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

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باب 65 وداع البيت و ما يستحب عند الخروج من مكة و سائر ما يستحب من الأعمال في مكة

CHAPTER 65 – BIDDING FAREWELL TO THE HOUSE (KABAH), AND WHAT IS RECOMMENDED AT EXITING FROM MAKKAH, AND REST OF WHAT ACTS OF WORSHIP ARE RECOMMENDED IN MAKKAH

1- ن، عيون أخبار الرضا عليه السلام أبي عن أحمد بن إدريس عن الأشعري عن محمد بن أحمد عن الحسن بن علي بن كيسان عن موسى بن سلام قال: اعتمر أبو الحسن الرضا ع فلما ودع البيت و صار إلى باب الحنطين ليخرج منه وقف في صحن المسجد في ظهر الكعبة ثم رفع يديه فدعا ثم التفت إلينا

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greeting be upon him^{asws} – My father, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Ahmad, from Al-Hassan Bin Ali Bin Kaysan, from Musa Bin Sallam who said,

'Abu Al-Hassan Al-Reza^{asws} performed Umrah. When he^{asws} bade farewell to the House (Kabah) and came to the door of Al-Hannateyn in order to exit from it, he^{asws} paused in the courtyard of the Masjid in the back of the Kabah. Then he^{asws} raised his^{asws} hands and supplicated. Then he^{asws} turned towards us.

فَقَالَ نِعْمَ الْمَطْلُوبُ بِهِ الْحَاجَةُ إِلَيْهِ الصَّلَاةُ فِيهِ أَفْضَلُ مِنَ الصَّلَاةِ فِي غَيْرِهِ سِتِينَ سَنَةً أَوْ شَهْرًا

He^{asws} said: 'What the best way for a seeker to seek his need with Him^{azwj}! The Salat in it is better than the Salat in other places of sixty years (or months)!'

فَلَمَّا صَارَ عِنْدَ الْبَابِ قَالَ اللَّهُمَّ إِنِّي خَرَجْتُ عَلَى أَنْ لَا إِلَهَ إِلَّا أَنْتَ.

When he^{asws} came by the door, he^{asws} said: 'O Allah^{azwj}! I^{asws} have come out upon (the testimony) that there is no god except You^{azwj}!'¹

2- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن سعد بن ابن هاشم عن إبراهيم بن محمود قال: رأيت الرضا ع ودع البيت فلما أراد أن يخرج من باب المسجد خر ساجدا ثم قام فاستقبل الكعبة وقال اللهم إني أتقبل على أن لا إله إلا الله.

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greeting be upon him^{asws} – Ibn Al Waleed, from Sa'ad, from Ibn Hashim, from Ibrahim Bin Mahmoud who said,

'I saw Al-Reza^{asws} bidding farewell to the House (Kabah). When he^{asws} wanted to go out from a door of the Masjid, he^{asws} fell in Sajdah. Then he^{asws} stood up and faced the Kabah and said: 'O Allah^{azwj}, I^{asws} am returning upon, that there is no god except Allah^{azwj}!'²

3- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن موسى بن عمر عن ابن بزيع عن إبراهيم بن مهزم عن يزيد بن أبي عبد الله ع قال: إذا دخلت مكة فاشتر بدرهم تمرًا فتصدق به لِمَا كَانَ مِنْكَ فِي إِحْرَامِكَ لِلْعُمْرَةِ فَإِذَا فَرَعْتَ مِنْ حَجِّكَ فَاشْتَرِ بِدَرَاهِمٍ تَمْرًا فَتَصَدَّقْ بِهِ فَإِذَا دَخَلْتَ الْمَدِينَةَ فَاصْنَعْ مِثْلَ ذَلِكَ.

¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 65 H 1

² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 65 H 2

(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 with a Dirham and donate with it for what had happened from you during your consecration for the Umrah. When you are free from your Hajj, buy dates with a Dirham and donate with it. When you enter Al-Medina, do similar to that''³

4- مع، معاني الأخبار ابن الوليد عن الصَّغْفَارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ خَالِدِ الْقَلَانِسِيِّ عَنِ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ حَتَمَ الْقُرْآنَ بِمَكَّةَ مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ وَأَقَلَّ مِنْ ذَلِكَ وَأَكْتَرَّ وَحَتَمَهُ فِي يَوْمِ الْجُمُعَةِ كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ وَالْحَسَنَاتِ مِنْ أَوَّلِ جُمُعَةٍ كَانَتْ فِي الدُّنْيَا إِلَى آخِرِ جُمُعَةٍ تَكُونُ فِيهَا وَإِنْ حَتَمَهُ فِي سَائِرِ الْأَيَّامِ فَكَذَلِكَ.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Nazr Bin Shueyb, from Khalid Al Qalanisy, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'One who completes the Quran at Makkah from a Friday to a Friday, and less than that and more, and completes it during the day of Friday, Allah^{-azwj} will Write for him the Recompense and the good deeds from the first Friday which happened in the world up to the last Friday to happen in it, and if he completes in rest of the days, it is like that''⁴

5- ضا، فقه الرضا عليه السلام فَإِذَا فَرَعْتَ مِنَ الْمَنَاسِكِ كُلِّهَا وَ أَرَدْتَ الْخُرُوجَ تَصَدَّقْتَ بِدِرْهَمٍ تَمْرًا حَتَّى يَكُونَ كَفَّارَةً لِمَا دَخَلَ عَلَيْكَ فِي إِحْرَامِكَ مِنَ الْحَلَالِ وَ التُّفْصَانِ وَ أَنْتَ لَا تَعْلَمُ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'When you are free from the rituals, all of them, and you want to go out, donate dates with a Dirham until it would be an expiation for what had entered upon you during your consecration, from the interferences and the deficiencies and you don't know.

وَ إِذَا أَرَدْتَ الْخُرُوجَ مِنْ مَكَّةَ فَطُفْ بِالْبَيْتِ أَسْبُوعاً طَوَافَ الْوُدَاعِ وَ تَسْتَلِمُ الْحَجَرَ وَ الْأَرْكَانَ كُلَّهَا فِي كُلِّ شَوْطٍ وَ تَسْأَلُ اللَّهَ أَنْ لَا يَجْعَلَ آخِرَ الْعَهْدِ مِنْهُ فَإِذَا فَرَعْتَ مِنْ طَوَافِكَ قِفْ مُسْتَقْبِلَ الْقِبْلَةِ بِحِذَاءِ رُكْنِ الْحَجْرِ الْأَسْوَدِ وَ ادْعُ اللَّهَ كَثِيراً وَ اجْتَهِدْ فِي الدُّعَاءِ

And when you want to go out from Makkah, perform Tawaaf of the House (Kabah) of seven circuits, Tawaaf of the farewell, and touch the (Black) Stone, and all the corners during every circuit, and ask Allah^{-azwj} not to Make it the last pact from Him^{-azwj}. When you are free from your Tawaaf, pause facing the Qiblah parallel to the corner of the Black Stone and supplicate to Allah^{-azwj} a lot and make efforts in the supplication.

ثُمَّ تُفِيضُ وَ تَقُولُ تَائِبُونَ رَبَّنَا حَامِدُونَ وَ إِلَى اللَّهِ رَاغِبُونَ وَ إِلَيْهِ رَاغِعُونَ- وَ الْخُرُجُ مِنْ أَسْفَلِ مَكَّةَ فَإِذَا بَلَغْتَ بَابَ الْخَطَّاطِينَ تَسْتَقْبِلُ الْقِبْلَةَ وَجْهَكَ وَ تَسْجُدُ وَ تَسْأَلُ اللَّهَ أَنْ يَتَقَبَّلَ مِنْكَ [وَ] أَنْ لَا يَجْعَلَ آخِرَ الْعَهْدِ مِنْكَ

Then depart and say, 'We are returning repentant to our Lord^{-azwj}, praising, and are desirous to Allah^{-azwj} and are returning to Him^{-azwj}!' – and go out from the lower part of Makkah. When

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

⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 65 H 4

you reach Al Hannateyn door, face the Qiblah with your face and do Sajdah and ask Allah^{-azwj} to Accept from you and not to make it the last pact from you.

ثُمَّ تَزُورُ قَبْرَ مُحَمَّدٍ الْمُصْطَفَى ص فَإِنَّهُ قَالَ ص مَنْ حَجَّ وَ لَمْ يَزُرْنِي فَقَدْ جَفَانِي وَ تَزُورُ السَّادَةَ فِي الْمَدِينَةِ ع وَ أَنْتَ عَلَى غُضْبٍ إِنْ شَاءَ اللَّهُ وَ بِاللَّهِ الْإِغْتِصَامُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then visit the grave of Muhammad Al Mustafa^{-saww}, for he^{-saww} said: ‘One who perform Hajj and does not visit me has forsaken me^{-saww}, and visit the chiefs in Al-Medina while you are upon a bathing (clean), if Allah^{-azwj} so Desires, and with Allah^{-azwj} is the adherence, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’⁵

6- شي، تفسير العياشي عن عُمَرَ بْنِ يَزِيدَ بَيَّاعِ السَّابِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ بَعْغِي الرِّزْقِ إِذَا أَحَلَّ الرَّجُلُ مِنْ إِخْرَامِهِ وَ قَضَى نُسُكَهُ فَلَيْسَتْ وَ لَيْسَ فِي الْمَوْسِمِ.

Tafseer Al Ayyashi – from Umar Bin Yazeed Baya Al Sabiry,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **There isn’t a blame upon you if you are seeking Grace from your Lord. [2:198]** – meaning the sustenance. When the man deconsecrates from his Ihraam and fulfils his rituals, let him buy and let him sell during the season (of Hajj)’⁶.

7- الْهُدَايَةُ، الْإِفَاضَةُ مِنْ مَيِّ ثُمَّ امْضِ مِنْهَا إِلَى مَكَّةَ مُهَلِّلاً مُمَجِّداً دَاعِياً فَإِذَا بَلَغْتَ مَسْجِدَ النَّبِيِّ ص وَ هُوَ مَسْجِدُ الْحُصْبَاءِ فَاسْتَلْقِي فِيهِ عَلَى قَفَاكَ وَ اسْتَرْحِي فِيهِ هُنَيْهَةً ثُمَّ ادْخُلِي مَكَّةَ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ قَدْ فَرَّغْتَ مِنْ كُلِّ شَيْءٍ لِرَبِّكَ فِي حَجِّ وَ عُمْرَةٍ وَ ابْتِغِ بِدِرْهَمٍ تَمْرًا وَ تَصَدَّقِي بِهِ بِكَوْنِ كَفَّارَةً لِمَا دَخَلَ عَلَيْكَ فِي إِخْرَامِكَ بِمَا لَا تَعْلَمُ

(The book) ‘Al Hidayah’ –

‘The departure is from Mina, then continue from it to Makkah, extolling the Oneness, praising, supplicating. When you reach Masjid of the Prophet^{-saww}, and it is Masjid Al-Hasba’a, lie down upon your back and rest in it for a while. Then enter Makkah and upon you should be the calmness and the dignity, and you would have been freed from all things necessitating you during Hajj and Umrah, and buy dates with a Dirham and donate with it for it to be an expiation for what had entered upon you during your Ihraam, from what you don’t know.

وَ إِنْ أَحْبَبْتَ أَنْ تَدْخُلِي الْكَعْبَةَ فَاعْتَسِلِي قَبْلَ أَنْ تَدْخُلِيهَا ثُمَّ تَقُولِي اللَّهُمَّ إِنَّكَ قُلْتَ وَ مَنْ دَخَلَهُ كَانَ آمِنًا قَامِيٍّ مِنْ عَذَابِ النَّارِ

And if you like to enter the Kabah, then bathe before you enter it, then say, ‘O Allah^{-azwj}! You^{-azwj} Said: **and the one who enters it would be secure. [3:97]**, so Secure me from Punishment of the Hellfire!’

ثُمَّ تُصَلِّي بَيْنَ الْأُسْطُوَانَتَيْنِ وَ عَلَى الرُّحَامَةِ الْحُمْرَاءِ رُكْعَتَيْنِ تَقْرَأُ فِي الرَّكْعَةِ الْأُولَى حَمَّ السَّجْدَةِ وَ فِي الثَّانِيَةِ عَدَدَ آيَاتِهَا مِنَ الْقُرْآنِ وَ تُصَلِّي فِي زَوَايَاهُ

⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 65 H 5

⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 65 H 6

Then pray two units Salat between the two pillars, and upon the red marble, reading in the first unit (Surah) Ha Meem Sajdah, and in the second a number of its Verses from the Quran, and pray in its corner.

ثُمَّ تَقُولُ اللَّهُمَّ مَنْ هَبَّأَ وَ تَعَبَّأَ وَ أَعَدَّ وَ اسْتَعَدَّ لِقِيَادَةِ مَخْلُوقٍ رَجَاءَ رَفْدِهِ وَ نَوَالِهِ وَ جَائِزَتِهِ وَ فَوَاضِلِهِ فَإِلَيْكَ يَا سَيِّدِي هَبِّتِي وَ تَعَبَّتِي وَ إِعْدَادِي وَ اسْتِعْدَادِي رَجَاءَ رِفْدِكَ وَ نَوَالِكَ وَ جَائِزَتِكَ فَلَا تُخَيِّبِ الْيَوْمَ رَجَائِي يَا مَنْ لَا يُخَيِّبُ عَلَيْهِ سَائِلٌ وَ لَا يَنْقُصُهُ نَائِلٌ

Then you should say, 'O Allah^{-azwj}! Whoever prepares, and equips, and readies himself for the visit of a created being in hope of his gifts, and generosity, and rewards, and favours, then to You^{-azwj}, my Master, is my preparation, and my readiness, and my arrangement, and my effort, in hope of Your^{-azwj} gifts, and Generosity, and Rewards, and Favours. So do not disappoint my hope today, O You^{-azwj} Who never lets down a supplicant and a taker does not reduce Him^{-azwj}!

فَإِنِّي لَنْ آتِيكَ بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ وَ لَا شَفَاعَةَ مَخْلُوقٍ رَجَوْتُهَا وَ لَكِنْ أَتَيْتُكَ مُقَرَّراً بِالظُّلْمِ وَ الْإِسَاءَةِ عَلَى نَفْسِي مُقَرَّراً بِهِ لَا حُجَّةَ لِي وَ لَا عُذْرَ فَاسْأَلُكَ يَا مَنْ هُوَ كَذَلِكَ أَنْ تُعْطِيَنِي مَسْأَلَتِي وَ تُثَلِّبَنِي بِرَغْبَتِي وَ لَا تُزِدْنِي مَحْزُوماً وَ لَا حَائِباً يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ أَرْجُوكَ لِلْعَظِيمِ أَسْأَلُكَ يَا عَظِيمُ أَنْ تُغْفِرَ لِي - وَ لَا تَدْخُلْهَا فُخْرًا وَ لَا تَبْتَزِقْ فِيهَا وَ لَا تَمْسُخُطْ -

I have not come to You^{-azwj} with a righteous deed that I have sent forth, nor with the intercession of a created being that I rely upon. Rather, I have come to You^{-azwj} acknowledging my wrongdoing and my transgressions against myself, fully admitting them with no excuse or argument. So, I ask You^{-azwj}, O You^{-azwj} Who are as You^{-azwj} have described Yourself^{-azwj}, to Grant me my request, Fulfil my desire, and not Return me deprived or disappointed. O Magnificent! O Magnificent! O Magnificent! I hope to the Magnificent! O Magnificent, Forgive (my sins) for me!' - and do not enter it with arrogance, do not spit in it, and do not blow your nose in it.

وَدَاعِ الْبَيْتِ إِذَا أَرَدْتَ وَدَاعِ الْبَيْتِ فَطُفَ بِهِ أُسْبُوعاً ثُمَّ صَلَّى رُكْعَتَيْنِ حَيْثُ أَحْبَبْتَ مِنَ الْمَسْجِدِ فَأَتَى الْحَطِيمَ وَ الْحَطِيمُ مَا بَيْنَ بَابِ الْكَعْبَةِ وَ الْحَجَرِ وَ تَعَلَّقَ بِالْأَسْتَارِ وَ أَنْتَ قَائِمٌ فَاحْمَدِ اللَّهَ وَ أَنْنِ عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص

Bidding farewell to the House (Kabah) – When you want to bid farewell to the House (Kabah), perform Tawaaf of it of seven circuits, then pray two units Salat wherever you like to from the Masjid. Then go to Al-Hateem, and Al-Hateem is what is between door of the Kabah and the (Black) Stone, and cling to the curtains of the Kabah while you are standing. Praise Allah^{-azwj} and laud upon Him^{-azwj}, and send Salawaat upon the Prophet^{-sawww}.

ثُمَّ قُلِ اللَّهُمَّ عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ حَمَلْتُهُ عَلَى دَابَّتِكَ وَ سَيَّرْتَهُ فِي بِلَادِكَ وَ قَدْ أَقْدَمْتَهُ الْمَسْجِدَ الْحَرَامَ

Then say, 'O Allah^{-azwj}! Your servant, the son of Your^{-azwj} servant, and the son of Your^{-azwj} maid. You^{-azwj} Carried him on Your^{-azwj} mount and Allowed him to travel through Your^{-azwj} lands, and You^{-azwj} have Brought him to the Sacred Masjid.

اللَّهُمَّ وَ قَدْ كَانَ فِي أَمَلِي وَ رَجَائِي أَنْ تُغْفِرَ لِي فَإِنْ كُنْتُ يَا رَبِّ قَدْ فَعَلْتُ فَازِدْ عَنِّي رِضًا وَ قَرِّبْنِي إِلَيْكَ زُلْفَى فَإِنْ لَمْ تَكُنْ فَعَلْتُ يَا رَبِّ فَمِنْ الْآنَ فَاعْفِرْ لِي قَبْلَ أَنْ تَنْأَى دَارِي عَنْ بَيْتِكَ غَيْرَ رَاغِبٍ عَنْهُ وَ لَا مُسْتَبَدِّلٍ بِهِ

O Allah-^{azwj}! It was my hope and aspiration that You-^{azwj} would Forgive me. So, if You-^{azwj} my Lord-^{azwj}, have already Done so, then increase Your-^{azwj} Satisfaction with me and Draw me nearer to You-^{azwj}. But if You-^{azwj} have not yet Forgiven me, then from this moment, O Lord-^{azwj}, Forgive me before my dwelling becomes distant from Your-^{azwj} House, while I remain neither disinterested in it nor seeking a substitute for it.

هَذَا أَوَانُ انْصِرَابِي إِنْ كُنْتُ قَدْ أَدْنَيْتَ لِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ تَحْتِي وَ مِنْ فَوْقِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي حَتَّى تُقَدِّمَنِي أَهْلِي صَالِحاً فَإِذَا قَدَّمْتَنِي أَهْلِي يَا رَبِّ فَلَا تُحْرِمْنِي وَ اخْفِي مَثُونَةَ عِيَالِي وَ مَثُونَةَ خَلْقِكَ-

This is the time of my departure if You-^{azwj} have permitted me to leave. O Allah-^{azwj}, Protect me from my front, and from behind me, and from beneath me, and from above me, and from my right, and from my left, until You-^{azwj} Return me to my family in a state of righteousness. And when You-^{azwj} do Return me to my family, O Lord-^{azwj}, do not Deprive me, and Suffice me in Providing for my dependents and in dealing with Your-^{azwj} creation!'

فَإِذَا بَلَغْتَ بَابَ الْحَنَاطِينِ فَانظُرْ إِلَى الْكَعْبَةِ وَ خِرِّ سَاجِداً وَ اسْأَلِ اللَّهَ أَنْ يَقْبَلَهُ مِنْكَ وَ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْكَ ثُمَّ تَقُولُ وَ أَنْتَ سَاجِدٌ آئِيُونَ تَائِبُونَ لِرَبِّنَا حَامِدُونَ وَ إِلَى اللَّهِ رَاغِبُونَ وَ إِلَى اللَّهِ رَاغِبُونَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ

When you reach the Hannateyn door, look at the Kabah and fall in Sajdah and ask Allah-^{azwj} to Accept it from you, and not to Make it the last pact from you. Then say while you are in Sajdah, 'We are returning repentant to our Lord-^{azwj}, praising and desiring to Allah-^{azwj}, and to Allah-^{azwj} we are returning, and may Allah-^{azwj} Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and greetings!'

ثُمَّ تَزُورُ قَبْرَ النَّبِيِّ ص ثُمَّ قُبُورَ الْأَيْمَةِ ع بِالْمَدِينَةِ وَ أَنْتَ عَلَى غُسْلٍ فَإِنَّ النَّبِيَّ ص قَالَ مَنْ حَجَّ بَيْتَ رَبِّي وَ لَمْ يَزُرْنِي فَقَدْ جَفَانِي

Then visit the grave of the Prophet-^{saww}, then graves of the Imams-^{asws} at Al-Medina while you are upon a bath (clean), for the Prophet-^{saww} said: 'One who perform Hajj of the House of my Lord-^{azwj} and does not visit me, so he has forsaken me-^{saww}!'

وَ قَالَ الصَّادِقُ ع ابْدُءُوا بِمَكَّةَ وَ اخْتِمُوا بِنَا.

And Al-Sadiq-^{asws} said: 'Begin with Makkah and end with us-^{asws} (at Al-Medina)!''⁷

8- وَ رَوَى الْحُسَيْنُ بْنُ عَلِيٍّ ع قَالَ رَسُولُ اللَّهِ ص يَا أَبْنَاةَ مَا جَزَاءُ مَنْ زَارَكَ

And it is reported by Al-Husayn-^{asws} Bin Ali-^{asws} having said to Rasool-Allah-^{saww}: 'O father-^{saww}! What is the Reward of the one who visits you-^{saww}?'

فَقَالَ ص مَنْ زَارَنِي حَبِياً أَوْ مَتَبِياً أَوْ زَارَ أَبَاكَ أَوْ زَارَ أَخَاكَ أَوْ زَارَكَ كَانَ حَقّاً عَلَيَّ أَنْ أُزَوِّدَهُ يَوْمَ الْقِيَامَةِ فَأَخْلَصَهُ ذُنُوبَهُ.

⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 65 H 7

He^{-saww} said: ‘One who visits me while I^{-saww} am alive or dead, or visits your^{-asws} father^{-asws}, or visits your^{-asws} brother^{-asws}, or visits you^{-asws} would have a right upon me^{-saww} that I^{-saww} visit him on the Day of Qiyamah so I^{-saww} would rescue him from his sins’.⁸

[باب 66 أن من تمام الحج لقاء الإمام و زيارة النبي و الأئمة ع](#)

CHAPTER 66 – FROM COMPLETION OF THE HAJJ IS MEETING THE IMAM^{-asws} AND VISITING THE PROPHET^{-saww} AND THE IMAMS^{-asws}

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام السِّنَائِيُّ عَنْ ابْنِ زَكْرِيَّا عَنْ ابْنِ حَبِيبٍ عَنِ ابْنِ جُبَلُولٍ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الصَّادِقِ ع قَالَ: إِذَا حَجَّ أَحَدُكُمْ فَلْيَحْتِمِ حَجَّهُ بِزِيَارَتِنَا لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

(The books) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, - Al Sinany, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Ismail Bin Mihran,

‘From Al-Sadiq^{-asws} having said: ‘When one of you performs Hajj, let him end his Hajj with visiting us^{-asws}, because that is from the completion of Hajj’.⁹

2- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام ماجيلويه عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: تَمَامُ الْحَجِّ لِقَاءُ الْإِمَامِ.

(The books) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’ – Majaylawiya, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘The completion of Hajj is meeting the Imam^{-asws}’.¹⁰

3- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا أَمْرُ النَّاسِ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوَلَايَتِهِمْ وَ يَغْرُسُوا عَلَيْنَا نَصْرَهُمْ.

(The books) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’ – My father, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘But rather, the people have been Commanded to come to these rocks and perform Tawaaf of it, then they should come to us^{-asws}, so they can inform us^{-asws} of their Wilayah and present to us their help’.¹¹

[باب 67 آداب القادم من مكة و آداب لقائه](#)

CHAPTER 67 – ETIQUETTES OF THE ARRIVEE FROM MAKKAH AND ETIQUETTES OF MEETING HIM

⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 65 H 8

⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 66 H 1

¹⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 66 H 2

¹¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 66 H 3

1- سر، السرائر من جامع البرنطبي عن صدقة الأهدب قال قال أبو عبد الله ع إذا لقيت أخاك و قدِم من الحج فقل الحمد لله الذي ستر سبيلك و هدَى دليلك و أهدمك بحال عافية لقد قضى الحج - و أعان على السفر تقبل الله منك و أخلف عليك نفقتك و جعلها لك حجة مبرورة و لدنوبك طهوراً.

(The book) 'Al Saraair' – From 'Jamie' of Al Bazanty, from Sadaqa Al Ahdab who said,

'Abu Abdullah^{-asws} said: 'When you meet your brother and he has arrived from the Hajj, say, 'The Praise is for Allah^{-azwj} Who Facilitated your way and Guided your way, and Brought you back in a state of well-being. He^{-azwj} has Allowed you to complete the Hajj and Assisted you in your travel. May Allah^{-azwj} Accept it from you, Compensate you for your expenses, Make it a Blessed Hajj for you, and a purification from your sins!''¹²

¹² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 67 H 1

أبواب ما يتعلق بأحوال المدينة و غيرها

CHAPTERS ON WHAT IS RELATED WITH SITUATION OF AL-MEDINA AND ELSEWHERE

أقول: قد أوردنا زيارة النبي ص و فاطمة و الأئمة الأربعة و آدابها و أمثال ذلك في كتاب المزار.

I say, 'We have referred to Ziyarat of the Prophet^{-saww}, and Fatima^{-asws}, and the four Imams^{-asws}, and its etiquettes, and examples of that in the Book of Shrines'.

باب 68 فضل المدينة و حرمتها و آدابها

CHAPTER 68 – MERITS OF AL-MEDINA AND ITS SANCTIRY AND ITS ETIQUETTES

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى ع يَحْتَرِمُ عَلَيَّ فِي حَرَمِ رَسُولِ اللَّهِ ص مَا يَحْتَرِمُ فِي حَرَمِ اللَّهِ عَزَّ وَ جَلَّ

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

'I asked Abu Al-Hassan Musa^{-asws}, 'Is it Prohibited unto me in the sanctuary of Rasool-Allah^{-saww} what is Prohibited in the Sanctuary of Allah^{-azwj} Mighty and Majestic?'

قَالَ لَا.

He^{-asws} said: 'No''¹³

2- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّمَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرِيَّازَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَدُّ مَا حَرَّمَ رَسُولُ اللَّهِ ص مِنَ الْمَدِينَةِ مِنْ ذُنَابٍ إِلَى وَاقِيمٍ وَ الْغُرَيْضِ - وَ النَّقْبِ مِنْ قِبَلِ مَكَّةَ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'A boundary of what Rasool-Allah^{-saww} sanctified from Al-Medina is from (mount) Zubab up to (land of) Waqim and (valley of) Al-Ureyz and Al-Naqb (on the road to Al-Aqeeq), from the direction of Makkah''¹⁴

3- وَ قَالَ ابْنُ مُسْكَانَ فِي حَدِيثٍ آخَرَ مِنَ الصَّوَرَيْنِ إِلَى النَّبِيِّ.

And Ibn Muskan said in another Hadeeth, 'From (the palm trees of) Al-Sowreyn up to (the mountain pass of) Al-Saniya''¹⁵

¹³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 1

¹⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 2

¹⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 3

4- مع، معاني الأخبار بهذا الإسناد عن الحسين بن صفوان عن ابن مسكان عن الحسن الصيقل قال قال أبو عبد الله ع كنت جالسا عند زياد بن عبيد الله و عنده ربيعة الرأي فقال له زياد يا ربيعة ما الذي حرم رسول الله ص من المدينة

(The book) 'Ma'any Al Akhbar' – This chain, from Al-Husayn Bin Safwan, from Ibn Muskan, from Al-Hassan Al Sayqal who said,

'Abu Abdullah^{-asws}, 'I^{-asws} was seated with Ziyad Bin Ubeydullah and with him was Rabie Al-Raie. Ziyad said to him, 'O Rabie! What is that which Rasool-Allah^{-saww} had sanctified from Al-Medina?'

فَقَالَ لَهُ بَرِيدٌ فِي بَرِيدٍ

He said to him, 'A Bareyd by a Bareyd (7 miles by 7 miles approximately).'

فَقُلْتُ لِرَبِيعَةَ فَكَانَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ص بَرِيدٌ فَسَكَتَ وَ لَمْ يُجِبْنِي

I^{-asws} said to Rabie: 'Was there a 'Bareyd' in the era of Rasool-Allah^{-saww}?' He was silent and did not answer me'.

قَالَ فَأَقْبَلَ عَلَيَّ زِيَادٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ فَمَا تَقُولُ أَنْتَ

He^{-asws} said: 'Ziyad turned to me. He said, 'O Abu Abdullah^{-asws}! So, what are you^{-asws} saying?'

فَقُلْتُ حَرَّمَ رَسُولُ اللَّهِ ص مِنَ الْمَدِينَةِ مِنَ الصَّيْدِ بَيْنَ لَابَتَيْهَا

I^{-asws} said: 'From Al-Medina, Rasool-Allah^{-saww} had prohibited the hunting between the two fields'.

قَالَ وَ مَا [لَابَتَاهَا] لَابَتَيْهَا

He said, 'And what are the two fields?'

قُلْتُ مَا أَحَاطَ بِهِ الْحِزَارُ

I^{-asws} said: 'What Al-Hirar contains'.

قَالَ فَقَالَ لِي مَا حَرَّمَ رَسُولُ اللَّهِ ص مِنَ الشَّجَرِ

He^{-asws} said: 'He said to me^{-asws}, 'What did Rasool-Allah^{-saww} from (cutting) the trees?'

قُلْتُ مِنْ عَيْرٍ إِلَى وُعَيْرَةَ-

I^{-asws} said: 'From Ayr to Uweyra'.

قَالَ صَفْوَانُ قَالَ ابْنُ مُسْكَانَ قَالَ الْحَسَنُ فَسَأَلَهُ إِنْسَانٌ وَ أَنَا جَالِسٌ فَقَالَ لَهُ وَ مَا لَابَتَيْهَا فَقَالَ مَا بَيْنَ الصَّوْرَيْنِ إِلَى النَّبِيِّ.

Safwan said, 'Ibn Muskan said, 'Al-Hassan said, and a person had asked him, and I was seated. He said to him, 'And what are the two fields?' He said, 'What is between Al-Sowreyn up to Al-Saniya'.¹⁶

5- مع، معاني الأخبار ابن الوليد عن الصقار عن ابن أبان عن الحسين بن سعيد عن حماد وفضالة معاً عن معاوية بن عمارة قال سمعت أبا عبد الله ع يقول ما بين لابني المدينة ظل عائر إلى ظل وعبر حرم

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Aban, from Al-Husayn Bin Saeed, from Hammad, and Fazalat, both together from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'Whatever lies between the two fields of Al-Medina, the shade of Ayr up to the shade of Uweyr, is a sanctuary!'

فُلْتُ طَائِرُهُ كَطَائِرِ مَكَّةَ

I said, 'Are its birds (to be treated) like the birds of Makkah?'

قَالَ لَا وَلَا يُعَصَّدُ شَجَرُهَا.

He^{-asws} said: 'No, and its trees cannot be cut down'.¹⁷

6- وَ رُوِيَ أَنَّهُ يَحْرُمُ مِنْ صَيْدِ الْمَدِينَةِ مَا صِيدَ بَيْنَ الْحَرَمَيْنِ.

And it is reported that it is Prohibited from the prey (game) of Al-Medina is what is hunted between the two Sanctuaries".¹⁸

7- مع، معاني الأخبار أبي عن أحمد بن إدريس عن الأشعري عن موسى بن عمير عن ابن بزيع عن إبراهيم مهزم عن يزيه عن أبي عبد الله ع قال: إذا دخلت مكة فاشتر بدوهم تمرًا فتصدق به لِمَا كَانَ مِنْكَ فِي إِحْرَامِكَ لِلْعُمْرَةِ فَإِذَا فَرَعْتَ مِنْ حَجِّكَ فَاشْتَرِ بِدَوْنِهِمْ تَمْرًا وَ تَصَدَّقْ 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 Mihzam, from the one who reported it,

'From Abu Abdullah^{-asws} having said: 'When you enter Makkah, buy dates with a Dirham and donate in charity with it for what had happened from you during your Ihraam for the Umrah. When you are free from your Hajj, buy dates with a Dirham and donate with it. When you enter Al-Medina, do similar to that".¹⁹

8- ير، بصائر الدرجات ابن يزيد و محمد بن عيسى عن زياد القندي عن محمد بن عمارة عن الفضيل قال قال: حرم الله مكة و حرم رسول الله ص المدينة فأجاز الله ذلك له.

¹⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 4

¹⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 5

¹⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 6

¹⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 7

(The book) 'Basaair Al Darajaat' – Ibn Yazeed and Muhammad Bin Isa, from Ziyad Al Qandy, from Muhammad Bin Umarah, from Al Fuzeyl who said,

'He^{-asws} said: 'Allah^{-azwj} Sanctified Makkah and Rasool-Allah^{-saww} sanctified Al-Medina. Allah^{-azwj} Allowed that for him^{-saww}'.²⁰

9- مل، كامل الزيارات حكيم بن داود عن سلمة عن إبراهيم بن محمد عن علي بن المعلّى عن إسحاق بن يزيد قال: أتى رجل أبا عبد الله ع فقال
إني قد صرنت على كل شيء لي ذهباً وفضةً وبعثت ضياعي فقلت أنزل مكة

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama, from Ibrahim Bin Muhammad, from Ali Bin Al Moalla, from Is'haq Bin Yazdad who said,

'A man came to Abu Abdullah^{-asws}. He said, 'I have taken hold of all things of mine, gold and silver, and has sold my estate. I said, 'I shall dwell in Makkah!''

فقال لا تفعل فإن أهل مكة يكفرون بالله جهرةً

He^{-asws} said: 'Do not do so, for the people of Makkah are disbelieving in Allah^{-azwj} openly!'

قال فقي حرم رسول الله ص

He said, 'So (shall I dwell) in the sanctuary of Rasool-Allah^{-saww}?'

قال هم شر منهم

He^{-asws} said: 'They are eviler than them!'

قال فأين أنزل

He said, 'So where shall I dwell?'

قال عليك بالعراق الكوفة فإن البركة منها على اثني عشر ميلاً هكذا وهكذا وإلى جانبها قبر ما أتاه مكروب قط ولا ملهوف إلا فرج الله عنه.

He^{-asws} said: 'Upon you is with (dwelling in) Al-Iraq, for the Blessing from it are upon twelve miles like this and like that, and to its side there is such a grave, no distressed one comes to it at all nor a troubled one except Allah^{-azwj} Relieves it from him'.²¹

10- دعائم الإسلام، روينا عن علي صلوات الله عليه أنه خطب فقال في خطبته قال رسول الله ص المدينة حرم ما بين عير إلى ثور فمن أحدث فيها
حدثاً أو آوى محدثاً فعليه لعنة الله و الملائكة و الناس أجمعين لا يقبل الله منه صرفاً ولا عدلاً.

(The book) 'Da'im Al Islam' –

We are reporting from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} addressed. He^{-asws} said in his^{-asws} sermon: 'Rasool-Allah^{-saww} said: 'Al-Medina is a sanctuary

²⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 8

²¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 9

between Ayr up to Sowr. Then one who innovates an innovation in it, or shelters an innovator, upon him is Curse of Allah^{-azwj} and the Angels and the people altogether! Allah^{-azwj} will neither Accept any ransom from him nor compensation!”²²

11- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَا بَيْنَ لَابَتَيْ الْمَدِينَةِ حَرَمٌ

And from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Whatever is between the two fields of Al-Medina is a sanctuary!'

فَقِيلَ لَهُ طَيْرُهُمَا كَطَيْرِ مَكَّةَ

It was said to him^{-asws}, 'Are its birds (to be treated) like the birds of Makkah?'

قَالَ لَا وَ لَا يُعْضَدُ شَجَرُهَا

He^{-asws} said: 'No, and its trees cannot be cut down'.

قِيلَ لَهُ وَ مَا لَابَتَاهَا

It was said to him^{-asws}, 'And what are the two fields?'

قَالَ مَا أَحَاطَتْ بِهِ الْحَرَّةُ حَرَمٌ ذَلِكَ رَسُولُ اللَّهِ ص لَا يُهَاجُ صَبْدُهَا وَ لَا يُعْضَدُ شَجَرُهَا.

He^{-asws} said: 'Whatever is contained by Al-Harra. Rasool-Allah^{-saww} sanctified that. Neither hunts its game nor cut down its trees”^{.23}

12- وَ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَنْ خَرَجَ مِنَ الْمَدِينَةِ رَغْبَةً عَنْهَا أَبَدَلَهُ اللَّهُ شَرًّا مِنْهَا.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'One who goes out from Al-Medina turning away from it (disliking it), Allah^{-azwj} will Replace him with eviler than it”^{.24}

13- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَنْبَغِي لِمَنْ أَرَادَ دُحُولَ الْمَدِينَةِ زَائِرًا أَنْ يَغْتَسِلَ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: 'It is befitting for the one who wants to enter Al-Medina as a visitor that he washed (bathes)”^{.25}

و قد ذكرنا أن هذا الغسل و ما هو مثله مرغوب فيه و ليس بفرض كالغسل من الجنابة. و ينبغي لمن دخل المدينة زائراً أن يبدأ بعد حوطه رحله بمسجد رسول الله ص و زيارة قبره و الصلاة في مسجده.

²² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 10

²³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 11

²⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 12

²⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 13

We have mentioned that this washing, and similar acts, are encouraged but not obligatory, like the washing for sexual impurity. It is recommended for anyone who enters Al-Medina as a visitor to begin their journey by first visiting the Masjid of Rasool-Allah^{-saww} and visiting his^{-saww} grave, and praying in his^{-saww} Masjid”.

14- وَ قَدْ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: صَلَاةٌ فِي مَسْجِدِ الْمَدِينَةِ عَشْرَةُ آلَافِ صَلَاةٍ.

And we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, from Rasool-Allah^{-saww} that he^{-saww} said: ‘Salat in Masjid of Al-Medina (equates to) ten thousand Salats’.²⁶

15- قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ أَفْضَلُ مَوْضِعٍ يُصَلَّى فِيهِ مِنْهُ مَا قَرَّبَ مِنَ الْقَبْرِ وَ إِذَا دَخَلْتَ الْمَدِينَةَ فَأَغْتَسِلْ وَ أَتِ الْمَسْجِدَ فَأَبْدَأْ بِقَبْرِ النَّبِيِّ ص فَتَقِفْ بِهِ وَ سَلِّمْ عَلَى النَّبِيِّ ص وَ اشْهَدْ لَهُ بِالرِّسَالَةِ وَ الْبَلَاغِ وَ أَكْثِرْ مِنَ الصَّلَاةِ عَلَيْهِ وَ ادْعُ مِنَ الدُّعَاءِ بِمَا فَتَحَ اللَّهُ لَكَ فِيهِ.

Ja'far^{-asws} Bin Muhammad^{-asws}: ‘And the best place one can pray Salat in, from it (Al-Medina) is what is near from the grave (of Rasool-Allah^{-saww}); and when you enter Al-Medina, bathe and go to the Masjid. Begin with the grave of the Prophet^{-saww}. Pause by it and greet unto the Prophet^{-saww} and testify for him^{-saww} with the Message and the delivery, and frequent from the Salawaat upon him^{-saww}, and supplicate from the supplication with whatever Allah^{-azwj} Opens for you in it’.²⁷

16- وَ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ زَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ هَاجَرَ إِلَيَّ فِي حَيَاتِي فَمَنْ لَمْ يَسْتَطِعْ زِيَارَةَ قَبْرِي فَلْيَبْعَثْ إِلَيَّ بِالسَّلَامِ فَإِنَّهُ يَبْلُغُنِي.

And from Ali^{-asws}: ‘Rasool-Allah^{-saww} said: ‘One who visits my^{-saww} grave after my^{-saww} death is like the one who emigrated to me^{-saww} during my^{-saww} lifetime. The one who is not capable of visiting my^{-saww} grave, let him send the greeting to me^{-saww}, for it will reach me^{-saww}!’²⁸

17- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: وَ مِنَ الْمَشَاهِدِ بِالْمَدِينَةِ الَّتِي يَنْبَغِي أَنْ يُؤْتَى إِلَيْهَا وَ تُشَاهَدَ وَ يُصَلَّى فِيهَا وَ يُتَعَاهَدَ مَسْجِدُ قُبَاءَ وَ هُوَ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى وَ مَسْجِدُ الْفَتْحِ وَ مَشْرَبَةُ أُمِّ إِبْرَاهِيمَ- وَ قَبْرُ حَمْزَةَ وَ قُبُورُ الشُّهَدَاءِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: ‘And from the Monuments at Al-Medina which is befitting to come to and witness and pray in it, and attended are – Masjid Al-Quba, and it is the Masjid which has been founded upon the piety, and Masjid Al-Fat’h, and drinking place of Umm Ibrahim^{-as}, and the grave of Hamza^{-ra}, and graves of the martyrs’.²⁹

18- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: يَنْبَغِي لِلزَّائِرِ أَنْ يَكُونَ آخِرُ عَهْدِهِ خَارِجاً مِنَ الْمَدِينَةِ قَبْرَ النَّبِيِّ ص يُودِعُهُ كَمَا يُفْعَلُ يَوْمَ دُخُولِهِ وَ يَقُولُ كَمَا قَالَ وَ يَدْعُو وَ يُودِعُ بِمَا هَبَّأَ لَهُ مِنَ الْوَدَاعِ وَ يَنْصَرِفُ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘It is befitting for the visitor that the last of his pact (attendance) at going out from Al-Medina be the grave

²⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 14

²⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 15

²⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 16

²⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 68 H 17

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Four are from the castles of Paradise in the world – the Sacred Masjid, and Masjid of the Rasool^{-saww}, and Masjid of Bayt Al-Maqdis, and Masjid of Al-Kufa’’.³⁴

5- مع، معاني الأخبار أبي عن سعد بن ابن هاشم و ابن نوح معاً عن ابن المغيرة عن عبد الله بن سنان عن أبي عبد الله ع قال سيعتقه يقول إن رسول الله ص كان بنى مسجده بالسبيط ثم إن المسلمين كثروا فقالوا يا رسول الله لو أمرت بالمسجد فزيد فيه

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Hashim and Ibn Nuh, both together from Ibn Al Mugheira, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Rasool-Allah^{-saww} had built his^{-saww} Masjid with the palm branches (Al-Sameyt). Then the Muslims became a lot. They said, ‘O Rasool-Allah^{-saww}! If you^{-saww} could order for the Masjid so there can be an increase in it!’

فَقَالَ نَعَمْ

He^{-saww} said: ‘Yes’.

فَأَمَرَ بِهِ فَزِيدَ فِيهِ وَ بَنَى بِالسَّعِيدَةِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَزِيدَ فِيهِ

He^{-saww} ordered with it so there was an increase in it and it was built with clay bricks (Al-Sa’eeda). Then the Muslims became a lot. They said, ‘O Rasool-Allah^{-saww}! If you^{-saww} could order with the Masjid so there would be an increase in it!’

فَقَالَ نَعَمْ-

He^{-saww} said: ‘Yes’.

فَرَادَ فِيهِ وَ بَنَى جِدَارَهُ بِالْأُنثَى وَ الذَّكْرِ ثُمَّ اشْتَدَّ عَلَيْهِمُ الْحَرُّ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَطُلِّلَ

There was an increase in it and it’s wall were built with the female and male (interlocking bricks). Then the heat was severe upon them. They said, ‘O Rasool-Allah^{-saww}! If you^{-saww} could order with the Masjid so there could be a shade!’

قَالَ فَأَمَرَ بِهِ فَأُقِيمَتْ فِيهِ سَوَارِي جُدُوعِ النَّخْلِ ثُمَّ طَرِحَتْ عَلَيْهِ الْعَوَارِضُ وَ الْخُصْفُ وَ الإِذْخِرُ فَعَاشُوا فِيهِ حَتَّى أَصَابَتْهُمْ الْأَمْطَارُ فَجَعَلَ الْمَسْجِدُ يَكْفُ عَلَيْهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِهِ فَطُيِّنَ

He^{-asws} said: ‘He^{-saww} ordered with it so palm trunk columns were erected in it, then beams, and palm fronds, and sweet-smelling grass were placed over it. They lived in it until the rains hit them so the Masjid leaked upon them. They said, ‘O Rasool-Allah^{-saww}! If you^{-saww} could order with it so it could be plastered!’

³⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 4

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص لَا عَرِيشَ كَعَرِيشِ مُوسَى

Rasool-Allah^{-saww} said to them: 'There is no lattice-work like the lattice-work of Musa^{-as!}'

فَلَمْ يَزَلْ كَذَلِكَ حَتَّى فُيَضَّ رَسُولُ اللَّهِ ص وَكَانَ جِدَارُهُ قَبْلَ أَنْ يُظَلَّلَ قَدْرَ قَامَةٍ فَكَانَ إِذَا كَانَ الْفَيْءُ ذِرَاعاً وَهُوَ قَدْرُ مَرِيضٍ عَنْزٍ صَلَّى الطُّهْرَ فَإِذَا كَانَ الْفَيْءُ ذِرَاعَيْنِ وَهُوَ ضِعْفُ ذَلِكَ صَلَّى الْعَصْرَ

They did not cease to be like that until Rasool-Allah^{-saww} was Recalled, and its walls, before it was shaded (roofed) it was a measurement of a stature (of a person). When the shadow was of a cubit, and it was a measurement of a goat's pen, he^{-saww} prayed Al-Zohr. When the shadow was of two cubits, and it was double that, he^{-saww} prayed Al-Asr'.

قَالَ وَ قَالَ السَّمِيطُ لَبْنَةٌ لَبْنَةٌ وَ السَّعِيدَةُ لَبْنَةٌ وَ نِصْفٌ وَ الْأُنثَى وَ الذَّكَرُ لَبْنَتَانِ مُحَالِفَتَانِ.

He (the narrator) said, 'And he^{-asws} said: 'Al-Sameyt is brick by brick, and Al-Saeeda is a brick and a half, and the female and the male (interlocking) are two different bricks''.³⁵

6- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ الْحُمَيْرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَاةٌ فِي مَسْجِدِي تَعْدِلُ عِنْدَ اللَّهِ عَشْرَةَ آلَافِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ فَإِنَّ الصَّلَاةَ فِيهِ تَعْدِلُ مِائَةَ آلَافِ صَلَاةٍ.

(The book) 'Sawaab Al Amaal' – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A Salat (Prayed) in my^{-saww} Masjid equates in the Presence of Allah^{-azwj} to ten thousand Salats elsewhere from the Masjid, except the Sacred Masjid, for the Salat (prayed) in it equates to a hundred thousand Salats''.³⁶

7- ثَوَابُ الْأَعْمَالِ أَبِي عَنِ سَعْدِ عَنِ ابْنِ زَيْدِ عَنِ الْوَشَاءِ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ وَ فِي مَسْجِدِ الرَّسُولِ ص فِي الْفَضْلِ سَوَاءً

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Yazeed, from Al Washa who said,

'I asked Al-Reza^{-asws} about the Salat (prayed) in the Sacred Masjid and in Masjid of the Rasool^{-saww}, 'Are they the same in merit?'

قَالَ نَعَمْ وَ الصَّلَاةُ فِيمَا بَيْنَهُمَا تَعْدِلُ آلْفَ صَلَاةٍ.

He^{-asws} said: 'Yes, and the Salat in what is between the two equates to a thousand Salats''.³⁷

8- مل، كامل الزيارات مُحَمَّدُ الْحُمَيْرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ عَيْسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْحَضْرِيِّ قَالَ: أَمَرَنِي أَبُو عَبْدِ اللَّهِ ع أَنَّ أُكْتَبَ الصَّلَاةُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص مَا اسْتَطَعْتُ وَ قَالَ إِنَّكَ لَا تَقْدِرُ عَلَيْهِ كَلِّمَا شِئْتَ.

³⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 5

³⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 6

³⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 7

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ibn Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Al Hazramy who said,

'Abu Abdullah^{-asws} instructed me to frequently pray the Salat in Masjid of Rasool-Allah^{-saww} whatever I can, and he^{-asws} said: 'You will not be able upon it every time you like to'.³⁸

9- مل، كامل الزيارات أبي و ابن الوليد عن الصَّفَّارِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنِ السَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ بِالْمَدِينَةِ هِيَ مِثْلُ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ص

(The book) 'Kamil Al Ziyaraat' – My father and Ibn Al Waleed, from Al Saffar, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Al Sabaty,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Salat at Al-Medina, 'It is similar to the Salat in Masjid of Rasool-Allah^{-saww}?'

قَالَ لَا إِنَّ الصَّلَاةَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص أَلْفُ صَلَاةٍ وَ الصَّلَاةُ فِي الْمَدِينَةِ مِثْلُ الصَّلَاةِ فِي سَائِرِ الْبُلْدَانِ.

He^{-asws} said: 'No. The Salat in Masjid of Rasool-Allah^{-saww} (equates to) a thousand Salats, and the Salat in Al-Medina is similar to the Salat is rest of the cities".³⁹

10- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن موسى بن القاسم عن حذثة عن مُرَازِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ قَالَ رَسُولُ اللَّهِ ص صَلَاةٌ فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلَاةٍ فِي غَيْرِهِ وَ صَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ تَعْدِلُ أَلْفَ صَلَاةٍ فِي مَسْجِدِي

(The book) 'Kamil Al Ziyaraat' – My father, from Saad, from Ibn Isa, from Musa Bin Al Qasim, from the one who narrated it, from Murazim who said,

'I asked Abu Abdullah^{-asws} about the Salat in Masjid of Rasool-Allah^{-saww}. He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Salat in my^{-saww} Masjid equates to a thousand Salats elsewhere, and Salat in the Sacred Masjid equates to a thousand Salats in my^{-saww} Masjid'.

ثُمَّ قَالَ إِنَّ اللَّهَ فَضَّلَ مَكَّةَ وَ جَعَلَ بَعْضَهَا أَفْضَلَ مِنْ بَعْضٍ فَقَالَ تَعَالَى وَ اتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ

Then he^{-saww} said: 'Allah^{-azwj} has Merited Makkah and Made part of it superior to a part. The Exalted Said: **and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**'.

وَ قَالَ إِنَّ اللَّهَ فَضَّلَ أَقْوَامًا وَ أَمَرَ بِاتِّبَاعِهِمْ وَ أَمَرَ بِمَوَدَّتِهِمْ فِي الْكِتَابِ.

And he^{-saww} said: 'Allah^{-azwj} has Merited a group of people and Commanded (rest of the people) with following them^{-asws}, and Commanded with their^{-asws} cordiality in the Book (Quran)".⁴⁰

³⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 8

³⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 9

⁴⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 10

11- مل، كامل الزيارات عليُّ بنُ الحُسَيْنِ عَن سَعْدِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ بَرِيْعٍ عَن أَبِيهِ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي الصَّامِتِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلَاةٌ فِي مَسْجِدِ النَّبِيِّ ص تَعْدِلُ عَشْرَةَ آلَافِ صَلَاةٍ.

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Ibn Bazie, from his father, from Ibn Muskan, from Abu Al Samit who said,

'Abu Abdullah^{asws} said: 'Salat in Masjid of the Prophet^{saww} equates to ten thousand Salats'.⁴¹

12- مل، كامل الزيارات جَمَاعَةُ مَشَائِخِي عَنِ الْحِمَيْرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ عَنِ أَخِيهِ عَلِيِّ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ وَ فَضَالَهٖ جَمِيعًا عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِابْنِ أَبِي يَعْقُوبٍ أَكْثَرَ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ فَإِنَّ رَسُولَ اللَّهِ قَالَ صَلَاةٌ فِي مَسْجِدِي هَذَا كَأَلْفِ صَلَاةٍ فِي مَسْجِدٍ غَيْرِهِ إِلَّا الْمَسْجِدَ الْحَرَامَ فَإِنَّ صَلَاةً فِي الْمَسْجِدِ الْحَرَامِ تَعْدِلُ أَلْفَ صَلَاةٍ فِي مَسْجِدِي.

(The book) 'Kamil Al Ziyaraat' – A group of elders, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan Bin Saeed, from Safwan Bin Yahya, and Ibn Abu Umeyr and Fazalat, altogether from Muawiya Bin Ammar who said,

'Abu Abdullah^{asws} said to Ibn Abu Yafour: 'Frequent the Salat in Masjid Rasool-Allah^{saww}, for Rasool-Allah^{saww} said: 'Salat in this Masjid of mine is like a thousand Salats in a Masjid elsewhere except the Sacred Masjid, for Salat in the Sacred Masjid equates to a thousand Salats in my^{saww} Masjid'.⁴²

13- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ سَلْمَةَ وَ حَدَّثَنِي حَكِيمٌ بُنُ دَاوُدَ بْنِ حَكِيمٍ عَنِ سَلْمَةَ بْنِ حَطَّابٍ عَنِ عَلِيِّ بْنِ سَيْفٍ عَنِ أَبِيهِ عَنِ جَبَلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص صَلَاةٌ فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلَاةٍ فِي غَيْرِهِ.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Salama, and it is narrated to me by Hakeem Bin Dawood Bin Hakeem, from Salama Bin Khattab, from Ali Bin Sayf, from his father, from Jameel Bin Darraj who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Salat in my^{saww} Masjid equates to a thousand Salats elsewhere'.⁴³

14- مل، كامل الزيارات حَكِيمٌ بُنُ دَاوُدَ بْنِ حَكِيمٍ عَنِ سَلْمَةَ عَنِ عَلِيِّ بْنِ سَيْفٍ عَنِ أَبِيهِ عَنِ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مِثْلَهُ.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood Bin Hakeem, from Salama, from Ali Bin Sayf, from his father, from Dawood Bin Farqad who said,

'I heard Abu Abdullah^{asws} saying' – similar to it'.⁴⁴

15- مل، كامل الزيارات عَنْهُ عَنِ سَلْمَةَ عَنِ إِسْمَاعِيلِ بْنِ جَعْفَرٍ عَنِ بَعْضِ أَصْحَابِهِ عَنْ مُرَارِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةٌ فِي مَسْجِدِ الْمَدِينَةِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

⁴¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 11

⁴² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 12

⁴³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 13

⁴⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 14

(The book) 'Kamil Al Ziyaraat' – From him, from Salama, from Ismail Bin Ja'far, from one of his companions, from Murazim,

From Abu Abdullah^{-asws} having said: 'Salat in Masjid of Al-Medina is superior to a thousand Salat in other Masjids'.⁴⁵

16- الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعَلَلِيُّ فِي أَنَّ بَيْنَ قَبْرِ النَّبِيِّ ص وَ بَيْنَ الْمِنْبَرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَنَّهُ مَنْ عَبَدَ اللَّهَ بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ وَ عَرَفَ حَقَّ رَسُولِ اللَّهِ ص وَ أَهْلَ بَيْتِهِ وَ تَبَرَّأَ مِنْ أَعْدَائِهِمْ فَلَهُ عِنْدَ اللَّهِ عِزٌّ وَ جَلٌّ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ لَا يَكُونُ لَهُ ذَلِكَ فِي غَيْرِ ذَلِكَ الْمَوْضِعِ.

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'The reason regarding what is between the grave of the Prophet^{-saww} and the pulpit is a garden from the Gardens of Paradise is because the one who worships Allah^{-azwj} between the grave and the pulpit, and recognises the right of Rasool-Allah^{-azwj} and People^{-asws} of his^{-saww} Household, and disavows from their^{-asws} enemies, for him in the Presence of Allah^{-azwj} Mighty and Majestic would be a Garden from the Gardens of Paradise, and that will not be for him in other than that place'.⁴⁶

باب 70 النوادر و فيه ذكر بعض آداب القادم من مكة و آداب لقائه أيضا زائدا على ما تقدم في بابه

CHAPTER 70 – THE MISCELLANEOUS, AND IN IT IS MENTION OF SOME OF THE ETIQUETTES OF THE ARRIVEE FROM MAKKAH, AND ETIQUETTES OF MEETING HIM ASLO, ADDITIONAL TO WHAT HAS PRECEDED IN ITS CHAPTER

1- ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَمِيرَانِ وَ لَيْسَا بِأَمِيرَيْنِ لَيْسَ لِمَنْ تَبِعَ جَنَازَةً أَنْ يَرْجِعَ حَتَّى تَذْفَنَ أَوْ يُؤَدَّنَ لَهُ وَ رَجُلٌ يَخُجُّ مَعَ امْرَأَةٍ فَلَيْسَ لَهُ أَنْ يَنْفِرَ حَتَّى تُقْضِيَ نُسُكَهَا.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Muhammad raising it to,

Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'Two leaders are not with leadership. It isn't for the one who follows a funeral that he returns until burial, or it is permitted for him, and a man who performs Hajj with a woman, it isn't for him that he departs until her rituals are fulfilled'.⁴⁷

2- ل، الخصال ابْنُ بُنْدَارٍ عَنِ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ الشَّافِعِيِّ عَنِ عَمِّهِ عَنِ دَاوُدَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ عَمْرِو عَنِ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص اعْتَمَرَ أَرْبَعِ عُمَرِ الْحُدَيْبِيَّةِ وَ عُمَرَةَ الْفُضَاءِ مِنْ قَابِلٍ وَ الثَّلَاثَةَ مِنْ جِعْرَانَةَ وَ الرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ.

(The book) 'Al Khisaal' – Ibn Bundar, from Abu Al Abbas Al Hammady, from Ahmad Bin Muhammad Al Shafie, from his uncle, from Dawood Bin Abdul Rahman, from Amro, from Ikrimah, from Ibn Abbas,

⁴⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 15

⁴⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 69 H 16

⁴⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 1

‘The Prophet^{-saww} performed four Umrahs – Umrah of Al-Hudaybiyya, and Umrah of the ‘Qaza’ (making up) from the following year, and the third from Ji’rana, and the fourth which was with his^{-saww} Hajj’.⁴⁸

3- ل، الخصال ابن إدريس عن أبيه عن الأشعري عن الجماوراني عن ابن أبي عثمان عن موسى بن بكر عن أبي الحسن الأول ع قال قال رسول الله ص إن الله تبارك وتعالى اختار من كل شيء أربعة اختار من الملائكة جبرئيل وميكائيل وإسرافيل وملاك الموت ع

(The book) ‘Al Khisaal’ – Ibn Idrees, from his father, from Al Ashary, from Al Jamourany, from Ibn Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Chose four from all things. He^{-azwj} Chose from the Angels – Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and the Angel of death (Izrael^{-as}).

وَ اخْتَارَ مِنَ الْأَنْبِيَاءِ أَرْبَعَةً لِلسَّيْفِ إِبْرَاهِيمَ وَ دَاوُدَ وَ مُوسَى وَ أَنَا

And He^{-azwj} Chose four from the Prophets^{-as} for the sword – Ibrahim^{-as}, and Dawood^{-as}, and Musa^{-as}, and me^{-saww}!

وَ اخْتَارَ مِنَ النَّبِيِّاتِ أَرْبَعَةً فَقَالَ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ

And He^{-azwj} Chose four from the households. The Mighty and Majestic Said: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33].**

وَ اخْتَارَ مِنَ الْبُلْدَانِ أَرْبَعَةً فَقَالَ عَزَّ وَ جَلَّ وَ التَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ فَالتَّيْنُ الْمَدِينَةُ وَ الزَّيْتُونُ بَيْتُ الْمَقْدِسِ وَ طُورُ سَيْنِينَ الْكُوفَةُ وَ هَذَا الْبَلَدِ الْأَمِينُ مَكَّةُ

And He^{-azwj} Chose four from the cities. The Mighty and Majestic Said: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3].** The ‘Fig’ is Al-Medina, and the ‘Olive’ is Bayt Al-Maqdis, and ‘Toor of Sinai’ is Al-Kufa, and ‘This secure city’ is Makkah.

وَ اخْتَارَ مِنَ النِّسَاءِ أَرْبَعاً مَرْيَمَ وَ آسِيَةَ وَ خَدِيجَةَ وَ فَاطِمَةَ

And He^{-azwj} Chose four from the women – Maryam^{-as}, and Aasiya^{-as}, and Khadeeja^{-asws} and (Syeda) Fatima^{-asws}.

وَ اخْتَارَ مِنَ الْحَجِّ أَرْبَعَةَ النَّجَّ وَ الْعَجَّ وَ الْإِحْرَامَ وَ الطَّوَافَ فَأَمَّا النَّجَّ التَّحْرُ وَ الْعَجُّ ضَجِيجُ النَّاسِ بِالتَّلْبِيَةِ

And He^{-azwj} Chose four from the Hajj – The ‘Ajj’, and the ‘Sajj’, and the Ihraam, and the Tawaaf. As for the ‘Sajj’, it is the sacrifice, and the ‘Ajj’ is clamour of the people with the Talbiyya.

⁴⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 2

وَ اخْتَارَ مِنَ الْأَشْهُرِ أَرْبَعَةً [رَجَبًا] رَجَبَ وَ [شَوَّالًا] شَوَّالَ وَ ذَا الْقَعْدَةِ وَ ذَا الْحِجَّةِ

And He^{-azwj} Chose four from the months – Rajab, and Shawwal, and Zul Qadah, and Zul Hijjah.

وَ اخْتَارَ مِنَ الْأَيَّامِ أَرْبَعَةً يَوْمَ الْجُمُعَةِ وَ يَوْمَ التَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ وَ يَوْمَ النَّحْرِ.

And He^{-azwj} Chose four from the days – the day of Friday, and the day of Al-Tarwiyya, and the day of Arafaat, and the day of sacrifice”⁴⁹.

4- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي إنَّ عَبْدَ الْمُطَلِّبِ سَنَّ فِي الْجَاهِلِيَّةِ حَمْسَ سُنَنِ أَجْرَاهَا اللَّهُ لَهُ فِي الْإِسْلَامِ

(The book) ‘Al Khisaal’ –

‘Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: ‘O Ali^{-asws}! Abdul Muttalib^{-as} had established five practices (Sunnahs) during the Pre-Islamic period. Allah^{-azwj} Flowed it for him^{-as} in Al-Islam: -

حَرَّمَ نِسَاءَ الْأَبَاءِ عَلَى الْأَبْنَاءِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ-

He^{-as} had prohibited the wives of the fathers unto the sons. Allah^{-azwj} Mighty and Majestic Revealed: **And you cannot marry from the women whom your fathers married [4:22].**

وَ وَجَدَ كَنْزًا فَأَخْرَجَ مِنْهُ الْخُمْسَ وَ تَصَدَّقَ بِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ الْآيَةَ

And he^{-as} found a treasure hoard so he^{-as} extracted a fifth from it and donated with it. Allah^{-azwj} Mighty and Majestic Revealed: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, [8:41]** – the Verse.

وَ لَمَّا حَفَرَ زَمْزَمَ سَمَّاهُ سِقَايَةَ الْحَاجِّ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ أَوْ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ الْآيَةَ

And when he^{-as} dug (the well of) Zamzam, he^{-as} named it as ‘Quencher of the pilgrims’. Allah^{-azwj} Mighty and Majestic Revealed: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day [9:19]** – the Verse.

وَ سَنَّ فِي الْقَتْلِ مِائَةً مِنَ الْإِبِلِ فَأَجْرَى اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فِي الْإِسْلَامِ

And he^{-as} established the practice regarding the murder (wergild of) one hundred from the camels. Allah^{-azwj} Mighty and Majestic Flowed that in Al-Islam.

وَ لَمْ يَكُنْ لِلطَّوَافِ عَدَدٌ عِنْدَ قُرَيْشٍ فَسَنَّ فِيهِمْ عَبْدَ الْمُطَلِّبِ سَبْعَةَ أَشْوَاطٍ فَأَجْرَى اللَّهُ ذَلِكَ فِي الْإِسْلَامِ

⁴⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 3

And there did not happen to be a (specific) number for the Tawaaf in the view of Qureysh. Abdul Muttalib^{-as} established the practice among them of seven circuits. Allah^{-azwj} Flowed that in Al-Islam.

يَا عَلِيُّ إِنَّ عَبْدَ الْمُطَّلِبِ كَانَ لَا يَسْتَقْسِمُ بِالْأَزْلَامِ وَلَا يُعْبُدُ الْأَصْنَامَ وَلَا يَأْكُلُ مَا ذُبِحَ عَلَى النَّصْبِ وَ يَقُولُ أَنَا عَلَى دِينِ أَبِي إِبْرَاهِيمَ ع.

O Ali^{-asws}! Abdul Muttalib^{-as} had neither practised divination with the arrows, nor worshipped the idols, nor are from the sacrificed meat at the altars, and he^{-as} said: 'I^{-as} am upon the religion of my^{-as} father^{-as} Ibrahim^{-as}!'⁵⁰

5- ثوب الأعمال لي، الأماالي للصدوق ابن المُنَوِّكِلِ عَنِ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ حَمْرَةَ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ لَقِيَ حَاجًّا فَصَافَحَهُ كَانَ كَمَنْ اسْتَلَمَ الْحَجَرَ.

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asady, from Sahl, from Ibn Yazeed, from Muhammad Bin Hamza,

'From the one who heard Abu Abdullah^{-asws} saying: 'One who meets a pilgrim so he shakes his hand, would be like the one who has touched the (Black) Stone''^{.51}

6- ل، الخصال ماجيلويه عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي عُمَانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ قَالَ أَبُو الْحَسَنِ الْأَوَّلُ ع قَالَ رَسُولُ اللَّهِ ص لَا وَلِيْمَةَ إِلَّا فِي خَمْسٍ فِي عُرْسٍ أَوْ خُرْسٍ أَوْ عِدَارٍ أَوْ رِكَازٍ أَوْ وَكَارٍ

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Usman, from Musa Bin Bakr who said,

'Abu Al-Hassan^{-asws} the 1st said: 'Rasool-Allah^{-saww} said: 'There is no feast except in five (occasions) – in 'Urs', or 'Khurs', or 'Izar', or 'Rikaz', or 'Wikar'.

فَأَمَّا الْعُرْسُ فَالتَّزْوِيجُ وَالْخُرْسُ التَّقَاسُ بِالْوَلَدِ وَالْعِدَارُ الْحِنَانُ وَالرِّكَازُ الرَّجُلُ يَشْتَرِي الدَّارَ وَالرِّكَازُ الذِّي يَتَقَدَّمُ مِنْ مَكَّةَ.

As for the 'Urs', it is the marriage, and the 'Khurs' is the new-birth', and the 'Izar' is the circumcision, and the 'Wikar' is the man buying the house, and the 'Rikaz' is the one who arrives from Makkah''^{.52}

7- ل، الخصال فيما أوصى به النبي ص علياً ع مثله.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}' – similar to it''^{.53}

8- مع، معاني الأخبار ابن الوليد عَنِ الصَّفَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورِيِّ عَنِ ابْنِ أَبِي عُمَانَ عَنْ مُوسَى بْنِ بَكْرِ مِثْلَهُ.

⁵⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 4

⁵¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 5

⁵² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 6

⁵³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 7

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Ashari, from Al Jamourany, from Ibn Abu Usman, from Musa Bin Bakr – similar to it.⁵⁴

قال الصدوق رحمه الله سمعت بعض أهل اللغة يقول في معنى الوكار يقال للطعام الذي يدعى إليه الناس عند بناء الدار و شرائها الوكير و الوكار منه

Al-Sadouq, may Allah^{-azwj} Mercy him, said, 'I heard some linguists say regarding the meaning of 'Al Wikar' that the food to which people are invited when a house is built or purchased is called 'Al Wakir', and 'Al Wikar' is derived from it.

و الطعام الذي يتخذ للقوم من السفر يقال له النقيعة و يقال له الركاك أيضا و الركاك الغنيمة كأنه يريد أن في اتخاذ الطعام للقدوم من مكة غنيمة لصاحبه من الثواب الجزيل و فيه قول النبي ص الصوم في الشتاء الغنيمة الباردة

The food prepared for people returning from travel is called 'Al-Naqia' and it is also referred to as 'Al-Rikaz'. 'Al-Rikaz' also means a treasure, as if to imply that preparing food upon returning from Makkah is a reward for the host, bringing him great Recompense. This is in line with the saying of the Prophet^{-saww}: 'Fasting in winter is the cool treasure'.

و قال أهل العراق الركاك المعادن كلها و قال أهل الحجاز الركاك المال المدفون خاصة مما كنزه بنو آدم قبل الإسلام كذلك ذكره أبو عبيد و لا قوة إلا بالله أخبرنا بذلك أبو الحسين محمد بن هارون الزنجاني فيما كتب إلي عن علي بن عبد العزيز عن أبي عبيد القاسم بن سلام.

The people of Iraq define 'Al-Rikaz' as all types of minerals, while the people of Hijaz specifically refer to 'Al-Rikaz' as buried wealth, hidden by the descendants of Adam^{-as} before Islam. This was also mentioned by Abu Ubayd. There is no strength except with Allah^{-azwj}. Abu Al-Husayn Muhammad Ibn Harun Al Zanjani informed us of this in what he wrote to me from Ali ibn Abdul Aziz, from Abu Ubayd Al Qasim Ibn Sallam.

9- ل، الخصال الأزرعمية، قال أمير المؤمنين ع إذا قدم أخوك من مكة فقبل بين عينيه و فاه الذي قبل به الحجر الأسود الذي قبله رسول الله ص و العين التي نظر بها إلى بيت الله عز و جل و قبل موضع سجوده و وجهه

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'When your brother arrives from Makkah, kiss between his eyes and his mouth which he had kissed the Black Stone with, which Rasool-Allah^{-saww} had kissed, and the eyes which he had looked at the House of Allah^{-azwj} Mighty and Majestic with, and kiss the place of his Sajdah, and his face.

وَ إِذَا هَتَيْتُمُوهُ فَمُولُوا قِبَلَ اللَّهِ تُسَكِّكَ وَ رَحِمَ سَعْيِكَ وَ أَخْلَفَ عَلَيْكَ نَفَقَتَكَ وَ لَا يَجْعَلُهُ آخِرَ عَهْدِكَ بَيْنِيهِ الْحَرَامِ.

And when you congratulate him, say, 'May Allah^{-azwj} Accept your rituals, and Mercy your striving, and Replace your expenditure upon you, and not Make it the last of your pacts with His^{-azwj} Sacred House'.⁵⁵

⁵⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 8

⁵⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 9

10- ثوب الأعمال أبو الوليد عن الصفار عن البرقي عن يونس بن يعقوب عن الصادق ع قال: قال علي بن الحسين ع لإبيه محمد ع حين حضرته الوفاة إني قد حججت على ناقتي هذه عشرين حجة فلم أفرعها بسوط فرعة فإذا نقت فاذننها لا تأكل لحمها السباع فإن رسول الله ص قال ما من بعير يوقف عليه مؤقف عرفه سبع حجج إلا جعله من نعم الجنة و بارك في نسله

(The book) 'Sawaab Al Amaal' – Abu Al Waleed, from Al Saffar, from Al Barqy, from Yunus Bin Yaquob,

'From Al-Sadiq^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said to his^{-asws} son^{-asws} Muhammad^{-asws} when the expire presented to him^{-asws}: 'I^{-asws} have performed upon this she-camel of mine, twenty Hajj. I^{-asws} did not injure it with a lash. When it dies, bury her and do not let the wild animal eat its meat, for Rasool-Allah^{-saww} said: 'There is no camel a pausing one has paused upon it for seven Hajj except it will be Made to be from the bounties of Paradise, and Blessed in its lineage!'

فَلَمَّا نَقَّتْ حَفَرَ لَهَا أَبُو جَعْفَرٍ ع وَ دَفَنَهَا.

When it died, Abu Ja'far^{-asws} dug (grave) for it and buried it".⁵⁶

11- سن، المحاسن بعض أصحابنا رفعه إلى أبي عبد الله ع مثله.

(The book) 'Al Mahasin' –

'One of our companions raised it to Abu Abdullah^{-asws}, similar to it'.⁵⁷

12- ثوب الأعمال ابن الوليد عن الصفار عن أبي يزيد عن محمد بن مرام عن أبيه عن أبي عبد الله ع قال قال رسول الله ص ما من دابة عرف بها خمس وقفات إلا كانت من نعم الجنة.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Abu Yazeed, from Muhammad Murazim, from his father,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no riding animal paused within five pausing(s) except it would be from the bounties of Paradise".⁵⁸

13- سن، المحاسن ابن يزيد مثله و يروي بعضهم وقف ثلاث وقفات.

(The book) 'Al Mahasin' –

Ibn Yazeed, similar to it, and one of them reported: 'Pausing of three pausing(s)".⁵⁹

14- سن، المحاسن عمر بن عثمان عن علي بن عبد الله عن خالد القلانسي عن أبي عبد الله ع قال كان علي بن الحسين ع يقول يا معشر من لم يخج استبشروا بالحاج و صافحوه و عظموه فإن ذلك يجب عليكم تشاركوه في الأجر.

⁵⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 10

⁵⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 11

⁵⁸ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 12

⁵⁹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 13

(The book) 'Al Mahasin' – Umar Bin Usman, from Ali Bin Abdullah, from Khalid Al Qalanisy,

'From Abu Abdullah^{-asws} having said: 'O community of those who have not performed Hajj! Rejoice at the return of the pilgrims, shake their hands, and honour them, for this is your duty. By doing so, you will share in their Reward''⁶⁰

15- سن، المحاسن عَبْدُ اللَّهِ الْحَجَّالُ رَفَعَهُ قَالَ: لَا يَزَالُ عَلَى الْحَاجِّ نُورُ الْحَجِّ مَا لَمْ يُذْنِبْ.

(The book) 'Al Mahasin' – Abdullah Al Hajjal raising it, said,

'The Noor does not cease to be upon the pilgrim for as long as he does not sin''⁶¹

16- سن، المحاسن أَبِي رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ آبَائِهِ عَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ لِلْقَادِمِ مِنْ مَكَّةَ تَقَبَّلَ اللَّهُ مِنْكَ وَ أَحْلَفَ عَلَيْكَ نَفَقَتَكَ وَ غَفَرَ ذَنْبَكَ.

(The book) 'Al Mahasin' –

My father, raising it from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} had said to the arrive from Makkah: 'May Allah^{-azwj} Accept from you and Replace your expense upon you, and Forgive your sin!''⁶²

[باب 71 ثواب من مات في الحرم أو بين الحرمين أو الطريق](#)

CHAPTER 71 – REWARDS OF THE ONE WHO DIES IN IHRAAM, OR BETWEEN THE TWO SANCTUARIES, OR THE ROAD

1- سن، المحاسن الْحَسَنُ بْنُ عَلِيٍّ بْنِ يَقْطِينٍ عَنْ أَبِيهِ عَنْ حَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَاتَ بَيْنَ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ فِي الْأَمِينِ يَوْمَ الْقِيَامَةِ أَمَا إِنَّ عَبْدَ الرَّحْمَنِ بْنَ الْحَجَّاجِ وَ أَنَا عُبَيْدَةَ مِنْهُمْ.

(The book) 'Al Mahasin' – Al-Hassan Bin Ali Bin Yaqteen, from his father, from Jameel,

'From Abu Abdullah^{-asws} having said: 'One who dies between the two Sanctuaries, Allah^{-azwj} will Resurrect him among the secured ones on the Day of Qiyamah. Abdul Rahman Bin Al Hajjaj and Abu Ubeyda are from them''⁶³

2- سن، المحاسن ابْنُ بَرِيْعٍ عَنْ عَبْدِ اللَّهِ بْنِ هَارُونَ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ دُفِنَ فِي الْحَرَمِ أَمِنَ مِنَ الْقَرْعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ

(The book) 'Al Mahasin' – Ibn Bazie, from Abdullah Bin Haroun Bin Kharjah who said,

'I heard Abu Abdullah^{-asws} saying: 'One who is buried in the Sanctuary will be safe from the great panic on the Day of Qiyamah!'

⁶⁰ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 14

⁶¹ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 15

⁶² Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 70 H 16

⁶³ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 71 H 1

قُلْتُ مِنْ بَرِّ النَّاسِ وَ فَاجِرِهِمْ

I said, 'From the righteous people and their immoral ones?'

قَالَ مِنْ بَرِّ النَّاسِ وَ فَاجِرِهِمْ.

He^{-asws} said: 'From the righteous people and their immoral ones'.⁶⁴

3- مل، كامل الزيارات ابن الوليد و الكليني معاً عن ابن بونداز عن إبراهيم بن إسحاق عن محمد بن سليمان عن أبي حنيفة الأسلمي قال قال رسول الله ص من مات في أحد الحرمين مكة أو المدينة لم يعرض إلى الحساب و مات مهاجراً إلى الله و خيبر يوم القيامة مع أصحاب بدر.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed and Al Kulayni, both together from Ibn Bundar, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman, from Abu Hujr Al Aslamy who said,

'Rasool-Allah^{-saww} said: 'One who dies in one of the two Sanctuaries, Makkah or Al-Medina, will not be presented to the Reckoning and will have died as an emigrant to Allah^{-azwj} and will be Resurrected on the Day of Qiyamah with the companions of Badr'.⁶⁵

[باب 72 من خلف حاجا في أهله](#)

CHAPTER 72 – ONE REPLACES A PILGRIM REGARDING HIS FAMILY

1- سن، المحاسن عمرو بن عثمان عن علي بن عبد الله عن خالد القلانسي عن أبي عبد الله ع قال قال علي بن الحسين ع من خلف حاجاً في أهله و ماله كان له كأجره حتى كأنه يستلم الأحجار.

(The book) 'Al Mahasin' – Amro Bin Usman, from Ali Bin Abdullah, from Khalid Al Qalanisy,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'One who replaces a pilgrim in his family and his wealth, there would be Recompense for him like his Recompense even as if he had touched the rocks'.⁶⁶

2- عده الداعي، عيسى بن عبد الله القمي قال سمعت أبا عبد الله ع يقول ثلاثة دعوتهم مستجابة الحاج و المعتبر فانظروا كيف تخلفونهم و العازي في سبيل الله فانظروا كيف تخلفونه.

(The book) 'Uddat Al Daie' – Isa Bin Abdullah Al Qummi who said,

'I heard Abu Abdullah^{-asws} saying: 'Three, their supplications are Answered – the pilgrim of Hajj and the performer of Umrah, therefore look (consider) how you are replacing them, and the fighter in the way of Allah^{-azwj}, therefore look (consider) how are replacing him'.⁶⁷

⁶⁴ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 71 H 2

⁶⁵ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 71 H 3

⁶⁶ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 72 H 1

⁶⁷ Bihar Al-Anwaar V 96 – The Book of Hajj – Ch 72 H 2