

# بحار الأنوار

## BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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**CHAPTER 31 – A SUMMARY OF EXPIATION OF THE IHRAAM**

1- ب، قرب الإسناد عليّ عن أخيه ع قال: لِكُلِّ شَيْءٍ خَرَجْتَ مِنْ حَجَّكَ فَعَلَيْكَ فِيهِ دَمٌ تُهْرِيقُهُ حَيْثُ شِئْتَ.

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Musa Al-Kazim<sup>asws</sup>), said: 'For all things which expel you from your Hajj, upon you regarding it is blood. You can spill (slaughter) it wherever you desire to'.<sup>1</sup>

أقول: قد مضى أحكام الكفارات في باب ما يجب على المحرم اجتنابه من الصيد وغيره.

*I say, 'The rulings on expiations have passed in the chapter of what is obligated upon the consecrated one, his keeping away from the hunting and others'.<sup>2</sup>*

2- ع، علل الشرائع كل شيء أتيت في الحرم بجهالة وأنت محل أو محرم أو أنت في الحلال وأنت محرم فليس عليك شيء إلا الصبيد فإن عليك فداءه فإن تعمّدته كان عليه [عليك] فداؤه وإيمته.

(The book) 'Ilal Al Sharaie' –

'All things you commit in the Sanctuary out of ignorance and you are de-consecrated or consecrated, or you are in the de-consecrated area while you are consecrated, upon you is something except the hunting, for upon you is its ransom. If you had deliberated it, upon you would be its ransom and its price'.<sup>3</sup>

[باب 32 علة التلبية و آدابها و أحكامها و فيه فداء إبراهيم ع بالحج](#)

**CHAPTER 32 – REASON FOR THE TALBIYYA, AND ITS ETIQUETTES AND ITS RULINGS, AND IN IT IS RANSOM BY IBRAHIM<sup>as</sup> FOR THE HAJJ**

الآيات الحج و أذن في الناس بالحج يأتوك رجالاً و على كل ضامر يأتين من كل فج عميق ليشهدوا منافع لهم و يذكروا اسم الله في أيام معلومات على ما رزقهم من بهيمة الأنعام.

The Verses – (Surah) Al Hajj: ***And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27] So they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle [22:28].***

<sup>1</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 30 H 8

<sup>2</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 30 H 9

<sup>3</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 31 H 1

1- ع، علل الشرائع ل، الخصال لي، الأماالي للصدوق ابن المُنَوَكِّلِ عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ الْأَزْدِيِّ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ فَقِيهَ الْمَدِينَةِ يَقُولُ كُنْتُ أُدْخِلُ إِلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَيَقْلِمُ لِي مِحْدَةً وَ يَعْرِفُ لِي قَدْرًا وَ يَقُولُ مَالِكُ ابْنِي أُحِبُّكَ فَكُنْتُ أُسْرُ بِذَلِكَ وَ أَحْمَدُ اللَّهُ عَلَيْهِ

(The books) 'Ilal Al Shara'ie', (and) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from al Sa'adabadi, from Al Barqi, from his father, from Al Azdy who said,

'I heard Malik Bin Anas, jurist of Al Medina, saying, 'I used to frequent to see Al Sadiq Ja'far Bin Muhammad<sup>-asws</sup>. He<sup>-asws</sup> would forwards a cushion to me and he<sup>-asws</sup> recognised there being a worth for me, and he<sup>-asws</sup> would say: 'Malik, I<sup>-asws</sup> love you!' I would be cheerful with that and praise Allah<sup>-azwj</sup> upon it'.

قَالَ وَ كَانَ عَ رَجُلًا لَا يُجَلُّو مِنْ إِحْدَى ثَلَاثِ خِصَالٍ إِمَّا صَائِمًا وَ إِمَّا قَائِمًا وَ إِمَّا ذَاكِرًا وَ كَانَ مِنْ عَظَمَاءِ الْعِبَادِ وَ أَكَابِرِ الزُّهَادِ الَّذِينَ يُحْتَشُونَ اللَّهَ عَزَّ وَ جَلَّ وَ كَانَ كَثِيرَ الْحَدِيثِ طَيَّبَ الْمُجَالَسَةَ كَثِيرَ الْفَوَائِدِ

He said, 'And he<sup>-asws</sup> was a man who would not be devoid of one of three characteristics, either he<sup>-asws</sup> would be fasting, or standing (praying Salat), or doing zikr, and he<sup>-asws</sup> was from the mighty servants, and great ones of the ascetics fearing Allah<sup>-azwj</sup> Mighty and Majestic, and he was of abundant Ahadeeth, good of (holding) the gatherings of a lot of benefits.

فَإِذَا قَالَ قَالَ رَسُولُ اللَّهِ صَ احْضَرَّ مَرَّةً وَ اصْفَرَّ مَرَّةً أُخْرَى حَتَّى يُنْكِرَهُ مَنْ كَانَ يَعْرِفُهُ

When he<sup>-asws</sup> said: 'Rasool-Allah<sup>-sawww</sup> said', he<sup>-asws</sup> would turn green at times and yellow (pale) at other times (change of complexion) to the extent that the ones who were recognising him<sup>-asws</sup>, would deny him<sup>-asws</sup> (find him<sup>-asws</sup> unfamiliar).

وَ لَقَدْ حَجَجْتُ مَعَهُ سَنَةً فَلَمَّا اسْتَوَتْ بِهِ رَاحِلَتُهُ عِنْدَ الْإِحْرَامِ كَانَ كُلَّمَا هَمَّ بِالتَّلْبِيَةِ انْقَطَعَ الصَّوْتُ فِي حَلْقِهِ وَ كَادَ أَنْ يَجِرَّ مِنْ رَاحِلَتِهِ فَمَلْتُ قُلُوبَ يَا ابْنَ رَسُولِ اللَّهِ صَ وَ لَا بُدَّ لَكَ مِنْ أَنْ تَقُولَ

And I had performed Hajj with him<sup>-asws</sup> one year. When his<sup>-asws</sup> ride had evened with him<sup>-asws</sup> at the consecration, every time he<sup>-asws</sup> thought with exclaiming the Talbiyya, his<sup>-asws</sup> voice would cut off in his<sup>-asws</sup> throat, and he<sup>-asws</sup> fell off from his<sup>-asws</sup> mount. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and there is no escape for you<sup>-asws</sup> from saying (Talbiyya)!'.

فَقَالَ يَا ابْنَ أَبِي عَامِرٍ كَيْفَ أَجَسُّرُ أَنْ أَقُولَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَ أَحْسَى أَنْ يَقُولَ عَزَّ وَ جَلَّ لِي لَا لَبَّيْكَ وَ لَا سَعْدَيْكَ.

He<sup>-asws</sup> said: 'O Ibn Abu Aamir! How can I<sup>-asws</sup> dare to say: 'Here I am O Allah<sup>-azwj</sup>, here I am!', and the Mighty and Majestic might Say to me<sup>-asws</sup>: "Neither is any welcome to you<sup>-asws</sup> nor Acceptance!"<sup>4</sup>

2- فس، تفسير القمي وَ أَدْنَى فِي النَّاسِ بِالْحَجِّ يَأْتُونَكَ رَجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ يَقُولُ الْإِبِلُ الْمَهْرُوكَةُ

(The book) 'Tafseer Al Qummi' –

<sup>4</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 1

**‘And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27].** He<sup>-azwj</sup> is Saying, the skinny camels’.

قَالَ وَ لَمَّا فَرَعَ إِبْرَاهِيمُ ع مِنْ بِنَاءِ الْبَيْتِ أَمَرَهُ اللَّهُ أَنْ يُؤَدِّنَ فِي النَّاسِ بِالْحَجِّ فَقَالَ يَا رَبِّ وَ مَا يَبْلُغُ صَوْتِي

He said, ‘And when Ibrahim<sup>-as</sup> was free from building the House (Kabah), Allah<sup>-azwj</sup> Commanded him<sup>-as</sup> to proclaim among the people with the Hajj. He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>, and what would deliver my voice?’

فَقَالَ اللَّهُ عَلَيْكَ الْأَذَانُ وَ عَلَيَّ الْبَلَاغُ

Allah<sup>-azwj</sup> Said: “Upon you<sup>-as</sup> is the proclamation and upon Me<sup>-azwj</sup> is the deliverance!”

وَ اِرْتَفَعَ إِلَى الْمَقَامِ وَ هُوَ يَوْمَئِذٍ يَلْصُقُ بِالْبَيْتِ فَارْتَفَعَ بِهِ الْمَقَامُ حَتَّى كَانَ أَطْوَلَ مِنَ الْجِبَالِ فَتَادَى وَ أَدْخَلَ إِصْبَعَهُ فِي أُذُنَيْهِ وَ أَقْبَلَ بِوَجْهِهِ شَرْقاً وَ غَرْباً  
يَقُولُ أَيُّهَا النَّاسُ حُجِبَ عَلَيْكُمُ الْحُجُّ إِلَى الْبَيْتِ الْعَتِيقِ فَأَجِيبُوا رَبَّكُمْ

And rose to the Maqam (standing place), and on that day it was adherent with the House (Kabah). The Maqam rose with him<sup>-as</sup> until it was higher than the mountain. He<sup>-as</sup> called out and inserted his<sup>-as</sup> fingers in his<sup>-as</sup> ears and turned with his<sup>-as</sup> face east and west saying: ‘O you people! Prescribed upon you all is the Hajj to the Liberated House (Kabah), so answer your Lord<sup>-azwj</sup>!’

فَأَجَابُوهُ مِنْ تَحْتِ الْبُحُورِ السَّبْعِ وَ مِنْ بَيْنِ الْمَشْرِقِ وَ الْمَغْرِبِ إِلَى مُنْقَطِعِ الثَّرَابِ مِنْ أَطْرَافِهَا أَيِ الْأَرْضِ كُلِّهَا وَ مِنْ أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ  
بِالتَّلْبِيَةِ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ أَوْ لَا تَرَوْهُمْ يَأْتُونَ يُلْبُونَ

The responded to him<sup>-as</sup> from under the seven oceans, and from between the east and the west to the end of the soil from its ends, i.e. the earth, all of it, and from loins of the men and wombs of the women with the Talbiyya, ‘Here I am, O Allah<sup>-azwj</sup>, here I am!’ And are you not seeing them coming, exclaiming Talbiyya?

فَمَنْ حَجَّ مِنْ يَوْمَئِذٍ إِلَى يَوْمِ الْقِيَامَةِ فَهُمْ مِمَّنِ اسْتَجَابَ لِلَّهِ وَ ذَلِكَ قَوْلُهُ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ يَعْنِي نِدَاءَ إِبْرَاهِيمَ عَلَى الْمَقَامِ بِالْحُجِّ.

Thus, the one who performs Hajj from that day up to the Day of Qiyamah, they are from the ones who has responded to Allah<sup>-azwj</sup>, and that is His<sup>-azwj</sup> Word: ***In it are clear Signs, the standing place of Ibrahim; [3:97]***, meaning the call of Ibrahim<sup>-as</sup> for the Hajj, while he<sup>-as</sup> was upon Al Maqam”<sup>5</sup>.

3- فس، تفسير القمي ضرب لكم مثلاً من أنفسكم هل لكم من ما ملكت أيمانكم من شركاء في ما رزقناكم فإنه كان سبب نزلها أن قرئشاً و العرب كانوا إذا حجوا يلبون و كانت تلبيتهم اللهم لبيك لا شريك لك لبيك إن الحمد و النعمة لك و الملك لا شريك لك و هي تلبية إبراهيم و الأنبياء

(The book) ‘Tafseer Al Qummi’ - ***He Strikes for you an example from yourselves. Is there for you, from what your right hands possess, any associates in what We Grace you, [30:28]***. The cause of its Revelation was that Qureysh and the Arabs, whenever they performed Hajj, they

<sup>5</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 2

would exclaim Talbiyya, and their Talbiyya was, 'Here I am, O Allah<sup>-azwj</sup>, here I am! There is no associate for You<sup>-azwj</sup>. Surely, the Praise and the bounties are for You<sup>-azwj</sup> and so is the Kingdom! There is no associate for You<sup>-azwj</sup>!' – and it was the Talbiyya of Ibrahim<sup>-as</sup> and the (other) Prophets<sup>-as</sup>.

فَجَاءَهُمْ إِبْلِيسُ فِي صُورَةِ شَيْخٍ فَقَالَ لَيْسَتْ هَذِهِ تَلْبِيَّةَ أَسْلَافِكُمْ

Iblees<sup>-la</sup> came to them in the image of an old man. He<sup>-la</sup> said, 'This isn't the Talbiyya of your ancestors!'

قَالُوا وَ مَا كَانَتْ تَلْبِيَّتُهُمْ

They said, 'And what was their Talbiyya?'

قَالَ كَانُوا يَقُولُونَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكَ هُوَ لَكَ فَتَفَرَّتْ قُرَيْشٌ مِنْ هَذَا الْقَوْلِ فَقَالَ هُمْ إِبْلِيسُ عَلَى رَسَلِكُمْ حَتَّى آتَى آخِرَ كَلَامِي فَقَالُوا مَا هُوَ فَقَالَ إِلَّا شَرِيكَ هُوَ لَكَ تَمْلِكُهُ وَ مَا يَمْلِكُكَ أَلَا تَرَوْنَ أَنَّهُ يَمْلِكُ الشَّرِيكَ وَ مَا مَلَكَه فَرَضُوا بِدَلِكِ وَ كَانُوا يُلَبُّونَ بِهَذَا قُرَيْشٌ خَاصَّةً

He<sup>-la</sup> said, 'They were saying, 'Here I am, O Allah<sup>-azwj</sup>, here I am! There is no associate for You<sup>-azwj</sup> except an associate who is for You<sup>-azwj</sup>!' The Qureysh fled from this word. Iblees<sup>-la</sup> said to them, 'Hold on, until I<sup>-la</sup> come to the end of my<sup>-la</sup> speech!' They said, 'What is it?' He<sup>-la</sup> said: 'Except an associate who is for You<sup>-azwj</sup>, You<sup>-azwj</sup> Own him and he does not own You<sup>-azwj</sup>!' Don't you see that He<sup>-azwj</sup> Owns the associate and he does not own Him<sup>-azwj</sup>? They agreed with that and used to exclaim Talbiyya with this, Qureysh in particular.

فَلَمَّا بَعَثَ اللَّهُ رَسُولَهُ أَنْكَرَ ذَلِكَ عَلَيْهِمْ وَ قَالَ هَذَا شِرْكٌ

When Allah<sup>-azwj</sup> Send His<sup>-azwj</sup> Rasool<sup>-saww</sup>, he<sup>-saww</sup> denied that upon them and said: 'This is 'Shirk' (association)!'

فَأَنْزَلَ اللَّهُ صَرْبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ أَيْ تَرْضَوْنَ أَنْتُمْ فِيهَا تَمْلِكُونَ أَنْ يَكُونَ لَكُمْ فِيهِ شَرِيكَ وَ إِذَا لَمْ تَرْضَوْا أَنْتُمْ أَنْ يَكُونَ لَكُمْ فِيهَا تَمْلِكُونَهُ شَرِيكَ فَكَيْفَ تَرْضَوْنَ أَنْ تَجْعَلُوا لِي شَرِيكَاً فِي مَا أَمْلِكُ.

Allah<sup>-azwj</sup> Revealed: '**He Strikes for you an example from yourselves. Is there for you, from what your right hands possess, any associates in what We Grace you, so you would be equal with regards to it, [30:28]**, i.e. Are you pleased regarding what you are owning that there happens to be an associate for you regarding it? And when you are not pleased that there should be an associate for you regarding what you own, then how can you be pleased to make an associate to be for Me<sup>-azwj</sup> regarding what I<sup>-azwj</sup> Own?'<sup>6</sup>

4- ب، قرب الإسناد عنهما عن حنان قال سمعت أبا عبد الله ع يقول إذا أتيت مسجد الشجرة فأرض

(The book) 'Qurb Al Isnaad' – From them both, from Hanan who said,

<sup>6</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 3

'I heard Abu Abdullah<sup>-asws</sup> saying: 'When you come to Masjid Al-Shajarah, then perform obligation'.

قَالَ قُلْتُ وَ أَيُّ شَيْءٍ الْفَرَضُ

He (the narrator) said, 'I said, 'And which this is the obligation?'

قَالَ تَصَلِّيَ رَكَعَتَيْنِ ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَمْتَعَ بِالْعُمْرَةِ إِلَى الْحُجِّ فَإِنْ أَصَابَنِي فَدَرَكْتُ فَحُلِّي حَيْثُ يَحْسُبُنِي فَدَرَكْتُ فَإِذَا أَتَيْتَ الْمَيْلَ فَلَبَّ.

He<sup>-asws</sup> said: 'You should pray two units Salat, then say, 'O Allah<sup>-azwj</sup>! I intend to combine the Umrah to the Hajj. If Your<sup>-azwj</sup> Pre-determination hits me, then Release me where You<sup>-azwj</sup> have Withheld me by Your<sup>-azwj</sup> Pre-determination!' When you come to the milestone, exclaim Talbiyya".<sup>7</sup>

5- ب، قرب الإسناد مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ عَبْدِ الْحَمِيدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص لَمَّا انْتَهَى إِلَى الْمَيْلِ حَيْثُ الْمَيْلُ فَرَبَّتْ لَهُ نَاقَةٌ فَرَكِبَهَا فَلَمَّا انْبَعَثَتْ لَهُ لَبَّى بِالْأَرْبَعِ فَقَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالْبِعْثَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ -

(The book) 'Qurb Al Isnaad' – Muhammad Bin Abdul Hameed, from Aasim Bin Abdul Hameed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'When Rasool-Allah<sup>-saww</sup> ended to Al-Bayda where is the milestone, his<sup>-saww</sup> she-camel was brought near, so he<sup>-saww</sup> rode it. When it rose for him<sup>-saww</sup>, he<sup>-saww</sup> exclaimed four Talbiyya: 'O Allah<sup>-azwj</sup>! Here I am, here I am! There is no associate for You<sup>-azwj</sup>, here I am! The Praise and the bounties are Yours<sup>-azwj</sup> and so is the Kingdom, there is no associate for You<sup>-azwj</sup>!'

ثُمَّ قَالَ قَالَ هَاهُنَا يُجَسَّفُ بِالْأَحَابِثِ

Then he<sup>-saww</sup> said: 'Over here there will be a submergence with the wicked ones!'

قَالَ ثُمَّ إِنَّ النَّاسَ زَادُوا بَعْدُ وَ هُوَ حَسَنٌ.

He<sup>-asws</sup> said: 'Then the increased afterwards, and it is excellent".<sup>8</sup>

6- ب، قرب الإسناد مُحَمَّدُ بْنُ عَلِيِّ بْنِ خَلْفٍ عَنْ حَسَّانِ الْمَدَائِنِيِّ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ تَلْبِيَةِ النَّبِيِّ ص فَقَالَ هَذِهِ التَّلْبِيَّاتُ الَّتِي يُلَبِّي بِهَا النَّاسُ وَ كَانَ يُكْتَبُ مِنْ ذِي الْمَعَارِجِ.

(The book) 'Qurb Al Isnaad' – Muhammad Bin Ali Bin Khalaf, from Hassan Al Madinay who said,

'I asked Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> about the Talbiyya of the Prophet<sup>-saww</sup>. He<sup>-asws</sup> said: 'This Talbiyya which the people are exclaiming with, and he<sup>-saww</sup> had frequented from (exclaiming) 'Possessor of the ways of ascent".<sup>9</sup>

<sup>7</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 4

<sup>8</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 5

<sup>9</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 6

7- ب، قرب الإسناد ابن أبي الخطاب عن البرزطي قال: سألت الرضا ع كيف أصنع إذا أردت الإحرام

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I asked Al-Reza<sup>-asws</sup>, 'How should I deal with it when I intend the Ihraam?'

قَالَ فَقَالَ اغْتَدِ الْإِحْرَامَ فِي دُبُرِ الْفَرِيضَةِ حَتَّى إِذَا اسْتَوَتْ بِكَ الْبَيْدَاءُ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Tie the Ihraam at the end of the Prescribed Salat until when Al-Bayda is even with you, exclaim Talbiyya'.

فَلَبَّ فُلْتُ أَرَأَيْتَ إِذَا كُنْتُ مُحْرَمًا مِنْ طَرِيقِ الْعِرَاقِ

I said, 'What is your view, if I had consecrated from the road of Iraq?'

قَالَ لَبَّ إِذَا اسْتَوَى بِكَ بَعِيرُكَ.

He<sup>-asws</sup> said: 'Exclaim Talbiyya when your camel is stabilised with you"<sup>10</sup>.

8- ل، الخصال فيما أوصى به النبي علياً ع لا تجهر النساء بالتلبية.

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>-saww</sup> had bequeathed to Ali<sup>-asws</sup>: 'The women cannot be loud with exclaiming the Talbiyya"<sup>11</sup>.

9- ل، الخصال في خبر الأعمش عن الصادق ع قال: فرائض الحج الإحرام والتلبية الأربع وهي لبيك اللهم لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك لا شريك لك.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'From Al-Sadiq<sup>-asws</sup> having said: 'Obligations of the Hajj are the Ihraam, and the four Talbiyya, and it is, 'Here I am, O Allah<sup>-azwj</sup>, here I am, here I am! There is no associated for You<sup>-azwj</sup>, here I am! Surely the Praise and the bounties are for You<sup>-azwj</sup> and so is the Kingdom, there is no associate for You<sup>-azwj</sup>!<sup>12</sup>

10- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام الدقاق عن الأسدي عن سهل عن جعفر بن عثمان الدارمي عن سليمان بن جعفر قال: سألت أبا الحسن ع عن التلبية وعليتها فقال إن الناس إذا أحرموا ناداهم الله تبارك وتعالى فقال يا عبادي وإمامي لأحرمنكم على النار كما أحرمتم لي

(The book) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – Al Daqqaq, from Al Asady, from Sahl, from Ja'far Bin Usman Al Darimy, from Suleyman Bin Ja'far<sup>-asws</sup> who said,

<sup>10</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 7

<sup>11</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 8

<sup>12</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 9

'I asked Abu Al-Hassan<sup>-asws</sup> about the Talbiyya and its reason. He<sup>-asws</sup> said: 'The people, when they consecrate, Allah<sup>-azwj</sup> Blessed and Exalted Calls out to them. He<sup>-azwj</sup> Says: "O My<sup>-azwj</sup> servants and My<sup>-azwj</sup> maids! I<sup>-azwj</sup> have Prohibited you all upon the Hellfire just as You<sup>-azwj</sup> have consecrated for Me<sup>-azwj</sup>!'"

فَيُقُولُونَ لَتَبَيْتِكَ اللَّهُمَّ لَتَبَيْتِكَ إِجَابَةً لِلَّهِ عَزَّ وَجَلَّ عَلَى نِدَائِهِ إِيَّاهُمْ.

They are saying, 'Here I am, O Allah<sup>-azwj</sup>, here I am!', in response to Allah<sup>-azwj</sup> Mighty and Majestic upon His<sup>-azwj</sup> Calling them".<sup>13</sup>

11- ع، علل الشرائع أَبِي عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُثَيْبِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ لِمَ جُعِلَتِ التَّلْبِيَةُ

(The book) 'Ilal Al Sharaie' – My father, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Al Halby,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup>, 'Why has the Talbiyya been made to be?'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ إِِبْرَاهِيمَ ع وَ أَدْنَى فِي النَّاسِ بِالْحَجِّ يَأْتُونَكَ رَجَالًا فَنَادَى فَأَجِيبَ مِنْ كُلِّ فَجٍّ عَمِيقٍ يُلْبُونَ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Ibrahim<sup>-as</sup>: **And proclaim among the people with the (performance of) Hajj. They would come to you on foot, [22:27].** He<sup>-as</sup> called out and was answered from every deep ravine, exclaiming Talbiyya".<sup>14</sup>

12- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَّارَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ لِمَ سُمِّيَتِ التَّلْبِيَةُ تَلْبِيَةً

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Hammad Bin Isa, from Aban, from the one who informed him,

'From Ja'far<sup>-asws</sup>, he (the translator) said, 'I said to him<sup>-asws</sup>, 'Why has the Talbiyya been named as 'Talbiyya'?'

قَالَ إِجَابَةً أَجَابَ مُوسَى ع رَبَّهُ.

He<sup>-asws</sup> said: 'A response Musa<sup>-as</sup> had responded to his<sup>-as</sup> Lord<sup>-azwj</sup>'.<sup>15</sup>

13- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنِ ابْنِ مَهْزِيَّارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى وَ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَحْرَمَ مُوسَى ع مِنْ زَمَلَةَ مِصْرَ وَ مَرَّ بِصَفَائِحِ الرُّوحَاءِ مُحْرَمًا يُقَوِّدُ نَاقَتَهُ بِحِطَامٍ مِنْ لَيْفٍ فَلَمَّيْتُ تُجِيبُهُ الْجِبَالُ.

<sup>13</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 10

<sup>14</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 11

<sup>15</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 12

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Bin Al Attar, from Al-Husayn Bin Is'haq, from Ibn Mahziyar, from Al-Husayn Bin Saeed, from Usman Bin Isa, and Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

'From Abu Ja'far<sup>asws</sup> having said: 'Musa<sup>as</sup> had consecrated from the sands of Egypt and he<sup>as</sup> passed by the plains of Al Rawha being in Ihraam leading his<sup>as</sup> she-camel with a rope of palm leaf fibre. He<sup>as</sup> exclaimed Talbiyya. The mountains responded to him<sup>as</sup>'.<sup>16</sup>

14- ع، علل الشرائع ابن الوليد عن الصفار عن ابن معروف عن ابن مهزيار عن حماد بن عيسى عن الحسين بن مختار عن أبي بصير قال سمعت أبا جعفر ع يقول مر موسى بن عمران في سبعين نبياً على فجاج الرّوحاء عليهم العباء القطوانية- يقول لبيك عبدك و ابن عبدك لبيك.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Hammad Bin Isa, from Al-Husayn Bin Mukhtar, from Abu baser who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Musa Bin Imran<sup>as</sup> passed by among seventy Prophets<sup>as</sup> upon the paths of Al Rawha, upon them<sup>as</sup> were short white cloaks, saying: 'Here I am Your<sup>azwj</sup> servant, and son of Your<sup>azwj</sup> servant, here I am!''<sup>17</sup>

15- ع، علل الشرائع أبي عن الحميري عن إبراهيم بن مهزيار عن أخيه عليّ عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال: مر موسى النبي صلوات الله عليه بصفائح الرّوحاء على جبل أحمَر خطامه من ليف عليه عباءتان قَطَوَانِيَّتَانِ وَ هُوَ يَقُولُ لَبَيْكَ يَا كَرِيمُ لَبَيْكَ

(The book) 'Ilal Al Sharaie' – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

'From Abu Abdullah<sup>asws</sup> having said: 'The Prophet Musa<sup>as</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup> passed by the plains of Al Rawha upon a red camel, its rope was of palm fibre, upon him<sup>as</sup> were two short white cloaks and he<sup>as</sup> was saying: 'Here I am, O Benevolent, here I am!'

وَ مَرَّ يُؤْنَسُ بِنُ مَتَّى ع بِصَفَائِحِ الرّوحاء وَ هُوَ يَقُولُ لَبَيْكَ كَشَّافَ الْكُرْبِ الْعِظَامِ لَبَيْكَ

And Yunus Bin Matta<sup>as</sup> passed by the plains of Al Rawha and he<sup>as</sup> was saying: 'Here I am, Remover of the mighty distress, here I am!'

وَ مَرَّ عِيسَى ابْنُ مَرْيَمَ ع بِصَفَائِحِ الرّوحاء وَ هُوَ يَقُولُ لَبَيْكَ عَبْدُكَ وَ ابْنُ أُمَّتِكَ لَبَيْكَ-

And Isa Ibn Maryam<sup>as</sup> passed by the plains of Al Rawha and he<sup>as</sup> was saying: 'Here I am, Your<sup>azwj</sup> servant and son of Your<sup>azwj</sup> maid!'

وَ مَرَّ مُحَمَّدٌ ص بِصَفَائِحِ الرّوحاء وَ هُوَ يَقُولُ لَبَيْكَ ذَا الْمَعَارِجِ لَبَيْكَ.

And Muhammad<sup>saww</sup> passed by the plains of Al Rawha and he<sup>saww</sup> was saying: 'Here I am, Possessor of the ways of ascent, here I am!''<sup>18</sup>

<sup>16</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 13

<sup>17</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 14

<sup>18</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 15

16- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع المُفَسِّرُ بِإِسْنَادِهِ عَنْ أَبِي مُحَمَّدٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا بَعَثَ اللَّهُ عَزَّ وَجَلَّ مُوسَى بْنَ عِمْرَانَ وَاصْطَفَاهُ نَجِيًّا وَفَلَقَ لَهُ الْبَحْرَ وَنَجَّى بَنِي إِسْرَائِيلَ وَاعْطَاهُ التَّوْرَةَ وَ الْأَلْوَابِحَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَجَلَّ فَقَالَ يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرِمْ بِهَا أَحَدًا قَبْلِي

(The books) 'Ma'any Al Akhbar', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, (and) 'Ilal Al Sharaie' – Al Mufasssir by his chain,

'From Abu Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic Sent Musa<sup>-as</sup> Bin Imran<sup>-as</sup> and Chose him<sup>-as</sup> as a saviour, and Split the sea for him, and Rescued the children of Israel, and Gave him<sup>-as</sup> the Torah and the Tablets, he<sup>-as</sup> saw his<sup>-as</sup> place from his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic. He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! You<sup>-as</sup> have Honoured me with such an honour You<sup>-azwj</sup> have not Honoured with it anyone before me<sup>-as</sup>!'

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا أَفْضَلُ عِنْدِي مِنْ جَمِيعِ مَلَائِكَتِي وَ جَمِيعِ خَلْقِي

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: "O Musa<sup>-as</sup>! Don't you<sup>-as</sup> know that Muhammad<sup>-saww</sup> is most superior of My<sup>-azwj</sup> servants than entirety of My<sup>-azwj</sup> Angels?"

قَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ فَهَلْ فِي آلِ الْأَنْبِيَاءِ أَكْرَمٌ مِنْ آلِي

Musa<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! If Muhammad<sup>-saww</sup> was the most honourable in Your<sup>-azwj</sup> Presence than entirety of Your<sup>-azwj</sup> creatures, so is there anyone among the Progeny<sup>-asws</sup> of the Prophets<sup>-as</sup> more honourable than my<sup>-as</sup> Progeny?'

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ ع عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ ص عَلَى جَمِيعِ الْمُرْسَلِينَ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: "Don't you<sup>-as</sup> know that the merit of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> over the entirety of the Progeny of the Prophets<sup>-as</sup> is like the merit of Muhammad<sup>-saww</sup> over the entirety of the Messengers<sup>-as</sup>?"

فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ ع كَذَلِكَ فَهَلْ فِي أُمَّةِ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَلْتُ عَلَيْهِمُ الْعَمَامَ وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّاءَ وَ السَّلْوَى وَ فَلَقْتُ لَهُمُ الْبَحْرَ

Musa<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! If the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> are like that, is there any community of the Prophets<sup>-as</sup> most superior in Your<sup>-azwj</sup> Presence than my<sup>-as</sup> community? You<sup>-azwj</sup> had Shaded the clouds upon them, and Sent down upon them the Manna and the Quails, and Split the sea for them!'

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَّمِ كَفَضْلِي عَلَى جَمِيعِ خَلْقِي

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: "O Musa<sup>-as</sup>! Don't you<sup>-as</sup> know that the merit of the community of Muhammad<sup>-saww</sup> over the entirety of the communities like My<sup>-azwj</sup> Merit over the entirety of My<sup>-azwj</sup> creatures?"

فَقَالَ مُوسَى يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ

Musa<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>, if only I could see them!'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ وَ لَيْسَ هَذَا أَوْانَ ظُهُورِهِمْ وَ لَكِنَّ سَوْفَ تَرَاهُمْ فِي الْجَنَّاتِ حِنَّةَ عَدْنٍ وَ الْفُرْدُوسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا  
بِتَقْلُبُونَ وَ فِي خَيْرَاتِهَا يَتَّبِعُحِبُّونَ- أَ فَتُحِبُّ أَنْ أُسْمِعَكَ كَلَامَهُمْ

Allah<sup>-azwj</sup> Mighty and Majestic: "You<sup>-as</sup> will never see them, and this isn't the time of their appearance, but soon you<sup>-azwj</sup> will be seeing them in the Gardens, the Garden of Eden and Al-Firdows in the presence of Muhammad<sup>-sawww</sup> turning in its bliss, and luxuriating in its goodness! Would you<sup>-as</sup> like me to Make you<sup>-as</sup> hear their speech?'

قَالَ نَعَمْ يَا إِلَهِي

He<sup>-as</sup> said: 'Yes, my God<sup>-azwj</sup>!'

قَالَ اللَّهُ جَلَّ جَلَالُهُ فَمَ بَيْنَ يَدَيْ وَ اشْدُدْ مِعْزَكَ قِيَامَ الْعَبْدِ الدَّلِيلِ بَيْنَ يَدَيْ الْمَلِكِ الْجَلِيلِ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: "Stand in front of Me<sup>-azwj</sup> and fasten your<sup>-as</sup> waist cloth like the standing of the humble slave in front of his majestic master!"

فَفَعَلَ ذَلِكَ مُوسَى عَ فَنَادَى رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ ص

Musa<sup>-as</sup> did that. Our Lord<sup>-azwj</sup> Mighty and Majestic Called out: "O community of Muhammad<sup>-sawww</sup>!"

فَأَجَابُوهُ كُلُّهُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكُ لَا شَرِيكَ لَكَ-

They responded, all of them, in the loins of their fathers and wombs of their mother, 'Here I am, O Allah<sup>-azwj</sup>, here I am, here I am! There is no associate for You<sup>-azwj</sup>, here I am! Surely the Praise and the bounties are for You<sup>-azwj</sup> and so is the Kingdom, there is no associate for You<sup>-azwj</sup>!'

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْإِجَابَةَ شِعَارَ الْحَجِّ ثُمَّ نَادَى رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ إِنَّ قَضَائِي عَلَيْكُمْ أَنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَ عَفْوِي قَبْلَ عِقَابِي  
فَقَدْ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي وَ أَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Made that response as a slogan of the Hajj. Then our Lord<sup>-azwj</sup> Mighty and Majestic Called out: "O community of Muhammad<sup>-sawww</sup>! My<sup>-azwj</sup> Decree upon you all is the My<sup>-azwj</sup> Mercy precedes My<sup>-azwj</sup> Anger, and My<sup>-azwj</sup> Pardon is before My<sup>-azwj</sup> Punishment! I<sup>-azwj</sup> will Respond to you all from before You<sup>-azwj</sup> have supplicated to Me<sup>-azwj</sup>, and will Give you from before you ask Me<sup>-azwj</sup>!'

مَنْ لَقِيَنِي مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَادِقٌ فِي أَقْوَالِهِ مُحِقٌّ فِي أَفْعَالِهِ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَحُوهُ وَ وَصِيَّهُ مِنْ بَعْدِهِ وَ وَلِيُّهُ يُلْتَزَمُ طَاعَتَهُ كَمَا يُلْتَزَمُ طَاعَةَ مُحَمَّدٍ ص فَإِنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنَ الْمُطَهَّرِينَ الْمَيَامِينَ بِعَجَائِبِ آيَاتِ اللَّهِ وَ دَلَائِلِ حُجَجِ اللَّهِ مِنْ بَعْدِ أَوْلِيَائِهِ أَدْخُلُهُ جَنَّتِي وَ إِنْ كَانَتْ ذُنُوبُهُ مِثْلَ زَبَدِ الْبَحْرِ

One from you who meets me with the testimony that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, truthful in his<sup>-saww</sup> words, rightful in his<sup>-saww</sup> actions, and that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is his<sup>-saww</sup> brother<sup>-asws</sup> and his<sup>-saww</sup> successor<sup>-asws</sup> from after him<sup>-saww</sup>, and his<sup>-saww</sup> guardian. Obedience to him<sup>-asws</sup> is as necessitated as obedience to Muhammad<sup>-saww</sup>, for his<sup>-saww</sup> guardians<sup>-asws</sup> are the Chosen one, the Purified ones, the fortunate with the wondrous Signs of Allah<sup>-azwj</sup> and pointers, Divine Authorities of Allah<sup>-azwj</sup> from afterwards are his<sup>-saww</sup> guardians. I<sup>-azwj</sup> Admit him into My<sup>-azwj</sup> Paradise and even if his sins were like foam of the sea!”

قَالَ فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا مُحَمَّدًا ص قَالَ يَا مُحَمَّدُ وَ مَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا أُمَّتَكَ بِهَذِهِ الْكِرَامَةِ

He<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Sent our Prophet Muhammad<sup>-saww</sup>, He<sup>-azwj</sup> Said: “O Muhammad<sup>-saww</sup>! **And you were not by the side of the (mount) Toor when We Called out, [28:46]** to your<sup>-saww</sup> community with this honour!”

ثُمَّ قَالَ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص يَا مُحَمَّدُ قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَصْتَنِي بِهِ مِنْ هَذِهِ الْفَضِيلَةِ

Then the Mighty and Majestic Said to Muhammad<sup>-saww</sup>: “O Muhammad<sup>-saww</sup>! Say, **All Praise is for Allah the Lord of the Worlds [1:2]** upon what You<sup>-azwj</sup> have Particularised me<sup>-saww</sup> with this merit!”

وَ قَالَ لِأُمَّتِهِ وَ قَوْلُوا أَنْتُمْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَصْنَا بِهِ مِنْ هَذِهِ الْفَضَائِلِ.

And He<sup>-azwj</sup> Said to his<sup>-saww</sup> community, ‘And you say, **All Praise is for Allah the Lord of the Worlds [1:2]** upon what You<sup>-azwj</sup> have Particularised us with from these merits!”<sup>19</sup>

أقول: قد مضى تمامه في مواضع.

*I say, ‘And its complete version has passed in (various) places’.*

17- مع، معاني الأخبار السناني عن الأَسَدِيِّ عَنِ النَّحَّعِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: نَزَلَ جِبْرَائِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ مُرْ أَصْحَابَكَ بِالْعَجِّ وَ النَّجِّ فَالْعَجُّ رُفْعُ الْأَصْوَاتِ بِالتَّلْبِيَةِ وَ النَّجُّ نَحْرُ الْبَدَنِ.

(The book) ‘Maany Al Akhbar’ – Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefather<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> descended unto the Prophet<sup>-saww</sup>. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! Instruct your<sup>-saww</sup> companions with (performing) ‘Al-Ajj’ and ‘Al-Sajj’. The ‘Ajj’ is raising the voices with the Talbiyya, and the ‘Sajj’ is slaughtering the sacrificial animal”<sup>20</sup>.

<sup>19</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 16

<sup>20</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 17

18- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ ع بِنْتَانِ الْبَيْتِ وَ تَمَّ بِنَاؤُهُ أَمَرَهُ أَنْ يَصْعَدَ رُكْنًا ثُمَّ يُنَادِي فِي النَّاسِ أَلَا هَلُمُّوا الْحُجَّ فَلَوْ نَادَى هَلُمُّوا إِلَى الْحُجِّ لَمْ يَحْجِ إِلَّا مَنْ كَانَ يَوْمَئِذٍ إِنْسِيًّا مَخْلُوقًا وَ لَكِنْ نَادَى هَلُمُّوا الْحُجَّ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> Mighty and Majestic Commanded Ibrahim<sup>as</sup> and Ismail<sup>as</sup> to build the House (Kabah), and complete its construction. He<sup>azwj</sup> Commanded him<sup>as</sup> to ascend a corner, then call among the people: 'Indeed! Come to Hajj!' If he<sup>as</sup> had called out: 'Come you all to the Hajj!', no one would have performed Hajj except the one was on that day, human being, created being. But he<sup>as</sup> called out come to the Hajj!'

فَلَمَّا نَادَى فِي أَسْطَلَابِ الرِّجَالِ لَبَّيْكَ دَاعِي اللَّهِ لَبَّيْكَ دَاعِي اللَّهِ فَمَنْ لَبَّى عَشْرًا حَجَّ عَشْرًا وَ مَنْ لَبَّى خَمْسًا حَجَّ خَمْسًا وَ مَنْ لَبَّى أَكْثَرَ فَبَعْدَ ذَلِكَ وَ مَنْ لَبَّى وَاحِدًا حَجَّ وَاحِدًا وَ مَنْ لَمْ يَلْبَسْ لَمْ يَحْجِ.

So the people exclaimed in the loins of the men, 'Here I am caller of Allah<sup>azwj</sup>! Here I am caller of Allah<sup>azwj</sup>!' The one who exclaimed ten times will perform ten times, and the one who exclaimed five will perform five times, and the one who exclaimed more, so (he will perform) by the number of that, and the one on exclaimed once will perform Hajj once, and one who did not exclaim will not perform Hajj".<sup>21</sup>

19- ع، علل الشرائع عَنْ سَعْدِ بْنِ أَحْمَدَ وَ عَلِيِّ ابْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِمَا عَنْ عَلِيٍّ بْنِ عَثْمَانَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا أَمَرَ إِبْرَاهِيمَ ع يُنَادِي فِي النَّاسِ بِالْحُجِّ قَامَ عَلَى الْمَقَامِ فَارْتَفَعَ بِهِ حَتَّى صَارَ بِإِزَاءِ أَبِي قُبَيْسٍ فَنَادَى فِي النَّاسِ بِالْحُجِّ فَاسْمَعُ مَنْ فِي أَسْطَلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ إِلَى أَنْ تَقُومَ السَّاعَةُ.

(The book) 'Ilal Al Sharaie' – from Sa'ad, from Ahmad and Ali, two sons of Al-Hassan Bin Fazzal, from their father, from Ghalib Bin Usman, from a man from our companions,

'From Abu Ja'far<sup>asws</sup> having said: 'When Allah<sup>azwj</sup>, Mighty and Majestic Commanded Ibrahim<sup>as</sup> to call out among the people for the Hajj, he<sup>as</sup> stood upon Al Maqam and it rose with him until he<sup>as</sup> came to be parallel to (mount) Abu Qubeys. He<sup>as</sup> called out among the people for the Hajj. It was heard by the ones in loins of the men and wombs of the women up to the establishment of the Hour!'"<sup>22</sup>

20- سن، المحاسن ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ فَضَالٍ عَنْ رَجَالٍ شَرَّيْ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَبَّى فِي إِخْرَامِهِ سَبْعِينَ مَرَّةً اخْتِيسَابًا أَشْهَدَ اللَّهُ لَهُ أَلْفَ مَلَكٍ بِرِءَاءَةٍ مِنَ النَّارِ وَ بَرَاءَةٍ مِنَ الْبِقَاعِ.

(The book) 'Al Mahasin' – Ibn Yazeed, from Ibn Abu Umeyr and Ibn Fazzal, from various men,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who exclaims Talbiyya in his Ihraam seventy times in anticipation, Allah<sup>azwj</sup> Keeps a thousand Angels as witnesses with the freedom from the Hellfire and freedom from the hypocrisy".<sup>23</sup>

<sup>21</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 18

<sup>22</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 19

<sup>23</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 20

21- ضا، فقه الرضا عليه السلام ثُمَّ تَلَّيْ سِرّاً بِالتَّلْبِيَّاتِ الأَرْبَعِ وَ هِيَ الْمُفْرَضَاتُ تَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الحَنْدَ وَ الرَّعْمَةَ لَكَ وَ المُلْكَ لَا شَرِيكَ لَكَ-

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'Then you should exclaim Talbiyya secretly with the four Talbiyya, and these are obligatory. You should say, 'Here I am O Allah<sup>-azwj</sup>, here I am, here I am! There is no associate for You<sup>-azwj</sup>, here I am! Surely the Praise and the bounties are for You<sup>-azwj</sup>, and so is the Kingdom, there is no associate for You<sup>-azwj</sup>!'

هَذِهِ الأَرْبَعَةُ الْمُفْرَضَاتُ وَ تَقُولُ لَبَّيْكَ ذَا المَعَارِجِ لَبَّيْكَ لَبَّيْكَ تُبَدِيءُ وَ تُعِيدُ وَ المَعَادُ إِلَيْكَ لَبَّيْكَ دَاعِياً إِلَى دَارِ السَّلَامِ لَبَّيْكَ لَبَّيْكَ كَشَّافَ الكُرْبِ العَظَامِ لَبَّيْكَ لَبَّيْكَ يَا كَرِيمُ لَبَّيْكَ لَبَّيْكَ عَبْدُكَ ابْنُ عِبْدَيْكَ بَيْنَ يَدَيْكَ لَبَّيْكَ لَبَّيْكَ أَنْتَقَرْتُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص لَبَّيْكَ- وَ أَكْثَرُ مِنْ ذِي المَعَارِجِ.

These four are the obligatory and you should say, 'Here I am, Possessor of the ways of ascent, here I am, here I am! You<sup>-azwj</sup> Begin and Repeat, and the Resurrection is to You<sup>-azwj</sup>! Here I am, here I am, O Caller to the House of Peace! Here I am, here I am, O Remover of the mighty distress! Here I am, here I am, O Benevolent! Here I am, here I am You<sup>-azwj</sup> servant son of Your<sup>-azwj</sup> servants in front of You<sup>-azwj</sup>! Here I am, here I am! I draw closer to You<sup>-azwj</sup> through Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Here I am!' – and frequent from (saying), 'Possessor of the ways of ascent'.<sup>24</sup>

22- سر، السرائر من كتاب المشيخة لابن محبوب عن ابن سنان قال: سألت أبا عبد الله ع عن الإهلال بالحج وعقدته قال هو التلبية إذا لبي و هو متوجه فقد وجب عليه ما يجب على المخرم.

(The book) 'Al Saraair' – From the book of elders of Ibn Mahboub, from Ibn Sinan who said,

'I asked Abu Abdullah<sup>-asws</sup> about the declaration of the Hajj and its commitment. He<sup>-asws</sup> said: 'It is the Talbiyya when he exclaims while he is heading (for Hajj), so it is obligated upon him, and what is obligated upon the consecrated one'.<sup>25</sup>

23- شي، تفسير العياشي عن الفضل بن موسى الكاتب عن أبي الحسن موسى ع قال: أوحى إلى إبراهيم ع أن اصعد أبا قبيس فتادى في الناس يا معشر الخلائق إن الله يأمركم بحج هذا البيت الذي بينكم محرم من استطاع إليه سبيلاً فريضة من الله

(The book) 'Tafseer Al Ayyashi' – from Al Fazl Bin Musa the scribe,

'From Abu Al-Hassan Musa<sup>-asws</sup> having said: 'It was Revealed to Ibrahim<sup>-as</sup> to ascend (mount) Abu Qubeys. He<sup>-as</sup> called out among the people: 'O community of creatures! Allah<sup>-azwj</sup> Commands you all with performing Hajj of this House (Kabah) which is at Bakkah, consecrated, for the one who has the capacity for a way to it, is an obligation from Allah<sup>-azwj</sup>!'

قال فصعد إبراهيم ع أبا قبيس فتادى في الناس بأعلى صوته يا معشر الخلائق إن الله يأمركم بحج هذا البيت الذي بينكم محرم من استطاع إليه سبيلاً فريضة من الله

He<sup>-asws</sup> said: 'Ibrahim<sup>-as</sup> ascended (mount) Abu Qubeys. He<sup>-as</sup> called out among the people at the top of his voice: 'O community of creatures! Allah<sup>-azwj</sup> Commands you with performing

<sup>24</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 21

<sup>25</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 22

Hajj of this House (Kabah) which is at Bakkah, consecrated, for the one having capacity for a way to it, is an obligation from Allah<sup>-azwj!</sup>”

قَالَ فَمَدَّ اللَّهُ لِإِبْرَاهِيمَ فِي صَوْتِهِ حَتَّى أَسْمَعَ بِهِ أَهْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَ مَا بَيْنَهُمَا مِنْ جَمِيعِ مَا قَدَّرَ اللَّهُ وَ قَضَى فِي أَصْلَابِ الرِّجَالِ مِنَ النُّطْفِ وَ جَمِيعِ مَا قَدَّرَ اللَّهُ وَ قَضَى فِي أَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Extended for Ibrahim<sup>-as</sup> in his voice until it was heard by people of the east and the west and what is between the two, from entirety of what Allah<sup>-azwj</sup> had Determined, and He<sup>-azwj</sup> Decreed in loins of the men from the sperms, and entirety of the of what Allah<sup>-azwj</sup> had Determined, and Decreed in wombs of the women up to the Day of Qiyamah.

فَهَنَّاكَ يَا فَضْلُ وَجِبَ الْحُجُّ عَلَى جَمِيعِ الْخَلَائِقِ فَالتَّلْبِيَةُ مِنَ الْحَاجِّ فِي أَيَّامِ الْحُجِّ هِيَ إِجَابَةٌ لِنَدَاءِ إِبْرَاهِيمَ يَوْمَئِذٍ بِالْحُجِّ عَنِ اللَّهِ.

O Fazeyl! In those days, the Hajj was obligated upon the entirety of the creatures, so the Talbiyya from the pilgrim during the days of Hajj, it is an answer to the call of Ibrahim<sup>-as</sup> on that day for the Hajj on behalf of Allah<sup>-azwj!</sup>.<sup>26</sup>

24- وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْمُجَابِعِيِّ رَحِمَهُ اللَّهُ نَفْلًا مِنْ حِطِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُ رُوِيَ عَنِ النَّبَاقِرِ عَ مَنْ لَبَّى فِي إِحْرَامِهِ سَبْعِينَ مَرَّةً إِيْمَانًا وَ اِحْتِسَابًا أَشْهَدَ اللَّهُ لَهُ أَلْفَ مَلَكٍ بِبِرَاءَةٍ مِنَ النَّارِ وَ بِرَاءَةٍ مِنَ النَّفَاقِ.

I found in the handwriting of Muhammad Bin Ali Al Jubaie, may Allah<sup>-azwj</sup> Mercy him, copying from handwriting of Al Shaheed, may Allah<sup>-azwj</sup> Sanctify his soul,

‘From Al-Baqir<sup>-asws</sup>: ‘One who exclaims Talbiyya in his Ihraam seventy times, believing and anticipating, Allah<sup>-azwj</sup> Keeps a thousand Angels as witnesses for him with freedom from the Hellfire, and freedom from the hypocrisy’.<sup>27</sup>

[باب 33 الإجماع بالتلبية و الوقت الذي يقطع فيه التلبية](#)

## CHAPTER 33 – THE LOUDNESS WITH THE TALBIYYA, AND THE TIME IN WHICH THE TALBIYYA IS TERMINATED

1- ل، الخصال القُطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ عَلَى النِّسَاءِ إِجْهَارٌ بِالتَّلْبِيَةِ وَ لَا الْمُرُوءَةُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ لَا اسْتِئْلَامُ الْحَجَرِ الْأَسْوَدِ وَ لَا دُخُولُ الْكَعْبَةِ وَ لَا الْحُلُقُ إِذَا يُقْصِرْنَ مِنْ شُعُورِهِنَّ الْحَبْرَ.

(The book) ‘Al Khisaal’ – Al Qattan, from Al Sukary, from Al Jowhary, from Ibn Umara, from his father, from Jabir Al Jufy,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘It isn’t upon the women to be loud with the Talbiyya, nor the sprinting between Al-Safa and Al-Marwa, nor kissing the Black Stone, nor entering the

<sup>26</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 23

<sup>27</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 32 H 24

Kabah, nor shaving the head. But rather they can shorten (clip) from their hair' – the Hadeeth".<sup>28</sup>

2- ب، قرب الإسناد ابن أبي الخطاب عن البرزطي قال: سألت الرضا ع عن الرجل يعتزم عمرة المحرم من أين يقطع التلبية

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I asked Al-Reza<sup>-asws</sup> who performs Umrah, consecrated, 'From where should he terminate the Talbiyya?'

قال كان أبو الحسن ع من قوله يقطع التلبية إذا نظر إلى بيوت مكة.

He<sup>-asws</sup> said: 'Abu Al-Hassan<sup>-asws</sup>, it was from his<sup>-asws</sup> word: 'He should terminate the Talbiyya when he looks at the houses of Makkah".<sup>29</sup>

أقول: قد مضى في باب أنواع الحج ما يتعلق به.

*I say, 'It has passed in the chapter on the types of Hajj what is related with it'.*

3- ضا، فقه الرضا عليه السلام إذا كئبت فارتفع صوتك بالتلبية و لب متى ما صعدت أكمة أو هبطت وادياً أو لقيت راكباً أو انتبهت من نومك أو ركبت أو نزلت و بالأشجار

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'When you exclaim Talbiyya, raise your voice with the Talbiyya and exclaim Talbiyya when you ascend a hill or descend into a valley, or you meet a ride, or awaken from your sleep, or you ride, or descend, and at the pre-dawn.

فإن أخذت على طريق المدينة كئبت قبل أن تبلغ الميل الذي على يسار الطريق فإذا بلغت فارتفع صوتك بالتلبية و لا تجوز الميل إلا ملياً فإذا نظرت إلى بيوت مكة فارتفع التلبية و حد بيوت مكة من عقبه المديتين أو مجذائها و من أخذ على طريق المدينة قطع التلبية إذا نظر إلى عريش مكة و هو عقبه ذي طوى.

If you take upon a road of Al Medina, you should exclaim Talbiyya before you reach the milestone which is upon left of the road. When you reach, raise your voices with the Talbiyya and do not cross the milestone except with exclaiming Talbiyya. When you look at the houses of Makkah, raise the Talbiyya, and a limit of the houses of Makkah is from Uqba of Al-Madineyn or parallel to it, and the one who takes upon a road of Al-Medinat, terminate the Talbiyya when you look at the trees of Makkah, and it is Uqbah Zi Tuwa".<sup>30</sup>

4- سر، السرائر من كتاب البرزطي عن الحلبي قال سمعت أبا عبد الله ع يقول من اعتمر من التعميم قطع التلبية حيث ينظر إلى المسجد.

(The book) 'Al Saraair' – from the book of Al Bazanty, from Al Halby who said,

<sup>28</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 33 H 1

<sup>29</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 33 H 2

<sup>30</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 33 H 3

'I heard Abu Abdullah<sup>-asws</sup> saying: 'One who performs Umrah from Al-Taneem can terminate the Talbiyya when he looks at the Masjid".<sup>31</sup>

5- **الْهِدَايَةُ**، فَإِذَا أَرَدْتَ أَنْ تَدْخُلَ الْمَسْجِدَ فَادْخُلْ مِنْ بَابِ بَنِي شَيْبَةَ بِسُكِينَةٍ وَوَقَارٍ وَأَنْتَ حَافٍ فَإِنَّهُ مَنْ دَخَلَهُ بِخُشُوعٍ غُفِرَ لَهُ وَإِذَا دَخَلْتَ الْمَسْجِدَ الْحَرَامَ فَانظُرْ إِلَى الْكَعْبَةِ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي عَظَّمَكَ وَ شَرَّفَكَ وَ كَرَّمَكَ وَ جَعَلَكَ مَثَابَةً لِلنَّاسِ وَ أَمْنًا مُبَارَكًا وَ هُدًى لِلْعَالَمِينَ

(The book) 'Al Hidayah' –

'When you intend to enter the Masjid, enter from the door of the clan of Sheyba with calmness and dignity, and you are bare-footed, for the one who enters it with the fearfulness, (sins) will be Forgiven for him; and when you have entered the Sacred Masjid, look at the Kabah and say, 'The Praise is for Allah<sup>-azwj</sup> who has Magnified you, and Ennobled you, and Made an abode for the people, and a Blessed security (Sanctuary) and guidance for the worlds'.

ثُمَّ انظُرْ إِلَى الْحَجَرِ الْأَسْوَدِ وَ ارْفَعْ يَدَيْكَ وَ اِحْمَدِ اللَّهَ وَ أَنْنِ عَلَيْهِ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْأَلِ اللَّهَ أَنْ يَقْبَلَ مِنْكَ ثُمَّ اسْتَلِمِ الْحَجَرَ وَ قَبَلْهُ فِي كُلِّ شَوْطٍ فَإِنْ لَمْ تَقْدِرْ عَلَيْهِ فَافْتَحْ بِهِ وَ احْتِمِ بِهِ

Then look at the Black Stone and raise your hands and praise Allah<sup>-azwj</sup> and laud upon Him<sup>-azwj</sup>, and send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Ask Allah<sup>-azwj</sup> to Accept from you, then touch the Black Stone and kiss it in every circuit (of Tawaaf). If you are not able upon it, then begin with it and end with it.

فَإِنْ لَمْ تَقْدِرْ عَلَيْهِ فَامْسُخِ بِيَدِكَ الْيُعْنَى وَ قَبَلْهَا وَ قُلِ اللَّهُمَّ أَمَانِي أَدَيْتَهَا وَ مِيثَاقِي تَعَاهَدْتَهُ لِتَشْهَدَ لِي بِالْمَوْفَاقَةِ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالْحَيْثِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى وَ عِبَادَةَ الشَّيْطَانِ وَ عِبَادَةَ الْأَوْثَانِ وَ عِبَادَةَ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ

If you are still not able upon it, touch it with your right hand and kiss it and say, 'O Allah<sup>-azwj</sup>! My entrustment, I have fulfilled it, and my Covenant I have upheld it for you (Black Stone) to testify for me with the fulfilment of the entrustment with Allah<sup>-azwj</sup>, and I have disbelieved with the false deities and the tyrants, and Al-Laat and Al-Uzza (two idols), and worship of the Satan<sup>-la</sup>, and worship of the idols, and worship of every rival called upon from other than Allah<sup>-azwj</sup>!

فَإِنْ لَمْ تَسْتَطِعْ أَنْ تَقُولَ هَذَا كُلَّهُ فَبَعْضُهُ ثُمَّ طُفْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ فَإِذَا بَلَغْتَ بَابَ الْبَيْتِ قُلْتَ سَأَلْتُكَ فَقَبِلْتَهُ بِاسْمِكَ بِبَابِكَ فَتَصَدَّقْ عَلَيْهِ بِالْحَيْثِ

If you are not able to say all of this, then part of it. Then perform Tawaaf of the House (Kabah) of seven circuits. When you reach door of the House (Kabah), say, 'Your<sup>-azwj</sup> beggar, Your<sup>-azwj</sup> poor, Your<sup>-azwj</sup> needy is at Your<sup>-azwj</sup> Door, so Donate upon him with the Paradise!'

وَ تَقُولُ فِي طَوَافِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُمَشَى بِهِ عَلَى طَلْلِ الْمَاءِ كَمَا يُمَشَى بِهِ عَلَى جَدِّ الْأَرْضِ فَاسْأَلُكَ بِاسْمِكَ الْمَحْزُونِ الْمَكْنُونِ وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أُجِبْتَ وَ إِذَا سُئِلَ بِهِ أُعْطِيَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

And you should say in your Tawaaf, 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name by which one can walk upon the water upon the surface of the water just as one can walk upon a path of

<sup>31</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 33 H 4

the ground! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name, the Treasured, the Hidden, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Name the most Magnificent, the most Magnificent which whenever supplicated with is Answered, and whenever requested with is Granted, to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Do such and such with me!

فَإِذَا بَلَغْتَ مُقَابِلَ الْمِيزَابِ فَعَلِ اللَّهُمَّ أَعْتَقْ رَقَبَتِي مِنَ النَّارِ وَ وَسِّعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ وَ اذْرَأْ عَنِّي شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ شَرَّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ -

When you reach facing the spout, say, 'O Allah<sup>-azwj</sup>! Liberate my neck from the Hellfire and Expand upon me from Your<sup>-azwj</sup> sustenance, the Permissible, and Rotate away from me evil of the mischievous Arabs and the non-Arabs, and evil of the mischievous Jinn and the humans!'

وَ تَقُولُ وَ أَنْتَ تَجُوزُ اللَّهُمَّ إِلَيَّ إِلَيْكَ فَقِيرٌ وَ أَنَا مِنْكَ خَائِفٌ مُسْتَجِيرٌ فَلَا تُغَيِّرْ جِسْمِي وَ لَا تُبَدِّلْ اسْمِي وَ لَا تَسْتَبْدِلْ بِي غَيْرِي

And you should say while you surpass it, 'O Allah<sup>-azwj</sup>! I am poor (needy) to You<sup>-azwj</sup> and I am fearful from You<sup>-azwj</sup>, seeking shelter, so do not Change my physique nor Replace my name, nor Replace me with others!'

وَ إِذَا بَلَغْتَ الرُّكْنَ الْيَمَانِيَّ فَالْتَزِمُهُ وَ قَبِّلْهُ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ شَوْطٍ وَ قُلْ بَيْنَهُ وَ بَيْنَ الرُّكْنِ الَّذِي فِيهِ الْحَجَرُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ

And when you reach the Yemeni corner, adhere with it and kiss it, and send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> in every circuit, and say between it and the corner in which is the (Black) Stone, 'Our Lord<sup>-azwj</sup>! Give us goodness in the world and goodness in the Hereafter and Save us by Your<sup>-azwj</sup> Mercy from Punishment of the Fire!'

فَإِذَا كُنْتَ فِي الشَّوْطِ السَّابِعِ فَقِفْ بِالْمُسْتَجَارِ وَ هُوَ مُؤَخَّرُ الْكَعْبَةِ بِمَا يَلِي الرُّكْنَ الْيَمَانِيَّ بِجَدَاءِ الْكَعْبَةِ فَانْبَسِطْ يَدَيْكَ عَلَى الْبَيْتِ وَ أَلْرُقْ حَدَّكَ وَ بَطْنَكَ بِالْبَيْتِ ثُمَّ قُلِ اللَّهُمَّ الْبَيْتُ بَيْتُكَ وَ الْعَبْدُ عَبْدُكَ وَ هَذَا مَكَانُ الْعَائِدِ بِكَ مِنَ النَّارِ

When you were in the seventh circuit pause by Al-Mustajar, and it is at the back of the Kabah from what follows the Yemeni corner parallel to the Kabah, extend your hands upon the House (Kabah) and adhere your cheek and your belly with the House (Kabah), then say, 'O Allah<sup>-azwj</sup>! The House is Your<sup>-azwj</sup> House, and the servant is Your<sup>-azwj</sup> servant, and this place if the one seeking Refuge with You<sup>-azwj</sup> from the Hellfire!'

وَ تَقُولُ اللَّهُمَّ إِنِّي قَدْ حَلَلْتُ بِفِنَائِكَ فَاجْعَلْ قِرَائِي مَغْفِرَتَكَ وَ هَبْ لِي مَا بَيْنِي وَ بَيْنَكَ وَ اسْتَوْهِبْني مِنْ خَلْقِكَ وَ اذْعُ بِمَا شِئْتُ

And you should say, 'O Allah<sup>-azwj</sup>! I have come to Your<sup>-azwj</sup> Courtyard so Make my welcome to be Your<sup>-azwj</sup> Forgiveness and Gift to me what is between me and You<sup>-azwj</sup>, and Gift to me from Your<sup>-azwj</sup> creatures (settle my liabilities)! – and supplicate with whatever you desire to.

ثُمَّ انْوِ لَدَيْكَ بِمَا عَلِمْتَ مِنَ الذُّنُوبِ وَ تَقُولُ اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَصَاعِفُهُ لِي وَ اغْفِرْ لِي مَا اطَّلَعْتَ عَلَيْهِ مِنِّي وَ خَفِيَّ عَلَيَّ خَلْقِكَ وَ تَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ وَ تُكْفِرُ لِنَفْسِكَ مِنَ الدُّعَاءِ وَ اسْتَلِمِ الرُّكْنَ الَّذِي فِيهِ الْحَجَرُ الْأَسْوَدُ وَ احْتِمِ بِهِ

Then intend to repent with what you know of the sins and say, ‘O Allah<sup>-azwj</sup>! My deeds are weak so Multiply it for me and Forgive for me what You<sup>-azwj</sup> have Noticed from me and is hidden unto Your<sup>-azwj</sup> creatures!’ – and seek shelter with Allah<sup>-azwj</sup> from the Hellfire and frequent from the supplicating for yourself, and touch the corner in which is the Black Stone and end with it.

فَإِنْ لَمْ تَسْتَطِعْ ذَلِكَ فَلَا يَضُرُّكَ وَلَا بُدَّ مِنْ أَنْ تَفْتَحَ بِالْحَجَرِ الْأَسْوَدِ وَتَحْتِمَ بِهِ وَتَقُولَ اللَّهُمَّ قَبِّعْنِي بِمَا رَزَقْتَنِي وَ بَارِكْ لِي فِيمَا آتَيْتَنِي.

If you are not capable of that it will not harm you, and there is no escape from your beginning with the Black Stone and ending with it, and you should say, ‘O Allah<sup>-azwj</sup>! Make me to be contented with what you<sup>-azwj</sup> have Provided me and Bless for me in what You<sup>-azwj</sup> have Given me!’<sup>32</sup>

باب 34 آداب دخول الحرم و دخول مكة و دخول المسجد الحرام و مقدمات الطواف من الغسل و غيره

## CHAPTER 34 – ETIQUETTES OF ENTERING THE SANCTUARY AND ENTERING MAKKAH AND ENTERING THE SACRED MASJID, AND PRE-REQUISITES OF THE TAWAAF, FROM THE WASHING AND OTHER SUCH

أقول: قد مضى الأغمسال في باب الإحرام و استحباب الدخول من باب بني شيبه في باب علل الحج.

*I say, ‘The washings have passed in the chapters on the Ihraam and recommendations of the entering from the door of the clan of Sheyba in the chapter on reasons for the Hajj’.*

1- ثواب الأعمال ابن المَوَكَّلِ عَنِ السُّعْدِ أَبِي عَنِ الرَّبِيعِ عَنِ ابْنِ بَشِيرٍ عَنِ مَنْصُورٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ قَدِمْتُ حَاجًّا

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutwakkil, from Sa’adabady, from Al Barqy, from Ibn Bashir, from Mansour, from Is’haq Bin Ammar, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘A man entered to see him<sup>-asws</sup>. He said, ‘I have arrived as a pilgrim (for Hajj)!’

قَالَ لَهُ نَعَمْ

He<sup>-asws</sup> said to him: ‘Yes’.

قَالَ وَ تَدْرِي مَا لِلْحَاجِّ مِنَ الثَّوَابِ

He<sup>-asws</sup> said: ‘And do you know what Rewards there are for the Pilgrim?’

قُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ

<sup>32</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 33 H 5

I said, 'I don't know, may I be sacrificed for you<sup>-asws!</sup>'

قَالَ مَنْ قَدِمَ حَاجًّا حَتَّى إِذَا دَخَلَ مَكَّةَ دَخَلَ مُتَوَاضِعًا فَإِذَا دَخَلَ الْمَسْجِدَ الْحَرَامَ قَصَّرَ خُطَاهُ مِنْ مَخَافَةِ اللَّهِ عَزَّ وَجَلَّ فَطَافَ بِالْبَيْتِ طَوَافًا وَ صَلَّى رُكْعَتَيْنِ كَتَبَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ حَطَّ عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ وَ شَفَّعَهُ فِي سَبْعِينَ أَلْفَ حَاجَةٍ وَ حُسِبَتْ لَهُ عِتْقُ سَبْعِينَ أَلْفَ رَقَبَةٍ قِيمَةُ كُلِّ رَقَبَةٍ عَشْرَةُ أَلْفِ دِرْهَمٍ.

He<sup>-asws</sup> said: 'One who arrives as a Pilgrim (of Hajj) until when he enters Makkah, should enter humbly. When he enters the Sacred Masjid he should shorten his steps from fearing Allah<sup>-azwj</sup> Mighty and Majestic. He performs Tawaaf of the House (Kabah) and prays two units Salat, Allah<sup>-azwj</sup> Writes for him seventy thousand good deeds, and Drops off from him seventy thousand evil deeds, and Raises for him seventy thousand ranks, and Intercede for him regarding seventy thousand needs, and Reckon for him seventy thousand liberations of necks, the value of each neck being ten thousand Dirhams!''<sup>33</sup>

2- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِي حَبِيْلَةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ دَخَلَ مَكَّةَ بِسَكِينَةٍ غُفِرَ لَهُ ذُنُوبُهُ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Abu Jameela, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who enters Makkah with tranquillity, Allah<sup>-azwj</sup> will Forgive his sins for him!''<sup>34</sup>

3- سن، المحاسن أَبِي عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع مِنْ أَيْلَةَ مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَلَمَّا انْتَهَى إِلَى الْحَرَمِ نَزَلَ فَأَعْتَسَلَ وَ أَخَذَ تَغْلِيهِ بِيَدِهِ ثُمَّ دَخَلَ الْحَرَمَ خَافِيًا

(The book) 'My father, from Al Qasim Bin Ismail, from Aban Bin Taghlib who said,

'I was with Abu Abdullah<sup>-asws</sup> from Eilat what is between Makkah and Al Medina. When He<sup>-asws</sup> ended to the Sanctuary, he<sup>-asws</sup> descended and washed, and held his<sup>-asws</sup> slippers in his<sup>-asws</sup> hand, then entered the Sanctuary bare-footed'.

قَالَ أَبَانَ فَصَنَعْتُ مِثْلَ مَا صَنَعَ فَقَالَ يَا أَبَانَ مَنْ صَنَعَ مِثْلَ مَا رَأَيْتَنِي صَنَعْتُ تَوَاضَعًا لِلَّهِ تَعَالَى اللَّهُ عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَ كَتَبَ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ قَضَى لَهُ مِائَةَ أَلْفِ حَاجَةٍ.

Aban said, 'So I did similar to what he<sup>-asws</sup> had done. He<sup>-asws</sup> said: 'O Aban! One who does similar to what he has seen me<sup>-asws</sup> doing in reverence to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Delete a hundred thousand evil deeds from him, and Write for him a hundred thousand good deeds, and Fulfil for him a hundred thousand needs!''<sup>35</sup>

4- سن، المحاسن أَبِي عَنِ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: انظُرُوا إِذَا هَبَطَ الرَّجُلُ مِنْكُمْ وَادِي مَكَّةَ فَالْبَسُوا خُلْفَانَ نِيَابِكُمْ أَوْ سَهْلَ نِيَابِكُمْ فَإِنَّهُ لَمْ يَهْبِطْ وَادِي مَكَّةَ أَحَدٌ لَيْسَ فِي قَلْبِهِ مِنَ الْكِبْرِ إِلَّا عُفْرٌ لَهُ.

<sup>33</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 1

<sup>34</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 2

<sup>35</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 3

(The book) 'Al Mahasin' – My father, from Al Nazar, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Look, when a man from you goes down a valley of Makkah, wear two pieces of your worn-out clothes or your simple clothes, for no one will go down a valley of Makkah not having arrogance in his heart except (sins) will be Forgiven for him!''<sup>36</sup>

5- أَقُولُ وَجَدْتُ بِحُطِّ بَعْضِ الْأَفَاضِلِ نَفْلاً عَنِ حُطِّ الشَّهِيدِ قَدَّسَ اللَّهُ رُوحَهُ عَنِ الْبَاقِرِ عِ مِثْلَهُ وَ زَادَ فِيهِ وَ بُنِيَ لَهُ مِائَةُ أَلْفِ دَرَجَةٍ قَبْلَ الْأَخِيرَةِ

I am saying, 'I found in the handwriting of one of the meritorious ones, copying from the handwriting of Al Shaheed, may Allah<sup>-azwj</sup> Sanctify his soul,

'From Al-Baqir<sup>-asws</sup>, similar to it, and there is an increase: 'And Build for him a hundred thousand ranks', before the end.

ثُمَّ قَالَ وَ مَنْ دَخَلَ مَكَّةَ بِسَكِينَةٍ غُفِرَ لَهُ ذَنْبُهُ وَ هُوَ أَنْ يَدْخُلَهَا غَيْرَ مُتَكَبِّرٍ وَ لَا مُتَجَبِّرٍ وَ مَنْ دَخَلَ الْمَسْجِدَ حَافِيًا عَلَى سَكِينَةٍ وَ وَقَارٍ وَ حُشُوعٍ غَفَرَ اللَّهُ لَهُ ذَنْبَهُ.

Then he<sup>-asws</sup> said: And one who enters Makkah with tranquillity, his sins will be Forgiven for him, and he should enter without being arrogant, nor priding, and the one who enters the Masjid bare-footed upon tranquillity and dignity and fearfulness, Allah<sup>-azwj</sup> will Forgive his sins for him''.<sup>37</sup>

6- ضَا، فَفَه الرضا عليه السلام فَإِذَا بَلَغْتَ الْحَرَمَ فَأَعْتَسِبْ قَبْلَ أَنْ تَدْخُلَ مَكَّةَ وَ امشِ هُنَيْئَةً وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ فَإِذَا دَخَلْتَ مَكَّةَ وَ نَظَرْتَ إِلَى الْبَيْتِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي عَظَّمَكَ وَ شَرَّفَكَ وَ كَرَّمَكَ وَ جَعَلَكَ مَثَابَةً لِلنَّاسِ وَ أَمْنًا وَ هُدًى لِلْعَالَمِينَ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', the greeting be upon him<sup>-asws</sup>: 'When you reach the Sanctuary, wash before you enter Makkah and walk gently, and upon you should be the tranquillity and the dignity. When you have entered Makkah and look at the House (Kabah), say, 'The Praise is for Allah<sup>-azwj</sup> Who Magnified and Ennobled you (Kabah), and Honoured you as Reward for the people, and Security and guidance for the worlds!'

ثُمَّ ادْخُلِ الْمَسْجِدَ حَافِيًا وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ إِنْ كُنْتَ مَعَ قَوْمٍ تَحْفَظْ عَلَيْهِمْ رِحَالَهُمْ حَتَّى يَطُوفُوا وَ يَسْعَوْا كُنْتَ أَعْظَمَهُمْ ثَوَابًا وَ ادْخُلِ الْمَسْجِدَ مِنْ بَابِ بَنِي شَيْبَةَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص -

Then enter the Masjid bare-footed and upon you should be the tranquillity and the dignity, and if you were with a group, protect their belongings for them until they have performed Tawaaf and Sa'ee, you will be of mightiest of Reward from them, and enter the Masjid from the door of the clan of Sheyba, so say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and upon nation (religion) of Rasool-Allah<sup>-saww</sup>!'

<sup>36</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 4

<sup>37</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 5

ثُمَّ تَطُوفُ بِالْبَيْتِ تَبْدَأُ بِرُكْنِ الْحَجَرِ الْأَسْوَدِ وَ قُلْ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ آمَنْتُ بِاللَّهِ عَزَّ وَ جَلَّ وَ كَفَرْتُ بِالْحَيْثِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعَزَى وَ الْهُبَلِ وَ الْأَصْنَامِ وَ عِبَادَةِ الْأَوْثَانِ وَ الشَّيْطَانِ وَ كُلِّ نِدٍّ يُعْبَدُ مِنْ دُونِ اللَّهِ جَلَّ سُبْحَانَهُ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا.

Then perform Tawaaf of the House (Kabah) beginning with the corner of the Black Stone and say, 'My entrustment I have fulfilled it, and my Covenant I have upheld it, for you to testify for me with the loyalty. I have believed in Allah<sup>-azwj</sup> Mighty and Majestic and have disbelieved in the false deities and the tyrants, and Al-Laah and Al-Uzza, and Al-Hobal and the idols, and worship of the idols and the Satan<sup>-la</sup> and rival being worshipped from besides Allah<sup>-azwj</sup> the Majestic. Glorious is He<sup>-azwj</sup> from what they are saying, Exalted, Great!'"<sup>38</sup>

7- شي، تفسير العياشي عن الحلبي عن أبي عبد الله ع قال: سألته أ تغتسل النساء إذا أمعن البيت

(The book) 'Tafseer Al Ayyashi' – From Al Halby,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup>, 'Should the women wash before intending the House (Kabah)?'

قَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَ الْعَاكِفِينَ وَ الرَّكَّعِ السُّجُودِ يَنْبَغِي لِلْعَبْدِ أَنْ لَا يَدْخُلَ إِلَّا وَ هُوَ طَاهِرٌ قَدْ غَسَلَ عَنْهُ الْعَرَقَ وَ الْأَذَى وَ تَطَهَّرَ.

He<sup>-asws</sup> said: 'Yes! Allah<sup>-azwj</sup> Mighty and Majestic Saying: '**and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdah(s)!**' [22:26]. It is befitting for the servant that he does not enter except and he is clean, having washed off the sweat from him and the impurities and purified".<sup>39</sup>

8- سر، السرائر قال ابن محبوب في كتابه خرج رسول الله ص من المدينة لأربع بقين من ذي القعدة و دخل لأربع مضين من ذي الحجة و دخل من أعلى مكة من عقبة المديين و خرج من أسفلها.

(The book) 'Al Saraair' –

'Ibn Mahboub said in his book, 'Rasool-Allah<sup>-saww</sup> went out from Al-Medina in four days remaining from Zil Qadah, and he entered on four days past from Zil Hijjah, and entered from the upper part of Makkah, from Aqabah Al-Madineyn, and exited from its lower part".<sup>40</sup>

[باب 35 واجبات الطواف و آدابه](#)

## CHAPTER 35 – OBLIGATIONS OF THE TAWAF AND ITS ETIQUETTES

1- ب، قرب الإسناد محمد بن عيسى و أحمد بن إسحاق معاً عن سعدان بن مسلم قال: رأيت أبا الحسن موسى ع استلم الحجر ثم طاف حتى إذا كان أسبوع الترم وسط البيت و ترك الملتزم الذي يلتزم أصحابنا و بسط يده على الكعبة فمكث ما شاء الله

<sup>38</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 6

<sup>39</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 7

<sup>40</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 34 H 8

(The book) 'Qurb Al Isnaad' – Muhammad Bin Isa and Ahmad Bin Is'haq, both together from Sa'dan Bin Muslim who said,

'I saw Abu Al-Hassan Musa<sup>-asws</sup> touch the (Black) Stone, then perform Tawaf until when he<sup>-asws</sup> had completed one circuit, he<sup>-asws</sup> embraced the middle of the Kabah and left Al-Multazam, which our companions usually embrace. He<sup>-asws</sup> then spread his<sup>-asws</sup> hand over the Kabah. He<sup>-asws</sup> remained for as long as Allah<sup>-azwj</sup> Desired.

ثُمَّ مَضَى إِلَى الْحَجَرِ فَاسْتَلَمَهُ وَ صَلَّى خَلْفَ مَقَامِ إِبْرَاهِيمَ عَ ثُمَّ عَادَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ مَضَى حَتَّى إِذَا بَلَغَ الْمُلتَزِمَ فِي آخِرِ أَسْبُوعِ التَّزَمِ وَسَطَ الْبَيْتِ وَ بَسَطَ يَدَهُ ثُمَّ اسْتَلَمَ الْحَجَرَ وَ صَلَّى رَكَعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ عَ

Then he<sup>-asws</sup> continued to the (Black) Stone. He<sup>-asws</sup> touched it and prayed Salat behind Maqam Ibrahim<sup>-as</sup>. Then he<sup>-asws</sup> returned to the (Black) Stone. He<sup>-asws</sup> touched it. Then he<sup>-asws</sup> continued until when he<sup>-asws</sup> reached Al-Multazam in the last circuit, he<sup>-asws</sup> adhered with middle of the House (Kabah) and extended his<sup>-asws</sup> hand. Then he<sup>-asws</sup> touched the (Black) Stone and prayed two units Salat behind Maqam Ibrahim<sup>-as</sup>.

ثُمَّ اسْتَلَمَ الْحَجَرَ وَ طَافَ حَتَّى إِذَا كَانَ فِي آخِرِ الْأَسْبُوعِ التَّزَمِ وَسَطَ الْبَيْتِ ثُمَّ اسْتَلَمَ الْحَجَرَ ثُمَّ صَلَّى رَكَعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ عَ ثُمَّ عَادَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ مَا بَيْنَ الْحَجَرِ إِلَى الْبَابِ ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ

Then he<sup>-asws</sup> touched the (Black) Stone and performed Tawaf until when he<sup>-asws</sup> was in the last circuit, he<sup>-asws</sup> adhered with middle of the House (Kabah), then touched the (Black) Stone, then he<sup>-asws</sup> prayed two units Salat behind Maqam Ibrahim<sup>-as</sup>. Then he<sup>-asws</sup> returned to the (Black) Stone. He<sup>-asws</sup> touched what is between the (Black) Stone up to the door, then remained for as long as Allah<sup>-azwj</sup> Desired.

ثُمَّ أَتَى الْحَجَرَ فَصَلَّى ثَمَانَ رَكَعَاتٍ فَكَانَ آخِرَ عَهْدِهِ بِالْبَيْتِ تَحْتَ الْمِيزَابِ وَ بَسَطَ يَدَهُ وَ دَعَا ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ خَرَجَ مِنْ بَابِ الْحُتَاطِينَ حَتَّى إِذَا أَتَى ذَا طُوًى وَ كَانَ وَجْهُهُ إِلَى الْمَدِينَةِ.

Then he<sup>-asws</sup> came to the (Black) Stone. He<sup>-asws</sup> prayed eight units Salat. It was the last of his pact with the House (Kabah) beneath the spout and extended his<sup>-asws</sup> hand and supplicated. Then he<sup>-asws</sup> remained for as long as Allah<sup>-azwj</sup> Desired, then exited from the Hanateen door until when he<sup>-asws</sup> came to Za Tuwa, and his<sup>-asws</sup> direction was towards Al-Medina".<sup>41</sup>

أقول: سيأتي بعض الآداب في باب صلاة الطواف.

*I said, 'I shall come with some etiquettes in the chapter on Salat of the Tawaf'.*

2- ل، الخصال فيما أوصى به النبي ص علياً ليس على النساء استلام الحجر.

(The book) 'Al Khisaal' –

<sup>41</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 1

‘Among what the Prophet<sup>-saww</sup> had bequeathed to Ali<sup>-asws</sup>: ‘It isn’t (a requirement) upon the women to touch the (Black) Stone)’<sup>.42</sup>

أقول قد مضى في باب الإجماع بالتلبية بسند آخر عن الباقر ع مثله.

*I say, ‘It has passed in the chapter of the loudness with the Talbiyya, by another chain from Al-Baqir<sup>-asws</sup>, similar to it’.*

3- ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَفْرُوا عِنْدَ الْمُلتَزِمِ بِمَا حَفِظْتُمْ مِنْ دُنُوبِكُمْ وَ مَا لَمْ تَحْفَظُوهُ فَعُولُوا وَ مَا حَفِظْتُمْ عَلَيْنَا حَفِظْتُمْ وَ نَسِينَاهُ فَاعْفِرْهُ لَنَا فَإِنَّ مَنْ أَفْرَ بِدَائِبِهِ فِي ذَلِكَ الْمَوْضِعِ وَ عَدَّهُ وَ ذَكَرَهُ وَ اسْتَعْفَرَ اللَّهَ مِنْهُ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَغْفِرَ لَهُ.

(The book) ‘Al Khisaal’ –

‘The (Hadeeth) Four Hundred, Amir Al-Momineen<sup>-asws</sup> said: ‘Accept by Al-Multazam with whatever you have memorised from your sins, and what you have not preserved, so say, ‘And what Your<sup>-azwj</sup> recorders have Preserved upon us and we have forgotten, so Forgive for us’, for the one who accepts his sins in that place, and counts it, and mentions it, and he seeks Forgiveness of Allah<sup>-azwj</sup> from it would have a right upon Allah<sup>-azwj</sup> Mighty and Majestic to Forgive for him’<sup>.43</sup>

4- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: كُنْتُ مَعَهُ فِي الطَّوَّافِ فَلَمَّا صِرْنَا مَعَهُ بِجَدَاءِ الرَّجْنِ الْبِمَانِيِّ قَامَ ع فَرَفَعَ يَدَهُ وَ قَالَ يَا اللَّهُ يَا وَلِيَّ الْعَافِيَةِ وَ رَازِقِ الْعَافِيَةِ وَ الْمُنْعِمِ بِالْعَافِيَةِ وَ الْمَنَّانِ بِالْعَافِيَةِ وَ الْمُتَّقِضِلِ بِالْعَافِيَةِ عَلَيَّ وَ عَلَى جَمِيعِ خَلْقِكَ رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَجِيمَهُمَا

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – My father, from Muhammad Bin al Attar, from Al Ash’ary, from Sahl, from Ahmad Bin Musa, from Muhammad Bin Sa’ad,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘I was with him<sup>-asws</sup> during the Tawaf. When we came with him<sup>-asws</sup> parallel to the Yemeni corner, he<sup>-asws</sup> stood and raised his<sup>-asws</sup> hands and said: ‘O Allah<sup>-azwj</sup>! O Guardian of the well-being, and Provider of the well-being, and the Conferment of the well-being, and the Bestower of the well-being, and the Gracious with the well-being upon me and upon entirety of Your<sup>-azwj</sup> creatures, Beneficent of the world and the Hereafter and its Mercier!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارزُقْنَا الْعَافِيَةَ وَ تَمَامَ الْعَافِيَةِ فِي شُكْرِ الْعَافِيَةِ فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Provide us the well-being in thanking for the well-being in the world and the Hereafter, O most Merciful of the merciful ones!”<sup>44</sup>

5- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ عَنِ زُرَّارَةَ أَوْ مُحَمَّدِ بْنِ الطَّبَّارِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الطَّوَّافِ أَيَزْمَلُ فِيهِ الرَّجُلُ

<sup>42</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 2

<sup>43</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 3

<sup>44</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 4

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Barqy, from Ibn Fazzal, from Sa'alba, from Zurara or Muhammad Al Tayyar who said,

'I asked Abu Ja'far<sup>-asws</sup> about the Tawaf, 'Can the man hasten during it?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْشِي بِمَشْيٍ عَادِيٍّ وَكَانَ بَيْنَهُ وَبَيْنَ الْمُشْرِكِينَ الْكِتَابُ الَّذِي قَدْ عَلِمْتُمْ أَمَرَ النَّاسَ أَنْ يَتَجَلَّدُوا وَقَالَ أَخْرَجُوا أَعْضَادَكُمْ

He<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> arrived at Makkah, and there was the treaty between him and the polytheists that you are aware of, he commanded the people to show their strength and said, 'Expose your shoulders'.

وَ أَخْرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمْلًا بِالْبَيْتِ لِزَيْنِهِمْ أَهْمٌ لَمْ يُصْبِهِمْ جَهْدٌ فَمِنْ أَجْلِ ذَلِكَ يَوْمُ النَّاسِ وَ إِنِّي لَأَمْشِي مَشْيًا وَقَدْ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يَمْشِي مَشْيًا.

Rasool-Allah<sup>-saww</sup> said: 'Uncovered his shoulders and performed the brisk walking around the Kabah to show them that they had not been weakened. Because of this, people performed brisk walking. However, I walk at a normal pace, and Ali ibn al-Husayn<sup>-asws</sup> used to walk at a normal pace as well'.<sup>45</sup>

6- ع، علل الشرائع وَ بِحَدِّثِ الْإِسْنَادِ عَنْ ثَعْلَبَةَ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ فِي عَزْوَةِ الْحُدَيْبِيَّةِ وَادَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ مَكَّةَ ثَلَاثَ سِنِينَ ثُمَّ دَخَلَ فَقَضَى نُسُكَهُ فَمَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَصْحَابِهِ جُلُوسٍ فِي فِنَاءِ الْكَعْبَةِ فَقَالَ هُوَ لَا يَرُونَكُمْ فَبَرُّوا فِيكُمْ ضَعْفًا

(The book) 'Ilal Al Sharaie' – And by this chain, from Sa'alba, from Yaqoub Al Ahmar who said,

'Abu Abdullah<sup>-asws</sup> said: 'It was during military expedition of Al Hudaybiyya was a truce by Rasool-Allah<sup>-saww</sup> with the people of Makkah for three years. Then he<sup>-saww</sup> entered and completed his rituals. As Rasool-Allah<sup>-saww</sup> passed by a group of his companions sitting in the courtyard of the Kabah, he said, These are your people watching you from the mountaintops. They do not see you, so they should not think you are weak!'

قَالَ فَقَامُوا فَشَدُّوا أَرْزُهُمْ وَ شَدُّوا أَيْدِيَهُمْ عَلَى أَوْسَاطِهِمْ ثُمَّ رَمَلُوا.

He<sup>-asws</sup> said: 'They stood up, tightened their waist wrappings and tightened their hands upon their waists then they briskly'.<sup>46</sup>

7- ك، إكمال الدين الهمداني عَنْ جَعْفَرِ بْنِ أَحْمَدَ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَقِيقِيِّ عَنْ أَبِي نُعَيْمٍ الْأَنْصَارِيِّ عَنِ الْقَائِمِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: كَانَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ فِي سُجُودِهِ فِي هَذَا الْمَوْضِعِ وَ أَشَارَ يَدِهِ إِلَى الْحِجْرِ تَحْتَ الْمِيزَابِ عُبَيْدُكَ بِفِنَائِكَ سَائِلُكَ بِفِنَائِكَ مَا لَا يَفِدُرُ عَلَيْهِ عَيْرُكَ.

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ja'far Bin Ahmad Al Alawy, from Ali Bin Ahmad Al Aqeeqy, from Abu Nueym Al Ansary,

'From Al-Qaim<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, said: 'He<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> was saying in his<sup>-ajfj</sup> Sajdah in this place and indicated by

<sup>45</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 5

<sup>46</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 6

his-ajfi hand towards the (Black) Stone beneath the spout: 'Your-azwj servant is at Your-azwj Courtyard, Your-azwj beggar is at Your-azwj courtyard begging You-azwj what no one is able upon it apart from You-azwj!<sup>47</sup>

أقول: أوردنا بأسانيد في باب من رأى القائم ع.

I say, 'We have referred by chains in the chapter on the ones who had seen Al-Qaim-ajfi'.

8- ضا، فقه الرضا عليه السلام تَطُوفُ أُسْبُوعاً وَ تَقَارِبُ بَيْنَ حُطَاكَ وَ تَسْتَلِمُ الْحَجَرَ فِي كُلِّ شَوْطٍ فَإِنْ لَمْ تَقْدِرْ عَلَيْهِ فَأَشِرْ إِلَيْهِ بِيَدِكَ وَ قُلْ عِنْدَ بَابِ الْبَيْتِ سَائِلُكَ مَسْكِينُكَ بِبَابِكَ عَيْبُكَ بِفِتَايِكَ فَصَبْرُكَ نَزَلَ بِسَاحَتِكَ تَفَضَّلْ عَلَيْهِ بِحَبَّتِكَ

(The book) 'Fiqh Al-Reza-asws', may the greeting be upon him-asws - Perform Tawaf for seven circuits, take short steps, and touch the Black Stone in every circuit. If you are unable to touch it, then point to it with your hand and say at the door of the Kabah, 'Your beggar, Your-azwj needy one is at Your-azwj door! Your-azwj slave is at Your-azwj Courtyard! Your-azwj poor has descended at Your-azwj Courtyard. Grace upon him with Your-azwj Paradise!'

إِذَا بَلَغْتَ مُقَابِلَ الْمِزَابِ فَقُلِ اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ وَ ادْرَأْ عَنِّي شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ أَطْلِنِي تَحْتَ ظِلِّ عَرْشِكَ وَ اصْرِفْ عَنِّي شَرَّ كُلِّ ذِي شَرٍّ وَ شَرَّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ

When you reach facing the spout, say, 'O Allah-azwj! Liberate my neck from the Hellfire, and Turn away from me evil of the mischievous Arabs and the non-Arabs, and Shade me beneath the Shade of Your-azwj Throne, and Turn away from me evil of everyone with evil, and evil of the mischievous Jinn and the humans!'

وَ تَقُولُ فِي طَوَافِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي يُشْفِي بِهِ عَلَى الْمَاءِ كَمَا يُشْفَى عَلَى جَدَدِ الْأَرْضِ وَ بِاسْمِكَ الْمَكْنُونِ الْمَخْزُونِ عِنْدَكَ وَ بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أُجِبَتْ وَ إِذَا سُئِلَتْ بِهِ أُعْطِيَتْ

And you should say in your Tawaf, 'O Allah-azwj! I ask You-azwj by Your-azwj Name by which one can walk upon the water just as one can walk upon a path of the earth, and by Your-azwj Name, the Hidden, the Treasured with You-azwj, and by Your-azwj Magnificent Name, the most Magnificent which whenever it is supplicated with is Answered, and whenever requested by it is Granted!

أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ [وَ] أَنْ تَغْفِرَ لِي وَ تَرْحَمَنِي وَ تَقْبَلَ مِنِّي كَمَا تَقْبَلُتُ مِنْ إِبْرَاهِيمَ خَلِيلِكَ ع وَ مُوسَى كَلِيمِكَ ع وَ عِيسَى رُوحِكَ ع وَ مُحَمَّدٍ حَبِيبِكَ ع

Send Salawaat upon Muhammad-asws and Progeny-asws of Muhammad-saww, and Forgive for me and Mercy me and Accept from me just as You-azwj had Accepted from Ibrahim-as Your-azwj friend, and Musa-as Your-azwj converser, and Isa-asws Your-azwj Spirit, and Muhammad-saww Your-azwj Beloved!

<sup>47</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 7

فَإِذَا بَلَغْتَ الرُّكْنَ اليماني فَاسْتَلِمَهُ فَإِنَّ فِيهِ بَاباً مِنْ أَبْوَابِ الْجَنَّةِ لَمْ يُعْلَقْ مِنْهُدُ فُتِيحٌ وَ تُشِيرُ مِنْهُ إِلَى زَاوِيَةِ الْمَسْجِدِ مُقَابِلَ هَذَا الرُّكْنِ وَ تَقُولُ أُصَلِّي عَلَيْكَ يَا رَسُولَ اللَّهِ

When you reach the Yemeni corner, touch it, for therein is a door from the doors of Paradise. It has not been closed since it was opened, and indicate to a corner of the Masjid facing this corner and say, 'I send Salawaat upon you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>!'

وَ تَقُولُ بَيْنَ الرُّكْنِ اليماني وَ بَيْنَ رُكْنِ الْحَجَرِ الْأَسْوَدِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

And you should say between the Yemeni corner and the Black Stone corner: **'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]!**

فَإِذَا كُنْتَ فِي السَّوْطِ السَّابِعِ فَخَفِّفْ عِنْدَ الْمُسْتَجَارِ وَ تَعَلَّقْ بِاسْتَارِ الْكَعْبَةِ وَ ادْعُ اللَّهَ كَثِيراً وَ أَلِجْ عَلَيْهِ وَ سَلْ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ فَإِنَّهُ قَرِيبٌ مُجِيبٌ.

When you were in the seventh circuit, paused by Al-Mustajar and cling to curtains of the Kabah, and supplicate to Allah<sup>-azwj</sup> a lot and be insistent upon it, and ask your needs of the world and the Hereafter, for it would be near to being Answered".<sup>48</sup>

9- شي، تفسير العياشي عَنْ أَبَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ إِذَا أَتَى الْمُلتَزِمَ قَالَ اللَّهُمَّ إِنَّ عِنْدِي أَفْوَاجاً مِنْ ذُنُوبٍ وَ أَفْوَاجاً مِنْ حَطَايَا وَ عِنْدَكَ أَفْوَاجٌ مِنْ رَحْمَةٍ وَ أَفْوَاجٌ مِنْ مَغْفِرَةٍ يَا مَنْ اسْتَجَابَ لِأَبْعَضِ خَلْقِهِ إِلَيْهِ إِذْ قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ اسْتَجِبْ لِي وَ أَفْعَلْ بِي كَذَا وَ كَذَا.

(The book) 'Tafseer Al Ayyashi' – from Aban who said,

'Abu Abdullah<sup>-asws</sup> said: 'When Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had come to Al-Multazam who said, 'O Allah<sup>-azwj</sup>! With me there are droves of sins and droves of misdeeds, and with You<sup>-azwj</sup> are droves of Mercy and droves of Forgiveness! O the One<sup>-azwj</sup> Who even Answers to the person most Hateful to Him<sup>-azwj</sup> when He<sup>-azwj</sup> Said: **'He said, 'Respite me to the Day they would be Resurrected' [7:14]. Answer for me and Do such and such with me!**'"<sup>49</sup>

10- قب، المناقب لابن شهر آشوب عَنْ طَاوُسِ الْقَيْهِيهِ قَالَ: رَأَيْتُ فِي الْحَجَرِ زَيْنَ الْعَابِدِينَ ع يُصَلِّي وَ يَدْعُو عِبِيدُكَ يَا بَابَكَ أَسِيرُكَ يَا بَابَكَ مِسْكِينُكَ يَا بَابَكَ سَائِلُكَ يَا بَابَكَ يَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashoub, from Tawous Al Faqeeh who said

'I was at the (Black) Stone Zayn Al-Abideen<sup>-asws</sup> praying Salat and supplicate: 'Your<sup>-azwj</sup> slave is at Your<sup>-azwj</sup> door! Your<sup>-azwj</sup> captive is at Your<sup>-azwj</sup> courtyard! Your<sup>-azwj</sup> beggar is at Your<sup>-azwj</sup> courtyard complaining to You<sup>-azwj</sup> of what is not hidden unto You<sup>-azwj</sup>!'

وَ فِي حَجَرٍ لَا تُرَدُّنِي عَنْ بَابِكَ.

And in a Hadeeth: 'Do not Return me from Your<sup>-azwj</sup> door!'"<sup>50</sup>

<sup>48</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 8

<sup>49</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 9

<sup>50</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 10

11- قب، المناقب لابن شهر آشوب الأصمعي كُنْتُ أَطُوفُ حَوْلَ الْكَعْبَةِ لَيْلَةً فَإِذَا شَابَّ ظَرِيفُ السَّمَائِلِ وَ عَلَيْهِ دُؤَابَتَانِ وَ هُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ وَ هُوَ يَقُولُ نَامَتِ الْعُيُونُ وَ غَارَتِ النُّجُومُ وَ أَنْتَ الْمَلِكُ الْحَيُّ الْقَيُّومُ عَلَّقَتِ الْمُلُوكُ أَبْوَابَهَا وَ أَقَامَتِ عَلَيْهَا حُرَاسَهَا وَ بَابُكَ مَفْتُوحٌ لِلسَّائِلِينَ جِئْتُكَ لِتَنْظُرَ إِلَيَّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

(The book) 'Al Manaqib of Ibn Shehr Ashub Al Asmaie –

'I was performing Tawaf of the Kabah one night. There was a graceful young man with beautiful features. He had two braids and was clinging to the curtains of the Kabah, saying: 'The eyes have slept, and the stars have set, while You<sup>-azwj</sup> are the Ever-Living, the Sustainer! The kings have closed their doors and appointed their guards, but Your<sup>-azwj</sup> door remains open for the seekers. I have come to You<sup>-azwj</sup> so that You<sup>-azwj</sup> may look upon me with Your<sup>-azwj</sup> Mercy, O the most Merciful of the merciful ones!'

ثُمَّ أَنْشَأَ يَقُولُ

يَا مَنْ يُجِيبُ دُعَاءَ الْمُضْطَرِّ فِي الظُّلَمِ	يَا كَاشِفَ الضُّرِّ وَ الْبَلَاءِ مَعَ السَّقَمِ
قَدْ نَامَ وَفَدَكَ حَوْلَ الْبَيْتِ قَاطِبَةً	وَ أَنْتَ وَحْدَكَ يَا قَيُّومُ لَمْ تَنَمْ
أَدْعُوكَ رَبِّ دُعَاءً قَدْ أَمَرْتَ بِهِ	فَارْحَمْ بُكَائِي بِحَقِّ الْبَيْتِ وَ الْحَرَمِ
إِنْ كَانَ عَفْوُكَ لَا يَرْجُوهُ دُو سَرَفٍ	فَمَنْ يَجُودُ عَلَى الْعَاصِينَ بِالرِّعَمِ

Then he prosed saying, 'O You<sup>-azwj</sup> Who respond to the call of the distressed in the darkness! O the Remover of harm and affliction along with illness! Your<sup>-azwj</sup> devotees have all slept around the House, but You<sup>-azwj</sup> Alone, O Sustainer, never sleep! I call upon You<sup>-azwj</sup> my Lord<sup>-azwj</sup>, with a supplication You<sup>-azwj</sup> have Commanded, so have Mercy on my tears for the sake of the Sacred House and Sanctuary. If Your<sup>-azwj</sup> pardon cannot be hoped for by the one who has sinned excessively, then who will bestow blessings upon the sinners?'

قَالَ فَاقْتَفَيْتُهُ فَإِذَا هُوَ زَيْنُ الْعَابِدِينَ ع.

I investigated, and it was Zayn Al-Abideen<sup>-asws</sup>.<sup>51</sup>

12- كشف، كشف الغمة الحافظ إبراهيم زوى عن نصر بن كثير قال: دخلت أنا و سفيان الثوري على جعفر بن محمد ع فقلت أنا أريد البيت الحرام فتعلمني ما أدعو به

(The book) 'Kashaf Al Ghumma – Al Hafiz Ibrahim reported from Nazr Bin Kaseer who said,

'I and Sufyan Al-Sowry entered to see Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. I said, 'I intend the Sacred Masjid so teach me what I can supplicate with!'

فَقَالَ إِذَا بَلَغْتَ الْحَرَمَ فَضَعْ يَدَكَ عَلَى الْحَائِطِ وَ قُلْ يَا سَابِقَ الْمَوْتِ يَا سَامِعَ الصَّوْتِ يَا كَاسِيَ الْعِظَامِ لِحَمًا بَعْدَ الْمَوْتِ - ثُمَّ ادْعُ بِمَا شِئْتَ.

<sup>51</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 11

He<sup>-asws</sup> said: 'When you reach the Sanctuary, place your hand upon the wall and say, 'O Preceder to the loss! O Listener of the voice! O Coverer of the bones with flesh after the death!' – then supplication with whatever you desire to".<sup>52</sup>

13- وَ قِيلَ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ التَّمَّ الرَّجُلَ فَقَالَ إلهِي أَنْعَمْتَ عَلَيَّ فَلَمْ يُجِدْنِي شَاكِرًا وَ ابْتَلَيْتَنِي فَلَمْ تُجِدْنِي صَابِرًا فَلَا أَنْتَ سَلَبْتَ النَّعْمَةَ بِرَبِّكَ الشُّكْرَ وَ لَا أَنْتَ أَدَمْتَ الشَّدَّةَ بِرَبِّكَ الصَّبْرَ إلهِي مَا يَكُونُ مِنَ الْكَرِيمِ إِلَّا الْكَرَمُ.

And it was said, 'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> adhered to the corner. He<sup>-asws</sup> said: 'You<sup>-azwj</sup> Conferred upon me but did not Find me grateful, and You<sup>-azwj</sup> Tried me but did not Find me patient! Even then You<sup>-azwj</sup> did not Strip me of the bounties due to my neglecting the appreciation nor did You<sup>-azwj</sup> Make the hardship constant due to my neglecting the patience! My God<sup>-azwj</sup>! Nothing comes from the benevolence except the benevolence!'"<sup>53</sup>

14- أَقُولُ بِحَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْيِّ رَحِمَهُ اللهُ نَفَلًا مِنْ حَظِّ الشَّهِيدِ فَدَسَّ سِرَّهُ بِإِسْنَادِ الْمُعَافَا إِلَى نَضْرِ بْنِ كَثِيرٍ قَالَ: دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَا وَ سُفْيَانُ الثَّوْرِيُّ مِنْذُ سِتِّينَ سَنَةً أَوْ سَبْعِينَ سَنَةً فَعُلْتُ لَهُ إِنِّي أُرِيدُ الْبَيْتَ الْحَرَامَ فَعَلِمَنِي شَيْئًا أَدْعُو بِهِ

I say, 'By the handwriting of the Sheykh Muhammad Bin Ali Al Jubaie, may Allah<sup>-azwj</sup> Mercy him, copying from the handwriting of the Shaheed, may Allah<sup>-azwj</sup> Sanctiry his soul, by a chain of Muafa to Nazr Bin Kaseer who said,

'I had entered to see Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, me and Sufyan Al-Sowry, six or seven years ago. I said to him<sup>-asws</sup>, 'I intend the Sacred House, so teach me something I can supplicate with!'

قَالَ إِذَا بَلَغْتَ الْبَيْتَ الْحَرَامَ فَضَعْ يَدَكَ عَلَى حَائِطِ الْبَيْتِ ثُمَّ قُلْ يَا سَابِقَ الْقَوْتِ وَ يَا سَامِعَ الصَّوْتِ وَ يَا كَاسِيَ الْعِظَامِ لِحِمَا بَعْدَ الْمَوْتِ ثُمَّ ادْعُ بَعْدَهُ بِمَا شِئْتَ

He<sup>-asws</sup> said: 'When you reach the Sacred House (Kabah), place your hand upon a wall of the House the say, 'O Preceder to the loss, and O Listener of the voice, and O Coverer of the bones with flesh after the death!' Then supplicate after it with whatever you desire to'.

فَقَالَ لَهُ سُفْيَانُ شَيْئًا لَمْ أَفْهَمْ فَقَالَ يَا سُفْيَانُ أَوْ يَا أَبَا عَبْدِ اللهِ إِذَا جَاءَكَ مَا تُحِبُّ فَأَكْثِرْ مِنَ الْحَمْدِ لِلَّهِ وَ إِذَا جَاءَكَ مَا تَكْرَهُ فَأَكْثِرْ مِنْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ إِذَا اسْتَبَطَّتْ الرِّزْقَ فَأَكْثِرْ مِنَ الْإِسْتِعْفَارِ.

Sufyan said something to him<sup>-asws</sup> I did not understand. He<sup>-asws</sup> said: 'O Sufyan', or 'O Abu Abdullah! When there comes to you what you like, frequent from the praise of Allah<sup>-azwj</sup>, and when there comes to you what you dislike, frequent from (saying), 'There is neither might nor strength except with Allah<sup>-azwj</sup>', and when the sustenance is delayed, then frequent from seeking the Forgiveness".<sup>54</sup>

15- أَعْلَامُ الدِّينِ لِلدِّيْلَمِيِّ، رُوِيَ أَنَّ طَاوُسَ الْبِمَانِيَّ قَالَ: رَأَيْتُ فِي جَوْفِ اللَّيْلِ رَجُلًا مُتَعَلِّقًا بِأَسْتَارِ الْكَعْبَةِ وَ هُوَ يَقُولُ

(The book) 'A'laam Al Deen' –

<sup>52</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 12

<sup>53</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 13

<sup>54</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 14

'It is reported that Tawous Al-Yamani said, 'I saw in the middle of the night a man clinging to curtains of the Kabah and he was saying (in prose),

شَكَوْتُ إِلَيْكَ الصُّرَّ فَاسْمَعْ شِكَايَتِي	أَلَا أَيُّهَا الْمَأْمُولُ فِي كُلِّ حَاجَتِي
فَهَبْ لِي ذُنُوبِي كُلَّهَا وَاقْضِ حَاجَتِي	أَلَا يَا رَجَائِي أَنْتَ كَمَا شِئْتَ كُرْبَتِي
أَلِلِّزَادِ أُبْكِي أَمْ لِيُعَدِّ مَسَافَتِي	فَرَادِي قَلِيلٌ مَا أَرَاهُ مُبْلَغًا
فَمَا فِي الْوَرَى خَلْقٌ جَنَى كَجَنَاتِي	أَتَيْتُ بِأَعْمَالٍ قَبَاحٍ رَدِيَّةٍ
فَأَيْنَ رَجَائِي مِنْكَ أَيْنَ مَخَافَتِي	أَتُخَوِّفُنِي بِالنَّارِ يَا غَايَةَ الْمُنَى

'O You<sup>-azwj</sup> Who are hoped for regarding all my needs! I have complained to You<sup>-azwj</sup> of my suffering, so hear my complaint. O my hope, You<sup>-azwj</sup> are the remover of my distress, so Grant me Forgiveness for all my sins and Fulfil my needs! My provisions are little. I do not see them sufficient to reach my goal. Should I weep for the scarcity of my provisions or the length of my journey? I have come with ugly and vile deeds among creatures. No one has sinned as I have. Will You<sup>-azwj</sup> burn me in the Hellfire, O ultimate of Desires? Then where is my hope in You<sup>-azwj</sup>, and where is my fear?'

قَالَ فَتَأَمَّلْتُهُ فَإِذَا هُوَ عَلَيَّ بِنُ الْحُسَيْنِ ع فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا هَذَا الْجُرْعُ وَ أَنْتَ ابْنُ رَسُولِ اللَّهِ ص وَ لَكَ أَرْبَعُ خِصَالٍ رَحْمَةُ اللَّهِ وَ شَفَاعَةُ جَدِّكَ رَسُولِ اللَّهِ ص وَ أَنْتَ ابْنُهُ وَ أَنْتَ طِفْلٌ صَغِيرٌ

He (the narrator) said, 'I looked at him, and it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is this panic for and you<sup>-asws</sup> are a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and for you<sup>-asws</sup> are four characteristics – Mercy of Allah<sup>-azwj</sup>, and intercession of your<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and you<sup>-asws</sup> are his<sup>-saww</sup> son<sup>-asws</sup>, and you<sup>-asws</sup> are a young child?'

فَقَالَ لَهُ يَا طَاوُسُ إِنِّي نَظَرْتُ فِي كِتَابِ اللَّهِ فَلَمْ أَرَ مِنْ ذَلِكَ شَيْئًا فَإِنَّ اللَّهَ يَقُولُ وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَ هُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

He<sup>-asws</sup> said to him: 'I<sup>-asws</sup> looked into the Book of Allah<sup>-azwj</sup> but I<sup>-asws</sup> did not see anything from that, for Allah<sup>-azwj</sup> Says: **He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28].**

وَ أَمَا كَذَّبِي ابْنَ رَسُولِ اللَّهِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَ مَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

And as for my<sup>-asws</sup> being a son<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>, so Allah<sup>-azwj</sup> the Exalted Says: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101] So, ones whose scale is heavy, then those, they would be the successful ones [23:102] And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103].**

وَ أَمَا كَوْنِي طِفْلًا فَأَنَا رَأَيْتُ الْحَطَبَ الْكِبَارَ لَا تَشْتَعِلُ إِلَّا بِالصِّغَارِ ثُمَّ بَكَى ع حَتَّى غَشِيَ عَلَيْهِ.

And as for my<sup>-asws</sup> being a child, I<sup>-asws</sup> saw that the firewood does not inflame (ignite) except with the small ones! Then he<sup>-asws</sup> cried until, there was unconsciousness upon him<sup>-asws</sup>”<sup>55</sup>

16- **الهِدَايَةُ، الْمَوَاطِنُ الَّتِي لَيْسَ فِيهَا دُعَاءٌ مُوقَّتٌ الصَّلَاةُ عَلَى الْجِنَازَةِ وَ الْفُنُوثِ وَ الْمُسْتَجَارِ وَ الصَّفَا وَ الْمَرْوَةَ وَ الْوُفُوفُ بِعَرَفَاتٍ وَ رَكْعَتِي [رُكْعَتَا] الطَّوَافِ.**

(The book) ‘Al Hidayah’ –

‘The places in which there isn’t any specific supplication are – the Salat upon the funeral, and at Al Mustajar, and Al-Safa, and Al-Marwa, and the pausing at Arafaah, and two units Salat of the Tawaf”<sup>56</sup>

17- **كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ عَلِيِّ بْنِ مَرْزُوقٍ بَيْعِ السَّابِرِيِّ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع فِي الْحِجْرِ تَحْتَ الْمِيزَابِ مُغْبِلًا بِوَجْهِهِ عَلَى الْبَيْتِ بَاسِطًا يَدَيْهِ وَ هُوَ يَقُولُ اللَّهُمَّ ارْحَمْ ضَعْفِي وَ قَلَّةَ حِيلَتِي**

The book of Zayd Al Narsy – From Ali Bin Mazeed Baya’a Al Sabiry who said,

‘I saw Abu Abdullah<sup>-asws</sup> by the (Black) Stone beneath the spout, facing by his face towards the House (Kabah), extending his<sup>-asws</sup> hands, and he<sup>-asws</sup> was saying: ‘O Allah<sup>-azwj</sup>! Mercy my weakness and lack of my means!

اللَّهُمَّ أَنْزِلْ عَلَيَّ كِفْلَيْنِ مِنْ رَحْمَتِكَ وَ أَدْرِ عَلَيَّ مِنْ رِزْقِكَ الْوَاسِعَ وَ اذْرَأْ عَنِّي شَرَّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ

O Allah<sup>-azwj</sup>! Send down upon me two portions of Your<sup>-azwj</sup> Mercy, and Pour upon me from the vastness of Your<sup>-azwj</sup> sustenance, and Turn away from me evil of the mischievous Jinn and the humans, and evil of the mischievous Arabs and the non-Arabs!

اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنَ الرِّزْقِ وَ لَا تُقَسِّرْ عَلَيَّ

O Allah<sup>-azwj</sup>! Expand upon me from the sustenance and do not Constrict it upon me!

اللَّهُمَّ ارْحَمْنِي وَ لَا تُعَذِّبْنِي اَرْضَ عَنِّي وَ لَا تَسْحَطْ عَلَيَّ إِنَّكَ سَمِيعُ الدُّعَاءِ قَرِيبٌ مُجِيبٌ.

O Allah<sup>-azwj</sup>! Mercy me and do not Punish me! Be Pleased with me and do not be Wrathful upon me, You<sup>-azwj</sup> are Hearer of the supplication, Near, Responding!”<sup>57</sup>

باب 36 علل الطواف و فضله و أنواعه و وجوب ما يجب منها و علة استلام الأركان و أن الطواف أفضل أم الصلاة و عدد الطواف المندوب

## CHAPTER 36 – REASON FOR THE TAWAF, AND ITS MERIT, AND ITS TYPES, AND OBLIGATION OF WHAT IS OBLIGATED FROM IT, AND REASON OF TOUCHING

<sup>55</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 15

<sup>56</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 16

<sup>57</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 35 H 17

## THE CORNER, AND WHETHER THE TAWAF IS SUPERIOR OF THE SALAT, AND NUMBER OF TAWAF OF THE DELEGATE

الآيات الحج وَ طَهَّرَ بَيْتِي لِلطَّائِفِينَ

The Verses – (Surah) Al Hajj: **and Purify My House for the Tawaf performers, [22:26].**

و قال تعالى وَ لِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ.

And the State of the Hajj: **and let them perform Tawaf of the Liberated House [22:29].**

1- ب، قرب الإسناد ابنُ أبي الخطابِ عَنِ الْبَزْطِيِّ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ الْمُقِيمِ بِمَكَّةَ الطَّوَّافُ لَهُ أَفْضَلُ أَوْ الصَّلَاةُ

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I asked Al-Reza<sup>-asws</sup> about the staying at Makkah, 'Is the Tawaf more superior for him or the Salat?'

قَالَ الصَّلَاةُ.

He<sup>-asws</sup> said: 'The Salat'.<sup>58</sup>

2- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي إنَّ عَبْدَ الْمُطَّلِبِ سَنَّ فِي الْجَاهِلِيَّةِ حَمْسَ سَنَنِ أَجْرَاهَا اللَّهُ لَهُ فِي الْإِسْلَامِ

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>-saww</sup> bequeathed with to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Abdul Muttalib<sup>-as</sup> enacted five practices during the Pre-Islamic period. Allah<sup>-azwj</sup> Flowed these for him<sup>-as</sup> during Al Islam'.

وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ وَ لَمْ يَكُنْ لِلطَّوَّافِ عَدَدٌ عِنْدَ قُرَيْشٍ فَسَنَّ فِيهِمْ عَبْدُ الْمُطَّلِبِ سَبْعَةَ أَشْوَاطٍ فَأَجْرَى اللَّهُ ذَلِكَ فِي الْإِسْلَامِ.

And he<sup>-saww</sup> continued up to he<sup>-saww</sup> said: 'And there did not happen to be any (specific) number with Qureysh, so Abdul Muttalib<sup>-as</sup> enacted among them the practice of seven circuits, so Allah<sup>-azwj</sup> Flowed that in Al Islam'.<sup>59</sup>

أقول: قد مر في مواضع و مر مثله أيضا بسند آخر في تأويل قول النبي ص أنا ابن الذبيحين.

I say, 'It has passed in places, and similar to it has passed as well with another in explanation of words of the Prophet<sup>-saww</sup>: 'I<sup>-saww</sup> am a son of the two slaughtered ones!'

<sup>58</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 1

<sup>59</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 2

3- ل، الخصال أبي عن سعد عن إبراهيم بن مهزيار عن أخيه علي بن الحسين بن سعيد عن صفوان و القاسم عن الكاهلي عن أبي الفرج قال: سألت أبا عبد الله ع أكان لرسول الله ص طواف يُعرف به

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his father Ali, from Al-Husayn Bin Saeed, from Safwan, and Al Qasim Al Kahhily, from Abu Al Faraj who said,

'Aban Asked Abu Abdullah<sup>-asws</sup>, 'Was there any (particular) Tawaf of Rasool-Allah<sup>-saww</sup> he<sup>-saww</sup> was recognised with?'

قَالَ كَانَ رَسُولُ اللَّهِ ص يَطُوفُ بِاللَّيْلِ وَالنَّهَارِ عَشْرَةَ أَسْبَاعٍ ثَلَاثَةَ أَوَّلِ اللَّيْلِ وَ ثَلَاثَةَ آخِرِ اللَّيْلِ وَ اثْنَيْنِ إِذَا أَصْبَحَ وَ اثْنَيْنِ بَعْدَ الظُّهْرِ وَ كَانَ فِيمَا بَيْنَ ذَلِكَ رَاحَتُهُ.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> used to perform Tawaf by the night and the day of ten circuits – three in the beginning of the night, and three at end of the night, and two when it was morning, and two after Al Zohr, and he<sup>-saww</sup> rested in what is between that'.<sup>60</sup>

4- ل، الخصال أبي عن سعد عن أحمد بن الحسين بن سعيد عن الحسين بن علي بن يقطين عن بكر بن علي بن عبد العزيز عن أبيه قال: سألت أبا عبد الله ع عن السنّة كم يوماً هي

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ahmad Bin Al-Husayn Bin Saeed, from Al-Husayn Bin Ali Bin Yaqteeny, from Bakr Bin Ali Bin Abdul Aziz, from his father who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Sunnah, 'How many days is it?'

قَالَ ثَلَاثُمِائَةٍ وَ سِتُّونَ يَوْمًا مِنْهَا سِتَّةُ أَيَّامٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا الدُّنْيَا فَطُرِحَتْ مِنْ أَصْلِ السَّنَةِ فَصَارَ السَّنَةُ ثَلَاثُمِائَةٍ وَ أَرْبَعَةٌ وَ خَمْسِينَ يَوْمًا

He<sup>-asws</sup> said: 'Three hundred and sixty days. From these six days, Allah<sup>-azwj</sup> Mighty and Majestic Created the world in it, so these were dropped from the original year. Thus the Sunnah became three hundred and fifty four days.

يُسْتَحَبُّ أَنْ يَطُوفَ الرَّجُلُ فِي مُقَامِهِ بِمَكَّةَ عَدَدَ أَيَّامِ السَّنَةِ ثَلَاثُمِائَةٍ وَ سِتِّينَ أُشْبُوعًا فَإِنْ لَمْ يَقْدِرْ عَلَى ذَلِكَ طَافَ ثَلَاثُمِائَةٍ وَ سِتِّينَ شَوْطًا.

It is recommended for the man to perform Tawaf during his stay at Makkah, the number of the days of the year, three hundred and sixty circuits. If he is not able upon that Tawaf of three hundred and sixty circuits".<sup>61</sup>

5- ل، الخصال ابن الوليد عن ابن أبي عمير عن الحسين بن سعيد عن فضالة عن معاوية بن عمارة عن أبي عبد الله ع قال: يُسْتَحَبُّ أَنْ تَطُوفَ ثَلَاثُمِائَةٍ وَ سِتِّينَ أُشْبُوعًا عَدَدَ أَيَّامِ السَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ فَمَا قَدَرْتَ عَلَيْهِ مِنَ الطَّوَافِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Fazalah, from Muawiya Bin Ammar,

<sup>60</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 3

<sup>61</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 4

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It is recommended to perform Tawaf of three hundred and sixty circuits, the number of days of the year. If you are not capable, so whatever you are able upon the Tawaf’.<sup>62</sup>

6- ع، علل الشرائع علي بن حاتم عن القاسم بن محمد عن حماد بن الحسين عن الحسين بن الوليد عن أبي بكر عن حنان بن سدير عن الثمالي عن علي بن الحسين ع قال: قلت لم صار الطواف سبعة أشواط

(The book) ‘Ilal Al Sharaie’ – Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al Waleed, from Abu Bakr, from Hanan Bin Sadeyr, from Al Sumali,

‘From Ali Bin Al-Husayn<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘Why did the Tawaf become of seven circuits?’

قال لأن الله تبارك و تعالی قال للملائكة إني جاعل في الأرض خليفة فردوا على الله تبارك و تعالی و قالوا أ نجعل فيها من يفسد فيها و يشفك الدماء قال الله إني أعلم ما لا تعلمون

He<sup>-asws</sup> said: ‘Because Allah<sup>-azwj</sup> Blessed and Exalted Said to the Angels: ***I am going to Make a Caliph in the earth [2:30]***. They responded to Allah<sup>-azwj</sup> Blessed and Exalted and Said: ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30]***.

و كان لا يحبهم عن نوره فحببهم عن نوره سبعة آلاف عام فلأدوا بالعرش سبعة آلاف سنة فرحبهم و تاب عليهم و جعل لهم البيت المعمور الذي في السماء الرابعة فجعله مثابة و أمناً و وضع البيت الحرام تحت البيت المعمور فجعله مثابة للناس و أمناً

And there had not been veiled from His<sup>-azwj</sup> Noor, so He<sup>-azwj</sup> Veiled them from His<sup>-azwj</sup> Noor for seven thousand years. They sought refuge with the Throne for seven thousand years. He<sup>-asws</sup> Mercied them and Turned to them and Made for them Al Bayt Al Mamour which is in the fourth sky. He<sup>-azwj</sup> Made it an abode and a security, and Placed the Sacred House (Kabah) beneath Al Bayt Al Mamour. He<sup>-saww</sup> Made it an abode for the people and a security (Sanctuary).

فصار الطواف سبعة أشواط واجبا على الطواف لكل ألف سنة شوطاً واحداً.

Thus the Tawaf became of seven circuits, obligatory upon the Tawaf, one circuit for every thousand years’.<sup>63</sup>

7- ع، علل الشرائع علي بن حاتم عن القاسم بن محمد عن حميد بن زياد عن عبيد الله بن أحمد عن علي بن الحسن الطاطري عن محمد بن زياد عن أبي خديجة قال سمعت أبا عبد الله ع يقول مرر بأبي ع رجل و هو يطوف فضررت بيده على منكبيه ثم قال أسألك عن ثلاث خصال لا يعرفهن غيرك و غير رجل آخر

(The book) ‘Ilal Al Sharaie’ – Ali Bin Hatim, from Al Qasim Bin Muhammad, from Humejd Bin Ziyad, from Ubeydullah Bin Ahmad, from Ali Bin Al-Hassan Al Tatary, from Muhammad Bin Ziyad, from Abu Khadeeja who said,

<sup>62</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 5

<sup>63</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 6

'I heard Abu Abdullah<sup>-asws</sup> saying: 'A man passed by my<sup>-asws</sup> father<sup>-asws</sup> while he<sup>-asws</sup> was performing Tawaf. He tapped his hand upon his<sup>-asws</sup> shoulder, then said, 'I ask you<sup>-asws</sup> about three characteristics, no one recognises these apart from you<sup>-asws</sup> and apart from another man'.

فَسَكَتَ عَنْهُ حَتَّى خَرَجَ مِنْ طَوَافِهِ ثُمَّ دَخَلَ الْحِجْرَ فَصَلَّى رَكْعَتَيْنِ وَأَنَا مَعَهُ فَلَمَّا فَرَغَ نَادَى أَيْنَ هَذَا السَّائِلُ

He<sup>-asws</sup> was silent from him until he<sup>-asws</sup> had exited from his<sup>-asws</sup> Tawaf. Then he<sup>-asws</sup> entered the (Black) Stone, prayed two units Salat while I was with him<sup>-asws</sup>. When he<sup>-asws</sup> was free he<sup>-asws</sup> called out: 'Where is this questioner?'

فَجَاءَ وَجَلَسَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ سَلْ

He came and sat in front of him<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'Ask!'

فَسَأَلَهُ عَنْ نِ وَالْقَلَمِ وَمَا يَسْطُرُونَ فَأَجَابَهُ ثُمَّ قَالَ حَدِّثْنِي عَنِ الْمَلَائِكَةِ حِينَ رَدُّوا عَلَى الرَّبِّ حَيْثُ غَضِبَ عَلَيْهِمْ وَكَيْفَ رَضِيَ عَنْهُمْ

He asked him<sup>-asws</sup> about **Noon and the Pen, and what they will be writing! [68:1]**, so he<sup>-asws</sup> answered him. Then he said, 'Narrate to me about the Angels when they responded to the Lord<sup>-azwj</sup> whereby He<sup>-azwj</sup> became Angered upon them, and how He<sup>-azwj</sup> became Pleased with them!'

فَقَالَ إِنَّ الْمَلَائِكَةَ طَافُوا بِالْعَرْشِ سَبْعَ سِنِينَ يَدْعُونَهُ وَيَسْتَعْفِرُونَهُ وَيَسْأَلُونَهُ أَنْ يَرْضَى عَنْهُمْ فَرْضِيَ عَنْهُمْ بَعْدَ سِنِينَ فَقَالَ صَدَقْتَ

He<sup>-asws</sup> said: 'The Angels performed Tawaf of the Throne for seven years supplicating to Him<sup>-azwj</sup> and seeking His<sup>-azwj</sup> Forgiveness and asking Him<sup>-azwj</sup> to be Pleased with them. He<sup>-azwj</sup> was Pleased with them after seven years'.

ثُمَّ قَالَ حَدِّثْنِي عَنْ رِضَى الرَّبِّ عَنْ آدَمَ

He said, 'You<sup>-asws</sup> speak the truth!' Then he said, 'Narrate to me about the Lord<sup>-azwj</sup> being Pleased with Adam<sup>-as</sup>'.

فَقَالَ إِنَّ آدَمَ أَنْزَلَ فَنَزَلَ فِي الْهِنْدِ وَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ هَذَا الْبَيْتَ فَأَمَرَهُ أَنْ يَأْتِيَهُ فَيَطُوفَ بِهِ أُسْبُوعًا وَيَأْتِي مَعِيَ وَ عَرَفَاتٍ فَيُقْضَى مَنَاسِكَهُ كُلِّهَا

He<sup>-asws</sup> said: 'Adam<sup>-as</sup> was descended, so he<sup>-as</sup> descended in India, and he<sup>-as</sup> asked his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic about this House (Kabah). He<sup>-azwj</sup> Commanded him<sup>-as</sup> to go to it and perform Tawaf with it of seven circuits and go to Mina and Arafah and to fulfil its rituals, all of them.

فَجَاءَ مِنَ الْهِنْدِ وَ كَانَ مَوْضِعَ قَدَمَيْهِ حَيْثُ يَطُأُ عَلَيْهِ عُمَرَانُ وَ مَا بَيْنَ الْقَدَمِ إِلَى الْقَدَمِ صَحَارَى لَيْسَ فِيهَا شَيْءٌ ثُمَّ جَاءَ إِلَى الْبَيْتِ طَافَ أُسْبُوعًا وَ آتَى مَنَاسِكَهُ فَقَضَاهَا كَمَا أَمَرَهُ اللَّهُ فَقَبِلَ اللَّهُ مِنْهُ التَّوْبَةَ وَ غَفَرَ لَهُ

He<sup>-as</sup> came from India and the place of his<sup>-as</sup> feet, wherever he<sup>-as</sup> trod upon became inhabited, and what is between the step to the step was desert, there not being anything in it. Then he<sup>-as</sup> came to the House (Kabah), performed Tawaf of seven circuits, and came to its rituals and

fulfilled them just as Allah<sup>-azwj</sup> had Commanded him<sup>-as</sup> to. Allah<sup>-azwj</sup> Accepted the repentance from him<sup>-as</sup> and Forgave for him<sup>-as</sup>.

قَالَ فَجَعَلَ طَوَافَ آدَمَ لَمَّا طَافَتِ الْمَلَائِكَةُ بِالْعَرْشِ سَبْعَ سِنِينَ فَقَالَ جِبْرَائِيلُ هَنِيئًا لَكَ يَا آدَمُ قَدْ غُفِرَ لَكَ لَقَدْ طُفْتُ بِهَذَا الْبَيْتِ قَبْلَكَ بِثَلَاثَةِ آلَافِ سَنَةٍ

He<sup>-asws</sup> said: ‘So the Tawaf of Adam<sup>-as</sup> was Made to be such when the Angels had perform Tawaf of the Throne of seven circuits. Jibraeel<sup>-as</sup> said: ‘Congratulations to you<sup>-as</sup> O Adam<sup>-as</sup>! (All) has been Forgiven for you<sup>-as</sup>. Tawaf has been performed with this House for three thousand years before you<sup>-as</sup>!’

فَقَالَ آدَمُ يَا رَبِّ اغْفِرْ لِي وَ لِذُرِّيَّتِي مِنْ بَعْدِي

Adam<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Forgive for me<sup>-as</sup> and my<sup>-as</sup> offspring from after me<sup>-as</sup>!’

فَقَالَ نَعَمْ مَنْ آمَنَ مِنْهُمْ بِي وَ بِرُسُلِي

He<sup>-azwj</sup> Said: “Yes! One from them who believes in Me<sup>-azwj</sup> and My<sup>-azwj</sup> Rasool<sup>-saww</sup>!”

فَقَالَ صَدَقْتَ وَ مَضَى

He<sup>-as</sup> said: ‘You<sup>-azwj</sup> Speak the Truth!’, and he went.

فَقَالَ أَبِي عَ هَذَا جِبْرَائِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ.

My<sup>-asws</sup> father<sup>-asws</sup> said: ‘This Jibraeel<sup>-as</sup> had come to you teaching you information of your religion!’<sup>64</sup>

8- ل، الخصال الأربعة، قال أمير المؤمنين ع إذا أخرجتم [خرجتم] حجاجاً إلى بيت الله عز وجل فأكثروا النظر إلى بيت الله فإن لله عز وجل مائة وعشرين رحمة عند بيته الحرام منها ستون للطائفين وأربعون للمصليين وعشرون للناظرين.

(The book) ‘Al Khisaal’ –

‘Al Arbamiya’ (Hadeeth), Amir Al-Momineen<sup>-asws</sup> said: ‘When you go out as a pilgrim of Hajj to the House of Allah<sup>-azwj</sup> Mighty and Majestic, then look frequently to the House of Allah<sup>-azwj</sup>. For Allah<sup>-azwj</sup> Mighty and Majestic there are a hundred and twenty Mercies by His<sup>-azwj</sup> Sacred House – sixty are for the performers of Tawaf, and forty for the ones praying Salat, and twenty for the beholders’.<sup>65</sup>

9- ثو، ثواب الأعمال ابن المُنَوِّكِلِ عَنِ السَّعْدِ أَبَا دِي عَنِ النَّبِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِلَّهِ تَبَارَكَ وَ تَعَالَى حَوْلَ الْكَعْبَةِ عَشْرُونَ وَ مِائَةٌ رَحْمَةٌ مِنْهَا سِتُّونَ لِلطَّائِفِينَ وَ أَرْبَعُونَ لِلْمُصَلِّينَ وَ عَشْرُونَ لِلنَّاطِرِينَ.

<sup>64</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 7

<sup>65</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 8

(The book) 'Sawaab Al Amaal' – Ibn al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> Blessed and Exalted around the Kabah there are one hundred and twenty Mercies. From these, sixty are for the performers of Tawaf, and forty for the ones praying Salat, and twenty for the beholders''.<sup>66</sup>

10- ثواب الأعمال ابنُ المُتَوَكِّلِ عَنِ السَّعْدِ أَبَادِيٍّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ بَشِيرٍ عَنِ مَنْصُورٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ قَدِمْتَ حَاجِئًا

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ibn Bashir, from Mansour, from Is'haq Bin Ammar, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'A man entered to see him<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'You are proceeding as a pilgrim?'

قَالَ لَهُ نَعَمْ

He said to him<sup>-asws</sup>, 'Yes'.

قَالَ وَ تَدْرِي مَا لِلْحَاجِّ مِنَ الثَّوَابِ

He<sup>-asws</sup> said: 'And do you know what Rewards are there for the Pilgrim?'

قُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ

I said, 'I don't know, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ مَنْ قَدِمَ حَاجِئًا حَتَّى إِذَا دَخَلَ مَكَّةَ دَخَلَ مُتَوَاضِعًا فَإِذَا دَخَلَ الْمَسْجِدَ الْحَرَامَ قَصَرَ خُطَاهُ مِنْ خِيفَةِ اللَّهِ عَزَّ وَ جَلَّ فَطَافَ بِالْبَيْتِ طَوَافًا وَ صَلَّى رَكَعَتَيْنِ كَتَبَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ حَطَّ عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ وَ شَفَعَهُ فِي سَبْعِينَ أَلْفَ حَاجَةٍ وَ حَسَبَ لَهُ عِتْقَ سَبْعِينَ أَلْفَ رَقَبَةٍ قِيمَةُ كُلِّ رَقَبَةٍ عَشْرَةُ أَلْفِ دِرْهَمٍ.

He<sup>-asws</sup> said: 'One who proceeds as a Pilgrim until when he enters Makkah should enter humbly. When he enters the Sacred Masjid, he should shorten his steps from fear of Allah<sup>-azwj</sup> Mighty and Majestic, and perform Tawaf of the House (Kabah) and prays two units Salat, Allah<sup>-azwj</sup> will Write for him seventy thousand good deeds, and Drop off from him seventy thousand evil deeds, and Raise for him seventy thousand ranks, and Intercede for him in seventy thousand needs, and Reckon for him has having liberated seventy thousand necks, the value of each neck being ten thousand Dirhams''.<sup>67</sup>

<sup>66</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 9

<sup>67</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 10

11- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكَّلِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا وَاحِدًا كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ أَلْفَ دَرَجَةٍ وَ عَرَسَ لَهُ أَلْفَ شَجَرَةٍ فِي الْجَنَّةِ وَ كَتَبَ لَهُ ثَوَابَ عَتَقِ أَلْفٍ نَسَمَةٍ حَتَّى إِذَا صَارَ إِلَى الْمُلتَزِمِ فَتَحَ اللَّهُ لَهُ ثَمَانِيَةَ أَبْوَابِ الْجَنَّةِ يُقَالُ لَهُ ادْخُلْ مِنْ أَيِّهَا شِئْتِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Ja'far, from Sahl, from Muhammad Bin Ismail, from Sa'dan, from Is'haq Bin Ammar who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Is'haq! One who performs once Tawaf of this House, Allah<sup>-azwj</sup> will Write for him a thousand good news, and Delete from him a thousand evil deeds, and Raise for him a thousand ranks, and Plant for him a thousand trees in the Paradise, and Write for him Reward of having liberated a thousand persons until when he comes to Al-Multazam, Allah<sup>-azwj</sup> Opens for him the eight doors of Paradise. It will be said to him: 'Enter from whichever you desire to!'

قَالَ فُقُلْتُ جُعِلْتُ فِدَاكَ هَذَا كُلُّهُ لِمَنْ طَافَ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! All of this is for the one who performs Tawaf?'

قَالَ نَعَمْ أَفَلَا أُخْبِرُكَ بِمَا هُوَ أَفْضَلُ مِنْ هَذَا

He<sup>-asws</sup> said: 'Yes! Shall I<sup>-asws</sup> inform you with what is better than this?'

قَالَ فُقُلْتُ بَلَى

He (the narrator) said, 'I said, 'Yes'.

قَالَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَتَهُ كَتَبَ اللَّهُ لَهُ طَوَافًا وَ طَوَافًا حَتَّى بَلَغَ عَشْرًا.

He<sup>-asws</sup> said: 'One fulfils for his Momin brother his need, Allah<sup>-azwj</sup> will Write for him (performance of) a Tawaf, and a Tawaf!' – until he<sup>-asws</sup> had counted ten".<sup>68</sup>

12- ص، قِصَصِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكَّلِيِّ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ الْبَاقِرِ ع قَالَ: إِنَّ آدَمَ ع كَمَا بَنَى الْكَعْبَةَ وَ طَافَ بِهَا وَ قَالَ اللَّهُمَّ إِنَّ لِكُلِّ عَامِلٍ أَجْرًا- اللَّهُمَّ وَ إِنِّي قَدْ عَمِلْتُ

(The book) 'Qasas Al Anbiya', upon them be the greetings – By the chain to Al Sadouq, from Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Al A'ala, from Muhammad,

'From Al Baqir<sup>-asws</sup> having said: 'When Adam<sup>-as</sup> built the Ka'aba and performed Tawaf with it and said: 'O Allah<sup>-azwj</sup>! For every worker there is recompense! O Allah<sup>-azwj</sup>, and I have worked!'

فَقِيلَ لَهُ سَلْ يَا آدَمَ

<sup>68</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 11

He<sup>-azwj</sup> Said to him<sup>-as</sup>: “Ask, O Adam<sup>-as</sup>!”

فَقَالَ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي

He<sup>-as</sup> said: ‘O Allah<sup>-azwj</sup>! Forgive my sins for me<sup>-as</sup>!’

فَقِيلَ لَهُ قَدْ غُفِرَ لَكَ يَا آدَمُ

He<sup>-azwj</sup> Said to him<sup>-as</sup>: “I<sup>-azwj</sup> have Forgiven for you<sup>-as</sup>, O Adam<sup>-as</sup>!”

فَقَالَ وَ لِدُرَّتِي مِنْ بَعْدِي

He<sup>-as</sup> said: ‘And for my<sup>-as</sup> offspring from after me<sup>-as</sup>?’

فَقِيلَ لَهُ يَا آدَمُ مَنْ بَاءَ مِنْهُمْ بِذُنُوبِهِ هَاهُنَا كَمَا بُؤِتَ غَفَرْتُ لَهُ.

He<sup>-azwj</sup> Said to him<sup>-as</sup>: “One from them who repents for his sins over here just as you<sup>-as</sup> have, it will be Forgiven for him!”<sup>69</sup>

13- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن أبي عمير عن جميل بن صالح عن أبي عبد الله الصادق ع قَالَ: إِنَّ آدَمَ ع لَمَّا طَافَ بِالْبَيْتِ فَانْتَهَى إِلَى الْمُلتَزِمِ فَقَالَ جَبْرَائِيلُ ع أَفَرَّ لِرَبِّكَ بِذُنُوبِكَ فِي هَذَا الْمَكَانِ

(The book) ‘Qasas Al Anbiya<sup>-as</sup>’, upon them<sup>-as</sup> be the greetings – By the chain from Al Sadouq, from Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih,

‘From Abu Abdullah Al-Sadiq<sup>-asws</sup> having said: ‘When Adam<sup>-as</sup> performed Tawaf of the House (Kabah), he<sup>-as</sup> ended to Al-Multazam. Jibraeel<sup>-as</sup> said: ‘Accept your<sup>-as</sup> sins to your<sup>-as</sup> Lord<sup>-azwj</sup> in this place!’

فَوَقَفَ آدَمُ ع فَقَالَ يَا رَبِّ إِنَّ لِكُلِّ عَامِلٍ أَجْرًا وَ لَقَدْ عَمِلْتُ فَمَا أَجْرِي

Adam<sup>-as</sup> paused. He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! For every worker there is recompense, and I<sup>-as</sup> have worked, so what is my<sup>-as</sup> recompense?’

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ يَا آدَمُ مَنْ جَاءَ مِنْ ذُرِّيَّتِكَ هَذَا الْمَكَانَ فَأَقْرَبَ فِيهِ بِذُنُوبِهِ غَفَرْتُ لَهُ.

Allah<sup>-azwj</sup> the Exalted Revealed to him<sup>-as</sup>: “O Adam<sup>-as</sup>! One from your<sup>-as</sup> offspring comes to this place, so he acknowledged of his sins, I<sup>-azwj</sup> will Forgive for him!”<sup>70</sup>

14- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصادق عن أبيه عن سعد بن أحمد بن محمد بن علي بن النعمان عن ابن أبي عمير عن الحضرمي قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ إِسْمَاعِيلَ ع دَفَنَ أُمَّهُ فِي الْحِجْرِ وَ جَعَلَ لَهُ حَائِطًا لِقَوْلِهَا يُوطَأُ قَبْرُهَا.

<sup>69</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 12

<sup>70</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 13

(The book) 'Qasas Al Anbiya<sup>-as</sup>', upon them<sup>-as</sup> be the greetings, by the chain to Al Sadouq, from his father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Abu Umeyr, from Al Hazramy who said,

'Abu Abdullah<sup>-asws</sup> said: 'Ismail<sup>-as</sup> buried his<sup>-as</sup> mother<sup>-as</sup> by the (Black) Stone, and made a wall for it lest her<sup>-as</sup> grave be trodden upon'.<sup>71</sup>

15- ضا، فقه الرضا عليه السلام يُسْتَحَبُّ أَنْ يَطُوفَ الرَّجُلُ بِمَقَامِهِ بِمَكَّةَ ثَلَاثِمِائَةً وَ سِتِّينَ أُسْبُوعاً بَعْدَ أَيَّامِ السَّنَةِ فَإِنْ لَمْ يَقْدِرْ عَلَيْهِ طَافَ ثَلَاثِمِائَةً وَ سِتِّينَ شَوْطاً.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', upon him<sup>-as</sup> be the greeting – 'It is recommended for the man to perform Tawaf with his with his say at Makkah of three hundred and sixty (seven) circuits, by the number of days of the year. If he is no able upon it, he should perform Tawaf of three hundred and sixty circuits'.<sup>72</sup>

16- وَ مَتَى لَمْ يَطُفِ الرَّجُلُ طَوَافَ النَّسَاءِ لَمْ تَحِلَّ لَهُ النَّسَاءُ حَتَّى يَطُوفَ وَ كَذَلِكَ الْمَرْأَةُ لَا يَجُوزُ لَهَا أَنْ تُجَامَعَ حَتَّى تَطُوفَ طَوَافَ النَّسَاءِ.

And when the man does not perform Tawaf, Tawaf Al-Nisaa, the woman (wife) is not Permissible for him until he perform Tawaf, and like that is the woman. It is not allowed for her to have marital relations until she perform Tawaf, Tawaf Al-Nisaa".<sup>73</sup>

17- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنِّي لَأَطُوفُ بِالْبَيْتِ مَعَ أَبِي ع إِذْ أَقْبَلَ رَجُلٌ طَوَّالٌ جُعِشْتُمْ مُتَعَمِّمٌ بِعِمَامَةٍ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

(The book) 'Tafseer Al Ayyashi' – From Muhammad Bin Marwan,

'From Ja'far Bin Muhammad<sup>-asws</sup> having said: 'I<sup>-asws</sup> was performing Tawaf of the House (Kabah) with my<sup>-asws</sup> father<sup>-as</sup> when a tall tough man came. He was turbaned with his turban. He said, 'The greeting be upon you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

قَالَ فَرَدَّ عَلَيْهِ أَبِي فَقَالَ أَشْيَاءُ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْهَا مَا بَقِيَ أَحَدٌ يَعْلَمُهَا إِلَّا رَجُلٌ أَوْ رَجُلَانِ

He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> responded to him. He said, 'There are things I want to ask you<sup>-asws</sup> about. There does not remain anyone who knows these except a man or two men!'

قَالَ فَلَمَّا قَضَى أَبِي الطَّوَّافَ دَخَلَ الْحِجْرَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ هَاهُنَا يَا جَعْفَرُ

He<sup>-asws</sup> said: 'Whey my<sup>-asws</sup> father<sup>-asws</sup> had completed the Tawaf, he<sup>-asws</sup> entered the (Black) Stone and prays two units, then said: 'Over her, O Ja'far<sup>-asws</sup>!'

ثُمَّ أَقْبَلَ عَلَى الرَّجُلِ فَقَالَ لَهُ أَبِي كَأَنَّكَ غَرِيبٌ

Then he<sup>-asws</sup> turned to the man. My<sup>-asws</sup> father<sup>-asws</sup> said to him: 'It is as if you are a stranger!'

<sup>71</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 14

<sup>72</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 15

<sup>73</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 16

فَقَالَ أَجَلٌ فَأَخْبِرْنِي عَنْ هَذَا الطَّوَافِ كَيْفَ كَانَ وَ لِمَ كَانَ

He said, 'Yes. Inform me about this Tawaf, how it happened, and why did it happen?'

قَالَ إِنَّ اللَّهَ لَمَّا قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا إِلَى آخِرِ الْآيَةِ كَانَ ذَلِكَ مَنْ يَعْصِي مِنْهُمْ فَأَخْتَجِبَ عَنْهُمْ سَبْعَ سِنِينَ فَلَادُوا بِالْعَرْشِ يَلُودُونَ يَقُولُونَ لَبَّيْكَ ذُو الْمَعَارِجِ لَبَّيْكَ حَتَّى تَابَ عَلَيْهِمْ فَلَمَّا

He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Said to the Angels: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein [2:30]** – up to end of the Verse. That happened by the disobedient ones from them. So, He<sup>-azwj</sup> Veiled from them for seven years. They sought refuge with the Throne saying, 'Here I am, O Possessor of the ways of ascent, here I am!' – until He<sup>-azwj</sup> Turned to them.

أَصَابَ آدَمَ الذَّنْبَ طَافَ بِالْبَيْتِ حَتَّى قِيلَ اللَّهُ مِنْهُ

Adam<sup>-as</sup> committed the offence. He<sup>-as</sup> performed Tawaf of the House (Kabah) until Allah<sup>-saww</sup> Accepted from him<sup>-as</sup>.

قَالَ فَقَالَ صَدَقْتَ

He<sup>-asws</sup> said: 'He said, 'You<sup>-asws</sup> are right!'

فَعَجِبَ أَبِي عَنْ قَوْلِهِ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنْ ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ

My<sup>-asws</sup> father<sup>-asws</sup> was surprised from his words, 'You<sup>-asws</sup> right!' He<sup>-asws</sup> said: 'Inform me about **Noon and the Pen, and what they will be writing! [68:1]**'

قَالَ ن نَهْرٌ فِي الْجَنَّةِ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ

He<sup>-asws</sup> said: '**Noon** is a river in the Paradise of more intense whiteness than the milk'.

قَالَ فَأَمَرَ اللَّهُ الْقَلَمَ فَجَرَى بِمَا هُوَ كَائِنٌ وَ مَا يَكُونُ فَهُوَ بَيْنَ يَدَيْهِ مَوْضُوعٌ مَا شَاءَ مِنْهُ زَادَ فِيهِ وَ مَا شَاءَ نَقَصَ مِنْهُ وَ مَا شَاءَ كَانَ وَ مَا لَا يَشَاءُ لَا يَكُونُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Commanded **the Pen**, so it flowed with what had happened and what would be happening. It was placed in front of Him<sup>-saww</sup>. Whatever He<sup>-azwj</sup> Desires from it, He<sup>-azwj</sup> Increases from it, and whatever He<sup>-azwj</sup> Desires from it, He<sup>-azwj</sup> Reduces, and whatever He<sup>-azwj</sup> Desires happens, and whatever He<sup>-azwj</sup> does not Desire, does not happen'.

قَالَ صَدَقْتَ

He said, 'You<sup>-asws</sup> are right!'

فَعَجِبَ أَبِي مِنْ قَوْلِهِ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ مَا هَذَا الْحَقُّ الْمَعْلُومُ

My father was surprised from his words, 'You<sup>-asws</sup> are right!' He said, 'Inform me about His<sup>-azwj</sup> Words: **And those in whose wealth there is a known right [70:24]**. What is this known right?'

قَالَ هُوَ الشَّيْءُ يُخْرَجُهُ الرَّجُلُ مِنْ مَالِهِ لَيْسَ مِنَ الزَّكَاةِ فَيَكُونُ لِلنَّائِبَةِ وَ الصَّلَةِ

He<sup>-asws</sup> said: 'It is the thing which the man extracts from his wealth which isn't from the Zakat, so it would be for the emergencies (unforeseen needs) and helping the kindred'.

قَالَ صَدَقْتَ

He said, 'You<sup>-asws</sup> are right!'

قَالَ فَعَجِبَ أَبِي مِنْ قَوْلِهِ صَدَقْتَ قَالَ ثُمَّ قَامَ الرَّجُلُ فَقَالَ أَبِي عَلَيَّ بِالرَّجُلِ

He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> was surprised from his words, 'You<sup>-asws</sup> are right'. Then the man stood up, so my<sup>-asws</sup> father<sup>-asws</sup> said: 'To me<sup>-asws</sup> with the man!'

قَالَ فَطَلَبْتُهُ فَلَمْ أَجِدْهُ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> pursued him but could not find him'<sup>74</sup>.

18- شي، تفسير العياشي عن محمد بن مروان قال سمعت أبا عبد الله ع يقول كنت مع أبي في الحجر فبينما هو قائم يصلي إذ أتاه رجل فجلس إليه فلما انصرف سلم عليه ثم قال إني سألك عن ثلاثة أشياء لا تعلمها إلا أنت و رجل آخر

(The book) 'Tafseer Al Ayyashi' – From Muhammad Bin Marwan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'I was with my father in the (Black) Stone. While he<sup>-asws</sup> was standing praying Salat when a man came to him<sup>-asws</sup>. He sat to him<sup>-asws</sup>. When he<sup>-asws</sup> had finished, he greeted unto him<sup>-asws</sup>, then said, 'I (want) to ask you<sup>-asws</sup> about three things, not one knows these except you<sup>-asws</sup> and another man!'

قَالَ مَا هِيَ

He<sup>-asws</sup> said: 'What are these?'

قَالَ أَخْبِرْنِي أَيُّ شَيْءٍ كَانَ سَبَبَ الطَّوَافِ بِهَذَا الْبَيْتِ

He said, 'Inform me, which things was the cause of the Tawaf of this House (Kabah)?'

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لِآدَمَ رَدَّتِ الْمَلَائِكَةُ فَقَالَتْ أَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنْ أَعْلَمَ مَا لَا تَعْلَمُونَ

He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Blessed and Exalted Commanded the Angels to prostrate to Adam<sup>-as</sup>, the Angels responded. They said, '**Are You going to Make in it one who will make**

<sup>74</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 17

***mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].***

فَغَضِبَ عَلَيْهِمْ ثُمَّ سَأَلُوهُ التَّوْبَةَ فَأَمَرَهُمْ أَنْ يَطُوفُوا بِالضُّرَّاحِ وَ هُوَ الْبَيْتُ الْمَعْمُورُ مَكَثُوا بِهِ يَطُوفُونَ بِهِ سَبْعَ سِنِينَ يَسْتَغْفِرُونَ اللَّهَ يَمَّا قَالُوا ثُمَّ تَابَ عَلَيْهِمْ مِنْ بَعْدِ ذَلِكَ وَ رَضِيَ عَنْهُمْ فَكَانَ هَذَا أَصْلَ الطَّوَافِ

He<sup>-azwj</sup> was Angered upon them. Then they asked Him<sup>-azwj</sup> for Accepting the repentance. He<sup>-azwj</sup> Commanded them to perform Tawaf of 'Al-Zuraah', and it is 'Al-Bayt Al-Mamour'. They remained performed Tawaf of it for seven years seeking Forgiveness of Allah<sup>-azwj</sup> from what they had said. Then He<sup>-azwj</sup> Turned to them from after that and was Pleased with them. So, this was the origin of Tawaf.

ثُمَّ جَعَلَ اللَّهُ الْبَيْتَ الْحَرَامَ حِذَاءَ الضُّرَّاحِ تَوْبَةً لِمَنْ أَذْنَبَ مِنْ نَبِيِّ آدَمَ وَ طَهَّوْرًا لَهُمْ

Then Allah<sup>-azwj</sup> Made the Sacred House (Kabah) similar to Al-Zuraah as Acceptance of repentance for the sinners from the sons of Adam<sup>-as</sup> and a purification for them'.

فَقَالَ صَدَقْتَ

He said, 'You<sup>-asws</sup> are right!'

ثُمَّ ذَكَرَ الْمَسْأَلَتَيْنِ نَحْوَ الْحَدِيثِ الْأَوَّلِ ثُمَّ قَامَ الرَّجُلُ فَقُلْتُ مَنْ هَذَا الرَّجُلُ يَا أَبَتَهُ

Then he mentioned two issues approximate to the previous Hadeeth. Then the man stood up. I<sup>-asws</sup> said: 'Who is this man, O father<sup>-asws</sup>!'

فَقَالَ يَا بُنَيَّ هَذَا الْخَضِرُ ع.

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! This is Al-Khizr<sup>-as</sup>'.<sup>75</sup>

19- عَلِيُّ بْنُ الْحُسَيْنِ فِي قَوْلِهِ وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ رَدُّوا عَلَى اللَّهِ فَقَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ إِنَّمَا قَالُوا ذَلِكَ بِخَلْقِ مَضَى يَعْنِي الْجَانَّ ابْنَ الْجِنِّ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood [2:30], they responded to Allah<sup>-azwj</sup>. They said: Are You going to Make in it one who will make mischief therein and shed the blood [2:30], and rather they said that due to the past creatures, meaning the 'Jaan', the offspring of the Jinn, and we Glorify with Your Praise and we extol Your Holiness? [2:30].***

فَمَنُّوا عَلَى اللَّهِ بِعِبَادَتِهِمْ إِيَّاهُ فَأَعْرَضَ عَنْهُمْ ثُمَّ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ قَالَ لِلْمَلَائِكَةِ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ قَالُوا ... لَا عِلْمَ لَنَا قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَأَنْبَأَهُمْ

<sup>75</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 18

They conferred upon Allah<sup>-azwj</sup> of their worshipping Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Turned away from them. **And He Taught Adam the names, all of them, [2:32].** Then He<sup>-azwj</sup> Said to the Angels: **and He Said: Tell Me their names if you were truthful [2:32]. There is no knowledge for us [2:31] He said: O Adam! Inform them of their names [2:33].** So he<sup>-as</sup> informed them.

ثُمَّ قَالَ لَهُمْ اسْجُدُوا لِآدَمَ فَسَجَدُوا وَقَالُوا بِي سُجُودِهِمْ فِي أَنْفُسِهِمْ مَا كُنَّا نَظُنُّ أَنْ يَخْلُقَ اللَّهُ خَلْقًا أَكْرَمَ عَلَيْهِ مِنَّا نَحْنُ حُرَّانُ اللَّهِ وَجِزَانُهُ وَأَقْرَبُ الْخَلْقِ إِلَيْهِ

Then He<sup>-azwj</sup> Said to them: **Perform Sajdah to Adam! [2:34].** So, they performed *Sajdah* to Adam<sup>-as</sup>, and they said during their *Sajdah*, within themselves, ‘We never thought that Allah<sup>-azwj</sup> would Create a creature more prestigious to Him<sup>-azwj</sup> than us. We are the treasurers of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> neighbours, and the closest of the creatures to Him<sup>-azwj</sup>’.

فَلَمَّا رَفَعُوا رُءُوسَهُمْ قَالَ اللَّهُ يَعْلَمُ مَا تُبْدُونَ مِنْ رِزْقِكُمْ عَلَيَّ وَمَا كُنْتُمْ تَكْتُمُونَ ظَنَّنَا أَنْ لَا يَخْلُقَ خَلْقًا كَرِيمًا أَكْرَمَ عَلَيْهِ مِنَّا

When they raised their heads, He<sup>-azwj</sup> Said: ‘Allah<sup>-azwj</sup> Knows **what you are manifesting [2:33]** from your response to Me<sup>-azwj</sup> **and what you have been concealing**, ‘We never thought that Allah<sup>-azwj</sup> would Create a creature more prestigious to Him<sup>-azwj</sup> than us’.

فَلَمَّا عَزَمَتِ الْمَلَائِكَةُ أَهْمًا وَقَعَتْ فِي خَطِيئَةٍ لَأَدُوا بِالْعَرْشِ وَأَهْمًا كَانَتْ عِصَابَةً مِنَ الْمَلَائِكَةِ وَهُمْ الَّذِينَ كَانُوا حَوْلَ الْعَرْشِ لَمْ يَكُنْ جَمِيعُ الْمَلَائِكَةِ الَّذِينَ قَالُوا مَا ظَنَّنَا أَنْ يَخْلُقَ خَلْقًا أَكْرَمَ عَلَيْهِ مِنَّا وَهُمْ الَّذِينَ أُمِرُوا بِالسُّجُودِ فَلَأَدُوا بِالْعَرْشِ وَقَالُوا بِأَيْدِيهِمْ وَأَشَارَ بِإِصْبَعِهِ يُدِيرُهَا فَهُمْ يَلُودُونَ حَوْلَ الْعَرْشِ إِلَى يَوْمِ الْقِيَامَةِ

When the Angels recognised that they have fallen into an error, they sought refuge with the Throne – and it was a group from the Angels, and they are those who were around the Throne. They did not happen to be the entirety of the Angels, those who said, ‘We never thought that Allah<sup>-azwj</sup> would Create a creature more prestigious to Him<sup>-azwj</sup> than us’, and they are the ones who were Commanded with the *Sajdah*. So they sought refuge with the Throne and they said by their hands’ – and he<sup>-asws</sup> indicated by his<sup>-asws</sup> finger, circling it – ‘and they would be seeking refuge around the Throne up to the Day of Qiyamah’.

فَلَمَّا أَصَابَ آدَمَ الْخَطِيئَةَ جَعَلَ اللَّهُ هَذَا الْبَيْتَ لِمَنْ أَصَابَ مِنْ وُلْدِهِ خَطِيئَةً أَنَا هَذَا فَالَادَ بِهِ مِنْ وُلْدِ آدَمَ عَ كَمَا لَادَ أَوْلَادَكَ بِالْعَرْشِ

So when Adam<sup>-as</sup> made the error, Allah<sup>-azwj</sup> Made this House (Kabah) for the ones from his<sup>-as</sup> children who are hit by the errors. So, they should come to it, and seek refuge with it, from the children of Adam<sup>-as</sup> just as they did with the Throne.

فَلَمَّا هَبَطَ آدَمُ عَ إِلَى الْأَرْضِ طَافَ بِالْبَيْتِ فَلَمَّا كَانَ عِنْدَ الْمُسْتَجَارِ دَنَا مِنَ الْبَيْتِ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ يَا رَبِّ اغْفِرْ لِي

When Adam<sup>-as</sup> descended to the earth, he<sup>-as</sup> performed Tawaf of the House (Kabah). So, when it was during the rescuing, he<sup>-as</sup> approached the House (Kabah) and raised his<sup>-as</sup> hands towards the sky and he<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Forgive me<sup>-as</sup>!’

فَنُودِيَ أَنِّي قَدْ غَفَرْتُ لَكَ

He<sup>-azwj</sup> Called out: “I<sup>-azwj</sup> have Forgiven you<sup>-as</sup>”.

قَالَ يَا رَبِّ وَ لِوُلْدِي

He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! And (what about) my<sup>-as</sup> children?' '

قَالَ فَنُودِيَ يَا آدَمُ مَنْ جَاءَ مِنِّي مِنْ وُلْدِكَ فَبَاءَ بِدُنْبِهِ بِحَذَا الْمَكَانِ عَفَرْتُ لَهُ.

He<sup>-as</sup> said: 'He<sup>-azwj</sup> Called out: "The one from your<sup>-as</sup> children who comes to Me<sup>-azwj</sup>, so he acknowledges his sins at this place, I<sup>-azwj</sup> shall Forgive him!"<sup>76</sup>

20- كِتَابُ الْإِمَامَةِ وَ النَّبِصِرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ خَالِهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْحَزَّازِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص زَيْنُ الْإِيمَانِ الْإِسْلَامُ كَمَا أَنَّ زَيْنَ الْكَعْبَةِ الطَّوَافُ.

(The book) 'Al Imamah Wa A Tabsira' – from Muhammad Bin Abdullah, from Muhammad Bin Ja'far Al Razzaz, from his maternal uncle Ali Bin Muhammad, from Amro Bin Usman Al Khazzaz, from Al Nowfaly, from Al Sakuni,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Adornment of the Eman is Al-Islam just as adornment of the Kabah is the Tawaf'<sup>77</sup>.

[باب 37 أحكام الطواف](#)

## CHAPTER 37 – RULINGS OF THE TAWAF

1- ب، قرب الإسناد علي عن أخيه ع قال: سألته عن الرجل يطوف بالبيت و هو جنب فيذكر و هو في طوافه قال يقطع طوافه و لا يعتد بشيء مما طاف.

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the man performing Tawaf of the House (Kabah) while he is with sexual impurity. Then he remembers while he is Performing Tawaf. He<sup>-asws</sup> said: 'He<sup>-asws</sup> should terminate his Tawaf and he cannot count with anything from what Tawaf he has already performed'<sup>78</sup>.

2- قال: و سألته عن رجل طاف بالبيت و ذكر أنه على غير وضوء كيف يصنع

He said, 'And I asked him<sup>-asws</sup> about a man performing Tawaf of the House (Kabah) and he remembers that he is not upon Wud'u, 'How should he deal with it?'

قال يقطع طوافه و لا يعتد بشيء مما طاف و عليه الوضوء.

<sup>76</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 19

<sup>77</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 36 H 20

<sup>78</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 1

He<sup>-asws</sup> said: 'He should terminate his Tawaf and he cannot count with anything from what Tawaf he had Performed and upon him is to do the Wud'u'.<sup>79</sup>

3- قَالَ: وَ سَأَلْتُهُ عَنْ رَجُلٍ تَرَكَ طَوَافاً أَوْ نَسِيَ مِنْ طَوَافِ الْفَرِيضَةِ حَتَّى وَرَدَ بِلَادَهُ وَ وَقَعَ أَهْلُهُ كَيْفَ يَصْنَعُ

He said, 'And I asked him<sup>-asws</sup> about a man who neglects Tawaf or forgets the obligatory Tawaf until he arrives to his city and has marital relations with his wife, 'How should he deal with it?'

قَالَ يَبْعَثُ بِهَدْيِهِ إِنْ كَانَ تَرَكَهُ مِنْ حَجِّ فَبَدَنَةً فِي حَجٍّ وَ إِنْ تَرَكَهُ فِي عُمْرَةٍ فَبَدَنَةً فِي عُمْرَةٍ وَ كَلَّ مَنْ يَطُوفُ عَنْهُ مَا كَانَ تَرَكَهُ مِنْ طَوَافِهِ.

He<sup>-asws</sup> said: 'He should send his sacrificial offering. If he had neglected it during Hajj, then a sacrificial animal should be offered in Hajj, and if he had left it during Umrah, then a sacrificial animal should be offered in Umrah. He should appoint someone to perform the Tawaf on his behalf for what he had neglected of his Tawaf'.<sup>80</sup>

4- ب، قرب الإسناد الفضل الواسطي قَالَ قَالَ الرضا ع إِذَا طَافَ الرَّجُلُ بِالْبَيْتِ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ فَلَا يُعْتَدُ بِذَلِكَ الطَّوَّافِ وَ هُوَ كَمَنْ لَمْ يَطُفْ.

(The book) 'Qurb Al Isnaad' – A; Fazl Al Wasity who said,

'Al-Reza<sup>-asws</sup> said: 'When a man performs Tawaf of the House (Kabah) and he is not upon Wud'u, he cannot count with that Tawaf, and he is like the one who has not performed Tawaf'.<sup>81</sup>

5- ب، قرب الإسناد علي عن أخيه ع قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَطُوفَ الطَّوَّافِينَ وَ الثَّلَاثَةَ وَ لَا يَفْرُقَ بَيْنَهَا بِالصَّلَاةِ ثُمَّ يَصَلِّي لَهَا جَمِيعاً

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the man, 'Is it correct for him to perform two Tawaf, and three, and not separate between these with the Salat, then he prays for these altogether?'

قَالَ لَا بَأْسَ غَيْرَ أَنَّهُ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ.

He<sup>-asws</sup> said: 'There is no problem, apart from that he should perform Salaam in every two units'.<sup>82</sup>

6- قَالَ: وَ رَأَيْتُ أُخِي يَطُوفُ السَّبُوعِينَ وَ الثَّلَاثَةَ يَفْرُقُهَا غَيْرَ أَنَّهُ يَقِفُ فِي الْمُسْتَجَارِ فَيَدْعُو فِي كُلِّ أُسْبُوعٍ وَ يَأْتِي الْحَجَرَ وَ يَسْتَلِمُهُ ثُمَّ يَطُوفُ.

<sup>79</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 2

<sup>80</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 3

<sup>81</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 4

<sup>82</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 5

He said, 'And I saw my brother (Al-Kazim<sup>-asws</sup>) perform the Tawaf of two seven-circuits, and the three, pairing these without him<sup>-asws</sup> pausing in Al-Mustajar. He<sup>-asws</sup> supplicated in every seven circuits and came to the (Black) Stone and touched it, then performed Tawaf".<sup>83</sup>

7- قَالَ: وَ رَأَيْتُ أُخِي مَرَّةً طَافَ وَ مَعَهُ رَجُلٌ مِنْ بَنِي الْعَبَّاسِ فَعَرَنَ ثَلَاثَ أَسَابِيعَ لَمْ يَقِفْ فِيهَا فَلَمَّا فَرَعَ مِنَ الثَّلَاثِ وَ فَارَقَهُ الْعَبَّاسِيُّ وَقَفَ بَيْنَ الْبَابِ وَ الْحَجَرِ قَلِيلًا ثُمَّ تَقَدَّمَ فَوَقَفَ قَلِيلًا حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

He said, 'And I saw my brother (Al-Kazim<sup>-asws</sup>) once performing Tawaf and with him<sup>-asws</sup> was a man from the clan of Al-Abbas. He<sup>-asws</sup> paired three seven circuits, not pausing in these. When he<sup>-asws</sup> was free from the third and the Abbasid separated from him<sup>-asws</sup>, he<sup>-asws</sup> paused between the door and the (Black) Stone. Then he<sup>-asws</sup> proceeded and paused a little until he<sup>-asws</sup> had done that three times".<sup>84</sup>

8- ب، قرب الإسناد ابن رباب قال: سألت أبا عبد الله ع عن الرجل يعينا في الطواف أله أن يستريح

(The book) 'Qurb Al Isnaad' –

Ibn Al-Riab said, 'I asked Abu Abdullah<sup>-asws</sup> about the man who gets tired during the Tawaf, 'Is it (allowed) for him to rest?'

قَالَ نَعَمْ يَسْتَرِيحُ ثُمَّ يَقُومُ فَيُتِمُّ طَوَافَهُ فِي فَرِيضَةٍ أَوْ غَيْرِهَا

He<sup>-asws</sup> said: 'Yes, he can rest. Then he should stand and complete his Tawaf, regarding an obligation or anything else'.

قَالَ وَ يَفْعَلُ ذَلِكَ فِي سَعْيِهِ وَ جَمِيعِ مَنَاسِكِهِ.

He<sup>-asws</sup> said: 'And he can do that in his Sa'ee and entirety of his rituals".<sup>85</sup>

9- ضا، فقه الرضا عليه السلام فإن سهوت فطفت طواف الفريضة ثمانية أشواط فرد عليها ستة أشواط و صل عند مقام إبراهيم ركعتي الطواف ثم اسع بين الصفا و المروة ثم تأتى المقام فصل خلفه ركعتي الطواف

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', upon him<sup>-asws</sup> be the greetings – 'If you make an omission so you have performed the obligatory Tawaf of eight circuits (instead of seven), increase six circuits upon it and pray two units Salat of the Tawaf by the Maqam of Ibrahim<sup>-as</sup>, then perform Sa'ee between Al-Safa and Al-Marwa. Then should come to Al-Maqam and pray two units behind it.

وَ اعْلَمْ أَنَّ الْفَرِيضَةَ هُوَ الطَّوْفُ الثَّانِي وَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ لَطَوَافِ الْفَرِيضَةِ وَ الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ لِلطَّوْفِ الْأَوَّلِ وَ الطَّوْفُ الْأَوَّلُ تَطَوُّعٌ فَإِنْ شَكَّكَتَ فَلَمْ تَدْرِ سَبْعَةَ طُفَّتْ أَوْ ثَمَانِيَةً وَ أَنْتَ فِي الطَّوْفِ قَائِمٌ عَلَى سَبْعَةٍ وَ اسْقِطْ وَاحِدَةً وَ افْطَعُهُ وَ إِنْ لَمْ تَدْرِ سِتَّةً طُفَّتْ أَمْ سَبْعَةً فَأَتَمَّهَا بِوَاحِدَةٍ-

<sup>83</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 6

<sup>84</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 7

<sup>85</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 8

And know that the obligatory, it is the second Tawaf and the two first units Salat for the obligatory Tawaf, and the other two units for the first (second) Tawaf, and the first Tawaf was voluntary. If you doubt but do not know whether you have performed Tawaf of seven circuits or eight while you are in performance of the Tawaf, he can build upon seven and one is dropped, and he should terminate it; and if you don't know whether you have performed Tawaf of six or seven circuits, then complete it with one.

فَإِنْ نَسِيتَ شَيْئاً مِنَ الطَّوَافِ فَذَكَرْتَهُ بَعْدَ مَا سَعَيْتَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَبِنِ عَلَى مَا طُفْتَ وَتَمِّمْ طَوَافَكَ بِالْبَيْتِ

If you forget something from the Tawaf so you remember it after having performed Sa'ee between Al-Safa and Al-Marwa, build upon what you have performed and complete your Tawaf of the House (Kabah)!

وَإِنْ كُنْتَ قَدْ طُفْتَ أَرْبَعَةَ أَشْوَاطٍ أَوْ طُفْتَ أَقَلَّ مِنْ أَرْبَعَةِ أَشْوَاطٍ أَعَدْتَ الطَّوَافَ وَ إِنْ نَسِيتَ الطَّوَافَ كُلَّهُ ثُمَّ ذَكَرْتَهُ بَعْدَ مَا سَعَيْتَ فَطُفْ أُسْبُوعاً وَ صَلَّى رَكْعَتَيْنِ وَ أَعِدِ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ

And if you had performed Tawaf of four circuits or less than four circuits, repeat the Tawaf, and if you had forgotten the whole Tawaf then you remember afterwards after having performed Sa'ee, perform Tawaf of seven circuits and pray two units Salat and repeat the Sa'ee between Al-Safa and Al-Marwa.

وَ إِنْ نَسِيتَ الرَّكْعَتَيْنِ خَلْفَ الْمَقَامِ ثُمَّ ذَكَرْتَهُمَا وَ أَنْتَ تَسْعَى فَأَفْرُغْ مِنْهُ ثُمَّ صَلَّى رَكْعَتَيْنِ وَ لَيْسَ عَلَيْكَ إِعَادَةُ السَّعْيِ -

And if you forget praying the two units behind Al Maqam, then you remember them while you are performing Sa'ee, so free yourself from it, then pray two units Salat and there isn't upon you to repeat the Sa'ee.

وَ مَتَى حَاضَتْ الْمَرْأَةُ فِي الطَّوَافِ خَرَجَتْ مِنَ الْمَسْجِدِ فَإِنْ كَانَتْ طَافَتْ ثَلَاثَةَ أَشْوَاطٍ فَعَلَيْهَا أَنْ تُعِيدَ وَ إِنْ كَانَتْ طَافَتْ أَرْبَعَةَ أَقَامَتْ عَلَى مَكَانِهَا فَإِذَا طَهَّرَتْ بَنَتْ وَ قَضَتْ مَا بَقِيَ عَلَيْهَا وَ لَا تَجُوزُ عَلَى الْمَسْجِدِ حَتَّى تَتَيَمَّمَّ وَ تَخْرُجَ مِنْهُ

And when the woman menstruates during the Tawaf, she should exit from the Masjid. If she had performed three circuits upon her is to repeat, and if she has performed four, she should stay upon her place. When she is pure, she can build and fulfil what remains upon her, and she cannot cross over the Masjid until she performs Tayammum and exit from it.

وَ كَذَلِكَ الرَّجُلُ إِذَا أَصَابَهُ عِلَّةٌ وَ هُوَ فِي الطَّوَافِ لَمْ يَقْدِرْ إِتْمَامَهُ خَرَجَ وَ أَعَادَ بَعْدَ ذَلِكَ طَوَافَهُ مَا لَمْ يَجْزِ نِصْفَهُ فَإِنْ جَازَ نِصْفَهُ فَعَلَيْهِ أَنْ يَبْنِيَ عَلَى مَا طَافَ.

And like that is the man when he is afflicted by an illness while he is in the Tawaf, he is not able upon completing it, and he has to repeat his Tawaf after that for as long as he has not exceeded half of it. If he has exceeded half of it, upon him is to build upon what he had performed"<sup>86</sup>.

10- سر، السرائر البرنطبي عن جميل قال: سألت أبا عبد الله ع عن رجلٍ لم يدرِ أ سبعاً طاف أم ثمانية قال يصلي ركعتين

<sup>86</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 9

(The book) 'Al Saraair' – Al Bazanty, from Jameel who said,

'I asked Abu Abdullah<sup>-asws</sup> about a man who does not know whether he has performed Tawaf of seven or eight circuits. He<sup>-asws</sup> said: 'He should pray two units Salat'.

قُلْتُ فَإِنَّهُ طَافَ ثَمَانِيَةَ أَشْوَاطٍ

I said, 'Supposing he has performed Tawaf of eight circuits?'

قَالَ يَضُمُّ إِلَيْهَا سِنَّةَ أَشْوَاطٍ ثُمَّ يُصَلِّي الرَّكَعَتَيْنِ بَعْدُ

He<sup>-asws</sup> said: 'He should add six circuits then pray two units Salat afterwards'.

وَ سُئِلَ عَنِ الرَّكَعَاتِ كَيْفَ يُصَلِّيهِنَّ أَوْ يَجْمَعُهُنَّ أَوْ مَا دَا

And he<sup>-asws</sup> was asked about the units of Salat, 'How should be pray these, can he unit or what is that (he should do)?'

قَالَ يُصَلِّي الرَّكَعَتَيْنِ لِلْفَرِيضَةِ ثُمَّ يَخْرُجُ إِلَى الصَّفَا وَالْمَرْوَةِ فَإِذَا فَرَغَ مِنْ طَوَافِهِ بَيْنَهُمَا رَجَعَ فَيُصَلِّي الرَّكَعَتَيْنِ لِالْأَسْبُوعِ.

He<sup>-asws</sup> said: 'He should pray two units for the obligatory (Tawaf), then go out to Al-Safa and Al-Marwa, then when he is free from his Tawaf between the two, he should return and pray two units Salat for the seven (circuits)'.<sup>87</sup>

11- سر، السرائر في كتاب البرنطبي عن عنبسة بن مصعب قال: سئل أبو عبد الله ع عمس طاف بالبيت من طواف الفريضة ثلاثة أشواط ثم وجد خلوة من البيت فدخله قال قد نقص طوافه وخالف السنة فليعدده.

(The book) 'Al Saraair' – In the book of Al Bazanty, from Anbasa Bin Mus'ab who said,

'Abu Abdullah<sup>-asws</sup> was asked about the one who performs Tawaf of the House (Kabah), the obligatory Tawaf, three circuits, then he finds a vacant spot from the House (Kabah) so he enters it. He<sup>-asws</sup> said: 'He has broken his Tawaf and has opposed the Sunnah, so let him repeat it'.<sup>88</sup>

12- سر، السرائر في كتاب البرنطبي عن الحلبي قال: سألته عن رجل أحرز الزيارة إلى يوم النفر قال لا بأس ولا حرج له النساء حتى يزور البيت ويطوف طواف النساء.

(The book) 'Al Saraair' – In the book of Al Bazanty, from Al Halby who said,

'I asked him about a man who delays the Ziyaarat (of the Kabah) up to the day of leaving. He<sup>-asws</sup> said: 'There is no problem, and the women are not permissible for him until he visits the House (Kabah) and performs Tawaf, Tawaf Al-Nisa'.<sup>89</sup>

<sup>87</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 10

<sup>88</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 11

<sup>89</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 12

13- سر، السرائر من كتاب خير قال زرارہ قال أبو جعفر ع لا قرآن بين أسبوعين في فريضة و نافلة و لا قرآن بين الصومين و لا قرآن بين فريضة و نافلة.

(The book) 'Al Saraair' – From the book of Hareez, Zurarah said,

'Abu Ja'far<sup>-asws</sup> said: 'There is no pairing between two sevens in an obligatory or optional, nor is there pairing between the two fasts, nor pairing between an obligation and an optional (Salat)'.<sup>90</sup>

14- دعائم الإسلام، روينا عن جعفر بن محمد صلوات الله عليهما أنه قال: ما من عبد مؤمن طاف بهذا البيت أسبوعاً و صلى ركعتين و أحسن طوافه و صلاته إلا غفر الله له.

(The book) 'Da'aim Al Islam' –

'We are reporting from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, he<sup>-asws</sup> said: 'There is no Momin servant who performs Tawaf of this House (Kabah) of seven circuits, and prays two units Salat, and his Tawaf and his Salat are good, except Allah<sup>-azwj</sup> will Forgive him''.<sup>91</sup>

15- و عن أبي عبد الله جعفر بن محمد ع أنه قال: الطواف من أركان الحج و من ترك الطواف الواجب متعمداً فلا حج له.

And from Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> said: 'The Tawaf is from the elements of Hajj and the one who neglects the obligatory Tawaf deliberately, there is no Hajj for him''.<sup>92</sup>

16- و عن أبي جعفر محمد بن علي صلوات الله عليهما أنه قال: لما دخل رسول الله ص المسجد الحرام بدأ بالركن فاستلمه ثم مضى عن يمينه و البيت عن يساره فطاف به أسبوعاً رمل ثلاثة أشواط و مشى أربعاً.

And from Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, he<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> entered the Sacred Masjid, he<sup>-saww</sup> began with the corner. He<sup>-saww</sup> touched it, the continued from his<sup>-saww</sup> right and the House (Kabah) was on his<sup>-saww</sup> left. He<sup>-saww</sup> performed Tawaf of it of seven circuits, walking briskly three circuits and walking (normal pace) for four''.<sup>93</sup>

17- و عن جعفر بن محمد ع أنه قال: ليس على النساء رمل في الطواف.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> said: 'It isn't upon the women to walk briskly during the Tawaf''.<sup>94</sup>

18- و عنه أنه قال: كان رسول الله ص يستلم الركن الذي فيه الحجر الأسود و الركن اليماني كلما مر بهما في الطواف.

<sup>90</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 13

<sup>91</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 14

<sup>92</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 15

<sup>93</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 16

<sup>94</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 17

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> had touched the two corners – the corner in which is the (Black) Stone, and the Yemeni corner, every time he<sup>-saww</sup> passed by them in the Tawaf’.<sup>95</sup>

19- وَ عَنْهُ ع أَنَّهُ قَالَ: لَا بَأْسَ بِالْكَلَامِ فِي الطَّوَافِ وَ الدُّعَاءِ وَ قِرَاءَةِ الْقُرْآنِ أَفْضَلُ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘There is no problem with the talking during the Tawaf, and the supplicating, and reading the Quran is best’.<sup>96</sup>

20- وَ رُوِيَ عَنِ أَهْلِ الْبَيْتِ مِنْ وُجُوهِ الدُّعَاءِ فِي الطَّوَافِ كَثِيراً وَ لَيْسَ مِنْهُ شَيْءٌ مُوقَّتٌ غَيْرَ أَنَّهُمْ رَغَبُوا فِي الدُّعَاءِ فِيهِ فَأَفْضَلُ ذَلِكَ إِذَا صَارَ الطَّائِفُ بَيْنَ الرُّكْنِ الْأَسْوَدِ وَ الْبَابِ.

And we are reporting from People<sup>-asws</sup> of the Household from aspects of the supplication during the Tawaf a lot, and there isn’t anything from it specified apart from that they<sup>-asws</sup> have urged in the supplicating during it, so the best of that is when the performer of Tawaf between the corner of the (Black) Stone, and the door’.<sup>97</sup>

21- وَ عَنْهُ ع أَنَّهُ قَالَ: يُطَافُ بِالْعَلِيلِ وَ مَنْ لَا يَسْتَطِيعُ الْمَشْيَ مَحْمُولاً وَ إِنْ أَمَكَ أَنْ يَمَسَّ بِرِجْلِهِ الْأَرْضَ شَيْئاً وَ أَنْ يَقِفَ بِأَصْلِ الصَّفَا وَ الْمَرْوَةِ فَلْيَتَعَلَّ

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘Tawaf should be performed by carrying the sick and the one who is not capable of waking, and if it is possible for his legs to touch the ground a bit, and if he can stand at the base of Al-Safa and Al-Marwa, he should do so’.

وَ قَالَ يُجْزِي الطَّوَافُ لِلْحَامِلِ وَ الْمَحْمُولِ.

And he said, ‘And the Tawaf suffices for the carrier and the carried’.<sup>98</sup>

22- وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ رَخَّصَ لِلطَّائِفِ أَنْ يَطُوفَ مُتَعَلِّلاً

And from Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> allowed for the Tawaf performer to perform Tawaf in footwear’.

وَ قَالَ طَافَ رَسُولُ اللَّهِ ص وَ هُوَ رَاكِبٌ عَلَى رَاحِلَتِهِ وَ يَبْدُو مَحْجَجٌ لَهُ إِذَا مَرَّ بِالرُّكْنِ اسْتَلَمَهُ بِهِ.

And he<sup>-asws</sup> said: ‘And Rasool-Allah<sup>-saww</sup> performed Tawaf while he<sup>-saww</sup> was riding upon his<sup>-saww</sup> mount and in his<sup>-saww</sup> hand was a staff of his<sup>-saww</sup>. Whenever he<sup>-saww</sup> passed by the corner, he<sup>-saww</sup> touched it with it’.<sup>99</sup>

<sup>95</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 18

<sup>96</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 19

<sup>97</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 20

<sup>98</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 21

<sup>99</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 22

23- وَ عَنْهُ أَنَّهُ قَالَ: لَا طَوَافَ إِلَّا بِطَهَارَةٍ وَ مَنْ طَافَ عَلَى غَيْرِ وُضُوءٍ لَمْ يَعْتَدَ بِذَلِكَ الطَّوَافِ وَ إِنْ طَافَ تَطَوُّعًا عَلَى غَيْرِ وُضُوءٍ ثُمَّ تَوَضَّأَ وَ صَلَّى رَكَعَتَيْنِ بَعْدَ طَوَافِهِ فَلَا بَأْسَ بِذَلِكَ وَ أَمَّا طَوَافُ الْفَرِيضَةِ فَلَا يَجْزِي إِلَّا بِوُضُوءٍ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘There is no Tawaf except with cleanliness, and the one who performs Tawaf without being upon Wud’u cannot count with that Tawaf, and if he is performing Tawaf voluntarily without being upon Wud’u then he washed and prays two units Salat after his Tawaf, there is no problem with that, and as for the obligatory Tawaf, it cannot suffice except with Wud’u’.<sup>100</sup>

24- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ حَدَّثَ بِهِ أَمْرٌ قَطَعَ طَوَافَهُ مِنْ رُعَافٍ أَوْ وَجَعٍ أَوْ حَدَثٍ أَوْ مَا أَشْبَهَ ذَلِكَ ثُمَّ عَادَ إِلَى طَوَافِهِ فَإِنْ كَانَ الَّذِي تَقَدَّمَ لَهُ النَّيِّفُ أَوْ أَكْثَرَ مِنَ النَّيِّفِ بَنَى عَلَى مَا تَقَدَّمَ وَ إِنْ كَانَ أَقَلَّ مِنَ النَّيِّفِ وَ كَانَ طَوَافُ الْفَرِيضَةِ أَلْتَمَى مَا مَضَى وَ ابْتَدَأَ الطَّوَافَ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> said: ‘Whoever encounters an issue that interrupts his Tawaf, such as a nosebleed, or pain, or an occurrence of ritual impurity, or anything similar, and then he returns to complete his Tawaf, if he had already completed half or more he should continue from where he left off. However, if he had completed less than half and it was an obligatory Tawaf, he should discard what he had done and start the Tawaf from the beginning’.<sup>101</sup>

25- وَ عَنْهُ أَنَّهُ قَالَ: الْحَائِضُ وَ النُّفْسَاءُ وَ الْمُسْتَحَاضَةُ يَقِفْنَ بِمَوَاقِفِ الْحُجِّ كُلِّهَا وَ يَقْضِينَ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ وَ السَّعْيَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ لَا يَدْخُلْنَ الْمَسْجِدَ إِذَا طَهَّرْنَ قُضِينَ مَا قَاتَمْنَ مِنْ ذَلِكَ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘The menstruating woman and the woman of post-childbirth bleeding, and of irregular bleeding should pause at the pausing of the Hajj, all of them, and they should fulfil the ritual, all of them except the Tawaf of the House (Kabah) and the Sa’ee between Al-Safa and Al-Marwa, and should not enter the Masjid. When they are pure, they should whatever they had missed out from that’.<sup>102</sup>

26- وَ عَنْهُ أَنَّهُ قَالَ: لَا بَأْسَ بِالِاسْتِرَاحَةِ فِي الطَّوَافِ لِمَنْ أَعْيَا.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘There is no problem with the resting during the Tawaf for the one who is tired’.<sup>103</sup>

27- وَ عَنْهُ أَنَّهُ قَالَ: إِذَا حَضَرَتِ الصَّلَاةُ وَ النَّاسُ فِي الطَّوَافِ قَطَعُوا طَوَافَهُمْ وَ صَلَّوْا ثُمَّ أَتَوْا مَا بَقِيَ عَلَيْهِمْ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘When the Salat presents while the people are in the Tawaf, they should cut their Tawaf and pray Salat, then complete whatever remains upon them’.<sup>104</sup>

28- وَ عَنْهُ أَنَّهُ رَخَّصَ فِي قَطْعِ الطَّوَافِ لِأَبْوَابِ الْبِرِّ وَ أَنْ يَرْجِعَ مَنْ قَطَعَ لِذَلِكَ فَيَنْبِي عَلَى مَا تَقَدَّمَ إِذَا كَانَ الطَّوَافُ تَطَوُّعًا.

<sup>100</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 23

<sup>101</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 24

<sup>102</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 25

<sup>103</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 26

<sup>104</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 27

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘There is allowance in cutting the Tawaf for the doors of righteous acts, and if the one who had cut due to that were to return, he can build upon what had preceded, what the Tawaf was voluntary’.<sup>105</sup>

29- **وَعَنْهُ أَنَّهُ قَالَ:** فِيمَنْ طَافَ التَّصَفَّ مِنْ طَوَافِهِ أَوْ أَكْثَرَ مِنَ التَّصَفِّ ثُمَّ اعْتَلَّ أَنَّهُ بِأَمْرٍ مَنْ يَفْضِي عَنْهُ مَا بَقِيَ عَلَيْهِ وَ إِنْ كَانَ لَمْ يَطُفْ إِلَّا أَقَلَّ مِنَ التَّصَفِّ إِنْ صَحَّ طَافَ أُسْبُوعاً أَوْ طِيفَ بِهِ تَحْمُولاً أَوْ طِيفَ عَنْهُ أُسْبُوعاً إِنْ لَمْ يَسْتَطِعْ أُسْبُوعاً.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said regarding one who performs half the Tawaf of his Tawaf or more than the half, then he falls ill, he can instruct someone to fulfil on his behalf what remains upon him, and if he had not performed except less than the half. If he becomes healthy, he should perform Tawaf of seven circuits, or Tawaf is performed with him being carried, or someone performs Tawaf on his behalf seven circuits if he is incapable of seven’.<sup>106</sup>

30- **وَعَنْهُ أَنَّهُ قَالَ:** إِذَا حَضَرَ وَقْتُ الصَّلَاةِ الْمَكْتُوبَةِ بَدَأَ بِهَا قَبْلَ الطَّوَافِ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘When the time of the Prescribed Salat presents, begin with it before the Tawaf’.<sup>107</sup>

31- **وَعَنْهُ أَنَّهُ سُئِلَ عَمَّنْ طَافَ طَوَافَ الْفَرِيضَةِ فَلَمْ يَدِرْ أَسِنَّةً طَافَ أَمْ سَبْعَةً قَالَ يُعِيدُ طَوَافَهُ**

And from him<sup>-asws</sup>, he<sup>-asws</sup> was asked about the one who performs obligatory Tawaf, so he does not know did he perform six circuits or seven. He<sup>-asws</sup> said: ‘He should repeat his Tawaf’.

قِيلَ فَإِنَّهُ قَدْ خَرَجَ مِنَ الطَّوَافِ وَ فَاتَهُ ذَلِكَ

It was said, ‘But he has exited from the Tawaf and that opportunity is lost to him!’

قَالَ لَا شَيْءَ عَلَيْهِ وَ إِنْ طَافَ سِنَّةً أَشْوَاطٍ فَظَنَّ أَنَّهَا سَبْعَةٌ ثُمَّ تَبَيَّنَ لَهُ بَعْدَ ذَلِكَ فَلْيَطُفْ شَوْطاً وَاحِداً فَإِنْ زَادَ فِي طَوَافِهِ فَطَافَ ثَمَانِيَةَ أَشْوَاطٍ أَضَافَ إِلَيْهَا سِنَّةً ثُمَّ صَلَّى أَرْبَعَ رَكَعَاتٍ فَيَكُونُ لَهُ طَوَافَانِ طَوَافُ فَرِيضَةٍ وَ طَوَافُ نَافِلَةٍ.

He<sup>-asws</sup> said: ‘There is nothing upon him, and if he had performed Tawaf of six circuits, so he guesses that it was seven. Then it becomes clear to him after that, so let him perform Tawaf of one circuit. If he increases in his Tawaf so he performs eight circuits, he can add six to it, then prays four units, so there would be two Tawaf for him – an obligatory Tawaf and an optional Tawaf’.<sup>108</sup>

32- **وَعَنْهُ أَنَّهُ قَالَ:** الطَّوَافُ مِنْ وَرَاءِ الْحِجْرِ وَ مَنْ دَخَلَ الْحِجْرَ أَعَادَ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: ‘The Tawaf is from behind (outside) Al-Hajar, and the one who enters Al-Hajar should repeat’.<sup>109</sup>

<sup>105</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 28

<sup>106</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 29

<sup>107</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 30

<sup>108</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 31

<sup>109</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 32

33- وَ رُوِينَا عَنْ أَهْلِ الْبَيْتِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِي الدُّعَاءِ عِنْدَ الْمُلتَزِمِ وَجُوهًا يُطَوِّلُ ذِكْرَهَا لَيْسَ مِنْهَا شَيْءٌ مُوقَّتٌ وَ الْمُلتَزِمُ ظَهْرُ الْبَيْتِ حِيَالِ الْمِيزَابِ يَلْتَزِمُهُ الطَّائِفُ فِي الطَّوَافِ السَّابِعِ وَ يَدْعُو بِمَا قَدَرَ عَلَيْهِ وَ يَبُوءُ بِذُنُوبِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ يَسْأَلُهُ الْمَغْفِرَةَ.

And we are reporting from People<sup>-asws</sup> of the Household, may the Salawaat of Allah<sup>-azwj</sup> be upon them, regarding the supplication by Al-Multazam such aspects, its mention is lengthy. There isn't anything specified from it, and Al-Multazam is at the back of the House (Kabah), parallel to the spout. The Tawaf performer should adhere to it during the seventh circuit of the Tawaf, and acknowledge his sins to Allah<sup>-azwj</sup> Mighty and Majestic, and ask Him<sup>-azwj</sup> for the Forgiveness".<sup>110</sup>

34- وَ رُوِينَا عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ كَانَ يَفْعَلُ ذَلِكَ وَ يُبْعَدُ مَنْ يَكُونُ مَعَهُ مِنْ مَوَالِيهِ عَنْ نَفْسِهِ وَ يُتَاجَى اللَّهُ تَعَالَى وَ يَسْأَلُهُ وَ يَذْكُرُ مَا يَسْأَلُ الْمَغْفِرَةَ مِنْهُ- وَ اسْتِئْلَامُ الْحَجَرِ تَقْبِيلُهُ إِنْ وَصَلَ إِلَيْهِ أَوْ لَمَسَهُ بِيَدِهِ أَوْ الْإِشَارَةُ إِلَيْهِ إِنْ لَمْ يَقْدِرْ عَلَيْهِ وَ يَدْعُو عِنْدَ ذَلِكَ بِمَا أَمْكَنَهُ وَ لَيْسَ عَلَى النِّسَاءِ اسْتِئْلَامٌ وَ لَا يُزَاجِمَنَّ الرِّجَالَ.

And we are reporting from Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> had done that, and he<sup>-asws</sup> distanced himself<sup>-asws</sup> from the ones from his<sup>-asws</sup> friends being with him<sup>-asws</sup>, and he<sup>-asws</sup> whispered to Allah<sup>-azwj</sup> the Exalted and asked Him<sup>-azwj</sup>, and mentioned what he<sup>-asws</sup> had asked Forgiveness from, and he<sup>-asws</sup> touched the (Black) Stone, kissing it if he<sup>-asws</sup> arrived to him, or touch it with his<sup>-asws</sup> hand, or indicated towards it. If he<sup>-asws</sup> as not able upon it, and he<sup>-asws</sup> supplicated during that with what he<sup>-asws</sup> was able, and it isn't upon the women to touch, nor should they crowd with the men".<sup>111</sup>

35- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَنَّهُ قَالَ: وَ الطَّوَافُ سَبْعَةُ أَشْوَاطٍ حَوْلَ الْبَيْتِ وَ الشَّوْطُ مِنَ الرُّكْنِ الْأَسْوَدِ دَائِرًا بِالْبَيْتِ وَ الْحِجْرِ إِلَى الرُّكْنِ الْأَسْوَدِ الَّذِي ابْتَدَأَ مِنْهُ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, he<sup>-asws</sup> said: 'And the Tawaf is of seven circuits around the House (Kabah), and the circuit is from the corner of the (Black) Stone rotating with the House (Kabah) and the (Black) Stone to the corner of the (Black) Stone which it is begun from.

فَإِذَا طَافَ كَذَلِكَ سَبْعَةَ أَشْوَاطٍ صَلَّى رَكْعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ ع- وَ يُسْتَحَبُّ أَنْ يَقْرَأَ فِيهِمَا بِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ بَعْدَ فَاتِحَةِ الْكِتَابِ

When he perform Tawaf like that seven circuits, he should pray two units Salawaat behind Maqam Ibrahim<sup>-as</sup>, and it is recommended to read in these two (units) with Surah Al-Kafiroun and Surah Al-Tawheed after Surah Al-Fatiha.

ثُمَّ يَخْرُجُ مِنْ بَابِ الصَّفَا وَ يَطُوفُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ يُبْدَأُ بِالصَّفَا وَ يَخْتِمُ بِالْمَرْوَةِ ذَاهِبًا وَ رَاجِعًا وَ مَنْ نَسِيَ رَكْعَتِي الطَّوَافِ قَضَاهَا وَ إِنْ خَرَجَ مِنْ مَكَّةَ صَلَّاهَا حَيْثُ ذَكَرَ.

Then he should exit from the door of Al-Safa and perform Tawaf between Al-Safa and Al-Marwa seven circuits. He should begin with Al-Safa and end with Al-Marwa, going and

<sup>110</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 33

<sup>111</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 34

returning, and the one who forgets to pray two units of Salat of the Tawaf, he can fulfil these, and if he has gone out from Makkah, he can pray these wherever he remembers".<sup>112</sup>

36- وَ عَنْهُ أَنَّهُ قَالَ: إِنْ قَدَّرْتَ بَعْدَ أَنْ تُصَلِّيَ رَكْعَتِي الطَّوْفِ أَنْ تَأْتِيَ زَمْزَمَ [زَمْزَمَ] فَتَشْرَبْ مِنْ مَائِهَا وَ تُفِيضَ عَلَيْكَ مِنْهُ فَأَفْعَلْ.

And from him<sup>-asws</sup>, he said: 'If you are able, after you have prayed two units of Salat of the Tawaf, you should go to Zamzam and drink from its water, and if you can pour it upon yourself from it, then do so'.<sup>113</sup>

37- وَ عَنْهُ صَلَواتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا تَقْرُنْ بَيْنَ أُسْبُوعَيْنِ إِلَّا أَنْ تَسْهُو فَتَرِيدَ فِي الْأَوَّلِ.

And from him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> said: 'Do not pair between the two seven (circuits of Tawaf) except if you err so you increase in the first'.<sup>114</sup>

38- وَ عَنِ الْحَسَنِ وَ الْحُسَيْنِ صَلَواتُ اللَّهِ عَلَيْهِمَا أَهْمَا طَافَا بَعْدَ الْعَصْرِ وَ شَرِبَا مِنْ مَاءِ زَمْزَمَ قَائِمِينَ.

And from Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, they<sup>-asws</sup> had performed Tawaf after Al-Asr and drank from water of Zamzam while standing".<sup>115</sup>

39- وَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَمَّنْ قَدِمَ مَكَّةَ بَعْدَ الْفَجْرِ أَوْ بَعْدَ الْعَصْرِ هَلْ يَطُوفُ وَ يُصَلِّي رَكْعَتَيْ طَوَافِهِ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> was asked about the one who arrives at Makkah after the dawn, or after the afternoon, 'Should he perform Tawaf and pray two units of his Salat?'

قَالَ نَعَمْ إِذَا كَانَ فَرِيضَةً وَ إِنْ تَطَوَّعَ بِالطَّوْفِ فِي هَذَيْنِ الْوَقْتَيْنِ لَمْ يُصَلِّ رَكْعَتَيْ طَوَافِهِ حَتَّى تَحِلَّ الصَّلَاةُ.

He<sup>-asws</sup> said: 'Yes, when it was an obligatory (Tawaf), and if he had volunteered with the Tawaf in there two timings, he should not pray Salat of two units of his Tawaf until the time of Salat begins'.<sup>116</sup>

40- وَ عَنْهُ أَنَّهُ قَالَ: إِنْ بَدَأَ بِالسَّعْيِ بَعْدَ الطَّوْفِ وَ بَعْدَ أَنْ يُصَلِّيَ رَكْعَتَيْهِ فَقَدْ أَحْسَنَ وَ إِنْ أَحْرَزَ السَّعْيَ لِغُدْرٍ وَ فَرَّقَ بَيْنَهُ وَ بَيْنَ الطَّوْفِ فَلَا شَيْءَ عَلَيْهِ

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: 'Begin with the Sa'ee after the Tawaf and after having prayed two units of its Salat, it is better, and if he delays the Sa'ee due to an excuse and differentiates between it and the Tawaf, there is nothing upon him<sup>-asws</sup>'.

وَ أَنَّهُ قَالَ لَا يَبْدَأُ بِالسَّعْيِ قَبْلَ الطَّوْفِ وَ مَنْ بَدَأَ بِالسَّعْيِ قَبْلَ الطَّوْفِ طَافَ ثُمَّ سَعَى.

<sup>112</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 35

<sup>113</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 36

<sup>114</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 37

<sup>115</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 38

<sup>116</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 39

And he<sup>-asws</sup> said: ‘He should not begin with the Sa’ee before the Tawaf, and the one who begins with the Sa’ee before the Tawaf. He should perform Tawaf then Sa’ee’.<sup>117</sup>

41- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يُحَوِّلُ خَاتَمَهُ لِيَحْفَظَ بِهِ طَوَافَهُ قَالَ لَا بَأْسَ إِنَّمَا يُرِيدُ بِهِ التَّحْفُظَ.

The book of Zayd Al Narsi –

‘He said, ‘I asked Abu Abdullah<sup>-asws</sup> about the man overturning his ring so his Tawaf can be protected by it. He<sup>-asws</sup> said: ‘There is no problem. But rather, he is intending the protection by it’.<sup>118</sup>

[باب 38 طواف النساء و أحكامه](#)

## CHAPTER 38 – TAWAF AL-NISAA AND ITS RULINGS

1- سر، السرائر من كُتُبِ الْبُرْزَنْطِيِّ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ رَجُلٍ أَخَّرَ الزِّيَارَةَ إِلَى يَوْمِ النَّفَرِ قَالَ لَا بَأْسَ وَ لَا تَحِلُّ لَهُ النِّسَاءُ حَتَّى يَزُورَ الْبَيْتَ وَ يَطُوفَ طَوَافَ النِّسَاءِ.

(The book) ‘Al Saraair’ from the books of Al Bazanty who said,

‘I asked Abu Abdullah<sup>-asws</sup> about a man delaying the Ziyaarat (of Kabah) up to the day of the sacrifice. He<sup>-asws</sup> said: ‘There is no problem, and the women are not permissible for him until he visits the House (Kabah) and performs Tawaf Al-Nisaa’.<sup>119</sup>

2- قَالَ: وَ سَأَلْتُهُ عَنِ الرَّجُلِ نَسِيَ طَوَافَ النِّسَاءِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ قَالَ يُرْسِلُ وَ يُطَافُ عَنْهُ فَإِنْ تَوَقَّيَ قَبْلَ أَنْ يُطَافَ عَنْهُ طَافَ عَنْهُ وَبِهِ.

He said, ‘And I asked him<sup>-asws</sup> about the man who forgets Tawaf Al-Nisaa until he returns to his family. He<sup>-asws</sup> said: ‘He should send someone who can perform Tawaf on his behalf. If he dies before Tawaf could be performed on his behalf, his guardian (inheritor) should perform Tawaf on his behalf’.<sup>120</sup>

[باب 39 أحكام صلاة الطواف](#)

## CHAPTER 39 – RULINGS OF SALAT OF THE TAWAF

1- ب، قرب الإسناد ابنُ سَعْدٍ عَنِ الْأَزْدِيِّ قَالَ: خَرَجْتُ أَطُوفُ وَ أَنَا إِلَى جَنْبِ أَبِي عَبْدِ اللَّهِ ع حَتَّى فَرَغَ مِنْ طَوَافِهِ ثُمَّ مَالَ فَصَلَّى رَكْعَتَيْنِ مَعَ رُكْنِ الْبَيْتِ وَ الْحِجْرِ فَسَمِعْتُهُ يَقُولُ سَاجِداً سَجَدَ وَجْهِي لَكَ تَعْبِداً وَ رِقاً وَ لَا إِلَهَ إِلَّا أَنْتَ حَقّاً حَقّاً الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ

(The book) ‘Qurb Al Isnaad’ – Ibn Sa’ad, from Al Azdy who said,

‘I went out to perform Tawaf and I was to a side of Abu Abdullah<sup>-asws</sup> until he<sup>-asws</sup> was free from his<sup>-asws</sup> Tawaf. Then he<sup>-asws</sup> inclined and prayed two units Salat with a corner of the House

<sup>117</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 40

<sup>118</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 41

<sup>119</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 37 H 42

<sup>120</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 38 H 1

(Kabah) and the (Black) Stone. I heard him<sup>-asws</sup> saying in Sajdah, 'I<sup>-asws</sup> prostrate my<sup>-asws</sup> face to You<sup>-azwj</sup> in worship and servitude, and there is no god except You<sup>-azwj</sup> truly, truly! The First before all things, and the Last after all things!

وَهَا أَنَا ذَا بَيْنَ يَدَيْكَ نَاصِبِي بِدَيْكَ فَاعْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ غَيْرَكَ فَاعْفِرْ لِي فَإِنِّي مُقِرٌّ بِذُنُوبِي عَلَى نَفْسِي وَلَا يَدْفَعُ الذَّنْبَ الْعَظِيمَ غَيْرَكَ

And here I am in front of You<sup>-azwj</sup>! My forelock is in Your<sup>-azwj</sup> Hand, so Forgive for me. Surely no one forgives the mighty sins apart from You<sup>-azwj</sup>, so Forgive for me! I hereby accept my sins upon myself, and no one repels the might sins apart from You<sup>-azwj</sup>!

ثُمَّ رَفَعَ رَأْسَهُ وَوَجْهَهُ مِنَ الْبُكَاءِ كَأَنَّمَا غُمِسَ فِي الْمَاءِ.

Then he raised his head and his<sup>-asws</sup> face from the crying. It was as if it had been immersed in the water".<sup>121</sup>

2- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن الرّجلِ يطوفُ بعدَ الفجرِ فيصلي الرّكعتينِ خارجاً من المسجدِ قال يصلي بمكة لا يخرج منها إلا أن ينسى فيخرج فيصلي إذا رجع إلى المسجد أي ساعة أحب ركعتي ذلك الطواف.

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim<sup>-asws</sup>), said, 'I asked him<sup>-asws</sup> about the man who performs Tawaf after the dawn so he prays two units Salat outside from the Masjid. He<sup>-asws</sup> said: 'He should pray Salat in Makkah not outside from it except if he forgets so he goes out. He should pray when he returns to the Masjid whichever time he likes to, two units Salat of that Tawaf".<sup>122</sup>

3- قال: و سألتُهُ عن الرّجلِ يطوفُ السُّبُوعَ وَ السُّبُوعَيْنِ فَلَا يُصَلِّي رَكَعَتَيْهِ حَتَّى يَبْدُو لَهُ أَنْ يَطُوفَ سُبُوعاً أ يَصْلُحُ ذَلِكَ

He said, 'And I asked him<sup>-asws</sup> about the man who performs Tawaf the seven circuits and the two seven circuits, but he does not pray two units Salat until he begins (another) seven, 'Is that correct?'

قال لا حتى يصلي ركعتي السُّبُوعِ الأوَّلِ ثُمَّ لِيَطُوفَ مَا أَحَبَ.

He<sup>-asws</sup> said: 'No, until he prays two units of the first seven, then he can perform whatever Tawaf he likes".<sup>123</sup>

4- ل، الخصال أبي عن عليّ عن أبيه عن حماد عن حريز عن زُرارة قال قال أبو جعفر ع أُرْبَعُ صَلَوَاتٍ يُصَلِّيهَا الرَّجُلُ فِي كُلِّ سَاعَةٍ صَلَاةٌ فَاتَتْكَ فَمَتَى دَكَّرْتَهَا أَذْيَبْتَهَا وَ صَلَاةٌ رَكَعَتِي طَوَافِ الْقَرِيضَةِ وَ صَلَاةٌ الْكُشُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ هَؤُلَاءِ يُصَلِّيَهُنَّ الرَّجُلُ فِي السَّاعَاتِ كُلِّهَا.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Hammad, from Hareez, from Zurara who said,

'Abu Ja'far<sup>-asws</sup> said: 'Four Salats the man can pray these in every time – A Salat he missed so whenever he remembers, he can fulfil it, and two units Salat of the obligatory Salat, and Salat

<sup>121</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 1

<sup>122</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 2

<sup>123</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 3

of the eclipse, and the Salat upon the deceased (funeral). These, the man can pray, in all the timings".<sup>124</sup>

5- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن إبراهيم بن إسحاق عن ابن بريع رفعه إلى أبي جعفر ع قال: سبعة مواطن ليس فيها دعاء مؤقت الصلاة على الجنائز والفنوت والمستجار والصفا والمزوة والوقوف بعرفات وركعتا الطواف.

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ibrahim Bin Is'haq, from Ibn Bazie raising it to,

Abu Ja'far<sup>-asws</sup> said: 'Seven places there isn't any supplication specified – the Salat upon the funeral, and the Qunout, and Al-Mustajar (of Al-Kabah), and Al-Safa and Al-Marwa, and the pausing at Arafah, and two units Salat of the Tawaf'.<sup>125</sup>

6- ع، علل الشرائع أبي عن سعد بن إبراهيم بن مهران عن أخيه عن الحسن بن سعيد عن علي بن النعمان عن يحيى الأزرق قال: قلت لأبي الحسن ع إني طفت أربعة أسبوع فأعيتت فيها فأصلي ركعتي وأنا جالس

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother, from Al-Hassan Bin Saeed, from Ali Bin Al Numan, from Najy Al Azraq who said,

'I said to Abu Al-Hassan<sup>-asws</sup>, 'I have performed four (out of) seven circuits, so I got tired in it. Can I pray its units while I am seated?'

فَقَالَ لَا

He<sup>-asws</sup> said: 'No!'

فَقُلْتُ فَكَيْفَ يُصَلِّي الرَّجُلُ صَلَاةَ اللَّيْلِ إِذَا أَعْيَا أَوْ وَجَدَ فَتْرَةً وَهُوَ جَالِسٌ وَ هَذَا لَا يَصْلُحُ

I said: 'How come the man can pray the night Salat while he is seated when he is either tired or feels weak, and this is not correct?'

قَالَ يَسْتَقِيمُ أَنْ تُطُوفَ وَأَنْتَ جَالِسٌ

He<sup>-asws</sup> said: 'It is straight that you perform Tawaf while you are seated?'

قُلْتُ لَا

I said, 'No'.

قَالَ فَصَلِّهَا وَأَنْتَ قَائِمٌ.

He<sup>-asws</sup> said: 'Pray it while you are standing!'<sup>126</sup>

<sup>124</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 4

<sup>125</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 5

<sup>126</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 6

7- ب، قرب الإسناد الحسن بن ظريف و علي بن إسماعيل و محمد بن عيسى عن حماد بن عيسى قال: رأيت أبا الحسن موسى ع صلى العداة فلما سلم الإمام قام فدخل الطواف فطاف أسبوعين بعد الفجر قبل طلوع الشمس ثم خرج من باب بني شيبه و مضى و لم يصل.

(The book) 'Qurb Al Isnaad' – Al-Hassan Bin Zareyf and Ali Bin Ismail and Muhammad Bin Isa, from Hammad Bin Isa who said,

'I saw Abu Al-Hassan Musa<sup>-asws</sup> pray the morning Salat. When the Imam<sup>-asws</sup> had performed Salaam, he<sup>-asws</sup> entered to perform Tawaf. He<sup>-asws</sup> did two seven circuits before the emergence of the sun, then he<sup>-asws</sup> went out from the door of the clan of Sheyba and went away and did not pray Salat'.<sup>127</sup>

8- ضا، فقه الرضا عليه السلام و إذا فرغت من أسبوعك فأت مقام إبراهيم ع و صل ركعتين للطواف و اقرأ فيهما فاتحة الكتاب و قل يا أيها الكافرون و قل هو الله أحد و لا يجوز أن تصلي ركعتي طواف الحج و العمرة إلا خلف المقام حيث هو الساعة و لا بأس أن تصلي ركعتي طواف النساء و غيره حيث شئت من المسجد الحرام.

(The boo) 'Fiqh Al-Reza<sup>-asws</sup>', the greeting be upon him<sup>-asws</sup> – 'And when you are free from your seven circuits, come to Maqam Ibrahim<sup>-saww</sup> and pray two units of the Tawaf and read in these with Surah Al Fatiha and Surah Al Kafiroun, and Surah Al Tawheed; and it is not allowed to pray two units Salat of Tawaf the Hajj and the Umrah except behind the Maqam where it is now, and there is no problem if you were to pray two units Salat of Tawaf Al-Nisaa and others where you like from the Sacred Masjid'.<sup>128</sup>

9- شي، تفسير العياشي عن محمد بن الفضيل عن أبي الصباح قال: سئل أبو عبد الله ع عن رجل نسي أن يصلي الركعتين عند مقام إبراهيم ع في الطواف في الحج أو العمرة فقال إن كان بالبئد صلى ركعتين عند مقام إبراهيم ع فإن الله يقول و اتخذوا من مقام إبراهيم مصلى و إن كان ارتحل و سار فلا أمره أن يرجع.

(The book) 'Tafseer Al Ayyashi' – from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah who said,

'Abu Abdullah<sup>-asws</sup> was asked about a man who forgot to pray the two units Salat by Maqam Ibrahim<sup>-as</sup> in the Tawaf during the Hajj or the Umrah. He<sup>-asws</sup> said: 'If he was in the city, he should pray the two units by Maqam Ibrahim<sup>-saww</sup> for Allah<sup>-azwj</sup> Says: **'and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**, and if he has departed and travelled, I<sup>-asws</sup> will not instruct him to return'.<sup>129</sup>

10- شي، تفسير العياشي عن الحلبي عن أبي عبد الله ع قال: سألته عن رجل طاف بالبيت طواف الفريضة في حج كان أو عمرة و جهل أن يصلي ركعتين عند مقام إبراهيم ع قال يصليها و لو بعد أيام لأن الله يقول و اتخذوا من مقام إبراهيم مصلى.

(The book) 'Tafseer Al Ayyashi' – From Al Halby,

'From Abu Abdullah, he (the narrator) said, 'I asked him<sup>-asws</sup> about a man performing Tawaf of the House (Kabah), the obligatory Tawaf whether it was during Hajj or Umrah, and he is ignorant of praying two units by Maqam Ibrahim<sup>-as</sup>. He<sup>-asws</sup> said: 'He should pray these and

<sup>127</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 7

<sup>128</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 8

<sup>129</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 9

even if after some days, because Allah<sup>-azwj</sup> Says: ***'and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]'***<sup>130</sup>

11- **الْهِدَايَةُ، قَالَ الصَّادِقُ ع لَا تَدْعُ أَنْ تَقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فِي سَبْعَةِ مَوَاطِنَ وَ عَدَّ مِنْهَا صَلَاةَ الطَّوَافِ وَ رَكَعَتَيْ الْإِحْرَامِ.**

(The book) 'Al Hidayah' –

'Al-Sadiq<sup>-asws</sup> said: 'Do not leave reading Surah Al Tawheed and Surah Al Kafiroun in seven places' – and he<sup>-asws</sup> counted from these Salat of Tawaf and two units Salat of the Ihraam"<sup>131</sup>

12- **وَ قَالَ رَحِمَهُ اللَّهُ الصَّلَاةُ الَّتِي تُصَلَّى فِي الْأَوْقَاتِ كُلِّهَا إِنْ فَاتَتْكَ صَلَاةٌ فَصَلِّهَا إِذَا ذَكَرْتَ وَ صَلَاةُ الْكُشُوفِ وَ الصَّلَاةُ عَلَى الْجِنَاةِ وَ رَكَعَتَيْ الْإِحْرَامِ وَ رَكَعَتَيْ الطَّوَافِ.**

And he<sup>-asws</sup>, may Allah<sup>-azwj</sup> Mercy him, said, 'The Salat which you can pray in all of the timings - if you miss a Salat so pray it when you remember, and the eclipse Salat, and the Salat upon the funeral, and two units of the Ihraam, and two units of the Tawaf"<sup>132</sup>

13- **دَلَائِلُ الْإِمَامَةِ، لِمُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمُطَّلِبِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ السَّمُرِيِّ عَنْ أَبِي الْحَسَنِ الْمُحَمَّدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَحْمَدَ الْمُحَمَّدِيِّ عَنِ الْقَائِمِ ع قَالَ: كَانَ يَقُولُ زَيْنُ الْعَابِدِينَ ع عِنْدَ فِرَاقِهِ مِنْ صَلَاتِهِ فِي سَجْدَةِ الشُّكْرِ يَا كَرِيمُ مَسْكِينُكَ بِفِنَائِكَ يَا كَرِيمُ فَفَيْرُكَ زَائِرُكَ حَقِيرُكَ يَبَابُكَ يَا كَرِيمُ.**

(The book) 'Dalail Al-Aimma<sup>-asws</sup>' of Muhammad Bin Jareer Al Tabari, from Abdullah Bin Al Ali Muttalibi, from Muhammad Bin Ali Al Samuri, from Abu Al-Hassan Al Mahmoudy, from Muhammad Bin Ali Bin Ahmad Al Mahmoudy,

'From Al-Qaim<sup>-ajfi</sup> said: 'Zayn Al-Abideen<sup>-asws</sup> had said at his<sup>-asws</sup> conclusion of his<sup>-asws</sup> Salat in Sajdah of thanks: 'O Benevolent, Your<sup>-azwj</sup> beggar is at Your<sup>-azwj</sup> Courtyard! O Benevolent, Your<sup>-azwj</sup> poor one is visiting You<sup>-azwj</sup> insignificant ones is at Your<sup>-azwj</sup> door!'<sup>133</sup>

أقول: لعل هذا الدعاء لسجدة الشكر بعد صلاة الطواف أو لمطلق الصلاة في هذا المكان لمناسبة لفظ الدعاء و لأنه ع قال ذلك لجماعة من الطالبين له بعد فراغه من الطواف عند الكعبة.

*I say, 'Perhaps this supplication is for the Sajdah of thanks after the Salat of Tawaf or for any general Salat performed in this place, considering the wording of the supplication. This is because he<sup>-asws</sup> said it to a group of seekers after completing his<sup>-asws</sup> Tawaf at the Kabah'.*

[باب 40 فضل الحجر و علة استلامه و استلام سائر الأركان](#)

## CHAPTER 40 – MERIT OF THE (BLACK) STONE, AND REASON FOR TOUCHING IT AND TOUCHING REST OF THE CORNERS

<sup>130</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 10

<sup>131</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 11

<sup>132</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 12

<sup>133</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 39 H 13

1- ع، علل الشرائع جماعة عن أبي المفضل عن ليث بن محمد عن أحمد بن عبد الصمد عن خاله أبي الصلت الهروي عن عبد العزيز بن عبد الصمد عن أبي هارون العبدي عن أبي سعيد الخدري قال: حج عمر بن الخطاب في إمرته فلما افتتح الطواف حادى الحجر الأسود و مر فاستلمه وقبله وقال أقبلك و إني لأعلم أنك حجر لا تضر و لا تنفع و لكن كان رسول الله ص بك حفيئاً و لو لا إني رأيته يقبلك ما قبلك

(The book) 'Ilal Al Sharaie' – A group, from Abu Al Mufazzal, from Lays Bin Muhammad, from Ahmad Bin Abdul Samad, from his maternal uncle Abu Al Salt Al Harwy, from Abdul Aziz Bin Abdul Samad, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

'Umar Bin Al Khattab performed Hajj during his governance. When he began the Tawaaf parallel to the (black) Stone and went on. He touched it and kissed it and said, 'I kiss you and I know that you are a stone. Neither do you harm nor benefit, but Rasool-Allah<sup>-saww</sup> was deeply concerned about you, and had I not seen him<sup>-saww</sup> kissing you, I would not have kissed you!'

قَالَ وَكَانَ فِي الْقَوْمِ الْحَجِيجِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ بَلَى وَاللَّهِ إِنَّهُ لَيُضُرُّ وَيَنْفَعُ

He<sup>-asws</sup> said: 'And among the group of pilgrims was Ali Bin Abu Talib<sup>-asws</sup>. He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, it does harm and benefit!'

قَالَ وَبِمَ قُلْتَ ذَلِكَ يَا أَبَا الْحَسَنِ

He (Umar) said, 'And by what are you<sup>-asws</sup> saying that, O Abu Al-Hassan<sup>-asws</sup>?'

قَالَ بِكِتَابِ اللَّهِ تَعَالَى

He<sup>-asws</sup> said: 'By the Book of Allah<sup>-azwj</sup>!'

قَالَ أَشْهَدُ أَنَّكَ لَدُوِّ عِلْمِ بَيْتِ اللَّهِ فَأَيْنَ ذَلِكَ مِنَ الْكِتَابِ

He said, 'I do testify that you<sup>-asws</sup> are with know of the Book of Allah<sup>-azwj</sup>, so where is that from the Book?'

قَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

He<sup>-asws</sup> said: 'Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, "Yes, we testify". [7:172].**

وَأَخْبَرَكُ أَنَّ اللَّهَ سُبْحَانَهُ لَمَّا خَلَقَ آدَمَ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ ذُرِّيَّتَهُ مِنْ صُلْبِهِ نَسَمًا فِي هَيْئَةِ الدَّرِّ فَالَزَمَهُمُ الْعَقْلَ وَ فَرَّرَهُمْ أَنَّهُ الرَّبُّ وَ أَهَمُّ الْعَبِيدِ وَ أَقْرَبُوا لَهُ بِالرُّبُوبِيَّةِ وَ شَهِدُوا عَلَى أَنْفُسِهِمْ بِالْعُبُودِيَّةِ

And I<sup>-asws</sup> inform you that when Allah<sup>-azwj</sup> the Glorious Created Adam<sup>-as</sup> Caressed his<sup>-as</sup> back and Extracted his<sup>-as</sup> offspring from his<sup>-as</sup> loins persons in appearance of the particles. He<sup>-azwj</sup> Necessitated them the intellect and Told them to accept that He<sup>-azwj</sup> is the Lord<sup>-azwj</sup> and they were the slaves, and they accepted to Him<sup>-azwj</sup> with the Lordship, and they testified upon themselves with the servitude.

وَ اللَّهُ عَزَّ وَ جَلَّ يَعْلَمُ أَنَّهُمْ فِي ذَلِكَ فِي مَنَازِلٍ مُخْتَلِفَةٍ فَكَتَبَ أَسْمَاءَ عِبِيدِهِ فِي رِزْقِي وَ كَانَ لِهَذَا الْحَجَرِ يَوْمَئِذٍ عَيْنَانِ وَ لِسَانٌ وَ شَفَتَانِ فَقَالَ لَهُ افْتَحْ فَانْفَتَحَ فَاهُ فَأَلْقَمَهُ ذَلِكَ الرِّقَّ

And Allah<sup>-azwj</sup> Mighty and Majestic Knew they were in that in difference statuses, so He<sup>-azwj</sup> Wrote names of His<sup>-azwj</sup> slaves in a parchment, and in those days there were two eyes and a tongue and two lips for the Stone. He<sup>-azwj</sup> Said to it: “Open your mouth! It opened its mouth and swallowed that parchment.

ثُمَّ قَالَ لَهُ اشْهَدْ لِمَنْ وَافَاكَ بِالْمُؤَافَاةِ يَوْمَ الْقِيَامَةِ

Then He<sup>-azwj</sup> Said to it: “Testify for the one who meets you, with loyalty on the Day of Qiyamah!”

فَلَمَّا هَبَطَ آدَمُ عَ هَبَطَ وَ الْحَجَرُ مَعَهُ فَجَعَلَ فِي مَوْضِعِهِ مِنْ هَذَا الرُّكْنِ وَ كَانَتْ الْمَلَائِكَةُ تَحُجُّ إِلَى هَذَا الْبَيْتِ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ تَعَالَى آدَمَ ثُمَّ حَجَّه آدَمُ ثُمَّ نُوحٌ مِنْ بَعْدِهِ ثُمَّ هَدَمَ الْبَيْتَ وَ دَرَسَتْ قَوَاعِدُهُ فَاسْتَوْدِعَ الْحَجَرَ مِنْ أَبِي قُبَيْسٍ

When Adam<sup>-as</sup> descended and the Stone was with him<sup>-as</sup>, he<sup>-as</sup> made it to be in its place in this corner, and the Angels used to perform Hajj to this House (Kabah) from before Allah<sup>-azwj</sup> the Exalted had Created Adam<sup>-as</sup>. Then Adam<sup>-as</sup> performed Hajj, then Noah<sup>-as</sup> from after him<sup>-as</sup>. Then the House collapsed and its foundations crumbled. The Stone was entrusted to (mount) Abu Qubeys.

فَلَمَّا أَعَادَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ عَ بِنَاءَ الْبَيْتِ وَ بَنَى قَوَاعِدَهُ وَ اسْتَحْرَجَا الْحَجَرَ مِنْ أَبِي قُبَيْسٍ بِوَحْيٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَجَعَلَاهُ بِحَيْثُ هُوَ الْيَوْمَ مِنْ هَذَا الرُّكْنِ

When Ibrahim<sup>-as</sup> and Ismail rebuilt the House and they<sup>-as</sup> built its foundation and extracted the Stone from (mount) Abu Qubeys by a Revelation from Allah<sup>-azwj</sup> Mighty and Majestic, they<sup>-as</sup> made it to be where it is today from this corner.

وَ هُوَ مِنْ حَجَارَةِ الْجَنَّةِ وَ كَانَ لَمَّا أَنْزَلَ فِي مِثْلِ لَوْنِ الدُّرِّ وَ بَيَاضِهِ وَ صَفَاءِ الْبَاقُوْتِ وَ ضِيَائِهِ فَسَوَّدَتْهُ أَيْدِي الْكُفَّارِ وَ مَنْ كَانَ يَلْتَمِسُهُ مِنْ أَهْلِ الشِّرْكِ بِعَتَائِرِهِمْ-

And it is from the stones of Paradise, and it had descended in the colour of the gem in its whiteness, and clarity and illumination of the sapphire. It was blackened by hands of the Kafirs and the ones from the people of Shirk who touched it with their offerings’.

فَقَالَ عُمَرُ لَا عِشْتُ فِي أُمَّةٍ لَسْتُ فِيهَا يَا بَا الْحَسَنِ.

Umar said, ‘May I not live in a community you<sup>-asws</sup> aren’t in it, O Abu Al-Hassan<sup>-asws</sup>’.<sup>134</sup>

2- ع، علل الشرائع ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ الْبُطَيْبِيِّ عَنِ زِيَادِ الْقُنْدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: بَيْنَا نَحْنُ فِي الطَّوَابِ إِذْ مَرَّ رَجُلٌ مِنْ آلِ عُمَرَ فَأَخَذَ بِيَدِهِ رَجُلٌ فَاسْتَلَمَ الْحَجَرَ فَانْتَهَرَهُ وَ أَعْلَطَهُ وَ قَالَ لَهُ بَطَلْ حَجَّكَ إِنَّ الَّذِي تَسْتَلِمُهُ حَجَرٌ لَا يَصْرُ وَ لَا يَنْفَعُ

<sup>134</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 1

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ziyad Al Qandy, from Abdullah Bin Sinan who said,

'While we were in the Tawaaf when a man from the progeny of Umar passed by. A man grabbed his hand and touched the (Black) Stone. He rebuked him and was harsh to him and said to him, 'Your Hajj has been invalidate! That which you are touching is a stone, neither harming nor benefitting!'

فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَمَا سَمِعْتَ قَوْلَ الْعُمَرِيِّ لِهَذَا الَّذِي اسْتَلَمَ الْحَجَرَ

I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Did you<sup>-asws</sup> not hear the word of the Umary to this one who touched the Stone?'

قَالَ فَأَصَابَهُ مَا أَصَابَهُ

He<sup>-asws</sup> said: 'It has afflicted him what has afflicted him!'

فَقَالَ وَ مَا الَّذِي قَالَ

He<sup>-asws</sup> said: 'And what is that which he said?'

قُلْتُ قَالَ لَهُ يَا عَبْدَ اللَّهِ بَطَلَ حَجُّكَ ثُمَّ إِنَّمَا هُوَ حَجْرٌ لَا يَضُرُّ وَلَا يَنْفَعُ

I said, 'He said to him, 'O servant of Allah<sup>-azwj</sup>, your Hajj is invalidated! But rather, it is a stone neither harming nor benefitting''.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَذَبَ ثُمَّ كَذَبَ ثُمَّ كَذَبَ إِنَّ لِلْحَجَرَ لِسَانًا ذَلَقًا يَوْمَ الْقِيَامَةِ يَشْهَدُ لِمَنْ وَاوَاهُ بِالْمُؤَافَاةِ

Abu Abdullah<sup>-asws</sup> said: 'He lied, then he lied, then he lied! For the (Black) Stone there will be an eloquent tongue on the Day of Qiyamah. It will testify for the one arrives to it with the loyalty!'

ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ خَلَقَ بَحْرَيْنِ بَحْرًا عَذْبًا وَ بَحْرًا أُجَاجًا فَخَلَقَ تُرْبَةَ آدَمَ مِنَ الْبَحْرِ الْعَذْبِ وَ شَنَّ عَلَيْهَا مِنَ الْبَحْرِ الْأُجَاجِ ثُمَّ جَبَلَ آدَمَ فَعَرَكَ عَرَكَ الْأَدِيمِ فَتَرَكَهُ مَا شَاءَ اللَّهُ

Then he<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Blessed and Exalted Created the skies and the earth, Created two seas, a sweet sea and a bitter sea. He<sup>-azwj</sup> Created the soil of Adam<sup>-as</sup> from the sweet sea and Sprinkled upon it from the bitter sea. Then He<sup>-azwj</sup> Shaped Adam and Kneaded him<sup>-as</sup> like the tanned leather. He<sup>-as</sup> Left him<sup>-as</sup>, for as long as Allah<sup>-azwj</sup> so Desired.

فَلَمَّا أَرَادَ أَنْ يَنْفُخَ فِيهِ الرُّوحَ أَقَامَهُ شَبْحًا فَبَضَّ فَبَضَّ مِنْ كَتِفِهِ الْأَيْمَنِ فَخَرَجُوا كَالذَّرِّ فَقَالَ هَؤُلَاءِ إِلَى الْجَنَّةِ وَ قَبَضَ قَبَضَةً مِنْ كَتِفِهِ الْأَيْسَرِ فَقَالَ هَؤُلَاءِ إِلَى النَّارِ

When He<sup>-azwj</sup> Wanted to Blow the spirit into him<sup>-as</sup>, Stood him<sup>-as</sup> as a figurine. He<sup>-azwj</sup> Took a Handful from his<sup>-as</sup> right shoulder. They (offspring) came out like the particles. He<sup>-azwj</sup> Said:

“They are to the Paradise!” And He<sup>-azwj</sup> Took a Handful from his<sup>-as</sup> left shoulder. He<sup>-azwj</sup> Said: “They are to the Fire!”

فَأَنطَقَ اللَّهُ عَزَّ وَجَلَّ أَصْحَابَ الْيَمِينِ وَأَصْحَابَ الْبَسِطِ فَقَالَ أَهْلُ الْبَسِطِ يَا رَبِّ لِمَ خَلَقْتَ لَنَا النَّارَ وَ لِمَ تُبَيِّنُ لَنَا وَ لِمَ تَبْعَثُ إِلَيْنَا رَسُولًا

Allah<sup>-azwj</sup> Mighty and Majestic Caused companions of the right and companions of the left to speak. The people of the left said, ‘O Lord<sup>-azwj</sup>! Why did You<sup>-azwj</sup> Create us for the Fire, and did not Explain to us and did not Send a Messenger<sup>-as</sup> to us?’

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ ذَلِكَ لِعِلْمِي بِمَا أَنْتُمْ صَائِرُونَ إِلَيْهِ وَ إِلَيَّ سَأَلْتُكُمْ

Allah<sup>-azwj</sup> Mighty and Majestic Said to them: “That is due to My<sup>-azwj</sup> Knowledge with what you all will (ultimately) be coming to, and I<sup>-azwj</sup> will be Asking you all!”

فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ النَّارَ فَأَسْعَرَتْ ثُمَّ قَالَ لَهُمْ تَفَحَّمُوا جَمِيعًا فِي النَّارِ فَإِنِّي أَجْعَلُهَا عَلَيْكُمْ بَرْدًا وَ سَلَامًا

Allah<sup>-azwj</sup> Mighty and Majestic Commanded the Fire, so it ignited. Then He<sup>-azwj</sup> Said to them: “Storm into the Fire altogether, for I<sup>-azwj</sup> shall Made it cool and safe upon you all!”

فَقَالُوا يَا رَبِّ إِنَّمَا سَأَلْنَاكَ لِأَيِّ شَيْءٍ جَعَلْتَهَا لَنَا هَرَبًا مِنْهَا وَ لَوْ أَمَرْتَ أَصْحَابَ الْيَمِينِ مَا دَخَلُوا

They said, ‘O Lord<sup>-azwj</sup>! But rather we had asked You<sup>-azwj</sup> for which thing (reason) You<sup>-azwj</sup> have Made it to be for us! We flee from it, and had You<sup>-azwj</sup> Commanded companions of the right, they would not be entering (either)!’

فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ النَّارَ فَأَسْعَرَتْ ثُمَّ قَالَ لِأَصْحَابِ الْيَمِينِ تَفَحَّمُوا جَمِيعًا فِي النَّارِ

Allah<sup>-azwj</sup> Mighty and Majestic Commanded the Fire so it ignited. Then He<sup>-azwj</sup> Said to companions of the right: “Storm altogether into the Fire!”

فَتَفَحَّمُوا جَمِيعًا فَكَانَتْ عَلَيْهِمْ بَرْدًا وَ سَلَامًا فَقَالَ لَهُمْ جَمِيعًا أَلَسْتُ بِرَبِّكُمْ

They all stormed, and it became cool and safe upon them. He<sup>-azwj</sup> Said to them all: “Am I not your Lord<sup>-azwj</sup>?”

قَالَ أَصْحَابُ الْيَمِينِ بَلَى طَوْعًا وَ قَالَ أَصْحَابُ الشِّمَالِ بَلَى كَرْهًا فَأَخَذَ مِنْهُمْ جَمِيعًا مِيثَاقَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ

The companions of the right said, ‘Yes’, willingly, and companions of the left said, ‘Yes’, unwillingly. He<sup>-azwj</sup> Took all their Covenants from them and Made them testify upon themselves’.

قَالَ وَ كَانَ الْحَجَرُ فِي الْجَنَّةِ فَأَخْرَجَهُ اللَّهُ عَزَّ وَجَلَّ فَالْتَقَمَ الْمِيثَاقَ مِنَ الْخَلْقِ كُلِّهِمْ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ

He<sup>-asws</sup> said: ‘And the Stone was in the Paradise. Allah<sup>-azwj</sup> Mighty and Majestic Extracted it, and it swallowed the Covenant of the creatures, all of them. So that is Word of the Mighty

and Majestic: ***Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83].***

فَلَمَّا أَسْكَنَ اللَّهُ عَزَّ وَجَلَّ آدَمَ الْجَنَّةَ وَ عَصَى أَهْبَطَ اللَّهُ عَزَّ وَجَلَّ الْحَجَرَ فَجَعَلَهُ فِي رُكْنٍ بَيْنَهُ وَ أَهْبَطَ آدَمَ عَلَى الصَّفَا فَمَكَثَ مَا شَاءَ اللَّهُ

When Allah<sup>-azwj</sup> Mighty and Majestic Settled Adam<sup>-as</sup> in the Paradise, and he<sup>-as</sup> disobeyed, Allah<sup>-azwj</sup> Mighty and Majestic Sent down the Stone and Made it to ne in a corner of His<sup>-azwj</sup> House; and Adam<sup>-as</sup> came down at Al-Safa. He<sup>-as</sup> remained for as long as Allah<sup>-azwj</sup> Desired.

ثُمَّ رَأَاهُ فِي الْبَيْتِ فَعَرَفَهُ وَ عَرَفَ مِيثَاقَهُ وَ ذَكَرَهُ فَجَاءَ إِلَيْهِ مُسْرِعاً فَأَكْبَّ عَلَيْهِ وَ بَكَى عَلَيْهِ أَرْبَعِينَ صَبَاحاً تَائِباً مِنْ خَطِيئَتِهِ وَ نَادِماً عَلَى نَقْضِهِ مِيثَاقَهُ

Then he<sup>-as</sup> saw it in the House, so he<sup>-as</sup> recognised it and recognised his<sup>-as</sup> covenant. He<sup>-as</sup> came to it quickly and devoted to it and cried upon it for forty mornings repenting from his<sup>-as</sup> mistake and remorseful upon his<sup>-as</sup> having broken his<sup>-as</sup> covenant’.

قَالَ فَمِنْ أَجْلِ ذَلِكَ أَمَرْتُمْ أَنْ تَقُولُوا إِذَا اسْتَلَّمْتُمْ الْحَجَرَ أَمَانِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ يَوْمَ الْقِيَامَةِ.

He<sup>-asws</sup> said: ‘For that reason you have been Commanded to be saying when you touch the Stone, ‘My entrustment I have fulfilled it, and my covenant I have upheld, for you to testify for me with the loyalty on the Day of Qiyamah!’<sup>135</sup>

3- ع، علل الشرائع بالإسناد إلى وهب عن ابن عباس رضي الله عنه أن النبي ص قال لعائشة و هي تطوف معه بالكعبة حين استلم الركن يا عائشة لو لا ما طبع الله على هذا الحجر من أرجاس الجاهلية و أنجاسها إذا لاستشفني به من كل عاهة و إذا لألفي كهنته يوم أنزله الله عز و جل

(The book) ‘Ilal Al Sharaie’ – By the chain to Wahb,

‘From Ibn Abbas, may Allah<sup>-azwj</sup> be Pleased with him, ‘The Prophet<sup>-saww</sup> said to Ayesha while she was performing Tawaaf of the Kabah with him<sup>-saww</sup>, when they touched the corner, ‘O Ayesha! Had it not been for what Allah<sup>-azwj</sup> has let this Stone to be stamped upon by the impurities of the Pre-Islamic period and its uncleanness, then I<sup>-saww</sup> would have sought healing with it from every ailment, then you would have found it being in the (same) appearance as the day Allah<sup>-azwj</sup> Mighty and Majestic had Sent it down!

وَ لَيَبْعَثُهُ اللَّهُ عَلَى مَا خُلِقَ عَلَيْهِ أَوَّلَ مَرَّةٍ وَ إِنَّهُ لَيَأْفُوتُهُ بَيْضَاءُ مِنْ يَأْفُوتِ الْجَنَّةَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ غَيَّرَ حُسْنَهُ بِمَعْصِيَةِ الْعَاصِينَ وَ سِتَرَتْ بَيْتُهُ عَنِ الْأَيْمَةِ وَ الظَّلْمَةِ لِأَنَّهُ لَا يَنْبَغِي لَهُمْ أَنْ يَنْظُرُوا إِلَى شَيْءٍ بَدُوهُ مِنَ الْجَنَّةِ لِأَنَّ مَنْ نَظَرَ إِلَى شَيْءٍ مِنْهَا عَلَى جَهْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ

And Allah<sup>-azwj</sup> will Resurrect it being upon what He<sup>-azwj</sup> had Created it the first time, and it was a white ruby from the rubies of Paradise, but Allah<sup>-azwj</sup> Mighty and Majestic Changed its beauty due to disobedience of the disobeying one, and Concealed its construction from the leaders and the oppressors because it is not befitting for them to be looking at anything whose origin is from the Paradise, because the one who looks at anything from it upon its true form, the Paradise would be obligated for him.

<sup>135</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 2

وَ إِنَّ الرُّكْنَ يَمِينُ اللَّهِ عَزَّ وَ جَلَّ فِي الْأَرْضِ وَ لَيَبْعَثُهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ وَ شَفَتَانِ وَ عَيْنَانِ وَ لَيُنطِقُنَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِسَانٍ طَلْقٍ ذَلْقٍ لِيَشْهَدَ لِمَنْ اسْتَلَمَهُ بِحَقِّ اسْتِغْلَامِهِ الْيَوْمَ بَيْعَةَ لِمَنْ لَمْ يُدْرِكْ بَيْعَةَ رَسُولِ اللَّهِ ص.

And the corner is a Right Hand of Allah<sup>-azwj</sup> Mighty and Majestic in the earth, and Allah<sup>-azwj</sup> will be Resurrecting it on the Day of Qiyamah and for it would be a tongue, and two lips, and two eyes, and Allah<sup>-azwj</sup> will Cause it to speak on the Day of Qiyamah with a clear eloquent tongue for it to testify for the one who had touched it as is the right of touching it today as allegiance for the one who did not come across the allegiance of Rasool-Allah<sup>-saww!</sup>"<sup>136</sup>

وَ ذَكَرَ وَهْبٌ أَنَّ الرُّكْنَ وَ الْمَقَامَ يَأْتُوْتَانِ مِنْ يَأْفُوتِ الْجَنَّةِ أَنْزِلًا فَوْضِعًا عَلَى الصَّفَا فَأَصَاءَ نُورُهُمَا لِأَهْلِ الْأَرْضِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ كَمَا يُضِيءُ الْمِصْبَاحُ فِي اللَّيْلِ الْمُظْلِمِ يَوْمَ الرُّؤْعَةِ وَ يُسْتَأْنَسُ إِلَيْهِمَا وَ لَيَبْعَثَنَّ الرُّكْنَ وَ الْمَقَامَ وَ هُمَا فِي الْعِظَمِ مِثْلُ أَبِي فُبَيْسٍ يَشْهَدَانِ لِمَنْ وَافَاهُمَا بِالْمُؤَافَاةِ فَرَفَعَ النُّورَ عَنْهُمَا وَ غَيَّرَ حُسْنَهُمَا وَ وُضِعَا حَيْثُ هُمَا.

And Wahb mentioned that the (Yemeni) corner and the Maqam are both rubies from the rubies of Paradise. They were both Sent down and placed upon Al-Safa. Their radiance illuminated for people of the earth what is between the east and the west, just as the lamp illuminates during the dark night, securing the dread and to be comforted to them, and Allah<sup>-azwj</sup> will Resurrect the Corner and the Maqam, and they will both be large like (mount) Abu Qubeys, testifying with the loyalty for the one who arrives to them. The radiance was raised away from them and their beauty was changed and they were placed where they are (now)"<sup>137</sup>

4- ع، علل الشرائع أَبِي عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ لِمَ يُسْتَلَمُ الْحَجَرُ

(The book) 'Ilal Al Sharaie' – My father, from Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup>, 'Why should one touch the (Black) Stone?'

قَالَ لِأَنَّ مَوَاتِيْقَ الْحَلَامِيْقِ فِيهِ.

He<sup>-asws</sup> said: 'Because covenants of the people are in it"<sup>138</sup>

5- وَ فِي حَدِيثٍ آخَرَ قَالَ: لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخَذَ مَوَاتِيْقَ الْعِبَادِ أَمَرَ الْحَجَرَ فَالْتَقَمَهَا فَهُوَ يَشْهَدُ لِمَنْ وَافَاهُ بِالْمُؤَافَاةِ.

And in another Hadeeth, he<sup>-asws</sup> said: 'Because when Allah<sup>-azwj</sup> Mighty and Majestic Took covenants of the servants, Commanded the Stone to swallow these. Thus, it would testify with the loyalty for the one who arrives to it"<sup>139</sup>

<sup>136</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 3 a

<sup>137</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 3 b

<sup>138</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 4

<sup>139</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 5

6- ن، عيون أخبار الرضا عليه السلام، علل الشرائع في العللي ابن سنان عن الرضا ع علة استلام الحجر أن الله تبارك و تعالى لنا أخذ موثيق بني آدم ألقمه الحجر فمن تم كلف الناس بمعاودة ذلك الميثاق و من تم يقال عند الحجر أماني أدائها و ميثاقها تعاقدته لتشهد لي بالمؤافاة.

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>, (and) 'Ilal Al Sharaie', in 'Al Ilal' of Ibn Sinan,

'From Al-Reza<sup>-asws</sup>: 'Reason for touching the Stone is that when Allah<sup>-azwj</sup> Blessed and Exalted Took covenants of the children of Adam<sup>-as</sup>, He<sup>-azwj</sup> Ingested it into the Stone. Then He<sup>-azwj</sup> Encumbered the people to uphold that covenant, and from then it is said by the Stone, 'My entrustment I have fulfilled, and my covenant I have upheld, for you to testify for me with the loyalty!''<sup>140</sup>

7- و منه قول سلمان رحمه الله ليحيى الحجري يوم القيامة مثل أبي قبيس له لسان و شفقتان يشهد لمن وافاه بالمؤافاة.

And from him are words of Salman<sup>-ra</sup>, may Allah<sup>-azwj</sup> Mercy him<sup>-ra</sup>. 'The Stone will be brought on the Day of Qiyamah being like (mount) Abu Qubeys. For it would be a tongue and two lips. It will testify with the loyalty for the one who had arrived to it''<sup>141</sup>

8- ع، علل الشرائع ابن الوليد عن أحمد بن إدريس عن محمد بن [حسن] حنان عن الوليد بن أبان عن علي بن جعفر عن محمد بن مسلم عن أبي عبد الله ع قال قال رسول الله ص طوفوا بالبيت و استلموا الركن فإنه يمئن الله في أرضه يضاف بها خلقه.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Hassan, from Al Waleed Bin Aban, from Ali son of Ja'far<sup>-asws</sup>, from Muhammad Bin Muslim, from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Perform Tawaaf of the House (Kabah) and touch the corner, for it is a Right Hand of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, Shaking hands of the people by it!''<sup>142</sup>

قال الصدوق رضي الله عنه معنى يمئن الله طريق الله الذي يأخذ به المؤمنون إلى الجنة و لهذا قال الصادق ع إنه بابنا الذي ندخل منه الجنة

Al Sadouq, may Allah<sup>-azwj</sup> be Pleased with him, said, 'Meaning of 'Right Hand of Allah<sup>-azwj</sup>', is a path of Allah<sup>-azwj</sup> which the believers take with to the Paradise, and for this (reason) Al-Sadiq<sup>-asws</sup> said: 'It is our door. We will enter the Paradise from it'.

و لهذا قال ع إن فيه باباً من أبواب الجنة لم يعلق منذ فتح و فيه نهر من الجنة تلقى فيه أعمال العباد و هذا هو الركن اليماني لا ركن الحجر.

And for this he<sup>-asws</sup> said: 'In it there is a door from the doors of Paradise. It has not been locked since it was opened, and in it is a river from the Paradise. The deeds of the servants are cast in it, and this, it is the Yemeni corner, not the corner of the (Black) Stone''<sup>143</sup>

9- ع، علل الشرائع أبي عن سعد بن ابن أبي الخطاب عن البرزطي عن عبد الكريم بن عمرو عن ابن أبي يعفور عن أبي عبد الله ع قال: إن الأزواج جنود مجندة فما تعارف منها في الميثاق ائتلف هاهنا و ما تناكر منها في الميثاق اختلف هاهنا

<sup>140</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 6

<sup>141</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 7

<sup>142</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 8 a

<sup>143</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 8 b

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Al Bazanty, from Abdul Kareem Bin Amro, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'The souls are a conscripted army. Whatever from these had recognised (each other) during the covenant, the get together over here, and whatever from these they had disliked (each other) during the covenant, they differ over here!

وَ الْمِيثَاقُ هُوَ فِي هَذَا الْحَجَرِ الْأَسْوَدِ أَمَا وَاللَّهِ إِنَّ لَهُ لِعَيْنَيْنِ وَ أُذُنَيْنِ وَ فَمًّا وَ لِسَانًا دَلِقًا وَ لَقَدْ كَانَ أَشَدَّ بَيَاضًا مِنَ اللَّبَنِ وَ لَكِنَّ الْمُجْرِمِينَ يَسْتَلْمُونَهُ وَ الْمُتَافِقِينَ قَبْلَعَتْ كَمِثْلِ مَا تَرَوْنَ.

And the covenant, it is in this Black Stone. But, by Allah<sup>-azwj</sup>! There are two eyes for it, and two ears and a mouth and an eloquent tongue. It used to be more intensely whiter than the milk, but the criminals and the hypocrites are touching it, so it reached to be like what you are seeing".<sup>144</sup>

10- ع، علل الشرائع ابن الوليد عن ابن أبان عن الحسين بن سعيد عن ابن فضال عن يونس عن ذكره عن أبي عبد الله ع قال: سألتُه عن الملتزم لأي شيء يلتزم وأي شيء يُذكر فيه

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ibn Fazzal, from Yunus, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Al Multazam, 'For which thing (reason) is it adhered to, and which thing should one mention during it?'

فَقَالَ عِنْدَهُ نَهْرٌ مِنَ الْجَنَّةِ تُلْقَى فِيهِ أَعْمَالُ الْعِبَادِ كُلِّ حَمِيسٍ.

He<sup>-asws</sup> said: 'By it is a river from the Paradise. The deeds of the servants are cast in it every Thursday".<sup>145</sup>

11- ع، علل الشرائع ابن الوليد عن الصفار عن ابن معروف عن حماد عن حريز عن أبي بصير و زارة و محمد بن مسلم كلهم عن أبي عبد الله ع قال: إن الله عز وجل خلق الحجر الأسود ثم أخذ الميثاق على العباد ثم قال للحجر التقمه و المؤمنون يتعاهدون ميثاقهم.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Hammad, from Hareez, from Abu Baseer and Zurarah and Muhammad Bin Muslim, all of them,

From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Created the Black Stone, then He<sup>-azwj</sup> Took the covenant upon the servants, then Said to the Stone: "Swallow it, and the Momineen will be upholding their covenants!"<sup>146</sup>

12- ع، علل الشرائع ابن الوليد عن الصفار عن علي بن الحسين عن أبي عبد الله ع قال: مرَّ عمرُ بن الخطابِ على الحجرِ الأسودِ فقالَ وَ اللهُ يَا حَجْرُ إِنَّا لَنَعْلَمُ أَنَّكَ حَجْرٌ لَا تَصُرُّ وَ لَا تَنْفَعُ إِلَّا أَنَا رَأَيْنَا رَسُولَ اللهِ ص يُجِبُّكَ فَتَنْحُرُ حُجُبَكَ

<sup>144</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 9

<sup>145</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 10

<sup>146</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 11

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ali Bin Hassan, from his uncle Abdul Rahman,

'From Abu Abdullah<sup>-asws</sup> having said: 'Umar Bin Al Khattab passed by the Black Stone. He said, 'By Allah<sup>-azwj</sup> O Stone! We know that you are a stone, neither harming nor benefitting except that we saw Rasool-Allah<sup>-sawww</sup> loving you, so we love you!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع كَيْفَ يَا ابْنَ الْخَطَّابِ فَوَ اللَّهُ لَيَبْعُنَّهُ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ وَ شَفَتَانِ فَيَشْهَدُ لِمَنْ وَافَاهُ وَ هُوَ يَمِينُ اللَّهِ فِي أَرْضِهِ يُتَابِعُ بِهَا خَلْقَهُ

Amir Al Momineen<sup>-asws</sup> said to him: 'How, O son of Al Khattab? By Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will be Resurrecting it on the Day of Qiyamah and for it will be a tongue, and two lips, so it would testify for the one arriving to it, and it is a Right Hand of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, His<sup>-azwj</sup> creatures pledge their allegiances with it!'

فَقَالَ عُمَرُ لَا أَبْقَانَا اللَّهُ فِي بَلَدٍ لَا يَكُونُ فِيهِ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Umar said, 'May Allah<sup>-azwj</sup> not Cause us to remain alive in a city there not being Ali Bin Abu Talib<sup>-asws</sup> in it!''<sup>147</sup>

13- ع، علل الشرائع علي بن حاتم عن جميل بن زياد عن أحمد بن الحسين النخاس عن زكريا المؤمن عن عامر بن معقل عن أبان بن تغلب قال قال أبو عبد الله ع أ تدري لأي شيء صار الناس يلتزمون الحجر

(The book) 'Ilal Al Sharaie' – Ali Bin Hatim, from Jameel Bin Ziyad, from Ahmad Bin Al-Husayn Al Nakhhas, from Zakariya Al Momin, from Aamir Bin Ma'qil, from Aban Bin Taghlib who said,

'Abu Abdullah<sup>-asws</sup> said: 'Do you know for which thing (reason) did the people become touching the (Black) Stone?'

قُلْتُ لَا

I said, 'No'.

قَالَ إِنَّ آدَمَ ع شَكَأَ إِلَى رَبِّهِ عَزَّ وَ جَلَّ الْوَحْشَةَ فِي الْأَرْضِ فَنَزَلَ جِبْرَائِيلُ ع بِبِاقُوتَةٍ مِنَ الْجَنَّةِ كَانَتْ آدَمَ إِذَا مَرَّ عَلَيْهَا فِي الْجَنَّةِ ضَرَبَهَا بِرِجْلَيْهِ فَلَمَّا رَأَاهَا عَرَفَهَا فَبَادَرَ يَلْتَمِسُهَا فَمَنْ تَمَّ صَارَ النَّاسُ يَلْتَمِسُونَ الْحَجَرَ.

He<sup>-asws</sup> said: 'Adam<sup>-as</sup> had complained to his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic of the loneliness in the earth, so Jibraeel<sup>-as</sup> descended with a ruby from the Paradise. It was so that whenever Adam<sup>-as</sup> had passed by it in the Paradise, he<sup>-as</sup> would tap it with his<sup>-as</sup> leg. When he<sup>-as</sup> saw it (again), he<sup>-as</sup> recognised it, so he<sup>-as</sup> rushed towards it. From then, the people became kissing the (Black) Stone''<sup>148</sup>.

14- ع، علل الشرائع أبي عن سعد بن ابن عيسى عن ابن أبي نجران و الحسين بن سعيد معاً عن حماد بن عمار عن حريز عن أبي عبد الله ع قال: كان الحجر الأسود أشد بياضاً من اللبن فلو لا ما مسه من أرجاس الجاهلية ما مسه ذو عاهة إلا براً.

<sup>147</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 12

<sup>148</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 13

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Najran and Al-Husayn Bin Saeed, both together from Hammad, from Hareez,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Black Stone used to be more intensely whither than the milk. Had it not been touched from by impurities of the Pre-Islamic period, no one with a disability would have touched it except he would have been cured''<sup>149</sup>

15- ع، علل الشرائع ابن الوليد عن سعد عن إسماعيل بن محمد التللي عن أبي طاهر الوراق عن الحسن بن أيوب عن عبد الكريم بن عمرو عن عبد الله بن أبي يعفور عن أبي عبد الله ع أنه ذكر الحجر فقال أما إن له عيني و أنفاً و لساناً و لقد كان أشد بياضاً من اللبن ألا إن المقام كان يتلك المنزلة.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Sa'ad, from Ismail Bin Muhammad Al Taghliby, from Abu Tahir Al Warraq, from Al-Hassan Bin Ayoub, from Abdul Kareem Bin Amro, from Abdullah Bin Abu Yafour,

'From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> mentioned the Stone. He<sup>-asws</sup> said: 'But there are two eyes for it, and a nose, and a tongue, and it used to be more intensely whiter than the milk. Indeed! The Maqam was at that status''<sup>150</sup>

16- ع، علل الشرائع علي بن حاتم عن علي بن الحسين التخوي عن ابن عيسى عن ابن فضال عن ثعلبة و غيره عن برید العجلي قال: قلت لأبي عبد الله ع كيف صار الناس يستلمون الحجر و الركن اليماني و لا يستلمون الركنين الآخرين

(The book) 'Ilal Al Sharaie' – Ali Bin Hatim, from Ali Bin Al-Husayn Al Nahwy, from Ibn Isa, from Ibn Fazzal, from Sa'alba and others, from Bureyd Al Ijaly who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'How did the people become touching the (Black) Stone and the Yemeni corner, and they are not touching the other two corners?'

فقال قد سألتني عن ذلك عباد بن صهيب البصري فقلت له لأن رسول الله ص استلم هذين و لم يستلم هذين فإتما على الناس أن يفعلوا ما فعل رسول الله ص و سأخبرك بغير ما أخبرت به عبداً إن الحجر الأسود و الركن اليماني عن يمين العرش و إنما أمر الله تبارك و تعالی أن يستلم ما عن يمين عرشه

He<sup>-asws</sup> said: 'Abbad Bin Suheyb Al Basry has already asked me<sup>-asws</sup> about that. I<sup>-asws</sup> said to him: 'If Rasool-Allah<sup>-saww</sup> had touched these two and did not touch those two, so rather it is upon the people to do what Rasool-Allah<sup>-saww</sup> had done, and I<sup>-asws</sup> will inform you with other than what I<sup>-asws</sup> had informed Abbad with. The Black Stone and the Yemeni corner were on the right of the Throne, and rather Allah<sup>-azwj</sup> Blessed and Exalted has Commanded to touch what is from the right of His<sup>-azwj</sup> Throne'.

قلت فكيف صار مقام إبراهيم ع عن يساره

I said, 'How did Maqam Ibrahim<sup>-as</sup> came to be on its left?'

فقال لأن إبراهيم ع مقاماً في القيامة و لمحمد ص مقاماً فمقام محمد ص عن يمين عرش ربنا عز و جل و مقام إبراهيم ع عن شمال عرشه فمقام إبراهيم في مقامه يوم القيامة و عرش ربنا مقبل غير مدير.

<sup>149</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 14

<sup>150</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 15

He<sup>-asws</sup> said: 'Because for Ibrahim<sup>-as</sup> there is a standing place during the Qiyamah, and for Muhammad<sup>-saww</sup> there is a standing place. The standing place of Muhammad<sup>-saww</sup> on the right of the Throne of our Lord<sup>-azwj</sup> Mighty and Majestic, and the standing place of Ibrahim<sup>-as</sup> is on the left of His<sup>-azwj</sup> Throne. Thus the standing place of Ibrahim<sup>-as</sup> would be in its position on the Day of Qiyamah, and the Throne of our Lord<sup>-azwj</sup> would be facing forward, not turned around"<sup>151</sup>.

17- ع، علل الشرائع أبي عن سعد عن أيوب بن نوح عن صفوان عن معاوية بن عمارة عن أبي عبد الله ع قال: بيننا أنا في الطواف إذا رجل يقول ما بأل هذين الركنين يمسخان يعني الحجر والركن اليماني وهذين لا يمسخان

(The book) 'Ilal Sharaie' – My father, from Sa'ad, from Ayoub Bin Nuh, from Safwan, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'While I<sup>-asws</sup> was in the Tawaaf when a man said, 'What is the matter these two corners are being touched (meaning the Black Stone and the Yemeni corner) while those two are not being touched?'

قال فقلت لأن رسول الله ص كان يمسخ هذين و لم يمسخ هذين فلا تتعرض بشيء و لم يتعرض له رسول الله ص.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'Because Rasool-Allah<sup>-azwj</sup> had touched these two and did not touch those two so do not be concerned with something Rasool-Allah<sup>-saww</sup> had not been concerned with!"<sup>152</sup>

18- ع، علل الشرائع أبي عن سعد عن محمد بن عبد الجبار عن جعفر بن محمد الكوفي عن رجل من أصحابنا رفعه عن أبي عبد الله ع قال: لئنا انتهي رسول الله ص إلى الركن الغربي قال له الركن يا رسول الله ص أ لست فعيداً من قواعد بيت ربك فما لي لا أستلم

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Muhammad Bin Abdul Jabbar, from Ja'far Bin Muhammad Al Kufy, from a man from our companions raising it,

'From Abu Abdullah<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> ended to the western corner, the corner said to him<sup>-saww</sup>. 'O Rasool-Allah<sup>-saww</sup>! Am I not a foundation from foundations of the House of your<sup>-saww</sup> Lord<sup>-azwj</sup>? So what is the matter I am not being touched?'

فدنا منه النبي ص فقال له اسكنك عليك السلام غير مهجور.

Rasool-Allah<sup>-saww</sup> went near to it. He<sup>-saww</sup> said to it: 'Calm down! The greeting be upon you. You are not being forsaken!"<sup>153</sup>

19- ع، علل الشرائع أبي عن محمد العطار و عن الأشعري عن موسى بن عمر عن ابن سنان عن أبي سعيد المقاطب عن بكير بن أعين قال: سألت أبا عبد الله ع لأي علة وضع الله الحجر في الركن الذي هو فيه و لم يوضع في غيره و لأي علة يقبل و لأي علة أخرج من الجنة و لأي علة وضع فيه ميثاق العباد و العهد و لم يوضع في غيره و كيف السبب في ذلك تخبرني جعلت فداك فإن تفكرني فيه لعجب

<sup>151</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 16

<sup>152</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 17

<sup>153</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 18

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, and from Al Ashary, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qammat, from Bukeyr, from A'yan who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'For which reason did Allah<sup>-azwj</sup> Place the Stone in the corner which it is in and did not Place it elsewhere, and for which reason is it being kissed, and for which reason was it extracted from the Paradise, and for which reason was the covenant of the servants and the pact placed in it and were not placed elsewhere, and how was the cause regarding that? Inform me, may I be sacrificed for you<sup>-asws</sup>, for my thinking regarding it is strange!'

قَالَ فَقَالَ سَأَلْتُ وَ أَعْضَلْتُ فِي الْمَسْأَلَةِ وَ اسْتَقْصَيْتُ فَافْهَمْتُ وَ فَرَعْتُ قَلْبَكَ وَ أَصْغَيْتُ سَمْعَكَ أُخْبِرُكَ إِنْ شَاءَ اللَّهُ تَعَالَى

He (the narrator) said, 'He<sup>-asws</sup> said: 'You have asked and have made it a dilemma in the issue, and you investigated, so understand and free your heart and listen intently with your ears, I<sup>-asws</sup> shall inform you, if Allah<sup>-azwj</sup> the Exalted so Desires!

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَضَعَ الْحَجَرَ الْأَسْوَدَ وَ هُوَ جَوْهَرَةٌ أُخْرِجَتْ مِنَ الْجَنَّةِ إِلَى آدَمَ فَوُضِعَتْ فِي ذَلِكَ الرُّكْنِ لِعَلَّةِ الْمِيثَاقِ وَ ذَلِكَ أَنَّهُ لَمَّا أَخَذَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ حِينَ أَخَذَ اللَّهُ عَلَيْهِمُ الْمِيثَاقَ فِي ذَلِكَ الْمَكَانِ وَ فِي ذَلِكَ الْمَكَانِ تَرَاءَى لَهُمْ رَبُّهُمْ

Allah<sup>-azwj</sup> Blessed and Exalted Placed the Black Stone and it was a jewel extracted from the Paradise to Adam<sup>-as</sup>. It was placed in that corner for the reason of the covenant, and that was when it was Taken from the children of Adam<sup>-as</sup>, their offspring from their back when Allah<sup>-azwj</sup> had Taken the covenant upon them in that place, and in that place (the Command of) their Lord<sup>-azwj</sup> appeared to them.

وَ مِنْ ذَلِكَ الرُّكْنِ يَهْبِطُ الطَّيْرُ عَلَى الْقَائِمِ فَأَوَّلُ مَنْ يَبَايِعُهُ ذَلِكَ الطَّيْرُ وَ هُوَ وَ اللَّهُ جَبْرَائِيلُ ع وَ إِلَى ذَلِكَ الْمَقَامِ يُسْبَدُ ظَهْرُهُ وَ هُوَ الْحُجَّةُ وَ الدَّلِيلُ عَلَى الْقَائِمِ وَ هُوَ الشَّاهِدُ لِمَنْ وَاقَى ذَلِكَ الْمَكَانَ وَ الشَّاهِدُ لِمَنْ أَدَّى إِلَيْهِ الْمِيثَاقَ وَ الْعَهْدَ الَّذِي أَخَذَ اللَّهُ عَلَى الْعِبَادِ

And from that corner the bird will descend unto Al Qaim<sup>-ajfj</sup>, so the first one to pledge allegiance to him<sup>-ajfj</sup> would be that bird, and by Allah<sup>-azwj</sup> it would be Jibraeel<sup>-as</sup>, and he<sup>-ajfj</sup> will lean his<sup>-ajfj</sup> back to that corner, and he<sup>-ajfj</sup> is the proof and the evidence upon Al Qaim<sup>-ajfj</sup>, and it is the witness for the one arriving to that place and the witness for the one who fulfils the covenant and the pact to it which Allah<sup>-azwj</sup> have Taken upon the servants.

وَ أَمَّا الْفُبْلَةُ وَ الْإِلْتِمَاسُ فَلِعَلَّةِ الْعَهْدِ بَجَدِيداً لِذَلِكَ الْعَهْدِ وَ الْمِيثَاقِ وَ بَجَدِيداً لِلْبَيْعَةِ وَ لِيُؤَدُّوا إِلَيْهِ الْعَهْدَ الَّذِي أَخَذَ عَلَيْهِمْ فِي الْمِيثَاقِ فَيَأْتُونَهُ فِي كُلِّ سَنَةٍ وَ لِيُؤَدُّوا إِلَيْهِ ذَلِكَ الْعَهْدَ

And as for the kissing and the touching, it is for the reason of the pact and the renewal of that pact, and the covenant and the renewal of the allegiance, and to fulfil the pact to it which had been Taken upon them during the covenant, so they will be pledging allegiance to it and fulfilling that pact to it during every year.

أَ لَا تَرَى أَنَّكَ تَقُولُ أَمَانَتِي أَذَيْتَهَا وَ مِيثَاقِي تَعَاهُدْتُهُ لِتَشْهَدَ لِي بِالْمُؤَافَاةِ وَ اللَّهُ مَا يُؤَدِّي ذَلِكَ أَحَدٌ غَيْرُ شَيْعَتِنَا وَ لَا حَفِظَ ذَلِكَ الْعَهْدَ وَ الْمِيثَاقَ أَحَدٌ غَيْرُ شَيْعَتِنَا وَ إِهْمَ لِيَأْتُونَهُ فَيَعْرِفُوهُمْ وَ يُصَادِقُوهُمْ وَ يَأْتِيهِمْ غَيْرُهُمْ فَيُنْكِرُهُمْ وَ يَكْذِبُهُمْ وَ ذَلِكَ أَنَّهُ لَمْ يَحْفَظْ ذَلِكَ غَيْرُهُمْ فَلَكُمْ

Don't you see you are saying, 'My entrustment I have fulfilled it, and my covenant I have upheld it for you (Black Stone) to testify with the loyalty for me!', and Allah<sup>-azwj</sup> has not Entrusted that to anyone other than our<sup>-asws</sup> Shias, nor will anyone preserve that pact and the covenant apart from our Shias, and they will be coming to it. It recognises them and ratifies them, while others will come to it and it will deny them and belie them, and that is because surely no one apart from you have preserved that before you all!

وَاللَّهُ يَشْهَدُ وَعَلَيْهِمْ وَاللَّهُ يَشْهَدُ بِالْحَقِّ وَالْجُحُودِ وَالْكَفْرِ وَهُوَ الْحُجَّةُ الْبَالِغَةُ مِنَ اللَّهِ عَلَيْهِمْ يَوْمَ الْقِيَامَةِ بِيَوْمِ لِسَانٍ نَاطِقٍ وَعَيْنَانِ فِي صُورَتِهِ الْأُولَى تَعْرِفُهُ الْخَلْقُ وَلَا تُنْكِرُهُ

By Allah<sup>-azwj</sup> it will testify (for you) and against them! By Allah<sup>-azwj</sup> it will testify with (their) malice, and the rejection, and Kufr, and it will be the conclusive proof from Allah<sup>-azwj</sup> against them on the Day of Qiyamah. It will come and for it would be a speaking tongue, and two eyes in its former face. The people will recognise it and not deny it.

يَشْهَدُ لِمَنْ وَاَفَاهُ وَجَدَّدَ الْعَهْدَ وَالْمِيثَاقَ عِنْدَهُ بِحِفْظِ الْعَهْدِ وَالْمِيثَاقِ وَادَاءِ الْأَمَانَةِ وَيَشْهَدُ عَلَى كُلِّ مَنْ أَنْكَرَ وَجَحَدَ وَنَسِيَ الْمِيثَاقَ بِالْكَفْرِ وَالْإِنْكَارِ

It will testify for the one arriving to it and renewed the pact and the covenant in its presence with having preserved the pact and the covenant, and fulfilment of the entrustment, and it will testify against all the ones denying and rejecting and had forgotten the covenant due to the Kufr and the denial.

وَأَمَّا عَلَيَّ مَا أَخْرَجَهُ اللَّهُ مِنَ الْجَنَّةِ فَهَلْ تَذَرِي مَا كَانَ الْحَجَرُ

And as for the reason of why Allah<sup>-azwj</sup> Extracted it from the Paradise, do you know what the Stone was?'

قَالَ قُلْتُ لَا

He (the narrator) said, 'I said, 'No'.

قَالَ كَانَ مَلَكًا مِنْ عَظَمَاءِ الْمَلَائِكَةِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا أَخَذَ اللَّهُ مِنَ الْمَلَائِكَةِ الْمِيثَاقَ كَانَ أَوَّلَ مَنْ آمَنَ بِهِ وَاقْرَأَ ذَلِكَ الْمَلَكُ فَأَتَتْهُ اللَّهُ آمِينًا عَلَى جَمِيعِ خَلْقِهِ فَأَلْقَمَهُ الْمِيثَاقَ وَأَوْدَعَهُ عِنْدَهُ وَاسْتَعْبَدَ الْخَلْقَ أَنْ يُجَادُوا عِنْدَهُ فِي كُلِّ سَنَةٍ الْإِقْرَارَ بِالْمِيثَاقِ وَالْعَهْدِ الَّذِي أَخَذَهُ اللَّهُ عَلَيْهِمْ

He<sup>-asws</sup> said: 'It was an Angel from the mighty Angels in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic. When Allah<sup>-azwj</sup> Took the covenant from the Angels, it was the first one to believing in Him<sup>-asws</sup>, and that Angel accepted that, so Allah<sup>-azwj</sup> Took is as a trustee upon entirety of His<sup>-azwj</sup> creatures. He<sup>-azwj</sup> Ingested the covenant into it and entrusted it with him, and Enslaved the creatures to be renewing in its presence during every year, the acceptance of the covenant and the pact which Allah<sup>-azwj</sup> had Taken upon them.

ثُمَّ جَعَلَهُ اللَّهُ مَعَ آدَمَ فِي الْجَنَّةِ يُذَكِّرُهُ الْمِيثَاقَ وَيُجَادِدُ عِنْدَهُ الْإِقْرَارَ فِي كُلِّ سَنَةٍ فَلَمَّا عَصَى آدَمُ فَأُخْرِجَ مِنَ الْجَنَّةِ أَنْسَأَهُ اللَّهُ الْعَهْدَ وَالْمِيثَاقَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِ وَعَلَى وُلْدِهِ لِمُحَمَّدٍ وَوَصِيِّهِ ص وَجَعَلَهُ بَاهِتًا حَيْرَانًا

Then Allah<sup>-azwj</sup> Made him (Angel) to be with Adam<sup>-as</sup> in the Paradise reminding him<sup>-as</sup> of the covenant and renewing the acceptance in his presence during every year. When Adam<sup>-as</sup> disobeyed, he<sup>-as</sup> was expelled from the Paradise, Allah<sup>-azwj</sup> Caused him<sup>-as</sup> to forget the pact and the covenant which Allah<sup>-azwj</sup> had Taken upon him<sup>-as</sup> and upon his<sup>-as</sup> children, for Muhammad<sup>-saww</sup> and his<sup>-saww</sup> successor<sup>-asws</sup>, and Made him<sup>-as</sup> bewildered and confused.

فَلَمَّا تَابَ عَلَى آدَمَ حَوْلَ ذَلِكَ الْمَلِكِ فِي صُورَةِ دُرَّةٍ بَيْضَاءَ فَرَمَاهُ مِنَ الْجَنَّةِ إِلَى آدَمَ وَ هُوَ بِأَرْضِ الْهُنْدِ فَلَمَّا رَأَهُ أَنَسَ إِلَيْهِ وَ هُوَ لَا يَعْرِفُهُ بِأَكْثَرٍ مِنْ أَنَّهُ جَوْهَرَةٌ فَأَنْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ يَا آدَمُ أَتَعْرِفُنِي

When He<sup>-azwj</sup> Turned to Adam<sup>-as</sup>, He<sup>-azwj</sup> Transformed that Angel into an image of a white gem. He<sup>-azwj</sup> Threw it from the Paradise to Adam<sup>-as</sup> while he<sup>-as</sup> was in the land of India. When he<sup>-as</sup> saw it, he<sup>-as</sup> was comforted to it and he<sup>-as</sup> was not recognising it any more than that it was a jewel. Allah<sup>-azwj</sup> Mighty and Majestic Caused it to speak. It said: 'O Adam<sup>-as</sup>! Do you<sup>-as</sup> recognise me?'

قَالَ لَا

He<sup>-as</sup> said: 'No'.

قَالَ أَجَلٌ اسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ وَ أَنْسَاكَ ذِكْرَ رَبِّكَ

He said, 'Yes, the Satan<sup>-la</sup> had taken hold upon you<sup>-as</sup> and made you<sup>-as</sup> forget the Zikr of your<sup>-as</sup> Lord<sup>-azwj</sup>'.

وَ تَحَوَّلَ إِلَى الصُّورَةِ الَّتِي كَانَ بِهَا فِي الْجَنَّةِ مَعَ آدَمَ فَقَالَ لِآدَمَ أَيُّنَ الْعَهْدِ وَ الْمِيثَاقِ

And it was transformed to the image which had been with it in the Paradise with Adam<sup>-as</sup>. He said to Adam<sup>-as</sup>, 'When is the pact and the covenant?'

فَوَثَبَ إِلَيْهِ آدَمُ وَ ذَكَرَ الْمِيثَاقَ وَ بَكَى وَ حَضَعَ لَهُ وَ قَبَّلَهُ وَ جَدَّدَ الْإِقْرَارَ بِالْعَهْدِ وَ الْمِيثَاقِ ثُمَّ حَوَّلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى جَوْهَرِ الْحَجَرِ دُرَّةً بَيْضَاءَ صَافِيَةً تُضِيءُ فَحَمَلَهُ آدَمُ عَلَى عَاتِقِهِ إِجْلَالًا لَهُ وَ تَعْظِيمًا

Adam<sup>-as</sup> leapt towards him and remembered the covenant and he<sup>-as</sup> cried, and humbled to him, and kissed him and renewed the acceptance of the pact and the covenant. Then Allah<sup>-azwj</sup> Mighty and Majestic Transformed him to a jewel, a white gem stone, clear, illuminating. Adam<sup>-as</sup> carried it upon his<sup>-as</sup> shoulder in reverence for it and respect.

فَكَانَ إِذَا أَعْيَا حَمَلَهُ عَنْهُ جَبْرَيْلُ حَتَّى وَاقَى بِهِ مَكَّةَ فَمَا زَالَ يَأْتِسُ بِهِ بِمَكَّةَ وَ يُجَدِّدُ الْإِقْرَارَ لَهُ كُلَّ يَوْمٍ وَ لَيْلَةٍ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَهْبَطَ جَبْرَيْلُ إِلَى أَرْضِهِ وَ بَنَى الْكَعْبَةَ هَبَّطَ إِلَى ذَلِكَ الْمَكَانِ بَيْنَ الرَّكْنِ وَ الْبَابِ وَ فِي ذَلِكَ الْمَوْضِعِ تَرَاءَى لِآدَمَ حِينَ أَحَدَ الْمِيثَاقِ وَ فِي ذَلِكَ الْمَوْضِعِ أَلْقَمَ الْمَلِكُ الْمِيثَاقَ

It so happened, whenever he<sup>-as</sup> was too tired, Jibraeel<sup>-as</sup> carried it on his<sup>-as</sup> behalf until he<sup>-as</sup> arrived with it to Makkah. He<sup>-as</sup> did not cease to be comforted with it at Makkah and renewing the acceptance for it every day and night. Then when Allah<sup>-azwj</sup> Mighty and Majestic Sent down Jibraeel<sup>-as</sup> to His<sup>-azwj</sup> earth and Built the Ka'aba, he<sup>-as</sup> came down in that place between the corner and the door, and in that place it appeared to Adam<sup>-as</sup> the covenant was Taken, and in that place the Angel swallowed the covenant.

فَلَيْلِكَ الْعَلَّةُ وَضِعَ فِي ذَلِكَ الرُّكْنِ وَ نَحَى آدَمَ مِنْ مَكَانِ النَّبْتِ إِلَى الصَّفَا وَ حَوَّاءَ إِلَى الْمَرْوَةِ وَ جَعَلَ الْحَجَرَ فِي الرُّكْنِ فَكَبَّرَ اللَّهُ وَ هَلَّلَهُ وَ مَجَّدَهُ فَلَيْلِكَ جَرَتْ  
السُّنَّةُ بِالتَّكْبِيرِ فِي اسْتِقْبَالِ الرُّكْنِ الَّذِي فِيهِ الْحَجَرُ مِنَ الصَّفَا

Thus that was the reason of it being place in that corner, and Adam<sup>as</sup> was kept aside from the place of the House to Al-Safa and Hawwa<sup>as</sup> to Al-Marwa, and the Stone was made to be in the corner. It exclaimed Greatness of Allah<sup>azwj</sup> and extolled His<sup>azwj</sup> Oneness, and horrified Him<sup>azwj</sup>. For that (reason) the Sunnah flowed with the exclamation of the Takbeer in facing the corner in which is the Stone, from Al-Safa.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْدَعَهُ الْعَهْدَ وَ الْمِيثَاقَ وَ أَلْقَمَهُ إِيَّاهُ دُونَ غَيْرِهِ مِنَ الْمَلَائِكَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخَذَ الْمِيثَاقَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمَحَمَّدٍ ص بِالنُّبُوَّةِ وَ  
لِعَلِيِّ ع بِالْوَصِيَّةِ اصْطَكَّتْ فَرَائِصُ الْمَلَائِكَةِ وَ أَوَّلُ مَنْ أَسْرَعَ إِلَى الْإِقْرَارِ بِذَلِكَ ذَلِكَ الْمَلَكُ وَ لَمْ يَكُنْ فِيهِمْ أَشَدُّ حُبًّا لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِنْهُ

Allah<sup>azwj</sup> Mighty and Majestic Entrusted it the pact and the covenant, and it swallowed it rather than the other Angels (doing that) because when Allah<sup>azwj</sup> Mighty and Majestic Took the covenant for Himself<sup>azwj</sup> of the Lordship, and for Muhammad<sup>saww</sup> of the Prophet-hood, and for Ali<sup>asws</sup> of the successorship, the limbs of the Angels trembled, and the first one to hasten to the acceptance of that was that Angel, and there did not happen to be among that anyone else of more intense love for Muhammad<sup>as</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> than him.

فَلَيْلِكَ احْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ بَنِيهِمْ وَ أَلْقَمَهُ الْمِيثَاقَ فَهُوَ نَجِيءٌ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ نَاطِقٌ وَ عَيْنٌ نَاطِقَةٌ لِيَشْهَدَ لِكُلِّ مَنْ وَاثَاهُ إِلَى ذَلِكَ الْمَكَانِ وَ  
حَفِظَ الْمِيثَاقَ.

For that (reason) Allah<sup>azwj</sup> Mighty and Majestic Chose him from between them and Ingested in him the covenant. He will come on the Day of Qiyamah and for him would be a speaking tongue, and a beholding eye for him to testify for every one who had arrived to him to that place, and had preserved the covenant".<sup>154</sup>

20- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ماجيلويه عن عمه عن البرقي عن البرزطي عن أبان عن أبي عبد الله ع قال: إن آدم  
ع لما أهبط هبط بالهيد ثم رمي إليه بالحجر الأسود وكان يافوثة حمراء بفياء العرش فلما رآه عرفه فأكب عليه وقبله

(The book) 'Qasas Al-Anbiya<sup>as</sup>', upon them be the greetings – by the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Al Bazanty, from Aban,

'From Abu Abdullah<sup>asws</sup> having said: 'When Adam<sup>as</sup> was descended, he<sup>as</sup> came down at India. Then, the Black Stone was sent to him, and it was a red ruby in the courtyard of the Throne. When he<sup>as</sup> saw it, he<sup>as</sup> recognised it, so he<sup>as</sup> devoted to it and kissed it.

ثم أقبل به فحمله إلى مكة فربما أعيا من ثقله فحمله جبرئيل عنه وكان إذا لم يأتيه جبرئيل اغتمم وحزن فشكا ذلك إلى جبرئيل فقال إذا وجدت شيئاً  
من الحزن فقل لا حول ولا قوة إلا بالله.

Then he<sup>as</sup> came with it, carrying it to Makkah. Sometimes he<sup>as</sup> got tired from its weight, so Jibraeel<sup>as</sup> would carry it on his<sup>as</sup> behalf, and it so happened that when Jibraeel<sup>as</sup> would not come to him<sup>as</sup>, he<sup>as</sup> would be gloomy. He<sup>as</sup> complained of that to Jibraeel<sup>as</sup>. He<sup>as</sup> said:

<sup>154</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 19

‘Whenever you<sup>-as</sup> feel something from the grief, say, ‘There is neither might nor strength except with Allah<sup>-azwj</sup>’<sup>155</sup>.

21- وَ فِي رِوَايَةٍ أَنَّ جَبَلَ أَبِي قُبَيْسٍ قَالَ يَا آدَمُ إِنَّ لَكَ عِنْدِي وَدِيعَةً فَرَفَعَهَا إِلَيْهِ الْحَجَرُ وَالْمَقَامُ وَ هُمَا يَوْمَئِذٍ يَأْفُوتَانِ حَمْرَاوَانَ.

And in a report, ‘The mount Abu Qubeys said, ‘O Adam<sup>-as</sup>! There is an entrustment for you<sup>-azwj</sup> in my possession’. It raised to him<sup>-as</sup> the Stone and the Maqam, and on that day these two were two red rubies’<sup>156</sup>.

22- سن، المحاسن موسى بن القاسم عن أبي علي بن جعفر عن محمد بن مسلم عن أبي عبد الله ع قال قال رسول الله ص استلموا الركن فإنه يمين الله في خلقه يضاف بها خلقه مصافحة العبد أو الرجل ويشهد لمن وافاه.

(The book) ‘Al-Mahasin’ – Musa Bin Al-Qasim, from Ali son of Ja’far<sup>-asws</sup>, from Muhammad Bin Muslim, from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Touch the corner for it is a Right Hand of Allah<sup>-azwj</sup> among His<sup>-azwj</sup> creatures, Shaking hands of His<sup>-azwj</sup> creatures with it. It shakes the hand of the servant or the man, and testifies for the one arriving to it’<sup>157</sup>.

23- ير، بصائر الدرجات محمد بن الجارود عن جعفر بن محمد الكوفي عن رجل من أصحابنا عن أبي عبد الله ع قال: لما انتهت رسول الله ص إلى الركن الغربي قال فحازه

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Jaroud, from Ja’far Bin Muhammad Al Kufy, from a man from our companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Rasool-Allah<sup>-saww</sup> ended to the western corner said: ‘Go past it!’

فَقَالَ لَهُ الرُّكْنُ يَا رَسُولَ اللَّهِ لَسْتُ بَعِيداً مِنْ بَيْتِ رَبِّكَ فَمَا بَالِي لَا أُسْتَلَّمُ

The corner said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! I am not far from the House of your<sup>-saww</sup> Lord<sup>-azwj</sup>! So, what is the matter I am not being touched?’

قَالَ قَدْنَا مِنْهُ النَّبِيُّ ص فَقَالَ اسْكُنْ عَلَيْكَ السَّلَامُ غَيْرَ مَهْجُورٍ.

He<sup>-asws</sup> said: ‘The Prophet<sup>-saww</sup> went near it. He<sup>-saww</sup> said: ‘Calm down! Upon you is the greetings. You are not forsaken!’<sup>158</sup>

24- سن، المحاسن أبي عن ابن أبي عمير رفعه عن أحدهما ع أنه سئل عن تقبيل الحجر فقال إن الحجر كان دُرَّةً بِيضَاءَ فِي الْجَنَّةِ وَ كَانَ آدَمُ يَرَاهَا فَلَمَّا أَنْزَلَهَا اللَّهُ عَزَّ وَ جَلَّ إِلَى الْأَرْضِ نَزَلَ آدَمُ ع فَبَادَرَ فَقَبَّلَهَا فَأَجْرَى اللَّهُ تَبَارَكَ وَ تَعَالَى بِذَلِكَ السَّنَّةَ.

(The book) ‘Al Mahasin’ – from Ibn Abu Umeyr raising it,

<sup>155</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 20

<sup>156</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 21

<sup>157</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 22

<sup>158</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 23

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), he<sup>-asws</sup> was asked about kissing the (Black) Stone. He<sup>-asws</sup> said: ‘The Stone was a white gem in the Paradise, and Adam<sup>-as</sup> had seen it. When Allah<sup>-azwj</sup> Mighty and Majestic Sent it down to the earth, Adam<sup>-as</sup> descended (from Al-Safa) and rushed to kiss it. So Allah<sup>-azwj</sup> Blessed and Exalted Flowed the Sunnah with that’<sup>159</sup>.

25- سن، المحاسن أبي عن حماد بن عيسى و فضالة و ابن أبي عمير عن معاوية عن أبي عبد الله ع قال: إن الله تبارك و تعالى لنا أخذ موثيق العباد أمر الحجر فالتقمها فلدلك يقال أمانتي أديتها و ميثاقي تعاهدته لتشهد لي بالمؤافاة.

(The book) ‘Al Mahasin’ – My father, from Hammad Bin Isa and Fazalah and Ibn Abu Umeyr, from Muawiya,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Blessed and Exalted Took covenants of the servants, Commanded the Stone so it swallowed these. For that (reason) it is said, ‘My entrustment I have fulfilled it, and my covenant I have upheld it for you to testify for me with the loyalty’<sup>160</sup>.

26- بيح، الخرائج و الجرائح زوي عن أبي القاسم جعفر بن محمد بن فولويه قال: لنا وصلت بغداد في سنة سبع و ثلاثين و ثلاثمائة للحج و هي السنة التي رد القرامطة فيها الحجر إلى مكانه من البيت كان أكبر همي الظفر بمن ينصب الحجر لأنه يمضي في أثناء الكنب قصة أخذه و أنه لا يصعه في مكانه إلا الحج في الزمان كما في زمان الحجاج وضعه زين العابدين ع في مكانه و استقر

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Al Qasim Ja’far Bin Muhammad Bin Qawlawayi who said,

‘When I arrived at Baghdad in the year three hundred and thirty-seven for the Hajj, and it is the year in which the Qaramita (Qarmatians) returned the Black Stone to its place from the House (Kabah). It was my biggest concern to find the one who would install the (Black) Stone because it has passed throughout in the books the story that no one will place it in its place except the Divine Authority of the time just as it was in the time of Al-Hajjaj, Zayn Al-Abideen<sup>-asws</sup> had placed it in its place and it settled.

فاعتللت علة صعبة خفت منها على نفسي و لم يتهدأ لي ما قصدت له فاستنبت المعروف بابن هشام و أعطيتُه رقعة مضمومة أسأل فيها عن مدة عمري و هل تكون الموتة في هذه العلة أم لا و قلت همي إيصال هذه الرقعة إلى واضع الحجر في مكانه و أخذ جوابه و إنما أتدبك لهذا

I fell severely ill, fearing for my life, and I was unable to accomplish what I had intended. So, I deputised the one known as Ibn Hisham and gave him a sealed note in which I inquired about the length of my life and whether death would occur due to this illness or not. I told him that my concern was to deliver this note to the one who had placed the Black Stone in its position and to receive his response. I entrusted him with this task’.

قال فقال المعروف بابن هشام لنا حصلت بمكة و عزم على إعادة الحجر بذلت سدة البيت جملة تمكنت معها من الكون بحيث أرى واضع الحجر في مكانه و أقدمت معي منهم من يمنع عني ازدحام الناس فكلما عمدا إنسانا لوضعي اضطرب و لم يستقيم

He said, ‘He said, the one well-known as Ibn Hisham, ‘When I arrived at Mecca and preparations were being made to return the Black Stone, I offered the custodians of the Kabah

<sup>159</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 24

<sup>160</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 25

a sum that allowed me to position myself in a place where I could see the person who would place the stone in its position. I also arranged for some of them to prevent the crowd from overwhelming me. Whenever someone attempted to place the stone, it would shift and not settle properly.

فَأَقْبَلَ غُلَامٌ أَسْمَرَ اللَّوْنِ حَسَنُ الْوَجْهِ فَتَنَاوَلَهُ وَوَضَعَهُ فِي مَكَانِهِ فَاسْتَقَامَ كَأَنَّهُ لَمْ يَزَلْ عَنْهُ وَعَلَتْ لِدَلِكِ الْأَصْوَاتِ فَاَنْصَرَفَ خَارِجاً مِنَ الْبَابِ

Then, a young man with a dark complexion and a handsome face approached, took the stone, and placed it in its position, where it settled firmly as if it had never been removed. Upon witnessing this, loud voices of praise and amazement arose. He left to go outside from the door.

فَنَهَضْتُ مِنْ مَكَانِي أَتْبَعُهُ وَادْفَعُ النَّاسَ عَنِّي يَمِيناً وَشِمَالاً حَتَّى ظَنَنْتُ بِي الْإِحْتِلَاطُ فِي الْعُقُلِ وَالنَّاسُ يُفْرَجُونَ لِي وَعَيْنِي لَا تُفَارِقُهُ حَتَّى انْقَطَعَ عَنِ النَّاسِ فَكُنْتُ أَسْرِعُ الْمَشْيِ حَلْفَهُ وَهُوَ يَمْشِي عَلَى تَوَدِّعٍ وَلَا أُدْرِكُهُ فَلَمَّا حَصَلَ بِحَيْثُ لَا أَحَدٌ يَبْرَاهُ غَيْرِي وَقَفْتُ وَالتَّمْتُ إِلَيْهِ

I rose from my place and followed him, pushing people aside to my right and left to the point that some thought I had lost my senses. The people made way for me, and I did not take my eyes off him until he had distanced himself from the crowd. I quickened my pace behind him, but he walked calmly, and I could not catch up with him. When he reached a place where no one could see him except me, he stopped and turned to me.

فَقَالَ هَاتِ مَا مَعَكَ فَتَنَاوَلْتُهُ الرَّفْعَةَ

He said, 'Give what is with you!' I gave him the note.

فَقَالَ مِنْ غَيْرِ أَنْ يَنْظُرَ إِلَيْهَا فُلْ لَهُ لَا خَوْفَ عَلَيْكَ فِي هَذِهِ الْعِلَّةِ وَ يَكُونُ مَا لَا بُدَّ مِنْهُ بَعْدَ ثَلَاثِينَ سَنَةً

He said from without even looking at it: 'Tell him, 'There is no fear upon you in this illness, and it will happen what there is no escape from it after thirty years''.

قَالَ فَوَقَعَ عَلَيَّ الدَّمْعُ حَتَّى لَمْ أُطِقْ حَرَكَاً وَ تَرَكْتَنِي وَ انْصَرَفَ

He said, 'Tears fell from my eyes until I could no longer move, and he left me and departed'.

قَالَ أَبُو الْقَاسِمِ فَأَعْلَمَنِي بِهَذِهِ الْجُمْلَةِ فَلَمَّا كَانَ سَنَةَ سَبْعٍ وَ سِتِّينَ اعْتَلَّ أَبُو الْقَاسِمِ وَ أَخَذَ يَنْظُرُ فِي أَمْرِهِ وَ تَحْصِيلَ جِهَازِهِ إِلَى قَبْرِهِ فَكَتَبَ وَصِيَّتَهُ وَ اسْتَعْمَلَ الْجِدِّ فِي ذَلِكَ فَقِيلَ لَهُ مَا هَذَا الْخَوْفُ وَ نَزَجُو أَنْ يَتَفَضَّلَ اللَّهُ بِالسَّلَامَةِ فَمَا عَلَنَّاكَ بِمَخُوفَةٍ فَقَالَ هَذِهِ السَّنَةُ الَّتِي خُوفْتُ فِيهَا فَمَاتَ فِي عِلَّتِهِ.

Abu Al-Qasim said: 'He informed me of this entire account. Then, in the year three hundred and sixty-seven, Abu Al-Qasim fell ill and began preparing for his burial, arranging his affairs and writing his will with great diligence. When asked why he was so fearful, as they hoped Allah<sup>-azwj</sup> would grant him recovery and his illness did not seem life-threatening, he replied, 'This is the year I was warned about'. And so, he passed away in his illness'.<sup>161</sup>

<sup>161</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 26

27- شي، تفسير العياشي عَنِ الْمُنْذِرِ النَّوْزِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْحَجَرِ فَقَالَ نَزَلَتْ ثَلَاثَةٌ أَحْجَارٍ مِنَ الْجَنَّةِ الْحَجَرُ الْأَسْوَدُ اسْتَوْدَعَهُ إِبْرَاهِيمَ وَ مَقَامُ إِبْرَاهِيمَ وَ حَجَرُ بَنِي إِسْرَائِيلَ

(The book) 'Tafseer Al Ayyashi' – from Al Munzir Al Sowry,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the (Black) Stone. He<sup>-asws</sup> said: 'Three Stones were sent down from the Paradise – the Black Stone entrusted to Ibrahim<sup>-as</sup>, and Maqam Ibrahim<sup>-as</sup>, and a Stone of the children of Israeel'.

قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ اسْتَوْدَعَ إِبْرَاهِيمَ الْحَجَرَ الْأَبْيَضَ وَ كَانَ أَشَدَّ بَيَاضاً مِنَ الْقَرَّاطِيسِ فَاسْوَدَّ مِنْ خَطَايَا بَنِي آدَمَ.

Abu Ja'far<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Entrusted to Ibrahim the white Stone, and it used to be more intensely whiter than the papers. It blackened from the misdeeds of the children of Adam<sup>-as</sup>'.<sup>162</sup>

28- شي، تفسير العياشي عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُهُ لِمَ جُعِلَ اسْتِئْلَامُ الْحَجَرِ

(The book) 'Tafseer Al Ayyashi' – From Al Halby who said,

'I asked him<sup>-asws</sup>, 'Why has it been made to touch the (Black) Stone?'

قَالَ إِنَّ اللَّهَ حَيْثُ أَخَذَ الْمِيثَاقَ مِنْ بَنِي آدَمَ دَعَا الْحَجَرَ مِنَ الْجَنَّةِ وَ أَمَرَهُ فَالْتَقَمَ الْمِيثَاقَ فَهُوَ يَشْهَدُ لِمَنْ وَافَاهُ بِالْمُؤَافَاةِ.

He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Took the covenant from the children of Adam<sup>-as</sup>, Called the Stone from the Paradise and Commanded it, so it swallowed the covenant. Thus, it will be testifying with the loyalty for the ones arriving to it'.<sup>163</sup>

29- شي، تفسير العياشي عَنِ عَبْدِ اللَّهِ الْحَلْبِيِّ عَنِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا حَجَّ عُمَرُ أَوَّلَ سَنَةِ حَجَّ وَ هُوَ خَلِيفَةُ فَحَجَّ تِلْكَ السَّنَةَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ كَانَ عَلِيٌّ قَدْ حَجَّ تِلْكَ السَّنَةَ بِالْحَسَنِ وَ الْحُسَيْنِ ع وَ يَعْبُدُ اللَّهُ بِنِ جَعْفَرٍ

(The book) 'Tafseer Al Ayyashi' – From Ubeydullah Al Halby,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, both said: 'Umar performed Hajj in the first year he had performed Hajj while he was a caliph. In that year Hajj was performed by the Emigrants and the Helpers, and Ali<sup>-asws</sup> had performed that year with Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> and with Abdullah son of Ja'far<sup>-as</sup>'.

قَالَ فَلَمَّا أَحْرَمَ عَبْدُ اللَّهِ لَبَسَ إِزَاراً وَ رِدَاءً مُمَشَّقَيْنِ مَصْبُوعَيْنِ بِطِينِ الْمِشْكِ ثُمَّ أَتَى فَنظَرَ إِلَيْهِ عُمَرُ وَ هُوَ يُلْبِي وَ عَلَيْهِ الْإِزَارُ وَ الرِّدَاءُ وَ هُوَ يَسِيرُ إِلَى جَنْبِ عَلِيٍّ ع فَقَالَ عُمَرُ مِنْ خَلْفِهِمْ مَا هَذِهِ الْبِدْعَةُ الَّتِي فِي الْحَرَمِ

He<sup>-asws</sup> said: 'When Abdullah consecrated he wore a waist cloth and a striped cloak, dyed with the clay of Al-Mishk. Then he came. Umar looked at him while he was exclaiming Talbiyya and

<sup>162</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 27

<sup>163</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 28

upon him was the waist cloth and the cloak, and he was walking to a side of Ali<sup>-asws</sup>. Umar said from behind them, 'What is this innovation which is in the Sanctuary?'

فَأَلْتَفَتِ إِلَيْهِ عَلِيٌّ ع فَقَالَ لَهُ يَا عُمَرُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُعَلِّمَنَا السُّنَّةَ

Ali<sup>-asws</sup> turned towards him. He<sup>-asws</sup> said to him: 'O Umar! It is not befitting for anyone to teach us the Sunnah!'

فَقَالَ عُمَرُ صَدَقْتَ يَا أَبَا الْحَسَنِ لَا وَاللَّهِ مَا عَلِمْتُ أَنَّكُمْ هُمْ

Umar said, 'You<sup>-asws</sup> are right O Abu Al-Hassan<sup>-asws</sup>! No, by Allah<sup>-azwj</sup>, I did not know you were them!'

قَالَ فَكَانَتْ تِلْكَ وَاحِدَةً فِي سَفَرِهِمْ تِلْكَ فَلَمَّا دَخَلُوا مَكَّةَ طَافُوا بِالْبَيْتِ فَاسْتَلَمَ عُمَرُ الْحَجَرَ وَقَالَ أَمَا وَاللَّهِ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا يَنْفَعُ وَلَا يَنْفَعُ وَ لَوْ لَا أَنَّ رَسُولَ اللَّهِ ص اسْتَلَمَكَ مَا اسْتَلَمْتُكَ

He<sup>-asws</sup> said: 'So that was one (unique event) during their journey. When they entered Makkah, they performed Tawaaf around the Kabah. Umar then touched the Black Stone and said, 'By Allah, I know that you are just a stone that can neither harm nor benefit, had it not been so that Rasool-Allah<sup>-saww</sup> had touched you, I would not have touched you!'

فَقَالَ لَهُ عَلِيٌّ ع مَهْ يَا أَبَا حَفْصٍ لَا تَفْعَلْ فَإِنَّ رَسُولَ اللَّهِ ص لَا يَسْتَلِمُ إِلَّا لِأَمْرٍ قَدْ عَلِمَهُ وَ لَوْ قَرَأْتَ الْقُرْآنَ لَعَلِمْتَ مِنْ تَأْوِيلِهِ مَا عَلِمَ عَبْرَتِكَ لَعَلِمْتَ أَنَّهُ يَصْرُ وَ يَنْفَعُ لَهُ عَيْنَانِ وَ شَفَتَانِ وَ لِسَانٌ ذَلِيقٌ يَشْهَدُ لِمَنْ وَافَاهُ

Ali<sup>-asws</sup> said to him: 'Shh, O Abu Al-Hafsa! Do not do so, for Rasool-Allah<sup>-azwj</sup> did not touch except for a matter he<sup>-saww</sup> had known, and had you read the Quran you would have known from its interpretation what others already know. You would have known that it does harm and does benefit. For it are two eyes, and two lips, and an eloquent tongue. It will testify for the one arriving to it'.

قَالَ فَقَالَ لَهُ عُمَرُ فَأَوْجَدَنِي ذَلِكَ مِنْ كِتَابِ اللَّهِ يَا أَبَا الْحَسَنِ

He<sup>-asws</sup> said: 'Umar said to him<sup>-asws</sup>, 'Find that for me from the Book of Allah<sup>-azwj</sup>, O Abu Al-Hassan<sup>-asws</sup>!'

فَقَالَ عَلِيٌّ ع قَوْلُهُ تَبَارَكَ وَ تَعَالَى وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا فَلَمَّا أَقْرَأُوا بِالطَّاعَةِ بِأَنَّهُ الرَّبُّ وَ هُمْ الْعِبَادُ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ بِالْحَجِّ إِلَى بَيْتِهِ الْحَرَامِ

Ali<sup>-asws</sup> said: 'Words of the Blessed and Exalted: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, "Yes, we testify". [7:172].** When they had acknowledged the obedience that He<sup>-azwj</sup> is the Lord<sup>-saww</sup> and they are the slaves, He<sup>-azwj</sup> Took the covenant for performing the Hajj to His<sup>-azwj</sup> Sacred House.

ثُمَّ خَلَقَ اللَّهُ رِقًا أَرَقَّ مِنَ الْمَاءِ وَ قَالَ لِلْقَلَمِ اكْتُبْ مُوَافَاةَ خَلْقِي بَيْتِي الْحَرَامِ

Then Allah<sup>-azwj</sup> Created a scroll finer than water and said to the Pen, “Write the attendance of My<sup>-azwj</sup> creatures creation at My<sup>-azwj</sup> Sacred House!”

فَكَتَبَ الْقَلَمُ مَوْافَاةَ نَبِيِّ آدَمَ فِي الرِّقِّ ثُمَّ قَبِلَ لِلْحَجَرِ افْتِخَ فَاكَ

The Pen wrote the attendance of the children of Adam<sup>-as</sup> on the scroll. Then He<sup>-azwj</sup> Said to the Black Stone, “Open your mouth!”

قَالَ فَفَتَنَحَهُ فَأَلْقَمَهُ الرِّقِّ ثُمَّ قَالَ لِلْحَجَرِ احْفَظْ وَ اشْهَدْ لِعِبَادِي بِالْمَوْافَاةِ

He<sup>-asws</sup> said: ‘It opened it and swallowed the scroll. Then He<sup>-azwj</sup> Said to the Stone: “Preserve, and testify for My<sup>-azwj</sup> servants with the loyalty (for them)!”

فَهَبَطَ الْحَجَرُ مُطِيعاً لِلَّهِ يَا عُمَرُ أَوْ لَيْسَ إِذَا اسْتَلَمْتَ الْحَجَرَ قُلْتَ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمَوْافَاةِ

The Stone came down obedient to Allah<sup>-azwj</sup>! O Umar! And isn't it so when you touch the Stone you say, ‘My entrustment I have fulfilled, and my covenant I have upheld, for you to testify for me with the loyalty’?’

فَقَالَ عُمَرُ اللَّهُمَّ نَعَمْ

Umar said, ‘O Allah<sup>-azwj</sup>, yes!’

فَقَالَ لَهُ عَلِيُّ عَ آمِنٌ ذَلِكَ.

Ali<sup>-asws</sup> said to him: ‘Be assured of that!’<sup>164</sup>

30- الْهُدَايَةُ، ثُمَّ تَأْتِي الْحَجَرَ الْأَسْوَدَ فَتَقْبَلُهُ أَوْ تَسْتَلِمُهُ أَوْ تُؤَمِّي إِلَيْهِ فَإِنَّهُ لَا بُدَّ مِنْ ذَلِكَ.

(The book) ‘Al Hidayah’ –

‘Then you should come to the Black Stone and either kiss it or touch it, or gesture towards it, for there is no escape from that!’<sup>165</sup>

قَالَ ص الْحَجَرُ يَمِينُ اللَّهِ فَمَنْ شَاءَ صَافَحَهُ لَهَا.

He<sup>-saww</sup> said: ‘The Stone is a right Hand of Allah<sup>-azwj</sup>. The one who desires, can Shake His<sup>-azwj</sup> Hand to it’.<sup>166</sup>

و هذا القول مجاز و المراد أن الحجر جهة من جهات القرب إلى الله تعالى فمن استلمه و باشره قرب من طاعته تعالى فكان كاللاصق بها و المباشر لها

<sup>164</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 29

<sup>165</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 30 a

<sup>166</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 40 H 30 b

*And this statement is metaphorical, and the intended meaning is that the Stone is a direction or means of drawing closer to Allah<sup>-azwj</sup> the Exalted. Whoever touches it and engages with it becomes closer to His<sup>-azwj</sup> obedience, as if being attached to it and directly interacting with it.*

فأقام ع اليمين هاهنا مقام الطاعة التي يتقرب بها إلى الله سبحانه على طريق الحجاز و الاتساع لأن من عادة العرب إذا أراد أحدها التقرب من صاحبه و فضل الأئمة لمخالطته أن يضافحه بكفه و تعلق يده بيده و قد علمنا في القديم تعالى أن الدنو يستحيل على ذاته فيجب أن يكون ذلك دنوا من طاعته و مرضاته

*The 'right Hand' here represents obedience through which one draws near to Allah<sup>-azwj</sup>, according to the metaphorical and expansive meaning. It is customary among the Arabs that when someone desires to draw near to another and seeks to enjoy their companionship, they greet them with a handshake, holding hands. We know, according to ancient teachings, that proximity is impossible for the Essence of Allah<sup>-azwj</sup>, so it must be understood as proximity to His<sup>-azwj</sup> obedience and Pleasure.*

و لما جاء ع يذكر اليمين أتبعه بذكر الصفاح ليوفي الفصاحة حقها و يبلغ بالبلاغة غايتها.

*When he<sup>-asws</sup> came with the mention of the 'right Hand', he<sup>-asws</sup> followed it with the mention of handshaking to ensure eloquence was fulfilled and to reach the peak of rhetoric'.*

[باب 41 الحطيم و فضله و سائر المواضع المختارة من المسجد](#)

## CHAPTER 41 – AL-HATEEM AND ITS MERIT AND REST OF THE PLACES CHOSEN FROM THE MASJID

الآيات التوبة أ جعلتكم سقاية الحاج و عمارة المسجد الحرام كمن آمن بالله و اليوم الآخر و جاهد في سبيل الله لا يستؤون عند الله

The Verses – (Surah) Al Tawba: ***Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19].***

و قال تعالى التوبة يا أيها الذين آمنوا إنما المشركون نجس فلا يقربوا المسجد الحرام بعد عامهم هذا

And the Exalted Said: ***O you who believe! But rather, the Polytheists are unclean, therefore they should not go near the Sacred Masjid after this year of theirs; [9:28].***

الحج و المسجد الحرام الذي جعلناه للناس سواء العاكف فيه و الباد.

(Surah) Al Hajj: ***and the Sacred Masjid which We Made it for the people to be equal therein, the dweller in it and the visitor, [22:25].***

1- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن عبد الله بن أحمد بن مستورد عن عبد الله بن يحيى عن علي بن عاصم عن الثمالي قال: قال لنا علي بن الحسين زين العابدين ع أي البقاع أفضل

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al Jiany, from Abdullah Bin Ahmad Bin Mastawrid, from Abdullah Bin Yahya, from Ali Bin Aasim, from Al Sumali who said,

'Ali Bin Al-Husayn Zayn Al-Abideen<sup>-asws</sup> said to us: 'Which of the spots is the most superior?'

فَقُلْنَا اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

We said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and son<sup>-asws</sup> of His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing!'

فَقَالَ إِنَّ أَفْضَلَ الْبِقَاعِ مَا بَيْنَ الرَّكْنِ وَ الْمَقَامِ وَ لَوْ أَنَّ رَجُلًا عَمَرَ مَا عُمِرَ نُوحٌ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ فِي ذَلِكَ الْمَوْضِعِ ثُمَّ لَقِيَ اللَّهَ بِغَيْرِ وَلَا يَتَنَا لَمْ يَنْفَعَهُ ذَلِكَ شَيْئًا.

He<sup>-asws</sup> said: 'The most superior of the spots is what is between the (Yemeni) corner and Al-Maqam (of Ibrahim<sup>-as</sup>), and if a man were to live for as long what Noah<sup>-as</sup> had lived among his<sup>-as</sup> people, except fifty years, fasting the day and standing (for Salat) at night in that spot, then were to meet Allah<sup>-azwj</sup> without our<sup>-asws</sup> Wilayah, that will not benefit him anything!'<sup>167</sup>

2- ع، علل الشرائع أبي عن سعد بن عيسى عن ابن فضال عن ثعلبة بن معاوية بن عمارة قال: سألت أبا عبد الله ع عن الحطيم فقال هو ما بين الحجر الأسود و باب البيت

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal Bin Sa'alba, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah<sup>-asws</sup> about Al-Hateem. He<sup>-asws</sup> said: 'It is what is between the Black Stone and the door of the House (Kabah)'.  
قَالَ وَ سَأَلْتُهُ لِمَ سُمِّيَ الْحَطِيمَ

He (the narrator) said, 'And I asked him<sup>-asws</sup>, 'Why is it named as 'Al-Hateem'?'  
قَالَ لِأَنَّ النَّاسَ يَحْطِمُونَ بَعْضُهُمْ بَعْضًا هُنَاكَ.

He<sup>-asws</sup> said: 'Because the people crush (Yahtam) each other over there!'<sup>168</sup>

3- ثو، ثواب الأعمال ابن الوليد عن الصفار عن أحمد بن محمد بن فضال عن علي بن عتبة عن خالد بن ميسرة قال: كنت عند أبي جعفر ع فقال أتدرون أي البيع أفضل عند الله منزلة

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Khalid, from Muyassir who said,

'I was in the presence of Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'Are you knowing which of the spots is of the most superior status in the Presence of Allah<sup>-azwj</sup>?'  
فَقَالَ ذَلِكَ مَكَّةَ الْحَرَامِ الَّتِي رَضِيَهَا اللَّهُ لِنَفْسِهِ حَرَمًا وَ جَعَلَ بَيْنَهُ فِيهَا

<sup>167</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 41 H 1

<sup>168</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 41 H 2

He<sup>-asws</sup> said: 'That is the Sacred Makkah which is Pleased with it for Himself<sup>-azwj</sup> as a Sanctuary and Made His<sup>-azwj</sup> House to be in it'.

ثُمَّ قَالَ أَ تَدْرُونَ أَيُّ الْبِقَاعِ أَفْضَلُ فِيهَا عِنْدَ اللَّهِ حُرْمَةً

Then he<sup>-asws</sup> said: 'Are you knowing which of these spots is of the most superior sanctity in the Presence of Allah<sup>-azwj</sup>?'

فَقَالَ ذَلِكَ الْمَسْجِدُ الْحَرَامُ

He<sup>-asws</sup> said: 'That is the Sacred Masjid'.

ثُمَّ قَالَ أَ تَدْرُونَ أَيُّ بُقْعَةٍ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ عِنْدَ اللَّهِ حُرْمَةً

Then he<sup>-asws</sup> said: 'Are you knowing which spot in the Sacred Masjid is of the most superior sanctity in the Presence of Allah<sup>-azwj</sup>?'

فَقَالَ ذَلِكَ مَا بَيْنَ الرَّكْنِ وَالْمَقَامِ وَبَابِ الْكَعْبَةِ وَذَلِكَ حَطِيمٌ إِسْمَاعِيلَ عَ ذَلِكَ الَّذِي كَانَ يَدُورُ فِيهِ عُنَيْمَاتِهِ وَ يُصَلِّي فِيهِ وَ وَاللَّهِ لَوْ أَنَّ عَبْدًا صَفَّ قَدَمَيْهِ فِي ذَلِكَ الْمَكَانِ قَامَ اللَّيْلَ مُصَلِّيًا حَتَّى يَجِيئَهُ النَّهَارُ وَ صَامَ النَّهَارَ حَتَّى يَجِيئَهُ اللَّيْلُ وَ لَمْ يَعْرِفْ حَقَّنَا وَ حُرْمَتَنَا أَهْلَ الْبَيْتِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ شَيْئًا أَبَدًا.

He<sup>-asws</sup> said: 'That is what is between the (Yemeni) corner and Al-Maqam (Ibrahim<sup>-as</sup>) and door of the Kabah, and that is (called) Hateem of Ismail<sup>-as</sup>. That is in which he<sup>-asws</sup> used to circle with his<sup>-as</sup> sheep, and he<sup>-as</sup> prayed Salat in it, and by Allah<sup>-azwj</sup>, even if a servant were to row his feet in that place standing the night praying Salat until the day comes to him, and he fasts the day until the night comes to him, and he does not recognise our<sup>-asws</sup> rights and our<sup>-asws</sup> sanctity, People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> will not Accept anything from him, ever!'<sup>169</sup>

أقول: تمامه مع غيره من الأخبار قد أوردناها في باب اشتراط قبول الأعمال بالولاية.

*I am saying, 'Its complete version is with other Ahadeeth. We have referred to it in the chapter 'Condition of acceptance of the deeds is with the Wilayah'.*

4- ضا، فقه الرضا عليه السلام أَكْثَرُ الصَّلَاةِ فِي الْحِجْرِ وَ تَعَمَّدُ تَحْتَ الْمِيْزَابِ وَ اذْعُ عِنْدَهُ كَثِيرًا وَ صَلِّ فِي الْحِجْرِ عَلَى ذِرَاعَيْنِ مِنْ طَرَفِهِ مِمَّا تَلِي الْبَيْتَ فَإِنَّهُ مَوْضِعُ شَبِيرٍ وَ شَرَّ ابْنِي هَارُونَ ع

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', greetings be upon him<sup>-asws</sup> – 'Frequent the Salat by the (Black) Stone and deliberate beneath the spout and supplicate a lot at it, and pray Salat by the Stone two cubits from its end from what follows the House (Kabah), for it is a place of Shabbir and Shabbar, two sons of Haroun<sup>-as</sup>.

وَ إِنْ هَبَّ لَكَ أَنْ تُصَلِّيَ صَلَوَاتِكَ كُلَّهَا عِنْدَ الْحَطِيمِ فَافْعَلْ فَإِنَّهُ أَفْضَلُ بُقْعَةٍ عَلَى وَجْهِ الْأَرْضِ وَ الْحَطِيمُ مَا بَيْنَ الْبَابِ وَ الْحِجْرِ الْأَسْوَدِ وَ هُوَ الْمَوْضِعُ الَّذِي فِيهِ تَابَ اللَّهُ عَلَى آدَمَ ع

And if it is feasible for you to pray all of your Salats by Al-Hateem, then do so, for it is the most superior of spots upon surface of the earth, and 'Al-Hateem' is what between the door and the Black Stone, and it is the place in which Allah<sup>-azwj</sup> Turned to Adam<sup>-as</sup> (with Mercy).

وَ بَعْدَهُ الصَّلَاةُ فِي الْحِجْرِ أَفْضَلُ وَ بَعْدَهُ مَا بَيْنَ الرَّكْنِ الْعِرَاقِيِّ وَ النَّبْتِ وَ هُوَ الْمَوْضِعُ الَّذِي كَانَ فِيهِ الْمَقَامُ فِي عَهْدِ إِبْرَاهِيمَ إِلَى عَهْدِ رَسُولِ اللَّهِ ص وَ بَعْدَهُ خَلْفَ الْمَقَامِ الَّذِي هُوَ السَّاعَةَ وَ مَا قَرُبَ مِنَ النَّبْتِ فَهُوَ أَفْضَلُ.

And after it the Salat by the Stone is the most superior, and after it is what is between the Iraqi corner and the Kabah, and it is the place in which the Maqam used to be in in the era of Ibrahim<sup>-as</sup> up to the era of Rasool-Allah<sup>-saww</sup>, and after it is behind the Maqam which it is at this time, and whatever is closes from the House (Kabah), it is the most superior".<sup>170</sup>

5- سر، السرائر في كتاب البرنطبي عن الحلبي قال: سألته عن الحجر فقال إنكم تسمونه الحطيم و إنما كان لعنم إسماعيل و إنما دفن فيه أمه و كره أن يوطأ فبرها فحجر عليه و فيه قبور الأنبياء.

(The book) 'Al Saraair' in the book of Al Bazanty, from Al Halby who said,

'I asked him<sup>-asws</sup> about the Stone. He<sup>-asws</sup> said: 'You all have named it as 'Al-Hateem', and rather it was for the sheep of Ismail<sup>-as</sup>, and rather his<sup>-as</sup> mother<sup>-as</sup> is buried in it, and it is disliked for her<sup>-as</sup> grave to be trodden upon, and in it are graves of the Prophets<sup>-as</sup>'.<sup>171</sup>

6- سر، السرائر من كتاب المسائل من مسائل داود الحضرمي قال: سألت أبا الحسن ع عن الصلاة بمكة في أي موضع أفضل

(The book) 'Al Saraair' – From the book 'Al Masaail Min Al Masaail', Dawood Al Hazramy said,

'I asked Abu Al-Hassan<sup>-asws</sup> about the Salat prayed at Makkah, 'In which place is the best?'

قَالَ عِنْدَ مَقَامِ إِبْرَاهِيمَ الْأَوَّلِ فَإِنَّهُ مَقَامُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ مُحَمَّدٍ ص.

He<sup>-asws</sup> said: 'By Maqam Ibrahim<sup>-as</sup> first, for it is a Maqam (standing place) of Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and Muhammad<sup>-saww</sup>'.<sup>172</sup>

7- وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْيِّ نَقْلًا مِنْ حِطِّ الشَّيْخِ قَدَسَ اللَّهُ رُوحَهُ عَنِ الصَّادِقِ ع إِنَّ هَيْئًا لَكَ أَنْ تُصَلِّيَ صَلَاتِكَ كُلَّهَا الْفَرَايِضَ وَ غَيْرَهَا عِنْدَ الْحَطِيمِ فَإِنَّهُ أَفْضَلُ بُقْعَةٍ عَلَى وَجْهِ الْأَرْضِ وَ هُوَ مَا بَيْنَ بَابِ النَّبْتِ وَ الْحِجْرِ الْأَسْوَدِ وَ هُوَ الْمَوْضِعُ الَّذِي تَابَ اللَّهُ فِيهِ عَلَى آدَمَ

I found in the handwriting of the Sheykh Muhammad Bin Ali Al Jubai, copying from handwriting of the Sheykh, may Allah<sup>-azwj</sup> Sanctify his soul,

'From Al-Sadiq<sup>-asws</sup>, 'If it is feasible for you to pray your all of your obligatory Salats and others by Al-Hateem, (do so), for it is the best spot upon the surface of the earth, and it is what is between the door of the House (Kabah) and the Black Stone, and it is the place in which Allah<sup>-azwj</sup> had Turned to Adam<sup>-as</sup> (with Mercy).

<sup>170</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 41 H 4

<sup>171</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 41 H 5

<sup>172</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 41 H 6

وَبَعْدَهُ الصَّلَاةُ فِي الْحِجْرِ أَفْضَلُ وَ بَعْدَ الْحِجْرِ مَا بَيْنَ الرَّكْنِ الْعِرَاقِيِّ وَ بَابِ الْبَيْتِ وَ هُوَ الْمَوْضِعُ الَّذِي كَانَ فِيهِ الْمَقَامُ وَ بَعْدَهُ خَلْفَ الْمَقَامِ حَيْثُ هُوَ السَّاعَةَ وَ مَا قَرَّبَ مِنَ الْبَيْتِ فَهُوَ أَفْضَلُ

And after it, the Salat by the Stone is the best, and after the Stone, what is between the Iraqi corner and door of the House, and it is the place in which the Maqam used to be, and after it is behind the Maqam where it is at this time, and whatever is closer to the House (Kabah), it is the best.

وَ مَنْ صَلَّى فِي الْمَسْجِدِ الْحَرَامِ صَلَاةً وَاحِدَةً قَبْلَ اللَّهِ مِنْهُ كُلَّ صَلَاةٍ صَلَّاهَا وَ كُلَّ صَلَاةٍ يُصَلِّيَهَا إِلَى أَنْ يَمُوتَ وَ الصَّلَاةُ فِيهِ بِمِائَةِ أَلْفِ صَلَاةٍ وَ إِذَا أَخَذَ النَّاسُ مَوَاطِنَهُمْ يَجِي نَادَى مُنَادٍ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ إِنْ أَرَدْتُمْ أَنْ أَرْضَى فَقَدْ رَضَيْتُمْ.

And one who prays Salat in the Sacred Masjid, one Salat, Allah<sup>-azwj</sup> will Accept from him every Salat he had prayed, and every Salat he will be praying it until he dies, and the Salat prayed in it is with (a multiple of) one hundred thousand Salats; and when the people take to their places a Mina, a caller calls out from the Direction of Allah<sup>-azwj</sup> Mighty and Majestic: "If you had intended to Please me, so I<sup>-azwj</sup> am hereby Pleased!"<sup>173</sup>

8- **الْهِدَايَةُ**، ثُمَّ أَتَى مَقَامَ إِبْرَاهِيمَ ع فَصَلَّى رَكْعَتَيْنِ وَ اجْعَلْهُ أَمَامَكَ وَ اقْرَأْ فِي الْأُولَى مِنْهُمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ تَشَهَّدْ ثُمَّ اْحْمَدِ اللَّهَ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص وَ اسْأَلْهُ أَنْ يَتَقَبَّلَهُ مِنْكَ

(The book) 'Al Hidayah' –

'Then come to Maqam Ibrahim<sup>-as</sup> and pray two units Salat and make it to be in front of you, and read in the first of these Surah Al Tawheed, and in the second Surah Al Kafiroun. The perform Tashahhud and praise Allah<sup>-azwj</sup> and laud upon Him<sup>-azwj</sup>, and send Salawaat upon the Prophet<sup>-saww</sup> and ask Him<sup>-azwj</sup> to Accept it from you!

فَهَاتَانِ الرَّكْعَتَانِ هُمَا الْفَرِيضَةُ لَيْسَ يُكْرَهُ لَكَ أَنْ تُصَلِّيَهَا فِي أَيِّ السَّاعَاتِ شِئْتَ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا فَإِنَّمَا وَقْتُهَا عِنْدَ فَرَاعِكَ مِنَ الطَّوَافِ مَا لَمْ يَكُنْ وَقْتُ صَلَاةٍ مَكْتُوبَةٍ فَإِنْ كَانَ وَقْتُ صَلَاةٍ مَكْتُوبَةٍ فَايْتَأَمَّرْ بِهَا ثُمَّ صَلِّ رَكْعَتَيْ الطَّوَافِ.

So, these two units are obligatory. It is not disliked for you if you were to pray these and in which timing you desire to at the emergence of the sun and at its setting. But rather, its timing is at your being free from the Tawaaf for as long as it does happen to be the time of a Prescribed Salat. If it was time of a Prescribed Salat, then begin with it, then pray two units Salat of the Tawaaf".<sup>174</sup>

باب 42 علة المقام و محله

## CHAPTER 42 – REASON OF THE MAQAM AND ITS LOCATION

<sup>173</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 41 H 7

<sup>174</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 41 H 8

1- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ وَ عَلِيٍّ ابْنِي الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ قَيْسِ ابْنِ أَجْحِي عَمَّارٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ عَنْ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى إِبْرَاهِيمَ ع أَنْ أُذِّنَ فِي النَّاسِ بِالْحَجِّ أَخَذَ الْحَجَرَ الَّذِي فِيهِ أَثَرُ قَدَمَيْهِ وَ هُوَ الْمَقَامُ فَوَضَعَهُ بِجِدَاءِ الْبَيْتِ لِاصِصًا بِالْبَيْتِ بِحَيْثُ الْمَوْضِعِ الَّذِي هُوَ فِيهِ الْيَوْمَ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ahmad and Ali, two sons of Al-Hassan Bin Fazzal, from Amro Bin Saeed, from Musa Bin Qabeys cousin of Ammar, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty, 'From Abu Abdullah<sup>asws</sup>, or from Ammar from Suleyman Bin Khalid,

From Abu Abdullah<sup>asws</sup> having said: 'When Allah<sup>azwj</sup> Mighty and Majestic Revealed to Ibrahim<sup>as</sup> to proclaim among the people with performing the Hajj, he took the stone in which were imprints of his<sup>as</sup> two feet, and it is 'Al-Maqam', and he<sup>as</sup> placed it next to the House (Kabah), adherent with the House (Kabah), facing the place in which it is today.

ثُمَّ قَامَ عَلَيْهِ فَنَادَى بِأَعْلَى صَوْتِهِ بِمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَلَمَّا تَكَلَّمَ بِالْكَلامِ لَمْ يَحْتَمِلْهُ الْحَجَرُ فَعَرِقَتْ رِجْلَاهُ فِيهِ فَقَلَعَ إِبْرَاهِيمُ ع رِجْلَيْهِ مِنَ الْحَجَرِ قُلْعًا فَلَمَّا كَثُرَ النَّاسُ وَ صَارُوا إِلَى الشَّرِّ وَ الْبَلَاءِ ائْتَمَرُوا عَلَيْهِ فَرَأَوْا أَنْ يَضَعُوهُ فِي هَذَا الْمَوْضِعِ الَّذِي هُوَ فِيهِ الْيَوْمَ لِيَحْضُرُوا الْمَطَافَ لِمَنْ يَطُوفُ بِالْبَيْتِ

Then he<sup>as</sup> stood upon it and called out at the top of his<sup>as</sup> voice with what Allah<sup>azwj</sup> Mighty had Commanded him<sup>as</sup> with. When the speech was spoken with, the stone could not bear it, so his<sup>as</sup> legs were immersed in it. Ibrahim<sup>as</sup> uprooted his<sup>as</sup> legs from the stone. When the people were many and came to the evil and the afflictions, they crowded upon it. They viewed that they should place it in this place in which it is today, to vacate the area of Tawaaf for the one who performs Tawaaf of the House (Kabah).

فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا ص رَدَّهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ إِبْرَاهِيمُ ع فَمَا زَالَ فِيهِ حَتَّى قُبِضَ رَسُولُ اللَّهِ ص وَ فِي زَمَنِ أَبِي بَكْرٍ وَ أَوَّلِ وِلَايَةِ عُمَرَ ثُمَّ قَالَ عُمَرُ قَدْ ائْتَمَرَ النَّاسُ عَلَى هَذَا الْمَقَامِ فَأَيُّكُمْ يَعْرِفُ مَوْضِعَهُ فِي الْجَاهِلِيَّةِ

When Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup>, he<sup>saww</sup> returned it to be in the place in which Ibrahim<sup>as</sup> had placed it. It did not cease to be in it until Rasool-Allah<sup>saww</sup> was Recalled, and in the era of Abu Bakr and the beginning of the governance of Umar. Then Umar said, 'The people are crowding upon this Maqam, so which of you know its place during the pre-Islamic period?'

فَقَالَ لَهُ رَجُلٌ أَنَا أَخَذْتُ قَدْرَهُ بِقَدْرِ

A man said to him, 'I have the measure of its measure (precisely).'

قَالَ وَ الْقَدْرُ عِنْدَكَ

He said, 'And the measurement is with you?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَأَتِ بِهِ

He said, 'So come with it!'

فَجَاءَ بِهِ فَأَمَرَ بِالْمَقَامِ فَحُمِلَ وَ رُذِّ إِلَى الْمَوْضِعِ الَّذِي هُوَ فِيهِ السَّاعَةَ.

He came with it, and he (Umar) ordered with the Maqam, so it was carried and returned to the place in which it is at this time".<sup>175</sup>

2- ص، قصص الأنبياء عليهم السلام يُرْوَى أَنَّ جَبَلَ أَبِي قُبَيْسٍ قَالَ يَا آدَمُ إِنَّ لَكَ عِنْدِي وَدِيعَةً فَرَفَعَهَا إِلَيْهِ الْحَجَرُ وَالْمَقَامُ وَ هُمَا يَوْمَئِذٍ يَأْفُوتَتَانِ حَمْرَاوَانِ.

(The book) 'Qasas Al Anbiya<sup>-as</sup>', the greetings be upon them<sup>-as</sup> – It is reported that the mount Abu Qubeys said, 'O Adam<sup>-as</sup>! There is an entrustment for you<sup>-as</sup> with me!' So it raised the Stone to him<sup>-as</sup> and Al-Maqam, and on that day these two were to red rubies".<sup>176</sup>

3- شي، تفسير العياشي عَنِ ابْنِ سِينَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِيهِ آيَاتٌ بَيِّنَاتٌ فَمَا هَذِهِ الْآيَاتُ الْبَيِّنَاتُ

(The book) 'Tafseer Al Ayyashi' – from Ibn Sinan who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***In it are clear Signs, [3:97]***, 'So what are these clear signs?'

قَالَ مَقَامُ إِبْرَاهِيمَ حِينَ قَامَ عَلَيْهِ فَأَثَرَتْ قَدَمَاهُ فِيهِ وَ الْحَجَرُ وَ مَنْزِلُ إِسْمَاعِيلِ.

He<sup>-asws</sup> said: 'Maqam (standing place of) Ibrahim<sup>-as</sup>, when he<sup>-as</sup> stood upon it, so his<sup>-as</sup> feed impacted in it, and the (Black) Stone, and house of Ismail<sup>-as</sup>'.<sup>177</sup>

[باب 43 علل السعي و أحكامه](#)

## CHAPTER 43 – REASON FOR THE SA'EE AND ITS RULINGS

الآيات البقرة إِنَّ الصَّافَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَ مَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

The Verses – (Surah) Al Baqarah: ***Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; and the one who does is voluntarily, it is better, for Allah is Grateful, All Knowing [2:158].***

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْلُوا شَعَائِرَ اللَّهِ.

(Surah) Al Maidah: ***O you who believe! Do not violate the rituals of Allah [5:2].***

أقول قد مضى بعض الأخبار في باب صلاة الطواف.

<sup>175</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 42 H 1

<sup>176</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 42 H 2

<sup>177</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 42 H 3

I say, 'Some of the Ahadeeth have passed in the chapter on Salaat of the Tawaaf'.

1- ل، الخصال فيما أوصى به النبي ص علياً ع ليس على النساء هزولة بين الصفا و المروة.

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>-saww</sup> had bequeathed with to Ali<sup>-asws</sup>: 'It isn't upon the women to sprint between Al-Safa and Al-Marwa''.<sup>178</sup>

أقول: أوردنا مثله في باب الإجهار بالتلبية عن الباقر ع.

I say, 'We have referred to similar to it in the chapter 'Being loud with the Talbiyya', from Al-Baqir<sup>-asws</sup>'.

2- ع، علل الشرائع أبي عن سعد عن البرقي عن أبيه عن محمد بن سنان عن إسماعيل عن جابر و عبد الكريم بن عمرو عن عبد الحميد بن أبي الدائم عن أبي عبد الله ع قال: سمي الصفا صفاً لأن المصطفى آدم هبط عليه ففطع للجبل اسم من اسم آدم ع يقول الله عز و حل إن الله اصطفى آدم و نوحاً

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ismail, from Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Safa is named as 'Safa' because the Chosen one (Al-Mustafa) Adam<sup>-as</sup> came down upon it, so was cut out for the mountain, a name from the names of Adam<sup>-as</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Says: **Surely, Allah chose Adam and Noah [3:33]**.

و هبطت حواء على المروة و إنما سميت المروة مروة لأن المرأة هبطت عليها ففطع للجبل اسم من اسم المرأة.

And Hawwa<sup>-as</sup> came down upon Al-Marwa, and rather Al-Marwa has been named as 'Marwa' because the woman (Al Mar') had come down upon it, so for the mountain, a name from the name of the woman was cut from it''.<sup>179</sup>

3- ع، علل الشرائع أبي عن سعد عن ابن يزيد عن ابن أبي عمير عن معاوية بن عمارة عن أبي عبد الله ع قال: إن إبراهيم ع لما خلف إسماعيل بمكة عطش الصبي و كان فيما بين الصفا و المروة شجرة فخرجت أمه حتى قامت على الصفا فقالت هل بالوادي من أيس فلم يجبه أحد

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Ibrahim<sup>-as</sup> left Ismail<sup>-as</sup> behind at Makkah, the child became thirsty, and there was a tree in what is between Al-Safa and Al-Marwa. His<sup>-as</sup> mother<sup>-as</sup> went out until she<sup>-as</sup> stood upon Al-Safa. She<sup>-as</sup> said: 'Is there any comforter in the valley?' But no one answered her<sup>-as</sup>.

<sup>178</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 1

<sup>179</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 2

فَمَضَتْ حَتَّى انْتَهَتْ إِلَى الْمَرْوَةِ فَقَالَتْ هَلْ بِالْوَادِي مِنْ أُنَيْسٍ فَلَمْ يُجِبْهَا أَحَدٌ

She<sup>-as</sup> went until she<sup>-as</sup> ended to Al-Marwa. She<sup>-as</sup> said: 'Is there any comforter in the valley?'  
But no one answered her<sup>-as</sup>.

ثُمَّ رَجَعَتْ إِلَى الصَّفَا فَقَالَتْ كَذَلِكَ حَتَّى صَنَعَتْ ذَلِكَ سَبْعًا فَأَجْرَى اللَّهُ ذَلِكَ سُنَّةً فَأَتَاهَا جِبْرَائِيلُ ع فَقَالَ لَهَا مَنْ أَنْتِ

Then she<sup>-as</sup> returned to Al-Safa and said that, until she<sup>-as</sup> had done that seven times. Allah<sup>-azwj</sup> Flowed that as a Sunnah. Jibraeel<sup>-as</sup> came to her<sup>-as</sup> and said to her<sup>-as</sup>: 'Who are you<sup>-as</sup>?'

فَقَالَتْ أَنَا أُمُّ وَلَدِ إِبْرَاهِيمَ

She<sup>-as</sup> said: 'I<sup>-as</sup> am mother of a son<sup>-as</sup> of Ibrahim<sup>-as</sup>!'

فَقَالَ إِلَى مَنْ وَكَلَّكُمْ

He<sup>-as</sup> said: 'To whom have you<sup>-as</sup> been allocated?'

فَقَالَتْ أَمَا إِذَا قُلْتَ ذَلِكَ فَقَدْ قُلْتَ لَهُ حَيْثُ أَرَادَ الدَّهَابُ يَا إِبْرَاهِيمُ إِلَى مَنْ تَكَلَّمْنَا فَقَالَ إِلَى اللَّهِ عَزَّ وَ جَلَّ

She<sup>-as</sup> said: 'As for when you<sup>-as</sup> have said that, I<sup>-as</sup> had said to him<sup>-as</sup> when he<sup>-as</sup> intended to go: 'O Ibrahim<sup>-as</sup>! To whom are you<sup>-as</sup> allocating us?' He<sup>-as</sup> said: 'To Allah<sup>-azwj</sup> Mighty and Majestic!'

Jibraeel<sup>-as</sup> said: 'He<sup>-as</sup> has allocated you<sup>-asws</sup> to a Sufficer!'

فَقَالَ جِبْرَائِيلُ لَقَدْ وَكَلَّكُمْ إِلَى كَافٍ قَالَ وَ كَانَ النَّاسُ يَتَجَنَّبُونَ الْمَمَرَّ بِمَكَّةَ لِمَكَانِ الْمَاءِ فَفَحَصَ الصَّبِيُّ بِرِجْلِهِ فَنَبَعَتْ زَمْزَمٌ وَ رَجَعَتْ مِنَ الْمَرْوَةِ إِلَى الصَّبِيِّ وَ قَدْ نَبَعَ الْمَاءُ فَأَقْبَلَتْ جَمْعُ الرُّبَابِ حَوْلَهُ خَافَةَ أَنْ يَسِيحَ الْمَاءُ وَ لَوْ تَرَكَتُهُ لَكَانَ سَبْحًا

He<sup>-asws</sup> said: 'And the people used to keep aside from passing by Makka due to the place of the water. The young boy tapped with his<sup>-as</sup> leg and Zamzam spring gushed forth, and she<sup>-as</sup> returned from Al-Marwa to the young boy, and the water had sprung. She<sup>-as</sup> started to gather the soil around it, fearing that the water might flow away, and had she<sup>-as</sup> left it, it would have flowed away'.

قَالَ فَلَمَّا رَأَتْ الطَّيْرُ الْمَاءَ حَلَّقَتْ عَلَيْهِ

He<sup>-asws</sup> said: 'When the birds saw the water they circled over it'.

قَالَ فَمَرَّ رَكْبٌ مِنَ الْيَمَنِ فَلَمَّا رَأُوا الطَّيْرَ حَلَّقَتْ عَلَيْهِ قَالُوا مَا حَلَّقَتْ إِلَّا عَلَى مَاءٍ

He<sup>-asws</sup> said: 'The riders from Yemen came. When they saw the bird hovering over it, they said, 'These would not circle except upon water!''

فَأَتَوْهُمْ فَسَقَوْهُمْ مِنَ الْمَاءِ وَ أَطْعَمُوهُمْ الرُّكْبَ مِنَ الطَّعَامِ وَ أَجْرَى اللَّهُ عَزَّ وَ جَلَّ لَهُمْ بِذَلِكَ رِزْقًا فَكَانَتِ الرُّكْبُ تَمُرُّ بِمَكَّةَ فَيُطْعَمُوهُمْ مِنَ الطَّعَامِ وَ يَسْقَوُهُمْ مِنَ الْمَاءِ.

They came to them<sup>as</sup> and they<sup>asws</sup> quenched them from the water, and the riders fed them<sup>as</sup> from the food, and Allah<sup>azwj</sup> Mighty and Majestic Flowed for them the sustenance with that. It became such that the riders kept passing by Makkah and they would feed them<sup>as</sup> from the food, and they<sup>as</sup> would quench them from the water”.<sup>180</sup>

4- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أُيُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَارَ السَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِأَنَّ إِبْرَاهِيمَ ع عَرَضَ لَهُ إِبْلِيسُ فَأَمَرَهُ جِبْرَائِيلُ ع فَشَدَّ عَلَيْهِ فَهَرَبَ مِنْهُ فَجَرَتْ بِهِ السُّنَّةُ يَعْني بِهِ الْهُرُؤَلَةَ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ayoub Bin Nuh, from Safwan, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>asws</sup> having said: 'The Sa'ee came to be between Al-Safa and Al-Marwa because Ibrahim<sup>as</sup>, Iblees<sup>la</sup> had presented to him<sup>as</sup>, so Jibraeel<sup>as</sup> instructed him<sup>as</sup> so he<sup>as</sup> was harsh to him<sup>la</sup> and he<sup>la</sup> fled from him<sup>as</sup>. Thus the Sunnah flowed with it' – meaning by it the sprinting”.<sup>181</sup>

5- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع لِمَ جُعِلَ السَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah<sup>asws</sup>, 'Why has the Sa'ee between Al-Safa and Al-Marwa been made to be?'

قَالَ لِأَنَّ الشَّيْطَانَ تَرَاءَى لِإِبْرَاهِيمَ ع فِي الْوَادِي فَسَعَى وَ هُوَ مَنَازِلُ الشَّيَاطِينِ.

He<sup>asws</sup> said: 'Because the Satan<sup>la</sup> appeared to Ibrahim<sup>as</sup> in the valley, so he<sup>as</sup> sprinted, and it is a dwelling of Satan<sup>la</sup>'.<sup>182</sup>

6- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا لِلَّهِ عَزَّ وَ جَلَّ مَنْسِكٌ أَحَبُّ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى مِنْ مَوْضِعِ السَّعْيِ وَ ذَلِكَ أَنَّهُ يَدُلُّ فِيهِ كُلُّ جَبَّارٍ عَبِيدٍ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

Abu Abdullah<sup>asws</sup> said: 'There in no ritual of Allah<sup>azwj</sup> Mighty and Majestic more Beloved to Allah<sup>azwj</sup> Blessed and Exalted than the place of the Sa'ee, and that is before every obstinate tyrant is humbled in it”.<sup>183</sup>

<sup>180</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 3

<sup>181</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 4

<sup>182</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 5

<sup>183</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 6

7- ع، علل الشرائع ابنُ الوليدِ عنِ مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ يُونُسَ عَنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ بُقْعَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ الْمَسْعَى لِأَنَّهُ يُذَلُّ فِيهِ كُلُّ جَبَّارٍ.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ash'ary, from Ibn Abu Al Khattab, from Muhammad Bin Aslam, from Yunus, from Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There is no spot more Beloved to Allah<sup>-azwj</sup> Mighty and Majestic than the place of Sa'ee because every tyrant is humbled in it'.<sup>184</sup>

8- ع، علل الشرائع ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَانَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ بَدَأَ بِالْمَرْوَةِ قَبْلَ الصَّفَا قَالَ يُعِيدُ أَلَا تَرَى أَنَّهُ لَوْ بَدَأَ بِشِمَالِهِ قَبْلَ يَمِينِهِ فِي الْوُضُوءِ أَرَاهُ أَنْ يُعِيدَ الْوُضُوءَ.

(The book) 'Ilal Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al-Hassan Bin Saeed,

'From Al Qasim son of Muhammad Bin Ali<sup>-asws</sup> who said, 'I asked Abu Abdullah<sup>-asws</sup> about a man who begins (Sa'ee) with Al-Marwa before Al-Safa. He<sup>-asws</sup> said: 'He should repeat. Have you not see that had he begun with his left hand before right hand in the Wud'u, I<sup>-asws</sup> view that he should repeat the Wud'u?'<sup>185</sup>

9- فس، تفسير القمي إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِمَا

(The book) 'Tafseer Al Qummi' –

**'Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; and the one who does is voluntarily, it is better, for Allah is Grateful, Knowing [2:158].**

فَإِنْ فَرَيْشًا كَانَتْ وَضَعَتْ أَصْنَامَهُمْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ يَتَمَسَّحُونَ بِهَا إِذَا سَعَوْا فَلَمَّا كَانَ مِنْ أَمْرِ رَسُولِ اللَّهِ ص مَا كَانَ مِنْ غَزْوَةِ الْحُدَيْبِيَّةِ وَ صَدُّوهُ عَنِ الْبَيْتِ وَ شَرَطُوا أَنْ يُجْلُوا لَهُ الْبَيْتِ فِي عَامٍ قَابِلٍ حَتَّى يَفْضِي عُمْرَتَهُ ثَلَاثَةَ أَيَّامٍ ثُمَّ يُخْرَجَ عَنْهَا

Qureysh had placed their idols between Al-Safa and Al-Marwa, and they were touching these whenever they performed Sa'ee. When it was from the matter of Rasool-Allah<sup>-saww</sup> what happened from the military expedition of Al-Hudaybiya and they blocked him<sup>-as</sup> from the House (Kabah) and they stipulated that the House (Kabah) will be vacated for him<sup>-saww</sup> the following year until he<sup>-saww</sup> can fulfil his<sup>-as</sup> Umrah for three days, then he should exit from it.

فَلَمَّا كَانَ عُمْرَةُ الْفَضَاءِ فِي سَنَةِ سَبْعٍ مِنَ الْهِجْرَةِ دَخَلَ مَكَّةَ وَ قَالَ لِقُرَيْشٍ ارْفَعُوا أَصْنَامَكُمْ مِنْ بَيْنِ الصَّفَا وَ الْمَرْوَةِ حَتَّى أَسْعَى

When it was the Umrah 'Al Qaza' in the year seven of the Hijrah, he<sup>-saww</sup> entered Makkah and said to Qureysh: 'Raise away your idols from between Al-Safa and Al-Marwa until I<sup>-saww</sup> perform Sa'ee!'

<sup>184</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 7

<sup>185</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 8

فَرَفَعُوهَا فَسَعَى رَسُولُ اللَّهِ ص بَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَدْ رُفِعَتِ الْأَصْنَامُ وَبَقِيَ رَجُلٌ مِنَ الْمُسْلِمِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص لَمْ يَطُفْ فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ص مِنَ الطَّوَافِ رَدَّتْ فُرَيْشُ الْأَصْنَامِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَجَاءَ الرَّجُلُ الَّذِي لَمْ يَسْعَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ قَدْ رَدَّتْ فُرَيْشُ الْأَصْنَامِ بَيْنَ الصَّفَا وَالْمَرْوَةِ لَمْ أَسْعَ

They raised them away, so Rasool-Allah<sup>-saww</sup> performed Sa'ee between Al-Safa and Al-Marwa and the idols had been raised, and there remained a man from companions of Rasool-Allah<sup>-saww</sup> who did not perform Tawaaf. When Rasool-Allah<sup>-saww</sup> was free from the Tawaaf, Qureysh returned the idols between Al-Safa and Al-Marwa. So, the man who did not perform Sa'ee came to Rasool-Allah<sup>-saww</sup>. He said, 'Qureysh have returned the idols between Al-Safa and Al-Marwa and I have not performed Sa'ee!'

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَ الْأَصْنَامُ فِيهِمَا.

So Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **'Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; [2:158], and the idols were in both of them'**.<sup>186</sup>

10- سنن، المحاسن ابن محبوب عن ابن رباب عن محمد بن قيس عن أبي جعفر ع قال: قال النبي ص لرجل من الأنصار إذا سعت بين الصفا والمروة كان لك عند الله أجر من حج ماشياً من بلاده ومثل أجر من اعتق سبعين رقبة مؤمنة.

(The book) 'Al Mahasin' – Ibn Mahboub, from Ibn Riab, from Muhammad Bin Qays,

'From Abu Ja'far<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said to a man from the Helpers: 'When you have performed Sa'ee between Al-Safa and Al-Marwa there would be for you in the Presence of Allah<sup>-azwj</sup> Recompense of the one who had performed Hajj walking from his city, and similar Recompense of the one who had liberated seventy necks of believers!''<sup>187</sup>

11- ضا، فقه الرضا عليه السلام ثم تخرج إلى الصفا ما بين أسطوانتين تحت القناديل فإنه طريق النبي ص إلى الصفا فابتدئ بالصفا وقف عليه وأنت مستقبل البيت فكبر سبع تكبيرات وأحمد الله وصل على محمد وعلى آله وأدع لنفسك ولوالديك وللمؤمنين

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – 'Then you should go out to Al-Safa what is between the two pillars beneath the lamps, for it is a pathway of the Prophet<sup>-saww</sup> to Al-Safa. Begin with Al-Safa and paused upon it while you are facing the House (Kabah). Exclaim seven Takbeers and praise Allah<sup>-azwj</sup> and send Salawaat upon Muhammad<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and supplicate for yourself and for your parents and for the Momineen.

ثم تنحدر إلى المروة وأنت تمشي فإذا بلغت حد السعي وهي المبلتين الأخضرين هزولاً واسعاً ملاء فزوجك وقل رب اغفر ورحم و تجاوز عملاً تعلم فإنك أنت الأعز الأكرم

Then go down to Al-Marwa and you are walking. When you reach a limit of the Sa'ee, and these are the two green milestones, sprint briskly and stride fully and say, 'Lord<sup>-azwj</sup>! Forgive,

<sup>186</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 9

<sup>187</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 10

have Mercy, and Overlook from what You<sup>-azwj</sup> Know, for You<sup>-azwj</sup> are the Mightiest, the most Benevolent!’

فَإِذَا جُرَّتْ حَدَّ السَّعْيِ فَاقْطَعِ الْمَرْوَةَ وَ امْشِ عَلَى السُّكُونِ وَ التَّوَدَّةِ وَ الْوَقَارِ وَ أَكْثِرْ مِنَ التَّسْبِيحِ وَ التَّكْبِيرِ وَ التَّهْلِيلِ وَ التَّمجِيدِ وَ التَّحْمِيدِ لِلَّهِ وَ الصَّلَاةِ عَلَى رَسُولِهِ ص حَتَّى تَبْلُغَ الْمَرْوَةَ فَاصْعَدْ عَلَيْهِ وَ قُلْ مَا قُلْتَ عَلَى الصَّفَا وَ أَنْتَ مُسْتَقْبِلُ الْبَيْتِ

When you have crossed a limit of the Sa’ee, cut the sprinting and walk upon the calmness and the tranquillity and the dignity, and frequent from the glorification and the exclamation of Takbeer and extollations of Oneness, and the reverence and the praising to Allah<sup>-azwj</sup>, and the Salawaat upon His<sup>-azwj</sup> Rasool<sup>-sawww</sup> until you reach Al-Marwa. Ascend upon it and say what you had said upon Al-Safa while you are facing the House (Kabah).

ثُمَّ انْحَدِرْ مِنْهَا حَتَّى تَأْتِيَ الصَّفَا فَافْعَلْ ذَلِكَ سَبْعَ مَرَّاتٍ يَكُونُ وَفُوقَكَ عَلَى الصَّفَا أَرْبَعَ مَرَّاتٍ وَ عَلَى الْمَرْوَةِ أَرْبَعَ مَرَّاتٍ وَ السَّعْيُ مَا بَيْنَهُمَا سَبْعَ مَرَّاتٍ تَبْتَدِئُ بِالصَّفَا وَ تَحْتَمُّ بِالْمَرْوَةِ

Then go down from it until you come (back) to Al-Safa. Do that seven times. Your pausing upon Al-Safa should be four times and upon Al-Marwa three times, and the Sa’ee what is between the two would be seven times, beginning with Al-Safa and ending with Al-Marwa.

ثُمَّ تُقْصِرُ مِنْ شَعْرِ رَأْسِكَ مِنْ جَوَانِبِهِ وَ حَاجِبَيْكَ وَ مِنْ لِحْيَتِكَ وَ قَدْ أَحَلَّلْتَ مِنْ كُلِّ شَيْءٍ أَحْرَمْتَ عَنْهُ.

Then shorten from the hair of your head from its two sides and your eyebrows, and from your beard, and you have been de-consecrated from all things you had consecrated from”<sup>188</sup>.

12- وَ إِنْ سَهَوْتَ وَ سَعَيْتَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَرْبَعَةَ عَشَرَ شَوْطًا فَلَيْسَ عَلَيْكَ شَيْءٌ وَ إِنْ سَعَيْتَ سِتَّةَ أَشْوَاطٍ وَ قَصَّرْتَ ثُمَّ ذَكَرْتَ بَعْدَ ذَلِكَ أَنَّكَ سَعَيْتَ سِتَّةَ أَشْوَاطٍ فَعَلَيْكَ أَنْ تَسْعَى شَوْطًا آخَرَ

And if you err and you have performed Sa’ee between Al-Safa and Al-Marwa fourteen circuits, there isn’t anything (penalty) upon you, and if you have performed Sa’ee of six circuits and have shortened your hair, then you remember after that that you had only performed Sa’ee six times, upon you is to perform Sa’ee another circuit.

وَ إِنْ جَامَعْتَ أَهْلَكَ وَ قَصَّرْتَ سَعَيْتَ شَوْطًا آخَرَ وَ عَلَيْكَ دَمٌ بَقْرَةٍ وَ إِنْ سَعَيْتَ ثَمَانِيَةَ فَعَلَيْكَ الْإِعَادَةُ وَ إِنْ سَعَيْتَ تِسْعَةً فَلَا شَيْءَ عَلَيْكَ وَ فِئْتَهُ ذَلِكَ أَنَّكَ إِذَا سَعَيْتَ ثَمَانِيَةَ كُنْتَ بَدَأْتَ بِالْمَرْوَةِ وَ حَتَمْتَ بِهَا وَ كَانَ ذَلِكَ خِلَافَ السُّنَّةِ وَ إِذَا سَعَيْتَ تِسْعَةً كُنْتَ بَدَأْتَ بِالصَّفَا وَ حَتَمْتَ بِالْمَرْوَةِ.

And if you have already had marital relations with your wife and had shortened your hair, perform another circuit and upon you is blood (sacrificial animal), and if you have performed Sa’ee of eight circuits, upon you is the repeating, and if you have performed Sa’ee of nine circuits, there is nothing upon you, and the jurisprudence of that is that when you have performed Sa’ee of eight circuits you would have begun and ended with it, and that is opposing the Sunnah, and when you have performed Sa’ee of nine, you would have begun with Al-Safa and ended with Al-Marwa”<sup>189</sup>.

<sup>188</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 11

<sup>189</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 12

13- شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع في قول الله عز وجل إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا أَيْ لَا حَرَجَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

(The book) 'Tafseer Al Ayyashi' – from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes and does Tawaaf of both of them; [2:158]**: 'I.e., there is no blame upon him if he were to perform Tawaaf of both of them'.<sup>190</sup>

14- شي، تفسير العياشي عن عاصم بن حميد عن أبي عبد الله ع إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ يَقُولُ لَا حَرَجَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا فَتَزَلَّتْ هَذِهِ الْآيَةُ

(The book) 'Tafseer Al Ayyashi' – From Aasim Bin Humeid,

'From Abu Abdullah<sup>-asws</sup>: **Surely Al-Safa and Al-Marwa are among the Rituals of Allah; - He<sup>-azwj</sup> is Saying there is no blame on him if he goes and does Tawaaf of both of them; [2:158]**. So, this Verse was Revealed'.

فَقُلْتُ هِيَ خَاصَّةٌ أَوْ عَامَّةٌ

I said, 'Is this special or general?'

قَالَ هِيَ بِمَنْزِلَةِ قَوْلِهِ ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمَنْ دَخَلَ فِيهِمْ مِنَ النَّاسِ كَانَ بِمَنْزِلَتِهِمْ يَقُولُ اللَّهُ وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا.

He<sup>-asws</sup> said: 'It is as the status of His<sup>-azwj</sup> Words: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**. The one from the people who enters among them would be at their status. Allah<sup>-azwj</sup> Says: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**'.<sup>191</sup>

15- شي، تفسير العياشي عن بعض أصحابنا عن أبي عبد الله ع قَالَ: سَأَلْتُهُ عَنِ السَّعْيِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَرِيضَةٌ هُوَ أَوْ سُنَّةٌ

(The book) 'Tafseer Al Ayyashi' – from one of our companions,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the Sa'ee between Al-Safa and Al-Marwa, 'Is it an obligation or a Sunnah?'

قَالَ فَرِيضَةٌ

He<sup>-asws</sup> said: 'Obligation'.

<sup>190</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 13

<sup>191</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 14

قَالَ قُلْتُ أَلَيْسَ اللَّهُ يَقُولُ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

He (the narrator) said, 'I said, 'Doesn't Allah<sup>-azwj</sup> Say: **there is no blame on him if he goes and does Tawaaf of both of them; [2:158]?**'

قَالَ كَانَ ذَلِكَ فِي عُمْرَةِ الْقَضَاءِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ شَرَطَهُمْ عَلَيْهِ أَنْ يَرْفَعُوا الْأَصْنَامَ فَتَشَاعَلَ رَجُلٌ مِنْ أَصْحَابِهِ حَتَّى أُعِيدَتِ الْأَصْنَامُ فَجَاءُوا إِلَى رَسُولِ اللَّهِ ص فَسَأَلُوهُ وَ قِيلَ لَهُ إِنَّ فُلَانًا لَمْ يَطُفْ وَ قَدْ أُعِيدَتِ الْأَصْنَامُ

He<sup>-asws</sup> said: 'That was regarding Umrah 'Al-Qaza', and that is Rasool-Allah<sup>-saww</sup> had placed a condition upon them that they would be raising the idols away. A man from his<sup>-saww</sup> companions was preoccupied until the idols had been returned. So, they came to Rasool-Allah<sup>-saww</sup> and asked him<sup>-saww</sup> and said to him<sup>-saww</sup>, 'So and so has not performed Tawaaf and the idols have been returned!'

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا أَيْ وَ الْأَصْنَامَ عَلَيْهِمَا.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes and does Tawaaf of both of them; [2:158]** – i.e., and (even if) the idols are upon them"<sup>192</sup>.

16- شي، تفسير العياشي وَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُهُ فَقُلْتُ وَ لَمْ يُجْعَلِ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةَ

(The book) 'Tafseer Al Ayyashi' – And from Ibn Muskan, from Al Halby who said,

'I asked him<sup>-asws</sup>, I said, 'And why is the Sa'ee between Al-Safa and Al-Marwa made to be?'

قَالَ إِنَّ إِبْلِيسَ تَرَاءَى لِإِبْرَاهِيمَ ع فِي الْوَادِي وَ سَعَى إِبْرَاهِيمُ مِنْهُ كَرَاهِيَةً أَنْ يُكَلِّمَهُ وَ كَانَ مَنَازِلَ الشَّيَاطِينِ.

He<sup>-asws</sup> said: 'Iblees<sup>-la</sup> had appeared to Ibrahim<sup>-as</sup> in the valley and Ibrahim<sup>-as</sup> sprinted away from him<sup>-la</sup> disliking to talk to him<sup>-la</sup>, and it was a dwelling of the Satan<sup>-la</sup>'.<sup>193</sup>

17- وَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي حَبْرٍ حَمَّادِ بْنِ عَثْمَانَ أَنَّهُ كَانَ عَلَى الصَّفَا وَ الْمَرْوَةَ أَصْنَامًا فَلَمَّا أَنْ حَجَّ النَّاسُ لَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فَكَانَ النَّاسُ يَسْعَوْنَ وَ الْأَصْنَامُ عَلَى حَالِهَا فَلَمَّا حَجَّ النَّبِيُّ ص رَمَى بِهَا.

And he said, 'Abu Abdullah<sup>-asws</sup> said in a Hadeeth by Hammad Bin Usman: 'There used to be idols upon Al-Safa and Al-Marwa. When the people performed Hajj they did not know how they should be dealing with it, so Allah<sup>-azwj</sup> Revealed this Verse (2:158). So, the people were performing Sa'ee while the idols were upon their state. When the Prophet<sup>-saww</sup> performed Hajj, he<sup>-saww</sup> had these thrown away"<sup>194</sup>.

<sup>192</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 15

<sup>193</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 16

<sup>194</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 17

18- **الْهُدَايَةُ**، ثُمَّ الْخُرُجُ إِلَى الصَّفَا وَ قُمْ عَلَيْهِ حَتَّى تَنْظُرَ إِلَى الْبَيْتِ وَ تَسْتَقْبِلَ الرُّكْنَ الَّذِي فِيهِ الْحَجَرُ الْأَسْوَدُ وَ أَحْمَدِ اللَّهَ تَعَالَى وَ أَتْنِ عَلَيْهِ وَ اذْكُرْ مِنْ آيَاتِهِ وَ بَلَاغِهِ وَ حُسْنِ مَا صَنَعَ إِلَيْكَ مَا قَدَرْتَ عَلَيْهِ وَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثَلَاثَ مَرَّاتٍ

(The book) 'Al Hidayah' –

'Then go out to Al-Safa and stand upon it until you look at the House (Kabah) and kiss the corner in which is the Black Stone, and praise Allah<sup>-azwj</sup> the Exalted and laud upon Him<sup>-azwj</sup>, and mention from the Favours and the afflictions and goodness of what He<sup>-azwj</sup> has Done to you, whatever you are able upon, and you should say, 'There is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>! For Him<sup>-azwj</sup> is the Kingdom and for Him<sup>-azwj</sup> is Praise. He<sup>-azwj</sup> Causes to live and Causes to die, and He<sup>-azwj</sup> is Able upon all things!' – three times.

ثُمَّ ائْحَدِرْ عَنِ الصَّفَا وَ قُلْ وَ أَنْتَ كَاشِفٌ عَن ظَهْرِكَ يَا رَبَّ الْعَمُو يَا مَنْ أَمَرَ بِالْعَمُو يَا مَنْ هُوَ أَوْلَى بِالْعَمُو يَا مَنْ يُحِبُّ الْعَمُو يَا مَنْ يُثِيبُ عَلَى الْعَمُو الْعَمُو الْعَمُو يَا جَوَادُ يَا كَرِيمُ يَا قَرِيبُ يَا بَعِيدُ اذْذُ عَلَيَّ نِعْمَتَكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ مَرْضَاتِكَ-

Then go down from Al-Safa and say while you have uncovered from your back (say): 'O Lord<sup>-azwj</sup>, the Pardon! O One Who has Commanded with the pardoning! O One Who is First with the Pardon! O One Who Loves the pardoning! O One Who is Affirmed upon the Pardon, the Pardon, the Pardon! O Generous, O Benevolent, O Near, O Remote! Repeat upon me Your<sup>-azwj</sup> bounties, and Utilise me in Your<sup>-azwj</sup> obedience and Your<sup>-azwj</sup> Pleasure!'

ثُمَّ ائْحَدِرْ مَا شِئاً وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَأْتِيَ الْمَنَارَةَ وَ هِيَ طَرْفُ الْمَسْعَى فَاسْعَ مِلءَ فُرُوجِكَ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ اللَّهُ أَكْبَرُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Then go down walking while the tranquillity upon you, and the dignity until you come to the minaret and it is in a part of the Sa'ee place, so sprint briskly and stride fully and say, 'In the Name of Allah<sup>-azwj</sup>, and with Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!'

وَ قُلِ اللَّهُمَّ اغْفِرْ وَ ارْحَمْ وَ اعْفُ عَمَّا تَعْلَمُ وَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ- حَتَّى تَجُوزَ رُقَاقَ الْعَطَّارِينَ

And say, 'O Allah<sup>-azwj</sup>! Forgive, and Mercy, and Pardon from what You<sup>-azwj</sup> Know, and You<sup>-azwj</sup> are the Mightiest, the Benevolent!' – until you cross the alleyways of the perfume sellers.

وَ تَقُولُ إِذَا جَاوَزْتَ الْمَسْعَى يَا ذَا الْمَمِّ وَ الْكَرَمِ وَ الْفَضْلِ وَ الْجُودِ وَ التَّعْمَانِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ-

And you should say when you have crossed over the Sa'ee area, 'O Possessor of the Conferment, and the Benevolence, and the Grace, and the Generosity, and the bounties! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Forgive my sins for me, surely, no one forgives the sins except You<sup>-azwj</sup>!'

ثُمَّ امشِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ حَتَّى تَأْتِيَ الْمَرْوَةَ فَتَصْعَدُ عَلَيْهَا حَتَّى يَبْدُو لَكَ الْبَيْتُ فَاصْنَعْ عَلَيْهَا كَمَا صَنَعْتَ عَلَى الصَّفَا ثُمَّ ائْحَدِرْ مِنْهَا إِلَى الصَّفَا فَإِذَا بَلَغْتَ قُرْبَ رُقَاقِ الْعَطَّارِينَ فَاسْعَ مِلءَ فُرُوجِكَ إِلَى الْمَنَارَةِ الْأُولَى الَّتِي تَلِي الصَّفَا وَ طُفْ بَيْنَهُمَا سَبْعَةَ أَشْوَاطٍ وَ يَكُونُ وَفُوقَكَ عَلَى الصَّفَا أَرْبَعاً وَ عَلَى الْمَرْوَةِ أَرْبَعاً وَ السَّعْيُ بَيْنَهُمَا سَبْعاً تَبْدَأُ بِالصَّفَا وَ تَحْتِمُ بِالْمَرْوَةِ.

Then walk and upon you should be the calmness and the dignity until you come to Al-Marwa. Ascend upon it until the House is manifest to you, so do upon it just as you had done upon Al-Safa. Then go down from it to Al-Safa. When you reached near the alleyways of the perfume seller. Spring striding fully up to the first minaret which follows Al-Safa and perform Tawaaf between the two seven circuits, and your pausing should be upon Al-Safa four times, and upon Al-Marwa three times, and the Sa'ee between the two of seven circuits. You should begin with Al-Safa and end with Al-Marwa".<sup>195</sup>

19- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

(The book) 'Da'aim Al Islam' –

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes and does Tawaaf of both of them; [2:158].**

قَالَ أَبُو جَعْفَرٍ ع الطَّوَّافُ بِهِمَا وَاجِبٌ مَفْرُوضٌ وَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَذَا بَيَانٌ ذَلِكَ وَ لَوْ كَانَ فِي تَرْكِ الطَّوَّافِ بِهِمَا جُنَاحٌ وَ كَذَلِكَ فِي تَرْكِ الطَّوَّافِ بِهِمَا رُخْصَةٌ لِقَالَ فَلَا جُنَاحَ عَلَيْهِ إِلَّا يَطَّوَّفَ بِهِمَا وَ لَكِنَّهُ لَمَّا

Abu Ja'far<sup>-asws</sup> said: 'The Tawaaf with these two is a necessary obligation, and in these Words of Allah<sup>-azwj</sup> Mighty and Majestic is explanation of that, if there were any allowance in leaving the Sa'ee between them, or if there were any concession in abandoning it, Allah<sup>-azwj</sup> would have Said, "There is no blame upon him if he does not perform Sa'ee between them!'

قَالَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا عَلِمَ أَنَّهُمْ كَانُوا يَبْرُونَ فِي التَّطَوُّفِ بِهِمَا جُنَاحًا وَ كَذَلِكَ كَانَ الْأَمْرُ

But when He<sup>-azwj</sup> Said: **there is no blame on him if he goes and does Tawaaf of both of them; [2:158]**, it is known that they were viewing a blame in the Tawaaf of them, and the matter was like that.

كَانَ الْأَنْصَارُ يُهْلُونَ لِمَنَاةَ وَ كَانَ مَنَاةُ حَذَوُ قُدَيْدٍ فَكَانُوا يَتَحَرَّجُونَ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَ الْمَرْوَةَ فَلَمَّا جَاءَ الْإِسْلَامُ سَأَلُوا رَسُولَ اللَّهِ ص عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا.

The Helpers used to declare their Talbiyya for Manat (an idol), and Manat was located near Qudayd. They would avoid performing Sa'ee between Safa and Marwah out of a sense of religious hesitation. When Islam came, they asked Rasool-Allah<sup>-saww</sup> about this, so Allah<sup>-azwj</sup> Revealed: **Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes and does Tawaaf of both of them; [2:158]**".<sup>196</sup>

<sup>195</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 18

<sup>196</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 19

20- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ ذَكَرَ الطَّوَّافَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَقَالَ تَخْرُجُ مِنْ بَابِ الصَّفَا فَتَرْقَى عَلَى الصَّفَا وَ تَنْزِلُ مِنْهُ وَ تَرْقَى عَلَى الْمَرْوَةِ ثُمَّ تَرْجِعُ كَذَلِكَ إِلَى الصَّفَا سَبْعَ مَرَّاتٍ تَبْدَأُ بِالصَّفَا وَ تَخْتِمُ بِالْمَرْوَةِ وَ تَدْعُو عَلَى الصَّفَا وَ الْمَرْوَةِ كُلَّمَا رَقَيْتَ عَلَيْهِمَا بِمَا قَدَرْتَ عَلَيْهِ وَ تَدْعُو بَيْنَهُمَا كَذَلِكَ كُلَّمَا سِرْتَ.

And from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he<sup>asws</sup> mentioned the Tawaaf between Al-Safa and Al-Marwa, he<sup>asws</sup> said: 'You should exit through the gate of Al-Safa, ascend upon Al-Safa, then descend from it and ascend upon Al-Marwah. Then, return in the same manner to Al-Safa, completing seven rounds, beginning at Al-Safa and ending at Al-Marwah. You should supplicate on Al-Safa and Al-Marwah each time you ascend upon them with whatever you are able, and likewise supplicate between them each time you walk'.<sup>197</sup>

21- وَ رُوِيَنا عَنْ أَهْلِ الْبَيْتِ ع فِي ذَلِكَ دُعَاءَ كَثِيرًا لَيْسَ مِنْهُ شَيْءٌ مُوقَّتٌ.

And we are reporting from People<sup>asws</sup> of the House regarding that supplication a lot. There isn't anything specified from it".<sup>198</sup>

قَالَ: وَ يَسْعَى فِي بَطْنِ الْوَادِي بَيْنَ الصَّفَا وَ الْمَرْوَةِ كُلَّمَا مَرَّ عَلَيْهِ وَ لَيْسَ عَلَى النِّسَاءِ سَعْيٌ.

He said, 'And he should perform Sa'ee in the interior of the valley between Al-Safa and Al-Marwa, every time he passes upon it, and it isn't upon the women to sprint'.<sup>199</sup>

[باب 44 فضل المسجد الحرام و أحكامه و فضل الصلاة فيه و فيما بين الحرمين](#)

## CHAPTER 44 – MERIT OF THE SACRED MASJID AND ITS RULINGS AND MERIT OF PRAYING SALAT IN IT, AND IN WHAT IS BETWEEN THE TWO SANCTUARIES

الآيات الأنفال و ما كانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مَكَاءً وَ تَصَدِيحَهُ فُدُوهُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ.

The Verses – (Surah) Al Anfaal' - ***And it was not their Salat by the House (Kabah) except for whistling and clapping; therefore taste the Punishment due to what you were disbelieving [8:35].***

1- ب، قرب الإسناد مُحَمَّدُ بْنُ خَالِدِ الطَّبَالِسِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ هَلْ بُدِيَ لِلنَّاسِ مِنْ أَنْ يَنَامُوا فِي الْمَسْجِدِ الْحَرَامِ لَا نَأْسَ بِهِ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Khalid Al Tayalisi, from Ismail Bin Abdul Khalid who said,

'I asked Abu Abdullah<sup>asws</sup> about the sleeping in the Sacred Masjid. He<sup>asws</sup> said: 'Is there any escape for the people from sleeping in the Sacred Masjid? There is no problem with it!'

قُلْتُ الرِّيحُ تَخْرُجُ مِنَ الْإِنْسَانِ

<sup>197</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 20

<sup>198</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 21 a

<sup>199</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 43 H 21 b

I said, 'The wind comes out from the human being'.

قَالَ لَا تَبَأْسَ.

He<sup>-asws</sup> said: 'There is no problem'<sup>200</sup>.

2- ل، الخصال أبي و ماجيلويه معاً عن محمد العطار عن الأشعري عن بعض أصحابنا عن الحسن بن عليّ و أبي الصخر زعاه إلى أمير المؤمنين ع أَنَّهُ قَالَ: لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ رَسُولِ اللَّهِ ص وَ مَسْجِدِ الْكُوفَةِ.

(The book) 'Al Khisaal' – My father and Majaylawiya, both together from Muhammad Al Attar, from Al Ash'ary, from one of our companions, from Al-Hassan Bin Ali, and Abu Al Sakhr, raising it to,

'Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> said: 'Do not tie the mount (undertake a journey) except to three Masjids – the Sacred Masjid, and Masjid of Rasool-Allah<sup>-saww</sup>, and Masjid Al-Kufa'<sup>201</sup>.

3- ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّلَاةُ فِي الْحَرَمَيْنِ تَعْدِلُ أَلْفَ صَلَاةٍ.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth), Amir Al-Momineen<sup>-asws</sup> said: 'The Salat prayed in the two Sanctuaries equates to a thousand Salats'<sup>202</sup>.

8 أَقُولُ سَبَّأَتِي فِي بَابِ طَوَافِ الْوُدَاعِ عَنِ الرِّضَا ع أَنَّ الصَّلَاةَ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنَ الصَّلَاةِ فِي غَيْرِهِ سِتِّينَ سَنَةً وَ أَشْهُرَ [أَوْ شَهْرًا].

I say, 'I shall bring in the chapter on the farewell Tawaaf, from Al-Reza<sup>-asws</sup>: 'The Salat prayed in the Sacred Masjid is better than the Salat somewhere else for sixty years (or months)'<sup>203</sup>.

4- ما، الأماالي للشيخ الطوسي بإسناد أخيه دغبل عن الرضا عن أبيه عن أمير المؤمنين ع أَنَّهُ قَالَ: أَرْبَعَةٌ مِنْ قُصُورِ الْجَنَّةِ فِي الدُّنْيَا الْمَسْجِدُ الْحَرَامُ وَ مَسْجِدُ الرَّسُولِ وَ مَسْجِدُ بَيْتِ الْمَقْدِسِ وَ مَسْجِدُ الْكُوفَةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> said: 'Four are from the castles of Paradise in the world – the Sacred Masjid, and Masjid of the Rasool<sup>-saww</sup>, and Masjid of Bayt Al-Maqdis, and Masjid Al-Kufa'<sup>204</sup>.

5- ثواب الأعمال أبي عن عليّ عن أبيه عن ابن مَعْبُدٍ عَنِ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ الْبَاقِرِ ع قَالَ: صَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid,

<sup>200</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 1

<sup>201</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 2

<sup>202</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 3 a

<sup>203</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 3 b

<sup>204</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 4

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Baqir<sup>-asws</sup> having said: ‘Salat in the Sacred Masjid is superior to a hundred thousand Salats in other Masjids’’.<sup>205</sup>

6- ثوب الأعمال أبي عن الحُمَيْرِيِّ عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَاةٌ فِي مَسْجِدِي تَعْدِلُ عِنْدَ اللَّهِ عَشْرَةَ آلَافٍ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ فَإِنَّ الصَّلَاةَ فِيهِ تَعْدِلُ مِائَةَ أَلْفٍ صَلَاةٍ.

(The book) ‘Sawaab Al Amaal’ – from Al Himeyri, from Haroun, from Ibn Sadaqa,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Salat in my<sup>-saww</sup> Masjid equates in the Presence of Allah<sup>-azwj</sup> to a thousand Salats in other Masjids except the Sacred Masjid, for the Salat in it equates to a hundred thousand Salats’’.<sup>206</sup>

7- ثوب الأعمال أبي عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنِ الْوَشَاءِ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ وَ فِي مَسْجِدِ الرَّسُولِ ص فِي الْفَضْلِ سَوَاءً

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Yazeed, from Al Washa who said,

‘I asked Al-Reza<sup>-asws</sup> about the Salat in the Sacred Masjid and in Masjid of the Rasool<sup>-saww</sup>, ‘Are they same in the merit?’

قَالَ نَعَمْ الصَّلَاةُ فِيهِمَا بَيْنَهُمَا تَعْدِلُ أَلْفَ صَلَاةٍ.

He<sup>-asws</sup> said: ‘Yes, the Salat in both of them equate to a thousand Salats’’.<sup>207</sup>

8- مل، كامل الزيارات علي بن الحسين عن سعد بن ابن عيسى عن موسى بن القاسم عمه حدثه عن مرازم قال: سألت أبا عبد الله ع عن الصلوة في مسجد رسول الله - فقال ع قال رسول الله ص صلوة في مسجدك تعدل ألف صلوة في غيره و صلوة في المسجد الحرام تعدل ألف صلوة في مسجدك

(The book) Kamil Al Ziyaraat’ – Ali Bin Al Husayn, from Sa’ad, from Ibn Isa, from Musa Bin Al Qasim, from the one who narrated it, from Murazim who said,

‘I asked Abu Abdullah about the Salat in Masjid of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Salat in my<sup>-saww</sup> Masjid equates to a thousand Salats in elsewhere, and Salat in the Sacred Masjid equates to a thousand Salat in other than my<sup>-saww</sup> Masjid’.

ثُمَّ قَالَ إِنَّ اللَّهَ فَضَّلَ مَكَّةَ وَ جَعَلَ بَعْضَهَا أَفْضَلَ مِنْ بَعْضٍ فَقَالَ تَعَالَى وَ اتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ

Then he<sup>-asws</sup> said: ‘Allah<sup>-saww</sup> has Merited Makkah and Made part of it superior to a part. The Exalted Said: **and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**’.

وَ قَالَ إِنَّ اللَّهَ فَضَّلَ أَقْوَاماً وَ أَمَرَ بِاتِّبَاعِهِمْ وَ أَمَرَ بِمُؤَدَّتِهِمْ فِي الْكِتَابِ.

<sup>205</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 5

<sup>206</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 6

<sup>207</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 7

And he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Merited a people and Commanded with (everyone) to follow them<sup>-asws</sup> and Commanded with (having) cordiality for them<sup>-asws</sup>, in the Book’<sup>208</sup>

9- مل، كامل الزيارات جماعة مشايخي عن الحميري عن إبراهيم بن مهزيار عن أخيه علي بن الحسن بن سعيد عن صفوان بن يحيى و ابن أبي عمير و فضالة جميعاً عن معاوية بن عمارة قال: قال أبو عبد الله ع لابن أبي يعفور أكثر الصلاة في مسجد رسول الله ص فإن رسول الله ص قال صلاة في مسجدي هذا كالف صلاة في مسجد غيره إلا المسجد الحرام فإن صلاة في المسجد الحرام تعدل ألف صلاة في مسجدي.

(The book) ‘Kami Al Ziyaraat’ – A group of elders, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan Bin Saeed, from Safwan Bin Yahya, and Ibn Abu Umeyr, and Fazalah, altogether from Muawiya Bin Ammar who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Abu Abdullah<sup>-asws</sup> said to Ibn Abu Umeyr: ‘Frequent the Salat in Masjid of Rasool-Allah<sup>-saww</sup>, for Rasool-Allah<sup>-saww</sup> said: ‘Salat in my<sup>-saww</sup> this Masjid of mine equates to a thousand Salats in other Masjids except the Sacred Masjid, for the Salat in the Sacred Masjid equates to a thousand Salats in my<sup>-saww</sup> Masjid’<sup>209</sup>

10- مل، كامل الزيارات محمد بن الحسن عن أبيه عن جدّه علي بن مهزيار عن الحسن بن سعيد عن طريف بن ناصح عن خالد القلانسي عن أبي عبد الله ع قال: مكة حرم الله و حرم رسوله و حرم علي الصلاة فيها بمائة ألف صلاة و الدرهم فيها بمائة ألف درهم

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Tareyf Bin Nasih, from Khalid Al Qalanisy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Makkah is a Sanctuary of Allah<sup>-azwj</sup> and sanctuary of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and sanctuary of Ali<sup>-asws</sup>! The Salat prayed in it (equates to) a hundred thousand Salats, and the (one) Dirham (of charity) in it (equates to) a hundred thousand Dirhams.

و المدينة حرم الله و حرم رسوله و حرم علي أمير المؤمنين الصلاة فيها في مسجدها بعشرة آلاف صلاة و الدرهم فيها بعشرة آلاف درهم

Al-Medina is a Sanctuary of Allah<sup>-azwj</sup> and sanctuary of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and sanctuary of Ali Amir Al-Momineen<sup>-asws</sup>! The Salat prayed in it in its Masjid (equates to) ten thousand Salats, and the Dirham (of charity) in it (equates to) than a thousand Dirhams.

و الكوفة حرم الله و حرم رسوله و حرم علي بن أبي طالب أمير المؤمنين الصلاة في مسجدها بألف صلاة.

And Al-Kufa is a Sanctuary of Allah<sup>-azwj</sup>, and sanctuary of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and sanctuary of Ali<sup>-asws</sup> Bin Abu Talib Amir Al-Momineen<sup>-asws</sup>. The Salat prayed in it (equates to) a thousand Salats’<sup>210</sup>

<sup>208</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 8

<sup>209</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 9

<sup>210</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 44 H 10

## CHAPTER 45 – MERIT OF ZAMZAM, AND ITS REASON, AND ITS NAMES, AND ITS RULINGS, AND MERIT OF WATER OF THE SPOUT

1- ع، علل الشرائع عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص إِلَى حَجَّةِ الْوَدَاعِ فَلَمَّا قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ وَ صَلَّى رَكَعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ ع وَ اسْتَلَمَ الْحَجَرَ ثُمَّ أَتَى زَمْزَمَ فَشَرِبَ مِنْهَا وَ قَالَ لَوْ لَا أَنْ أَشَقَّ عَلَى أُمَّتِي لَأَسْتَقَيْتُ مِنْهَا ذَنْوَابًا أَوْ ذَنْوَيْتَنِي.

(The book) 'Ilal Al Sharaie' – from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> went out to the farewell Hajj. When he<sup>saww</sup> arrived at Makkah, he<sup>saww</sup> performed Tawaaf of the House and prayed two units Salat by Maqam Ibrahim<sup>as</sup>, and touched the (Black Stone). Then he<sup>saww</sup> came to Zamzam and drank from it and said: 'Had it not been difficult upon my<sup>saww</sup> community, I<sup>saww</sup> have drawn a bucket or two'.<sup>211</sup>

أقول: تمامه في باب أنواع الحج.

*I say, 'Its complete version is in the chapter on the types of Hajj'.*

2- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عُثْبَةَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ زَمْزَمُ أْبْيَضَ مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الشَّهْدِ وَ كَانَتْ سَائِحَةً فَبَعَثَ عَلَى الْمِيَاهِ فَأَعَارَبَهَا اللَّهُ عَزَّ وَ جَلَّ وَ أَجْرَى إِلَيْهَا عَيْنًا مِنْ صَبْرٍ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Uqbah, from the one who reported it,

'From Abu Abdullah<sup>asws</sup> having said: 'Zamzam used to be whiter than the milk, and sweeter than the honey, and it was flowing freely. It transgressed upon the waters, so Allah<sup>azwj</sup> Mighty and Majestic Caused it to subside and Flowed to it, a spring of aloe'.<sup>212</sup>

3- سن، المحاسن ابْنُ فَضَّالٍ مِثْلَهُ.

(The book) 'Al Mahasin' – Ibn Fazzal, similar to it'.<sup>213</sup>

4- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ عُثْبَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ مَاءُ زَمْزَمَ فَقَالَ بَجْرِي إِلَيْهَا عَيْنٌ مِنْ تَحْتِ الْحِجْرِ فَيَدَا غَلَبَ مَاءُ الْعَيْنِ عَدَبَ مَاءُ زَمْزَمَ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Uqbah, from one of our companions,

<sup>211</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 1

<sup>212</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 2

<sup>213</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 3

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Water of Zamzam was mentioned. He<sup>-asws</sup> said: ‘A spring flows to it from beneath the (Black) Stone, and when the water of the spring dominates, the water of Zamzam becomes fresh’.<sup>214</sup>

5- سن، المحاسن ابن فضال مثله.

(The book) ‘Al-Mahasin’ – Ibn Fazzal, similar to it’.<sup>215</sup>

6- ع، علل الشرائع ابن المونكل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن الحسن بن الحسين عن شيبان عن جابر عن أبي جعفر ع قال: جاء رسول الله ص إلى نقر و هم يجرون دلاء زمزم فقال نعم العمل الذي أنتم عليه لو لا أبي أحسنى أن تغلبوا عليه لجزت معكم انزعوا دلوًا فتناولوه فشرب منه.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Mutawakkil, from Al Sa’dabady, from Al Barqy, from Abdul Azeem Al Hasany, from Al-Hassan Bin Al Husayn, from Shayban, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> came to a number (of people) and they were drawing buckets of water of Zamzam. He<sup>-saww</sup> said: ‘Good is the deed which you are upon! Had it not been for my<sup>-saww</sup> fear that you would be overpowered, I<sup>-saww</sup> would have drawn water with you’. Then he<sup>-saww</sup> said: ‘Draw up a bucket!’ They gave him<sup>-saww</sup>, and he<sup>-saww</sup> drank from it’.<sup>216</sup>

7- ل، الخصال أبي عن سعد عن ابن عيسى عن البرنطي عن أئمن بن محرز عن معاوية بن عمارة عن أبي عبد الله ع قال: أسماء زمزم رخصة جبرئيل و حفيرة إسماعيل و حفيرة عبد المطلب و زمزم و برة و المضمونة و الرواء و شبعة و طعام [و] مطعم و شفاء سقيم.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Isa, from Al Bazanty, from Ayman Bin Muhriz, from Muawiya Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Names of Zamzam - the striking of Jibreel<sup>-as</sup>, the well of Ismaeel<sup>-as</sup>, the well of Abd Al-Muttalib<sup>-as</sup>, Zamzam, Barraah, the guaranteed, the saturating, satiating, nourishment, sustenance, and the cure for sickness’.<sup>217</sup>

8- ل، الخصال الأربعة أثمار من الجنة الفرات و النيل و سيحان و جيحان و هما نهران.

(The book) ‘Al Khisaal’ –

‘Al-Arbamiya narrates that Amir Al-Momineen<sup>-asws</sup> said: ‘Looking into the well of Zamzam removes illness, so drink its water from the side that is near the corner towards the Black Stone. For beneath the Stone are four rivers from Paradise - the Euphrates, the Nile, Sayhan, and Jayhan, and the latter two are also rivers’.<sup>218</sup>

<sup>214</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 4

<sup>215</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 5

<sup>216</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 6

<sup>217</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 7

<sup>218</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 8

9- وَ قَالَ عَ إِتْمَا سَمِي السِّقَايَةَ لِأَنَّ رَسُولَ اللَّهِ صَ أَمَرَ بِزَيْبِ أَبِي بِهِ مِنَ الطَّائِفِ أَنْ يُبَدَّ وَ يُطْرَحَ فِي حَوْضِ زَمْزَمَ لِأَنَّ مَاءَهَا مُرٌّ فَأَرَادَ أَنْ يَكْسِرَ مَرَارَتَهُ فَلَا تَشْرَبُوهُ إِذَا عَتَقَ.

And he<sup>-asws</sup> said: ‘But rather it is named as ‘Al-Siqaya’ (quencher), because Rasool-Allah<sup>-saww</sup> called for raisins. They came with it from Al-Taif and paced in a basing of Zamzam because its water was bitter. He<sup>-saww</sup> wanted to break its bitterness, so you should not drink it ferments’<sup>219</sup>.

10- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي إن عبد المطلب سن في الجاهلية خمس سن أجراها الله له في الإسلام

(The book) ‘Al Khisaal’ –

‘Among what the Prophet<sup>-saww</sup> bequeathed with to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Abd Al-Muttalib<sup>-as</sup> established practices during the Pre-Islamic period, five practices. Allah<sup>-azwj</sup> Flowed these for him<sup>-as</sup> in Al-Islam.

حَرَّمَ نِسَاءَ الْأَبَاءِ عَلَى الْأَبْنَاءِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُنكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ

He<sup>-as</sup> forbade wives of the fathers to the sons, so Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **And you cannot marry from the women whom your fathers married [4:22].**

وَ وَجَدَ كَنْزاً فَأَخْرَجَ مِنْهُ الْخُمْسَ وَ تَصَدَّقَ بِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ الْآيَةَ

And he<sup>-as</sup> found a treasure so he<sup>-as</sup> extracted the fifth (Khums) from it and donated with it in charity, so Allah<sup>-azwj</sup> Mighty and Majestic: **And know that whatever booty you gain from anything, so a fifth of it [8:41]** – the Verse.

فَلَمَّا حَفَرَ زَمْزَمَ سَمَّاهَا سِقَايَةَ الْحَاجِّ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ الْآيَةَ

When he<sup>-as</sup> dug Zamzam, he<sup>-as</sup> named it as ‘Siqaya Al-Haaj’ (Quencher of the pilgrims, so Allah<sup>-azwj</sup> Mighty and Majestic: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day [9:19]** – the Verse.

وَ سَنَّ فِي الْقَتْلِ مِائَةً مِنَ الْإِبِلِ فَأَجْرَى اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فِي الْإِسْلَامِ وَ لَمْ يَكُنْ لِلطَّوَافِ عَدَدٌ عِنْدَ قُرَيْشٍ فَسَنَّ فِيهِمْ عَبْدُ الْمُطَّلِبِ سَبْعَةَ أَشْوَاطٍ فَأَجْرَى اللَّهُ ذَلِكَ فِي الْإِسْلَامِ.

And he<sup>-as</sup> established a practice regarding the murder, a hundred camels, so Allah<sup>-azwj</sup> Mighty and Majestic Flowed that in Al-Islam, and there did not happen to be a (specific) number in the view of Qureysh. Abd Al-Muttalib<sup>-as</sup> established the practice among them of seven circuits, so Allah<sup>-azwj</sup> Flowed that in Al-Islam’<sup>220</sup>.

<sup>219</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 9

<sup>220</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 10

11- ن، عيون أخبار الرضا عليه السلام القَطَّانُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الرِّضَا عٍ مِثْلَهُ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup> – Al-Qattan, from Ahmad Al-Hamdany, from Ali Bin Al-Hassan Bin Fazalah, from Al-Reza<sup>-asws</sup>, similar to it'.<sup>221</sup>

و تمامه فی أحوال عبد المطلب.

And its complete version is in 'Situations of Abd Al Muttalib<sup>-as</sup>'.

12- سن، المحاسن جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَاءُ زَمْزَمَ خَيْرٌ مَاءٍ عَلَى وَجْهِ الْأَرْضِ وَ شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرْهُوتِ الَّتِي بِحَضْرَمَوْتِ تَرُدُّهُ هَامُ الْكُفَّارِ بِاللَّيْلِ.

(The book) 'Al Mahasin' – Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Water of Zamzam is the best water upon surface of the earth, and the vilest water upon surface of the earth is water of Barhout which is at Hazaramaut (Yemen). The skulls of the Kafirs return to it at night''.<sup>222</sup>

13- سن، المحاسن ابْنُ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَاءُ زَمْزَمَ دَوَاءٌ لِمَا شَرِبَ لَهُ.

(The book) 'Al Mahasin' – Ibn Al Qaddah,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Water of Zamzam is a cure for whatever it is drunk for''.<sup>223</sup>

14- سن، المحاسن أَبِي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ زَمْزَمُ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ أَطْنُهُ قَالَ كَاتِبًا مَا كَانَ وَ عَرَضْتُ أَنَا هَذَا الْحَدِيثَ عَنِ الْمُبَارَكِ.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from Ismail Bin Jabir who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Zamzam is a healing from every disease', and I (the narrator) think that he<sup>-asws</sup> said: 'Whatever it may be', and I have presented this Hadeeth from Al Mubarak''.<sup>224</sup>

15- سن، المحاسن جَعْفَرُ بْنُ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص كَانَ يَسْتَهْدِي مَاءَ زَمْزَمَ وَ هُوَ بِالْمَدِينَةِ.

(The book) 'Al Mahasin' – Ja'far, from Ibn Al Qadah,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'The Prophet<sup>-saww</sup> sought gift of water of Zamzam while he<sup>-saww</sup> was in Al-Medina''.<sup>225</sup>

<sup>221</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 11

<sup>222</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 12

<sup>223</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 13

<sup>224</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 14

<sup>225</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 15

16- سن، المحاسن بَعْضُ أَصْحَابِنَا رَفَعَهُ يَقُولُ إِذَا شَرِبْتَ مِنْ مَاءِ زَمْزَمَ فَقُلِ اللَّهُمَّ اجْعَلْهُ عِلْماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

(The book) 'Al Mahasin' – One of our companions raising it,

'He<sup>-asws</sup> said: 'Whenever you drink from water of Zamzam, say, 'O Allah<sup>-azwj</sup>! Make it a beneficial knowledge, and vast sustenance, and a healing from every disease and sickness.

وَ كَانَ أَبُو الْحَسَنِ ع يَقُولُ إِذَا شَرِبَ مِنْ زَمْزَمَ بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الشُّكْرُ لِلَّهِ.

And Abu Al-Hassan<sup>-asws</sup> had said whenever he<sup>-as</sup> drank from Zamzam, 'In the Name of Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup> and the thanks is for Allah<sup>-azwj</sup>!''<sup>226</sup>

17 سن، المحاسن ابْنُ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنِ ابْنِ جَبَلَةَ قَالَ: اشْتَكَى رَجُلٌ مِنْ إِخْوَانِنَا بِمَكَّةَ حَتَّى سَقَطَ لِلْمَوْتِ فَلَقِيْتُ أَبَا عَبْدِ اللَّهِ ع فِي الطَّرِيقِ فَقَالَ يَا صَارِمُ مَا فَعَلَ فُلَانٌ

(The book) 'Al Mahasin' – Ibn Yazeed, from Yahya Bin Al Mubarak, from Ibn Jabalah who said,

'A man from our companions had a health complaint at Makkah until he fell for the death. I met Abu Abdullah<sup>-asws</sup> in the road. He<sup>-asws</sup> said: 'O Sarim! What happened to so and so?'

فَقُلْتُ تَرَكْتُهُ بِحَالِ الْمَوْتِ

I said, 'I left him in the state of death!'

فَقَالَ أَمَا لَوْ كُنْتُ مَكَانَكَ لَأَسْقَيْتُهُ مِنْ مَاءِ الْمِيْزَابِ

He<sup>-asws</sup> said: 'If only you had been in your place you could have quenched him from the water of Zamzam'.

قَالَ فَطَلَبْنَاهُ عِنْدَ كُلِّ أَحَدٍ فَلَمْ نَجِدْهُ فَبَيْنَا نَحْنُ كَذَلِكَ إِذَا اِرْتَفَعَتْ سَحَابَةٌ ثُمَّ اِرْتَعَدَتْ وَ اَبْرَقَتْ وَ اَمْطَرَتْ فَجِئْتُ إِلَى بَعْضِ مَنْ فِي الْمَسْجِدِ فَأَعْطَيْتُهُ دِرْهَمًا وَ أَخَذْتُ قَدْحًا ثُمَّ أَخَذْتُ مِنْ مَاءِ الْمِيْزَابِ فَأَتَيْتُهُ بِهِ فَأَسْقَيْتُهُ فَلَمْ أَبْرَحْ مِنْ عِنْدِهِ حَتَّى شَرِبَ سَوِيْقًا وَ بَرَأَ.

He (the narrator), 'We searched for him with every one, but we could not find him. While we are like that when clouds rose. Then there was thunder and lightning, and it remained. I went to one of the ones in the Masjid. I gave him a Dirham and took a cup. Then I took from water of the spout and came to him (the sick one) with it. I quenched him. I had not departed from his presence until he drank being upright and was cured''<sup>227</sup>.

18- ضا، فقه الرضا عليه السلام أُرْوِي عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ رَسُولِ اللَّهِ ص قَالَ: مَاءُ زَمْزَمَ شِفَاءٌ لِمَا شُرِبَ لَهُ.

<sup>226</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 16

<sup>227</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 17

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – It is reported from Abu Abdullah<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: 'Water of Zamzam is a healing for whatever it is drunk for'.<sup>228</sup>

19- وَ فِي حَدِيثٍ آخَرَ مَاءُ زَمْزَمَ شِفَاءٌ لِمَنْ اسْتَعْمَلَ.

And in another Hadeeth: 'Water of Zamzam is a healing for the one who utilises it'.<sup>229</sup>

20- وَ أَرَوِي مَاءُ زَمْزَمَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ أَمَانٌ مِنْ كُلِّ خَوْفٍ وَ حُزْنٍ.

And it is reported: 'Water of Zamzam is a healing from every disease and sickness, and security from every fear and grief'.<sup>230</sup>

21- طب، طب الأئمة عليهم السلام الجارود بن أحمد عن محمد بن جعفر الجعفری عن محمد بن سينان عن إسماعيل بن جابر قال سمعت أبا عبد الله ع يقول ماء زمزم شفاء من كل داء و أظنه قال كائناً ما كان لأن رسول الله ص قال ماء زمزم لما شرب له.

(The book) 'Tibb Al-Aimma<sup>-asws</sup>', upon them<sup>-asws</sup> be the greeting – Al Jaroud Bin Ahmad, from Muhammad Bin Ja'far Al Ja'fari, from Muhammad Bin Sinan, from Ismail Bin Jabir who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Water of Zamzam is a healing from every disease', and I (the narrator) think that he<sup>-asws</sup> said: 'Whatever it may be, because Rasool-Allah<sup>-saww</sup> said: 'Water of Zamzam is for whatever it is drunk for'.<sup>231</sup>

22- الْهِدَايَةُ، وَ إِنْ قَدَرْتَ أَنْ تَشْرَبَ مِنْ مَاءِ زَمْزَمَ مِنْ قَبْلِ أَنْ تَخْرُجَ إِلَى الصَّفَا فَافْعَلْ وَ تَقُولُ حِينَ تَشْرَبُ اللَّهُمَّ اجْعَلْهُ لِي عِلْماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ.

(The book) 'Al Hidaya' –

'If you are able to drink from water of Zamzam before you go out to Al-Safa, then do so, and you should say when you drink, 'O Allah<sup>-azwj</sup>! Make it for me a beneficial knowledge, and vast sustenance, and healing from every disease and sickness'.<sup>232</sup>

[باب 46 الإحرام بالحج و الذهاب إلى منى و منها إلى عرفات](#)

## CHAPTER 46 – THE IHRAAM (CONSECRATION) FOR THE HAJJ, AND THE GOING TO MINA, AND FROM IT TO ARAFAAT

1- ضا، فقه الرضا عليه السلام إذا كان يوم التروية فاعتسل و البسن توثبك للذنين للإحرام و أت المسجد حافياً عليك السكينة و الوقار و صل عند المقام الظهر و العصر و اعتقد إحرامك دبر العصر و إن شئت في دبر الظهر بالحج مفرداً

<sup>228</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 18

<sup>229</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 19

<sup>230</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 20

<sup>231</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 21

<sup>232</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 45 H 22

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'Whenever it was the day of Al-Tarwiyya (8<sup>th</sup> Zulhijja), wash and wear your two clothes, the ones for the Ihraam and go to the Masjid bare-footed. Upon you should be the calmness, and the dignity, and pray Al-Zohr and Al-Isha Salat by the Maqam, and tie your Ihraam after Al-Asr (Salat), and if you like in the end of Al-Zohr (Salat) for the individual Hajj.

تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ مَا أَمَرْتَ بِهِ مِنْ الْحَجِّ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ فَإِنْ عَرَضَ لِي عَرَضٌ حَبَسَنِي فَحُلِّيْ أُنْتُ حَيْثُ حَبَسَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ -

He should say, 'O Allah<sup>-azwj</sup>! I want from the Hajj what I have been Commanded with based upon Your<sup>-azwj</sup> Book and Sunnah of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>. If an obstruction obstructs me withholding me, You<sup>-azwj</sup> Release me where I have been withheld for Your<sup>-azwj</sup> Pre-Determination which You<sup>-azwj</sup> have Pre-Determined upon me!'

وَلَبَّ مِثْلَ مَا لَبَّيْتُ فِي الْعُمْرَةِ ثُمَّ اخْرُجْ إِلَى مِيٍّ وَعَلَيْكَ السَّكِينَةُ وَالْوَقَارُ وَ اذْكُرِ اللَّهَ كَثِيرًا فِي طَرِيقِكَ فَإِذَا خَرَجْتَ إِلَى الْأَبْطَحِ فَارْفَعْ صَوْتَكَ بِالتَّلْبِيَةِ فَإِذَا أَتَيْتَ مِيٍّ فَبِئْتْ بِهَا وَ صَلِّ بِهَا الْعِدَاةَ وَ اخْرُجْ مِنْهَا إِلَى عَرَفَاتٍ وَ أَكْثِرْ مِنَ التَّلْبِيَةِ فِي طَرِيقِكَ

And exclaim Talbiyya what you had exclaimed in the Umrah, then go out to Mina and upon you should be the calmness and the dignity, and do Zikr of Allah<sup>-azwj</sup> a lot in your road. When you go out to Al-Abtah (Makka), raise your voice with the Talbiyya. When you come to Mina, spend the night at it and pray the morning Salat at it, and go out from it to Arafat and frequent from the Talbiyya in your road.

فَإِذَا زَالَتِ الشَّمْسُ فَاعْتَسِلْ أَوْ فُيئِلِ الرَّوَالِ وَ صَلِّ الطُّهْرَ وَ الْعَصْرَ بِأَذَانٍ وَ إِقَامَةٍ.

When the sun declines, wash, or before the midday, and pray Al-Zohr (Salat) and Al-Asr (Salat) with an Azaan and Iqaama'<sup>.233</sup>

2- الْهُدَايَةُ، وَ قَصَرَ مِنْ شَعْرِ رَأْسِكَ مِنْ جَوَانِبِهِ وَ لِحْيَتِكَ وَ لِحْدٍ مِنْ شَارِبِكَ وَ قَلِمَ أَظْفَارَكَ وَ أَبْقِ مِنْهَا لِحْجَكَ ثُمَّ اعْتَسِلْ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَخْلَلْتَ مِنْ كُلِّ شَيْءٍ أَخْرَجْتَ مِنْهُ

(The book) 'Al Hidayah' –

'Reduce from the hair of your head from its two sides and your beard, and take (clip) from your moustache and clip your nails, and let remain from it for your Hajj. Then what. When you have done that, you are de-consecrated from all things you had been consecrated from.

فَطُفَ بِالنَّبِيِّ تَطَوُّعًا مَا شِئْتَ فَإِذَا كَانَ يَوْمُ الرَّوِيَةِ فَاعْتَسِلْ وَ الْبَسْ ثَوْبَيْكَ وَ ادْخُلِ الْمَسْجِدَ الْحَرَامَ خَافِيًا وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ فَطُفَ بِالنَّبِيِّ أَسْبُوعًا تَطَوُّعًا أَنِّي شِئْتَ ثُمَّ صَلِّ رَكَعَتَيْنِ لَطَوَافِكَ عِنْدَ مَقَامِ إِبْرَاهِيمَ عَ أَوْ فِي الْحِجْرِ

Perform Tawaaf of the House (Kabah) voluntarily whatever you like. When it would be the day of Al-Tarwiyya (8<sup>th</sup> Zulhijjah), wash and wear your clothes and enter the Sacred Masjid bare-footed, and upon you should be the calmness and the dignity. Perform Tawaaf of the

<sup>233</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 1

House (Kabah) seven circuits voluntarily whenever you like, then pray two units Salat for your Tawaaf by Maqam Ibrahim<sup>as</sup> or by the (Black) Stone.

ثُمَّ اقْعُدْ حَتَّى تَزُولَ الشَّمْسُ فَإِذَا زَالَتْ فَصَلِّ الْمَكْتُوبَةَ وَ قُلْ مِثْلَ مَا قُلْتَ يَوْمَ أُحْرَمْتَ بِالْعَقِيقِ ثُمَّ اخْرُجْ وَعَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ فَإِذَا انْتَهَيْتَ إِلَى الرَّطَطَاءِ دُونَ الرَّدْمِ فَلَمَّ فَإِذَا انْتَهَيْتَ إِلَى الرَّدْمِ وَ أَشْرَفْتَ عَلَى الْأَبْطَحِ فَارْفَعْ صَوْتَكَ بِالتَّلْبِيَةِ حَتَّى تَأْتِيَ مِنِّي

Then sit back until the sun declines (midday). When it has (started to) decline, pray the Prescribed Salat and say similar to what you had said on the day you had consecrated at Al-Aqeeq, then go out and upon you should be calmness and dignity. When you reach to the spot below Al-Radam, exclaim Talbiyya. When you end to Al-Radam and overlook upon Al-Abtah, raise your voice with the Talbiyya until you come to Mina.

وَ تَقُولُ وَ أَنْتَ مُتَوَجِّهُ إِلَى مِنِّي اللَّهُمَّ إِنِّي أَرْجُو وَ إِنِّي أَدْعُو فَبَلِّغْنِي أَمَلِي وَ أَصْلِحْ لِي عَمَلِي -

And you should say while you are heading to Mina, 'O Allah<sup>azwj</sup>! To You<sup>azwj</sup> I hope, and to You<sup>azwj</sup> I supplicate, so Make me reach my hopes and Rectify my deeds for me!'

فَإِذَا أَتَيْتَ مِنِّي فَقُلِ اللَّهُمَّ هَذِهِ مِنِّي بِمَا مَنَنْتَ بِهِ عَلَيْنَا مِنَ الْمَنَاسِكِ فَاسْأَلُكَ أَنْ تُنِّمَّ عَلَيَّ فِيهَا بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَايَكَ فَإِنَّمَا أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ -

When you come to Mina, say, 'O Allah<sup>azwj</sup>! This is Mina from what You<sup>azwj</sup> have Conferred with upon us, from Your<sup>azwj</sup> rituals. I ask You<sup>azwj</sup> to Confer upon me in it, with what You<sup>azwj</sup> Have Conferred with upon Your<sup>azwj</sup> friends. I am Your<sup>azwj</sup> servant, and I am in Your<sup>azwj</sup> Grip'.

ثُمَّ صَلِّ بِمَا الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْأَخْرَةَ وَ الْعَجَرَ .

Then pray Salat at it – Al-Asr and Al-Maghrib, and Al-Isha the last, and Al-Fajr".<sup>234</sup>

3- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَخْرُجُ النَّاسُ إِلَى مِنِّي مِنْ مَكَّةَ يَوْمَ التَّرْوِيَةِ وَ هُوَ الْيَوْمُ الثَّامِنُ مِنْ ذِي الْحِجَّةِ وَ أَفْضَلُ ذَلِكَ بَعْدَ صَلَاةِ الظُّهْرِ وَ لَهُمْ أَنْ يَخْرُجُوا عُذُوَّةً أَوْ عَشِيَّةً إِلَى اللَّيْلِ وَ لَا بَأْسَ أَنْ يَخْرُجُوا لَيْلَةَ يَوْمِ التَّرْوِيَةِ وَ الْمَشْيُ لِمَنْ قَدَرَ عَلَيْهِ فِي الْحَجِّ فِيهِ فَضْلٌ وَ الرَّكُوبُ لِمَنْ وَجَدَ مَرْكَباً فِيهِ فَضْلٌ أَيْضاً وَ قَدْ رَكِبَ رَسُولُ اللَّهِ ص .

(The book) 'Da'aim Al Islam' –

'We are reporting from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he<sup>asws</sup> said: 'The people go out to Mina from Makkah on the day of Al-Tarwiyya, and it is the eight day of Zil Hijjah and the best of that is after Al-Zohr Salat, and it is for them if they were to go out morning, or evening up to the night, and there is no problem if they go out at night on the day of Al-Tarwiyya, and the walking is for the one who is able upon it during the Hajj, in it is merit, while riding is for the one who can find a ride to ride in, there are merits as well, and Rasool-Allah<sup>saww</sup> had ridden".<sup>235</sup>

<sup>234</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 2

<sup>235</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 3

4- وَ عَنْهُ أَنَّهُ قَالَ: يَنْبَغِي لِلْإِمَامِ أَنْ يُصَلِّيَ الظُّهْرَ يَوْمَ التَّرْوِيَةِ بِمِئِي وَ يَوْمَ التَّرْوِيَةِ الْيَوْمَ النَّامِ مِنْ ذِي الْحِجَّةِ وَ يَبِيتُ النَّاسُ لَيْلَةَ عَرَفَةَ بِمِئِي وَ يَفِدُونَ يَوْمَ عَرَفَةَ إِلَى عَرَفَةَ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: 'It is befitting for the Imam (prayer leader) to pray Al-Zohr Salat on the day of Al-Tarwiyya at Mina, and the day of Al-Tarwiyya is the eighth day of Zul Hijjah, and the people spend the night of Arafaat at Mina, and they on the day of Arafaat, they should go to Arafaat'.<sup>236</sup>

5- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص غَدَا يَوْمَ عَرَفَةَ مِنْ مِئِي فَصَلَّى الظُّهْرَ بِعَرَفَةَ وَ لَمْ يَخْرُجْ مِنْ مِئِي حَتَّى طَلَعَتِ الشَّمْسُ.

And from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> went on the day of Arafaat from Mina. He<sup>-saww</sup> prayed Al-Zohr at Arafaat and did not go out from Mina until the sun emerged'.<sup>237</sup>

6- وَ رُوِينَا عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَانَ يَغْتَسِلُ يَوْمَ عَرَفَةَ.

And we are reporting from Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he had washed (bathed) on the day of Arafaat'.<sup>238</sup>

7- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص نَزَلَ يَوْمَ عَرَفَةَ بِنَمْرَةَ وَ نَمْرَةَ مَوْضِعٌ ضُرِبَتْ فِيهِ قُبَّةُ رَسُولِ اللَّهِ وَ أَقَامَ حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْفُصْوَى فَرَحَلَتْ لَهُ حَتَّى أَتَى بَطْنَ الْوَادِي فَوَقَفَ فَخَطَبَ النَّاسَ

And from him<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> descended at Namrah on the day of Arafaat, and Namrah is a place in which a dome (tent) of Rasool-Allah<sup>-saww</sup> had been struck, and he<sup>-saww</sup> stayed until when the sun had passed its zenith, then he<sup>-saww</sup> ordered for his she-camel, Al-Qaswa, to be prepared for him<sup>-saww</sup>. He<sup>-saww</sup> rode until he<sup>-saww</sup> reached the bottom of the valley, where he<sup>-saww</sup> stood and addressed the people.

ثُمَّ أَدَّنَ بِلَالٌ ثُمَّ أَقَامَ الصَّلَاةَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَ لَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً ثُمَّ رَكِبَ حَتَّى أَتَى الْمَوْقِفَ فَطَعَّ التَّلْبِيَةَ حَتَّى زَالَتِ الشَّمْسُ.

Then Bilal<sup>-ra</sup> proclaimed the Azaan, and he<sup>-saww</sup> proclaimed the Iqaama and prayed Al-Zohr Salat. Then he<sup>-saww</sup> proclaimed the Iqaama again and prayed Al-Asr Salat, without performing any Salat in between. After that, he<sup>-saww</sup> mounted his<sup>-saww</sup> ride until he<sup>-saww</sup> reached the standing place, where he<sup>-saww</sup> ceased exclaiming the Talbiyya until the sun had set'.<sup>239</sup>

8- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: عَرَفَةُ كُلُّهَا مَوْقِفٌ وَ أَفْضَلُ ذَلِكَ سَمْعُ الْجَبَلِ وَ نَحَى عَنِ التَّرْوِيلِ وَ الْوُقُوفِ بِالْأَرَاكِ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> said: 'Arafaat, all of it is a pausing station, and the best of that is the mountainside, and it is prohibited from the descending and the pausing at Al-Arak'.

<sup>236</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 4

<sup>237</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 5

<sup>238</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 6

<sup>239</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 7

وَقَالَ الْجِبَالُ أَفْضَلُ.

And he<sup>-asws</sup> said: 'The mountain is best'<sup>240</sup>.

9- وَ عَنْهُ عَ أَنَّهُ قَالَ: يَقِفُ النَّاسُ بِعَرَفَةَ يَدْعُونَ وَ يَرْتَعِبُونَ وَ يَسْأَلُونَ اللَّهَ مِنْ كُلِّ فَضْلِهِ وَ بِمَا قَدَرُوا عَلَيْهِ حَتَّى تَغْرُبَ الشَّمْسُ وَ مَنْ أَعْمِيَ عَلَيْهِ مِنْ عِلَّةٍ وَ وَقَفَ بِذَلِكَ الْمَوْقِفِ أُجْرُهُ ذَلِكَ

And from him<sup>-asws</sup>, he<sup>-asws</sup> said: 'The people should pause at Arafaat supplicating and desiring, and they should ask Allah<sup>-azwj</sup> from every Grace and with whatever they are able upon until the sun sets; and the one who has unconsciousness upon him due to an illness, and he pauses at that pausing, that will suffice him'.

وَ قَالَ لَا يَصْلُحُ الْوُقُوفُ بِعَرَفَةَ عَلَى غَيْرِ طَهَارَةٍ.

And he<sup>-asws</sup> said: 'The pausing is not correct at Arafaat not being upon uncleanliness'<sup>241</sup>.

10- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: أَعْظَمُ أَهْلِ عَرَفَاتٍ جُرْماً مَنْ انْصَرَفَ وَ هُوَ يَظُنُّ أَنَّهُ لَنْ يُعْفَرَ لَهُ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> said: 'The people of Arafaat of the mightiest crime is the one who leaves while he thinks he will never be Forgiven for (his sins)'<sup>242</sup>.

11 و روينا عن أهل البيت صلوات الله عليهم في الدعاء يوم عرفة وجوها كثيرة و ليس في ذلك دعاء موقت و لكن ينبغي أن يستكثر من الدعاء فيه و يسأل الله المرء بما قدر عليه للدنيا و الآخرة.

And we are reporting may aspects from People<sup>-asws</sup> of the Household, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> regarding the supplication on the day of Arafaat, and there isn't any supplication specified, but it is befitting that one should frequent from the supplicating in it, and the person should ask Allah<sup>-azwj</sup> with whatever he is able upon, for the world and the Hereafter'<sup>243</sup>.

<sup>240</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 8

<sup>241</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 9

<sup>242</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 10

<sup>243</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 46 H 11

## CHAPTER 47 – THE PAUSING AT ARAFAAT, AND ITS MERIT, AND ITS REASON, AND ITS RULINGS, AND DISPERSING FROM IT

الآيات البقرة فإذا أفضتُم من عرفاتٍ فاذكُروا الله عند المشعر الحرام

The Verses – (Surah) Al Baqarah: ***So when you disperse from Arafat, then remember Allah near the Sacred Monuments, [2:198].***

و قال تعالى ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

And the Exalted Said: ***Then disperse from where the people (Ibrahim and Ismail) dispersed on, and seek the Forgiveness of Allah; surely, Allah is Forgiving, Merciful [2:199].***

1- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن علي بن الحسين البرقي عن عبد الله بن جبلة عن معاوية بن عمارة عن الحسن بن عبد الله عن أبيه عن جدّه الحسن بن علي بن أبي طالب ع قال: جاء نقر من اليهود إلى رسول الله ص فسأله أعلمهم من مسائل فكان سألته أخيراً لأبي شيء أمر الله بالوقوف بعرفات بعد العصر

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

'From his grandfather Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, said: 'A number of the Jews came to Rasool-Allah<sup>-saww</sup>. Their most knowledge asked him<sup>-saww</sup> about issues. It was among what he asked him<sup>-saww</sup>, 'Inform me, for which thing (reason) did Allah<sup>-azwj</sup> Command for the pausing at Arafaat after Al-Asr?'

قال النبي ص إن العصر هي الساعة التي عصى فيها آدم ربه و فرض الله عز و جل على أمتي الوقوف و التضرع و الدعاء في أحب المواضع إليه و تكفل لهم بالجنة و الساعة التي ينصرف فيها الناس هي الساعة التي تلقى فيها آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم

The Prophet<sup>-saww</sup> said: 'Al-Asr, it is the time in which Adam<sup>-as</sup> had disobeyed his<sup>-as</sup> Lord<sup>-azwj</sup> and Allah<sup>-azwj</sup> Mighty and Majestic Obligated upon my<sup>-saww</sup> community the pausing and the beseeching and the supplicating in the most Beloved of the sports to Him<sup>-azwj</sup> and Guaranteed the Paradise for them, and the time in which the people should leave, it is the time in which Adam<sup>-as</sup> had received words from His<sup>-azwj</sup> Lord<sup>-azwj</sup>, so He<sup>-azwj</sup> Turned to him<sup>-as</sup>, surely He<sup>-azwj</sup> is the Oft-Turning, the Merciful!'

ثم قال النبي ص و الذي بعثني بالحق بشيراً و نذيراً إن لله باباً في السماء يُقال له باب الرحمة و باب التوبة و باب الحاجات و باب التقصّل و باب الإحسان و باب الجود و باب الكرم و باب العفو و لا يجتمع بعرفات أحد إلا استأهل من الله في ذلك الوقت هذه الحصائل

Then the Prophet<sup>-saww</sup> said: 'By the One Who Sent me<sup>-saww</sup> with the truth as a giver of glad tidings and as a warner! For Allah<sup>-azwj</sup> there is a door in the sky called 'The door of Mercy', and the door of repentance, and the door of need, and the door of Grace, and the door of Favours, and the door of Generosity, and the door of Benevolence, and the door of Pardon, and no

one will gather at Arafaat except he is deserving from Allah<sup>-azwj</sup> in that time of these characteristics.

وَإِنَّ لِلَّهِ عَزَّ وَجَلَّ مِائَةَ أَلْفٍ مَلَكٍ مَعَ كُلِّ مِائَةٍ وَعِشْرُونَ أَلْفَ مَلَكٍ وَ لِلَّهِ رَحْمَةٌ عَلَى أَهْلِ عَرَافَاتٍ يُنْزِلُهَا عَلَى أَهْلِ عَرَافَاتٍ فَإِذَا انْصَرَفُوا أَشْهَدَ اللَّهُ مَلَائِكَتَهُ بِعَيْتِي أَهْلِي عَرَافَاتٍ مِنَ النَّارِ وَأَوْجِبَ اللَّهُ عَزَّ وَجَلَّ لَهُمُ الْجَنَّةَ

And for Allah<sup>-azwj</sup> Mighty and Majestic there are a hundred thousand Angels, with each Angel there are one hundred and twenty thousand Angels, and for Allah<sup>-azwj</sup> there is Mercy upon the people of Arafaat descending upon the people of Arafaat. When they leave, Allah<sup>-azwj</sup> Keeps His<sup>-azwj</sup> Angels as witnesses with liberation of the people of Arafaat from the Hellfire, and Allah<sup>-azwj</sup> Mighty and Majestic Obligated the Paradise for them.

وَ نَادَى مُنَادٍ انْصَرِفُوا مَغْفُورِينَ فَقَدْ أَرْضَيْتُمُونِي وَ رَضِيتُ عَنْكُمْ

And a caller calls out: “Leave as Forgiven, for you have Pleased Me<sup>-azwj</sup> and I<sup>-azwj</sup> am Pleased from you all!”

قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ.

The Jew said, ‘You<sup>-saww</sup> are right, O Muhammad<sup>-saww</sup>!’<sup>244</sup>

2- فس، تفسير القمي أبي عن الأصهباني عن المنقري عن سفيان بن عيينة عن أبي عبد الله ع قال: سأل رجل أبي ع بعد منصرفه من الموقف فقال أ ترى يجيب الله هذا الخلق كله

(The book) ‘Tafseer Al Qummi’ – My father, from Al Asbahany, from Al Minqary, from Sufyan Bin Uyayna,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A man asked my<sup>-asws</sup> father<sup>-asws</sup> after his<sup>-asws</sup> leaving from the pausing. He said, ‘What is your<sup>-asws</sup> view, will Allah<sup>-azwj</sup> disappoint these people, all of them?’

فقال أبي ع ما وقف بهذا الموقف أحد من الناس مؤمن ولا كافر إلا غفر الله له إلا أنهم في مغفرتهم على ثلاث منازل

My<sup>-asws</sup> father<sup>-asws</sup> said: ‘No one from the people pauses at this pausing, whether Momin or Kafir, except Allah<sup>-azwj</sup> will Forgive for them, except they, in their being Forgiven, are upon three statuses.

مؤمن غفر الله له ما تقدم من ذنبه و ما تأخر و اعتقه من النار و ذلك قوله و منهم من يقول ربنا آتينا في الدنيا حسنة و في الآخرة حسنة و قنا عذاب النار -

A Momin, Allah<sup>-azwj</sup> Forgives for him whatever he had sent ahead from his sins and what he has delayed, and Liberates him from the Hellfire, and that is His<sup>-azwj</sup> Word: **And among them is one who is saying, ‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201].**

<sup>244</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 1

وَمُؤْمِنٌ مِنْهُمْ مَنْ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ قِيلَ لَهُ أَحْسِنْ فِيمَا بَقِيَ وَ ذَلِكَ قَوْلُهُ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى الْكِبَائِرَ

And a Momin from them is one Allah<sup>-azwj</sup> Forgives for him what he had sent ahead from his sins, and it is said to him: 'Be good in what remains!', and that is His<sup>-azwj</sup> Word: **there would be no sin on him, and the one who delays, there would be no sin on him, (this is) for the one who fears [2:203]**, the major sins.

وَ أَمَّا الْعَامَّةُ فَأَيُّهُمْ يَقُولُونَ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى الصَّيِّدَ

And as for the general Muslim, they are saying, **so the one who disperses in two days, there would be no sin on him, and the one who delays, there would be no sin on him, [2:203]**, the hunting.

أَفْتَرَى أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَرَّمَ الصَّيِّدَ بَعْدَ مَا أَحَلَّهُ لِقَوْلِهِ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ فِي تَفْسِيرِ الْعَامَّةِ يَقُولُ إِذَا حَلَلْتُمْ فَاتَّقُوا الصَّيِّدَ

What is your view, Allah<sup>-azwj</sup> Blessed and Exalted has Prohibited the hunting after having Permitted it, due to His<sup>-azwj</sup> Words: **and when you are free (from the Ihram), then (you can) hunt, [5:2]**. And in the interpretation of the general Muslims, they are saying when you are free (from the Ihraam), the fear the hunting.

وَ كَافِرٌ وَقَفَ هَذَا الْمُؤَقِفَ زِينَةَ الْحَيَاةِ الدُّنْيَا عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ إِنْ تَابَ مِنَ الشِّرْكِ وَ إِنْ لَمْ يَتُبْ وَقَاهُ اللَّهُ آخِرَهُ فِي الدُّنْيَا وَ لَمْ يَحْرِمْهُ ثَوَابَ هَذَا الْمُؤَقِفِ

And a Kafir pauses at this pausing, as adornment of the life of the world, Allah<sup>-azwj</sup> Forgives for him whatever had been sent ahead from this sins, if he repents from the Shirk, and if he does not repent, Allah<sup>-azwj</sup> will Give him his full recompense in the world and will not Deprive him of Rewards of this pausing.

وَ هُوَ قَوْلُهُ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُنْجَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ.

And it is His<sup>-azwj</sup> Words: **One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15] They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16]**.<sup>245</sup>

3- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع بِالْمُؤَقِفِ عَلَى بَعْلَةَ رَافِعًا يَدُهُ إِلَى السَّمَاءِ عَنْ يَسَارِهِ وَ إِلَى الْمَوْسِمِ حَتَّى انْصَرَفَ وَ كَانَ فِي مَوْقِفِ النَّبِيِّ ص وَ ظَاهِرُ كَفْمِهِ إِلَى السَّمَاءِ وَ هُوَ يَلُودُ سَاعَةً بَعْدَ سَاعَةٍ بِسَبَابَتَيْهِ.

(The book) 'Qurb Al Isnaad' – Muhammad Bin Isa, from Hammad Bin Isa who said,

'I saw Abu Abdullah at the pausing being upon a mule, raising his<sup>-asws</sup> hands towards the sky on his<sup>-asws</sup> left and to the gathering until he<sup>-asws</sup> left, and he<sup>-asws</sup> was in the pausing by the Prophet<sup>-saww</sup>, and the back of his<sup>-asws</sup> hand was towards the sky and he<sup>-asws</sup> was touching his two index fingers time after time"<sup>246</sup>.

4- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى قَالَ حَدَّثَنِي حُفْصُ بْنُ أَبِي مُحَمَّدٍ مُؤَدِّنُ عَلِيِّ بْنِ يَظْطِينٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَ وَ قَدْ حَجَّ وَ وَقَفَ الْمَوْقِفَ فَلَمَّا دَفَعَ النَّاسُ مُنْصَرِفِينَ سَقَطَ أَبُو عَبْدِ اللَّهِ عَن بَعْلَةٍ كَانَ عَلَيَّهَا فَعَرَفَهُ الْوَالِي الَّذِي وَقَفَ بِالنَّاسِ تِلْكَ السَّنَةَ وَ هِيَ سَنَةُ أَرْبَعِينَ وَ مِائَةٍ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Isa who said, 'It is narrated to me by Hafs Bin Abu Muhammad, Muezzin of Ali Bin Yaqteen who said,

'I saw Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> was performing Hajj, and he<sup>-asws</sup> paused at the pausing. When the people pushed to leave, Abu Abdullah<sup>-asws</sup> came down from his<sup>-asws</sup> mule he<sup>-asws</sup> had been upon. The governor recognised him<sup>-asws</sup>, who had paused with the people in that year, and it is the year one hundred and forty.

فَوَقَفَ عَلَى أَبِي عَبْدِ اللَّهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَا تَقِفْ فَإِنَّ الْإِمَامَ إِذَا دَفَعَ بِالنَّاسِ لَمْ يَكُنْ لَهُ أَنْ يَقِفَ وَ كَانَ الَّذِي وَقَفَ بِالنَّاسِ تِلْكَ السَّنَةَ إِسْمَاعِيلُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ.

He<sup>-asws</sup> paused by Abu Abdullah<sup>-asws</sup>. Abu Abdullah<sup>-asws</sup> said to him: 'Do not pause, for the when the imam (leader) goes with the people, it does not happen to be for him that he pauses!' And the one who had paused with the people in that year was Ismail Bin Ali Bin Abdullah Bin Abbas"<sup>247</sup>.

5- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنِ الْقَدَّاحِ عَنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: دَعَا النَّبِيُّ ص يَوْمَ عَرَفَةَ حِينَ غَابَتِ الشَّمْسُ فَكَانَ آخِرَ كَلَامِهِ هَذَا الدُّعَاءُ وَ هَمَلَتْ عَيْنَاهُ بِالْبُكَاءِ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> supplicated on the day of Arafaat when the sun had set. At the end of his<sup>-saww</sup> speech of this supplication, and his<sup>-saww</sup> had filled up with the crying'.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَ مِنْ تَشْتُّبِ الْأُمُورِ وَ مِنْ شَرِّ مَا جُدْتُ بِاللَّيْلِ وَ النَّهَارِ أَصْبَحَ ذُلِّي مُسْتَجِيرًا بِعَرْكَكَ وَ أَصْبَحَ وَجْهِي الْقَانِي مُسْتَجِيرًا بِوَجْهِكَ الْبَاقِي يَا خَيْرَ مَنْ سُئِلَ وَ أَجْوَدَ مَنْ أُعْطِيَ وَ أَرْحَمَ مَنْ اسْتُرْجِمَ جِلِّي بِرَحْمَتِكَ وَ أَلْسِنِي عَافِيَتَكَ وَ اصْرِفْ عَنِّي شَرَّ جَمِيعِ خَلْقِكَ.

Then he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! I seek Refuge with You<sup>-azwj</sup> from the poverty, and from scattering of the matters, and from evil of what occurs at night and the day! My humiliation has become seeking shelter with Your<sup>-azwj</sup> Might, and my perishable face has become seeking shelter with Your<sup>-azwj</sup> Ever-lasting Face! O the Best of the ones asked, and the most Generous of the ones who give, and the most Merciful of the ones showing mercy! Cover me with

<sup>246</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 3

<sup>247</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 4

Your<sup>-azwj</sup> Mercy, and Clothe me with Your<sup>-azwj</sup> well-being, and Turn away from me evil of entirety of Your<sup>-azwj</sup> creatures”<sup>248</sup>

6- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيسَى عَنْ حَفْصِ بْنِ عُمَرَ مُؤَدِّنِ عَلِيِّ بْنِ يَفْطِينِ قَالَ: كُنَّا نَرَوِي أَنَّهُ يَقِفُ لِلنَّاسِ فِي سَنَةِ أَرْبَعِينَ وَ مِائَةٍ خَيْرُ النَّاسِ فَحَجَّجْتُ فِي تِلْكَ السَّنَةِ فَإِذَا إِسْمَاعِيلُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَقِفْتُ

(The book) ‘Qurb Al Isnaad’ – Muhammad Bin Isa, from Hafs Bin Umar Muezzin of Ali Bin Yaqteen who said,

‘We had narrated that in the year one hundred and forty, best of the people would pause to the people. I performed Hajj in that year, and behold, Ismail Bin Ali Ibn Abdullah Bin Al-Abbas had paused’.

قَالَ فَدَخَلْنَا مِنْ ذَلِكَ عَمَّ شَدِيدًا لِمَا كُنَّا نَرَوِيهِ فَلَمْ نَلْبَثْ إِذَا أَبُو عَبْدِ اللَّهِ عَ وَقِفْتُ عَلَى بَعْلَةٍ لَهُ فَرَجَعْتُ أَبْيَثَرُ أَصْحَابِنَا وَ رَجَعْتُ فَقُلْنَا هَذَا خَيْرُ النَّاسِ الَّذِي كُنَّا نَرَوِيهِ

He said, ‘Severe sadness entered us from that due to what he had reported. It was not when Abu Abdullah<sup>-asws</sup> paused being upon his<sup>-asws</sup> a mule of his<sup>-asws</sup>. Our companions returning with glad tidings and I returned. We said, ‘This is best of the people, the one we have been reporting’.

فَلَمَّا أَمْسَيْنَا قَالَ إِسْمَاعِيلُ لِأَبِي عَبْدِ اللَّهِ مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ سَقَطَ الْفَرَسُ

When it was evening, Ismail said to Abu Abdullah<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying, O Abu Abdullah<sup>-asws</sup>? The sun has set!’

فَدَفَعَ أَبُو عَبْدِ اللَّهِ عَ بَعْلَتَهُ وَ قَالَ لَهُ نَعَمْ وَ دَفَعَ إِسْمَاعِيلُ بْنُ عَلِيٍّ دَائِبَتَهُ عَلَى أَثَرِهِ فَسَارَا غَيْرَ تَعْبِيدٍ حَتَّى سَقَطَ أَبُو عَبْدِ اللَّهِ عَ عَنْ بَعْلِهِ أَوْ بَعْلَتِهِ فَوَقَفَ إِسْمَاعِيلُ عَلَيْهِ حَتَّى رَكِبَ

Abu Abdullah<sup>-asws</sup> pushed his<sup>-asws</sup> mule and said to him: ‘Yes’, and Ismail Bin Ali pushed his animal upon his<sup>-asws</sup> tracks. They had not travelled far until Abu Abdullah<sup>-asws</sup> came down from his<sup>-asws</sup> mule or his<sup>-asws</sup> female mule. Ismail paused to him<sup>-asws</sup> until he<sup>-asws</sup> rode.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ وَ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ إِنَّ الْإِمَامَ إِذَا دَفَعَ لَمْ يَكُنْ لَهُ أَنْ يَقِفَ إِلَّا بِالْمُزْدَلِفَةِ

Abu Abdullah<sup>-asws</sup> said to him and raised his<sup>-asws</sup> head towards him, he<sup>-asws</sup> said: ‘The Imam, when he<sup>-asws</sup> pushes (an animal) it is not for him to pause except at Al-Muzdalifa’.

فَلَمْ يَزَلْ إِسْمَاعِيلُ يَتَفَصَّدُ حَتَّى رَكِبَ أَبُو عَبْدِ اللَّهِ عَ وَ لَحِقَ بِهِ.

Ismail did not cease being moderate until Abu Abdullah<sup>-asws</sup> rode, and he joined with him<sup>-asws</sup>”<sup>249</sup>

<sup>248</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 5

<sup>249</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 6

7- ب، قرب الإسناد ابنُ عيسى عَنِ الْبَزَنْطِيِّ عَنِ الرِّضَا ع قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ مَا مِنْ بَرٍّ وَ لَا فَاجِرٍ يَبْتَغِي بِجِبَالِ عَرَفَاتٍ فَيَدْعُو اللَّهَ إِلَّا اسْتَجَابَ اللَّهُ لَهُ أَمَا الْبَرُّ فَيَقِي حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ وَ أَمَا الْفَاجِرُ فَيَقِي أَمْرَ الدُّنْيَا.

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty,

'From Al-Reza<sup>-asws</sup> said: 'Abu Ja'far<sup>-asws</sup> had said: 'There is neither a righteous nor an immoral paused by the mountain at Arafaat so he supplicates to Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup> will Answer for him. As for the righteous, regarding needs of the world and the Hereafter, and as for the immoral, regarding matters of the world''<sup>.250</sup>

أقول: قد مر في باب صلاة الطواف

*I say, 'It has passed in the chapter on Salat of the Tawaaf'.*

عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: سَبْعَةُ مَوَاطِنَ لَيْسَ فِيهَا دُعَاءٌ مُوقَّتٌ مِنْهَا الْوُقُوفُ بِعَرَفَاتٍ.

From Abu Ja'far<sup>-asws</sup> having said: 'Seven places, there isn't any supplication specified in it, from these is the pausing at Arafaat''<sup>.251</sup>

و قد مر الغسل في باب الإحرام و بعض الأحكام في باب أنواع الحج.

*And the washing has passed in the chapter on Ihraam, and some of the rulings in the chapter, 'The types of Hajj'.*

8- ل، الخصال الْمُظَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعِيَّانِيِّ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِيِّ عَنِ أَبِيهِ عَنِ الْأَزْدِيِّ عَنِ حَمْرَةَ بْنِ مُرَّانَ عَنِ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَقَدْ نَظَرَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَوْمَ عَرَفَةَ إِلَى قَوْمٍ يَسْأَلُونَ النَّاسَ فَقَالَ وَجَحُّكُمْ أَعْيَرَ اللَّهُ تَسْأَلُونَ فِي مِثْلِ هَذَا الْيَوْمِ إِنَّهُ لَيَرْجَى فِي هَذَا الْيَوْمِ لِمَا فِي بُطُونِ الْحَبَالِ أَنْ يَكُونَ سَعِيداً.

(The book) 'Al Khisaal' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Abdullah Bin Muhammad Bin Khalid Al Tayalisi, from his father, from Al Azdy, from Hamza Bin Humran, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'On the day of Arafaat Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> looked at a group asking (begging) the people. He<sup>-asws</sup> said: 'Woe be unto you all! Is it other than Allah<sup>-azwj</sup> you are asking in the likes of this day? It is hoped in this day that whatever is in the bellies of the pregnant women would be fortunate''<sup>.252</sup>

9- ع، علل الشرائع ابنُ الوليد عَنِ الصَّفَّارِ عَنِ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَّادِ عَنِ الْحَلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا وَقَّعْتَ بِعَرَفَاتٍ فَادُّ مِنْهُنَّ مِنَ الْهَضْبَاتِ وَ هِيَ الْجِبَالُ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ أَصْحَابُ الْأَرَاكِ لَا حَجَّ لَهُمْ يَغْنِي الدِّينَ يَقْعُونَ عِنْدَ الْأَرَاكِ.

(The book) 'Ilal Al Sharaie'' – Ibn Al Waleed, from Al Saffar, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad from Al Halby who said,

<sup>250</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 7 a

<sup>251</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 7 b

<sup>252</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 8

‘Abu Abdullah<sup>-asws</sup> said: ‘When you pause at Arafaat, go near to the hillocks, and these are the ‘mountains’, for Rasool-Allah<sup>-saww</sup> said: ‘The companions of Al Araak, there is no Hajj for them’, meaning those who are pausing by the (trees of) Al Araak’.<sup>253</sup>

10- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري ومحمد بن علي بن محبوب عن أبي طيبة عن صفوان بن يحيى عن إسماعيل بن جابر عن رجاله عن أبي عبد الله ع في قول الله عز وجل ذلك يوم مجموع له الناس وذلك يوم مشهود قال المشهود يوم عرفة والمجموع له الناس يوم القيامة.

(The book) ‘Ma’any Al Akhbar’ – My father, from Ahmad Bin Idrees, from Al Ash’ary, and Muhammad Bin Ali Bin Mahboub, from Al Yaqteeni, from Safwan Bin Yahya, from Ismail Bin Jabir, from his men,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**. He<sup>-asws</sup> said: ‘The witnessed is the day of Arafaat, and the (day) **(in which) the people would be Gathered to it**, is the Day of Qiyamah’.<sup>254</sup>

11- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن عيسى عن ابن فضال عن أبي جميلة عن محمد بن علي الحلي عن أبي عبد الله ع في قوله عز وجل شاهد ومشهود قال الشاهد يوم الجمعة والمشهود يوم عرفة.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Ali Al Halby,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Mighty and Majestic: **And a witness and a witnessed [85:3]**. He<sup>-asws</sup> said: ‘The witness is the day of Friday, and the witnessed is the day of Arafaat’.<sup>255</sup>

12- مع، معاني الأخبار أبي عن محمد العطار عن أحمد بن محمد بن عيسى بن القاسم عن ابن أبي عمير عن أبان بن عثمان عن عبد الرحمن بن أبي عبد الله ع عن أبي عبد الله ع أنه قال: الشاهد يوم الجمعة والمشهود يوم عرفة والموعود يوم القيامة.

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Al Attar, from Ahmad Bin Muhammad, from Isa Bin Al Qasim, from Ibn Abu Umeyr, from Aban Bin Usman,

‘From Abdul Rahman son of Abu Abdullah<sup>-asws</sup>, from Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said: ‘The witness is the day of Friday, and the witnessed is the day of Arafaat, and the Promised is the Day of Qiyamah’.<sup>256</sup>

13- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن أبان عن الحسين بن سعيد عن صفوان عن يعقوب بن شعيب قال: سألت أبا عبد الله ع عن قول الله عز وجل شاهد ومشهود قال الشاهد يوم عرفة.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Al Husayn Bin Saeed, from Safwan, from Yaqoub Bin Shueyb who said,

<sup>253</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 9

<sup>254</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 10

<sup>255</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 11

<sup>256</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 12

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And a witness and a witnessed [85:3]**. He<sup>-asws</sup> said: 'The witness is the day of Arafaat''.<sup>257</sup>

14- مع، معاني الأخبار بِحَدِّ إِسْنَادِ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ هَاشِمِ عَمَّنْ رَوَى عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلَهُ الْأَبْرَشُ الْكَلْبِيُّ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ شَاهِدٍ وَ مَشْهُودٍ فَقَالَ أَبُو جَعْفَرٍ ع بِمَا قِيلَ لَكَ

(The book) 'Ma'any Al Akhbar' – By this chain from Al Husayn, from Al Nazr, from Muhammad Bin Hashim, from the one who reported,

'From Abu Ja'far<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about Al Abrash Al Kalby about words of Allah<sup>-azwj</sup> Mighty and Majestic: **And a witness and a witnessed [85:3]**. Abu Ja'far<sup>-asws</sup> said: 'With what is it being said to you?'

فَقَالَ قَالُوا الشَّاهِدُ يَوْمَ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمَ عَرَفَةَ

He said, 'They are saying the witness is the day of Friday, and the witnessed is the day of Arafaat'!

فَقَالَ أَبُو جَعْفَرٍ ع لَيْسَ كَمَا قِيلَ لَكَ الشَّاهِدُ يَوْمَ عَرَفَةَ وَ الْمَشْهُودُ يَوْمَ الْقِيَامَةِ أَمَا تَقْرَأُ الْقُرْآنَ قَالَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ.

Abu Ja'far<sup>-asws</sup> said: 'It isn't like what has been said to you. The witness is the day of Arafaat, and the witnessed is the day of Qiyamah. Have you not read the Quran? Allah<sup>-azwj</sup> Mighty and Majestic Said: **That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**'.<sup>258</sup>

15- مع، معاني الأخبار بِحَدِّ إِسْنَادِ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنْ أَنَابٍ عَنْ أَبِي الْجَارُودِ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ شَاهِدٍ وَ مَشْهُودٍ قَالَ الشَّاهِدُ يَوْمَ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمَ عَرَفَةَ وَ الْمَوْعُودُ يَوْمَ الْقِيَامَةِ.

(The book) 'Ma'any Al Akhbar' – By this chain, from Al Husayn, from Fazalat, from Aban, from Abu Al Jaroud,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And a witness and a witnessed [85:3]**. He<sup>-asws</sup> said: 'The witness is the day of Friday, and the witnessed is the day of Arafaat, and the Promised is the Day of Qiyamah''.<sup>259</sup>

16- ع، علل الشرائع حَمَزَةُ الْعُلَوِيِّ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ عَرَافَاتٍ لِمَ سُمِّيَتْ عَرَافَاتٍ

(The book) 'Ilal Al Sharaie' – Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah<sup>-asws</sup> about Arafaat, 'Why is it named as 'Arafaat'?'

<sup>257</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 13

<sup>258</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 14

<sup>259</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 15

فَقَالَ إِنَّ جِبْرَائِيلَ عَ خَرَجَ بِإِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ يَوْمَ عَرَفَةَ فَلَمَّا زَالَتِ الشَّمْسُ قَالَ لَهُ جِبْرَائِيلُ يَا إِبْرَاهِيمُ اعْتَرِفْ بِذَنْبِكَ وَ اعْرِفْ مَنَاسِكَكَ فَسَمَّيْتِ عَرَفَاتٍ لِقَوْلِ جِبْرَائِيلَ عَ لَهُ اعْتَرِفْ فَأَعْتَرَفَ.

He<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> went out with Ibrahim<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> on the day of Arafaat. When the sun declined (at midday), Jibraeel<sup>-as</sup> said to him<sup>-as</sup>: 'O Ibrahim<sup>-as</sup>! Acknowledge your<sup>-as</sup> sin and recognise your<sup>-as</sup> rituals'. Thus it was named as 'Arafaat' due to the words of Jibraeel<sup>-as</sup> to him<sup>-as</sup>: 'Recognise' (A'raf), so he<sup>-as</sup> recognised"<sup>260</sup>

17- سن، المحاسن أبي عن ثعلبة عن معاوية بن عمارة مثله.

(The book) 'Al Mahasin' – My father, from Sa'alba, from Muawiya Bin Ammar, similar to it"<sup>261</sup>

18- ع، علل الشرائع أبي عن علي عن أبيه عن ابن أبي عمير عن حماد عن الحلبي قال: سألت أبا عبد الله ع لم سمي يوم التروية يوم التروية

(The book) 'Ilal Al Sharaie' – My father, from Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah<sup>-asws</sup>, 'Why is the day of Al-Tarwiyya named as the day of 'Al-Tarwiyya'?'

قَالَ لِأَنَّهُ لَمْ يَكُنْ بِعَرَفَاتٍ مَاءٌ وَ كَانُوا يَسْتَقُونَ مِنْ مَكَّةَ مِنَ الْمَاءِ رَبَّهُمْ وَ كَانَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ تَرَوَيْتُمْ تَرَوَيْتُمْ فَسَمِيَ يَوْمَ التَّرْوِيَةِ لِذَلِكَ.

He<sup>-asws</sup> said: 'Because there did not happen to be any water at Arafaat and they were fetching water from Makkah, from the water of their Lord<sup>-azwj</sup> (Zamzam), and they were saying to each other, 'You are saturating! You are saturating!' (Tarawaytum), so the day of Al-Tarwiyya is named due to that"<sup>262</sup>

19- سن، المحاسن أبي عن ابن أبي عمير مثله.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, similar to it"<sup>263</sup>

20- ثو، ثواب الأعمال ابن المونكل عن السعدآبادي عن البرقي عن ابن أبي عمير عن حماد بن عثمان عن عمر بن يزيد قال سمعت أبا عبد الله ع يقول الحاج إذا دخل مكة وكل الله به ملكين يحفظان عليه طوافه و صلاته و سعيه فإذا وقف بعرفة ضربا على منكبيه الأيمن ثم قال أما ما مضى فقد كفيته فانظر كيف تكون فيما تستقبل.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'dabadi, from Al Barqy, from Ibn Abu Umeyr, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The pilgrim, when he enters Makkah, Allah<sup>-azwj</sup> Allocates two Angels with him protecting upon him his Tawaaf, and his Salat, and his Sa'ee. When he

<sup>260</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 16

<sup>261</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 17

<sup>262</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 18

<sup>263</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 19

pauses at Arafaat they tap upon his right shoulder, then they say, ‘As for what has passed, You have been sufficed for it. Look how you will be in what is the future’.<sup>264</sup>

21- ثوب الأعمال ابن الوليد عن الصغار عن أحمد بن محمد عن أبيه عن صفوان عن ابن مسكان عن عبد الله بن سليمان قال: كان أبو جعفر ع إذا كان يوم عرفة لم يزد سائلاً.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Safwan, from Ibn Muskan, from Abdullah Bin Suleyman who said,

‘Abu Ja’far<sup>-asws</sup>, whenever it was the day of Arafaat, would not return any beggar (empty handed)’.<sup>265</sup>

22- سن، المحاسن يحيى بن إبراهيم عن أبيه عن معاوية بن عمارة عن أبي عبد الله ع قال قال علي بن الحسين ع أما علمت إذا كان عشيته عرفة ينزل الله في ملائكة إلى سماء الدنيا ثم يقول انظروا إلى عبادي أتوني شعثاً غبراً أرسلت إليهم رسولا من وراء وراء فسألوني و دعوني أشهدكم أنه حق علي أن أحييهم اليوم قد شفعت محسنهم في مسيئهم و قد تقبلت من محسنهم فأفيضوا مغفورا لكم

(The book) ‘Al Mahasin’ – Yahya Bin Ibrahim, from his father, from Muawiya Bin Ammar,

‘Don’t you know whenever it would be the evening of Arafaat, Allah<sup>-azwj</sup> Sends down Angels to sky of the world, then He<sup>-azwj</sup> Says: “Look at My<sup>-azwj</sup> servants! They have come to me unkempt, dusty from far, far away. I<sup>-azwj</sup> had Sent a Messenger<sup>-as</sup> and they are asking Me<sup>-azwj</sup> and supplicating to Me<sup>-azwj</sup>! I<sup>-azwj</sup> Keep you all as witnesses, there a right upon Me<sup>-azwj</sup> to Answer them today. I<sup>-azwj</sup> have hereby Interceded for their good doers regarding their evil deeds and have Accepted from their good deed! Depart having Forgiven for you all!”

ثم يأمر ملكين فيقومان بالمأزمين هذا من هذا الجانب و هذا من هذا الجانب فيقولان اللهم سلم سلم فما يكاد يرى من صريع و لا كسير.

Then He<sup>-azwj</sup> Commanded two Angels so they stand with the two mountain passes, this one on this side, and this one on this side. They say, ‘O Allah<sup>-azwj</sup>! Grant Safety! Grant Safety!’ So almost no will be seen as knocked down nor broken’.<sup>266</sup>

23- ين، كتاب حسين بن سعيد و النوادر صفوان عن معاوية بن عمارة مثله.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Safwan, from Muawiya Bin Ammar, similar to it’.<sup>267</sup>

24- سن، المحاسن ابن فضال عن رجل عن أبي عبد الله ع قال: من مر بالمأزمين و ليس في قلبه كبر عقر الله له

(The book) ‘Al Mahasin’ – Ibn Fazzal, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who passes by the two mountain passes and there isn’t any arrogance in his heart, Allah<sup>-azwj</sup> will Forgive for him’.

<sup>264</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 20

<sup>265</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 21

<sup>266</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 22

<sup>267</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 23

قُلْتُ مَا الْكِبْرُ

I said, 'What is the arrogance?'

قَالَ يَغْمِصُ النَّاسَ وَ يَسْفَهُ الْحَقَّ

He<sup>-asws</sup> said: 'He belittles the people and undermines the truth'.

وَ قَالَ وَ مَلَكَانِ مُوَكَّلَانِ بِالْمَأْرَمَيْنِ يَقُولَانِ رَبِّ سَلِّمْ سَلِّمْ.

And he said: And the two Angels Allocated with the mountain passes, say, 'Grant safety! Grant safety!'<sup>268</sup>

25- ضا، فقه الرضا عليه السلام اغتسل يوم عرفة قبل الزوال.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup>: 'Bathe (wash) on the day of Arafaat before the midday'.<sup>269</sup>

26- ضا، فقه الرضا عليه السلام فإذا أتيت مئى فبت بها و صل بها العداة و اخرج منها إلى عرفات و أكثر من التلبية في طريقك فإذا زالت الشمس فاعتسل أو قبيل الزوال و صل الظهر و العصر بأذان و إقامتين ثم أت الموقف فادع الموقف و اجتهد في الدعاء و التضرع و ألبق قائماً و قاعداً إلى أن تغرب الشمس

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greeting be upon him<sup>-asws</sup> – 'When you come to Mina, spend the night at it and pray the morning Salat at it, and exit from it to Arafaat, and frequent from the Talbiyya in your road. When the sun declines (at midday) wash (bathe), or before midday, and pray Al-Zohr and Al-Asr Salats with one Azaan and two Iqaama(s). Then come to the pausing and supplicate with the supplication of the pausing, and make efforts in the supplication and the beseeching, and be insistent, standing and sitting up to the setting of the sun.

ثم أفض منها بعد المغيب و تقول لا إله إلا الله و إياك أن تفيض قبل الغروب فيلزمك دم و لا تصل المعرب و لا العشاء الآخرة ليلة النحر إلا بالمزدلفة و إن ذهب ربع الليل.

The depart from it after the sunset and say, 'There is no god except Allah<sup>-azwj!</sup>', and beware from departing before the sunset for you will be necessitated the blood (sacrificial offering), and neither pray Al-Maghrib nor Al-Isha the last on the day of the sacrifice except at Al-Muzdalifa, and even if a quarter of the night has gone"<sup>270</sup>

27- شي، تفسير العياشي عن زيد الشحام عن أبي عبد الله ع قال: سأله عن قول الله عز و جل أفيضوا من حيث أفاض الناس قال أولئك قرئش كانوا يقولون نحن أولى الناس بالبيت و لا يفيضون إلا من المزدلفة فأمرهم الله أن يفيضوا من عرفة.

<sup>268</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 24

<sup>269</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 25

<sup>270</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 26

(The book) 'Tafseer Al Ayyashi' – from Zayd Al Shahaam,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Then disperse from where the people (Ibrahim and Ismail) disperses [2:199]**. He<sup>-asws</sup> said: 'They are Qureysh. They were saying, 'We are foremost of the people with the House (Kabah)', and they were not dispersing except from Al-Muzdalifa, so Allah<sup>-azwj</sup> Commanded them to disperse from Arafaat''<sup>.271</sup>

28- شي، تفسير العياشي عن رفاعه عن أبي عبد الله ع قال: سألته عن قول الله ثم أفيضوا من حيث أفاض الناس قال إن أهل الحرم كان يقفون على المشعر الحرام ويقف الناس بعرفة ولا يفيضون حتى يطلع عليهم أهل عرفة

(The book) 'Tafseer Al Ayyashi' – From Rifa'a.

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **Then disperse from where the people (Ibrahim and Ismail) dispersed, [2:199]**. He<sup>-asws</sup> said: 'The people of the Sanctuary were pausing at the Sacred Monuments and the people were pausing at Arafaat and were not departing until they notice upon the people of Arafaat.

وكان رجل يركب أبا سيار وكان له حمار فاره - وكان يسبق أهل عرفة فإذا طلع عليهم قالوا هذا أبو سيار ثم أفاضوا فأمرهم الله أن يقفوا بعرفة وأن يفيضوا منه.

There was a man called Abu Sayyar who had a swift donkey that would reach before the people of Arafaat. When he appeared to them, they would say, 'Here is Abu Sayyar', and then they would disperse. So, Allah<sup>-azwj</sup> Commanded them to stand at Arafaat and to disperse from it''<sup>.272</sup>

29- شي، تفسير العياشي عن معاوية بن عمار عن أبي عبد الله ع في قوله ثم أفيضوا من حيث أفاض الناس قال يعني إبراهيم وإسماعيل.

(The book) 'Tafseer Al Ayyashi' - from Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **Then disperse from where the people (Ibrahim and Ismail) dispersed, [2:199]**. He<sup>-asws</sup> said: 'Meaning Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup>'<sup>.273</sup>

30- شي، تفسير العياشي عن علي قال: سألت أبا عبد الله ع عن قول الله ثم أفيضوا من حيث أفاض الناس قال كانت قريش تفيض من المزدلفة في الجاهلية يقولون نحن أولى بالبيت من الناس فأمرهم الله أن يفيضوا من حيث أفاض الناس من عرفة.

(The book) 'Tafseer Al Ayyashi' – From Ali who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **Then disperse from where the people (Ibrahim and Ismail) dispersed, [2:199]**. He<sup>-asws</sup> said: 'Qureysh used to disperse from Al Muzdalifa during the Pre-Islamic period. They were saying, 'We are foremost with the House

<sup>271</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 27

<sup>272</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 28

<sup>273</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 29

(Kabah) than the people', so Allah<sup>-azwj</sup> Commanded them to disperse from where the people disperse from Arafaat".<sup>274</sup>

31- وَ فِي رِوَايَةِ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قُرَيْشًا كَانَتْ تُفِيضُ مِنْ جَمْعٍ - وَ مُضَرَ وَ رَبِيعَةَ مِنْ عَرَفَاتٍ.

And in another report from Abu Abdullah<sup>-asws</sup> having said: 'Qureysh used to disperse from Jam'a (Sacred Monuments), and (the tribes of) Muza and Rabie from Arafaat".<sup>275</sup>

32- شي، تفسير العياشي عن أبي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ إِبْرَاهِيمَ أَخْرَجَ إِسْمَاعِيلَ إِلَى الْمَوْقِفِ فَأَفَاضَا مِنْهُ ثُمَّ إِنَّ النَّاسَ كَانُوا يُفِيضُونَ مِنْهُ حَتَّى إِذَا كَثُرَتْ قُرَيْشٌ قَالُوا لَا نُفِيضُ مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ كَانَتْ قُرَيْشٌ تُفِيضُ مِنَ الْمُرْدَلِفَةِ وَ مَنَعُوا النَّاسَ أَنْ يُفِيضُوا مَعَهُمْ إِلَّا مِنْ عَرَفَاتٍ

(The book) 'Tafseer Al Ayyashi' – From Abu Al Sabbah,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ibrahim<sup>-as</sup> took Ismail<sup>-as</sup> to the pausing (Arafaat). They<sup>-as</sup> dispersed from it. Then the people were dispersing from it until when Qureysh were a lot, they said, 'We will not disperse from where the people disperse!' and Qureysh were dispersing from Al-Muzdalifa and they prevented the people to disperse with them except from Arafaat.

فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ أَمَرَهُ أَنْ يُفِيضَ مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ عَنَى بِذَلِكَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ ع.

When Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup>, upon him<sup>-saww</sup> be the Salawaat and the greetings, He<sup>-azwj</sup> Commanded him<sup>-saww</sup> to disperse from where the people disperse, and He<sup>-azwj</sup> Meant by that Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup>".<sup>276</sup>

33- شي، تفسير العياشي عن جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ قَالَ هُمْ أَهْلُ الْيَمَنِ.

(The book) 'Tafseer Al Ayyashi' – from Jabir,

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **Then disperse from where the people (Ibrahim and Ismail) dispersed, [2:199]**. He<sup>-asws</sup> said: 'They are the people of Al-Yemen".<sup>277</sup>

34- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ عَشِيَّةَ عَرَفَةَ.

(The book) 'Tafseer Al Ayyashi' – from Zurarah,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, '**Take to your adornments at every Masjid, [7:31]**. He<sup>-asws</sup> said: 'The evening of Arafaat".<sup>278</sup>

35- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ إِلَى قَوْلِهِ وَ اللَّهُ سَرِيعُ الْحِسَابِ -

<sup>274</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 30

<sup>275</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 31

<sup>276</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 32

<sup>277</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 33

<sup>278</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 34

(The book) 'Tafseer Al-Imam (Hassan Al-Askari<sup>-asws</sup>), greeting be upon him<sup>-asws</sup> – His<sup>-azwj</sup> Words: **So when you disperse from Arafat, [2:198]** – up to His<sup>-azwj</sup> Words: **and Allah is Swift in the Reckoning [2:202]**.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى لِلْحَجَّاجِ فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ وَ مَضَيْتُمْ إِلَى الْمُزْدَلِفَةِ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِآلَائِهِ وَ نِعْمَائِهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ سَيِّدِ أَنْبِيَائِهِ وَ عَلَى عَلِيِّ سَيِّدِ أَصْنَفِيَّائِهِ وَ اذْكُرُوهُ كَمَا هَدَاكُمْ لِدِينِهِ وَ الْإِيمَانَ بِرَسُولِهِ وَ إِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِينَ عَنْ دِينِهِ قَبْلَ أَنْ يَهْدِيَكُمْ إِلَى دِينِهِ

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: 'Allah<sup>-azwj</sup> Said to the Pilgrims: **So when you disperse from Arafat [2:198]** Hasten on to Muzdalifa, **then remember Allah near the Sacred Monuments** by His<sup>-azwj</sup> Signs and Bounties, and send Salawaat on Muhammad<sup>-saww</sup> the Chief of the Prophets<sup>-asws</sup> and on Ali<sup>-asws</sup> the Chief of the Trustees<sup>-as</sup> **and remember Him just as He has Guided you (to do so)** - to His Religion and the belief in His<sup>-azwj</sup> Prophet<sup>-saww</sup> **although before that you were from the straying ones** – away from His<sup>-azwj</sup> Religion before He<sup>-azwj</sup> Guided you His<sup>-azwj</sup> Religion.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ارْجِعُوا مِنَ الْمَشْعَرِ الْحَرَامِ مِنْ حَيْثُ رَجَعَ النَّاسُ مِنْ جَمْعٍ وَ النَّاسُ هَاهُنَا فِي هَذَا الْمَوْضِعِ الْحَاجُّ غَيْرَ الْحُمْسِ - فَإِنَّ الْحُمْسَ كَانُوا لَا يُفِيضُونَ مِنْ جَمْعٍ وَ اسْتَغْفِرُوا اللَّهَ لِدُنُوبِكُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ لِلتَّائِبِينَ

**Then disperse from where the people (Ibrahim and Ismail) hastened on [2:199]** - Return from the Sacred Monuments from wherever the people return from 'altogether'. By the 'people' here is meant the Pilgrims apart from Qureysh for these did not used to disperse from Muzdalifa. **and seek the Forgiveness of Allah** - for your sins, **surely Allah is Forgiving, Merciful** - to your repentance.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ الَّتِي سُنَّتْ لَكُمْ فِي حَجِّكُمْ فَادْكُرُوا اللَّهَ كَدِكْرِكُمْ آبَاءَكُمْ اذْكُرُوا اللَّهَ بِآلَائِهِ لَدَيْكُمْ وَ إِحْسَانِهِ إِلَيْكُمْ فِيمَا وَفَّقَكُمْ لَهُ مِنَ الْإِيمَانِ بِبُؤَةِ مُحَمَّدٍ ص سَيِّدِ الْأَنْبَاءِ وَ اعْتِقَادِ وَصِيِّهِ عَلِيِّ ع دِينَ أَهْلِ الْإِسْلَامِ

**So when you have fulfilled your rituals** – which have been enacted for you during your Hajj, **then mention Allah as you mentioned your forefathers** – remember Allah<sup>-azwj</sup> by His<sup>-azwj</sup> Blessings to you and His<sup>-azwj</sup> Favours to you in what He<sup>-azwj</sup> Inclined you to the Eman in the Prophet-hood of Muhammad<sup>-saww</sup>, Chief of the people, and the belief in his<sup>-saww</sup> successor, his<sup>-saww</sup> brother Ali<sup>-asws</sup>, religion of the people of Al-Islam.

كَدِكْرِكُمْ آبَاءَكُمْ بِأَعْمَالِهِمْ وَ مَا نَرَهُمْ الَّتِي تَذْكُرُونَهَا أَوْ أَشَدَّ ذِكْرًا خَيْرُهُمْ بَيْنَ ذَلِكَ وَ لَمْ يُلْزِمُهُمْ أَنْ يَكُونُوا لَهُ أَشَدَّ ذِكْرًا مِنْهُمْ لِأَبَائِهِمْ وَ إِنْ كَانَتْ نِعْمَ اللَّهِ عَلَيْهِمْ أَكْثَرُ وَ أَعْظَمُ مِنْ نِعْمِ آبَائِهِمْ

As was your remembrance of your forefathers with their deeds and their memories which you are remembering, **or with a more intense mentioning** – would be better for them between that, and it is not Necessitate for them that they should have more intense remembrance for Him<sup>-azwj</sup> than for their forefathers, and even though the Bounties of Allah<sup>-azwj</sup> upon them are more and greater than the bounties of their forefathers.

ثُمَّ قَالَ عَزَّ وَ جَلَّ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا أَمْوَالَهَا وَ خَيْرَاتَهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ نَصِيبٍ لِأَنَّهُ لَا يَعْمَلُ لَهَا عَمَلًا وَ لَا يَطْلُبُ فِيهَا خَيْرًا

The Allah-<sup>azwj</sup> Mighty and Majestic Said: ***So, from the people there is one who is saying, 'Our Lord! Give us in the world' – its wealth and its good things, and there would not be for him a portion in the Hereafter [2:200] – a share, because he neither worked a deed for it nor did he seek goodness with regards to it.***

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً خَيْرَاتِنَا وَ فِي الآخِرَةِ حَسَنَةً مِّنْ نَّعْمِ جَنَاتِنَا وَ قِنَا عَذَابَ النَّارِ نَحْنًا مِّنْ عَذَابِ النَّارِ وَ هُمْ بِاللَّهِ مُؤْمِنُونَ وَ بِطَاعَتِهِ عَامِلُونَ وَ لِمَعَاصِيهِ مُجَانِبُونَ أُولَئِكَ الدَّاعُونَ بِهَذَا الدُّعَاءِ عَلَى هَذَا الوَصْفِ هُمْ نَصِيبٌ مِّمَّا كَسَبُوا مِنْ ثَوَابٍ مَا كَسَبُوا فِي الدُّنْيَا وَ فِي الآخِرَةِ

***And among them is one who is saying, 'Our Lord! Grant us good in the world – its good things, and good in the Hereafter – from the Bounties of its Gardens, and Save us from the Punishment of the Fire' [2:201] – Save us from the Punishment of the Fire, and they, by Allah-<sup>azwj</sup>, are the Momineen being in His-<sup>azwj</sup> obedience, and keeping aside from disobeying Him-<sup>azwj</sup>, Those, - the ones who supplicate with this supplication, upon this description, for them is a share from what they are earning; - from the Rewards what they earned in the world and in the Hereafter.***

وَ اللَّهُ سَرِيعُ الْحِسَابِ لِأَنَّهُ لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ وَ لَا مُحَاسِبَةٌ أَحَدٍ مِّنْ مُحَاسِبَةٍ آخَرَ فَإِذَا حَاسَبَ أَحَدًا فَهُوَ فِي تِلْكَ الْحَالِ مُحَاسِبٌ لِلْكَلِّ يُمِّمُ حِسَابَ الْكُلِّ بِتَمَامِ حِسَابِ وَاحِدٍ وَ هُوَ كَقَوْلِهِ مَا خَلَقَكُمْ وَ لَا يَبْغُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةً لَا يَشْغَلُهُ خَلْقٌ وَاحِدٌ عَنْ خَلْقٍ آخَرَ وَ لَا بَعْثٌ وَاحِدٌ عَنْ بَعْثٍ آخَرَ -

***And Allah is Swift in the Reckoning [2:202] – because He-<sup>azwj</sup> does not get too pre-occupied by one affair from another, nor with the Reckoning of anyone from the Reckoning of anyone (else). So, when He-<sup>azwj</sup> Reckons one, So He-<sup>azwj</sup>, during that state, is Reckoning for all. He-<sup>azwj</sup> would Complete the Reckoning of all by completion of the Reckoning of one, and it is like His-<sup>azwj</sup> Words: He did not Create you all nor would He Resurrect you except like one soul [31:28]. The Creation of one does not pre-occupy Him-<sup>azwj</sup> from Creation of another – nor would the Resurrection of one (pre-occupy Him-<sup>azwj</sup>) from the Resurrection of another'.***

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ هُوَ وَقِفْتَ بَعْرَفَاتٍ لِلزُّهْرِيِّ كَمْ تُقَدِّرُ مِنَ النَّاسِ هَاهُنَا قَالَ أَقَدِّرُ أَرْبَعَةَ أَلْفٍ [آلاف] أَلْفٍ وَ خَمْسِمِائَةَ أَلْفٍ كُلُّهُمْ حُجَّاجٌ قَصَدُوا اللَّهَ بِأَمْوَالِهِمْ وَ يَدْعُونَهُ بِصَوَاتِهِمْ

Ali-<sup>asws</sup> Bin Al-Husayn-<sup>asws</sup> said to Al-Zuhry, and he-<sup>asws</sup> standing at (plains of) Arafat: 'How many do you reckon are here, from the people?' He said, 'I reckon there are four million five hundred thousand, all of them Pilgrims, aiming for Allah-<sup>azwj</sup> with their deeds, and supplicating to Him-<sup>azwj</sup> (judging) by the commotion of their voices'.

فَقَالَ لَهُ يَا زُهْرِيُّ مَا أَكْثَرَ الصَّجِيحِ وَ أَقَلَّ الحُجَّاجِ فَقَالَ الزُّهْرِيُّ كُلُّهُمْ حُجَّاجٌ أَ فَهَمْ قَلِيلٌ

He-<sup>asws</sup> said to him: 'O Zuhry! How much is the commotion, and (how) less are the Pilgrims!' Al-Zuhry said, 'All of them are Pilgrims, (and) you-<sup>asws</sup> are taking them to be few?'

فَقَالَ يَا زُهْرِيُّ أَدْنِ إِلَيَّ وَجْهَكَ فَأَدْنَاهُ إِلَيْهِ فَمَسَحَ بِيَدِهِ وَجْهَهُ ثُمَّ قَالَ انظُرْ فَانظُرْ إِلَى النَّاسِ

He-<sup>asws</sup> said to him: 'O Zuhry! Bring your face closer to me-<sup>asws</sup>'. He brought it closer to him-<sup>asws</sup>, and he-<sup>asws</sup> wiped his face by his-<sup>asws</sup> hand, then said: 'Then he-<sup>asws</sup> said: 'Look!' So he looked at the people.

قَالَ الزُّهْرِيُّ فَرَأَيْتَ أَوْلِيكَ الْخَلْقَ كُلَّهُمْ قَرَدَةً لَا أَرَى فِيهِمْ إِنْسَانًا إِلَّا فِي كُلِّ عَشْرَةِ أَلْفٍ [وَاحِدًا] مِنْ النَّاسِ

Al-Zuhry said, 'I saw those people, all of them as apes. I did not see a human being among them except among every ten thousand, one from the people'.

ثُمَّ قَالَ لِي أَدُنْ يَا زُهْرِيُّ فَدَنَوْتُ مِنْهُ فَمَسَحَ بِيَدِهِ وَجْهِي ثُمَّ قَالَ انظُرْ فَنَظَرْتُ إِلَى النَّاسِ

Then he<sup>-asws</sup> said to him: Come near me<sup>-asws</sup>, O Zuhry'. So I went near him<sup>-asws</sup>, and he<sup>-asws</sup> wiped my face with his<sup>-asws</sup> hand, then said: 'Look!' I looked at the people'.

قَالَ الزُّهْرِيُّ فَرَأَيْتَ أَوْلِيكَ الْخَلْقَ كُلَّهُمْ خَنَازِيرَ ثُمَّ قَالَ لِي أَدُنْ إِلَيَّ وَجْهَكَ فَأَدْنَيْتُ مِنْهُ فَمَسَحَ بِيَدِهِ وَجْهِي فَإِذَا هُمْ كُلُّهُمْ ذُبَابَةٌ إِلَّا تِلْكَ الْخَصَائِصَ مِنَ النَّاسِ النَّفَرِ السَّيْرِ

Al-Zuhry said, 'I saw those people, all of them as pigs. Then he<sup>-asws</sup> said to me: 'Bring your face near me<sup>-asws</sup>'. I went near him<sup>-asws</sup>, and he<sup>-asws</sup> wiped my face with his<sup>-asws</sup> hand, and all of them were wolves, except for those special ones from the people, a small number.

فَقُلْتُ يَا أَبِي وَ أُمِّي أَنْتَ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَذْهَبْتَنِي آيَاتُكَ وَ حَيَّرْتَنِي عَجَائِبُكَ

I said, '(I swear) by my father and my mother, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! Your<sup>-asws</sup> signs have surprised me and your<sup>-asws</sup> wonders have confused me!'

قَالَ يَا زُهْرِيُّ مَا الْحَجِيجُ مِنْ هَؤُلَاءِ إِلَّا النَّفَرُ السَّيْرِ الَّذِينَ رَأَيْتَهُمْ بَيْنَ هَذَا الْخَلْقِ الْجَمِّ الْعَفِيرِ ثُمَّ قَالَ لِي اْمْسَحْ بِدَكَ عَلَى وَجْهِكَ فَفَعَلْتُ فَعَادَ أَوْلِيكَ الْخَلْقُ فِي عَيْنِي أَنَسَا كَمَا كَانُوا أَوْلًا

He<sup>-asws</sup> said: 'O Zuhry! There are no Pilgrims from these ones except for a small number, those whom you saw between these people, the vast number'. Then he<sup>-asws</sup> said to me: 'Wipe your hand upon your face'. So I did, and those creatures returned in my eyes as being human beings, just as they were at first.

ثُمَّ قَالَ لِي مَنْ حَجَّ وَ وَالَيَ مُوَالِينَا وَ هَجَرَ مُعَادِينَا وَ وَطَنَ نَفْسَهُ عَلَى طَاعَتِنَا ثُمَّ حَضَرَ هَذَا الْمَوْقِفَ مُسْلِمًا إِلَى الْحَجْرِ الْأَسْوَدِ مَا قَلَّدَهُ اللَّهُ مِنْ أَمَانِينَا وَ وَفِيَا بِمَا أَلْزَمَهُ مِنْ عُهْدِنَا فَذَلِكَ هُوَ الْحَاجُّ وَ الْبَاقُونَ هُمْ مَنْ قَدْ رَأَيْتَهُمْ

Then he<sup>-asws</sup> said to me: 'The one who performs Hajj and befriends our<sup>-asws</sup> friends, and is away from our<sup>-asws</sup> enemies, and submits his self upon our<sup>-asws</sup> obedience, then attends this juncture, submitting to the Black Stone what Allah<sup>-azwj</sup> has Collared them with from our<sup>-asws</sup> Imamate, and is loyal with what is Necessitated for him from our<sup>-asws</sup> pact, so that one, he is the Pilgrim, and the remainder, they are from the ones you have seen''.

يَا زُهْرِيُّ حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لَيْسَ الْحَاجُّ الْمُنَافِقُونَ الْمُعَانِدُونَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ مُحِبَّيْهِمَا الْمُوَالُونَ لِشَانِيَيْهِمَا

O Zuhry! My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from my<sup>-asws</sup> grand-father<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup>, that he<sup>-sawww</sup> said: 'They aren't Pilgrims (performers of Hajj), the hypocrite, the enemies to Muhammad<sup>-sawww</sup> and Ali<sup>-asws</sup>, and those that love them<sup>-asws</sup>, the ones that love their<sup>-asws</sup> adversaries.

وَ إِنَّمَا الْحَاجُّ الْمُؤْمِنُونَ الْمُخْلِصُونَ الْمُؤَالُونَ لِمُحَمَّدٍ وَعَلِيٍّ وَ مُحِبِّيهِمَا الْمُعَادُونَ لِشَانِيهِمَا إِنَّ هَؤُلَاءِ الْمُؤْمِنِينَ الْمُؤَالِينَ لَنَا الْمُعَادِينَ لِأَعْدَائِنَا لَتَسْطَعُ أَنْوَارُهُمْ فِي عَرَصَاتِ الْقِيَامَةِ عَلَى قَدْرِ مُؤَالِيَتِهِمْ لَنَا

And rather, the Pilgrims are the Momineen, the sincere ones, the friends to Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> and those that love them<sup>-asws</sup>, the enemies to their<sup>-asws</sup> adversaries. These Momineen, the friends to us<sup>-asws</sup> and the enemies to our<sup>-asws</sup> enemies, their lights would spread in the plains of the (Day of) Qiyamah upon a measurement of their Wilayah to us<sup>-asws</sup>.

فَمِنْهُمْ مَنْ يَسْطَعُ نُورَهُ مَسِيرَةَ ثَلَاثِمِائَةِ أَلْفِ سَنَةٍ وَ هُوَ جَمِيعُ مَسَافَةِ تِلْكَ الْعَرَصَاتِ وَ مِنْهُمْ مَنْ تَسْطَعُ أَنْوَارُهُ إِلَى مَسَافَاتٍ بَيْنَ ذَلِكَ يَزِيدُ بَعْضُهَا عَلَى بَعْضٍ عَلَى قَدْرِ مَرَاتِبِهِمْ فِي مُؤَالِيَتِنَا وَ مُعَادَاتِ [مُعَادَاتِ] أَعْدَائِنَا يَعْرِفُهُمْ أَهْلُ الْعَرَصَاتِ مِنَ الْمُسْلِمِينَ وَ الْكَافِرِينَ بِأَهْلِ الْمُؤَالُونَ الْمُتَبَرِّئُونَ

And from them would be one who light would spread to a travel distance of three hundred thousand years – and it is all the distance of those plains. And from them would be one who light would spread to the distance between that – increasing some of them upon the others – upon a measurement of their ranks regarding our<sup>-asws</sup> Wilayah and enmity towards our<sup>-asws</sup> enemies. The people of the plains from the Muslims and the Kafirs would recognise them, that they are the friends, the ones friendly (to us<sup>-asws</sup>), the ones disavowing (from our<sup>-asws</sup> enemies).

يُقَالُ لِكُلِّ وَاحِدٍ مِنْهُمْ يَا وَلِيَّ اللَّهِ انظُرْ فِي هَذِهِ الْعَرَصَاتِ إِلَى كُلِّ مَنْ أَسَدَى إِلَيْكَ فِي الدُّنْيَا مَعْرُوفًا أَوْ نَفَسَ عَنْكَ كَرْبًا أَوْ أَعَانَكَ إِذْ كُنْتَ مَلْهُوفًا أَوْ كَفَّ عَنْكَ عَدُوًّا أَوْ أَحْسَنَ إِلَيْكَ فِي مُعَامَلَةٍ فَأَنْتَ شَفِيعُهُ

It would be said to each one of them, ‘O friend of Allah<sup>-azwj</sup>! Look among these plains – to every one who had done a good to you, or removed a worry from you, or helped you when you were grieving, or restrained an enemy from you, or did a favour to you in your dealings, so you can intercede for him’.

فَإِنْ كَانَ مِنَ الْمُؤْمِنِينَ الْمُحِبِّينَ زَيْدٌ بِشَفَاعَتِهِ فِي نِعَمِ اللَّهِ عَلَيْهِ وَ إِنْ كَانَ مِنَ الْمُقْصِرِينَ كُفِيَ تَقْصِيرُهُ بِشَفَاعَتِهِ وَ إِنْ كَانَ مِنَ الْكَافِرِينَ خُوفٌ مِنْ عَذَابِهِ يَقْدَرُ إِحْسَانُهُ إِلَيْهِ

If he was from the true Momineen, there would be an increase in his Bounties due to his intercession; and if he was from the derogators, his shortcomings would be sufficed due to his intercession; and if he was from the Kafirs, there would be a lightening from his Punishment in accordance to his favour upon him.

وَ كَأَنِّي بِشَيْعَتِنَا هَؤُلَاءِ يَطِيرُونَ فِي تِلْكَ الْعَرَصَاتِ كَالْبُرَاةِ وَ الصُّغُورِ فَيَنْقُضُونَ عَلَى مَنْ أَحْسَنَ فِي الدُّنْيَا إِلَيْهِمْ انْقِصَاصَ الْبُرَاةِ وَ الصُّغُورِ عَلَى اللَّحُومِ تَتَلَفَّفُهَا وَ تَخْطَفُهَا فَكَذَلِكَ يَلْتَقِطُونَ مِنْ شِدَائِدِ الْعَرَصَاتِ مَنْ كَانَ أَحْسَنَ إِلَيْهِمْ فِي الدُّنْيَا فَيَرْفَعُوهُمْ إِلَى جَنَاتٍ.

And it is as if I<sup>-asws</sup> am with our<sup>-asws</sup> Shias, these ones, flying in those plains, like the buzzards and hawks, so they would be swooping upon the ones who had done a favour to them in the world – like the swooping of the buzzards and the hawks upon the meat, picking them up quickly. So, like that, they would be cutting off from the difficulties of the plains – the ones

who had done a favour to them in the world – and they would be lifting them up to the Gardens”<sup>279</sup>.

36- وَقَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع يَا ابْنَ رَسُولِ اللَّهِ ص إِنَّا إِذَا وَقَفْنَا بِعَرَفَاتٍ وَ مِئَى وَ ذَكَرْنَا اللَّهَ وَ مَجْدَانَهُ وَ صَالَيْنَا عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ ذَكَرْنَا آبَاءَنَا أَيضاً بِمَا تَرَاهُمْ وَ مَنَاقِبِهِمْ وَ شَرِيفِ أَعْمَالِهِمْ نُرِيدُ بِذَلِكَ فَضَاءَ حُقُوقِهِمْ

And a man said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Whenever we pause at Arafat and at Mina, we mention Allah<sup>-azwj</sup> and we Glorify Him<sup>-azwj</sup>, and we send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the clean, and we mention our forefathers as well with their impacts and their virtues, and their noble deeds, intending by that the fulfilment of their rights’.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَوْ لَا أَنْتَبَهُمْ بِمَا هُوَ أَبْلَغُ فِي فَضَاءِ الْحُقُوقِ مِنْ ذَلِكَ قَالُوا بَلَى يَا ابْنَ رَسُولِ اللَّهِ

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘Shall I<sup>-asws</sup> inform you with what is more reaching regarding the fulfilment of the rights than that?’ They said, ‘Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

قَالَ أَفْضَلُ مِنْ ذَلِكَ وَ أَوْلَى أَنْ تُجِدُّوا عَلَى أَنْفُسِكُمْ ذِكْرَ تَوْجِيدِ اللَّهِ وَ الشَّهَادَةَ وَ ذِكْرَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ الشَّهَادَةَ لَهُ بِأَنَّهُ سَيِّدُ النَّبِيِّينَ وَ ذِكْرَ عَلِيِّ وَ لِيِ اللَّهِ وَ الشَّهَادَةَ بِأَنَّهُ سَيِّدُ الْوَصِيِّينَ وَ ذِكْرَ الْأَيْمَةِ الطَّاهِرِينَ مِنْ آلِ مُحَمَّدٍ الطَّيِّبِينَ بِأَنَّهُمْ عِبَادُ اللَّهِ الْمُخْلِصُونَ [المُخْلِصُونَ]

He<sup>-asws</sup> said: ‘Superior than that is your renewal upon yourselves, the mention of the Tawheed of Allah<sup>-azwj</sup> and the testifying with it, and mention of Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and the testimony for him<sup>-saww</sup> that he<sup>-saww</sup> is the Chief of the Prophets<sup>-as</sup>, and mentioning Ali<sup>-asws</sup> as Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, and the testifying for him<sup>-asws</sup> that he<sup>-asws</sup> is the Chief of the successors<sup>-as</sup>, and mentioning the Imams<sup>-asws</sup>, the clean ones from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the goodly, that they<sup>-asws</sup> are the sincere servants of Allah<sup>-azwj</sup>’.

وَ بِأَنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا كَانَ عَشِيئَةُ عَرَفَةَ وَ صَحْوَةُ يَوْمِ مِئَى نَاهَى كِرَامَ مَلَائِكِيهِ بِالْوَاقِفِينَ بِعَرَفَاتٍ وَ مِئَى وَ قَالَ لَهُمْ هُوَ لَاءِ عِبَادِي وَ إِمَائِي حَضْرُونِي هَاهُنَا مِنْ الْبِلَادِ السَّحِيْقَةِ الْبَعِيدَةِ شِعْنًا عُبْرًا قَدْ فَارَقُوا شَهْوَانِهِمْ وَ بِلَادَهُمْ وَ أوطَانَهُمْ وَ أَحْدَانَهُمْ ابْتِغَاءَ مَرْضَاتِي أَلَا فَانظُرُوا إِلَى قُلُوبِهِمْ وَ مَا فِيهَا فَقَدْ قَوَّيْتُ أَبْصَارَكُمْ يَا مَلَائِكِي عَلَى الْإِطْلَاعِ عَلَيْهَا

Whenever it is evening of Arafat and forenoon on the day of Mina, Allah<sup>-azwj</sup> the Exalted Boasts to the His<sup>-azwj</sup> prestigious Angels with the ones pausing at Arafat and Mina and Says to them: “They are My<sup>-azwj</sup> servants and My<sup>-azwj</sup> maids! They have presented to Me<sup>-azwj</sup> over here – from distant countries, dishevelled, dusty, having separated their personal desires, and their countries, and their homelands, and their brethren – seeking My<sup>-azwj</sup> Pleasure. Indeed! Look into their hearts and whatever is in these, for I<sup>-azwj</sup> have Strengthened your insights, O My<sup>-azwj</sup> Angels, upon notification upon these!”

قَالَ فَتَطَّلِعُ الْمَلَائِكَةُ عَلَى قُلُوبِهِمْ فَيَقُولُونَ يَا رَبَّنَا اطَّلَعْنَا عَلَيْهَا وَ بَعْضُهُمْ سُودٌ مُدْهَمَةٌ يَرْتَفِعُ عَنْهَا كُدْحَانِ جَهَنَّمَ

<sup>279</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 35

He<sup>-asws</sup> said: ‘The Angels get notified upon their hearts (contents), and they are saying, ‘O our Lord<sup>-azwj</sup>! We noticed upon these, and some of them are pitch black (with) smoke rising from these like the smoke of Hell’.

فَيَقُولُ اللَّهُ أُولَئِكَ الْأَشْقِيَاءَ الَّذِينَ ضَلَّ سَعِيهِمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا تِلْكَ قُلُوبٌ حَاوِيَةٌ مِنَ الْخَيْرَاتِ خَالِيَةٌ مِنَ الطَّاعَاتِ مُصِرَّةٌ عَلَى الْمُؤَذِيَّاتِ الْمُحَرَّمَاتِ تَعْتَقِدُ تَعْظِيمَ مَنْ أَهْنَأَهُ وَ تَصْغِيرَ مَنْ فَخَّمْنَاهُ وَ بَجَلْنَاهُ لَيْنٌ وَافَوِي كَذَلِكَ لِأَشَدِّدَنَّ عَذَابَهُمْ وَ لِأُطِيلَنَّ جَسَاهُمْ

Allah<sup>-azwj</sup> is Saying: “They are the wretched ones ***They whose labour is lost in the life of the world and they are reckoning that they are good in what they do [18:104]*** – those are hearts devoid of goodness, empty from the obedience, insistent upon committing the Prohibitions, believing in revering the one I<sup>-azwj</sup> Disgraced, and belittling the one I<sup>-azwj</sup> Consider grand and Venerate. If they were to Meet Me<sup>-azwj</sup> being like that, I<sup>-azwj</sup> shall Intensify their Punishment and Prolong their Reckoning”.

تِلْكَ قُلُوبٌ اعْتَقَدَتْ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ ص كَذَبَ عَلَى اللَّهِ أَوْ غَلِطَ عَنِ اللَّهِ فِي تَقْلِيدِهِ أَحَاهُ وَ وَصِيَّهُ إِقَامَةٌ أَوْدِ عِبَادِ اللَّهِ وَ الْقِيَامُ بِسِيَاسَاتِهِمْ حَتَّى يَرَوْا الْأَمْنَ فِي إِقَامَةِ الدِّينِ فِي إِنْقَاذِ الْهَالِكِينَ وَ نَعِيمِ الْجَاهِلِينَ وَ تَنْبِيهِ الْعَافِلِينَ الَّذِينَ بَسَسَ الْمَطَايَا إِلَى جَهَنَّمَ مَطَايَاهُمْ

Those are hearts believing that Muhammad<sup>-saww</sup>, the Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> lied upon Allah<sup>-azwj</sup> or was mistaken from Allah<sup>-azwj</sup> regarding his<sup>-saww</sup> establishing the *Taqleed* of his<sup>-saww</sup> brother<sup>-asws</sup> and his<sup>-saww</sup> successor<sup>-asws</sup> upon the servants of Allah<sup>-azwj</sup>, and as the custodian of their affairs, until they see the security in the establishment of the Religion in rescuing the perishing ones and teaching the ignorant ones, and his<sup>-asws</sup> alerting the heedless ones, those with the most evils of the rides to Hell, being their rides.’

ثُمَّ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَائِكَتِي انظُرُوا فَيَنْظُرُونَ فَيَقُولُونَ رَبَّنَا وَ قَدْ اَطَّلَعْنَا عَلَى قُلُوبِ هَؤُلَاءِ الْآخِرِينَ وَ هِيَ بَيْضٌ مُضِيئَةٌ يَرْتَفِعُ عَنْهَا الْأَنْوَارُ إِلَى السَّمَاوَاتِ وَ الْحُجُبِ وَ تَخْرُفُهَا إِلَى أَنْ تَسْتَقِرَّ عِنْدَ سَاقِ عَرْشِكَ يَا رَحْمَانُ

Then Allah<sup>-azwj</sup> Mighty and Majestic is Saying: “O My<sup>-azwj</sup> Angels, Look!” So, they are looking and they are saying, ‘O our Lord<sup>-azwj</sup> We have noticed upon the hearts of those others, and these are shining white – the lights are rising from these up to the sky and the Veils and breach these until they settle at the Base of Your<sup>-azwj</sup> Throne, O Beneficent!’

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أُولَئِكَ السُّعْدَاءُ الَّذِينَ تَقَبَّلَ اللَّهُ أَعْمَالَهُمْ وَ شَكَرَ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا فَإِنَّهُمْ قَدْ أَحْسَنُوا فِيهَا صُنْعًا تِلْكَ قُلُوبٌ حَاوِيَةٌ لِلْخَيْرَاتِ مُسْتَمِلَةٌ عَلَى الطَّاعَاتِ مُدْمِنَةٌ عَلَى الْمُتَجَنِّبَاتِ الْمَشْرِفَاتِ تَعْتَقِدُ تَعْظِيمَ مَنْ عَظَّمْنَاهُ وَ إِهَانَةَ مَنْ أَرَدَلْنَاهُ

Allah<sup>-azwj</sup> Mighty and Majestic is Saying: “They are the fortunate ones – those, whose deeds Allah<sup>-azwj</sup> has Accepted, and Thanked for their striving in the life of the world. They have been doing good therein with those hearts as containers of goodness, inclusive upon the acts of obedience, habitual upon Salvaging noble deeds, believing in magnifying the one whom I<sup>-azwj</sup> Magnify, and humiliating the one whom I<sup>-azwj</sup> Disgrace.

لَيْنٌ وَافَوِي كَذَلِكَ لِأَشَدِّدَنَّ عَذَابَهُمْ وَ لِأُطِيلَنَّ جَسَاهُمْ وَ لِأَجْعَلَ فِي دَارِ كِرَامَتِي وَ مُسْتَقَرِّ رَحْمَتِي مَحَلَّهُمْ وَ قَرَارَهُمْ

If they were to meet Me<sup>-azwj</sup> being like that, I<sup>-azwj</sup> Cause their scale to be heavy from the aspect of the good deeds, and I<sup>-azwj</sup> shall Cause their scales to be light from the aspect of the evil deeds, and I<sup>-azwj</sup> shall Magnify their lights and Make them to be in the House of My<sup>-azwj</sup> Prestige – and Settle My<sup>-azwj</sup> Mercy on their places and their dwellings”.

تِلْكَ قُلُوبٌ اعْتَقَدَتْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص هُوَ الصَّادِقُ فِي كُلِّ أَقْوَالِهِ الْمُحَقُّ فِي كُلِّ أَعْمَالِهِ الشَّرِيفُ فِي كُلِّ خِلَالِهِ الْمُبِيرُ بِالْفَضْلِ فِي جَمِيعِ خِصَالِهِ وَ  
أَنَّهُ قَدْ أَصَابَ فِي نَصْبِهِ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا إِمَامًا وَ عِلْمًا عَلَى دِينِ اللَّهِ وَاضِحًا

Those are hearts believing that Muhammad<sup>-saww</sup> is a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, he<sup>-saww</sup> is truthful in every word of his<sup>-saww</sup>, the rightful in every deed of his<sup>-saww</sup>, the noble in every characteristic of his<sup>-saww</sup>, the surpassing with the merits in the entirety of his<sup>-saww</sup> virtues, and that he<sup>-saww</sup> was correct in his<sup>-saww</sup> appointing Amir Al-Momineen Ali<sup>-asws</sup> as an Imam<sup>-asws</sup>, and as a clear flag upon the Religion of Allah<sup>-azwj</sup>.

وَ اتَّخَذُوا أَمِيرَ الْمُؤْمِنِينَ إِمَامًا هَدَى وَ وَاقِيًّا مِنَ الرَّذَى الْحَقُّ مَا دَعَا إِلَيْهِ وَ الصَّوَابُ وَ الْحِكْمَةُ مَا دَلَّ عَلَيْهِ وَ السَّعِيدُ مَنْ وَصَلَ حَبْلَهُ بِحَبْلِهِ وَ الشَّقِيُّ الْهَالِكُ  
مَنْ خَرَجَ مِنْ جُمَّلَةِ الْمُؤْمِنِينَ بِهِ وَ الْمُطِيعِينَ لَهُ

And they took Amir Al-Momineen<sup>-asws</sup> as an Imam<sup>-asws</sup> of Guidance, a saviour from the destruction, the truth being whatever he<sup>-asws</sup> called to, and the correct and wise is whatever he<sup>-asws</sup> pointed upon, and the fortunate is the one linked his rope with his<sup>-asws</sup> rope, and the wretched is the one who exited from the entirety of the believers in him<sup>-asws</sup> and the ones obedient to him<sup>-asws</sup>.

نِعْمَ الْمَطَايَا إِلَى الْجَنَانِ مَطَايَاهُمْ سَوْفَ نُنزِلُهُمْ مِنْهَا أَشْرَفَ عُرْفِ الْجِنَانِ وَ نُسْقِيهِمْ مِنَ الرَّحِيقِ الْمَخْتُومِ مِنْ أَيْدِي الْوَصَائِفِ وَ الْوَلْدَانِ وَ سَوْفَ نَجْعَلُهُمْ فِي  
دَارِ السَّلَامِ مِنْ رُفَقَاءِ مُحَمَّدٍ نَبِيِّهِمْ زَيْنِ أَهْلِ الْإِسْلَامِ وَ سَوْفَ يَضُمُّهُمْ اللَّهُ تَمَّ إِلَى جُمَّلَةِ شِبَعَةَ عَلِيِّ الْقَرَمِ الْأَمَامِ

The best rides to the Gardens, are their rides. Soon they would be descending from these to the most nobles of towers of the Gardens, and they would be quenching from the Sealed Nectar – from the hands of young attendants; and soon we<sup>-asws</sup> shall make them to be in the House of Peace, to be from the friends of Muhammad<sup>-saww</sup>, their Prophet<sup>-saww</sup>, as adornments of the people of Al-Islam; and soon Allah<sup>-azwj</sup> the Exalted will Combine them to the entirety of the Shias of Ali<sup>-asws</sup>, the honourable, the stately.

فَنَجْعَلُهُمْ بِذَلِكَ مِنْ مُلُوكِ جَنَّاتِ النَّعِيمِ خَالِدِينَ فِي الْعَيْشِ السَّلِيمِ وَ النَّعِيمِ الْمُقِيمِ هَنِيئًا لَهُمْ جَزَاءً بِمَا اعْتَمَدُوهُ وَ قَالُوهُ بِفَضْلِ اللَّهِ الْكَرِيمِ نَالُوا مَا  
نَالُوهُ.

We<sup>-asws</sup> would make them, due to that, to be from the kings of the Gardens of Bliss, abiding eternally in a life of safety, and the Blissful staying. Congratulations to them! Congratulations! A Recompense due to what they had been believing in, and they would be saying that it is by the Grace of Allah<sup>-azwj</sup>, the Benevolent, the Merciful, they attained what they attained”.<sup>280</sup>

37- عُدَّةُ الدَّاعِي، رُوِيَ أَنَّ مِنَ الذُّنُوبِ مَا لَا يُعْتَقَرُ إِلَّا بِعَرَفَةَ وَ الْمَشْعَرِ الْحَرَامِ قَالَ اللَّهُ تَعَالَى فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ.

<sup>280</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 36

(The book) 'Uddat Al Daie' –

'It is reported that from the sins what are not Forgiven except at Arafaat and the Sacred Monuments, Allah<sup>-azwj</sup> the Exalted Said: **So when you disperse from Arafat, then remember Allah near the Sacred Monuments, [2:198]**'.<sup>281</sup>

38- وَ رُوِيَ عَنِ الرِّضَا ع قَالَ: مَا وَقَفَ أَحَدٌ بِتِلْكَ الْجِبَالِ إِلَّا اسْتُجِيبَ لَهُ فَأَمَّا الْمُؤْمِنُونَ فَيُسْتَجَابُ لَهُمْ فِي آخِرَتِهِمْ وَأَمَّا الْكُفَّارُ فَيُسْتَجَابُ لَهُمْ فِي دُنْيَاهُمْ.

And it is reported from Al-Reza<sup>-asws</sup> having said: 'No one will pause at that mountain except it (supplication) will be Answered for him. As for the Momineen, it will be Answered for them in their Hereafter, and as for the Kafirs, it will be Answered for them in their world'.<sup>282</sup>

39- وَ نَظَرَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَوْمَ عَرَفَةَ إِلَى رِجَالٍ يَسْأَلُونَ فَقَالَ هَؤُلَاءِ شِرَارٌ مَنْ خَلَقَ اللَّهُ النَّاسَ مُقْبِلُونَ عَلَى اللَّهِ وَ هُمْ مُقْبِلُونَ عَلَى النَّاسِ.

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> looked at the men begging on the day of Arafaat. He<sup>-asws</sup> said: 'They are evil of the ones Allah<sup>-azwj</sup> has Created. The people are facing towards Allah<sup>-azwj</sup> and they are facing towards the people'.<sup>283</sup>

40- اهْدَايَةُ، ثُمَّ امْضِ إِلَى عَرَفَاتٍ وَ تَقُولُ وَ أَنْتَ مُتَوَجِّهٌ إِلَيْهَا اللَّهُمَّ إِلَيْكَ صَدَدْتُ وَ إِلَيْكَ اعْتَمَدْتُ وَ قَوْلَكَ صَدَقْتُ وَ أَمْرَكَ اتَّبَعْتُ وَ وَجْهَكَ أَرَدْتُ أَسْأَلُكَ أَنْ تُبَارِكَ فِي أَجَلِي وَ أَنْ تَقْضِيَ لِي حَاجَتِي وَ أَنْ تَجْعَلَنِي مِمَّنْ تُبَاهِي بِهِ الْيَوْمَ مَنْ هُوَ أَفْضَلُ مِنِّي-

(The book) 'Al Hidaya' –

'Then continue to Arafaat and say while you are heading towards it, 'O Allah<sup>-azwj</sup>! To You<sup>-azwj</sup> I have turned, and to You<sup>-azwj</sup> I have deliberated, and Your<sup>-azwj</sup> Word I have ratified, and Your<sup>-azwj</sup> Command I have followed, and Your<sup>-azwj</sup> Face I have intended! I ask Your<sup>-azwj</sup> Bless in my death, and Fulfil my needs for me, and to Make me from the ones You<sup>-azwj</sup> will Boast with today to the one who is better than me!'

ثُمَّ تَلْبِي وَ أَنْتَ مَازٍ إِلَى عَرَفَاتٍ فَإِذَا أَتَيْتَ عَرَفَاتٍ فَاصْرُبْ خَبَاكَ بِنَمْرَةٍ قَرِيباً مِنَ الْمَسْجِدِ فَإِنَّ تَمَّ ضَرْبَ رَسُولِ اللَّهِ ص خِباءَهُ وَ قُبْنَتَهُ

Then exclaim Talbiyya while you are passing by to Arafaat. When you come to Arafaat, strike your ten at Namrah, nearby from the Masjid, for Rasool-Allah<sup>-sawww</sup> had struck his<sup>-sawww</sup> tent and his<sup>-sawww</sup> canopy.

فَإِذَا زَالَتِ الشَّمْسُ يَوْمَ عَرَفَةَ فَاقْطَعْ التَّلْبِيَةَ وَ عَلَيْنِكَ بِالتَّهْلِيلِ وَ التَّحْمِيدِ وَ الشَّنَاءِ عَلَى رَبِّكَ ثُمَّ اغْتَسِلْ وَ صَلِّ الطُّهْرَ وَ الْعَصْرَ بِأَدَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ إِمَامًا تُعَجِّلُ الصَّلَاةَ وَ تَجْمَعُ بَيْنَهُمَا لِتُقَرَّعَ نَفْسَكَ لِلدُّعَاءِ فَإِنَّهُ يَوْمٌ دُعَاءٍ وَ مَسْأَلَةٍ

When the sun declines (midday) on the day of Arafaat, cut the Talbiyya and upon him is with extolling the Oneness, and the praising, and the lauding upon your Lord<sup>-azwj</sup>. Then wash (bathe) and pray Al-Zohr and Al-Asr Salat with one Azaan and two Iqaama(s), and rather

<sup>281</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 37

<sup>282</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 38

<sup>283</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 39

hasten the Salat and gather between the two for you to free yourself for the supplication, for it is a day of supplicating and requesting!

وَ اذْعُ بِمَا فِي كِتَابِ دُعَاءِ الْمُؤَقِفِ مِنَ التَّهْلِيلِ وَ التَّحْمِيدِ وَ الدُّعَاءِ إِنْ شَاءَ اللَّهُ وَ إِيَّاكَ أَنْ تُفِيضَ مِنْهَا قَبْلَ غُرُوبِ الشَّمْسِ فَيَلْزَمَكَ دَمٌ فَإِذَا غَرَبَتِ الشَّمْسُ فَأَمْضِ.

And supplicate with what is in the book of supplications of the Pausing, from extollations of Oneness, and the praising, and the supplication, if Allah<sup>-azwj</sup> so Desires, and beware from dispersing from it before setting off the sun or you will be necessitated blood (sacrificial animal). When the sun sets, disperse".<sup>284</sup>

41- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ عَلِيِّ بْنِ مَرْزَدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا أَحَدٌ يَنْقَلِبُ مِنَ الْمُؤَقِفِ مِنْ بَرِّ النَّاسِ وَ فَاجِرِهِمْ مُؤْمِنِهِمْ وَ كَافِرِهِمْ إِلَّا بِرَحْمَةٍ وَ مَغْفِرَةٍ

The book of Zayd Al Narsi, from Ali Bin Mazeed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There is no one turning from the pausing, whether he is from the righteous people and their immoral ones, their believer and their Kafir, except he would be Mercied and Forgiven.

يُغْفَرُ لِلْكَافِرِ مَا عَمِلَ فِي سَنَتِهِ وَ لَا يُغْفَرُ لَهُ مَا قَبْلَهُ وَ لَا مَا يَفْعَلُ بَعْدَ ذَلِكَ

He<sup>-azwj</sup> will Forgive for the Kafir whatever he had done during his year and He<sup>-azwj</sup> will not Forgive for him what was before it nor what he will be doing after that.

وَ يُغْفَرُ لِلْمُؤْمِنِ مِنْ شَيْعَتِنَا جَمِيعَ مَا عَمِلَ فِي عُمْرِهِ وَ جَمِيعَ مَا يَعْمَلُهُ فِي سَنَتِهِ بَعْدَ مَا يَنْصَرِفُ إِلَى أَهْلِهِ مِنْ يَوْمِ يَدْخُلُ إِلَى أَهْلِهِ سَنَتَهُ وَ يُقَالُ لَهُ بَعْدَ ذَلِكَ قَدْ غُفِرَ لَكَ وَ طَهُرْتَ مِنَ الدَّنَسِ فَاسْتَقْبِلْ وَ اسْتَأْنِبِ الْعَمَلَ

And He<sup>-azwj</sup> will Forgive for the Momin from our<sup>-asws</sup> Shias entirety of what he had done in his lifetime, and entirety of what he will be doing in his year after leaving to go to his family, from the day he enters to see his family, and it will be said to him after that, '(Sins) have been Forgiven for you and you have been Purified from the dirt, so start afresh and resume the deeds anew!'

وَ حَاجٌّ غُفِرَ لَهُ مَا عَمِلَ فِي عُمْرِهِ وَ لَا يُكْتَبُ عَلَيْهِ سَيِّئَةٌ فِيمَا يَسْتَأْنِفُ وَ ذَلِكَ أَنْ تُدْرِكَهُ الْعِصْمَةُ مِنَ اللَّهِ فَلَا يَأْتِي بِكَبِيرَةٍ أَبَدًا فَمَا دُونَ الْكَبَائِرِ مَغْفُورٌ لَهُ.

And a pilgrim is Forgiven for him that he had done in his lifetime and no evil deed is written against him in what he resumes, and that the protection from Allah<sup>-azwj</sup> will come across him, so he will not commit a major deed, ever! Whatever is below the major sin will be Forgiven for him".<sup>285</sup>

<sup>284</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 40

<sup>285</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 41

42- وَ مِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَنْظُرُ إِلَى أَهْلِ عَرَفَةَ مِنْ أَوَّلِ الزَّوَالِ حَتَّى إِذَا كَانَ عِنْدَ الْمَغْرِبِ وَ نَفَرَ النَّاسُ وَكَلَّمَ اللَّهُ مَلَكَئِينَ بِجِبَالِ الْمَأْزَمِينَ يُنَادِيَانِ عِنْدَ الْمُضِيقِ الَّذِي رَأَيْتَ يَا رَبِّ سَلِّمْ سَلِّمْ

And from him, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> Mighty and Majestic Looks at the people of Arafaat, from the beginning of midday until when it would be Al-Maghrib, and the people depart, Allah<sup>-azwj</sup> Allocates two Angels at the two mountain passes. They call out at the narrowness which you see, ‘O Lord<sup>-azwj</sup>, Grant safety, Grant safety!’

وَ الرَّبُّ يَصْعَدُ إِلَى السَّمَاءِ وَ يَقُولُ جَلَّ جَلَالُهُ آمِينَ آمِينَ رَبَّ الْعَالَمِينَ فَلِذَلِكَ لَا تَكَاذُبُنِي صَرِيحاً وَ لَا كَسْبِيراً.

And the Lord<sup>-azwj</sup> ascends to the sky and the Majestic is His<sup>-azwj</sup> Majesty Says: “Ameen! Ameen, Lord<sup>-azwj</sup> of the worlds!” For that (reason) you almost do not see anyone knocked down broken”.<sup>286</sup>

كتاب زيد النرسي ص 54 و هذا الحديث و أضرابه ساقط لا يعتنى به و لا يؤبه براويه أيا كان، و قد أمرنا في عدة روايات و فيها الصحاح بعرض كل حديث على كتاب الله و سنة رسوله صَلَّى اللهُ عَلَيْهِ وَ آلِهِ

*The book of Zaid Al-Narsi, page 54, states: ‘This Hadeeth and similar ones are invalid, unworthy of attention, and not to be considered reliable, regardless of the narrator. We have been commanded in several narrations, including authentic ones, to present every Hadeeth against the Book of Allah<sup>-azwj</sup> and the Sunnah of His<sup>-azwj</sup> Rasool<sup>-saww</sup>.*

فمنها قول رسول الله صَلَّى اللهُ عَلَيْهِ وَ آلِهِ ان على كل حق حقيقة، و على كل صواب نورا، فما وافق كتاب الله فخذوه، و ما خالف كتاب الله فدعوه

*Among these is the saying of the Prophet<sup>-saww</sup>: ‘Every truth has a reality, and every correct matter has a light. Whatever conforms to the Book of Allah<sup>-azwj</sup>, take it, and whatever contradicts it, leave it’.*

و قد روى عين هذا الاثر عن علي عليه السلام، و قول الباقر عليه السلام و ابنه الصادق عليه السلام لبعض أصحابهما: لا تصدق علينا الا بما يوافق كتاب الله و سنة نبيه

*This same principle has been narrated from Imam Ali<sup>-asws</sup>, as well as from Imam Al-Baqir<sup>-asws</sup> and his<sup>-asws</sup> son<sup>-asws</sup> Imam Al-Sadiq<sup>-asws</sup>, who advised their companions: ‘Do not accept anything from us<sup>-asws</sup> unless it agrees with the Book of Allah<sup>-azwj</sup> and the Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>’.*

و قول الصادق عليه السلام: ما لم يوافق من الحديث القرآن فهو زخرف،

*And words of Al-Sadiq<sup>-asws</sup>: ‘Any Hadeeth that does not conform to the Qur’an is mere decor’.*

و قوله: كل شيء مردود الى الكتاب و السنة، و كل حديث لا يوافق كتاب الله فهو زخرف،

*And his<sup>-asws</sup> words, 'All things must be referred to the Book and the Sunnah! Any Hadeeth that does not agree with the Book of Allah is a decor'.*

و قوله عليه السلام: ما أتاكم عنا من حديث لا يصدقه كتاب الله فهو باطل،

*And his<sup>-asws</sup> words, upon him<sup>-asws</sup> be the greetings: 'Whatever reaches you from us<sup>-asws</sup> and is not ratified by the Book of Allah<sup>-azwj</sup>, so it is invalid'.*

و قوله عليه السلام إذا ورد عليكم حديث فوجدتم له شاهدا من كتاب الله أو من قول رسول الله صلى الله عليه وآله و إلا فالذي جاءكم به أولى به.

*And his<sup>-asws</sup> words, may the greetings be upon him<sup>-asws</sup>: 'When a Hadeeth reaches you and you find a testimony for it in the Book of Allah<sup>-azwj</sup> or in the words of the Rasool-Allah<sup>-saww</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, (then accept it); otherwise, the one who brought it is foremost with it'.*

و قوله عليه السلام لمحمد بن مسلم: يا محمد ما جاءك من رواية من بر أو فاجر يوافق القرآن فخذ به، و ما جاءك من رواية من بر أو فاجر يخالف القرآن فلا تأخذ به.

*And his<sup>-asws</sup> words, may the greetings be upon him<sup>-asws</sup> to Muhammad Bin Muslim: 'O Muhammad! Whatever narrations comes to you, whether from a righteous or immoral, is compatible with the Quran, take with it, and whatever narration comes to you whether from a righteous or an immoral, is contradicting the Quran, do not take with it!'*

الى غير ذلك من الأحاديث الأمرة بعرض كل حديث على كتاب الله و سنة نبيه.

*There are other narrations commanding us to compare every Hadeeth with the Book of Allah<sup>-azwj</sup> and the Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>.*

و هذا الحديث و اضرايه مما يوهم القول بالتنجسيم أو صريح فيه لا يمكن إقراره و الاخذ به لمخالفته لكتاب الله و هو شاهد ناطق بأنه جل و علا لا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ)E\

*And this Hadeeth and its similar are from the delusional words with the embodiment (of Allah<sup>-azwj</sup>), or explicit in it that it cannot be accepted and that taking with it is in opposition to the Book of Allah<sup>-azwj</sup>, and it is a speaking witness that He<sup>-azwj</sup>, Majestic and Exalted, **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103].***

و انه تعالىi\ (لَيْسَ كَمِثْلِهِ شَيْءٌ)E\ و قولهi\ (أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ)E\ و غير ذلك مما ورد في آي الذكر الحكيم في كمال صفاته جل و علا و احاطته بكل شيء و لا يحويه شيء

*And He<sup>-azwj</sup> the Exalted **There isn't anything like Him [42:11]**, and His<sup>-azwj</sup> Words: **Indeed! He Encompasses all things [41:54]**, and other than that from what is referred regarding whichever mention of the Wise in the Perfection of His<sup>-azwj</sup> Attributes, Majestic is His<sup>-azwj</sup> Majesty and His<sup>-azwj</sup> Encompassing with all things, and nothing contains Him<sup>-azwj</sup>.*

و لقد قال مولانا أمير المؤمنين (ع) أول الدين معرفته، و كمال معرفته التصديق به، و كمال التصديق به توحيده و كمال توحيده الإخلاص له، و كمال الإخلاص له نفى الصفات عنه، لشهادة كل صفة أنّها غير الموصوف،

*The first religion is recognising Him<sup>-azwj</sup>, and perfection of recognising Him<sup>-azwj</sup> is ratifying Him<sup>-asws</sup>, and perfection of the ratification with Him<sup>-azwj</sup> is His<sup>-azwj</sup> Oneness, and perfection of His<sup>-azwj</sup> Oneness is the sincerity of Him<sup>-azwj</sup>, and perfection of the sincerity to Him<sup>-azwj</sup> is negating the descriptions from Him<sup>-azwj</sup>, for every description testified that it is other than the described, and the testimony of every described one is that it is other than the description.*

و شهادة كل موصوف انه غير الصفة، فمن وصف الله سبحانه فقد قرنه، و من قرنه فقد ثناه، و من ثناه فقد جزأه، و من جزأه فقد جهله، و من جهله فقد أشار إليه و من أشار اليه فقد حده، و من حده فقد عدّه، و من قال فيم؟ فقد ضمنه و من قال علام؟ فقد اخلى منه،

*The one who described Allah<sup>-azwj</sup> the Glorious, so he has paired Him<sup>-azwj</sup>, and the one who pairs Him<sup>-azwj</sup> so he has duelled Him<sup>-azwj</sup>, and the one who duelled Him<sup>-azwj</sup> has segmented Him<sup>-azwj</sup>, and the one who has segmented Him<sup>-azwj</sup> so he has ignored Him<sup>-azwj</sup>, and the one who ignores Him<sup>-azwj</sup>, so he has indicated to Him<sup>-azwj</sup>, and the one who indicates to Him<sup>-azwj</sup>, so he has limited Him<sup>-azwj</sup>, and the one who limits Him<sup>-azwj</sup>, so he has counted Him<sup>-azwj</sup>, and the one who says, 'In what', so he has contained Him<sup>-azwj</sup>, and the one who says, 'Upon what', has vacated from Him<sup>-azwj</sup> (being in another place).*

كائن لا عن حدث، موجود لاعن عدم، مع كل شيء لا بمقارنة، و غير كل شيء لا بمزايلة فاعل لا بمعنى الحركات و الآلة. الى غير ذلك ممّا ورد في نفى الجسم و الصورة و التحديد و نفى الزمان و المكان و الكيف و نفى الحركة و الانتقال بل و نفى احاطة الاوهام بكنهه جلاله تقدست اسمائه و عظمت آلاؤه.

*He<sup>-azwj</sup> is a 'Being' (but) not existing from an occurrence, nor from non-existence. He<sup>-azwj</sup> is with all things, not with (physical) attachment, and is other than all things, not by (physical) separation. He<sup>-azwj</sup> is a doer, not by the meaning of movement' – to other than that from what has been referred in negation of the body, and the face, and the limitation, and negation of the time, and the place, and the 'how', and negation of the movement, and the transfer. But it negates the imaginations of the Essence of His<sup>-azwj</sup> Majesty. Holy are His<sup>-azwj</sup> Names and Magnificent are His<sup>-azwj</sup> Favours.*

فاحاديث النزول الى سماء الدنيا و أشباهها لا تؤخذ بنظر الاعتبار لمخالفتها لكتاب الله و سنة رسول صلى الله عليه و آله، بل هي من الأحاديث المدسوسة في كتب أصحابنا القدماء و تلقاها بعض المتأخرين فرواها كما هي و تمحل في تأويلها،

*The narrations of the 'descending to sky of the world', and its like cannot be taken with an eye of consideration due to its opposing to the Book of Allah<sup>-azwj</sup> and Sunnah of Rasool<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, but these are from the fabricated narrations inserted in books of our ancient companions and were received by some of the latter ones, so they reported these just as they were and respited regarding their interpretations.*

و لو أنا جعلنا حديث يونس بن عبد الرحمن نصب أعيننا و تشدده في الحديث لعلمنا أن الدس كان منذ أيام الصادق عليه السلام بل في أيام الباقر عليه السلام

*And if were to make a narration by Yunus Bin Abdul Rahman installed in our eyes and his strictness regarding the Hadeeth we would knot that the fabrication existed since the days of Al-Sadiq<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, but in the days of Al-Baqir<sup>-asws</sup>.*

و هذه الأحاديث كلها مدسوسة فقد ورد في الكشّي ص 195 طبع النجف: عن محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن أن بعض أصحابنا سأله و أنا حاضر فقال له: يا أبا محمد ما أشدك في الحديث؟ و أكثر انكارك لما يرويه أصحابنا؟ فما الذي يحملك على ردّ الأحاديث؟.

*And this narration, all of it is a fabrication. It has been referred in 'Al Kashi', page 195 (printed in Najaf), from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, one of our companions asked him while I was present. He said to him, 'O Abu Muhammad<sup>-sawww</sup>! How strict are you regarding the Hadeeth and most of your denials as due to what our companions have reported, so what that which carries you upon rejecting the Ahadeeth?'*

فقال: حدّثني هشام بن الحكم انه سمع أبا عبد الله عليه السلام يقول: لا تقبلوا علينا حديثا الا ما وافق القرآن و السنة أو تجدون معه شاهدا من أحاديثنا المتقدمة، فان المغيرة ابن سعيد لعنه الله دس في كتب أصحاب أبي أحاديث لم يحدث بها أبي فاتقوا الله و لا تقبلوا علينا ما خالف قول ربنا تعالى و سنة نبيّنا محمد صلّى الله عليه و آله فانا إذا حدّثنا قلنا قال الله عزّ و جلّ و قال رسول الله صلّى الله عليه و آله.

*He said, 'Hisham Bin Al Hakam narrated to me that he heard Abu Abdullah<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, saying: 'Do not accept a Hadeeth from us except what is compatible with the Quran and the Sunnah, or you are find along with it a testimony from our<sup>-asws</sup> previous Ahadeeth, for Al Mugheira Ibn Saeed, may Allah<sup>-azwj</sup> Curse him, fabricated in the books of companions of my father Ahadeeth which my<sup>-asws</sup> father<sup>-asws</sup> had not narrated with it. Therefore fear Allah<sup>-azwj</sup> and do not accept from us what opposes the Words of our Lord<sup>-azwj</sup> the Exalted and Sunnah of our<sup>-asws</sup> Prophet<sup>-sawww</sup> Muhammad<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, for whenever we narrate a Hadeeth we<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said', and Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, said'.*

قال يونس: وافيت العراق فوجدت بها قطعة من أصحاب أبي جعفر و وجدت أصحاب أبي عبد الله عليه السلام متوافرين، فسمعت منهم و أخذت كتبهم فعرضتها من بعد على أبي الحسن الرضا عليه السلام فأنكر منها أحاديث كثيرة أن تكون من أحاديث أبي عبد الله عليه السلام

*Yunus said, 'I arrived at Al Iraq and found at it a group of companions of Abu Ja'far<sup>-asws</sup>, and I found companions of Abu Abdullah<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, available. I heard from them and took their books. I presented these afterwards to Abu Al-Hassan Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>. He<sup>-asws</sup> denied a lot of Ahadeeth from these from it being from the Ahadeeth of Abu Abdullah<sup>-asws</sup>.*

و قال لي: ان أبا الخطاب كذب على أبي عبد الله عليه السلام لعن الله أبا الخطاب، و كذلك أصحاب أبي الخطاب يدسون هذه الأحاديث الى يومنا هذا في كتب أصحاب أبي عبد الله (ع) فلا تقبلوا علينا خلاف القرآن، فانا ان تحدّثنا حدّثنا بموافقة القرآن و موافقة السنة، أما عن الله و عن رسوله تحدّث، و لا نقول قال فلان و فلان، فيتناقض كلامنا،

*And he<sup>-asws</sup> said to me: 'Abu Al Khattab had lied upon Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>. May Allah<sup>-azwj</sup> Curse Abu Al-Khattab, and like that are companions of Abu Al-Khattab. They are fabricating these Ahadeeth up to this day of ours. This is in the book of companions of Abu Abdullah<sup>-asws</sup>: 'Do not accept upon us what opposes the Quran for whenever we<sup>-asws</sup> narrated, we<sup>-asws</sup> narrate in accordance to the Quran and compatible with the Sunna. We<sup>-asws</sup> either narrated from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and we<sup>-asws</sup> do not say: 'So and so, and so and so said', so it would contradict our<sup>-asws</sup> words.*

ان كلام آخرنا مثل كلام أولنا، و كلام أولنا مصداق لكلام آخرنا، و إذا أتاكم من يحدثكم بخلاف ذلك فردوه عليه و قولوا أنت أعلم و ما جئت به، فان مع كل قول منا حقيقة و عليه نور، فما لا حقيقة معه و لا نور عليه فذلك قول الشيطان.

*Surely, the speech of our<sup>asws</sup> latter ones is like the speech of our<sup>asws</sup> former ones, as credible as the speech of our<sup>asws</sup> latter ones, and if there comes to you someone who narrates to you opposite to that, return it to him and say you are more knowing of what he has come with, as with every word of our<sup>asws</sup> there is a reality, and there is Noor upon it. Thus, whatever has no reality with it nor Noor upon it, that is the word of Satan<sup>la</sup>!*

فمن جميع ما تقدم ظهر لنا ان أحاديث التشبيه و التجسيم و الحلول و اضرابها لا تقبل و يضرب بما عرض الجدار و ان رويت في اصح كتاب أو رواها أوثق رجل مضافا الى ذلك ان هذا الحديث - حديث زيد النرسي - فيه مناقشة خاصة من حيث سندته فهو:

*Thus, from entirety of what has preceded, it appears to us that the Ahadeeth of the resemblance (of Allah<sup>azwj</sup>) and the embodiment, and the permeation and its types cannot be accepted and the face of the wall should be struck with it, and even if it is reported in a correct book or it is reported by a trustworthy man. In addition to that, this Hadeeth, the Hadeeth by Zayd Al-Narsi has a specific discussion regarding its chain of transmission, and it is: -*

لم يصرح بتوثيق زيد في كتب القدماء، و ما استدلل به بعض المتأخرين على وثاقته مردود، فانه اجتهاد منه. و شهادته عن حدس لا عن حس فهي لا تكفي في المقام. و لو سلمنا وثاقته لا لما ذكره بل لوقوعه في اسناد كامل الزيارات فان: كتاب زيد كما ذكره النجاشي أو أصله كما ذكره الشيخ و ان رواه ابن أبي عمير و جماعة عنه الا ان ذلك لا يدل على توثيق الكتاب جميعه و ان اشتمل على ما يخالف الكتاب و السنة.

*Zayd has not been explicitly authenticated in the books of the early scholars, and the evidence provided by some later scholars to support his reliability is rejected, as it is based on their own reasoning and conjecture rather than direct evidence, which is insufficient in this matter. Even if we were to accept his reliability, it would not be based on their arguments but rather on his inclusion in the chain of transmission of 'Kamil al-Ziyaraat', since Zayd's book, as mentioned by Al Najashi, or his original work, as mentioned by Al Shaykh, even though it was narrated by Ibn Abi Umayr and a group of others from him, does not imply the authenticity of the entire book, especially since it contains material that contradicts the Quran and Sunnah.*

مع ان محمد بن الحسن بن الوليد و تلميذه الشيخ الصدوق طعنا فيه و قالوا: هو من وضع محمد بن موسى السمان، و هو - السمان - و ان كان من رجال نوادر الحكمة الا ان ابن الوليد و ابن بابويه و أبا العباس بن نوح استثنوا جماعة كان منهم السمان.

*Furthermore, Muhammad Ibn Al-Hasan Ibn Al-Walid and his student Shaykh Al-Sadouq criticised it and stated that it was fabricated by Muhammad ibn Musa Al Samman. Although Al Samman was among the transmitters of Nawadir Al-Hikmah, Ibn Al-Walid, Ibn Babawayh, and Abu Al-Abbas Ibn Nuh excluded certain individuals from it, including Al-Samman.*

و قد قال فيه ابن الغضائري: ضعيف يروي عن الضعفاء، كما حكى عن جماعة من القميين الطعن عليه بالغلو و الارتفاع. و ما ذكر في الدفاع عن كتاب زيد من قول ابن الغضائري لا يصلح للرد اذ ان ابن الغضائري عقب على اعراض ابن الوليد و تلميذه الصدوق عن كتاب زيد النرسي و كتاب زيد الزراد

*Ibn Al-Ghadha'iri said about him: 'He is weak and narrates from weak transmitters'. It has also been reported that a group of scholars from Qum criticised him for exaggeration and extremism. What has been mentioned in the defence of Zayd's book, based on the statement of Ibn Al Ghadha'iri, is not valid as a refutation. This is because Ibn Al-Ghadha'iri, after*

*mentioning that Ibn Al Walid and his student Al Saduq disregarded the books of Zayd Al Narsi and Zayd Al-Zarrad.*

و طعنهما فيهما بقوله: غلط أبو جعفر - يعنى الصدوق - في هذا القول فاني رأيت كتبهما مسموعة من محمد ابن أبي عمير اه. و هذا لا ينفى أن يكون لزيد النرسی كتاب رواه ابن أبي عمير و آخر وضعه محمد بن موسى السمان فكان ما رواه ابن أبي عمير هو الذي رآه ابن الغضائري، و ما وضعه السمان هو الذي رآه الصدوق. فيكون كل من الشيخين على حجته. و من المحتمل قويا أن الكتابين اختلطت أحاديثهما، أو بعضها فكان من أحاديث السمان هذا الحديث و أضرايه.

*And their criticism of these books was followed by his statement: 'Abu Ja'far, meaning Al-Sadouq erred in this claim, for I have seen their books transmitted from Muhammad Ibn Abi Umayr. However, this does not negate the possibility that Zayd Al-Narsi had a book that was indeed narrated by Ibn Abi Umayr, while another book was fabricated by Muhammad ibn Musa Al Samman. What Ibn Abi Umayr narrated could have been the book seen by Ibn Al-Ghadha'iri, while the book fabricated by Al-Samman could have been the one seen by Al-Sadouq. Thus, each of the two scholars would have had their own valid argument. It is also highly probable that the two books were mixed together, either in whole or in part, and that this hadith and similar narrations originated from the book of Al-Samman.*

*Let us conclude the discussion with a Hadeeth that refutes this narration and similar ones. It was reported by Siqat Al-Islam (Al-Kulayni) in Al-Kafi, vol. 1, p. 125, with his chain of transmission from Abu Ibrahim<sup>-asws</sup>, greeting be upon him<sup>-asws</sup>. A group of people who claimed that Allah<sup>-azwj</sup>, the Exalted, descends to the lowest sky were mentioned in his<sup>-asws</sup> presence.*

و لنختم الكلام بحديث يفند هذا الحديث و ما شاكله رواه ثقة الإسلام في الكافي ج 1 ص 125 بسنده عن أبي إبراهيم عليه السلام و قد ذكر عنده قوم يزعمون ان الله تعالى ينزل الى سماء الدنيا فقال عليه السلام: ان الله لا ينزل و لا يحتاج الى ان ينزل انما منظره في القرب و البعد سواء، لم يبعد منه قريب، و لم يقرب منه بعيد، و لم يحتاج الى شيء بل يحتاج إليه، و هو ذو الطول لا إله إلا هو العزيز الحكيم،

*He<sup>-asws</sup>, greetings be upon him<sup>-asws</sup>, said: Allah<sup>-azwj</sup> does not descend, nor is He<sup>-azwj</sup> needy to that He<sup>-azwj</sup> should descend. But rather His<sup>-azwj</sup> Viewing regarding the near and the far is the same. A close by (thing) is not far from Him<sup>-azwj</sup>, nor is a remote (thing) close to Him, and He<sup>-azwj</sup> is not needy to anything, but He<sup>-azwj</sup> is what (things) are needy to. He<sup>-azwj</sup> is with the Power. There is no god except Him<sup>-azwj</sup>, the Mighty, the Wise.*

أما قول الواصفين: انه ينزل تبارك و تعالى فانما يقول ذلك من ينسبه الى نقص أو زيادة، و كل متحرك محتاج الى من يحركه أو يتحرك به، فمن ظن بالله الظنون هلك،

*As for the words of the describers, that He<sup>-azwj</sup> the Blessed and Exalted Descends, so rather they are saying that for the one who is linked to the decrease of increase, and every mover is needy to the one who moves it, or moves with it. So, the one who thinks of Allah<sup>-azwj</sup> with the conjectures is destroyed.*

فاحذروا في صفاته من ان تفقوا له على حدّ تحدونه بنقص أو زيادة، أو تحريك أو تحرك، أو زوال أو استئزال، أو نحوض أو قعود، فان الله جل و عزّ عن صفة الواصفين و نعت الناعتين و توهم المتوهمين و توكل على العزيز الرحيم الذي يراك حين تقوم و تقلبك في الساجدين.

*Therefore, be cautious with regards to His<sup>-azwj</sup> Attributes from that you should be pausing to Him<sup>-azwj</sup> upon a limitation, limiting Him<sup>-azwj</sup> by a decrease or an increase, or moving or being moved, or decline, or descent, or advancement, or failure, for Allah<sup>-azwj</sup> is more Majestic and Mightier than the description of the describers, and characteristics of the characterisers, and*

*the imaginations of the imaginers; and rely upon the Mighty, the Wise who Sees you when you are standing (for the Salat), and your turnings among the prostrators’.*

43- كِتَابُ الْغَايَاتِ عَنْ إِدْرِيسَ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَيُّ أَهْلِ عَرَفَاتٍ أَكْبَرُ جُزْماً

(The book) ‘Kitab Al Ghayaat’ – From Idrees Bin Yusuf,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘Which people of Arafaat are or mightier crime?’

قَالَ الْمُنْصَرِفُ مِنْ عَرَفَاتٍ وَهُوَ يَظُنُّ أَنَّ اللَّهَ لَمْ يَغْفِرْ لَهُ.

He<sup>-asws</sup> said: ‘The one dispersing from Arafaat and he thinks that Allah<sup>-azwj</sup> had not Forgiven for him’<sup>.287</sup>

<sup>287</sup> Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 47 H 43