

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السادس و التسعون

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 48 – THE PAUSING AT THE SACRED MONUMENTS, AND ITS MERIT, AND ITS REASON, AND ITS RULINGS, AND THE DISPERSING FROM IT

الآيات البقرة فإذا أفضتكم من عرفات فادكروا الله عند المشعر الحرام و اذكروه كما هداكم و إن كنتم من قبله لمن الصّالين.

The Verses – (Surah Al Baqarah): ***So when you disperse from Arafat, then remember Allah near the Sacred Monuments, and remember Him just as He has Guided you (to do so), although before that you were from the straying ones [2:198].***

1- ع، علل الشرائع ابن الوليد عن الصقار عن ابن أبي عمير عن الحسين بن سعيد عن صفوان عن معاوية بن عمارة عن أبي عبد الله ع قال في حديث إبراهيم ع إن جبرئيل ع انتهى به إلى الموقف فأقام به حتى غربت الشمس ثم أفاض به فقال يا إبراهيم اذلف إلى المشعر الحرام فسميت مزدلفة.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Al Husayn Bin Saeed, from Safwan, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said in a Hadeeth of Ibrahim^{-as}: 'Jibraeel^{-as} ended with him^{-as} to the pausing. He^{-as} stayed with him^{-as} until the sunset, the departed with him^{-as}. He^{-as} said: 'O Ibrahim^{-as}! 'Azdalaf' (draw near) to the Sacred Monuments!' So it was named as Muzdalifa".¹

2- ع، علل الشرائع أبي عن سعد عن إبراهيم بن مهزيار عن أخيه عن فضالة عن معاوية عن أبي عبد الله ع قال: إنما سميت مزدلفة لأنهم اذلفوا إليها من عرفات.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother, from Fazala, from Muawiya,

'From Abu Abdullah^{-asws} having said: 'But rather Muzdalifa has been named because they draw near to it from Arafat".²

3- ع، علل الشرائع أبي عن سعد عن البرقي عن أبيه عن محمد بن سنان عن إسماعيل بن جابر و عبد الكريم بن عمرو عن عبد الحميد بن أبي الدائم عن أبي عبد الله ع قال: سميت المزدلفة جمعاً لأن آدم جمع فيها بين الصلواتين المغرب والعشاء.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Maro, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{-asws} having said: 'Al-Muzdalifa has been named as 'Jam'a' because Adam^{as} had gathered (Jam'a) in it the two Salats – Al-Maghrib and Al-Isha".³

4- قال الصدوق قال أبي رضي الله عنه في رسالته إلى إمام سميت المزدلفة جمعاً لأنه يجتمع فيها المغرب والعشاء بأذان واحد وإقامتين.

¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 1

² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 2

³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 3

Al-Sadouq said, 'My father, may Allah^{-azwj} be Pleased with him, said in his correspondence to me, 'But rather Al-Muzdalifa has been named as 'Jam'a' because Al-Maghrib and Al-Isha Salats are gathered in it by one Azaan and two Iqaama(s)'.⁴

5- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ وَابْنِ أَبِي عَمْرٍ وَفَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يُقُولُونَ أَشْرَقَ نَبِيٌّ يَعْنُونَ الشَّمْسَ كَيْمَا نُعْيِرُ وَ إِنَّمَا أَفَاضَ رَسُولُ اللَّهِ ص مِنَ الْمَشْعَرِ لِأَنَّهُمْ كَانُوا يُبْيَضُونَ بِإِبْجَافِ الْحَيْلِ وَ إِبْضَاعِ الْإِبِلِ فَأَفَاضَ رَسُولُ اللَّهِ ص بِالسَّكِينَةِ وَ الْوَقَارِ وَ الدَّعَةِ وَ أَفَاضَ بِذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ الْإِسْتِعْقَارِ وَ حَرَكَةِ لِسَانِهِ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Safwan, and Ibn Abu Umeyr and Fazala Bin Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'The people of the Pre-Islamic period were saying, 'Ashriq Sabir', meaning the sun, so that they could launch their raid. However, Rasool-Allah^{-saww} departed from the Monuments because they used to depart with the rushing of horses and the driving of camels. So Rasool-Allah^{-saww} departed with tranquillity, dignity, and calmness, and he departed with the Zikr of Allah^{-azwj}, Mighty and Majestic and seeking the Forgiveness and movement of his^{-saww} tongue'.⁵

أقول: قد مضى في باب علل الحج.

I say, 'It has passed in the chapter on reasons for the Hajj'.

6- عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِلصَّادِقِ ع كَيْفَ صَارَ وَطْءُ الْمَشْعَرِ عَلَيْهِ وَاجِبًا

From Suleyman Bin Mihran who said,

'I said to Al-Sadiq^{-asws}, 'How did treading the Monuments became obligatory upon him?'

قَالَ لَيْسَتْ وَاجِبَةً بِدَلِيلِكَ مُجْبُوحةَ الْجَنَّةِ.

He^{-asws} said: 'So that he would be obligated the Paradise due to that'.⁶

7- ضا، فقه الرضا عليه السلام إِذَا أَتَيْتَ الْمُرْدَلِفَةَ وَ هِيَ الْجُمُعُ صَلَّيْتَ بِهَا الْمَغْرِبَ وَ الْعِشَاءَ بِأَدَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ ثُمَّ تُصَلِّي نَوَافِلَكَ لِلْمَغْرِبِ بَعْدَ الْعِشَاءِ وَ إِنَّمَا سُمِّيَتْ الْجُمُعُ الْمُرْدَلِفَةُ لِأَنَّهَا تُجْمَعُ فِيهَا الْمَغْرِبُ وَ الْعِشَاءُ بِأَدَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – 'When you come to Al-Muzdalifa, and it is 'Al-Jam'a', pray Al-Maghrib and Al-Isha Salat with one Azaan and two Iqaama, then pray your optional for Al-Maghrib after Al-Isha, and rather Al-Jam'a has been named as Al-Muzdalifa, because in it Al-Maghrib and Al-Isha are gathered with one Azaan and two Iqaama.

⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 4

⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 5

⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 6

فَإِذَا أَصْبَحْتَ فَصَلِّ الْعَدَاةَ وَ قِفْ بِهَا كَوُفُوكَ بِعَرَفَةَ وَ اذْعُ اللهُ كَثِيرًا فَإِذَا طَلَعَتِ الشَّمْسُ عَلَى جَبَلِ تَبَيْرٍ فَأَفِضْ مِنْهَا إِلَى مَنَى وَ إِيَّاكَ أَنْ تُفِيضَ مِنْهَا قَبْلَ طُلُوعِ الشَّمْسِ وَ لَا مِنْ عَرَقاتٍ قَبْلَ غُرُوبِهَا فَيَلْزَمَكَ الدَّمُ.

When it is morning, praying the morning salat and pause at it like your pausing at Arafat, and supplicate to Allah^{-azwj} a lot. When the sun emerges upon mount Subeyr, depart from it to Mina, and beware of departing from it before emergence of the sun nor from Arafat before its setting, so the blood (sacrificial animal) will necessitate you".⁷

8- وَ رُوي أَنَّهُ يُفِيضُ مِنَ الْمَشْعَرِ إِذَا انْفَجَرَ الصُّبْحُ وَ بَانَ فِي الْأَرْضِ خِطْفُ الْبَعِيرِ وَ آثَارُ الْحَوَافِرِ فَإِذَا بَلَغْتَ طَرْفَ وَادِي مُحَسِّرٍ - فَاسْعَ فِيهِ مِقْدَارَ مِائَةِ حُطْوَةٍ فَإِنْ كُنْتَ رَاكِبًا فَحَرِّكْ رِجْلَكَ قَلِيلًا.

And it is reported that he should depart from the Monuments when the morning breaks, and the footprints of camels and the marks of hooves become visible on the ground. When you reach the edge of the valley of Muhassir (close to Mina), walk briskly for about a hundred steps, and if you are riding, then urge your mount forward slightly".⁸

9- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ كَتَبَ إِلَيْهِ الْفَضْلُ يَذْكُرُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ وَ أَبِي أَسَامَةَ الشَّحَامِ وَ يَعْقُوبَ الْأَحْمَرِ قَالُوا كُنَّا جُلُوسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ زُرَّارَةُ فَقَالَ إِنَّ الْحَكَمَ بْنَ عُيَيْنَةَ حَدَّثَ عَنْ أَبِيكَ أَنَّهُ قَالَ صَلَّى الْمَغْرِبَ دُونَ الْمُزْدَلِفَةِ

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud who said, 'Al Fazl wrote to him mentioning from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Isa Bin Abu Mansour, and Abu Usama Al Shahaam and Yaqoub Al Ahmar, they said,

'We were seated in the presence of Abu Abdullah^{-asws}. Zurara entered to see him^{-asws}. He said, 'Al-Hakam Bin Uyayna narrates from your^{-asws} father^{-asws} that he^{-asws} said: 'Pray Al-Maghrif Salat before Al-Muzdalifa'!

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ أَنَا تَأَمَّلْتُهُ مَا قَالَ أَبِي هَذَا فَطُ كَذَبَ الْحَكَمُ عَلَى أَبِي

Abu Abdullah^{-asws} said to him: 'I^{-asws} have pondered it. My^{-asws} father^{-asws} did not say this at all! Al-Hakam has lied upon my^{-asws} father^{-asws}!'

قَالَ فَخَرَجَ زُرَّارَةُ وَ هُوَ يَقُولُ مَا أَرَى الْحَكَمَ كَذَبَ عَلَى أَبِيهِ.

He (the narrator) said, 'Zurara went out and he was saying, 'I don't see Al-Hakam lying upon his^{-asws} father^{-asws}'.⁹

10- كَش، رجال الكشي حَمْدُ بْنُ حَمْدٍ وَ إِبْرَاهِيمُ ابْنُ نُصَيْرٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ مِثْلَهُ إِلَى قَوْلِهِ كَذَبَ الْحَكَمُ بْنُ عُيَيْنَةَ عَلَى أَبِي ع.

⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 7

⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 8

⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 9

(The book) 'Rijal' of Al-Kashi – Hamdawiya and Ibrahim, two sons of Nuseyr, from Al-Hassan Bin Musa Al-Khashhab, from Ja'far Bin Muhammad Bin Hakeem, from Ibrahim Abdul Hameed – similar to it up to his^{-asws} words: 'Al-Hakam Bin Uyayna has lied upon my^{-asws} father^{-asws}'.¹⁰

11- **الْهُدَايَةُ**، فَإِذَا عَرَبَتِ الشَّمْسُ فَاَمُضِ فَإِذَا انْتَهَيْتَ إِلَى الْكَيْبِ الْأَحْمَرِ عَنِ يَمِينِ الطَّرِيقِ فَعُلِ اللَّهُمَّ اِرْحَمِ مَوْفِي وَ زَكِّ عَمَلِي وَ سَلِّمْ لِي دِينِي وَ تَقَبَّلْ مِنِّي يَا سَكِينُ -

(The book) 'Al Hidayah' –

'When the sun sets, continue. When you end to Al-Kaseeb Al-Ahmar on the right hand side of the road, say, 'O Allah^{-azwj}! Mercy my pausing and Purify my deeds, and Keep my religion safe for me, and Accept my rituals!'

فَإِذَا أَتَيْتَ مُزْدَلِفَةَ وَ هِيَ جَمْعُ فَصَلِّ بِهَا الْمَغْرِبَ وَ الْعَتَمَةَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ لَا تُصَلِّيهَا إِلَّا بِهَا فَإِنْ دَهَبَ رُبُعُ اللَّيْلِ وَ بَتَّ بِمُزْدَلِفَةَ فَإِذَا طَلَعَ الْفَجْرُ فَصَلِّ الْعَدَاةَ ثُمَّ فِمْ بِهَا بِسَمْعِ الْجَبَلِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ عَلَى تَيْبَرٍ فَإِنْ الْوَقْفَ بِهَا فَرِيضَةً

When you end up to Muzdalifa, and it is (called) 'Jam'a', pray Al-Maghrib Salat and Al-Isha at it with one Azaan and two Iqaama, and do not pray these except at it. When a quarter of the night is gone and you spend the night at Muzdalifa, so when the dawn emerges, pray the morning Salat. Then pause at it by the mountainside up to emergence of the sun, upon (mount) Subeyr, for the pausing at it is an obligation.

وَ الْحَمْدُ لِلَّهِ وَ هَلْلَهُ وَ سَبْحَهُ وَ مَجْدَهُ وَ كِبْرَهُ وَ أَنْتَنَ عَلَيْهِ بِمَا هُوَ أَهْلُهُ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ ادْعُ لِنَفْسِكَ مَا بَيْنَكَ وَ بَيْنَ طُلُوعِ الشَّمْسِ عَلَى تَيْبَرٍ

And praise Allah^{-azwj} and extol His^{-azwj} Oneness, and glorify Him^{-azwj}, and Magnify Him^{-azwj}, and laud upon Him^{-azwj} with what He^{-azwj} is rightful of, and send Salawaat upon the Prophet^{-saww}, then supplicate for yourself in what is between you and emergence of the sun, upon (mount) Subeyr.

فَإِذَا طَلَعَتِ الشَّمْسُ وَ رَأَتْ الْإِبِلَ أَخْفَافَهَا فِي الْحَرَمِ فَاَمُضِ حَتَّى تَأْتِيَ وَادِي مُحَسِّرٍ فَارْمُلْ فِيهِ قَدْرَ مِائَةِ خُطْوَةٍ فَقُلْ كَمَا قُلْتَ فِي السَّعْيِ بِمَكَّةَ.

When the sun emerges and the hooves of the camels are seen in the Sanctuary, continue until you come to the valley of Muhassir. Walk briskly for a measurement of a hundred steps. Say just as you had said during the Sa'ee at Makkah".¹¹

12- **دَعَائِمُ الْإِسْلَامِ**، رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

(The book) 'Da'im Al Islaam' –

'We are reporting from Ja'far^{-asws} Bin Muhammad^{-asws} having said regarding Words of Allah^{-azwj} Mighty and Majestic: **Then disperse from where the people (Ibrahim and Ismail) dispersed [2:199].**

¹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 10

¹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 11

قَالَ كَانَتْ قُرَيْشٌ تُفِيضُ مِنَ الْمُزْدَلِيفَةِ فِي الْجَاهِلِيَّةِ وَيَقُولُونَ نَحْنُ أَوْلَىٰ بِالْبَيْتِ مِنَ النَّاسِ فَأَمَرَهُمُ اللَّهُ أَنْ يُفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ مِنْ عَرَفَاتٍ.

He^{-asws} said: 'Qureysh used to disperse from Al-Muzdalifa during the Pre-Islamic period. They were saying, 'We are foremost with the House (Kabah) than the people!', so Allah^{-azwj} Commanded them to disperse from where the people disperse, from Arafaat".¹²

13- وَعَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص دَفَعَ مِنْ عَرَفَةَ حِينَ غَرَبَتِ الشَّمْسُ.

And from Ali^{-asws}: 'Rasool-Allah^{-saww} pushed ahead from Arafaat when the sun had set".¹³

14- وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ وَقْتِ الْإِفَاضَةِ مِنْ عَرَفَاتٍ فَقَالَ إِذَا وَجَبَتِ الشَّمْسُ فَمَنْ أَفَاضَ قَبْلَ غُرُوبِ الشَّمْسِ فَعَلَيْهِ بَدَنَةٌ يَنْحَرُهَا.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about the time of dispersal from Arafaat. He^{-asws} said: 'When the sun sets. The one who disperses before setting of the sun, upon him is (penalty of) a sacrificial animal, he has to slaughter it".¹⁴

15- وَ عَنْهُ ع أَنَّهُ قَالَ: وَإِذَا أَفْضْتَ مِنْ عَرَفَاتٍ فَأَفِضْ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ وَ أَفِضْ بِالِاسْتِغْفَارِ فَإِنَّ اللَّهَ يَقُولُ لِمَنْ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَ أَفْصِدْ فِي السَّبْرِ

And from him^{-asws}, he^{-asws} said: 'And when you have dispersed from Arafaat, depart and upon you should be the tranquillity and the dignity, and depart with seeking the Forgiveness, for Allah^{-azwj} Says: **Then hasten on from where the people (Ibrahim and Ismail) hastened on, and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful [2:199]**, and be moderate in the travelling (walking).

وَ عَلَيْكَ بِالذَّعَةِ وَ تَرَكَ الْوَجِيفِ الَّذِي يَصْنَعُهُ كَثِيرٌ مِنَ النَّاسِ فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا دَفَعَ مِنْ عَرَفَةَ شَنَّقَ الْفُصْوَى بِالرِّمَامِ حَتَّىٰ إِنَّ رَأْسَهَا لَيُصِيبُ رَحْلَهُ وَ هُوَ يَقُولُ وَ يُشِيرُ بِيَدِهِ الْيُمْنَىٰ أَيُّهَا النَّاسُ السَّكِينَةُ السَّكِينَةُ

And upon you is with the supplicating, and leave the hurrying which most of the people are doing, for when Rasool-Allah^{-saww} pushed ahead from Arafaat he^{-saww} guided Al-Qaswa (his^{-saww} she-camel) gently with the reins until its head touched his^{-saww} saddle, and he^{-saww} was saying and indicating with his^{-saww} right hand: 'O you people, the tranquillity, the tranquillity!'

فَكُلَّمَا أَتَىٰ جَبَلًا مِنَ الْجِبَالِ أَرْخَىٰ لَهَا قَلِيلًا حَتَّىٰ تَصْعَدَ حَتَّىٰ أَتَىٰ الْمُزْدَلِيفَةَ وَ سُنَّتُهُ ص تُتَّبَعُ.

Every time he^{-saww} came to a hill, he^{-saww} loosened (the reins) a little until it could ascend, until he^{-saww} ended to Al-Muzdalifa, and his^{-saww} Sunnah should be followed".¹⁵

¹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 12

¹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 13

¹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 14

¹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 15

16- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَمَّا دَفَعَ رَسُولُ اللَّهِ ص مِنْ عَرَاقَاتٍ مَرَّ حَتَّى أَتَى الْمُزْدَلِفَةَ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ الْمَغْرِبِ وَالْعِشَاءِ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘When Rasool-Allah^{-saww} pushed ahead from Arafaat passing one until he^{-saww} came to Al-Muzdalifa. At it, he^{-saww} gathered the two Salats, Al-Maghrib and Al-Isha, with one Azaan and two Iqaama’.¹⁶

17- وَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ سُنِلَ عَنْ صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ لَيْلَةَ الْمُزْدَلِفَةِ قَبْلَ أَنْ يَأْتِيَ الْمُزْدَلِفَةَ فَقَالَ لَا وَإِنْ دَهَبَ ثُلُثُ اللَّيْلِ وَمَنْ فَعَلَ ذَلِكَ مُتَعَمِّدًا فَعَلَيْهِ دَمٌ.

And from Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} was asked about Salat of Al-Maghrib and Al-Isha on the night of Al-Muzdalifa before he^{-asws} came to Al-Muzdalifa. He^{-asws} said: ‘And if a third of the night is gone, and the one who does that deliberately, upon him is blood (sacrificial animal)’.¹⁷

18- وَ عَنْهُ ع أَنَّهُ قَالَ: لَمَّا صَلَّى رَسُولُ اللَّهِ ص وَ جَمَعَ الْمَغْرِبَ وَالْعِشَاءَ اضْطَجَعَ وَ لَمْ يُصَلِّ مِنَ اللَّيْلِ شَيْئاً وَ نَامَ ثُمَّ قَامَ حِينَ طَلَعَ الْفَجْرُ.

And from him^{-asws}, he^{-asws} said: ‘When Rasool-Allah^{-saww} prays Salat and gathered between Al-Maghrib and Al-Isha, he^{-saww} lied down and did not pray anything from the night, and he^{-saww} slept. Then he^{-saww} stood up when the dawn emerged’.¹⁸

19- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: وَ انْزِلْ بِالْمُزْدَلِفَةِ بَيْطُنِ الْوَادِي بِقُرْبِ الْمَشْعَرِ الْحَرَامِ وَ لَا تَجَاوِزِ الْجَبَلِ وَ لَا الْحِيَاضَ.

And from him^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, he^{-saww} said: ‘And descend at Al-Muzdalifa in the interior of the valley nearby the Sacred Monuments, and do not surpass the mountain nor the ponds’.¹⁹

20- وَ عَنْهُ ع أَنَّهُ قَالَ: حَدُّ مَا بَيْنَ مِيٍّ وَ الْمُزْدَلِفَةَ مُحْسِرٌ وَ حَدُّ عَرَاقَاتٍ مَا بَيْنَ الْمَأْرَمَيْنِ إِلَى أَقْصَى الْمُؤَقِفِ.

And from him^{-asws}, he^{-asws} said: ‘A boundary of what is between Mina and Al-Muzdalifa is Muhassir, and a boundary of Arafaat is what is between the two mountain passes up to the outskirts of the pausing’.²⁰

21- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ لَمْ يَيْتْ لَيْلَةَ الْمُزْدَلِفَةِ وَ هِيَ لَيْلَةُ النَّخْرِ بِالْمُزْدَلِفَةِ يَمِّنَ حَجٍّ مُتَعَمِّدًا لَغَيْرِ عِلَّةٍ فَعَلَيْهِ بَدَنَةٌ.

And from him^{-asws}, he^{-asws} said: ‘One who does not spend the night at Al-Muzdalifa, and it is the night of the sacrifice at Al-Muzdalifa, is from the one who performs Hajj deliberately for without a (valid) reason, upon him is (penalty of) a sacrificial animal’.²¹

¹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 16

¹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 17

¹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 18

¹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 19

²⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 20

²¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 21

22- وَ عَنْهُ ع أَنَّهُ قَالَ: رَحَّصَ رَسُولُ اللَّهِ ص فِي تَفْلِيدِ الثَّقَلِ وَ النِّسَاءِ وَ الضُّعْفَاءِ مِنَ الْمُزْدَلِيفَةِ إِلَى مِئَى بَيْلٍ.

And from him^{-asws}, he^{-asws} said: ‘Rasool-Allah^{-saww} allowed regarding the heavy loads, and the women and the weak to precede from Al-Muzdalifa to Mina at night’.²²

23- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص لَمَّا صَلَّى الْفَجْرَ يَوْمَ النَّحْرِ رَكِبَ الْفُصْوَى حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَرَفِيَ عَلَيْهِ وَ اسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ اللَّهُ وَ هَلَّلَهُ وَ وَحَدَّهُ وَ لَمْ يَزَلْ وَإِنْفَاءً حَتَّى أَسْفَرَ جِدًّا ثُمَّ دَفَعَ ص قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

And from him^{-asws}: ‘When Rasool-Allah^{-saww} prayed al Fajr Salat on the day of the sacrifice, he^{-saww} rode ‘Al-Qaswa’ (his^{-saww} she-camel) until he^{-saww} came to the Sacred Monuments. He^{-saww} ascended upon it and faced the Qiblah. He^{-saww} exclaimed Greatness of Allah^{-azwj}, and extolled His^{-azwj} Oneness, and His^{-azwj} Unity, and did not cease pausing until it (the sky) was very yellow, then he^{-saww} pushed one before emergence of the sun’.²³

24- وَ عَنْهُ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ عَرَفَةَ مَوْقِفٌ وَ كُلُّ مُزْدَلِيفَةَ مَوْقِفٌ وَ كُلُّ مِئَى مَنَحْرٌ.

And from him^{-asws}, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The whole of Arafat is a pausing station, and the whole of Muzdalifa is a pausing station, and the whole of Mina is a sacrificing ground’.²⁴

25- وَ وَقَفَ رَسُولُ اللَّهِ ص عَلَى قُرْحٍ وَ هُوَ الْجَبَلُ الَّذِي عَلَيْهِ الْبِنَاءُ.

And Rasool-Allah^{-saww} paused upon ‘Quzh’, and it is the mountain upon which is the building’.²⁵

26- قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع فَيَسْتَحَبُّ لِإِمَامِ الْمَوْسِمِ أَنْ يَقِفَ عَلَيْهِ.

Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘It is recommended for the imam (prayer leader) of the season (of Hajj) that he pauses upon it’.²⁶

27- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَنْ أَقَاضَ مِنْ جَمْعٍ قَبْلَ أَنْ يُفِيضَ النَّاسُ عَيْرَ الضُّعْفَاءِ وَ أَصْحَابِ الْأَثْقَالِ وَ النِّسَاءِ الَّذِينَ رُحِّصَ لَهُمْ فِي ذَلِكَ فَعَلَيْهِ دَمٌ إِنْ هُوَ تَعَمَّدَ ذَلِكَ وَ إِنْ جَهَلَهُ فَلَا شَيْءَ عَلَيْهِ.

And from him^{-asws}, may the Salawaat be upon him^{-asws}, he^{-asws} said: ‘One who disperses from Jam’a before the people disperse, without being from the weak and with the heavy load and the women, those for whom is allowed regarding that, upon him is blood (sacrificial animal), if he had deliberated that, but if he had been ignorant, there is nothing upon him’.²⁷

28- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ جَهِلَ فَلَمْ يَقِفْ بِالْمُزْدَلِيفَةِ وَ مَضَى مِنْ عَيْرِ عَرَفَةَ إِلَى مِئَى فَلْيَرْجِعْ فَلْيَقِفْ بِهَا.

²² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 22

²³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 23

²⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 24

²⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 25

²⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 26

²⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 27

And from him^{-asws}, he^{-asws} said: ‘One who is ignorant so he does not pause at Al-Muzdalifa and continues from other than Arafaat to Mina, let him return, and let him pause at it’.²⁸

29- وَعَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَقَاضَ مِنَ الْمُزْدَلِفَةِ جَعَلَ يَسِيرُ الْعَنَقَ وَ يَقُولُ أَيُّهَا النَّاسُ السَّكِينَةَ السَّكِينَةَ حَتَّى وَقَفَ عَلَى بَطْنِ مُحَاسِرٍ فَفَرَعَ نَاقَتَهُ فَخَبَّبَ حَتَّى خَرَجَ ثُمَّ عَادَ إِلَى مَسِيرِهِ الْأَوَّلِ قَالَ وَ السَّعْيُ وَاجِبٌ بِبَطْنِ مُحَاسِرٍ

And from him^{-asws}: ‘When Rasool-Allah^{-saww} departed from Al-Muzdalifa, he^{-saww} made the walking moderate and said: ‘O you people, the tranquillity, the tranquillity!’ until he^{-saww} passed upon the interior of Muhassir. He^{-saww} struck his^{-saww} camel to quicken its pace until he^{-saww} passed through, then returned to his^{-saww} normal pace. He^{-saww} said, ‘Hastening is required in the valley of Muhassir!’

قَالَ ثُمَّ سَارَ رَسُولُ اللَّهِ ص حَتَّى أَتَى جَمْرَةَ الْعَقَبَةِ فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ.

He^{-asws} said: ‘Then Rasool-Allah^{-saww} travelled until he^{-saww} came to the rocks of Al-Aqaba. He^{-saww} pelted these with seven pebbles’.²⁹

30- وَعَنْهُ ع أَنَّهُ قَالَ: يَوْمَ الْحَجِّ الْأَكْبَرِ يَوْمَ النَّحْرِ.

And from him^{-asws}, he^{-asws} said: ‘The day of ‘Hajj Al-Akbar’ (the greatest Hajj) is the day of the sacrifice’.³⁰

باب 49 نزول منى و عله و أحكام الرمي و عله

CHAPTER 49 – DESCENDING AT MINA AND ITS REASON, AND RULING OF THE PELTING, AND ITS REASON

1- ع، علل الشرائع ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ أَبِي أَنَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ مُعَاوِيَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ جِبْرَائِيلَ ع أَتَى إِبْرَاهِيمَ ع فَقَالَ تَمَنَّ يَا إِبْرَاهِيمَ فَكَانَتْ تُسَمَّى مَنًى فَسَمَّاهَا النَّاسُ مَنًى.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Al Husayn Bin Saeed, from Fazalat, from Muawiya,

‘From Abu Abdullah^{-asws} having said: ‘Jibraeel^{-as} came to Ibrahim^{-as}. He^{-as} said: ‘Wish (Tamanna) O Ibrahim^{-as}!’ Thus it was named as ‘Munna’, and the people named it as ‘Mina’.³¹

2- ع، علل الشرائع بِمَنْدَا الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِمَ سُمِّيَ الْخَيْفُ خَيْفًا

(The book) ‘Ilal Al Sharaie’ – By this chain, from Al Husayn, from Safwan, from Muawiya who said,

‘I said to Abu Abdullah^{-asws}, ‘Why is ‘Al-Khief’ named as ‘Khief?’

²⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 28

²⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 29

³⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 48 H 30

³¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 1

قَالَ إِنَّمَا سُمِّيَ الْخَيْفَ لِأَنَّهُ مُرْتَفِعٌ عَنِ الْوَادِي وَكُلُّ مَا ارْتَفَعَ عَنِ الْوَادِي سُمِّيَ خَيْفًا.

He^{-asws} said: 'But rather it is named as 'Al-Khief' because it is raised from the valley, and all what is raised from the valley is named as 'Khief''^{.32}

3- سنن، المحاسن أبي عن صفوان مثله.

(The book) 'Al Mahasin' – My father, from Safwan, similar to it'^{.33}

4- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل ابن سينان عن الرضا ع العلة التي من أجلها سُمِّيَتْ مِنَى وَأَنَّ جِبْرَائِيلَ ع قَالَ هُنَاكَ يَا إِبْرَاهِيمَ تَمَنَّ عَلَى رَبِّكَ مَا شِئْتَ

(The book) 'Ilal Al Sharaie', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, in 'Ilal' of Ibn Sinan, from Al-Reza^{-asws}: 'The reason due to which Mina is named as 'Mina' is that Jibraeel^{-as} said: 'Over here, O Ibrahim^{-as}, wish (Tamanna) to your^{-as} Lord^{-azwj} whatever you like!'

فَتَمَنَّى إِبْرَاهِيمُ فِي نَفْسِهِ أَنْ يَجْعَلَ اللَّهُ مَكَانَ ابْنِهِ إِسْمَاعِيلَ كَبِشًا يَأْمُرُهُ بِدَبْحِهِ فِدَاءَ عَمَلِهِ لَهُ فَأَعْطَى مَنَاهُ.

So, Ibrahim^{-as} made wishes (Tamanna) regarding himself^{-as} for Allah^{-azwj} to Make a ram to be in place of his^{-as} son^{-as}, he^{-as} had been Commanded with slaughtering him^{-as} as a ransom of his^{-as} deed for Him^{-azwj}, and his^{-as} wish was Granted''^{.34}

أقول: قد مضى بعض ما يتعلق بالرمي في باب أنواع الحج.

I said, 'Some of what is related with the pelting has passed in the chapter on the types of Hajj'.

5- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه عن أمير المؤمنين صلوات الله عليهم قال: الْمَرِيضُ يُرْمَى عَنْهُ وَ الصَّبِيُّ يُعْطَى الْحَصَى فَيُرْمَى.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'The sick can have pelting performed on his behalf, and the young child would be given the pebbles so he can pelt''^{.35}

6- ب، قرب الإسناد علي عن أخيه ع قال: إِنِّي كُنْتُ مَعَ أَبِي بِمِنَى فَأَتَى حِجْرَةَ الْعَقَبَةِ فَرَأَى النَّاسَ عِنْدَهَا وَفُوقَهَا فَقَالَ لِلْغُلَامِ لَهُ يُقَالُ لَهُ سَعِيدٌ نَادِ فِي النَّاسِ أَنْ جَعَفَرَ بْنُ مُحَمَّدٍ يَقُولُ لَيْسَ هَذَا مَوْضِعَ وَفُوفٍ فَارْثُوا وَ انصُوبُوا فَتَادَى سَعِيدًا.

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), said, 'I was with my father^{-asws} at Mina. He^{-asws} came to the rocks of Al-Aqaba. He^{-asws} saw the people standing at it. He^{-asws} said to a slave of his^{-asws}

³² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 2

³³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 3

³⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 4

³⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 5

called Saeed: ‘Call out among the people that Ja’far^{-asws} Bin Muhammad^{-asws} says: ‘This isn’t a place to be pausing, therefore pelt (stones) and continue moving forward!’ Saeed called out”.³⁶

7- قَالَ: وَ سَأَلْتُهُ عَنْ جَمْرَةِ الْعَقَبَةِ أَوَّلَ يَوْمٍ يَقِفُ مِنْ رَمَاهَا

He said, ‘And I asked him^{-asws} about the rocks of Al-Aqaba on the first day, ‘Should the one who pelts it pause?’

قَالَ لَا يَقِفُ أَوَّلَ يَوْمٍ وَ لَكِنْ لِيَتِمَّ وَ لِيَنْصَرِفَ.

He^{-asws} said: ‘He cannot pause on the first day, but let him pelt and leave’.³⁷

8- ب، قرب الإسناد ابن عيسى عن البرنظي عن الرضا ع قَالَ فِي رَمِي الْجِمَارِ اِزْمَهَا مِنْ بَطْنِ الْوَادِي وَ اجْعَلْهُنَّ كُلَّهُنَّ عَنْ يَمِينِكَ وَ لَا تَرْمِ أَعْلَى الْجَمْرَةِ وَ لَتَكُنِ الْحَصَى مِثْلَ أَمْلَةٍ

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty,

‘From Al-Reza^{-asws} having said regarding pelting the rocks: ‘Pelt these from interior of the valley and make these, all of them to be on your right, and do not pelt at the top of the rock, but let the pebbles be like the fingernail’.

وَ قَالَ فِي الْحَصَى لَا تَأْخُذْهَا سَوْدَاءَ وَ لَا بَيْضَاءَ وَ لَا حُمْرَاءَ خُذْهَا حُلَيْبَةً مُنْقَطَةً تَخْدِفُهَا خُذْهَا تَضَعُهَا عَلَى الْإِصْبَاعِ وَ تَدْفَعُهَا بِظَهْرِ السَّبَابَةِ

And he^{-asws} said regarding the pebble, ‘Do not take it, neither black nor white nor red. Take it as dark grey with spots. Throw them lightly by placing them on your thumb and propelling them with the back of your index finger’.

وَ قَالَ يَقِفُ عِنْدَ الْجَمْرَتَيْنِ الْأُولَتَيْنِ وَ لَا يَقِفُ عِنْدَ جَمْرَةِ الْعَقَبَةِ.

And he^{-asws} said: ‘Pause at the first two rocks, but do not pause at the rock of Al-Aqaba’.³⁸

9- ب، قرب الإسناد عن الرضا ع قَالَ: لَا تَرْمِ الْجِمَارَ إِلَّا وَ أَنْتَ طَاهِرٌ.

(The book) ‘Qurb Al Isnaad’ –

‘From Al-Reza^{-asws} having said: ‘Do not pelt the rocks except and you are clean’.³⁹

10- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَمِي الْجِمَارِ لِمَ جُعِلَ

(The book) ‘Ilal Al Sharaie’ – My father, from Muhammad Al Attar, from Al Amraky,

³⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 6

³⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 7

³⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 8

³⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 9

‘From Ali son of Ja’far^{-asws}, from his brother Musa^{-asws}, he said, ‘I asked him^{-asws} about pelting the rocks, ‘Why has it been made to be?’

قَالَ لِأَنَّ إِبْلِيسَ اللَّعِينِ كَانَ يَتَرَاءَى لِإِبْرَاهِيمَ ع فِي مَوْضِعِ الْجِمَارِ فَرَجَمَهُ إِبْرَاهِيمُ ع فَجَرَّتِ السُّنَّةُ بِذَلِكَ.

He^{-asws} said: ‘Because Iblees^{-la} the accursed had appeared to Ibrahim^{-as} in places of the rocks, so Ibrahim^{-as} pelted him^{-la}. The Sunnah (practice) flowed with that’.⁴⁰

11- ع، علل الشرائع أَبِي عَنْ سَعْدِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوَّلُ مَنْ رَمَى الْجِمَارَ آدَمُ ع

(The book) ‘Ilal Al Sharaie’ – My father, from Sa’ad, from Ayoub Bin Nuh, from Safwan, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws}: ‘The first one to pelt the rocks was Adam^{-as}’.

وَ قَالَ أَتَى جِبْرَائِيلُ إِبْرَاهِيمَ ع وَ قَالَ ائِم يَا إِبْرَاهِيمُ

And he^{-asws} said: ‘Jibraeel^{-as} came to Ibrahim^{-as} and said: ‘Pelt, O Ibrahim^{-as}!’

فَرَمَى جَمْرَةَ الْعُقْبَةِ وَ ذَلِكَ الشَّيْطَانُ تَمَثَّلَ لَهُ عِنْدَهَا.

He^{-as} pelted the rocks of Al-Aqaba, and that is (because) the Satan^{-la} had resembled to him^{-as} at it’.⁴¹

12- سن، المحاسن بَعْضُ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ يُوسُفَ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنِ مَسْعُودِ الطَّائِي عَنِ عَبْدِ الْحَمِيدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا اجْتَمَعَ النَّاسُ بِمِي نَادَى مُنَادٍ أَيُّهَا الْجَمْعُ لَوْ تَعَلَّمُونَ مِمَّنْ أَخَلَلْتُمْ لِأَيُّمْتُمْ بِالْمَغْفِرَةِ بَعْدَ الْحَلْفِ

(The book) ‘Al Mahasin’ – One of our companions, from Al-Hassan Bin Yusuf, from Zakariya Bin Muhammad, from Masoud Al Taie, from Abdul Hameed who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When the people gather at Mina, a caller calls out, ‘O you gathering! Had you known with Whom have been released, you would have been certain of the Forgiveness after the past!’

ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ عَبْدًا أَوْسَعْتَ عَلَيْهِ فِي رِزْقِهِ لَمْ يَقْدِرْ إِلَيَّ فِي كُلِّ أَرْبَعٍ لَمْخَرُومٌ.

Then Allah^{-azwj} Blessed and Exalted Says: “Indeed! Any servant I^{-azwj} have Expanded in his sustenance, but he does not come as a delegate to Me^{-azwj} in every four years, he is Deprived!”⁴²

13- سن، المحاسن أَوْشَاءُ عَنِ الرِّضَا ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَفَاضَ الرَّجُلُ عَنِّي وَضَعْتُ مَلَكٌ يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ قَالَ لَهُ اسْتَأْنِفْ.

⁴⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 10

⁴¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 11

⁴² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 12

(The book) 'Al Mahasin' – Al Washa,

'From Al-Reza^{-asws} having said: 'Abu Abdullah^{-asws} said: 'When the man departs from Mina, an Angels places his hand between his shoulder, then says to him, 'Resume!''⁴³

14- سن، المحاسن أبي عن حماد عن حريز عن أبي عبد الله ع في رمي الجمار قال له بكل حصاة يزوي بها تحط عنه كبيرة موبقة.

(The book) 'Al Mahasin' – My father, from Hammad, from Hareez,

'From Abu Abdullah^{-asws} regarding pelting the rocks, he^{-asws} said to him: 'With each pebble he pelts with, a major destructive sin is dropped off from him''^{.44}

15- ضا، فقه الرضا عليه السلام حذ حصيات الجمار من حيث شئت.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'Take the red pebbles from wherever you like''^{.45}

16- وَ قَدْ رُوِيَ أَنَّ أَفْضَلَ مَا يُؤْخَذُ الْجِمَارُ مِنَ الْمُزْدَلِفَةِ وَ تَكُونُ مُنْقَطَةً كُحْلِيَّةً مِثْلَ رَأْسِ الْأُمَّلَّةِ وَ اغْسِلْهَا غَسْلًا نَظِيفًا وَ لَا تُؤْخَذُ مِنَ اللَّيْلِ رُؤْيَ مَرَّةٍ وَ اِزْمِ إِلَى جَمْرَةِ الْعَقَبَةِ فِي يَوْمِ النَّحْرِ بِسَبْعِ حَصِيَّاتٍ وَ تَقِفْ فِي وَسْطِ الْوَادِي مُسْتَقْبِلَ الْقِبْلَةِ يَكُونُ بَيْنَكَ وَ بَيْنَ الْجَمْرَةِ عَشْرُ خُطَوَاتٍ لَا خَمْسَ عَشْرَةَ خُطْوَةً-

And it has been reported that the best of what pebbles can be taken is from Muzdalifa. They should be dark grey with spots, about the size of a fingertip. Wash them thoroughly and do not take pebbles that have already been used for throwing. Throw seven pebbles at the rocks of Al-Aqaba on the Day of Sacrifice. Stand in the middle of the valley facing the Qibla, with a distance of ten steps between you and the rocks, not fifteen steps.

وَ تَقُولُ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ وَ الْحَصَى فِي كَفِّكَ الْيُسْرَى اللَّهُمَّ هَذِهِ حَصِيَّاتِي فَأَحْصِيَنِّي لِي عِنْدَكَ وَ اِرْفَعْنِي فِي عَمَلِي

And you should say while you are facing the Qiblah while the pebbles are in your left hand, 'O Allah^{-azwj}! These are my pebbles, so Count these for me in Your^{-azwj} Presence and Raise these in my deeds!'

ثُمَّ تَتَنَاوَلُ مِنْهَا وَاحِدَةً وَ تَرْمِي مِنْ قِبَلِ وَجْهِهَا وَ لَا تَرْمِيهَا مِنْ أَعْلَاهَا وَ تُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَ تَرْمِي يَوْمَ النَّبِيِّ وَ الثَّلَاثِ وَ الرَّابِعِ فِي كُلِّ يَوْمٍ بِإِحْدَى وَ عِشْرِينَ حَصَاةً إِلَى الْجَمْرَةِ الْأُولَى بِسَبْعَةٍ وَ تَقِفُ عَلَيْهَا وَ تَدْعُ إِلَى الْجَمْرَةِ الْوَسْطَى بِسَبْعَةٍ وَ تَقِفُ عِنْدَهَا وَ تَدْعُ إِلَى جَمْرَةِ الْعَقَبَةِ بِسَبْعَةٍ وَ لَا تَقِفُ عِنْدَهَا

Then take one from it and pelt it from the direction of its facet and do not pelt it at its top, and exclaim Takbeer with every pebble; and on the second and the third day and the fourth, during each day with twenty-one pebbles to the first rock with seven, and pause at it and leave to go to the middle rock with seven and pause by it, and leave to the Aqaba rock with seven and do not pause at it.

⁴³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 13

⁴⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 14

⁴⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 15

فَإِنْ جَهَلْتَ وَ رَمَيْتَ مَقْلُوبَةً فَأَعِدْ عَلَى الْجُمْرَةِ الْوُسْطَى وَ جُمْرَةَ الْعَقَبَةِ وَ إِنْ سَقَطَتْ مِنْكَ حَصَاةٌ فَخُذْ مِنْ حَيْثُ شِئْتَ مِنَ الْحَرَمِ وَ لَا تَأْخُذْ مِنَ الَّذِي قَدْ رَمِيَ وَ إِنْ كَانَ مَعَكَ مَرِيضٌ لَا يَسْتَطِيعُ أَنْ يَرْمِيَ الْجِمَارَ فَاحْمِلْهُ إِلَى الْجُمْرَةِ وَ مُرَّهُ أَنْ يَرْمِيَ مِنْ كَفِّهِ إِلَى الْجُمْرَةِ وَ إِنْ كَانَ كَسِيرًا أَوْ مَبْطُونًا أَوْ ضَعِيفًا لَا يَغْعَلُ وَ لَا يَسْتَطِيعُ الْخُرُوجَ وَ لَا الْحَمْلَانَ فَارْمِ عَنْهُ

If you are unaware and throw the pebbles in reverse order, repeat the throwing at the middle rock and Al-Aqaba rock. If a pebble falls from your hand, take one from wherever you wish within the Sanctuary, but do not take one that has already been thrown. If someone with you is ill and unable to throw the pebbles, carry them to the rock and instruct them to throw from their own hand. If they are broken, severely ill, weak, unconscious, or unable to leave or be carried, then throw on their behalf.

فَإِنْ جَهَلْتَ وَ رَمَيْتَ إِلَى الْأُولَى بِسَبْعٍ وَ إِلَى الثَّانِيَةِ بِسِتَّةٍ وَ إِلَى الثَّلَاثَةِ بِثَلَاثٍ فَارْمِ إِلَى الثَّانِيَةِ بِوَاحِدَةٍ وَ أَعِدِ الثَّلَاثَةَ وَ مَتَى لَمْ تَجْزِ التَّصْنِيفَ فَأَعِدِ الرَّمْيَ مِنْ أَوَّلِهِ وَ مَتَى مَا جُزِيَ التَّصْنِيفَ فَابْنِ عَلَى ذَلِكَ وَ إِنْ رَمَيْتَ إِلَى الْجُمْرَةِ الْأُولَى دُونَ التَّصْنِيفِ فَعَلَيْكَ أَنْ تُعِيدَ الرَّمْيَ إِلَيْهَا وَ إِلَى بَعْدِهَا مِنْ أَوَّلِهِ فَإِذَا رَمَيْتَ يَوْمَ الرَّابِعِ فَاخْرُجْ مِنْهَا إِلَى مَكَّةَ وَ مُطَلِّقٌ لَكَ رَمْيُ الْجِمَارِ مِنْ أَوَّلِ النَّهَارِ إِلَى زَوَالِ الشَّمْسِ.

If you mistakenly throw seven pebbles at the first rock, six at the second, and three at the third, then throw one more at the second and repeat the third. If you do not reach half the required number of pebbles, start the throwing process from the beginning. However, if you have completed more than half, continue from where you left off. If you throw at the first rock with less than half the pebbles, you must repeat the throwing for it and those after it from the beginning. Once you complete the throwing on the fourth day, leave Mina for Makkah. You are permitted to throw the pebbles from the beginning of the day up to the zenith of the sun (midday)⁴⁶.

17- وَ قَدْ رُوِيَ مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ وَ أَفْضَلُ ذَلِكَ مَا قَرَّبَ مِنَ الزَّوَالِ وَ جَائِزٌ لِلخَائِفِ وَ التَّسَاءِ الرَّمْيِ بِاللَّيْلِ فَإِنْ رَمَيْتَ وَ وَقَعَتْ فِي تَحْمِيلٍ وَ الْحَدْرَتْ مِنْهُ إِلَى الْأَرْضِ أَجْزَأَتْ عَنْكَ وَ إِنْ بَقِيَ فِي الْمَحْمِلِ لَمْ تَجْزِ عَنْكَ وَ اِرْمِ مَكَاتَهَا أُخْرَى.

And it has been reported, from the beginning of the day up to its end, and the best of that is what is nearer to the midday, and it is allowed for the fearful and the women to pelt at night. If you throw and the pebble falls into a container and then rolls down to the ground, it is sufficient for you. However, if it remains in the container, it does not count, and you must throw another pebble in its place⁴⁷.

18- الْهِدَايَةُ، ثُمَّ امْضِ إِلَى مَتَى تَرْمِي الْجِمَارَ فَإِنْ أَحْبَبْتَ أَنْ تَأْخُذَ حَصَاكَ الَّذِي تَرْمِي بِهِ مِنْ مُزْدَلِفَةَ فَعَلْتَ وَ إِنْ أَحْبَبْتَ أَنْ تَكُونَ مِنْ رَحْلِكَ بِمَعْنَى فَأَنْتَ فِي سَعَةِ فَاغْسِلْهَا وَ أَقْصِدْ إِلَى الْجُمْرَةِ الْمُصَوَّى وَ هِيَ جُمْرَةُ الْعَقَبَةِ فَارْمِهَا بِسَبْعِ حَصِيَّاتٍ مِنْ قَبْلِ وَجْهِهَا وَ لَا تَرْمِهَا مِنْ أَعْلَاهَا وَ يَكُونُ بَيْنَكَ وَ بَيْنَ الْجُمْرَةِ عَشْرَةُ أَدْرِعٍ أَوْ خَمْسَةَ عَشَرَ دِرَاعاً

(The book) 'Al Hidayah' –

'Then proceed to Mina to throw the pebbles. If you wish to take the pebbles you will throw, from Muzdalifa, you may do so. If you prefer to take them from your tent in Mina, you are free to do so. Wash them and head toward the farthest rock, which is the Aqaba rock. Throw

⁴⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 16

⁴⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 17

seven pebbles at it from the direction of its face, and do not throw from its top. The distance between you and the rock should be ten or fifteen cubits.

و تَقُولُ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ وَ الْحَصَى فِي يَدِكَ الْيُسْرَى اللَّهُمَّ هَذِهِ حَصَيَاتِي فَأَخْصِبْ لِي وَ ارْفَعْهُنَّ لِي فِي عَمَلِي

And you should say while you are facing the Qiblah while the pebbles are in your left hand, 'O Allah^{-azwj}! These are my pebbles so Count these for me and Raise these for me in my deeds!'

و تَقُولُ مَعَ كُلِّ حَصَاةٍ اللَّهُ أَكْبَرُ اللَّهُمَّ ادْحَرْ عَنِّي الشَّيْطَانَ الرَّجِيمَ اللَّهُمَّ تَصَدِّيقاً بِكِتَابِكَ عَلَى سُنَّةِ نَبِيِّكَ ص اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُوراً وَ عَمَلًا مَقْبُولاً وَ سَعْيًا مَشْكُوراً وَ ذَنْباً مَغْفُوراً

And you should say with each pebble, 'Allah^{-azwj} is Greatest!' O Allah^{-azwj}! Drive the pelted Satan^{-la} away from me! O Allah^{-azwj}! Ratifying Your^{-azwj}, being upon the Sunnah of Your^{-azwj} Prophet^{-sawww}! O Allah^{-azwj}! Make it an accomplished Hajj, and Accepted deed, and an Appreciated striving, and sins Forgiven!'

وَ لَتَكُنِ الْحَصَاةُ كَالْأُمَّلَةِ مِنْقَطَةً كُحْلِيَّةً أَوْ مِثْلَ حَصَى الْمَذْفِ فَإِذَا أَتَيْتَ رَحْلَكَ وَ رَجَعْتَ مِنْ رَمِي الْجِمَارِ فَقُلِ اللَّهُمَّ بِكَ وَثِقْتُ وَ عَلَيْكَ تَوَكَّلْتُ فَنِعْمَ الرَّبُّ أَنْتَ وَ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ.

And let the pebbles be like the fingernails (in size) dark grey with spots, or like the pebbles used for throwing. When you return to your ride and have returned from pelting the rocks, say, O Allah^{-azwj}! With You^{-azwj} I have trusted, and upon You^{-azwj} I have relied, so You^{-azwj} are the Best Lord^{-azwj}, and the Best Master, and the Best persistent Helper!''⁴⁸

19- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يَأْخُذَ حَصَى الْجِمَارِ مِنَ الْمُزْدَلِفَةِ.

(The book) 'Da'aim Al Islam' –

'We are reporting from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} had recommended to take pebbles of the rocks from Al-Muzdalifa''⁴⁹

20- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: حُذِّ حَصَى الْجِمَارِ مِنَ الْمُزْدَلِفَةِ وَ إِنْ أَخَذْتَهَا مِنْ مِئَى أَجْرَاكَ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: 'Take pebbles of the rocks from Al-Muzdalifa, and even if you were to take from Mina, it will suffice you''⁵⁰

21- وَ عَنْهُ ع أَنَّهُ كَانَ يَلْتَقِطُ حَصَى الْجِمَارِ الْبِقَاطِ كُلِّ حَصَاةٍ مِنْهَا بِقَدْرِ الْأُمَّلَةِ وَ يُسْتَحَبُّ أَنْ تَكُونَ زُرْقاً أَوْ كُحْلِيَّةً مِنْقَطَةً وَ يُكْرَهُ أَنْ تُكْسَرَ مِنَ الْحِجَارَةِ كَمَا يَفْعَلُ كَثِيرٌ مِنَ النَّاسِ وَ اغْسِلْهَا وَ إِنْ لَمْ تَغْسِلْهَا وَ كَانَتْ نَعِيَّةً لَمْ يَضُرَّكَ.

And from him^{-asws}, he^{-asws} used to collect the pebbles for throwing, picking each one up about the size of a fingertip. It is recommended that they be blue or dark grey with spots. It is disliked

⁴⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 18

⁴⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 19

⁵⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 20

to break the stones, as many people do. Wash them, and if you do not wash them but they are clean, it will not harm you”.⁵¹

22- وَ عَنْهُ ع أَنَّهُ اسْتَحَبَّ الْغُسْلَ لِزُرْمِي الْجِمَارِ.

And from him^{-asws}: ‘He recommended the washing (bathing) for pelting the rocks’.⁵²

23- وَ عَنْهُ ع أَنَّهُ قَالَ: تَزْرِمِي كُلَّ جَمْرَةٍ بِسَبْعِ حَصِيَّاتٍ وَ تَزْرِمِي مِنَ أَعْلَى الْوَادِي وَ تَجْعَلِ الْجَمْرَةَ عَنْ يَمِينِكَ وَ لَا تَزْرِمِي مِنَ أَعْلَى الْجَمْرَةِ وَ كَبِّرْ مَعَ كُلِّ حَصَاةٍ تَزْرِمِيهَا وَ قِفْ بَعْدَ الْفَرَاغِ مِنَ الزُّرْمِيِّ وَ ادْعُ بِمَا قُسِمَ لَكَ ثُمَّ ارْجِعْ إِلَى رِجْلِكَ مِنْ مِيٍّ وَ لَا تَزْرِمِي مِنَ الْحَصَى بِشَيْءٍ قَدْ زُرْمِيَ بِهِ وَ إِنْ عَجَزَ عَلَيْكَ مِنَ الْحَصَى شَيْءٌ فَلَا بَأْسَ أَنْ تَأْخُذَهُ مِنْ قُرْبِ الْجَمْرَةِ.

And from him^{-asws}, he^{-asws} said: ‘Pelt seven pebbles at each rock, starting from the highest part of the valley. Place the rock on your right side and do not throw from the top of the rock. Say ‘Allah^{-azwj} is Greatest’ with each pebble you throw. After completing the throwing, stop and make a supplication for what has been Decreed for you. Then return to your tent in Mina. Do not throw pebbles that have already been used for throwing. If you are unable to find enough pebbles, it is permissible to take them from near the rocks’.⁵³

24- وَ عَنْهُ ع أَنَّهُ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ص مِنَ الْمُزْدَلِيفَةِ مَرَّ عَلَى جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ ثُمَّ أَقَامَ بِمِيٍّ وَ كَذَلِكَ السُّنَّةُ ثُمَّ تَزْرِمِي أَيَّامَ التَّشْرِيقِ الثَّلَاثِ الْجَمْرَاتِ كُلَّ يَوْمٍ عِنْدَ زَوَالِ الشَّمْسِ وَ هُوَ أَفْضَلُ وَ لَكَ أَنْ تَزْرِمِي مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ وَ لَا تَزْرِمِي الْجِمَارَ إِلَّا عَلَى طَهْرٍ وَ مَنْ زَرَمَى عَلَى غَيْرِ طَهْرٍ فَلَا شَيْءَ عَلَيْهِ.

And from him^{-asws}, he^{-asws} said: ‘When Rasool-Allah^{-saww} came from Muzdalifa, he^{-saww} passed by the rocks of Aqaba on the day of the sacrifice and threw seven pebbles at it. Then he^{-saww} stayed in Mina, and this is how it is done according to the Sunnah. On the days of Tashreeq, you pelt the three rocks each day at the time of midday, which is preferred. However, you are permitted to throw them from the beginning of the day until its end. Do not throw the pebbles except while in a state of ritual purity. If someone throws without being in a state of purity, there is nothing upon him’.⁵⁴

25- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص رَخَّصَ لِلرِّعَاءِ أَنْ يَزْرُمُوا الْجِمَارَ لَيْلًا قَالَ وَ مَنْ فَاتَهُ زَمِيهَا بِالنَّهَارِ رَمَاهَا لَيْلًا إِنْ شَاءَ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} allowed for the shepherd to pelt the rocks at night. He^{-saww} said: ‘And the one who misses pelting at daytime can pelt these at night if he so desires’.⁵⁵

26- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَزْرِمِي الْجِمَارَ مَا شِئاً وَ مَنْ رَكِبَ إِلَيْهَا فَلَا شَيْءَ عَلَيْهِ.

⁵¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 21

⁵² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 22

⁵³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 23

⁵⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 24

⁵⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 25

And from him^{-asws}: ‘Rasool-Allah^{-saww} had pelted the rocks while walking, and the one who rides to it, there is nothing upon him’.⁵⁶

27- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ تَرَكَ رَمَى الْجِمَارِ أَعَادَ.

And from him^{-asws}, he^{-asws} said: ‘One who neglects pelting the rocks, should repeat’.⁵⁷

28- وَ عَنْهُ أَنَّهُ قَالَ: يُرْمَى يَوْمَ النَّحْرِ الْجُمْرَةُ الْكُبْرَى وَ هِيَ جَمْرَةُ الْعَقَبَةِ وَ قَدْ الْإِنْصِرَافِ مِنَ الْمُزْدَلِجَةِ وَ يُرْمَى فِي أَيَّامِ التَّشْرِيقِ الثَّلَاثِ الْجَمَرَاتِ كُلَّ يَوْمٍ يُبْتَدَأُ بِالصَّغْرَى ثُمَّ الْوُسْطَى ثُمَّ الْكُبْرَى.

And from him^{-asws}, he^{-asws} said: ‘On the day of the sacrifice, the largest rock is pelted, and it is the Aqaba rock, and the time of dispersing from Al-Muzdalifa, and in the days of Tashreeq the three rocks are pelted during every day beginning with the smallest, then the middle, then the largest’.⁵⁸

29- وَ عَنْهُ أَنَّهُ قَالَ: مَنْ قَدَّمَ جَمْرَةً عَلَى جَمْرَةٍ أَعَادَ الرَّمَى.

And from him^{-asws}, he^{-asws} said: ‘One who precedes a rock over a rock should repeat the pelting’.⁵⁹

30- وَ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْمَرِيضُ تُرْمَى عَنْهُ الْجِمَارُ.

And from Ali^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The sick one, the rocks should be pelted on his behalf’.⁶⁰

31- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ تَعَجَّلَ النَّفْرَ فِي يَوْمَيْنِ تَرَكَ مَا بَيْنَهُ مِنْ الْجِمَارِ بِيئًا.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: ‘One who hastens to depart in two days should leave whatever remaining pebbles there are in his possession from the rocks, at Mina’.⁶¹

32- وَ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص لَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ أَتَى إِلَى الْمُنْحَرِ بِيئًا فَقَالَ هَذَا الْمُنْحَرُ وَ كُلُّ مِيٍّ مَنْحَرٌ وَ نَحْرٌ هَدْيَةٌ وَ نَحْرٌ النَّاسُ فِي رِحَالِهِمْ.

And from Ali^{-asws}: ‘When Rasool-Allah^{-saww} pelted the rocks of Al-Aqaba on the day of the sacrifice, he^{-saww} came to the sacrificing place at Mina. He^{-saww} said: ‘This is the sacrificing place, and the whole of Mina is a sacrificing place, and he^{-saww} sacrificed his^{-saww} sacrificial animal, and the people sacrificed in (by) their rides’.⁶²

⁵⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 26

⁵⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 27

⁵⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 28

⁵⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 29

⁶⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 30

⁶¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 31

⁶² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 49 H 32

CHAPTER 50 – THE SACRIFICIAL OFFERING AND ITS OBLIGATION UPON THE PERFORMER OF UMRAH TAMATTO, AND REST OF THE BLOODS AND THEIR RULINGS

الآيات البقرة فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةَ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

The Verses – (Surah Al Baqarah): **and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice. But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return – these would be ten complete; that is for the one whose family does not happen to be present in the Sacred Masjid. [2:196].**

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهَدْيَ وَ لَا الْقَلَائِدَ

(Surah) Al Maidah: **O you who believe! Do not violate the rituals of Allah nor the Sacred Month, nor the offerings, nor the sacrificial animals [5:2].**

وَ قَالَ تَعَالَى جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَ الشَّهْرَ الْحَرَامَ وَ الْهَدْيَ وَ الْقَلَائِدَ

And the Exalted Said: **Allah Made the Kabah, the Sacred House, as a Standard for the people, and (so is) the Sacred Month, and the offerings and the sacrificial animals. [5:97].**

الحج وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَ اطْعَمُوا الْبَائِسَ الْفَقِيرَ

(Surah) Al Hajj: **and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. Therefore, eat from these and feed the destitute, the poor [22:28].**

إلى قوله تعالى وَ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ

Up to Words of the Exalted: **And for every community We Made rituals for them to mention the Name of Allah upon what We Graced them from beasts, the cattle. [22:34].**

إلى قوله تعالى وَ الْبُيُوتَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرَ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ اطْعَمُوا الْقَانِعَ وَ الْمُعْتَرَّ كَذَلِكَ سَخَّرْنَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Up to Words of the Exalted: **And (as for) the sacrificial animals, We Made these for you to be from the Rituals of Allah. There is goodness for you in these, therefore mention the Name of Allah over them in rows. So, when they fall down on their sides, then eat from these and feed the contented and the beggar. Like that, We Subject these for you, perhaps you would be thankful [22:36].**

لَنْ يَبَالَ اللَّهُ لِحُومِهَا وَ لَا دِمَائِهَا وَ لَكِنْ يَبَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكْتَرُوا اللَّهُ عَلَى مَا هَدَاكُمْ وَ بَشِّرِ الْمُحْسِنِينَ.

It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. Like that, We Subjected these for you, for you to exclaim the Greatness of Allah upon what We Guided you, and give glad tidings to the good doers [22:37].

1- شي، تفسير العياشي عن عبد الله بن فرقد عن أبي جعفر ع قال: الهدى من الإبل والبقر والغنم ولا يجب حتى يعلق عليه يعني إذا قلده فقد وجب

(The book) 'Tafseer Al Ayyashi' – From Abdullah Bin Farqad,

'From Abu Ja'far^{-asws} having said: 'The offering is from the camels, and the cows, and the sheep, and it is not obligated until he casts upon it, meaning when he collars it, so it becomes obligated'.

و قال و ما استيسر من الهدى شاة.

And he^{-asws} said: ***whatever is easy from the sacrifice. [2:196], a sheep***".⁶³

2- شي، تفسير العياشي عن الخليلي عن أبي عبد الله ع في قوله فإن أخصرتم فما استيسر من الهدى قال يجزيه شاة و البدنة و البقرة أفضل.

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

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***so if you are restricted then whatever is easy from the sacrifice. [2:196]***. He^{-asws} said: 'It suffices him, a sheep and the camel, and the cow is better'.⁶⁴

3- شي، تفسير العياشي عن أبي بصير عنه ع قال: إن استمتعت بالعمرة إلى الحج فإن عليك الهدى ما استيسر من الهدى إما جزور و إما بقرة و إما شاة فإن لم تقدر فعليك الصيام كما قال الله.

(The book) 'Tafseer Al Ayyashi' – From Abu Baseer,

'From him^{-asws}, he^{-asws} said: 'If you combine the Umrah to the Hajj, upon you is the offering, ***whatever is easy from the sacrifice. [2:196]***, either a camel, or a cow, or a sheep. If you are not able, upon you is the fasting just as Allah^{-azwj} has Said".⁶⁵

4- و ذكر أبو بصير عنه ع قال: نزلت على رسول الله ص المنة و هو على المرأة بعد فراغه من السعي.

And Abu Baseer mentioned, from him^{-asws} having said: 'The (Umrah) Tamatto was Revealed unto Rasool-Allah^{-saww} while he^{-saww} was upon Al-Marwa, after his^{-saww} being free from the Sa'ee".⁶⁶

⁶³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 1

⁶⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 2

⁶⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 3

⁶⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 4

5- شي، تفسير العياشي عن معاوية بن عمارة عن أبي عبد الله ع في قوله تعالى فمن تمتع بالعمرة إلى الحج فما استيسر من الهدى قال ليكن كبشاً سمياً فإن لم يجد فعجلاً من البقر والكبش أفضل فإن لم يجد فهو جذع من الضأن وإلا ما استيسر من الهدى.

(The book) 'Tafseer Al Ayyashi' – from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: **And complete the Hajj and the Umrah for Allah; but if you are restricted, then whatever is easy from the offering; [2:196].** He^{-asws} said: 'A fat ram. If he cannot find, then a calf from the cows, and the ram is best. If he cannot find, it is a young from the sheep, or else whatever is easy from the offering'⁶⁷.

6- ين، كتاب حسين بن سعيد و النواذر صفوان عن معاوية بن عمارة عن أبي عبد الله ع قال: إذا وجد الرجل هدياً ضالاً فليعرفه يوم النحر و اليوم الثاني و اليوم الثالث ثم يدئحها عن صاحبها عشية الثالث.

The book of Haseen Bin Saeed, and 'Al Nawadir' – Safwan, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'When the man finds a strayed sacrificial animal, let him introduce (publicise) it on the day of the sacrifice and the second day and the third day, then he can slaughter it on behalf of its owner in the evening of the third'⁶⁸.

7- خص، منتخب البصائر ابن الوليد عني الصفار و الحسن بن ميثيل عن إبراهيم بن هاشم عن إبراهيم بن محمد الهمداني عن السيار عن داود الرقي قال: سألت بعض الخوارج عن قول الله تبارك و تعالى من الضأن اثنين و من المعز اثنين إلى قوله و من الإبل اثنين و من البقر اثنين الآية ما الذي أحل الله من ذلك و ما الذي حرّم الله

(The book) 'Muntakhab Al Basaair' – Ibn Al Waleed, from Al Saffar, and Al-Hassan Bin Mateel, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany, from Al Sayyari, from Dawood Al Raqy who said,

'One of the Kharijites asked me about Words of Allah^{-azwj} Blessed and Exalted: **(for) two from the sheep and two from the goats, [6:143]** – up to His^{-azwj} Words: **And (for) two from the camels and two from the cows, [6:144]** – the Verse, 'What is that which Allah^{-azwj} has Made Permissible from that, and what is that which Allah^{-azwj} has Prohibited?'

قال فلم يكن عندي في ذلك شيء فحججت فدخلت على أبي عبد الله ع فقلت جعلت فداك إن رجلاً من الخوارج سألني عن كذا وكذا

He said: 'There did not happen to be anything with me regarding that. I performed Hajj, and I entered to see Abu Abdullah^{-asws}. I said, 'May I be sacrificed for you^{-asws}! A man from the Kharijites asked me about such and such!'

فقال ع إن الله عز و جل أحل في الأضحية من الضأن و المعز الأهلبيّة و حرّم فيها الجبليّة و ذلك قوله عز و جل من الضأن اثنين و من المعز اثنين

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has Permitted for the slaughtering at Mina, the domesticated sheep and the goat, and has Prohibited the wild ones in it, and that is His^{-azwj} Word, Mighty and Majestic: **(for) two from the sheep and two from the goats, [6:143].**

⁶⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 5

⁶⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 6

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ فِي الْأُضْحِيَِّّةِ بَيْتَ الْإِبِلِ الْعَرَابِ وَ حَرَّمَ فِيهَا الْبُخَائِيَّ وَ أَحَلَّ فِيهَا الْبَقَرَ الْأَهْلِيَّةَ وَ حَرَّمَ فِيهَا الْجَنْبِيَّةَ وَ ذَلِكَ قَوْلُهُ وَ مِنَ الْإِبِلِ اثْنَتَيْنِ وَ مِنَ الْبَقَرِ اثْنَتَيْنِ

And Allah^{-azwj} Mighty and Majestic Permitted regarding the slaughtering at Mina, the Bedouin camels, and Prohibited in it the sale of camels that are fattened (for trade). He^{-azwj} has Made the domesticated cattle lawful and Prohibited the wild cattle, and that is His^{-azwj} Word: ***And (for) two from the camels and two from the cows, [6:144]***'.

قَالَ فَأَنْصَرَفْتُ إِلَى صَاحِبِي فَأَخْبَرْتُهُ بِهَذَا الْجَوَابِ فَقَالَ هَذَا شَيْءٌ حَمَلْتَهُ الْإِبِلُ مِنَ الْحِجَازِ.

He (the narrator) said, 'I left to go my companions and informed him of this answer. He said, 'This is something the camels have carried from Al-Hijaz!''⁶⁹

8- عُدَّةُ الدَّاعِي، قَالَ الصَّادِقُ ع الْقَانِعُ الَّذِي يَسْأَلُ وَ الْمُعْتَرُ صَدِيقُكَ.

(The book) 'Uddat Al Daie' –

'Al-Sadiq^{-asws} said: 'The 'Qanie' is one who asks (begs), and 'Al-Mu'tar is your friend''.⁷⁰

9- الْهُدَايَةُ، ثُمَّ اشْتَرِ مِنْهُ هَدْيَكَ إِنْ كَانَ مِنَ الْبُذْنِ أَوْ مِنَ الْبَقَرِ وَ إِلَّا فَاجْعَلْهُ كَبْشاً سَمِيماً فَحَلَا إِنْ لَمْ يَجِدْ كَبْشاً فَحَلَا فَمَوْجُوهٌ مِنَ الضَّأْنِ إِنْ لَمْ يَجِدْ فَتَيْساً فَحَلَا إِنْ لَمْ يَجِدْ فَمَا تَيْسَرَ لَكَ وَ عَظْمٌ شَعَائِرِ اللَّهِ وَ لَا تُعْطِ الْجُرَّارَ جُلُودَهَا وَ لَا فَلَائِدَهَا وَ لَا جِلَالَهَا وَ لَكِنْ تَصَدَّقْ بِهَا وَ لَا تُعْطِ السَّلَاحَ مِنْهَا شَيْئاً فَإِذَا اشْتَرَيْتَ هَدْيَكَ فَاسْتَقْبِلِ الْقِبْلَةَ وَ الْحَرَّةَ أَوْ ادْبَحْهُ

(The book) 'Al-Hidaya' – Then purchase your sacrificial offering from it, whether it is from the camels or the cattle. If not, then make it a fat ram, a male. If you do not find a male ram, then a castrated sheep. If you do not find that, then a male goat. If you do not find that, then whatever is available to you. Honour the symbols of Allah^{-azwj} and do not give the butcher its skin, collars, or coverings, but rather give them in charity. Do not give the slaughterer anything from it. When you have purchased your sacrificial offering, face the Qiblah and slaughter it or sacrifice it.

وَ قُلْ وَجْهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ خَاشِعاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ حَيَاتِي وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ

And say, '***I turn my face towards the One Who Originated the skies and the earth, being upright, - a submitter - and I am not from the associaters' [6:79] Say: 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]***, and I am from the submitters!

اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي

⁶⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 7

⁷⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 8

O Allah-azwj, from You-azwj and for You-azwj! In the Name of Allah-azwj, and Allah-azwj is Greatest!
O Allah-azwj! Accept from me!

ثُمَّ اذْبَحْ وَ انْحَرْ وَ لَا تَنْخَعْ حَتَّى يَمُوتَ ثُمَّ كُلْ وَ تَصَدَّقْ وَ اطْعِمْ وَ اهدِ إِلَى مَنْ شِئْتَ ثُمَّ اخْلِقْ رَأْسَكَ.

Then slaughter and sacrifice, but do not sever the spinal cord until it dies. Then eat, and give in charity, and feed others, and gift to whomever you wish. Then shave your head”.⁷¹

10- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّ رَسُولَ اللَّهِ ص نَحَرَ هَدْيَهُ يَمِينًا بِالْمُنْحَرِ وَقَالَ هَذَا الْمُنْحَرُ وَمِئَاتُ كُلِّهَا مُنْحَرٌ وَأَمَرَ النَّاسَ فَنَحَرُوا وَ ذَبَحُوا ذَبَائِحَهُمْ فِي رِحَالِهِمْ يَمِينًا.

(The book) ‘Da’im Al-Islam’ – We are reporting from Ja’far Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws, may the Salawaat of Allah-azwj be upon them-asws: ‘Rasool-Allah-saww sacrificed his-saww sacrificial animal in Mina at the slaughtering place, and he-saww said: ‘This is the slaughtering place, and the whole of Mina is a slaughtering place!’, and he-saww instructed the people so they sacrificed and slaughtered their animal by their saddles at Mina”.⁷²

11- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص أَشْرَكَ عَلِيًّا فِي هَدْيِهِ وَ كَانَتْ مِائَةٌ بَدَنَةً فَنَحَرَ رَسُولُ اللَّهِ ص يَدَيْهِ ثَلَاثَ [ثَلَاثًا] وَ سِتِّينَ بَدَنَةً وَ أَمَرَ عَلِيًّا فَنَحَرَ بَاقِيَهُنَّ.

And from him-asws: ‘Rasool-Allah-saww participated Ali-asws in his-saww sacrificial animal, and these were a hundred camels. Rasool-Allah-saww sacrificed sixty-three camels by his-saww own hands, and he-saww instructed Ali-azwj, so he-asws sacrificed the rest”.⁷³

12- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: يُسْتَحَبُّ لِلْمَرْءِ أَنْ يَلِي نَحْرَ هَدْيِهِ أَوْ ذَبَحَ أَضْحِيَّتِهِ يَدَيْهِ إِنْ قَدَرَ عَلَى ذَلِكَ فَإِنْ لَمْ يَقْدِرْ فَلْيَتَكُنْ يَدُهُ مَعَ يَدِ الْجَازِرِ فَإِنْ لَمْ يَسْتَطِعْ فَلْيُتِمَّ قَائِمًا عَلَيْهَا حَتَّى تَنْحَرَ أَوْ تُذَبَحَ وَ يَكْرِهُ اللَّهُ عِنْدَ ذَلِكَ.

And from Ja’far-asws Bin Muhammad-asws, may the Salawaat of Allah-azwj be upon him-asws, he-asws said: ‘It is recommended for the person that he takes charge of sacrificing his sacrificial animal, or slaughters his offering by his own hands, if he is able upon that. If he is not able, let his hand be with the hand of the butcher. If he is not capable, let him stand upright upon it until it is sacrificed or slaughtered, and he should exclaim Takbeer at that”.⁷⁴

13- وَ عَنْهُ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الْبُذُنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا حَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا

And from him-asws, he-asws said regarding Words of Allah-azwj Mighty and Majestic: **And (as for) the sacrificial animals, We Made these for you to be from the Rituals of Allah. There is goodness for you in these, therefore mention the Name of Allah over them in rows. So, when they fall down on their sides, then eat from these [22:36].**

⁷¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 9

⁷² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 10

⁷³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 11

⁷⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 12

قَالَ صَوَافُ اصْطِفَافُهَا حِينَ تُصَفُّ لِلْمَنْحَرِ تُنْحَرُ قِيَامًا مَعْقُولَةً قَائِمَةً عَلَى ثَلَاثِ قَوَائِمٍ وَ قَوْلُهُ فَإِذَا وَجِبَتْ جُنُوبُهَا أَي سَقَطَتْ إِلَى الْأَرْضِ

He^{-asws} said: 'The 'rows' refers to their alignment when they are lined up for sacrifice. They are slaughtered while standing, with one leg tied and standing on three legs. His^{-azwj} Saying, **when they fall down on their sides**, means when they fall to the ground'.

قَالَ وَكَذَلِكَ نَحَرَ رَسُولُ اللَّهِ ص هَدِيَهُ مِنَ الْبَدَنِ قِيَامًا قَائِمًا الْعَنَمِ وَ الْبَقَرِ فَتَضَخُّعٌ وَ تَذْبِيحٌ

He^{-asws} said: 'And like that Rasool-Allah^{-saww} sacrificed his camels while they were standing. As for sheep and cattle, they are laid down and then slaughtered.

وَ قَوْلُهُ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا يَعْني التَّسْمِيَةَ عِنْدَ النَّحْرِ وَ الذَّبْحِ وَ أَقْلُ ذَلِكَ أَنْ تَقُولَ بِسْمِ اللَّهِ

His^{-azwj} Saying: saying, **therefore mention the Name of Allah over them** refers to reciting the Name of Allah^{-azwj} at the time of slaughter or sacrifice. The minimum requirement is to say 'In the Name of Allah^{-azwj}'.

وَ يُسْتَحَبُّ أَنْ تَقُولَ عِنْدَ ذَبْحِ الْهَدْيِ وَ الضَّحَايَا وَ نَحْرٍ مَا يُنْحَرُ مِنْهَا- وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ.

It is recommended that you should say at the time of slaughtering the sacrificial animals and offerings, and when sacrificing those meant for slaughter, **Say: 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163], and I am from the submitters! O Allah^{-azwj}! From You^{-azwj} and for You^{-azwj}! In the name of Allah^{-azwj}!'**⁷⁵

14- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا يَذْبَحُ نُسُكُ الْمُسْلِمِ إِلَّا مُسْلِمًا.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'None should slaughter an offering of a Muslim except a Muslim'.⁷⁶

15- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ رَخَّصَ فِي الْأَشْرَاكِ فِي الْهَدْيِ لِمَنْ لَمْ يَجِدْ هَدْيًا يَنْفَرُ بِهِ يُشَارِكُ فِي الْبَدَنَةِ وَ الْبَقَرَةِ بِمَا قَدَرَ عَلَيْهِ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} allowed in the buying the sacrificial animal for the one who cannot find a sacrificial he can be individual with, he can participate in the camel, and the camel, with whatever he is able upon".⁷⁷

16- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: أَفْضَلُ الْهَدْيِ وَ الْأَضَاحِيِّ الْإِنَاثُ مِنَ الْإِبِلِ ثُمَّ الدُّكُورُ مِنْهَا ثُمَّ الْإِنَاثُ مِنَ الْبَقَرِ ثُمَّ الدُّكُورُ مِنْهَا ثُمَّ الدُّكُورُ مِنَ الضَّأْنِ ثُمَّ الدُّكُورُ مِنَ الْمَعْرِ ثُمَّ الْإِنَاثُ مِنَ الضَّأْنِ ثُمَّ الْإِنَاثُ مِنَ الْمَعْرِ وَ الْفَحْلُ مِنَ الدُّكُورِ مِنْ كُلِّ شَيْءٍ أَفْضَلُ ثُمَّ الْمَوْجُوهُ ثُمَّ الْخَصِيُّ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'The best sacrificial offerings and sacrifices are the female camels, followed by the male camels, then

⁷⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 13

⁷⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 14

⁷⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 15

the female cattle, followed by the male cattle, then the male sheep, followed by the male goats, then the female sheep, followed by the female goats. And the uncastrated male among all types is the best, followed by the sick, then the castrated".⁷⁸

17- وَ عَنْهُ ع أَنَّهُ قَالَ: الَّذِي يُجْزِي فِي الْهَدْيِ وَالصَّحَايَا مِنَ الْإِبِلِ النَّيِّ وَمِنَ الْبَقَرِ الْمُسِينُ وَمِنَ الْمَعَزِ النَّيِّ وَ يُجْزِي مِنَ الضَّأْنِ الْجَدْعُ وَ لَا يُجْزِي الْجَدْعُ مِنْ عَيْرِ الضَّأْنِ وَ ذَلِكَ لِأَنَّ الْجَدْعَ مِنَ الضَّأْنِ يَلْفَحُ وَ لَا يَلْفَحُ الْجَدْعُ مِنْ عَيْرِهِ.

And from him^{-asws}, he^{-asws} said: 'That which suffices for sacrificial offerings and sacrifices is a one-year-old plus from the camels, a two-year old from the cattle, and a one-year-old from the goats. From the sheep, a six-month old lamb is acceptable, but a six-month old from anything other than sheep is not acceptable. This is because a six-month old from the sheep can impregnate, whereas a six month from other animals cannot'.⁷⁹

18- وَ عَنْهُ ع أَنَّهُ كَانَ يَسْتَحِبُّ مِنَ الضَّأْنِ الْكَبِشَ الْأَقْرَنَ الَّذِي يَمْشِي فِي سَوَادٍ وَ يَأْكُلُ فِي سَوَادٍ وَ يَنْظُرُ فِي سَوَادٍ وَ يَبْعُرُ فِي سَوَادٍ وَ كَذَلِكَ كَانَ الْكَبِشُ الَّذِي أُنْزِلَ عَلَى إِبْرَاهِيمَ ع وَ أُنْزِلَ عَلَى الْجَبَلِ الْأَيْمَنِ فِي مَسْجِدِ مِيٍّ وَ كَذَلِكَ كَانَ رَسُولُ اللَّهِ ص يُضْحِي بِمِثْلِ هَذِهِ الصِّفَةِ مِنَ الْكِبَاشِ.

And from him^{-asws}, he^{-asws} preferred a horned ram from the sheep, one that walks in darkness, and eats in darkness, and looks in darkness, and dungs in darkness. Such was the ram that was sent down to Ibrahim^{-as} and descended upon the right side of the mountain in the Masjid of Mina, and like that Rasool-Allah^{-saww} had sacrificed with the likes of this description from the rams".⁸⁰

19- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يُضْحَى بِالْأَعْضَبِ وَالْأَعْضَبُ الْمَكْسُورُ الْقَرْنِ كُلُّهُ دَاخِلِهِ وَ خَارِجِهِ وَ إِنْ انْكَسَرَ الْحَارِجُ وَ خَدَهُ فَهُوَ أَقْصَمٌ.

And from Ali^{-asws}, he^{-asws} said: 'Rasool-Allah^{-saww} forbade from sacrificing 'Al-A'zab', and the 'A'zab' is with the broken horn, all of it, its inner and its outer, and if only the outer is broken, it is (called) 'Aqsam'.⁸¹

20- قَالَ عَلِيٌّ ع وَ قَالَ رَسُولُ اللَّهِ ص اسْتَشْرِفُوا الْعَيْنَ وَ الْأُذُنَ.

Ali^{-asws} said: 'And Rasool-Allah^{-saww} said: 'Examine the eyes and the ears'.⁸²

21- وَ عَنْ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنِ الْعَرْجَاءِ قَالَ إِذَا بَلَغَتِ الْمُنْسَبَ فَلَا تَأْسَ إِذَا لَمْ يَكُنِ الْعَرْجُ بَيْتًا فَإِذَا كَانَ بَيْتًا لَمْ يُجْزَ أَنْ يُضْحَى بِهَا وَ لَا بِالْعَجْفَاءِ وَ هِيَ الْمَهْرُولَةُ.

And from Ali^{-asws}, he^{-asws} was asked about the lame. He^{-asws} said: 'If it can reach the place of sacrifice then there is no harm, as long as the lameness is not obvious. But if the lameness is

⁷⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 16

⁷⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 17

⁸⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 18

⁸¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 19

⁸² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 20

evident, then it is not permissible to sacrifice it, nor is it permissible to sacrifice a skinny animal'.⁸³

22- وَ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا يُضَحَّى بِالْجَدَاءِ وَلَا بِالْجَرْبَاءِ وَالْجَدَاءُ الْمَقْطُوعَةُ الْأَطْبَاءِ وَ هِيَ حَلَمَاتُ الضَّرْعِ وَالْجَرْبَاءُ الَّتِي يَمَّا الْجَرْبِ.

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} said: 'It is not permissible to sacrifice the 'Jada'a' nor the 'Jarba'a', and the 'Jad'a' is the one whose ends of the udders have been cut off, and 'Al Jarba'a' is which has Mange (disease)'.⁸⁴

23- وَ عَنْ عَلِيٍّ ع أَنَّهُ نَهَى عَنِ الْجُدَعَاءِ وَالْهُرْمَةِ فَالْجُدَعَاءُ الْمَجْدُوعَةُ الْأُذُنِ أَيُّ مَقْطُوعَتِهَا.

And from Ali^{-asws}, he^{-asws} forbade from (sacrificing) 'Al-Jad'a' and 'Al-Harmah'. The 'Jad'a' of the amputated ears, i.e. severed".⁸⁵

24- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَرِهَ الْمُقَابَلَةَ وَالْمُدَابِرَةَ وَالشَّرْقَاءَ وَالْحَرْقَاءَ فَالْمُقَابَلَةُ الْمَقْطُوعُ مِنْ أُذُنِهَا شَيْءٌ مِنْ مُقَدِّمِهَا يُتْرَكُ فِيهَا مُعَلَّقًا وَالْمُدَابِرَةُ تَكُونُ كَذَلِكَ مِنْ مُؤَخَّرِ أُذُنِهَا وَالشَّرْقَاءُ الْمَشْفُوقَةُ الْأُذُنِ بِإِثْنَيْنِ وَالْحَرْقَاءُ الَّتِي فِي أُذُنِهَا ثَقْبٌ مُسْتَدِيرٌ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} disliked (sacrificing) 'Al-Muqabalah', and 'Al-Mudabarah', and 'Al-Sharqa'a', and 'Al-Khaqa'a'. The 'Muqabalah' has something from its ears cut off from its front and it is left hanging; and the 'Mudabarah' would be like that from the back of its ear; and the 'Sharqa'a' is with its ear split into two, and the 'Kharqa'a' is which in its ear there is a round hole".⁸⁶

25- وَ عَنْهُ أَنَّهُ قَالَ: إِذَا اشْتَرَى الرَّجُلُ الْهُدْيَ سَلِيمًا وَ أَوْجِبَهُ ثُمَّ أَصَابَهُ بَعْدَ ذَلِكَ عَيْبٌ أَجْزَأَ عَنْهُ وَ إِنْ لَمْ يُوْجِبْهُ أَبَدَلَهُ وَ إِجَابَتُهُ إِشْعَارُهُ أَوْ تَقْلِيدُهُ.

And from him^{-asws}, he^{-asws} said: 'If a man buys a sacrificial animal in sound condition and designates it for sacrifice, then it develops a defect afterwards, it is still acceptable for sacrifice. But if he has not yet designated it, he must replace it. Designating it is done by marking it or placing a collar on it'.⁸⁷

26- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ اشْتَرَى هَدْيًا وَ لَمْ يَعْلَمْ بِهِ عَيْبًا فَلَمَّا نَقَدَ التَّمَنَّ وَ قَبِضَهُ رَأَى الْعَيْبَ قَالَ يُجْزِي عَنْهُ وَ إِنْ لَمْ يَكُنْ نَقَدَ تَمَنَّهُ فَلْيُرَدَّهُ وَ لَيْسَتْ تَبْدِيلُ بِهِ.

And from him^{-asws}, he^{-asws} said: 'If someone buys a sacrificial animal without knowing it has a defect, then after paying the price and taking possession of it, he notices the defect, it is still acceptable for sacrifice. But if he has not yet paid the price, he should return it and replace it'.⁸⁸

⁸³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 21

⁸⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 22

⁸⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 23

⁸⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 24

⁸⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 25

⁸⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 26

27- وَ عَنْهُ ع أَنَّهُ قَالَ: بِي الْهُدْيِ يَعْطَبُ قَبْلَ أَنْ يَبْلُغَ مَحَلَّهُ قَالَ يُنْحَرُ ثُمَّ يُلَطَّخُ النَّعْلُ الَّذِي قُلِدَ بِهَا بَدَمِ ثُمَّ يُتْرَكُ لِيَعْلَمَ مَنْ مَرَّ بِهَا أَنَّهُ هَدْيٌ فَيَأْكُلُ مِنْهَا إِنْ أَحَبَّ

And from him^{-asws}, he^{-asws} said: 'If a sacrificial animal becomes incapacitated before reaching its designated place, it should be slaughtered, and the sandal that was used to mark it should be smeared with its blood and left so that those who pass by recognise it as a sacrificial animal and may eat from it if they like.

فَإِنْ كَانَتْ فِي نَدْرٍ أَوْ جَزَاءٍ فَهِيَ مَضْمُونَةٌ وَعَلَيْهِ أَنْ يَشْتَرِيَ مَكَانَهَا وَ إِنْ كَانَتْ تَطَوُّعًا وَ قَدْ أُجْزِئَتْ عَنْهُ وَ يَأْكُلُ بِمَا تَطَوُّعَ بِهِ وَ لَا يَأْكُلُ مِنَ الْوَاجِبِ عَلَيْهِ وَ لَا يُبَاغِ مَا عَطَبَ مِنَ الْهُدْيِ وَاجِبًا كَانَ أَوْ غَيْرَ وَاجِبٍ وَ مَنْ هَلَكَ هَدْيُهُ فَلَمْ يَجِدْ مَا يُهْدِي مَكَانَهُ فَاللَّهُ أَوْلَى بِالْعُدْرِ.

If it was for a vow or as a penalty, it must be replaced, and the person must buy another in its place. If it was a voluntary offering, it is sufficient, and he may eat from what he offered voluntarily, but he must not eat from what was obligatory upon him. An incapacitated sacrificial animal, whether obligatory or voluntary, must not be sold. If someone's sacrificial animal perishes and he cannot find a replacement, then Allah^{-azwj} is Foremost with the excuse".⁸⁹

28- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ أَضَلَّ هَدْيَهُ فَاشْتَرَى مَكَانَهُ هَدْيًا ثُمَّ وَجَدَهُ فَإِنْ كَانَ أَوْجَبَ الثَّانِي نَحْرَهُمَا جَمِيعًا وَ إِنْ لَمْ يُوجِبْهُ فَهُوَ فِيهِ بِالْخِيَارِ وَ إِنْ وَجَدَ هَدْيَهُ عِنْدَ أَحَدٍ قَدْ اشْتَرَاهُ وَ نَحْرَهُ أَحَدَهُ إِنْ شَاءَ وَ لَمْ يُجْزِ عَنِ الَّذِي نَحْرَهُ.

And from him^{-asws}, he^{-asws} said: 'If someone loses his sacrificial animal and buys another in its place, then later finds the original one, if he had already designated the second one as a sacrifice, he must slaughter both. If he had not yet designated it, he has the choice to keep either. If he finds his original sacrificial animal with someone who had bought and slaughtered it, he may take it back if he wishes, but it does not count as a valid sacrifice for the one who slaughtered it".⁹⁰

29- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَنْ وَجَدَ هَدْيًا ضَالًّا عَرَفَ بِهِ فَإِنْ لَمْ يَجِدْ لَهُ طَالِبًا نَحْرَهُ آخِرَ أَيَّامِ النَّحْرِ عَنْ صَاحِبِهِ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Whoever finds a lost sacrificial animal should announce it. If no one claims it, he should slaughter it on behalf of its owner on the last day of sacrifice".⁹¹

30- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ نَحْرَ هَدْيِهِ فَسَرِقَ أَجْزَأَ عَنْهُ.

And from him^{-asws}, he^{-asws} said: 'If someone slaughters their sacrificial animal and it is stolen, it is still considered valid on their behalf".⁹²

31- وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ ص أَمَرَ مَنْ سَاقَ الْهُدْيِ أَنْ يُعْرِفَ بِهِ أَيُّ يُوقِفُهُ بِعَرَفَةَ وَ الْمَنَاسِكِ كُلِّهَا.

⁸⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 27

⁹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 28

⁹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 29

⁹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 30

And from Abu Ja'far^{-asws}: 'Rasool-Allah^{-saww} instructed the one who ushered the sacrificial animal that he be known with it, i.e., he pauses it at Arafaat and the rituals, all of them".⁹³

32- وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ ص لَمَّا نَحَرَ هَدْيَهُ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِقِطْعَةٍ فُطِخَتْ فَأَكَلَ مِنْهَا وَ أَمَرَنِي فَأَكَلْتُ وَ حَسَا مِنَ الْمَرْقِ وَ أَمَرَنِي فَحَسَوْتُ مِنْهُ وَ كَانَ أَشْرَكَنِي فِي هَدْيِهِ فَقَالَ مَنْ حَسَا مِنَ الْمَرْقِ فَقَدْ أَكَلَ مِنَ اللَّحْمِ.

And from Amir Al-Momineen^{-asws}: 'When Rasool-Allah^{-saww} slaughtered his^{-saww} sacrificial animal, he^{-asws} ordered a piece from each camel to be cooked. He^{-saww} ate from it and instructed me^{-asws} to eat as well, and I^{-asws} drank from the broth. He^{-saww} then told me^{-asws} that by drinking from the broth, I^{-asws} had also eaten from the meat".⁹⁴

33- قَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَذَلِكَ يُبْعِي لِمَنْ أَهْدَى هَدْيًا تَطَوُّعًا أَوْ ضَحَى أَنْ يَأْكُلَ مِنْ هَدْيِهِ وَ أَضْحِيَّتِهِ ثُمَّ يَتَصَدَّقَ وَ لَيْسَ فِي ذَلِكَ تَوْقِيثٌ يَأْكُلُ مَا أَحَبَّ وَ يُطْعِمُ وَ يُهْدِي وَ يَتَصَدَّقُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَكُلُوا مِنْهَا وَ أَطْعَمُوا الْقَانِعَ وَ الْمُعْتَرَّ وَ قَالَ فَكُلُوا مِنْهَا وَ أَطْعَمُوا الْبَائِسَ الْفَقِيرَ.

Abu Abdullah^{-asws} said: 'Like that it is befitting for the one who has offered a voluntary sacrifice or a voluntary gift to eat from their sacrifice and then give charity. There is no specific time for this; they can eat what they like, feed others, and give gifts or charity. Allah^{-azwj} Mighty and Majestic Said: **then eat from these and feed the contented and the beggar. [22:36]**, and He^{-azwj} Said: **Therefore, eat from these and feed the destitute, the poor [22:28]**".⁹⁵

34- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَنْ ضَحَى أَوْ أَهْدَى هَدْيًا فَلَيْسَ لَهُ أَنْ يُخْرَجَ مِنْ مَيِّ مِنْ لَحْمِهِ بِشَيْءٍ وَ لَا بَأْسٌ بِإِخْرَاجِ السَّنَامِ لِلدَّوَاءِ وَ الْجِلْدِ وَ الصُّوفِ وَ الشَّعْرِ وَ الْعَصَبِ وَ الشَّيْءِ يُتَنَفَّعُ بِهِ وَ يُسْتَحَبُّ أَنْ يُتَصَدَّقَ بِالْجِلْدِ وَ لَا بَأْسَ أَنْ يُعْطَى الْجَائِرُ مِنْ جُلُودِ الْهَدْيِ وَ لَحْمِهَا وَ جِلْدِهَا فِي أَجْرَتِهِ.

And from him^{-asws}, he^{-asws} said: 'One who sacrifices or offers a sacrifice, it is not permissible for them to take any meat out of Mina. However, there is no harm in taking the hump for medicine, or the skin, and the wool, and the hair, or the sinews, or anything that can be used. It is recommended to give the skin in charity, and there is no harm in giving the slaughterer some of the skins, meat, or horns of the sacrifice as part of his payment".⁹⁶

35- وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ اشْتَرَى هَدْيًا أَوْ أَضْحِيَّةً يَرَى أَنَّهَا سَمِينَةٌ فَخَرَجَتْ عَجْفَاءَ فَقَدْ أَجْرَتْ عَنْهُ وَ كَذَلِكَ إِنْ اشْتَرَاهُ وَ هُوَ يَرَى أَنَّهَا عَجْفَاءُ فَوَجَدَهَا سَمِينَةً فَقَدْ أَجْرَتْ عَنْهُ.

And from Amir Al-Momineen^{-asws}, he^{-asws} said: 'One buys a sacrifice or an offering, thinking that it is fat, but it turns out to be lean, it is still valid for him. Similarly, if he buys it thinking it is lean, and then finds it to be fat, it is still valid for him".⁹⁷

36- وَعَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لِصَاحِبِ الْهَدْيِ أَنْ يَبِيعَهُ وَ يَسْتَبْدِلَ بِهِ غَيْرَهُ مَا لَمْ يُوجِبْهُ.

⁹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 31

⁹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 32

⁹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 33

⁹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 34

⁹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 35

And from Abu Abdullah^{-asws}, he^{-asws} said for an owner of the sacrificial animal: 'He can sell it and replace it with another for as long as he has not obligated (designated) it'⁹⁸.

37- **وَعَنْهُ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ**

And from him^{-asws}, he^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **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].**

قَالَ الْأَيَّامُ الْمَعْلُومَاتُ أَيَّامُ التَّشْرِيقِ وَ كَذَلِكَ الْأَيَّامُ الْمَعْدُودَاتُ هِيَ أَيَّامُ التَّشْرِيقِ وَ أَيَّامُ التَّشْرِيقِ ثَلَاثَةٌ بَعْدَ النَّحْرِ وَ قِيلَ إِنَّمَا سُمِّيَتْ أَيَّامُ التَّشْرِيقِ لِأَنَّ النَّاسَ يُشْرِقُونَ فِيهَا قَدِيدَ الْأَضَاحِيِّ أَيَّ يَنْشُرُونَهُ لِلشَّمْسِ لِيَجْفَى

He^{-asws} said: 'The known days are the days of Al-Tashreeq, and likewise, the counted days are the days of Tashreeq. The days of Tashreeq are three days after the day of Sacrifice. It is said that they are called the days of Tashreeq because people spread the meat of the sacrifices in the sun to dry.

فَيَوْمُ النَّحْرِ هُوَ يَوْمُ عِيدِ الْأَضْحَى وَ الْيَوْمُ الَّذِي يَلِيهِ هُوَ أَوَّلُ أَيَّامِ التَّشْرِيقِ وَ يُقَالُ لَهُ يَوْمُ الْقَرِّ سُمِّيَ بِذَلِكَ لِأَنَّ النَّاسَ يَسْتَقِرُّونَ فِيهِ بِحَيْثُ وَ الْعَامَّةُ تُسَمِّيهِ يَوْمَ الرُّؤْسِ لِأَنَّهُمْ يَأْكُلُونَهَا فِيهِ وَ الْيَوْمُ الَّذِي يَلِيهِ هُوَ يَوْمُ النَّقْرِ الْأَوَّلِ وَ الْيَوْمُ الَّذِي يَلِي ذَلِكَ الْيَوْمَ يَوْمُ النَّقْرِ الْآخِرِ وَ هُوَ آخِرُ أَيَّامِ التَّشْرِيقِ.

The Day of Sacrifice is the day of Eid Al-Azha, and the day following it is the first day of Tashreeq, which is called the day of rest, because people settle in Mina on that day. The general public refers to it as the day of heads because they eat the heads of the sacrifices on that day. The day following that is the first day of departure, and the day after that is the final day of departure, which is the last of the days of Tashreeq'⁹⁹.

38- **فس، تفسير القمي ذلك و مَنْ يُعْظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ قَالَ تَعْظِيمُ الْبَدَنِ وَ جَوْدَتُهَا**

(The book) 'Tafseer Al-Qummi' - **That; and one who magnifies the rituals of Allah, so it is from the piety of the hearts [22:32].** He said, 'Revering the camel and its quality'.

قَوْلُهُ لَكُمْ فِيهَا مَنَافِعٌ إِلَى أَجْلِ مُسَمَّى قَالَ الْبَدْنُ يَرْكَبُهَا الْمُحْرِمُ مِنْ مَوْضِعِهَا الَّذِي يُحْرِمُ فِيهِ عَيْرٌ مُضَرٌّ بِهَا وَ لَا مُعْتَفٍ عَلَيْهَا وَ إِنْ كَانَ لَهَا لَبَنٌ يَشْرَبُ مِنْ لَبَنِهَا إِلَى يَوْمِ النَّحْرِ

His^{-azwj} Words: **For you there are benefits therein up to a specified term, then their place (of sacrifice) is the Ancient House [22:33].** He said, 'The sacrificial camels are ridden by the one in Ihram from the place where he assumes his Ihram, without causing harm to them or treating them harshly. If the camels have milk, he may drink from their milk until the day of Sacrifice'.

قَوْلُهُ ثُمَّ حَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ وَ قَوْلُهُ فَلَهُ أَسْلِمُوا وَ بَشِّرِ الْمُحْسِنِينَ قَالَ الْعَابِدِينَ

⁹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 36

⁹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 37

His^{-azwj} Words: **then their place (of sacrifice) is the Liberated House (Kabah) [22:33]**, and His^{-azwj} Words: **therefore to him you should be submitting; and give glad tidings to the humble ones [22:34]**. He said, 'The worshippers'.

وَقَوْلُهُ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَ قَالَ تُنْحَرُ قَائِمَةً فَإِذَا وَجِبَتْ جُنُوبُهَا أَيَّ وَقَعَتْ عَلَى الْأَرْضِ

And His^{-azwj} Words: **therefore mention the Name of Allah over them in rows [22:36]**. He said, 'He should slaughter while standing' - **So, when they fall down on their sides, [22:36]** – i.e., fall upon the ground'.

فَكُلُوا مِنْهَا وَأَطْعُمُوا الْقَانِعَ وَالْمُعْتَرِيَ قَالَ الْقَانِعُ الَّذِي يَسْأَلُ فَتُعْطِيهِ وَالْمُعْتَرِيَ الَّذِي يَعْتَرِكُ فَلَا يَسْأَلُ

then eat from these and feed the contented and the beggar [22:36]. He said, 'The 'Qanie' is the one who begs, so you give him, and the 'Mu'tar' is the one who appears to you but he does not beg'.

وَقَوْلُهُ لَنْ يَبَالَ اللَّهُ لِحَوْمِهَا وَلَا دِمَائِهَا وَ لَكِنْ يَبَالُهُ التَّقْوَى مِنْكُمْ أَيَّ لَا يَبْلُغُ مَا يَنْتَقِرُ بِهِ إِلَى اللَّهِ وَ إِنْ نَحَرَهَا إِذَا لَمْ يَتَّقِ اللَّهَ وَ إِنَّمَا يَنْتَقِلُ مِنَ الْمُتَّقِينَ.

And His^{-azwj} Words: **It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. [22:37]** - i.e., whatever you are drawing closer to Allah^{-azwj} with does not reach, and even if you slaughter it, when you don't fear Allah^{-azwj}, and rather He^{-azwj} Accepts from the pious".¹⁰⁰

39- ب، قرب الإسناد أبو البختري عن جعفر عن أبيه عن علي ع قال: لا يأكل المخرم من الفدية ولا الكفارات ولا جزاء الصيد ولا يأكل بما سوى ذلك.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'The one in Ihraam (consecrated) can neither eat from the ransom, nor the expiations, nor compensation of the hunting, and he can eat from what is besides that".¹⁰¹

40- ب، قرب الإسناد علي عن أخيه ع قال: سألته عن البدنة كيف ينحرها قائمة أو باركة.

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the camel, 'How should one slaughter it, standing (it) or kneeling it?'

قَالَ يَغْلِيهَا إِنْ شَاءَ قَائِمَةً وَإِنْ شَاءَ بَارِكَةً.

He^{-asws} said: 'He should tie it, if he like standing (it), and if he likes kneeling (it)".¹⁰²

¹⁰⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 38

¹⁰¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 39

¹⁰² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 40

41- قَالَ: وَ سَأَلْتُهُ عَنِ الضَّحِيَّةِ يَشْتَرِيهَا الرَّجُلُ عَوْرَاءَ لَا يَعْلَمُ بِهَا إِلَّا بَعْدَ شِرَائِهَا هَلْ يُجْزِي عَنْهُ

He said, 'And I asked him^{-asws} about the offering that a man buys, which is blind, and he does not know about it until after purchasing it, 'Does it suffice for him?'

قَالَ نَعَمْ إِلَّا أَنْ تَكُونَ هَدِيًّا فَإِنَّهُ لَا يُجْزِي فِي الْهَدْيِ.

He^{-asws} said: 'Yes, unless it is a sacrificial animal, for it does not suffice in the sacrifice'.¹⁰³

42- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع لَا يُجْزِي فِي الشُّكِّ الْحَصِيِّ لِأَنَّهُ نَاقِصٌ وَ يَجُوزُ الْمَوْجُوءُ إِذَا لَمْ يُوْجَدْ غَيْرُهُ وَ فِيهِ وَ الْهَدْيِ لِلْمُتَمَتِّعِ فَرِيضَةً.

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

'From Al-Sadiq^{-asws}: 'The castrated animal does not count for the ritual sacrifice because it is deficient, but the wounded animal is acceptable if no other animal is available, and the sacrificial animal for the performer of (Umrah) Tamatto is obligatory'.¹⁰⁴

43- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: إِنَّ النَّبِيَّ ص نَهَى أَنْ تُحْبَسَ لُحُومُ الْأَصْحَابِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ مِنْ أَجْلِ الْحَاجَةِ فَأَمَّا الْيَوْمَ فَلَا بَأْسَ بِهِ.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran, from Muhammad Bin Humran, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} prohibited from the meat of the sacrifices to be stored for more than three days for the sake of need. As for one day, there is no problem with it'.¹⁰⁵

44- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عَمْرٍ عَنِ جَمِيلٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ مِثْلَهُ.

(The book) 'Al-Mahasin' – From Ibn Abu Umeyr, from Jameel, from Muhammad Bin Muslim – similar to it'.¹⁰⁶

45- ع، علل الشرائع الْعَطَّارُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ بُرَيْعٍ عَنِ يُونُسَ عَنِ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ حَبْسِ لُحُومِ الْأَصْحَابِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ يَمْنَى قَالَ لَا بَأْسَ بِذَلِكَ الْيَوْمِ إِنَّ رَسُولَ اللَّهِ ص إِذَا مَاتَ عَنْ ذَلِكَ أَوْلًا لِأَنَّ النَّاسَ كَانُوا يَوْمئِذٍ يَجْهَدُونَ فَأَمَّا الْيَوْمَ فَلَا بَأْسَ بِهِ.

(The book) 'Ilal Al Sharaie' – Al Attar, from his father, from Ibn Abu Al Khattab, from Ibn Bazie, from Yunus, from Jameel who said,

'I asked Abu Abdullah^{-asws} about withholding (storing) the sacrificed meat for more than three days at Mina. He^{-asws} said: 'There is no problem with that today. Rasool-Allah^{-saww} had rather

¹⁰³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 41

¹⁰⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 42

¹⁰⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 43

¹⁰⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 44

had forbidden from that at first because the people on that day were in hardship. As for today, there is no problem with it".¹⁰⁷

46- وَقَالَ أَبُو عَبْدِ اللَّهِ ع كُنَّا نَنْهَى النَّاسَ عَنِ إِخْرَاجِ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثَةِ لَيَالٍ لِللَّحْمِ وَكَثُرَ النَّاسُ فَأَمَّا الْيَوْمَ فَقَدْ كَثُرَ اللَّحْمُ وَ قَلَّ النَّاسُ فَلَا بَأْسَ بِإِخْرَاجِهِ.

And Abu Abdullah^{-asws} said: 'We used to forbid people from taking the meat of the sacrifices out after three days due to the scarcity of meat and the large number of people. But today, meat has become abundant and the number of people has decreased, so there is no harm in taking it out'.¹⁰⁸

47- سن، المحاسن أبي عن يونس مثله إلى قوله فأما اليوم فلا بأس.

(The book) 'Al Mahasin' – My father, from Yunus – similar to it up to his^{-asws} words: 'As for today, there is no problem'.¹⁰⁹

48- ع، علل الشرائع ابن الوليد عن عبد الله بن عباس العلوي عن محمد بن عبد الله بن موسى عن أبيه عن خاله زيد بن علي عن أبيه عن جدّه عن علي ع قال قال رسول الله ص هَيْتُكُمْ عَنْ ثَلَاثِ هَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ أَلَا فَرُّوْهُمَا وَ عَنْ إِخْرَاجِ لُحُومِ الْأَضَاحِيِّ مِنْ مَنَى بَعْدَ ثَلَاثِ أَلَا فَكُلُوا وَ ادْخُرُوا

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Abdullah Bin Abbas Al Alawy, from Muhammad Bin Abdullah Bin Musa, from his father,

'From his maternal uncle Zayd son of Ali (Bin Al Husayn^{-asws}, from his father^{-asws}, from his grandfather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} forbade you from three things - I^{-saww} forbade you from visiting the graves, but now visit them. I^{-saww} forbade you from taking the meat of the sacrifices out of Mina after three days, but now eat and store it.

وَ هَيْتُكُمْ عَنِ التَّبِيدِ أَلَا فَانْبُدُوا وَ كُلُّ مُسْكِرٍ حَرَامٌ يَعْنِي الَّذِي يُنْبَدُ بِالْعَدَاةِ وَ يُشْرَبُ بِالْعَشِيِّ وَ يُنْبَدُ بِالْعَشِيِّ وَ يُشْرَبُ بِالْعَدَاةِ فَإِذَا عَلَى فَهُوَ حَرَامٌ.

And I^{-saww} forbade you from Al-Nabeez, so discard it. Every intoxicant is forbidden, meaning that which is fermented in the morning and consumed in the evening, and fermented in the evening and consumed in the morning. When it ferments and boils, it is forbidden".¹¹⁰

49- سر، السرائر البرنطي عن جميل قال: سألت أبا عبد الله ع عن المُتَمَتِّعِ كَمْ يُجْزِيهِ قَالَ شَاةٌ.

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

'I asked Abu Abdullah^{-asws} about the Tamatto (Umrah), 'How much suffices it?' He^{-asws} said: 'A sheep'.¹¹¹

¹⁰⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 45

¹⁰⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 46

¹⁰⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 47

¹¹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 48

¹¹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 49

50- مع، معاني الأخبار السناني عن الأَسَدِيِّ عَنِ النَّحَّعِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ عَلِيِّ ع قَالَ: نَزَلَ جَبْرِئِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ مُرْ أَصْحَابَكَ بِالْعَجِّ وَ النَّحِّجِ فَالْعَجُّ رَفْعُ الْأَصْوَاتِ بِالتَّلْبِيَةِ وَ النَّحِّجُ نَحْرُ الْبُدْنِ.

(The book) 'Ma'any Al Akhbar' – Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} having said: 'Jibraeel^{as} descended unto the Prophet^{saww}. He^{as} said: 'O Muhammad^{saww}! Instruct your companions with 'Al-Ajj' and 'Al-Sajj'!' Al-Ajj is raising the voices with exclaiming the Talbiyya, and 'Al-Sajj' is slaughtering the sacrificial camel".¹¹²

51 ع، علل الشرائع أبي عن أحمد بن إدريس عن الأشعري عن ابن أبي الخطاب عن ابن بزيع عن صالح بن عتبة عن الحارث بن المغيرة عن أبي عبد الله ع قال: سألته عن رجل تمتع عن أمه و أهل بحجة عن أبيه. عن أبيه.

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibn Abu Al Khattab, from Ibn Bazie, from Salih Bin Uqbah, from Al Haris Bin Al Mugheira,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about a man who performs Umrah Tamatto on behalf of his mother and declares to perform Hajj on behalf of his father. He^{asws} said: 'It he slaughters (a sacrificial animal) it is better for him, and if he does not slaughter, there isn't anything upon him because he is performing Tamatto (Umrah) on behalf of his mother, and declared his intention to perform Hajj on behalf of his father".¹¹³

52 ع، علل الشرائع ابن المونكل عن سعد بن عيسى عن ابن معروف عن ابن مهران عن محمد بن يحيى الخزاز عن حماد بن عثمان قال: قلت لأبي عبد الله ع أذن ما يجزي في الهدى من أسنان الغنم

(The book) 'Ilal Al Sharaie' – Ibn Al Mutwakkil, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Yahya Al Khazzaz, from Hammad Bin Usman who said,

'I said to Abu Abdullah^{asws}, 'The least of what would suffice regarding the sacrificial animal, from the age of the sheep?'

قَالَ فَقَالَ الْجَدْعُ مِنَ الضَّانِ

He (the narrator) said, 'He^{asws} said: 'A one year old from the sheep'.

قَالَ قُلْتُ فَالْجَدْعُ مِنَ الْمَاعِزِ

He (the narrator) said, 'I said, '(What about) the one year old from the goats?'

قَالَ فَقَالَ لَا يُجْزِي

He (the narrator) said, 'He^{asws} said: 'It does not suffice!'

¹¹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 50

¹¹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 51

قَالَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ الْعِلَّةُ فِيهِ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! (What is) the reason regarding it?'

قَالَ فَقَالَ لِأَنَّ الْجَذْعَ مِنَ الضَّأْنِ يَلْقَحُ وَ الْجَذْعَ مِنَ الْمَعْرِ لَا يَلْقَحُ.

He (the narrator) said, 'He^{-asws} said: 'Because the one year old from the sheep can breed, and the one year old from the goat cannot breed''^{.114}

53 سن، المحاسن أبي عن محمد بن يحيى مثله.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Yahya – similar to it'^{.115}

54 مع، معاني الأخبار ابن الوليد عن الصفار عن ابن معروف عن ابن مهزيار عن فضالة عن أبان بن عثمان عن عبد الرحمن بن أبي عبد الله عن أبي عبد الله ع في قول الله عز وجل فَإِذَا وَجَبَتْ جُنُوبُهَا قَالَ إِذَا وَقَعَتْ عَلَى الْأَرْضِ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Fazalah, from Aban Bin Usman,

'From Abdul Rahman son of Abu Abdullah^{-asws}, from Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **So, when they fall down on their sides, [22:36]**. He^{-asws} said: 'When they fall upon the ground'.

فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ قَالَ الْقَانِعُ الَّذِي يَرْضَى بِمَا أُعْطِيَتْهُ وَ لَا يَسْخَطُ وَ لَا يَكْلَحُ وَ لَا يُزَبِّدُ شِدْقَهُ غَضَبًا وَ الْمُعْتَرُّ الْمَارُ بِكَ تُطْعِمُهُ.

then eat from these and feed the contented and the beggar [22:36]. He^{-asws} said: 'The 'Qanie' is the one who is satisfied with whatever you give him and does not get angry. He neither sulks nor do his cheeks puff with anger, while the 'Mu'tar' is the one passing by you so you feed him''^{.116}

55 مع، معاني الأخبار بهذا الإسناد عن ابن مهزيار عن الحسين بن سعيد عن صفوان عن سيف التمار قال قال أبو عبد الله ع إن سعيد بن عبد الملك قدم حاجاً فلقيني أبي ع فقال إني سئمت هدياً فكيف أصنع

(The book) 'Ma'any Al Akhbar' – By this chain, from Ibn Mahziyar, from Al Husayn Bin Saeed, from Sa'fwan, from Sayf Al Tammar who said,

'Abu Abdullah^{-asws} said: 'Indeed, Saeed Ibn Abdul Malik arrived as a pilgrim and met my^{-asws} father^{-asws}. He said, 'I have brought a sacrificial offering, so what should I do?'

فَقَالَ أَطْعِمُ أَهْلَكَ ثُلثًا وَ أَطْعِمِ الْقَانِعَ ثُلثًا وَ أَطْعِمِ الْمِسْكِينَ ثُلثًا

¹¹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 52

¹¹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 53

¹¹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 54

He^{-asws} said: 'Feed your family one-third, feed the contented one-third, and feed the needy one-third'.

قُلْتُ الْمِسْكِينُ هُوَ السَّائِلُ

I asked, 'Is the needy person the one who asks?'

قَالَ نَعَمْ وَالْقَانِعُ يَفْتَنُ بِمَا أُرْسِلَتْ إِلَيْهِ مِنَ الْبُضْعَةِ فَمَا فَوَّقَهَا وَالْمُعْتَرُ يَعْتَرِكُ لَا يَسْأَلُكَ.

He (peace be upon him) replied, 'Yes, and the contented one is the one who is satisfied with what you send to him from the meat, and the beggar is the one who comes to you and does not ask'.¹¹⁷

56 وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا ذِي غِمْرٍ عَلَى أَحِبِّهِ وَلَا ظَنِينٍ فِي وِلَايَةٍ وَلَا قَرَابَةٍ وَلَا الْقَانِعِ مَعَ أَهْلِ الْبَيْتِ لَهُمْ أَمَّا الْحَيَانَةُ فَانْتَهَى تَدْخُلُ فِي أَشْيَاءَ كَثِيرَةٍ سِوَى الْحَيَانَةِ فِي الْمَالِ

And the Prophet^{-saww} said: 'The testimony of a traitor is not acceptable, nor the testimony of a female traitor, nor one who harbours ill feelings against his brother, nor one who is suspicious in terms of loyalty or kinship. As for treason, it applies to many things besides betrayal in matters of wealth.

مِنْهَا أَنْ يُؤْتَمَنَ عَلَى فَرْجٍ فَلَا يُؤَدِّي فِيهَا الْأَمَانَةَ وَمِنْهَا أَنْ يُسْتَوْدَعَ سِرًّا يَكُونُ إِذَا أَفْشَى فِيهِ عَطَبُ الْمُسْتَوْدِعِ أَوْ فِيهِ شَيْئٌ مِنْهَا أَنْ يُؤْتَمَنَ عَلَى حُكْمٍ بَيْنَ اثْنَيْنِ أَوْ فَوْقَهُمَا فَلَا يَعْدِلُ وَمِنْهَا أَنْ يُعْلَنَ مِنَ الْمَعْتَمِ شَيْئًا

Among these is being entrusted with someone's honour and failing to fulfil that trust, and among these is being entrusted with a secret, where if it is revealed, it leads to harm or disgrace for the one who entrusted it, and among these is being entrusted with a judgment between two or more people and failing to be just, and among these is stealing something from the spoils of war.

وَمِنْهَا أَنْ يَكْتُمَ شَهَادَةً وَمِنْهَا أَنْ يُسْتَشَارَ فَيُشِيرَ بِخِلَافِ الصَّوَابِ تَعَمُّدًا وَأَشْبَاهُ ذَلِكَ وَالْغِمْرُ الشَّخْنَاءُ وَالْعَدَاوَةُ وَأَمَّا الظَّنِينُ فِي الْوِلَايَةِ وَالْقَرَابَةِ فَالَّذِي يُتَّهَمُ بِالْعَدَاوَةِ إِلَى غَيْرِ أَبِيهِ أَوْ الْمُتَوَلَّى إِلَى غَيْرِ مَوْلَاهِ

And among these is concealing testimony, and among these is being consulted and advising contrary to what is correct intentionally, and similar acts. And 'Al-Ghimr' refers to rancor and enmity. As for 'Al-Zaneen' in loyalty and kinship, it refers to one who is suspected of claiming lineage to someone other than his father, or one who affiliates himself with someone other than his rightful protector.

وَقَدْ يَكُونُ أَنْ يُتَّهَمَ فِي شَهَادَتِهِ لِقَرِيبِهِ وَالظَّنِينُ أَيْضًا الْمُنْتَهَمُ فِي دِينِهِ وَأَمَّا الْقَانِعُ مَعَ أَهْلِ الْبَيْتِ لَهُمْ فَالرَّجُلُ يَكُونُ مَعَ الْقَوْمِ فِي حَاشِيَتِهِمْ كَالْحَادِمِ لَهُمْ وَالتَّابِعِ وَالْأَجِيرِ وَنَحْوِهِ وَأَصْلُ الْفُتُوعِ الرَّجُلُ الَّذِي يَكُونُ مَعَ الرَّجُلِ يَطْلُبُ فَضْلَهُ وَيَسْأَلُهُ مَعْرُوفَهُ بِقَوْلٍ فَهَذَا يَطْلُبُ مَعَاشَهُ مِنْ هَوْلَاءِ فَلَا يَجُوزُ شَهَادَتُهُ لَهُمْ

¹¹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 55

And it may be that he is suspected in his testimony for his relative, and the 'Zaneen' is also one who is suspected in his faith. As for the 'Qanie' with the family, he is the man who is with the people in their entourage, like a servant to them, and a follower, and a hired worker, or someone similar. The essence of 'Qanie' (contentment) is the man who is with someone seeking his favour and asking for his kindness through words. This person seeks his livelihood from these people, so his testimony is not accepted for them.

قَالَ اللَّهُ تَعَالَى فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ فَالْقَانِعُ الَّذِي يَقْنَعُ بِمَا تُعْطِيهِ وَيَسْأَلُ وَالْمُعْتَرُّ الَّذِي يَتَعَرَّضُ وَلَا يَسْأَلُ

Allah^{-azwj} the Exalted Said: **then eat from these and feed the contented and the beggar [22:36]**. The 'Qanie' is the one who is contented with whatever you give him, and he asks, and the 'Mu'tar' is the one who presented and does not beg.

وَيُقَالُ مِنْ هَذَا الْقُنُوعِ قَنَعٌ قُنُوعًا وَ أَمَّا الْقَانِعُ الرَّاضِي بِمَا أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ فَلَيْسَ مِنْ ذَلِكَ

It is said that from this contentment, one becomes 'Qanie', meaning content. As for the 'Qanie' who is satisfied with what Allah^{-azwj} the Mighty and Majestic had Given him, so he isn't from that.

يُقَالُ مِنْهُ قَنَعْتُ أَقْنَعُ قَنَاعَةً فَهَذَا بِكَسْرِ النُّونِ وَ ذَلِكَ بِفَتْحِهَا وَ ذَلِكَ مِنَ الْقُنُوعِ وَ هَذَا مِنَ الْقَنَاعَةِ.

It is said of him, 'I am contented', so this (Qanie) is with a broken (letter) 'Noun', and that is with it's 'Fat'ha', and that is from the contentment (Qunou) and this is from the satisfaction (Qana'at)".¹¹⁸

57 ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن القانع و المعتز قال القانع الذي يقنع بما أعطته و المعتز الذي يعتر بك.

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

'I asked Al-Reza^{-asws} about the 'Qanie' and the 'Mu'tar'. He^{-asws} said: 'The 'Qanie' is the one contented with whatever you give him, and the 'Mu'tar' is the one who presents himself to you".¹¹⁹

58 سن، المحاسن حماد عن ربعي عن الفضيل عن أبي عبد الله ع قال: قال علي بن الحسين ع في حديث له إذا ذبح الحاج كان فداءه من النار.

(The book) 'Al Mahasin' – Hammad, from Rabie, from Al Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said in a Hadeeth of his^{-asws}: 'When the pilgrim slaughter, it would be his ransom from the Hellfire!'"¹²⁰

59 سن، المحاسن أبي عن القاسم بن إسحاق عن عبادة [الرواجي] الدواجي عن جعفر بن سعيد عن بشير بن زيد قال: قال رسول الله ص لقاطمة ع أشهدي ذبح ذبيحتك فإن أول قطرة منها يكفر الله بها كل ذنب عليك و كل خطيئة عليك

¹¹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 56

¹¹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 57

¹²⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 58

(The book) 'Al Mahasin' – My father, from Al Qasim Bin Is'haq, from Abbad Al Dawajy, from Ja'far Bin Saeed, from Bashir Bin Zayd who said,

'Rasool-Allah^{-saww} said to (Syeda) Fatima^{-asws}: 'Witness the slaughter of your^{-asws} sacrifice, for the first drop of its blood will expiate all sins upon you^{-asws} and every misdeed upon you^{-asws}!'

فَسَمِعَهُ بَعْضُ الْمُسْلِمِينَ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا لِأَهْلِ بَيْتِكَ خَاصَّةً أَمْ لِلْمُسْلِمِينَ عَامَّةً

One of the Muslims heard this, so he said, 'O Rasool-Allah^{-saww}! Is this for People^{-asws} of your^{-saww} Household in particular or for the Muslims in general?'

قَالَ إِنَّ اللَّهَ وَعَدَنِي فِي عَثْرَتِي أَنْ لَا يُطْعِمَ النَّارَ أَحَدًا مِنْهُمْ وَ هَذَا لِلنَّاسِ عَامَّةً.

He^{-saww} said: 'Allah^{-azwj} has Promised me that He^{-azwj} will not Feed anyone of them^{-asws} to the Hellfire, and this is for the people in general'.¹²¹

60 سن، المحاسن مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُحِبُّ إِطْعَامَ الطَّعَامِ وَ إِرَاقَةَ الدِّمَاءِ بِمِئِي.

(The book) 'Al Mahasin' – Muhammad Bin Al Husayn Bin Ahmad, from Khalid,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Loves feeding the food and spilling the blood (of sacrificial animals) at Mina'.¹²²

61 ضاء، فقه الرضا عليه السلام كُلُّ مَا أَتَيْتَهُ مِنَ الصَّيْدِ فِي عُمْرَةٍ أَوْ مُتَعَةٍ فَعَلَيْكَ أَنْ تَذْبَحَ أَوْ تَنْحَرَ مَا لَرِمَكَ مِنَ الْجَزَاءِ - بِمَكَّةَ عِنْدَ الْحَزْوَرَةِ قُبَالَةَ الْكَعْبَةِ مَوْضِعِ الْمُنْحَرِ وَ إِنْ شِئْتَ أَحْرَزْتَهُ إِلَى أَيَّامِ التَّشْرِيقِ فَتَنْحَرُهُ بِمِئِي

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Whatever you hunt during Umrah or Tamatto, you must slaughter or sacrifice what is required as compensation in Makkah at Al Hazwarah (a place between Al-Safa and Al-Marwa), facing the Kabah, at the place of sacrifice. If you wish, you may delay it until the days of Al Tashreeq and then sacrifice it in Mina'.

وَ قَدْ رُوِيَ ذَلِكَ أَيْضاً وَ إِذَا وَجِبَ عَلَيْكَ فِي مُتَعَةٍ وَ مَا أَشْبَهَ بِهَا يَجِبُ عَلَيْكَ فِيهِ مِنْ جَزَاءِ الْحَجِّ فَلَا تَنْحَرُهُ إِلَّا بِمِئِي فَإِنْ كَانَ عَلَيْكَ دَمٌ وَاجِبٌ فَلَدْتَهُ أَوْ جَلَلْتَهُ أَوْ أَشْعَرْتَهُ فَلَا تَنْحَرُهُ إِلَّا فِي يَوْمِ النَّحْرِ بِمِئِي

And that has been reported also, 'If you are required to offer a sacrifice for Tamatto or anything similar that necessitates compensation in Hajj, then do not slaughter it except in Mina. If a mandatory blood sacrifice is due upon you, and you have marked it by garlanding, covering, or signalling it, then do not slaughter it except on the day of Sacrifice in Mina.

وَ إِذَا أَرَدْتَ أَنْ تُشْعِرَ بَدَنَتِكَ فَاصْرِفْهَا بِالشُّقْرِ عَلَى سَنَامِهَا مِنْ جَانِبِ الْأَيْمَنِ فَإِنْ كَانَتْ الْبَدُنُ كَثِيرَةً فَادْخُلْ بَيْنَهَا وَ اصْرِفْهَا بِالشُّقْرِ تَمِيناً وَ بِشِمَالاً وَ إِذَا أَرَدْتَ نَحْرَهَا فَانْحَرِهَا وَ هِيَ قَائِمَةٌ مُسْتَقْبِلَ الْقِبْلَةِ وَ تُشْعِرُهَا وَ هِيَ بَارِكَةٌ

¹²¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 59

¹²² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 60

If you intend to mark your sacrificial animal, strike it with a blade on its right-side hump. If there are many sacrificial animals, enter among them and strike them with the blade to the right and left. When you wish to slaughter them, do so while they are standing and facing the Qiblah. Mark them while they are kneeling.

وَكُلِّمْ مِنْ أَضْحِيَّتِكَ وَ اطْعِمِ الْقَانِعَ وَ الْمُعْتَرَّ الْقَانِعَ الَّذِي يَقْنَعُ بِمَا تُعْطِيهِ وَ الْمُعْتَرَّ الَّذِي يَعْتَرِيكَ وَ لَا تُعْطِيَ الْجُزْأَرَ مِنْهَا شَيْئاً وَ لَا تَأْكُلْ مِنْ فِدَاءِ الصَّيْدِ
إِنْ اضْطُرَّتْ فَإِنَّهُ مِنْ تَمَامِ حَجِّكَ.

Eat from your sacrifice and feed the ‘Qanie’ and the ‘Mu’tar’. The ‘Qanie’ is the one who is content with whatever you give, and the Mu’tar’ is the one who approaches you without asking. Do not give anything from it to the butcher as payment. Do not eat from the compensation sacrifice for hunting if you were forced into it, for that is part of the completion of your Hajj”.¹²³

62 ضاً، فقه الرضا عليه السلام فَإِذَا أَتَيْتَ مِنْى فَاشْتَرِ هَدْيَكَ وَ ادْبَحْهُ فَإِذَا أَرَدْتَ دَبْحَهُ أَوْ نَحْرَهُ فَعَلْ وَجْهَهُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَنِيفاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ نَحْيَايَ وَ مَمَائِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘When you arrive at Mina, purchase your sacrificial animal and slaughter it. When you are about to slaughter or sacrifice it, say, ***‘I turn my face towards the One Who Originated the skies and the earth, being upright, and I am not from the associaters’ [6:79] ‘Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163],*** and I am from the submitters!

اللَّهُمَّ هَذَا مِنْكَ وَ لَكَ وَ بِكَ وَ إِلَيْكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ إِبْرَاهِيمَ خَلِيلِكَ وَ مُوسَى كَلِيمِكَ وَ مُحَمَّدٍ حَبِيبِكَ
صَلَّى اللَّهُ عَلَيْهِمْ

O Allah^{-azwj}! This is from You^{-azwj} and for You^{-azwj}! In the name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! Accept from me just as You^{-azwj} had Accepted from Ibrahim^{-as} Your^{-azwj} friend, and Musa^{-as} Your^{-azwj} converser, and Muhammad^{-saww} Your^{-azwj} Beloved! May the Salawaat of Allah^{-azwj} be upon them^{-as}!’

تُمْ أَمْرَ السَّكِينِ عَلَيْهَا وَ لَا تَنْحَعَهَا حَتَّى تَمُوتَ وَ لَا يَجُوزُ فِي الْأَصْحَابِي مِنَ الْبُذُنِ إِلَّا النَّثِيُّ وَ هُوَ الَّذِي تَمَّتْ لَهُ سَنَةٌ وَ دَخَلَ فِي النَّائِبَةِ وَ مِنَ الضَّأْنِ الْجُدُحُ
لِسَنَةِ وَ تُجْزِي الْبَقْرَةَ عَنْ حَمْسَةٍ.

Then pass the knife over it, but do not sever its spinal cord until it dies. In sacrificial offerings, only the one-year-old from camels and cattle is permissible, which is an animal that has completed one year and entered the second. From sheep, the lam of one year is sufficient, and the cow suffices for five people”.¹²⁴

63 وَ زَوْيَ عَنْ سَبْعَةٍ إِذَا كَانُوا مِنْ أَهْلِ بَيْتٍ وَاحِدٍ.

¹²³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 61

¹²⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 62

And it is reported (a cow suffices) from seven when they were from one household".¹²⁵

64 وَ رُوِيَ أَنَّهَا لَا تُجْزِي إِلَّا عَنْ وَاحِدٍ فَإِذَا نُحِرَتْ أُصْحَبَتِكَ أَكَلْتَ مِنْهَا وَ تَصَدَّقْتَ بِالْبَاقِي.

And it is reported, 'It does not suffice except for one (person). When you slaughter your sacrificial animal, you can eat from it and donate in charity with the remainder".¹²⁶

65 وَ رُوِيَ أَنَّ شَاةً تُجْزِي عَنْ سَبْعِينَ إِذَا لَمْ يُوجَدِ شَيْءٌ مِنَ الْهَدْيِ.

And it is reported: 'A sheep suffices for seventy (persons) when nothing from the sacrificial animals can be found".¹²⁷

باب 51 من لم يجد الهدى

CHAPTER 51 – ONE WHO CANNOT FIND THE SACRIFICIAL ANIMAL

1- ب، قرب الإسناد حماد بن عيسى عن الصادق عن أبيه عن أمير المؤمنين صلوات الله عليهم في قول الله عزَّ و جلَّ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ قَالَ قَبْلَ التَّرْوِيَةِ يَوْمَ وَ يَوْمَ التَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ فَمَنْ فَاتَهُ هَذِهِ الْأَيَّامُ فَلْيَتَسَحَّرْ لَيْلَةَ الْحُصْبَةِ وَ هِيَ لَيْلَةُ النَّفْرِ.

(The book) 'Qurb Al Isnaad' – Hammad Bin Isa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **so it is the Fasting for three days during the Hajj [2:196]**. He^{-asws} said: 'A day before Al-Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafaat. The one who misses these days, let him take a pre-dawn meal on the night of 'Al-Hasba', and it is the night of the dispersing (then fast in the morning)".¹²⁸

2- ب، قرب الإسناد ابن أبي الخطاب عن البرزطي قال: سألت الرضا ع عن المتمتع يكون له فضول من الكسوة بعد الذي يحتاج إليه فلتسوى تلك الفضول مائة درهم يكون بمن يجد

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

'I asked Al-Reza^{-asws} about the performer of 'Tamatto' who has extra clothing beyond what he needs. If the value of this extra clothing amounts to one hundred Dirhams, 'Would he be considered among those who can 'find' (i.e., have financial means to perform Hajj)?

فَقَالَ لَهُ بُدٌّ مِنْ كَرَى وَ نَفَقَةٍ

He^{-asws} said to him: 'There is no escape for him from having rent and expenditure (money)!'

¹²⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 63

¹²⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 64

¹²⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 50 H 65

¹²⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 1

فَقُلْتُ لَهُ إِنَّ لَهُ كِرَى وَ نَفَقَةً وَ مَا يَجْتَاجُ بَعْدَ إِلَيْهِ مِنْ هَذَا الْمُضُولِ مِنْ كِسْوَتِهِ

I said, 'Supposing he has rent and expenditure money and he still has not need to this extra clothing?'

فَقَالَ وَ أَيُّ شَيْءٍ كِسْوَةٌ بِمِائَةِ دِرْهَمٍ هَذَا مِنْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةَ إِذَا رَجَعْتُمْ.

He^{-asws} said: 'And which thing is this clothing of one hundred Dirhams? This is from the ones Allah^{-azwj} Blessed and Exalted Said: **'But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return [2:196]'**.¹²⁹

3- ب، قرب الإسناد عن الرضا ع قال: إِذَا صَامَ الْمُتَمَتِّعُ يَوْمَيْنِ وَ لَمْ يَتَابِعِ الصَّوْمَ الْيَوْمَ الثَّلَاثِ فَقَدْ فَاتَهُ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ فَلْيَصُمْ بِمَكَّةَ ثَلَاثَةَ أَيَّامٍ مُتَابِعَاتٍ فَإِنْ لَمْ يَثْبُرْ أَوْ لَمْ يَتِمَّ عَلَيْهِ جَمَالُهُ فَلْيَصُمْهَا فِي الطَّرِيقِ الثَّلَاثَةَ أَيَّامٍ فَعَلَيْهِ إِذَا قَدِمَ عَلَى أَهْلِهِ عَشْرَةَ أَيَّامٍ مُتَابِعَاتٍ.

(The book) 'Qurb Al Isnaad' –

'From Al-Reza^{-asws} having said: 'When the performer of Tamatto fasts two days and does not follow fasting the third day, so he has missed **'Fasting for three days during the Hajj [2:196]**, so let him fast at Makkah three days consecutively. If he is not able or his cameleer cannot stay for him, let him fast these three days in the road. Upon him, when he arrives to his family, is fasting ten days consecutively'.¹³⁰

4- ضا، فقه الرضا عليه السلام إِذَا عَجَزْتَ عَنِ الْهَدْيِ وَ لَمْ تُمَكِّنْكَ صُمْتَ قَبْلَ التَّوْبَةِ يَوْمًا وَ يَوْمَ التَّوْبَةِ وَ يَوْمَ عَرَفَةَ وَ سَبْعَةَ أَيَّامٍ إِذَا رَجَعْتَ إِلَى أَهْلِكَ وَ إِنْ فَاتَكَ صَوْمُ هَذِهِ الثَّلَاثَةِ أَيَّامٍ صُمْتَ صَبِيحَةَ لَيْلَةِ الْحُصْبَةِ وَ يَوْمَيْنِ بَعْدَهَا

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'If you are unable to offer the sacrificial animal and cannot afford it, then you must fast one day before the day of Al Tarwiyya, on the Day of Al Tarwiyya, and on the day of Arafah, followed by seven days when you return to your family. If you miss fasting these three days, then you should fast on the morning after the Night of 'Hasba' (Sacrifice) and the two days following it.

وَ إِنْ وَجَدْتَ ثَمَنَ الْهَدْيِ وَ لَمْ تَجِدِ الْهَدْيَ فَخَلِّفِ الثَّمَنَ عِنْدَ رَجُلٍ مِنْ أَهْلِ مَكَّةَ يَشْتَرِي ذَلِكَ فِي ذِي الْحِجَّةِ وَ يَذْبَحُ عَنْكَ فَإِنْ مَضَتْ ذُو الْحِجَّةِ وَ لَمْ يَشْتَرِ لَكَ أَحْرَبًا إِلَى قَابِلِ ذِي الْحِجَّةِ فَأَيْمًا الدَّبْحِ.

If you find the price of the sacrificial animal but cannot find the animal itself, then leave the money with a trustworthy person in Makka so that they may purchase and slaughter it on your behalf during the month of Zul Hijjah. If Zul Hijjah passes and the sacrifice has not been made, then it should be delayed until the following Zul Hijjah, as these are the days of sacrifice".¹³¹

5- ضا، فقه الرضا عليه السلام وَ مَنْ كَانَ مُتَمَتِّعًا فَلَمْ يَجِدْ هَدْيًا فَعَلَيْهِ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ تِلْكَ عَشْرَةٌ كَامِلَةٌ.

¹²⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 2

¹³⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 3

¹³¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 4

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'One who was performing Tamatto but he cannot find an offering, upon him to fast three days during the Hajj and seven when he returns to his family, that would be ten complete'.¹³²

6- شي، تفسير العياشي عن عبد الرحمن بن الحجاج قال: كنت أصلي قائماً و أبو الحسن موسى بن جعفر ع قاعداً فُدأمي و أنا لا أعلم

(The book) Tafseer Al Ayyashi – from Abdul Rahman Bin Al Hajjaj who said,

'I was praying Salat while standing, and Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} was seated in front of me, and I didn't know'.

قال فجاهه عبداً البصري فسلم عليه و جلس قال يا أبا الحسن ما تقول في رجل تمتع و لم يكن له هدي

He said, 'Abbad Al-Basri came, greeted him^{-asws}, and sat down. He said: 'O Abu Al-Hassan^{-asws}! What do you^{-asws} say about a man who performs 'Tamatto' but does not have a sacrificial animal?'

قال يصوم الأيام التي قال الله تعالى فجعلت سعي إليهما

He^{-asws} said: 'He should fast the days which Allah^{-azwj} Said'.

قال عبداً و أي أيام هي

Abbad said, 'And which days are these?'

قال قبل التروية و يوم التروية و يوم عرفة

He^{-asws} said: '(One day) before Al-Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafaat'.

قال فإن فاتته

He said, 'Supposing he misses these?'

قال يصوم صبيحة الحنبة و يومين بعده

He^{-asws} said: 'He should fast the morning of 'Al-Hasba' (the day of sacrifice), and two days after it'.

قال أ فلا تقول كما قال عبد الله بن الحسن

He said, 'Why are you^{-asws} not saying like what Abdullah Bin Al-Hassan (Al-Basri) does?'

¹³² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 5

قَالَ وَ أَيَّ شَيْءٍ

He^{-asws} said: 'And which thing does he say?'

قَالَ قَالَ يَصُومُ أَيَّامَ التَّشْرِيقِ

He said, 'He says he should fast the days of Al-Tashreeq'.

قَالَ إِنَّ جَعْفَرًا صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص أَمَرَ بِأَلَّا يُنَادِيَ أَنَّ هَذِهِ أَيَّامٌ أَكْلٍ وَ شُرْبٍ فَلَا يَصُومَنَّ أَحَدٌ

He^{-asws} said: 'Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} had said: 'Rasool-Allah^{-saww} had instructed Bilal^{-ra} to call out, 'These are the days of eating and drinking, so no one should fast these!''

فَقَالَ يَا أَبَا الْحَسَنِ إِنَّ اللَّهَ قَالَ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةَ إِذَا رَجَعْتُمْ

He said, 'O Abu Al-Hassan^{-asws}! Allah^{-azwj} Says: **so it is the Fasting for three days during the Hajj and seven when you return [2:196]!**

قَالَ كَانَ جَعْفَرٌ ع يَقُولُ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ كِلْتانِ [كِتَابَانِ] أَشْهُرُ الْحَجِّ.

He^{-asws} said: 'Ja'far^{-asws} had said: 'Zul Qadah, and Zul Hijjah, both of these are months of Hajj'.¹³³

7- شي، تفسير العياشي عن منصور بن حازم عن أبي عبد الله ع قال: إذا تمتع بالعمرة إلى الحج ولم يكن معه هدي صام قبل التروية و يوم التروية و يوم عرفة فإن لم يصم هذه الأيام صام بمكة فإن أعجلوا صام في الطريق و إن أقام بمكة قدر مسيره إلى منزله فشاء أن يصوم السبعة الأيام فعل.

(The book) 'Tafseer Al Ayyashi' – From Mansour Bin Hazim,

'From Abu Abdullah^{-asws} having said: 'When you combine the Umrah to the Hajj and there does not happen to be a sacrificial animal with him, he should fast before Al-Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafaat. If he does not fast these days, he should fast at Makkah. If he is in a hurry, he should fast in the road, and if he stays at Makkah a measure of his travel to his house, if he likes to fast the seven days, he can do so'.¹³⁴

8- شي، تفسير العياشي عن ربعي عن عبد الله بن الجارود عن أبي الحسن ع قال: سألتُهُ عن قول الله عزَّ و جل فصيامٌ ثلاثة أيامٍ في الحجِّ

(The book) 'Tafseer Al Ayyashi' – From Rabie, from Abdullah Bin Al Jaroud,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **so it is the Fasting for three days during the Hajj and seven when you return [2:196]!**

¹³³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 6

¹³⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 7

قَالَ قَبْلَ التَّوْبَةِ يَصُومُ وَ يَوْمَ التَّوْبَةِ وَ يَوْمَ عَرَفَةَ فَمَنْ فَاتَهُ ذَلِكَ فَلْيَقْضِ ذَلِكَ فِي بَقِيَّةِ ذِي الْحِجَّةِ فَإِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ الْحُجَّ أَشْهُرٌ مَعْلُومَاتٌ.

He^{-asws} said: 'He should fast before Al-Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafat. The one who misses that, let him make that up during the remainder of Zil Hijjah, for Allah^{-azwj} Says in His^{-azwj} Book: **'The Hajj is (performed in) the well-known months; [2:197]'**.¹³⁵

9- شي، تفسير العياشي عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحُجِّ قَالَ قَبْلَ التَّوْبَةِ يَصُومُ وَ يَوْمَ التَّوْبَةِ وَ يَوْمَ عَرَفَةَ فَمَنْ فَاتَهُ ذَلِكَ فَلْيَقْضِ ذَلِكَ فِي بَقِيَّةِ ذِي الْحِجَّةِ فَإِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ الْحُجَّ أَشْهُرٌ مَعْلُومَاتٌ.

(The book) 'Tafseer Al Ayyashi' – from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **So it is the Fasting for three days during the Hajj [2:196]!** He^{-asws} said: 'Before Al-Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafat. So, the one who misses that, let him make that up during the remainder of Zil Hijjah, for Allah^{-azwj} Says in His^{-azwj} Book: **The Hajj is (performed in) the well-known months; [2:197]'**.¹³⁶

10- شي، تفسير العياشي عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحُجِّ وَ سَبْعَةٌ إِذَا رَجَعْتُمْ قَالَ إِذَا رَجَعْتَ إِلَى أَهْلِكَ.

(The book) 'Tafseer Al Ayyashi' – from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **so it is the Fasting for three days during the Hajj and seven when you return [2:196]!** He^{-asws} said: 'When you return to your family'¹³⁷

11- شي، تفسير العياشي عَنْ حُفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِيْمَنْ لَمْ يَصُمْ الثَّلَاثَةَ الْأَيَّامِ فِي ذِي الْحِجَّةِ حَتَّى يُهَلَ الْهَلَالُ قَالَ عَلَيْهِ دَمٌ لِأَنَّ اللَّهَ يَقُولُ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحُجِّ فِي ذِي الْحِجَّةِ

(The book) 'Tafseer Al Ayyashi, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} regarding the one who does not fast the three days in Zul Hajj until the crescent appears. He^{-asws} said: 'Upon him is blood (sacrificial animal) because Allah^{-azwj} Says: **so it is the Fasting for three days during the Hajj [2:196]**, in Zil Hijjah'.

قَالَ ابْنُ أَبِي عُمَيْرٍ وَ سَقَطَ عَنْهُ السَّبْعَةُ الْأَيَّامُ.

Ibn Abu Umeyr said, 'And the seven days were dropped from him^{-asws}'.¹³⁸

12- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِبِّهِ مُوسَى بْنِ جَعْفَرٍ ع سَأَلْتُهُ عَنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الْحُجِّ وَ السَّبْعَةِ أَمْ يَصُومُهَا مُتَوَالِيَةً أَمْ يُتَرَقُّ بَيْنَهُمَا

¹³⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 8

¹³⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 9

¹³⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 10

¹³⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 11

(The book) 'Tafseer Al Ayyashi' –

'From Ali son of Ja'far^{-asws}, from his brother Musa^{-asws} Bin Ja'far^{-asws}, 'I asked him^{-asws} about fasting three days during the Hajj and the seven, 'Does he have to fast these consecutively or he can separate between them?'

قَالَ يَصُومُ الثَّلَاثَةَ لَا يُفَرِّقُ بَيْنَهَا وَلَا يَجْمَعُ الثَّلَاثَةَ وَالسَّبْعَةَ جَمِيعًا.

He^{-asws} said: 'He should fast the three not separating between these, and he should not gather the three and the seven together''¹³⁹.

13- شي، تفسير العياشي عن علي بن جعفر عن أخيه موسى بن جعفر ع قال: سألتُهُ عن صَوْمِ الثَّلَاثَةِ الْأَيَّامِ فِي الْحَجِّ وَالسَّبْعَةِ أَوْ يَصُومُهَا مُتَوَالِيَةً أَوْ يُفَرِّقُ بَيْنَهُمَا

(The book) 'Tafseer Al Ayyashi' –

'From Ali son of Ja'far^{-asws}, from his brother Musa^{-asws} Bin Ja'far^{-asws}, he said, 'I asked him^{-asws} about fasting the three days during the Hajj, and the seven, 'Should he fast these consecutively or can he separate between the two?'

قَالَ يَصُومُ الثَّلَاثَةَ وَالسَّبْعَةَ - لَا يُفَرِّقُ بَيْنَهَا وَلَا يَجْمَعُ السَّبْعَةَ وَالثَّلَاثَةَ جَمِيعًا.

He^{-asws} said: 'He should fast the three and the seven not separating between these, and he cannot gather the seven and the three together''¹⁴⁰.

14- شي، تفسير العياشي عن عبد الرحمن بن محمد العزيمي عن أبي عبد الله عن أبيه عن علي ع في صِيَامِ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ قَالَ قَبْلَ التَّرْوِيَةِ يَوْمًا وَ يَوْمَ التَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ فَإِنْ فَاتَهُ ذَلِكَ تَسَحَّرَ لَيْلَةَ الْحَضْبَةِ.

(The book) 'Tafseer Al Ayyashi' – from Abdul Rahman Bin Muhammad Al Arzamy,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} regarding fasting the three days during Hajj. He^{-asws} said: 'A day before Al Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafaat. If he misses that, he should take a pre-dawn meal on the night of Al-Hasba (sacrifice then fast in the morning)''¹⁴¹.

15- شي، تفسير العياشي عن غياث بن إبراهيم عن أبيه عن علي ع قال: صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ قَبْلَ التَّرْوِيَةِ يَوْمًا وَ يَوْمَ التَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ فَإِنْ فَاتَهُ ذَلِكَ تَسَحَّرَ لَيْلَةَ الْحَضْبَةِ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ وَ سَبْعَةَ إِذَا رَجَعَ.

(The book) 'Tafseer Al Ayyashi' – from Giyas Bin Ibrahim, from his father,

'From Ali^{-asws} having said: 'Fasting the three days during Hajj is, the day before Tarwiyya, and the day of Tarwiyya and the day of Arafaat. If he misses that, he should take a pre-dawn meal

¹³⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 12

¹⁴⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 13

¹⁴¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 14

on the night of Al-Hasbah (sacrifice), so he should fast three days, and seven when he returns".¹⁴²

16- وَ قَالَ قَالَ عَلِيٌّ ع إِذَا قَاتَ الرَّجُلُ الصِّيَامَ فَلْيَبْدَأْ صِيَامَهُ مِنْ لَيْلَةِ النَّفْرِ .

And he said,

'Ali^{-asws} said: 'When the man misses the fasts, let him begin his fasts from the night of the dispersal (from Arafaat)'.¹⁴³

17- شي، تفسير العياشي عن إبراهيم بن أبي يحيى عن أبي عبد الله عن أبيه عن علي ع قال: يصوم المتمتع قبل التروية بيوم و يوم التروية و يوم عرفة فإن فاتته أن يصوم ثلاثة أيام في الحج و لم يكن عنده دم صام إذا انقضت أيام التشريق فيسحر ليلة الحصة ثم يصبح صائماً.

(The book) 'Tafseer Al Ayyashi' – From Ibrahim Bin Abu Yahya,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} from Ali^{-asws} having said: 'The performer of Tamatto should fast a day before Al-Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafaat. If he misses it, he should fast three days during the Hajj, and there does not happen to be blood (sacrificial animal) with him, he should fast when the days of Al-Tashreeq have expired. He should hold take a pre-dawn meal on the night of Al-Hasba (sacrifice), then he should fast in the morning".¹⁴⁴

[باب 52 الأضاحي و أحكامها](#)

CHAPTER 52 – THE SACRIFICE AND ITS RULINGS

1- ب، قرب الإسناد محمد بن الوليد عن ابن بكير قال: كنت عند أبي عبد الله ع قاعداً فسأله حفص بن القاسم فقال له ما ترى أ يضحي بالخصي

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I was seated in the presence of Abu Abdullah^{-asws}. Hafs Bin Al-Qasim asked him^{-asws}. He said to him^{-asws}, 'Can one sacrifice with the castrated (animal)'.¹⁴⁵

قال فقال إن كنتم إنما تريدون اللحم فدونكم أو عليكم.

He (the narrator) said, 'He^{-asws} said: 'But rather if you wanted the meat, then take it if you want, and it would be upon you".¹⁴⁵

2- ب، قرب الإسناد علي عن أخيه ع قال: سألت عن الصحية يشتربها الرجل عوزاء لا يعلم بما إلا بعد شرائها هل تجزي عنه

(The book) 'Qurb Al Isnaad' –

¹⁴² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 15

¹⁴³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 16

¹⁴⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 51 H 17

¹⁴⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 1

'Ali, from his brother (Musa Al-Kazim^{-asws}), said, 'I asked him^{-asws} about the sacrifice the man buys it as blind, not knowing of it except after having bought it, 'Does it suffice him?'

قَالَ نَعَمْ إِلَّا أَنْ تَكُونَ هَدِيًّا فَإِنَّهُ لَا يَجُوزُ فِي الْهَدْيِ.

He^{-asws} said: 'Yes, except if it happens to be a sacrificial offering, for it does not suffice as a sacrificial offering'.¹⁴⁶

3- قَالَ: وَ سَأَلْتُهُ عَنِ الضَّحِيَّةِ الْمُحَطَّبِ الَّذِي يَذْبَحُهَا فَيُسَمِّي غَيْرَ صَاحِبِهَا تُجْرِي صَاحِبَ الضَّحِيَّةِ

He said, 'And I asked him^{-asws} about the sacrificial animal, the one who slaughters is names other than its owner, 'Does it suffice the owner of the sacrifice?'

قَالَ قَالَ نَعَمْ إِنَّمَا هُوَ مَا نَوَى.

He said, 'He^{-asws} said: 'Yes, rather he is what he had meant'.¹⁴⁷

4- قَالَ: وَ سَأَلْتُهُ عَنِ جُلُودِ الْأَضَاحِيِّ هَلْ تَصْلُحُ لِمَنْ صَحَّى بِهَا أَنْ يَجْعَلَهَا جِرَابًا

He said, 'And I asked him^{-asws} about sins of the sacrificed animals, 'Is it correct for the one who sacrifices it that he makes a bag out of it?'

قَالَ لَا يَصْلُحُ أَنْ يَجْعَلَهَا جِرَابًا إِلَّا أَنْ يَتَصَدَّقَ بِثَمَنِهِ.

He^{-asws} said: 'It is not correct to make it as a bag except if he donates its price in charity'.¹⁴⁸

5- قَالَ: وَ سَأَلْتُهُ عَنِ الْأَضْحَى فِي غَيْرِ أَيَّامٍ مِثْلِي قَالَ ثَلَاثَةَ أَيَّامٍ.

He said, 'And I asked him^{-asws} about the sacrifice in other than the days of Mina. He^{-asws} said: 'Three days'.¹⁴⁹

6- قَالَ: وَ سَأَلْتُهُ عَنِ رَجُلٍ مُسَافِرٍ قَدِمَ بَعْدَ الْأَضْحَى يَوْمَيْنِ أَنْ يَصْلُحَ أَنْ يُضْحِيَ فِي الْيَوْمِ الثَّلَاثِ

He said, 'And I asked him^{-asws} about a traveller man who arrives two days after the sacrifice, 'Is it correct that he sacrifices on the third day?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.¹⁵⁰

¹⁴⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 2

¹⁴⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 3

¹⁴⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 4

¹⁴⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 5

¹⁵⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 6

7- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي لا تُماكس في أربعة أشياء في شراء الأضحية و الكفن و النسمه و الكراء إلى مكة.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} had bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Do not bargain in four things – in buying the sacrificial animal, and the shroud, and the slave, and the hire charges to Makkah'.¹⁵¹

8- ل، الخصال أبي و ابن الوليد معاً عن محمد العطار و أحمد بن إدريس معاً عن الأشعري عن محمد بن عيسى رفعه إلى أبي جعفر ع مثله.

(The book) 'Al Khisaal' – My father, and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ash'ary, from Muhammad Bin Isa raising it to Abu Ja'far^{-asws} – similar to it'.¹⁵²

9- ل، الخصال أبي عن السعدآبادي عن البرقي عن علي بن معبد عن الحسين بن خالد عن أبي الحسن ع قال: قلت له كم تجزي البدنة

(The book) 'My father, from Al Sa'dabady, from Al Barqy, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'How many does a camel suffice?'

قال عن نفسي واحدة

He^{-asws} said: 'For one person'.

قلت فالبقرة

I said, 'So (what about) the cow?'

قال تجزي عن خمسة إذا كانوا يأكلون على مائدة واحدة

He^{-asws} said: 'It suffices for five when they had been eating upon one table (as a family)'.

قلت كيف صارت البدنة لا تجزي إلا عن واحدة و البقرة تجزي عن خمسة

I said, 'How come the camel because insufficient except for one while the cow suffices for five?'

قال لأن البدنة لم يكن فيها من العلة ما كان في البقرة إن الذين أمروا قوم موسى ع بعبادة العجل كانوا خمسة أنفسهم و كانوا أهل بيت يأكلون على خوان واحد و هم أذنبوه و أخوه ميذوبه و ابن أخيه و ابنته و امرأته و هم الذين أمروا بعبادة العجل و هم الذين ذبحوا البقرة التي أمر الله عز و جل بدبحها.

He^{-asws} said: 'Because the camel does not happen to have a reason what happens to be in the cow. The people of Musa which had instructed with worship of the calf were five persons,

¹⁵¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 7

¹⁵² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 8

and they were members of a household eating upon one table-spread, and they were Azinuha and his brother Mizwiya, and son of his brother, and his daughter, and his wife, and they are those who had instructed with worshipping the calf, and they are the ones who slaughtered the cow which Allah^{-azwj} Mighty and Majestic had Commanded with slaughtering it".¹⁵³

10- سن، المحاسن أبي عن محمد بن سليمان عن الحسين بن خالد مثله.

(The book) 'My father, from Muhammad Bin Suleyman, from Al-Husayn Bin Khalid – similar to it'.¹⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ حُمْرَانَ قَالَ عَزَّتِ الْبُدُنُ سَنَةً مِئَتِي حَتَّى بَلَغَتْ الْبَدَنَةُ مِائَةَ دِينَارٍ فَسُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ اشْتَرَكُوا فِيهَا قَالَ قُلْتُ كَمْ قَالَ مَا حَفَّ هُوَ أَفْضَلُ قُلْتُ عَنْ كَمْ بُجِرِي قَالَ عَنْ سَبْعِينَ .

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

'He^{-asws} said: 'The sacrificial animals became too expensive in Mina one year, to the extent that the camel reached one hundred Dinars. So Abu Ja'far^{-asws} was asked about that, and he^{-asws} said: 'Participate in it'. I said, 'How many?' He^{-asws} said: 'Whatever is lighter, so it is superior'. I said, 'On behalf of how many would it suffice?' He^{-asws} said: 'On behalf of seventy'.¹⁵⁵

قال الصادق رحمه الله جاء من هذا الحديث هكذا فأوردته لما فيه من ذكر الخمسة و الذي أفني به في البدنة أتما تجزي عن سبعة وكذلك البقرة تجزي عن سبعة منفردتين و ليست هذه الأخبار بمختلفة لأن ما يجزي عن سبعة يجزي عن واحد و يجزي عن خمسة أيضا و ليس في هذا الحديث أن البدنة لا تجزي إلا عن واحد و لا فيه أن البقرة لا تجزي إلا عن خمسة.

Al-Sadouq, may Allah^{-azwj} Mercy him, said, 'This narration has come in this form, so I have included it due to its mention of the five individuals. However, the ruling I give regarding the sacrificial camel is that it suffices for seven people, and likewise, a cow suffices for seven individuals, even if they are unrelated. These reports are not contradictory, because what suffices for seven can also suffice for one or for five. This narration does not state that the sacrificial camel suffices only for one person, nor does it say that the cow suffices only for five.'

11- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع أبي عن علي بن أبيه عن ابن مَعْبَدٍ مثله.

(The books) 'Uyoun Akhbar Al-Reza^{-asws}, (and) 'Ilal Al Sharaie' – 'My father, from Ali, from his brother, from Ibn Ma'bad – similar to it'.¹⁵⁶

12- ل، الخصال ع، علل الشرائع ابن الوليد عن الصقار عن ابن أبي الخطاب عن وهيب بن حفص عن أبي بصير عن أبي عبد الله ع قال: الْبَقْرَةُ وَ الْبَدَنَةُ تُجْرِيَانِ عَنْ سَبْعَةٍ إِذَا اجْتَمَعُوا مِنْ أَهْلِ بَيْتٍ وَ مِنْ غَيْرِهِمْ.

¹⁵³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 9

¹⁵⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 10

¹⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 184 H 4

¹⁵⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 11

(The books) 'Al Khisaal', (and) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Wuheyb, from Hafs, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'The cow and the camel both are sufficient on behalf of seven (persons) when they gather from a household, and from others''.¹⁵⁷

13- ل، الخصال ع، علل الشرائع أبي عن سعد عن ثنان بن محمد عن الحسن بن أحمد عن يونس بن يعقوب قال: سألت أبا عبد الله ع عن البقرة يُضْحَى بِهَا

(The books) 'Al Khisaal', (and) 'Ilal Al Sharaie' – My father, from Sa'ad, from Bunan Bin Muhammad, from Al-Hassan Bin Ahmad, from Yunus Bin Yaquob who said,

'I asked Abu Abdullah^{-asws} about the cow to be sacrificed with'.

قَالَ فَقَالَ نُجْزِي عَنْ سَبْعَةٍ مُتَفَرِّقِينَ.

He (the narrator) said, 'He^{-asws} said: 'It suffices on behalf of seven different people''.¹⁵⁸

14- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال: كان النبي ص يضحى بكبشيتين أقرنين أملحين.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} had sacrificed two horned, speckled rams''.¹⁵⁹

15- ع، علل الشرائع أبي عن سعد عن النوفلي عن السكوني عن الصادق عن أبيه ع قال قال رسول الله ص إنما جعل الله هذا الأضحى لتسيع مساكينكم من اللحم فأطعموهم.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'But rather, Allah^{-azwj} has Made this sacrificial meat for nine of your needy people, so feed them''.¹⁶⁰

16- ع، علل الشرائع ابن الوليد عن الصفار عن ابن معروف عن أبي جميلة عن أبي عبد الله ع قال: سألته عن لحم الأضاحي فقال كان علي بن الحسين و ابنه محمد ع يتصدقان بالثلث على جيرانهما و يثلث على المساكين و ثلث تمسكانه لأهل البيت.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Abi Jameela,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the meat of the sacrifice. He^{-asws} said: 'Ali Bin Al-Husayn^{-asws} and his^{-asws} son^{-asws} Muhammad^{-asws} had both

¹⁵⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 12

¹⁵⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 13

¹⁵⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 14

¹⁶⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 15

donated in charity with two-thirds to their neighbours, and a third to the needy (beggars), and a third to their needy ones of the family members”¹⁶¹.

17- ع، علل الشرائع الدقاق عن الأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ التَّوْفَلِيِّ عَنِ الْبَطَائِنِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ مَا عَلَّةُ الْأُضْحِيَّةِ

(The book) ‘Ilal Al Sharaie’ – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘What is reason of the sacrifice?’

فَقَالَ إِنَّهُ يُعْفَرُ صَاحِبُهَا عِنْدَ أَوَّلِ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا عَلَى الْأَرْضِ وَ لِيَعْلَمَ اللَّهُ عَزَّ وَ جَلَّ مَنْ يَتَّقِيهِ بِالْغَيْبِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَ لَا دِمَائُهَا وَ لَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ

He^{-asws} said: ‘(Sins) are Forgiven for its owner at the first drop to drip from its blood upon the ground, and for Allah^{-azwj} Mighty and Majestic to Know the one who fears Him^{-azwj} in the unseen. Allah^{-azwj} Mighty and Majestic Says: ***It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. [22:37]***’.

ثُمَّ قَالَ انظُرْ كَيْفَ قَبِلَ اللَّهُ قُرْبَانَ هَابِيلَ وَ رَدَّ قُرْبَانَ قَابِيلَ.

Then he^{-asws} said: ‘Look at how Allah^{-azwj} had Accepted the offering of Habel^{-as} and Rejected the offering of Qabeel^{-la}’¹⁶².

18- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ مُوسَى بْنِ إِبْرَاهِيمَ عَنِ أَبِي الْحَسَنِ مُوسَى ع قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَفْرَهُوا ضَحَايَاكُمْ فَإِنَّهَا مَطَايَاكُمْ عَلَى الصِّرَاطِ.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash’ary, from Musa Bin Ja’far Al Baghdadi, from Abdullah Bin Abdullah, from Musa Bin Ibrahim,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Choose the best for your sacrifice for these will be your mounts upon the Bridge (in the Hereafter)’¹⁶³.

19- ع، علل الشرائع بِهَذَا الْإِسْنَادِ عَنْهُ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأُمَّ سَلَمَةَ وَ قَدْ قَالَتْ لَهُ يَا رَسُولَ اللَّهِ يَحْضُرُ الْأُضْحَى وَ لَيْسَ عِنْدِي مَا أُضْحِي بِهِ فَأَسْتَفْرِضُ وَ أُضْحِي

(The book) ‘Ilal Al Sharaie’ – By this chain,

‘From him^{-asws} having said: ‘Rasool-Allah^{-saww} said to Umm Salama^{-ra} and she^{-as} had said to him^{-saww}: ‘O Rasool-Allah^{-saww}! The (time) for the sacrifice has presented and there isn’t any sacrificial animal with me^{-as} I^{-as} can sacrifice with. Shall I^{-as} borrow and sacrifice?’

¹⁶¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 16

¹⁶² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 17

¹⁶³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 18

قَالَ فَاسْتَفْرَضِي فَإِنَّهُ دَيْنٌ مُفْضِيٌّ.

He^{-saww} said: ‘Borrow, for it is a debt to be fulfilled’¹⁶⁴.

20- ع، علل الشرائع الدقاق عن الأَسَدِيِّ عَنْ سَهْلِ بْنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ عَلِيًّا ع سُئِلَ هَلْ تُطْعَمُ الْمَسَاكِينُ فِي كَفَّارَةِ الْيَمِينِ مِنْ حُومِ الْأَصْحَابِ

(The book) ‘Ilal Al Sharaie’ – Al Daqqaq, from Al Asady, from Sahl, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} was asked, ‘Can the needy ones be fed from the sacrificial meat regarding an expiation of an oath?’

قَالَ لَا لِإِنَّهُ فُرْبَانُ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: ‘No, because it is an offering to Allah^{-azwj} Mighty and Majestic’¹⁶⁵.

21- ع، علل الشرائع أبي و ابن الوليد معاً عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى الْأَزْرَقِ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع الرَّجُلُ يُعْطِي الضَّحِيَّةَ مَنْ يَسْلُخُهَا بِجِلْدِهَا

‘Ilal Al Sharaie’ – My father and Ibn Al Waleed, both together from Muhammad Al Attar, from Al Ash’ary, from Ali Bin Ismail, from Safwan Bin Yahya Al Azraq who said,

‘I said to Abu Ibrahim^{-as}, ‘The man gives the skin of the sacrificed animal to the one who skins it’.

قَالَ لَا تَبَأْسُ بِهِ إِنَّمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَكُلُوا مِنْهَا وَ أَطْعَمُوا وَ الْجِلْدُ لَا يُؤْكَلُ وَ لَا يُطْعَمُ.

He^{-asws} said: ‘There is no problem with it. But rather Allah^{-azwj} Mighty and Majestic: **Therefore, eat from these and feed [22:28]**, and the skin can neither be eaten nor fed’¹⁶⁶.

22- ع، علل الشرائع أبي عن سَعْدِ بْنِ الرَّبِيعِ عَنِ أَحْمَدَ بْنِ يَحْيَى الْمُقَرَّبِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ شُرَيْحِ بْنِ هَانِي عَنِ عَلِيِّ ع أَنَّهُ قَالَ: لَوْ عَلِمَ النَّاسُ مَا فِي الْأُضْحِيَّةِ لَأَسْتَدَانُوا وَ ضَحَّوْا إِنَّهُ يُعْفَرُ لِصَاحِبِ الْأُضْحِيَّةِ عِنْدَ أَوَّلِ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا.

(The book) ‘Ilal Al Sharaie’ – My father, from Sa’ad, from Al Barqy, from Ahmad Bin Yahya Al Muqry, from Abdullah Bin Musa, from Israeel, from Abu Is’haq, from Shureyh Bin Hany,

‘From Ali^{-asws}, he^{-asws} said: ‘Had the people known what is in the sacrifice, they would have taken out loans and sacrificed. (Sins) are Forgiven for owner of the sacrificed at the first drop dripping from its blood’¹⁶⁷.

¹⁶⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 19

¹⁶⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 20

¹⁶⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 21

¹⁶⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 22

23- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ الْمُغَيْرَةِ عَنِ السُّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُضْحَى بِالْعَرْجَاءِ بَيْنَ عَرْجَيْهَا وَلَا بِالْعَوَازِ بَيْنَ عَوَازِهَا وَلَا بِالْعَجْفَاءِ وَلَا بِالْجَرْبَاءِ وَلَا بِالْجُدَعَاءِ وَلَا بِالْعَضْبَاءِ وَهِيَ الْمَكْسُورَةُ الْقَرْنِ وَالْجُدَعَاءُ الْمَقْطُوعَةُ الْأُذُنِ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuni,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'A sacrificial animal should not be one that is lame with an obvious limp, one-eyed with obvious blindness, emaciated, afflicted with mange, mutilated, or injured. The 'injured' refers to one with a broken horn, and the 'mutilated' refers to one with a cut-off ear".¹⁶⁸

24- مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ أَبِي نَصْرِ بْنِ الْبَغْدَادِيِّ عَنِ أَحْمَدَ بْنِ يَحْيَى الْمُقَرِّي عَنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ إِسْرَائِيلَ عَنِ أَبِي إِسْحَاقَ عَنِ شُرَيْحِ بْنِ هَابِي عَنِ عَلِيِّ ع قَالَ: أَمَرْنَا رَسُولُ اللَّهِ ص فِي الْأَضَاحِيِّ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ وَهَمَانَا عَنِ الْخَرْقَاءِ وَالْمُقَابَلَةِ وَالْمُدَابِرَةِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Abu Nasr Al Baghdadi, from Ahmad Bin Yahya Al Muqry, from Abdullah Bin Musa, from Israeel, from Abu Is'haq, from Shureyh Bin Hany,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} instructed us regarding the sacrifice that we should carefully look at the eyes and the ears, and he^{saww} forbade us from the one of torn ears, and the split ears, and the ears cut from the front, and ears cut from the back".¹⁶⁹

و الخرقاء أن يكون في الأذن ثقب مستدير و الشرقاء في الغنم المشقوقة الأذن باثنين حتى ينفذ إلى الطرف و المقابلة أن يقطع من مقدم أذنها شيء ثم يترك معلقا لا يبين كأنه زمة و يقال لمثل ذلك من الإبل المزتم و يسمى ذلك المعلق الرعل و المدابرة أن يفعل ذلك بمؤخر أذن الشاة.

'Al-Kharqa' refers to an animal whose ear has a round hole. 'Al-Sharqa' in sheep refers to one whose ear is split in two all the way to the edge. 'Al-Muqabalah' is when a part of the front of the ear is cut but left hanging, not completely severed, resembling a pendant, and a similar case in camels is called 'Al-Muzannam', with the hanging part referred to as 'Al-Ra'l'. Al-'Mudabarah' is when the same is done to the back of the sheep's ear'.

25- ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارٍ عَنِ الْأَهْوَاذِيِّ عَنِ فَضَالَةَ عَنِ السُّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ إِنَّمَا جَعَلَ اللَّهُ هَذَا الْأَضْحَى لِشَبْعٍ مَسَاكِينِكُمْ مِنَ اللَّحْمِ فَأَطْعِمُوهُمْ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Ahwazy, from Fazala, from Al Sakuni,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'And rather Allah^{azwj} Made this sacrifice to be to satiate your needy ones from the meat, so feed them".¹⁷⁰

26- نَوَادِرُ الرَّوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص مِثْلَهُ.

¹⁶⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 23

¹⁶⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 24

¹⁷⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 25

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it".¹⁷¹

27- سن، المحاسن ابن فضال عن ثعلبة عن محمد بن قيس قال سمعت أبا جعفر ع يقول إن الله يحب إطعام الطعام و هزارة الدماء.

(The book) 'Al Mahasin' – Ibn Fazzal, from Sa'alba, from Muhammad Bin Qays who said,

'I heard Abu Ja'far^{-asws} saying: 'Allah^{-azwj} Loves feeding the food and spilling the blood (of sacrificial animal)".¹⁷²

28- سن، المحاسن علي بن الحكم عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع قال: إن الله يحب هزارة الدماء و إطعام الطعام.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Loves spilling of the blood (of sacrificial animal) and feeding the food".¹⁷³

29 سن، المحاسن أبو سميعة عن الحسن بن علي بن يوسف عن ابن عميرة عن عبيد الله بن الوليد الوصافي عن أبي جعفر ع مثله.

(The book) 'Al Mahasin' – Abu Sameena, from Al-Hassan Bin Ali Bin Yusuf, from Ibn Ameyra, from Ubeydullah Bin Al Waleed Al Wasafy, 'From Abu Ja'far^{-asws}, similar to it".¹⁷⁴

30- سن، المحاسن أحمد بن محمد بن محمد بن الحكم بن أئمن عن ميمون [البان] اللبان عن أبي جعفر ع قال قال رسول الله ص الإيمان حسن الخلق و إطعام الطعام و إزارة الدماء.

(The book) 'Al Mahasin' – Ahmad Bin Muhammad, from Al Hakam Bin Ayman, from Maymoun Al Laban,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Eman is good mannerisms, and feeding the food, and spilling the blood".¹⁷⁵

31- شي، تفسير العياشي عن أحمد بن محمد بن محمد عن الرضا ع قال: لا يضحي بالليل.

(The book) 'Tafseer Al Ayyashi' – from Ahmad Bin Muhammad,

'From Al-Reza^{-asws} having said: 'Do not sacrifice at night".¹⁷⁶

32- شي، تفسير العياشي عن داود الرقي قال: سألت بعض الخوارج عن هذه الآية في كتاب الله من الضأن اثنتين و من المعز اثنتين فلن الذكرين حرّم أم الأثنتين و من البقر اثنتين ما الذي أحل الله من ذلك و ما الذي حرّم الله

¹⁷¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 26

¹⁷² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 27

¹⁷³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 28

¹⁷⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 29

¹⁷⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 30

¹⁷⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 31

(The book) 'Tafseer Al Ayyashi' – From Dawood Al Raqy who said,

'One of the Kharijites asked me about this Verse in the Book of Allah^{-azwj}: **two from the sheep and two from the goats, Say: 'Is it the two males He Prohibited, or the two females, [6:143] And (for) two from the camels and two from the cows [6:144]**, 'What is that which Allah^{-azwj} has Permitted from that, and what is what which Allah^{-azwj} has Prohibited?'

فَلَمْ يَكُنْ عِنْدِي فِيهِ شَيْءٌ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ أَنَا حَاجٌّ فَأَخْبَرْتُهُ بِمَا كَانَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّ فِي الْأُضْحِيَّةِ مِنَ الْإِبِلِ الْعَرَابَ وَ حَرَّمَ فِيهَا الْبَحَائِيَّ وَ أَحَلَّ الْبَقْرَةَ الْأَهْلِيَّةَ أَنْ يُضْحَى بِهَا وَ حَرَّمَ الْجَبَلِيَّةَ

There did not happen to be with me anything regarding it, so I entered to see Abu Abdullah^{-asws} and I was a pilgrim. I informed him^{-asws} with what had happened. He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted has Permitted regarding the sacrifices, has Permitted the Arabian camels has Prohibited the Bakhaty in these, and has Permitted the domesticated cows to be sacrificed with and Prohibited the wild cattle'.

فَانصَرَفْتُ إِلَى الرَّجُلِ فَأَخْبَرْتُهُ بِهَذَا الْجَوَابِ فَقَالَ لِي هَذَا شَيْءٌ حَمَلْتَهُ الْإِبِلُ مِنَ الْحِجَازِ عَنْ رَجُلٍ مِنَ الْبَصْرِيِّينَ مِنَ الشَّارِيَّةِ.

I let to go to the man and informed him of this answer. He said to me, 'This is something the camels have carried from Al-Hijaz!' – from a man from the people of Basra from the 'Al-Shariya' (a sect from the Kharijites)".¹⁷⁷

33- شي، تفسير العياشي عن صفوان الجمال قال: كَانَ مَشْجَرِي إِلَى مِصْرَ وَ كَانَ لِي بِهَا صَدِيقٌ مِنَ الْخَوَارِجِ فَأَتَانِي وَفَتَ خُرُوجِي إِلَى الْحَجِّ فَقَالَ لِي هَلْ سَمِعْتَ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الصَّائِنِ اثْنَيْنِ وَ مِنَ الْمَغْرِبِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَمَ الْأُنثَيَيْنِ أَمَا اسْتَمَلْتَ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقْرِ اثْنَيْنِ أَيَا أَحَلَّ وَ أَيَا حَرَّمَ

(The book) 'Tafseer Al Ayyashi' – From Safwan Al Jammal who said,

'My trading was to Egypt and over there was a friend of mine from the Kharijites. He came to me at the time of my going out to the Hajj. He said to me, 'Have you heard from Ja'far^{-asws} Bin Muhammad^{-saww} regarding Words of Allah^{-azwj} Mighty and Majestic: **(Consider) pairs of eight – (for) two from the sheep and two from the goats, Say: 'Is it the two males He Prohibited, or the two females, [6:143] And (for) two from the camels and two from the cows, [6:144]?** Which are Permissible and which are Prohibited?'

قُلْتُ مَا سَمِعْتُ مِنْهُ فِي هَذَا شَيْئاً

I said, 'I have not heard anything from him^{-asws} regarding this!'

فَقَالَ لِي أَنْتَ عَلَى الْخُرُوجِ فَأَجِبْ أَنْ تَسْأَلَهُ عَنْ ذَلِكَ

He^{-asws} said to me: 'You are upon the going out, so I would love it if you could ask him^{-asws} about that''

¹⁷⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 32

قَالَ فَحَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلْتُهُ عَنْ مَسْأَلَةِ الْخَارِجِيِّ فَقَالَ حَرَّمَ مِنَ الضَّأْنِ وَالْمَعْرِ الْجَبَلِيَّةَ وَأَخْلَى الْأَهْلِيَّةَ يَعْنِي فِي الْأَصْحَابِيِّ وَأَخْلَى مِنَ الْإِبِلِ الْعَرَابَ وَمِنَ الْبَقَرِ الْأَهْلِيَّةَ وَحَرَّمَ مِنَ الْبَقَرِ الْجَبَلِيَّةَ وَمِنَ الْإِبِلِ الْبَحَائِيَّ يَعْنِي فِي الْأَصْحَابِيِّ

He (the narrator) said, 'O performed Hajj, so I entered to see Abu Abdullah^{-asws}. I asked him^{-asws} about the question of the Kharijite. He^{-asws} said: 'He^{-azwj} has Prohibited from the sheep and the goats the mountainous (wild ones), and has Permitted the domesticated, meaning regarding the sacrifice, and has Permitted from the camels, the Arabian, and from the cows the domesticated and has Prohibited from the cows, the wild ones, and from the camels, the Bakhaty, meaning regarding the sacrifice''.

قَالَ فَلَمَّا انصرفت أخبرته فقال أما إنَّه لو لا ما أهرق جده من الدماء ما اتخذت إماماً غيره.

He^{-asws} said: 'When I left, I informed him. He said, 'Had it not been for the bloodshed what his^{-asws} grandfather^{-asws} had spilt (When Ali^{-asws} killed the Kharijites), I would not have taken an Imam^{-asws} other than him^{-asws} (Abu Abdullah^{-asws})''.¹⁷⁸

34- هَجَّجَ، نَجَّجَ الْبَلَاغَةَ مِنْ حُطْبَةٍ لَهُ ع فِي ذِكْرِ يَوْمِ النَّحْرِ وَ صِفَةِ الْأَضْحِيَّةِ وَ مِنْ تَمَامِ الْأَضْحِيَّةِ اسْتِشْرَافُ أُذُنَيْهَا وَ سَلَامَةُ عَيْنَيْهَا فَإِذَا سَلِمَتِ الْأُذُنُ وَ الْعَيْنُ سَلِمَتِ الْأَضْحِيَّةُ وَ تَمَّتْ وَ لَوْ كَانَتْ عَضْبَاءَ الْقُرْنِ بَجُرِّ رَجُلَيْهَا إِلَى الْمُنْسَكِ.

(The book) 'Nahj Al Balagah' –

'From a sermon of his^{-asws} in mentioning the day of the sacrifice and description of the sacrifice: 'And from completeness of the sacrificial animal is the erectness of its ears, and soundness of its eyes. When the ears and the eyes are sound, the sacrificial animal is sound and complete, even if its horn were to be broken or it were to drag its legs to the ritual sacrifice''.¹⁷⁹

35- الْهُدَايَةُ، لَا يَجُوزُ فِي الْأَصْحَابِيِّ مِنَ الْبُذْنِ إِلَّا النَّثِيُّ وَ هُوَ الَّذِي لَهُ حَمْسٌ سِنِينَ أَوْ دَخَلَ فِي السَّادِسَةِ وَ يُجْزِي مِنَ الْمَعْرِ أَوْ الْبَقَرِ النَّثِيُّ وَ هُوَ الَّذِي تَمَّ لَهُ سَنَةٌ وَ دَخَلَ فِي الثَّانِيَةِ وَ يُجْزِي مِنَ الضَّأْنِ الْجَذَعُ لِسَنَةٍ وَ يُجْزِي الْبَقْرَةَ عَنْ حَمْسَةِ نَفَرٍ إِذَا كَانُوا مِنْ أَهْلِ بَيْتٍ.

(The book) 'Al Hidayah' –

'It is not sufficient from the camels regarding the sacrifice except the 'Sanniyun', and it is which has five years for it, or it has entered into the sixth, and it suffices from the goat or the cow the 'Sanniyun', and it is which has a complete year for it and has entered into the second, and it suffices from the sheep the lamb of a year, and the cow suffices on behalf of five persons when they were from one household''.¹⁸⁰

36- وَ رُوي أَنَّهُا تُجْزِي عَنْ سَبْعَةِ وَ الْجُرُورُ يُجْزِي عَنْ عَشْرَةِ مُتَفَرِّقِينَ وَ الْكَبْشُ يُجْزِي عَنِ الرَّجُلِ وَ عَنْ أَهْلِ بَيْتِهِ وَ إِذَا عَزَّتِ الْأَصْحَابِيُّ أَجْزَأَتْ شَاءَ عَنْ سَبْعِينَ.

¹⁷⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 33

¹⁷⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 34

¹⁸⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 35

And it is reported, 'It suffices on behalf of seven, and the camel suffices on behalf of ten different ones, and the ram suffices on behalf of the (one) man and on behalf of his household, and if sacrificial animals become scarce, a single sheep can be suffice on behalf of seventy people'.¹⁸¹

37- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ص يَوْمَ النَّحْرِ حَتَّى دَخَلَ عَلَى فَاطِمَةَ ع فَقَالَ يَا فَاطِمَةُ قُومِي فَاشْهَدِي أَضْحِيَّتِكَ فَإِنَّ بِكُلِّ قَطْرَةٍ مِنْ دَمِهَا كَفَّارَةٌ كُلِّ ذَنْبٍ أَمَا إِنَّهَا يُؤْتَى بِهَا يَوْمَ الْقِيَامَةِ فَيُوضَعُ فِي مِيزَانِكَ مِثْلَ مَا هِيَ سَبْعِينَ ضِعْفًا

(The book) 'Misbah al Anwaar' –

'From Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} came on the day of the sacrifice until he^{-saww} entered to see (Syeda) Fatima^{-asws}. He^{-saww} said: 'O Fatima^{-asws}! Stand and witness your^{-asws} sacrifice, for with every drop of its blood is an expiation of every sin. They will come with it on the Day of Qiyamah and placed in your scale similar to what is a seventy manifold'.

قَالَ فَقَالَ لَهُ الْمِقْدَادُ بْنُ الْأَسْوَدِ يَا رَسُولَ اللَّهِ هَذَا خَاصَّةٌ أَمْ لِكُلِّ مُؤْمِنٍ عَامَّةً

He^{-asws} said: 'Al-Miqdad Bin Al-Aswad said to him^{-saww}: 'O Rasool-Allah^{-saww}! Is this special or general for every Momin?'

فَقَالَ بَلْ لِيَالِ مُحَمَّدٍ وَ لِلْمُؤْمِنِينَ.

He^{-saww} said: 'But, for Progeny^{-asws} of Muhammad^{-saww} and for the Momineen'.¹⁸²

38- كِتَابُ الْغَايَاتِ، عَنْ أَبَانَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: مَا مِنْ عَمَلٍ أَفْضَلَ يَوْمَ النَّحْرِ مِنْ دَمِ مَسْنُوكٍ وَ مَشِيٍّ فِي بَرِّ الْوَالِدَيْنِ أَوْ ذِي رَجَمٍ قَاطِعٍ يَأْخُذُ عَلَيْهِ بِالْفَضْلِ وَ يَبْدَأُ بِالسَّلَامِ أَوْ رَجُلٍ أَطْعَمَ مِنْ صَالِحِ نُسُكِهِ ثُمَّ دَعَا إِلَى بَقِيَّتِهَا جِيرَانَهُ مِنَ الْيَتَامَى وَ أَهْلِ الْمَسْكَنَةِ وَ الْمَمْلُوكِ وَ تَعَاهَدَ الْأُسْرَاءَ.

(The book) 'Al Ghayaat' – From Aban Bin Muhammad,

'From Muhammad^{-asws} Bin Ali^{-asws} having said: 'There is no deed better on the day of Sacrifice than shedding blood (of sacrificial animal), walking in kindness towards one's parents, or reconciling with a severed relative with the grace and initiating greetings, or a man who feeds from his righteous ritual, then he call to its remainder, the orphans from his neighbourhood, and the needy people, and the slaves, and cares for the captives'.¹⁸³

39- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ ع قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَخْطُبُ يَوْمَ النَّحْرِ وَ هُوَ يَقُولُ هَذَا يَوْمَ النَّحْرِ وَ الْعَجَّ فَالْتَجَّ مَا تُهْرِيقُونَ فِيهِ مِنَ الدِّمَاءِ فَمَنْ صَدَقَتْ نِيَّتُهُ كَانَ أَوَّلَ قَطْرَةٍ لَهُ كَفَّارَةٌ لِكُلِّ ذَنْبٍ وَ الْعَجَّ الدُّعَاءُ

(The book) 'Da'im Al Islam –

'From Ali^{-asws} who said, 'I heard Rasool-Allah^{-saww} addressing on the day of sacrifice, and he^{-saww} said: 'This is the day of 'Sajj' and the 'Ajj'. The 'Sajj' is what blood you are spilling in it. So, the

¹⁸¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 36

¹⁸² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 37

¹⁸³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 38

one whose intention is truthful, its first drop would be an expiation for ever sins, while the 'Ajj' is the supplication.

فَعَبُّوا إِلَى اللَّهِ فَوَ الَّذِي نَفْسٌ مُحَمَّدٍ بِيَدِهِ لَا يَنْصَرِفُ مِنْ هَذَا الْمَوْضِعِ أَحَدٌ إِلَّا مَغْفُورًا لَهُ إِلَّا صَاحِبَ كَبِيرَةٍ مُصِرٌّ عَلَيْهَا لَا يُحَدِّثُ نَفْسَهُ بِالْإِقْلَاعِ عَنْهَا.

So, perform 'Ajj' to Allah^{-azwj}, for by the One in Whose Hand is the soul of Muhammad^{-saww}! No one will leave from this place except (sins) will be Forgiven for him except owner (committer) of major sins, being persistent upon these, not even discussing with himself (consider) the uprooting from these".¹⁸⁴

40- دَعَائِمُ الْإِسْلَامِ، رَوَيْنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ ذَكَرَ الدَّفْعَ مِنَ الْمَزْدَلِيفَةِ فَقَالَ وَ إِذَا صِرْتَ إِلَى مِيٍّ فَأَنْحَرْ هَدْيِكَ وَ اخْلُقْ رَأْسَكَ وَ لَا يَضُرُّكَ بَأَيِّ ذَلِكَ بَدَأَتْ

(The book) 'Da'im Al Islam' –

'We are reporting from Abu Abdullah^{-asws}, he^{-asws} mentioned the pushing forward from Al-Muzdalifa. He^{-asws} said: 'And when you come to Mina slaughter your offering and shave your head, and it will not harm you with which of that you begin'.

وَ قَالَ الْخُلُقُ أَفْضَلُ مِنَ التَّقْصِيرِ لِأَنَّ رَسُولَ اللَّهِ ص حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ وَ فِي عُمْرَةِ الْهُدَيْبِيَّةِ.

And he^{-asws} said: 'The shaving is better than the shortening (of hair) because Rasool-Allah^{-saww} had shaved his^{-saww} head during the farewell Hajj, and during Umrah of Al-Hudaybiya".¹⁸⁵

41- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: الْأَفْرُخُ يُمِرُّ الْمُوسَى عَلَى رَأْسِهِ.

And from Amir Al-Momineen^{-asws}, he^{-asws} said: 'The bald person should just pass the razor over his head".¹⁸⁶

42- وَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا حَلَّتِ الْمَرْأَةُ مِنْ إِحْرَامِهَا أَحَدَتْ مِنْ أَطْرَافِ قُرُونِ رَأْسِهَا.

And from him^{-asws}, he^{-asws} said: 'When the woman de-consecrates from her Ihraam (consecration), she should take (clip) from the top of her head".¹⁸⁷

43- وَ عَنْهُ ع أَنَّهُ قَالَ: يَبْلُغُ بِالْحُلُقِ إِلَى الْعَظْمَيْنِ الشَّخِصَيْنِ تَحْتِ الصُّدَعَيْنِ.

And from him^{-asws}, he^{-asws} said: 'The shaving should reach to the two protruding bones beneath the temples".¹⁸⁸

44- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ نَسِيَ أَنْ يَخْلُقَ مِثِّي حَلَقَ إِذَا ذَكَرَ فِي الطَّرِيقِ فَإِنْ قَدَرَ أَنْ يُرْسِلَ شَعْرَهُ فَيَلْقِيَهُ مِثِّي فَعَلْ.

¹⁸⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 39

¹⁸⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 40

¹⁸⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 41

¹⁸⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 42

¹⁸⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 43

And from Abu Abdullah^{-asws}, he^{-asws} said: ‘One who forgets to shave (head) at Mina should shave when he remembers it in the road. If he is able to send his hair and have it thrown at Mina, should do so’.¹⁸⁹

45- وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ أَمَرَ بِدَفْنِ الشَّعْرِ وَقَالَ كُلُّ مَا وَقَعَ مِنْ ابْنِ آدَمَ فَهُوَ مَيْتَةٌ وَ يُقْلِمُ الْمُحْرِمُ أَطْفَارَهُ إِذَا حَلَقَ وَ الْحَلْقُ هُوَ حَزُّ الشَّعْرِ وَ سَخْتُهُ بِالْمُوسَى عَنْ جِلْدَةِ الرَّأْسِ وَ التَّقْصِيرُ مَا أَخَذْتَ مِنْهُ بِالْمَقْصَصِينَ قَلِيلًا كَانَ أَوْ كَثِيرًا وَ الْحَلْقُ أَفْضَلُ مِنَ التَّقْصِيرِ كَمَا ذَكَرْنَا.

And from Amir Al-Momineen^{-asws}, he^{-asws} had instructed with burying the hair, and said: ‘Whatever falls off from a son of Adam^{-as}, it is dead, and the consecrated one should clip his nails when he shaves (his head). Shaving is the removal of hair by the razor from the scalp, while trimming is what is cut with scissors, whether little or much’. Shaving is better than trimming, as we have mentioned’.¹⁹⁰

46- وَ قَدْ رُوِيَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: اللَّهُمَّ ارْحَمِ الْمُحَلِّقِينَ

And we are reporting from Amir Al-Momineen^{-asws} that Rasool-Allah^{-saww} said: ‘O Allah^{-azwj}! Mercy the shaved ones!’

فَقِيلَ يَا رَسُولَ اللَّهِ وَ الْمُقْصِرِينَ

It was said, ‘O Rasool-Allah^{-saww}, and (what about) the reducers (of hair)?’

فَقَالَ وَ الْمُقْصِرِينَ فِي الرَّابِعَةِ فَالْحَلْقُ أَفْضَلُ وَ التَّقْصِيرُ يُجْزِي قَالَ اللَّهُ عَزَّ وَ جَلَّ لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَ مُقْصِرِينَ لَا تَخَافُونَ قَبْدًا بِالْحَلْقِ وَ هُوَ أَفْضَلُ.

He^{-saww} said: ‘And the reducers would be in the fourth. The shaving is best, and the reducing suffices. Allah^{-azwj} Mighty and Majestic Says: ***Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, [48:27].*** So, begin with the shaving, and it is the best’.¹⁹¹

[باب 53 الحلق و التقصير و أحكامهما و فيه بيان مواطن التحلل](#)

CHAPTER 53 – THE SHAVING (OF HEAD), AND THE REDUCING (HAIR OF HEAD) AND THEIR RULINGS, AND IN IT IS EXPLANATION OF PLACES OF DE-CONSECRATING

أقول: قد مضى في باب الإجهار بالتلبية روايتان أنه ليس على النساء حلق و إنما يقصرون من شعورهن.

¹⁸⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 44

¹⁹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 45

¹⁹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 52 H 46

I say, 'Two reports have passed in the chapter on the loudness with the Talbiyya that it isn't upon the women to shave (head hair), and rather they should be reducing from their (head) hair'.

1- ب، قرب الإسناد أبو البختري عن جعفر عن أبيه ع قال: إن الحسن والحسين ع كانا يأمران بدفن شعورهما ميئاً.

(The book) 'Qurb Al Isnad' – Abu Al Bakhtary,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws} had both instructed with burying their^{-asws} hair at Mina''.¹⁹²

2- ل، الخصال في خبر الأعمش عن الصادق ع الخلق سنة.

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

'From Al-Sadiq^{-asws}: 'The shaving (of head hair for men) is a Sunnah''.¹⁹³

3- عن سليمان بن مهران أنه قال: قلت للصادق ع كيف صار الخلق على الصلوة واجباً دون من قد حج

Suleyman Bin Mihran, he said,

'I said to Al-Sadiq^{-asws}, 'How did the shaving (of male head hair) became obligatory upon the first-timer rather than the one who has already performed Hajj?'

فقال ليصير بذلك مومناً بسمه الأمين ألا تسمع الله عز وجل يقول لتدخلن المسجد الحرام إن شاء الله آمين مخلفين رؤسكم ومفصرين لا تخافون.

He^{-asws} said: 'For him to become marked as, 'the secure one' with that. Have you not heard Allah^{-azwj} Mighty and Majesty Saying: **You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing. [48:27]**'.¹⁹⁴

4- ب، قرب الإسناد محمد بن خالد الطيالسي عن العلاء قال: قلت لأبي عبد الله ع إذا حلفت رأسي وأنا متمتع أطلي رأسي بالحناء

(The book) 'Qurb Al Isnaad' – Muhammad Bin Khalid al Tayalisi, from Al 'A'la' who said,

'I said to Abu Abdullah^{-asws}, 'When I have shaved my head and I am a Tamatto performer, can I apply the henna to my head?'

قال نعم من غير أن تمس شيئاً من الطيب

He^{-asws} said: 'Yes, from without touching anything from the perfume'.

قلت ولبس المييص وأنقعت

¹⁹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 1

¹⁹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 2

¹⁹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 3

I said, 'And wear the shirt and cover my head?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ قَبْلَ أَنْ أُطُوفَ بِالْكَعْبَةِ

I said, 'Before I perform Tawaaf of the Kabah?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.¹⁹⁵

5- ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق عن أبيه عن علي ع أنه كان يقول إذا رميت جمره العقبة فقد حل لك كل شيء كان قد حرم عليك إلا النساء.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, he^{-asws} had said: 'When you have pelted the rocks of Al-Aqaba, so all things are Permissible for you which had been Prohibited upon you, except the women'.¹⁹⁶

6- ب، قرب الإسناد الطيالسي عن إسماعيل بن عبد الخالق قال: قلت لأبي عبد الله ع ألبس قلنسوة و قميصاً إذا دبحت و حلفت

(The book) 'Qurb Al Isnaad' – Al Tayalisy, from Ismail Bin Abdul Khaliq who said,

'I said to Abu Abdullah^{-asws}, 'Can I wear a cap and a shirt when I slaughter and shave?'

قَالَ أَمَا الْمُتَمَتِّعُ فَلَا وَ أَمَا مَنْ أَفْرَدَ الْحَجَّ فَنَعَمْ.

He^{-asws} said: 'As for the Tamatto, so not, and as for the one who individualises with the Hajj, so yes'.¹⁹⁷

7- ب، قرب الإسناد ابن عيسى عن البرنطي قال: قلت للرضا ع جعلت فداك إننا حين نقرنا من مي أقمنا أياماً ثم حلفت رأسي طيباً للتلذذ فدخني من ذلك شيء

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

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! When we dispersed from Mina, we stayed a few days. Then I shaved my head seeking the comfort, so something from that entered into me'.

¹⁹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 4

¹⁹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 5

¹⁹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 6

فَقَالَ كَانَ أَبُو الْحَسَنِ صَلَّى اللَّهُ عَلَيْهِ إِذَا خَرَجَ مِنْ مَكَّةَ فَأَتَى سَائَةَ وَ حَلَقَ رَأْسَهُ.

He^{-asws} said: ‘Abu Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, when he^{-saww} went out from Makkah, he^{-asws} had come to ‘Sayah’ and shaved his^{-asws} head’.¹⁹⁸

8- ضا، فقه الرضا عليه السلام فَإِذَا سَعَيْتَ تُقَصِّرُ مِنْ شَعْرِ رَأْسِكَ مِنْ جَوَانِبِهِ وَ حَاجِبَيْكَ وَ مِنْ لِحْيَتِكَ وَ قَدْ أَحَلَّلْتَ مِنْ كُلِّ شَيْءٍ أُحْرِمْتَ مِنْهُ.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘When you have performed Sa’ee, reduce from the hair of your head from its sides and your eyebrows, and from your beard, and you would be de-consecrated from all things you had consecrated from’.¹⁹⁹

9- ضا، فقه الرضا عليه السلام ثُمَّ أَحَلَقَ شَعْرَكَ فَإِذَا أَرَدْتَ أَنْ تَحْلِقَ رَأْسَكَ فَاسْتَقْبِلِ الْقِبْلَةَ وَ ابْدَأْ بِالنَّاصِيَةِ وَ أَحْلِقِ مِنَ الْعَظْمَيْنِ النَّائِبَتَيْنِ بِجِدَاءِ الْأُذُنَيْنِ وَ قُلِ اللَّهُمَّ أَعْطِنِي بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ وَ اذْفِنِ شَعْرَكَ بِيَمِي.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘Then shave your (head) hair. When you intend to shave your head, face the Qiblah and begin with the forelock and shave from the two protruding bones parallel to the ears, and say, ‘O Allah^{-azwj}! Grant me, with each hair, Noor of the Day of Qiyamah!’ and bury your hair at Mina’.²⁰⁰

10- وَ اعْلَمْ أَنَّكَ إِذَا رَمَيْتَ جَمْرَةَ الْعَقَبَةِ حَلَّ لَكَ كُلُّ شَيْءٍ إِلَّا الطِّيبَ وَ النِّسَاءَ وَ إِذَا طُفَّتْ طَوَافَ الْحُجَّ حَلَّ لَكَ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ فَإِذَا طُفَّتْ طَوَافَ النِّسَاءِ حَلَّ لَكَ كُلُّ شَيْءٍ إِلَّا الصَّيِّدَ فَإِنَّهُ حَرَامٌ عَلَى الْمُحَلِّ فِي الْحَرَمِ وَ عَلَى الْمُحَرِّمِ فِي الْحِلِّ وَ الْحَرَمِ.

And know, when you have pelted the rocks of Al-Aqaba, all things are Permissible for you except the perfume and the women, and when you have performed Tawaaf of the Hajj, all things are Permissible for you except the women. When you have performed ‘Tawaaf Al-Nisaa’, all things are Permissible for you except the hunting, for it is Prohibited upon the de-consecrated one in the Sanctuary and upon the consecrated one in the de-consecrated zone and the Sanctuary’.²⁰¹

11- سر، السرائر البرنطبي عن جميل قال: سألت أبا عبد الله ع عن المتمتع ما يحل له إذا حلق رأسه

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

‘I asked Abu Abdullah^{-asws} about the performer of Tamatto, ‘What is Permissible for him when he has shaved his head?’

قَالَ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ وَ الطِّيبَ

He^{-asws} said, ‘All things except the women and the perfume’.

قُلْتُ الْمُفْرَدُ

¹⁹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 7

¹⁹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 8

²⁰⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 9

²⁰¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 10

I said, 'The individualiser (of the Hajj)?'

قَالَ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ

He^{-asws} said: 'All things except the women''.

ثُمَّ قَالَ وَ أَرَعُمُ يَقُولُ الطَّيِّبَ وَ لَا يَرَى ذَلِكَ شَيْئاً.

Then he (the narrator) said: 'And I assumed he^{-asws} would say, 'The perfume', and he^{-asws} did not view that as anything (significant)''.²⁰²

12- سر، السرائر من كتاب البرزطي عن الحلبي قال سمعت أبا عبد الله ع يقول من لبّد شعره أو عظّمه فليس له التّصير و عليه الحلق و من لم يلبّد فمخبر إن شاء قصر و إن شاء حلق و الحلق أفضل.

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

'I heard Abu Abdullah^{-asws} saying: 'One who mats his hair of thickens it, the reducing isn't for him, and upon him is the shaving; and the one who does not mat it, is with a choice, if he likes he can shorten and if he likes he can shave, and the shaving is better''.²⁰³

13- الهداية، ثمّ قصر من شعر رأسك من جوانبه و لحيتك و أخذ من شاربك و قلّم أظفارك و أبقى منها لحجك ثم اغتسل فإذا فعلت ذلك فقد أحللت من كل شيء أخرمت منه.

(The book) 'Al Hidaya' –

'Then reduce from the hair of your head from its sides, and your beard, and take from (clip) from your moustache, and clip your nails, and let remains from it for your Hajj, then wash (bathe). When you have done that, you are de-consecrated from all things you had consecrated from''.²⁰⁴

14- و منه، فإذا أردت أن تحلق فاستقبل القبلة و ابدأ بالناصية و اخلق إلى العظمين الثابتين من الصدغين قبالة وتد الأذنين فإذا حلقت فقل اللهم أعطني بكل شعرة نوراً يوم القيامة و ادفن شعرك بيئ.

And from him^{-asws}: 'When you want to shave, then face the Qiblah and begin with the forelock and shave toward the two protruding bones of the temples, opposite the base of the ears. When you have finished shaving, say: 'O Allah^{-azwj}! Grant me with each hair, Noor on the Day of Qiyamah and bury your hair at Mina''.²⁰⁵

²⁰² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 11

²⁰³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 12

²⁰⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 13

²⁰⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 53 H 14

باب 54 سائر أحكام منى من المبيت والتكبير وغيرها وفيه تفسير الأيام المعدودات و الأيام المعلومات و أحكام النفرين

CHAPTER 54 – REST OF THE RULING OF MINA, FROM SPENDING THE NIGHT, AND THE TAKBEER AND OTHER SUCH, AND IN IT IS INTERPRETATION OF THE ‘NUMBERED DAYS’, AND THE ‘KNOWN DAYS’, AND RULING OF THE TWO DEPARTURES

الآيات البقرة فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

The Verses – (Surah) Al Baqarah: ***So when you have fulfilled your rituals, then mention Allah as you mentioned your forefathers, or with a more intense mentioning. So, from the people there is one who is saying, ‘Our Lord! Give us in the world’, and there would not be for him a portion in the Hereafter [2:200].***

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

And from 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].

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202].

وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

And mention Allah during the numbered days; so the one who hastens off in two days, 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; and fear Allah, and know that to Him you shall be Gathering together [2:203].

الحج لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنَ الْأَنْعَامِ إِلَىٰ قَوْلِهِ تَعَالَىٰ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ.

(Surah) Al Hajj: ***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] – up to Words of the Exalted: Like that, We Subjected these for you, for you to exclaim the Greatness of Allah upon what We Guided you, [22:37].***

1- ب، قرب الإسناد أَبُو الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِمْ فِي الرَّجُلِ أَفَاضَ إِلَى الْبَيْتِ فَعَلَبَتْ عَيْنَاهُ حَتَّىٰ أَصْبَحَ قَالَ فَقَالَ لَا بَأْسَ عَلَيْهِ يَسْتَغْفِرُ اللَّهَ وَلَا يَعُودُ.

(The book) ‘Qurb Al Isnaad’ – Abu Al Bakhtari,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} regarding the man who departs to the House (Kabah), but his eyes are overcome

(with sleep) until morning. He^{-asws} said: 'There is no problem upon him. He should seek Forgiveness of Allah^{-azwj} and he does not have to repeat'.²⁰⁶

2- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُه عن رجلٍ بات بمكة حتى أصبح في ليالي منى قال إن كان أتاها تماراً فبات حتى أصبح فعليه دم شاة يُهريقه وإن كان خرج من منى بعد نصف الليل فأصبح بمكة فليس عليه شيء.

(The book) 'Qurb Al Isnad' –

'From Ali, from his brother (Al-Kazim^{-asws}). He said, 'I asked him^{-asws} about a man who spends the night at Makkah until morning, during the nights of Mina. He^{-asws} said: 'If he had come to it at daytime, so he spent the night until morning, upon him is blood of a sheep to spill, and if he had gone out from Mina after midnight so in the morning he is at Makkah, there isn't anything upon him'.²⁰⁷

3- ع، علل الشرائع أبي و ابن الوليد معاً عن سعد عن النهدي عن ابن محبوب عن ابن رباب عن مالك بن أحنف عن أبي جعفر ع قال: إن العباس استأذن رسول الله ص أن يلبث بمكة ليالي منى فأذن له رسول الله ص من أجل سقاية الحاج.

(The book) 'Ilal Al Sharaie' – My father and Ibn Al Waleed, both together from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ibn Ri'ab, from Malik Bin Ayn,

'From Abu Ja'far^{-asws} having said: 'Al Abbas sought permission of Rasool-Allah^{-saww} to remain at Makkah on the nights of Mina. Rasool-Allah (s.aw.) permitted for him for reason of quenching the pilgrims'.²⁰⁸

4- ع، علل الشرائع أبي و ابن الوليد معاً عن سعد عن ابن هاشم عن ابن أبي عمير عن بعض أصحابنا عن أبي عبد الله ع قال: قال لي أتدري لم جعلت أيام منى ثلاثاً

(The book) 'Ilal Al Sharaie' – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Hashim, from Ibn Abu Umeyr, from one of our companions,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'Do you know why the nights of Mina have been made to be three?'

قال قلت لأبي شيء جعلت فذاك و لِمَا دَا

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! For which thing (reason), and what for?'

قال لي من أدرك شيئاً منها فقد أدرك الحج.

²⁰⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 1

²⁰⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 2

²⁰⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 3

He^{-asws} said to me: ‘One who comes across something from it, so he has come across the Hajj’²⁰⁹.

5- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عن التَّكْبِيرِ أَيَّامَ التَّشْرِيقِ هَلْ يَرْفَعُ فِيهِ الْيَدَيْنِ أَمْ لَا

(The book) ‘Qurb Al Isnad’ –

‘Ali, from his brother (Al-Kazim^{-asws}), said, ‘I asked him^{-asws} about the Takbeer during the days of Al-Tashreeq (10th, 11th & 12th Zilhajj), ‘Should one raise the hands during it or not?’

قَالَ يَرْفَعُ يَدَهُ شَيْئًا أَوْ يُحْرِكُهَا.

He^{-asws} said: ‘He should raise his hands something (a little), or move them’²¹⁰.

6- قَالَ: وَ سَأَلْتُهُ عَنِ التَّكْبِيرِ أَيَّامَ التَّشْرِيقِ أَوْاجِبٌ هُوَ

He said, ‘And I asked him^{-asws} about the Takbeer during the days of Al-Tashreeq, ‘Is it obligatory?’

قَالَ يُسْتَحَبُّ فَإِنْ نَسِيَ فَلَيْسَ عَلَيْهِ شَيْءٌ.

He^{-asws} said: ‘It is recommended. If he forgets, there isn’t anything (penalty) upon him’²¹¹.

He said, ‘And I asked him^{-asws} about a man entering to be with the imam (prayer leader) and he had preceded him by a unit, so the imam (prayer leader) exclaims Takbeer, then performs Salat in the days of Al-Tashreeq, ‘How should the man deal with it?’

7- قَالَ: وَ سَأَلْتُهُ عَنِ رَجُلٍ يَدْخُلُ مَعَ الْإِمَامِ وَ قَدْ سَبَقَهُ بِرُكْعَةٍ فَيَكْبِرُ الْإِمَامُ إِذَا سَلَّمَ أَيَّامَ التَّشْرِيقِ كَيْفَ يَصْنَعُ الرَّجُلُ قَالَ يَتَوَمَّ فَيَقْضِي مَا فَاتَهُ مِنَ الصَّلَاةِ فَإِذَا فَرَغَ كَبَّرَ.

He^{-asws} said: ‘He should stand and fulfil what he had missed out from the Salat. When he is free, he should exclaim Takbeer’²¹².

8- قَالَ: وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَحْدَهُ أَيَّامَ التَّشْرِيقِ هَلْ عَلَيْهِ تَكْبِيرٌ

He said, ‘And I asked him^{-asws} about the man who prays Salat alone in the days of Al-Tashreeq, ‘Is the Takbeer upon him?’

قَالَ نَعَمْ وَ إِنْ نَسِيَ فَلَا بَأْسَ.

²⁰⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 4

²¹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 5

²¹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 6

²¹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 7

He^{-asws} said: ‘Yes, and if he forgets, there is no problem’.²¹³

9- قَالَ: وَ سَأَلْتُهُ عَنِ الْقَوْلِ فِي أَيَّامِ التَّشْرِيقِ مَا هُوَ

He said, ‘And I asked him^{-asws} about the word during the days of Tashreeq, ‘What is it?’

قَالَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحُنْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَيْمَةِ الْأَنْعَامِ.

He^{-asws} said: ‘You should say, ‘Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! And for Allah^{-azwj} is the Praise, Allah^{-azwj} is Greatest upon what He^{-azwj} has Guided us! Allah^{-azwj} is Greatest upon what He^{-azwj} has Graced us from the beasts, the cattle!’²¹⁴

10- قَالَ: وَ سَأَلْتُهُ عَنِ النِّسَاءِ هَلْ عَلَيْهِنَّ صَلَاةُ الْعِيدَيْنِ وَ التَّكْبِيرُ قَالَ نَعَمْ.

He said, ‘And I asked him^{-asws} about the women, ‘Is it upon them (to pray) Salat of the two Eid(s), and the Takbeer?’ He^{-asws} said: ‘Yes’.²¹⁵

11- قَالَ: وَ سَأَلْتُهُ عَنِ النِّسَاءِ هَلْ عَلَيْهِنَّ التَّكْبِيرُ أَيَّامَ التَّشْرِيقِ

He said, ‘And I asked him^{-asws} about the women, ‘Is it upon them to exclaim the Takbeer in the days of Al-Tashreeq?’

قَالَ نَعَمْ وَ لَا يَجْهَرْنَ بِهِ.

He^{-asws} said: ‘Yes, and they should not be loud with it’.²¹⁶

12- فس، تفسیر القمی وَ اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ قَالَ أَيَّامُ التَّشْرِيقِ الثَّلَاثَةُ وَ الْأَيَّامُ الْمَعْلُومَاتُ الْعَشْرُ مِنْ ذِي الْحِجَّةِ.

(The book) ‘Tafseer Al-Qummi’ - **And mention Allah during the numbered days; [2:203]**. He said, ‘The three days of Al-Tashreeq’, and ‘the well-known days’ are the ten (days) of Zil Hajj’.²¹⁷

13- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَّارَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع التَّكْبِيرُ فِي أَيَّامِ التَّشْرِيقِ فِي دُبُرِ الصَّلَاةِ

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Hammad Bin Isa, from Hareez, from Zurarah who said,

²¹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 8

²¹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 9

²¹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 10

²¹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 11

²¹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 12

'I said to Abu Ja'far^{asws}, 'The Takbeer during the days of Al-Tashreeq in the ends of the Salat(s)'.

قَالَ التَّكْبِيرُ بِمِثْلِ فِي دُبُرِ خَمْسِ عَشْرَةَ صَلَاةٍ وَ بِالْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتٍ وَ أَوَّلُ التَّكْبِيرِ فِي دُبُرِ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَيْمَةِ الْأَنْعَامِ

He^{asws} said: 'The Takbeer at Mina in the end of fifteen Salats, and in the (other) cities in the end of ten Salats, and the first Takbeer is in the end of Al-Zohr Salat on the day of the sacrifice. You should say, 'Allah^{azwj} is Greatest! Allah^{azwj} is Greatest! There is no god except Allah^{azwj}, and Allah^{azwj} is Greatest! Allah^{azwj} is Greatest! And for Allah^{azwj} is the Praise, Allah^{azwj} is Greatest upon what He^{azwj} has Guided us! Allah^{azwj} is Greatest upon what He^{azwj} has Graced us from the beasts, the cattle!'

وَ إِنَّمَا جُعِلَ فِي سَائِرِ الْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتٍ التَّكْبِيرُ إِنَّهُ إِذَا نَفَرَ النَّاسُ فِي النَّفْرِ الْأَوَّلِ أَمْسَكَ أَهْلُ الْأَمْصَارِ عَنِ التَّكْبِيرِ وَ كَثُرَ أَهْلُ مِثْلِ مَا دَامُوا بِمِثْلِ إِلَى النَّفْرِ الْأَخِيرِ.

And rather the Takbeer has been made in rest of the cities in the end of ten Salats because when the people depart, the people of the (other) cities withhold from the Takbeer while the people of Mina exclaim Takbeer at Mina for as long as they are at Mina up to the last departure".²¹⁸

14- ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنِ ابْنِ مَهْزَبَانَ عَنْ حَمَّادِ بْنِ عَيْسَى وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ التَّكْبِيرِ أَيَّامَ التَّشْرِيقِ لِأَهْلِ الْأَمْصَارِ فَقَالَ يَوْمَ النَّحْرِ صَلَاةِ الظُّهْرِ إِلَى انْقِضَاءِ عَشْرِ صَلَوَاتٍ وَ لِأَهْلِ مِثْلِ فِي خَمْسِ عَشْرَةَ صَلَاةٍ فَإِنْ أَقَامَ إِلَى الظُّهْرِ وَ الْعَصْرِ كَثُرَ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al-Husayn Bin Is'haq, from Ibn Mahziyar, from Hammad Bin Isa and Fazalat Bin Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{asws} about the Takbeer in the days of Al-Tashreeq for the people of the (other) cities. He^{asws} said: 'The day of the sacrifice, Al-Zohr Salat up to termination of ten Salats, and for the people of Mina in fifteen Salats. If he stays up to Al-Zohr and Al-Asr, he should exclaim Takbeer".²¹⁹

15- ع، علل الشرائع أبي عن سَعْدِ عَنِ ابْنِ يَزِيدَ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَمَّادِ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَنِ التَّكْبِيرِ فِي أَيَّامِ التَّشْرِيقِ فِي دُبُرِ الصَّلَوَاتِ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Yazeed, and Muhammad Bin Al-Husayn and Ali Bin Ismail, altogether from Hammad, from Hareez, from Zurarah who said,

'I said to Abu Ja'far^{asws}, 'The Takbeer during the days of Al-Tashreeq in the end of the Salats'.

قَالَ التَّكْبِيرُ بِمِثْلِ فِي دُبُرِ خَمْسِ عَشْرَةَ صَلَاةٍ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْعِدَاةِ

²¹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 13

²¹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 14

He^{-asws} said: ‘The Takbeer at Mina is in the end of fifteen Salats, from Al-Zohr Salat up to the morning Salat’.

فَقَالَ تَقُولُ فِيهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَاللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَيْمَةِ الْأَنْعَامِ وَالْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَانَا-

He^{-asws} said: ‘You should say in it, ‘Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! And for Allah^{-azwj} is the Praise, Allah^{-azwj} is Greatest upon what He^{-azwj} has Guided us! Allah^{-azwj} is Greatest upon what He^{-azwj} has Graced us from the beasts, the cattle, and the Praise is for Allah^{-azwj} upon what He^{-azwj} has Bestowed us!’

وَإِنَّمَا جُعِلَ فِي سَائِرِ الْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتِ التَّكْبِيرِ لِأَنَّهُ إِذَا نَفَرَ النَّاسُ فِي النَّفْرِ الْأَوَّلِ أَمْسَكَ أَهْلُ الْأَمْصَارِ عَنِ التَّكْبِيرِ وَكَثُرَ أَهْلُ مَعِي مَا دَامُوا يَمِينِي إِلَى النَّفْرِ الْأَخِيرِ.

And rather the Takbeer has been made in rest of the cities in the end of ten Salats because when the people depart, the people of the (other) cities withhold from the Takbeer while the people of Mina exclaim Takbeer for as long as they are at Mina up to the last departure”.²²⁰

16- ما، الأماالي للشيخ الطوسي الحفّار عن أبي القاسم الدّعبلّي عن أبي عليّ بن عليّ بن رزيّن عن أبيه رزيّن بن عثمان عن أبيه عثمان بن عبد الرحمن عن أبيه عبد الرحمن بن عبد الله عن أبيه عبد الله بن بُدَيْلٍ عن أبيه بُدَيْلٍ بن وَرْقَاءِ الخُزَاعِيّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص ارْكَبْ جَمَلَكَ هَذَا الْأَوْزَقِ وَ نَادِ فِي النَّاسِ أَنَّهُمْ أَيَّامٌ أَكَلٍ وَ شُرْبٍ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Haffar, from Abu Al Qasim Al Deobali, from Abu Ali Bin Ali, from Abu Ali Bin Razeyn, from his father Razeyn Bin Usman, from his father Usman Bin Abdul Rahman, from his Abdul Rahman Bin Abdullah, from his father Abdullah Bin Budeyl, from his father Budeyl Bin Warqa Al Khuzaie who said,

‘Rasool-Allah^{-saww} said to me: ‘Ride this grey camel of yours and call out among the people, ‘These are the days of eating and drinking!’

وَ كُنْتُ جَهِيْرًا فَرَأَيْتُنِي بَيْنَ خِيَامِهِمْ وَ أَنَا أَقُولُ أَنَا رَسُولُ رَسُولِ اللَّهِ ص يُقُولُ لَكُمْ إِنَّهَا أَيَّامٌ أَكَلٍ وَ شُرْبٍ

I was someone with a loud voice. I saw myself between their tents and I was saying, ‘I am a messenger of Rasool-Allah^{-saww}! He^{-saww} Says to you all: ‘These are the days of eating and drinking!’

وَ هِيَ لَعْنَةُ خُزَاعَةَ يَعْني الإِجْتِمَاعَ وَ مِنْ هُنَا فَرَأَى أَبُو عَمْرٍو فَشَارِبُونَ شُرْبَ الْهَيْمِ.

And it is language of Khuza’a, meaning the gathering, and from over here Abu Amro recited: **And they would be drinking (like) the thirsty camel drinks [56:55]’**.²²¹

أقول: قد أوردنا في باب علل الحج.

²²⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 15

²²¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 16

I say, 'We have referred to it in the chapter on reasons of the Hajj'.

17- أَنَّ ذَا النُّونِ الْمِصْرِيَّ سَأَلَ أَبَا عَبْدِ اللَّهِ ع لِمَ كُرِهَ الصِّيَامُ فِي أَيَّامِ التَّشْرِيقِ قَالَ لِأَنَّ الْقَوْمَ زُورُوا اللَّهَ وَ هُمْ فِي ضَيْفَاتِهِ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ عِنْدَ مَنْ زَارَهُ وَ أَضَافَهُ.

Zul Noon Al-Basry asked Abu Abdullah^{-asws} why he^{-asws} disliked the fasting during the days of Al-Tashreeq. He^{-asws} said: 'Because the people are visitors of Allah^{-azwj} and they are His^{-azwj} Hospitality, and it is not befitting for the guest to be fasting in the presence of the one he visits and hosts him'.²²²

18- مع، معاني الأخبار الوراق عني الأسيدي عني النخعي عني النوفلي عني عمرو بن جعفر بن محمد عن أبيه ع قال: بعث رسول الله ص بديل بن ورقاء الخزاعي على جمل أوزق فأمره أن ينادي في الناس أيام منى أن لا تصوموا هذه الأيام فإنها أيام أكل وشرب وبعال وبعال النكاح و ملاعبة الرجل أهله.

(The book) 'Ma'any Al Akhbar' – Al Warraq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Amro Bin Jumie,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} sent Budeyl Bin Warqa Al-Khuzaei upon a grey camel and instructed him to call out among the people during the days of Mina, 'Do not fast in these days, for these are the days of eating and drinking and intimacy!' – and the 'intimacy' is the marital relations and the man playfully engaging with his wife'.²²³

19- ب، قرب الإسناد حماد بن عيسى عني الصادق ع قال قال أبي قال علي ع في قول الله عز وجل اذكروا الله في أيام معدودات قال أيام التشريق.

(The book) 'Qurb Al Isnad – Hammad Bin Isa,

'From Al-Sadiq^{-asws} who said: 'My^{-asws} father^{-asws} said: 'Ali^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **And mention Allah during the numbered days; [2:203]**. He^{-asws} said: 'The days of Al-Tashreeq'.²²⁴

20- شي، تفسير العياشي عن حماد مثله.

(The book) 'Tafseer Al Ayyashi' – from Hammad, similar to it'.²²⁵

21- ب، قرب الإسناد محمد بن الوليد عن حماد بن عيسى قال سمعت أبا عبد الله ع يقول قال علي ع الأيام المعلومات أيام العشر والمعدودات أيام التشريق.

(The book) 'Qurb Al Isnad' – Muhammad Bin Al Waleed, from Hammad Bin Isa who said,

²²² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 17

²²³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 18

²²⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 19

²²⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 20

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws} said: 'The 'well known days' is the ten days (of Zilhajj), and the 'numbered days' are the days of Al-Tashreeq".²²⁶

22- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي عَابِدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ عِيسَى عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ عَلِيُّ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ قَالَ أَيَّامُ الْعَشْرِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Al-Husayn Bin Saeed, from Hammad Bin Isa,

'From Abu Abdullah^{-asws}: 'Ali^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **and they would mention the Name of Allah during the well-known days [22:28]**. He^{-asws} said: 'The ten days (of Zilhajj)".²²⁷

23- مع، معاني الأخبار بِحَدِّثِ الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ عَنِ أَبِي الصَّبَّاحِ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ يَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ قَالَ هِيَ أَيَّامُ التَّشْرِيقِ.

(The book) 'Ma'any Al Akhbar' – By this chain, from Al-Husayn, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and they would mention the Name of Allah during the well-known days [22:28]**. He^{-asws} said: 'These are the days of Al-Tashreeq".²²⁸

24- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الصَّلْتِ عَنِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنِ يُونُسَ عَنِ أَبِي جَمِيلَةَ عَنِ الشَّحَامِ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ قَالَ الْمَعْدُودَاتُ وَاحِدَةٌ وَ هِيَ أَيَّامُ التَّشْرِيقِ.

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Abdullah Bin Al Salt, from Yunus, from Abu Jameela, from Al Shahaam,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted: **And mention Allah during the numbered days; [2:203]**. He^{-asws} said: 'The well-known' days and 'the numbered days' are one, and these are the days of Al-Tashreeq".²²⁹

25- شي، تفسير العياشي عَنِ الشَّحَامِ مِثْلَهُ.

(The book) 'Tafseer Al-Ayyashi, from Al-Shaham – similar to it'.²³⁰

26- شي، تفسير العياشي عَنِ رِفَاعَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْأَيَّامِ الْمَعْدُودَاتِ قَالَ هِيَ أَيَّامُ التَّشْرِيقِ.

(The book) 'Tafseer Al Ayyashi' – From Rifa'at,

²²⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 21

²²⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 22

²²⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 23

²²⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 24

²³⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 25

'From Abu Abdullah^{-asws}, he (narrator) said, 'I asked him^{-asws} about **the numbered days [2:203]**. He^{-asws} said: 'These are the days of Al-Tashreeq''^{.231}

27- شي، تفسير العياشي عن محمد بن مسلم قال: سألت أبا عبد الله ع عن قول الله و اذكروا الله في أيام معدودات قال التكبير في أيام التشريق في دبر الصلوات.

(The book) 'Tafseer Al Ayyashi' – from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And mention Allah during the numbered days; [2:203]**. He^{-asws} said: 'The Takbeer during the days of Tashreeq in the end of the Salats''^{.232}

28- ل، الخصال في خير الأعمش عن الصادق ع قال: التكبير في العيدين واجب أما في الفطر ففي خمس صلوات يُبتدأ به من صلاة المغرب ليلة الفطر إلى صلاة العصر من يوم الفطر وهو أن يُقال

(The book) 'Al Khisaal' in a report by Al Amsh,

'From Al-Sadiq^{-asws} having said: 'The Takbeer in the two Eid(s) is obligatory. As for in (Eid) Al-Fitr, it is in five Salat(s). He should begin with it from Al-Maghrib Salat on the night of Al-Fitr up to Al-Asr Salat from the day of Al-Fitr, and it is that he should say: -

الله أكبر الله أكبر لا إله إلا الله و الله أكبر الله أكبر و لله الحمد الله أكبر على ما هدانا و الحمد لله على ما أبلانا- لِقَوْلِهِ عَزَّ وَ جَلَّ وَ لِيُكْمِلُوا الْعِدَّةَ وَ لِيُكَبِّرُوا اللَّهَ عَلَى مَا هَدَانَاكُمْ

'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! And for Allah^{-azwj} is the Praise, Allah^{-azwj} is Greatest upon what He^{-azwj} has Guided us! Allah^{-azwj} is Greatest upon what He^{-azwj} has Graced us from the beasts, the cattle, and the Praise is for Allah^{-azwj} upon what He^{-azwj} has Bestowed us!', due to Words of Mighty and Majestic: **in order for you to complete the number, for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]**.

وَ فِي الْأَضْحَى بِالْأَمْصَارِ فِي دُبُرِ عَشْرِ صَلَوَاتٍ يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْعِدَاةِ يَوْمَ الثَّلَاثِ وَ يَمْتَدُّ فِي دُبُرِ خَمْسِ عَشْرَةَ صَلَاةً يُبْتَدَأُ بِهِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الْعِدَاةِ يَوْمَ الرَّابِعِ وَ يُزَادُ فِي هَذَا التَّكْبِيرِ اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَيْمَةِ الْأَنْعَامِ.

And in (Eid) Al-Azha in the cities (other than Mina), in the end of ten Salats. He should begin with it from Al-Zohr Salat on the day of the sacrifice up to the morning Salat on the third day, and in Mina in the end of fifteen Salats. He should begin with it from Al-Zohr Salat on the day of the sacrifice up to the morning Salat on the fourth day, and he should increase in this Takbeer, 'Allah^{-azwj} is Greatest upon what He^{-azwj} has Graced us from the beasts, the cattle''^{.233}

²³¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 26

²³² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 27

²³³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 28

29- ضا، فقه الرضا عليه السلام ثُمَّ تَرْجِعُ إِلَى مِئَى وَ تُقِيمُ بِهَا إِلَى يَوْمِ الرَّابِعِ فَإِذَا رَمَيْتَ الْحِمَارَ يَوْمَ الرَّابِعِ الرَّبْعَ النَّهَارِ فَاْمُضِ مِنْهَا إِلَى مَكَّةَ فَإِذَا دَخَلْتَ مَسْجِدَ الْحُصْبَاءِ دَخَلْتَهُ فَاسْتَلْقَيْتَ فِيهِ عَلَى فَفَاكَ بِقَدْرِ مَا تَسْتَرِيحُ ثُمَّ تَدْخُلُ مَكَّةَ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ فَتَطْوِفُ بِالْبَيْتِ مَا شِئْتَ تَطَوُّعاً.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Then you should return to Mina and stay at it up to the fourth day. When you have pelted the rocks on the fourth day at rising of the day, continue from it to Makkah. When you enter Masjid Al-Hasba, lied down upon your back in it in accordance to what you need to rest, then enter Makkah, and upon you should be the calmness and the dignity. Perform Tawaaf of the House (Kabah) whatever you like to voluntarily'.²³⁴

30- وَ مَنْ بَاتَ لَيْلِي مِئَى بِمَكَّةَ فَعَلِيهِ لِكُلِّ لَيْلَةٍ دَمٌ يُهْرِفُهُ.

And one who spends the nights of Mina at Makkah, upon him, for each night, is blood (of sacrificial animal) he should spill'.²³⁵

31- سر، السرائر البزنطية عن العلاء عن محمد قال قال: كَثْرَ أَيَّامِ التَّشْرِيقِ عِنْدَ كُلِّ صَلَاةٍ

(The book) 'Al Saraair' – Al Bazanty, from Al A'ala, from Muhammad who said,

He^{-asws} said, 'He should exclaim Takbeer in the days of Al-Tashreeq at every Salat'.

قُلْتُ لَهُ كَمْ

I said to him^{-asws}, 'How many?'

قَالَ كَمْ شِئْتَ إِنَّهُ لَيْسَ بِمَفْرُوضٍ.

He^{-asws} said, 'As many as he like. It isn't obligated'.²³⁶

32- سر، السرائر من كتاب البزنطية عن الحلبي قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى فَادْكُرُوا اللَّهَ كَدِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا قَالَ كَانَ الْمُشْرِكُونَ يَفْتَخِرُونَ بِمِئَى إِذَا كَانَ أَيَّامُ التَّشْرِيقِ فَيَقُولُونَ كَانَ أَبُونَا كَذَا وَ كَانَ أَبُونَا كَذَا فَيَذْكُرُونَ فَضْلَهُمْ فَقَالَ فَادْكُرُوا اللَّهَ كَدِكْرِكُمْ آبَاءَكُمْ.

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

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} the Exalted: **then mention Allah as you mentioned your forefathers, or with a more intense mentioning [2:200]**. He^{-asws} said: 'The Polytheists used to pride at Mina whenever it was the days of Al-Tashreeq. They were saying, 'Our fathers were such and such', and 'Our fathers were such and such'. They were mentioning their merits. He^{-azwj} Said: **then mention Allah as you mentioned your forefathers, or with a more intense mentioning [2:200]**'.²³⁷

²³⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 29

²³⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 30

²³⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 31

²³⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 32

33- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَادْكُرُوا اللَّهَ كَدِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا قَالَ كَانَ الرَّجُلُ فِي الْجَاهِلِيَّةِ يَقُولُ كَانَ أَبِي وَكَانَ أَبِي فَأُنزِلَتْ هَذِهِ آيَةٌ فِي ذَلِكَ.

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

'I asked Abu Ja'far^{-asws} regarding Words of Allah^{-azwj}: **then mention Allah as you mentioned your forefathers, or with a more intense mentioning [2:200]**. He^{-asws} said: 'The man during the pre-Islamic period used to say, 'My father was', and, 'My father was'. So, this Verse was Revealed regarding that''²³⁸

34- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ الْحُسَيْنِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ مِثْلَهُ سَوَاءً أَيُّ كَانُوا يَفْتَحِرُونَ بِآبَائِهِمْ يَقُولُونَ أَبِي الَّذِي حَمَلَ الدِّيَاتِ وَ الَّذِي قَاتَلَ كَذَا وَ كَذَا إِذَا قَامُوا بِمِثِّي بَعْدَ النَّحْرِ وَ كَانُوا يَقُولُونَ أَيْضًا يَخْلِفُونَ بِآبَائِهِمْ لَا وَ أَبِي لَا وَ أَبِي.

(The book) 'Tafseer Al Ayyashi' – From Muhammad Bin Muslim, 'From Abu Abdullah^{-asws}, and Al-Husayn Bin Fazala Bin Ayoub, from Al A'ala, from Muhammad Bin Muslim, from Abu Ja'far^{-asws} regarding Words of Allah^{-azwj}, similar to it, same, i.e. they used to pride of their fathers. They were saying, 'My father is the one who bore the wergild, and the one who fought such and such', when they were staying at Mina after the sacrifice, and they were saying also swearing by their fathers, 'No, by my father! No, by my father!''²³⁹

35- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ فَادْكُرُوا اللَّهَ كَدِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا قَالَ إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانَ مِنْ قَوْلِهِمْ كَلًّا وَ أَبِيكَ بَلَى وَ أَبِيكَ فَأَمُرُوا أَنْ يَقُولُوا لَا وَ اللَّهُ بَلَى وَ اللَّهُ.

(The book) 'Tafseer Al Ayyashi' – from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about His^{-azwj} Words: **then mention Allah as you mentioned your forefathers, or with a more intense mentioning. [2:200]**. He^{-asws} said: 'The people of the Pre-Islamic period, it was from their talk, 'Never, by your father! Yes, by your father!' So, they were Commanded to be saying, 'No, by Allah^{-azwj}! Yes, by Allah^{-azwj}!''²⁴⁰

36- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع وَ ادْكُرُوا اللَّهَ فِي أَيَّامِ مَعْدُودَاتٍ وَ هِيَ الْأَيَّامُ الثَّلَاثَةُ الَّتِي هِيَ أَيَّامُ التَّشْرِيقِ بَعْدَ يَوْمِ النَّحْرِ وَ هَذَا الذِّكْرُ هُوَ التَّكْبِيرُ بَعْدَ الصَّلَوَاتِ الْمَكْتُوبَاتِ يُبْتَدَأُ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى صَلَاةِ الظُّهْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ.

Tafseer Al Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} – The Imam^{-asws} said: **And mention Allah during the numbered days; [2:203]**, and these are the three days of 'Tashreeq' (11th, 12th, and 13th of Zilhajj) which come after the day of sacrifice. And this remembrance is the Takbeer after the prescribed Salats, starting from the Zohr Salat on the day of sacrifice to the Zohr Salat of the last day of Tashreeq, and it is: 'Allah^{-azwj} is Greatest!

²³⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 33

²³⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 34

²⁴⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 35

Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! And for Allah^{-azwj} is Praise”²⁴¹.

37- **الْهُدَايَةُ**، ثُمَّ ارْجِعْ إِلَى مِئَى وَلَا تَبْتَ أَيَّامَ التَّشْرِيقِ إِلَّا بِهَا فَإِنْ بَتَّ فِي غَيْرِهَا فَعَلَيْكَ دَمٌ فَإِنْ خَرَجْتَ أَوَّلَ اللَّيْلِ فَلَا تَنْصُفُ اللَّيْلَ إِلَّا وَأَنْتَ بِهَا وَإِنْ بَتَّ فِي غَيْرِهَا فَعَلَيْكَ دَمٌ وَإِنْ خَرَجْتَ بَعْدَ نِصْفِ اللَّيْلِ فَلَا يَضُرُّكَ الصُّبْحُ فِي غَيْرِهَا

(The book) ‘Al Hidayah’ –

‘Then return to Mina and do not spend the night the days of Al-Tashreeq except at it. If you spend a night elsewhere upon you is blood (sacrificial animal). If you go out in the beginning of the night, half the night should not pass except and you are at it, and if you spend a night elsewhere upon you is blood (sacrificial animal), and if you go out after midnight, the morning elsewhere will not harm you.

وَازِمِ الْجَمَارِ فِي كُلِّ يَوْمٍ بَعْدَ طُلُوعِ الشَّمْسِ إِلَى الرِّوَالِ وَكُلَّمَا قَرُبْتَ مِنَ الرِّوَالِ فَهُوَ أَفْضَلُ وَفَلَّ كَمَا قُلْتَ يَوْمَ رَمَيْتَ جَمْرَةَ الْعَقَبَةِ وَابْدَأْ بِالْجَمْرَةِ الْأُولَى فَارْمِهَا بِسَبْعِ حَصَيَاتٍ قَبْلَ وَجْهِهَا وَلَا تَرْمِهَا مِنْ أَعْلَاهَا تَقُومُ فِي بَطْنِ الْوَادِي وَفَلَّ مِثْلَ مَا قُلْتَ يَوْمَ التَّحْرِ يَوْمَ رَمَيْتَ جَمْرَةَ الْعَقَبَةِ

And pelt the rocks during each day after emergence of the sun up to the midday, and every time you draw closer to the midday, it is better, and say just as you had said on the day you had pelted the rocks of Al-Aqaba. Begin with the first rock and pelt it with seven pebbles facing its facet and do not pelt it from its top. You should stand in the interior of the valley and say similar to what you had say on the day of the sacrifice on the day you pelted the rocks of Al-Aqaba.

ثُمَّ قِفْ عَلَى يَسَارِ الطَّرِيقِ وَاسْتَقْبِلِ النَّبْتَ وَاحْمَدِ اللَّهَ وَاتَّنِ عَلَيْهِ وَصَلِّ عَلَى النَّبِيِّ ص ثُمَّ تَقَدَّمْ قَلِيلًا وَادْعُ اللَّهَ وَاسْأَلْهُ أَنْ يَقْبَلَ مِنْكَ ثُمَّ تَقَدَّمْ أَيْضًا قَلِيلًا فَادْعُ اللَّهَ

Then pause upon left of the road and face the House (Kabah) and praise Allah^{-azwj} and laud upon Him^{-azwj}, and send Salawaat upon the Prophet^{-saww}. Then go ahead a little and supplicate to Allah^{-azwj} and ask Him^{-azwj} to Accept from You^{-azwj}. Then go ahead a little as well and supplicate to Allah^{-azwj}.

ثُمَّ تَقَدَّمْ أَيْضًا قَلِيلًا ثُمَّ افْعَلْ ذَلِكَ عِنْدَ الْوُسْطَى تَرْمِهَا بِسَبْعِ حَصَيَاتٍ ثُمَّ اصْنَعْ كَمَا صَنَعْتَ بِالْأُولَى وَتَقِفْ وَتَدْعُو اللَّهَ كَمَا دَعَوْتَ فِي الْأُولَى ثُمَّ امْضِ إِلَى الثَّالِثَةِ وَعَلَيْكَ السَّكِينَةُ وَالْوَقَارُ فَارْمِهَا بِسَبْعِ حَصَيَاتٍ وَلَا تَقِفْ عِنْدَهَا

Then go ahead a little. Then do that by the middle, pelting it with seven pebbles. Then do like what you had done with the first, and paus, and supplicate to Allah^{-azwj} just as you had supplicated in the first. Then continue to the third and upon you should be the calmness and the dignity. Pelt it with seven pebbles and do not pause at it.

فَإِذَا كَانَ يَوْمَ النَّفْرِ الْأَخِيرِ وَهُوَ يَوْمُ الرَّابِعِ مِنَ الْأَضْحَى فَحَمَلْ رَحْلَكَ وَارْحُجْ وَازِمِ الْجَمَارَ كَمَا رَمَيْتَهَا فِي الْيَوْمِ الثَّانِي وَالثَّالِثِ تَمَامَ سَبْعِينَ حَصَيَاتٍ [حِصَاةً] فَإِذَا فَرَعْتَ مِنْهَا فَاسْتَقْبِلْ مِئَى بِوَجْهِكَ وَاسْأَلِ اللَّهَ أَنْ يَقْبَلَ مِنْكَ وَادْعُ بِمَا بَدَأَ لَكَ.

²⁴¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 36

When it will be the day of last departure, and it is the fourth day from the sacrifice carry your belongings and go out, and pelt the rocks just as you had pelted these during the second day and the third, completing seventy pebbles. When you are free from it, face Mina with your face and ask Allah^{-azwj} to Accept from you and supplicate with whatever comes to you".²⁴²

38- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا أَقْضَيْتَ مِنَ الْمُزْدَلِفَةِ يَوْمَ النَّحْرِ فَازِمِ جَمْرَةَ الْعَقَبَةِ ثُمَّ إِذَا أَتَيْتَ مِنِّي فَاحْزِرْ هَدْيِكَ ثُمَّ اخْلُقْ رَأْسَكَ.

(The book) 'Da'aim Al Islam' –

'We are reporting from Abu Abdullah^{-asws}, he^{-asws} said: 'When you hasten on from Al-Muzdalifa on the day of sacrifice, pelt the rocks of Al-Aqaba. Then when you come to Mina, sacrifice your offering, then shave your head".²⁴³

39- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِيُحْضِرُوا تَفَنَّهُمْ وَ لِيُؤْفُوا نُدُورَهُمْ وَ لِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ قَالَ التَّقْمُ الرَّمِي وَ الْحَلْقُ وَ النَّدُورُ مَنْ نَدَرَ أَنْ يَمْشِيَ وَ الطَّوَافُ هُوَ طَوَافُ الزِّيَارَةِ بَعْدَ الذَّبْحِ وَ الْحَلْقُ يَوْمَ النَّحْرِ وَ هَذَا الطَّوَافُ هُوَ طَوَافٌ وَاجِبٌ.

And from Amir Al-Momineen^{-asws}, he^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Liberated House [22:29].** He^{-asws} said: 'The 'rituals' are the pelting (of the rocks), and the shaving (of the head), and the vows of the one who vows that he will walk, and the Tawaaf of the visitation after the slaughtering (the offering), and the shaving (the head) on the day of the sacrifice, and this Tawaaf, it is an obligatory Tawaaf".²⁴⁴

40- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ ص أَفَاضَ يَوْمَ النَّحْرِ إِلَى الْبَيْتِ فَصَلَّى الظُّهْرَ بِمَكَّةَ.

And from Amir Al-Momineen^{-asws}: 'Rasool-Allah^{-saww} departed on the day of sacrifice to the House (Kabah). He^{-saww} pray Al-Zohr Salat at Makkah".²⁴⁵

41- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَنْبَغِي تَعْجِيلُ الزِّيَارَةِ وَ أَنْ لَا تُؤَخَّرَ [وَ] أَنْ تَزُورَ يَوْمَ النَّحْرِ وَ إِنْ أَخَّرَ ذَلِكَ إِلَى عَدٍ فَلَا بَأْسَ.

And from Abu Abdullah^{-asws}, he^{-asws} said: 'It is befitting to hasten the visitation, and not to delay, and to visit (Kabah) on the day of sacrifice, and if you were to delay that to the next morning, there is no problem".²⁴⁶

42- وَ عَنْهُ ع أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يَغْتَسِلَ لِلزِّيَارَةِ.

And from him^{-asws}, he^{-asws} had recommended to wash (bathe) for the visitation (of Kabah)".²⁴⁷

²⁴² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 37

²⁴³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 38

²⁴⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 39

²⁴⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 40

²⁴⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 41

²⁴⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 42

43- وَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا زُرْتَ يَوْمَ النَّحْرِ فَطُفَّ طَوَافَ الزَّيَّارَةِ وَ هُوَ طَوَافُ الْإِقَاصَةِ تَطُوفٌ بِالْبَيْتِ أُسْبُوعاً وَ تُصَلِّي الرِّكَعَتَيْنِ خَلْفَ مَقَامِ إِبْرَاهِيمَ وَ تَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ أُسْبُوعاً فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ حَلَّ لَكَ الْبِئْسَ وَ الطَّيِّبُ

And from him^{-asws}, he^{-asws} said: ‘When you visit (Kabah) on the day of sacrifice, perform Tawaaf of the visitation, and it is Tawaaf of the departure. You should perform Tawaaf of the House (Kabah) seven circuits and pray two units Salat behind Maqam Ibrahim^{-as} and perform Sa’ee between Al-Safa and Al-Marwa, seven circuits. When you have done that, the clothing and the perfume become Permissible for you.

ثُمَّ ارْجِعْ إِلَى الْبَيْتِ فَطُفَّ بِهِ أُسْبُوعاً وَ هُوَ طَوَافُ الْبِئْسَاءِ وَ لَيْسَ فِيهِ سَعْيٌ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ حَلَّ لَكَ كُلُّ شَيْءٍ كَانَ حُرْمًا عَلَى الْمُحْرِمِ مِنَ الْبِئْسَاءِ وَ غَيْرِ ذَلِكَ بِمَا حُرِّمَ فِي الْإِحْرَامِ عَلَى الْمُحْرِمِ إِلَّا الصَّيْدَ فَإِنَّهُ لَا يَحِلُّ إِلَّا بَعْدَ النَّقْرِ مِنْ مِيٍّ.

Then return to the House (Kabah) and perform Tawaaf of it seven circuits, and it is ‘Tawaaf Al-Nisaa’, and there isn’t any Sa’ee in it. When you have done that, so all things become Permissible for you, which had been Prohibited upon the consecrated one, from the women and other than that from what had been Prohibited during the Ihraam upon the consecrated one, except the hunting, for it is not Permissible, except after the departure from Mina”.²⁴⁸

44- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ هَيَّ أَنْ يَبِيتَ أَحَدٌ مِنَ الْحَاجِّجِ لَيْلِيٍّ مَعِي إِلَّا بِمِيٍّ.

And from Amir Al-Momineen^{-asws}, he^{-asws} had prohibited for anyone from the pilgrims to spend a night from the nights of Mina, except at Mina”.²⁴⁹

45- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا زُرْتَ الْبَيْتَ فَارْجِعْ إِلَى مِيٍّ وَ لَا تَبِيتَ أَيَّامَ التَّشْرِيقِ إِلَّا بِهَا وَ مَنْ تَعَمَّدَ الْمَبِيتَ عَنْ مِيٍّ لَيْلِيٍّ بِمِيٍّ فَعَلَيْهِ لِكُلِّ لَيْلَةٍ دَمٌ وَ إِنْ جَهِلَ أَوْ نَسِيَ فَلَا شَيْءَ عَلَيْهِ وَ يَسْتَعْفِرُ اللَّهَ.

And from Abu Abdullah^{-asws}, he^{-asws} said: ‘When you visit the House (Kabah), return to Mina and do not spend the days of Al-Tashreeq except at it, and the one who deliberately spends a night from the nights of Mina away from Mina, upon him is blood (of sacrificial animal) for each night, and if he is ignorant or forgets, there is nothing upon him, and he should seek Forgiveness of Allah^{-azwj}’.²⁵⁰

46- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ ص قَصَرَ الصَّلَاةَ بِمِيٍّ.

And from Amir Al-Momineen^{-asws}: ‘Rasool-Allah^{-saww} shortened the Salat at Mina”.²⁵¹

47- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا قَالَ كَانَ الْمُشْرِكُونَ يَفْخَرُونَ بِمِيٍّ أَيَّامَ التَّشْرِيقِ بِآبَائِهِمْ وَ يَذْكُرُونَ أَسْلَافَهُمْ وَ مَا كَانَ لَهُمْ مِنَ الشَّرَفِ فَأَمَرَ اللَّهُ الْمُسْلِمِينَ أَنْ يَذْكُرُوهُ مَكَانَ ذَلِكَ.

And from Abu Abdullah^{-asws}, he^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **So, when you have fulfilled your rituals, then mention Allah as you mentioned your forefathers,**

²⁴⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 43

²⁴⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 44

²⁵⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 45

²⁵¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 46

or with a more intense mentioning. [2:200]. He^{-asws} said: ‘The Polytheists used to pride of their fathers at Mina in the days of Al-Tashreeq, and they were mentioning their ancestors and what nobility used to be for them, so Allah^{-azwj} Commanded the Muslims to be mentioning Him^{-azwj} (Zikr) in place of that’.²⁵²

و روينا عن أهل البيت صلوات الله عليهم من الدعاء و ذكر الله في أيام التشريق وجوها يطول ذكرها و ليس منها شيء موقت و ما أكثر المؤمن من ذلك فهو أفضل و يزور البيت كل يوم إن شاء و يطوف تطوعا ما بدا له و يرجع من يومه إلى منى فيبيت بها إلى أن ينفر منها.

‘And we are reporting from People^{-asws} of the Household, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, the supplications and the Zikr of Allah^{-azwj} during the days of Al-Tashreeq, the aspects the mention of which would be lengthy and there isn’t anything from it specified, and whatever the Momin can frequent from that it is better, and he should visit the House (Kabah) every day if he desires, and he should perform Tawaaf voluntarily whatever comes to him, and he should return from his very day to Mina and spend the night at it up to his departure from it’.

باب 55 الرجوع من منى إلى مكة للزيارة و فيه أحكام النفرين أيضا و تفسير قوله تعالى فمن تعجل في يومين و معنى قضاء التفث

CHAPTER 55 – THE RETURN FROM MINA TO MAKKAH FOR THE VISITATION (OF KABAHA), AND IN IT ARE RULINGS OF THE DISPERSAL ALSO AND INTERPRETATION OF WORDS OF THE EXALTED *so the one who hastens off in two days [2:203], AND MEANING OF THAT IS FULFILMENT OF THE RITUALS*

الآيات الحج ثم ليضموا نعتهم و ليوفوا نذورهم و ليطوفوا بالبيت العتيق.

The Verses – (Surah) Al Hajj: ***Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Liberated House [22:29].***

1- ضا، فقه الرضا عليه السلام زُرَ الْبَيْتُ يَوْمَ النَّحْرِ أَوْ مِنَ الْعَدِ وَ إِنْ أَخَّرْتَهَا إِلَى آخِرِ الْيَوْمِ أَجَزَّكَ وَ تَغْتَسِلُ لِرِيزَةِ الْبَيْتِ وَ إِنْ زُرْتَهَا نَهَاراً فَدَخَلَ عَلَيْكَ اللَّيْلُ فِي طَرِيقِكَ أَوْ فِي طَوَافِكَ أَوْ فِي سَعْيِكَ فَلَا بَأْسَ بِهِ مَا لَمْ تَنْقُضِ الْوُضُوءَ وَ إِنْ نَقَضْتَ الْوُضُوءَ أَعَدَّتْ الْعُسْلُ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘Visit the House (Kabah) on the day of sacrifice, or from the next morning, and if you were to delay it to the end of the day, it will suffice you, and you should wash (bathe) for visiting the House (Kabah), and if you were to visit at daytime and the night enters upon you in your road or during your Tawaaf or during your Sa’ee, there is no problem with it for as long as you do not break the Wudu, and if you do break the Wudu, repeat the washing.

وَ كَذَلِكَ إِذَا خَرَجْتَ مِنْ مَنَى لَيْلًا وَ قَدْ اغْتَسَلْتَ وَ أَصْبَحْتَ فِي طَرِيقِكَ أَوْ فِي طَوَافِكَ وَ سَعْيِكَ فَلَا شَيْءَ عَلَيْكَ فِيمَا لَمْ يَنْقُضِ الْوُضُوءَ فَإِنْ نَقَضْتَ الْوُضُوءَ أَعَدَّتْ الْعُسْلُ وَ طُفَّتْ فِي الْبَيْتِ طَوَافَ الزِّيَارَةِ وَ هُوَ طَوَافُ الْحَجِّ سَبْعَةَ أَشْوَاطٍ

And like that when you go out from Mina at night and you have already washed, and morning comes in your road, or during your Tawaaf and your Sa’ee, there is nothing upon you so long

²⁵² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 54 H 47

as you have not broken the Wudu. If you do break the Wudu, repeat the washing and perform Tawaaf of the House (Kabah), Tawaaf of the visitation, and it is Tawaaf of the Hajj of seven circuits.

وَصَلَّيْتَ عِنْدَ الْمَقَامِ رُكْعَتَيْنِ وَ سَعَيْتَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ كَمَا فَعَلْتَ عِنْدَ الْمُتَعَةِ سَبْعَةَ أَشْوَاطٍ ثُمَّ تَطَوَّفُ بِالْبَيْتِ أُسْبُوعاً وَ هُوَ طَوَافُ النَّسَاءِ وَ لَا تَبْتَ بِمَكَّةَ وَ يَلْزُمُكَ دَمٌ.

And pray two units Salat by Al-Maqam and perform Sa'ee between Al-Safa and Al-Marwa just as you had done during Tamatto, of seven circuits, and it is Tawaaf Al-Nisa, and do not spend the night at Makkah, and blood (sacrificial animal) will necessitate you".²⁵³

2- سر، السرائر قَالَ مُعَاوِيَةُ بْنُ عَمَّارٍ فِي كِتَابِهِ فَإِذَا أَرَدْتَ أَنْ تَتَفَرَّ وَ انْتَهَيْتَ إِلَى الْحُصْبَةِ وَ هِيَ الْبَطْحَاءُ فَبَشْتِ أَنْ تَنْزِلَ بِهَا قَلِيلاً فَإِنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ إِنَّ أَبِي كَانَ يُنْزِلُهَا ثُمَّ يَدْخُلُ مَكَّةَ مِنْ غَيْرِ أَنْ يَنَامَ وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص وَ أَهْلَ بَيْتِهِ نَزَلُوا حِينَ بَعَثَ عَائِشَةَ مَعَ أُخِيهَا عَبْدِ الرَّحْمَنِ إِلَى النَّعِيمِ فَأَعْتَمَرَتْ لِمَكَانِ الْعَلَةِ الَّتِي أَصَابَتْهَا الْحَبْرُ.

(The book) 'Al Saraair' –

'Muawiya Bin Ammar said in his book, 'When you want to depart and you end up to Al-Hasba, and it is Al-Bat'ha, if you like you can descend at it for a little while, for Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} had descended at it, then he^{-asws} departed and entered Makkah from without having slept, and he^{-asws} said: 'Rasool-Allah^{-saww} and People^{-asws} of his^{-saww} Household had descended at it when he^{-saww} had sent Ayesha with her brother Abdul Rahman to Al-Taneem, so she performed Umrah due to an illness which had afflicted her' – the Hadeeth".²⁵⁴

3- شي، تفسير العياشي عَنْ سَلَامِ بْنِ الْمُسْتَنَبِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ اتَّقَى مِنْهُمُ الصَّيْدَ وَ اتَّقَى الرَّثْتَ وَ الْفُسُوقَ وَ الْجِدَالَ وَ مَا حُرِّمَ عَلَيْهِ فِي إِحْرَامِهِ.

(The book) 'Tafseer Al Ayyashi' – From Sallam Bin Al Mustaneer,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **so the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) for the one** – from them - **who fears; [2:203]** the hunting, and fears the marital relations, and the mischief, and the quarrelling and whatever is Prohibited unto him in his Ihraam".²⁵⁵

4- شي، تفسير العياشي عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ قَالَ يَزِجُ مَعْفُوراً لَهُ لَا ذَنْبَ لَهُ.

(The book) 'Tafseer Al Ayyashi' – From Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **so the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, [2:203]**.

²⁵³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 1

²⁵⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 2

²⁵⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 3

He^{-asws} said: ‘He will return (his sins) have been Forgiven for him, there being no sin (left) for him’^{.256}

5- شي، تفسير العياشي عن أبي أيوب الخزاز قال: قلت لأبي عبد الله ع إننا نريد أن نتعجل

(The book) ‘Tafseer Al Ayyashi’ – From Abu Ayoub Al Khazzaz who said,

‘I said to Abu Abdullah^{-asws}, ‘We want to hasten!’

فَقَالَ لَا تَنْفِرُوا فِي الْيَوْمِ الثَّانِي حَتَّى تَزُولَ الشَّمْسُ فَأَمَّا الْيَوْمَ الثَّلَاثِ فَإِذَا انْتَصَفَ فَأَنْفِرُوا فَإِنَّ اللَّهَ يَقُولُ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ فَلَوْ سَكَتَ لَمْ يَبْقَ أَحَدٌ إِلَّا تَعَجَّلَ وَ لَكِنَّهُ قَالَ جَلَّ وَعَزَّ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ.

He^{-asws} said: ‘Do not depart during the second day until the sun declines (at midday). As for the third day, when it is half (the day gone), depart, for Allah^{-azwj} Says: **so the one who hastens off in two days, there would be no sin on him, [2:203]**. If He^{-azwj} had been Silent (Stopped here), there would not have remained anyone except he would have hastened off, but the Mighty and Majestic Said: **and the one who delays, there would be no sin on him, [2:203]**’^{.257}

6- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: إن العبد المؤمن حين يخرج من بيته حاجاً لا يخطو خطوةً ولا يخطو به راحلته إلا كتب الله له بها حسنةً و محاً عنه سيئةً و رفع له بها درجةً

(The book) ‘Tafseer Al Ayyashi’ – From Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘When the Momin servant goes out from his house as a pilgrim, he does not take a step nor does his mount take a step with him except Allah^{-azwj} Writes a good deed for him with it, and Deletes and evil deed from him, and Raises a rank for him with it.

فَإِذَا وَقَفَ بَعْرَاتٍ فَلَوْ كَانَتْ لَهُ ذُنُوبٌ عَدَدَ الثَّرَى رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ فَقَالَ لَهُ اسْتَأْنِفِ الْعَمَلَ يَقُولُ اللَّهُ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ اتَّقَى.

When he pauses at Arafaat, even if there were to be for him sins the number of grains of sand, he will return like what he was when his mother had given him birth. He^{-azwj} will Say to him: “Resume the deeds!” Allah^{-azwj} Says: **so the one who hastens off in two days, 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]**’^{.258}

7- شي، تفسير العياشي عن أبي بصير في رواية أخرى نحوه و زاد فيه فإذا خلق رأسه لم تسقط شعرة إلا جعل الله له بها نوراً يوم القيامة و ما أنفق من نفقة كسبت له فإذا طاف بالبيت رجع كما ولدته أمه.

(The book) ‘Tafseer Al Ayyashi’ –

²⁵⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 4

²⁵⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 5

²⁵⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 6

From Abu Baseer in another report, approximate to it and there is additional in it: 'When he shaves his head, a hair will not fall except Allah^{-azwj} will Make for him with it, Noor on the Day of Qiyamah, and whatever money he spends Allah^{-azwj} will Write for him. When he has performed Tawaaf of the House (Kabah), he will return just as his mother has given him birth (sinless)'.²⁵⁹

8- شي، تفسير العياشي عَنْ أَبِي حَمَزَةَ النَّمَلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ الْآيَةَ قَالَ أَنْتُمْ وَ اللَّهُ هُمْ إِنَّ رَسُولَ اللَّهِ ص قَالَ لَا يَنْبُتُ عَلَى وَلَا يَتَّعَبُ إِلَّا الْمُتَّقُونَ.

(The book) 'Tafseer Al Ayyashi' – From Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **so the one who hastens off in two days, there would be no sin on him, [2:203]** – the Verse. He^{-asws} said: 'By Allah^{-azwj}! You (Shias) are they! Rasool-Allah^{-saww} said: 'No one will be steadfast upon the Wilayah of Ali^{-asws} except the pious!''²⁶⁰

9- شي، تفسير العياشي عَنْ حَمَادٍ عَنْهُ فِي قَوْلِهِ لِمَنْ اتَّقَى الصَّيِّدَ فَإِنْ ابْتَلَى بِشَيْءٍ مِنَ الصَّيِّدِ فَفَدَاهُ فَلَيْسَ لَهُ أَنْ يَنْفِرَ فِي يَوْمَيْنِ.

(The book) 'Tafseer Al Ayyashi' –

From Hammad, from him^{-asws} regarding His^{-azwj} Words: **(this is) for the one who fears; [2:203]:** 'The hunting. If he is Tried with something from the hunting, he should ransom it; it isn't for him to depart during (the) two days''.²⁶¹

10- م، تفسير الإمام عليه السلام قَوْلُهُ تَعَالَى فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ أَيْ فِي أَيَّامِ التَّشْرِيقِ فَانصَرَفَ مِنْ حَجَّهِ إِلَى بِلَادِهِ الَّتِي خَرَجَ مِنْهَا فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ إِلَى تَمَامِ الْيَوْمِ الثَّلَاثِ فَلَا إِثْمَ عَلَيْهِ أَيْ لَا إِثْمَ عَلَيْهِ مِنْ دُؤُوبِهِ السَّالِفَةِ لِأَنَّهَا قَدْ غُفِرَتْ لَهُ كُلُّهَا بِحَجَّتِهِ وَ هَذِهِ الْمُقَارَنَةُ لِنَدْمِهِ عَلَيْهَا وَ تَوَقُّيْهِ مِنْهَا

Tafseer Al Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} – Words of the Exalted: **so the one who hastens off in two days, [2:203]** – i.e. during the days of Al-Tashreeq, so he leaves from his Hajj to go to his city which he had come out from, **there would be no sin on him, and the one who delays**, - up to the third day - **there would be no sin on him**, i.e. there will be no sin upon him from his past sins because these would have been Forgiven for him, all of them, due to his Hajj, and this has been paired for regretting upon it and his saving from it.

لِمَنْ اتَّقَى أَنْ يُوَاقِعَ الْمُؤَبَّاتِ بَعْدَهَا فَإِنَّهُ إِنْ وَقَعَهَا كَانَ عَلَيْهِ إِثْمُهَا وَ لَمْ يُغْفَرْ لَهُ تِلْكَ الذُّنُوبُ السَّالِفَةُ بِتَوْبَةٍ قَدْ أَبْطَلَهَا بِمُؤَبَّاتِهِ بَعْدَهَا وَ إِنَّمَا يَغْفُرُهَا بِتَوْبَةٍ يُجِدُّهَا

(this is) for the one who fears; [2:203] from falling into destructive sins after it. If he does fall into it, upon him would be its sin and those past sins would not be Forgiven for him for his repentance would have been nullified due to his destructive sins after it, and rather He^{-azwj} Forgave these due to renewed repentance.

²⁵⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 7

²⁶⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 8

²⁶¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 9

وَ اتَّقُوا اللَّهَ يَا أَيُّهَا الْحُجَّاجُ الْمَعْفُورُ هُمْ سَالِفٌ دُنُوهِمْ بِحَجَّتِهِمْ الْمَقْرُونِ بِتَوْبَتِهِمْ فَلَا تُعَادُوا الْمُؤَبَّاتِ فَيَعُودَ إِلَيْكُمْ أَنْفَالُهَا وَ يُتَّقَلِكُمْ احْتِمَالُهَا فَلَا يُعْفَرَ لَكُمْ إِلَّا بِتَوْبَةٍ بَعْدَهَا وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ فَيَنْظُرُ فِي أَعْمَالِكُمْ فَيُجَازِيكُمْ رُبُّكُمْ عَلَيْهَا.

And fear Allah – O you Pilgrims, the ones whose past sins have been Forgiven for them due to their Hajj paired with their repentance! Therefore, do not be repeating the grave sins, for its weight would be returning to you, and carrying these would weigh you down, so these would not be Forgiven for you except by a (renewed) repentance after it. **And know that to Him you shall be Gathering together [2:203]** – so He^{-azwj} would be Looking into your deeds, and your Lord^{-azwj} would be Recompensing you upon these”.²⁶²

11- مع، معاني الأخبار ابنُ الوليدِ عن الصَّقَّارِ عن ابْنِ أَبِي أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ رِبْعِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَمْضُوا تَفْتَهُمُ قَالَ قَصُّ الشَّارِبِ وَ الْأَطْفَارِ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Al-Husayn Bin Saeed, from Hammad, from Rabie, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, [22:29]**. He^{-asws} said: ‘Clipping the moustache and the nails’”.²⁶³

12- مع، معاني الأخبار بِمَدَا الْأَسْنَادِ عَنِ الْحُسَيْنِ عَنْ فَضَالَةَ عَنْ أَبِي أَبَانَ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَمْضُوا تَفْتَهُمُ قَالَ التَّفْتُ حُفُوفُ الرَّجُلِ مِنَ الطِّيبِ فَإِذَا قَضَى مَنَسَكَهُ حَلَّ لَهُ الطِّيبُ.

(The book) ‘Ma’any Al Akhbar’ – By this chain, from Al-Husayn, from Fazalat, from Aban, from Zurara, from Humran,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, [22:29]**. He^{-asws} said: ‘The ‘rituals’ is the man refraining from the perfume. When he has fulfilled his rituals, the perfume is Permissible for him’”.²⁶⁴

13- مع، معاني الأخبار أَبِي عَنْ سَعْدِ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ عَنْ أَحْيَبِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ عَنِ ابْنِ سِنَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَمْضُوا تَفْتَهُمُ قَالَ هُوَ الْحَلْقُ وَ مَا فِي جِلْدِ الْإِنْسَانِ.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibrahim Bin Mahziyar, from his brother, from Al-Husayn, from Al Nazr, from Ibn Sinan who said,

‘I said to Abu Abdullah^{-asws}, ‘Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, [22:29]**. He^{-asws} said: ‘It is the shaving (of the head) and what is in the skin of the human being’”.²⁶⁵

14- ن، عيون أخبار الرضا عليه السلام مع، معاني الأخبار أَبِي عَنْ سَعْدِ عَنِ ابْنِ عَيْسَى عَنِ الْبَرْنَطِيِّ قَالَ قَالَ أَبُو الْحُسَيْنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَمْضُوا تَفْتَهُمُ وَ لِيُؤْفُوا نُذُورَهُمْ قَالَ التَّفْتُ تَقْلِيمُ الْأَطْفَارِ وَ طَرْحُ الْأَوْسَخِ وَ طَرْحُ الْإِحْرَامِ عَنْهُ.

²⁶² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 10

²⁶³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 11

²⁶⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 12

²⁶⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 13

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty who said,

'Abu Al-Hassan^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**. He^{-asws} said: 'The (rituals) is clipping the nails, and removing the dirt, and removing the Ihraam off from him"^{.266}

15- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِمَنْ لِيَمُضُوا تَمَّتْهُمْ فَقَالَ مَا يَكُونُ مِنَ الرَّجُلِ فِي خَالِ إِحْرَامِهِ إِذَا دَخَلَ مَكَّةَ طَافَ وَ تَكَلَّمَ بِكَلَامٍ طَيِّبٍ فَإِنَّ ذَلِكَ كَفَّارَةٌ لِدَلِكِ الَّذِي كَانَ مِنْهُ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn, from Al Qasim Bin Muhammad, from Aban Bin Usman, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, [22:29]**. He^{-asws} said: 'What happens from the man in the state of his Ihraam (consecration). When he enters Makkah, he performs Tawaaf, and talks with good talk, for that is an atonement for that which had happened from him"^{.267}

16- مع، معاني الأخبار الْمُطَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنِ أَبِيهِ عَنِ حَمْدَوَيْهِ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ أَبِي حَمِيلَةَ عَنِ عُمَرَ بْنِ حَنْظَلَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ التَّقْتِ قَالَ هُوَ حُفُوفُ الرَّأْسِ.

(The book) 'Ma'any Al Akhbar' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Hamdawiya, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Umar Bin Hanzala,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the 'rituals'. He^{-asws} said: 'It is shaving off the head"^{.268}

17- مع، معاني الأخبار بِالْإِسْنَادِ عَنِ الْعَبَّاسِيِّ عَنِ مُحَمَّدِ بْنِ نُصَيْرٍ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ التَّقْتِ فَقَالَ هُوَ الْحُلُقُ وَ مَا فِي جِلْدِ الْإِنْسَانِ.

(The book) 'Ma'any Al Akhbar' – By the chain from Al Ayyashi, from Muhammad Bin Nuseyr, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the 'rituals'. He^{-asws} said: 'It is shaving and what is in the skin of a human being"^{.269}

18- مع، معاني الأخبار بِالْإِسْنَادِ عَنِ الْعَبَّاسِيِّ عَنِ إِبْرَاهِيمَ بْنِ عَلِيِّ عَنِ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنِ ابْنِ مُحَمَّدِ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِمَنْ لِيَمُضُوا تَمَّتْهُمْ قَالَ هُوَ الْحُفُوفُ وَ الشَّعْثُ

(The book) 'Ma'any Al Akhbar' – By the chain from Al Ayyashi, from Ibrahim Bin Ali, from Abdul Azeem, from Ibn Mahboub, from Muawiya Bin Ammar,

²⁶⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 14

²⁶⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 15

²⁶⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 16

²⁶⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 17

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, [22:29]**. He^{-asws} said: 'It is the shaving and the dishevelment'.

قَالَ وَ مِنَ التَّفْتِ أَنْ تَتَكَلَّمَ فِي إِحْرَامِكَ بِكَلَامٍ قَبِيحٍ فَإِذَا دَخَلْتَ مَكَّةَ فَطُفْتُ بِالْبَيْتِ وَ تَكَلَّمْتَ بِكَلَامٍ طَيِّبٍ كَانَ ذَلِكَ كَفَّارَةً.

He^{-asws} said: 'And from the 'rituals' is that you should not talk with ugly talk in your Ihraam. When you enter Makkah, so you perform Tawaaf of the House (Kabah), and talk with good talk, that would be its atonement'²⁷⁰.

19- مع، معاني الأخبار أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ بَرِيْعٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْمَنْ عَمَّنْ يَتَوْبِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلْتَ مَكَّةَ فَاشْتَرِ بِدِرْهَمٍ تَمْرًا فَتَصَدَّقْ بِهِ لِمَا كَانَ مِنْكَ فِي إِحْرَامِكَ لِلْعُمْرَةِ فَإِذَا فَرَعْتَ مِنْ حَجِّكَ فَاشْتَرِ بِدِرْهَمٍ تَمْرًا فَتَصَدَّقْ بِهِ فَإِذَا دَخَلْتَ الْمَدِينَةَ فَاصْنَعْ مِثْلَ ذَلِكَ.

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Umar, from Ibn Bazie, from Ibrahim Bin Mihzam, from the one who reported it,

'From Abu Abdullah^{-asws} having said: 'When you enter Makkah, buy dates for a Dirham and donate to charity with it due to what has happened from you during your Ihraam for the Umrah. When you are free from your Hajj, buy dates for a Dirham and donate with it. When you enter Al-Medina, do similar to that'²⁷¹.

20- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ اللَّهَ أَمَرَنِي فِي كِتَابِهِ بِأَمْرٍ فَأُحِبُّ أَنْ أَعْمَلَهُ

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Sahl, from Ali Bin Suleyman, from Ziyad Al Qandy, from Abdullah Bin Sinan, from Zareeh Al Muharby who said,

'I said to Abu Abdullah^{-asws}, 'Allah^{-azwj} has Commanded me in His^{-azwj} Book with a Command I would love to do it!'

قَالَ وَ مَا ذَاكَ

He^{-asws} said: 'And what is that?'

قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لِيُقْضُوا نَفَثَهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ

I said, 'Words of Allah^{-azwj} Mighty and Majesty: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**'.

قَالَ لِيُقْضُوا نَفَثَهُمْ لِقَاءِ الْإِمَامِ وَ لِيُؤْفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He^{-asws} said: 'Let them accomplish their rituals of meeting the Imam^{-asws} and let them fulfil their vows of that rite!'

²⁷⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 18

²⁷¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 19

قَالَ عَبْدُ اللَّهِ بْنُ سِنَانٍ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فقلتُ جَعَلَنِي اللَّهُ فِدَاكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَقْضُوا تَعْتَهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ

Abdullah Bin Sinan said, 'I came to Abu Abdullah^{-asws}. I said, 'May Allah^{-azwj} Make me Sacrificed for you^{-asws}! The Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**'.

قَالَ أَخَذُ الشَّارِبِ وَ قَصُّ الْأُظْفَارِ وَ مَا أَشْبَهَ ذَلِكَ

He^{-asws} said: 'Take (clip) the moustache, and clip the nails and what resembles that'.

قُلْتُ جَعَلْتُ فِدَاكَ فَإِنَّ دَرِيحَ الْمُحَارِبِيِّ حَدَّثَنِي عَنْكَ أَنَّكَ قُلْتَ لَهُ ثُمَّ لِيَقْضُوا تَعْتَهُمْ لِقَاءَ الْإِمَامِ وَ لِيُؤْفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

I said, 'May I be sacrificed for you^{-asws}! Zareeh Al-Muharby narrated to me that you^{-asws} had said to him: **Then let them accomplish their rituals**, - is meeting the Imam^{-asws} - **and let them fulfil their vows [22:29]** – of that rite”.

فَقَالَ صَدَقَ دَرِيحٌ وَ صَدَقْتُ إِنَّ لِلْقُرْآنِ ظَاهِرًا وَ بَاطِنًا وَ مَنْ يَحْتَمِلُ مَا يَحْتَمِلُ دَرِيحٌ.

He^{-asws} said: 'Zareeh is right and you are right! For the Quran there is an apparent and an esoteric (meaning), and who can endure what Zareeh can endure?'²⁷²

21- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن قول الله تبارك و تعالى ثُمَّ لِيَقْضُوا تَعْتَهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ قَالَ تَقْلِيمُ الْأُظْفَارِ وَ طَرْحُ الْوَسْخِ عَنْكَ وَ الْخُرُوجُ عَنِ الْإِحْرَامِ وَ لِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ طَوَافَ الْقَرِيبَةِ.

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

'I asked Al-Reza^{-asws} about Words of Allah^{-azwj} Blessed and Exalted: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**. He^{-asws} said: 'Clipping the nails and removing the dirt from you, and the getting out from the Ihraam, while (the Words) **and let them fulfil their vows [22:29]**, is the obligatory Tawaaf"²⁷³.

22- الْهُدَايَةُ، ثُمَّ اغْتَسِلَ يَوْمَ النَّحْرِ ثُمَّ زُرَّ الْبَيْتَ يَوْمَ النَّحْرِ فَإِنْ أَحْرَثَهُ إِلَى الْعَدِ فَلَا بَأْسَ وَ لَا تُؤَخَّرُ أَنْ تَزُورَهُ مِنْ يَوْمِكَ أَوْ مِنَ الْعَدِ فَإِنَّهُ لَيْسَ لِلْمُتَمَتِّعِ أَنْ يُؤَخَّرَهُ فَإِنْ زُرْتَ يَوْمَ النَّحْرِ أَجْزَأَ لَكَ غَسْلُ الْمُحَلِّقِ وَ إِنْ زُرْتَ بَعْدَ ذَلِكَ اغْتَسَلْتَ لِلزِّيَارَةِ زِيَارَةَ الْبَيْتِ

(The book) 'Al Hidayah' –

'Then wash (bathe) on the day of sacrifice, then visit the House (Kabah) on the day of sacrifice. If you were to delay it to the next morning, there is no problem, and do not delay visiting it from your very day or from the next morning for it isn't for the Tamatto performer that he delays it. If you visit on the day of sacrifice, it is sufficient for you to wash the throat, and if you visit after that, wash for the visitation, visiting the House (Kabah).

²⁷² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 20

²⁷³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 21

فَإِذَا أَتَيْتَ الْبَيْتَ يَوْمَ النَّحْرِ فَتُتَّ عَلَى بَابِ الْمَسْجِدِ فَعُلِّتِ اللَّهُمَّ أَعْيِي عَلَى نُسْكِي وَ سَلِّمْ لِي لَهْ وَ تَسَلِّمْهُ مِنِّي أَسْأَلُكَ مَسْأَلَةَ الْقَلِيلِ الدَّلِيلِ الْمُعْتَرِفِ
بِدُنْبِهِ أَنْ تَعْفِرَ لِي دُنُوبِي وَ أَنْ تَرْجِعَ بِحَاجَتِي

When you come to the House (Kabah) on the day of sacrifice, stand by the door of the Masjid and say, 'O Allah^{-azwj}! Assist me upon my rituals and Keep me safe for it, and Accept it from me! I ask You^{-azwj} a request of the small one, the humble, the acknowledged of his sins, to Forgive my sins for me and to Return me with my needs (fulfilled)!

اللَّهُمَّ إِنِّي عَبْدُكَ وَ الْبَلَدُ بِلَدِكَ وَ الْبَيْتُ بَيْتُكَ وَ جِئْتُ أَطْلُبُ رَحْمَتَكَ وَ أَنْبَغِي طَاعَتَكَ مُتَّبِعاً لِأَمْرِكَ رَاضِياً بِعَدْلِكَ

O Allah^{-azwj}! I am Your^{-azwj} servant, and the city is Your^{-azwj} city, and the House is Your^{-azwj} House, and I have come to seek Your^{-azwj} Mercy and seeking obedience to You^{-azwj}, following Your^{-azwj} Command, pleased with Your^{-azwj} Justice!

أَسْأَلُكَ مَسْأَلَةَ الْمُضْطَرِّ إِلَيْكَ الْمُطِيعِ لِأَمْرِكَ الْمُشْفِقِ مِنْ عَذَابِكَ الْخَائِفِ لِعُقُوبَتِكَ أَسْأَلُكَ أَنْ تُلَقِّنِي عَفْوَكَ وَ تُجِيرَنِي بِرَحْمَتِكَ مِنَ النَّارِ.

I ask You^{-azwj} a request by the one desperate to You^{-azwj}, the obedient to Your^{-azwj} Command, the fearful from Your^{-azwj} Punishment, the fearful of Your^{-azwj} Punishment! I ask You^{-azwj} to Cast Your^{-azwj} Pardon to me and to Rescue me from the Hellfire by Your^{-azwj} Mercy!²⁷⁴

وَ مِنْهُ ثُمَّ تَأْتِي الْحَجَرَ الْأَسْوَدَ فَتَسْتَلِمُهُ فَإِنْ لَمْ تَسْتَطِعْ فَاسْتَلِمْهُ بِيَدِكَ وَ قَبَلْ يَدَكَ فَإِنْ لَمْ تَسْتَطِعْ فَاسْتَقْبِلْهُ وَ أَشْرْ إِلَيْهِ بِيَدِكَ وَ قَبَلْهَا وَ كَبِّرْ وَ قُلْ مِثْلَ مَا قُلْتَ حَيْثُ طُفْتُ بِالْبَيْتِ يَوْمَ قَدِمْتَ مَكَّةَ وَ طُفَّ سَبْعَةَ أَشْوَاطٍ كَمَا وَصَفْتُ لَكَ

And from him, 'Then come to the Black Stone and touch it. If you cannot, then touch it with your hand and kiss your hand. If you cannot do that, then face it and gesture toward it with your hand and kiss it, and exclaim Takbeer and say similar to what you had said when you had performed Tawaaf of the House on the day you had arrived at Makkah, and perform Tawaaf of seven circuits just as I have described to you.

ثُمَّ تُصَلِّي رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ تَقْرَأُ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ ارْجِعْ إِلَى الْحَجْرِ الْأَسْوَدِ وَ قَبَلْهُ إِنْ اسْتَطَعْتَ وَ اسْتَلِمْهُ وَ كَبِّرْ الْخُرُوجِ إِلَى الصَّفَا ثُمَّ اخْرُجْ إِلَى الصَّفَا وَ اصْعَدْ إِلَيْهِ وَ اصْنَعْ كَمَا صَنَعْتَ يَوْمَ قَدِمْتَ مَكَّةَ تَطُوفُ بَيْنَهُمَا سَبْعَةَ أَشْوَاطٍ تَبْدَأُ بِالصَّفَا وَ تُخْتِمُ بِالْمَرْوَةِ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَحَلَلْتَ مِنْ كُلِّ شَيْءٍ أَحْرَمْتَ مِنْهُ إِلَّا النِّسَاءَ

Then pray two units Salat by Maqam Ibrahim^{as} reading in these Surah Al Tawheed and Surah Al Kafiroun. Then return to the Black Stone and kiss it if you are able, and touch it and exclaim Takbeer of the going out to Al-Safa. Then go out to Al-Safa and ascend to it and do just as you had done of the day you had arrived at Makkah, performing Tawaaf between the two of seven circuits, beginning with Al-Safa and ending with Al-Marwa. When you have done that, you would be Permitted from all things you had been Prohibited from except the women.

ثُمَّ ارْجِعْ إِلَى الْبَيْتِ فَطُفْ بِهِ أَسْبُوعاً وَ هُوَ طَوَافُ النِّسَاءِ ثُمَّ صَلِّ رَكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ حَيْثُ شِئْتَ مِنَ الْمَسْجِدِ ثُمَّ قَدْ حَلَّ لَكَ النِّسَاءُ وَ فَرَّغْتَ مِنْ حَجِّكَ كُلِّهِ إِلَّا زَمِي الْجِمَارِ وَ أَحَلَلْتَ مِنْ كُلِّ شَيْءٍ أَحْرَمْتَ مِنْهُ.

²⁷⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 22 a

Then return to the House (Kabah) and perform Tawaaf of it of seven circuits, and it is Tawaaf Al-Nisa. Then pray two units Salat by Maqam Ibrahim^{as} wherever you like to from the Masjid. Then the women would be Permissible for you and you will be free from your Hajj, all of it, except pelting the rocks, and you will be Permitted from all things you had been Prohibited from”.²⁷⁵

23- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: إِذَا أَرَدْتَ أَنْ تُتِمِّمَ بِمَعْنَى أَقَمْتَ ثَلَاثَةَ أَيَّامٍ بَعْدَ يَوْمِ النَّحْرِ وَ إِنْ أَرَدْتَ أَنْ تَتَعَجَّلَ النَّفْرَ فِي يَوْمَيْنِ فَذَلِكَ لَكَ قَالَ اللَّهُ تَعَالَى فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ.

(The book) ‘Da’aim Al Islam’ –

‘We are reporting from Ja’far^{asws} Bin Muhammad^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, he^{asws} said: ‘When you intend to stay at Mina, stay for three days, meaning after the day of sacrifice, and if you intend to hasten the departure during two days, that is for you. Allah^{azwj} the Exalted Says: **so the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) [2:203]**’.²⁷⁶

24- وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ تَعَجَّلَ النَّفْرَ فِي الْيَوْمِ الثَّانِي مِنْ أَيَّامِ التَّشْرِيقِ وَ هُوَ الْيَوْمُ الثَّلَاثُ مِنْ يَوْمِ النَّحْرِ لَمْ يَنْفِرْ حَتَّى يُصَلِّيَ الظُّهْرَ وَ يَرْمِيَ الْجِمَارَ ثُمَّ يَنْفِرُ إِنْ شَاءَ مَا بَيْنَهُ وَ بَيْنَ غُرُوبِ الشَّمْسِ فَإِذَا غَرَبَتْ بَاتَ وَ مَنْ أَخَّرَ النَّفْرَ إِلَى الْيَوْمِ الثَّلَاثِ فَلَهُ أَنْ يَنْفِرَ مَتَى شَاءَ مِنْ أَوَّلِ النَّهَارِ بَعْدَ أَنْ يُصَلِّيَ الْفَجْرَ إِلَى آخِرِ النَّهَارِ وَ لَا يَنْفِرُ حَتَّى يَرْمِيَ الْجِمَارَ.

And from him^{asws}, he^{asws} said: ‘One who hastens the departure during the second day from the days of Al-Tashreeq, and it is the third day from the day of sacrifice, he should not depart until he has prayed Al-Zohr Salat and pelted the rocks, then he can depart if he so desires to in what is between it and setting of the sun. When the sun sets, he should spend the night; and the one who delays the departure to the third day, for him is to depart whenever he desires to from the beginning of the day after he has prayed Al-Fajr Salat up to the end of the day, and he should not depart until he has pelted the rocks’.²⁷⁷

25- وَ عَنْهُ أَنَّهُ حَى أَنْ يُقَدِّمَ أَحَدٌ ثِقْلَهُ مِنْ مَكَّةَ قَبْلَ النَّفْرِ.

And from him^{asws}, he^{asws} had forbidden anyone from sending his luggage ahead from Makkah before the departure’.²⁷⁸

26- وَ عَنْهُ أَنَّهُ قَالَ: وَ يُسْتَحَبُّ لِمَنْ نَفَرَ مِنْ مَعِي أَنْ يَنْزِلَ بِالْمَحْصَبِ وَ هِيَ الْبَطْحَاءُ فَيَمْكُتَ بِهَا قَلِيلًا ثُمَّ يَرْتَحِلُ إِلَى مَكَّةَ فَإِنَّ رَسُولَ اللَّهِ ص كَذَلِكَ فَعَلَ وَ كَذَلِكَ كَانَ أَبُو جَعْفَرٍ ع يَفْعَلُهُ.

And from him^{asws}, he^{asws} said: ‘And it is recommended for the one who departs from Mina that he descends at Al-Muhassab, and it is Al-Bat’ha. He should remain at it a little while, then

²⁷⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 22 b

²⁷⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 23

²⁷⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 24

²⁷⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 25

depart to Makkah, for Rasool-Allah^{-sawww} had done like that, and like that is how Abu Ja'far^{-asws} had done".²⁷⁹

27- وَ عَنْهُ ع أَنَّهُ قَالَ: لَا بَأْسَ لِمَنْ تَعَجَّلَ النَّفْرَ أَنْ يُقِيمَ بِمَكَّةَ حَتَّى يَلْحَقَهُ النَّاسُ.

And from him^{-asws}, he^{-asws} said: 'There is no problem for the one who hastens the departure if he stays at Makkah until the people join him'.²⁸⁰

28- وَ عَنْهُ أَنَّهُ سُئِلَ عَنْ دُخُولِ الْكَعْبَةِ فَقَالَ نَعَمْ إِنْ قَدَّرْتَ عَلَى ذَلِكَ فَافْعَلْهُ وَإِنْ حَشِيتَ الرِّحَامَ فَلَا تُعْرِزُ بِنَفْسِكَ

And from him^{-asws}, he^{-asws} was asked about entering the Kabah. He^{-asws} said: 'Yes, if you are able upon that, do it, and if you fear the crowd, do not be deceived by yourself'.

قَالَ وَ يُسْتَحَبُّ لِمَنْ أَرَادَ دُخُولَ الْكَعْبَةِ أَنْ يَغْتَسِلَ.

He^{-asws} said: 'And it is recommended for the one who intends to enter the Kabah, he should bathe'.²⁸¹

29- وَ رُوِيَ عَنِ أَهْلِ الْبَيْتِ فِي الدُّعَاءِ عِنْدَ دُخُولِ الْكَعْبَةِ وَجُوهًا يَطُولُ دِكْرُهَا وَ لَيْسَ مِنْهَا شَيْءٌ مُوقَّتٌ وَ لَكِنْ يَدْعُو مَنْ دَخَلَ وَ يَجْتَهِدُ فِي الدُّعَاءِ.

And we are reporting aspects from People^{-asws} of the Household regarding the supplication at entering the Kabah, its mention would be prolonged and there isn't anything from it specified, but the one entering should supplicate and make efforts in the supplication".²⁸²

30- وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ص فِي الْبَيْتِ بَيْنَ الْعُمُودَيْنِ عَلَى الرُّحَامَةِ الْحُمْرَاءِ وَ اسْتَقْبَلَ ظَهْرَ الْبَيْتِ وَ صَلَّى رَكْعَتَيْنِ.

And from Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Rasool-Allah^{-sawww} prayed Salat in the House (Kabah) between the two pillars on the red marble and faced the back of the House (Kabah), and he^{-sawww} prayed two units Salat'.²⁸³

31- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: وَ لَا تُصَلِّي صَلَاةً مَكْتُوبَةً فِي دَاخِلِ الْكَعْبَةِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: 'And do not pray the Prescribed Salat in entering the Kabah'.²⁸⁴

32- وَ عَنْهُ أَنَّهُ قَالَ: يَنْبَغِي أَنْ يَكُونَ دُخُولَ الْكَعْبَةِ بَعْدَ النَّفْرِ مِنْ مَنَى.

²⁷⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 26

²⁸⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 27

²⁸¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 28

²⁸² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 29

²⁸³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 30

²⁸⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 31

And from him^{-asws}, he^{-asws} said: 'It is befitting if entering the Kabah happens after the departure from Mina'.²⁸⁵

33- وَ عَنْهُ أَنَّهُ قَالَ: يَنْبَغِي لِمَنْ أَرَادَ الْخُرُوجَ مِنْ مَكَّةَ بَعْدَ قَضَاءِ حَجِّهِ أَنْ يَكُونَ آخِرَ عَهْدِهِ بِالْبَيْتِ يَطُوفُ بِهِ طَوَافَ الْوَدَاعِ ثُمَّ يُودِعُهُ يَضَعُ يَدَهُ بَيْنَ الْحَجَرِ الْأَسْوَدِ وَالْبَابِ وَ يَدْعُو وَ يُودِعُ وَ يَنْصَرِفُ خَارِجاً.

And from him^{-asws}, he^{-asws} said: 'It is befitting for the one intending to go out from Makkah after having accomplished his Hajj that his last pact with the House (Kabah) would be to perform Tawaaf of it, the farewell Tawaaf, then he should bid it farewell placing his hand between the Black Stone and the Door, and he would supplicate and bid farewell and leave to go outside'.²⁸⁶

34 و قد روينا عن أهل البيت صلوات الله عليهم في ذلك وجوها من الدعاء كثيرة و ليس منها شيء موقت.

And we are reporting from People^{-asws} of the Household, may the Salawaat of Allah^{-azwj} be upon them^{-asws} may aspects regarding that, and there isn't anything specified from it.

[باب 56 معنى الحج الأكبر](#)

CHAPTER 56 – MEANING OF 'THE GREATEST HAJJ'

1- مع، معاني الأخبار أبي عن سعد بن الأصهباني عن المنقري عن فضل بن عياض عن أبي عبد الله ع قال: سألتُهُ عن الحجِّ الأكبرِ فقال أ عندك فيه شيء؟

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Fazal Bin Ayaz,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the 'Greatest Hajj'. He^{-asws} said: 'Is there anything with you regarding it?'

فقلت نعم كان ابن عباس يقول الحجُّ الأكبرُ يومُ عرفةَ يعني أنَّه من أدرك يومَ عرفةَ إلى طلوعِ الفجرِ من يومِ النحرِ فقد أدركَ الحجَّ و من فاتهُ ذلكَ فاتهُ الحجُّ فجعلَ ليلةَ عرفةَ لما قبلها و لما بعدها و الدليلُ على ذلكَ أنَّه من أدركَ ليلةَ النحرِ إلى طلوعِ الفجرِ فقد أدركَ الحجَّ و أجزأ عنه من عرفةَ

I said, 'Yes. Ibn Abbass had said, The Greatest Hajj is the day of Arafaat, meaning the one who comes across the day of Arafaat up to the emergence of dawn from the day of sacrifice, so he has come across the Hajj, and the one who misses out that, has missed the Hajj'. So, he made the night of Arafaat for what is before it and for what is after it, and the evidence upon that is that he one who comes across the night of sacrifice up to emergence of the day, so he has come across the Hajj, and it will suffice him from Arafaat'.

فقال أبو عبد الله ع قال أمير المؤمنين ع الحجُّ الأكبرُ يومُ النحرِ و احتجَّ بقول الله عزَّ و جلَّ فسيحوا في الأرضِ أربعةَ أشهرٍ فهي عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرِ ربيعِ الأولِ وَ عَشْرٌ مِنْ شَهْرِ ربيعِ الآخرِ وَ لَوْ كَانَ الْحَجُّ الْأَكْبَرُ يَوْمَ عرفةَ لَكَانَ السَّنِيحُ أَرْبَعَةَ أَشْهُرٍ وَ يَوْمًا

²⁸⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 32

²⁸⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 55 H 33

Abu Abdullah^{-asws} said: ‘Amir Al-Momineen^{-asws} said: ‘The Greatest Hajj is the day of sacrifice, and he^{-asws} argued by the Words of Allah^{-azwj} Mighty and Majestic: ***So go about in the land for four months [9:2]***. So these are twenty (days) of Zilhajj, and Al-Muharram, and Safar, and month of Rabbie Al-Awwal, and ten (days) of the month of Rabbi Al-Akhar, and had the Greatest Hajj been on the day of Arafaat, it would have been ‘Go about for four months and a day’.

وَ اِخْتَجَّ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اَذَانَ مِنْ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ وَ كُنْتُ أَنَا الْأَذَانَ فِي النَّاسِ

And he^{-asws} argued by the Words of Allah^{-azwj} Mighty and Majestic: ***And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]***, and I^{-asws} was the proclamation (Azaan) among the people’.

فَقُلْتُ لَهُ فَمَا مَعْنَى هَذِهِ اللَّفْظَةِ الْحَجِّ الْأَكْبَرِ

I said to him^{-asws}, ‘So what is meaning of these words, ‘The Greatest Hajj’?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِتْمَا سُمِّيَ الْأَكْبَرِ لِأَنَّهَا كَانَتْ سَنَةً حَجَّ فِيهَا الْمُسْلِمُونَ وَ الْمُشْرِكُونَ وَ لَمْ يَحْجِ الْمُشْرِكُونَ بَعْدَ تِلْكَ السَّنَةِ.

Amir Al-Momineen^{-asws} said: ‘But rather it has been named as ‘the Greatest’ because it was the year in which the Muslims and the Polytheists had performed Hajj, and the Polytheists did not perform Hajj after that year’.²⁸⁷

2- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنْ صَفْوَانَ عَنْ دَرِيحِ الْمُحَارَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: الْحَجُّ الْأَكْبَرُ يَوْمَ النَّحْرِ.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Yazeed, from Safwan, from Zareeh Al Muharby,

‘From Abu Abdullah^{-asws} having said: ‘The Greatest Hajj is the day of sacrifice’.²⁸⁸

3- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنْ أُتُوبِ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ هُوَ يَوْمُ النَّحْرِ وَ الْأَصْعَرُ الْعُمْرَةُ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullah^{-asws} about the day of the Greatest Hajj. He^{-asws} said: ‘It is the day of sacrifice, and the ‘Smaller (Hajj)’ is the Umrah’.²⁸⁹

4- مع، معاني الأخبار أَبِي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: الْحَجُّ الْأَكْبَرُ يَوْمَ الْأَضْحَى.

(The book) ‘Ma’any Al Akhbar’ – My father, from Ali, from his father, from Ibn Al Mugheira, from Abdullah Bin Sinan,

²⁸⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 1

²⁸⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 2

²⁸⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 3

‘From Abu Abdullah^{-asws} having said: ‘The day of the Greatest Hajj is the day of the sacrifice’’.²⁹⁰

5- مع، معاني الأخبار ابنُ الوليدِ عن الصَّفَّارِ عن اليَاقُطِيِّ عن النَّضْرِ عن عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْهُ عٍ مِثْلُهُ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Al Nazr, from Abdullah Bin Sinan, from him^{-asws} similar to it.²⁹¹

6- مع، معاني الأخبار أبي عن الحَمْدِيِّ عن إبراهيم بن مَهْرَبَارَ عن أخيه عليّ عن الحسين بن عيسى عن شعيب عن أبي بصير عن النَّضْرِ عن ابنِ سِنَانَ مِثْلُهُ.

(The book) ‘Ma’any Al Akhbar’ – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Husayn, from Hammad Bin Isa, from Shueyb, from Abu Baseer, from Al Nazar, from Ibn Sinan – similar to it.²⁹²

7- ع، علل الشرائع ابنُ الوليدِ عن الصَّفَّارِ عن القَاشَانِيِّ عن الأَصْبَهَانِيِّ عن المُنْقَرِيِّ عن حَفْصِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَدَانَ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحُجِّ الْأَكْبَرِ فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنْتُ أَنَا الْأَدَانَ فِي النَّاسِ

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Al Qashani, from Al Asbahany, from Al Minqary, from Hafs who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]**. He^{-asws} said: ‘Amir Al-Momineen^{-asws} said: ‘I^{-asws} was the proclamation among the people’.

قُلْتُ فَمَا مَعْنَى هَذِهِ اللَّفْظَةِ الْحُجِّ الْأَكْبَرِ

I said, ‘So what is the meaning of these words, ‘The Greatest Hajj’?’

قَالَ إِنَّمَا سُمِّيَ الْأَكْبَرُ لِأَنَّهَا كَانَتْ سَنَةً حَجَّ فِيهَا الْمُسْلِمُونَ وَ الْمُشْرِكُونَ وَ لَمْ يَحْجِ الْمُشْرِكُونَ بَعْدَ تِلْكَ السَّنَةِ.

He^{-asws} said: ‘But rather it is named as ‘The Greatest’ because it happened in a year in which the Muslims and the Polytheists, and the Polytheists did not perform Hajj after that year’’.²⁹³

8- سن، المحاسن القاساني مِثْلُهُ.

(The book) ‘Al Mahasin’ – Al Qasany, similar to it.²⁹⁴

9- ب، قرب الإسناد أبو البَحْرِيِّ عن الصادق عن أبيه عن عليّ ع قَالَ: الْحُجُّ الْأَكْبَرُ يَوْمَ النَّحْرِ.

²⁹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 4

²⁹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 5

²⁹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 6

²⁹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 7

²⁹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 8

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'The Greatest Hajj is the day of sacrifice''.²⁹⁵

10- شي، تفسير العياشي عن عبد الرحمن عن أبي عبد الله ع قال: يوم الحج الأكبر يوم النحر والحج الأصغر العمرة.

(The book) 'Tafseer Al Ayyashi' – from Abdul Rahman,

'From Abu Abdullah^{-asws} having said: 'The day of the Greatest Hajj is the day of sacrifice, and the Smaller Hajj is the Umrah''.²⁹⁶

11- و في رواية ابن سيرحان عنه قال: هو الحج الأكبر يوم عرفة وجمع ورمي الجمار بمي والحج الأصغر العمرة.

And in a report by Ibn Sirham,

'From him^{-asws} said: 'The Greatest Hajj is the day of Arafaat, and Jam'a, and pelting the rocks at Mina, and the Smaller Hajj is the Umrah''.²⁹⁷

12- و في رواية ابن أذينة عن زرارَةَ عنه قال: الحج الأكبر الوقوف بعرفة وجمع ورمي الجمار بمي والحج الأصغر العمرة.

And in a report by Ibn Uzina, from Zurara,

'From him^{-asws} said: 'The Greatest Hajj is the pausing at Arafaat, and gathering, and pelting the rocks at Mina, and the Smaller Hajj is the Umrah''.²⁹⁸

13- و في رواية عبد الرحمن عنه قال: يوم الحج الأكبر يوم النحر و يوم الحج الأصغر يوم العمرة.

And in a report by Abdul Rahman,

'From him^{-asws}, said: 'The day of the Greatest Hajj is the day of sacrifice, and the day of the Smaller Hajj is the day of Umrah''.²⁹⁹

14- و في رواية فضيل بن عياض قال: سألتُه عن الحج الأكبر قال ابن عباس كان يقول عرفة وقال أمير المؤمنين ع الحج الأكبر يوم النحر ويخرج يقول الله فسيحوا في الأرض أربعة أشهر عشرون من ذي الحجة والمحرّم و صفر و شهر ربيع الأول و عشر ربيع الآخر و لو كان الحج الأكبر يوم عرفة لكان أربعة أشهر و يوماً.

And in a report by Fuzeyl Bin Iyaz who said,

'I asked him^{-asws} about the Greatest Hajj. He^{-asws} said: 'Ibn Abbas had said, 'Arafaat', and Amir Al-Momineen^{-asws} said: 'The Greatest Hajj is the day of sacrifice', and he^{-asws} argued: 'Allah^{-azwj} Says: **So go about in the land for four months [9:2]** – twenty (days) of Zil Hajj, and Al-

²⁹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 9

²⁹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 10

²⁹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 11

²⁹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 12

²⁹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 13

Muharram, and Safar, and month of Rabbi Al-Awwal, and month of Rabbi Al-Akhar, and had the Greatest Hajj been the day of Arafaat, it would have been four months and one day”³⁰⁰.

باب 57 الوقوف الذي إذا أدركه الإنسان يكون مدركا للحج

CHAPTER 57 – THE PAUSING WHICH WHEN THE PERSON ATTAINS IT, HE WOULD BE AN ACHIEVER OF THE HAJJ

1- ع، علل الشرائع أبي و ابن الوليد معاً عن سعد بن ابن هاشم عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال: قال لي أتدري لم جعلت أيام مي ثلاثاً

(The book) 'Ilal Al Sharaie' – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Hashim, from Ibn Abu Umeyr, from one of his companions,

'From Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} said to me: 'Do you know why have the days of Mina made to be three?'

قال قلت لأبي شيء جعلت فذاك و لِمَا ذَا

I said, 'For which thing (reason), may I be sacrificed for you^{asws}, and what for?'

قال لي من أدرك شيئاً منها فقد أدرك الحج.

He^{asws} said to me: 'One who attains something from it, so he has achieved the Hajj'³⁰¹.

قال الصدوق رحمه الله جاء الحديث هكذا فأوردته في هذا الموضوع لما فيه من ذكر العلة و تفرد بروايته إبراهيم بن هاشم و أخرجه في نوادره و الذي أفتي به و أعتمده في هذا المعنى ما حدثنا به.

Al-Sadouq, may Allah^{azwj} Mercy him, said, 'This Hadeeth has come like this, so, I have referred it in this place due to what is in it from the mention of the reason, and it is exclusive by a report of Ibrahim Bin Hashim, and he extracted it in his 'Nawadir', and that which I issue verdict with and depend on regarding this meaning is what we have been narrated with'.

2- ابن الوليد عن الصفار عن ابن يزيد عن ابن أبي عمير عن جميل بن دراج عن أبي عبد الله ع قال: من أدرك المشعر الحرام يوم النحر قبل زوال الشمس فقد أدرك الحج و من أدركه يوم عرفة قبل زوال الشمس فقد أدرك المنة.

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel Bin Darraj,

'From Abu Abdullah^{asws} having said: 'One who comes across the Sacred Monument on the day of sacrifice before the decline of the sun (midday), so he has achieved the Hajj, and one

³⁰⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 56 H 14

³⁰¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 57 H 1

who comes across the day of Arafaat before the decline of the sun (midday) so he has achieved the Tamatto”³⁰²

3- ب، قرب الإسناد عن الرضا ع قال: من أتى جمعا و الناس في المشعر قبل طلوع الشمس فقد فاتته الحج و هي عمرة مفردة إن شاء أقام و إن شاء رجع و عليه الحج من قابل.

(The book) ‘Qurb Al Isnad’ –

‘From Al-Reza^{-asws} having said: ‘One who comes to Jam’a while the people are at the Monuments, before the emergence of the sun, so he has missed out the Hajj, and it is an individual Umrah. If he likes, he can stay and if he likes, he can return, and upon him would be (to perform) the Hajj the following year”³⁰³

4- كش، رجال الكشي محمد بن مسعود عن محمد بن نصير عن محمد بن عيسى عن يونس قال: لم يسمع خريز بن عبد الله عن أبي عبد الله ع إلا حديثا أو حديثين و كذلك عبد الله بن مسكان لم يسمع إلا حديث من أدرك المشعر فقد أدرك الحج و كان من أروى أصحاب أبي عبد الله ع

(The book) ‘Rijal’ of Al Kashi – Muhammad Bin Masoud, from Muhammad Bin Nuseyr, from Muhammad Bin Isa, from Yunus who said,

‘Hareez Bin Abdullah did not hear from Abu Abdullah^{-asws} except a Hadeeth or two Ahadeeth, and like that Abdullah Bin Muskan did not hear except a Hadeeth: ‘One who comes across the Monuments so he has achieved the Hajj’, and he was the most prolific reported from the companions of Abu Abdullah^{-asws}.

و كان أصحابنا يقولون من أدرك المشعر قبل طلوع الشمس فقد أدرك الحج فحدثني محمد بن أبي عمير و أحسبه أنه رواه له من أدركه قبل الزوال من يوم النحر فقد أدرك الحج.

And our companions had said, ‘One who comes across the Monuments before the emergence of the sun has achieved the Hajj’. Muhammad Bin Abu Umeyr narrated to me, and I reckon he reported it to him, ‘One who comes at it before the midday of the day of sacrifice, he has achieved the Hajj”³⁰⁴

5- دعائم الإسلام، روينا عن جعفر بن محمد صلوات الله عليه أنه قال: من أدرك الناس بالموقف يوم عرفة فوقف معهم قبل الإفاضة شيئا ما فقد أدرك الحج فإن أدرك الناس قد أفاضوا من عرفات و أتى عرفات ليلا فوقف فذكر الله ثم أتى جمعا قبل أن يفيض الناس من المزدلفة فقد أدرك الحج.

(The book) ‘Da’aim Al Islam’ –

We are reporting from Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘One who comes across the people at the pausing on the day of Arafaat, so he pauses with them a while before the departure, has not missed out achieving the Hajj. If he comes across the people having departed from Arafaat and he comes to Arafaat at night,

³⁰² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 57 H 2

³⁰³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 57 H 3

³⁰⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 57 H 4

so he pauses and does Zikr of Allah^{-azwj}, then he comes to Jam'a before the people depart from Al-Muzdalifa, he has achieved the Hajj".³⁰⁵

6- **وَعَنْهُ أَنَّهُ قَالَ: إِذَا أَتَى عَرَفَاتٍ قَبْلَ طُلُوعِ الْفَجْرِ ثُمَّ أَتَى جَمْعاً فَأَصَابَ النَّاسَ قَدْ أَقَاضُوا وَ قَدْ طَلَعَتِ الشَّمْسُ فَقَدْ فَاتَهُ الْحُجُّ وَ لِيَجْعَلَهَا عُمْرَةً وَ إِنْ أَدْرَكَ النَّاسَ لَمْ يُفِيضُوا فَقَدْ أَدْرَكَ الْحُجَّ وَ لَا يَفُوتُ الْحُجُّ حَتَّى يُفِيضَ النَّاسُ مِنَ الْمَشْعَرِ الْحَرَامِ.**

And from him^{-asws}, he^{-asws} said: 'When he comes to Arafaat before the emergence of dawn, then you come to Jam'a so he realises the people have departed and the sun has emerged, so he has missed out the Hajj, and let him make it an Umrah, and if he comes across the people not to have departed, he has achieved the Hajj, and he has not missed out the Hajj until the people departed from the Sacred Monuments".³⁰⁶

7- **وَعَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ فِي رَجُلٍ أَحْرَمَ بِالْحُجِّ فَلَمْ يُدْرِكِ الْوُفُوفَ بِعَرَفَةَ وَ فَاتَهُ أَنْ يُصَلِّيَ الْعِدَاةَ بِالْمُزْدَلِفَةِ فَقَدْ فَاتَهُ الْحُجُّ فَلِيَجْعَلَهَا عُمْرَةً وَ عَلَيْهِ الْحُجُّ مِنْ قَابِلٍ.**

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said regarding a man who consecrates for the Hajj but he does not achieve the pausing at Arafaat, and he misses out praying the morning Salat at Muzdalifa, so he has missed out the Hajj. Let him make it an Umrah and upon him is (to perform) the Hajj the following year".³⁰⁷

8- **وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَنَّهُ قَالَ: مَنْ أَحْرَمَ بِحِجَّةٍ أَوْ عُمْرَةٍ تَمَتَّعَ بِهَا إِلَى الْحُجِّ فَلَمْ يَأْتِ مَكَّةَ إِلَّا يَوْمَ النَّحْرِ فَلْيَطُفْ بِالْبَيْتِ وَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ يُحِلُّ وَ يَجْعَلَهَا عُمْرَةً**

And from Abu Ja'far Muhammad Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, he^{-asws} said: 'One who consecrates for Hajj or Umrah combining it to the Hajj but does not come to Makkah except on the day of sacrifice, let him perform Tawaaf of the House (Kabah) and between Al-Safa and Al-Marwa, and de-consecrate, and make it an Umrah.

وَ مَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحُجِّ أَوْ قَرَّبَهُمَا جَمِيعاً فَلَمْ يَصِلْ إِلَى مَكَّةَ إِلَّا فِي وَقْتٍ يَخَافُ فِيهِ أَنَّهُ إِنْ طَافَ وَ سَعَى بِعُمْرَةٍ فَاتَهُ الْحُجُّ بَادَرَ وَ لَحِقَ بِالْمَوْقِفِ يُبِمُ حِجَّةً وَ يَجْعَلَهَا حِجَّةً مُفْرَدَةً وَ يَسْتَأْنِفُ الْعُمْرَةَ بَعْدَ ذَلِكَ

And the one who combines the Umrah to the Hajj or pairs them together but does not arrive to Makkah except during a time he fears in that if he were to perform Tawaaf and Sa'ee for Umrah, he will miss the Hajj, he should rush and join at the pausing to complete his Hajj and make in an individual Hajj, and he should resume the Umrah after that.

فَإِنْ كَانَ اشْتَرَطَ أَنْ يَحِلَّهُ حَيْثُ حَبَسَ فِيهَا عُمْرَةً وَ لَيْسَ عَلَيْهِ شَيْءٌ وَ إِنْ لَمْ يَشْتَرَطْ فَعَلَيْهِ الْحُجُّ مِنْ قَابِلٍ.

³⁰⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 57 H 5

³⁰⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 57 H 6

³⁰⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 57 H 7

If he had stipulated that his de-consecration is where he was prevented, then it is considered an Umrah, and nothing is required of him. However, if he did not make such a stipulation, he must perform Hajj in the following year”³⁰⁸.

باب 58 حكم الحائض و النفساء و المستحاضة في الحج

CHAPTER 58 – RULING OF THE MENSTRUATING WOMAN AND THE WOMAN WITH POST-CHILDBIRTH BLEEDING, AND THE WOMAN WITH IRREGULAR BLEEDING DURING THE HAJJ

1- ضا، فقه الرضا عليه السلام إذا حاضت المرأة من قبل أن تحرم فعليها أن تحتشي إذا بلغت الميقات و تعتسل و تلبس ثياب إحصاءها و تدخل مكة و هي محرمة و لا تقرب المسجد الحرام

(The book) ‘Fiqh Al-Reza^{asws}’, the greeting be upon him^{asws} – ‘When the woman menstruates from before she consecrates, upon her is to use stuffing (to stop the flow) when she reaches the juncture, and wash and wear the clothes of her Ihraam, and she enters Makkah while she is in Ihraam, and she should not go near the Sacred Masjid.

فإن طهرت ما بينها و بين يوم التروية قبل الزوال فقد أذركت منعتها فعليها أن تعتسل و تطوف بالبيت و تسعى بين الصفا و المروة و تضي ما عليها من المناسك و إن طهرت بعد الزوال يوم التروية فقد بطلت منعتها فتجعلها حجة مفردة

If she is pure in what is between it and the day of Al-Tarwiyya before the midday, so she has achieved her Tamatto, so upon her is to wash and perform Tawaaf of the House (Kabah), and perform Sa’ee between Al-Safa and Al-Marwa and fulfil whatever rituals are upon her, and if she performs Tawaaf after the midday on the day of Al-Tarwiyya, she has invalidated her Tamatto, so she should make it an individual Hajj.

و إن حاضت بعد ما سعت بين الصفا و المروة و فرغت من المناسك كلها إلا الطواف بالبيت فإذا طهرت قضت الطواف بالبيت و هي متمتعة بالعمرة إلى الحج و عليها ثلاثة أطواف طواف للمنتعة و طواف للحج و طواف للنساء

And if she menstruates after having performed Sa’ee between Al-Safa and Al-Marwa and free from the all the rituals except the Tawaaf of the House (Kabah), so when she is pure, she should fulfil the Tawaaf of the House (Kabah), and she would combine the Umrah to the Hajj, and upon her are (to perform) three Tawaaf – Tawaaf of the Tamatto, and Tawaaf of the Hajj, and Tawaaf Al-Nisaa.

و متى لم يطف الرجل طواف النساء لم يحل له النساء حتى يطوف و كذلك المرأة لا يجوز لها أن تجامع حتى تطوف طواف النساء

And when the man does not perform Tawaaf Al-Nisaa, the women are not Permissible for him until he performs Tawaaf, and like that is the woman. It is not Permissible for her to have marital relations until she performs Tawaaf Al-Nisaa.

وَمَتَى حَاضَتْ الْمَرْأَةُ فِي الطَّوَافِ حَرَجَتْ مِنَ الْمَسْجِدِ فَإِنْ كَانَتْ طَافَتْ ثَلَاثَةَ أَشْوَاطٍ فَعَلَيْهَا أَنْ تُعِيدَ وَإِنْ كَانَتْ طَافَتْ أَرْبَعَةً أَقَامَتْ عَلَى مَكَانِهَا فَإِذَا طَهَّرَتْ بَنَتْ وَ قَصَّتْ مَا بَقِيَ عَلَيْهَا وَ لَا تَجُوزُ عَلَى الْمَسْجِدِ حَتَّى تَتَيَمَّمَ وَ تَخْرُجَ مِنْهُ

And when the woman menstruates during the Tawaaf, she should go out from the Masjid. If she had already performed three circuits, she had to repeat, and if she had performed four circuits, she should stay upon her place. So, when she has purified, she should build (upon the four circuits) and fulfil whatever remains upon her, and she should not go beyond the Masjid until she has performed Tayammum and (then) exits from it.

وَ كَذَلِكَ الرَّجُلُ إِذَا أَصَابَتْهُ عِلَّةٌ وَ هُوَ فِي الطَّوَافِ لَمْ يَقْدِرْ إِتْمَامَهُ حَرَجَ 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 an illness afflicts him while he is in the Tawaaf, not being able upon completing it, he should exit and repeat his Tawaaf 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 whatever Tawaaf he has already performed”³⁰⁹.

2- سر، السرائر قَالَ مُعَاوِيَةُ بْنُ عَمَّارٍ فِي كِتَابِهِ إِذَا أَرَدْتَ أَنْ تَنْفِرَ انْتَهَيْتَ إِلَى الْحُصْبَةِ وَ هِيَ الْبَطْحَاءُ فَشِئْتَ أَنْ تَنْزِلَ بِهَا فَإِنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ إِنَّ أَبِي كَانَ يَنْزِلُهَا ثُمَّ يَرْجِعُ فَيَدْخُلُ مَكَّةَ مِنْ غَيْرِ أَنْ يَنَامَ

(The book) ‘Al Saraa’r’ – Muawiya Bin Ammar said,

‘Whenever you want to depart and have ended to Al-Hasba, and it is Al-Bat’ha, if you like you can descend at it, for Abu Abdullah^{-asws} said: ‘My^{-asws} father^{-asws} had descended at it, then he^{-asws} departed, so he entered Makkah from without having slept’.

قَالَ إِنَّ رَسُولَ اللَّهِ ص وَ أَهْلَ بَيْتِهِ نَزَلُوا حِينَ بَعَثَ عَائِشَةَ مَعَ أُخِيهَا عَبْدِ الرَّحْمَنِ إِلَى النَّعِيمِ فَأَعْتَمَرَتْ لِمَكَانِ الْعِلَّةِ الَّتِي أَصَابَتْهَا لِأَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ص تَرْجِعُ نِسَاؤُكَ بِحَجٍّ وَ عُمْرَةٍ مَعًا وَ أَرْجِعُ أَنَا بِحَجَّةٍ

He^{-asws} said: ‘Rasool-Allah^{-saww} and People^{-asws} of his^{-saww} Household had descended at it when He^{-saww} had sent Ayesha with her brother Abdul Rahman to Al-Tan’eem, so she performed Umrah due to the place of the illness which had afflicted her, because she had said to Rasool-Allah^{-saww}, ‘You^{-saww} are returning with your^{-saww} wives with (having performed) Hajj and Umrah while I am returning with (having only performed) Hajj’.

فَأَرْسَلَ بِهَا عِنْدَ ذَلِكَ فَلَمَّا دَخَلَتْ مَكَّةَ وَ طَافَتْ بِالْبَيْتِ وَ صَلَّتْ عِنْدَ مَقَامِ إِبْرَاهِيمَ ع رَكَعَتَيْنِ ثُمَّ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ أَنْتَبَتِ النَّبِيَّ ص فَأَنْتَحَلَ مِنْ يَوْمِهِ.

So he^{-saww} had sent her at that. When she entered Makkah and performed Tawaaf of the House (Kabah) and had prayed two units Salat as Maqam Ibrahim^{-as}, then performed Saeed Between Al-Safa and Al-Marwa, then came to the Prophet^{-saww}, he^{-saww} departed in his^{-saww} very day”³¹⁰.

³⁰⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 58 H 1

³¹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 58 H 2

CHAPTER 59 – THE RESTRICTED AND THE BLOCKED

الآيات البقرة فَإِنْ أَحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَ لَا تَحْلِفُوا زُرُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ.

The Verses – (Surah) Al Baqarah: **but if you are restricted, then whatever is easy from the offering; and do not shave your heads until the offering reaches its place; [2:196].**

1- مع، معاني الأخبار أَبِي عَنْ سَعْدِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْمَحْصُورُ غَيْرُ الْمَصْدُودِ

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr and Safwan raising it to,

‘Abu Abdullah^{asws} said: ‘The restricted is not the blocked!’

وَ قَالَ الْمَحْصُورُ هُوَ الْمَرِيضُ وَ الْمَصْدُودُ هُوَ الَّذِي يَزِدُّهُ الْمُشْرِكُونَ كَمَا زَدُوا رَسُولَ اللَّهِ ص لَيْسَ مِنْ مَرَضٍ وَ الْمَصْدُودُ تَحْلُ لَهَ الْبِسَاءِ وَ الْمَحْصُورُ لَا تَحْلُ لَهَ الْبِسَاءِ.

And he^{asws} said: ‘The restricted, he is the sick, while the blocked, he is the one the Polytheists have returned just as they had returned Rasool-Allah^{azwj}, not from an illness, and the blocked one, the women are Permissible for him while the restricted one, the women are not Permissible for him’.³¹¹

2- فس، تفسير التمي وَ أَمُوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ فَإِنْ أَحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَ لَا تَحْلِفُوا زُرُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أذىً مِنْ رَأْسِهِ فَعِدْيَةٌ مِنْ صَبَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

(The book) ‘Tafseer Al Qummi’ - **And complete the Hajj and the Umrah for Allah; but if you are restricted, then whatever is easy from the offering; and do not shave your heads until the offering reaches its place; but the one from you who was sick or with an ailment of his head, so an expiation from Fasting of either charity or an offering; [2:196].**

فَإِنَّهُ إِذَا عَقَدَ الرَّجُلُ الْإِحْرَامَ بِالْعُمْرَةِ إِلَى الْحَجِّ وَ أَحْرَمَ ثُمَّ أَصَابَتْهُ عِلَّةٌ فِي طَرِيقِهِ قَبْلَ أَنْ يَبْلُغَ إِلَى مَكَّةَ وَ لَا يَسْتَطِيعُ أَنْ يَمْضِيَ فَإِنَّهُ يُعِيمُ فِي مَكَانِهِ الَّذِي أَحْصِرَ فِيهِ وَ يَبْعَثُ مِنْ عِنْدِهِ هَدِيًّا إِنْ كَانَ غَنِيًّا فَبَدَنَةً وَ إِنْ كَانَ بَيْنَ ذَلِكَ فَبَقْرَةً وَ إِنْ كَانَ فَقِيرًا فَشَاةً لَا بُدَّ مِنْهَا وَ لَا يَزَالُ مُقِيمًا عَلَى إِحْرَامِهِ

It is so that whenever the man ties the Ihraam for combining the Umrah to the Hajj and consecrates, then an illness afflicts him in his road before he reaches Makkah, and he is not capable of continuing, he should stay in his place which he was restricted in and dispatch his offering from him. If he was rich, so a camel, and if he was between that, so a cow, and if he was poor, so a sheep. There is no escape from it, and he should not cease staying upon his Ihraam.

³¹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 59 H 1

وَ إِنْ كَانَ فِي رَأْسِهِ وَجَعٌ أَوْ فُرُوحٌ خَلَقَ شَعْرَهُ وَ أَحْلَى وَ لَيْسَ تِيَابَهُ وَ يَغْدِي فَإِذَا أَنْ يَصُومَ سِتَّةَ أَيَّامٍ أَوْ يَتَصَدَّقَ عَلَى عَشْرَةِ مَسَاكِينٍ أَوْ نَسَكَ وَ هُوَ الدَّمُ يَعْني ذَبْحَ شَاةٍ.

And if there was in his head or an injury, he should shave his hair and put on his clothes, and offer a ransom. Either he fasts six days, or donates to ten needy ones, or an offering, and it is the blood, meaning slaughters a sheep".³¹²

3- ضا، فقه الرضا عليه السلام إِذَا قَرَنَ الرَّجُلُ الْحَجَّ وَ الْعُمْرَةَ فَأُخْصِرَ بَعَثَ هَدِيًّا مَعَ هَدْيِ أَصْحَابِهِ وَ لَا يُجِلُّ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَإِذَا بَلَغَ مَحَلَّهُ أَحْلَى وَ انصَرَفَ إِلَى مَنْزِلِهِ وَ عَلَيْهِ الْحَجُّ مِنْ قَابِلٍ وَ لَا يَقْرَبُ النِّسَاءَ حَتَّى يَحُجَّ مِنْ قَابِلٍ

(The book) 'Fiqh Al-Reza^{-asws}', the greeting be upon him^{-asws} – 'When the man pairs the Hajj and the Umrah, so he gets restricted, should send an offering along with an offering of his companions and he should not de-consecrate until the offering reaches its place. When it does reach its place, he should de-consecrate and leave to go to his house, and upon him is (performance of) the Hajj from the next year, and he should not go near the women until he has performed Hajj the following year.

وَ إِنْ صُدَّ رَجُلٌ عَنِ الْحَجِّ وَ قَدْ أَحْرَمَ فَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ وَ لَا تَأْسَ بِمُؤَاقَعَةِ النِّسَاءِ لِأَنَّ هَذَا مُصَدُّودٌ وَ لَيْسَ كَالْمَخْصُورِ وَ لَوْ أَنَّ رَجُلًا حَبَسَهُ سُلْطَانٌ جَائِزٌ بِمَكَّةَ وَ هُوَ مُتَمَتِّعٌ بِالْعُمْرَةِ إِلَى الْحَجِّ ثُمَّ أُطْلِقَ عَنْهُ لَيْلَةَ النَّحْرِ فَعَلَيْهِ أَنْ يَلْحَقَ النَّاسَ بِجَمْعٍ ثُمَّ يَنْصَرِفَ إِلَى مِيٍّ وَ يَذْبَحُ وَ يَحْلِقُ وَ لَا شَيْءَ عَلَيْهِ

And if a man is blocked from the Hajj and he has consecrated, upon him is (to perform) the Hajj from the next year and there is no problem with having relations with the women because this one is blocked and he isn't like the restricted; and if a man were to be restricted by a tyrannous ruler at Makkah and he was combining the Umrah to the Hajj, then he is released from him on the night of sacrifice, upon him is that he joins the people at Jam'a, then leave to Mina and slaughter (an offering), and shaves (his head), and there is nothing upon him.

وَ إِنْ حُلِّيَ يَوْمَ النَّحْرِ بَعْدَ الزَّوَالِ فَهُوَ مُصَدُّودٌ عَنِ الْحَجِّ إِنْ كَانَ دَخَلَ مَكَّةَ مُتَمَتِّعًا بِالْعُمْرَةِ إِلَى الْحَجِّ فَلْيَطْفِئِ بِالْبَيْتِ أُسْبُوعًا وَ يَسْعَى أُسْبُوعًا وَ يَحْلِقُ رَأْسَهُ وَ يَذْبَحُ شَاةً وَ إِنْ كَانَ دَخَلَ مَكَّةَ مُفْرِدًا لِلْحَجِّ فَلَيْسَ عَلَيْهِ ذَبْحٌ وَ لَا شَيْءَ عَلَيْهِ.

And if he is freed on the day of sacrifice after the midday, so he is blocked from the Hajj. If he had entered Makkah for combining the Umrah to the Hajj, let him perform Tawaaf of the House of seven circuits, and performs Sa'ee of seven circuits, and shaves his head, and slaughters a sheep; and if he had entered Makkah he should individualise for the Hajj it isn't upon him to slaughter (a sacrificial animal) not is there anything upon him".³¹³

³¹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 59 H 2

³¹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 59 H 3

CHAPTER 60 – ONE WHO SENDS AN OFFERING AND CONSECRATES IN HIS HOUSE

1- شي، تفسير العياشي عن زيد أبي أسامة قال: سئل أبو عبد الله ع عن رجل بعث بخدي مع قوم يساق فواعدتهم يوم يُقَلِّدون فيه هديهم و يُجرمون فيه

Tafseer Al Ayyashi – From Zayd Abu Usama who said,

‘Abu Abdullah^{-asws} was asked about a man who sends an offering ushered with a group. He had agreed with them on a specific day when they would adorn the sacrificial animals with collars and enter into Ihraam.

قَالَ يَجْرُمُ عَلَيْهِ مَا يَجْرُمُ عَلَى الْمُحْرِمِ فِي الْيَوْمِ الَّذِي وَعَدَهُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ

He^{-asws} said: ‘It is Prohibited upon him whatever he is Prohibited upon the consecrated one during the day in which he had promised them until the offering reaches its place’.

قُلْتُ أَرَأَيْتَ إِنْ اِخْتَلَفُوا فِي مِيعَادِهِمْ أَوْ اُنْطَلَقُوا فِي السَّبْرِ عَلَيْهِ جُنَاحٌ أَنْ يَجِلَّ فِي الْيَوْمِ الَّذِي وَعَدَهُمْ

I said, ‘What is your^{-asws} view if they were to differ in their appointed times or are delaying during the journey? Is there any blame upon him if he were to de-consecrate during the day in which he had promised them?’

قَالَ لَا.

He^{-asws} said: ‘No’³¹⁴.

2- دعائم الإسلام، روينا عن جعفر بن محمد ع أنه قال: خرج رسول الله ص عام الحديبية و معه من أصحابه أزيد من ألف رجل يريد الغمرة فلما صار بذي الحليفة أحرّم و أحرّموا و قلّد و قلّدوا الهدى و أشعروه

(The book) ‘Da’aim Al Islam’ –

‘We are reporting from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: ‘Rasool-Allah^{-saww} went out in the year of Al-Hudaybiyya, and with him^{-asws} from his^{-saww} companions were more than a thousand men intending the Umrah. When he^{-saww} came to Zul Huleyfa he^{-saww} consecrated, and they consecrated, and he^{-saww} collared (sacrificial animal) and they collared the sacrificial animals and designated them.

و ذَلِكَ قَبْلَ فَتْحِ مَكَّةَ وَ بَلَغَ قُرَيْشًا فَجَمَعُوا لَهُ جُمُوعًا فَلَمَّا كَانَ قَرِيبًا مِنْ عُسْفَانَ أَتَاهُ خَبَرُهُمْ فَقَالَ رَسُولُ اللَّهِ ص إِنَّا لَمْ نَأْتِ لِقِتَالِ أَحَدٍ وَ إِنَّمَا جِئْنَا مُعْتَمِرِينَ فَإِنْ شَاءَتْ قُرَيْشٌ هَادَتْهَا مُدَّةٌ وَ حَلَّتْ بَيْتِي وَ بَيْنَ النَّاسِ فَإِنْ أَظْهَرَ فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ دَخَلُوا وَ إِنْ أَبَوْا فَاتَلَّثَهُمْ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ

³¹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 60 H 1

And that was before the conquest of Makkah, and Qureysh had reached. They gathered crowds (forces) for (confronting) him^{-saww}. When he^{-saww} was nearby Usfan, their news came to him^{-saww}, so Rasool-Allah^{-saww} said: 'We have not come to kill anyone, and rather we have come as performers of Umrah. If Qureysh so desire, I^{-saww} can have a truce for a period and they should vacate between me^{-saww} and the people. If I^{-saww} am victorious, then if they desired to enter into what the people have entered into, they can enter, and if they refuse, I^{-saww} will battle them **until Allah Judges between us, and He is the best of the Judges [7:87]**'.

وَمَسَّتِ الرَّسُلُ بَيْتَهُ وَبَيْنَ قُرَيْشٍ فَوَادِعُهُمْ مُدَّةٌ عَلَى أَنْ يَنْصَرِفَ مِنْ عَامِهِ وَبِعْتَمَرٍ إِنْ شَاءَ مِنْ قَابِلٍ وَقَالَتْ قُرَيْشٌ لَنْ تَرَى الْعَرَبَ أَنَّهُ دَخَلَ عَلَيْنَا قَسْرًا

And the messengers walked between him^{-saww} and Qureysh. He^{-saww} promised them a period based upon that he^{-saww} would leave from his^{-saww} current year and if he^{-saww} desires, he^{-saww} will perform Umrah the following year, while Qureysh said, 'The Arabs will never see that he^{-saww} will enter (Makkah) upon us forcefully!'

فَأَجَابَهُمْ رَسُولُ اللَّهِ ص إِلَى ذَلِكَ وَنَحَرَ الْبُذْنَ الَّتِي سَافَهَا مَكَانَهُ وَقَصَرُوا وَانصَرَفَ وَانصَرَفَ الْمُسْلِمُونَ وَهَذَا حُكْمٌ مِنْ صُدِّ عَنِ الْبَيْتِ مِنْ بَعْدِ أَنْ فَرَضَ الْحَجُّ أَوْ الْعُمْرَةُ أَوْ فَرَضَهُمَا جَمِيعًا يُقَصِّرُ وَبِنَصْرِفٍ وَلَا يَخْلُقُ إِنْ كَانَ مَعَهُ هَدْيٌ لِأَنَّ اللَّهَ يَقُولُ وَلَا تَخْلِفُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Rasool-Allah^{-saww} answered them to that and sacrificed the camel which he^{-saww} had ushered, in his^{-saww} place, they cut short and left, and the Muslims left, and this is the ruling of the one who is blocked from the House (Kabah) from afterwards. If the Hajj is obligated, or the Umrah, or they are both obligated, he should cut short and leave, and he should not shave (his head), even if there was a sacrificial animal with him, because Allah^{-azwj} Says: **and do not shave your heads until the offering reaches its place; [2:196]**.

وَإِنَّمَا يَكُونُ هَذَا إِذَا صُدِّ بَعْدَ أَنْ جَاوَزَ الْمَيْمَاتِ وَبَعْدَ أَنْ أَحْرَمَ وَأَوْجِبَ الْهَدْيُ إِنْ كَانَ مَعَهُ وَ أَمَا إِنْ كَانَ ذَلِكَ دُونَ الْمَيْمَاتِ انصَرَفَ أَحْرَمًا أَوْ لَمْ يُحْرَمِ وَ لَمْ يَنْحَرَ الْهَدْيُ أَوْجِبَهُ أَوْ لَمْ يُوجِبَهُ إِنْ كَانَ مَعَهُ هَدْيٌ لِأَنَّ قَدْ ذَكَرْنَا فِيمَا تَقَدَّمَ النَّهْيَ عَنِ الْإِحْرَامِ دُونَ الْمَوَاقِيتِ وَ أَنَّ مَنْ أَحْرَمَ دُونَهَا فَأُفْسِدَ إِحْرَامَهُ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ

And rather this would happen when he is blocked after he had exceeded the juncture, and after he had consecrated, and the offering would be obligated if there was with him; and as for if that was before reaching the juncture, he should leave, whether he was consecrated or not consecrated, and he should not sacrifice the offering where it was obligated or not obligated if an offering was with him, because we have mentioned in what has preceded, the prohibition of the consecration before the juncture, and if someone consecrates before it, his Ihraam is spoilt. There would be nothing upon him.

وَ أَمَا الْإِحْصَارُ فَهُوَ الْمَرَضُ وَ فِيهِ قَوْلُ اللَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ.

And as for the restricted one, he is the sick, and regarding him are Words of Allah^{-azwj}: **'but if you are restricted, then whatever is easy from the offering; [2:196]'**³¹⁵

³¹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 60 H 2

3- وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ أُخْصِرَ فَبَعَثَ بِالْمُنْدِيِّ قَالَ يُوَاعِدُ أَصْحَابَهُ مِيعَادًا إِنْ كَانَ فِي الْحُجِّ فَمَجَلُّهُ الْهُدْيُ يَوْمَ النَّحْرِ وَ إِنْ كَانَ فِي عُمْرَةٍ فَلْيَنْظُرْ فِي مَقْدَارِ دُخُولِ أَصْحَابِهِ مَكَّةَ وَ السَّاعَةَ الَّتِي يَعِدُهُمْ فِيهَا فَيُقْصِرُ وَ يَحِلُّ

And we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about a man who is restricted (by an illness) so, he sends the offering (with someone else). He^{-asws} said: 'He should agree an appointed time with his companions. If it was regarding the Hajj, then it is the place of the sacrifice on the day of sacrifice, and if it was regarding an Umrah, let him consider an estimate of the entry of his companions into Makkah and the time which he had agreed with them regarding it, so he should shorten his hair and de-consecrate.

وَ إِنْ مَرَضَ فِي الطَّرِيقِ بَعْدَ مَا أُحْرِمَ فَأَرَادَ الرُّجُوعَ إِلَى أَهْلِهِ رَجَعَ وَ نَحَرَ بَدَنَهُ فَإِنْ كَانَ فِي حَجٍّ فَعَلَيْهِ الْحُجُّ مِنْ قَابِلٍ وَ إِنْ كَانَ فِي عُمْرَةٍ فَعَلَيْهِ الْعُمْرَةُ

And if he falls sick in the road after having consecrated so he intends to return to his family, he can return, and he should sacrifice a camel. If it happens during Hajj, upon him is (to perform) the Hajj from the following year, and if it happens during an Umrah, upon him is (to perform) the Umrah.

فَإِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ حَرَجَ مُعْتَمِرًا فَمَرَضَ فِي الطَّرِيقِ فَبَلَغَ عَلِيًّا ذَلِكَ وَ هُوَ فِي الْمَدِينَةِ فَخَرَجَ ع فِي طَلَبِهِ فَأَذْرَكَهُ بِالسُّقْيَا وَ هُوَ مَرِيضٌ فَقَالَ يَا بُنَيَّ مَا تَشْتَكِي

Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} went out as an Umrah performer. He^{-asws} fell sick in the road. (News of) that reached Ali^{-asws} while he^{-asws} was in Al-Medina. He^{-asws} went out in searching for him^{-asws}. He^{-asws} met him^{-asws} at Al Suqya and he^{-asws} was ill. He^{-asws} said: 'O my^{-asws} son^{-asws}! What is your^{-asws} complaint?'

فَقَالَ أَشْتَكِي رَأْسِي

He^{-asws} said: 'I^{-asws} have complaint of my head (headache)!'

فَدَعَا عَلِيٌّ ع بِبَدَنَةٍ فَنَحَرَهَا وَ حَلَقَ رَأْسَهُ وَ رَدَّهُ إِلَى الْمَدِينَةِ فَلَمَّا بَرَأَ مِنْ وَجَعِهِ اعْتَمَرَ.

Ali^{-asws} called for a camel and slaughtered it, and shaved his^{-asws} (of Husayn^{-asws}) and returned him^{-asws} to Al-Medina. When he^{-asws} had recovered from his^{-asws} pain, he^{-asws} performed Umrah".³¹⁶

4- وَ قِيلَ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع أَرَأَيْتَ حِينَ بَرَأَ مِنْ وَجَعِهِ حَلَّ لَهُ النِّسَاءُ

And it was said to Ja'far^{-asws} Bin Muhammad^{-asws}, 'What is your^{-asws} view when one is cured from his pain, are the women Permissible for him?'

قَالَ لَا يَحِلُّ لَهُ النِّسَاءُ حَتَّى يَطُوفَ بِالْبَيْتِ وَ الصَّغَا وَ الْمَرْوَةَ

He^{-asws} said: ‘The women are not Permissible for him until he has performed Tawaaf of the House, and Al-Safa and Al-Marwa’.

قِيلَ فَمَا بَالُ رَسُولِ اللَّهِ ص حِينَ رَجَعَ مِنَ الْحُدَيْبِيَّةِ حَلَّ لَهَ النِّسَاءُ وَ لَمْ يَطُفْ بِالْبَيْتِ

It was said, ‘What is the matter when Rasool-Allah^{-saww} returned from Al-Hudaybiyya, the wives were Permissible for him^{-saww}, and he^{-saww} had not performed Tawaaf of the House (Kabah)?’

قَالَ لَيْسَ سَوَاءَ كَانَ رَسُولُ اللَّهِ ص مَصْدُوداً وَ الْمُحْتَبِئُ ع مُحْصِراً.

He^{-asws} said: ‘They^{-asws} are not the same. Rasool-Allah^{-saww} had been blocked while Al-Husayn^{-asws} was restricted (by illness)’.³¹⁷

و هذا كله في المصدود و المحصر كما ذكرنا إنما يكون إذا أحرم من الميقات فأما ما أصابه من ذلك دون الميقات فليس عليه فيه شيء و ينصرف إن شاء و لا شيء عليه و إن كان معه هدي باعه أو صنع فيه ما أحب لأنه لم يوجبه بعد و إيجابه إشعاره و تقليده و إنما يكون ذلك بعد الإحرام من الميقات.

And this, all of it is regarding the blocked and the restricted just as we mentioned. But rather it would happen when one consecrated from the juncture. As for who afflicts him from that before the juncture, there is nothing upon him, and he can leave if he so desires and there is nothing upon him; and if there was an offering with him, he can either sell it or do whatever he likes because it has not been obligated yet, and marking it and collaring it is obligated, and rather that happens after the consecration from the juncture.

باب 61 العمرة و أحكامها و فضل عمرة رجب

CHAPTER 61 – THE UMRAH AND ITS RULINGS AND MERITS OF AN UMRAH OF RAJAB

الآيات البقرة وَ أُتْمُوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ.

The Verses – (Surah) Al Baqarah: ***And complete the Hajj and the Umrah for Allah; [2:196].***

1- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع قَالَ: لِكُلِّ شَهْرٍ عُمْرَةٌ.

(The book) ‘Qurb Al Isnad’ – Ibn Isa, from Al Bazanty,

‘From Al-Reza^{-asws} having said: ‘For each month there is an Umrah’’.³¹⁸

2- ع، علل الشرائع ابن الوليد عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرِيَّارَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ حَمَّادٍ وَ صَفْوَانَ وَ فَضَالَهَ جَمِيعاً عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعُمْرَةُ وَاجِبَةٌ عَلَى الْخَلْقِ بِمَنْزِلَةِ الْحَجِّ مَنْ اسْتَطَاعَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أُتْمُوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ وَ إِنَّمَا نَزَلَتْ الْعُمْرَةُ بِالْمَدِينَةِ وَ أَفْضَلُ الْعُمْرَةِ عُمْرَةُ رَجَبٍ.

³¹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 60 H 4

³¹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 1

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al-Hassan Bin Saeed, from Ibn Abu Umeyr, and Hammad, and Safwan, and Fazalah, altogether from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws}: 'The Umrah is obligatory upon the people at the status of the Hajj for the one who is capable, because Allah^{-azwj} Mighty and Majestic Says: **And complete the Hajj and the Umrah for Allah; [2:196]**, and rather the Umrah was Revealed at Al-Medina, and the best Umrah is Umrah of Rajab''³¹⁹

3- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا يَعْنِي بِهِ الْحَجَّ دُونَ الْعُمْرَةِ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Uzina who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; [3:97]**, 'Meaning by is the Hajj, apart from the Umrah?'

فَقَالَ لَا وَ لَكِنَّهُ يَعْنِي الْحَجَّ وَ الْعُمْرَةَ جَمِيعاً لِأَنَّهُمَا مَفْرُوضَانِ.

He^{-asws} said: 'No, but He^{-azwj} Means the Hajj and the Umrah together because they are both obligatory''³²⁰

4- ب، قرب الإسناد عَلِيِّ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ عُمْرَةِ رَجَبٍ مَا هِيَ

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about Umrah of Rajab, 'What is it?'

قَالَ إِذَا أَحْرَمْتَ فِي رَجَبٍ وَ إِنْ كَانَ فِي يَوْمٍ وَاحِدٍ مِنْهُ فَقَدْ أَدْرَكَتْ عُمْرَةَ رَجَبٍ وَ إِنْ قَدِمْتَ فِي شَعْبَانَ فَإِنَّهَا عُمْرَةُ رَجَبٍ إِنْ تُحْرِمَ فِي رَجَبٍ.

He^{-asws} said: 'When you consecrate in Rajab, and even if it was during one day from it, so he has achieved an Umrah of Rajab, and even if he arrived during Shaban, so it is an Umrah of Rajab, if he had consecrated during Rajab''³²¹

5- شي، تفسير العياشي عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا يَعْنِي بِهِ الْحَجَّ دُونَ الْعُمْرَةِ

Tafseer Al Ayyashi, from Umar Bin Yazeed who said,

³¹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 2

³²⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 3

³²¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 4

'I said to Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; [3:97]**, 'Does it mean by it the Hajj apart from the Umrah?'

قَالَ وَ لَكِنَّهُ الْحُجُّ وَالْعُمْرَةُ جَمِيعاً لِأَنَّهُمَا مَفْرُوضَتَانِ.

He^{-asws} said: 'But it is the Hajj and the Umrah together because both of these are obligatory'.³²²

6- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ أَتَمُّوا الْحُجَّ وَالْعُمْرَةَ لِلَّهِ قَالَ إِتْمَامُهُمَا إِذَا أَدَّاهُمَا يَنْتَقِي مَا يَنْتَقِي الْمُحْرَمُ فِيهِمَا.

Tafseer Al Ayyashi – 'From Zurarah,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And complete the Hajj and the Umrah for Allah; [2:196]**. He^{-asws} said: 'Competing it is when he has fulfilled it he should have shaved from what the consecrated one saves from during these two'.³²³

7- شي، تفسير العياشي عَنْ أَبِي عُيَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ أَتَمُّوا الْحُجَّ وَالْعُمْرَةَ لِلَّهِ قَالَ الْحُجُّ جَمِيعُ الْمَنَاسِكِ وَالْعُمْرَةُ لَا يُجَاوِزُ بِهَا مَكَّةَ.

Tafseer Al Ayyashi – from Abu Ubeyda,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And complete the Hajj and the Umrah for Allah; [2:196]**. He^{-asws} said: 'The Hajj is entirely of the rituals, and the Umrah does not go beyond Makkah'.³²⁴

8- شي، تفسير العياشي عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ الدُّهَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعُمْرَةَ وَاجِبَةٌ عَلَى الْخَلْقِ بِمَنْزِلَةِ الْحُجِّ لِأَنَّ اللَّهَ يَقُولُ وَ أَتَمُّوا الْحُجَّ وَالْعُمْرَةَ لِلَّهِ وَ إِذَا نَزَلَتْ الْعُمْرَةُ بِالْمَدِينَةِ وَ أَفْضَلُ الْعُمْرَةِ عُمْرَةُ رَجَبٍ.

Tafseer Al Ayyashi – From Muawiya Bin Ammar Al Duhny,

'From Abu Abdullah^{-asws} having said: 'The Umrah is obligatory upon the people at the status of the Hajj because Allah^{-azwj} Says: **And complete the Hajj and the Umrah for Allah; [2:196]**, and rather the Umrah was Revealed at Al-Medina, and the best Umrah is Umrah of Rajab'.³²⁵

9- شي، تفسير العياشي أَبَانُ عَنِ الْفَضْلِ بْنِ أَبِي الْعَبَّاسِ فِي قَوْلِ اللَّهِ وَ أَتَمُّوا الْحُجَّ وَالْعُمْرَةَ لِلَّهِ قَالَ هُمَا مَفْرُوضَتَانِ.

Tafseer Al-Ayyashi – Aban, from Al-Fazl Bin Abu Al-Abbas regarding Words of Allah^{-azwj}: **And complete the Hajj and the Umrah for Allah; [2:196]**. He said, 'These are both obligatory'.³²⁶

10- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعُمْرَةَ وَاجِبَةٌ بِمَنْزِلَةِ الْحُجِّ لِأَنَّ اللَّهَ يَقُولُ وَ أَتَمُّوا الْحُجَّ وَالْعُمْرَةَ لِلَّهِ هِيَ وَاجِبَةٌ مِثْلَ الْحُجِّ.

³²² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 5

³²³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 6

³²⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 7

³²⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 8

³²⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 9

Tafseer Al Ayyashi – From Zurara,

‘From Abu Ja’far^{-asws} having said: ‘The Umrah is obligatory at the status of the Hajj because Allah^{-azwj} Says: **And complete the Hajj and the Umrah for Allah; [2:196]**. It is obligatory similar to the Hajj’^{.327}

11- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: الْعُمْرَةُ فَرِيضَةٌ بِمَنْزِلَةِ الْحَجِّ لِأَنَّ اللَّهَ يَقُولُ وَ أَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ.

(The book) ‘Da’aim Al Islam’ –

We are reporting from Abu Ja’far Muhammad Bin Ali^{-asws}, he^{-asws} said: ‘The Umrah is obligatory at the status of the Hajj because Allah^{-azwj} Says: **And complete the Hajj and the Umrah for Allah; [2:196]**’^{.328}

12- وَ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: الْعُمْرَةُ وَاجِبَةٌ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘The Umrah is obligatory’^{.329}

و قد ذكرنا في أول ذكر الحج ما يؤيد هذا و ذكرنا كيفية العمرة إذا تمتع بها إلى الحج و اقترانها مع الحج و إفرادها لمن أراد أن يفردا قبل الحج و بعده مفردة.

We have mentioned at the beginning of the discussion on Hajj what supports this, and we have mentioned the method of Umrah when it is combined to the Hajj, and its pairing with the Hajj, and its individualising for the one who intends to individualise it before the Hajj and after it independently.

13- وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: اعْتَمِرْ فِي أَيِّ شَهْرٍ شِئْتَ وَ أَفْضَلُ الْعُمْرَةُ عُمْرَةٌ فِي رَجَبٍ.

And we are reporting from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: ‘You can perform in whichever month you like to, and the best Umrah is Umrah during Rajab’^{.330}

14- وَ عَنْهُ أَنَّهُ قَالَ: مَنْ اعْتَمَرَ فِي أَشْهُرِ الْحَجِّ فَإِنْ انْصَرَفَ وَ لَمْ يَحْجَّ فِيهَا عُمْرَةٌ مُفْرَدَةً وَ إِنْ حَجَّ فَهُوَ مُتَمَتِّعٌ.

And from him^{-asws}, he^{-asws} said: ‘One who perform Umrah during the months of Hajj, so if he leaves and does not perform Hajj, it is an individual Umrah, and if he does perform Hajj, it is Tamatto’^{.331}

15- وَ عَنْهُ أَنَّهُ سُئِلَ عَنِ الْعُمْرَةِ بَعْدَ الْحَجِّ فَقَالَ إِذَا انْقَضَتْ أَيَّامُ التَّشْرِيقِ وَ أُمِّكَنَ الْخَلْقُ فَاعْتَمِرْ.

³²⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 10

³²⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 11

³²⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 12

³³⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 13

³³¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 14

And from him^{-asws}, he^{-asws} was asked about the Umrah after the Hajj. He^{-asws} said: ‘When the days of Al-Tashreeq have passed, and it is possible to shave (the head), so perform Umrah’.³³²

16- وَ عَنْهُ قَالَ: الْعُمْرَةُ الْمَبْتُوَلَةُ طَوَافٌ بِالْبَيْتِ وَ سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ إِنْ شَاءَ يَحِلُّ مِنْ سَاعَتِهِ وَ يَقْطَعُ التَّلْبِيَةَ إِذَا دَخَلَ الْحَرَمَ وَ إِذَا طَافَ الْمُعْتَمِرُ وَ سَعَى حَلًّا مِنْ إِحْرَامِهِ وَ انْتَصَرَفَ إِنْ شَاءَ وَ إِنْ كَانَ مَعَهُ هَدْيٌ نَحَرَهُ بِمَكَّةَ وَ إِنْ أَحَبَّ أَنْ يَطُوفَ بَعْدَ ذَلِكَ تَطَوُّعًا فَعَل.

And from him^{-asws}, he^{-asws} said: ‘The independent Umrah is Tawaaf of the House (Kabah), and Sa’ee between Al-Safa and Al-Marwa. Then if he desires, he can de-consecrate from his very time, he should terminate the Talbiyya when he enters the Sanctuary, and when the Umrah performer performs Tawaaf and Sa’ee, he should de-consecrate from his Ihraam and leave if he so desires, and if there was an offering with him he should sacrifice it at Makkah, and if he loves to perform Tawaaf after that voluntarily he can do so’.³³³

[باب 62 سياق مناسك الحج](#)

CHAPTER 62 – THE ORDER OF THE RITES OF HAJJ

أَقُولُ وَجَدْتُ فِي بَعْضِ نُسخِ الْفِقهِ الرِّضَوِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ فُصُولًا فِي بَيَانِ أفعالِ الْحَجِّ وَ أَحكامِهِ وَ لَمْ يَكُنْ فِيهَا مِنَ النُّسخَةِ الْمُصَحَّحَةِ الَّتِي أَوْزَدْنَا ذِكْرَهَا فِي صَدْرِ الْكِتَابِ فَأَوْزَدْنَاهُ فِي بَابٍ مُفْرَدٍ لِيَتَمَيَّزَ عَمَّا فَرَقْنَاهُ عَلَى الْأَبْوَابِ.

I am saying, ‘I have found in one of the copies of ‘Al-Fiqh Al-Rizawiya’, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, sections explaining the rituals and rulings of Hajj. However, these sections were not included in the authenticated copy that reached us, which we mentioned at the beginning of this book. Therefore, we have presented them in a separate chapter to distinguish them from what we have distributed across other chapters.

فَصَلِّ إِذَا أَرَدْتَ الْخُرُوجَ إِلَى الْحَجِّ وَدَعْتَ أَهْلَكَ وَ أَوْصِيَتْ وَ قَضَيْتَ مَا عَلَيْكَ مِنَ الدَّيْنِ وَ أَحْسَنْتَ الْوَصِيَّةَ لِأَنَّكَ لَا تَدْرِي كَيْفَ يَكُونُ عَسَى أَنْ لَا تَرْجِعَ مِنْ سَفَرِكَ

Section – ‘When you intend to go out to the Hajj, bid farewell to your family, make a will, settle any debts you owe, and ensure your will is well-prepared, for you do not know what may happen, you might not return from your journey.

ثُمَّ صَلِّ رَكْعَتَيْنِ وَ تَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْتَاءِ السَّفَرِ وَ كَابَةِ الْحُزْنِ اللَّهُمَّ احْفَظْنِي فِي سَفَرِي وَ اسْتَحْلِفْ لِي فِي أَهْلِي وَ وُلْدِي وَ رُدِّي فِي عَافِيَةِ إِلَى أَهْلِي وَ وَطَنِي

Then pray two units Salat and you should say, ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the hardship of the journey and the gloom of grief! O Allah^{-azwj}! Protect me in my journey and be a replacement for me regarding my family and my children, and Return me in well-being to my family and homeland!’

³³² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 15

³³³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 61 H 16

ثُمَّ ارْكَبْ رَاجِلَتَكَ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ سُبْحَانَ مَنْ سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ دَلَّلَنَا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ وَ سَلَّمَ

Then ride your mount and say, 'In the Name of Allah^{-azwj} and by Allah^{-azwj} **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]**. The Praise for Allah^{-azwj} Who Subdue this for us and Subjugate for us, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and upon his^{-saww} Progeny^{-asws}, and greetings!'

فَإِذَا جِئْتَ مَدِينَةَ الرَّسُولِ ص فَاعْتَسِلْ قَبْلَ دُخُولِكَ فِيهَا أَوْ تَتَوَضَّأُ ثُمَّ ابْدَأْ بِالْمَسْجِدِ وَ أَكْثِرْ مِنَ الصَّلَاةِ فِيهَا وَ فِي الْمَسْجِدِ الْحَرَامِ.

When you come to the city of the Rasool^{-saww}, bathe before your entering into it, to perform Wud'u. Then begin with Masjid, and frequent from the Salat in it, and in the Sacred Masjid".³³⁴

1 فَقَدْ صَحَّ الْحَدِيثُ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ تَعْدِلُ مِائَةَ أَلْفِ صَلَاةٍ وَ فِي مَسْجِدِي هَذَا تَعْدِلُ أَلْفَ صَلَاةٍ.-

There is a correct Hadeeth from Rasool-Allah^{-saww}, he^{-saww} said: 'The Salat in the Sacred Masjid equates to a hundred thousand Salats, and in this Masjid of mine, equates to a thousand Salats'.³³⁵

2 وَ قَدْ رُوِيَ خَمْسِينَ أَلْفَ صَلَاةٍ.-

And it has been reported: 'A hundred thousand Salats'.³³⁶

3 وَ أُرْوِي عَنْ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ قَالَ يُسْتَحَبُّ إِذَا قَدِمَ الْمَرْءُ مَدِينَةَ الرَّسُولِ ص أَنْ يَصُومَ ثَلَاثَةَ أَيَّامٍ فَإِنْ كَانَ لَهُ بِهَا مُقَامٌ أَنْ يَجْعَلَ صَوْمَهَا فِي يَوْمِ الْأَرْبَعَاءِ وَ الْخَمِيسِ وَ الْجُمُعَةِ.

And it is reported from Musa^{-asws} Bin Ja'far^{-asws}, he^{-asws} said: 'It is recommended when the man arrives to the city of the Rasool^{-saww}, he should fast three days. If there was a stay for him at it he should make these fasts during the day of Wednesday and the Friday'.³³⁷

4 وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ رَأَى [زَارَ] قَبْرِي حَلَّتْ لَهُ شَفَاعَتِي وَ مَنْ زَارَنِي مَيِّتًا فَكَأَنَّمَا زَارَنِي حَيًّا

And it is reported from the Prophet^{-saww}, he^{-saww} said: 'One who sees (visits) my^{-saww} grave, my^{-saww} intercession will be released for him, and the one who visits me^{-saww} when I^{-saww} have died it is as if he has visited me^{-saww} when I^{-saww} was alive!'

ثُمَّ تَقِفُ عِنْدَ رَأْسِهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ سَلِّمْ وَ قُلِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَوْلِيَيْنِ وَ الْأَخْرِيِّنَ السَّلَامُ عَلَيْكَ يَا زَيْنَ الْقِيَامَةِ السَّلَامُ عَلَيْكَ يَا شَفِيعَ الْقِيَامَةِ

Then you should pause by his^{-saww} head facing the Qiblah and greet, and say, 'The greeting be upon you^{-asws} O Prophet^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be

³³⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 1 a

³³⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 1 b

³³⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 2

³³⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 3

upon you^{-saww}, O Abu Al-Qasim^{-saww}! The greeting be upon you^{-saww}, O Chief of the former ones and the latter ones! The greeting be upon you^{-saww} O adornment of the Qiyamah! The greeting be upon you^{-asws}, O Interceder of the Qiyamah!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ بَلَّغْتَ الرِّسَالَةَ وَ أَدَّبْتَ الْأَمَانَةَ وَ نَصَحْتَ أُمَّتَكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ حَتَّى أَتَاكَ الْيَقِينُ

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servants and His^{-azwj} Rasool^{-saww}! You^{-saww} delivered the Message and fulfil the entrustment, and advised your^{-saww} community, and fought in the way of your^{-saww} Lord^{-azwj} until the certainty (death) came to you^{-saww}!

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ طِبْتَ حَيًّا وَ طِبْتَ مَيِّتًا صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أُخِيكَ وَ وَصِيَّتِكَ وَ ابْنِ عَمِّكَ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى ابْنَتِكَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ عَلَى وَلَدَيْكَ الْحُسَيْنِ وَ الْحُسَيْنِ أَفْضَلَ السَّلَامِ وَ أَطْيَبَ التَّحِيَّةِ وَ أَطْهَرَ الصَّلَاةِ وَ عَلَيْنَا مِنْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

May Allah^{-azwj} Send Salawaat upon you^{-saww} and upon People^{-asws} of your^{-saww} Household. You^{-saww} were good when alive and are good when left (the world)! May Allah^{-azwj} Send Salawaat upon you^{-saww} and upon your^{-saww} brother^{-asws} and your^{-saww} successor^{-asws} and son^{-asws} of your^{-saww} uncle^{-as}, Amir Al-Momineen^{-asws}, and upon your^{-saww} daughter^{-asws}, Chieftess of women of the worlds, and your^{-saww} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, best of the greetings and best of the salutation, and purest of the Salawaat, and upon us be the greeting from you^{-asws} all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَ تَدْعُو لِنَفْسِكَ وَ اجْتَهِدْ فِي الدُّعَاءِ لِلْمُؤْمِنِينَ وَ لِوَالِدَيْكَ ثُمَّ تُصَلِّيْ عِنْدَ اسْطُوَانَةِ التَّوْبَةِ وَ عِنْدَ الْحَنَائَةِ وَ فِي الرُّوضَةِ وَ عِنْدَ الْمُتَرِّكِ وَ أَكْثَرُ مَا قَدَّرْتَ مِنَ الصَّلَاةِ فِيهَا وَ أَتِ مَقَامَ جِبْرَائِيلَ وَ هُوَ عِنْدَ الْمِيزَابِ الَّتِي إِذَا خَرَجْتَ مِنَ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ فَاطِمَةَ ع وَ هُوَ الْبَابُ الَّذِي يَجِيئُ زُفَّاقِ النَّبِيِّعِ

And supplicate for yourself and make efforts in supplicating for the Momineen and for your parents. Then pray Salat by the pillar of repentance, and by the 'Hannana', and in 'Al-Rowza', and by 'Al-Mutabarrak', and frequent from the Salat whatever you are able in it, and come to Maqam of Jibraeel^{as}, and it is by the spout which when you come out from the door which is called 'The door of (Syeda) Fatima^{-asws}', and it is the door which parallel to the alleyways of Al-Baqie.

فَصَلِّ هُنَاكَ رَكْعَتَيْنِ وَ قُلْ يَا جَوَادُ يَا كَرِيمُ يَا قَرِيبُ عَيْرَ بَعِيدٍ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَيْسَ كَمِثْلِكَ شَيْءٌ أَنْ نَعْصِمَنِي مِنَ الْمَهَالِكِ وَ أَنْ تُسَلِّمَنِي مِنْ آفَاتِ الدُّنْيَا وَ الْآخِرَةِ وَ وَعْثَاءِ السَّفَرِ وَ سُوءِ الْمُنْقَلَبِ وَ أَنْ تُرُدَّنِي سَالِمًا إِلَى وَطَنِي بَعْدَ حَجِّ مُقْبُولٍ وَ سَعْيٍ مُشْكُورٍ وَ عَمَلٍ مُتَقَبَّلٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي مِنْ حَرَمِكَ وَ حَرَمِ نَبِيِّكَ ص

Pray two units over there and say, 'O Generous, O Benevolent, O Near not far! I ask You^{-azwj} because You^{-azwj} are Allah^{-azwj}! There isn't anything like You^{-azwj}! Surely, You^{-azwj} Protect me from the destructions, and Keep me safe from disasters for the world and the Hereafter, and the hardship of the journey, and the evil transfer, and Return me safely to my homeland after Hajj being Accepted, and striving Appreciated, and deeds Accepted, and do not Make it last of the pacts from me from Your^{-azwj} Sanctuary and sanctuary of Your^{-azwj} Prophet^{-saww}!'

ثُمَّ أَتِ قُبُورَ السَّادَةِ بِالْبَقِيعِ وَ مَسْجِدَ فَاطِمَةَ فَصَلِّ رَكَعَتَيْنِ وَ رُزْ قَبْرَ حَمْزَةَ وَ قُبُورَ الشُّهَدَاءِ وَ قَبْرَ الْعُرُسَيْنِ وَ مَسْجِدَ الْفَتْحِ وَ مَسْجِدَ السُّقْيَا- وَ مَسْجِدَ الْفَضِيخِ وَ مَسْجِدَ قُبَاءَ- فَإِنَّ فِيهَا فَضْلاً كَثِيراً وَ مَسْجِدَ الْخَلْوَةِ وَ سَقِيْمَةَ بَنِي سَاعِدَةَ- وَ بَيْتَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ دَارَ جَعْفَرِ بْنِ مُحَمَّدٍ عِنْدَ بَابِ الْمَسْجِدِ تُصَلِّي فِيهَا رَكَعَتَيْنِ

Then come to graves of chiefs at Al-Baqie, and Masjid of (Syeda) Fatima^{asws}. Pray two units Salat and visit the grave of Hamza^{ra} and graves of the martyrs, and grave of 'Al-Arouseen' (unknown), and Masjid Al-Fat'h (Masjid Al Ahzaab), and Masjid Al-Suqya (on the road to Badr), and Masjid Al-Fazeekh (Masjid Al-Shams), and Masjid Quba (foundation placed by the Prophet^{saww}), for in it are many merits, and Masjid Al-Khalwah, and Saaqefa Bani Sa'ada (a shade at Badr where there were sittings for judgments), and the house of Ali^{asws} Bin Abu Talib^{asws}, and the house of Ja'far Bin Muhammad^{asws} by the door of the Masjid. Pray two units Salat at it.

ثُمَّ إِذَا أَرَدْتَ أَنْ تَخْرُجَ مِنَ الْمَدِينَةِ تُودِعُ قَبْرَ النَّبِيِّ ص تَفْعَلُ مِثْلَ مَا فَعَلْتَ فِي الْأَوَّلِ تُسَلِّمُ وَ تَقُولُ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي مِنْ زِيَارَةِ قَبْرِ نَبِيِّكَ وَ حَرَمِهِ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فِي حَيَاتِي إِنْ تَوَفَّيْتَنِي [كَذَا] قَبْلَ ذَلِكَ وَ أَنْ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ ع-

Then when you want to go out from Al-Medina, bid farewell to the grave of the Prophet^{saww}, do similar to what you had done in the first greeting and say, 'O Allah^{azwj}! Do not Make it last of the pacts from me or visiting the grave of Your^{azwj} Prophet^{saww} and his^{saww} sanctuary, for I testify that there is no god except Allah^{azwj} during my lifetimes, and Cause me to die being like that before that, and that Muhammad^{saww} is Your^{azwj} servant and Your^{azwj} Rasool^{saww}!'

وَ لَا تُودِعُ الْقَبْرَ إِلَّا وَ أَنْتَ قَدْ اغْتَسَلْتَ أَوْ أَنْتَ مُتَوَضَّئٌ إِنْ لَمْ يُمْكِنِكَ الْغُسْلُ وَ الْغُسْلُ أَفْضَلُ فَإِذَا جِئْتَ إِلَى الْمَيْمَاتِ وَ أَنْتَ تُرِيدُ مَكَّةَ عَلَى طَرِيقِ الْمَدِينَةِ فَأَتِ الشَّحْرَةَ وَ هِيَ ذُو الْحُلَيْفَةِ أَحْرَمْتَ مِنْهَا وَ إِنْ أَخَذْتَ عَلَى طَرِيقِ الْجَادَّةِ أَحْرَمْتَ مِنْ ذَاتِ عَرِيقٍ فَإِنَّ النَّبِيَّ ص وَكَمَتِ الْمَيْمَاتِ لِأَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَ لِأَهْلِ الشَّامِ مِنَ الْمُخَفَّةِ وَ لِأَهْلِ نَجْدٍ مِنْ قَرْنٍ وَ لِأَهْلِ الْيَمَنِ يَلْمَلَمَ-

And do not bid farewell to the grave except and you have bathed or you have done Wud'u if the bathing is not possible for you, and the bathing is best. When you come to the juncture and you intend Makkah upon the road of Al-Medina, come to Al Shajarah, and it is Zul Huleyfa, consecrate from it, and if you have taken to the main road, consecrate from Zat Irq, for the Prophet^{saww} had designated it as a juncture for the people of Al-Medina from Zul Huleyfa, and for the people of Syria from Al-Juhfa, and for the people of Najd from Qarnin, and for the people of Al-Yemen at Yalamlam".³³⁸

5 وَ فِي حَدِيثِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ-

And in a Hadeeth by Ibn Abbas,

'From the Prophet^{saww}: 'For the people of the east, (the juncture: is) Al-Aqeeq"³³⁹

وَ فِي حَدِيثِ عَائِشَةَ عَنْهُ ص لِأَهْلِ الْعِرَاقِ ذَاتِ عَرِيقَ-

³³⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 4

³³⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 5

And in a Hadeeth by Ayesha from him^{-saww}: ‘For the people of Iraq (the juncture is) at Zar Irq’.³⁴⁰

7- وَقَالَ النَّبِيُّ صَلَّى فِي هَذِهِ الْمَوَاقِيتِ هُنَّ لِأَهْلِيهِمْ وَ لِمَنْ أَتَى عَلَيْهِمْ مِنْ غَيْرِ أَهْلِيهِمْ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ وَ مَنْ كَانَ مَنْزِلُهُ دُونَ الْمِيقَاتِ فَمِنْ حَيْثُ يُنْشِئُ كَذَا حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهْلُونَ مِنْهَا

And the Prophet^{-saww} said regarding these junctures: ‘These are for their people and for the one who comes to these being from other than their people intending the Hajj and the Umrah, and the one whose house was before the juncture, so wherever he begins. Like that is even the people of Makkah beginning from it.

وَ ابْدَأْ قَبْلَ إِحْرَامِكَ بِأَخْذِ شَارِبِكَ وَ أَقْلِمِ أَظْفَارِكَ وَ انْتِفِئِ إِظْبِئِكَ وَ احْلِقِ عَانَتَكَ وَ خُدِّ شَعْرَكَ وَ لَا يَضُرُّكَ بِأَيِّهَا ابْتَدَأْتَ وَ إِنَّمَا هُوَ رَاحَةٌ لِلْمُحْرِمِ

And start before your Ihraam by trimming your moustache, and cutting your nails, and removing the hair from your armpits, and shaving your pubic hair, and cutting your hair. It does not matter which one you begin with, for it is merely a comfort for the one in Ihraam.

وَ إِنْ فَعَلْتَ ذَلِكَ كُلَّهُ بِمَدِينَةِ الرَّسُولِ فَجَائِزٌ ثُمَّ اغْتَسِلْ أَوْ تَوَضَّأْ وَ الْعُسْلُ أَفْضَلُ وَ الْبَسُّ ثَوْبَيْكَ لِلْإِحْرَامِ أَوْ إِزَارَتِكَ جَدِيدَيْنِ كَانَا أَوْ عَسِيلَيْنِ بَعْدَ مَا يَكُونَانِ تَطْيِيفَيْنِ طَاهِرَيْنِ

And if you do that, all of it is allowed in the city of the Rasool^{-saww}. Then either bathe or perform Wud’u, and the bathing is better, and wear your clothes for the Ihraam or your waist cloth, whether they were new or washed after they had been cleaned and pure.

وَ كَذَلِكَ تَفْعَلُ الْمَرْأَةُ وَ إِنْ دَهَنْتِ أَوْ تَطَيَّبَتْ قَبْلَ أَنْ تُحْرِمَ يَجُوزُ وَ لَيْكُنْ فَرَاغَكَ مِنْ ذَلِكَ عِنْدَ زَوَالِ الشَّمْسِ لِتُصَلِّيَ الطُّهْرَ أَوْ حَلَفَ الصَّلَاةَ الْمَكْتُوبَةَ إِنْ قَدَرْتَ عَلَيْهَا وَ إِلَّا فَلَا يَضُرُّكَ أَنْ تُصَلِّيَ رَكْعَتَيْنِ أَوْ سِنَّةً فِي مَسْجِدِ الشَّجَرَةِ فَإِذَا انْقَلَبْتَ مِنَ الصَّلَاةِ حَمِدْتَ اللَّهَ وَ أَثْنَيْتَ عَلَيْهِ وَ صَلَّيْتَ عَلَى مُحَمَّدٍ وَ آلِهِ

And like that the woman should do, and if she oils or perfumes before she consecrates it is allowed, and let your being free from that at decline of the sun (midday), you should pray Al-Zohr, or after the Prescribed the Salat if you are able upon it or else so it will not harm you if you were to pray two units or six in Masjid Al Shajarah. When you finish from the Salat, praise Allah^{-azwj} and laud upon Him^{-azwj}, and send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.

ثُمَّ إِنْ أَرَدْتَ الْحَجَّ وَالْعُمْرَةَ وَ هُوَ الْفَرَانُ فَقُلِ اللَّهُمَّ أُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا وَ تَقَبَّلْهُمَا مِنِّي

Then, if you intend the Hajj and the Umrah, and it is the pairing, say, ‘O Allah^{-azwj}! I intend the Hajj and the Umrah so Ease them and Accept them from me!’

فَإِذَا دَخَلْتَ بِالْإِقْرَانِ وَجِبَ عَلَيْكَ أَنْ تَسْمُقَ مَعَكَ الْهُدْيَ مِنْ حَيْثُ أَحْرَمْتَ بَدَنَهُ أَوْ بَقْرَةً تُقَلِّدُهَا وَ تُشْعِرُهَا مِنْ حَيْثُ تُحْرِمُ

When you enter with the pairing it is obligated upon you to usher the offering with you from wherever you consecrate, whether a camel or cow, collar it and mark it from where you had consecrated.

فَإِنَّ النَّبِيَّ صَلَّى بِذِي الْحُلَيْفَةِ فَأَتَى بَدَنَةَ وَ أَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنِ وَ سَالَتِ الدَّمَ عَنْهَا ثُمَّ قَلَدَهَا بِبَعْلَيْنِ وَ كَانَ ابْنُ عُمَرَ يَسْتَقْبِلُ بُدْنَةَ الْقِبْلَةَ ثُمَّ يُؤَخِّرُ فِي سَنَامِهَا وَ إِذَا كَانَتْ بَقْرَةً أَوْ لَمْ يَكُنْ لَهَا سَنَامٌ فَفِي مَوْضِعِ سَنَامِهَا

The Prophet^{-saww} was at Zul Huleyfa. He^{-saww} had come with a camel and marked its right hump and the blood flowed from it, then collared it with two slippers. Ibn Umar used to face his sacrificial animals toward the Qiblah, then mark their humps. If it was a cow or an animal without a hump, he would mark the place where the hump would be.

وَ تَقُولُ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ وَ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ جَلَلْتُ بُدْنَةَ وَ رَاحَ بِهَا إِلَى مِئِي وَ مَشَعَرَهَا وَ إِلَى عَرَفَاتٍ وَ يُقَالُ مَنْ لَمْ يُوقِفْ بَدَنَتَهُ بِعَرَفَةَ لَيْسَ بِحَدِيٍّ إِنَّمَا هِيَ ضَحِيَّةٌ كَذَا يُسْتَحَبُّ وَ يُجَلَّلُهَا أَيُّ نَوْبٍ شِئْتَ إِذَا رُحْتَ إِلَى مِئِي أَوْ مَتَى شِئْتَ وَ تَنْزِعُ الْجِلَّةَ وَ التَّلْعَ إِذَا دَخَلْتَهَا وَ تَصَدَّقُ بِذَلِكَ أَوْ بِشَاةٍ وَ مِنَ الْعُلَمَاءِ مَنْ رَخَّصَ فِي الْقِرَانِ بِلَا سَوْقٍ وَ تَقُولُ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ

And you should say, 'In the Name of Allah^{-azwj}, and Allah^{-azwj} is Greatest, and when it would be the day of Al-Tarwiyya you cover your sacrificial animal and take it to Mina, then to its designated place and to Arafat. It is said that if the sacrificial animal is not present at Arafat, it is not considered a sacrificial offering but merely a regular slaughter. This is recommended, and you may cover it with any cloth you choose when heading to Mina or whenever you wish. You remove the covering and garland when you slaughter it and give them in charity or as an offering of a sheep. Some scholars have permitted pairing the Hajj and the Umrah without bringing the sacrificial animal along, and you should say, 'In the Name of Allah^{-azwj} and Allah^{-azwj} is Greatest!'

وَ إِذَا كَانَ يَوْمُ التَّرْوِيَةِ جَلَلْتُ بُدْنَةَ وَ رَاحَ بِهَا إِلَى مِئِي وَ مَشَعَرَهَا وَ إِلَى عَرَفَاتٍ وَ يُقَالُ مَنْ لَمْ يُوقِفْ بَدَنَتَهُ بِعَرَفَةَ لَيْسَ بِحَدِيٍّ إِنَّمَا هِيَ ضَحِيَّةٌ كَذَا يُسْتَحَبُّ وَ يُجَلَّلُهَا أَيُّ نَوْبٍ شِئْتَ إِذَا رُحْتَ إِلَى مِئِي أَوْ مَتَى شِئْتَ وَ تَنْزِعُ الْجِلَّةَ وَ التَّلْعَ إِذَا دَخَلْتَهَا وَ تَصَدَّقُ بِذَلِكَ أَوْ بِشَاةٍ وَ مِنَ الْعُلَمَاءِ مَنْ رَخَّصَ فِي الْقِرَانِ بِلَا سَوْقٍ

And when it would be the day of Al-Tarwiyya he should cover his sacrificial animal and take it to Mina, then to its designated place and to Arafat. It is said that if the sacrificial animal is not present at Arafat, it is not considered a sacrificial offering but merely a regular slaughter. This is recommended, and you may cover it with any cloth you choose when heading to Mina or whenever you wish. You remove the covering and garland when you slaughter it and give them in charity or as an offering of a sheep. Some scholars have permitted combining Hajj and Umrah without bringing the sacrificial animal along.

فَأَمَّا الَّذِي أَخْبَرَهُ فَمَا وَصَفْتُ فَإِنَّ عَجَزْتُ عَنْ سَوْقِ الْهَدْيِ اخْتَرْتُ كَذَا لَكَ أَنْ تَعْتَمِرَ لِمَا كَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ ص لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَأَلْتُ الْهَدْيَ وَ تَحَلَّلْتُ مَعَ النَّاسِ حِينَ خَلُّوا وَ لَجَعَلْتُهَا عُمْرَةً هَذَا آخِرُ أَمْرِ رَسُولِ اللَّهِ سُنَّةَ الْمُتَمَتِّعِ وَ لَمْ يَعِشْ إِلَى الْقَابِلِ

As for what I prefer, it is what I have described. However, if you are unable to bring the sacrificial animal, then you have the option to perform Umrah. This is based on the words of Rasool-Allah^{-saww} said: 'If I^{-saww} had known beforehand what I^{-saww} came to know later, I^{-saww} would not have brought the sacrificial animal and would have exited Ihraam along with the

people when they exited, and I would have made it an Umrah!' This was the last instruction of Rasool-Allah^{-saww} regarding the Sunnah of the Tamatto, and he^{-saww} did not live until the following year.

فَإِذَا أَرَدْتَ التَّمَتُّعَ فَقُلِ اللَّهُمَّ إِنِّي أُرِيدُ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ ص فَيسِّرْهَا لِي وَ تَقَبَّلْهَا مِنِّي فَذَلِكَ أَجْرًا لَهُ

When you intend the Tamatto, say, 'O Allah^{-azwj}! I intend the combining of the Umrah to the Hajj based upon Your^{-azwj} Book and Sunnah of Your^{-azwj} Prophet^{-saww}, so Ease it for me and Accept it from me!', so that would suffice for him.

وَ إِنْ دَخَلْتَ الْحَجَّ مُفْرِدًا فَحَسِّنْ وَ لَا هَدْيَ عَلَيْكَ تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيسِّرْهُ لِي وَ تَقَبَّلْهُ مِنِّي

And if you enter for individual Hajj, it is good, and there is no offering upon you. You should say, 'O Allah^{-azwj}! I intend the Hajj, Ease for me and Accept it from me!'

وَ إِنْ أَرَدْتَ الْحَجَّ عَنْ غَيْرِكَ فَقُلِ اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ عَنْ فُلَانِ بْنِ فُلَانٍ تَسْمِيهِ فَيسِّرْهُ لِي وَ تَقَبَّلْهُ مِنْ فُلَانٍ

And if you intend the Hajj on behalf of someone else, say, 'O Allah^{-azwj}! I intend the Hajj on behalf of so and so, son of so and so, (name him), so Ease it for me and Accept it from so and so!'

وَ إِنْ نَوَيْتَ مَا تَقْصِدُ مِنَ الْحَجِّ مُفْرِدًا أَوْ قِرَانًا أَوْ تَمَتُّعًا أَوْ حَجًّا عَنْ غَيْرِكَ وَ لَمْ تَنْطِقْ بِلسَانِكَ أَجْرًاكَ وَ الَّذِي نَحْتَأُرُّ أَنْ تَنْطِقَ بِمَا تُرِيدُ مِنْ ذَلِكَ

And if it was in your intention what you are aiming for, whether from the individual Hajj, or pairing, or Tamatto, or Hajj on behalf of someone else, and you did not speak with your tongue, it suffices you, and that which we choose is that you should speak with what you want from that.

ثُمَّ قُلْ عِنْدَ ذَلِكَ اللَّهُمَّ فَإِنْ عَرَضَ لِي شَيْءٌ يَعْصِيَنِي فَحُلِّبْنِي حَيْثُ حَبَسْتَنِي لِقَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ

Then say during that, 'O Allah^{-azwj}! If something were to be an obstruction for me withholding me, Release me where You^{-azwj} had Withheld me due to Your^{-azwj} Pre-determination, which You^{-azwj} had Pre-determined upon me!

اللَّهُمَّ إِنْ لَمْ يَكُنْ حَاجَةً فَعُمْرَةٌ أَحْرَمَ لَكَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ عِظَامِي وَ نُحْتِي وَ عَصِي وَ شَهَوَاتِي مِنَ التَّسَاءِ وَ الطَّيِّبِ وَ غَيْرِهَا مِنَ اللِّبَاسِ وَ الزَّيْنَةِ أَبْتَغِي بِذَلِكَ وَجْهَكَ وَ مَرْضَاتَكَ وَ الدَّارَ الْآخِرَةَ لَا إِلَهَ إِلَّا أَنْتَ

O Allah^{-azwj}! If it does not happen to be Hajj, so an Umrah. I have consecrated for You^{-azwj} my hair, and my skin, and my flesh, and my bones, and my brain, and my nerves, and my lusts from the women, and the perfume and other such from the clothing, and the adornments. I seek by that Your^{-azwj} Face and Your^{-azwj} Pleasure, and the ever-lasting House! There is no god except You^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَنِي بِمَنْ اسْتَجَابَ لَكَ وَ آمَنَ بِوَعْدِكَ وَ اتَّبَعَ أَمْرَكَ فَإِنِّي أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ فِي قَبْضَتِكَ لَا وَاقٍ إِلَّا مَا وَاقَيْتَ كَذَا وَ لَا آخِذٌ إِلَّا مَا أَعْطَيْتَ فَأَسْأَلُكَ أَنْ تُعَرِّمَ لِي عَلَى كِتَابِكَ وَ سُنَّةِ نَبِيِّكَ وَ تُقَوِّتَنِي عَلَى مَا ضَعُفْتُ عَلَيْهِ وَ تَسَلِّمَ مِنِّي مَنَاسِكِي فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ وَ اجْعَلْنِي مِنْ وَفْدِكَ الَّذِي رَضِيَتْ وَ ارْتَضَيْتَ وَ سَمَّيْتَ وَ كَتَبْتَ

O Allah-azwj! I ask You-azwj to Make me from the one who answers to You-azwj, and believes in Your-azwj Promise, and follows Your-azwj Commands! Surely, I am Your-azwj servant and son of Your-azwj servant, and in Your-azwj Grip! I cannot save (from) except what You-azwj Save (from)! Like that, and I do not take except what You-azwj have Given! I ask You-azwj to Determine for me to be upon Your-azwj Book, and Sunnah of Your-azwj Prophet-saww, and Strengthen me upon what I am weak upon, and Accept my ritual from me in Ease from You-azwj and well-being, and Make me from Your-azwj delegate who are pleased and You-azwj are Pleased (with) and have Named and Written!

اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ شُقَّةٍ بَعِيدَةٍ وَ مَسَافَةٍ طَوِيلَةٍ وَ إِلَيْكَ وَفَدْتُ وَ لَكَ زُرْتُ وَ أَنْتَ أَخْرَجْتَنِي وَ عَلَيْكَ قَدِمْتُ وَ أَنْتَ أَقْدَمْتَنِي أَطْعَمْتَنِي بِإِذْنِكَ وَ الْمِنَّةُ لَكَ عَلَيَّ

O Allah-azwj! I have come from a distant land and a long journey. I have come to You-azwj as a visitor, and I have set out toward You-azwj. It is You-azwj Who has brought me out, and to You-azwj I have arrived. It is by Your-azwj Desire that I have obeyed You-azwj, and the Favour is Yours-azwj upon me!

وَ عَصَيْتُكَ بِعِلْمِكَ وَ لَكَ الْحُجَّةُ عَلَيَّ وَ أَسْأَلُكَ بِانْقِطَاعِ حُجَّتِي وَ وُجُوبِ حُجَّتِكَ عَلَيَّ إِلَّا مَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ وَ عَفَرْتَ لِي وَ تَقَبَّلْتَ مِنِّي

And I have disobeyed You-azwj with Your-azwj Knowledge, and thus, You-azwj have the argument against me. I ask You-azwj, by the weakness of my argument and the certainty of Yours-azwj against me, to Send Salawaat upon Muhammad-saww and upon his-saww Progeny-asws, and Forgive for me and Accept from me!

اللَّهُمَّ فَتِّمَّ لِي حُجَّتِي وَ عُمْرَتِي وَ تَخَلَّفْ عَلَيَّ فِيمَا أَنْفَقْتُ وَ اجْعَلِ الْبُرْكَةَ فِيمَا بَقِيَ وَ رُدِّني إِلَى أَهْلِي وَ وُلْدِي-

O Allah-azwj! Complete my Hajj and my Umrah for me and Replace upon me regarding what I have spent, and Make the Blessings in what remains (of my life) and Return me to my family and my children!

ثُمَّ ارْكَبْ فِي دُبُرِ صَلَاتِكَ وَ بَعْدَ مَا يَسْتَوِي بِكَ وَاحِلَتِكَ [رَاجِلُكَ] وَ لَبَّ إِذَا عَلَوْتَ شَرَفَ الْبَيْدَاءِ وَ إِذَا هَبَطْتَ الْوَادِيَّ وَ إِذَا رَأَيْتَ رَاكِبًا وَ تَقُولُ فِي تَلْبِيَّتِكَ لَيْبِكَ اللَّهُمَّ لَيْبِكَ لَيْبِكَ لَا شَرِيكَ لَكَ لَيْبِكَ إِنَّ الْحَمْدَ وَ الْبِعْثَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ وَ هِيَ تَلْبِيَّةُ النَّبِيِّ ص.

Then at the end of your Salat, ride, and after your mount is stabilised with you exclaim Talbiyya when you ascend the hills of Al-Bayda, and when you descend the valley, and when you see riders, and you should say in your Talbiyya, 'Here I am, O Allah-azwj here I am! Here I am! There is no associate for You-azwj, here I am! Surely the Praise and the bounties are Yours-azwj! There is no associate for You-azwj!' – and it is the Talbiyya of the Prophet-saww'.³⁴¹

³⁴¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 7

8- وَ كَانَ ابْنُ عُمَرَ يَزِيدُ فِيهَا لَبَّيْكَ ذَا النِّعَمَاءِ وَ الْفَضْلِ الْحَسَنِ لَبَّيْكَ مَرْغُوبٌ وَ مَرْهُوبٌ إِلَيْكَ لَبَّيْكَ.

And Ibn Umar had increased in it, 'Here I am O with the bounties and the excellent Grace! Here I am, to You^{-azwj} is desire and fear, here I am!'³⁴²

9- وَ يُرَوَى عَنِ النَّبِيِّ صَ أَيْضاً أَنَّهُ كَانَ مِنْ تَلْبِيتِهِ لَبَّيْكَ إِلَهَ الْحَقِّ.

And it is reported from the Prophet^{-saww} also, it was from his^{-saww} Talbiyya: 'Here I am, God of the Truth!'³⁴³

10- وَ كَانَ أَنَسُ بْنُ مَالِكٍ يَزِيدُ فِيهَا لَبَّيْكَ حَقًّا حَقًّا تَعْبُدًا وَ رِقًّا.

And Anas Bin Malik (a well-known fabricator) increased in it, 'Here I am, truly, truly, in worship and servitude'³⁴⁴.

11- وَ كَانَ ابْنُ عُمَرَ أَيْضاً يَزِيدُ فِيهَا لَبَّيْكَ وَ سَعْدَيْكَ وَ الْحَيَّرَ فِي يَدَيْكَ وَ الرَّغْبَةَ إِلَيْكَ.

And Ibn Umar also increased in it, 'Here I am, and at Your^{-azwj} assistance, and the good is in Your^{-azwj} Hand, and the desire is to You^{-azwj}!³⁴⁵

12- وَ كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ عَ يَزِيدَانِ فِيهَا لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ ذَاعِيماً إِلَى دَارِ السَّلَامِ لَبَّيْكَ لَبَّيْكَ عَفَّارِ الذُّنُوبِ لَبَّيْكَ لَبَّيْكَ مَرْغُوباً وَ مَرْهُوباً إِلَيْكَ لَبَّيْكَ لَبَّيْكَ تُبْدِي وَ الْمَعَادُ إِلَيْكَ

And Ja'far^{-asws} Bin Muhammad^{-asws} and Musa^{-asws} Bin Ja'far^{-asws} both increased in it: 'Here I am Possessor of the ways of ascent! Here I am, here I am Caller to the house of Peace! Here I am, here I am Forgiver of the sins! Here I am, here I am, to You^{-azwj} is desire and fear! Here I am, here I am, You^{-azwj} Begin and the return is to You^{-azwj}!

لَبَّيْكَ تَسْتَعْنِي وَ نَقْتَقِرُ إِلَيْكَ لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ ذَا النِّعَمَاءِ وَ الْفَضْلِ الْحَسَنِ الْجَمِيلِ لَبَّيْكَ لَبَّيْكَ كَاشِفَ الْكَرْبِ لَبَّيْكَ لَبَّيْكَ عَبْدُكَ بَيْنَ يَدَيْكَ يَا كَرِيمُ لَبَّيْكَ

Here I am, here I am, You^{-azwj} are self-sufficient, and we are in need of You^{-azwj}! Here I am, here I am, O True God! Here I am, here I am, O Possessor of bounties, excellent and beautiful Grace! Here I am, here I am, O Remover of distress! Here I am, here I am, Your^{-azwj} servant stands before You^{-azwj}, O Benevolent, here I am!'

وَ أَكْثَرَ الصَّلَاةِ عَلَى النَّبِيِّ وَ عَلَى آلِهِ وَ اسْأَلِ اللَّهَ الْمَغْفِرَةَ وَ الرِّضْوَانَ وَ الْجَنَّةَ وَ الْعُقُودَ وَ اسْتَعِذْ مِنْ سَخَطِهِ وَ مِنَ النَّارِ بِرَحْمَتِهِ وَ أَكْثِرْ مِنَ التَّلْبِيَةِ قَائِماً وَ قَاعِداً وَ رَاكِباً وَ نَارِلاً وَ جُنْباً وَ مُتَطَهِّراً وَ فِي الْيَقَظَاتِ وَ فِي الْأَسْحَارِ وَ عَلَى كُلِّ حَالٍ رَافِعاً صَوْتَكَ.

And frequent the Salawaat upon the Prophet^{-saww} and upon his^{-saww} Progeny^{-asws}, and ask Allah^{-azwj} for the Forgiveness and the (Divine) Pleasure, and the Paradise, and the Pardon, and

³⁴² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 8

³⁴³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 9

³⁴⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 10

³⁴⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 11

seek Refuge from His^{-azwj} Wrath, and from the Hellfire by His^{-azwj} Mercy, and frequent from the Talbiyya standing, and sitting, and riding, and descending, and while being in sexual impurity and cleanliness, and in the wakefulness, and in the pre-dawn, and upon all states, raising your voice”.³⁴⁶

13 وَ قَدْ رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ قَالَ أَنَابِي جِبْرَائِيلُ ع فَقَالَ مُرْ أَصْحَابَكَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ وَ بِالتَّلْبِيَةِ فَإِنَّهُ مِنْ شِعَارِ الْحَجِّ .-

And it has been reported from Rasool-Allah^{-saww}, he^{-saww} said: ‘Jibraeel^{-as} came to me^{-saww}. He^{-as} said: ‘Instruct your^{-saww} companions to raise their voices with extolling the Oneness (of Allah^{-azwj}) and with the Talbiyya, for it is from the slogans of Hajj’.³⁴⁷

14 وَ سُئِلَ النَّبِيُّ ص فَقِيلَ أَيُّ الْحَجِّ أَفْضَلُ

And the Prophet^{-saww} was asked. It was said, ‘Which Hajj is the best?’

قَالَ الْعَجُّ وَ النَّجُّ

He^{-saww} said: ‘The ‘Ajj’ and the ‘Sajj’!’

قِيلَ مَا الْعَجُّ وَ النَّجُّ

It was said, ‘What is the ‘Ajj’, and the ‘Sajj’?’

قَالَ الْعَجُّ صَجِيحُ الصَّبَاحِ وَ رَفْعُ الصَّوْتِ بِالتَّلْبِيَةِ وَ النَّجُّ التَّخُرُّ وَ النَّسَاءُ يَخْفَضْنَ أَصْوَاتَهُنَّ بِالتَّلْبِيَةِ تُسْمِعُ الْمَرْأَةَ مِثْلَهَا وَ إِنْ أَسْمَعَتْ أَيْنَهَا أَجْرَأَهَا وَ اجْتَنِبِ الرَّفْثَ وَ الْفُسُوقَ وَ الْجِدَالَ فِي الْحَجِّ

He^{-saww} said: ‘The ‘Ajj’ is the clamour of the shouting and raising the voice with the Talbiyya, while the ‘Sajj’ is the sacrifice, and the women should lower their voices with the Talbiyya, the woman similar to her can hear, and if she murmurs silently it would suffice her, and keep aside from the ‘Rafas’, and the ‘Fusouq’, and the ‘Jidaal’ during the Hajj’.

قَالَ الرَّفْثُ غِشْيَانُ النَّسَاءِ وَ الْفُسُوقُ السَّبَابُ وَ قِيلَ الْمَعَاصِي وَ الْجِدَالَ الْمَرْأَةُ تُمَارِي زَوْجَكَ حَتَّى تُغْضِبَهُ وَ عَلَيْكَ بِالتَّوَاضُعِ وَ الْحُشُوعِ وَ السَّكِينَةِ وَ الْحُضُوعِ وَ

He said: ‘The ‘Rafas’ is having marital relations with the women, and the ‘Fusouq’ is the reviling, and it is said it is the disobedience, and the ‘Jidaal’ is having the bitter argument with your friend until you anger him, and upon you is to be with the humbleness, and the fearfulness, and the calmness, and the humility’.

قَالَ بَعْضُ الْعُلَمَاءِ الرَّفْثُ التَّعْرِيفُ بِالْجَمَاعِ وَ الْقُبْلَةَ وَ الْعَمْرَةَ وَ تَفْسِيرُ التَّعْرِيفِ هَاهُنَا بِالْجَمَاعِ أَنْ يَقُولَ الرَّجُلُ لِامْرَأَتِهِ لَوْ كُنَّا خَلَالًا لَأَعْتَسَلْنَا وَ فَعَلْنَا وَ قَالَ إِذَا أَخْلَلْنَا أَصْبُثُكَ وَ نَحْوَ هَذَا وَ قَدْ تَمَثَّلَ فِي تَفْسِيرِ الْجِدَالِ بِالسَّبَابِ

³⁴⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 12

³⁴⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 13

Some scholars have said that the 'Rafas' refers to insinuations about marital relations, kissing, and suggestive gestures. The interpretation of insinuation here regarding marital relations is when a man says to his wife, 'If we were in a state of permissibility, I could have had you', and approximate to this; and in the interpretation of 'Al Jidaal' (quarrelling) has been exemplified as including the reviling.

وَلَا تَقْتُلِ الصَّيْدَ وَاجْتَنِبِ الصَّعِيرَ وَالكَبِيرَ مِنَ الصَّيْدِ وَ لَا تُشِيرْ إِلَيْهِ وَ لَا تُدَلِّ عَلَيْهِ نَعْمَ فِي الحِدَاةِ وَ لَا تَأْكُلْ وَ لَا تَشْتَرِي مِنَ الصَّيْدِ أَنْ تَأْكُلَهُ إِذَا أَحَلَّتْ وَ لَا تُفْرِعُهُ وَ لَا تَأْمُرُ بِهِ

Do not kill game (prey), and avoid both small and large animals from hunting. Do not point at them or guide others to them. However, regarding birds of prey, do not eat them, nor buy game to eat it after de-consecrating. Do not frighten the animals, nor command others to do so.

وَ لَا بَأْسَ فِي قَتْلِ الحَيَّةِ وَ العُقْرَبِ وَ الفَأْرَةِ وَ الحِدَاةِ وَ العُرَابِ وَ الكَلْبِ العَمُورِ وَ قَدْ رَخَّصَ ع فِي قَتْلِهِنَّ فِي الحِلِّ وَ الحَرَمِ وَ مَا سِوَاهُنَّ فَقَدْ رَخَّصَ النَّابِغُونَ فِي قَتْلِهِنَّ الرُّبُورَ وَ الوَزَّعَ وَ البَقَّ وَ الزَّبْرَاقِيثَ وَ إِنْ عَدَا عَلَيْكَ سَبْعَ فَاقْتُلْهُ وَ لَا كَفَّارَةَ عَلَيْكَ وَ إِنْ لَمْ يَدْعُو [يَعْدُ] عَلَيْكَ فَلَا تَقْتُلْهُ

And there is no problem in killing the snake, and the scorpion, and the mouse, and the kite (bird of prey), and the crow, and the rabid dog; and he^{asws} has allowed in killing these in the de-consecrated area and the Sanctuary and whatever is besides these. As for other creatures, the followers have permitted killing the wasps, and the lizards, and the bedbugs, and the fleas. If a predatory animal attacks you, kill it, and there is no penalty on you. However, if it does not attack you, do not kill it.

وَ اجْتَنِبِ مِنَ الثِّيَابِ مَا كَانَ مِنْهَا مَضْبُوعًا إِلَّا أَنْ لَا يَكُونَ لَهُ رَائِحَةٌ وَ لَا تَلْبَسَ قَمِيصًا وَ لَا سَرَاوِيلَ وَ لَا عِمَامَةً وَ لَا قَلَنْسُونَةَ وَ لَا البُرُتْسَ وَ لَا الحُقْفَيْنِ وَ لَا القُبَاءَ إِلَّا أَنْ يَكُونَ مَقْلُوبًا إِنْ لَمْ يَجِدْ غَيْرَهُ وَ إِذَا لَمْ يَجِدْ مَا يَتَرَزُّ يَشُقُّ السَّرَاوِيلَ يَجْعَلُهَا مِثْلَ الثِّيَابِ يَتَرَزُّ بِهِ

Avoid wearing clothes that are dyed unless they have no fragrance. Neither wear a shirt, nor trousers, nor turban, nor cap, nor cloak, nor leather socks. Do not wear a long coat unless it is turned inside out and you have no alternative. If you do not find anything to use as a waist wrapper, then tear the trousers and wear them as a lower garment.

وَ لَا بَأْسَ بِعَسَلِ ثِيَابِكَ الَّتِي أَحْرَمْتَ فِيهَا إِذَا اتَّسَحَ أَوْ تُبَدِّلَهَا غَيْرَهُ [غَيْرَهَا] أَوْ تَبِعَهَا إِنْ احْتَجَّتْ إِلَى ثَمَنِهَا وَ تُبَدِّلْ غَيْرَهَا وَ لَا بَأْسَ أَنْ تَعْتَسِلَ وَ أَنْتَ مُحْرَمٌ وَ أَنْ تَصُبَّ المَاءَ عَلَى رَأْسِكَ وَ عَطَّ وَجْهَكَ وَ لَا تَعَطَّ رَأْسَكَ وَ إِنْ انْصَدَعَ رَأْسُكَ لَا بَأْسَ أَنْ تُعَصِّبَ عَلَى رَأْسِكَ خِرْقَةً

There is no harm in washing the clothes you entered Ihram in if they become dirty, or in changing them for other clothes. You may also sell them if you need their price and replace them with other garments. There is no harm in bathing while in Ihraam, pouring water over your head, and covering your face, but do not cover your head. If your head is injured, there is no harm in tying a cloth around it.

وَ لَا بَأْسَ لِلْمُحْرِمِ أَنْ يَدْخُلَ الحِمَامَ وَ أَنْ يَحْتَجِمَ مَا لَمْ يَخْلُقْ مَوْضِعَ الحِجَامَةِ وَ يَتَدَاوَى بِأَيِّ دَوَاءٍ شَاءَ مَا لَمْ يَكُنْ فِيهِ طَيْبٌ وَ يَكْتَحِلُ المُحْرِمُ بِأَيِّ كُحْلٍ شَاءَ مَا لَمْ يَكُنْ فِيهِ طَيْبٌ وَ يُكْرَهُ لِلْمَرْأَةِ التَّمِدُّ [الإِثْمِدُ] وَ إِنْ لَمْ يَكُنْ فِيهِ طَيْبٌ لِأَنَّهُ زِينَةٌ لَهَا وَ لَا تَمَسُّ الطَّيِّبَ بَعْدَ إِحْرَامِهِ وَ لَا يَدْنُو رَأْسَهُ وَ لِحْيَتَهُ فَإِنْ فَعَلَ فَعَلَيْهِ فِدْيَةٌ وَ إِنْ دَهَنَ جَسَدَهُ بِأَيِّ دَهْنٍ أَرَادَ فَلَا بَأْسَ إِلَّا أَنْ يَكُونَ دُهْنًا فِيهِ طَيْبٌ وَ إِذَا حَكَكَتْ مِنْ أَرْفَقِ كَذَا وَ لَا بَأْسَ بِأَمَامِ وَ الحَاتِمِ وَ المِنْطَقَةِ

There is no harm for the person in Ihraam to enter a bathhouse or to perform cupping, as long as the area of the cupping is not shaved. They may also use any medicine they wish, as long as it does not contain fragrance. The person in Ihraam may apply Kohl as long as it does not contain fragrance. It is disliked for a woman to use kohl even if it does not contain fragrance, as it is considered a form of adornment. After entering Ihram, he should neither use perfume nor apply it to his head or beard. If he does, a ransom (penalty) is required. However, if they apply any other kind of oil to their body, there is no harm, unless it contains fragrance. If you scratch yourself gently, there is no harm. There is no harm in wearing a ring or a belt.

وَلَا بَأْسَ بِأَكْلِ الْحَبِيبِ وَالسِّبْجَانِ وَ مِلْحِ الْأَصْفَرِ إِذَا لَمْ يَكُنْ لَهُ رَائِحَةٌ بَيِّنَةٌ وَ لَا بَأْسَ بِالْمِطْلَةِ لِلْمُحْرِمِ فِي مَذْهَبِنَا وَ مِنَ الْعُلَمَاءِ مَنْ يَكْرَهُ هَذَا-.

There is no harm in eating *khabees* (a type of sweet dish), *Sikbaj* (a stew), and yellow salt, as long as they do not have a strong fragrance. There is no harm in using an umbrella for the person in Ihraam in our school of thought, though some scholars dislike this”.³⁴⁸

15 وَ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ يَحْرِمُ لِلشَّمْسِ حَتَّى يَغْرُبَ إِلَّا غَرَبَتْ بِذُنُوبِهِ حَتَّى تُعْرِيَهُ كَمَا وَلَدَتْهُ أُمُّهُ

And it is reported from the Prophet^{-saww}, he^{-saww} said: ‘One who consecrates should not delay until the sun sets, except it will set with his sins until it will cause him to be just as he was when his mother gave birth to him’.

فَإِذَا انْتَهَيْتَ إِلَى ذِي طُوًى فَاعْتَسِلْ مِنْ بَيْرِ مَيْمُونَةَ لِدُخُولِ مَكَّةَ أَوْ بَعْدَ مَا تَدْخُلُهُ وَ كَذَلِكَ تَعْتَسِلُ الْمَرْأَةُ الْحَائِضُ لِأَمْرِ رَسُولِ اللَّهِ لِاسْتِمَاءِ بِدَلِكِ وَ لِقَوْلِهِ لِلْحَائِضِ افْعَلِي مَا يَفْعَلُ الْحَاجُّ عِوَارَ أَنْ لَا تَطُوفِي بِالْبَيْتِ

When you reach Zi Tuwa, perform a ritual bath from the well of Maymunah before entering Makkah or after you have entered it. Likewise, a menstruating woman should take a bath as instructed by Rasool-Allah^{-saww} to Asma, saying to her, ‘Do what the pilgrim does, except that you should not perform Tawaaf around the Kabah’.

وَ كَانَ ابْنُ عُمَرَ يَغْتَسِلُ بِذِي طُوًى قَبْلَ أَنْ يَدْخُلَ مَكَّةَ وَ كَذَلِكَ كَانَ يُعْظِمُهُ عَامَّةُ الْعُلَمَاءِ وَ إِنْ لَمْ يَغْتَسِلْ فَلَا بَأْسَ.

Ibn Umar used to take a bath at Zi Tuwa before entering Makkah, and this was also practiced and honoured by most scholars. However, if someone does not take a bath, there is no problem”.³⁴⁹

16 وَ يُرْوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ بَاتَ بِذِي طُوًى وَ دَخَلَ مَكَّةَ نَهَارًا وَ كَانَ يَدْخُلُ مَكَّةَ مِنَ النَّبِيِّ الْعُلْيَا أَوْ مِنَ النَّبِيِّ السُّفْلَى فَيَسْتَحِبُّ دُخُولَهَا وَ قُلَّ عِنْدَ دُخُولِ مَكَّةَ اللَّهُمَّ هَذَا حَرْمُكَ وَ أَمْنُكَ فَحَرِّمْ لِحْمِي وَ دَمِي عَلَى النَّارِ وَ آمِنِي يَوْمَ الْقِيَامَةِ اللَّهُمَّ أَجْرِي مِنْ عَذَابِكَ وَ مِنْ سَخَطِكَ-

And it is reported from the Prophet^{-saww}, he^{-saww} had spent the night at Zi Tuwa and entered Makkah at daytime, and he^{-saww} had entered Makkah from the upper pass or from the lower pass. Thus, it is recommended to enter it and say at entering Makkah, ‘O Allah^{-azwj}! This is Your^{-azwj} Sanctuary and Your^{-azwj} Safety, so Prohibit my flesh and my blood unto the Hellfire,

³⁴⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 14

³⁴⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 15

and Keep me safe on the Day of Qiyamah! O Allah^{-azwj}! Rescue me from Your^{-azwj} Punishment and from Your^{-azwj} Wrath!

وَإِنْ قَدَرْتَ أَنْ تُغَيِّرَ ثَوْبَيْكَ اللَّذَيْنِ أَخْرَجْتَ جَعَلْتَهُمَا جَدِيدَيْنِ فَافْعَلْ فَإِنَّهُ أَفْضَلُ وَإِنْ لَمْ يَتَيَسَّرْ فَلَا بَأْسَ وَتَدْخُلُ بِمَا تَرْضَيْتَ كَذَا وَ لَا تَرْفَعِ يَدَكَ

If you are able to change the two garments you entered Ihram in and replace them with new ones, then do so, as it is better. However, if it is not possible, there is no problem. Enter from whichever gate you prefer, but do not raise your hands.

وَ قَدْ رُوِيَ رَفْعُ الْيَدَيْنِ وَ لَمْ يَثْبُتْ ذَلِكَ وَ أَنْكَرَ جَابِرٌ وَ قُلْ بِسْمِ اللَّهِ وَ ابْدَأْ بِرِجْلِكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ قُلِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ أَبْوَابَ فَضْلِكَ وَ جَوَائِزَ مَغْفِرَتِكَ وَ أَعِدْنَا مِنَ الشَّيْطَانِ الرَّجِيمِ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ مَرْضَاتِكَ

And it has been narrated that raising the hands when entering Makkah was practiced, but this has not been firmly established, and Jabir rejected it. Say, 'In the Name of Allah^{-azwj}', and enter with your right foot before your left. Then say: 'O Allah^{-azwj}! Forgive my sins, open for me the doors of Your^{-azwj} Mercy, the doors of Your^{-azwj} bounties, and the reward of Your^{-azwj} Forgiveness. Protect us from the Pelted Satan^{-la}, and enable me to be steadfast in Your^{-azwj} obedience and seeking Your^{-azwj} Pleasure!'

إِذَا نَظَرْتَ إِلَى الْبَيْتِ فَقُلِ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ اللَّهُمَّ إِنَّ هَذَا بَيْتُكَ الَّذِي شَرَّفْتَ وَ عَظَّمْتَ وَ كَرَّمْتَ اللَّهُمَّ زِدْ لَهُ تَشْرِيفاً وَ تَعْظِيماً وَ تَكْرِيماً وَ بَرّاً وَ مَهَابَةً-

When you look at the House (Kabah), say, 'O Allah^{-azwj}! You^{-azwj} are the Granter of peace! Our Lord^{-azwj}, Grant us life with peace! O Allah^{-azwj}! This is Your^{-azwj} House which You^{-azwj} Ennobled and Magnified and Honoured! O Allah^{-azwj}! Increase to it nobility and magnification and honour and respects and awe!'

وَ إِذَا انْتَهَيْتَ إِلَى الْحَجَرِ الْأَسْوَدِ فَارْفَعْ يَدَيْكَ وَ قُلْ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ إِيْمَاناً بِكَ وَ تَصَدِيقاً بِكِتَابِكَ وَ اتِّبَاعاً لِسُنَّتِكَ وَ سُنَّةِ نَبِيِّكَ وَ وَفَاءً بِعَهْدِكَ أَمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالْجِنَّتِ وَ الطَّاغُوتِ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

And when you end to the Black Stone, raise your hands and say, 'In the Name of Allah^{-azwj} and Allah^{-azwj} is Greatest!' O Allah^{-azwj}! I am a believer in You^{-azwj}, and ratifier of Your^{-azwj} Book, and follower of Your^{-azwj} Sunnah and Sunnah of Your^{-azwj} Prophet^{-saww}, and loyal with Your^{-azwj} Pact! I have believed in Allah^{-azwj} and disbelieved in the false gods and the tyrants! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!

اللَّهُمَّ لَكَ حَجَجْتُ وَ إِيَّاكَ أَجَبْتُ وَ إِلَيْكَ وَقَدْتُ وَ لَكَ قَصَدْتُ وَ بِكَ صَمَدْتُ وَ زِيَارَتَكَ أَرَدْتُ وَ أَنَا فِي فِتَائِكَ وَ فِي حَرَمِكَ وَ ضَيْفِكَ وَ عَلَى بَابِ بَيْتِكَ نَزَلْتُ سَاحَتَكَ وَ حَلَلْتُ بِفِتَائِكَ اللَّهُمَّ أَنْتَ رَبِّي وَ رَبُّ هَذَا الْبَيْتِ

O Allah^{-azwj}! I have performed Hajj for You^{-azwj} and have answered to You^{-azwj}, and have delegated to You^{-azwj}, and aimed to You^{-azwj}, and upon You^{-azwj} I have relied. I have sought Your^{-azwj} visitation, and here I am in Your^{-azwj} Sanctuary, in Your^{-azwj} Sacred precinct, as Your^{-azwj} guest. I have arrived at the door of Your^{-azwj} House, entered Your^{-azwj} Courtyard, and settled in Your^{-azwj} domain! O Allah^{-azwj}, You^{-azwj} are my Lord^{-azwj} and Lord^{-azwj} of this House!

اللَّهُمَّ إِنَّ هَذَا الْيَوْمَ يُكْرَهُ فِيهِ الرَّقْتُ وَ يُفْضَى فِيهِ التَّقْتُ وَ يُبْرُ فِيهِ الْمَسْمُ وَ يُعْتَقُ فِيهِ النَّسْمُ قَدْ جَعَلْتَ هَذَا الْبَيْتَ عِيداً يَجْعَلُكَ كَذَا وَ قُرْبَاناً لَكُمْ إِيَّاكَ وَ مَثَابَةً لِلنَّاسِ وَ أَمناً وَ جَعَلْتَهُ فِيهَا بِحَجَّةٍ وَ يُطَافُ حَوْلَهُ وَ يُجَاوَرُهُ الْعَاكِفُ وَ يَأْمَنُ فِيهِ الْخَائِفُ

O Allah^{-azwj}! This is the day in which marital relations are disliked, personal purification is completed, oaths are fulfilled, and souls are freed. You^{-azwj} have made this House a place of celebration by Your^{-azwj} Decree, a sacrifice offered to You^{-azwj}, a place of return for people, and a sanctuary of security. You^{-azwj} have Ordained Hajj within it, performance of the Tawaaf around it, and devotion beside it, where the devoted stay and the fearful find safety!

اللَّهُمَّ وَ إِيَّيَّ مَنْ حَجَّهُ لَكَ رَغْبَةً فِيكَ التَّمَّاساً لِمَرْضَاتِكَ وَ رِضْوَانِكَ وَ شُحّاً عَلَى حَاطِئِي مِنْكَ اللَّهُمَّ إِيَّيَّ أَسْأَلُكَ الْمُعَافَاةَ فِي الشُّكْرِ وَ الْعِتْقَ مِنَ النَّارِ إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ-

O Allah^{-azwj}, and I am among those who have performed Hajj for You^{-azwj} out of desire for You^{-azwj}, seeking Your^{-azwj} Pleasure and approval, and out of fear for my sins before You^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} for well-being with gratitude and for freedom from the Hellfire. Indeed, You^{-azwj} are the Most Merciful of the merciful ones!

ثُمَّ تَذُو مِنَ الْحَجَرِ فَتَسْتَلِمُهُ وَ تَقُولُ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ مِنَّا بِالْحَقِّ

Then go near the (Black) Stone and touch it and say, **‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. Rasools of our Lord had come with the Truth’. [7:43]!**

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ

Glory be to Allah^{-azwj} and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj} Alone! There is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Alive and does not die! In His^{-azwj} Hand is the goodness, all of it, and He^{-azwj} is Able upon all things! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and greetings!

ثُمَّ أَقْطِعِ التَّلْبِيَةَ إِنْ كُنْتَ مُتَمَتِعاً إِذَا اسْتَلَمْتَ الْحَجَرَ.-

Then terminate the Talbiyya if you had been performing Tamatto when you have touched the (Black) Stone³⁵⁰.

17 لِمَا رَوَى ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْطَعُ فِي عُمْرَتِهِ هُنَاكَ وَ كَذَلِكَ قَالَ ابْنُ عَبَّاسٍ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ كَانَ ابْنُ عُمَرَ وَ عَائِشَةُ بَرِيَّانَ قَطَعَ التَّلْبِيَةَ لِلْمُتَمَتِّعِ إِذَا رَأَى بُيُوتَ مَكَّةَ وَ الَّذِي نَذَهَبُ إِلَيْهِ مَا وَصَفْتُ فَالْحَيْبَارُكَ بِمَا شِئْتُمْ

As is reported by Ibn Abu Layli, from Ata’a, from Ibn Abbas

'The Prophet^{-saww} had cut it (Talbiyya) in his^{-saww} Umrah over there, and like that was said by Ibn Abbas and Jabir Bin Abdullah^{-ra}, and Ibn Umar and Ayesha had both viewed to cut the Talbiyya for the one performing Tamatto when one sees the houses of Makkah, and that which we are going to is what I have described, so it is your choice whatever you like.

فَإِذَا انْتَهَيْتَ إِلَى بَابِ الْبَيْتِ فَقُلِ اللَّهُمَّ إِنَّ الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْعَبْدَ عَبْدُكَ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ -

When you end to the door of the House (Kabah), say, 'O Allah^{-azwj}! The House is Your^{-azwj} House, and the Sanctuary is Your^{-azwj} Sanctuary, and the servant is Your^{-azwj} servant! This is a place of the one seeking shelter with You^{-azwj} from the Hellfire!'

ثُمَّ تَطُوفُ فَإِذَا انْتَهَيْتَ إِلَى رُكْنِ الْعِرَاقِ فَقُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشُّكِّ وَالشَّرِّكَ وَالشَّقَاقِ وَالنِّفَاقِ وَدَرْكِ الشَّقَاءِ وَمَخَافَةِ الْعَدَى وَسُوءِ الْمُنْقَلَبِ وَاعْوُدُ بِكَ مِنَ الْفَقْرِ وَالْفَاقَةِ وَالْحِرْمَانِ وَالْمُنَى وَالْفُتْقِ وَغَلْبَةِ الدِّينِ أَمْنْتُ بِكَ وَرَسُولِكَ وَوَلِيِّكَ رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَبِعَلِيِّ وَوَلِيِّهِ وَإِمَامًا وَبِالْمُؤْمِنِينَ إِخْوَانًا -

Then perform Tawaaf. When you end to the Iraqi corner, say, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the doubt, and the association, and the discord, and the hypocrisy, and becoming wretched, and fearing the enemy, and the evil transfer, and I seek Refuge with You^{-azwj} from the poverty, and the destitution, and the deprivation, and the false hopes, and the calamities, and the overwhelming debts! I have believed in You^{-azwj}, and in Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Guardian^{-asws}! I am pleased with Allah^{-azwj} as Lord^{-azwj}, and with Al-Islam as religion, and with Muhammad^{-saww} as Prophet^{-saww}, and with Ali^{-asws} as Guardian^{-asws} and an Imam^{-asws}, and with the Momineen as brothers!'

فَإِذَا انْتَهَيْتَ إِلَى تَحْتِ الْمِيزَابِ فَقُلِ اللَّهُمَّ أَظْلِمْنِي تَحْتِ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ أَمِّي رَوْعَةَ الْقِيَامَةِ وَأَعِظْنِي مِنَ النَّارِ وَأَوْسِعْ عَلَيَّ رِزْقِي مِنَ الْحَلَالِ وَادْرَأْ عَنِّي شَرَّ فَسَقَةِ الْجِنَّ وَالْإِنْسِ وَشَرَّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ فَاعْفُرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

When you end to beneath the spout, say, 'O Allah^{-azwj}! Shad me beneath Your^{-azwj} Throne on the Day there not be any shade except Your^{-azwj} Shade! Secure my dread of the Qiyamah and Liberate me from the Hellfire, and Expand my sustenance upon me from the Permissible, and Turn away from me evil of the mischievous Jinn and the humans, and evil of the mischievous Arabs and the non-Arabs! Forgive for me and Turn to me, surely, You^{-azwj} are the Oft-Turning, the Merciful!'

فَإِذَا انْتَهَيْتَ إِلَى الرُّكْنِ الشَّامِيِّ فَقُلِ اللَّهُمَّ اجْعَلْهُ حَجًّا مَقْبُولًا وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا وَعَمَلًا مُتَقَبَّلًا تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ إِبْرَاهِيمَ خَلِيلِكَ وَمُوسَى كَلِيمِكَ وَعِيسَى رُوحَكَ وَ مُحَمَّدٍ ص حَبِيبِكَ -

When you end to the Syrian corner, say, 'O Allah^{-azwj}! Make it an Accepted Hajj, and sins Forgiven, and striving Appreciated, and deeds Accepted! Accept from me just as You^{-azwj} had Accepted from Ibrahim^{-as} Your^{-azwj} Friend, and Musa^{-as} Your^{-azwj} Converser, and Isa^{-as} Your^{-azwj} Spirit, and Muhammad^{-saww} Your^{-azwj} Beloved!'

فَإِذَا انْتَهَيْتَ إِلَى الرُّكْنِ الْيَمَانِيِّ فَقُلِ اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ تَطُوفُهُ سَبْعَةُ أَشْوَاطٍ تَرْمُلُ فِي الثَّلَاثَةِ الْأَشْوَاطِ الْأُولَى مِنْهُنَّ مِنَ الْحَجَرِ إِلَى الْحَجَرِ وَ الرَّمْلُ الْحَبَبُ لَا شِدَّةَ السَّعْيِ فَإِنْ لَمْ يُمَكِّنِكَ الرَّمْلُ مِنَ الرِّحَامِ قَفِيفٌ فَإِذَا أَصَبْتَ مَسَلَكًا رَمَلْتَ وَ طَفِ الْأَرْبَعَةَ مَا شِئْتَ عَلَى تَمَسُّكِ مُطِيعًا مِنْ رَأْيِكَ تَجَمَّعَ طَرَفِي إِزَارِكَ فَعَلَّقْتَهُمَا عَلَى مَرْكَبِهِ - [مِنْ تَحْتِ مَنْكَبِكَ الْأَيْمَنِ وَ يَكُونُ مَنْكَبُكَ الْأَيْمَنِ مَكْشُوفًا

When you ended to the Yemeni corner, say, 'O Allah^{-azwj}! ***'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]***', performing Tawaaf of seven circuits, walking briskly in the first three circuits from these, from the (Black) Stone to the (Black) Stone, and the walking is briskly nor running fast. If it is not possible for you to walk briskly due to the crowd, then pause. When you can find an opening, walk briskly, and perform the (remaining) four (circuits) walking. Keep your right shoulder uncovered by pulling the upper cloth of your Ihram under your right arm and draping it over your left shoulder.

وَ أَكْثَرَ مِنْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا تَقْرَأُ الْقُرْآنَ

And frequent from (saying), 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj}! There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Alive and does not die! In His^{-azwj} Hand is the goodness, all of it, and He^{-azwj} is Able upon all things!' – and do not read the Quran.

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ قَالَ فِي طَوَافِهِ عَشْرَ مَرَّاتٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَحَدًا فَرْدًا صَمَدًا لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا كَتَبَ اللَّهُ لَهُ خَمْسًا وَ أَرْبَعِينَ حَسَنَةً

And it is reported from the Prophet^{-saww}, he^{-saww} said: 'One who says in his Tawaaf ten times, 'I testify that there is no god except Allah^{-azwj}, One, Individual, non-Hollow! He^{-azwj} does not beget nor is He^{-azwj} Begotten, and there does not happen to be anyone a match for Him^{-azwj}! He^{-azwj} did not Take a female companion nor a son!', Allah^{-azwj} will Write for him forty-five good deeds'.

فَإِذَا كُنْتَ فِي السَّابِعِ مِنْ طَوَافِكَ فَأَتِ الْمُسْتَجَارَ عِنْدَ الرُّكْنِ الْيَمَانِيِّ إِلَى مُوَحَّرِ الْكَعْبَةِ بِمِقْدَارِ ذِرَاعَيْنِ أَوْ ثَلَاثَةٍ وَ إِنْ شِئْتَ إِلَى الْمُلتَزِمِ الْأَصْبَقِ بَطْنِكَ بِالْبَيْتِ وَ تَعَلَّقْ بِأَسْتَارِ الْكَعْبَةِ وَ وَجْهَكَ الْأَصْبَقِ بِهِ وَ جَسَدَكَ كُلَّهَا كَذَا بِالْكَعْبَةِ وَ قُمْتَ وَ قُلْتَ

When you were to be in the seventh circuit of your Tawaaf, come to Al Mustajar by the Yemeni corner to the back of the Kabah a measurement of two cubits or three, and if you like, up to Al-Multazam. Adhere your belly with the House and hang on to curtains of the Kabah, and adhere with it your face and your body, all of it like that with the Kabah and stand and say: -

الْحَمْدُ لِلَّهِ الَّذِي كَرَّمَكَ وَ عَظَّمَكَ وَ شَرَّفَكَ وَ جَعَلَكَ مَتَابَعَةً لِلنَّاسِ وَ أَمَّنَا اللَّهُمَّ إِنَّ الْبَيْتَ بَيْتُكَ وَ الْعَبْدَ عَبْدُكَ وَ الْأَمْنَ أَمْنُكَ وَ الْحَرَمَ حَرَمُكَ هَذَا مَقَامُ الْعَائِدِينَ بِكَ مِنَ النَّارِ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ

'The Praise is for Allah^{-azwj} Who Honoured you, and Magnified you, and Ennobled you, and Made you a reward for the people and a security! O Allah^{-azwj}! The House is Your^{-azwj} House, and the servant is Your^{-azwj} servant, and the Security is Your^{-azwj} Security, and the Sanctuary is Your^{-azwj} Sanctuary! This is a place of the one seeking Refuge with You^{-azwj} from the Hellfire! I seek Refuge with Allah^{-azwj} from the Hellfire!'

وَ اجْتَهِدْ فِي الدُّعَاءِ وَ أَكْثِرِ الصَّلَاةَ عَلَى رَسُولِ اللَّهِ ص وَ ادْعُ لِنَفْسِكَ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ ادْعُ بِمَا أَحْبَبْتَ مِنَ الدُّعَاءِ

And make efforts in the supplication and frequent the Salawaat upon Rasool-Allah^{-saww}, and supplicate for yourself and for the believing men and the believing women, and supplicate with whatever you like from the supplication.

فَإِذَا فَرَعْتَ مِنْ طَوَافِكَ فَأْتِ مَقَامَ إِبْرَاهِيمَ إِنْ وَجَدْتَ خِفَةً وَ إِنْ لَمْ تَجِدْ فَحَيْثُ شِئْتَ مِنَ الْمَسْجِدِ فَصَلِّ رَكَعَتَيْنِ وَ اقْرَأْ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ الثَّانِيَةَ قُلْ هُوَ اللَّهُ- ثُمَّ تَدْعُو وَ تَفْرُغُ إِلَى اللَّهِ وَ تُصَلِّي أَيَّ سَاعَةٍ شِئْتَ مِنَ النَّهَارِ أَمْ اللَّيْلِ

When you are free from your Tawaaf, come to Maqam Ibrahim^{-as} if you can find less crowd, and if you cannot find, then wherever from the Masjid. Pray two units Salat and read in the first with Surah Al Fatiha and Surah Al Kafiroun, and the second (with) Surah Al Tawheed, then supplication and panic to Allah^{-azwj} and pray whichever time you like to, from the daytime or night.

ثُمَّ عُدْ إِلَى الْحَجَرِ الْأَسْوَدِ وَ إِذَا صَلَّيْتَ فَاسْأَلْهُ وَ أَكْثِرْ وَ ارْفَعْ يَدَيْكَ وَ قَبِّلْ أَوْ تُشِيرُ إِلَيْهِ ثُمَّ أْتِ زَمْزَمَ وَ تَشْرَبْ مِنْ مَائِهَا وَ تَسْتَقِي بِيَدِكَ دَلْوًا مَا يَلِي رُكْنِ الْحَجَرِ وَ قُلِ اللَّهُمَّ اجْعَلْهُ عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ عَمَلًا مُتَقَبَّلًا وَ شِفَاءً مِنْ كُلِّ سُقْمٍ-

Then return to the (Black) Stone, and when you have prayed Salat, request Him^{-azwj}, and more, and raise your hands, and either kiss or indicate towards it. Then come to Zamzam and drink from its water and scoop with your hand a bucket what follows the (Black) Stone and say, 'O Allah^{-azwj}! Make it a beneficial knowledge, and a vast sustenance, and deeds Accepted, and healing from every illness!'

ثُمَّ اخْرُجْ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي يَلِي بَابِ بَنِي مَخْزُومٍ مَا بَيْنَ الْأُسْطُوَانَتَيْنِ تَحْتَ الْقَنَادِيلِ وَ إِنْ خَرَجْتَ مِنْ غَيْرِهِ فَلَا بَأْسَ وَ اصْعَدْ عَلَيْهِ حَذَى [جَدَاءٍ] مِنَ الْبَيْتِ كَدًّا وَ كِبْرًا سَبْعًا أَوْ ثَلَاثًا وَ قُلْ

Then go out to Al-Safa from the door which follows the door of the clan of Makhzum, what is between the two pillars beneath the lamps, and if you go out from elsewhere, there is no problem, and ascend upon it (Al-Safa) parallel to the House (Kabah) like this, and exclaim Takbeer seven (times) or three and say: -

لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْخِزْيُ الْمُبِينُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ كُلُّهُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ لَا شَرِيكَ لَهُ-

'There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Alive and does not die! In His^{-azwj} Hand is the goodness, all of it, and He^{-azwj} is Able upon all things! There is no god except Allah^{-azwj} and we do not worship except Him^{-azwj}, being sincere to Him^{-azwj} in the religion! He^{-azwj} is Alone, there is no associate for Him^{-azwj}! He^{-azwj} Fulfils His^{-azwj} Promise and Helps His^{-azwj} servant, and Defeated the confederates Alone! There is no associate for Him^{-azwj}!'

وَ طَوَّلِ الْوُقُوفَ عَلَيْهِ ثُمَّ تَكْبِرْ ثَلَاثًا وَ أَعِدِ الْقَوْلَ الْأَوَّلَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ قُلِ اللَّهُمَّ اعْصِمْنِي بِدِينِكَ وَ بِطَوَاعِيَّتِكَ وَ طَوَاعِيَةِ رَسُولِكَ اللَّهُمَّ حَبِّبْنِي حُدُودَكَ-

And prolong the pausing at it, then exclaim three Takbeer and repeat the first words, and send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and say, 'O Allah^{-azwj}! Protect me with Your^{-azwj} religion and obedience to You^{-azwj} and obedience to Your^{-azwj} Rasool^{-saww}! O Allah^{-azwj}! Keep me aside from Your^{-azwj} Legal punishments!'

وَأَكْثِرِ الدُّعَاءَ مَا اسْتَطَعْتَ لِنَفْسِكَ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ لِوَالِدَيْكَ ثُمَّ تُكَبِّرُ ثَلَاثًا وَ تُعِيدُ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ مِثْلَ مَا قُلْتَ وَ سَلِّ اللَّهُ مِنْ فَضْلِهِ وَ اسْتَعِذْ مِنَ النَّارِ وَ تَضَرَّعْ إِلَيْهِ ثُمَّ تُكَبِّرُ ثَلَاثًا حَتَّى سَبْعِ مَرَّاتٍ كُلِّ ذَلِكَ ثَلَاثَ تَكْبِيرَاتٍ وَ يَكُونُ قِيَامُكَ عَلَى الصَّفَا وَ الْمَرْوَةَ مِقْدَارَ مَا يُقْرَأُ مِائَةٌ آيَةٍ مِنَ الْقُرْآنِ وَ أَقْلَهَا حَمْسَةً وَ عَشْرِينَ [عِشْرُونَ] آيَةً

And frequent the supplication whatever you can, for yourself and for entirety of the Momineen and for your parents. Then exclaim Takbeer thrice and repeat, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}!', similar to what you had said, and request Allah^{-azwj} from His^{-azwj} Grace, and seek Refuge from the Hellfire and beseech to Him^{-azwj}. Then exclaim Takbeer thrice until seven times, all of that with three Takbeers, and your standing should be upon Al-Safa and Al-Marwa a measurement of what one can read one hundred Verses from the Quran, and the least of it is twenty-five Verses.

وَ لَا تَأْسُ بِالتَّلْبِيَةِ عَلَى الصَّفَا وَ الْمَرْوَةَ كَمَا فَعَلَهُ ابْنُ مَسْعُودٍ وَ أَمَرَ بِهَا وَ قَالَ هِيَ اسْتِجَابَةٌ اسْتَجَابَ بِهَا مُوسَى رَبُّهُ

And there is no problem with the Talbiyya upon Al-Safa and Al-Marwa just as Ibn Masoud had done and had instructed with and say, 'It is a response Musa^{-as} had responded with to his^{-as} Lord^{-azwj}'.

ثُمَّ أَتَى مُتَوَجِّهًا إِلَى الْمَرْوَةَ وَ يَكُونُ وَفُوفًا عَلَى الصَّفَا أَرْبَعَ مَرَّاتٍ وَ عَلَى الْمَرْوَةَ أَرْبَعَ مَرَّاتٍ تَفْتَحُ بِالصَّفَا وَ تَخْتِمُ بِالْمَرْوَةَ وَ لِيَكُنْ آخِرُ دُعَائِكَ اسْتَعْمَلْنِي بِسُنَّةِ نَبِيِّكَ وَ تَوَفَّنِي عَلَى مِلَّةِهِ وَ أَعِدَّنِي مِنْ مَضَلَّاتِ الْفِتَنِ -

Then come facing towards Al-Marwa and your pausing upon Al-Safa should be four times and upon Al-Marwa three times, and begin with Al-Safa and end with Al-Marwa, and let your last supplication be, 'Utilise me with the Sunnah of Your^{-azwj} Prophet^{-saww}, and Cause me to die upon his^{-saww} religion, and Refuge me from dilemmas of the Fitna!'

وَ عَلَى الْمَرْوَةَ وَ لِيَكُنْ آخِرُ دُعَائِكَ احْتِمِ لِي اللَّهُمَّ بِخَيْرِ وَ اجْعَلْ عَاقِبَتِي إِلَى خَيْرٍ اللَّهُمَّ فَفِنِي مِنَ الذُّنُوبِ وَ اعْصِمْنِي فِيمَا بَقِيَ مِنْ عُمْرِي حَتَّى لَا أَعُودَ بَعْدَهَا أَبَدًا إِنَّكَ أَنْتَ الْعَاصِمُ الْمَانِعُ -

And upon Al-Marwa, let your last supplication be, 'O Allah^{-azwj}, and End for me with good, and Make my outcome to goodness! O Allah^{-azwj}! Free me from the sins and Protect me in what remains from my lifetime until I do not repeat after it, ever, surely You^{-azwj} are the Protector, the Preventer!'

وَ إِذَا نَزَلْتَ مِنَ الصَّفَا وَ أَنْتَ تُرِيدُ الْمَرْوَةَ فَامْشِ عَلَى هُنْبَيْتِكَ وَ قُلِ اللَّهُمَّ اسْتَعْمَلْنَا بِطَاعَتِكَ وَ أَحْيَيْنَا عَلَى سُنَّةِ نَبِيِّكَ وَ تَوَفَّنَا عَلَى مِلَّةِ رَسُولِكَ وَ أَعِدَّنَا مِنْ مَضَلَّاتِ الْفِتَنِ -

And when you descend from Al-Safa and you are intending Al-Marwa, walk upon your ease and say, 'O Allah^{-azwj}! Utilise us in Your^{-azwj} obedience, and Cause us to live upon the Sunnah

of Your^{-azwj} Prophet^{-saww}, and Cause us to die upon the religion of Your^{-azwj} Rasool^{-saww}, and Refuge us from dilemmas of the Fitna!’

فَإِذَا بَلَغْتَ السَّعْيَ وَ أَنْتَ فِي بَطْنِ الْوَادِي وَ هُنَاكَ مِيلَيْنِ أَحْضَرَيْنِ فَاسْعَ مَا بَيْنَهُمَا وَ قُلْ فِي سَعْيِكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعَلَّمَ وَ اهْدِنِي الطَّرِيقَ الْأَقْوَمَ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ حَتَّى تَقْطَعَ وَ تَجَاوَزَ الْمِيلَيْنِ فَإِنَّ النَّبِيَّ ص كَانَ يَمْشِي حَتَّى تُضْرَبَ قَدَمَاهُ فِي بَطْنِ الْمَسِيلِ

When you reach the Sa’ee and you are in the bottom of the valley, and over there are two green milestones, sprint what is between the two and say in your Sa’ee, ‘In the Name of Allah^{-azwj}, and Allah^{-azwj} is Greatest, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}! Lord^{-azwj}! Forgive and mercy and Overlook from what You^{-azwj} Know, and Guide me to the straightest path, surely You^{-azwj} are the Mightiest, the most Benevolent!’, until you have cut across and surpasses the two milestones, for the Prophet^{-saww} had walked until his^{-saww} feet would strike the bottom of the valley.

ثُمَّ يَسْعَى وَ يَقُولُ وَ لَا يُقْطَعُ الْأَبْطَحُ إِلَّا سَدًّا كَذَا فَتَأْتِي الْمَرْوَةَ وَ قُلْ فِي مَشْيِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ الْآخِرَةِ وَ الْأُولَى وَ أَعُوذُ بِكَ مِنْ شَرِّ الْآخِرَةِ وَ الْأُولَى-

Then walk briskly and say, and he should not cross Al Abtah except a dam, like you should come to Al-Marwa and say in your walking, ‘O Allah^{-azwj}! I ask You^{-azwj} from goodness of the Hereafter and the former (world), and I seek Refuge with You^{-azwj} from evil of the Hereafter and the former!’

فَاصْعَدْ عَلَيْهَا حَتَّى يَبْدُوَ لَكَ الْبَيْتُ وَ اسْتَقْبِلْ وَ ارْفَعْ يَدَيْكَ وَ قُلْ مَا قُلْتَ عَلَى الصَّفَا وَ تَكْبِيرٌ مِثْلَ مَا كَبَّرْتَ عَلَيْهِ ثُمَّ ائْتِ الْوَادِي مِنَ الْمَرْوَةِ وَ امْشِ حَتَّى تَأْتِيَ بَطْنَ الْوَادِي مِثْلَ مَا سَعَيْتَ مِنَ الصَّفَا إِلَى الْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ كُلُّ سَعْيَةٍ يُعَدُّ مِنَ الصَّفَا إِلَى الْمَرْوَةِ شَوْطٌ وَاحِدٌ وَ مِنَ الْمَرْوَةِ إِلَى الصَّفَا شَوْطٌ ثَانٍ يَكُونُ ابْتِدَاءً ذَلِكَ مِنَ الصَّفَا وَ خَاتِمَةً بِالْمَرْوَةِ

Ascend upon it until the House (Kabah) appears to you, and faces it and raise your hands and say what you had said upon Al-Safa, and exclaim Takbeer similar to what you had exclaimed upon it. Then come down from Al-Marwa and walk until you come to the bottom of the valley similar to what you had done from Al-Safa to Al-Marwa, seven circuits. Each circuit beginning from Al-Safa to Al-Marwa being one, and from Al-Marwa to Al-Safa secondly, that would be a beginning from Al-Safa and ending it with Al-Marwa.

ثُمَّ قَصِّرَ مِنْ شَعْرِكَ إِنْ كُنْتَ مُتَمَتِّعًا أَوْ احْلِقْ وَ الْحَلْقُ أَفْضَلُ وَ ابْدَأْ بِشِقِّكَ الْأَيْمَنِ ثُمَّ بِالْأَيْسَرِ وَ اذْفِنْ شَعْرَكَ فَإِذَا فَعَلْتَ ذَلِكَ قَدْ مَضَتْ عُمْرَتُكَ وَ حَلَّ لَكَ كُلُّ شَيْءٍ مِنْ لَبْسِ الْقَمِيصِ وَ مَا سِوَاهُ وَ وَطءِ النِّسَاءِ إِلَى يَوْمِ التَّرْوِيَةِ

The reduce from your hair if you were a Tamatto performer, or shave (the head), and the shaving is better, and begin with your right side, then the left and bury your hair. When you have done that, your Umrah has passed and Permissible for you are all things, from wearing the shirt and whatever is besides it, and marital relations with the women up to the day of Al-Tarwiyya.

وَ إِنْ كُنْتَ دَخَلْتَ بِالْحَجِّ وَ عُمْرَةً وَ هِيَ الْقِرَانُ أَوْ بِحَجَّةٍ مُفْرَدَةٍ أَقَمْتَ عَلَى إِحْرَامِكَ حَتَّى يُمَّ حَجَّكَ يَوْمَ النَّحْرِ وَ طُفَّ بِالْبَيْتِ مَا بَدَأَ لَكَ وَ لَا تَزُولُ فِيهِ

And if you had entered for the Hajj and Umrah, and it is the pairing, or for individual Hajj, be upon your Ihraam until your Hajj is completed on the day of sacrifice, and perform Tawaaf of the House (Kabah) whatever comes to you, and do not spring in it.

وَمِنَ الْعُلَمَاءِ مَنْ يَرَى أَنَّ عَلَى الْقَارِنِ طَوَافَيْنِ وَ سَعْيَيْنِ وَ يَأْمُرُهُ بِالرُّجُوعِ إِلَى الْبَيْتِ بَعْدَ فَرَاقِهِ مِنَ السَّعْيِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعًا بِالطَّوَافِ بِالْبَيْتِ سَبْعًا
آخَرَ يَزْمُلُ فِيهِ وَ يَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعًا أُخَرَ

And from the scholars are some who view that upon the pairing one there are two Tawaaf (to perform) and two Sa'ee(s), and he instructed him with the returning to the House (Kabah) at his being free from the Sa'ee between Al-Safa and Al-Marwa seven (circuits), and they instruct him to return to the Kabah after completing his Saee between Al-Safa and Al-Marwah, performing seven circuits of Tawaaf again, walking briskly in it, and then performing another seven circuits of Sa'ee.

فِي الْمَرَّةِ الْأُولَى يَجْعَلُ الطَّوَافَ وَ السَّعْيَ الْأَوَّلَ لِعُمْرَتِهِ وَ الطَّوَافَ وَ السَّعْيَ الثَّانِيَّ لِحَجَّتِهِ إِذَا كَانَ قَدْ دَخَلَ بِحِجٍّ وَ عُمْرَةٍ

In the first instance, the initial Tawaaf and Sa'ee are for his Umrah, while the second Tawaaf and Sa'ee are for his Hajj, if he has entered the state of Ihram for both Hajj and Umrah together.

وَ الَّذِي نَحْنَارُهُ وَ نَرَاهُ طَوَافًا بِالْبَيْتِ سَبْعًا وَ سَعْيًا بَيْنَ الصَّفَا وَ الْمَرْوَةِ سَبْعًا مُجْتَمِعًا لِلْقَارِنِ وَ الْمُتَمَتِّعِ وَ الدَّاحِلِ بِحِجَّةٍ مُفْرَدَةٍ.

However, the opinion we favour and consider correct is that a single Tawaaf of seven rounds around the Kabah and a single Sa'ee of seven circuits between Al-Safa and Al-Marwah suffices for the pairing one, and the Tamatto performer, and the one entering for individual Hajj".³⁵¹

18 لِقَوْلِ رَسُولِ اللَّهِ ص لِعَائِشَةَ وَ كَانَتْ قَارِنًا مُجْتَمِعًا طَوَافُ لِحَجِّكَ وَ عُمْرَتِكَ ذَلِكَ حَتَّى تَزِمِي جَمْرَةَ الْعَقَبَةِ وَ مَنْ كَانَ مُتَمَتِّعًا فَقَدْ وَصَفْتُ أَنَّهُ يَفْطَعُ
التَّلْبِيَةَ إِذَا اسْتَلَّمَ الْحَجَرَ ثُمَّ يُعِيمُ الْقَارِنُ عَلَى إِحْرَامِهِ وَ الْمُتَمَتِّعُ يُعِيمُ إِلَى يَوْمِ النَّوِيَّةِ

As per words of Rasool-Allah^{-saww} to Ayesha, and she was pairing (Hajj and Umrah): "One Tawaaf suffices for your Hajj and Umrah until you pelt the rocks of Al Aqaba. As for the person performing Tamatto I^{-saww} have already described that they should stop their Talbiyya after touching the Black Stone, and the pairing one remains in his state of Ihraam, while the one performing Tamatto remains in his state until the day of Al-Tarwiyya.

وَ انظُرْ أَيْنَ أَنْتَ فَإِنَّمَا أَنْتَ فِي حَرَمِ اللَّهِ وَ سَاحَةِ بِلَادِ اللَّهِ وَ هِيَ دَارُ الْعِبَادَةِ فَوَطِّنْ نَفْسَكَ عَلَى الْعِبَادَةِ فَإِنَّ الصَّلَاةَ وَ الصِّيَامَ وَ الصَّدَقَةَ وَ أَفْعَالَ الْبِرِّ
مُضَاعَفَةٌ وَ الْإِثْمَ وَ الْمَعْصِيَةَ أَشَدُّ عَذَابًا مُضَاعَفَةٌ فِي غَيْرِهَا

Look at where you are, for you are in the Sanctuary of Allah^{-azwj}, and the land of Allah^{-azwj}, which is the abode of worship. Therefore, prepare yourself for worship, as Salat, fasting, charity, and acts of righteousness are multiplied in Reward, while sin and disobedience bring about a multiplied Punishment, much more severe than (if committed) elsewhere!

³⁵¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 17

فَمَنْ هَمَّ لِمَعْصِيَةٍ وَ لَمْ يَعْمَلْهَا كُتِبَ لَهُ سَيِّئَةٌ لِقَوْلِهِ وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ -

The one who thinks of disobeying Him^{-azwj} and does not do it, Allah^{-azwj} will Write an evil deed for him, as per His^{-azwj} Words: **and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25].**

وَ لَيْسَ ذَلِكَ فِي بَلَدٍ غَيْرِهِ وَ إِنَّمَا أَرَادَ أَصْحَابُ الْفِيلَةِ هَدْمَ الْكَعْبَةِ فَعَاقَبَهُمُ اللَّهُ بِإِرَادَتِهِمْ قَبْلَ فِعْلِهِمْ فَوَطَّنَ نَفْسَكَ عَلَى الْوَرَعِ وَ أَحْرَزْ لِسَانَكَ فَلَا تَنْطِقْ إِلَّا بِمَا لَكَ لَا عَلَيْكَ وَ أَكْثِرْ مِنَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ ص

And that isn't in a city other than it, and rather the companions of the elephant intended to demolish the Kabah, but Allah^{-azwj} Punished them due to their intentions before they could carry out their action. Therefore, prepare yourself for piety, guard your tongue, and do not speak except for what is for you and not against you, and frequent from the glorifying, and extolling the Oneness, and the Salawaat upon the Prophet^{-saww}.

وَ أَمْرٌ بِالْمَعْرُوفِ وَ أَنَّهُ عَنِ الْمُنْكَرِ وَ أَفْعَلِ الْخَيْرِ وَ عَلَيْكَ بِصَلَاةِ اللَّيْلِ وَ طُولِ الْفُتُوتِ وَ كَثْرَةِ الطَّوَافِ وَ أَقْبَلِ الْخُرُوجِ مِنَ الْمَسْجِدِ فَإِنَّ النَّظَرَ إِلَى الْكَعْبَةِ عِبَادَةٌ وَ لَا يَزَالُ الْمَرْءُ فِي صَلَاةٍ مَا دَامَ يَنْتَظِرُهَا كَذَا -

And instruct with the acts of kindness, and forbid from the evil, and do the good deeds, and upon you is with praying the night Salat, and prolonged Qunout, and frequenting the Tawaaf, and reduce the exiting from the Masjid, for the looking at the Kabah is an act of worship, and the person does not cease to be in Salat for as long as he is looking at it like that³⁵².

19 وَ يُرَوَى عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ الطَّوَافَ لِلْغُرَبِ أَفْضَلُ مِنَ الصَّلَاةِ وَ لِأَهْلِ مَكَّةَ الصَّلَاةُ أَفْضَلُ مِنَ الطَّوَافِ وَ يُسْتَحَبُّ أَنْ يَطُوفَ الرَّجُلُ مُفَامَةً بِمَكَّةَ بِعَدَدِ السَّنَةِ ثَلَاثَ مِائَةٍ وَ سِتِّينَ أُسْبُوعًا عَدَدَ أَيَّامِ السَّنَةِ

And it is reported from Rasool-Allah^{-saww}, he^{-saww} said: 'Performing the Tawaaf is better for the stranger (outsider) than the Salat, and for the people of Makkah the Salat is better than the Tawaaf; and it is recommended that the man should perform Tawaaf in his place at Makkah of the number of the years – three hundred and sixty (Tawaaf), the number of the days of the year.

فَإِنْ لَمْ تَسْتَطِعْ فَثَلَاثَ مِائَةٍ وَ سِتِّينَ شَوْطًا فَإِنْ لَمْ تَسْتَطِعْ فَأَكْثِرْ مِنَ الطَّوَافِ مَا أَقَمْتَ بِمَكَّةَ فَإِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ مَكَّةَ حَتَّى تَحْتِمَ الْقُرْآنَ فَافْعَلْ فَإِنَّهُ يُسْتَحَبُّ ذَلِكَ وَ يَحْتَطَبُ الْإِمَامُ يَوْمَ السَّابِعِ مِنْ ذِي الْحِجَّةِ بَعْدَ الظُّهْرِ بِمَكَّةَ وَ يَأْمُرُ بِالْعُدُوءِ مِنَ الْعَدِ إِلَى مَنَى لِيُؤَافُوا الظُّهْرَ بِمَنَى فَيَقُومُ بِهَا مَعَ الْإِمَامِ

If you are not capable, then three hundred and sixty circuits. If he is not capable, then frequent from the Tawaaf for as long you stay at Makkah. If you are able not to go out from Makkah until you complete the Quran, do so, for that is recommended; and the imam (prayer leader) should address on the seventh day of Zul Hijjah after Al Zohr at Makkah, and he should instruct with the leaving from the next morning to go to Mina in order to fulfil Al Zohr Salat at Mina, so he should stay at it with the prayer leader.

³⁵² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 18

فَإِذَا كَانَ يَوْمَ التَّوْبَةِ يَجِبُ عَلَى الْمُتَمَتِّعِ أَنْ يَأْخُذَ مِنْ شَارِبِهِ وَ أَظْفَارِهِ وَ يُنَظِّفَ جَسَدَهُ مِنَ الشَّعْرِ وَ يَغْتَسِلَ وَ يَلْبَسَ تَوْبَةَ الْإِحْرَامِ وَ يَدْخُلَ الْبَيْتَ وَ يُحْرِمَ مِنْهُ أَوْ مِنَ الْحِجْرِ فَإِنَّ الْحِجْرَ مِنَ الْبَيْتِ وَ إِنْ خَرَجَ مِنْ غَيْرِ مَا وَصَفْتُ مِنْ رَحْلِهِ أَوْ مِنَ الْمَسْجِدِ أَوْ مِنْ أَيِّ مَوْضِعٍ شَاءَ يَجُوزُ أَوْ مِنَ الْأَبْطَحِ

So when it would be the day of Al-Tarwiyya, it is obligatory upon the performer of Tamatto that he takes (clips) from his moustache and his nails, and he should cleanse his body from the hair, and bath, and wear the clothes of the Ihraam, and he should enter the House (Kabah) and consecrate from it, or from Al Hijr, for Al Hijr is from the House (Kabah), and if he were to go out from elsewhere what I have described, from his camp, or from the Masjid, or from whichever place he desired, it is allowed, or from Al Abtah.

ثُمَّ تَطُوفُ بِالْبَيْتِ سَبْعًا لِيُذَاعِكَ الْبَيْتَ عِنْدَ خُرُوجِكَ إِلَى مِيٍّ لَا رَمَلَ عَلَيْكَ فِيهَا وَ يُصَلِّي لِأَفْرَادٍ مَا شَاءَ سِتَّ رَكَعَاتٍ أَوْ يُحْرِمُ عَلَى أَيِّ صَلَاةٍ الْفَرِيضَةِ- وَ لَا سَعْيَ عَلَيْكَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ قَارِنًا كُنْتَ أَوْ مُتَمَتِّعًا أَوْ مُفْرَدًا

The you should perform Tawaaf of the House (Kabah) seven (circuits) for your bidding farewell to the House (Kabah) at your exiting to Mina. There is no sprinting upon you during it, and he can pray for individual (Hajj) whatever he desires, six units, or consecrates upon whichever Prescribed Salat, and there is no Sa'ee upon you between Al-Safa and Al-Marwa, whether you were pairing or performing Tamatto or individual (Hajj).

ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَ تَقَبَّلْهُ مِنِّي وَ تَخَلِّني حَيْثُ حَبَسْتَنِي لِغَدْرِكَ الَّذِي قَدَّرْتَ عَلَيَّ-

Then you should say, 'O Allah^{-azwj}! I intend the Hajj, so Facilitate it for me and Accept it from me, and Release me wherever You^{-azwj} have Withheld me for Your^{-azwj} Determination which You^{-azwj} had Pre-determined upon me!'

ثُمَّ لَبَّ كَمَا لَبَّيْتَ فِي الْأَوَّلِ وَ إِنْ قُلْتَ لَبَّيْكَ بِحُجَّةٍ تَمَامُهَا وَ بَلَاغُهَا عَلَيْكَ أَجْرًاكَ وَ أَخْرَجَ الطَّوَافَ لِحُجَّتِكَ حَتَّى تَرْجِعَ مِنْ مِيٍّ ثُمَّ تَنْهَضُ إِلَى مِيٍّ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارَ وَ أَنْتَ تُلَبِّي تَرْفَعُ صَوْتَكَ تُصَلِّي بِهَا الظُّهْرَ وَ الْعِشَاءَ وَ الْعَتَمَةَ وَ صَلَاةَ الْفَجْرِ مِيٍّ

Then exclaim Talbiyya just as you had explained during the first, and if you say, 'Here I am for Hajj, its completion and its accomplishment is upon You^{-azwj}!', it will suffice you, and delay the Tawaaf until after you return from Mina. Then get up to go to Mina and upon you should be the calmness and the dignity while you are exclaiming Talbiyya raising your voice. You should pray the Salats Al Zohr, and Al Isha, and the evening, and Al Fajr Salat at Mina.

وَ إِنْ صَدَّكَ عَنِ الْخُرُوجِ إِلَى مِيٍّ شَعُلَ قَبْلَ الظُّهْرِ وَ خَرَجْتَ بَعْدَ الظُّهْرِ أَوْ أَيِّ وَقْتٍ إِلَى وَقْتِ الْفَجْرِ أَجْرًاكَ وَ أَنْزِلْ مِنْ مِيٍّ الْجَانِبِ الْأَيْمَنِ مِنْهَا إِلَى أَنْ تَبَسَّرَ لَكَ ذَلِكَ وَ حَيْثُ نَزَلْتَ أَجْرًاكَ

And if a pre-occupation hinders you from going out to Mina before Al Zohr and you go out after Al Zohr or whichever time of Al Fajr, it will suffice you; and descend at Min on its right side if that is easy for you, and wherever you descend, it will suffice you.

وَ قُلْ وَ أَنْتَ مُتَوَجِّهُ اللَّهُمَّ إِنِّي أَرْجُو وَ لَكَ أَدْعُو فَبَلِّغْنِي أَمَلِي وَ أَصْلِحْ عَمَلِي

And say while you are heading, 'O Allah^{-azwj}! I hope to You^{-azwj} and supplicate to You^{-azwj}, so Make me reach my wishes and Rectify my deeds!

اللَّهُمَّ إِنَّ هَذِهِ مِنِّي وَ مَا دَلَّلْتَنَا عَلَيْهِ وَ مَا مَنَنْتَ بِهِ عَلَيْنَا مِنَ الْمُقَاسَاةِ وَ أَسْأَلُكَ أَنْ تَمُنَّ عَلَيَّ فِيهَا بِمَا مَنَنْتَ بِهِ عَلَى أَوْلِيَائِكَ وَ أَهْلِ طَاعَتِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ وَ أَنْ تُؤَفِّقَ لَنَا مَا وَفَّقْتَ لَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ فَإِنَّمَا أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ -

O Allah^{-azwj}! This is Mina, and it is what You^{-azwj} have Guided us to and Blessed us with enduring. I ask You^{-azwj} to Bestow upon me the same bounties You^{-azwj} have Granted Your^{-azwj} Chosen servants, the people of obedience and devotion among Your^{-azwj} creatures! Grant us success in what You^{-azwj} Granted to Your^{-azwj} righteous servants, for I am Your^{-azwj} servant and in Your^{-azwj} Grasp!

وَ كَثَّرَ الصَّلَاةَ عَلَى رَسُولِ اللَّهِ ص فَإِنَّهُ يُسْتَحَبُّ ذَلِكَ هُنَاكَ فَإِنْ كُنْتَ قَرِيبًا مِنْ مَسْجِدِ الْخَيْفِ فَإِنَّهُ أَحَبُّ إِلَيَّ وَ إِنْ اسْتَطَعْتَ أَنْ لَا تُصَلِّيَ إِلَّا بِمِثِّي مَا دُمْتَ فِيهَا فَافْعَلْ فَإِنَّهُ قَدْ صَلَّى فِيهِ سَبْعُونَ نَبِيًّا أَوْ قِيلَ سَبْعُونَ أَلْفَ نَبِيٍّ.

And frequent the Salawaat upon Rasool-Allah^{-saww} for that is recommended over there. If you were pairing from Masjid Al Khief, it would be more beloved to me, and if you are capable of not praying Salat except at Mina for as long as you are in it, then do so, for seventy Prophets^{-as} have prayed in it', or it is say, 'Seventy thousand Prophets^{-as}'.³⁵³

20 عَنْ غُرَّةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ إِنَّ آدَمَ بِمَا دُفِنَ وَ هُنَاكَ قَبْرُهُ ع وَ إِنْ قَدَرْتَ أَنْ لَا تَبِيتَ وَ تُصَلِّيَ وَ تُسَبِّحَ وَ تَسْتَغْفِرَ إِلَّا بِمِثِّي فَافْعَلْ

From Urwah,

From Amir Al Momineen^{-asws}, he^{-asws} said: 'Adam^{-as} is buried at it, and over there is his^{-as} grave, and if you are able not to spend the night, and pray Salat, and glorify, and seek Forgiveness except at Mina, then do so.

فَإِذَا أَصْبَحْتَ وَ طَلَعَتِ الشَّمْسُ فَعُدْ إِلَى عَرَفَاتٍ فَكَبِّرْ وَ إِنْ شِئْتَ فَلَسْ وَ قُلِ اللَّهُمَّ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَسْأَلُكَ أَنْ تَغْفِرَ لِي ذُنُوبِي وَ تُعْطِيَنِي سُؤْلِي وَ تُفْضِيَنِي لِي حَاجَتِي وَ تُبَارِكَ لِي فِي جَسَدِي وَ أَنْ تَجْعَلَ لِي مِنْ ثَبَاهِي بِهِ وَ هُوَ أَفْضَلُ مِنِّي وَ تُوجِّهَنِي لِلْخَيْرِ أَيْنَمَا تَوَجَّهْتُ -

When it is morning and the sun emerges, return to Arafaat. Exclaim Takbeer, and if you desire, exclaim Talbiyya and say, 'O Allah^{-azwj}, and I have relied upon You^{-azwj}, and I ask You^{-azwj} to Forgive my sins for me, and Grant me my requests, and Fulfil my needs for me, and Bless for me in my body, and to Make me from the one You^{-azwj} will Boast with and although he is better than me, and Divert me to the goodness wherever I head to!'

فَإِذَا أَتَيْتَ عَرَفَاتٍ فَانزِلْ بَطْنَ نَمْرَةَ مِنْ وَرَاءِ الْأَخْوَاضِ إِنْ اسْتَطَعْتَ أَوْ كُنْ قَرِيبًا مِنَ الْإِمَامِ فَإِنَّ عَرَفَاتٍ كُلَّهَا مَوْقِفٌ إِلَى بَطْنِ عُرْنَةَ فَإِذَا رَأَيْتَ كَذَا.

When you come to Arafaat, descend to the interior of Namrah from behind the reservoir if you are capable, or be nearby to the prayer leader, for the whole of Arafaat is a pausing station up to the bottom of Urnah. When the sun declines proceed accordingly'.³⁵⁴

باب 63 ما يجب في الحج و ما يحدث فيه

³⁵³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 19

³⁵⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 62 H 20

CHAPTER 63 – WHAT IS OBLIGATORY DURING THE HAJJ AND WHAT OCCURS IN IT

1- مَنْ نَسِيَ طَوَافًا حَتَّى رَجَعَ إِلَى أَهْلِهِ لَمْ تَحِلَّ لَهُ النَّسَاءُ حَتَّى يَزُورَ الْبَيْتَ فَإِنْ مَاتَ فَلْيَقْضِ عَنْهُ وَلِيُّهُ أَوْ عَيْزُهُ وَ لَا يَصْلُحُ أَنْ يُقْضَى عَنْهُ وَ هُوَ حَيٌّ وَ لَيْسَ رَمِي الْجِمَارِ كَالطَّوَافِ لِأَنَّ الْجِمَارَ لَيْسَ فَرِيضَةً وَ الطَّوَافُ فَرِيضَةٌ

One who forgets Tawaaf until he returns to his family, the women are not Permissible for him until he visits the House (Kabah). If he dies, let his guardian or someone else fulfil it on his behalf, and it is not correct to fulfil on his behalf while he is still alive, and pelting of the rocks isn't like the Tawaaf because (pelting) the rocks isn't obligatory while the Tawaaf is obligatory.

وَ إِنْ نَسِيَ رَكَعَتِي الطَّوَافِ فَلْيَقْضِهِمَا حَيْثُ ذَكَرَهُمَا إِنْ كَانَ قَدْ خَرَجَ مِنْ مَكَّةَ وَ إِنْ كَانَ فِيهَا صَلَّاهُمَا حَلَفَ مَقَامَ إِبْرَاهِيمَ وَ لَمْ يَبْرَحْ إِلَّا بَعْدَ قَضَائِهِمَا وَ مَنْ مَسَّ طَبِيبًا وَ هُوَ مُحْرِمٌ اسْتَغْفَرَ رَبَّهُ فَقَطَّ

And if he forgets two units (Salat) of the Tawaaf, let him fulfil it whenever he remembers it. If he has already left Makkah, he should perform these wherever he is. If he is still in Makkah, he should pray them behind Maqam Ibrahim^{as} and should not leave until he has completed them. Whoever applies perfume while in the state of Ihraam should simply seek Forgiveness from his Lord^{azwj}.

وَ الْمَرْأَةُ تَحُجُّ مِنْ غَيْرِ وِلِيٍّ مَتَى أَبَى أَوْلِيَاؤُهَا الْمُرُوجَ مَعَهَا وَ لَيْسَ لَهَا مِنْ غَيْرِهَا وَ لَا لَهَا أَنْ تَمْتَنِعَ لِذَلِكَ وَ تَحُجُّ الْمُطَلَّقَةُ فِي عِدَّتِهَا وَ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ عَلَى دَابَّةٍ جَائِزٍ وَ الْمَشْيُ أَحَبُّ إِلَيَّ وَ إِنْ جُمِلَتِ الْمَرْأَةُ فِي تَحْمِيلٍ مِنْ غَيْرِ عِلَّةٍ لِاسْتِئْلَامِ الْحَجَرِ مِنْ أَجْلِ الرَّخَامِ لَمْ يَكُنْ بِذَلِكَ بَأْسٌ إِلَّا أَنِّي أَكْرَهُ أَنْ تَطُوفَ مُحْمُولَةً مَتَى لَمْ يَكُنْ بِهَا عِلَّةٌ-

A woman may perform Hajj without a guardian if her guardians refuse to accompany her, as they have no right to prevent her, nor does she have the right to refrain from performing Hajj due to their refusal. A divorced woman may perform Hajj during her waiting period. Performing Sa'ee between Al-Safa and Al-Marwah on a mount is Permissible, but walking is preferable to me. If a woman is carried in a carriage without any illness, solely to touch the Black Stone due to crowding, there is no harm in that, though I dislike for her to perform Tawaaf while being carried unless she has a valid reason".³⁵⁵

2- وَ قَالَ أَبِي إِنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ نَفِسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ بِالْبَيْدَاءِ لِأَرْبَعِ بَعِيرِينَ مِنْ ذِي الْقَعْدَةِ فِي حَجَّةِ الْوَدَاعِ فَأَمَرَهَا رَسُولُ اللَّهِ ص فَاعْتَسَلَتْ وَ احْتَسَّتْ وَ أَحْرَمَتْ وَ لَبَّتْ مَعَ النَّبِيِّ وَ أَصْحَابِهِ

And my father said: 'Asma Bint Umeys had post-childbirth bleeding with Muhammad Bin Abu Bakr at Al Bayda'a on four (days) remaining from Zul Qadah during the farewell Hajj. Rasool-Allah^{saww} instructed her so she bathed and stuffed (a cloth) and wore Ihraam, and she exclaimed Talbiyya along with the Prophet^{saww} and his^{saww} companions.

³⁵⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 1

فَلَمَّا قَدِمُوا مَكَّةَ لَمْ تَطْهُرْ حَتَّى نَفَرُوا مِنْ مِئَى وَ قَدْ شَهِدَتْ الْمَوَاقِفَ كُلَّهَا بِعَرَفَاتٍ وَ جَمْعٍ وَ رَمَتِ الْجِمَارَ وَ لَكِنْ لَمْ تَطْفُ بِالْبَيْتِ وَ لَمْ تَسْعَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَلَمَّا نَفَرُوا مِنْ مِئَى أَمَرَهَا رَسُولُ اللَّهِ ص فَاعْتَسَلَتْ وَ طَافَتْ بِالْبَيْتِ وَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ كَانَ جُلُوسُهَا لِارْتِجَ بَقَيْنَ مِنْ ذِي الْقَعْدَةِ وَ عَشْرَةَ مِنْ ذِي الْحِجَّةِ وَ ثَلَاثَةَ أَيَّامِ التَّشْرِيقِ

When they arrived at Makkah she was not pure until they departed from Mina, and she had attended all the junctures at Arafat and Jam'a (Al-Muzdalifa), and she pelted the rocks, but she did not perform Tawaaf of the House and did not perform Sa'ee between Al-Safa and Al-Marwa. When they departed from Mina, Rasool-Allah^{-saww} instructed her so she bathed and performed Tawaaf of the House (Kabah) and between Al-Safa and Al-Marwa, and her sitting was of four (days) remaining from Zul Qadah, and ten (days) from Zil Hajjah, and three days of Al-Tashreeq'.

قَالَ وَ أَفْضَلُ الْبُذْنِ ذَوَاتُ الْأَرْحَامِ مِنَ الْإِبِلِ وَ الْبَقَرِ جَمِيعاً وَ يُجْزِي مِنَ الذُّكُورَةِ مِنَ الْبَقَرِ وَ الْبُذْنِ وَ أَفْضَلُ الصَّحَايَا مِنَ الْإِبِلِ الْفُحُولَةُ وَ مَتَى أَصَابَ الْهَدْيَ بَعْدَ إِحْرَامِهِ مَرَضٌ أَوْ فَقْرٌ عَيْنٍ أَوْ غَيْرُهُ أَجْزَأُ صَاحِبُهُ أَنْ يُضَحِّيَ بِهِ مَتَى سَاقَهُ صَاحِبُهُ

He said, 'The best sacrificial animals are those with wombs from among camels and cattle alike. Male cattle and camels also suffice for sacrifice. The best offerings for sacrifice from camels are the mature males. If the sacrificial animal suffers from illness, blindness, or any other defect after the person has entered into Ihraam, it is sufficient for the owner to offer it as a sacrifice, provided that it was originally healthy when brought for the offering.

وَ كَذَلِكَ مَنْ مَاتَتْ الْأُضْحِيَّةُ كَذَا بَعْدَ شِرَائِهَا فَقَدْ أَجْزَأَتْ عَنْهُ وَ يُجْزِي فِي الْأَصْغَارِ الْجَذَعُ مِنَ الصَّانِ وَ لَا يُجْزِي جَذَعُ الْمَعْرِ وَ إِنْ سُرِقَتْ أُضْحِيَّةُ رَجُلٍ أَجْزَأَتْهُ وَ إِنْ اشْتَرَى بَدَلَهَا كَانَ أَفْضَلَ وَ الْأُضْحِيَّةُ تُجْزِي فِي الْأَمْصَارِ عَنْ أَهْلِ بَيْتٍ وَاحِدٍ إِذَا لَمْ يَكُنْ يَجِدُوا غَيْرَهَا

And like that, if the sacrificial animal dies after being purchased, it still fulfils the obligation. It is permissible to sacrifice a young sheep but not a young goat. If a man's sacrificial animal is stolen, it is still considered sufficient for him, but if he buys another one as a replacement, it is better. The sacrifice is permissible in cities on behalf of a single household if they cannot afford another.

وَ الْبَقْرَةُ تُجْزِي عَنْ خَمْسَةٍ إِذَا كَانُوا أَهْلَ جَوَانٍ وَاحِدٍ وَ يُنْتَفَعُ بِجِلْدِ الْأُضْحِيَّةِ وَ يُشْتَرَى بِهِ الْمَتَاعُ وَ إِنْ تُصَدِّقَ بِهِ فَهُوَ أَفْضَلُ وَ يُدْبَعُ فَيُجْعَلُ مِنْهُ جِرَابٌ وَ مُصَلًى وَ لَا تَأْكُلُ الصَّيْدَ وَ أَنْتَ حَرَامٌ وَ إِنْ كَانَ أَصَابَهُ مِحْلٌ

A cow suffices as a sacrifice for five people if they share the same household. The skin of the sacrificial animal may be used, and its value can be spent on goods. However, giving it to charity is better. The skin may also be tanned and used to make a bag or a prayer mat. Do not eat game while you are in the state of Ihraam, even if it was hunted by someone not in Ihraam.

وَ اعْلَمْ أَنَّهُ لَيْسَ عَلَيْكَ فِدَاءٌ لِشَيْءٍ أَنْتَبَهُ وَ أَنْتَ جَاهِلٌ وَ أَنْتَ مُحْرَمٌ فِي حَجَّتِكَ إِلَّا الصَّيْدَ فَإِنَّ عَلَيْكَ فِيهِ الْفِدَاءَ بِجَهْلٍ كَانَ أَوْ يَعْمَدُ وَ مَتَى أَصَبَتْهُ وَ أَنْتَ حَرَامٌ فِي الْحَرَمِ فَالْفِدَاءُ عَلَيْكَ مُضَاعَفٌ وَ إِنْ أَصَبَتْهُ وَ أَنْتَ حَلَالٌ فِي الْحَرَمِ فَفِيهِمْ وَاحِدَةٌ

Know that there is no expiation required for anything you do in ignorance while you are in the state of Ihraam for Hajj, except for hunting. In that case, expiation is obligatory whether it was done intentionally or unknowingly. If you hunt while in Ihraam within the Sacred

precincts, the expiation is doubled. However, if you hunt while not in Ihraam but within the Sacred precincts, a single compensation is required.

وَإِنْ أَصَبْتَهُ وَ أَنْتَ حَرَامٌ فِي الْحِلِّ فَعَلَيْكَ قِيمَةٌ وَاحِدَةٌ وَ مَتَى اجْتَمَعَ قَوْمٌ عَلَى صَيْدٍ وَ هُمْ مُحْرِمُونَ فَعَلَى كُلِّ وَاحِدٍ مِنْهُمْ قِيمَتُهُ وَ إِذَا اضْطُرَّ الْمُحْرِمُ فَوَجَدَ صَيْدًا أَوْ مَيْتَةً أَكَلَ مِنَ الصَّيْدِ لِأَنَّ فِدَاءَهُ فِي مَالِهِ قَائِمٌ فَإِنَّمَا يَأْكُلُ مِنْ مَالِهِ

If you hunt while in Ihraam but outside the sacred precincts, you must pay a single compensation. If a group of people in Ihraam hunt together, each of them must pay the full compensation individually. If a person in Ihraam is in a state of necessity and finds either game or carrion, he should eat from the game because its expiation remains a financial obligation, meaning he is essentially consuming from his own wealth.

وَإِنْ أَكَلَ الْحَلَالُ مِنْ صَيْدٍ أَصَابَهُ الْحَرَامُ لَمْ يَكُنْ بِهِ تَأْسٌ لِأَنَّ الْفِدَاءَ عَلَى الْمُحْرِمِ وَ يَطُوفُ الْمُفْرِدُ مَا شَاءَ بَعْدَ طَوَافِ الْفَرِيضَةِ وَ يُجِدُّ التَّلْبِيَةَ بَعْدَ الرَّكْعَتَيْنِ وَ الْقَارِئُ يَتْلُو الْمَنْزِلَةَ مَا خَلَا مِنَ الطَّوَافِ بِالتَّلْبِيَةِ وَ مَنْ أُهْدِيَ لَهُ حَمَامٌ أَهْلِيٌّ فِي الْحَرَمِ فَأَصَابَ مِنْهُ شَيْئًا فَلْيَتَصَدَّقْ بِمَنْعِهِ نَحْوَ مَا كَانَ يَسْتَوِي فِي الْقِيَمَةِ

If a person not in Ihraam eats from game that was hunted by someone in Ihraam, there is no harm in it, as the obligation of expiation falls on the one in Ihraam. A person performing Hajj as an individualiser (of the Hajj only), he may perform as many Tawaaf as they wish, after completing the obligatory Tawaaf and should renew the Talbiyya after the two units of Salat. The same applies to a paired (one performing both Hajj and Umrah together), except that he does not perform Tawaaf with the Talbiyya. If someone is gifted a domesticated pigeon within the Sanctuary and consumes it, he must give its equivalent value in charity.

وَ مَنْ قَرَنَ الْحَجَّ وَ الْعُمْرَةَ وَ سَاقَ الْهَدْيِ فَأَصَابَهُ حَصْرٌ لَمْ يَكُنْ عَلَيْهِ أَنْ يَبْعَثَ هَدْيًا مَعَ هَدْيِهِ وَ لَا يُجِلُّ حَتَّى يَبْلُغَ الْهَدْيُ حِلَّهُ فَإِذَا بَلَغَ الْهَدْيُ حِلَّهُ مَجَلَّهُ أَحَلَّ وَ عَلَيْهِ إِذَا بَرَأَ الْحَجَّ وَ الْعُمْرَةَ

Whoever pairs the Hajj and the Umrah and brings a sacrificial animal but is prevented from completing the rites, is not required to send another sacrificial animal along with his offering. However, he must not exit Ihraam until the sacrificial animal reaches its designated place. Once the animal reaches its place of sacrifice, he may exit Ihraam, and when he recovers, he must complete both the Hajj and the Umrah.

وَ مَنْ نَسِيَ رَكْعَتَيْ طَوَافِ الْفَرِيضَةِ حَتَّى دَخَلَ فِي السَّعْيِ فَلْيَحْفَظْ مَكَانَ الَّذِي ذَكَرَ فِيهِ ثُمَّ لِيَرْجِعْ فَلْيُبْصِلِ الرَّكْعَتَيْنِ ثُمَّ لِيَرْجِعْ فَلْيُبْصِلِ طَوَافَهُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ

If someone forgets to perform the two units (salat) of the obligatory Tawaaf and begins Sa'ee, he should remember the spot where he realised their mistake, return to perform the two units (Salat), and then resume and complete their Sa'ee between Al-Safa and Al-Marwah.

وَ إِنْ امْرَأَةٌ أَذْرَكَهَا الْحَيْضُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَنْتَتْ مَا بَقِيَ وَ قَوْلُ الرَّجُلِ لَا لَعْمَرِي لَيْسَ بِجِدَالٍ إِنَّمَا الْجِدَالُ لَا وَ اللَّهِ وَ بَلَى وَ اللَّهِ

If a woman begins menstruating while performing Sa'ee between Al-Safa and Al-Marwah, she should complete whatever remains of it. The phrase 'No, by my life' is not considered argumentation in oaths; true argumentation is saying 'No, by Allah' or 'Yes, by Allah'.

وَمَنْ نَظَرَ إِلَى غَيْرِ أَهْلِهِ وَهُوَ مُحْرِمٌ فَعَلَيْهِ جُزُورٌ أَوْ بَقْرَةٌ فَإِنْ لَمْ يَفِدْ فَشَاةٌ وَإِنْ نَظَرَ إِلَى أَهْلِهِ فَأَمْنَى لَمْ يَكُنْ عَلَيْهِ شَيْءٌ وَ يَغْتَسِلُ وَ يَسْتَغْفِرُ رَبَّهُ وَإِنْ حَمَلَهَا مِنْ غَيْرِ شَهْوَةٍ فَأَمْنَى فَلَيْسَ عَلَيْهِ شَيْءٌ فَإِنْ حَمَلَهَا مِنَ الشَّهْوَةِ أَوْ مَسَّ شَيْئاً مِنْهَا فَأَمْنَى أَوْ أَمَدَى فَعَلَيْهِ دَمٌ

If a person in Ihraam looks at someone who is not his spouse, with (lustful) desire, he must offer a camel or a cow as expiation; if he cannot afford that, then a sheep. However, if he looks at his wife and ejaculates, there is no penalty on him; he should perform Ghusl and seek forgiveness from his Lord. If he carries her without lust and ejaculates, there is no penalty. But if he carries her out of lust, or touches any part of her and ejaculates or has pre-seminal discharge, he must offer a blood sacrifice.

وَمَنْ طَافَ طَوَافَ الْفَرِيضَةِ فَلَمْ يَدْرِ أَسَبَّ طَافَ أَمْ سَبَّعاً أَعَادَ طَوَافَهُ فَإِنْ فَاتَهُ طَوَافُهُ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ وَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ هِيَ أَيَّامُ التَّشْرِيقِ وَ كَانُوا إِذَا قَدِمُوا مِنِّي تَفَاحَرُوا

Whoever performs the obligatory Tawaaf but is unsure whether he has completed six or seven rounds should repeat his Tawaaf. If he misses his Tawaaf, there is no penalty on him. The words of Allah^{-azwj} Mighty and Majestic: **And mention Allah during the numbered days; [2:203]**, these are the days of Al-Tashreeq, and it was so whenever they (Polytheists) arrived at Mina they prided.

فَقَالَ اللَّهُ فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ الْآيَةَ فَيُزُورُ الْمُتَمَتِّعُ الْبَيْتَ يَوْمَ النَّحْرِ وَ مِنْ عَدِهِ وَ لَا يُؤَخَّرُ ذَلِكَ وَ مُوسِعٌ عَلَى الْقَارِنِ وَ الْمُفْرِدِ أَنْ يَزُورَا مِنِّي شَاءَ وَ لَيْسَ الْمَوْقِفُ هُوَ الْجَبَلُ فَقَطُّ وَ كَانَ أَبِي يَقِفُ حَيْثُ يَبِيتُ وَ الرَّكْعَتَانِ بَعْدَ طَوَافِ الْفَرِيضَةِ لَا يُؤَخَّرَانِ عَنْهُ

Allah^{-azwj} Said: **So when you hasten on from Arafat [2:198]** – the Verse. The performer of Tamatto should visit the Kabah on the day of Sacrifice and the following day, and should not delay it. For the pairing one (one performing the Hajj and the Umrah together), and the individualiser (one performing only Hajj), he may visit whenever he wishes. The pausing at Arafat is not limited to the mountain alone. My father would stand wherever he camped. The two units Salat after the obligatory Tawaaf should not be delayed.

وَ تُحْرِمُ الْحَائِضُ وَ إِنْ لَمْ تُصَلِّ وَ مَتَى بَلَغَتِ الْوَقْتَ اغْتَسَلَتْ وَ اِحْتَشَّتْ وَ أَحْرَمَتْ وَ الشَّجَرَةُ مَتَى كَانَ أَصْلُهَا فِي الْحَرَمِ وَ فُرْعُهَا فِي الْحِلِّ فَهِيَ حَرَامٌ لِمَكَانِ أَصْلِهَا وَ مَتَى كَانَ أَصْلُهَا فِي الْحِلِّ وَ فُرْعُهَا فِي الْحَرَمِ كَانَ كَذَلِكَ وَ مَنْ مَسَّحَ وَجْهَهُ بِثَوْبِهِ وَ هُوَ مُحْرِمٌ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ وَ كَفَّارَةُ الْعُمْرَةِ يُعْجَلُهَا بِمَكَّةَ وَ لَا يُؤَخَّرُهَا إِلَى مِنِّي -.

A menstruating woman may enter into Ihraam even if she has not prayed Salat. Once her time comes, she should bathe, wrap herself, and enter into Ihraam. A tree whose roots are in the Sanctuary and branches are in the outside area is considered Sacred because of its origin in the Sanctuary. Similarly, if the roots are in the outside area and the branches are in the Sanctuary, it is still considered Sacred. If someone wipes their face with their garment while in Ihraam, there is no penalty on them. The expiation for Umrah should be hastened in Makkah and not delayed until Mina³⁵⁶.

3- أَبِي نَقَلَ عَنِ الصَّادِقِ أَنَّهُ قَالَ أَبُو جَعْفَرٍ عِ إِذْ رَسُولَ اللَّهِ صِ قَطَعَ التَّلْبِيَةَ يَوْمَ عَرَفَةَ عِنْدَ زَوَالِ الشَّمْسِ

My father transmitted from Al-Sadiq^{-asws}: ‘Abu Ja’far^{-asws} said: ‘Rasool-Allah^{-saww} had terminated the Talbiyya on the day of Arafat at midday’.

قُلْتُ لَهُ إِنَّا نُرْوِي أَنَّ ابْنَ عَبَّاسٍ أَرَدَفَ رَسُولَ اللَّهِ ص فَلَمْ يَزَلْ يُلَيِّحُنِي حَتَّى رَمَى حِجْرَةَ الْعَقَبَةِ

I said to him, ‘We are reported that Ibn Abbas had accompanied Rasool-Allah^{-saww} and he^{-saww} did not cease exclaiming Talbiyya until he^{-saww} pelted the rocks of Al-Aqaba!’

فَقَالَ أَبُو جَعْفَرٍ هَذَا شَيْءٌ يَقُولُونَهُ عَنِ ابْنِ عَبَّاسٍ أَوْ فَرَأَمُوهُ فِي الْكُتُبِ إِنَّ رَسُولَ اللَّهِ ص أَرَدَفَ أُسَامَةَ بْنَ زَيْدٍ فِي مَصْعَدِهِ إِلَى عَرَفَاتٍ فَلَمَّا أَفَاضَ أَرَدَفَ الْفَضْلُ بْنُ عَبَّاسٍ وَكَانَ فَتًى حَسَنَ اللَّيْمَةِ فَاسْتَقْبَلَ رَسُولَ اللَّهِ ص أَعْرَابِيٌّ وَعِنْدَهُ أُخْتُ لَهُ أَجْمَلُ مَا يَكُونُ مِنَ النِّسَاءِ فَجَعَلَ الْأَعْرَابِيُّ يَسْأَلُ النَّبِيَّ- وَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَى أُخْتِ الْأَعْرَابِيِّ وَجَعَلَ رَسُولُ اللَّهِ ص يَضَعُ يَدَهُ عَلَى وَجْهِ الْفَضْلِ يَسْتُرُهُ مِنَ النَّظَرِ

Abu Ja’far^{-asws} said: ‘This is what they are saying from Ibn Abbas or you are reading in the books. Rasool-Allah^{-saww} had Usama Bin Zayd accompany him on his ascent to Arafat. When he^{-saww} descended, he^{-saww} had Al-Fazl Ibn Abbas ride behind him^{-saww}. Al Fazl was a young man with a beautiful appearance. As they were travelling, a Bedouin came to Rasool-Allah^{-saww}), and with him was his sister, the most beautiful woman among women. The Arab began asking the Prophet^{-saww} while Al Fazl kept looking at the Bedouin’s sister. Rasool-Allah^{-saww} placed his^{-saww} hand on Al Fazl’s face to shield him from looking at her.

فَإِذَا هُوَ سَوَّاهُ مِنَ الْجَانِبِ نَظَرَ مِنَ الْجَانِبِ الْآخَرَ حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ ص مِنْ حَاجَةِ الْأَعْرَابِيِّ التَّمَّتْ إِلَيْهِ وَ أَحَدٌ بِمَنْكِبِهِ ثُمَّ قَالَ أ مَا عَلِمْتُمْ أَنَّمَا الْأَيَّامُ الْمُعْدُودَاتُ وَ الْمَعْلُومَاتُ لَا يَكْفُرُ رَجُلٌ فِيهِنَّ بِصَرِّهِ وَ لَا يَكْفُرُ لِسَانُهُ وَ يَدُهُ إِلَّا كَتَبَ اللَّهُ لَهُ مِثْلَ حَجِّ قَابِلٍ

When he^{-saww} covered his face from one side, Al-Fazl continued to look from the other side. When Rasool-Allah^{-saww} was free with the need of the Bedouin, he^{-saww} turned to him, grabbed hold of his shoulder, then said: ‘Don’t you know that rather these are the numbered and the well-known days? No man will restrain his gazed during these, nor restrain his tongue and his hand except Allah^{-azwj} will Write for him a similar Hajj the following year!’

وَ إِنَّمَا قَطَعَ رَسُولُ اللَّهِ ص التَّلْبِيَةَ عِنْدَ زَوَالِ الشَّمْسِ يَوْمَ عَرَفَةَ الْحِجْرُ لَيْسَ هُوَ مِنَ الْبَيْتِ وَ لَا فِيهِ شَيْءٌ مِنْهُ وَ إِنَّهُمْ سَمَوَهُ الْحُطِيمَ وَ قَالُوا إِنَّمَا هُوَ لِعَنَمِ إِسْمَاعِيلَ وَ لَكِنْ دَفَنَ إِسْمَاعِيلُ أُمَّهُ فِيهِ فَكَّرَهُ أَنْ يُوطَأَ قَبْرُهَا فَحَجَّرَ عَلَيْهِ وَ فِيهِ قُبُورُ أَنْبِيَاءَ

And rather Rasool-Allah^{-saww} had terminated the Talbiyya at midday on the day of Arafat, and Al-Hijr, it isn’t from the House (Kabah) nor is there any anything in it from it, and they have named it as Al Hateem and said, ‘But rather it is for the sheep of Ismail^{-as}’, but Ismail^{-as} had buried his^{-as} mother^{-as} in it, so it is disliked to tread her^{-as} grave. So he^{-as} placed stones upon it, and in it are graves of Prophets^{-as}.

وَ لَا بَأْسَ أَنْ تَقْرَنَ أُسْبُوعَيْنِ مِنَ الطَّوَافِ وَ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ إِنْ شِئْتَ فِي الْمَسْجِدِ وَ إِنْ شِئْتَ فِي بَيْتِكَ وَ كَذَلِكَ صَلَاةُ النَّافِلَةِ- وَ لَا يُصَلِّي لِطَوَافِ الْفَرِيضَةِ رُكْعَتَيْنِ إِلَّا عِنْدَ الْمَقَامِ

There is no problem pairing two seven-circuits of the Tawaaf and praying four units of Salat if you like in the Masjid and if you like in your house; and like that is the optional Salat, and the two units of Obligatory Salat cannot be prayed except by Al Maqam.

وَلَا تَأْسَ إِذَا صَلَّيْتَ الْعَصْرَ أَنْ تَطُوفَ وَ تُصَلِّيَ مَا دَامَتِ الشَّمْسُ بَيْضَاءَ نَقِيَّةً فَإِذَا تَغَيَّرَتْ طُفَّتْ مَا بَدَا لَكَ وَ أَحْصَيْتَ أَسْبَاعَكَ فَإِذَا صَلَّيْتَ الْمَغْرِبَ صَلَّيْتَ لِكُلِّ أُسْبُوعٍ رَكَعَتَيْنِ

There is no harm if, after you pray the Asr Salat, you perform the Tawaaf and pray as long as the sun remains clear and white. When it changes, you may perform the Tawaaf as you wish, and count your circuits. When you pray the Maghrib Salat, you should pray two units for each seven circuits.

وَمَنْ كَانَ مَعَكُمْ مِنَ الْبَسَاءِ فَلْيُصْنَعَنَّ كَمَا تَصْنَعُونَ وَ يَسْتَدْلِنَ الْبَيْتَابَ عَلَى وُجُوهِهِنَّ سَدًّا إِنْ أَرَدْنَ ذَلِكَ إِلَى النَّحْرِ وَ مَنْ كَانَ مَعَكُمْ مِنَ الصَّبِيَّانِ فَقَدِّمُوهُ إِلَى الْجُحْفَةِ أَوْ إِلَى بَطْنِ مَرِّ فَيُصْنَعَنَّ بِهِنَّ مَا يُصْنَعُ بِالْمُحْرِمِ وَ يُطَافُ بِهِنَّ وَ يُرْمَى عَنْهُنَّ وَ مَنْ لَمْ يَجِدْ مِنْهُنَّ هَدْيًا فَلْيُصَمِّمْ عَنْهُ [وَلِيَّهُ].

Those with you from among the women should do as you do, and they should cover their faces with their garments if they wish, until reaching the sacrificial area. Those with you from among the children should be brought to Al-Johfa or the lower part of Marr, and they should be treated as the one in Ihraam is treated. They should be made to perform the Tawaaf, and the stones (pebbles) should be pelted on their behalf. If they do not have the offering, their guardian should fast on their behalf³⁵⁷.

4- وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَحْمِلُ السِّكِّينَ فِي يَدِ الصَّبِيِّ ثُمَّ يَغْبِضُ عَلَى يَدِهِ الرَّجُلُ فَيَذِيحُ وَ تُشْعَرُ الْبَدَنُ مِنْ جَانِبِ الْأَيْمَنِ وَ يَتَوَمَّ الرَّجُلُ مِنْ جَانِبِ الْأَيْسَرِ ثُمَّ يُقَلِّدُهَا بِنَعْلِ خَلَقٍ مِمَّا صَلَّيَ فِيهِ وَ إِنْ هَلَكَتِ الْبَدَنَةُ وَ هِيَ مَضْمُونَةٌ فَعَلَيْكَ مَكَائِهَا وَ إِنْ كَانَتْ غَيْرَ مَضْمُونَةٍ ثُمَّ عَطِبَتْ أَوْ هَلَكَتْ فَلَيْسَ عَلَيْكَ شَيْءٌ وَ عَلَى مَنْ يَجِدُهَا أَنْ يَنْحَرَهَا

And Ali^{asws} Bin Al-Husayn^{asws} used to have a young child carry the knife, and then a man would hold his hand and slaughter the sacrifice. The sacrificial animals would be marked on the right side, and the man would stand on the left side. Then, he would attach a worn-out sandal to the animal from the place where it was prayed upon. If the sacrificial animal perishes (dies) and it is guaranteed, you are required to replace it. If it is not guaranteed and it dies or perishes, there is no obligation on you, but the one who finds it should slaughter it.

وَ أَمَّا امْرَأَةٌ طَافَتْ بِالْبَيْتِ ثُمَّ حَاضَتْ فَعَلَيْهَا طَوَافٌ بِالْبَيْتِ وَ لَا تَخْرُجُ مِنْ مَكَّةَ حَتَّى تَفْضِيَهُ وَ هُوَ الطَّوَافُ الْوَاجِبُ وَ إِنْ خَرَجَتْ مِنَ الْمَسْجِدِ فَحَاضَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَلْتَمَضْ فِي سَعْيِهَا وَ يُسْتَحَبُّ لِلرَّجُلِ وَ الْمَرْأَةِ أَنْ لَا يَخْرُجَا مِنْ مَكَّةَ حَتَّى يَشْتَرِيَا بِدِرْهَمٍ تَمْرًا فَيَتَصَدَّقَانِ بِهِ لِمَا كَانَ فِي إِحْرَامِهِمَا وَ فِي حَرَمِ اللَّهِ.

Any woman who has performed the Tawaaf of the House and then menstruates must complete the Tawaaf of the House (Kabah), and she should not leave Makkah until she has done so. This is the obligatory Tawaaf. If she leaves the mosque and menstruates between Al-Safa and Al-Marwah, she should continue her Sa'ee. It is recommended for both men and women not to leave Makkah until they buy dates with a Dirham and give them in charity for what they did while in their state of Ihraam and in the Sacred Precinct of Allah^{azwj}³⁵⁸.

5- قَالَ أَبِي فَمَنْ أَدْرَكَ جَمْعًا فَقَدْ أَدْرَكَ الْحَجَّ وَ الْفَارُونَ وَ الْمَفْرِدُ وَ الْمُتَمَتِّعُ مَتَى فَاتَهُ الْحَجُّ أَهْلًا بِعُمْرَةٍ وَ دَهَبَ حَيْثُ شَاءَ وَ قَضَى الْحَجَّ مِنْ قَابِلٍ

³⁵⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 3

³⁵⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 4

My father said, 'Whoever catches the gathering (of the people at Arafat) has caught the Hajj!' The one performing Hajj in the form of pairing (the Hajj and the Umrah), individualising (Hajj only), or Tamatto (Hajj with Umrah), if the Hajj is missed, should declare the intention for Umrah and go wherever they wish. Then, he can perform the Hajj the following year.

وَعَلَى الْإِمَامِ أَنْ يُصَلِّيَ الظُّهْرَ يَوْمَ التَّرْوِيَةِ فِي مَسْجِدِ الْخَيْفِ وَ يُصَلِّيَ يَوْمَ النَّفَرِ بِالْمَسْجِدِ الْحَرَامِ

And upon the imam (prayer leader) is to pray Al-Zohr Salat on the Day of Al Tarwiyya (8th of Zul Hijja) in the Masjid Al-Kheif and pray on the day of departure (11th of Zul Hijja) in the Sacred Masjid.

وَمَنْ أَفْرَدَ الْحَجَّ اغْتَمَرَ إِذَا أَمَكَنَ الْمُوسَى مِنْ شَعْرِهِ وَ لَا نَأْسَ بِأَنْ تَكْتَجِلَ وَ أَنْتَ مُحَرَّمٌ مَا لَمْ يَكُنْ فِيهِ طِيبٌ تَجِدُ رِيحَهُ وَ أَمَّا لِيَزِينَةَ فَلَا.

For the one who performs individual Hajj should perform Umrah if they are able to cut their hair. There is no harm in using kohl while in Ihraam as long as it does not contain any fragrance that can be smelt, and as for the adornment, so no!"³⁵⁹

6 أَبِي قَالَ وَ سُئِلَ ابْنُ عَبَّاسٍ فَقِيلَ لَهُ إِنَّ قَوْمًا يُزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ص قَدْ أَمَرَ بِالرَّمْلِ حَوْلَ الْكَعْبَةِ

My father said, 'And Ibn Abbas was asked. It was said to him, 'A group of people are claiming that Rasool-Allah^{-saww} had instructed with sprinting around the Kabah!'

قَالَ كَذَبُوا وَ صَدَقُوا

He said, 'They are lying and speaking the truth'.

فَقُلْتُ وَ كَيْفَ ذَلِكَ

I said, 'And how is that so?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَ أَهْلِهَا مُشْرِكُونَ وَ بَلَغَهُمْ أَنَّ أَصْحَابَ مُحَمَّدٍ ص جَاهِدُونَ فَقَالَ رَسُولُ اللَّهِ ص رَجِمَ اللَّهُ رَجُلًا أَرَاهُمْ مِنْ نَفْسِهِ جَلْدًا

He said, 'Rasool-Allah^{-saww} entered Makkah during the Umrah of 'Al-Qaza', its people were still Polytheists. They heard that the companions of Muhammad^{-saww} were in a state of exhaustion. Rasool-Allah^{-saww} said: 'May Allah^{-azwj} have Mercy on a man who shows them his endurance!'

فَأَمَرَهُمْ فَحَسَرُوا عَنْ أَعْضَادِهِمْ وَ رَمَلُوا بِالْبَيْتِ ثَلَاثَةَ أَشْوَاطٍ وَ رَسُولُ اللَّهِ ص عَلَى نَاقَتِهِ وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ أَخَذَ بِرِمَامِهَا وَ الْمُشْرِكُونَ بِجِبَالِ الْمِيزَابِ يَنْظُرُونَ إِلَيْهِمْ ثُمَّ حَجَّ رَسُولُ اللَّهِ ص بَعْدَ ذَلِكَ فَلَمْ يَزْمَلْ وَ لَمْ يَأْمُرْهُمْ بِذَلِكَ فَصَدَقُوا فِي ذَلِكَ وَ كَذَبُوا فِي هَذَا.

He^{-saww} then ordered them to uncover their shoulders and perform the fast-paced walking around the Kabah for three circuits, while Rasool-Allah^{-saww} was riding his^{-saww} camel, and

³⁵⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 5

Abdullah Ibn Rawaha was holding its reins. The polytheists were standing near the Maqam Ibrahim^{as}, watching them. Afterwards, Rasool-Allah^{saww} performed the Hajj, but he^{saww} did not do the brisk walk and did not order them to do so. They were truthful in that event, but they lied about this one!"³⁶⁰

7 أَبِي عَنْ جَدِّي عَنْ أَبِيهِ قَالَ رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَمَّيْنِي وَ لَا يَزْمُلُ-.

My father, from my grandfather, from his father who said, 'I saw Ali^{asws} Bin Al-Husayn^{asws} walking and not sprinting".³⁶¹

8 وَ قَالَ أَبُو بَصِيرٍ جُعِلَتْ فِدَاكَ إِنَّ أَهْلَ مَكَّةَ أَنْكَرُوا عَلَيْكَ ثَلَاثَةَ أَشْيَاءَ صَنَعْتَهَا

Abu Baseer said, 'May I be sacrificed for you^{asws}! The people of Makkah are denying three things upon you^{asws} having done it!'

قَالَ وَ مَا هِيَ

He^{asws} said: 'And what are these?'

قَالَ أَحْرَمْتَ مِنَ الْجُحْفَةِ وَ قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص أَحْرَمَ مِنْ ذِي الْحُلَيْفَةِ

He said, 'You^{asws} consecrated from Al Johfa and although you^{asws} know that Rasool-Allah^{saww} had consecrate from Zil Huleyfa!'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص جَعَلَ ذَلِكَ وَقْتًا وَ هَذَا وَقْتُ إِنَّا أَحْرَمْنَا ثُمَّ ضَمْنَا أَنْفُسَنَا لِلَّهِ إِنَّ الْمُسْلِمَ ضَمَانُهُ عَلَى اللَّهِ لَا يُصِيبُهُ نَصَبٌ وَ لَا تَلْوَحُهُ شَمْسٌ إِلَّا كُتِبَ لَهُ وَ مَا لَا يُعْلَمُ أَكْثَرَ

He^{asws} said: 'Rasool-Allah^{saww} had designated that a juncture and this is (also) a juncture we have consecrated. Then we have committed ourselves to Allah^{azwj}. Indeed, the Muslims, his guarantee is upon Allah^{azwj}! Neither toil nor (harm of) sun shine except what is Written for him, and what he does not know is more'.

قَالَ وَ أَنْكَرُوا عَلَيْكَ أَنَّكَ دَبَّحْتَ هَدْيِكَ بِمَكَّةَ فِي مَنْزِلِكَ

He said, 'And they are denying upon you^{asws} that you had sacrificed your^{asws} offering at Makkah in your^{asws} house!'

قَالَ إِنَّ مَكَّةَ كُلَّهَا مَنْحَرٌ

He^{asws} said: 'Surely Makkah, the whole of it is a slaughtering place'.

قَالَ وَ أَنْكَرُوا عَلَيْكَ أَنَّكَ لَمْ تُقْبَلِ الْحَجَرَ الْأَسْوَدَ وَ قَدْ قَبَّلَهُ رَسُولُ اللَّهِ ص

³⁶⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 6

³⁶¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 7

He said, 'And they are denying upon you^{-asws} that you^{-asws} did not kill the Black Stone while Rasool-Allah^{-saww} had kissed it!'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا انْتَهَى إِلَيْهِ أُفْرِجَ لَهُ وَ إِيَّاهُمْ لَا يُفْرَجُونَ لَنَا.

He^{-asws} said: 'When Rasool-Allah^{-saww} had ended to it, they made a way for him^{-saww}, and they are not making a way for us^{-asws}!'³⁶²

9 أَبِي قَالَ إِنَّ عَبْدَ الرَّحْمَنِ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ تُوِّجَ بِالْأَبْوَاءِ وَ مَعَهُ الْحُسَيْنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَصَنَعُوا بِهِ كَمَا يُصْنَعُ بِالْبَيْتِ غَيْرَ أَنَّهُ لَمْ يَمَسَّهُ طِيبٌ وَ حُجْرٌ وَجْهَهُ

My father said, 'Abdul Rahman, slave of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} died at Al Abwa, and with him were Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Abdullah son of Ja'far^{-ra}, and Abdullah Bin Abbas. They dealt with him like what is dealt with deceased apart from he was not touched by perfume and his face was veiled.

وَ الْقَارِنُ وَ الْمُفْرَدُ وَ الْمُتَمَتِّعُ إِذَا حَجُّوا مَشَاءً وَ رَمَوْا جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ وَ ذَبَحُوا وَ حَلَقُوا إِنْ شَاءُوا أَنْ يَرْكَبُوا وَ قَدْ أَحَلُّوا مِنْ كُلِّ شَيْءٍ إِلَّا النِّسَاءَ حَتَّى يَزُورُوا بِالْبَيْتِ إِلَّا أَنْ الْمُتَمَتِّعَ مِنْهُمْ

And the pairing (of Hajj and Umrah), and the individualiser (of Hajj only), and the Tamatto performer when they perform Hajj walking, and they pelt the rocks of Al-Aqaba on the day of sacrifice, and they slaughter (sacrificial animal), and they shave (their heads), if they like they can ride, and they would be released from all things except the women until they have visited the House, except the Tamatto performer.

مَنْ يَقُولُ قَدْ حَلَّ لَهُ الطِّيبُ وَ مِنْهُمْ مَنْ يَقُولُ لَمْ يَحِلَّ لَهُ الطِّيبُ وَ لَا النِّسَاءَ حَتَّى يَزُورَ الْبَيْتَ - وَ لَا بَأْسَ بِقِصَاصِ الْمَنَابِكِ كُلِّهَا عَلَى غَيْرِ وُضُوءٍ إِلَّا الطَّوَافَ بِالْبَيْتِ وَ الْوُضُوءُ أَفْضَلُ -.

From them is one who says, 'The perfume is Permissible for him', and from them is one who says, 'The perfume is not Permissible for him nor are the women until he visits the House (Kabah)', and there is no problem with fulfilling the rituals, all of them, without being upon Wud'u except the Tawaaf of the House (Kabah), and the Wud'u is better''³⁶³

10 أَبِي عَنْ أَبِيهِ قَالَ وَ سَأَلَ ابْنُ عَبَّاسٍ الْحُسَيْنَ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ الْخَيْرِ عَنِ الْحَصَى الَّذِي يُرْمَى بِهِ الْجِمَارُ فَإِنَّا لَمْ نَزَلْ نَرْمِيهَا مُنْذُ كَذَا وَ كَذَا

My father, from his father who said, 'And Ibn Abbas asked Al-Husayn^{-asws}. He said, 'O Abu Abdullah^{-asws}! Inform me about the pebbles which the rocks are pelted with, for we have not ceased to pelt these since such and such (time)'.

فَقَالَ لَهُ الْحُسَيْنُ إِنَّهُ لَيْسَ مِنْ جَمْرَةٍ إِلَّا وَ تَحْتَهَا مَلَكٌ وَ شَيْطَانٌ فَإِذَا رَمَى الْمُؤْمِنُ النَّتْمَةَ الْمَلَكُ فَرَفَعَهُ إِلَى السَّمَاءِ وَ إِذَا رَمَى الْكَافِرُ قَالَ لَهُ الشَّيْطَانُ بِاسْتِكَ مَا رَمَيْتَ -.

³⁶² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 8

³⁶³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 9

Al-Husayn^{-asws} said to him: 'There isn't any (pelted) rock except and beneath it is an Angel and a Satan^{-la}. when the Momin pelts, the Angel swallows it and raises it to the sky, and when the Kafir pelts, the Satan^{-la} says to him, 'Evil is what you have thrown!''³⁶⁴

11 وَ عَنْهُ قَالَ الرَّكْنُ الْيَمَانِيُّ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ لَمْ يَمْتَعَهُ مِنْذُ فَتَحَهُ وَ إِنَّ مَا بَيْنَ هَذَيْنِ الرَّكْنَيْنِ الْأَسْوَدِ وَ الْيَمَانِيِّ مَلَكٌ يُدْعَى هَجِيرٌ يُؤْتِنُ عَلَى دُعَاءِ الْمُؤْمِنِينَ -.

And from him^{-asws}, said: 'The Yemeni corner is a door from the doors of Paradise. It has not been prevented (from) since it was opened, and what is between these two corners, the (Black Stone) and the Yemeni, there is an Angel called saying 'Ameen' upon supplications of the Momineen''^{.365}

12 قَالَ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَذْفُقُ شَعْرَهُ فِي فُسْطَاطِهِ وَ يُسْتَحَبُّ أَنْ يَقُولَ اللَّهُمَّ اعْطِنِي بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ -.

He said, 'And Ali^{-asws} Bin Al-Husayn^{-asws} had buried his^{-asws} hair in his^{-asws} tent, and he^{-asws} recommended that one should say, 'O Allah^{-azwj}! Grant me with each hair, Noor on the Day of Qiyamah''^{.366}

13 وَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَكْرَهُ أَنْ يُجْرَحَ الشَّعْرُ مِنْ مَعِي وَ كَانَ يَقُولُ عَلَى مَنْ أَخْرَجَهُ أَنْ يَرُدَّهُ -.

And Abu Abdullah^{-asws} had disliked to take the hair outside from Mina and he^{-asws} had said, 'Upon the one who takes it outside is to return it''^{.367}

14 أَبِي عَنْ أَبِيهِ قَالَ لَا بَأْسَ إِذَا طَلَبْتَ رَأْسَكَ بِالْحِنَاءِ أَنْ تَمَسَّحَ رَأْسَكَ لِلْوَضُوءِ وَ أَمَّا رَجُلٌ أَخَذَ وَاحِدَةً وَ عِشْرِينَ حَصَاةً فَرَمَى بِهَا الْجِمَارَ وَ رَدَّ وَاحِدَةً فَلَمْ يَدْرِ أَيُّهُنَّ نَقَصَتْ قَالَ فَلْيَرْجِعْ فَلْيَرْجِعْ فَلْيَرْجِعْ كُلَّ حَجْمَةٍ بِحَصَاةٍ وَ إِنْ نَقَصَتْ حَصَاةً فَلَمْ يَدْرِ أَيُّنَ هِيَ فَلَا بَأْسَ أَنْ يَأْخُذَ مِنْ تَحْتِ قَدَمَيْهِ فَيَرْمِي بِهَا وَ إِنْ رَمَيْتَ بِهَا فَوَقَعَتْ فِي مَجْلٍ أَعِدْ مَكَاهَا.

My father, from his father said, 'There is no problem if you apply henna to your head and then wipe over it for Wud'u, and if a man takes twenty-one pebbles to throw at the rocks and later realises that he is missing one but does not know which one is missing, he should return and throw one pebble at each rock. If he is still missing a pebble and does not know where it was left out, there is no harm in taking one from under his feet and throwing it. And if he throws a pebble and it lands in a carriage, he should throw another in its place.

وَ إِنْ أَصَابَ إِنْسَانًا ثُمَّ أَوْ جَمَلًا ثُمَّ وَقَعَتْ عَلَى الْأَرْضِ أَجْزَاءُ وَ أَيُّ رَجُلٍ رَمَى الْجُمْرَةَ الْأُولَى بِأَرْبَعِ حَصَيَاتٍ ثُمَّ نَسِيَ وَ رَمَى الْجُمْرَتَيْنِ بِسَبْعِ عَادَ فَرَمَى الثَّلَاثَ عَلَى الْوَلَاءِ بِسَبْعِ سَبْعٍ وَ إِنْ كَانَ رَمَى الْوُسْطَى بِثَلَاثٍ ثُمَّ رَمَى الْأُخْرَتَيْنِ فَلْيَرْجِعْ فَلْيَرْجِعْ فَلْيَرْجِعْ فَإِنْ كَانَ رَمَى بِثَلَاثٍ رَجَعَ فَرَمَى بِأَرْبَعِ

If a pebble hits a person or a camel and then falls to the ground, it is still valid. If a man throws four pebbles at the first rock, then forgets and throws seven at the other two, he must return and throw seven at each of the three in sequence. If he threw only three at the middle rock

³⁶⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 10

³⁶⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 11

³⁶⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 12

³⁶⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 13

and then completed the other two, he must return and complete the middle one. If he had thrown three, he should return and throw four more.

وَمَنْ طَافَ بِالْبَيْتِ ثَمَانِيَةَ أَشْوَاطٍ أَضَافَ إِلَيْهَا سِتًّا وَ صَلَّى أَرْبَعَ رَكَعَاتٍ وَ إِنْ طَافَ بِالصَّفَا وَ الْمَرْوَةَ تِسْعًا فَلْيَسْعَ كُلَّ وَاحِدَةٍ وَ لِيَطْرُقَ ثَمَانِيَةً وَ إِنْ طَافَ ثَمَانِيَةً فَلْيَطْرُقَ وَاحِدَةً وَ لِيَعْتَدَّ بِسَبْعَةٍ وَ إِنْ بَدَأَ بِالْمَرْوَةِ فَلْيَطْرُقَ مَا شَاءَ وَ يَبْدَأُ بِالصَّفَا

If someone performs Tawaaf of the Kabah for eight circuits, he should add six more and pray four units of Salat. If he performs nine circuits between Al-Safa and Al-Marwah, he should complete each individually and disregard the extra. If he performs eight circuits, he should disregard one and count seven. If he starts at Al-Marwah, he should discard as needed and start from Al-Safa.

وَ الْكَسِيرُ يُجْمَلُ فَيَرْمِي الْجِمَارَ وَ الْمُبْطُونُ يُرْمِي عَنْهُ وَ يُصَلِّي عَنْهُ وَ يُكْرَهُ أَنْ يَبِيعَ تَوْباً أَحْرَمَ فِيهِ وَ مَنْ اخْتَصَرَ طَوَافَهُ مِنَ الْحِجْرِ إِلَى الْحَجْرِ الْأَسْوَدِ كَذَا-

A person with a broken limb may be carried to throw the stones, and one who is severely ill may have someone throw on his behalf and pray for him. It is disliked to sell a garment in which one has entered the state of Ihraam. If someone shortens his Tawaaf from the (Black) Strone to the Black Stone, like that!"³⁶⁸

15 وَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع مَا بَالَ هَذَيْنِ الرَّكْنَيْنِ يُمَسَّحَانِ وَ هَذَانِ لَا يُمَسَّحَانِ

And a man said to Abu Abdullah^{-asws}, 'What is the matter with these two corners are to be touched, and these (other) two not to be touched?'

فَقَالَ لِأَنَّ رَسُولَ اللَّهِ ص مَسَّحَ هَذَيْنِ وَ لَمْ يَمَسَّحْ هَذَيْنِ فَلَا تَعْرِضْ لِشَيْءٍ لَمْ يَعْضُ لَهُ رَسُولُ اللَّهِ ص وَ مَنْ اشْتَرَى هَدْيًا فَهَلَكَ فَلْيَشْتَرِ آخَرَ فَإِنْ وَجَدَهُ فَلْيَذْبَحِ الْأَوَّلَ وَ يَبِيعِ الْأَخِيرَ وَ إِنْ كَانَ مِنَ الْبُدْنِ نَحْرَهُمَا جَمِيعًا-

He^{-asws} said: 'Because Rasool-Allah^{-saww} had touched these two and did not touch those two, so do not expose (yourself) to anything Rasool-Allah^{-saww} had not exposed to; and the one who buys a sacrificial animal so it dies, let him buy another. If he finds it, let him slaughter the first and sells the latter; and if it was from the camels, he should sacrifice both of them together.

وَ إِذَا أَرَدْتَ أَنْ تَطُوفَ عَنْ أَحَدٍ مِنْ إِخْوَانِكَ أَتَيْتَ الْحَجَرَ الْأَسْوَدَ فَقُلْتَ بِسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ فُلَانٍ-

And when you intend to perform Tawaaf one behalf of someone from your brethren come to the Black Stone and say, 'In the Name of Allah^{-azwj}! O Allah^{-azwj}, Accept from so and so!"³⁶⁹

16 أَبِي قَالَ وَ كَانَ يَهُمُّ بِالْمُتْرُوجِ إِلَى مَكَّةَ إِيَّاكُمْ وَ الْأَطْعِمَةَ الَّتِي يُجْعَلُ فِيهَا الرِّغْفَرَانُ أَوْ يُجْعَلُونَ فِي جِهَازِي طَيِّبًا أَعْلَمُهُ كَذَا أَوْ أَكَلُهُ.

³⁶⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 14

³⁶⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 15

My father said, and he had considered of going out to Makkah, ‘Beware of the food in which Saffron is made to be, or putting any perfume in my belongings I know of, and I will not eat it (such food)’.³⁷⁰

17 ثُمَّ قَالَ: مَرَّ رَسُولُ اللَّهِ ص عَلَى كَعْبِ بْنِ عُجْرَةَ الْأَنْصَارِيِّ وَ قَدْ أَكَلَ الْقُمَّلَ رَأْسَهُ وَ حَاجِبَهُ وَ عَيْنَيْهِ فَقَالَ رَسُولُ اللَّهِ ص مَا ظَنَنْتُ أَنَّ الْأَمْرَ يَبْلُغُ مَا أَرَى فَأَمَرَهُ فَتَسَكَ عَنْهُ وَ حَلَقَ رَأْسَهُ

Then he said, ‘Rasool-Allah^{-sawww} passed by Ka’b Bin Ujrah Al Ansari, and the lice had infested his head and his eyebrows and his eyes. Rasool-Allah^{-sawww} said: ‘I^{-sawww} had not thought that the matter would reach what I^{-sawww} am seeing!’

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَعِدِّيَّتُهُ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ - وَ الصِّيَامُ ثَلَاثَةَ أَيَّامٍ وَ الصَّدَقَةُ عَلَى سِتَّةِ مَسَاكِينَ عَلَى كُلِّ مَسْكِينٍ مُدَّيْنٍ وَ النُّسُكُ عَلَيْهِ شَاةٌ لَا يَطْعَمُ مِنْهَا أَحَدٌ شَيْئًا إِلَّا الْمَسَاكِينُ - .

He^{-sawww} instructed, so a sacrifice was offered on his behalf, and he shaved his head. Allah^{-azwj} Mighty and Majestic Said: **but the one from you who was sick or with an ailment of his head, so an expiation from Fasting of either charity or an offering; [2:196]**, and the fasting is of three days, and the charity is upon sixty needy ones, two ‘Mudd’ (unit of measurement) upon each needy one, and the offering upon him is a sheep. No one can eat anything from it except the needy ones’.³⁷¹

18 قَالَ أَبِي رَجُلٌ قَبَّلَ امْرَأَتَهُ قَبْلَ طَوَافِ النَّسَاءِ فَعَلِيهِ جُزُورٌ سَمِينَةٌ وَ إِنْ كَانَ جَاهِلًا فَلَيْسَ عَلَيْهِ شَيْءٌ - .

My father said, ‘A man kisses his wife before performing Tawaaf Al-Nisaa, upon him is a fat camel/sheep, and if he was ignorant, there isn’t anything upon him’.³⁷²

19 وَ قَالَ أَبِي رَجُلٌ قَبَّلَ امْرَأَتَهُ بَعْدَ طَوَافِ النَّسَاءِ وَ لَمْ تَطْفُفْ فَعَلِيهِ دَمٌ يُهْرِيهِ مِنْ عِنْدِهِ - .

And my father said, ‘A man kisses his wife after performing Tawaaf Al Nisaa, and she had not performed it, upon him is blood (of a sacrificial animal) to spill from his own possession’.³⁷³

20 وَ قَالَ أَبِي رَجُلٌ وَقَعَ امْرَأَتَهُ وَ هُوَ مُحْرِمٌ فَعَلِيهِ أَنْ يَسُوقَ بَدَنَةً وَ الْحُجُّ مِنْ قَابِلٍ وَ إِنْ كَانَ جَاهِلًا فَلَيْسَ عَلَيْهِ شَيْءٌ فَإِذَا أَتَى الْمَوْضِعَ الَّذِي وَقَعَهَا فَرِقَ بَيْنَهُمَا فَلَمْ يَجْتَمِعَا فِي حِجَابٍ إِلَّا أَنْ يَكُونَ مَعَهُمَا غَيْرُهُمَا حَتَّى يَبْلُغَ الْهَدْيُ حِلَّهُ - .

And my father said, ‘A man has marital relations with his wife and he is in Ihraam, upon him is that he should usher a camel (as offering) and perform the Hajj the following year, and if he was ignorant, there isn’t anything upon him. When he comes to the place in which he had relations with her, separation would be effected between the two. They should not gather in a tent except that there should be others with them, until the offering reaches its place’.³⁷⁴

³⁷⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 16

³⁷¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 17

³⁷² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 18

³⁷³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 19

³⁷⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 20

21- **أَيْضاً أَبِي رَجُلٌ وَقَعَ امْرَأَتَهُ فَلَمْ يُفْضِ إِلَيْهَا فَعَلَيْهِ أَنْ يَنْحَرَ جُزْراً وَ قَدْ خَشِيتُ أَنْ يُتَلَمَّ حَجَّتُهُ إِنْ كَانَ عَالِماً وَ إِنْ كَانَ جَاهِلاً فَلَا شَيْءَ عَلَيْهِ وَ مَنْ أَهْدِيَ إِلَيْهِ حَمَامٌ أَهْلِيٌّ فِي الْحَرَمِ فَإِنْ كَانَ مُسْتَوِيًّا خَلِيَ عَنْهُ وَ إِنْ كَانَ غَيْرَ مُسْتَوِيٍّ أَحْسَنَ الْقِيَامِ عَلَيْهِ حَتَّى يَسْتَوِيَ ثُمَّ يُخَلِّي عَنْهُ وَ هَذَا عَنْ أَبِي جَعْفَرٍ -.**

Also my father, 'A man has marital relations with his wife but withdrew the discharge, upon him is to slaughter a camel, and I fear that his Hajj might be invalidated if he was a knower, and if he was ignorant, there is nothing upon him; and the one a pigeon is gifted to him in the Sanctuary, if it can stand straight, it should be freed, and if it cannot stand evenly, it should be held upright until it is stable, then it should be freed – and this is from Abu Ja'far^{-asws}'³⁷⁵.

22- **وَ قَالَ أَبِي حَمَامٌ دُبِحَتْ فِي الْحِلِّ وَ أُدْخِلَتْ الْحَرَمَ فَلَا بَأْسَ بِأَكْلِهَا وَ إِنْ كَانَ مُحْرَماً وَ إِذَا دَخَلَ الْحَرَمَ ثُمَّ دُبِحَ ثُمَّ دُبِحَ بَعْدَ أَنْ دَخَلَ مَأْمَنَهُ.**

And my father said, 'A pigeon slaughter in the non-Sacred area and entering into the Sanctuary, there is no problem with eating it, and even if he was in Ihraam; and when it enters the Sanctuary then slaughtered, he cannot eat it. But rather it has been slaughtered after it had entered its safe zone.

وَ مَنْ قَتَلَ رَجُلًا فِي الْحِلِّ ثُمَّ دَخَلَ الْحَرَمَ لَمْ يُقْتَلْ وَ لَمْ يُطْعَمْ وَ لَا يُسْنَى وَ لَا يُؤْوَى حَتَّى يَخْرُجَ مِنَ الْحَرَمِ فَيَقَامَ عَلَيْهِ الْحُدُّ وَ مَنْ قَتَلَ فِي الْحَرَمِ أُقِيمَ عَلَيْهِ الْحُدُّ فِي الْحَرَمِ لِأَنَّهُ لَمْ يَرِغَ لِلْحَرَمِ حُرْمَةً قَالَ اللَّهُ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ- وَ قَالَ فَلَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ-.

And the one who kills a man in the non-Sacred area, then enters the Sanctuary will not be killed, and will neither be fed nor quenched nor sheltered until he exits from the Sanctuary, so the legal penalty can be applied upon him; and one who kills in the Sanctuary, the legal penalty will be applied upon him in the Sanctuary because he did not take care of the sacredness of the Sanctuary. Allah^{-azwj} Says: ***So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; [2:194];*** and Said: ***then there should not be hostility except upon the unjust ones [2:193].***

وَ دَجَاجِ الْحَبَشِ لَيْسَ مِنَ الصَّيْدِ إِذَا الصَّيْدُ مَا طَارَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ صَفَّ وَ لَا بَأْسَ أَنْ يَضَعَ الْمُحْرِمُ ذِرَاعَهُ عَلَى رَأْسِهِ مِنْ حَرِّ الشَّمْسِ وَ لَا بَأْسَ أَنْ يَسْتُرَ حَسَدَهُ وَ بَعْضَهُ يَبْغُضُ وَ مَنْ طَالَتْ أَظْفَارُهُ وَ تَكَسَّرَتْ لَمْ يَبْغُضْ مِنْهَا شَيْئاً فَإِنْ كَانَتْ تُؤْذِيهِ فَلْيَقْطَعْهَا وَ لِيُطْعِمَ مَكَانَ كُلِّ ظُفْرٍ قَبْضَةً مِنْ طَعَامٍ

The chicken of Ethiopia is not considered game, rather, game refers to anything that flies between the sky and the earth and forms a flock. It is also permissible for a person in Ihraam to place his arm on his head to shield himself from the heat of the sun, and it is fine to cover parts of his body with other parts. If someone's nails grow long and break, he should not trim them, but if they cause him harm, he may cut them and feed a handful of food for each nail.

وَ لَا بَأْسَ أَنْ يَعْصِرَ الدُّمْلَ وَ يَرْبِطَ الْقَرْحَةَ وَ مَنْ لَبَّى بِالْحَجِّ مُفْرِداً فَقَدِمَ مَكَّةَ وَ طَافَ بِالْبَيْتِ وَ صَلَّى الرَّكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَجَائِزٌ أَنْ يَجَلَّ وَ يَجْعَلَهَا مُتَعَةً إِلَّا أَنْ يَكُونَ سَاقَ الْهُدْيِ

It is also permissible to squeeze a boil or tie up a wound. If someone enters Makkah in a state of Ihraam for Hajj, performs Tawaaf around the Kabah, prays the two units at the Maqam

³⁷⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 21

Ibrahim^{as}, and performs Sa'ee between Al-Safa and Al-Marwah, it is allowed for him to relax his state of Ihraam and make it a Tamatto unless he has brought a sacrificial animal with him.

فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَجَّ بَيْنَ الْأُضْحَى وَالْمَرْوَةِ وَرَجَعَا إِلَى الْكَعْبَةِ فَحَجَّ حَجَّ حَجَّةٍ وَحَجَّ حَجَّ حَجَّةٍ. فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤَدَّوْا بِالْحَجِّ بِأَعْلَى أَصْوَاتِهِمْ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا فَحَجَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّ حَجَّةٍ.

When Rasool-Allah^{saww} was Commanded to announce the Hajj, he^{saww} was told: **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 Rasool-Allah^{saww} ordered the proclaimers to proclaim at the top of their voices, 'O you people! Rasool-Allah^{saww} is to perform Hajj in this year!' Rasool-Allah^{saww} performed Hajj and accomplished his^{saww} Hajj'.³⁷⁶

23- أَبِي عَنِ الصَّادِقِ ع لَا تَصَلُّعُ الْمَكْتُوبَةُ فِي جَوْفِ الْكَعْبَةِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَدْخُلِ الْكَعْبَةَ فِي عُمْرَةٍ وَحَجَّةٍ وَ لَكِنَّهُ دَخَلَهَا فِي الْفَتْحِ وَ صَلَّى رَكَعَتَيْنِ بَيْنَ الْعُمُودَيْنِ وَ مَعَهُ أَسَامَةُ وَ الْفَضْلُ.

My father, from Al-Sadiq^{asws}: 'It is not correct to pray the Prescribed Salat in the interior of the Kabah, for Rasool-Allah^{saww} did not enter the Kabah during his^{saww} Umrah and Hajj, but he^{saww} entered it during the conquest and prayed two units Salat between the two pillars, and with him^{saww} was Usama and Al-Fazl.

وَ لَيْسَ لِلْمُحْرِمِ أَنْ يَأْكُلَ الْجُرَادَ وَ لَا يَقْتُلَهُ وَ مَنْ قَتَلَ جُرَادَةً تَصَدَّقَ بِتَمْرَةٍ لِأَنَّ تَمْرَةَ خَيْرٌ مِنْ جُرَادَةٍ وَ هِيَ مِنَ الْبَحْرِ وَ كُلُّ صَيْدٍ نَشَأَ مِنَ الْبَحْرِ فَهُوَ فِي الْبَرِّ وَ الْبَحْرِ فَلَا يَنْبَغِي لِلْمُحْرِمِ أَنْ يَقْتُلَهُ فَإِنْ قَتَلَهُ فَعَلَيْهِ فِدَاءٌ كَمَا قَالَ اللَّهُ تَعَالَى

And it isn't for the consecrated one to eat the locust nor kill it, and the one who kills a locust should donate a date because a date is better than a locust, and it is from the sea, and every game growing from the sea, it is in the land and the sea, so it is not befitting for the consecrated one to kill it. If he does kill it, upon him is ransom just as the Exalted Said.

وَ لَا بَأْسَ أَنْ يَحْتَجِمَ الْمُحْرِمُ إِذَا خَافَ عَلَى نَفْسِهِ وَ قَالَ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ - وَ الصَّوَّافُ إِذَا صُمَّتْ لِلنَّخْرِ

And there is no problem with the consecrated one to perform cupping when he fears upon himself. And He^{azwj} Said: **therefore mention the Name of Allah over them in rows [22:36]** – and the 'rows' is when they are rowed for the slaughter'.

فَإِذَا وَجِبَتْ جُنُوبُهَا قَالَ إِذَا كَشَفْتَ عَنْهَا فَوَقَعَتْ جُنُوبُهَا يَقُولُ اللَّهُ فَكُلُوا مِنْهَا وَ أَطْعِمُوا الْفَانِعَ وَ الْمُعْتَرَّ - وَ الْفَانِعُ الَّذِي يَقْنَعُ وَ الْمُعْتَرُّ الَّذِي يَغْتَرِيكَ وَ السَّائِلُ الَّذِي يَسْأَلُكَ فِي يَدِهِ وَ الْبَائِسُ هُوَ الْفَقِيرُ وَ النَّخْرُ فِي اللَّبَّةِ وَ الدَّبِيحُ فِي الْحَلْقِ وَ يُكْرَهُ لِلْمُحْرِمِ أَنْ يَجُوزَ تَوْبُهُ فَوْقَ أَنْفِهِ وَ لَا بَأْسَ أَنْ يَمُدَّ تَوْبُهُ حَتَّى يَبْلُغَ أَنْفَهُ.

So, when they fall down on their sides, [22:36], he^{asws} said: 'When it is uncovered from, so it falls to its side; **then eat from these and feed the contented and the beggar [22:36],** and the contented is the one who is contented (with whatever he is given), and the 'Moattar' is the one who appears to you (and does not ask), and the beggar is the one who asks you with his hand, and the destitute, he is the poor, and the sacrifice is done in the chest area, and the

³⁷⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 22

slaughter is in the throat, and it is disliked for the consecrated one to pass his cloth on his nose, and there is no problem if he extends his cloth until it reaches his nose”³⁷⁷.

24- وَ كَانَ رَسُولُ اللَّهِ ص إِذَا هَبَطَ سَجَّحَ وَ إِذَا صَعِدَ كَبَّرَ-.

And it was so that whenever Rasool-Allah^{azwj} descended, he^{saww} glorified (Allah^{azwj}), and whenever he^{saww} ascended, exclaimed Takbeer”³⁷⁸.

25 قَالَ لِي أَبِي رَجُلٌ أَدْرَكَ الْإِمَامَ وَ هُوَ يَجْمَعُ فَإِنْ ظَنَّ أَنَّهُ بِأَبِي عَرَفَاتٍ يَقِفُ قَلِيلًا ثُمَّ يَأْتِي جَمْعًا قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيَأْتِهِ

My father said to me, ‘A man catches up to the prayer leader while he is at Jam’a (Muzdalifa), so he thinks that he would come to Arafaat and pause a little while, then he would come to Jam’a before the sun emerges, so he goes to it’.

قَالَ وَ إِنْ ظَنَّ أَنَّهُ لَا يَأْتِيهَا حَتَّى يُفِيضُوا فَلَا يَأْتِيهَا وَ قَدْ تَمَّ حَجُّهُ-.

He said, ‘And if he thinks that he will not be able to come to it until they depart, he should not go to it, and his Hajj has been completed”³⁷⁹.

26 قَالَ أَبِي رَجُلٌ أَفَاضَ مِنْ عَرَفَاتٍ فَأَتَى مِيَّ رَجَعَ حَتَّى يُفِيضَ مِنْ جَمْعٍ وَ يَقِفَ بِهِ وَ إِنْ كَانَ النَّاسُ قَدْ أَفَاضُوا مِنْ جَمْعٍ.

My father said, ‘A man departs from Arafaat so he comes to Mina should return until he hastens from Muzdalifah and pauses at it, even if the people have departed from Muzdalifah (Jam’a)”³⁸⁰.

72 أَبِي امْرَأَةٌ جَهَلَتْ رَمَى الْجِمَارِ حَتَّى نَفَرَتْ إِلَى مَكَّةَ رَجَعَتْ لِرَمِي الْجِمَارِ كَمَا كَانَتْ تَرْمِي وَ كَذَلِكَ الرَّجُلُ وَ يَرْمِي الْجِمَارَ مِنْ طُلُوعِ الشَّمْسِ إِلَى غُرُوبِهَا وَ لَا يَطُوفُ الْمُعْتَمِرُ بِالْبَيْتِ بَعْدَ طَوَافِ الْفَرِيضَةِ حَتَّى يُفَصِّرَ.

My father, ‘A woman who was ignorant about pelting the rocks until she left for Makkah should return to throw the rocks as she did before. Similarly, a man can pelt the rocks from sunrise to sunset. The person performing Umrah should not perform Tawaaf of the Kabah after the obligatory Tawaaf until they have performed the clipping of hair”³⁸¹.

28 قَالَ أَبِي امْرَأَةٌ مَاتَتْ وَ لَمْ تَحُجَّ حُجَّ عَنْهَا فَإِنَّ ذَلِكَ لَهَا وَ لَكَ-.

My father said, ‘A woman dies and has not performed Hajj, perform Hajj on her behalf, for that would be for her and for you”³⁸².

29 قَالَ أَبِي رَجُلٌ وَ كَانَ لَهُ مَالٌ فَتَرَكَ الْحَجَّ حَتَّى تُؤَيِّ كَانَتْ مِنَ الَّذِينَ قَالَ اللَّهُ وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

³⁷⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 23

³⁷⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 24

³⁷⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 25

³⁸⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 26

³⁸¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 27

³⁸² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 28

My father said, 'A man who had wealth for him but neglected the Hajj until he died, would be from those Allah^{-azwj} Said: **and We will Resurrect him on the Day of Judgment as blind [20:124]**'.

قُلْتُ أَعْمَى

I said, 'Blind!'

قَالَ أَعْمَاهُ اللَّهُ عَنْ طَرِيقِ الْخَيْرِ وَ يَوْمُ الْحَجِّ الْأَكْبَرِ هُوَ يَوْمُ النَّحْرِ وَ الْأَصْعَرُ الْعُمْرَةُ وَ الَّذِي أَدَّنَ بِالْحَجِّ الْأَكْبَرِ عَلَيَّ حِينَ بَرَأَ مِنَ الْمُشْرِكِينَ فِيهِ وَ نَبَدَ إِلَيْهِمْ عَهْدَهُمْ فَقَرَأَ عَلَيْهِمْ بَرَاءَةَ

He said, 'Allah^{-azwj} will Blind him from the path of goodness, and the day of the Greatest Hajj, it is the day of sacrifice, and the 'Smaller (Hajj)' is the Umrah, and the one who had proclaimed with the Greatest Hajj was Ali^{-asws} when he^{-asws} disassociated from the Polytheists during it and he^{-asws} renounced their pact to them by reading out them (Surah) Al Bara'at.

فَقَالَ الْمُشْرِكُونَ نَبْرًا مِنْكَ وَ مِنْ ابْنِ عَمِّكَ مُحَمَّدٍ إِلَّا الطَّعَانَ وَ الْجِلَادَ وَ هُوَ قَبْلَ حَجَّةِ الْوَدَاعِ بِسَنَةٍ.

The Polytheists said, 'We disassociate from you^{-asws} and from your^{-asws} cousin Muhammad^{-sawww}, except for the stabbing (of spears) and the execution (killing in battle)!' And it was a year before the farewell Hajj".³⁸³

30- وَ قَالَ بِي رَجُلٍ أَحْرَمَ بِالْحَجِّ قَبْلَ أَنْ يُقَصِّرَ قَالَ لَا بَأْسَ -.

And he said regarding a man consecrating for the Hajj before he shortens (hair). He said, 'There is no problem'.³⁸⁴

31 وَ سَأَلْتُهُ عَنْ رَجُلٍ لَمْ يَكُنْ لَهُ مَالٌ فَحَجَّ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ قَالَ إِنَّهَا تُجْزِي عَنْ حَجَّةِ الْإِسْلَامِ وَ عَمَّنْ خَرَجَ إِلَى مَكَّةَ فِي بَحَارَةٍ أَوْ كَانَتْ لَهُ إِبِلٌ يُكْرِيهَا فَحَجَّ فَإِنَّ حَجَّتَهُ تَامَةٌ -.

I asked him about a man who had no money, but another man from his brothers performed Hajj on his behalf. He said: 'It counts as fulfilling the Hajj of Islam for him, and also for anyone who went to Makkah for trade or who had camels that he leased for the purpose of Hajj. His Hajj is considered complete'.³⁸⁵

32 وَ قَالَ أَبِي بِي امْرَأَةٍ طَمِنَتْ فَسَأَلْتُ مَنْ حَضَرَهَا فَلَمْ يُفْتَوْهَا بِمَا وَجِبَ عَلَيْهَا حَتَّى دَخَلَتْ مَكَّةَ غَيْرَ مُحْرَمَةٍ فَلْتَرْجِعِ إِلَى الْمَيْمَاتِ إِنْ أَمَكْنَ ذَلِكَ وَ لَمْ يَفْتِ الْحُجُّ وَ إِنْ لَمْ يُمْكِنْ خَرَجَتْ إِلَى أَقْرَبِ الْمَوَاقِبِ وَ إِلَّا خَرَجَتْ مِنَ الْحَرَمِ فَأَحْرَمَتْ خَارِجَ الْحَرَمِ لَا يُجْزِيهَا غَيْرَ ذَلِكَ

And my father said regarding a woman who became menstruating: She asked those present but they did not give her a ruling on what was required of her until she entered Makkah without being in a state of Ihraam. 'She should return to the juncture if that is possible, and Hajj would not be missed. If returning is not possible, she should go to the nearest juncture,

³⁸³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 29

³⁸⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 30

³⁸⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 31

and if not, she should leave the Sanctuary and enter into Ihraam outside the Sanctuary. Nothing but this will be valid for her.

وَلَا يَأْخُذُ الْمُحْرِمُ شَيْئاً مِنْ شَعْرِهِ وَ لَيْسَتْكَ قَبْلَ أَنْ يُحْرِمَ ثُمَّ يَلْبَسُ تَوْبِي الإِحْرَامِ وَ لَا يَتَزَوَّجُ الْمُحْرِمُ وَ لَا يَتَزَوَّجُ فَإِنْ فَعَلَ فَالِنِكَاحِ بَاطِلٌ وَ لَا يَنْظُرُ الْمُحْرِمُ فِي الْمِرْآةِ لِزِينَةٍ فَإِنْ نَظَرَ فَلْيَلْبِ [فَلْيَلْبِ] وَ مَا وَطِئَتْ مِنَ الدَّبِي أَوْ وَطِئَهُ بَعِيرِكَ فَعَلَيْكَ فِدَاؤُهُ وَ لَا بَأْسَ بِقَتْلِ الْبَقَّةِ فِي الْحَرَمِ وَ غَيْرِهِ.

The person in Ihraam should not cut any of their hair, nor should they use a toothpick before entering Ihraam. Then, they should wear the two garments of Ihraam. The one in Ihraam cannot marry or give someone in marriage, and if they do, the marriage is invalid. The person in Ihraam should not look in a mirror for adornment, and if they do, they should recite the Talbiyya. If you step on a small animal or if it is trampled by your camel, you must offer a ransom, and there is no problem in killing the bug in the Sanctuary and elsewhere".³⁸⁶

33 قَالَ أَبِي رَجُلٌ أَقَامَ عَلَى إِحْرَامِهِ بِمَكَّةَ قَصَرَ الصَّلَاةَ مَا دَامَ مُحْرِماً وَ يَنْبَغِي لِلْمُنْتَمِعِ بِالْعُمْرَةِ إِلَى الْحَجِّ إِذَا أَحَلَّ أَنْ لَا يَلْبَسَ قَمِيصاً وَ لَيْسَ شَيْئاً بِالْمُحْرِمِينَ وَ يَنْبَغِي لِأَهْلِ مَكَّةَ أَنْ يَكُونُوا كَذَلِكَ وَ يَنْبَغِي لِلسُّلْطَانِ أَنْ يَأْخُذَهُمْ بِذَلِكَ.

My father said, 'A man who remains in his state of Ihraam in Makkah should shorten his Salat as long as he is in Ihraam. It is appropriate for the one combining the Umrah to the Hajj when he de-consecrates that he should not wear a shirt and to resemble those in Ihraam. It is also appropriate for the people of Makkah to be like that, and it is befitting for the ruler that he seizes then for that'.³⁸⁷

34- أَبِي الْعَالِمِ أَنَا سَمِعْتُهُ يَقُولُ عِنْدَ غُرُوبِ الشَّمْسِ اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ بِكُرْبَتِهَا حَتَّى أَقَامَ النَّاسُ وَ اعْلَمَ أَنَّ الصَّلَاةَ تُكْرَهُ فِي ثَلَاثِ مَوَاضِعَ مِنَ الطَّرِيقِ فِي الْبَيْدَاءِ وَ هِيَ ذَاتُ الْجَيْشِ وَ ذَاتُ السَّلَاسِلِ وَ صَحْجَانَ فَلَا بَأْسَ أَنْ يُصَلِّيَ صَلَاةً بَيْنَ الطَّوَاهِرِ وَ هِيَ [الْحَرَاءُ] الْحَرَا وَ جَوَادُ الطَّرِيقِ وَ يُكْرَهُ أَنْ يُطَافَ فِي الْجَوَادِ.

My father the scholar, I heard him saying at setting of the sun, 'O Allah^{azwj}, Liberate my neck from the Hellfire!' – repeating it until the people stood, and know that the Salat is disliked in three places – from the road in Al Bayda, and it is Zat Al Jaysh, and Zat Al Salasil, and (valley of) Zajnan. There is no problem in praying Salat between the landmarks, and it is Al Hira and the main road, and it is disliked to tread in the main road".³⁸⁸

35 وَ قَالَ أَبِي رَجُلٌ تُوْبِي وَ أَوْصَى أَنْ يُحَجَّ عَنْهُ أَخْرَجَ ذَلِكَ مِنْ جَمِيعِ الْمَالِ لِأَنَّهُ بِمَنْزِلَةِ الدَّيْنِ الْوَاجِبِ عَلَيْهِ فِي مَالِهِ وَ إِنْ كَانَ قَدْ حَجَّ فَمِنْ ثُلُثِهِ.

My father said, 'A man died and bequeathed that a Hajj be performed on his behalf. This should be taken from all of his wealth because it is considered like a debt owed by him from his property. If he had already performed Hajj, then it should be taken from his one-third'.³⁸⁹

36- أَبِي قَالَ: وَ سُئِلَ رَسُولُ اللَّهِ ص عَنِ الشَّاةِ الضَّالَّةِ فِي الْفَلَاةِ فَقَالَ لِلسَّائِلِ هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّئِبِ وَ مَا أَحَبُّ أَنْ أُمْسِكَهَا.

³⁸⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 32

³⁸⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 33

³⁸⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 34

³⁸⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 35

My father said, 'And Rasool-Allah^{-saww} was asked about the sheep lost in the wilderness. He^{-saww} said to the questioner: 'It is either for you, or for your brother, or for the wolf, and I^{-saww} would not like to keep it'.³⁹⁰

37 وَ سُئِلَ رَسُولُ اللَّهِ صَ عَنِ الْبَعِيرِ الضَّالِّ فَقَالَ لِلسَّائِلِ مَا لَكَ وَ لَهُ حُفُّهُ جِدَاؤُهُ وَ سِقَاؤُهُ كَرِشُهُ حَلَّ عَنَّهُ

And Rasool-Allah^{-saww} was asked about the lost camel. He^{-saww} said to the questioner: 'What do you have to do with it? Its hoof is its shoe, its water-skin is its belly. Leave it alone!'

وَ مِنْ مَاتَ وَ لَمْ يَحِجَّ حَجَّةَ الْإِسْلَامِ وَ لَمْ يُخَلِّفْ إِلَّا قَدْرَ نَفَقَةِ الْحُجِّ وَ لَهُ وَرَثَةٌ فَهُمْ أَحَقُّ بِمَا تَرَكَ إِنْ شَاءُوا أَكْلُوهَا وَ إِنْ شَاءُوا حَجُّوا عَنْهُ.

And one who dies without performing the Hajj of Islam and leaves behind only enough for the expenses of Hajj and has heirs, then they are more entitled to what he left. If they wish, they can consume it, or if they wish, they can perform Hajj on his behalf".³⁹¹

38- وَ عَنِ رَجُلٍ عَلَيْهِ ذِيُّ الْحُجِّ قَالَ إِنَّ حَجَّةَ الْإِسْلَامِ وَاجِبَةٌ عَلَى كُلِّ مَنْ أَطَاقَ الْمَشْيَ مِنَ الْمُسْلِمِينَ وَ لَقَدْ كَانَ أَكْثَرُ مَنْ حَجَّ مَعَ رَسُولِ اللَّهِ صَ الْمَشَاةَ.

And about a man upon whom is a debt of the Hajj. He said, 'The Hajj of Al Islam is obligatory upon everyone from the Muslims who can endure the walking, and most of the ones who had performed Hajj with Rasool-Allah^{-saww} had walked".³⁹²

39 وَ لَقَدْ مَرَّ رَسُولُ اللَّهِ صَ عَلَى الْمَشَاةِ وَ هُمْ بِكُرَاعِ الْغَمِيمِ- فَشَكَوْا إِلَيْهِ الْجُهْدَ وَ الْإِعْيَاءَ فَقَالَ شَدُّوا أَرْزُكُمْ وَ اسْتَبْطِنُوا فَفَعَلُوا فَدَهَبَ عَنْهُمْ-

And Rasool-Allah^{-saww} passed by the walkers while they were at Kara Al-Ghameem. They complained to him of the hardship and the exhaustion. He^{-asws} said: 'Tighten your waistcloth's and use your inner strength!' They did so and it was gone from them.

وَ لَا نَأْسَ أَنْ يُقَارِنَ الْمُحْرِمُ بَيْنَ ثِيَابِهِ الَّتِي أَحْرَمَ فِيهَا إِذَا كَانَتْ طَاهِرَةً وَ إِنْ أَصَابَ نَوْبَ الْمُحْرِمِ الْجُنَابَةَ لَمْ يَكُنْ بِهِ نَأْسٌ لِأَنَّ إِحْرَامَهُ لِلَّهِ يَغْسِلُهُ وَ يُهْدِي مَنْ الصَّيِّدَ مِنْ حَيْثُ أَصَابَهُ

And there is no problem if the person in Ihraam wears the clothes in which they entered into Ihraam, as long as they are pure. If the Ihraam garment becomes contaminated with discharge, there is no problem because their state of Ihraam is for Allah^{-azwj}. They should wash the garment and offer the price of the hunt from where it was obtained.

وَ مَنْ أَصَابَ صَيْدًا فَكَانَ فِدَاؤُهُ بَدَنَةً مِنَ الْإِبِلِ فَلَمْ يَجِدْ فَعَلَيْهِ أَنْ يُطْعِمَ سِتِّينَ مِسْكِينًا لِكُلِّ مِسْكِينٍ مِدَّةٌ فَإِنْ لَمْ يَقْدِرْ عَلَى ذَلِكَ صَامَ مَكَانَ ذَلِكَ ثَمَانِيَةَ عَشَرَ يَوْمًا مَكَانَ كُلِّ عَشْرَةِ مَسَاكِينٍ ثَلَاثَةَ أَيَّامٍ وَ مَنْ كَانَ عَلَيْهِ مِنْ فِدَاءِ الصَّيِّدِ بَقْرَةٌ فَإِنْ لَمْ يَجِدْ فَلْيُطْعِمِ ثَلَاثِينَ مِسْكِينًا فَإِنْ لَمْ يَجِدْ فَلْيَصُمْ تِسْعَةَ أَيَّامٍ.

If a person catches a game and the expiation for it is a camel, but they cannot find one, they must feed sixty needy people, each with a portion equal to the size of a 'Mudd' (unit of measurement). If they cannot do this, they should fast for eighteen days, three days for every

³⁹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 36

³⁹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 37

³⁹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 38

ten needy people. If the expiation for the hunt is a cow and they cannot find one, they must feed thirty needy people, and if they cannot do that, they should fast for nine days.

وَمَنْ كَانَ عَلَيْهِ شَاةٌ فَلَمْ يَجِدْ فِإِطْعَامِ عَشْرَةِ مَسَاكِينَ فَإِنْ لَمْ يَجِدْ فَصِيَامِ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ لَمْ يَعْتَمِرِ النَّبِيُّ ص إِلَّا مِنَ الْمَدِينَةِ

If someone is required to sacrifice a sheep but cannot find one, they must feed ten needy people. If they cannot do this, they should fast for three days during the Hajj. The Prophet^{saww} never performed an Umrah except from Medina.

وَمَنْ مَاتَ وَ لَمْ يَكُنْ عِنْدَهُ هَدْيٌ يُعْطِيهِ فَلْيَصُمْ عَنْهُ وَلِيُّهُ وَ الرَّجُلُ إِذَا أَحْصَرَ فَأَرْسَلَ بِالْهَدْيِ فَوَاعَدَ أَصْحَابَهُ مِيعَاداً إِنْ كَانَ فِي الْحَجِّ فَمَجِلُّ الْهَدْيِ يَوْمَ النَّحْرِ وَ إِذَا كَانَ يَوْمَ النَّحْرِ فَلْيُقَصِّرْ مِنْ رَأْسِهِ وَ لَا يَجِبُ عَلَيْهِ الْخُلُقُ حَتَّى يَقْضِيَ الْمَنَاسِكَ

And one who dies without having a sacrificial animal to be followed by their heirs, then their heir should fast on their behalf. If a man is prevented (from completing Hajj) and sends the sacrificial animal, and his companions have a scheduled time for meeting him during Hajj, the place for sacrificing the animal is on the day of sacrifice. When it is the day of sacrifice, he should trim his hair. It is not obligatory for him to shave his head until the completion of the rituals.

وَ إِنْ كَانَ فِي عُمْرَةٍ فَيَنْظُرُ مِقْدَارَ دُحُولِ أَصْحَابِهِ مَكَّةَ وَ السَّاعَةَ الَّتِي يَعِدُهُمْ فِيهَا فَإِذَا كَانَ تِلْكَ السَّاعَةُ فَصَرَ وَ أَحْلَ وَ إِنْ كَانَ مَرِيضاً بَعْدَ مَا أُحْرِمَ فَأَرَادَ الرَّجُوعَ إِلَى أَهْلِهِ رَجَعَ إِلَى أَهْلِهِ وَ نَحَرَ بَدَنَهُ أَوْ أَقَامَ مَكَانَهُ حَتَّى يَبْرَأَ إِذَا كَانَ فِي عُمْرَةٍ فَإِذَا بَرَأَ فَعَلِيهِ الْعُمْرَةُ وَاجِبَةٌ وَ إِنْ كَانَ عَلَيْهِ الْحُجُّ أَوْ أَقَامَ فَقَاتَهُ الْحُجُّ فَإِنَّ عَلَيْهِ الْحُجَّ مِنْ قَابِلٍ.

If he is in Umrah and it is time for his companions to enter Makkah, he should consider the time they are expected to arrive. At that time, he should trim his hair and make the ritual permissible. If he is sick after entering Ihraam and wishes to return to his family, he should go back to his family, sacrifice a camel, or stay in his place until he recovers. If he is in Umrah, once he recovers, he must perform the Umrah. If he had the obligation of Hajj but remained and missed it, he will be required to perform Hajj the following year”³⁹³.

40 قَالَ أَبِي إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع حَرَجَ مُعْتَمِراً فَمَرَضَ بِالطَّرِيقِ فَبَلَغَ عَلِيًّا ع وَ هُوَ بِالْمَدِينَةِ فَخَرَجَ فِي طَلْبِهِ فَأَدْرَكُهُ بِالسُّبْيَا وَ هُوَ مَرِيضٌ فَقَالَ عَلِيٌّ يَا بُنَيَّ مَا تَشْتَكِي

My father said, ‘Al-Husayn Bin Ali^{asws} went out for Umrah but he^{asws} fell sick in the road. (News of) that reached Ali^{asws} while he^{asws} was at Al-Medina. He^{asws} went out in searching for him^{asws}. He^{asws} came across him^{asws} at Al Suqya and he^{asws} was ill. Ali^{asws} said: ‘What is your^{asws} complaint?’

قَالَ أَشْتَكِي رَأْسِي

He^{asws} said: ‘I^{asws} have complaint of my^{asws} head (headache)!’

فَدَعَا عَلِيًّا بِبَدَنِهِ فَتَحَرَّهَا فَحَلَقَ رَأْسَهُ وَ رَدَّهُ إِلَى الْمَدِينَةِ فَلَمَّا بَرَأَ مِنْ وَجَعِهِ اعْتَمَرَ قَالَ وَ لَوْ لَمْ يُخْرِجْ إِلَى الْعُمْرَةِ عِنْدَ الْبُرِّ لَمَا حَلَّ لَهُ النَّسَاءُ حَتَّى يَطُوفَ بِالْبَيْتِ وَ الصَّفَا

Ali^{-asws} called for a camel and sacrificed it. He^{-asws} shave his^{-asws} head and returned him^{-asws} to Al-Medina. When he^{-asws} recovered from his^{-asws} pain, he^{-asws} performed Umrah, and had he^{-asws} not gone out to the Umrah at the well, the women would not have been Permissible for him^{-asws} until he^{-asws} had performed Tawaaf of the House (Kabah), and Al-Safa (and Al-Marwa)'.³⁹⁴

قُلْتُ فَمَا بَالُ النَّبِيِّ صَ حَيْثُ رَجَعَ مِنَ الْحُدَيْبِيَّةِ حَلَّتْ لَهُ النَّسَاءُ

I said, 'So what is the matter when the Prophet^{-saww} had returned from Al-Hudaybiyya, the women were Permissible for him^{-saww}?'³⁹⁴

قَالَ إِنَّ النَّبِيَّ صَ كَانَ مَصْدُوداً وَ هَذَا مَحْضُورٌ وَ لَيْسَا سِوَاءَ وَ الرَّجُلُ إِذَا أُرْسِلَ يَهْدِي تَطَوُّعاً وَ لَيْسَ بِوَاجِبٍ إِنَّمَا يُرِيدُ أَنْ يَتَطَوَّعَ يُوَاعِدُ أَصْحَابَهُ سَاعَةَ يَوْمٍ كَذَا وَ كَذَا يَأْتُرُهُمْ أَنْ يُقْبَلُوهُ فِي تِلْكَ السَّاعَةِ فَإِذَا كَانَتْ بِتِلْكَ السَّاعَةِ اجْتَنَبَ مَا يَجْتَنِبُ الْمُحْرِمُ حَتَّى يَكُونَ يَوْمُ النَّحْرِ فَإِذَا كَانَ يَوْمُ النَّحْرِ أُجْزَأَ عَنْهُ.

The Prophet^{-saww} was blocked, and this is a restriction (due to illness), and these are not the same; and when the man sends a sacrificial animal voluntarily, and it isn't an obligation, rather he intends a voluntary act, he should make an appointed time with his companions of such and such day, instructing them that they should collar (designate) it in that time. So when it would be that time, he should shun what the consecrated one would shun until it would be the day of sacrifice. When it would be the day of sacrifice, it will suffice from him"³⁹⁴

41 وَ قَالَ إِنَّ رَسُولَ اللَّهِ صَ حِينَ صَدَّهُ الْمُشْرِكُونَ يَوْمَ الْحُدَيْبِيَّةِ نَحَرَ وَ أَكَلَ وَ رَجَعَ إِلَى الْمَدِينَةِ وَ إِذَا أَهْدَى الرَّجُلُ هَدْيًا فَانْكَسَرَ فِي الطَّرِيقِ فَإِنْ كَانَ مَضْمُوناً وَ الْمَضْمُونُ مَا كَانَ فِي نَدْرٍ أَوْ جَزَاءٍ فَلَيْسَ لَهُ أَنْ يَأْكُلَ مِنْهُ وَ عَلَيْهِ فِدَاؤُهُ وَ لَهُ أَنْ يَأْكُلَ مِنْهُ إِذَا بَلَغَ النَّحْرَ وَ مَنْ سَاقَ هَدْيًا فِي عُمْرَةٍ فَلْيَنْحَرْ قَبْلَ أَنْ يَخْلُقَ.-

And he said, 'Rasool-Allah^{-saww}, when the Polytheists blocked him^{-saww} on the day of Al-Hudaybiyya, he^{-saww} sacrificed and ate and returned to Al-Medina; and when the man brings a sacrificial animal so it breaks (a leg) in the road, so if it was obligatory, such as a vow or a required expiation, he is not allowed to eat from it, and he must offer a replacement. However, if it reaches the place of sacrifice, he is permitted to eat from it; and one who brings a sacrificial animal for Umrah must slaughter it before shaving his head"³⁹⁵

42 وَ قَالَ النَّبِيُّ صَ اجْتَنِبُوا الْأَرَكَ وَ لَا يُخْرِجُ مِنْ لَحْمِ الْهَدْيِ شَيْئاً وَ يُسْتَحَبُّ أَنْ يَرْمِيَ الْجِمَارَ عَلَى وَضُوءٍ وَ يُسْتَحَبُّ أَنْ تُخْصِيَ أُسْبُوعَكَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.-

And the Prophet^{-saww} said: 'Keep away from Al Arak (tree), and do not extract anything from meat of the sacrificed animal, and it is recommended that one should pelt the rocks being

³⁹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 40

³⁹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 41

upon Wud'u, and it is recommended that you should count your circuits during every day and night".³⁹⁶

43 أَبُو الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلَى بُدْنِ رَسُولِ اللَّهِ ص نَاجِيَةٌ بِنُ جُنْدَبِ الْخُزَاعِيِّ الْأَسْلَمِيِّ وَ الَّذِي حَلَقَ رَأْسَ رَسُولِ اللَّهِ ص يَوْمَ الْحُدَيْبِيَّةِ حَرَّاشُ [خِرَاشُ] بِنُ أُمَيَّةِ الْخُزَاعِيِّ وَ الَّذِي حَلَقَ رَأْسَ رَسُولِ اللَّهِ ص فِي حَجَّتِهِ مَعْمُرُ بْنُ عَبْدِ اللَّهِ بْنِ حَارِثَةَ بْنِ نَضْرَةَ بْنِ عَوْفِ بْنِ عَدِيٍّ بْنِ كَعْبٍ.

Abu Al Zubeyr, from Abu Abdullah^{-asws} having said: 'The one in charge upon the (sacrificial) camels of Rasool-Allah^{-saww} was Najie Bin Jundab Al-Khuzaeie Al-Aslamy, and the one who shaved the head of Rasool-Allah^{-saww} on the day of Al-Hudaybiyya was Kharash Bin Umayya Al-Khuzaeie, and the one who shaved the head of Rasool-Allah^{-saww} during his^{-saww} Hajj was Ma'mar Bin Abdullah Bin Harisa Bin Nazrah Bin Awf Bin Aday Bin Ka'ab".³⁹⁷

44 وَ قَالَ رَسُولُ اللَّهِ ص مَكَّةُ حَرَمٌ اللَّهُ حَرَّمَهَا إِبْرَاهِيمَ وَ الْمَدِينَةُ حَرَمٌ مَا بَيْنَ لَا يَبْتَنِيهَا لَا يُعْضَدُ شَجَرُهَا وَ مَا بَيْنَ لَا يَبْتَنِيهَا مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى ظِلِّ وَعَيْرَةٍ - وَ لَيْسَ صَيْدُهَا كَصَيْدِ مَكَّةَ بَلْ يُؤْكَلُ هَذَا وَ لَا يُؤْكَلُ ذَلِكَ -.

And Rasool-Allah^{-saww} said: 'Makkah is a Sanctuary of Allah^{-azwj}, Ibrahim^{-as} had sanctified it, and Al-Medina is a sanctuary what is between the two plains, and its trees cannot be cut, and what is between its two plains is what is between the shade of (mount) Ayr up to the shade of Wueyra, and its prey (game) isn't like the prey of Makkah. But this one can be eaten while that one cannot be eaten".³⁹⁸

45 أَبِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَرَأَيْتَ الْعُمْرَةَ الَّتِي أَتَى عَلِيُّ بْنُ أَبِي هَانِئَةَ حَمْرَةَ أَبِيهِ عُمْرَةَ

My father said, 'I said to Abu Abdullah^{-asws}, 'What is your^{-asws} view of the Umrah which Ali^{-asws} had brought the daughter of Hamza^{-ra}, which Umrah was it?'

قَالَ هِيَ عُمْرَةُ الصُّلْحِ وَ هِيَ عُمْرَةُ الْقَضَاءِ وَ مَنْ نَسِيَ إِفْرَادَ الْحُجِّ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ لِيُجَدِّدَ التَّلْبِيَةَ

He^{-asws} said: 'It was the Umrah of reconciliation, and it is Umrah of the fulfilment (Qaza), and the one who forgets to individualise the Hajj, there isn't anything upon him, and let him renew the Talbiyya.

وَ الْمُحْرَمِينَ مَتَى أَتَيْتَا نِسَاءَهُمَا فَأَتَى أَحَدُهُمَا فِي الْفَرْجِ وَ الْآخَرُ فِيمَا دُونَ الْفَرْجِ فَلَيْسَا بِسَوَاءٍ فَعَلَى الَّذِي أَتَى فِي الْفَرْجِ بَدَنَةٌ وَ الْحُجُّ مِنْ قَابِلٍ

And the two men in Ihraam, when they go to their wives, so one of them goes into the private part and the other (engages) in besides the private part, these two are not the same. Upon the one who came into the private part is a camel and to perform the Hajj the following year.

وَ إِذَا جَاءَ اللَّيْلُ بَعْدَ النَّفْرِ الْأَوَّلِ فَبِتْ وَ لَيْسَ لَكَ أَنْ تَخْرُجَ فَإِذَا نَفَرْتَ فِي النَّفْرِ الْأَوَّلِ فَلَكَ أَنْ تُقِيمَ بِمَكَّةَ وَ تَبَيْتَ بِهَا وَ الْحَرَمُ أَفْضَلُ بِالْحَرَمِ كَذَا وَ الْمُؤَقِفُ بِعَرَفَاتٍ

³⁹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 42

³⁹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 43

³⁹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 44

And when the night comes after the first departure, spend the night, and it isn't for you to go out. When you depart in the first departure, for you is to stay at Makkah and spend the night at it, and the Sanctuary is better like that, and the pausing at Arafaat.

وَمَنْ تَمَتَّعَ فِي ذِي الْقَعْدَةِ وَ لَمْ يَجِدِ الْهَدْيَ لَمْ يَصُمْ حَتَّى يَنْحَوَلَ الشَّهْرُ فَإِذَا نَحَوَلَ الشَّهْرُ صَامَ قَبْلَ النَّوِيَّةِ يَوْمَ وَ يَوْمَ النَّوِيَّةِ وَ يَوْمَ عَرَفَةَ وَ السَّبْعَةَ الْأَيَّامَ يَصُومُهَا إِذَا أَرَادَ الْمَقَامَ صَامَهَا بَعْدَ أَيَّامِ التَّشْرِيقِ.

And the one who performs Tamatto in Zil Qadah and cannot find the sacrificial animal should not fast until the month changes. When the month changes, he should fast a day before Al-Tarwiyya, and the day of Al-Tarwiyya, and the day of Arafaat, and the seven days he should fast these when he intends to stay. He should fast these after the days of Al-Tashreeq".³⁹⁹

46 أَبِي قَالَ وَ مَنْ طَافَ طَوَافَ الْفَرِيضَةِ وَ صَلَّى الرَّكْعَتَيْنِ عَلَى غَيْرِ وُضُوءٍ أَعَادَ الصَّلَاةَ وَ لَمْ يُعِدِ الطَّوَافَ.

My father said, 'And the one who performs the obligatory Tawaaf and prays the two units Salat without being upon Wud'u should repeat the Salat and not repeat the Tawaaf".⁴⁰⁰

47 وَ قَالَ أَبِي رَجُلٌ سَاقَ هَدْيًا مَظْمُونًا فَأَنْتَجَتْ فِي الطَّرِيقِ فَهَلَكَتْ وَ هَلَكَ وَلَدُهَا كَانَ عَلَيْهِ بَدَلُهَا وَ بَدَلُ وَلَدِهَا

And my father said, 'A man who ushers a sacrificial animal, guaranteed, so it gives birth in the road and dies, and her young one dies, upon him would be to replace her and replace her young one.

وَ إِذَا أَحَبَّ الرَّجُلُ أَنْ يَجْعَلَ وَالِدَهُ وَ وَالِدَتَهُ فِي حَجَّتِهِ إِذَا حَجَّ فَعَلَّ لِأَنَّ اللَّهَ يَأْجُرُهُمْ وَ يَأْجُرُهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْئًا لِأَنَّهُ قَدْ يَدْخُلُ عَلَى الْمَيْتِ فِي قَبْرِهِ الصَّوْمُ وَ الصَّلَاةُ وَ الْحَجُّ وَ الصَّدَقَةُ وَ الْعَتَقُ

And when the man to make his father and his mother in his Hajj when he performs Hajj, can do so, because Allah^{-azwj} will Reward them and Reward him from without there being any reduction of anything from his Reward, because he would have entered upon the deceased in his grave, the fast, and the Salat, and the Hajj, and the charity, and the liberation (of a slave).

الْمُعْتَمِرُ إِذَا سَاقَ الْهَدْيَ يَخْلُقُ قَبْلَ الذَّبْحِ وَ مَنْ تَرَكَ الطَّوَافَ مُتَعَمِّدًا فَلَا حَجَّ لَهُ وَ مَنْ زَارَ الْبَيْتَ فَكَانَ فِي طَوَافِهِ وَ سَعِيهِ حَتَّى طَلَعَ الْفَجْرُ فَلَا شَيْءَ عَلَيْهِ

The Umrah performer when he ushers the sacrificial animal should shave (his head) before the slaughter, and one who neglects the Tawaaf deliberately, there is no Hajj for him, and one who visits the House (Kabah), so he would be in his Tawaf and his Sa'ee until the dawn emerges, so there is nothing upon him.

وَ مَنْ نَفَرَ فِي النَّفْرِ الْأَوَّلِ فَلَيْسَ لَهُ أَنْ يَصِيدَ حَتَّى يَمُضِيَ الْيَوْمُ الثَّلَاثِ وَ الْمَمْلُوكُ إِذَا أُعْتِقَ يَوْمَ عَرَفَةَ فَقَدْ أَدْرَكَ الْحَجَّ لِأَنَّهُ قَدْ أَدْرَكَ أَحَدَ الْمُؤَقَّتَيْنِ.

³⁹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 45

⁴⁰⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 46

And one who depart during the first departure, it isn't for him to hunt until the passing of the third day, and the owned slave when he is freed on the day of Arafaat, so he has achieved the Hajj because he has achieved one of the two pausing(s)".⁴⁰¹

48 وَ قَالَ أَبِي رَجُلٌ لَبَسَ الثِّيَابَ قَبْلَ الزِّيَارَةِ فَقَدْ أَسَاءَ وَ لَا شَيْءَ عَلَيْهِ وَ مَنْ طَافَ بِالصَّفَا وَ الْمَرْوَةِ وَ قَدْ لَبَسَ الثِّيَابَ فَقَدْ أَسَاءَ وَ لَا شَيْءَ عَلَيْهِ

And my father said, 'A man wears the (regular) clothes before the visitation (of the Kabah), has done wrong and there is nothing upon him; and the one who performs Tawaaf of Al-Safa and Al-Marwa and has worn the (regular) clothes, had done wrong and there is nothing upon him.

وَ مَنْ نَكَسَ رَمِي الْجَمَارِ فَرَمَى جَمْرَةَ الْعَقَبَةِ ثُمَّ الْوُسْطَى ثُمَّ الْعُظْمَى عَادَ فِي رَمِي الْوُسْطَى وَ الْعَقَبَةِ وَ إِنْ كَانَ مِنَ الْعِدِّ

And one who overturns pelting of the rocks so he pelts the rock of Al-Aqaba, then the middle, then the large one should repeat in pelting the middle and Al-Aqaba, and even if it was the next morning.

وَ لَا تَأْسَ بِالْغُسْلِ بَيْنَ الْعِشَاءِ وَ الْعَتَمَةِ لَيْلَةَ الْمُزْدَلِفَةِ وَ مَنْ أَدْرَكَتْهُ الصَّلَاةُ وَ هُوَ فِي السَّعْيِ فَطَعَهُ وَ صَلَّى ثُمَّ عَادَ وَ يَجْلِسُ عَلَى الصَّفَا وَ الْمَرْوَةَ كَمَا يَجُوزُ لَهُ السَّعْيُ عَلَى الدَّوَابِّ-.

And there is no problem with the bathing between Al Isha and the night Salat on the night of Al Muzdalifa; and the one who comes across the (Prescribed) Salat while he is in the Sa'ee should cut it and pray Salat, then return, and he should sit upon Al-Safa and Al-Marwa like what is allowed for him to do Sa'ee upon the animal".⁴⁰²

49 قَالَ أَبِي امْرَأَةٌ أَوْصَتْ بِمَالٍ فِي الْحَجِّ وَ الصَّدَقَةِ وَ الْعَتَقِ بُدِيءَ بِالْحَجِّ فَإِنَّهُ مَفْرُوضٌ فَإِنْ بَقِيَ جُعِلَ بَعْضُهُ فِي الصَّدَقَةِ وَ بَعْضُهُ بِالْعَتَقِ-.

My father said, 'A woman bequeaths wealth regarding the Hajj and the charity and the liberation (of a slave). Begin with the Hajj for it is obligatory. If there is remainder, make part of it in the charity and part of it for the liberation (of a slave)".⁴⁰³

50- أَبِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَذْبَحَ لِمُنْعَتِي بَقْرَةً

My father said, 'I said to Abu Abdullah^{-asws}, 'Can I slaughter a cow for my Tamatto?'

فَقَالَ لِي يَا بُنَيَّ كَانَ الصَّادِقُ يُحَدِّثُنِي أَنَّهُ أَصَابَ كَبِشًا مَحْبِلًا أَقْرَنَ مَا هُوَ بِدُونَ الْبَقْرَةِ فَذَبَحْتُهُ

My father said to me, 'O my son! Al-Sadiq^{-asws} had narrated to me that he^{-asws} had attained a robust horned ram what was other than the cow, so he^{-asws} slaughtered it'.

قُلْتُ فَإِنْ لَمْ أَجِدْ مُحْبِلًا

⁴⁰¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 47

⁴⁰² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 48

⁴⁰³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 49

I said, 'Supposing I cannot find a robust one?'

قَالَ فَمَوْجُوءٌ وَ تُجْرِيهِ الشَّأُ فِي الْمُتَعَةِ-

He^{asws} said: 'Then a castrated one, and the sheep would suffice him regarding the Tamatto'.⁴⁰⁴

51 وَ قُلْتُ أَصَلِّي فِي مَسْجِدِ مَكَّةَ وَ الْمَرْأَةُ بَيْنَ يَدَيَّ جَالِسَةً أَوْ مَائَةً

And I said, 'Can I pray Salat in a Masjid of Makkah and a woman is seated in front of me or passing by?'

قَالَ لَا بَأْسَ إِذَا سَمِيَتْ بِكَا لِأَنَّهَا تَبْكُ [فِيهَا] الرِّجَالُ وَ النِّسَاءُ

He said: 'There is no problem. But rather it was named as 'Bakkah' because the men and the women were crying (Buka) in it'.

وَ قُلْتُ إِهْمُ يَقُولُونَ حَجَّةَ مَكِّيَّةً وَ عُمْرَةَ عِرَاقِيَّةً

And I said, 'They are saying Hajj is Makkan and Umrah is Iraqi!'

فَقَالَ كَذَبُوا لِأَنَّ الْمُعْتَمِرَ لَا يَخْرُجُ حَتَّى يَقْضِيَ حَجَّهُ

He said: 'They are lying because the performer of Umrah does not go out until he has fulfilled his Hajj'.

قُلْتُ الْمُتَمَتِّعُ إِذَا لَمْ يَجِدْ أَضْحِيَّةً فَفَاتَهُ الصَّوْمُ حَتَّى يَخْرُجَ وَ لَمْ يَكُنْ لَهُ مَقَامٌ فَإِنَّهُ يَصُومُ الثَّلَاثَةَ الْأَيَّامَ فِي الطَّرِيقِ وَ السَّبْعَةَ فِي أَهْلِهِ وَ مَنْ قَتَلَ عَطَايَةَ فَعَلَيْهِ كَفٌّ مِنْ طَعَامٍ أَوْ قَبْضَةٌ مِنْ تَمْرٍ

I said, 'The performer of Tamatto, when he cannot find a sacrificial animal and misses the fast until he departs and does not have a place to stay, then he should fast the three days on the way and the seven days with his family, and whoever kills a small creeping creature must give a handful of food or a handful of dates as expiation.

وَ مَنْ فَاتَهُ الْحُجُّ وَ قَدْ دَخَلَ فِيهِ وَ لَمْ يَكُنْ طَافَ فَلْيَقِمَ مَعَ النَّاسِ بَيْنَ حَرَامًا أَيَّامَ التَّشْرِيقِ فَإِنَّهُ لَا عُمْرَةَ فِيهَا فَإِذَا انْقَضَتْ أَيَّامُ التَّشْرِيقِ طَافَ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ عَلَيْهِ الْحُجُّ مِنْ قَابِلٍ مِنْ حَيْثُ أُحْرِمَ

Whoever misses Hajj after having entered into it and has not performed Tawaaf should remain with the people in Mina in the sacred state during the days of Tashreeq, as there is no Umrah during these days. Once the days of Tashreeq are over, he should perform Tawaaf and Sa'ee between Al-Safa and Al-Marwah, and Hajj will be obligatory on him in the following year from the place where he first entered Ihraam.

⁴⁰⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 50

وَ طَيْرُ مَكَّةَ الْأَهْلِي لَا يُذْبَحُ وَ ذَبَحَ رَسُولُ اللَّهِ ص مَعَ كُلِّ بَدَنَةٍ كَبِشًا وَ الْحُطِيمُ مَا بَيْنَ الْبَابِ إِلَى الْحَجَرِ الْأَسْوَدِ

The domesticated birds of Makkah are not to be slaughtered. Rasool-Allah^{-sawww} had sacrificed a ram along with each sacrificial animal; and Al Hatim is the area between the door (of the Kabah) and the Black Stone.

وَ لَا بَأْسَ أَنْ تَسْدُلَ الْمَرْأَةُ الْمُحْرَمَةُ الثَّوْبَ عَلَى وَجْهِهَا حَتَّى يَبْلُغَ نَحْرَهَا إِذَا كَانَتْ رَاكِبَةً وَ مَنْ قَتَلَ زُبُورًا فَعَلَيْهِ شَيْءٌ مِنَ الطَّعَامِ فَإِنْ كَانَ أَرَادَهُ فَلْيَسْ عَلَيْهِ شَيْءٌ وَ مَنْ اعْتَمَرَ مِنَ التَّنْعِيمِ فَلَا يَقْطَعُ التَّلْبِيَةَ حَتَّى يَنْظُرَ إِلَى الْمَسْجِدِ الْحَرَامِ وَ مَنْ نَسِيَ أَنْ يَذْبَحَ حَتَّى زَارَ فَاشْتَرَى بِمَكَّةَ فَذَبَحَ بِهَا أَجْرًا عَنْهُ

There is no problem if a woman in the state of Ihraam lets her garment hang over her face until it reaches her chest if she is riding. Whoever kills a wasp must give some food as expiation, but if he killed it unintentionally, then nothing is required of him. Whoever performs Umrah from Tan'im should not stop reciting Talbiyyah until he sees the Sacred Masjid-Haram, and whoever forgets to offer the sacrifice until after visiting (the Kabah) and then buys and slaughters it in Makkah, it will suffice for him.

وَ الْمُحْضَرُ إِذَا لَمْ يَسِقِ الْهُدْيَ يَشْتَرِي وَ يَرْجِعُ فَإِنْ لَمْ يَجِدْ ثُمَّ هَدِيًا صَامَ وَ مَنْ اعْتَمَرَ عُمْرَةً مَبْثُولَةً فِي أَشْهُرِ الْحَجِّ ثُمَّ بَدَّلَهُ أَنْ يَقِيمَ حَتَّى يَحْجَّ فَلَا هَدْيَ عَلَيْهِ

If someone is restricted (from completing Hajj or Umrah) and has not brought a sacrificial animal, he should purchase one and then return. If he does not find a sacrificial animal there, he must fast. And whoever performs an interrupted Umrah during the months of Hajj and then decides to stay until performing Hajj, no sacrificial offering is required of him.

وَ مَنْ سَاقَ هَدِيًا وَ لَمْ يُقَلِّدْ وَ لَمْ يُشْعِرْ أَجْزَأَهُ وَ مَنْ قَصَدَ الْحَجَّ فَصَدِيه [قَصَدَ بِهِ] الْحَجَّ فَإِنْ طَافَ وَ سَعَى لِحَقِّ بَأَهْلِيهِ وَ إِنْ شَاءَ أَقَامَ حَلَالًا وَ جَعَلَهَا عُمْرَةً وَ عَلَيْهِ الْحَجُّ مِنْ قَابِلٍ وَ إِنْ لَمْ يَكُنْ طَافَ وَ لَا سَعَى حَتَّى حَرَجَ إِلَى مِيٍّ فَلْيَقِمَ مَعَهُمْ حَتَّى يَنْفِرُوا ثُمَّ لِيُطْفَ بِالْبَيْتِ وَ يَسْعَى فَإِنَّ أَيَّامَ التَّشْرِيقِ لَيْسَ فِيهَا عُمْرَةٌ وَ عَلَيْهِ الْحَجُّ مِنْ قَابِلٍ يُحْرَمُ مِنْ حَيْثُ أَحْرَمَ-

Whoever brings a sacrificial animal without marking it or garlanding it, it is still sufficient for him; and whoever intends Hajj but is prevented from completing it, if he has performed Tawaaf and Sa'ee, he may return to his family, or if he wishes, he may remain in a state of being lawful and turn it into Umrah. However, Hajj will be obligatory on him in the following year. If he has not performed Tawaaf or Sa'ee before leaving for Mina, he should remain with the people there until they depart, then perform Tawaaf of the Kabah and Sa'ee. The days of Tashreeq do not include Umrah, and he must perform Hajj the following year, consecrating from the same place where he originally consecrated.

فَصَلِّ إِذَا أَرَدْتَ الْحَجَّ بِالْإِقْرَانِ وَجِبَ عَلَيْكَ أَنْ تَسُوقَ مَعَكَ مِنْ حَيْثُ أَحْرَمْتَ الْهُدْيَ بَدَنَةً أَوْ بَقْرَةً تُقَلِّدُهَا وَ تُشْعِرُهَا مِنْ حَيْثُ تُحْرَمُ فَإِنَّ النَّبِيَّ أَحْرَمَ مِنْ ذِي الْخُلَيْفَةِ فَأَتَى بَدَنَتَيْهِ وَ أَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنِ وَ سَالَ الدَّمَ عَنْهَا ثُمَّ قَلَّدَهَا بِنَعْلَيْنِ وَ كَذَلِكَ فِي الْبَقْرِ فِي مَوْضِعِ سَنَامِهَا إِذَا كَانَ يَوْمَ التَّرْوِيَةِ جَلَّلَ بَدَنَتَهُ وَ رَاحَ بِهَا إِلَى مِيٍّ وَ عَرَفَاتٍ-

If you intend to perform Hajj pairing (Hajj and Umrah), it is obligatory for you to bring a sacrificial animal with you from the place where you consecrated. It should be either a camel or a cow, which you must garland and mark at the place of Ihram. The Prophet^{-sawww} consecrated from Zul Huleyfa, brought his^{-sawww} sacrificial camel, marked the right side of its

hump, causing blood to flow from it, and then garlanded it with two sandals. The same applies to cattle, marking them at the location of their hump. On the day of Tarwiyah, he^{-saww} covered his^{-saww} sacrificial animal with a cloth and took it with him to Mina and Arafaat".⁴⁰⁵

52 وَ قَدْ رُوِيَ وَ مَنْ لَمْ تُوفَّ لَهُ بَدَنَةٌ بِعَرَفَةَ لَيْسَ هَدْيِي إِنَّمَا هِيَ أَصْحَابَةٌ مُجَلَّلَةٌ بِأَيِّ ثَوْبٍ شِئْتَ وَ إِذَا دَخَلْتَ تُنْرِعُ عَنْهُ الْجِلَّةَ وَ التَّعْلِينَ وَ تَصَدَّقُ بِذَلِكَ أَوْ شَاؤَ بَدَلَهُ

And it has been reported – ‘It has been narrated that whoever does not have his sacrificial animal present at Arafaat, it is not considered a sacrificial offering for Hajj, but rather a general sacrifice. You may cover it with any cloth you wish, and when you slaughter it, you remove the covering and the two sandals, then give them in charity or offer a sheep in its place.

وَ مِنَ الْعُلَمَاءِ مَنْ رَحَّصَ فِي الْقُرْآنِ بِلَا سَوْقِي وَ أَمَا فَتَحْنَا احْتِيَاظًا السَّوْقُ فَإِنَّ عَجَزْتَ عَنْ سَوْقِي الْهَدْيِ تَعْتَمِرُ عَنْهُ لِمَا كَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ ص لَوْ اسْتَنْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَفَّتُ الْهَدْيِي وَ تَحَلَّلْتُ مَعَ النَّاسِ خَيْرٌ مِنَ الْعُمْرَةِ-.

Some scholars have permitted pairing (Hajj and Umrah) without bringing a sacrificial animal. However, our preference is to bring the sacrificial animal. If you are unable to do so, then perform Umrah instead, based on the statement of Rasool-Allah^{-saww}: ‘If I^{-saww} had known beforehand what I^{-saww} later came to know, I^{-saww} would not have brought the sacrificial animal and would have deconsecrated along with the people, better than Umrah”.⁴⁰⁶

53 وَ فِي بَعْضِ الْحَدِيثِ لَجَعَلْتُهَا عُمْرَةً فَهَذَا أَخَذَ الْأَمْرَ مِنْ رَسُولِ اللَّهِ ص سُنَّةَ التَّمَتُّعِ وَ لَمْ يَعِشْ إِلَى الْقَابِلِ.

In one of the Hadeeth, ‘I^{-saww} would have made it an Umran’. So this matter is taken from Rasool-Allah^{-saww} as Sunnah of the Tamatto, and he^{-saww} did not live to the following year”.⁴⁰⁷

54 سُئِلَ النَّبِيُّ ص أَيُّ الْحَجِّ أَفْضَلُ

The Prophet^{-saww} was asked, ‘Which Hajj is the best?’

قَالَ الْعَجُّ وَ النَّحْجُ

He^{-saww} said: ‘The ‘Ajj’ and the ‘Sajj’.

قَالَ سُئِلَ عَنْ تَفْسِيرِ ذَلِكَ قَالَ الْعَجُّ رَفْعُ الصَّوْتِ وَ النَّحْجُ النَّحْرُ إِذَا دَخَلْتَ وَ أَنْتَ مُتَمَتِّعٌ فَاقْطَعِ التَّلْبِيَةَ إِذَا اسْتَلَمْتَ الْحَجَرَ

He said, ‘He^{-saww} was asked about interpretation of that. He^{-saww} said: ‘The ‘Ajj’ is raising the voice, and the ‘Sajj’ is the sacrifice. When you enter and you are a performer of Tamatto, terminate the Talbiyya when you touch the (Black) Stone’.

⁴⁰⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 51

⁴⁰⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 52

⁴⁰⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 53

وَقَالَ بَعْضُ الْعُلَمَاءِ إِذَا بَدَتْ لَكَ بُيُوتُ مَكَّةَ فَأَفْطَحِ التَّلْبِيَةَ ثُمَّ تَطَوَّفْ بِالْبَيْتِ وَتَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا ثُمَّ تَقْصُ مِنْ شَعْرِكَ وَالْحُلُقُ أَفْضَلُ وَ
أَبْدَأُ بِشِقِّكَ الْأَيْمَنِ ثُمَّ بِالْأَيْسَرِ وَادْفِنْ شَعْرَكَ

And some of the scholars said, 'When the houses of Makkah appear to you, terminate the Talbiyya, then perform Tawaaf of the House (Kabah), and perform Sa'ee between Al-Safa and Al-Marwa of seven circuits, then reduce from your hair, and the shaving is better, and begin with your right side then the left, and bury your hair.

فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ قَضَيْتَ عُمْرَتَكَ وَحَلَّ لَكَ كُلُّ شَيْءٍ مِنْ نُبْسِ الْقَمِيصِ وَالْحُفِّ وَ مَسِّ الطِّيبِ وَ وَطْءِ النِّسَاءِ إِلَى يَوْمِ التَّرْوِيَةِ

When you have done that you would have fulfilled your Umrah and all things are Permissible for you, from wearing the shirt, and the shoes, and touching the perfume, and having relations with the women up to the day of Al Tarwiyya'.

وَمِنَ الْعُلَمَاءِ مَنْ يَرَى عَلَى الْقَارِنِ طَوَافَيْنِ وَ سَعْيَيْنِ وَ يَأْتُرُهُ بِالرُّجُوعِ إِلَى الْبَيْتِ بَعْدَ فَرَاحِهِ مِنَ السَّعْيِ فَيَأْتُرُ بِالطَّوَافِ بِالْبَيْتِ سَبْعًا آخَرَ يَزْمُلُ فِيهِ وَ يَسْعَى
بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا آخَرَ كَفَعَلِهِ فِي الْمَرَّةِ الْأُولَى يَجْعَلُ الطَّوَافَ وَالسَّعْيَ الْأَوَّلَ لِعُمْرَةٍ وَالطَّوَافَ وَالسَّعْيَ الثَّانِيَّ لِحَجَّتِهِ إِذَا كَانَ دَخَلَ حَجًّا وَ عُمْرَةً
مُفْرَدًا

And from the scholars there is one who view upon the pairing one to be two Tawaaf and two Sa'ee, and instructs him with returning to the House (Kabah) after being free from the Sa'ee, so he is instructed with performing Tawaaf of the House (Kabah) of another seven (circuits), walking briskly in it, and Sa'ee between Al-Safa and Al-Marwa of another seven (circuits), like his deed in the first time. He should make the first Tawaaf and the Sa'ee for an Umrah, and the second Tawaaf and the Sae for his Hajj, when he had entered to perform the Hajj and the Umrah paired.

وَ نَحْنُ نَرَى لِلْإِفْرَانِ وَ لِلْمُتَمَتِّعِ وَ الْمُفْرَدِ كُلِّهِمْ طَوَافًا بِالْبَيْتِ وَ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ مُجْرِيًّا لِقَوْلِ رَسُولِ اللَّهِ ص لِعَائِشَةَ وَ كَانَتْ قَارِنًا يُجْرِيكَ طَوَافًا
لِحَجِّكَ وَ عُمْرَتِكَ

And we viewing for the pairing one, and for the Tamatto performer, and the individualiser, all of them performance of Tawaaf of the House (Kabah) and the Sa'ee between Al-Safa and Al-Marwa as sufficient, as per words of Rasool-Allah^{-saww} to Ayesha, and she was pairing, 'It suffices you to perform Tawaaf for your Hajj and your Umrah'.

وَ إِذَا كُنْتَ مُتَمَتِّعًا أَقَمْتَ بِمَكَّةَ إِلَى يَوْمِ التَّرْوِيَةِ فَإِذَا كَانَ يَوْمَ التَّرْوِيَةِ وَ أَنْتَ مُتَمَتِّعٌ وَ أَرَدْتَ الْخُرُوجَ إِلَى مِيٍّ فَخُذْ مِنْ شَارِبِكَ وَ مِنْ أَظْفَارِكَ وَ اغْتَسِلْ وَ
الْبَسْ إِحْرَامَكَ إِنْ شِئْتَ أَحْرَمْتَ مِنْ بَيْتِكَ أَوْ مِنَ الْحِجْرِ أَوْ مِنْ دَاخِلِ الْكَعْبَةِ أَوْ مِنَ الْمَسْجِدِ أَوْ مِنَ الْأَبْطَحِ أَجْزَأَكَ مِنْ أَيِّ مَوْضِعٍ شِئْتَ

And when you were a performer of Tamatto, stay at Makkah up to the day of Al Tarwiyya. When it would be the day of Tarwiyya and you are a Tamatto performer and intend to go out to Mina, take (clip) from your moustache and from your nails, and bathe, and wear your Ihraam. If you like you can wear Ihraam from your house, or from Al-Hijr, or from inside the Kabah, or from the Masjid, or from Al Abtah, it will suffice you from whichever place you like.

وَ طُفَّ بِالْبَيْتِ سَبْعًا لِيُودَاعِكَ الْبَيْتَ عِنْدَ خُرُوجِكَ إِلَى مِيٍّ لَا رَمَلَ عَلَيْكَ فِيهَا وَ صَلَّى رَكَعَتَيْنِ أَوْ مَا شِئْتَ أَوْ أَرَبَ [أَرْبَعًا] قَبْلَ أَنْ تَخْرُجَ وَ لَا سَعْيَ عَلَيْكَ
بَيْنَ الصَّفَا وَالْمَرْوَةِ قَارِنًا كُنْتَ أَوْ مُفْرَدًا أَوْ مُتَمَتِّعًا

And perform Tawaaf of the House of seven (circuits) for your bidding farewell to the House (Kabah) at your exit to Mina. There is no brisk walking upon you in it, and pray two units Salat or whatever you like, or four, before you go out, and there is no Sa'ee upon you between Al-Safa and Al-Marwa, whether you were a pairing one, or an individualiser or a combiner (Tamatto).

ثُمَّ تَلَيْتِ الْبَيْتَ بِحِجَّةٍ تَمَامُهَا وَ بَلَاعُهَا عَلَيْكَ وَ إِنْ أَحْرَزْتَ الطَّوْفَ لِحَجِّكَ إِلَى رُجُوعِكَ مِنْ مِيٍّ فَحَسَنٌ ثُمَّ تَوَجَّهْ إِلَى مِيٍّ فَأَتَاهَا مُلَبِّيًّا وَ انزِلْ بِمِيٍّ الْجَانِبِ الْأَيْمَنِ مِنْهَا إِنْ تيسَّرَ ذَلِكَ وَ إِلَّا فَحَيْثُ نَزَلْتَ أَجْرَاكَ وَ بِثِ بِهَا

Then exclaim Talbiyya of 'Labbayk' (here I am) with the completion of your Hajj. Its full performance and completion are upon you. If you delay the Tawaaf for your Hajj until after returning from Mina, it is acceptable. Then, proceed towards Mina, entering while reciting the Talbiyya. Camp on the right side of Mina if it is possible, and if not, wherever you camp will suffice for you. Spend the night there.

ثُمَّ تَعُدُّوْا إِلَى عَرَفَاتٍ إِنْ شِئْتُمْ فَلَبَّ وَ إِنْ شِئْتُمْ فَكَبِّرْ وَ إِذَا انْتَهَيْتَ إِلَى عَرَفَاتٍ فَانزِلْ بَطْنِ عُرْنَةَ مِنْ حِدَاءِ الْأَخْوَاضِ إِنْ اسْتَطَعْتَ أَوْ حَيْثُ نَزَلْتَ أَجْرَاكَ فَإِنَّ وَرَاءَ عَرَفَاتٍ كُلِّهَا مَوْقِفٌ إِلَى بَطْنِ عُرْنَةَ

Then, you proceed to Arafaat. If you wish, recite the Talbiyya, and if you wish, exclaim Takbeer. When you reach Arafaat, camp at the bottom of Urana, near the basin if you are able to do so, or wherever you camp will suffice for you. Indeed, the area behind all of Arafaat is considered part of the pausing place, up to the bottom of Urana.

فَإِذَا زَالَتِ الشَّمْسُ فَأَغْتَسِلْ أَوْ تَوَضَّأْ وَ الْعُسْلُ أَفْضَلُ ثُمَّ أَتِ مُصَلَّى الْإِمَامِ فَصَلِّ مَعَهُ الظُّهْرَ وَ الْعَصْرَ بِأَدَانٍ وَ إِقَامَتَيْنِ وَ إِنْ لَمْ تُدْرِكِ الصَّلَاةَ مَعَ الْإِمَامِ فَصَلِّ فِي رَحْلِكَ وَ اجْمَعْ بَيْنَ الظُّهْرِ وَ الْعَصْرِ ثُمَّ أَتِ الْمَوْقِفَ فَصَلِّ عِنْدَ الصَّخْرَاتِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ قَرِيبٌ مِنَ الْإِمَامِ وَ إِلَّا حَيْثُ شِئْتُمْ

When the sun declines (midday), either bathe or perform Wud'u, and the bathing is better. Then, go to the praying place of the prayer leader and pray with him Al-Zohr and Al-Asr Salat with one Azaan (call to Salat) and two Iqamas (announcements to begin Salat). If you do not manage to pray with the prayer leader, pray in your camp and combine Al-Zohr and Al-Asr Salat. After that, go to the Maqam (of Ibrahim^{as}) and stand near the rocks, facing the Qiblah, and as close to the prayer leader as possible. If not, you may stand wherever you wish.

فَإِذَا سَقَطَتِ الْفُرْصَةُ فَانْتَفِرْ إِلَى الْمُزْدَلِفَةِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ كَثْرَةُ الْإِسْتِعْفَارِ وَ التَّلْبِيَّةُ فَإِذَا انْتَهَيْتَ إِلَى الْكُتَيْبِ الْأَحْمَرِ عَنْ يَمْنَةِ الطَّرِيقِ فَعُلِّ اللِّهْمَّ اِرْحَمْ مَوْقِفِي وَ زِدْ فِي عِلْمِي - وَ لَا تُصَلِّ الْمَغْرِبَ حَتَّى تَأْتِيَ الْجُمُعَ فَانزِلْ بَطْنِ وَادٍ عَنْ يَمْنَى الطَّرِيقِ وَ لَا تُجَاوِزَ الْجَبَلَ وَ لَا الْحِيَاضَ تَكُونُ قَرِيبًا مِنَ الْمَشْعَرِ وَ صَلِّ بِهَا الْمَغْرِبَ وَ الْعَتَمَةَ جَمْعُ بَيْنَهُمَا بِأَدَانٍ وَ إِقَامَتَيْنِ مَعَ الْإِمَامِ

When the sun sets proceed to Muzdalifah with calmness and dignity, engaging in abundant seeking Forgiveness and exclaiming the Talbiyya. When you reach the red mound on the right side of the path, say, 'O Allah, have Mercy on my pausing here and increase my knowledge!' Do not pray the Maghrib Salat until you reach Al Jam'a (Muzdalifah). Then, camp in the valley on the right side of the path, and do not pass the mountain or the watering places. Stay close to the Monuments and pray Al-Maghrib and Isha Salats together with one Azaan and two Iqamas alongside the prayer leader.

إِنْ أَدْرَكْتَ أَوْ وَحَدَكَ وَ لَا تَبْرَحَ حَتَّى تُصَلِّيَ بِهَا الصُّبْحَ وَ لَا تَدْفَعُ حَتَّى يَدْفَعَ الْإِمَامُ وَ ذَلِكَ قَبْلَ طُلُوعِ الشَّمْسِ حِينَ يُسْفِرُ الصُّبْحُ وَ يَبْيُنُّ ضَوْؤُهُ النَّهَارِ فَإِنَّ الْجَاهِلِيَّةَ كَانُوا لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَقُولُونَ أَشْرَقَ نَبِيرُ

If you catch up or are alone, do not leave until you have prayed Al-Fajr Salat, and do not depart until the prayer leader departs. This should be before the sun rises, when the dawn breaks and the light of the day becomes apparent. Indeed, the people of the pre-Islamic period would not leave from Arafaat until the sun had risen, and they would say, 'Shine, O Subeyr!'

فَحَالَفَهُمْ رَسُولُ اللَّهِ ص فَدَفَعَ قَبْلَ طُلُوعِ الشَّمْسِ ثُمَّ امْشَ عَلَى هُنَيْتِكَ حَتَّى تَأْتِيَ وَادِيَّ مُحَسِّرٍ وَ هُوَ حَدُّ مَا بَيْنَ الْمُزْدَلِفَةِ وَ مِنَى وَ هُوَ إِلَى مِنَى أَقْرَبُ فَاسْعَ فِيهَا إِلَى مِنَى مُجَاوِزَهَا

Rasool-Allah^{-saww} opposed them. He^{-saww} pushed on before emergence of the sun. Then walk at a comfortable pace until you reach the valley of Muhassir, which is the boundary between Muzdalifah and Mina, and it is closer to Mina. Then hurry in it towards Mina, passing through it.

فَإِذَا أَتَيْتَ مِنَى اغْتَسِلْ أَوْ تَوَضَّأْ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَتِ الْجُمُرَةَ الْعُظْمَى وَ هِيَ جَمْرَةُ الْعَقَبَةِ فَادِرْ بِسَبْعِ حَصْبَاتٍ وَ اقْطَعْ التَّلْبِيَةَ ثُمَّ أَهْرِقِ الدَّمَ بِمَا مَعَكَ الْجَدْعَ مِنَ الضَّأْنِ وَ هُوَ ابْنُ سَبْعَةِ أَشْهُرٍ فَصَاعِدًا وَ التَّيِّبِ مِنَ الْمَعَزِ وَ هِيَ لِأُنْثَى عَشْرَ شَهْرًا فَصَاعِدًا وَ مِنَ الْإِبِلِ مَا كَمَلَ خَمْسَ سِنِينَ وَ دَخَلَ فِي السِّنَّةِ وَ التَّيِّبِ مِنَ الْبُقَرِ إِذَا اسْتَكْمَلَ ثَلَاثَ سِنِينَ وَ أَوَّلَ يَوْمٍ مِنْ سَنَةِ الرَّابِعَةِ ثُمَّ تَخَلَّقْ فَقَدْ حَلَّ لَكَ كُلُّ شَيْءٍ إِلَّا الطَّيْبَ وَ النِّسَاءَ

When you arrive in Mina, perform Ghusl (ritual washing) or Wudu (ablution). When the sun rises, go to the largest rock, which is the rock of Al-Aqabah, and throw seven pebbles at it. Then, stop the Talbiyya and slaughter the sacrifice you have with you - a male sheep that is seven months old or a ram, a goat that is at least one year old, or a camel that has completed five years and entered into the sixth year, or a cow that has completed three years and entered into the fourth year. Then, shave your head, for after this, everything becomes lawful for you, except for perfume and women'.

وَ قَالَ بَعْضُ الْعُلَمَاءِ يَرَى الطَّيْبَ لِأَنَّهُ تَطَيَّبَ رَسُولُ اللَّهِ ص قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ وَ مِنَ الْعُلَمَاءِ مَنْ كَرِهَ فَإِذَا فَرَّغْتَ مِنَ الذَّبْحِ فَأَتِ رَحْلَكَ وَ صَلِّ رَكَعَتَيْنِ وَ ادْعُ اللَّهَ وَ سَلْ حَاجَتَكَ وَ لَيْسَ عَلَيْكَ يَوْمَ النَّحْرِ غَيْرُ صَلَاتِكَ الْمَكْتُوبَةِ

Some scholars believe that using perfume is allowed because Rasool-Allah^{-saww} applied perfume before performing Tawaaf around the Kabah. However, some scholars disliked it. When you have finished the sacrifice, go to your resting place, perform two units, and supplicate to Allah^{-azwj} requesting your needs. On the day of sacrifice, there is no obligation upon you except for the Prescribed Salat.

فَإِذَا حَلَمْتَ فَرِرَ الْبَيْتِ مِنْ يَوْمِكَ أَوْ لَيْلَتِكَ وَ إِنْ أَحْرَمْتَ أَجْزَأَكَ إِلَى وَقْتِ النَّفْرِ مَا لَمْ تَمَسَّ الطَّيْبَ وَ النِّسَاءَ فَإِذَا أَتَيْتَ مَكَّةَ طُفَّ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ فَإِنَّ ذَلِكَ هُوَ الطَّوَافُ الْوَاجِبُ الَّذِي قَالَ تَعَالَى وَ لِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ وَ صَلِّ رَكَعَتَيْنِ خَلْفَ الْمَقَامِ

When you have shaved your head, visit the Kabah either during the day or at night. If you delay, it will still be valid until the time of departure, as long as you do not use perfume or have marital relations with women. When you reach Makkah, perform Tawaaf around the Kabah seven times. This is the obligatory Tawaaf, as Allah^{-azwj} Says: **and let them perform**

Tawaaf of the Liberated House [22:29]. After that, pray two units Salat behind the Maqam Ibrahim^{as}.

فَإِنْ كُنْتَ قَارِبًا أَوْ مُفْرِدًا فَقَدْ حَلَّ لَكَ كُلُّ شَيْءٍ وَ لَيْسَ عَلَيْكَ سَعْيٌ بِالصَّفَا وَ الْمَرْوَةِ وَ إِنْ كُنْتَ مُتَمَتِّعًا فَإِنَّ طَوَافِكَ السَّبْعَ لِلزِّيَارَةِ مُجْزِيٌّ لِحِجَّتِكَ وَ لِلزِّيَارَةِ وَ عَلَيْكَ السَّعْيُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فِي قَوْلِ بَعْضِ الْعُلَمَاءِ

If you are pairing (Hajj and Umrah) or individualising (Hajj only), then everything becomes lawful for you, and there is no obligation to perform the Sa'ee between Al-Safa and Al-Marwah. However, if you are performing Tamatto, then your seven circuits of Tawaaf are sufficient for both your Hajj and the visiting (Kabah), but you are still required to perform the Sa'ee between Al-Safa and Al-Marwah, according to the view of some scholars.

وَ بَعْضُ الْعُلَمَاءِ قَالُوا مُجْزِيٌّ لِلْمُتَمَتِّعِ سَبْعَةٌ بِالصَّفَا وَ الْمَرْوَةِ لِعُمْرَتِهِ فِي أَوَّلِ مُقَدِّمِهِ وَ الطَّوَافُ السَّبْعَةُ مُجْزِيٌّ عَنِ الزِّيَارَةِ وَ الْحُجَّةِ وَ إِنَّمَا عِنْدَهُمْ عَلَى الْمُتَمَتِّعِ طَوَافُ الزِّيَارَةِ فَقَطُّ بِإِلَّا سَعْيِ

Some scholars said that for the person performing Tamatto, the seven circuits of Sa'ee between Al-Safa and Al-Marwah for his Umrah at the beginning of his arrival are sufficient. The seven circuits of Tawaaf are sufficient for both the visit (of Kabah) and the Hajj. According to their view, the person performing Tamatto only needs to perform the Tawaaf of the visit without the Sa'ee.

ثُمَّ ارْجِعْ إِلَى مِيٍّ وَ لَا تَبِثْ بِمَكَّةَ أَيَّامَ التَّشْرِيقِ فَإِذَا كَانَ يَوْمَ الثَّانِي مَكَّنْتَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ تَغْتَسِلُ أَوْ تَتَوَضَّأُ وَ حَمَلْتَ مَعَكَ وَاحِدَةً وَ عِشْرِينَ حَصَاةً قَبْلَ أَنْ تُصَلِّيَ الظُّهْرَ تَرْمِيهَا وَ ابْدَأُ بِالْحُمْرَةِ الْأُولَى وَ هِيَ السَّعْيُ كَذَا مِنْ أَقْرَبِينَ إِلَى مَسْجِدِ مِيٍّ فَارْمِهَا وَ اقْصِدْ لِلرَّأْسِ فَارْمِهَا بِسَبْعِ حَصِيَّاتٍ تُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

Then return to Mina and do not stay overnight in Makkah during the days of Tashreeq. When it is the second day, remain until the sun rises, then perform Ghusl (ritual bath) or Wud'u. Carry with you twenty-one pebbles before you pray Al-Zohr and throw them. Start with the first rock, which is the one closest to the Masjid of Mina. Throw seven pebbles at it, exclaiming Takbeer (Allah^{azwj} is Greatest) with each pebble.

فَإِذَا رَمَيْتَ قِفْفَ وَ اجْعَلِ الْحُمْرَةَ عَنْ يَسَارِ الطَّرِيقِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ فَاحْمَدِ اللَّهَ وَ أَتْنِ عَلَيْهِ وَ صَلِّ عَلَى مُحَمَّدٍ وَ كَبِّرْ سَبْعَ تَكْبِيرَاتٍ وَ قِفْ عِنْدَهَا مِقْدَارَ مَا يَقْرَأُ الْإِنْسَانُ مِائَةَ آيَةٍ أَوْ مِائَةَ وَ خَمْسِينَ آيَةً مِنَ الْقُرْآنِ

When you throw the pebbles, stand still and place the rock to your left side while you are facing the Qiblah. Praise Allah^{azwj}, glorify Him^{azwj}, send Salawaat upon Muhammad^{saww} and exclaim Takbeer seven times. Stand there for as long as it takes to recite about one hundred or one hundred and fifty verses of the Quran.

ثُمَّ أَنْتَ جَمْرَةَ الْوُسْطَى فَارْمِهَا بِسَبْعِ حَصِيَّاتٍ فَافْعَلْ كَمَا فَعَلْتَ فِيهَا ثُمَّ تَقَدَّمْ أَمَامَهَا وَ قِفْ عَلَى يَسَارِهَا مُسْتَقْبِلُ الْقِبْلَةِ مِثْلَ وَفُوفِكَ فِي الْأُخْرَى ثُمَّ أَنْتَ جَمْرَةَ الْعُقْبَةِ فَارْمِهَا بِسَبْعِ حَصِيَّاتٍ وَ لَا تَقِفْ عِنْدَهَا

Then go to the middle rock and throw seven pebbles at it, doing as you did with the first one. Afterwards, move in front of it and stand on its left side facing the Qiblah just as you did at

the previous one. Then, go to the rock of Al-Aqabah and throw seven pebbles at it, but do not stand by it.

ثُمَّ انصَرَفَ وَ صَلَّى الظُّهْرَ وَ تَفَعَّلُ مِنَ الْغَدِ مِثْلَ مَا فَعَلْتَ فِي الْيَوْمِ الْأَوَّلِ فَإِنْ أَحْبَبْتَ التَّعَجِيلَ جَازَ لَكَ وَ إِنْ أَحْبَبْتَ التَّأَخِيرَ تَأَخَّرْتَ وَ لَا تَزُومِي إِلَّا وَقْتُ الرَّوَالِ قَبْلَ الظُّهْرِ فِي كُلِّ يَوْمٍ.

Then leave and pray Al-Zohr Salat and do the next morning similar to what you had done during the first day. If you like hastening, it is allowed for you, and if you like to delay, delay, and do not pelt (the rocks) except are the time of midday before Al-Zohr during each day”.⁴⁰⁸

[باب 64 دخول الكعبة و آدابه](#)

CHAPTER 64 – ENTERING THE KABAH AND ITS ETIQUETTES

1- ب، قرب الإسناد هارون عن ابن صدقة قال: خرج أبو عبد الله ع من الكعبة و هو يقول الله أكبر الله أكبر الله أكبر اللهم لا تمهّد بلاءنا و لا تُشمت بنا أعداءنا فإنك أنت الضار النافع

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Sadaqa who said,

‘Abu Abdullah^{-asws} went out from the Kabah and he^{-asws} was saying: ‘Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! O Allah^{-azwj}! Do not Make our afflictions to exhaust us nor let our enemies to gloat with us! Surely, You^{-azwj} are the Harmer, the Benefiter!’

ثُمَّ هَبَطَ مِنَ الدَّرَجَةِ فَصَلَّى إِلَى جَانِبِهَا مِمَّا يَلِي الْحَجَرَ الْأَسْوَدَ رَكَعَتَيْنِ لَيْسَ بَيْنَهُ وَ بَيْنَ الْكَعْبَةِ مِنْ أَحَدٍ ثُمَّ خَرَجَ إِلَى مَنْزِلِهِ.

Then he^{-asws} came down from the steps and prayed two units Salat to its side from what follows the Black Stone. There wasn’t anyone between him^{-asws} and the Kabah. Then he^{-asws} went out to his^{-asws} residence”.⁴⁰⁹

2- ب، قرب الإسناد محمد بن عيسى عن القداح عن الصادق ع عن أبيه ع أنه رأى علي بن الحسين ع يصلي في الكعبة ركعتين.

(The book) ‘Qurb Al Isnaad’ – Muhammad Bin Isa, from Al Qaddah,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} Bin Al-Husayn^{-asws} was seen praying Salat of units in the Kabah”.⁴¹⁰

أقول: قد مضى استحباب الغسل لدخول الكعبة في باب الإحرام بأسانيد و أنه ليس على النساء دخول البيت في باب الإحرام بالتلبية.

I say, ‘The recommendation of performing Ghusl before entering the Kabah has been previously mentioned in the chapter on Ihraam with its chains of transmission, and that women are not required to enter the Kabah in the chapter on raising the voice in Talbiyya.

⁴⁰⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 63 H 54

⁴⁰⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 1

⁴¹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 2

3- ع، علل الشرائع ابنُ الوليدِ عن الصَّفَّارِ عن أحمدَ و عبدِ اللهِ ابنيِ مُحَمَّدِ بنِ عيسىَ عن ابنِ أبي عميرٍ عن حمادِ عن الحُلَيْبِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ أَ يَغْتَسِلُنَ النِّسَاءُ إِذَا أَتَيْنَ الْبَيْتَ

(The book) 'Ilal Al Shraie' – 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,

'I asked Abu Abdullah^{asws}, 'Do the women have to bathe when they come to the House (Kabah)?'

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

He^{asws} said: 'Yes. Allah^{azwj} Mighty and Majestic: **"Purify My House for performers of the Tawaaf, and the Itikaf, and the Rukus and the Sajdahs!" [2:125].** So, it is befitting for the servant that he does not enter except and he is clean having washed off the sweat and the impurities, and purified"⁴¹¹.

أقول: قد مضى في باب علل الحج.

I say, 'It has passed in the chapter on reasons of the Hajj'.

4- أَنْ سُلَيْمَانَ بنِ مِهْرَانَ سَأَلَ الصَّادِقَ ع فَقَالَ كَيْفَ صَارَ الصَّرُورَةُ يُسْتَحَبُّ لَهُ دُخُولُ الْكَعْبَةِ دُونَ مَنْ قَدْ حَجَّ

Suleyman Bin Mihran asked Al-Sadiq^{asws}. He said, 'How did it become recommended for the first-timer to enter the Kabah rather than the one who had already performed Hajj?'

فَقَالَ لِأَنَّ الصَّرُورَةَ قَاضِي فَرْضٍ مَدْعُوٌّ إِلَى حَجِّ بَيْتِ اللَّهِ فَيَجِبُ أَنْ يَدْخُلَ الْبَيْتَ الَّذِي دُعِيَ إِلَيْهِ لِيُكْرَمَ فِيهِ.

He^{asws} said: 'Because the first-timer is fulfilling an obligation he has been called to perform Hajj of the House of Allah^{azwj}, so it is obligated that he enters the Kabah which he has been called to for him to be honoured in"⁴¹².

5- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِيهِ الْأَحْمَرِ عَنْ عَبْدِ السَّلَامِ بْنِ نَعِيمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي دَخَلْتُ الْبَيْتَ فَلَمْ يَخْضُرْنِي شَيْءٌ مِنَ الدُّعَاءِ إِلَّا الصَّلَاةَ عَلَى النَّبِيِّ ص

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Muhsin Bin Ahmad, from Aban Al Ahmar, from Abdul Salam Bin Nueym who said,

'I said to Abu Abdullah^{asws}, 'I entered the House (Kabah) but nothing from the supplication presented to me except the Salawaat upon the Prophet^{saww}!'

فَقَالَ عَ لَمْ يَخْرُجْ أَحَدٌ بِأَفْضَلِ مِمَّا خَرَجْتَ.

⁴¹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 3

⁴¹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 4

He^{-asws} said: 'No one has come out with anything better than what you have come out with!'⁴¹³

6- سن، المحاسن عمرو بن عثمان عن علي بن خالد عن حذته عن أبي جعفر ع قال كان يقول الداحل الكعبة يدخله و الله عنه راض و يخرج منها عطلاً من الذنوب.

(The book) 'Al Mahasin' – Amro Bin Usman, from Ali Bin Khalid, from the one who narrated it,

'From Abu Ja'far^{-asws}. He (the narrator) said, 'He^{-asws} had said: 'The entering one will enter and Allah^{-azwj} will be Pleased with him, and he will exit from it clear from the sins''.⁴¹⁴

7- شي، تفسير العياشي عن علي بن عبد العزيز قال: قلت لأبي عبد الله ع جعلت فداك قول الله آيات بيّنات مقام إبراهيم و من دخله كان آمناً و قد يدخله المرجي و القدري و الحروري و التنديق الذي لا يؤمن بالله

Tafseer Al Ayyashi – From Ali Bin Abdul Aziz who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Words of Allah^{-azwj}: ***In it are clear Signs, the standing place of Ibrahim; and the one who enters it would be secure. [3:97]***, and the Murjiyya (a sect), and the Qadiriyya (sect founded by Abdul Qadir Gilani), and the Harouriya (a sect of Kharijites), and the atheists have entered it, those who do not believe in Allah^{-azwj}!'

قال لا و لا كرامة

He^{-asws} said: 'No, by Allah^{-azwj}, and there is no prestige!'

قلت فمة جعلت فداك

I said, 'Then what? May I be sacrificed for you^{-asws}!'

قال من دخله و هو عارف كما هو عارف له خرج من ذنوبه و كفيهم الدنيا و الآخرة.

He^{-asws} said: 'One who enters it and he is a recogniser like what he^{-as} had recognised, for him would exit from his sins and be sufficed of worries of the world and the Hereafter''.⁴¹⁵

8- نيل من خط الشيخ فليس سره قال الصادق ع دخول الكعبة دخول في رحمة الله و الخروج منها خروج من الذنوب معصوم فيما بقي من عمره معفور له ما سلف من ذنوبه و من دخل الكعبة بسكينة و هو أن يدخلها غير متكبر و لا متنجس غير له.

Copying from the handwriting of the Sheykh, may his souls be sanctified,

'Al-Sadiq^{-asws} said: 'Entering the Kabah is entering into Mercy of Allah^{-azwj}, and the exiting from it is exiting from the sins, protected in what remains from his lifetime, his sins of the past

⁴¹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 5

⁴¹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 6

⁴¹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 7

having been Forgiven for him; and one who enters the Kabah with calmness and he enters it without arrogance nor tyrannous, (sins) will be Forgiven for him".⁴¹⁶

٩- الْعِلَّةُ لِوَجْهِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَضِيلَةَ أَمِيرِ الْمُؤْمِنِينَ عَ الَّذِي لَمْ تَكُنْ لِأَحَدٍ قَبْلَهُ وَ لَا بَعْدَهُ أَنَّهُ وُلِدَ فِي الْكَعْبَةِ وَ ذَلِكَ أَنَّهُ لَمَّا أَحَدَ فَاطِمَةَ بِنْتَ أَسَدِ الطَّلْحِ وَ عَمَرَ عَلِيَّهَا الرَّادَةَ أُخْرِجَتْهَا أَبُو طَالِبٍ فِي جَوْفِ اللَّيْلِ فَأَدْخَلَهَا الْكَعْبَةَ فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ مَا وُلِدَ أَحَدٌ غَيْرُهُ فِي الْكَعْبَةِ.

(The book) 'Al Ila' of Muhammad Bin Ali Bin Ibrahim—

~~'The reason of merit of Amir Al Momineen^{asws} which did not happen for anyone before him^{asws} nor will happen after him^{asws} is that he^{asws} was blessed in the Kabah, and that is because when the pangs of childbirth seized (Syeda) Fatima Bint Asad^{as} and the birth became difficult, Abu Talib^{as} took her^{as} out in the middle of the night and entered her^{as} into the Kabah, and Amir Al Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, was born, and no one other than him^{asws} has been born in the Kabah''.~~⁴¹⁷-Derogatory and its not a Hadith either

⁴¹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 8

⁴¹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 64 H 9