيَ أَنْ يَرْمِيَ الْجَمَارَ حَتَّى أَتَى مَكَّةَ قَالَ يَرْجِعُ فَيَرْمِيهَا بِفَصْلٍ بَيْنَ كُلِّ رَمِيَّتَيْنِ بِسَاعَةٍ قُلْتُ فَاتَهُ ذَلِكَ وَحَرَجَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ قَالَ قُلْتُ فَرَجُلٌ نَسِيَ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَقَالَ يُعِيدُ السَّعْيَ قُلْتُ فَاتَهُ ذَلِكَ حَتَّى حَرَجَ قَالَ يَرْجِعُ فَيُعِيدُ السَّعْيَ إِنَّ هَذَا لَيْسَ كَرَمِي الْجَمَارِ إِنَّ الرَّمْيَ سُنَّةٌ وَالسَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَرِيضَةٌ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘A man forgets that he should be pelting the *Jamarah* until he comes to Makka’. He^{-asws} said: ‘He should return, and he should pelt them, with a gap between each two peltings being an hour’. I said, ‘Suppose he misses that and leaves?’ He^{-asws} said: ‘There is nothing upon him’. I said, ‘So (what about) the man who forgets the Sa’ee between Al-Safa and Al-Marwa?’ So he^{-asws} said: ‘He should repeat the Sa’ee’. I said, ‘He misses that until he goes out?’ He^{-asws} said: ‘He should return, so he would repeat the Sa’ee. This is not like pelting of the *Jamarah*. The pelting is a Sunnah, and the Sa’ee between Al-Saf and Al-Marwa is an Obligation’.²⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ وَغَيْرِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ أَفَاضَ مِنْ جَمْعٍ حَتَّى انْتَهَى إِلَى مَنَى فَعَرَضَ لَهُ عَارِضٌ فَلَمْ يَرْمِ الْجَمْرَةَ حَتَّى غَابَتِ الشَّمْسُ قَالَ يَرْمِي إِذَا أَصْبَحَ مَرَّتَيْنِ إِحْدَاهُمَا بُكْرَةً وَ هِيَ لِلْأَمْسِ وَالْأُخْرَى عِنْدَ زَوَالِ الشَّمْسِ وَ هِيَ لِيَوْمِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al nazar Bin Suweyd, and someone else, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who departs from Jam’a until he ends up to Mina. So an incident occurs for him, and he does not pelt the *Jamarah* until the sun sets. He^{-asws} said: ‘He should pelt twice when it is the morning – one of them in the morning, and it would be for the day before, and the other one at the (start of the) decline of the sun, and it would be for (that) day of his’.²⁶⁹

²⁶⁷ Al Kafi – V 4 – The Book of Hajj Ch 175 H 5

²⁶⁸ Al Kafi – V 4 – The Book of Hajj Ch 176 H 1

²⁶⁹ Al Kafi – V 4 – The Book of Hajj Ch 176 H 2

وَعَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي امْرَأَةٍ جَهَلَتْ أَنْ تَرْمِيَ الْجِمَارَ حَتَّى نَفَرَتْ إِلَى مَكَّةَ قَالَ فَلْتَرْجِعْ وَتَرْمِ الْجِمَارَ كَمَا كَانَتْ تَرْمِي وَ الرَّجُلُ كَذَلِكَ .

And from him, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding a woman who was ignorant (of the fact) that she should be pelting the *Jamarah*, until she went to Makkah?' He^{-asws} said: 'So let her return and let her pelt the *Jamarah*, just as she would have pelted; and (for) the men, it is like that (as well)'.²⁷⁰

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي الْخَائِفِ لَا بَأْسَ بِأَنْ يَرْمِيَ الْجِمَارَ بِاللَّيْلِ وَ يُصْحَى بِاللَّيْلِ وَ يُفِيضَ بِاللَّيْلِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara, and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the scared one: 'There is no problem if he were to pelt the *Jamarah* at night, and sacrifice at night, and depart at night'.²⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرَّاعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَرِهَ رَمْيَ الْجِمَارِ بِاللَّيْلِ وَ رَحَّصَ لِلْعَبْدِ وَ الرَّاعِي فِي رَمْيِ الْجِمَارِ لَيْلًا .

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

(It has been narrated) from Abu Abdullah^{-asws} having disliked pelting the *Jamarah* at night, and he^{-asws} permitted it for the slave, and the herdsman with regards to pelting the *Jamarah* at night'.²⁷²

بَابُ الرَّمْيِ عَنِ الْعَلِيلِ وَ الصَّبِيَّانِ وَ الرَّمْيِ رَاكِبًا

Chapter 177 – The pelting (of the *Jamarah*) on behalf of the sick, and the children, and the pelting while riding

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكُسْبِيرُ وَ الْمَبْطُونُ يُرْمَى عَنْهُمَا قَالَ وَ الصَّبِيَّانُ يُرْمَى عَنْهُمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, and Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The disabled, and the one with stomach illness, (the *Jamarah*) would be pelted on both their behalf'. He^{-asws} said: 'And the children, (the *Jamarah*) would be pelted on their behalf'.²⁷³

²⁷⁰ Al Kafi – V 4 – The Book of Hajj Ch 176 H 3

²⁷¹ Al Kafi – V 4 – The Book of Hajj Ch 176 H 4

²⁷² Al Kafi – V 4 – The Book of Hajj Ch 176 H 5

²⁷³ Al Kafi – V 4 – The Book of Hajj Ch 177 H 1

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ)
(عَنْ الْمَرِيضِ يُرْمَى عَنْهُ الْجَمَارُ قَالَ نَعَمْ يُحْمَلُ إِلَى الْجَمْرَةِ وَ يُرْمَى عَنْهُ .

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

'I asked Abu Ibrahim^{-asws} (7th Imam^{-asws} about the sick, whether the *Jamarah* can be pelted on their behalf. He^{-asws} said: 'Yes, he would be carried to the *Jamarah*, and these would be pelted on his behalf'.²⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ عُنْبَسَةَ بْنِ مُصْعَبٍ
قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِمَنْى يَمْشِي وَ يَرْكَبُ فَحَدَّثْتُ نَفْسِي أَنْ أَسْأَلَهُ حِينَ أَدْخُلُ عَلَيْهِ فَأَبْتَدَأَنِي هُوَ بِالْحَدِيثِ فَقَالَ
إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) كَانَ يَخْرُجُ مِنْ مَنْزِلِهِ مَاثِيًا إِذَا رَمَى الْجَمَارَ وَ مَنْزِلِي الْيَوْمَ أَنْفُسٌ مِنْ مَنْزِلِهِ فَأَرْكَبُ حَتَّى
أَتِي مَنْزِلَهُ فَإِذَا انْتَهَيْتُ إِلَى مَنْزِلِهِ مَشَيْتُ حَتَّى أُرْمِيَ الْجَمْرَةَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Anbasa Bin Mus'ab who said,

'I saw Abu Abdullah^{-asws} in Mina, walking and riding. So I said to myself that I would ask him^{-asws}, when I go over to him, but he^{-asws} initiated me with the Hadeeth, and he^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to go out from his^{-asws} house walking, when he^{-asws} pelted the *Jamarah*; and my^{-asws} house today is further than his^{-asws} house. So I^{-asws} ride until I^{-asws} get to his^{-asws} house. So when I^{-asws} end up to his^{-asws} house, I walk until I^{-asws} pelt the *Jamarah*'.²⁷⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ مُتَّى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَرْمِي الْجَمَارَ مَاثِيًا .

Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Musna, from a man,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} used to (go to) pelt the *Jamarah* walking'.²⁷⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ مَهْزِيَارٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَمْشِي بَعْدَ يَوْمِ النَّحْرِ حَتَّى يَرْمِيَ الْجَمْرَةَ ثُمَّ يَنْصَرِفُ
رَاكِبًا وَ كُنْتُ أَرَاهُ مَاثِيًا بَعْدَ مَا يُحَازِي الْمَسْجِدَ بِمَنْى

Ahmad Bin Muhammad, from Ali Bin Mahziyar who said,

'I saw Abu Ja'far^{-asws} walking, after the day of the sacrifice, until he^{-asws} pelted the *Jamarah*. Then he^{-asws} left riding; and I saw him^{-asws} walking afterwards walking adjoining the Masjid in Mina'.

قَالَ وَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سُلَيْمَانَ النَّوْفَلِيُّ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ نَزَلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ)
فَوْقَ الْمَسْجِدِ بِمَنْى قَلِيلًا عَنْ دَابَّتِهِ حَتَّى تَوَجَّهَ لِيَرْمِيَ الْجَمْرَةَ عِنْدَ مَضْرَبِ عَلِيٍّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ جُعِلْتُ
فِيكَ لِمَ نَزَلْتَ هَاهُنَا فَقَالَ إِنَّ هَاهُنَا مَضْرَبُ عَلِيٍّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ مَضْرَبُ بَنِي هَاشِمٍ وَ أَنَا أَحِبُّ أَنْ أَمْشِيَ فِي
مَنَازِلِ بَنِي هَاشِمٍ .

²⁷⁴ Al Kafi – V 4 – The Book of Hajj Ch 177 H 2

²⁷⁵ Al Kafi – V 4 – The Book of Hajj Ch 177 H 3

²⁷⁶ Al Kafi – V 4 – The Book of Hajj Ch 177 H 4

He (the narrator) said, 'An Ali Bin Muhammad Bin Suleyman Al-Nowfaly narrated to me, from Al-Hassan Bin Salih, from one of his companions who said:

'Abu Ja'far^{-asws} got down from his^{-asws} animal, higher than the Masjid by a little, until he^{-asws} diverted in order to pelt the *Jamarah* at the spot of Ali^{-asws} Bin Al-Husayn^{-asws}'. So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Why did he get down over there?' So he^{-asws} said: 'Over there is a spot of Ali^{-asws} Bin Al-Husayn^{-asws}, and a spot of the Clan of Hashim, and I^{-asws} loved it to walk in the encampments of the Clan of Hashim'.²⁷⁷

بَابُ أَيَّامِ النَّحْرِ

Chapter 178 – The days of the sacrifice

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ كَلْبِ بْنِ الْأَسَدِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ النَّحْرِ فَقَالَ أَمَّا بِمِنَى فثَلَاثَةُ أَيَّامٍ وَأَمَّا فِي الْبُلْدَانِ فَيَوْمٌ وَاحِدٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Kuleyb Al Asady who said,

'I asked Abu Abdullah^{-asws} about the sacrifice, so he^{-asws} said: 'As for Mina, so it is three days, and as for in the (other) cities, so it is one day'.²⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْأَضْحَى يَوْمَانِ بَعْدَ يَوْمِ النَّحْرِ وَ يَوْمٌ وَاحِدٌ بِالْأَمْصَارِ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The (Eid) Al-Azha is two days after the day of the sacrifice, and one day in the cities'.²⁷⁹

بَابُ أَدْنَى مَا يُجْزَى مِنَ الْهَدْيِ

Chapter 179 – The lowest of what suffices from the sacrificial animal

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ قَالَ شَاءَ .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [2:196] **whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain.** He^{-asws} said: 'A sheep'.²⁸⁰

²⁷⁷ Al Kafi – V 4 – The Book of Hajj Ch 177 H 5

²⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 178 H 1

²⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 178 H 2

²⁸⁰ Al Kafi – V 4 – The Book of Hajj Ch 179 H 1

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 (عليه السلام) قَالَ يُجْزَى فِي الْمُنْعَةِ شَاةٌ .

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: 'With regards to the Tumatto, a sheep would suffice'.²⁸¹

بَابُ مَنْ يَجِبُ عَلَيْهِ الْهُدْيُ وَ أَيُّنَ يَدْبَحُهُ

Chapter 180 – The one upon whom the sacrifice is Obligated, and where he should slaughter it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (مَنْ تَمَنَّعَ فِي أَشْهُرِ الْحَجِّ ثُمَّ أَقَامَ بِمَكَّةَ حَتَّى يَحْضُرَ الْحَجَّ مِنْ قَابِلٍ فَعَلَيْهِ شَاةٌ وَ مَنْ تَمَنَّعَ فِي غَيْرِ أَشْهُرِ الْحَجِّ ثُمَّ جَاوَرَ حَتَّى يَحْضُرَ الْحَجَّ فَلَيْسَ عَلَيْهِ دَمٌ إِنَّمَا هِيَ حَجَّةٌ مُفْرَدَةٌ وَ إِنَّمَا الْأَضْحَى عَلَى أَهْلِ الْأَمْصَارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Saeed Al A'araj who said,

'Abu Abdullah^{-asws} said: 'The one who performs Tumatto during the months of the Hajj, then he stays in Makkah until the Hajj presents itself, so upon him would be a sheep; And the one who performs Tumatto in other than the months of the Hajj, then is in the vicinity until the Hajj presents itself, so there is no blood (of a sacrificial animal) upon him. But rather, it would be an exclusive Hajj, and rather, the slaughter is upon the people of the cities (who live there)'.²⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الْأَضْحَى أَوْ اجِبَ عَلَى مَنْ وَجَدَ لِنَفْسِهِ وَ عِيَالِهِ فَقَالَ أَمَّا لِنَفْسِهِ فَلَا يَدَعُهُ وَ أَمَّا لِعِيَالِهِ إِنْ شَاءَ تَرَكَهُ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about the sacrifice, 'Is it Obligatory upon the one who finds it (can afford it) for himself and his dependants?' So he^{-asws} said: 'As for himself, so he should not leave it, and as for his dependents, if he so desires to, he can neglect it'.²⁸³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ قَدِمَ بِهَدْيِهِ مَكَّةَ فِي الْعَشْرِ فَقَالَ إِنْ كَانَ هَدْيًا وَاجِبًا فَلَا يَنْحَرُهُ إِلَّا بِمَنْى وَ إِنْ كَانَ لَيْسَ بِوَاجِبٍ فَلْيَنْحَرُهُ بِمَكَّةَ إِنْ شَاءَ وَ إِنْ كَانَ قَدْ أَشْعَرَهُ وَ قَلَدَهُ فَلَا يَنْحَرُهُ إِلَّا يَوْمَ الْأَضْحَى .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibrahim Al Karkhy,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who proceeded to Makkah with his sacrifice during the ten (days). So he^{-asws} said: 'If his offering was

²⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 179 H 2

²⁸² Al Kafi – V 4 – The Book of Hajj Ch 180 H 1

²⁸³ Al Kafi – V 4 – The Book of Hajj Ch 180 H 2

Obligatory, so he should not sacrifice it except in Mina; and if it was not with an Obligation, so let him sacrifice it in Makkah if he so desires to; and if he had decorated it, and yoked it, so he should not sacrifice it except on the day of the sacrifice'.²⁸⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يَخْرُجُ مِنْ حَجَّتِهِ شَيْئًا يَلْزَمُهُ مِنْهُ دَمٌ يُجْزئُهُ أَنْ يَدْبَحَهُ إِذَا رَجَعَ إِلَى أَهْلِهِ فَقَالَ نَعَمْ وَ قَالَ فِيمَا أَعْلَمُ يَتَصَدَّقُ بِهِ

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

(It has been narrated) from Abu Abdullah^{-asws} who said, 'I said to him^{-asws}, 'The man who exits from his Hajj with something from which blood (of a sacrificial animal) is necessitated upon him, can he slaughter it when he returns to his family?' So he^{-asws} said: 'Yes'. And he^{-asws} said: 'Regarding what I^{-asws} know, he should give charity with it'.

قَالَ إِسْحَاقُ وَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَخْرُجُ مِنْ حَجَّتِهِ مَا يَجِبُ عَلَيْهِ الدَّمُ وَ لَا يُهْرِيفُهُ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ يُهْرِيفُهُ فِي أَهْلِهِ وَ يَأْكُلُ مِنْهُ الشَّيْءَ .

Is'haq said, 'And I said to Abu Ibrahim^{-asws} (7th Imam^{-asws}), 'The man comes out from his Hajj with what Obligates upon him the blood (of a sacrificial animal), and he does not spill it until he return to his family'. So he^{-asws} said: 'He should spill it among his family, and he should eat something from it'.²⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ شُعَيْبِ الْعَقْرِفُوفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سَأَلْتُ فِي الْعُمْرَةِ بَدَنَةً أَيْنَ أَنْحَرُهَا قَالَ بِمَكَّةَ قُلْتُ أَيَّ شَيْءٍ أُعْطِي مِنْهَا قَالَ كُلُّ ثَلَاثًا وَ أَهْدُ ثَلَاثًا وَ تَصَدَّقُ بِثَلَاثٍ .

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

'I said to Abu Abdullah^{-asws}, 'I drove a camel regarding the Umra, where should I slaughter it?' He^{-asws} said: 'In Makkah'. I said, 'Which thing should he give from it?' He^{-asws} said: 'He should eat a third, and gift a third, and give in charity with a third'.²⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ أَهْلَ مَكَّةَ أَنْكَرُوا عَلَيْكَ أَنَّكَ دَبَحْتَ هَدْيَكَ فِي مَنْزِلِكَ بِمَكَّةَ فَقَالَ إِنَّ مَكَّةَ كُلَّهَا مَنْحَرٌ .

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

'I said to Abu Abdullah^{-asws}, 'The people of Makkah are denying upon you^{-asws} that you^{-asws} slaughtered your^{-asws} offering in your^{-asws} house in Makkah'. So he^{-asws} said: 'Verily Makkah, the whole of it, is a place for sacrifice'.²⁸⁷

بَابُ مَا يُسْتَحَبُّ مِنَ الْهَدْيِ وَ مَا يَجُوزُ مِنْهُ وَ مَا لَا يَجُوزُ

²⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 180 H 3

²⁸⁵ Al Kafi – V 4 – The Book of Hajj Ch 180 H 4

²⁸⁶ Al Kafi – V 4 – The Book of Hajj Ch 180 H 5

²⁸⁷ Al Kafi – V 4 – The Book of Hajj Ch 180 H 6

Chater 181 – What is recommended from the sacrificial animal, and what is allowed from it, and what is not allowed

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَدْنَى مَا يُجْزَى مِنَ أَسْنَانِ الْعَنْمِ فِي الْهَدْيِ فَقَالَ الْجَدْعُ مِنَ الضَّانِّ قُلْتُ فَأَلْمَعُ قَالَ لَا يُجْزَى الْجَدْعُ مِنَ الْمَعْرِ قُلْتُ وَ لِمَ قَالَ لِأَنَّ الْجَدْعَ مِنَ الضَّانِّ يَلْفَحُ وَ الْجَدْعُ مِنَ الْمَعْرِ لَا يَلْفَحُ .

Ali Husayn Bin Muhammad, from Moala Bin Muhammad, from the one who narrated it, from Hammad Bin Usman who said,

'I asked Abu Abdullah^{-asws} about the lowest of what would suffice from the years (age) of the sheep regarding the sacrifice, so he^{-asws} said: 'The two-year old from the sheep'. I said, 'So (what about) the goat?' He^{-asws} said: 'The two year old goat would not suffice'. I said, 'And why not?' He^{-asws} said: 'Because the two year old from the sheep can impregnate, but the two year old from the goat cannot impregnate'.²⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْإِبِلِ وَ الْبَقَرِ أَيُّهُمَا أَفْضَلُ أَنْ يُصْحَى بِهَا قَالَ دَوَاتُ الْأَرْحَامِ فَسَأَلْتُهُ عَنْ أَسْنَانِهَا فَقَالَ أَمَّا الْبَقَرُ فَلَا يَضْرُكُ بِأَيِّ أَسْنَانِهَا ضَحَّيْتُ وَ أَمَّا الْإِبِلُ فَلَا يَصْنُحُ إِلَّا التَّنِيَّ فَمَا فَوْقَ .

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

'I asked Abu Abdullah^{-asws} about the camel and the cow, which of the two is superior that it should be slaughtered with?' He^{-asws} said: 'The one with the womb (ability to impregnate/bear)'. So I asked him^{-asws} about they years (age)'. So he^{-asws} said: 'As for the cow, so it would not harm you with which of its years you slaughter, and as for the camel, so it is not correct unless it is two (years), and what is above'.²⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَسْنَانُ الْبَقَرِ تَتْبَعُهَا وَ مُسِنَّهَا فِي الذَّبْحِ سَوَاءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The years (age) of the cow you sell these, and their aged ones, with regards to the sacrifice, is the same'.²⁹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَهُ يَقُولُ ضَحَّ بِكَبْشٍ أَسْوَدَ أَقْرَنَ فَحَلَّ فَإِنْ لَمْ تَجِدْ أَسْوَدَ فَأَقْرَنُ فَحَلَّ يَأْكُلُ فِي سَوَادٍ وَ يَشْرَبُ فِي سَوَادٍ وَ يَنْظُرُ فِي سَوَادٍ .

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

'It was narrated to me by the one who heard him^{-asws} saying: 'Slaughter a male black ram with horns. So if you cannot find a black one, so a male with horns, eating in black (mouth), and drinking in black (mouth), and looking in black (eyes)'.²⁹¹

²⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 181 H 1

²⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 181 H 2

²⁹⁰ Al Kafi – V 4 – The Book of Hajj Ch 181 H 3

²⁹¹ Al Kafi – V 4 – The Book of Hajj Ch 181 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ النَّعْجَةِ أَحَبُّ إِلَيْكَ أَمْ الْمَاعِزُ قَالَ إِنْ كَانَ الْمَاعِزُ ذَكَرًا فَهُوَ أَحَبُّ إِلَيَّ وَإِنْ كَانَ الْمَاعِزُ أُنْثَى فَالنَّعْجَةُ أَحَبُّ إِلَيَّ قَالَ قُلْتُ فَالْخَصِي يُضَحَّى بِهِ قَالَ لَا إِلَّا أَنْ لَا يَكُونَ غَيْرُهُ

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

'I asked Abu Abdullah^{-asws} about the ewe, 'Is it more beloved to you^{-asws} or the goat?' He^{-asws} said: 'If it was such that the goat was male, so it would be more beloved to me^{-asws}; and if it was such that the goat was female, so the ewe would be more beloved to me^{-asws}'. He (the narrator) said, 'I said, 'So can the castrated one be sacrificed with?' He^{-asws} said: 'No, unless if there does not happen to be any other'.

وَقَالَ يَصْلُحُ الْجَدْعُ مِنَ الضَّئَانِ فَأَمَّا الْمَاعِزُ فَلَا يَصْلُحُ قُلْتُ الْخَصِي أَحَبُّ إِلَيْكَ أَمْ النَّعْجَةُ قَالَ الْمَرْضُوضُ أَحَبُّ إِلَيَّ مِنَ النَّعْجَةِ وَإِنْ كَانَ خَصِيًّا فَالنَّعْجَةُ .

And he^{-asws} said: 'It is correct, the two year old from the sheep, but as for the goat, so it is not correct'. I said, 'Is the castrated one more beloved to you^{-asws} or the ewe?' He^{-asws} said: 'The bruised one is more beloved to me^{-asws} than the ewe, and if it was castrated, so the ewe (is more beloved)'.²⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اشْتَرَى الرَّجُلُ الْبِدْنَةَ مَهْرُوْلَةً فَوَجَدَهَا سَمِينَةً فَقَدْ أَجْرَأَتْ عَنْهُ وَإِنْ اشْتَرَاهَا مَهْرُوْلَةً فَوَجَدَهَا مَهْرُوْلَةً فَإِنَّهَا لَا تُجْزَى عَنْهُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man buys the thin camel, and he finds it to be fat, so it would have sufficed from him; and if he had bought it as thin, and found it as thin, so it would not suffice from him'.²⁹³

حُمَيْدُ بْنُ زِيَادٍ عَنْ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاجِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سَلْمَةَ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) يَكْرَهُ النَّشْرِيمَ فِي الْأَدَانِ وَالْحَرَمِ وَلَا يَرَى بِهِ بَأْسًا إِنْ كَانَ تَقَبُّ فِي مَوْضِعِ الْوَسْمِ وَكَانَ يَقُولُ يُجْزَى مِنَ الْبِدْنِ النَّثِيِّ وَمِنَ الْمَعَزِ النَّثِيِّ وَمِنَ الضَّئَانِ الْجَدْعُ .

Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Salma Abu Hafs,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} used to dislike the cuts in the ears and the holes; and he^{-asws} did not see any problem with it if there was a hole in the place of the tag, and he^{-asws} was saying: 'It would suffice from the camel, the two year old, and from the goat, the two year old, and from the sheep, the two year old'.²⁹⁴

أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ الْكَيْبُشُ فِي أَرْضِكُمْ أَفْضَلُ مِنَ الْجَزُورِ .

Aban, from Abdul Rahman,

²⁹² Al Kafi – V 4 – The Book of Hajj Ch 181 H 5

²⁹³ Al Kafi – V 4 – The Book of Hajj Ch 181 H 6

²⁹⁴ Al Kafi – V 4 – The Book of Hajj Ch 181 H 7

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The ram in your land is superior than the camel'.²⁹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ يَشْتَرِي هَدِيًّا وَكَانَ بِهِ عَيْبٌ عَوْرٌ أَوْ غَيْرُهُ فَقَالَ إِنْ كَانَ نَقَدَ تَمَنَّهُ فَقَدْ أَجْزَأَ عَنْهُ وَإِنْ لَمْ يَكُنْ نَقَدَ تَمَنَّهُ رَدَّهُ وَاشْتَرَى غَيْرَهُ شَاءَ قَالَ أَوْ بَقْرَةً.

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 buys a sacrificial animal and there was a fault with it, blinded in one eye or something else. So he^{-asws} said: 'If he has paid cash for it, it would suffice him, and if he did not happen to have paid cash for it, he should return it and buy other than it'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اشْتَرِ فَخْلًا سَمِينًا لِلْمُتَعَةِ فَإِنْ لَمْ تَجِدْ فَمَوْجُوءًا فَإِنْ لَمْ تَجِدْ فَمِنْ فُحُولَةِ الْمَعَزِ فَإِنْ لَمْ تَجِدْ فَتَنْعَجَةً فَإِنْ لَمْ تَجِدْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Buy a fat male (animal) for the Tumatto. So if you cannot find, then a cow. So if you cannot find it, then from the virile goats. So if you cannot find, so an ewe. So if you cannot find it, then whatever is easier from the sacrificial animals'.

قَالَ وَ يُجْزَى فِي الْمُتَعَةِ الْجَدْعُ مِنَ الضَّانِّ وَ لَا يُجْزَى جَدْعُ الْمَعَزِ

He^{-asws} said: 'And it would suffice regarding the Tumatto, the two year old from the sheep, and it would not suffice, the two year old from the goat'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ اشْتَرَى شاةً ثُمَّ أَرَادَ أَنْ يَشْتَرِيَ أَسْمَنَ مِنْهَا قَالَ يَشْتَرِيهَا فَإِذَا اشْتَرَاهَا بَاعَ الْأُولَى قَالَ وَ لَا أُدْرِي

He (the narrator) said, 'And Abu Abdullah^{-asws} said regarding a man who bought a sheep, then intended that he buys a fat one from it. He^{-asws} said: 'So when he buys it, he should sell the first one'. He (the narrator) said, 'I don't know (whether he^{-asws} meant the sheep or the goat)'.²⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنِ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) صَدَقَةٌ رَغِيفٍ خَيْرٌ مِنْ نُسْكٍَ مَهْرُؤَلَةٍ .

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

(It has been narrated) from Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Giving a loaf bread in charity is better than a ritual (offering of) a thin (animal)'.²⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الضَّحِيَّةِ تَكُونُ الْأُذُنُ مَشْفُوقَةً فَقَالَ إِنْ كَانَ شَقْفَهَا وَسَمًا فَلَا بَأْسَ وَإِنْ كَانَ شَقْفًا فَلَا يَصْلُحُ .

²⁹⁵ Al Kafi – V 4 – The Book of Hajj Ch 181 H 8

²⁹⁶ Al Kafi – V 4 – The Book of Hajj Ch 181 H 9

²⁹⁷ Al Kafi – V 4 – The Book of Hajj Ch 181 H 10

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

'I asked Abu Abdullah^{-asws} about the slaughter which happens to have torn ears. So he^{-asws} said: 'If its tear is a mark, so there is no problem, and if it was a tear, so it is not correct'.²⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تُضَحَّى بِالْعَرَجَاءِ بَيْنَ عَرَجَيْهَا وَ لَا بِالْعَجْفَاءِ وَ لَا بِالْحَرْبَاءِ وَ لَا بِالْحَرْقَاءِ وَ لَا بِالْحَدَاءِ وَ لَا بِالْعَضْبَاءِ .

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

(It has been narrated) from Ja'far^{-asws}, from his^{-asws} father, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{saww} said: 'Do not offer a sacrifice with the one who limps between its walk, nor with the lean one, nor with the scabby, nor with the clumsy, nor with the torn ears, nor with the tail cut off'.²⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْأُضْجِيَّةِ يُكْسَرُ قَرْنُهَا قَالَ إِذَا كَانَ الْقَرْنُ الدَّاخِلُ صَحِيحاً فَهُوَ يُجْزَى .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the sacrificial animal whose horn is broken. He^{-asws} said: 'When it was such that its interior horn was correct, so it would suffice'.³⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا رَمَيْتَ الْجَمْرَةَ فَاسْتَرْتِ هَدْيَكَ إِنْ كَانَ مِنَ الْبُدْنِ أَوْ مِنَ الْبَقَرِ وَ إِلَّا فَاجْعَلْ كَيْشاً سَمِيناً فَحَلّاً فَإِنْ لَمْ تَجِدْ فَمَوْجُوءاً مِنَ الضَّأْنِ فَإِنْ لَمْ تَجِدْ فَتَيْساً فَحَلّاً فَإِنْ لَمْ تَجِدْ فَمَا اسْتَيْسَرَ عَلَيْكَ وَ عَظْمَ شَعَائِرِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) دَبَّحَ عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ بَقْرَةً بَقْرَةً وَ نَحَرَ بَدَنَةً .

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

'Abu Abdullah^{-asws} said: 'When you have pelted the *Jamarah*, so buy your sacrificial animal, if it was from the camels, or from the cows, otherwise so make it to be a male fat ram. So if you cannot find, then a fat one from the sheep. So, if you cannot find, then a virile male, so if you cannot find, so whatever is easier upon you. And, magnify the Signs (Rituals) of Allah^{-azwj} Mighty and Majestic, for Rasool-Allah^{-saww} slaughtered on behalf of the mothers of the believers, a cow, a cow, and sacrificed a camel'.³⁰¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْهَرَمِ الَّذِي وَقَعَتْ تَنَائِيَاهُ أَنَّهُ لَا بَأْسَ بِهِ فِي الْأَضَاجِي وَ إِنْ اسْتَرَيْتَهُ مَهْرُوْلاً فَوَجَدْتَهُ سَمِيناً أَجْرَاكَ وَ إِنْ اسْتَرَيْتَ مَهْرُوْلاً فَوَجَدْتَهُ مَهْرُوْلاً فَلَا يُجْزَى

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, fro Ays Bin Al Qasim,

²⁹⁸ Al Kafi – V 4 – The Book of Hajj Ch 181 H 11

²⁹⁹ Al Kafi – V 4 – The Book of Hajj Ch 181 H 12

³⁰⁰ Al Kafi – V 4 – The Book of Hajj Ch 181 H 13

³⁰¹ Al Kafi – V 4 – The Book of Hajj Ch 181 H 14

(It has been narrated) from Abu Abdullah^{-asws} regarding the aged (animal) whose teeth have fallen off, that there is no problem with it regarding the sacrifice; and if you buy it as thing and found it as fat, it would suffice you; and if you were to buy it as thin, and find it as thin, so it would not suffice you’.

وَ فِي رَوَايَةٍ أُخْرَى إِنَّ حَدَّ الْهَزَالِ إِذَا لَمْ يَكُنْ عَلَى كُلَيْتَيْهِ شَيْءٌ مِنَ الشَّحْمِ .

An in another report, ‘(He^{-asws} said): ‘The limit of the thinness is when there does not happen to be anything from the fat upon its kidneys’.³⁰²

رَوَاهُ مُحَمَّدُ بْنُ عَيْسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيزِ بْنِ الْفَضِيلِ قَالَ حَجَّجْتُ بِأَهْلِي سَنَةً فَعَرَبْتُ الْأَضَاجِيَّ فَأَنْطَلَقْتُ فَأَشْتَرَيْتُ سَاتَيْنِ بَعْلَاءٍ فَلَمَّا أَلْفَيْتُ إِهَابَهُمَا نَدِمْتُ نَدَامَةً شَدِيدَةً لِمَا رَأَيْتُ بِهِمَا مِنَ الْهَزَالِ فَأَتَيْتُهُ فَأَخْبَرْتُهُ ذَلِكَ فَقَالَ إِنَّ كَانَ عَلَى كُلَيْتَيْهِمَا شَيْءٌ مِنَ الشَّحْمِ أَجْرَانَا .

Muhammad Bin Isa reported it, from Yaseen Al Zareyr, from Hareyz, from Al Fuzayl who said,

‘I performed Hajj with my family one year, and the sacrificial animals were expensive. So I went and bought two sheep for a high price. So, when I examined their cuticles, I regretted it with an intense regret due to what I saw with them from the thinness. So I went over to him^{-asws} and informed him^{-asws} of that. So he^{-asws} said: ‘If there was something from the fat upon their kidneys, they would both suffice’.³⁰³

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ السُّلَمِيِّ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلَنِي بَعْضُ الْخَوَارِجِ عَنْ هَذِهِ الْآيَةِ مِنَ الضَّنَّانِ اثْنَيْنِ وَ مِنَ الْمَعَزِ اثْنَيْنِ فَلَنْ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ مَا الَّذِي أَحَلَّ اللَّهُ مِنْ ذَلِكَ وَ مَا الَّذِي حَرَّمَ فَلَمْ يَكُنْ عِنْدِي شَيْءٌ

Ali Bin Ibrahim, from his father, from Ibrahim Bin Muhammad, from Al Sulamy, from Dawood Al Raqqy who said,

‘One of the Khawarijites asked me about these Verses [6:143] *two of sheep and two of goats. Say: Has He forbidden the two males or the two females [6:144] And two of camels and two of cows* – what is that which Allah^{-azwj} has Permitted from that, and what is that which He^{-azwj} has Prohibited?’ But, I did not have anything with me (to answer him with)’.

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاجٌّ فَأَخْبَرْتُهُ بِمَا كَانَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ فِي الْأَضْحِيَّةِ بَيْنِي الضَّنَّانِ وَ الْمَعَزَ الْأَهْلِيَّةَ وَ حَرَّمَ أَنْ يُضْحَى بِالْجَبَلِيَّةِ وَ أَمَّا قَوْلُهُ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّ فِي الْأَضْحِيَّةِ الْإِبِلَ الْعَرَابَ وَ حَرَّمَ فِيهَا الْبُحَاتِيَّ وَ أَحَلَّ الْبَقَرَ الْأَهْلِيَّةَ أَنْ يُضْحَى بِهَا وَ حَرَّمَ الْجَبَلِيَّةَ

So I went over to Abu Abdullah^{-asws}, and I was a pilgrim for Hajj. So I informed him^{-asws} with what (the matter) was, and he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Permitted regarding the sacrificial offering in Mina, the sheep, and the domesticated goat, and Prohibited that you sacrifice the mountain (goats). And as for His^{-azwj} Words [6:144] *And two of camels and two of cows*, so Allah^{-azwj} Blessed and High Permitted regarding the sacrificial offering, the Iraab camel, and Prohibited the Bukhaty; and Permitted the domesticated cow that you offer a sacrifice with it, and Prohibited the wild ones’.

³⁰² Al Kafi – V 4 – The Book of Hajj Ch 181 H 15

³⁰³ Al Kafi – V 4 – The Book of Hajj Ch 181 H 16

فَأَنْصَرَفْتُ إِلَى الرَّجُلِ فَأَخْبِرْتُهُ بِهَذَا الْجَوَابِ فَقَالَ هَذَا شَيْءٌ حَمَلْتَهُ الْإِبِلُ مِنَ الْحِجَازِ .

So I left to go to the man, and informed him with this answer. So he said, 'This is something which the camels carried from Al-Hijaz (meaning - this is not your answer, but it comes from Al-Hijaz)'.³⁰⁴

بَابُ الْهَدْيِ يُتَّجُّ أَوْ يُحْلَبُ أَوْ يُرَكَبُ

Chapter 182 – The Sacrificial animal gives birth, or is milked, or is ridden upon

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى قَالَ إِنْ اِخْتَاَجَ إِلَى ظَهْرِهَا رَكَبَهَا مِنْ غَيْرِ أَنْ يَغْتَفَ عَلَيْهِمَا وَإِنْ كَانَ لَهَا لَبَنٌ حَلَبَهَا جَلَاباً لَا يَنْهَكُهَا .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [22:33] **You have benefits in them (camels) till a specified time.** He^{-asws} said: 'If you are needy to its back, ride it from without being harsh upon it; and if it has milk for it, milk it with a milking, not overdoing it'.³⁰⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ تُجِبْتَ بَدَنَتُكَ فَاحْلُبْهَا مَا لَا يُضِرُّ بِوَالِدِهَا ثُمَّ انْحَرْهُمَا جَمِيعاً فَلْتُ اشْرَبْ مِنْ لَبَنِهَا وَاسْقِي قَالَ نَعَمْ وَ قَالَ إِنَّ عَلِيّاً أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ إِذَا رَأَى أَنَساً يَمْشُونَ فَذَجَّهَهُمْ الْمَشْيَ حَمَلَهُمْ عَلَى بُذْنِهِ وَ قَالَ إِنْ ضَلَّتْ رَاجِلَةُ الرَّجُلِ أَوْ هَلَكَتْ وَ مَعَهُ هَدْيٌ فَلْيُرَكَبْ عَلَى هَدْيِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'If your camel gives birth, so you can milk it (to the extent) that it does not harm its children, then sacrifice them all together'. I said, 'Can I drink from its milk and quench (others)?' He^{-asws} said: 'Yes'. And he^{-asws} said: 'Ali^{-asws} Amir Al-Momineen^{-asws}, whenever he^{-asws} saw a person walking who is exhausted from the walking, would carry them upon his camel. He^{-asws} said: 'If the ride of the man strays, or perishes, and with him is a sacrificial animal, so let him ride upon his sacrificial animal'.³⁰⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْبَدَنَةِ تَنْتَجُ أَوْ تَحْلُبُهَا قَالَ إِذَا حَلَبْتَهَا حَلَباً غَيْرَ مُضِرِّ بِالْوَالِدِ ثُمَّ انْحَرْهُمَا جَمِيعاً فَلْتُ يَشْرَبْ مِنْ لَبَنِهَا قَالَ نَعَمْ وَ يَسْقِي إِنْ شَاءَ .

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

³⁰⁴ Al Kafi – V 4 – The Book of Hajj Ch 181 H 17

³⁰⁵ Al Kafi – V 4 – The Book of Hajj Ch 182 H 1

³⁰⁶ Al Kafi – V 4 – The Book of Hajj Ch 182 H 2

(It has been narrated) from Abu Ja'far-asws, said, 'I asked him-asws about the camel giving birth, 'Can I milk it?' He-asws said: 'You can milk it with a milking which is without harm with the child. Then sacrifice them both together'. I said, 'Can one drink from its milk?' He-asws said: 'Yes, and quench (others), if he so desires to'.³⁰⁷

بَابُ الْهَدْيِ يَعْطَبُ أَوْ يَهْلِكُ قَبْلَ أَنْ يَبْلُغَ مَحَلَّهُ وَ الْأَكْلُ مِنْهُ

Chapter 183 – The sacrificial animal gets exhausted or persihes before it reaches its (slaughtering) place, and the eating from it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ مَنْ سَاقَ هَدِيًّا تَطَوُّعًا فَعَطِبَ هَدْيُهُ فَلَا شَيْءَ عَلَيْهِ يَنْحَرُهُ وَ يَأْخُذُ نَعْلَ التَّقْلِيدِ فَيَغْمِسُهَا فِي الدَّمِ وَ يَضْرِبُ بِهِ صَفْحَةَ سَنَامِهِ وَ لَا يَدَّلَ عَلَيْهِ وَ مَا كَانَ مِنْ جَزَاءِ صَيْدٍ أَوْ نَذْرٍ فَعَطِبَ فَعَلَّ مِثْلَ ذَلِكَ وَ عَلَيْهِ الْبَدَلُ وَ كُلُّ شَيْءٍ إِذَا دَخَلَ الْحَرَمَ فَعَطِبَ فَلَا يَدَّلُ عَلَى صَاحِبِهِ تَطَوُّعًا أَوْ غَيْرَهُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Everyone who ushers a sacrificial animal voluntarily, and his sacrificial animal gets exhausted, so there is nothing upon him. He should sacrifice it, and he should take a rein of the yoke, so he should immerse it in the blood, and he should strike its hump with it, and there would not be a replace upon him; and whatever was from the penalty of the hunting, or a vow, and it gets exhausted, so it would be upon the like of that, and upon him would be a camel; and every thing which enters the *Harram* and it gets exhausted, so there would be no replacement upon its owner, be it a voluntary one or something else'.³⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ اشْتَرَى أَضْحِيَّةً فَمَاتَتْ أَوْ سُرِقَتْ قَبْلَ أَنْ يَدْبَحَهَا فَقَالَ لَا بَأْسَ وَ إِنْ أَبَدَلَهَا فَهِيَ أَفْضَلُ وَ إِنْ لَمْ يَشْتَرِ فَلَيْسَ عَلَيْهِ شَيْءٌ .

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

'I asked Abu Abdullah-asws about a man who buys a sacrificial animal, so it dies or is stolen before he slaughters it. So he-asws said: 'There is no problem if he were to replace it, and it would be superior, and if he does not buy (another one) so there would be nothing upon him'.³⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ الْبَدَنَةِ يُهْدِيهَا الرَّجُلُ فَتُكْسَرُ أَوْ تَهْلِكُ فَقَالَ إِنْ كَانَ هَدْيًا مَضْمُونًا فَإِنَّ عَلَيْهِ مَكَانَهُ وَ إِنْ لَمْ يَكُنْ مَضْمُونًا فَلَيْسَ عَلَيْهِ شَيْءٌ فَلْتَأْ وَ يَأْكُلُ مِنْهُ قَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from a man who said,

'I asked Abu Abdullah-asws about the camel which the man offers as a sacrifice, so it either breaks (a body part), or it perishes. So he-asws said: 'If his sacrificial animal was ensured, so upon him would be (another one) in its place; and if it did not happen to

³⁰⁷ Al Kafi – V 4 – The Book of Hajj Ch 182 H 3

³⁰⁸ Al Kafi – V 4 – The Book of Hajj Ch 183 H1

³⁰⁹ Al Kafi – V 4 – The Book of Hajj Ch 183 H2

be ensured, so there is nothing upon him'. I said, 'And can he eat from it?' He^{-asws} said: 'Yes'.³¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْهَدْيِ الْوَاجِبِ إِذَا أَصَابَهُ كَسْرٌ أَوْ عَطَبٌ أَوْ يَبِيعُهُ صَاحِبُهُ وَ يَسْتَعِينُ بِثَمَنِهِ عَلَى هَدْيٍ آخَرَ قَالَ يَبِيعُهُ وَ يَتَصَدَّقُ بِثَمَنِهِ وَ يُهْدِي هَدْيًا آخَرَ .

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 sacrificial animal, the Obligatory one, when it is hit by a break (of a body part), or damaged, can its owner sell it and be helped by its price upon (buying) another sacrificial animal?' He^{-asws} said: 'He should sell it and give in charity with its price, and he should offer another sacrificial animal'.³¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ إِذَا وَجَدَ الرَّجُلُ هَدْيًا ضَالًّا فَلْيَعْرِفْهُ يَوْمَ النَّحْرِ وَ الْيَوْمَ الثَّانِي وَ الْيَوْمَ الثَّلَاثَ ثُمَّ يَدْبَحْهُ عَنْ صَاحِبِهِ عَشِيَّةَ يَوْمِ الثَّلَاثِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two^{-asws} (5th or 6th Imam^{-asws}) having said: 'When the man finds a stray sacrificial animal, so he should introduce it (to the people) on the day of the sacrifice, and the second day, and the third day. Then he should slaughter it on behalf of its owner on the evening of the third (day)'.³¹²

وَ قَالَ فِي الرَّجُلِ يَبْعَثُ بِالْهَدْيِ الْوَاجِبِ فَيَهْلِكُ الْهَدْيُ فِي الطَّرِيقِ قَبْلَ أَنْ يَبْلُغَ وَ لَيْسَ لَهُ سَعَةٌ أَنْ يُهْدِيَ فَقَالَ اللَّهُ سُبْحَانَهُ أَوْ لَى بِالْعَدْرِ إِلَّا أَنْ يَكُونَ يَعْلَمُ أَنَّهُ إِذَا سَأَلَ أُعْطِيَ .

And he^{-asws} said regarding the man who sends the Obligatory sacrificial animal, but the animal perishes in the road before it reaches (the place of sacrifice), and there is no capacity for him that he would (get another) sacrificial animal'. So he^{-asws} said: 'Allah^{-azwj}, Glorious is He^{-azwj}, is the Foremost with the (Accepting of the) excuse, except if he happens to know that when he asks (for a replacement) he would be given it'.³¹²

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 اشْتَرَى هَدْيًا لِمَنْعَتِهِ فَأَتَى بِهِ أَهْلَهُ وَ رَبَطَهُ ثُمَّ انْحَلَّ وَ هَلَكَ هَلْ يُجْزئُهُ أَوْ يُعِيدُ قَالَ لَا يُجْزئُهُ إِلَّا أَنْ يَكُونَ لَا قُوَّةَ بِهِ عَلَيْهِ .

Ab 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}) about a man who buys a sacrificial animal for his Tumatto. So he comes with it to his family and ties it. Then he frees it, and it perishes. Would it suffice him or should he repeat (get another one)?' He^{-asws} said: 'It

³¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 183 H 3

³¹¹ Al Kafi – V 4 – The Book of Hajj Ch 183 H 4

³¹² Al Kafi – V 4 – The Book of Hajj Ch 183 H 5

would not suffice him unless if he does not happen to have any (financial) strength upon it'.³¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ اشْتَرَى كَبْشًا فَهَلَكَ مِنْهُ قَالَ يَشْتَرِي مَكَانَهُ آخَرَ فَلْتُ فَإِنْ اشْتَرَى مَكَانَهُ آخَرَ ثُمَّ وَجَدَ الْأَوَّلَ قَالَ إِنْ كَانَا جَمِيعاً قَائِمِينَ فَلْيُدْبِحِ الْأَوَّلَ وَ لْيَبِيعِ الْآخَرَ وَ إِنْ شَاءَ ذَبَحَهُ وَ إِنْ كَانَ قَدْ ذَبَحَ الْآخَرَ فَلْيُدْبِحِ الْأَوَّلَ مَعَهُ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about a man who bought a ram but it perished. He^{-asws} said: 'He should buy another one in its place'. I said, 'Supposing he buys another one in its place, then finds the first one?' He^{-asws} said: 'If it was so that both of them were standing (available), so let him slaughter the first one, and let him sell the other one, and if he so desires to, he can slaughter it; and if it was so that he had already slaughtered the other one, so let him slaughter the first one along with it'.³¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَصِلُ هَدْيَهُ فَيَجِدُهُ رَجُلٌ آخَرَ فَيُنْحَرُهُ فَقَالَ إِنْ كَانَ نَحْرَهُ بِمَنَى فَقَدْ أَجْرَأَ عَنْ صَاحِبِهِ الَّذِي ضَلَّ مِنْهُ وَ إِنْ كَانَ نَحْرَهُ فِي غَيْرِ مَنَى لَمْ يُجْزَ عَنْ صَاحِبِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man whose sacrificial animal strays, so another man finds it, and he sacrifices it. So he^{-asws} said: 'If he had sacrificed it at Mina, so it would suffice from its owner from whom it had strayed; and if he had slaughtered it in other than Mina, it would not suffice from its owner'.³¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي رَجُلٍ اشْتَرَى هَدْيًا فَتَنَحَرَهُ فَمَرَّ بِهِ رَجُلٌ فَعَرَفَهُ فَقَالَ هَذِهِ بَدَنَّتِي ضَلَّتْ مِنِّي بِالْأَمْسِ وَ شَهِدَ لَهُ رَجُلَانِ بِذَلِكَ فَقَالَ لَهُ لَحْمُهَا وَ لَا يُجْزَى عَنْ وَاحِدٍ مِنْهُمَا ثُمَّ قَالَ وَ لِذَلِكَ جَرَتْ السُّنَّةُ بِإِشْعَارِهَا وَ تَقْلِيدِهَا إِذَا عُرِفَتْ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) regarding a man who buys a sacrificial animal and he sacrifices it. So a man passes by and recognises it and he says, 'This here is my sacrificial animal which had strayed from me yesterday, and two men testify with that. So he^{-asws} said to him: 'For him is its meat, and it would not suffice from any one of the two (as a sacrifice)'. Then he^{-asws} said: 'And due to that, the Sunnah flowed with the marking it, and its yoking, when it is recognised'.³¹⁶

بَابُ الْبِدْنَةِ وَ الْبُقْرَةِ عَنْ كَمْ تُجْزَى

³¹³ Al Kafi – V 4 – The Book of Hajj Ch 183 H 6

³¹⁴ Al Kafi – V 4 – The Book of Hajj Ch 183 H 7

³¹⁵ Al Kafi – V 4 – The Book of Hajj Ch 183 H 8

³¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 183 H 9

Chapter 184 – The (sacrificial) camel and the cow, on behalf of how many (people) it would suffice

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَدْبَحُ يَوْمَ الْأَضْحَى كَيْثَيْنِ أَحَدَهُمَا عَنْ نَفْسِهِ وَالْآخَرَ عَمَّنْ لَمْ يَجِدْ مِنْ أُمَّتِهِ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَدْبَحُ كَيْثَيْنِ أَحَدَهُمَا عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَالْآخَرَ عَنْ نَفْسِهِ .

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

‘Rasool-Allah^{-saww} had slaughtered two rams on the day of the sacrifice, one of them from himself^{-saww}, and the other one on behalf of someone from his^{-saww} community who could not find (afford) it; and Amir Al-Momineen^{-asws} had slaughtered two rams, one of them on behalf of Rasool-Allah^{-azwj}, and the other one from himself^{-asws}’.³¹⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عليه السلام) عَنْ قَوْمٍ غَلَّتْ عَلَيْهِمُ الْأَضَاجِيُّ وَهُمْ مُتَمَتِّعُونَ وَهُمْ مُتَرَاثُونَ وَ لَيْسُوا بِأَهْلِ بَيْتٍ وَاحِدٍ وَ قَدْ اجْتَمَعُوا فِي مَسِيرِهِمْ وَ مَضْرِبُهُمْ وَاحِدٌ أَلَهُمْ أَنْ يَدْبَحُوا بَقْرَةً فَقَالَ لَا أَحِبُّ ذَلِكَ إِلَّا مِنْ ضَرُورَةٍ .

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} about a group of people who found the sacrificial animal as too expensive, and they were performing *Tumatto*, and they were friends and were not of one family, and they had gathered during their journey, and their tent was one. Is it for them that they should be slaughtering one cow?’ So he^{-asws} said: ‘I^{-asws} do not like that unless it is from a necessity’.³¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ رَجُلٍ يُسَمَّى سَوَادَةَ قَالَ كُنَّا جَمَاعَةً بِمِنَى فَعَزَّتْ الْأَضَاجِيُّ فَانْظَرْنَا فَإِذَا أَبُو عَبْدِ اللَّهِ (عليه السلام) وَقَفْتُ عَلَى قَطِيعٍ يُسَالِمُ بَعْنَمٍ وَ يُمَاسِكُهُمْ مِكَاسًا شَدِيدًا فَوَقَفْنَا نَنْتَظِرُ فَلَمَّا فَرَغَ أَقْبَلَ عَلَيْنَا فَقَالَ أَطْنَكُمُ قَدْ تَعَجَّبْتُمْ مِنْ مِكَاسِي فَقُلْنَا نَعَمْ

A number of our companions, from Ahmad Bin Muhammad, from Al Hasan Bin Ali, from a man called Sawada who said,

‘We were a group in Mina, and the sacrificial animals were too expensive. So we looked around and there was Abu Abdullah^{-asws} having paused upon a spot bargaining for the sheep, and he^{-asws} was intensively bargaining with them. So we paused and looked on. So when he^{-asws} was free, he^{-asws} turned towards us and he^{-asws} said: ‘I^{-asws} think you all have been astounded from my^{-asws} bargaining?’ So we said, ‘Yes’.

فَقَالَ إِنَّ الْمَعْبُودَ لَا مَحْمُودٌ وَ لَا مَأْجُورٌ أَلَكُمُ حَاجَةٌ فَقُلْنَا نَعَمْ أَصْلَحَكَ اللَّهُ إِنَّ الْأَضَاجِيَّ قَدْ عَزَّتْ عَلَيْنَا قَالَ فَاجْتَمِعُوا فَاشْتَرُوا جَزُورًا فِيمَا بَيْنَكُمْ قُلْنَا وَ لَا تَبْلُغُ نَفَقَتُنَا قَالَ فَاجْتَمِعُوا وَ اشْتَرُوا بَقْرَةً فِيمَا بَيْنَكُمْ فَادْبَحُوهَا قُلْنَا وَ لَا تَبْلُغُ نَفَقَتُنَا قَالَ فَاجْتَمِعُوا فَاشْتَرُوا فِيمَا بَيْنَكُمْ شَاةً فَادْبَحُوهَا فِيمَا بَيْنَكُمْ قُلْنَا نُجْزِي عَنْ سَبْعَةٍ قَالَ نَعَمْ وَ عَنْ سَبْعِينَ .

So he^{-asws} said: ‘The loss maker is not praiseworthy, nor is he hired. Is there a need for you?’ So we said, ‘Yes, may Allah^{-azwj} Keep you^{-asws} well! The sacrificial animal have become too expensive upon us’. He^{-asws} said: ‘So gather together and buy one camel, in what is between you all’. We said, ‘And our expenditure would not reach (to

³¹⁷ Al Kafi – V 4 – The Book of Hajj Ch 184 H 1

³¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 184 H 2

that)'. He^{-asws} said: 'So gather together and buy one cow in what is between you all, and slaughter it'. We said, 'And our expenditure would not reach (to that)'. He^{-asws} said: 'So gather together and buy a sheep in what is between you all, and slaughter it'. We said, 'Would it suffice from seven (of us)?' He^{-asws} said: 'Yes, and it would (even) suffice from seventy'.³¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ حُمْرَانَ قَالَ عَزَّتِ الْبُدُنُ سَنَةً بِمَنَى حَتَّى بَلَغَتْ الْبِدْنَةَ مِائَةَ دِينَارٍ فَسُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ اشْتَرِكُوا فِيهَا قَالَ قُلْتُ كَمْ قَالَ مَا خَفَّ هُوَ أَفْضَلُ قُلْتُ عَنْ كَمْ تُجْزَى قَالَ عَنْ سَبْعِينَ .

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

'He^{-asws} said: 'The sacrificial animals became too expensive in Mina one year, to the extent that the camel reached one hundred Dinars. So Abu Ja'far^{-asws} was asked about that, and he^{-asws} said: 'Participate in it'. I said, 'How many?' He^{-asws} said: 'Whatever is lighter, so it is superior'. I said, 'On behalf of how many would it suffice?' He^{-asws} said: 'On behalf of seventy'.³²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ قَرَعَةَ عَنْ زَيْدِ بْنِ جَهْمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مُنْتَمِعٌ لَمْ يَجِدْ هَدِيًّا فَقَالَ أَمَا كَانَ مَعَهُ دِرْهَمٌ يَأْتِي بِهِ قَوْمَهُ فَيُقُولُ اشْرِكُونِي بِهَذَا الدِّرْهَمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Qar'at, from Zayd Bin Jaham who said,

'I said to Abu Abdullah^{-asws}, 'The performer of *Tumatto* could not find a sacrificial animal'. So he^{-asws} said: 'Did he not have one Dirham to go to his people with, so he could be saying to them, 'Participate me with this Dirham?''³²¹

بَابُ الدَّبْحِ

Chapter 185 – The slaughtering

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ قَالَ ذَلِكَ حِينَ تَصُفُّ لِلنَّحْرِ تَرْبُطُ يَدَيْهَا مَا بَيْنَ الْخَفِّ إِلَى الرُّكْبَةِ وَ وُجُوبُ جُنُوبِهَا إِذَا وَقَعَتْ عَلَى الْأَرْضِ .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [22:36] **therefore Mention the Name of Allah on these as they stand in a row**. He^{-asws} said: 'That is where they are stood in a row for the sacrifice. You would tie down its hand in what is between the hooves up to the knees, and [22:36] **then when they fall down** - is when they fall upon the ground'.³²²

³¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 184 H 3

³²⁰ Al Kafi – V 4 – The Book of Hajj Ch 184 H 4

³²¹ Al Kafi – V 4 – The Book of Hajj Ch 184 H 5

³²² Al Kafi – V 4 – The Book of Hajj Ch 185 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَيْفَ تُنَحَّرُ الْبَدَنَةُ فَقَالَ تُنَحَّرُ وَ هِيَ قَائِمَةٌ مِنْ قِبَلِ الْيَمِينِ .

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}, 'How to slaughter the camel?'. So he^{asws} said: 'Slaughter it while it is standing, from the right hand side'.³²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) النَّحْرُ فِي اللَّبَّةِ وَ الدَّبْحُ فِي الْحَلْقِ .

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

'Abu Abdullah^{asws} said: 'النَّحْرُ' the sacrificing is in the upper chest, and 'الدَّبْحُ' the slaughtering is in the throat'.³²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ لَا يَذْبَحُ لَكَ الْيَهُودِيُّ وَ لَا النَّصْرَانِيُّ أُضْحِيَّتَكَ فَإِنْ كَانَتْ امْرَأَةً فَلْتَذْبَحْ لِنَفْسِهَا وَ تَسْتَقْبِلِ الْقِبْلَةَ وَ تَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَنيفاً اللَّهُمَّ مِنْكَ وَ لَكَ .

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

'Neither should the Jew, nor the Christian slaughter your sacrificial animal for you. So if it was a woman, then let her slaughter it herself, and she should face the Qiblah, and she should be saying, **[6:79] I have turned myself, being upright, wholly to Him Who Originated the skies and the earth.** O Allah^{azwj}! This is from You^{azwj} and for You^{azwj}'.³²⁵

وَ عَنْهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَجْعَلُ السِّكِّينَ فِي يَدِ الصَّبِيِّ ثُمَّ يَقْبِضُ الرَّجُلُ عَلَى يَدِ الصَّبِيِّ فَيَذْبَحُ .

And from him, from Muawiyia Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} used to make the knife to be in the hand of a youth, then the man would grab the hand of the youth, so he would slaughter'.³²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا اشْتَرَيْتَ هَدْيَكَ فَاسْتَقْبِلْ بِهِ الْقِبْلَةَ وَ انْحَرَهُ أَوْ ادْبَحْهُ وَ قُلْ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَنيفاً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي ثُمَّ أَمْرُ السِّكِّينِ وَ لَا تَنْحَعَهَا حَتَّى تَمُوتَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan, and Ibn Abu Umeyr who said,

³²³ Al Kafi – V 4 – The Book of Hajj Ch 185 H 2

³²⁴ Al Kafi – V 4 – The Book of Hajj Ch 185 H 3

³²⁵ Al Kafi – V 4 – The Book of Hajj Ch 185 H 4

³²⁶ Al Kafi – V 4 – The Book of Hajj Ch 185 H 5

'Abu Abdullah^{-asws} said: 'When you buy your sacrificial animal, so face the Qiblah with it, and sacrifice it, while slaughtering it (one should) say, **[6:79] Surely I have turned myself, being upright, wholly to Him Who Originated the skies and the earth, and I am not of the polytheists [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds [6:163]** There is no associate for Him^{-azwj}; and with that I am Commanded, and I am from the 'Muslimeen' (the submitters). O Allah^{-azwj}! From You^{-azwj} and for You^{-azwj}. In the Name of Allah^{-azwj}, and Allah^{-azwj} is the Greatest. Accept from me'. Then use the knife and do not break its bones until it dies'.³²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَبَدُّأُ بِمِئَى بِالذَّبْحِ قَبْلَ الْحَلْقِ وَ فِي الْعَقِيقَةِ بِالْحَلْقِ قَبْلَ الذَّبْحِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Jameel,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'You should begin at Mina with the slaughter before the shaving (of the head); but in 'العقِيقَة' 'Al-Aqiqah' (offering for a new born child) with the shaving (of the head) before the slaughter'.³²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمِ الْبَجَلِيِّ عَنْ أَبِي خَدِيجَةَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ يُنَحِّرُ بَدَنَتَهُ مَعْقُولَةً يَدُهَا الْيُسْرَى ثُمَّ يَقُومُ مِنْ جَانِبِ يَدِهَا الْيُمْنَى وَ يَقُولُ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا مِنْكَ وَ لَكَ اللَّهُمَّ تَقَبَّلْهُ مِنِّي

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hisham Al Bajaly, from Abu Khadeeja who said,

'I saw Abu Abdullah^{-asws}, and he^{-asws} was sacrificing his^{-asws} camel having tied down its left leg. Then he^{-asws} stood by the side of its right hand, and he^{-asws} was saying: 'In the Name of Allah^{-azwj}, and Allah^{-azwj} is the Greatest. O Allah^{-azwj}! This is from You^{-azwj}, and for You^{-azwj}. O Allah^{-azwj}! Accept it from me^{-asws}'.

ثُمَّ يَطْعُنُ فِي لَبَّتِهَا ثُمَّ يُخْرِجُ السِّكِّينَ بِيَدِهِ فَإِذَا وَجِبَتْ قَطَعَ مَوْضِعَ الذَّبْحِ بِيَدِهِ .

Then he^{-asws} made a cut in its chest, then brought out the knife. So when it fell down, he^{-asws} cut the place of the slaughter (throat), by his^{-asws} hand'.³²⁹

بَابُ الْأَكْلِ مِنَ الْهَدْيِ الْوَاجِبِ وَ الصَّدَقَةِ مِنْهَا وَ إِخْرَاجِهِ مِنْ مَنَى

Chapter 186 – The eating from the sacrificial animal, the Obligatory one, and the giving of the charity from it, and taking it out from Mina

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) جِبِينَ نَحَرَ أَنْ تُؤَخَّذَ مِنْ كُلِّ بَدَنَةٍ حُدُوءٌ مِنْ لَحْمِهَا ثُمَّ تُطْرَحَ فِي بُرْمَةٍ ثُمَّ تُطْبَخُ وَ أَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ عَلِيُّ (عليه السلام) مِنْهَا وَ حَسَوَا مِنْ مَرَقِهَا .

³²⁷ Al Kafi – V 4 – The Book of Hajj Ch 185 H 6

³²⁸ Al Kafi – V 4 – The Book of Hajj Ch 185 H 7

³²⁹ Al Kafi – V 4 – The Book of Hajj Ch 185 H 8

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} ordered, when he^{-saww} sacrificed, that a piece should be taken from its meat, then it should be thrown in a cooking pot, then cooked. And, Rasool-Allah^{-azwj}, and Ali^{-asws} ate from it, and sipped from its stew'.³³⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاجِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى فَإِذَا وَجَبَتْ جُنُوبُهَا قَالَ إِذَا وَقَعَتْ عَلَى الْأَرْضِ فَكُلُوا مِنْهَا وَاطْعَمُوا الْقَائِعَ وَالْمُعْتَرَّ

Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} the Exalted. **[22:36] then when they fall down by the side.** He^{-asws} said: 'When it falls upon the ground, so eat from it, and feed the needy who do not beg, and the passer-by'.

قَالَ الْقَائِعُ الَّذِي يَرْضَى بِمَا أُعْطِيَتْهُ وَ لَا يَسْخَطُ وَ لَا يَكْلُحُ وَ لَا يُلْوِي شِدْقَهُ غَضَبًا وَ الْمُعْتَرُّ الْمَارُ بِكَ لِتَطْعِمَهُ .

He (the narrator) said: 'القَائِعُ is the one who is pleased with what he is given and neither gets angry nor frown, nor twists his mouth out of anger; and الْمُعْتَرُّ is the one who passes by, so you feed him'.³³¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ لُحُومِ الْأَضَاحِيِّ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ وَ أَبُو جَعْفَرٍ (عليه السلام) يَتَصَدَّقَانِ بِثُلْثِ عَلَى جِيرَانِهِمْ وَ ثُلْثِ عَلَى السُّؤَالِ وَ ثُلْثِ يُمَسْكُونَهُ لِأَهْلِ الْبَيْتِ .

A number of our companions, 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 the meats of the sacrificed animal. So he^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} and Abu Ja'far^{-asws} both used to give in charity with a third upon their^{-asws} neighbours, and a third upon the beggars, and a third they^{-asws} would be withholding for their^{-asws} family members'.³³²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ وَ حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاجِدٍ جَمِيعاً عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْهَدْيِيِّ مَا يَأْكُلُ مِنْهُ الَّذِي يُهْدِيهِ فِي مُتَعَتِهِ وَ غَيْرِ ذَلِكَ فَقَالَ كَمَا يَأْكُلُ مِنْ هَدْيِهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, and Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, altogether from Aban in Usman,

(It has been narrated) from Abdul Rahman, son of Abu Abdullah^{-asws}, said, 'I asked Abu Abdullah^{-asws} about the sacrificial animal, 'What can he eat from it, the one who

³³⁰ Al Kafi – V 4 – The Book of Hajj Ch 186 H 1

³³¹ Al Kafi – V 4 – The Book of Hajj Ch 186 H 2

³³² Al Kafi – V 4 – The Book of Hajj Ch 186 H 3

sacrificed, regarding his *Tumatto*, and other than that'. So he^{-asws} said: 'Just as he would eat from his sacrificial animal (for Hajj)'.³³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ فِدَاءِ الصَّيْدِ يَأْكُلُ صَاحِبُهُ مِنْ لَحْمِهِ فَقَالَ يَأْكُلُ مِنْ أَضْجِيئِهِ وَ يَتَصَدَّقُ بِالْفِدَاءِ .

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

'I asked Abu Abdullah^{-asws} about an expiation for the hunting, its owner eating from its meat' So he^{-asws} said: 'He can eat from his sacrifice, and he should give in charity with the expiation'.³³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا وَجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ أَطْعَمُوا الْقَانِعَ وَ الْمُعْتَرَّ قَالَ الْقَانِعُ الَّذِي يَقْنَعُ بِمَا أُعْطِيَتْهُ وَ الْمُعْتَرُّ الَّذِي يَعْتَرِيكَ وَ السَّائِلُ الَّذِي يَسْأَلُكَ فِي يَدَيْهِ وَ الْبَائِسُ هُوَ الْفَقِيرُ .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the words of Allah^{-azwj} Mighty and Majestic [22:36] **then when they fall down, eat from them and feed the contented and the beggar.** He^{-asws} said: 'The contented is the one who is contented with whatever you give him; and the *المُعْتَرُّ* is the one who passes by, and the beggar who asks you by his hand, and the *البائس* is the poor one'.³³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ إِخْرَاجِ لُحُومِ الْأَضَاجِيِّ مِنْ مَنَى فَقَالَ كُنَّا نَقُولُ لَا يُخْرَجُ مِنْهَا شَيْءٌ لِحَاجَةِ النَّاسِ إِلَيْهِ فَأَمَّا الْيَوْمَ فَقَدْ كَثُرَ النَّاسُ فَلَا بَأْسَ بِإِخْرَاجِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about taking the meat of the slaughtered animal out from Mina. So he^{-asws} said: 'We^{-asws} were saying: 'Do not take anything out (from Mina) due to the needs of the people for it'. But, as for today, so the people have become numerous, therefore there is no problem with taking it out (from Mina)'.³³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَهْدَى هَدِيًّا فَانْكَسَرَ فَقَالَ إِنْ كَانَ مَضْمُونًا وَ الْمَضْمُونُ مَا كَانَ فِي يَمِينٍ يَعْنِي نَدْرًا أَوْ جِرَاءً فَعَلَيْهِ فِدَاؤُهُ قُلْتُ أ يَأْكُلُ مِنْهُ فَقَالَ لَا إِنَّمَا هُوَ لِلْمَسَاكِينِ فَإِنْ لَمْ يَكُنْ مَضْمُونًا فَلَيْسَ عَلَيْهِ شَيْءٌ قُلْتُ أ يَأْكُلُ مِنْهُ قَالَ يَأْكُلُ مِنْهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Marrar, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked him^{-asws} about a man who offered a sacrifice, but it broke (a body part). So he^{-asws} said: 'If it was binding, and obligatory due to taking an oath, meaning a vow or a

333 Al Kafi – V 4 – The Book of Hajj Ch 186 H 4

334 Al Kafi – V 4 – The Book of Hajj Ch 186 H 5

335 Al Kafi – V 4 – The Book of Hajj Ch 186 H 6

336 Al Kafi – V 4 – The Book of Hajj Ch 186 H 7

penalty, so upon him would be its expiation'. I said, 'Can he eat from it?' So he^{-asws} said: 'No. But rather, it is for the poor ones. So if it does not happen to be ensured, so there is nothing upon him'. I said, 'Can he eat from it?' He^{-asws} He can eat from it'.

وَرُوِيَ أَيْضاً أَنَّهُ يَأْكُلُ مِنْهُ مَضْمُوناً كَانَ أَوْ غَيْرَ مَضْمُونٍ .

And in another report as well, '(He^{-asws} said): 'He can eat from it, whether it was binding or non-obligatory reasons.³³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ رَأَيْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَام) دَعَا بِيَدْنَهُ فَتَحَرَّهَا فَلَمَّا ضَرَبَ الْجَزَارُونَ عَرَاقِيْبَهَا فَوَقَعَتْ إِلَى الْأَرْضِ وَ كَتَفُوا شَيْئاً عَنْ سَنَامِهَا قَالَ أَقْطَعُوا وَ كَلُوا مِنْهَا وَ أَطْعَمُوا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ أَطْعَمُوا .

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

(It has been narrated) from a slave of Abu Abdullah^{-asws} having said, 'I saw Abu Al-Hassan^{-asws} the 1st calling for his camel, so he sacrificed it. So, when the camel-slayers struck its veins, it fell upon the ground, and something from its hump was exposed. He^{-asws} said: 'Cut it and eat from it, and feed (others from it), for Allah^{-azwj} Mighty and Majestic is Saying [22:36] **then when they fall down, eat from them and feed**'.³³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَهَانَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ ثُمَّ أَمَّنَ فِيهَا وَ قَالَ كُلُوا مِنْ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ وَ ادْخَرُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin sudeyr, from Abu Ja'far^{-asws}, and from Muhammad Bin Al Fuzayl, from Abu Al Sabbag,

(It has been narrated) from Abu Abdullah^{-asws}, both having said: 'Rasool-Allah^{-saww} forbade us from the meat of the sacrificed animals after three days, then he^{-saww} permitted with regards to it and said: 'Eat from the meat of the sacrificed animal after three days, and preserve it (for later consumption rather than wasting it)'.³³⁹

بَابُ جُلُودِ الْهَدْيِ

Chapter 187 – Skins of the sacrificed animals

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ يُعْطَى الْجَزَارُ مِنْ جُلُودِ الْهَدْيِ وَ أَجْلَالِهَا شَيْئاً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafis Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} forbade giving of the hide, collar and covering of the offering animals to the butchers.³⁴⁰

³³⁷ Al Kafi – V 4 – The Book of Hajj Ch 186 H 8

³³⁸ Al Kafi – V 4 – The Book of Hajj Ch 186 H 9

³³⁹ Al Kafi – V 4 – The Book of Hajj Ch 186 H 10

³⁴⁰ Al Kafi – V 4 – The Book of Hajj Ch 187 H 1

وَ فِي رَوَايَةٍ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُنْتَفَعُ بِجُلْدِ الْأَضْجِيَّةِ وَ يُشْتَرَى بِهِ الْمَتَاعُ وَ إِنْ تُصَدِّقَ بِهِ فَهُوَ أَفْضَلُ

And in another report – Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Benefit (yourself) by the hide of the sacrificed animal, and buy the provisions with it, and if you were to give in charity with it, so it would be superior’.

وَ قَالَ نَحَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَدَنَةً وَ لَمْ يُعْطِ الْجَزَارِينَ جُلُودَهَا وَ لَا قَلَانِدَهَا وَ لَا جَلَالَهَا وَ لَكِنْ تُصَدَّقَ بِهِ وَ لَا تُعْطَى السَّلَاحُ مِنْهَا شَيْئاً وَ لَكِنْ أُعْطِيَ مِنْ غَيْرِ ذَلِكَ .

And he^{-asws} said: ‘Rasool-Allah^{-saww} sacrificed a camel and did not give the butcher its hide, nor its collar, nor its decor (reins etc.), but he^{-saww} gave it in charity (instead); and do not give the butcher anything from it, but give him from other than that’.³⁴¹

بَابُ الْحَلْقِ وَ التَّفْصِيرِ

Chapter 188 – The shaving (of the head) and the shortening (of the hair, nails etc.)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ عَنْ أَبِي شَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ الْمُؤْمِنُ إِذَا حَلَقَ رَأْسَهُ بِمِئْتَى ثَمَّ دَفَنَهُ جَاءَ يَوْمَ الْقِيَامَةِ وَ كُلُّ شَعْرَةٍ لَهَا لِسَانٌ طَلِقٌ تُلَبِّي بِاسْمِ صَاحِبِهَا .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibrahim Bin Muslim, from Abu Shibl,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The Believer, when he shaves off his head in Mina, then buries it, would come on the Day of Judgement, and every hair would have a tongue for it exclaiming *Talbiyya* in the name of its owner’.³⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِلرَّجُلِ أَنْ يَغْسِلَ رَأْسَهُ بِالْحِطْمِيِّ قَبْلَ أَنْ يَحْلِقَهُ قَالَ يَقْصِرُ وَ يَغْسِلُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Mufazzal Bin Salih, from Aban Bin Taghlab who said,

‘I said to Abu Abdullah^{-asws}, ‘Is it for the man that he should wash his head with the hibiscus (flower) before he shaves off his head?’ He^{-asws} said: ‘He should shorten it and wash it’.³⁴³

حُمَيْدُ بْنُ زِيَادٍ عَنْ ابْنِ سَمَاعَةَ عَنْ غَيْرِ وَاجِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمَ النَّحْرِ يَحْلِقُ رَأْسَهُ وَ يَقْلِمُ أَظْفَارَهُ وَ يَأْخُذُ مِنْ شَارِبِهِ وَ مِنْ أَطْرَافِ لِحْيَتِهِ .

³⁴¹ Al Kafi – V 4 – The Book of Hajj Ch 187 H 2

³⁴² Al Kafi – V 4 – The Book of Hajj Ch 188 H 1

³⁴³ Al Kafi – V 4 – The Book of Hajj Ch 188 H 2

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} shaved off his^{-saww} head on the day of the sacrifice, and he clipped his^{-saww} nails, and he^{-saww} took (trimmed) from his^{-saww} moustache, and from the sides of his^{-saww} beard'.³⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اشْتَرَيْتَ أَضْحِيَّتَكَ وَوَزَنْتَ ثَمَنَهَا وَصَارَتْ فِي رَحْلِكَ فَقَدْ بَلَغَ الْهَدْيُ مَجْلَهُ فَإِنْ أَحْبَبْتَ أَنْ تَخْلُقَ فَاخْلُقْ .

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

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'When you buy your sacrificial animal, and weigh its price, and it comes to be among your rides, so the sacrifice has reached its (appropriate) place. Then if you would like to shave off (your head), so shave'.³⁴⁵

وَ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ جَهَلَ أَنْ يُقَصِّرَ مِنْ رَأْسِهِ أَوْ يَخْلُقَ حَتَّى ارْتَحَلَ مِنْ مَنَى قَالَ فَلْيُرْجَعْ إِلَى مَنَى حَتَّى يَخْلُقَ بِهَا شَعْرَهُ أَوْ يُقَصِّرَ وَ عَلَى الصَّرُورَةِ أَنْ يَخْلُقَ .

And by his chain, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked him^{-asws} about a man who was ignorant of (the fact that) he should be shortening from his head, or shave it, until he departed from Mina. He^{-asws} said: 'So let him return to Mina until he shaves his hair in it, or does 'Taqseer' (shortens it, and upon the Sarurah (the first-time performing Al-Hajj) is that he should shave'.³⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَنْبَغِي لِلصَّرُورَةِ أَنْ يَخْلُقَ وَ إِنْ كَانَ قَدْ حَجَّ فَإِنْ شَاءَ قَصَرَ وَ إِنْ شَاءَ حَلَقَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It is befitting for the first-timer that he should shave; and if he had (already) performed Hajj (before), then if he so desires to he can shorten, and if he so desires to he can shave'.

قَالَ وَ إِذَا لَبَّدَ شَعْرَهُ أَوْ عَقَصَهُ فَإِنَّ عَلَيْهِ الْحَلْقَ وَ لَيْسَ لَهُ التَّقْصِيرُ .

He^{-asws} said: 'And when he adheres his hair or curls (braids) it, so upon him is the shaving, and the shortening is not for him'.³⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَلَى الصَّرُورَةِ أَنْ يَخْلُقَ رَأْسَهُ وَ لَا يُقَصِّرَ وَ إِنَّمَا التَّقْصِيرُ لِمَنْ حَجَّ حَجَّةَ الْإِسْلَامِ .

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

³⁴⁴ Al Kafi – V 4 – The Book of Hajj Ch 188 H 3

³⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 188 H 4

³⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 188 H 5

³⁴⁷ Al Kafi – V 4 – The Book of Hajj Ch 188 H 6

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Upon 'Al-Saroura' (the first-timer) is that he shaves off his head and must not do *Taqseer* (cutting some hair or finger nails). But rather, the *Taqseer* the is for the one who had (already) performed Hajj, the Hajj of Al-Islam'.³⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ نَسِيَ أَنْ يُقَصِّرَ مِنْ شَعْرِهِ وَهُوَ حَاجٌّ حَتَّى ارْتَحَلَ مِنْ مَنَى قَالَ مَا يُعْجِبُنِي أَنْ يُلْقَى شَعْرَهُ إِلَّا بِمَنَى

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

'I asked Abu Abdullah^{-asws} about a man who forgot to do *Taqseer*, and he was a pilgrim of Hajj until he departed from Mina. He^{-asws} said: 'It does not please me^{-asws} if he were to throw off his hair except in Mina'.

وَ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيُقَصِّرُوا نَفَقَهُمْ قَالَ هُوَ الْحَلْقُ وَ مَا فِي جِلْدِ الْإِنْسَانِ .

And he^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic [22:29] **Then let them fulfill their needful acts**. He^{-asws} said: 'It is the shaving and what is in the skin of the human being'.³⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ يَخْلُقُ رَأْسَهُ بِمَكَّةَ قَالَ يَرُدُّ الشَّعْرَ إِلَى مَنَى .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who shaves off his head in Makkah. He^{-asws} said: 'He should return the hair to Mina'.³⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ السُّنَّةُ فِي الْحَلْقِ أَنْ يَبْلُغَ الْعَظْمَيْنِ .

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

(It has been narrated) from Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said 'The Sunnah regarding the shaving (of the head) is that it should reach the bones'.³⁵¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تُقَصِّرُ الْمَرْأَةُ مِنْ شَعْرِهَا لِعُمْرَتِهَا فَذَرِ الْأُمَّلَةَ .

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

³⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 188 H 7

³⁴⁹ Al Kafi – V 4 – The Book of Hajj Ch 188 H 8

³⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 188 H 9

³⁵¹ Al Kafi – V 4 – The Book of Hajj Ch 188 H 10

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The *Taqseer* for a woman from her hair for her Umrah, is to be of the measurement of a finger-nail'.³⁵²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) إِنَّا جِئْنَا نَقْرَنًا مِنْ مَنِيٍّ أَقْمَنَّا أَيَّامًا ثُمَّ حَقَّقْتُ رَأْسِي طَلَبَ التَّلْدُدِ فَدَخَلَنِي مِنْ ذَلِكَ شَيْءٌ فَقَالَ كَانَ أَبُو الْحَسَنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا حَرَجَ مِنْ مَكَّةَ فَأَتَيْ بِبِئَابِهِ حَلْقَ رَأْسِهِ

Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'When we went from Mina, we stayed for a few days, then I shaved off my head seeking the pleasure, so something entered into me from that (that raised a question into my mind).' So he^{-asws} said: 'Abu Al-Hassan^{-asws}, when he^{-asws} exited from Makkah, they came with his^{-asws} (normal) clothes, and shaved off his^{-asws} head'.

قَالَ وَ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَ لِيُؤْفُوا نُدُورَهُمْ قَالَ التَّفَثُ تَقْلِيمُ الْأَطْفَارِ وَ طَرْحُ الْوَسَخِ وَ طَرْحُ الْإِحْرَامِ

He (the narrator) said, 'And he^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic [22:29] **Then let them fulfil their needful acts, and let them be loyal to their vows.** He^{-asws} said: '*Tafath* (the '**needful acts**') means the clipping of the nails, and removing the dust, and removing the *Ihraam*'.³⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ يَاسِينَ الضَّرِيرِ عَنْ حَرِيرٍ عَنْ زُرَّارَةَ أَنَّ رَجُلًا مِنْ أَهْلِ خُرَّاسَانَ قَدِمَ حَاجًّا وَ كَانَ أَفْرَعُ الرَّأْسِ لَا يُحْسِنُ أَنْ يَلْبِي فَاسْتَفْتَيْ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَمَرَ أَنْ يَلْبِي عَنْهُ وَ يَمُرَّ الْمُوسَى عَلَى رَأْسِهِ فَإِنَّ ذَلِكَ يُجْزَى عَنْهُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yaseen Al Zareyr, from Hareyz, from Zurara that,

'A man from the people of Khurasan proceeded for Hajj, and he was bald-headed and was not good at exclaiming *Talbiyya*. So Abu Abdullah^{-asws} issued a verdict to me for him, and he^{-asws} ordered that *Talbiyya* should be exclaimed on his behalf, and he should pass the blade upon his head, for that would suffice him from it'.³⁵⁴

بَابُ مَنْ قَدَّمَ شَيْئًا أَوْ أَخَّرَهُ مِنْ مَنَاسِكِهِ

Chapter 189 – The one who brings forward or delays something from his rituals

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَزُورُ الْبَيْتَ قَبْلَ أَنْ يَحْلِقَ قَالَ لَا يَنْبَغِي إِلَّا أَنْ يَكُونَ نَاسِيًا

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

³⁵² Al Kafi – V 4 – The Book of Hajj Ch 188 H 11

³⁵³ Al Kafi – V 4 – The Book of Hajj Ch 188 H 12

³⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 188 H 13

'I asked Abu Abdullah^{-asws} about the man who visited the House (Kabah) before he shaved off (his head). He^{-asws} said: 'It is not befitting unless he happens to have forgotten'.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَتَاهُ أَنَاسٌ يَوْمَ النَّحْرِ فَقَالَ بَعْضُهُمْ يَا رَسُولَ اللَّهِ إِنِّي حَلَقْتُ قَبْلَ أَنْ أُذْبِحَ وَ قَالَ بَعْضُهُمْ حَلَقْتُ قَبْلَ أَنْ أُرْمِيَ فَلَمْ يَنْزِكُوا شَيْئاً كَانَ يَنْبَغِي لَهُمْ أَنْ يُؤْخَرُوهُ إِلَّا قَدَّمُوهُ فَقَالَ لَا حَرَجَ .

Then he^{-asws} said that: 'Some people came over to Rasool-Allah^{-saww} on the day of the sacrifice, so one of them said, 'O Rasool-Allah^{-saww}! I shaved off (my head) before I slaughtered'; and one of them said, 'I shaved off (my head) before I pelted (the Rocks)'. So they did not leave anything which was befitting for that they should be delaying it, except that they brought it forward. So he^{-saww} said: 'Nothing wrong'.³⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرِ الثَّانِي (عليه السلام) جُعِلَتْ فِدَاكَ إِنَّ رَجُلًا مِنْ أَصْحَابِنَا رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ وَ حَلَقَ قَبْلَ أَنْ يُذْبِحَ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا كَانَ يَوْمَ النَّحْرِ أَتَاهُ طَوَائِفٌ مِنَ الْمُسْلِمِينَ فَقَالُوا يَا رَسُولَ اللَّهِ ذَبَحْنَا مِنْ قَبْلِ أَنْ نَرْمِيَ وَ حَلَقْنَا مِنْ قَبْلِ أَنْ نَذْبِحَ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا يَنْبَغِي لَهُمْ أَنْ يُقَدِّمُوهُ إِلَّا أَخْرَوْهُ وَ لَا شَيْءٌ مِمَّا يَنْبَغِي لَهُمْ أَنْ يُؤْخَرُوهُ إِلَّا قَدَّمُوهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا حَرَجَ لَا حَرَجَ .

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

'I said to Abu Ja'far^{-asws} the 2nd, 'May I be sacrificed for you^{-asws}! A man from our companions pelted the Rocks (*Jamarah*) on the day of the sacrifice and shaved off (his head) before he slaughtered'. So he^{-asws} said: 'Rasool-Allah^{-azwj}, when it was the day of the sacrifice, a group of Muslims came over to him^{-saww}, and they said, 'O Rasool-Allah^{-saww}! We slaughtered before we pelted (the Jamarat), and we shaved off (our heads) before we slaughtered', and there did not remain anything from what was befitting for them that they should bring it forwards, except that they delayed it, and there was nothing from what was befitting for them that they should be delaying it, except that they brought it forward. So Rasool-Allah^{-saww} said: 'Nothing wrong! Nothing wrong!'.³⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَرَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرِ (عليه السلام) فِي رَجُلٍ زَارَ الْبَيْتَ قَبْلَ أَنْ يَخْلُقَ فَقَالَ إِنْ كَانَ زَارَ الْبَيْتَ قَبْلَ أَنْ يَخْلُقَ وَ هُوَ عَالِمٌ أَنَّ ذَلِكَ لَا يَنْبَغِي لَهُ فَإِنَّ عَلَيْهِ دَمَ شَاةٍ .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bi Ziyad altogether, from Ibn Mahbou, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} regarding a man who visited the House (Kabah) before he had shaved off (his head). So he^{-asws} said: 'If he had visited the House (Kabah) before he had shaved off (his head), and he was knowing that, that was not befitting for him, so upon him is blood of a sheep (as an expiation)'.³⁵⁷

³⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 189 H 1

³⁵⁶ Al Kafi – V 4 – The Book of Hajj Ch 189 H 2

³⁵⁷ Al Kafi – V 4 – The Book of Hajj Ch 189 H 3

أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ نَسِيَ أَنْ يَدْبَحَ بِمَنَى حَتَّى زَارَ الْبَيْتَ فَاشْتَرَى بِمَكَّةَ ثُمَّ دَبَحَ قَالَ لَا بَأْسَ قَدْ أَجْزَأَ عَنْهُ .

Abu Ali Al Ashary, from Muhammad Bin AbdulJabbar, from Safwan Bin Yahya, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who forgot that he should be sacrificing at Mina until he visited the House (Kabah). So he bought (a sacrificial animal) at Makkah, then slaughtered it. He^{-asws} said: 'There is no problem. It suffices him from it'.³⁵⁸

بَابُ مَا يَحِلُّ لِلرَّجُلِ مِنَ اللَّبَاسِ وَالطِّيبِ إِذَا حَلَقَ قَبْلَ أَنْ يَزُورَ

Chapter 190 – What is Permissible for the man, from the clothes and the perfume, when he shaves off (his head) before he visits (the Kabah)

أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُتَمَتِّعِ إِذَا حَلَقَ رَأْسَهُ قَبْلَ أَنْ يَزُورَ الْبَيْتَ بِطَلْبِهِ بِالْحِنَاءِ قَالَ نَعَمْ الْحِنَاءُ وَالثِّيَابُ وَالطِّيبُ وَكُلُّ شَيْءٍ إِلَّا النِّسَاءَ رَدَّدَهَا عَلَيَّ مَرَّتَيْنِ أَوْ ثَلَاثَةً

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Saeed Bin Yasaar who said,

'I asked Abu Abdullah^{-asws} about the performer of *Tumatto* when he shaves off his head before he visits the House (Kabah), whether he can apply henna upon it'. He^{-asws} said: 'Yes, the henna, and the clothes, and the perfume, and everything except for the women'. He^{-asws} re-iterated it upon me twice or thrice'.

قَالَ وَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْهَا فَقَالَ نَعَمْ الْحِنَاءُ وَالثِّيَابُ وَالطِّيبُ وَ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ .

He (the narrator) said, 'And I asked Abu Al-Hassan^{-asws} about it, so he^{-asws} said: 'Yes, the henna, and the (normal) clothes, and the perfume, and everything except for the women'.³⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُؤُنْسِ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ الْمُتَمَتِّعُ يُعْطِي رَأْسَهُ إِذَا حَلَقَ فَقَالَ يَا بُنَيَّ حَلَقُ رَأْسِهِ أَكْبَرُ مِنْ تَعْطِيبِهِ إِيَّاهُ .

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

'I asked Abu Abdullah^{-asws}, so I said, 'The performer of *Tumatto* covers his head after he shaves off (his head)'. So he^{-asws} said: 'O my^{-asws} son! Shaving off of his head is greater than covering it up'.³⁶⁰

³⁵⁸ Al Kafi – V 4 – The Book of Hajj Ch 189 H 4

³⁵⁹ Al Kafi – V 4 – The Book of Hajj Ch 190 H 1

³⁶⁰ Al Kafi – V 4 – The Book of Hajj Ch 190 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنِ يُونُسَ مَوْلَى عَلِيٍّ عَنِ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) بَعْدَ مَا دَبَّحَ حَلْقَهُ ثُمَّ صَمَدَ رَأْسَهُ بِمِسْكِ وَ زَارَ الْبَيْتَ وَ عَلَيْهِ قَمِيصٌ وَ كَانَ مُتَمَتِّعًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from Yunus, a slave of Ali , from Abu Ayoub Al Khazzaz who said,

'I saw Abu Al-Hassan^{-asws} after having slaughtered, shaved off his^{-asws} head, then applied musk on his^{-asws} head, and visited the House (Kabah), and upon him^{-asws} was a shirt, and he^{-asws} was a performer of *Tumatto*'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ أَبِي أَيُّوبَ نَحْوَهُ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abu Ayoub – approximate to it'.³⁶¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ وُلِدَ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) مَوْلُودٌ بِمِئَى فَأَرْسَلَ إِلَيْنَا يَوْمَ النَّحْرِ بِحَبِيصٍ فِيهِ زَعْفَرَانٌ وَ كُنَّا قَدْ حَلَقْنَا قَالَ عَبْدُ الرَّحْمَنِ فَأَكَلْتُ أَنَا وَ أَبِي الْكَاهِلِيُّ وَ مُرَازِمٌ أَنْ يَأْكَلَا وَ قَالَ لَمْ نَزُرِ الْبَيْتَ

Abu Ali Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'There was a birth for Abu Al Hassan^{-asws} in Mina, so he^{-asws} sent across to us, on the day of the sacrifice, porridge wherein was saffron, and we had shaved off (our heads). Abdul Rahman said, 'So I ate, but Al-Kahily and Murazam both refused to eat and said, 'We have yet to visit the House (Kabah)'.

فَسَمِعَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) كَلَامَنَا فَقَالَ لِمُصَادِفٍ وَ كَانَ هُوَ الرَّسُولُ الَّذِي جَاءَنَا بِهِ فِي أَيِّ شَيْءٍ كَانُوا يَتَكَلَّمُونَ قَالَ أَكَلَ عَبْدُ الرَّحْمَنِ وَ أَبِي الْأَحْرَانَ وَ قَالَ لَمْ نَزُرْ بَعْدُ فَقَالَ أَصَابَ عَبْدُ الرَّحْمَنِ

So Abu Al Hassan^{-asws} heard of our speech, and he^{-asws} said to Musadif, and he was the messenger who had come to us with it: 'Regarding which thing were they speaking?' He said, 'Abdul Rahman ate, and the others refused, and they both said, 'We have not visited the House (Kabah) yet'. So he^{-asws} said: 'Abdul Rahman is right'.

ثُمَّ قَالَ أَمَا يَذْكُرُ جِئْنَا أَوْتِينَا بِهِ فِي مِثْلِ هَذَا الْيَوْمِ فَأَكَلْتُ أَنَا مِنْهُ وَ أَبِي عَبْدُ اللَّهِ أَخِي أَنْ يَأْكَلَ مِنْهُ فَلَمَّا جَاءَ أَبِي حَرَشَهُ عَلَيَّ فَقَالَ يَا أَبَةَ إِنَّ مُوسَى أَكَلَ حَبِيصًا فِيهِ زَعْفَرَانٌ وَ لَمْ يَزُرْ بَعْدُ فَقَالَ أَبِي هُوَ أَفْقَهُ مِنْكَ أَلَيْسَ قَدْ حَلَقْتُمْ رُءُوسَكُمْ .

Then he^{-asws} said: 'But, does he not remember that they came to us^{-asws} with it in a day similar to this, so I^{-asws} ate from it, and Abdullah, my^{-asws} brother, refused to eat from it. So when my^{-asws} father^{-asws} came over, he provoked him^{-asws} against me^{-asws} saying, 'O father^{-asws}! Musa^{-asws} ate the porridge wherein was saffron, and has not visited the House (Kabah)'. So my^{-asws} father^{-asws} said: 'He^{-asws} is of a more understanding than you are. Is it not so that you have shaved off your heads?'³⁶²

صَفْوَانُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَنِ الْمُتَمَتِّعِ إِذَا حَلَقَ رَأْسَهُ مَا يَجِلُّ لَهُ فَقَالَ كُلُّ شَيْءٍ إِلَّا النَّسَاءَ .

³⁶¹ Al Kafi – V 4 – The Book of Hajj Ch 190 H 3

³⁶² Al Kafi – V 4 – The Book of Hajj Ch 190 H 4

Safwan, from Is'haq Bin Ammar who said,

'I asked Abu Ibrahim^{-asws} about the performer of *Tumatto* when he shaves off his head, 'What is Permissible for him?' So he^{-asws} said: 'Everything except for the women'.³⁶³

³⁶³ Al Kafi – V 4 – The Book of Hajj Ch 190 H 5