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Volume 3

للمحدِّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة

الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni Well known as’The trustworthy of Al-Islam Al-Kulayni’ Who died in the year 329 H

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[Chapter 43 – The one for whom it is Permissible that he takes the Zakāt, and the one for whom it is not Permissible, and the one for whom is little wealth 826](#_Toc31884309)

[44- بَابُ مَنْ تَحِلُّ لَهُ الزَّكَاةُ فَيَمْتَنِعُ مِنْ أَخْذِهَا‌ 832](#_Toc31884310)

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بِسْمِ اللهِ الرَّحْمنِ الرَّحيمِ‌

[9]

كِتَابُ الطَّهَارَةِ‌

THE BOOK OF CLEANLINESS (1)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- بَابُ طَهُورِ الْمَاءِ‌

Chapter 1 – The cleansing of water

1. قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ رَحِمَهُ اللهُ: حَدَّثَنِي عَلِيُّ بْنُ‌ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمَاءُ يُطَهِّرُ، وَلَايُطَهَّرُ ».

Abu Ja’far Muhammad Bin Yaqoub Al Kulayni, may Allahazwj have Mercy on him, said, ‘It was narrated to me by Ali Bin Ibrahim Bin Hashim, from his father, from Al Nowfaly, from Al Sakuny, from Abu Abdullahasws says that Rasool-Allahsaww said: ‘Rasool-Allahsaww said: ‘The water cleans and cannot (itself) be cleaned (by something else)’.1

2. مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللُّؤْلُؤِيِّ بِإِسْنَادِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْمَاءُ كُلُّهُ طَاهِرٌ حَتّى يُعْلَمَ أَنَّهُ قَذِرٌ ».

Muhammad Bin Yahya, and someone else from Muhammad Bin Ahmad, from Al Hassan Bin Al Husayn Al Lulu’ie, by his chain, said,

Abu Abdullahasws said: ‘The water, all of it is (to be considered as) clean, until one knows that it is dirty’.2

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَبِي دَاوُدَ الْمُنْشِدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ يُونُسَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمَاءُ كُلُّهُ طَاهِرٌ حَتّى يُعْلَمَ أَنَّهُ قَذِرٌ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abu Dawood Al Munshid, from Ja’far Bin Muhammad, from Yunus, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullahasws having said: ‘The water, all of it is (to be considered as) clean, until one knows that it is dirty’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ مَاءِ الْبَحْرِ: أَطَهُورٌ هُوَ؟ قَالَ: « نَعَمْ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the sea water, ‘Is it clean?’ Heasws said: ‘Yes’.4

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ مَاءِ الْبَحْرِ: أَطَهُورٌ هُوَ ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Abu Bak Al Hazramy who said,

‘I asked Abu Abdullahasws about the sea water, ‘Is it clean?’ Heasws said: ‘Yes’.5

2- بَابُ الْمَاءِ الَّذِي لَايُنَجِّسُهُ شَيْ‌ءٌ‌

Chapter 2 – The (quantity of the) water which nothing can pollute

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى جَمِيعاً، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا كَانَ الْمَاءُ قَدْرَ كُرٍّ، لَمْ يُنَجِّسْهُ شَيْ‌ءٌ ».

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

‘I heard Abu Abdullahasws saying: ‘When the water was of the measurement of a Kurr (Three and a half open palm’s width cubed), nothing would pollute it’.6

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ‌ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَاءِ الَّذِي تَبُولُ فِيهِ الدَّوَابُّ، وَتَلَغُ فِيهِ الْكِلابُ، وَيَغْتَسِلُ فِيهِ الْجُنُبُ؟ قَالَ: « إِذَا كَانَ الْمَاءُ قَدْرَ كُرٍّ، لَمْ يُنَجِّسْهُ شَيْ‌ءٌ »

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the water in which the animals urinate, and in which the dogs lick, and the one with sexual impurity bathes in it. Heasws said: ‘When the water was of the measurement of a Kurr (Three and a half open palm’s width cubed), nothing would pollute it’.7

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: إِذَا كَانَ الْمَاءُ أَكْثَرَ مِنْ رَاوِيَةٍ، لَمْ يُنَجِّسْهُ شَيْ‌ءٌ، تَفَسَّخَ فِيهِ أَوْ لَمْ يَتَفَسَّخْ فِيهِ، إِلاَّ أَنْ يَجِي‌ءَ لَهُ رِيحٌ يَغْلِبُ عَلى رِيحِ الْمَاءِ.

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

‘Heasws said: ‘When the water was more than a Rawiya (a camel load of water), nothing would pollute it, whether something has fallen into it or not fallen into it, except if a smell comes from it, taking over the smell of the water’.8

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْحَسَنِ بْنِ صَالِحٍ الثَّوْرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ:«إِذَا كَانَ الْمَاءُ فِي الرَّكِيِّ كُرّاً، لَمْ يُنَجِّسْهُ شَيْ‌ءٌ». قُلْتُ: وَكَمِ الْكُرُّ؟ قَالَ: « ثَلَاثَةُ أَشْبَارٍ وَنِصْفٌ عُمْقُهَا فِي ثَلَاثَةِ أَشْبَارٍ وَنِصْفٍ عَرْضِهَا »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Hassan Bin Salih Al Sowry,

(It has been narrated) from Abu Abdullahasws having said: ‘When the water in the container was a Kurr, nothing would pollute it’. I said, ‘And how much (volume) is a Kurr?’ Heasws said: ‘Three and a half open palms width in depth by three and a half open palms width length/breadth (i.e. cubed)’.9

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْكُرِّ مِنَ الْمَاءِ: كَمْ يَكُونُ قَدْرُهُ؟ قَالَ: « إِذَا كَانَ الْمَاءُ ثَلَاثَةَ أَشْبَارٍ وَنِصْفاً فِي مِثْلِهِ ثَلَاثَةِ أَشْبَارٍ وَنِصْفٍ فِي عُمْقِهِ فِي الْأَرْضِ، فَذلِكَ الْكُرُّ مِنَ الْمَاءِ ».

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

‘I asked Abu Abdullahasws about the Kurr from the water, ‘How much is its measurement?’ Heasws said: ‘When the water was of three and a half open palm’s width in its length and breadth by three and a half open palm’s width in its depth in the ground, so that is the Kurr from the water’.10

6. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكُرُّ مِنَ الْمَاءِ أَلْفٌ وَمِائَتَا رِطْلٍ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The Kurr from the water is of (the weight of) one thousand two hundred Ratls (one Ratl = approximately 400 gms)’.11

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنِ ابْنِ سِنَانٍ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَاءِ الَّذِي لَايُنَجِّسُهُ شَيْ‌ءٌ؟ قَالَ: « كُرٌّ ». قُلْتُ: وَمَا الْكُرُّ؟ قَالَ: « ثَلَاثَةُ أَشْبَارٍ فِي ثَلَاثَةِ أَشْبَارٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Ibn Sinan, from Ismail Bin Jabir who said,

‘I asked Abu Abdullahasws about the water which nothing can pollute. Heasws said: ‘A Kurr’. I said, ‘And what is the Kurr?’ Heasws said: ‘Three open palm’s width by three open palm’s width’.12

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكُرُّ مِنَ الْمَاءِ نَحْوُ حُبِّي هذَا » وَأَشَارَ بِيَدِهِ إِلى حُبٍّ مِنْ تِلْكَ الْحِبَابِ الَّتِي تَكُونُ بِالْمَدِينَةِ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The Kurr from the water is approximately of this water container’, and heasws gestured towards a container from those containers which happen to be in Al-Medina’.13

3- بَابُ الْمَاءِ الَّذِي تَكُونُ فِيهِ قِلَّةٌ، وَالْمَاءِ الَّذِي فِيهِ الْجِيَفُ، وَالرَّجُلُ يَأْتِي الْمَاءَ وَيَدُهُ قَذِرَةٌ‌

Chapter 3 – The water which happens to be little, and the water wherein is the carcass, and the man goes to the water and his hands are dirty

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ‌ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا أَتَيْتَ مَاءً وَفِيهِ قِلَّةٌ، فَانْضَحْ عَنْ يَمِينِكَ، وَعَنْ يَسَارِكَ، وَبَيْنَ يَدَيْكَ، وَتَوَضَّأْ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakan, from Abdullah Bin Yahya Al Kahily who said,

‘I heard Abu Abdullahasws saying: ‘Whenever you go to the water and it is little, so exclude from your right, and from your left, and in front of you, and perform Ablution (Wudhu)’.14

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُيَسِّرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ الْجُنُبِ يَنْتَهِي إِلَى الْمَاءِ الْقَلِيلِ فِي الطَّرِيقِ، وَيُرِيدُ أَنْ يَغْتَسِلَ مِنْهُ، وَلَيْسَ مَعَهُ إِنَاءٌ يَغْرِفُ بِهِ وَيَدَاهُ قَذِرَتَانِ ؟ قَالَ: « يَضَعُ يَدَهُ وَيَتَوَضَّأُ، ثُمَّ يَغْتَسِلُ، هذَا مِمَّا قَالَ اللهُ عَزَّ وَجَلَّ: « ما جَعَلَ‌ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ » ».

Ali Bin Ibrahim, from hi sfather, from Abdullah Bin Al Mugheira, from Ibn Muskan who said,

‘Muhammad Bin Al-Muysar narrated to me saying, ‘I asked Abu Abdullahasws about the sexually impure man ending up to the little water in the road, and he intends to wash from it, and there is no vessel with him to scoop with, and both his hands are dirty. Heasws said: ‘He should place his hands (in it) and perform Ablution (Wudhu), then he should wash. This is from what Allahazwj Mighty and Majestic Said [22:78] He has not Laid upon you a hardship in the Religion’.15

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: «كُلَّمَا غَلَبَ الْمَاءُ رِيحَ الْجِيفَةِ، فَتَوَضَّأْ مِنَ الْمَاءِ وَاشْرَبْ، وَإِذَا تَغَيَّرَ الْمَاءُ وَتَغَيَّرَ الطَّعْمُ، فَلَا تَتَوَضَّأْ وَلَاتَشْرَبْ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘Every time the smell of the water overwhelms the carcass, so you can perform Ablution (Wudhu) from the water, and drink; and when the water changes (its smell) and the taste changes, so neither perform Ablution (Wudhu) nor drink (from it)’.16

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا جَالِسٌ ـ عَنْ غَدِيرٍ أَتَوْهُ وَفِيهِ جِيفَةٌ؟ فَقَالَ: «إِذَا كَانَ الْمَاءُ قَاهِراً وَلَايُوجَدُ فِيهِ الرِّيحُ، فَتَوَضَّأْ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

‘A man asked Abu Abdullahasws and I was seated, about a flowing stream and therein is a carcass. So heasws said: ‘When the water was overwhelming and the smell is not found in it, so you can perform Ablution (Wudhu)’.17

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَاءِ السَّاكِنِ وَالاسْتِنْجَاءِ مِنْهُ وَالْجِيفَةُ فِيهِ ؟ فَقَالَ: « تَوَضَّأْ مِنَ الْجَانِبِ الْآخَرِ، وَلَاتَوَضَّأْ مِنْ جَانِبِ الْجِيفَةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

‘I asked Abu Abdullahasws about stagnant water and the cleaning of oneself from it after the defecation, and the carcass being in it. So heasws said: ‘Perform Ablution (Wudhu) from the other side, and do not perform Ablution (Wudhu) from the side of the carcass’.18

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمَاءِ الْآجِنِ: « تَتَوَضَّأُ مِنْهُ، إِلاَّ أَنْ تَجِدَ مَاءً غَيْرَهُ، فَتَنَزَّهُ مِنْهُ ».

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

(It has been narrated) from Abu Abdullahasws: ‘Regarding the rotten water, you can perform Ablution (Wudhu) from it unless if you were to find the water other than it, so you turn away from it’.19

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحِيَاضِ الَّتِي بَيْنَ مَكَّةَ وَالْمَدِينَةِ، تَرِدُهَا السِّبَاعُ، وَتَلَغُ فِيهَا الْكِلَابُ، وَيَغْتَسِلُ فِيهَا الْجُنُبُ: أَيُتَوَضَّأُ مِنْهَا ؟ قَالَ: « وَكَمْ قَدْرُ الْمَاءِ؟ » قُلْتُ: إِلى نِصْفِ السَّاقِ، وَإِلَى الرُّكْبَةِ، وَأَقَلَّ، قَالَ: « تَوَضَّأْ ».

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal who said,

‘I asked Abu Abdullahasws about the fountains which are between Makkah and Al-Medina deteriorated by the wild animals, and the dogs lick in it, and the sexually impure man washes from it, can one perform Ablution (Wudhu) from it?’ Heasws said: ‘And how much is its measurement?’ I said, ‘Up to half the leg and up to the knees, and less’. Heasws Said: ‘Perform Ablution (Wudhu)’.20

4- بَابُ الْبِئْرِ وَمَا يَقَعُ فِيهَا‌

Chapter 4 – The water well and what falls into it

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، قَالَ: كَتَبْتُ إِلى رَجُلٍ أَسْأَلُهُ: أَنْ يَسْأَلَ أَبَا الْحَسَنِ الرِّضَا عليه‌السلام عَنِ الْبِئْرِ تَكُونُ فِي الْمَنْزِلِ لِلْوُضُوءِ، فَتَقْطُرُ فِيهَا قَطَرَاتٌ مِنْ بَوْلٍ، أَوْ دَمٍ، أَوْ يَسْقُطُ فِيهَا شَيْ‌ءٌ مِنْ عَذِرَةٍ كَالْبَعْرَةِ وَنَحْوِهَا: مَا الَّذِي يُطَهِّرُهَا حَتّى يَحِلَّ الْوُضُوءُ مِنْهَا لِلصَّلَاةِ؟ فَوَقَّعَ عليه‌السلام بِخَطِّهِ فِي كِتَابِي: « تَنْزَحُ مِنْهَا دِلَاءً ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie who said,

‘I wrote to a man requesting him to ask Abu Al-Hassan Al-Rezaasws about the well which happens to be in the house for the Ablution (Wudhu), so the drops of urine fall into it, or blood, or something falls into it from filth like animal dung and such like. What is that which can clean it until the performance of the Ablution (Wudhu) for the Salaat is Permissible from it?’ So heasws wrote by hisasws own handwriting in hisasws letter: ‘Remove some buckets from it’ (then use it).21

2. وَبِهذَا الْإِسْنَادِ، قَالَ: « مَاءُ الْبِئْرِ وَاسِعٌ لَايُفْسِدُهُ شَيْ‌ءٌ، إِلاَّ أَنْ يَتَغَيَّرَ ».

And by this chain,

‘Heasws said: ‘The water of the large well, nothing would pollute it except if it is changed by it (the filth)’.22

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْفَأْرَةِ وَالسِّنَّوْرِ وَالدَّجَاجَةِ وَالطَّيْرِ وَالْكَلْبِ، قَالَ: « مَا لَمْ‌ يَتَفَسَّخْ أَوْ يَتَغَيَّرْ طَعْمُ الْمَاءِ، فَيَكْفِيكَ خَمْسُ دِلَاءٍ، فَإِنْ تَغَيَّرَ الْمَاءُ، فَخُذْ مِنْهُ حَتّى يَذْهَبَ الرِّيحُ ».

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

(It has been narrated) from Abu Abdullahasws regarding the rats, and the cats, and the birds, and the dogs (falling into the well). Heasws said: ‘For as long as they have not decomposed, or the taste of the water has not changed, so (removing) five buckets would suffice you; and if the water has changed, so keep taking out from it until the smell goes away’.23

4. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُفْسِدُ الْمَاءَ إِلاَّ مَا كَانَ لَهُ نَفْسٌ سَائِلَةٌ ».

Muhammad Bin Yahya,

(It has been narrated) raising it from Abu Abdullahasws having said: ‘It would not pollute the water except if it has a spurting blood for it (warm blooded mammal)’.24

5. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي السَّامِّ أَبْرَصَ يَقَعُ فِي الْبِئْرِ، قَالَ: « لَيْسَ بِشَيْ‌ءٍ، حَرِّكِ الْمَاءَ بِالدَّلْوِ ».

Ahmad Bin Idrees, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws regarding the poisonous snake falling into the well. Heasws said: ‘It is not with anything. Stir the water with the bucket’.25

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَمَّا يَقَعُ فِي الْآبَارِ؟ فَقَالَ: « أَمَّا الْفَأْرَةُ وَأَشْبَاهُهَا، فَيُنْزَحُ مِنْهَا سَبْعُ دِلَاءٍ، إِلاَّ أَنْ يَتَغَيَّرَ الْمَاءُ فَيُنْزَحُ حَتّى يَطِيبَ، فَإِنْ سَقَطَ فِيهَا كَلْبٌ، فَقَدَرْتَ أَنْ تَنْزَحَ مَاءَهَا فَافْعَلْ؛ وَكُلُّ شَيْ‌ءٍ وَقَعَ فِي الْبِئْرِ لَيْسَ لَهُ دَمٌ مِثْلُ الْعَقْرَبِ وَالْخَنَافِسِ وَأَشْبَاهِ ذلِك، فَلَا بَأْسَ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sinan, from Ibn Muskan, from Abu Baseer who said,

‘I asked Abu Abdullahasws about what falls into the wells, so heasws said: ‘As for the rat and it’s like, so withdraw seven buckets from it, except if the water has changed (due to it), so you keep withdrawing until it is clean. So if a dog falls into it, and if you are able to withdraw its water, so do it; and everything which falls into the well, not having blood for it, like the scorpion, and the beetles and the likes of that, so there is no problem’.26

7. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَقَطَ فِي الْبِئْرِ شَيْ‌ءٌ صَغِيرٌ فَمَاتَ فِيهَا، فَانْزَحْ مِنْهَا دِلَاءً؛ وَإِنْ وَقَعَ فِيهَا جُنُبٌ، فَانْزَحْ مِنْهَا سَبْعَ دِلَاءٍ؛ فَإِنْ مَاتَ فِيهَا بَعِيرٌ، أَوْ صُبَّ فِيهَا خَمْرٌ، فَلْيُنْزَحْ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskaan, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘When something small falls into the well and dies in it, so withdraw a bucket from it; and if a sexually impure person were to fall into it, so withdraw seven buckets from it. But if a camel were to die in it, or wine is poured into it, so let it be withdrawn (all of it)’.27

8. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ ذَبَحَ شَاةً، فَاضْطَرَبَتْ فَوَقَعَتْ فِي بِئْرِ مَاءٍ وَأَوْدَاجُهَا تَشْخُبُ دَماً، هَلْ يُتَوَضَّأُ مِنْ تِلْكَ الْبِئْرِ؟ قَالَ: « يُنْزَحُ مِنْهَا مَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ دَلْواً، ثُمَّ يُتَوَضَّأُ مِنْهَا، وَلَا‌ بَأْسَ بِهِ ». قَالَ: وَسَأَلْتُهُ عَنْ رَجُلٍ ذَبَحَ دَجَاجَةً، أَوْ حَمَامَةً، فَوَقَعَتْ فِي بِئْرٍ، هَلْ يَصْلُحُ أَنْ يُتَوَضَّأَ مِنْهَا؟ قَالَ: « يُنْزَحُ مِنْهَا دِلَاءٌ يَسِيرَةٌ، ثُمَّ يُتَوَضَّأُ مِنْهَا ». وَسَأَلْتُهُ عَنْ رَجُلٍ يَسْتَقِي مِنْ بِئْرٍ، فَيَرْعُفُ فِيهَا هَلْ يُتَوَضَّأُ مِنْهَا؟ قَالَ: « يُنْزَحُ مِنْهَا دِلَاءٌ يَسِيرَةٌ ».

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Abu Al-Hassanasws, said, ‘I asked himasws about a man who slaughters a sheep, so it becomes restless and falls into a water well, and blood was gushing from its arteries. Can one perform Ablution (Wudhu) from that well?’ Heasws said: ‘Withdraw from it what is between thirty and forty buckets, then he can perform Ablution (Wudhu) from it, and there would be no problem with it’.

He (the narrator) said, ‘And I asked himasws about a man who slaughters a chicken, or a dove, so it falls into a well. Is it correct for him to perform Ablution (Wudhu) from it?’ Heasws said: ‘He should withdraw a few buckets from it, then he can perform Ablution (Wudhu) from it’.

And I asked himasws about a man who quenches from a well, but his nose-bleed (falls) into it, ‘Can he perform Ablution (Wudhu) from it?’ Heasws said: ‘He should withdraw a few buckets from it’.28

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: بِئْرٌ يُخْرَجُ فِي مَائِهَا قِطَعُ جُلُودٍ؟ قَالَ: « لَيْسَ بِشَيْ‌ءٍ؛ إِنَّ الْوَزَغَ رُبَّمَا طَرَحَ جِلْدَهُ » وَقَالَ: « يَكْفِيكَ دَلْوٌ مِنْ مَاءٍ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘A well, there comes out from its water, pieces of skin’. Heasws said: ‘It is not with anything. The salamander, sometimes it sheds it skin’. And heasws said: ‘It would suffice you (to withdraw) a bucket of water’ (before using it).29

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْحَبْلِ يَكُونُ مِنْ شَعْرِ الْخِنْزِيرِ يُسْتَقى بِهِ الْمَاءُ مِنَ الْبِئْرِ، هَلْ يُتَوَضَّأُ مِنْ ذلِكَ الْمَاءِ؟ قَالَ: « لَا بَأْسَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Ra’ib, from Zurara,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the rope which happens to be from the pig, the water from the well being withdrawn by it. Can one perform Ablution (Wudhu) from that water?’ Heasws said: ‘There is no problem’.30

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْعَذِرَةِ تَقَعُ فِي الْبِئْرِ؟ قَالَ: « يُنْزَحُ مِنْهَا عَشَرَةُ دِلَاءٍ؛ فَإِنْ ذَابَتْ، فَأَرْبَعُونَ أَوْ خَمْسُونَ دَلْواً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

‘I asked Abu Abdullahasws about the faeces falling into the well. Heasws said: ‘Withdraw ten buckets from it. But, if it has melted, so forty or fifty buckets’.31

12. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: بِئْرٌ يُسْتَقى مِنْهَا، وَيُتَوَضَّأُ‌ بِهِ، وَيُغْسَلُ مِنْهُ الثِّيَابُ، وَيُعْجَنُ بِهِ، ثُمَّ يُعْلَمُ أَنَّهُ كَانَ فِيهَا مَيِّتٌ؟ قَالَ: فَقَالَ: « لَا بَأْسَ، وَلَايُغْسَلُ مِنْهُ الثَّوْبُ، وَلَاتُعَادُ مِنْهُ الصَّلَاةُ ».

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘A well, one quenches from it, and performs Ablution (Wudhu) with it, and washes the clothes from it, and kneads with it. Then one comes to know that there is a carcass in it’. So heasws said: ‘There is no problem, and he should neither wash the clothes from it (again) nor repeat the Salaat due to it’.32

5- بَابُ الْبِئْرِ تَكُونُ إِلى جَنْبِ الْبَالُوعَةِ‌

Chapter 5 – The well which happens to be to the side of the cesspool

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْحَسَنِ بْنِ رِبَاطٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْبَالُوعَةِ تَكُونُ فَوْقَ الْبِئْرِ؟ قَالَ: « إِذَا كَانَتْ فَوْقَ الْبِئْرِ، فَسَبْعَةُ أَذْرُعٍ، وَإِذَا كَانَتْ أَسْفَلَ مِنَ الْبِئْرِ، فَخَمْسَةُ أَذْرُعٍ مِنْ كُلِّ نَاحِيَةٍ وَذلِكَ كَثِيرٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Hassan Bin Rabaat,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the gutter which happens to be higher than the well. Heasws said: ‘When it was higher than the well, so there should be seven cubits (distance between the two); and when it was lower than the well, so five cubits from every direction, and that is sufficient’.33

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ، قَالُوا: قُلْنَا لَهُ: بِئْرٌ يُتَوَضَّأُ مِنْهَا يَجْرِي الْبَوْلُ قَرِيباً مِنْهَا، أَيُنَجِّسُهَا ؟ قَالَ: فَقَالَ: « إِنْ كَانَتِ الْبِئْرُ فِي أَعْلَى الْوَادِي، وَالْوَادِي يَجْرِي فِيهِ الْبَوْلُ مِنْ تَحْتِهَا، وَكَانَ بَيْنَهُمَا قَدْرُ ثَلَاثَةِ أَذْرُعٍ أَوْ أَرْبَعَةِ أَذْرُعٍ، لَمْ يُنَجِّسْ ذلِكَ شَيْ‌ءٌ، وَإِنْ كَانَ أَقَلَّ مِنْ ذلِكَ، يُنَجِّسُهَا؛ وَإِنْ كَانَتِ الْبِئْرُ فِي أَسْفَلِ الْوَادِي، وَيَمُرُّ الْمَاءُ عَلَيْهَا، وَكَانَ‌ بَيْنَ الْبِئْرِ وَبَيْنَهُ تِسْعَةُ أَذْرُعٍ، لَمْ يُنَجِّسْهَا، وَمَا كَانَ أَقَلَّ مِنْ ذلِكَ، فَلَا يُتَوَضَّأُ مِنْهُ ». قَالَ زُرَارَةُ: فَقُلْتُ لَهُ: فَإِنْ كَانَ مَجْرَى الْبَوْلِ بِلِزْقِهَا، وَكَانَ لَايَثْبُتُ عَلَى الْأَرْضِ؟ فَقَالَ: « مَا لَمْ يَكُنْ لَهُ قَرَارٌ، فَلَيْسَ بِهِ بَأْسٌ وَإِنِ اسْتَقَرَّ مِنْهُ قَلِيلٌ؛ فَإِنَّهُ لَا يَثْقُبُ الْأَرْضَ، وَلَاقَعْرَ لَهُ حَتّى يَبْلُغَ الْبِئْرَ، وَلَيْسَ عَلَى الْبِئْرِ مِنْهُ بَأْسٌ، فَيُتَوَضَّأُ مِنْهُ، إِنَّمَا ذلِكَ إِذَا اسْتَنْقَعَ كُلُّهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim and Abu Baseer both said,

‘We said to himasws, ‘A well one performs Ablution (Wudhu) from it, the urine flows close by, would it pollute it?’ So heasws said: ‘If the well was in the upper part of the valley, and the urine flows in the valley underneath it, and there was a distance between the two of a measurement of three cubits or four cubits, nothing of that would pollute it. However, if it were less than that, it would pollute it.

But, if it was so that the well was in the lower part of the valley and the water passes by over it, and there was between the well and it a distance of nine cubits, it would not pollute it, and whatever was less than that, so do not perform Ablution (Wudhu) from it’.

Zurara said, ‘So I said to himasws, ‘Supposing the flow of the urine was with steep declination and it was not stationary upon the ground?’ So, heasws said: ‘As long as there is no stagnation for it, so there is no problem with it; and if a little of it stagnates but it does not permeate the ground and there is no depth to it until it reaches the well, and there is no problem for the well from it, so you can perform Ablution (Wudhu) from it. But rather, that is when all of it stagnates (then Ablution (Wudhu) cannot be performed from it)’.34

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَبْدِ اللهِ بْنِ عُثْمَانَ، عَنْ قُدَامَةَ بْنِ أَبِي يَزِيدَ الْحَمَّارِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ: كَمْ أَدْنى مَا يَكُونُ بَيْنَ الْبِئْرِ ـ بِئْرِ الْمَاءِ ـ وَالْبَالُوعَةِ؟ فَقَالَ: « إِنْ كَانَ سَهْلاً فَسَبْعَةُ أَذْرُعٍ، وَإِنْ كَانَ جَبَلاً فَخَمْسَةُ أَذْرُعٍ ». ثُمَّ قَالَ: « الْمَاءُ يَجْرِي إِلَى الْقِبْلَةِ إِلى يَمِينٍ، وَيَجْرِي عَنْ يَمِينِ الْقِبْلَةِ إِلى يَسَارِ الْقِبْلَةِ، وَيَجْرِي عَنْ يَسَارِ الْقِبْلَةِ إِلى يَمِينِ الْقِبْلَةِ، وَلَايَجْرِي مِنَ الْقِبْلَةِ إِلى دُبُرِ الْقِبْلَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj Abdullah Bin Usman, from Qudamat Bin Abu Yazeed Al Hammar, from one of our companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws, ‘How close by can there happen to be between the water well and the cesspool (drain of dirty water)?’ So heasws said: ‘If it was a plain then seven cubits, and if it was a mountain, so five cubits’.

Then heasws said: ‘The water flows to the direction to the right, and flows from the right direction to the left direction, and flows from the left direction towards the right direction, and cannot flow from the direction to the opposite direction’.35

4. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَبَّادِ بْنِ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام فِي الْبِئْرِ يَكُونُ بَيْنَهَا وَبَيْنَ الْكَنِيفِ خَمْسَةُ أَذْرُعٍ، أَوْ أَقَلُّ أَوْ أَكْثَرُ، يُتَوَضَّأُ مِنْهَا؟ قَالَ: « لَيْسَ يُكْرَهُ مِنْ قُرْبٍ وَلَابُعْدٍ، يُتَوَضَّأُ مِنْهَا وَيُغْتَسَلُ مَا لَمْ يَتَغَيَّرِ الْمَاءُ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Muhammad Bin Al Qasim,

(It has been narrated) from Abu Al-Hassanasws regarding the well, ‘There happens five cubits to be between it and the bathroom, or less or more, can Ablution (Wudhu) be performed from it?’ Heasws said: ‘Its abhorrence is not from it be close or far, one can perform Ablution (Wudhu) from it and wash from it for as long as the water is not altered (taste or smell or colour)’.36

6- بَابُ الْوُضُوءِ مِنْ سُؤْرِ الدَّوَابِّ وَالسِّبَاعِ وَالطَّيْرِ

Chapter 6 – The Ablution (Wudhu) from the residue (of the water of) the animals, and the predators, and the birds

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِأَنْ يُتَوَضَّأَ مِمَّا شَرِبَ مِنْهُ مَا يُؤْكَلُ لَحْمُهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with it one were to perform Ablution (Wudhu) from (the water) which is drunk from by what one can its flesh from’.37

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ:«فَضْلُ الْحَمَامَةِ وَالدَّجَاجِ لَابَأْسَ بِهِ وَالطَّيْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hama, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The residue (of the water drunk by) the doves, and the chicken, there is no problem with it, and the birds (as well)’.38

3. أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ: هَلْ يُشْرَبُ سُؤْرُ شَيْ‌ءٍ مِنَ الدَّوَابِّ، وَيُتَوَضَّأُ مِنْهُ؟ قَالَ: فَقَالَ: « أَمَّا الْإِبِلُ وَالْبَقَرُ وَالْغَنَمُ، فَلَا بَأْسَ ».

Abu Dawood, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, fro mSama’at who said,

‘I asked himasws, ‘Can one drink something from the residue (of the water drunk by) the animals, and can one perform Ablution (Wudhu) from it?’ So heasws said: ‘As for the camel, and the cow, and the sheep, so there is no problem’.39

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فِي كِتَابِ عَلِيٍّ عليه‌السلام: أَنَّ الْهِرَّ سَبُعٌ؛ فَلَا بَأْسَ بِسُؤْرِهِ، وَإِنِّي لَأَسْتَحْيِي مِنَ اللهِ أَنْ أَدَعَ طَعَاماً لِأَنَّ هِرّاً أَكَلَ مِنْهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Abdullahasws having said, ‘In the Book of Aliasws, ‘The cat is a predator, but there is no problem with its leftovers, and Iasws would be embarrassed from Allahazwj if Iasws were to leave food because a cat has eaten from it’.40

5. أَحْمَدُ بْنُ إِدْرِيسَ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَمَّا تَشْرَبُ مِنْهُ الْحَمَامَةُ، فَقَالَ: « كُلُّ مَا أُكِلَ‌ لَحْمُهُ، فَتَوَضَّأْ مِنْ سُؤْرِهِ وَاشْرَبْ » وَعَمَّا شَرِبَ مِنْهُ بَازٌ، أَوْ صَقْرٌ، أَوْ عُقَابٌ، فَقَالَ: « كُلُّ شَيْ‌ءٍ مِنَ الطَّيْرِ يُتَوَضَّأُ مِمَّا يَشْرَبُ مِنْهُ إِلاَّ أَنْ تَرى فِي مِنْقَارِهِ دَماً، فَإِنْ رَأَيْتَ فِي مِنْقَارِهِ دَماً، فَلَا تَوَضَّأْ مِنْهُ وَلَاتَشْرَبْ ».

Ahmad Bin Idrees and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws having been asked about what the doves had drunk from. So heasws said: ‘Everything the flesh of which can be eaten, so you can perform Ablution (Wudhu) from its residue, and drink from.

And about what has been drunk from by the falcon, or an hawk, or an eagle, so heasws said: ‘Everything from the bird which they have drunk from, you can perform Ablution (Wudhu) from it, except if you were to see blood in its beak. So if you were to see blood in its beak, then you can neither perform Ablution (Wudhu) from it nor can you drink’.41

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ جَرَّةٍ وُجِدَ فِيهَا خُنْفَسَاءُ قَدْ مَاتَ ؟ قَالَ: « أَلْقِهِ وَتَوَضَّأْ مِنْهُ، وَإِنْ كَانَ عَقْرَباً فَأَرِقِ الْمَاءَ، وَتَوَضَّأْ مِنْ مَاءٍ غَيْرِهِ ». وَعَنْ رَجُلٍ مَعَهُ إِنَاءَانِ فِيهِمَا مَاءٌ وَقَعَ فِي أَحَدِهِمَا قَذَرٌ، لَايَدْرِي أَيُّهُمَا هُوَ، وَلَيْسَ يَقْدِرُ عَلى مَاءٍ غَيْرِهِ؟ قَالَ: « يُهَرِيقُهُمَا جَمِيعاً وَيَتَيَمَّمُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from sama’at who said,

‘I asked Abu Abdullahasws about a jug wherein a beetle is found to be, and it had died. Heasws said: ‘Throw it away and perform Ablution (Wudhu) from it; and if it was a scorpion, so discard the water and perform Ablution (Wudhu) from water other than it’.

And about a man who has two vessels with him and in both of them is water, and there has fallen some filth into one of the two and he does not know which of the two it is, and he is not able upon (finding the) water apart from it. Heasws said: ‘He should spill out all of it and perform Tayammum’.42

7. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنِ الْوَشَّاءِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَانَ يَكْرَهُ سُؤْرَ كُلِّ شَيْ‌ءٍ لَايُؤْكَلُ لَحْمُهُ.

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ayoub Bin Nuh, from Al Washha, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having disliked the residue (of the water) of everything whose flesh one cannot eat’.43

7- بَابُ الْوُضُوءِ مِنْ سُؤْرِ الْحَائِضِ وَالْجُنُبِ وَالْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالنَّاصِبِ

Chapter 7 – The Ablution (Wudhu) from the residue of the (water drunk by) the menstruation woman, and the one with sexual impurity, and the Jew, and the Christian, and the Hostile One (Nasibi)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ عَنْبَسَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اشْرَبْ مِنْ سُؤْرِ الْحَائِضِ، وَلَاتَوَضَّأْ مِنْهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Mansour Bin Hazim, from Anbasat,

(It has been narrated) from Abu Abdullahasws having said: ‘Drink from the residue of the menstruating woman but do not perform Ablution (Wudhu) from it’.44

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعِيصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: هَلْ يَغْتَسِلُ الرَّجُلُ وَالْمَرْأَةُ مِنْ إِنَاءٍ وَاحِدٍ؟ فَقَالَ: « نَعَمْ، يُفْرِغَانِ عَلى أَيْدِيهِمَا قَبْلَ أَنْ يَضَعَا أَيْدِيَهُمَا فِي الْإِنَاءِ ». قَالَ: وَسَأَلْتُهُ عَنْ سُؤْرِ الْحَائِضِ؟ فَقَالَ: « لَا تَوَضَّأْ مِنْهُ، وَتَوَضَّأْ مِنْ سُؤْرِ الْجُنُبِ إِذَا كَانَتْ مَأْمُونَةً، ثُمَّ تَغْسِلُ يَدَيْهَا قَبْلَ أَنْ تُدْخِلَهُمَا فِي الْإِنَاءِ، وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَغْتَسِلُ هُوَ وَعَائِشَةُ فِي إِنَاءٍ وَاحِدٍ، يَغْتَسِلَانِ جَمِيعاً ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Al Ayz Bin Al Qasim who said,

‘I asked Abu Abdullahasws, ‘Can the man and the woman wash from one vessel?’ So heasws said: ‘Yes, they should both empty some of it upon their hands before placing their hands in the vessel’.

He (the narrator) said, ‘And I asked himasws about the residue of the menstruating woman, so heasws said: ‘Do not perform Ablution (Wudhu) from it, but you can perform Ablution (Wudhu) from (the residue of) the sexually impure woman when she is trustworthy, then she should wash her hands before she enters them into the vessel; and it was so that Rasool-Allahsaww used to bathe, himsaww and Ayesha from one vessel, and they would both be bathing together (from one vessel)’.45

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ‌ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحَائِضِ: يُشْرَبُ مِنْ سُؤْرِهَا؟ قَالَ: « نَعَمْ، وَلَايُتَوَضَّأُ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘I asked Abu Abdullahasws about the menstruating woman, ‘Can one drink from her residue (of water)?’ Heasws said: ‘Yes, and he cannot perform Ablution (Wudhu) from it’.46

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: أَيَتَوَضَّأُ الرَّجُلُ مِنْ فَضْلِ الْمَرْأَةِ؟ قَالَ: « إِذَا كَانَتْ تَعْرِفُ الْوُضُوءَ، وَلَايَتَوَضَّأْ مِنْ‌ سُؤْرِ الْحَائِضِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Ibn Abu Yafour who said,

‘I asked Abu Abdullahasws, ‘Can the man perform Ablution (Wudhu) from the excess residue of the woman?’ Heasws said: ‘When it was so that she recognises the (performance of) Ablution (Wudhu), and he cannot perform Ablution (Wudhu) from the residue of the menstruating woman’.47

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ سَعِيدٍ الْأَعْرَجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ سُؤْرِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ؟ فَقَالَ: « لَا ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Saeed Al A’araj who said,

‘I asked Abu Abdullahasws about the residue of (the water drunk by) the Jew and Christian, so heasws said: ‘No’.48

6. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنِ الْوَشَّاءِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَرِهَ سُؤْرَ وَلَدِ الزِّنى وَسُؤْرَ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمُشْرِكِ وَكُلِّ مَا خَالَفَ الْإِسْلَامَ، وَكَانَ أَشَدَّ ذلِكَ عِنْدَهُ سُؤْرُ النَّاصِبِ.

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ayoub Bin Nuh, from Al Washha, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having disliked the residue (of the water drunk by) the child of adultery (bastard), and residue of the Jew, and the Christian, and the Polytheist, and everyone who opposes Al-Islam; and it was so that the most intense of that in hisasws presence was the residue of (the water drunk by) the Hostile One (Nasibi)’.49

8- بَابُ الرَّجُلِ يُدْخِلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا، وَالْحَدِّ فِي غَسْلِ الْيَدَيْنِ مِنَ الْجَنَابَةِ وَالْبَوْلِ وَالْغَائِطِ وَالنَّوْمِ‌

Chapter 8 – The man enters his hand into the vessel before he washes it, and the limit with regards to washing of the two hands from the sexual impurity, and the urine, and the faeces, and the sleep

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ، عَنْ‌ أَبِي بَصِيرٍ: عَنْهُمْ عليهم‌السلام، قَالَ: « إِذَا أَدْخَلْتَ يَدَكَ فِي الْإِنَاءِ قَبْلَ أَنْ تَغْسِلَهَا، فَلَا بَأْسَ إِلاَّ أَنْ يَكُونَ أَصَابَهَا قَذَرُ بَوْلٍ أَوْ جَنَابَةٍ، فَإِنْ أَدْخَلْتَ يَدَكَ فِي الْإِنَاءِ وَفِيهَا شَيْ‌ءٌ مِنْ ذلِكَ، فَأَهْرِقْ ذلِكَ الْمَاءَ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Sama’at, from Abu Baseer,

(It has been narrated) from themasws having said: ‘When you enter your hand into the vessel before you wash it, so there is problem except if the filth happens to have hit it, either urine, or sexual impurity. So if you were to enter your hand into the vessel, and therein is something from that, then spill out that water’.50

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عُتْبَةَ، قَالَ: سَأَلْتُ الشَّيْخَ عَنِ الرَّجُلِ يَسْتَيْقِظُ مِنْ نَوْمِهِ وَلَمْ يَبُلْ: أَيُدْخِلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا؟ قَالَ: « لَا؛ لِأَنَّهُ لَايَدْرِي أَيْنَ كَانَتْ يَدُهُ، فَلْيَغْسِلْهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer, from Abdul Kareem Bin Utba who said,

‘I asked the ‘Sheykhasws’ about the man who wakes up from his sleep and did not urinate, ‘Can he enter his hand into the vessel before he washes it?’ Heasws said: ‘No, because he does not know where his hand was, therefore he should wash it (first)’.51

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ الْجُنُبِ يَسْهُو، فَيَغْمِسُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا: « أَنَّهُ لَابَأْسَ إِذَا لَمْ يَكُنْ أَصَابَ يَدَهُ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihan Bin Abd Rabbihi,

(It has been narrated) from Abu Abdullahasws regarding the sexually impure man who mistakenly immerses his hand into the vessel before he washes it, that there is no problem when it was so that nothing came across his hand (from the sexual impurity)’.52

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَبُولُ وَلَمْ يَمَسَّ يَدَهُ شَيْ‌ءٌ: أَيَغْمِسُهَا فِي الْمَاءِ ؟ قَالَ: « نَعَمْ وَإِنْ كَانَ جُنُباً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hakam, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws, said, ‘I asked himasws about the man who urinates and nothing (from it) touched his hand, can he immerse it into the water?’ Heasws said: ‘Yes, and even if he was sexually impure’.53

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ: كَمْ يُفْرِغُ الرَّجُلُ عَلى يَدِهِ قَبْلَ أَنْ يُدْخِلَهَا فِي الْإِنَاءِ؟ قَالَ: « وَاحِدَةً مِنْ حَدَثِ الْبَوْلِ، وَثِنْتَيْنِ مِنَ الْغَائِطِ، وَثَلَاثَةً مِنَ الْجَنَابَةِ ».

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

(It has been narrated) from Abu Abdullahasws, said: ‘Heasws was asked, ‘How many times should the man pour upon his hand before he enters it into the vessels?’ Heasws said: ‘Once from passing the urine, and twice from the faeces, and thrice from the sexual impurity’.54

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ، عَمَّنْ ذَكَرَهُ، عَنْ يُونُسَ، عَنْ بَكَّارِ بْنِ أَبِي بَكْرٍ، قَالَ: قُلْتُ لَأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَضَعُ الْكُوزَ الَّذِي يَغْرِفُ بِهِ مِنَ الْحُبِّ فِي مَكَانٍ قَذِرٍ، ثُمَّ يُدْخِلُهُ الْحُبَّ؟ قَالَ: « يَصُبُّ مِنَ الْمَاءِ ثَلَاثَةَ أَكُفٍّ، ثُمَّ‌ يَدْلُكُ الْكُوزَ ».

Ali Bin Muhammad, from Sahl, from the one who mentioned it, from Yunus, from Bakkar Bin Abu Bakr who said,

‘I said to Abu Abdullahasws, ‘The man places the mug which he scoops with from the container, in a dirty place, then he enters it into the container’. Heasws said: ‘He should pour out three hand-scoops of the water then rub the mug’.55

9- بَابُ اخْتِلَاطِ مَاءِ الْمَطَرِ بِالْبَوْلِ، وَمَا يَرْجِعُ فِي الْإِنَاءِ مِنْ غُسَالَةِ الْجُنُبِ، وَالرَّجُلِ يَقَعُ ثَوْبُهُ عَلَى الْمَاءِ الَّذِي يَسْتَنْجِي بِهِ‌

Chapter 9 – The mingling of the rain water with the urine and what is returned into the vessel from the washing by the one with sexual impurity, and the man’s cloth falls upon the water which he had used for cleaning from the toilet

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي مِيزَابَيْنِ سَالَا، أَحَدُهُمَا بَوْلٌ، وَالْآخَرُ مَاءُ الْمَطَرِ، فَاخْتَلَطَا، فَأَصَابَ ثَوْبَ رَجُلٍ: « لَمْ يَضُرَّهُ ذلِكَ ».

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

(It has been narrated) from Abu Abdullahasws regarding the two gutters, one of the two being of urine and other one of rainwater. So they get mingled, and the cloth of the man get hit by it, that would not harm him’.56

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَوْ أَنَّ مِيزَابَيْنِ سَالَا، أَحَدُهُمَا مِيزَابُ بَوْلٍ، وَالْآخَرُ مِيزَابُ مَاءٍ، فَاخْتَلَطَا، ثُمَّ أَصَابَكَ، مَا كَانَ بِهِ بَأْسٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Haysam Bin Abu Masrouq, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘If the two gutters are flowing, one of the two being of urine and the other one being of water, so they get mixed up, then it touches you, there would be no problem with it’.57

3. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْكَاهِلِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: أَمُرُّ فِي الطَّرِيقِ، فَيَسِيلُ عَلَيَّ الْمِيزَابُ فِي أَوْقَاتٍ أَعْلَمُ أَنَّ النَّاسَ يَتَوَضَّؤُونَ؟ قَالَ: قَالَ: « لَيْسَ بِهِ بَأْسٌ لَاتَسْأَلْ عَنْهُ ». قُلْتُ: وَ يَسِيلُ عَلَيَّ مِنْ مَاءِ الْمَطَرِ أَرى فِيهِ التَّغَيُّرَ، وَأرى فِيهِ آثَارَ الْقَذَرِ، فَتَقْطُرُ الْقَطَرَاتُ عَلَيَّ، وَيَنْتَضِحُ عَلَيَّ مِنْهُ، وَالْبَيْتُ يُتَوَضَّأُ عَلى سَطْحِهِ، فَيَكِفُ عَلى ثِيَابِنَا؟ قَالَ: « مَا بِذَا بَأْسٌ، لَاتَغْسِلْهُ؛ كُلُّ شَيْ‌ءٍ يَرَاهُ مَاءُ الْمَطَرِ فَقَدْ طَهُرَ ».

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Kahily, from a man,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘I pass by in the road, so the water of the sprout flows over towards me in times I know that the people are performing their Ablution (Wudhu)s’. Heasws said: ‘There is no problem with it. Do not ask about it’.

I said, ‘And there flows unto me from the rain water, I see the change in it, and I see in it traces of dirt. So, the drops (from it) fall upon me and it permeates (soaks) into me, and upon the house there are people performing Ablution (Wudhu). So how is it upon our clothes?’ Heasws said: ‘There is no problem with that. Do not wash it. Everything which is hit by rain water, so it has been cleaned’.58

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ عليه‌السلام فِي طِينِ الْمَطَرِ: « أَنَّهُ لَابَأْسَ بِهِ أَنْ يُصِيبَ الثَّوْبَ ثَلَاثَةَ أَيَّامٍ، إِلاَّ أَنْ يُعْلَمَ أَنَّهُ قَدْ نَجَّسَهُ شَيْ‌ءٌ بَعْدَ الْمَطَرِ، فَإِنْ أَصَابَهُ بَعْدَ ثَلَاثَةِ أَيَّامٍ فَاغْسِلْهُ، وَإِنْ كَانَ الطَّرِيقُ نَظِيفاً لَمْ تَغْسِلْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from one of our companions,

(It has been narrated) from Abu Al Hassanasws regarding the clay of the rain, that there is no problem with it for three days if it hits the clothes, unless if one knows that something has impurified it after the rain. So if it is hit after three days (of rainfall), then wash it, and if the street was clean, do not wash it’.59

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنِ الْأَحْوَلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَخْرُجُ مِنَ الْخَلَاءِ، فَأَسْتَنْجِي بِالْمَاءِ، فَيَقَعُ ثَوْبِي فِي ذلِكَ الْمَاءِ الَّذِي اسْتَنْجَيْتُ بِهِ؟ فَقَالَ: « لَا بَأْسَ بِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Ahowl who said,

‘I said to Abu Abdullahasws, ‘I come out of the toilet, then I clean myself with the water. So, something from that water hits my clothes which I have cleaned myself with’. So heasws said: ‘There is no problem with it’.60

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ فِي الْجُنُبِ يَغْتَسِلُ، فَيَقْطُرُ الْمَاءُ عَنْ جَسَدِهِ فِي الْإِنَاءِ، وَيَنْتَضِحُ الْمَاءُ مِنَ الْأَرْضِ، فَيَصِيرُ فِي الْإِنَاءِ: « إِنَّهُ لَابَأْسَ بِهذَا كُلِّهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihaab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullahasws having said regarding the sexually impure man washing, so drops of the water drop off from his body into the vessel, and the water from the ground flows into the vessel: ‘There is no problem with this, all of it’.61

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ‌ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: قَالَ فِي الرَّجُلِ الْجُنُبِ يَغْتَسِلُ، فَيَنْتَضِحُ مِنَ الْمَاءِ فِي الْإِنَاءِ، فَقَالَ: « لَا بَأْسَ، (ما جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ) ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said regarding the man with sexually impurity washing, and some of the water spills over into the vessel. So heasws said: ‘There is no problem. (Allahazwj) [22:78] has not Laid upon you a hardship in the Religion’.62

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَغْتَسِلُ فِي مُغْتَسَلٍ يُبَالُ فِيهِ، وَيُغْتَسَلُ مِنَ الْجَنَابَةِ، فَيَقَعُ فِي الْإِنَاءِ مَاءٌ يَنْزُو مِنَ الْأَرْضِ؟ فَقَالَ: « لَا بَأْسَ بِهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Umar Bin Yazeed who said,

‘I said to Abu Abdullahasws, ‘I wash in the bathing place wherein urination takes place, and the one with sexually impurity washes in. So something of the water falls into the vessel sprinkling over from the ground’ So, heasws said: ‘There is no problem with it’.63

10- بَابُ مَاءِ الْحَمَّامِ وَالْمَاءِ الَّذِي تُسَخِّنُهُ الشَّمْسُ‌

Chapter 10 – Water of the bathhouse, and the water which the sun warms up

1. بَعْضُ أَصْحَابِنَا، عَنِ ابْنِ جُمْهُورٍ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « لَا تَغْتَسِلْ مِنَ الْبِئْرِ الَّتِي تَجْتَمِعُ فِيهَا غُسَالَةُ الْحَمَّامِ؛ فَإِنَّ فِيهَا غُسَالَةَ وَلَدِ الزِّنى وَهُوَ لَايَطْهُرُ إِلى سَبْعَةِ آبَاءٍ، وَفِيهَا غُسَالَةَ النَّاصِبِ وَهُوَ شَرُّهُمَا؛ إِنَّ اللهَ لَمْ يَخْلُقْ خَلْقاً شَرّاً مِنَ الْكَلْبِ، وَإِنَّ النَّاصِبَ أَهْوَنُ عَلَى اللهِ مِنَ الْكَلْبِ ». قٌلْتُ: أَخْبِرْنِي عَنْ مَاءِ الْحَمَّامِ يَغْتَسِلُ مِنْهُ الْجُنُبُ وَالصَّبِيُّ وَالْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمَجُوسِيُّ. فَقَالَ: « إِنَّ مَاءَ الْحَمَّامِ كَمَاءِ النَّهَرِ، يُطَهِّرُ بَعْضُهُ بَعْضاً ».

One of our companions, from Ibn Jamhour, from Muhammad Bin Al Qasim, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not wash from the well wherein the used water of the bathhouse gathers to, for therein is the washing of the son of adultery (bastard), and he is not clean up to seven fathers (generations); and therein has washed the Hostile One (Nasibi), and he is more evil of the two. Allahazwj did not Create a creature more evil than the dog, and the Hostile One (Nasibi) is lower to Allahazwj than the dog’.

I said, ‘Inform me about the water of the bathhouse. From it washes the one with sexual impurity, and the children, and the Jews, and the Christians, and the Magians’. So heasws said: ‘The water of the bathhouse is like the water of the river. Some of it purifies the other’.64

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ بَكْرِ بْنِ حَبِيبٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَاءُ الْحَمَّامِ لَابَأْسَ بِهِ إِذَا كَانَتْ لَهُ مَادَّةٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Mansour Bin Hazim, from Bakr Bin Habeeb,

(It has been narrated) from Abu Ja’farasws having said: ‘The water of the bathhouse, there is no problem with it, if there was a source for it (like a fountain)’.65

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانٍ، قَالَ: سَمِعْتُ رَجُلاً يَقُولُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي أَدْخُلُ الْحَمَّامَ فِي السَّحَرِ وَفِيهِ الْجُنُبُ وَغَيْرُ ذلِكَ، فَأَقُومُ، فَأَغْتَسِلُ، فَيَنْتَضِحُ عَلَيَّ بَعْدَ مَا أَفْرُغُ مِنْ مَائِهِمْ؟ قَالَ: « أَلَيْسَ هُوَ جَارٍ؟ » قُلْتُ: بَلى، قَالَ: « لَا بَأْسَ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail, from Hanan who said,

‘I heard a man saying to Abu Abdullahasws, ‘I enter the bathhouse in the morning, and therein is the man with sexual impurity and other than that. So I arise and I wash, so the water from their waters sprinkles upon me after I have finished’. Heasws said: ‘Is it not so that it is flowing (water)?’ I said, ‘Yes’. Heasws said: ‘There is no problem’.66

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ الْمَاضِي عليه‌السلام، قَالَ: سُئِلَ عَنْ مَجْمَعِ الْمَاءِ فِي الْحَمَّامِ مِنْ غُسَالَةِ النَّاسِ يُصِيبُ الثَّوْبَ، قَالَ: « لَا بَأْسَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Al-Hassan Al-Maazyasws (7th Imamasws), said, ‘Heasws was asked about the gathering of the water in the bathhouse, from the bathing of the people, hitting the clothes’. Heasws said: ‘There is no problem’.67

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ، عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمَاءُ الَّذِي تُسَخِّنُهُ الشَّمْسُ لَا تَوَضَّؤُوا بِهِ، وَلَاتَغْتَسِلُوا بِهِ، وَلَاتَعْجِنُوا بِهِ؛ فَإِنَّهُ يُورِثُ الْبَرَصَ ».

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Husayn Al Farsy, from Suleyman Bin Ja’far, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The water which the sun warms up, neither perform Ablution (Wudhu) with it, nor wash with it, nor knead with it, for it inherits the leprosy’.68

11- بَابُ الْمَوْضِعِ الَّذِي يُكْرَهُ أَنْ يُتَغَوَّطَ فِيهِ أَوْ يُبَالَ‌

Chapter 11 – The place in which it is abhorred to defacte or urinate in

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مِنْ فِقْهِ الرَّجُلِ أَنْ يَرْتَادَ مَوْضِعاً لِبَوْلِهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww it is from the understanding of the man that he prepares the place for his urination’.69

2. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَاصِمِ بْنِ حُمَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام: أَيْنَ يَتَوَضَّأُ الْغُرَبَاءُ؟ قَالَ: يَتَّقِي شُطُوطَ الْأَنْهَارِ، وَالطُّرُقَ النَّافِذَةَ، وَتَحْتَ الْأَشْجَارِ الْمُثْمِرَةِ، وَمَوَاضِعَ‌ اللَّعْنِ. فَقِيلَ لَهُ: وَأَيْنَ مَوَاضِعُ اللَّعْنِ؟ قَالَ: أَبْوَابُ الدُّورِ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Aasim Bin Humeyd,

(It has been narrated) from Abu Abdullahasws having said: ‘A man said to Aliasws Bin Al-Husaynasws, ‘Where should the strangers perform Ablution (Wudhu)?’ Heasws said: ‘They should abstain from the banks of the rivers, and the clean streets, and under the fruit-bearing trees, and the places subject to condemnation’. So it was said, ‘And where are the places subject to the condemnation?’ Heasws said: ‘The doors of the houses’.70

3. مُحَمَّدُ بْنُ يَحْيى بِإِسْنَادِهِ رَفَعَهُ، قَالَ: سُئِلَ أَبُو الْحَسَنِ عليه‌السلام: مَا حَدُّ الْغَائِطِ؟ قَالَ: « لَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَاتَسْتَدْبِرْهَا، وَلَاتَسْتَقْبِلِ الرِّيحَ وَلَاتَسْتَدْبِرْهَا ». وَرُوِيَ أَيْضاً فِي حَدِيثٍ آخَرَ: « لَا تَسْتَقْبِلِ الشَّمْسَ وَلَا الْقَمَرَ ».

Muhammad Bin Yahya, by his chain, raising it, said,

‘Abu Al-Hassanasws was asked, ‘What is the limit of the defecation?’ Heasws said: ‘You should neither face towards the Qiblah, nor have your back towards it, nor face the oncoming wind, nor have your back to it’.

And it is reported as well in another Hadeeth: ‘(Heasws said): ‘Neither face the sun nor the moon’.71

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « نَهَى النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم أَنْ يُطَمِّحَ الرَّجُلُ بِبَوْلِهِ مِنَ السَّطْحِ، أَوْ مِنَ الشَّيْ‌ءِ الْمُرْتَفِعِ فِي الْهَوَاءِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww forbade the man to urinate from the roof, or something from the high places, in the air’.72

5. عَلِيُّ بْنِ إِبْرَاهِيمَ رَفَعَهُ، قَالَ: خَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِ أَبِي عَبْدِ اللهِ عليه‌السلام وَأَبُو الْحَسَنِ مُوسى عليه‌السلام قَائِمٌ وَهُوَ غُلَامٌ، فَقَالَ لَهُ أَبُو حَنِيفَةَ: يَا غُلَامُ، أَيْنَ يَضَعُ الْغَرِيبُ بِبَلَدِكُمْ؟ فَقَالَ: « اجْتَنِبْ أَفْنِيَةَ الْمَسَاجِدِ، وَشُطُوطَ الْأَنْهَارِ، وَمَسَاقِطَ الثِّمَارِ، وَمَنَازِلَ النُّزَّالِ، وَلَاتَسْتَقْبِلِ الْقِبْلَةَ بِغَائِطٍ وَلَابَوْلٍ، وَارْفَعْ ثَوْبَكَ، وَضَعْ حَيْثُ شِئْتَ ».

Ali Bin Ibrahim, raising it, said,

‘Abu Haneefa exited from the presence of Abu Abdullahasws, and Abu Al-Hassan Musaasws was standing, and heasws was a young boy. So Abu Haneefa said to himasws, ‘O boy! Where can the strangers in yourasws city place (their faeces and urine)?’ So heasws said: ‘They should keep away from the courtyards of the Masjids, and banks of the rivers, and the places where the fruits fall from the trees, and the houses (places) of combat, and he should neither face the Qiblah by defecation nor urination, and should raise his clothes, and place it where he so desires to’.73

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ثَلَاثَةٌ مَلْعُونٌ مَنْ فَعَلَهُنَّ: الْمُتَغَوِّطُ فِي ظِلِّ النُّزَّالِ، وَالْمَانِعُ الْمَاءَ الْمُنْتَابَ، وَسَادُّ الطَّرِيقِ الْمَسْلُوكِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Ibrahim Al Karkhy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Three characteristics are accursed for the one who does these – the defecation in the shade of the encampments, and the disrupter of (flow of) water, and obstruction of the travelled road’.74

12- بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْخَلَاءِ وَعِنْدَ الْخُرُوجِ وَالاسْتِنْجَاءِ وَمَنْ نَسِيَهُ، وَالتَّسْمِيَةِ عِنْدَ الْوُضُوءِ‌

Chapter 12 – The words (to be spoken) during entering the toilet, and during the exit, and the cleansing (afterwards), and the one who forgets, and Naming (Bismillah) during the entering and during the Ablution (Wudhu)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا دَخَلْتَ الْمَخْرَجَ، فَقُلْ: "بِسْمِ اللهِ، اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبِيثِ الْمُخْبِثِ، الرِّجْسِ النِّجْسِ، الشَّيْطَانِ الرَّجِيمِ"؛ فَإِذَا‌ خَرَجْتَ، فَقُلْ: "بِسْمِ اللهِ، الْحَمْدُ لِلّهِ الَّذِي عَافَانِي مِنَ الْخَبِيثِ الْمُخْبِثِ، وَأَمَاطَ عَنِّي الْأَذى"؛ وَإِذَا تَوَضَّأْتَ، فَقُلْ: "أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ، اللهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ" ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar who said,

‘I heard Abu Abdullahasws saying, ‘When you enter the toilet, so say, ‘In the Name of Allahazwj! O Allahazwj! I seek refuge with Youazwj from the most wicked of the wicked ones, the unclean, the filthy Satanla, the pelted one.

So when you exit, so say, ‘In the Name of Allahazwj Who Saved me from the most repugnant of the repugnant things, and Removed the harm from me’.

And when you perform Ablution (Wudhu), so say, ‘I testify that there is no god except for Allahazwj. O Allahazwj! Make me to be from the repentant, and Make me to be from the clean ones, and the Praise is for Allahazwj, Lordazwj of the worlds’.75

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَمَّيْتَ فِي الْوُضُوءِ طَهُرَ جَسَدُكَ كُلُّهُ، وَإِذَا لَمْ تُسَمِّ‌ لَمْ يَطْهُرْ مِنْ جَسَدِكَ إِلاَّ مَا مَرَّ عَلَيْهِ الْمَاءُ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘When you Name (Bismillah) during the Ablution (Wudhu) it would purify your body, all of it, and when you do not Name (Bismillah), it would not purify from your body except what the water passes over’.76

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « يُسْتَنْجى وَيُغْسَلُ مَا ظَهَرَ مِنْهُ عَلَى الشَّرْجِ، وَلَاتُدْخَلُ فِيهِ الْأَنْمُلَةُ ».

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

‘I heard Al-Rezaasws saying: ‘One should cleanse and wash what is apparent from it upon the anus, and you should not enter the finger inside it’.77

4. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ بِأَيِّمَا يَبْدَأُ: بِالْمَقْعَدَةِ، أَوْ بِالْإِحْلِيلِ؟ فَقَالَ: « بِالْمَقْعَدَةِ، ثُمَّ بِالْإِحْلِيلِ ».

Ahmad Bin Idrees from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked about the man when he intends to cleanse himself, with which of the two should he begin with, the back part or the front?’ So heasws said: ‘With the back part, then with the front part’.78

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « نَهى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَنْ يَسْتَنْجِيَ الرَّجُلُ بِيَمِينِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, fromYunus, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww forbade the man to cleanse himself with his right hand’.79

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ رَبِّهِ، قَالَ: قُلْتُ لَهُ: مَا تَقُولُ فِي الْفَصِّ يُتَّخَذُ مِنْ حِجَارَةِ زُمُرُّدٍ ؟ قَالَ: « لَا بَأْسَ بِهِ، وَلكِنْ إِذَا أَرَادَ الاسْتِنْجَاءَ نَزَعَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Ali Bin Al Husayn Bin Abd Rabbih who said,

‘I said to himasws, ‘What are you saying regarding ring stone taken from the emerald stones’. Heasws said: ‘There is no problem with it, but whenever one intends to cleanse himself, he should remove it (beforehand)’.80

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الاسْتِنْجَاءُ بِالْيَمِينِ مِنَ الْجَفَاءِ ». وَرُوِيَ « أَنَّهُ إِذَا كَانَتْ بِالْيَسَارِ عِلَّةٌ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The cleansing (of private parts) with the right hand is from the repugnance’. And it is reported that it is a valid excuse if there was an illness with the left hand’.81

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا انْقَطَعَتْ دِرَّةُ الْبَوْلِ، فَصُبَّ الْمَاءَ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullahasws having said: ‘When the flow of urine stops, so pour the water (upon it’s discharging part)’.82

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: لِلِاسْتِنْجَاءِ حَدٌّ؟ قَالَ: « لَا، يُنَقّى مَا ثَمَّةَ ». قُلْتُ: فَإِنَّهُ يُنَقّى مَا ثَمَّةَ، وَيَبْقَى الرِّيحُ؟ قَالَ: « الرِّيحُ لَايُنْظَرُ إِلَيْهَا ».

Ali Bin Ibrahim, from his father, from Ibn Al Mugheira,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I said to himasws, ‘For the cleansing of the private parts, there is a limit?’ Heasws said: ‘It is not purified for as long as there is (something) there’. I said, ‘Supposing he cleans what is there, and the wind remains?’ Heasws said: ‘The wind is not something you can look at’.83

10. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنِ الْحَسَنِ بْنِ زِيَادٍ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَبُولُ، فَيُصِيبُ فَخِذَهُ قَدْرَ نُكْتَةٍ مِنْ بَوْلِهِ، فَيُصَلِّي، ثُمَّ يَذْكُرُ بَعْدُ أَنَّهُ لَمْ يَغْسِلْهُ؟ قَالَ: « يَغْسِلُهُ، وَيُعِيدُ صَلَاتَهُ ».

Ali Bin Muhmmad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro, from Al Hassan Bin Ziyad who said,

‘Abu Abdullahasws was asked about the man who urinates, so it hits his thigh and his knees, of a measurement of a spot of urine. So he prays Salaat, then he remembers afterwards that he had not washed it. Heasws said: ‘He should wash and he would repeat the Salaat’.84

11. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلٍ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُرِيدُ أَنْ يَسْتَنْجِيَ كَيْفَ يَقْعُدُ؟ قَالَ: « كَمَا يَقْعُدُ لِلْغَائِطِ » وَقَالَ: « إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهُ، وَلَيْسَ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهُ ».

Muhammad Bin Al Hassan, from Sahl, from Musa Bin Al Qasim, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘The man intends to cleanse his private parts, how should he sit?’ Heasws said: ‘Just as he would sit for the defecation’. And heasws said: ‘But rather, upon him is that he washes what is apparent from it, and it is not upon him that he washes his inside’.85

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ زِيَادٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم قَالَ لِبَعْضِ نِسَائِهِ: مُرِي نِسَاءَ الْمُؤْمِنِينَ أَنْ يَسْتَنْجِينَ بِالْمَاءِ، وَيُبَالِغْنَ؛ فَإِنَّهُ مَطْهَرَةٌ لِلْحَوَاشِي، وَمَذْهَبَةٌ لِلْبَوَاسِيرِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Ziyad,

(It has been narrated) from Abu Abdullahasws that the Prophetsaww said to one of hissaww womenfolk: ‘Instruct the womenfolk of the Believers that they should be cleansing their private parts with the water, and they should be thorough, for it is a purification for the surrounding areas and the remover of the haemorrhoids’.86

13. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: قَالَ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّ اللهَ يُحِبُّ التَّوّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) قَالَ: « كَانَ النَّاسُ يَسْتَنْجُونَ بِالْكُرْسُفِ وَالْأَحْجَارِ، ثُمَّ أُحْدِثَ‌ الْوُضُوءُ وَهُوَ خُلُقٌ كَرِيمٌ، فَأَمَرَ بِهِ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَصَنَعَهُ، وَأَنْزَلَ اللهُ فِي كِتَابِهِ: (إِنَّ اللهَ يُحِبُّ التَّوّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said regarding the Words of Allahazwj Mighty and Majestic [2:222] surely Allah Loves the repentant, and He Loves those who purify themselves, said: ‘‘The people used to clean their genitals with the old cotton cloth, or the stones, then used the water, and it was good mannerism, when Rasool-Allahsaww ordered for it, and they did it. So Allahazwj Revealed in Hisazwj Book [2:222] surely Allah Loves the repentant, and He Loves those who purify themselves’.87

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: تَوَضَّأْتُ يَوْماً وَلَمْ أَغْسِلْ ذَكَرِي، ثُمَّ صَلَّيْتُ، فَسَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « اغْسِلْ ذَكَرَكَ، وَأَعِدْ صَلَاتَكَ ».

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

‘I performed Ablution (Wudhu) one day and did not wash my manhood. Then I Prayed. So I asked Abu Abdullahasws, and heasws said: ‘Wash your manhood and repeat the Salaat’.88

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام فِي الرَّجُلِ يَبُولُ، فَيَنْسى غَسْلَ ذَكَرِهِ، ثُمَّ يَتَوَضَّأُ وُضُوءَ الصَّلَاةِ، قَالَ: « يَغْسِلُ ذَكَرَهُ، وَلَايُعِيدُ الْوُضُوءَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassanasws regarding the man who urinates but he forgets to wash his manhood. Then he performs Ablution (Wudhu) for the Salaat.

Heasws said: ‘He should wash his manhood. He would repeat the Salaat and he would not repeat the Ablution (Wudhu)’.89

16. عَنْهُ، عَنْ أَحْمَدَ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَبُولُ، وَيَنْسى أَنْ يَغْسِلَ ذَكَرَهُ حَتّى يَتَوَضَّأَ وَيُصَلِّيَ، قَالَ: « يَغْسِلُ ذَكَرَهُ، وَيُعِيدُ الصَّلَاةَ، وَلَايُعِيدُ الْوُضُوءَ ».

From him, from Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

(It has been narrated) from Abu Abdullahasws regarding the man who urinates and forgets to wash his manhood until he performs Ablution (Wudhu), and he prays Salaat. Heasws said: ‘He should wash his manhood and he should repeat the Salaat, and he would not repeat the Ablution (Wudhu)’.90

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا دَخَلْتَ الْغَائِطَ، فَقَضَيْتَ الْحَاجَةَ، فَلَمْ تُهْرِقِ الْمَاءَ، ثُمَّ تَوَضَّأْتَ، وَنَسِيتَ أَنْ تَسْتَنْجِيَ، فَذَكَرْتَ بَعْدَ مَا صَلَّيْتَ، فَعَلَيْكَ الْإِعَادَةُ، وَإِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ، فَنَسِيتَ أَنْ تَغْسِلَ ذَكَرَكَ حَتّى صَلَّيْتَ، فَعَلَيْكَ إِعَادَةُ الْوُضُوءِ وَالصَّلَاةِ، وَغَسْلُ ذَكَرِكَ؛ لِأَنَّ الْبَوْلَ لَيْسَ مِثْلَ الْبَرَازِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Zur’at, from Sama’at who said,

‘Abu Abdullahasws said: ‘Whenever you enter the toilet and fulfil your need, but do not spill the water (upon the pack part), then you perform Ablution (Wudhu) and forget that you should be cleansing yourself, and if you remember after have prayed Salaat, so upon you is the repeating (of the Salaat); and if it was so that you did spill the water (upon the back part), but you forgot to wash your manhood, so upon you is the repeating of the Ablution (Wudhu), and the Salaat, and the washing of your manhood, because the urine is not like the faeces’.91

13- بَابُ الاسْتِبْرَاءِ مِنَ الْبَوْلِ وَغَسْلِهِ وَمَنْ لَمْ يَجِدِ الْمَاءَ‌

Chapter 13 – The Istibra’a from the urine, and washing it, and the one who cannot find the water

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: رَجُلٌ بَالَ، وَلَمْ يَكُنْ مَعَهُ مَاءٌ؟ فَقَالَ: « يَعْصِرُ أَصْلَ ذَكَرِهِ إِلى طَرَفِهِ ثَلَاثَ عَصَرَاتٍ، وَيَنْتُرُ طَرَفَهُ، فَإِنْ خَرَجَ بَعْدَ ذلِكَ شَيْ‌ءٌ، فَلَيْسَ مِنَ الْبَوْلِ، وَلكِنَّهُ مِنَ الْحَبَائِلِ ».

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

‘I said to Abu Ja’farasws, ‘A man urinates and there does not happen to be water with him’. So heasws said: ‘He should squeeze the base of his manhood to its tip, three squeezes, and jerk its tip. So if something were to come out after that, so it would not be from the urine, but it is from the sexual veins’.92

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَابُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ بَالَ، ثُمَّ تَوَضَّأَ وَقَامَ إِلَى الصَّلَاةِ، فَوَجَدَ بَلَلاً؟ قَالَ: « لَا يَتَوَضَّأُ، إِنَّمَا ذلِكَ مِنَ الْحَبَائِلِ ».

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al A’ala, from Ibn Abu Yafour who said,

‘I asked Abu Abdullahasws about a man who urinates, then he performs Ablution (Wudhu)s and stands for the Prayer, so he finds wetness. Heasws said: ‘He would not perform Ablution (Wudhu). But rather, that is from the sexual veins’.93

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ، عَنْ صَفْوَانَ، قَالَ: سَأَلَ الرِّضَا عليه‌السلام رَجُلٌ وَأَنَا حَاضِرٌ، فَقَالَ: إِنَّ بِي جُرْحاً فِي مَقْعَدَتِي، فَأَتَوَضَّأُ وَأَسْتَنْجِي، ثُمَّ أَجِدُ بَعْدَ ذلِكَ النَّدى وَالصُّفْرَةَ مِنَ الْمَقْعَدَةِ‌ أَ فَأُعِيدُ الْوُضُوءَ؟ فَقَالَ: « وَقَدْ أَنْقَيْتَ؟ » فَقَالَ: نَعَمْ، قَالَ: « لَا، وَلكِنْ رُشَّهُ بِالْمَاءِ، وَلَاتُعِدِ الْوُضُوءَ ». أَحْمَدُ، عَنِ ابْنِ أَبِي نَصْرٍ، قَالَ: سَأَلَ الرِّضَا عليه‌السلام رَجُلٌ بِنَحْوِ حَدِيثِ صَفْوَانَ.

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Ahmad Bin Asheym, from Safwan who said,

‘A man asked Al-Rezaasws and I was present, so he said, ‘I am with an injury in my backside. So I perform Ablution (Wudhu) and cleanse myself, then I find the wetness and the yellowness from the backside. Should I be repeating the Ablution (Wudhu)?’ So heasws said: ‘And you have purified it?’ So he said, ‘Yes’. Heasws said: ‘No. But, sprinkle water upon it and do not repeat the Ablution (Wudhu)’.

Ahmad, from Abu Nasr who said, ‘A man asked Al-Rezaasws with approximately the Hadeeth of Safwan (the above Hadeeth)’.94

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَنَانِ بْنِ سَدِيرٍ، قَالَ: سَمِعْتُ رَجُلاً سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ: رُبَّمَا بُلْتُ وَلَمْ أَقْدِرْ عَلَى الْمَاءِ، وَيَشْتَدُّ عَلَيَّ ذلِكَ ؟ فَقَالَ: « إِذَا بُلْتَ وَتَمَسَّحْتَ، فَامْسَحْ ذَكَرَكَ بِرِيقِكَ، فَإِنْ وَجَدْتَ شَيْئاً، فَقُلْ: هذَا مِنْ ذَاكَ ».

Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr who said,

‘I heard a man ask Abu Abdullahasws, so he said, ‘Sometimes I urinate and am not able upon the water, and that is difficult upon me’. So heasws said: ‘When you have urinated, so wipe your manhood with your saliva. So if you were to find something, so say, ‘It is from that (saliva)’.95

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَعْتَرِيهِ الْبَوْلُ، وَلَايَقْدِرُ عَلى حَبْسِهِ؟ قَالَ: فَقَالَ لِي: « إِذَا لَمْ يَقْدِرْ عَلى حَبْسِهِ، فَاللهُ أَوْلى بِالْعُذْرِ، يَجْعَلُ خَرِيطَةً ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Mansour Bin Hazim who said,

‘I said to Abu Abdullahasws, ‘The man is desperate for the urination and he is not able upon withholding it’. So heasws said to me: ‘When he is not able upon withholding it, so Allahazwj is the Closest with the Excusing. He can make it to be in a bag’.96

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ عَبْدِ الرَّحْمنِ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ عليه‌السلام فِي خَصِيٍّ يَبُولُ، فَيَلْقى مِنْ ذلِكَ شِدَّةً، وَيَرَى الْبَلَلَ بَعْدَ الْبَلَلِ؟ قَالَ: « يَتَوَضَّأُ، ثُمَّ يَنْتَضِحُ فِي النَّهَارِ مَرَّةً وَاحِدَةً ».

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Abdul Rahman who said,

‘I wrote to Abu Al-Hassanasws regarding a eunuch urinating, so he faces difficulty from that and he sees the urine after the urine’. Heasws said: ‘He should perform Ablution (Wudhu), then pour water once during the day’.97

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْبَوْلِ يُصِيبُ الْجَسَدَ؟ قَالَ: « صُبَّ عَلَيْهِ الْمَاءَ مَرَّتَيْنِ ». وَرُوِيَ: « أَنَّهُ يُجْزِئُ أَنْ يَغْسِلَ بِمِثْلِهِ مِنَ الْمَاءِ إِذَا كَانَ عَلى رَأْسِ الْحَشَفَةِ وَغَيْرِهِ ». وَرُوِيَ « أَنَّهُ مَاءٌ لَيْسَ بِوَسَخٍ فَيَحْتَاجَ أَنْ يُدْلَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘I asked Abu Abdullahasws about the urine hitting the body. Heasws said: ‘Pour the water upon it, twice’.

And it is reported that it would suffice him if he were to wash with the likes of it from the water when it was upon the tip of the manhood. And it is reported that it is water and not filth, so it needs to be rubbed.98

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ، قَالَ: بَالَ أَبُو عَبْدِ اللهِ عليه‌السلام وَأَنَا قَائِمٌ عَلى رَأْسِهِ، وَمَعِي إِدَاوَةٌ ـ أَوْ قَالَ: كُوزٌ ـ فَلَمَّا انْقَطَعَ شَخْبُ الْبَوْلِ، قَالَ بِيَدِهِ هكَذَا إِلَيَّ، فَنَاوَلْتُهُ‌ المَاءَ، فَتَوَضَّأَ مَكَانَهُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Bin Abdul Raheem who said,

‘Abu Abdullahasws urinated and I was standing by hisasws head, and with me was a container’, or said, ‘a pitcher. So when the flow of urine stopped, heasws said (gestured) by hisasws hand like this, ‘To measws’. So I gave it to himasws with the water, and heasws performed Ablution (Wudhu) in hisasws place’.99

14- بَابُ مِقْدَارِ الْمَاءِ الَّذِي يُجْزِئُ لِلْوُضُوءِ وَالْغُسْلِ، وَمَنْ تَعَدّى فِي الْوُضُوءِ‌

Chapter 14 – Measurement of the water which suffices for the Ablution (Wudhu) and the washing, the one who exceeds in the Ablution (Wudhu)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَأْخُذُ أَحَدُكُمُ الرَّاحَةَ مِنَ الدُّهْنِ، فَيَمْلَأُ بِهَا جَسَدَهُ، وَالْمَاءُ أَوْسَعُ مِنْ ذلِكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘One of you takes the comfort from the oil, so he fills his body with it (by massaging), but (consider) the water is more expansive than that’. (Meaning – use water as one applies oil).100

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّمَا الْوُضُوءُ حَدٌّ مِنْ حُدُودِ اللهِ لِيَعْلَمَ اللهُ مَنْ يُطِيعُهُ وَمَنْ يَعْصِيهِ، وَإِنَّ الْمُؤْمِنَ لَايُنَجِّسُهُ شَيْ‌ءٌ، إِنَّمَا يَكْفِيهِ مِثْلُ الدَّهْنِ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘But rather, the Ablution (Wudhu) is a Limit from the Limits of Allahazwj in order to Allahazwj to Know the one who obeys Himazwj and the one who disobeys Himazwj, and that the Believer cannot be polluted by anything. But rather, he would be suffice from the likes of the oil (from the water)’.101

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَأَبُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ أَبِي كَانَ يَقُولُ: إِنَّ لِلْوُضُوءِ حَدّاً مَنْ تَعَدَّاهُ لَمْ يُؤْجَرْ. وَكَانَ أَبِي يَقُولُ: إِنَّمَا يَتَلَدَّدُ، فَقَالَ لَهُ رَجُلٌ: وَمَا حَدُّهُ؟ قَالَ: تَغْسِلُ وَجْهَكَ وَيَدَيْكَ، وَتَمْسَحُ رَأْسَكَ وَرِجْلَيْكَ ».

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Fazalat, from Dawood Bin Farqad who said,

‘I heard Abu Abdullahasws saying: ‘Myasws fatherasws was saying that for the Ablution (Wudhu) there is a Limit. The one who exceeds it would not be Recompensed; and myasws fatherasws was saying: ‘But rather, he would be bewildered’. So a man said to himasws, ‘And what is its Limit?’ Heasws said: ‘You should wash your face, and your hands, and wipe your head and your feet’.102

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْجُنُبُ مَا جَرى عَلَيْهِ الْمَاءُ مِنْ جَسَدِهِ قَلِيلُهُ وَكَثِيرُهُ، فَقَدْ أَجْزَأَهُ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘The one with sexual impurity, whatever water flows upon his body, be it little or a lot, so it has sufficed him’.103

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ: كَمْ يُجْزِئُ مِنَ الْمَاءِ؟ فَقَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَغْتَسِلُ بِخَمْسَةِ أَمْدَادٍ بَيْنَهُ وَبَيْنَ صَاحِبَتِهِ، وَيَغْتَسِلَانِ جَمِيعاً مِنْ إِنَاءٍ وَاحِدٍ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husay, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the major Ablution (Wudhu) (for sexual impurity), how much of the water would suffice?’ So heasws said: ‘Rasool-Allahsaww used to wash with five handfuls between himsaww and hissaww companion (wife), and they would both be washing from one vessel’.104

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ، عَنْ هَارُونَ بْنِ حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُجْزِئُكَ مِنَ الْغُسْلِ وَالاسْتِنْجَاءِ مَا بَلَّتْ يَمِينُكَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Bin Is’haq, from Haroun Bin Hamza,

(It has been narrated) from Abu Abdullahasws having said: ‘It would suffice you from the washing and the cleansing (after toilet) what fills your right hand’.105

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي الْوُضُوءِ، قَالَ: « إِذَا مَسَّ جِلْدَكَ الْمَاءُ، فَحَسْبُكَ ».

A number of companions, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Fazalat Bin Ayoub, from Jameel, from Zurara,

(It has been narrated) from Abu Ja’farasws regarding the Ablution (Wudhu), said: ‘When the water touches your skin, so it is sufficient for you’.106

8. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُجْنِبُ، فَيَرْتَمِسُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً وَيَخْرُجُ، يُجْزِئُهُ ذلِكَ مِنْ غُسْلِهِ؟ قَالَ: « نَعَمْ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘The man has sexual impurity, so he immerses himself into the water with one immersion, and he comes out, would that suffice him from his washing?’ Heasws said: ‘Yes’.107

9. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لِلّهِ مَلَكاً يَكْتُبُ سَرَفَ الْوَضُوءِ كَمَا يَكْتُبُ عُدْوَانَهُ ».

Ali Bin Ibrahim, from someone else, from Sahl Bin Ziiyad, from Muhammad Bin Al Hassan Bin Shamoun, from Hammad Bin isa, from Hareyz,

(It has been narrated) from Abu Abdullahasws having said: ‘For Allahazwj there is an Angel who records the extravagance in the Ablution (Wudhu) just as he records his (other) transgressions’.108

15- بَابُ السِّوَاكِ

Chapter 15 – The teeth brushing

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « رَكْعَتَانِ بِالسِّوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سِوَاكٍ ». قَالَ: « وَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَوْ لَا أَنْ أَشُقَّ عَلى أُمَّتِي، لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ ».

Ali Bin Muhammad, from Sahl and Ali Bin Ibrahim, from his father, altogether from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Two Cycles (of Salaat) with brushing the teeth is superior than seventy Cycles (of Salaat) without brushing the teeth’.

Heasws said: ‘Rasool-Allahsaww said: ‘Had it not been difficult upon mysaww community, Isaww would have ordered them with the brushing of the teeth along with every Salaat’.109

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مِنْ سُنَنِ الْمُرْسَلِينَ السِّوَاكُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Yaqoub, from Abu Asama,

(It has been narrated) from Abu Abdullahasws having said: ‘From the Sunnah of the Mursil Prophetsas, is the brushing of the teeth’.110

3. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: مَا زَالَ جَبْرَئِيلُ عليه‌السلام يُوصِينِي بِالسِّوَاكِ حَتّى خِفْتُ أَنْ أُحْفِيَ أَوْ أَدْرَدَ ».

Ahmad Bin Muhammad, from Ibn Mahboub, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The Prophetsaww said: ‘Jibraeelas did not cease to advise mesaww with brushing of the teeth to the extent that Isaww feared of loosening the teeth or becoming toothless’.111

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ بُكَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي السِّوَاكِ، قَالَ: « لَا تَدَعْهُ فِي كُلِّ ثَلَاثٍ، وَلَوْ أَنْ تُمِرَّهُ مَرَّةً ».

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

(It has been narrated) from Abu Ja’farasws regarding brushing of the teeth having said: ‘Do not neglect it during every three (Salaats) even if you pass it over the teeth, once’.112

5. عَلِيٌّ بِإِسْنَادِهِ، قَالَ: « أَدْنَى السِّوَاكِ أَنْ تَدْلُكَ بِإِصْبَعِكَ ».

Ali, by his chain,

Heasws said, ‘The lowest of the brushing of the teeth is that you rub with your finger’.113

6. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْمُعَلّى أَبِي عُثْمَانَ، عَنْ الْمُعَلَّى بْنِ خُنَيْسٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ السِّوَاكِ بَعْدَ الْوُضُوءِ؟ فَقَالَ: « الاسْتِيَاكُ قَبْلَ أَنْ تَتَوَضَّأَ ». قُلْتُ: أَرَأَيْتَ إِنْ نَسِيَ حَتّى يَتَوَضَّأَ ؟ قَالَ: « يَسْتَاكُ، ثُمَّ يَتَمَضْمَضُ ثَلَاثَ مَرَّاتٍ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Al Moalla Abu Usman, from Moalla Bin Khunays who said,

‘I asked Abu Abdullahasws about brushing of the teeth after the Ablution (Wudhu), so heasws said: ‘You should brush the teeth before you perform the Ablution (Wudhu)’. I said, ‘If I forget until I perform the Ablution (Wudhu)?’ Heasws said: ‘You should brush the teeth, then you should rinse your mouth three times’.

7. وَرُوِيَ: « أَنَّ السُّنَّةَ فِي السِّوَاكِ فِي وَقْتِ السَّحَرِ ».

And it is reported that the Sunnah regarding brushing the teeth is during the time of pre-dawn’.114

8. عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي سَمَّالٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا قُمْتَ بِاللَّيْلِ، فَاسْتَكْ؛ فَإِنَّ الْمَلَكَ يَأْتِيكَ، فَيَضَعُ فَاهُ عَلى فِيكَ، وَلَيْسَ مِنْ حَرْفٍ تَتْلُوهُ وَتَنْطِقُ بِهِ إِلاَّ صَعِدَ بِهِ إِلَى السَّمَاءِ، فَلْيَكُنْ فُوكَ طَيِّبَ الرِّيحِ ».

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is’haq Al Ahmar, from Abdullah Bin Hammad, from Abu Bakr Bin Abu Sammak who said,

‘Abu Abdullahasws said: ‘Whenever you stand (for the Salaat) at night, so brush your teeth for the Angel comes to you, so he places his mouth upon your mouth, and there is none from the letters you recite and speak with except that he ascends with it to the sky, therefore let your mouth be with good aroma’.115

16- بَابُ الْمَضْمَضَةِ وَالاسْتِنْشَاقِ

Chapter 16 – The rinsing of the mouth and the sniffing (of the water)

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ حَكَمِ بْنِ حُكَيْمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَضْمَضَةِ وَالاسْتِنْشَاقِ: أَمِنَ الْوُضُوءِ هِيَ؟ قَالَ: « لَا ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Hammad Bin Usman, from Hakam Bin Hukeym,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the rinsing (of the mouth) and the sniffing (of the water), is it (part) of the Ablution (Wudhu)?’ Heasws said: ‘No’.116

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ شَاذَانَ بْنِ الْخَلِيلِ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ حَمَّادٍ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَضْمَضَةِ وَالاسْتِنْشَاقِ؟ قَالَ: « لَيْسَ هُمَا مِنَ الْوُضُوءِ، هُمَا مِنَ الْجَوْفِ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus Bin Abdul Rahman, from Hammad, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the rinsing (of the mouth and the sniffing (of the water). Heasws said: ‘These two are not from the Ablution (Wudhu), they are from the (cleaning of the) inside’.117

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ عَلَيْكَ مَضْمَضَةٌ وَلَا اسْتِنْشَاقٌ؛ لِأَنَّهُمَا مِنَ الْجَوْفِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not upon you (to do), neither the rinsing (of the mouth) nor the sniffing (of the water), because these two are (cleansing of the) inside’.118

17- بَابُ صِفَةِ الْوُضُوءِ‌

Chapter 17 – Description of the Ablution (Wudhu)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أَبَانٍ وَجَمِيلٍ، عَنْ زُرَارَةَ، قَالَ: حَكى لَنَا أَبُو جَعْفَرٍ عليه‌السلام وُضُوءَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَدَعَا بِقَدَحٍ، وَأَخَذَ كَفّاً مِنْ مَاءٍ، فَأَسْدَلَهُ عَلى وَجْهِهِ، ثُمَّ مَسَحَ وَجْهَهُ مِنَ الْجَانِبَيْنِ جَمِيعاً، ثُمَّ أَعَادَ يَدَهُ الْيُسْرى فِي الْإِنَاءِ، فَأَسْدَلَهَا عَلى يَدِهِ الْيُمْنى، ثُمَّ مَسَحَ جَوَانِبَهَا، ثُمَّ أَعَادَ الْيُمْنى فِي الانَاءِ، فَصَبَّهَا عَلَى الْيُسْرى، ثُمَّ صَنَعَ بِهَا كَمَا صَنَعَ بِالْيُمْنى، ثُمَّ مَسَحَ بِمَا بَقِيَ فِي يَدِهِ رَأْسَهُ وَرِجْلَيْهِ، وَلَمْ يُعِدْهُمَا فِي الْإِنَاءِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Aban and Jameel, from Zurara who said,

‘Abu Ja’farasws imitated for us an Ablution (Wudhu) of Rasool-Allahsaww. So heasws called for a jug and took a handful of water and poured it upon hisasws face. Then heasws wiped hisasws face from both the sides together. Then heasws scooped (the water) by immersing his left hand into the vessel, so heasws poured it upon his right hand. Then heasws wiped its two sides. Then heasws scooped (the water) by immersing his right hand into the vessel, so heasws poured it upon his left hand. Then heasws did just as heasws had done with the right hand. Then heasws wiped with whatever remained in hisasws hand, upon hisasws head and hisasws feet, and heasws did not immerse these two into the vessel’.119

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ بْنِ النُّعْمَانِ، عَنْ أَبِي أَيُّوبَ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ » فَأَخَذَ بِكَفِّهِ الْيُمْنى كَفّاً مِنْ مَاءٍ، فَغَسَلَ بِهِ وَجْهَهُ، ثُمَّ أَخَذَ بِيَدِهِ الْيُسْرى كَفّاً، فَغَسَلَ بِهِ يَدَهُ الْيُمْنى، ثُمَّ أَخَذَ بِيَدِهِ الْيُمْنى كَفّاً مِنْ مَاءٍ، فَغَسَلَ بِهِ يَدَهُ الْيُسْرى، ثُمَّ مَسَحَ بِفَضْلِ يَدَيْهِ رَأْسَهُ وَرِجْلَيْهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Bin Al Na’man, from Abu Ayoub, from Bukeyr Bin Ayn,

(It has been narrated) from Abu Ja’farasws having said: ‘Shall Iasws imitate for you an Ablution (Wudhu) of Rasool-Allahsaww?’ So heasws took a handful of water by his right palm, and heasws washed hisasws face with it. Then he took with his left hand, a palm-full of water, so heasws washed his right hand. Then heasws took a palm-full of water with hisasws right hand and heasws washed hisasws left hand with it. Then heasws wiped with the remnant (of the water) in hisasws hand, hisasws head and hisasws feet’.120

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَأْخُذُ أَحَدُكُمُ الرَّاحَةَ مِنَ الدُّهْنِ، فَيَمْلَأُ بِهَا جَسَدَهُ، وَالْمَاءُ أَوْسَعُ، أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ » قُلْتُ: بَلى، قَالَ: فَأَدْخَلَ يَدَهُ فِي الْإِنَاءِ، وَلَمْ يَغْسِلْ يَدَهُ، فَأَخَذَ كَفّاً مِنْ مَاءٍ، فَصَبَّهُ عَلى وَجْهِهِ، ثُمَّ مَسَحَ جَانِبَيْهِ حَتّى مَسَحَهُ كُلَّهُ، ثُمَّ أَخَذَ كَفّاً آخَرَ بِيَمِينِهِ، فَصَبَّهُ عَلى يَسَارِهِ، ثُمَّ غَسَلَ بِهِ ذِرَاعَهُ الْأَيْمَنَ، ثُمَّ أَخَذَ كَفّاً آخَرَ، فَغَسَلَ بِهِ ذِرَاعَهُ الْأَيْسَرَ، ثُمَّ مَسَحَ رَأْسَهُ وَرِجْلَيْهِ بِمَا بَقِيَ فِي يَدَيْهِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘One of you takes comfort from the oil, so he fills his body with it, and the water is more expansive than that. Shall Iasws imitate for you all an Ablution (Wudhu) of Rasool-Allahsaww?’ I said, ‘Yes’. He (the narrator) said, ‘So heasws entered hisasws hand into the vessel and did not wash hisasws hand, but heasws grabbed a palm-full of water and poured it upon hisasws face. Then heasws wiped its two (facial) sides until heasws had wiped all of it. Then heasws grabbled another (palm-full) with hisasws left hand and heasws poured it upon hisasws right hand. Then heasws washed it hisasws right arm. Then heasws grabbed another palm-full, so heasws washed with it hisasws left arm. Then heasws wiped hisasws head and hisasws feet with whatever remained in hisasws hand’.121

4. عَلِيٌّ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ‌ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ » فَقُلْنَا: بَلى، فَدَعَا بِقَعْبٍ فِيهِ شَيْ‌ءٌ مِنْ مَاءٍ، ثُمَّ وَضَعَهُ بَيْنَ يَدَيْهِ، ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ، ثُمَّ غَمَسَ فِيهِ كَفَّهُ الْيُمْنى، ثُمَّ قَالَ: « هكَذَا إِذَا كَانَتِ الْكَفُّ طَاهِرَةً » ثُمَّ غَرَفَ فَمَلَأَهَا مَاءً، فَوَضَعَهَا عَلى جَبِينِهِ، ثُمَّ قَالَ: « بِسْمِ اللهِ » وَسَدَلَهُ عَلى أَطْرَافِ لِحْيَتِهِ، ثُمَّ أَمَرَّ يَدَهُ عَلى وَجْهِهِ وَظَاهِرِ جَبِينِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَمَسَ يَدَهُ الْيُسْرى، فَغَرَفَ بِهَا مِلْأَهَا، ثُمَّ وَضَعَهُ عَلى مِرْفَقِهِ الْيُمْنى، وَأَمَرَّ كَفَّهُ عَلى سَاعِدِهِ حَتّى جَرَى الْمَاءُ عَلى أَطْرَافِ أَصَابِعِهِ، ثُمَّ غَرَفَ بِيَمِينِهِ مِلْأَهَا، فَوَضَعَهُ عَلى مِرْفَقِهِ الْيُسْرى، وَأَمَرَّ كَفَّهُ عَلى سَاعِدِهِ حَتّى جَرَى الْمَاءُ عَلى أَطْرَافِ أَصَابِعِهِ، وَمَسَحَ مُقَدَّمَ رَأْسِهِ وَظَهْرَ قَدَمَيْهِ بِبِلَّةِ يَسَارِهِ وَبَقِيَّةِ بِلَّةِ يُمْنَاهُ. قَالَ: وَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ اللهَ وَتْرٌ يُحِبُّ الْوَتْرَ، فَقَدْ يُجْزِئُكَ مِنَ الْوُضُوءِ ثَلَاثُ غُرَفَاتٍ: وَاحِدَةٌ لِلْوَجْهِ، وَاثْنَتَانِ لِلذِّرَاعَيْنِ، وَتَمْسَحُ بِبِلَّةِ يُمْنَاكَ نَاصِيَتَكَ، وَمَا بَقِيَ مِنْ بِلَّةِ يَمِينِكَ ظَهْرَ قَدَمِكَ الْيُمْنى، وَتَمْسَحُ بِبِلَّةِ يَسَارِكَ ظَهْرَ قَدَمِكَ الْيُسْرى ». قَالَ زُرَارَةُ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « سَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام عَنْ وُضُوءِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَحَكى لَهُ مِثْلَ ذلِكَ ».

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘Shall Iasws imitate for you all an Ablution (Wudhu) of Rasool-Allahsaww?’ So we said, ‘Yes’. So heasws called for a jug wherein was some water. Then heasws placed it in front of himasws. Then heasws bared hisasws arms. Then heasws immered hisasws right palm into it, then said: ‘This is how, when the palm was clean’.

Then heasws scooped and filled it with water, so heasws placed it upon hisasws forehead, then said: ‘In the Name of Allahazwj’, and poured it upon the sides of hisasws beard. Then heasws passed hisasws hand upon hisasws face and the apparent of hisasws forehead, once.

Then heasws immersed hisasws left hand and heasws scooped a full palmful with it, then placed it upon hisasws right elbow, and passed hisasws palm upon hisasws forearm until the water flowed upon the sides of hisasws fingers, and wiped the front of hisasws hand, and the back of hisasws face with the remnants of his left, and remnants of hisasws right hand’.

He (the narrator) said, ‘And Abu Ja’farasws said: ‘Allahazwj is Odd (One) and Loves the odd (numbers), so it would suffice you from the Ablution (Wudhu), three scoops – one for the face, and two for the two arms, and you should wipe the forehead with the remnant of your right hand, and whatever remains of your right hand, the back of your right foot, and you should wipe the remnant of your left hand, the back of your left foot’.

Zurara said, ‘Abu Ja’farasws said: ‘A man asked Amir Al-Momineenasws about an Ablution (Wudhu) of Rasool-Allahsaww, so heasws imitated it for him similar to that’.122

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ وَبُكَيْرٍ: أَنَّهُمَا سَأَلَا أَبَا جَعْفَرٍ عليه‌السلام عَنْ وُضُوءِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَدَعَا بِطَسْتٍ، أَوْ تَوْرٍ فِيهِ مَاءٌ، فَغَمَسَ يَدَهُ الْيُمْنى، فَغَرَفَ بِهَا غُرْفَةً، فَصَبَّهَا عَلى وَجْهِهِ، فَغَسَلَ بِهَا وَجْهَهُ، ثُمَّ غَمَسَ كَفَّهُ الْيُسْرى، فَغَرَفَ بِهَا غُرْفَةً، فَأَفْرَغَ عَلى ذِرَاعِهِ الْيُمْنى، فَغَسَلَ بِهَا ذِرَاعَهُ‌ مِنَ الْمِرْفَقِ إِلَى الْكَفِّ لَايَرُدُّهَا إِلَى الْمِرْفَقِ، ثُمَّ غَمَسَ كَفَّهُ الْيُمْنى، فَأَفْرَغَ بِهَا عَلى ذِرَاعِهِ الْيُسْرى مِنَ الْمِرْفَقِ، وَصَنَعَ بِهَا مِثْلَ مَا صَنَعَ بِالْيُمْنى، ثُمَّ مَسَحَ رَأْسَهُ وَقَدَمَيْهِ بِبَلَلِ كَفِّهِ، لَمْ يُحْدِثْ لَهُمَا مَاءً جَدِيداً، ثُمَّ قَالَ: « وَلَايُدْخِلُ أَصَابِعَهُ تَحْتَ الشِّرَاكِ ». قَالَ: ثُمَّ قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (يا أَيُّهَا الَّذِينَ آمَنُوا إِذا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ) فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ وَجْهِهِ إِلاَّ غَسَلَهُ، وَأَمَرَ بِغَسْلِ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ، فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلاَّ غَسَلَهُ؛ لِأَنَّ اللهَ يَقُولُ: (فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرافِقِ) ثُمَّ قَالَ: (وَامْسَحُوا بِرُؤُسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) فَإِذَا مَسَحَ بِشَيْ‌ءٍ مِنْ رَأْسِهِ، أَوْ بِشَيْ‌ءٍ مِنْ قَدَمَيْهِ مَا بَيْنَ الْكَعْبَيْنِ إِلى أَطْرَافِ الْأَصَابِعِ، فَقَدْ أَجْزَأَهُ ». قَالَ: فَقُلْنَا: أَيْنَ الْكَعْبَانِ؟ قَالَ: « هَاهُنَا » يَعْنِي الْمَفْصِلَ دُونَ عَظْمِ‌ السَّاقِ، فَقُلْنَا: هذَا مَا هُوَ؟ فَقَالَ: « هذَا مِنْ عَظْمِ السَّاقِ، وَالْكَعْبُ أَسْفَلُ مِنْ ذلِكَ ». فَقُلْنَا: أَصْلَحَكَ اللهُ، فَالْغُرْفَةُ الْوَاحِدَةُ تُجْزِئُ لِلْوَجْهِ وَغُرْفَةٌ لِلذِّرَاعِ؟ قَالَ: « نَعَمْ، إِذَا بَالَغْتَ فِيهَا، وَالثِّنْتَانِ تَأْتِيَانِ عَلى ذلِكَ كُلِّهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Bukeyr,

(It has been narrated) both having asked Abu Ja’farasws about the Ablution (Wudhu) of Rasool-Allahsaww. So heasws called for a tray, or bucket wherein was water. So heasws immersed hisasws right hand in it and scooped with it a scoop (of water) and poured it upon hisasws face, and heasws washed hisasws face with it. Then heasws immersed hisasws left palm and scooped with it a scoop (of water) and emptied it upon the right arm, washing hisasws arm from the elbow up to the wrist, nor returning it back to the elbow (one-way motion). Then heasws immersed hisasws right hand and emptied with it upon hisasws left arm from the elbow, and did with it similar to what heasws did with the right hand. Then heasws wiped hisasws heard and hisasws feet with the remnant of (the water in) hisasws plam, nor renewing for these both, the new water’.

Then he (the narrator) said: ‘And heasws did not enter hisasws fingers underneath the slipper-straps. Then heasws said: ‘Allahazwj Mighty and Majestic is Saying [5:6] O you who believe! When you rise up for Prayer, wash your faces and your hands, therefore it is not for him that he should leave anything from his face except that he washes it, and Commanded with the washing of the hands up to the elbow, therefore it is not for him that he leaves anything from his hands up to the two elbows except that he washes it because Allahazwj is Saying [5:6] wash your faces and your hands as far as the elbows.

Then Heazwj Said [5:6] and wipe your heads and your feet to the ankles. Thus if he were to wipe with something from his head, or with something from his feet what is between the two ankles up to the sides of the toes, so it would suffice him’.

He (the narrator) said: ‘We said, ‘Where are the two ankles?’ Heasws said: ‘Over here, meaning the joint bellowed the bones of the leg’. So we said, ‘This, what is it (exactly)?’ So heasws said: ‘This is from the bone of the leg, and the ankle is below from that’. So we said, ‘May Allahazwj Keep youasws well! So the one scoop (of water) would suffice for the face, and a scoop (each) for the arms?’ Heasws said: ‘Yes, when you exceed in it, and the two (is the most which would) would both come to be upon that, all of it’.123

6. مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِبَاطٍ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْوُضُوءِ لِلصَّلَاةِ؟ فَقَالَ: « مَرَّةٌ مَرَّةٌ ».

Muhammad Bin Al Hassan, and someone else, from sahl Bin Ziyad, from Ibn Mahboub, from Ibn Rabaat, from Yunus Bin Ammar who said,

‘I asked Abu Abdullahasws about the Ablution (Wudhu) for the Salaat, so heasws said: ‘(Washing the face) once, (washing the hands) once’.124

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَأَبُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ أبِي الْمُغِيرَةِ، عَنْ مُيَسِّرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْوُضُوءُ وَاحِدَةٌ وَاحِدَةٌ » وَوَصَفَ الْكَعْبَ فِي ظَهْرِ‌ الْقَدَمِ.

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Hammad Bin Usman, from Ali Bin Al Mugheira, from Maysara,

(It has been narrated) from Abu Ja’farasws having said: ‘The Ablution (Wudhu) is one (washing), one (washing)’, and heasws described the ankles regarding the back of the feet’.125

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: كُنْتُ قَاعِداً عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَدَعَا بِمَاءٍ، فَمَلَأَ بِهِ كَفَّهُ، فَعَمَّ بِهِ وَجْهَهُ، ثُمَّ مَلَأَ كَفَّهُ، فَعَمَّ بِهِ يَدَهُ الْيُمْنى، ثُمَّ مَلَأَ كَفَّهُ، فَعَمَّ بِهِ الْيُسْرى، ثُمَّ مَسَحَ عَلى رَأْسِهِ وَرِجْلَيْهِ، وَقَالَ: « هذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ حَدَثاً » يَعْنِي بِهِ التَّعَدِّيَ فِي الْوُضُوءِ.

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

‘I was seated in the presence of Abu Abdullahasws, so heasws called for the water. Then heasws filled hisasws palm with it and impacted hisasws face with it. Then heasws filled hisasws palm and impacted hisasws right hand with it. Then heasws filled his palm and impacted hisasws left hand with it. Then heasws wiped upon hisasws head and his feet and said: ‘This is an Ablution (Wudhu) of the one who does not have a newly occurring event, meaning by it the transgression regarding the Ablution (Wudhu)’ (innovation).126

9. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ الْكَرِيمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْوُضُوءِ؟ فَقَالَ: «مَا كَانَ وُضُوءُ عَلِيٍّ عليه‌السلام إِلاَّ مَرَّةً مَرَّةً». ‌

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem who said,

‘I asked Abu Abdullahasws about the Ablution (Wudhu), so heasws said: ‘What was the Ablution (Wudhu) of Aliasws except for one (washing), one (washing)’.

هذَا دَلِيلٌ عَلى أَنَّ الْوُضُوءَ إِنَّمَا هُوَ مَرَّةٌ مَرَّةٌ؛ لِأَنَّهُ صلى‌الله‌عليه‌وآله‌وسلم كَانَ إِذَا وَرَدَ عَلَيْهِ أَمْرَانِ كِلَاهُمَا لِلّهِ طَاعَةٌ، أَخَذَ بِأَحْوَطِهِمَا، وَأَشَدِّهِمَا عَلى بَدَنِهِ. وَإِنَّ الَّذِي جَاءَ عَنْهُمْ عليهم‌السلام أَنَّهُ قَالَ: « الْوُضُوءُ مَرَّتَانِ » إِنَّهُ هُوَ لِمَنْ لَمْ يُقْنِعْهُ مَرَّةٌ وَاسْتَزَادَهُ، فَقَالَ: « مَرَّتَانِ » ثُمَّ قَالَ: « وَمَنْ زَادَ عَلى مَرَّتَيْنِ لَمْ يُؤْجَرْ ». وَهُوَ أَقْصى غَايَةِ الْحَدِّ فِي الْوُضُوءِ الَّذِي مَنْ تَجَاوَزَهُ أَثِمَ، وَلَمْ يَكُنْ لَهُ وُضُوءٌ، وَكَانَ كَمَنْ صَلَّى الظُّهْرَ خَمْسَ رَكَعَاتٍ، وَلَوْ لَمْ يُطْلِقْ عليه‌السلام فِي الْمَرَّتَيْنِ، لَكَانَ سَبِيلُهُمَا‌ سَبِيلَ الثَّلَاثِ .

(Al-Kulayni said), ‘This is proof upon (the fact) that the Ablution (Wudhu), rather, is once, once, because heasws, had two orders to himasws, both of these would be in obedience to Allahazwj, to be on the safe side, and taking to the most difficult one upon his body, and that which has come from themasws is that heasws said: ‘The Ablution (Wudhu) is twice’, is for the one who is not certain of once, and increases it, thus heasws, said: ‘Twice’. Then heasws said: ‘The one who increases upon twice would not be Recompensed’, and this the very maximum limit regarding the Ablution (Wudhu) which, if one were to exceed it, would sin, and an Ablution (Wudhu) would not happen to be for him, and he would be like the one who prays the Zohr Salaat with five Cycles; and had heasws not given the slack regarding the twice, it would have led the way to the three’.

10. وَرُوِيَ فِي رَجُلٍ كَانَ مَعَهُ مِنَ الْمَاءِ مِقْدَارُ كَفٍّ وَحَضَرَتِ الصَّلَاةُ، قَالَ: فَقَالَ: « يَقْسِمُهُ أَثْلَاثاً: ثُلُثٌ لِلْوَجْهِ، وَثُلُثٌ لِلْيَدِ الْيُمْنى، وَثُلُثٌ لِلْيُسْرى، وَيَمْسَحُ بِالْبِلَّةِ رَأْسَهُ وَرِجْلَيْهِ ».

And it is reported regarding a man who had with him water of the measurement of a palmfull, and the Salaat presented itself. So heasws said: ‘(Divide it) into thirds – a third for the face, and a third for the right hand, and a third for the left hand, and he would wipe with the remnant, his head and his feet’.127

18- بَابُ حَدِّ الْوَجْهِ الَّذِي يُغْسَلُ وَالذِّرَاعَيْنِ وَكَيْفَ يُغْسَلُ‌

Chapter 18 – Limit of the face which should be washed, and the two arms, and how to wash

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنْ حَدِّ الْوَجْهِ الَّذِي يَنْبَغِي لَهُ أَنْ يُوَضَّأَ، الَّذِي قَالَ اللهُ عَزَّ وَجَلَّ. فَقَالَ: « الْوَجْهُ الَّذِي أَمَرَ اللهُ تَعَالى بِغَسْلِهِ ـ الَّذِي لَايَنْبَغِي لِأَحَدٍ أَنْ يَزِيدَ عَلَيْهِ وَلَا يَنْقُصَ مِنْهُ، إِنْ زَادَ عَلَيْهِ لَمْ يُؤْجَرْ، وَإِنْ نَقَصَ مِنْهُ أَثِمَ ـ مَا دَارَتْ عَلَيْهِ السَّبَّابَةُ وَ‌ الْوُسْطى وَالْإِبْهَامُ مِنْ قُصَاصِ الرَّأْسِ إِلَى الذَّقَنِ؛ وَمَا جَرَتْ عَلَيْهِ الْإِصْبَعَانِ مِنَ الْوَجْهِ مُسْتَدِيراً، فَهُوَ مِنَ الْوَجْهِ؛ وَمَا سِوى ذلِكَ فَلَيْسَ مِنَ الْوَجْهِ ». قُلْتُ: الصُّدْغُ لَيْسَ مِنَ الْوَجْهِ؟ قَالَ: « لَا ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, fromHammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to himasws, ‘Inform me about the extent of the face which is befitting for one that he washes for the Ablution (Wudhu) which Allahazwj Mighty and Majestic Speaks of?’ So heasws said: ‘The face which Allahazwj the Exalted Commanded with its washing is that which is not befitting for anyone to increase upon, nor be deficient from it; if he exceeds upon it, he would not be Recompenses, and if he is deficient from it, he would sin, is what the index finder, and the middle finger, and the thumb would circumvent from the front of the head to the chin, and what the two fingers flow upon from the face, encircling, so it is from the face, and whatever is besides that, so it is not from the face’.

I said, ‘The temples (sides of the forehead) is not from the face?’ Heasws said: ‘No’.128

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ أَيُبَطِّنُ لِحْيَتَهُ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the man who performs Ablution (Wudhu), should he (wash) the interior of his beard?’ Heasws said: ‘No’.129

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِيهِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاتَضْرِبُوا وُجُوهَكُمْ بِالْمَاءِ إِذَا تَوَضَّأْتُمْ، وَلكِنْ شُنُّوا الْمَاءَ شَنّاً ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Do not wipe your faces with the water with striking when you perform your Ablution (Wudhu)s, but gently splash the water with a gentle splashing’.130

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، قَالَ: كَتَبْتُ إِلَى الرِّضَا عليه‌السلام، أَسْأَلُهُ عَنْ حَدِّ الْوَجْهِ؟ فَكَتَبَ: « مِنْ أَوَّلِ الشَّعْرِ إِلى آخِرِ الْوَجْهِ، وَكَذلِكَ‌ الْجَبِينَيْنِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran who said,

‘I wrote to Al-Rezaasws asking himasws about the extent of the face (to be washed for the Ablution (Wudhu)). So heasws wrote: ‘From the beginning of the hair up to the end of the face, and like that are the two brows’.131

5. مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْهَيْثَمِ بْنِ عُرْوَةَ التَّمِيمِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرافِقِ) فَقُلْتُ: هكَذَا ـ وَمَسَحْتُ مِنْ ظَهْرِ كَفِّي إِلَى الْمِرْفَقِ ـ؟ فَقَالَ: « لَيْسَ هكَذَا تَنْزِيلُهَا، إِنَّمَا هِيَ: فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ مِنَ الْمَرَافِقِ » ثُمَّ أَمَرَّ يَدَهُ مِنْ مِرْفَقِهِ إِلى أَصَابِعِهِ.

Muhammad Bin Al Hassan, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Al Haysam Bin Urwa Al Tameemi who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [5:6] wash your faces and your hands as far as the elbows. I said, ‘Like this?’ – and I wiped the back of my palm up to the elbow’. So heasws said: ‘Not like this. Descend it. But rather, it (the Verse is) [5:6] wash your faces and your hands from the elbows’. Then heasws passed hisasws hand from hisasws elbow down to hisasws fingers’.132

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَخِيهِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « فَرَضَ اللهُ عَلَى النِّسَاءِ فِي الْوُضُوءِ لِلصَّلَاةِ أَنْ يَبْتَدِئْنَ بِبَاطِنِ أَذْرُعِهِنَّ، وَفِي الرِّجَالِ بِظَاهِرِ الذِّرَاعِ ».

Ali Bin Ibrahim, from his father Is’haq Bin Ibrahim, from Muhammad Bin Ismail Bin Bazie,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘Allahazwj Necessitated upon the women regarding the Ablution (Wudhu) for the Salaat that they should be beginning with the inside of their arms, and regarding the men, with the back of the arm’ (first).133

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْأَقْطَعِ الْيَدِ وَالرِّجْلِ؟ قَالَ: « يَغْسِلُهُمَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the cut hand (injury) and the leg. Heasws said: ‘He should wash both’.134

8. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ؛ وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ‌ رِفَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْأَقْطَعِ؟ قَالَ: « يَغْسِلُ مَا قُطِعَ مِنْهُ ».

And from him, from his father, from Ibn Abu Umeyr, from Rafa’at, and Muhammad Bin Yahya, from Ahmad Bin Muhammad,

(It has been narrated) from Al-Hassan Bin Ali, from Rafa’at who said, ‘I asked Abu Abdullahasws about the cut (hand or leg). Heasws said: ‘He should wash what has been cut off from’.135

9. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ قُطِعَتْ يَدُهُ مِنَ الْمِرْفَقِ: كَيْفَ يَتَوَضَّأُ؟ قَالَ: « يَغْسِلُ مَا بَقِيَ مِنْ عَضُدِهِ ».

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Musaasws Bin Ja’farasws, said, ‘I asked himasws about a man with a hand cut off from the elbow, ‘How would he perform the Ablution (Wudhu)?’ Heasws said: ‘He should wash whatever remains from his limb’.136

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام أَنَّ أُنَاساً يَقُولُونَ: إِنَّ بَطْنَ الْأُذُنَيْنِ مِنَ الْوَجْهِ، وَظَهْرَهُمَا مِنَ الرَّأْسِ؟ فَقَالَ: « لَيْسَ عَلَيْهِمَا غَسْلٌ وَلَامَسْحٌ ».

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

‘I asked Abu Ja’farasws that people are saying that the interior of the two ears are from the face, and the backs of these two are from the head. So heasws said: ‘There is neither a washing upon these two nor a wiping’.137

19- بَابُ مَسْحِ الرَّأْسِ وَالْقَدَمَيْنِ‌

Chapter 19 – Wiping the head and the two feet

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ شَاذَانَ بْنِ الْخَلِيلِ النَّيْسَابُورِيِّ، عَنْ مَعْمَرِ بْنِ عُمَرَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يُجْزِئُ مِنَ الْمَسْحِ عَلَى الرَّأْسِ مَوْضِعُ ثَلَاثِ أَصَابِعَ، وَكَذلِكَ الرِّجْلُ ».

A number of our companions, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel Al Neyshapouri, from Moammar Bin Umar,

(It has been narrated) from Abu Ja’farasws having said: ‘It would suffice from the wiping upon the head, a place of three fingers, and similar to that is the leg’.138

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْأُذُنَانِ لَيْسَا مِنَ الْوَجْهِ، وَلَامِنَ الرَّأْسِ ». قَالَ: وَذُكِرَ الْمَسْحُ، فَقَالَ: « امْسَحْ عَلى مُقَدَّمِ رَأْسِكَ، وَامْسَحْ عَلَى الْقَدَمَيْنِ، وَابْدَأْ بِالشِّقِّ الْأَيْمَنِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘The two ears are not from the face, nor from the head’.

He (the narrator) said, ‘And I mentioned the wiping, so heasws said: ‘Wipe upon the front of your head, and wipe upon the two feet, and begin with the right side’.139

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ شَاذَانَ بْنِ الْخَلِيلِ، عَنْ يُونُسَ، عَنْ حَمَّادٍ، عَنِ الْحُسَيْنِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ تَوَضَّأَ وَهُوَ مُعْتَمٌّ، فَثَقُلَ عَلَيْهِ نَزْعُ الْعِمَامَةِ؛ لِمَكَانِ الْبَرْدِ؟ فَقَالَ: « لِيُدْخِلْ إِصْبَعَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus, from Hammad, from Al Husayn who said,

‘I said to Abu Abdullahasws, ‘A man performs Ablution (Wudhu) and he is wearing a turban, so it is heavy upon him that he removes the turban due to the cold’. So heasws said: ‘Let him enter his fingers (under it for the wiping)’.140

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَلَا تُخْبِرُنِي مِنْ أَيْنَ عَلِمْتَ، وَقُلْتَ: « إِنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ، وَبَعْضِ الرِّجْلَيْنِ؟ ». فَضَحِكَ، ثُمَّ قَالَ: « يَا زُرَارَةُ، قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَنَزَلَ بِهِ الْكِتَابُ مِنَ اللهِ؛ لِأَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (فَاغْسِلُوا وُجُوهَكُمْ) فَعَرَفْنَا أَنَّ الْوَجْهَ كُلَّهُ يَنْبَغِي أَنْ يُغْسَلَ، ثُمَّ قَالَ: (وَأَيْدِيَكُمْ إِلَى الْمَرافِقِ) ثُمَّ فَصَّلَ بَيْنَ الْكَلَامِ، فَقَالَ: (وَامْسَحُوا بِرُؤُسِكُمْ) فَعَرَفْنَا حِينَ قَالَ: (بِرُؤُسِكُمْ) أَنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ؛ لِمَكَانِ الْبَاءِ، ثُمَّ وَصَلَ الرِّجْلَيْنِ بِالرَّأْسِ، كَمَا وَصَلَ الْيَدَيْنِ بِالْوَجْهِ، فَقَالَ: (وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) فَعَرَفْنَا حِينَ وَصَلَهَا بِالرَّأْسِ أَنَّ الْمَسْحَ عَلى بَعْضِهَا، ثُمَّ فَسَّرَ ذلِكَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِلنَّاسِ، فَضَيَّعُوهُ، ثُمَّ قَالَ: (فَلَمْ تَجِدُوا) (ماءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ) فَلَمَّا وَضَعَ الْوُضُوءَ إِنْ لَمْ تَجِدُوا الْمَاءَ، أَثْبَتَ بَعْضَ الْغَسْلِ مَسْحاً؛ لِأَنَّهُ قَالَ: (بِوُجُوهِكُمْ) ثُمَّ وَصَلَ بِهَا(وَأَيْدِيَكُمْ) ثُمَّ قَالَ: (مِنْهُ) أَيْ مِنْ ذلِكَ التَّيَمُّمِ؛ لِأَنَّهُ عَلِمَ أَنَّ ذلِكَ أَجْمَعَ لَمْ يَجْرِ عَلَى الْوَجْهِ؛ لِأَنَّهُ يَعْلَقُ مِنْ ذلِكَ الصَّعِيدِ بِبَعْضِ الْكَفِّ، وَلَايَعْلَقُ بِبَعْضِهَا، ثمَّ قَالَ: (ما يُرِيدُ اللهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ) وَالْحَرَجُ الضِّيقُ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘Can youasws inform me from where do youasws know and say that the wiping is with part of the head and part of the two legs?’ So heasws smiled and said: ‘O Zurara! Rasool-Allahsaww said so and the Book was Revealed with it from Allahazwj, because Allahazwj Mighty and Majestic is Saying [5:6] wash your faces, thus we recognise that the face, all of it, it is befitting that one washes it. Then Heazwj Said and your hands as far as the elbows.

Then Heazwj Detailed between the Speech, so Heazwj Said and wipe your heads. So we recognise where Heazwj Said your heads that the wiping is with part of the head and your feet to the ankles due to the placing of the (letter) ‘Ba’. Then Heazwj Linked the two feet with the head just as Heazwj Linked the two hands with the face, so Heazwj Said and your feet to the ankles. Thus, we recognise where Heazwj Linked it with the heat that the wiping is upon part of it.

Then Rasool-Allahsaww interpreted it for the people, by they wasted it. Then Heazwj Said and if you cannot find water, betake yourselves to pure earth and wipe your faces and your hands from it. So when the Ablution (Wudhu) is place and if you do not find the water, part of the washing is affirmed by the wiping, because Heazwj Said wipe your faces, the Linked with it and your hands. Then Hesaww Said from it, i.e. from that Tayammum, because Heazwj Knew that that is not the entirety of the face because Heazwj Attached the dust from that with part of the palm, and Heazwj did not Attach with part of it. Then Heazwj Said Allah does not desire to put on you any difficulty in the Raligion, and the difficulty, it is the adversity’.141

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « الْمَرْأَةُ يُجْزِئُهَا مِنْ مَسْحِ الرَّأْسِ أَنْ تَمْسَحَ مُقَدَّمَهُ قَدْرَ ثَلَاثِ أَصَابِعَ، وَلَاتُلْقِيَ عَنْهَا خِمَارَهَا ».

Ali, from his father, form Hammad, from Hareyz, from zurara who said,

‘Abu Ja’farasws said: ‘The woman, it would suffice her from the wiping of the head that she wipes its front by a measurement of three fingers, and she should not cast off her scarf from her’.142

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَسْحِ عَلَى الْقَدَمَيْنِ: كَيْفَ هُوَ؟ فَوَضَعَ كَفَّهُ عَلَى الْأَصَابِعِ، فَمَسَحَهَا إِلَى الْكَعْبَيْنِ إِلى ظَاهِرِ الْقَدَمِ فَقُلْتُ: جُعِلْتُ فِدَاكَ، لَوْ أَنَّ رَجُلاً قَالَ: بِإِصْبَعَيْنِ مِنْ أَصَابِعِهِ هكَذَا ؟ فَقَالَ: « لَا، إِلاَّ بِكَفِّهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws, said, ‘I asked himasws about the wiping upon the two feet, how it is (to be done). So heasws placed hisasws palm upon the toes and wiped these up to the ankles, up to the back of the foot. So I said, ‘May I be sacrificed for youasws! Supposing if a man were to do it with two fingers from his fingers, like this?’ So heasws said: ‘No, except with his palm’.143

7. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، قَالَ: أَخْبَرَنِي مَنْ رَأى أَبَا الْحَسَنِ عليه‌السلام بِمِنًى يَمْسَحُ ظَهْرَ قَدَمَيْهِ مِنْ أَعْلَى الْقَدَمِ إِلَى الْكَعْبِ، وَمِنَ الْكَعْبِ إِلَى أَعْلَى الْقَدَمِ، وَيَقُولُ: « الْأَمْرُ فِي مَسْحِ الرِّجْلَيْنِ مُوَسَّعٌ، مَنْ شَاءَ مَسَحَ مُقْبِلاً، وَمَنْ شَاءَ مَسَحَ مُدْبِراً؛ فَإِنَّهُ مِنَ الْأَمْرِ الْمُوَسَّعِ إِنْ شَاءَ اللهُ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yunus who said,

‘It was informed to me by the one who saw Abu Al-Hassanasws at Mina wiping the back of hisasws feet from the upper part of the foot up to the ankle, and from the ankle up to the upper part of the foot, and heasws was saying: ‘The Command regarding the wiping is the two feet. There is leeway for the one so desires to wipe forwards, and the one who so desires to, backwards, for it is from the Commands of the extensions, Allahazwj Willing’.144

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ: « لَوْ أَنَّكَ تَوَضَّأْتَ، فَجَعَلْتَ مَسْحَ الرِّجْلَيْنِ غَسْلاً، ثُمَّ أَضْمَرْتَ أَنَّ ذلِكَ هُوَ الْمُفْتَرَضُ، لَمْ يَكُنْ ذلِكَ بِوُضُوءٍ ». ثُمَّ قَالَ: « ابْدَأْ بِالْمَسْحِ عَلَى الرِّجْلَيْنِ، فَإِنْ بَدَا لَكَ غَسْلٌ، فَغَسَلْتَ، فَامْسَحْ بَعْدَهُ لِيَكُونَ آخِرَ ذلِكَ الْمُفْتَرَضِ ».

Ali Bin Ibrahim, from is father, from Hammad, from Hareyz, from Zurara who said,

‘Heasws said: ‘If you were to perform Ablution (Wudhu), and make the wiping of the two feet as a washing, then you think that, that is what is necessitated, the would not happen to be an Ablution (Wudhu)’. Then heasws said: ‘Begin with the wiping upon the two feet, and if it is inevitable for you to wash, so wash, and wipe after it, in order for that to be the last of the necessities’.145

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّهُ يَأْتِي عَلَى الرَّجُلِ سِتُّونَ وَسَبْعُونَ سَنَةً مَا قَبِلَ اللهُ مِنْهُ صَلَاةً ». قُلْتُ: وَكَيْفَ ذَاكَ ؟ قَالَ: « لِأَنَّهُ يَغْسِلُ مَا أَمَرَ اللهُ بِمَسْحِهِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

‘Abu Abdullahasws said: ‘There comes to be upon the man, sixty or seventy years, Allahazwj not Accepting a Salaat from him’. I said, ‘And how can that be?’ Heasws said: ‘Because he washes what Allahazwj Commanded for the wiping’.146

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَمِّهِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام: قُلْتُ: جُعِلْتُ فِدَاكَ، يَكُونُ خُفُّ الرَّجُلِ مُخَرَّقاً، فَيُدْخِلُ يَدَهُ، فَيَمْسَحُ ظَهْرَ قَدَمِهِ أَيُجْزِئُهُ‌ ذلِكَ ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ali Bin Ismail, from Ali Bin Al Numan, from Al Qasim Bin Muhammad, from Ja’far in Suleyman, from his uncle who said,

‘I asked Abu Al-Hassan Musaasws. I said, ‘May I be sacrificed for youasws! The footwear of the man happens to be torn, so he enters his hand and wipes the back of his foot, would that suffice him?’ Heasws said: ‘Yes’.147

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « تَوَضَّأَ عَلِيٌّ عليه‌السلام، فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ مَسَحَ عَلى رَأْسِهِ وَعَلى نَعْلَيْهِ، وَلَمْ يُدْخِلْ يَدَهُ تَحْتَ الشِّرَاكِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Aliasws performed Ablution (Wudhu), so heasws washed hisasws face, and hisasws forearm. Then heasws wiped upon hisasws head, and upon hisasws slipper (open from the front), and did not enter hisasws hand beneath the straps’.148

12. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الَّذِي يَخْضِبُ رَأْسَهُ بِالْحِنَّاءِ، ثُمَّ يَبْدُو لَهُ فِي الْوُضُوءِ، قَالَ: « لَا يَجُوزُ حَتّى يُصِيبَ بَشَرَةَ رَأْسِهِ بِالْمَاءِ ».

Muhammad Bin Yahya,

(It has been narrated) raising it from Abu Abdullahasws regarding the one who dyes his head with the henna, then it becomes inevitable for him with regards to the Ablution (Wudhu). Heasws said: ‘He is not allowed until he pours in the hair of his head with the water’ (attached to his hands).149

20- بَابُ مَسْحِ الْخُفِّ

Chapter 20 – Wiping (over) the shoes

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرِيضِ: هَلْ لَهُ رُخْصَةٌ فِي الْمَسْحِ ؟ قَالَ: « لَا ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Is’haq Bin Ammar who said,

‘I asked Abu Abdullahasws about the sick, ‘Is it permitted for him with regards to (neglecting) the wiping?’ Heasws said: ‘No’.150

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لَهُ: فِي مَسْحِ الْخُفَّيْنِ تَقِيَّةٌ؟ فَقَالَ: « ثَلَاثَةٌ لَا أَتَّقِي فِيهِنَّ أَحَداً: شُرْبُ الْمُسْكِرِ، وَمَسْحُ الْخُفَّيْنِ، وَمُتْعَةُ الْحَجِّ ». قَالَ زُرَارَةُ: وَلَمْ يَقُلْ الْوَاجِبُ عَلَيْكُمْ أَلاَّ تَتَّقُوا فِيهِنَّ أَحَداً.

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

‘I said to himasws, ‘With regards to the wiping (over) the two shoes, can there be dissimulation?’ So heasws said: ‘There are three (acts in religion), there should be no dissimulation with regards to these – one is drinking the wine, and wiping the two shoes/socks, and Tumatto of the Hajj’.

Zurara said, ‘And heasws did not say: ‘It is an Obligation upon you that you would not be acting in dissimulation with regards to these with anyone’.151

21- بَابُ الْجَبَائِرِ وَالْقُرُوحِ وَالْجِرَاحَاتِ‌

Chapter 21 – The splints, and the sores, and the wounds

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ؛ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ‌ الْكَسِيرِ تَكُونُ عَلَيْهِ الْجَبَائِرُ، أَوْ تَكُونُ بِهِ الْجِرَاحَةُ: كَيْفَ يَصْنَعُ بِالْوُضُوءِ، وَعِنْدَ غُسْلِ الْجَنَابَةِ، وَغُسْلِ الْجُمُعَةِ؟ قَالَ: « يَغْسِلُ مَا وَصَلَ إِلَيْهِ الْغُسْلُ مِمَّا ظَهَرَ مِمَّا لَيْسَ عَلَيْهِ الْجَبَائِرُ، وَيَدَعُ مَا سِوى ذلِكَ مِمَّا لَايَسْتَطِيعُ غَسْلَهُ، وَلَايَنْزِعُ الْجَبَائِرَ، وَلَايَعْبَثُ بِجِرَاحَتِهِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassan Al-Rezaasws about the fracture, the splints happen to be upon it, or there happens to be a wound with it, how should he deal with the Ablution (Wudhu), and during the major Ablution (Wudhu) (for sexual impurity), and the Friday washing. Heasws said: ‘He should wash what he can get to wash from what is apparent, from what there is no bandage over it, and he should leave what is besides that from that he is not able to wash it, and he should neither remove the bandage nor tamper with the wound’.152

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْجُرْحِ: كَيْفَ يَصْنَعُ بِهِ صَاحِبُهُ؟ قَالَ: « يَغْسِلُ مَا حَوْلَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the wound, ‘How should one deal with it (for the Ablution (Wudhu))?’ Heasws said: ‘He should wash what is around it’.153

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَكُونُ بِهِ الْقَرْحَةُ فِي ذِرَاعِهِ، أَوْ نَحْوِ ذلِكَ فِي مَوْضِعِ الْوُضُوءِ، فَيُعَصِّبُهَا بِالْخِرْقَةِ، وَيَتَوَضَّأُ، وَيَمْسَحُ عَلَيْهَا إِذَا تَوَضَّأَ؟ فَقَالَ: « إِنْ كَانَ يُؤْذِيهِ الْمَاءُ، فَلْيَمْسَحْ عَلَى الْخِرْقَةِ، وَإِنْ كَانَ لَايُؤْذِيهِ الْمَاءُ، فَلْيَنْزِعِ الْخِرْقَةَ، ثُمَّ لْيَغْسِلْهَا ». قَالَ: وَسَأَلْتُهُ عَنِ الْجُرْحِ: كَيْفَ أَصْنَعُ بِهِ فِي غَسْلِهِ؟ قَالَ: « اغْسِلْ مَا حَوْلَهُ ».

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

(It has been narrated) from Abu Abdullahasws having been asked about the man who happens to be with the sore in his arm, or about that in a place of the Ablution (Wudhu), and he has wrapped around it with the bandage, and he performs Ablution (Wudhu), and he wipes over it when he performs Ablution (Wudhu). So heasws said:

‘If it was so that he is hurt by the water, so let him wipe upon the bandage, but if it was so that the water would not harm him, so let him remove the bandage, then let him wash it’.

He (the narrator) said, ‘And I asked himasws about the wound, ‘How shall I deal with it in washing it?’ Heasws said: ‘Wash what is around it’.154

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ‌ الْحَسَنِ بْنِ رِبَاطٍ، عَنْ عَبْدِ الْأَعْلى مَوْلى آلِ سَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: عَثَرْتُ، فَانْقَطَعَ ظُفُرِي، فَجَعَلْتُ عَلى إِصْبَعِي مَرَارَةً، فَكَيْفَ أَصْنَعُ بِالْوُضُوءِ؟ قَالَ: « يُعْرَفُ هذَا وَأَشْبَاهُهُ مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ: (ما جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ) امْسَحْ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Al Hassan Bin Rabaat, from Abdul A’ala, a slave of the family of Saam who said,

‘I said to Abu Abdullahasws, ‘I stumbled, and my nail got cut. So I made ointment to be upon my toe. How should I deal with the Ablution (Wudhu)?’ Heasws said: ‘Recognise this and it’s like from the Book of Allahazwj Mighty and Majestic [22:78] He has not Laid upon you a hardship in the Religion. Wipe over it’.155

22- بَابُ الشَّكِّ فِي الْوُضُوءِ وَ مَنْ نَسِيَهُ أَوْ قَدَّمَ أَوْ أَخَّرَ‌

Chapter 22 – The doubt in the Ablution (Wudhu) and the one who forgets it or brings something forward or delays

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا اسْتَيْقَنْتَ أَنَّكَ قَدْ أَحْدَثْتَ، فَتَوَضَّأْ؛ وَإِيَّاكَ أَنْ تُحْدِثَ وُضُوءاً أَبَداً حَتّى تَسْتَيْقِنَ أَنَّكَ قَدْ أَحْدَثْتَ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Abbas Bin Aamir, from Abdullah Bin Bukeyr, from his father who said,

‘Abu Abdullahasws said to me: ‘When you are certain that you have an occurrence (causing breakage of the Ablution (Wudhu)), so perform Ablution (Wudhu), and beware of renewing an Ablution (Wudhu) ever, until you are certain that you do have an occurrence (causing breakage of the Ablution (Wudhu))’.156

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا كُنْتَ قَاعِداً عَلى وُضُوءٍ وَلَمْ تَدْرِ أَغَسَلْتَ ذِرَاعَكَ أَمْ لَا، فَأَعِدْ عَلَيْهَا وَعَلى جَمِيعِ مَا شَكَكْتَ فِيهِ أَنَّكَ لَمْ تَغْسِلْهُ أَوْ تَمْسَحْهُ مِمَّا سَمَّى اللهُ مَا دُمْتَ فِي حَالِ الْوُضُوءِ، فَإِذَا قُمْتَ مِنَ الْوُضُوءِ وَفَرَغْتَ، فَقَدْ صِرْتَ فِي حَالٍ أُخْرى فِي صَلَاةٍ أَوْ غَيْرِ صَلَاةٍ، فَشَكَكْتَ فِي بَعْضِ مَا سَمَّى اللهُ مِمَّا أَوْجَبَ اللهُ تَعَالى عَلَيْكَ فِيهِ وُضُوءاً، فَلَا شَيْ‌ءَ عَلَيْكَ. وَإِنْ شَكَكْتَ فِي مَسْحِ رَأْسِكَ وَأَصَبْتَ فِي لِحْيَتِكَ بِلَّةً، فَامْسَحْ بِهَا عَلَيْهِ، وَعَلى ظَهْرِ قَدَمَيْكَ، وَإِنْ لَمْ تُصِبْ بِلَّةً، فَلَا‌ تَنْقُضِ الْوُضُوءَ بِالشَّكِّ، وَامْضِ فِي صَلَاتِكَ، وَإِنْ تَيَقَّنْتَ أَنَّكَ لَمْ تُتِمَّ وُضُوءَكَ، فَأَعِدْ عَلى مَا تَرَكْتَ يَقِيناً حَتّى تَأْتِيَ عَلَى الْوُضُوءِ ». قَالَ حَمَّادٌ وَقَالَ حَرِيزٌ: قَالَ زُرَارَةُ: قُلْتُ لَهُ: رَجُلٌ تَرَكَ بَعْضَ ذِرَاعِهِ، أَوْ بَعْضَ جَسَدِهِ فِي غُسْلِ الْجَنَابَةِ؟ فَقَالَ: « إِذَا شَكَّ، ثُمَّ كَانَتْ بِهِ بِلَّةٌ وَهُوَ فِي صَلَاتِهِ، مَسَحَ بِهَا عَلَيْهِ، وَإِنْ كَانَ اسْتَيْقَنَ، رَجَعَ وَأَعَادَ عَلَيْهِ الْمَاءَ مَا لَمْ يُصِبْ بِلَّةً، فَإِنْ دَخَلَهُ الشَّكُّ وَقَدْ دَخَلَ فِي حَالٍ أُخْرى، فَلْيَمْضِ فِي صَلَاتِهِ، وَلَاشَيْ‌ءَ عَلَيْهِ، وَإِنِ اسْتَبَانَ، رَجَعَ وَأَعَادَ الْمَاءَ عَلَيْهِ، وَإِنْ رَآهُ وَبِهِ بِلَّةٌ، مَسَحَ عَلَيْهِ، وَأَعَادَ الصَّلَاةَ بِاسْتِيقَانٍ، وَإِنْ كَانَ شَاكّاً، فَلَيْسَ عَلَيْهِ فِي شَكِّهِ شَيْ‌ءٌ، فَلْيَمْضِ فِي صَلَاتِهِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When you are seated upon an Ablution (Wudhu) and do not know whether you have washed your forearm or not, so repeat upon it, and upon the entirety of whatever you have doubted in. So, that you have not washed it nor wiped it (contrary to) what Allahazwj has Specified, for as long as you are in the state of the Ablution (Wudhu).

So when you arise from the Ablution (Wudhu) and are free, so you have come to be in another state regarding Salaat or other than Salaat, and you doubt in part of what Allahazwj has Specified from what Allahazwj the Exalted has Obligated upon you with regards to an Ablution (Wudhu), so there is nothing upon you.

And if you doubt regarding wiping of your head, and a residue hits your beard, so wipe with it over it, and upon the back of your feet; and if a residue does not hit, so there is not breakage of the Ablution (Wudhu) with the doubt, and go to your Salaat. And if you are certain that you did not complete your Ablution (Wudhu), so repeat upon whatever you neglected with a certainty until you come to be upon the Ablution (Wudhu)’.

Hammad said, and Hareyz said, and Zurara said, ‘I said to himasws, ‘A man neglects part of his forearm, or part of his body in the major Ablution (Wudhu) (for the sexual impurity)’. So heasws said: ‘When he doubts, then he was with residue (of water), and he was in his Salaat, he should wipe with it upon it; and if it was a certainty, he should return and repeat the water over it for as long as he did not pour a residue. So if the doubt enters, and he has entered to be in another state, so let him continue in his Salaat, and there is nothing upon him; and if it is apparent, he should return and repeat the water over it; and if he sees it and with him is residue, he should wipe over it and repeat the Salaat, by the certainty; and if it was a doubt, so there is nothing upon him regarding his doubt, so let him continue to his Salaat’.157

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ ذَكَرْتَ ـ وَأَنْتَ فِي صَلَاتِكَ ـ أَنَّكَ قَدْ تَرَكْتَ شَيْئاً‌ مِنْ وُضُوئِكَ الْمَفْرُوضِ عَلَيْكَ، فَانْصَرِفْ، وَأَتِمَّ الَّذِي نَسِيتَهُ مِنْ وُضُوئِكَ، وَأَعِدْ صَلَاتَكَ، وَيَكْفِيكَ مِنْ مَسْحِ رَأْسِكَ أَنْ تَأْخُذَ مِنْ لِحْيَتِكَ بَلَلَهَا إِذَا نَسِيتَ أَنْ تَمْسَحَ رَأْسَكَ، فَتَمْسَحَ بِهِ مُقَدَّمَ رَأْسِكَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘If you remember and you are in your Salaat, that you have neglected something from your Ablution (Wudhu) which was an Obligation upon you, so leave and complete that which you forgot from your Ablution (Wudhu), and repeat your Salaat, and it would suffice you from the wiping of your head, if you were to take from your beard its residue, when you forgot to wipe your head, and you can wipe with it, the front of your head’.158

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قال: « إِذَا نَسِيَ الرَّجُلُ أَنْ يَغْسِلَ يَمِينَهُ، فَغَسَلَ شِمَالَهُ، وَمَسَحَ رَأْسَهُ وَرِجْلَيْهِ، وَذَكَرَ بَعْدَ ذلِكَ، غَسَلَ يَمِينَهُ وَشِمَالَهُ، وَمَسَحَ رَأْسَهُ وَرِجْلَيْهِ، وَإِنْ كَانَ إِنَّمَا نَسِيَ شِمَالَهُ، فَلْيَغْسِلِ الشِّمَالَ، وَلَايُعِيدُ عَلى مَا كَانَ تَوَضَّأَ ». وَقَالَ: « أَتْبِعْ وُضُوءَكَ بَعْضَهُ بَعْضاً ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When the man forgets to wash his right hand and he does wash his left hand, and wipes his head and his feet, and remembers that afterwards, he should wash his right hand and his left hand, and wipe his head and his feet; and if it was so that, rather, he forgot his left hand, so let him wash the left hand (only), and he would not repeat upon what he had washed’. And heasws said: ‘Parts of your Ablution (Wudhu) follow each other’.159

5. عَلِيٌّ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « تَابِعْ بَيْنَ الْوُضُوءِ كَمَا قَالَ اللهُ عَزَّ وَجَلَّ، ابْدَأْ بِالْوَجْهِ، ثُمَّ بِالْيَدَيْنِ، ثُمَّ امْسَحِ الرَّأْسَ وَالرِّجْلَيْنِ، وَلَاتُقَدِّمَنَّ شَيْئاً بَيْنَ يَدَيْ شَيْ‌ءٍ؛ تُخَالِفْ مَا أُمِرْتَ بِهِ، وَإِنْ غَسَلْتَ الذِّرَاعَ قَبْلَ الْوَجْهِ، فَابْدَأْ بِالْوَجْهِ، وَأَعِدْ عَلَى الذِّرَاعِ، وَإِنْ مَسَحْتَ الرِّجْلَ قَبْلَ الرَّأْسِ، فَامْسَحْ عَلَى الرَّأْسِ قَبْلَ الرِّجْلِ، ثُمَّ أَعِدْ عَلَى الرِّجْلِ، ابْدَأْ بِمَا بَدَأَ اللهُ بِهِ ».

Ali, from his father, and Muhammad Bin Ismail, from Al Fal Bin Shazaan, altogether from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’farasws sai: ‘There is a sequence between the Ablution (Wudhu) just as Allahazwj Mighty and Majestic Said. Begin with the face, then with the two hands, then wipe the head and the two feet, and do not bring forward anything in front which was behind what you have been Commanded with; and if you were to wash the forearms before the face, so begin with the face and repeat upon the forearms; and if the man wipes the legs before the head, so he should wipe upon the head before the legs, then he should repeat upon the legs. Begin with what Allahazwj (has Asked one to) Begin with’.160

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَأَبُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ نَسِيتَ فَغَسَلْتَ ذِرَاعَكَ قَبْلَ وَجْهِكَ، فَأَعِدْ غَسْلَ وَجْهِكَ، ثُمَّ اغْسِلْ ذِرَاعَيْكَ بَعْدَ الْوَجْهِ، فَإِنْ بَدَأْتَ بِذِرَاعِكَ الْأَيْسَرِ قَبْلَ الْأَيْمَنِ، فَأَعِدْ غَسْلَ الْأَيْمَنِ، ثُمَّ اغْسِلِ الْيَسَارَ، وَإِنْ نَسِيتَ مَسْحَ رَأْسِكَ حَتّى تَغْسِلَ رِجْلَيْكَ، فَامْسَحْ رَأْسَكَ، ثُمَّ اغْسِلْ رِجْلَيْكَ ».

A number of our companions, from Ahmad bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘When you forget and you wash your forearms before your face, so repeat washing of your face, then was your forearms after the face. So if you were to begin with your left forearm before the right, so repeat the washing of your right forearm then wash the left; and if you forget wiping of your head until you wipe your legs, so wipe your forehead, then wipe your legs’.161

7. وَبِهذَا الْإِسْنَادِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا تَوَضَّأْتَ بَعْضَ وُضُوئِكَ، فَعَرَضَتْ لَكَ حَاجَةٌ حَتّى يَنْشَفَ وَضُوؤُكَ، فَأَعِدْ وُضُوءَكَ؛ فَإِنَّ الْوُضُوءَ لَايَتَبَعَّضُ ».

And by this chain, said,

‘Abu Abdullahasws said: ‘When you perform part of your Ablution (Wudhu), so a need arises for you until your Ablution (Wudhu) dries up, so repeat your Ablution (Wudhu), for the Ablution (Wudhu) cannot be in parts’.162

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رُبَّمَا تَوَضَّأْتُ، فَنَفِدَ الْمَاءُ، فَدَعَوْتُ الْجَارِيَةَ، فَأَبْطَأَتْ عَلَيَّ بِالْمَاءِ، فَيَجِفُّ وَضُوئِي؟ فَقَالَ: « أَعِدْ ».

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja’far Bin Basheer, from Muhammad Bin Abu Hamza from Muawiya Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘Sometimes I perform Ablution (Wudhu) and the water runs out. So I call the maid, but she is slow coming to me with the water, and my (partly done) Ablution (Wudhu) dries out’. So heasws said: ‘Repeat’.163

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ حَكَمِ بْنِ حُكَيْمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ نَسِيَ مِنَ الْوُضُوءِ الذِّرَاعَ وَالرَّأْسَ؟ قَالَ: « يُعِيدُ الْوُضُوءَ؛ إِنَّ الْوُضُوءَ يُتْبَعُ بَعْضُهُ بَعْضاً ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Hammad Bin Usman, from Hakam Bin Hukeym who said,

‘I asked Abu Abdullahasws about a man who forgot the forearms and the head from the Ablution (Wudhu). Heasws said: ‘He should repeat the Ablution (Wudhu). The Ablution (Wudhu), parts of it follow its parts (it is sequential)’.164

Notes

1 Al-Kafi – V 3 – The Book of Cleanliness Ch 1 H 1

2 Al-Kafi – V 3 – The Book of Cleanliness Ch 1 H 2

3 Al-Kafi – V 3 – The Book of Cleanliness Ch 1 H 3

4 Al-Kafi – V 3 – The Book of Cleanliness Ch 1 H 4

5 Al-Kafi – V 3 – The Book of Cleanliness Ch 1 H 5

6 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 1

7 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 2

8 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 3

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10 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 5

11 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 6

12 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 7

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14 Al-Kafi – V 3 – The Book of Cleanliness Ch 3 H 1

15 Al-Kafi – V 3 – The Book of Cleanliness Ch 3 H 2

16 Al-Kafi – V 3 – The Book of Cleanliness Ch 3 H 3

17 Al-Kafi – V 3 – The Book of Cleanliness Ch 3 H 4

18 Al-Kafi – V 3 – The Book of Cleanliness Ch 3 H 5

19 Al-Kafi – V 3 – The Book of Cleanliness Ch 3 H 6

20 Al-Kafi – V 3 – The Book of Cleanliness Ch 3 H 7

21 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 1

22 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 2

23 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 3

24 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 4

25 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 5

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29 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 9

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72 Al-Kafi – V 3 – The Book of Cleanliness Ch 11 H 4

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77 Al-Kafi – V 3 – The Book of Cleanliness Ch 12 H 3

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158 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 3

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كِتَابُ الطَّهَارَةِ‌

THE BOOK OF CLEANLINESS (2)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

23- بَابُ مَا يَنْقُضُ الْوُضُوءَ وَمَا لَايَنْقُضُهُ‌

Chapter 23 – What breaks the Ablution (Wudhu) and what does not break it

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ سَالِمٍ أَبِي الْفَضْلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ يَنْقُضُ الْوُضُوءَ إِلاَّ مَا خَرَجَ مِنْ طَرَفَيْكَ الْأَسْفَلَيْنِ اللَّذَيْنِ أَنْعَمَ اللهُ عَلَيْكَ بِهِمَا ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Salim Abu Al Fazl,

(It has been narrated) from Abu Abdullahasws having said: ‘The Ablution (Wudhu) does not break except by what comes out from your two lower ends which Allahazwj has Favoured upon you by these two’.1

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَهْلٍ، عَنْ زَكَرِيَّا بْنِ آدَمَ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنِ النَّاسُورِ: أَيَنْقُضُ الْوُضُوءَ؟ قَالَ: « إِنَّمَا يَنْقُضُ الْوُضُوءَ ثَلَاثٌ: الْبَوْلُ، وَالْغَائِطُ، وَالرِّيحُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad,f rom Muhammad Bin Sahl, from Zakariyya Bin Adam who said,

‘I asked Al-Rezaasws about the nose bleed, ‘Does it break the Ablution (Wudhu)?’ Heasws said: ‘But rather, three things break the Ablution (Wudhu) – the urine, and the faeces, and the wind’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الشَّيْطَانَ يَنْفُخُ فِي دُبُرِ الْإِنْسَانِ حَتّى يُخَيَّلَ إِلَيْهِ أَنَّهُ قَدْ خَرَجَ مِنْهُ رِيحٌ، فَلَا يَنْقُضُ الْوُضُوءَ إِلاَّ رِيحٌ تَسْمَعُهَا، أَوْ تَجِدُ رِيحَهَا ».

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

‘Abu Abdullahasws said: ‘The Satanla blows into the anus of the human being until it seems to him that a wind has come out from him. So, the Ablution (Wudhu) does not break except by wind which you hear, or find its smell’.3

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ ظَرِيفٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ فِي حَبِّ الْقَرْعِ وَالدِّيدَانِ الصِّغَارِ وُضُوءٌ، إِنَّمَا‌ هُوَ بِمَنْزِلَةِ الْقَمْلِ ».

A number of our companions, from Ahmad Bin Muhammad,f rom Muhammad Bin Ismail, from Zareyf, from Sa’alba Bin Maymoun, from Abdullah bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘There is not, with regards to a pumpkin seed and the small insects, an Ablution (Wudhu). But rather, it is at the status of the lice’.4

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ ابْنِ أَخِي فُضَيْلٍ، عَنْ فُضَيْلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَخْرُجُ مِنْهُ مِثْلُ حَبِّ الْقَرْعِ؟ قَالَ: « لَيْسَ عَلَيْهِ وُضُوءٌ ». وَرُوِيَ « إِذَا كَانَتْ مُلَطَّخَةً بِالْعَذِرَةِ، أَعَادَ الْوُضُوءَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Akhay Fuzayl, from Fuzayl, from,

(It has been narrated) from Abu Abdullahasws regarding the man from whom comes out similar to a seed. Heasws said: ‘There is no Ablution (Wudhu) upon him’.

And it is reported that when (such things) are stained with the faeces, repeat the Ablution (Wudhu)’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ وَلِأَبِي عَبْدِ اللهِ عليهما‌السلام: مَا يَنْقُضُ الْوُضُوءَ؟ فَقَالَا: « مَا يَخْرُجُ مِنْ طَرَفَيْكَ الْأَسْفَلَيْنِ ـ مِنَ الدُّبُرِ وَالذَّكَرِ: غَائِطٌ، أَوْ بَوْلٌ، أَوْ‌ مَنِيٌّ، أَوْ رِيحٌ ـ وَالنَّوْمُ حَتّى يُذْهِبَ الْعَقْلَ، وَكُلُّ النَّوْمِ يُكْرَهُ إِلاَّ أَنْ تَكُونَ تَسْمَعُ الصَّوْتَ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz who said,

‘I said to Abu Ja’farasws and Abu Abdullahasws, ‘What breaks the Ablution (Wudhu)?’ So theyasws both said: ‘Whatever comes out from your two lower ends, from the backside and the manhood, faeces or urine or semen or wind; and the sleep until the intellect goes (loose awareness). All sleep is disliked, except if you happens to hear the sounds’ (in consciousness).6

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ الْعَمْرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسى عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَدْخِلَ الدَّوَاءَ، ثُمَّ يُصَلِّيَ وَهُوَ مَعَهُ؟ أَيَنْقُضُ الْوُضُوءَ؟ قَالَ: « لَا يَنْقُضُ الْوُضُوءَ، وَلَايُصَلِّي حَتّى يَطْرَحَهُ ».

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Musaasws, said, ‘I asked himasws about the man, ‘Is it correct for him that he inserts the medicine, then he prays Salaat and it is with him. Would it break the Ablution (Wudhu)?’ Heasws said: ‘It would not break the Ablution (Wudhu), and he should not pray Salaat until he removes it’.7

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ‌ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَتَجَشَّأُ، فَيَخْرُجُ مِنْهُ شَيْ‌ءٌ: أَيُعِيدُ الْوُضُوءَ؟ قَالَ: « لَا ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al’ala who said,

‘I asked Abu Abdullahasws about the man who belched, so something came out from him, ‘Should he repeat the Ablution (Wudhu)?’ Heasws said: ‘No’.8

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقَيْ‌ءِ: هَلْ يَنْقُضُ الْوُضُوءَ؟ قَالَ: « لَا ».

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

‘I asked Abu Abdullahasws about the vomit, ‘Would it break the Ablution (Wudhu)?’ So heasws said: ‘No’.9

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَ أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قَاءَ الرَّجُلُ وَهُوَ عَلى طُهْرٍ، فَلْيَتَمَضْمَضْ ».

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘When the man vomits and he is upon purity, so let him rinse his mouth’.10

11. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ ابْنِ‌ مُسْكَانَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَكُونُ عَلى طُهْرٍ، فَيَأْخُذُ مِنْ أَظْفَارِهِ، أَوْ شَعْرِهِ: أَيُعِيدُ الْوُضُوءَ؟ فَقَالَ: « لَا، وَلكِنْ يَمْسَحُ رَأْسَهُ وَأَظْفَارَهُ بِالْمَاءِ ». قَالَ: قُلْتُ: فَإِنَّهُمْ يَزْعُمُونَ أَنَّ فِيهِ الْوُضُوءَ؟ فَقَالَ: « إِنْ خَاصَمُوكُمْ، فَلَا تُخَاصِمُوهُمْ وَقُولُوا: هكَذَا السُّنَّةُ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby who said,

‘I asked Abu Abdullahasws about the man who happens to be upon purity, so he takes from his nails, or his hair, ‘Should he repeat the Ablution (Wudhu)?’ So heasws said: ‘No, but he should wipe his head and his nails, with the water’.

He (the narrator) said, ‘I said, ‘But they (people) are claiming that with regards to it is the Ablution (Wudhu)’. So heasws said: ‘If they were to dispute with you, so do not dispute with them, and you should say, ‘The Sunnah is like this’.11

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَيْسَ فِي الْقُبْلَةِ، وَلَامَسِّ الْفَرْجِ، وَلَا الْمُبَاشَرَةِ وُضُوءٌ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘There is neither an Ablution (Wudhu) for the kissing, nor from touching the private parts, nor the contact (hugging etc.)’.12

13. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرُّعَافِ وَالْحِجَامَةِ وَكُلِّ دَمٍ سَائِلٍ؟ فَقَالَ: « لَيْسَ فِي هذَا وُضُوءٌ، إِنَّمَا الْوُضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللهُ تَعَالى بِهِمَا عَلَيْكَ ».

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the nose bleed and the cupping, and every blood which flows. So heasws said: ‘There is no Ablution (Wudhu) in this. But rather, the Ablution (Wudhu) is from your two lower ends which Allahazwj the Exalted has Favoured with these two upon you’.13

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ رَجُلٍ بِهِ عِلَّةٌ لَايَقْدِرُ عَلَى الاضْطِجَاعِ، وَالْوُضُوءُ يَشْتَدُّ عَلَيْهِ وَهُوَ قَاعِدٌ مُسْتَنِدٌ بِالْوَسَائِدِ، فَرُبَّمَا أَغْفى وَهُوَ قَاعِدٌ عَلى تِلْكَ الْحَالِ؟ قَالَ: « يَتَوَضَّأُ ». قُلْتُ لَهُ: إِنَّ الْوُضُوءَ يَشْتَدُّ عَلَيْهِ؛ لِحَالِ عِلَّتِهِ؟ فَقَالَ: « إِذَا خَفِيَ عَلَيْهِ الصَّوْتُ، فَقَدْ وَجَبَ الْوُضُوءُ عَلَيْهِ ». وَقَالَ: « يُؤَخِّرُ الظُّهْرَ، وَيُصَلِّيهَا مَعَ الْعَصْرِ يَجْمَعُ بَيْنَهُمَا، وَكَذلِكَ الْمَغْرِبُ وَالْعِشَاءُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

‘I asked Abu Al-Hassanasws about a man with an illness, not be able upon the lying down, and the Ablution (Wudhu) is difficult upon him, and he sits leaning with the pillow. So sometimes he dozes off and he is seated upon that state. Heasws said: ‘When the sounds are concealed from him, the Ablution (Wudhu) is Obligated upon him’. And heasws said: ‘He can delay Al-Zohr (Salaat) and pray with along with Al-Asr, gathering between the two, and similar to that is Al-Magrib and Al-Isha’.14

15. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْخَفْقَةِ وَالْخَفْقَتَيْنِ؟ فَقَالَ: « مَا أَدْرِي مَا الْخَفْقَةُ وَالْخَفْقَتَانِ؛ إِنَّ اللهَ يَقُولُ: (بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ) إِنَّ عَلِيّاً عليه‌السلام كَانَ يَقُولُ: مَنْ وَجَدَ طَعْمَ النَّوْمِ قَائِماً أَوْ قَاعِداً، فَقَدْ وَجَبَ عَلَيْهِ الْوُضُوءُ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hakkan who said,

‘I asked Abu Abdullahasws about the (sleeping for) a heartbeat or two heartbeats. So heasws said: ‘Iasws do not know what is (sleeping for) the heartbeat or two heartbeats. Allahazwj is Saying [75:14] But! The human being has an insight unto himself. Aliasws was saying: ‘The one who finds the taste of sleep while standing, or sitting, so the Ablution (Wudhu) is Obligated upon him’.15

16. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُمْهُورٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ‌ سَعْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أُذُنَانِ وَعَيْنَانِ، تَنَامُ الْعَيْنَانِ وَلَاتَنَامُ الْأُذُنَانِ، وَذلِكَ لَايَنْقُضُ الْوُضُوءَ، فَإِذَا نَامَتِ الْعَيْنَانِ وَالْأُذُنَانِ، انْتَقَضَ الْوُضُوءُ ».

Ali Bin Muhammad, from Ibn Jamhour, from the one who mentioned it, from Ahmad Bin Muhammad, from Sa’ad,

(It has been narrated) from Abu Abdullahasws having said: ‘There are two ears and the two eyes – (if) the two eyes sleep and the two ears do not sleep, that does not break the Ablution (Wudhu). So when the two eyes sleep and the two ears (sleep as well), the Ablution (Wudhu) breaks’.16

17. أَحْمَدُ بْنُ إِدْرِيسَ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: الرَّجُلُ يَقْرِضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ: أَيَمْسَحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ؟ قَالَ: « لَا بَأْسَ، إِنَّمَا ذلِكَ فِي الْحَدِيدِ ».

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws, said: ‘The man cuts his hair with his teeth, should he wipe it with the water before he prays Salaat?’ Heasws said: ‘There is no problem. But rather, that is regarding (cutting it with) the iron’.17

24- بَابُ الرَّجُلِ يَطَأُ عَلَى الْعَذِرَةِ أَوْ غَيْرِهَا مِنَ الْقَذَرِ

Chapter 24 – The man treads upon the faeces or other than it, from the filth

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْأَحْوَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: فِي الرَّجُلِ يَطَأُ عَلَى الْمَوْضِعِ الَّذِي لَيْسَ بِنَظِيفٍ، ثُمَّ يَطَأُ بَعْدَهُ مَكَاناً نَظِيفاً؟ قَالَ: « لَا بَأْسَ إِذَا كَانَ خَمْسَةَ عَشَرَ ذِرَاعاً، أَوْ نَحْوَ ذلِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Salih, from Al Ahowl,

(It has been narrated) from Abu Abdullahasws having said regarding the man who trod upon the place which was not with cleanliness, then he trod after it in a clean place, heasws said: ‘There is no problem when it was fifteen cubits away or approximate to that (i.e. sufficient walking would purify it)’.18

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عليه‌السلام إِذْ مَرَّ عَلى عَذِرَةٍ يَابِسَةٍ، فَوَطِئَ عَلَيْهَا، فَأَصَابَتْ ثَوْبَهُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، قَدْ وَطِئْتَ عَلى عَذِرَةٍ، فَأَصَابَتْ ثَوْبَكَ، فَقَالَ: « أَلَيْسَ هِيَ يَابِسَةً؟ » فَقُلْتُ: بَلى، فَقَالَ: « لَا بَأْسَ؛ إِنَّ الْأَرْضَ يُطَهِّرُ بَعْضُهَا بَعْضاً ».

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

‘I was with Abu Ja’farasws when heasws passed upon a dry excrement, so heasws trod upon it, and it hit hisasws cloth. So I said, ‘May I be sacrificed for youasws! You have trod upon a filth and it hit yourasws clothes’. So heasws said: ‘Was it not dry?’ So I said, ‘Yes’. So heasws said: ‘There is no problem. Part of the ground (soil) cleans part of it’.19

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ، قَالَ: نَزَلْنَا فِي مَكَانٍ بَيْنَنَا وَبَيْنَ الْمَسْجِدِ زُقَاقٌ قَذَرٌ، فَدَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « أَيْنَ نَزَلْتُمْ » فَقُلْتُ: نَزَلْنَا فِي دَارِ فُلَانٍ، فَقَالَ: « إِنَّ بَيْنَكُمْ وَبَيْنَ الْمَسْجِدِ زُقَاقاً قَذَراً » أَوْ قُلْنَا لَهُ: إِنَّ بَيْنَنَا وَبَيْنَ الْمَسْجِدِ زُقَاقاً قَذَراً، فَقَالَ: « لَا بَأْسَ، الْأَرْضُ تُطَهِّرُ بَعْضُهَا بَعْضاً ». قُلْتُ: وَالسِّرْقِينُ الرَّطْبُ أَطَأُ عَلَيْهِ؟ فَقَالَ: « لَا يَضُرُّكَ مِثْلُهُ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Is’haq Bin Ammar, from Muhammad Al Halby who said,

‘We lodged in a place and between us and the Masjid was a dirty alleyway. So I went over to Abu Abdullahasws, and heasws said: ‘Where are you encamped?’ So I said, ‘We are lodged in the house of so and so’. So heasws said: ‘Between you and the Masjid there is a dirty alleyway’, or we said to himasws, ‘Between us and the Masjid is a dirty alleyway’. So heasws said: ‘There is no problem. The earth (soil), parts of it purify the (other) parts’. I said, ‘And (what about) the wet manure I tread upon?’ So heasws said: ‘The likes of that does not harm you’.20

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَطَأُ فِي الْعَذِرَةِ أَوِ الْبَوْلِ، أَيُعِيدُ الْوُضُوءَ؟ قَالَ: « لَا، وَلكِنْ يَغْسِلُ مَا أَصَابَهُ ». وَفِي رِوَايَةٍ أُخْرى « إِذَا كَانَ جَافّاً فَلَا يَغْسِلُهُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby,

(It has been narrated) from Abu Abdullahasws regarding the man who treads upon the excrement, or the urine, should he be repeating the Ablution (Wudhu)?’ Heasws said: ‘No, but he should wash whatever it hit’.

And in another report, ‘(Heasws said): ‘When it was dehydrated, so he may not wash it’.21

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْخِنْزِيرِ يَخْرُجُ مِنَ الْمَاءِ، فَيَمُرُّ عَلَى الطَّرِيقِ، فَيَسِيلُ مِنْهُ الْمَاءُ أَمُرُّ عَلَيْهِ حَافِياً؟ فَقَالَ: « أَلَيْسَ وَرَاءَهُ شَيْ‌ءٌ جَافٌّ؟ » قُلْتُ: بَلى، قَالَ: « فَلَا بَأْسَ؛ إِنَّ الْأَرْضَ يُطَهِّرُ بَعْضُهَا بَعْضاً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Moalla Bin Khunay who said,

‘I asked Abu Abdullahasws about the pig coming out from the water, so it passes upon the road, and the water flows from it, ‘Can I pass upon it bare-footed?’ So heasws said: ‘Is there not something dry around it?’ I said, ‘Yes’. Heasws said: ‘So there is no problem. The earth (soil), parts of it purify the (other) parts’.22

25- بَابُ الْمَذْيِ وَالْوَدْيِ

Chapter 25 – The seminal fluid and the semen

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ سَالَ مِنْ ذَكَرِكَ شَيْ‌ءٌ مِنْ مَذْيٍ أَوْ وَدْيٍ وَأَنْتَ فِي الصَّلَاةِ، فَلَا تَغْسِلْهُ، وَلَاتَقْطَعِ الصَّلَاةَ، وَلَاتَنْقُضْ لَهُ الْوُضُوءَ وَإِنْ بَلَغَ عَقِيبَكَ، فَإِنَّمَا ذلِكَ بِمَنْزِلَةِ النُّخَامَةِ، وَكُلُّ شَيْ‌ءٍ يَخْرُجُ مِنْكَ بَعْدَ الْوُضُوءِ فَإِنَّهُ مِنَ الْحَبَائِلِ، أَوْ مِنَ الْبَوَاسِيرِ، وَلَيْسَ بِشَيْ‌ءٍ، فَلَا تَغْسِلْهُ مِنْ ثَوْبِكَ إِلاَّ أَنْ تُقْذِرَهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘If something were to flow from your manhood, either from seminal fluid prostatic fluid, and you are in the Salaat, so do not wash it, and do not cut off your Salaat, nor would the Ablution (Wudhu) break for it, and even if it reaches your behind. So rather, that is with a status of the phlegm; and everything, which comes out from you after the Ablution (Wudhu), so it is from the sexual veins, or from the haemorrhoids, and it is not with anything. Therefore, do not wash it from your clothes except if it dirties it’.23

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَذْيِ؟ فَقَالَ: « مَا هُوَ وَالنُّخَامَةُ إِلاَّ سَوَاءٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Hanzala who said,

‘I asked Abu Abdullahasws about the seminal fluid, so heasws said: ‘It and the phlegm is nothing but equal’.24

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، قَالَ: سَأَلْتُ أَحَدَهُمَا عليهما‌السلام عَنِ الْمَذْيِ؟ فَقَالَ: « لَا يَنْقُضُ الْوُضُوءَ، وَلَايُغْسَلُ مِنْهُ ثَوْبٌ وَلَاجَسَدٌ، إِنَّمَا هُوَ بِمَنْزِلَةِ الْمُخَاطِ وَالْبُزَاقِ ».

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

‘I asked one of the two (5th or the 6th Imamasws) about the seminal fluid, so heasws said: ‘It does not break the Ablution (Wudhu), and one neither has to wash the clothes from it nor the body. But rather, it is at the status of the mucus and the saliva’.25

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْمَذْيِ يَسِيلُ حَتّى يُصِيبَ الْفَخِذَ؟ فَقَالَ: « لَا يَقْطَعُ صَلَاتَهُ، وَلَايَغْسِلُهُ مِنْ فَخِذِهِ؛ إِنَّهُ لَمْ يَخْرُجْ مِنْ مَخْرَجِ الْمَنِيِّ، إِنَّمَا هُوَ بِمَنْزِلَةِ النُّخَامَةِ ».

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

‘I asked Abu Ja’farasws about the seminal fluid flowing until it hits the thigh. So heasws said: ‘One would neither cut off the Salaat nor wash it from his thigh. It has not come out from the exit of the semen. It is at the status of the mucus’.26

26- بَابُ أَنْوَاعِ الْغُسْلِ‌

Chapter 26 – Types of washing

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى وَابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْغُسْلُ مِنَ الْجَنَابَةِ، وَيَوْمَ الْجُمُعَةِ وَالْعِيدَيْنِ، وَحِينَ تُحْرِمُ، وَحِينَ تَدْخُلُ مَكَّةَ وَالْمَدِينَةَ، وَيَوْمَ عَرَفَةَ، وَيَوْمَ تَزُورُ الْبَيْتَ، وَحِينَ تَدْخُلُ الْكَعْبَةَ، وَفِي لَيْلَةِ تِسْعَ عَشْرَةَ، وَإِحْدى وَعِشْرِينَ، وَثَلَاثٍ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ، وَمَنْ غَسَّلَ مَيِّتاً ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The washing is from the sexual impurity, and the day of Friday, and the two Eids, and when you wear Ihraam to enter Makkah and Al-Medina, and the day of Arafaat, and the day you perform Ziyarat of the House (Kabah), and when you enter the Kabah, and during the night of the nineteenth and twenty first, and twenty third of a Month of Ramazaan, and the one who washes a deceased’.27

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ غُسْلِ الْجُمُعَةِ؟ فَقَالَ: « وَاجِبٌ فِي السَّفَرِ وَالْحَضَرِ إِلاَّ أَنَّهُ رُخِّصَ لِلنِّسَاءِ فِي السَّفَرِ، وَقِلَّةِ الْمَاءِ ». وَقَالَ: « غُسْلُ الْجَنَابَةِ وَاجِبٌ، وَغُسْلُ الْحَائِضِ إِذَا طَهُرَتْ وَاجِبٌ، وَغُسْلُ الْمُسْتَحَاضَةِ وَاجِبٌ إِذَا احْتَشَتْ بِالْكُرْسُفِ، فَجَازَ الدَّمُ الْكُرْسُفَ، فَعَلَيْهَا الْغُسْلُ لِكُلِّ صَلَاتَيْنِ، وَلِلْفَجْرِ غُسْلٌ، وَإِنْ لَمْ يَجُزِ الدَّمُ الْكُرْسُفَ، فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً، وَالْوُضُوءُ لِكُلِّ صَلَاةٍ، وَغُسْلُ النُّفَسَاءِ وَاجِبٌ، وَغُسْلُ الْمَوْلُودِ وَاجِبٌ، وَغُسْلُ الْمَيِّتِ وَاجِبٌ، وَغُسْلُ الزِّيَارَةِ وَاجِبٌ، وَغُسْلُ دُخُولِ الْبَيْتِ وَاجِبٌ، وَغُسْلُ الِاسْتِسْقَاءِ وَاجِبٌ، وَغُسْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُسْتَحَبُّ، وَغُسْلُ لَيْلَةِ إِحْدى وَعِشْرِينَ وَغُسْلُ لَيْلَةِ ثَلَاثٍ وَعِشْرِينَ سُنَّةٌ لَاتَتْرُكْهَا؛ فَإِنَّهُ يُرْجى فِي إِحْدَاهُنَّ لَيْلَةُ الْقَدْرِ، وَغُسْلُ يَوْمِ الْفِطْرِ وَغُسْلُ يَوْمِ الْأَضْحى سُنَّةٌ لَا أُحِبُّ تَرْكَهَا، وَغُسْلُ الِاسْتِخَارَةِ‌ يُسْتَحَبُّ، الْعَمَلُ فِي غُسْلِ الثَّلَاثِ اللَّيَالِي مِنْ شَهْرِ رَمَضَانَ: لَيْلَةَ تِسْعَ عَشْرَةَ، وَإِحْدى وَعِشْرِينَ، وَثَلَاثٍ وَعِشْرِينَ ».

Muhammad Bin Yahya, from Ahmad Biin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullahasws about the Friday washing, so heasws said: ‘It is Obligatory during the journey and during residing, except that it is exempted for the women during the journey due to the scarcity of the water’.

And heasws said: ‘The major Ablution (Wudhu) (from sexual impurity) is an Obligation, and the washing of the menstruating woman when she is clean is an Obligation, and the washing of the woman with inter-period bleeding is an Obligation when she inserts with the rag, and the blood exceeds the rag, so upon her is the washing for every two Salaats, and for (Salaat) Al-Fajr, a washing. And if the rag suffices for the blood, so upon her is the washing once every day, and the Ablution (Wudhu) for every Salaat; and the washing for post childbirth bleeding is an Obligation, and washing for the child birth is an Obligation;

And washing of the deceased is an Obligation, and washing for Ziyarat is an Obligation, and washing for entering the House (Kabah) is an Obligation, and washing for the (Supplication) for the rain is an Obligation, and washing in the first night of a Month of Ramazaan is recommended, and the washing of the night of the twenty-first, and the washing of the night of the twenty-third is a Sunnah, do not neglect these. For the Night of Pre-determination is hoped for in one of these; and washing for the day of (Eid) Al-Fitr and washing for the day of the Sacrifice (Al-Azha) is a Sunnah, Iasws do not like it to be neglected, and washing for the Istikhara. It is the recommended deed regarding the washing of the three nights from a Month of Ramazaan – the night of the nineteenth, and twenty-first, and the twenty-third’.28

27- بَابُ مَا يُجْزِئُ الْغُسْلُ مِنْهُ إِذَا اجْتَمَعَ‌

Chapter 27 – What the washing suffices from when (the matters) gather

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: « إِذَا اغْتَسَلْتَ بَعْدَ طُلُوعِ الْفَجْرِ، أَجْزَأَكَ غُسْلُكَ ذلِكَ لِلْجَنَابَةِ وَالْجُمُعَةِ وَعَرَفَةَ وَالنَّحْرِ وَالْحَلْقِ وَالذَّبْحِ وَالزِّيَارَةِ، وَإِذَا اجْتَمَعَتْ عَلَيْكَ حُقُوقٌ، أَجْزَأَهَا عَنْكَ غُسْلٌ وَاحِدٌ ». قَالَ: ثُمَّ قَالَ: « وَكَذلِكَ الْمَرْأَةُ يُجْزِئُهَا غُسْلٌ وَاحِدٌ لِجَنَابَتِهَا وَإِحْرَامِهَا وَجُمُعَتِهَا وَغُسْلِهَا مِنْ حَيْضِهَا وَعِيدِهَا ».

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

Heasws: ‘When you wash after the emergence of the dawn, that washing of yours would suffice for the sexual impurity, and the Friday, and Arafaat, and the shaving (of the head), and the sacrifice, and the Ziyarat; and whenever the rights gather upon you, one washing would suffice you from these’.

He (the narrator) said, ‘Then heasws said: ‘And similar to that is the woman, one washing would suffice her for her sexual impurity, and her Friday, and the washing from her menstruation, and her Eid’.29

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَحَدِهِمَا عليهما‌السلام أَنَّهُ قَالَ: « إِذَا اغْتَسَلَ الْجُنُبُ بَعْدَ طُلُوعِ الْفَجْرِ، أَجْزَأَ عَنْهُ ذلِكَ الْغُسْلُ مِنْ كُلِّ غُسْلٍ يَلْزَمُهُ فِي ذلِكَ الْيَوْمِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘When the one with sexual impurity wash after the emergence of the dawn, that washing of his would suffice him from every washing necessitated upon him during that day’.30

28- بَابُ وُجُوبِ الْغُسْلِ يَوْمَ الْجُمُعَةِ‌

Chapter 28 – Obligation of the washing for the day of Friday

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « وَاجِبٌ عَلى كُلِّ ذَكَرٍ وَأُنْثى، عَبْدٍ أَوْ حُرٍّ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws, said, ‘I asked himasws about the washing for the day of Friday, so heasws said: ‘It is an Obligation upon every male and female, whether a slave or free’.31

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنْ غُسْلِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: « وَاجِبٌ عَلى كُلِّ ذَكَرٍ وَأُنْثى، عَبْدٍ أَوْ حُرٍّ ».

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muhammad Bin Abdullah who said,

‘I asked Al-Rezaasws about washing for the day of Friday, so heasws said: ‘An Obligation upon every male and female, whether a slave or free’.32

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ مَنْصُورِ بْنِ‌حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى الرِّجَالِ وَالنِّسَاءِ فِي الْحَضَرِ، وَعَلَى الرِّجَالِ فِي السَّفَرِ، وَلَيْسَ عَلَى النِّسَاءِ فِي السَّفَرِ ». وَفِي رِوَايَةٍ أُخْرى: « أَنَّهُ رُخِّصَ لِلنِّسَاءِ فِي السَّفَرِ؛ لِقِلَّةِ الْمَاءِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘The washing for the day of Friday is upon the man and the woman during the staying (not travelling), and upon the man during the journey, and it is not upon the women during the journey’.

And in another report, (Heasws said): ‘It is exempted for the women during the journey due to the scarcity of the water’.33

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ سَيْفِ بْنِ عَمِيرَةَ، عَنِ الْحُسَيْنِ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عليه‌السلام: كَيْفَ صَارَ غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِباً؟ فَقَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ أَتَمَّ صَلَاةَ الْفَرِيضَةِ بِصَلَاةِ النَّافِلَةِ، وَأَتَمَّ صِيَامَ الْفَرِيضَةِ بِصِيَامِ النَّافِلَةِ، وَأَتَمَّ وُضُوءَ الْفَرِيضَةِ بِغُسْلِ يَوْمِ الْجُمُعَةِ مَا كَانَ فِي ذلِكَ مِنْ سَهْوٍ، أَوْ تَقْصِيرٍ، أَوْ نِسْيَانٍ، أَوْ نُقْصَانٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his father Sayf Bin Ameyra, from Al Husayn Bin Khalid who said,

‘I asked Abu Al-Hassanasws the first, ‘How did the washing for the day of Friday come to be an Obligation?’ So heasws said: ‘Allahazwj Blessed and High Completed the Obligatory Salaats with the optional Salaats, and Completed the Obligatory Fasts with the optional Fasts, and Completed the Obligatory Ablution (Wudhu) with the washing of the day of Friday, whatever was during that from the mistake, or shortening, or forgetfulness, or deficiency’.34

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ، عَنْ صَبَّاحٍ الْمُزَنِيِّ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنِ الْأَصْبَغِ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام إِذَا أَرَادَ أَنْ يُوَبِّخَ الرَّجُلَ، يَقُولُ: « وَاللهِ، لَأَنْتَ أَعْجَزُ مِنَ التَّارِكِ الْغُسْلَ يَوْمَ الْجُمُعَةِ، وَإِنَّهُ لَايَزَالُ فِي طُهْرٍ إِلَى الْجُمُعَةِ الْأُخْرى ».

A numner of our companions, from Ibrahim Bin Is’haq Al Ahmar, from Abdullah Bin Hammad Al Ansary, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Al Asbagh who said,

‘Whenever Amir Al-Momineenasws wanted to rebuke the man, heasws was saying: ‘By Allahazwj! You are even more frustrated than the neglecter of the washing of the day of Friday, and one does not cease to be in purity up to the other (next) Friday’.35

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ مُوسى، عَنْ أُمِّهِ وَأُمِّ أَحْمَدَ بِنْتِ مُوسى، قَالَتَا: كُنَّا مَعَ أَبِي الْحَسَنِ عليه‌السلام بِالْبَادِيَةِ وَنَحْنُ نُرِيدُ بَغْدَادَ، فَقَالَ لَنَا يَوْمَ الْخَمِيسِ: « اغْتَسِلَا الْيَوْمَ لِغَدٍ يَوْمِ الْجُمُعَةِ؛ فَإِنَّ الْمَاءَ بِهَا غَداً قَلِيلٌ » فَاغْتَسَلْنَا يَوْمَ الْخَمِيسِ لِيَوْمِ الْجُمُعَةِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Musa, from his mother and mother of Ahmad daughter of Musa, both said,

‘We were with Abu Al-Hassanasws in the wilderness, and we intended to go to Baghdad. So heasws said to us on the day of Thursday: ‘Wash for the day of tomorrow, the day of Friday, for the water would be scarce tomorrow’. So we both washed on the day of Thursday for the day of Friday’.36

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي السَّفَرِ وَالْحَضَرِ، فَمَنْ نَسِيَ فَلْيُعِدْ مِنَ الْغَدِ ». وَرُوِيَ: « فِيهِ رُخْصَةٌ لِلْعَلِيلِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from one of our companions,

(It has been narrated) from Abu Ja’farasws having said: ‘There is no avoiding from the washing of the day of Friday during the journey and the staying. So the one who forgets, so let him repeat the next day’.

And it is reported that there is an exemption for the sick ones.37

29- بَابُ صِفَةِ الْغُسْلِ وَالْوُضُوءِ قَبْلَهُ وَبَعْدَهُ، وَالرَّجُلِ يَغْتَسِلُ فِي مَكَانٍ غَيْرِ طَيِّبٍ، وَمَا يُقَالُ عِنْدَ الْغُسْلِ، وَتَحْوِيلِ الْخَاتَمِ عِنْدَ الْغُسْلِ‌

Chapter 29 – Description of the washing, and the Ablution (Wudhu) before it and after it, and the man washing in a place other than good, and what is to be said during the washing, and turning of the ring during the washing

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام قَالَ: سَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَبْدَأُ بِكَفَّيْكَ، فَتَغْسِلُهُمَا، ثُمَّ تَغْسِلُ فَرْجَكَ، ثُمَّ تَصُبُّ عَلى رَأْسِكَ ثَلَاثاً، ثُمَّ تَصُبُّ عَلى سَائِرِ جَسَدِكَ مَرَّتَيْنِ، فَمَا جَرى عَلَيْهِ الْمَاءُ فَقَدْ طَهُرَ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) who said, ‘I asked himasws about washing for the sexual impurity, so heasws said: ‘Begin with your two palms, then wash your private part. Then pour water upon your head three times, then pour the water upon the rest of your body, twice. So whatever the water flows upon, so it has been purified’.38

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُفِيضُ الْجُنُبُ عَلى رَأْسِهِ الْمَاءَ ثَلَاثاً، لَايُجْزِئُهُ أَقَلُّ مِنْ ذلِكَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabi’e Bin Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘The one with sexual impurity should pour the water upon his head, three times, any less than that would not suffice him’.39

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ: كَيْفَ يَغْتَسِلُ الْجُنُبُ؟ فَقَالَ: « إِنْ لَمْ يَكُنْ أَصَابَ كَفَّهُ شَيْ‌ءٌ، غَمَسَهَا فِي الْمَاءِ، ثُمَّ بَدَأَ بِفَرْجِهِ، فَأَنْقَاهُ بِثَلَاثِ غُرَفٍ، ثُمَّ صَبَّ عَلى رَأْسِهِ ثَلَاثَ أَكُفٍّ، ثُمَّ صَبَّ عَلى مَنْكِبِهِ الْأَيْمَنِ مَرَّتَيْنِ، وَعَلى مَنْكِبِهِ الْأَيْسَرِ مَرَّتَيْنِ، فَمَا جَرى عَلَيْهِ الْمَاءُ فَقَدْ أَجْزَأَهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said, ‘How should the one with sexual impurity, wash?’ So heasws said: ‘If nothing happens to have hit his palm, he should immerse it into the water, then begin with his private part. So he should clean it with three scoops. Then he should pour upon his head three handfuls, then pour upon his right shoulder twice, and upon his left shoulder twice. So whatever the water flows upon, so it would suffice him’.40

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: قَالَ: « تَقُولُ فِي غُسْلِ الْجُمُعَةِ: "اللهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ تَمْحَقُ‌ بِهَا دِينِي، وَتُبْطِلُ عَمَلِي"، وَتَقُولُ فِي غُسْلِ الْجَنَابَةِ: اللهُمَّ طَهِّرْ قَلْبِي، وَزَكِّ عَمَلِي، وَتَقَبَّلْ سَعْيِي، وَاجْعَلْ مَا عِنْدَكَ خَيْراً لِي ».

A number of our companions, from Ahmad Bin Muhammad, form Ali Bin Al Hakam, from one of our companions who said,

‘Heasws said: ‘You should be saying during the washing for Friday, ‘O Allahazwj! Purify my heart from every scourge by which my Religion could get obliterated, and my deeds could get invalidated’; and you should be saying during the washing for the sexual impurity, ‘O Allahazwj! Clean my heart, and Purify my deeds, and Accept my striving and Make what is with Youazwj to be good for me’.41

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا ارْتَمَسَ الْجُنُبُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً، أَجْزَأَهُ ذلِكَ مِنْ غُسْلِهِ ».

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

‘I heard Abu Abdullahasws saying: ‘When the one with sexual impurity immerses himself into the water with one immersion that would suffice him from his washing’.42

6. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ عَلَيْهَا السِّوَارُ وَالدُّمْلُجُ فِي بَعْضِ ذِرَاعِهَا لَاتَدْرِي يَجْرِي الْمَاءُ تَحْتَهُ أَمْ لَا: كَيْفَ تَصْنَعُ إِذَا تَوَضَّأَتْ، أَوِ اغْتَسَلَتْ؟ قَالَ: « تُحَرِّكُهُ حَتّى يَدْخُلَ الْمَاءُ تَحْتَهُ، أَوْ تَنْزِعُهُ ». وَعَنِ الْخَاتَمِ الضَّيِّقِ لَايَدْرِي هَلْ يَجْرِي الْمَاءُ تَحْتَهُ إِذَا تَوَضَّأَ أَمْ لَا: كَيْفَ يَصْنَعُ؟ قَالَ: « إِنْ عَلِمَ أَنَّ الْمَاءَ لَايَدْخُلُهُ، فَلْيُخْرِجْهُ إِذَا تَوَضَّأَ ».

Muhammad Bin Yahya, from Al-Amraky, from Ali son of Ja’farasws, from his brotherasws Musa Bin Ja’farasws, said, ‘I asked himasws about the woman, upper her are bracelets, and the bracelets in one of her forearms is such that she does not know whether the water flows beneath it or not. How should she deal with it when she performs Ablution (Wudhu) or washes?’ Heasws said: ‘She should move it around until the water enters under it, or she should remove it’.

And about the tight ring, one does not know whether the water flows beneath it or not, how should one deal with it, heasws said: ‘If he knows that the water does not enter (under it), so let him take it out when he performs Ablution (Wudhu)’.43

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى؛ وَأَبُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ، فَقَامَ فِي الْمَطَرِ حَتّى سَالَ عَلى جَسَدِهِ: أَيُجْزِئُهُ ذلِكَ مِنَ الْغُسْلِ؟ قَالَ: « نَعَمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Muhammad Bin Abu Hamza, from a man,

(It has been narrated) from Abu Abdullahasws regarding a man who is hit by a sexual impurity, so he stands in the rain until it flows upon his body, ‘Would that suffice him from the washing?’ Heasws said: ‘Yes’.44

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ عَلِيّاً عليه‌السلام لَمْ يَرَ بَأْساً أَنْ يَغْسِلَ الْجُنُبُ رَأْسَهُ غُدْوَةً، وَيَغْسِلَ سَائِرَ جَسَدِهِ عِنْدَ الصَّلَاةِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullahasws having said that: ‘Aliasws did not see any problem if the one with the sexual impurity were to wash his head early in the morning and washing the rest of his body during the Salaat’.45

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنِ اغْتَسَلَ مِنْ جَنَابَةٍ، فَلَمْ يَغْسِلْ رَأْسَهُ، ثُمَّ بَدَا لَهُ أَنْ يَغْسِلَ رَأْسَهُ، لَمْ يَجِدْ بُدّاً مِنْ إِعَادَةِ الْغُسْلِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one who washes from the sexual impurity but does not wash his head, then it appears to him that she should have washed his head, would not find an alternative from repeating the washing’.46

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ حَمَّادٍ، عَنْ بَكْرِ بْنِ كَرِبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ: أَيَغْسِلُ رِجْلَيْهِ بَعْدَ الْغُسْلِ؟ فَقَالَ: « إِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسِيلُ الْمَاءُ عَلى رِجْلَيْهِ بَعْدَ الْغُسْلِ، فَلَا عَلَيْهِ أَنْ يَغْسِلَهُمَا، وَإِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسْتَنْقِعُ رِجْلَاهُ فِي الْمَاءِ، فَلْيَغْسِلْهُمَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Hammad, from Bakr Bin Karb who said,

‘I asked Abu Abdullahasws about the man washing from the sexual impurity, ‘Can he wash his legs before the washing?’ So heasws said: ‘If he was washing in a place where the water flows upon his feet after the washing, so it would not be upon him that he washes them both; and if it was such that he is washing in a place where his feet are in stagnant water, so let him wash both of them’.47

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ‌ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، أَغْتَسِلُ فِي الْكَنِيفِ الَّذِي يُبَالُ فِيهِ وَعَلَيَّ نَعْلٌ سِنْدِيَّةٌ؟ فَقَالَ: « إِنْ كَانَ الْمَاءُ الَّذِي يَسِيلُ مِنْ جَسَدِكَ يُصِيبُ أَسْفَلَ قَدَمَيْكَ، فَلَا تَغْسِلْ قَدَمَيْكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! Can I wash in the bathroom which I urinate in and upon me are slippers (made in) Sind?’ So heasws said: ‘If it was such that the water which flowed from your body hits the bottom of your feet, so do not wash your feet’.48

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ شَاذَانَ بْنِ الْخَلِيلِ، عَنْ يُونُسَ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْوُضُوءُ بَعْدَ الْغُسْلِ بِدْعَةٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus, from Yahya Bin Talha, from his brother,

(It has been narrated) from Abdullah Bin Suleyman who said, ‘I hear Abu Abdullahasws saying: ‘The Ablution (Wudhu) after the washing is an innovation’.49

13 مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُلُّ غُسْلٍ قَبْلَهُ وُضُوءٌ إِلاَّ غُسْلَ الْجَنَابَةِ ».

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Every washing, before it is an Ablution (Wudhu), except for the washing for the sexual impurity’.

وَرُوِيَ: « أَنَّهُ لَيْسَ شَيْ‌ءٌ مِنَ الْغُسْلِ فِيهِ وُضُوءٌ إِلاَّ غُسْلُ يَوْمِ الْجُمُعَةِ؛ فَإِنَّ قَبْلَهُ وُضُوءاً ».

And it is reported: ‘There is nothing from the washing wherein is an Ablution (Wudhu) except for the washing for the day of Friday, for before it is an Ablution (Wudhu)’.

وَرُوِيَ: « أَيُّ وُضُوءٍ أَطْهَرُ مِنَ الْغُسْلِ؟ ».

And it is reported, ‘Which Ablution (Wudhu) is more cleansing that the washing?’50

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْخَاتَمِ إِذَا اغْتَسَلْتُ، قَالَ: « حَوِّلْهُ مِنْ مَكَانِهِ » وَقَالَ فِي‌ الْوُضُوءِ: « تُدِيرُهُ، وَإِنْ نَسِيتَ حَتّى تَقُومَ فِي الصَّلَاةِ، فَلَا آمُرُكَ أَنْ تُعِيدَ الصَّلَاةَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘I asked Abu Abdullahasws about the ring when I wash. Heasws said: ‘Turn it around from its place’. And heasws said: ‘With regards to the Ablution (Wudhu), turn it around, and if you forget until you are standing in the Salaat, so Iasws do not order you that you should repeat the Salaat’.51

15. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اغْتَسَلَ أَبِي مِنَ الْجَنَابَةِ، فَقِيلَ لَهُ: قَدْ أَبْقَيْتَ لُمْعَةً فِي ظَهْرِكَ لَمْ يُصِبْهَا الْمَاءُ، فَقَالَ لَهُ: مَا كَانَ عَلَيْكَ لَوْ سَكَتَّ، ثُمَّ مَسَحَ تِلْكَ اللُّمْعَةَ بِيَدِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws father (says) wash from the sexual impurity (first), and it was said to himasws, ‘If there remains a spot in the back which has not been hit by the water’. So heasws said to him: ‘That was not upon you (to point out), if only you had remained silent’. Then one can wipe that spot with the hand’.52

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَنْقُضُ الْمَرْأَةُ شَعْرَهَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘The woman may not let down her hair when she washes from the sexual impurity’.53

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَمَّا تَصْنَعُ النِّسَاءُ فِي الشَّعْرِ وَالْقُرُونِ ؟ فَقَالَ: « لَمْ تَكُنْ هذِهِ الْمِشْطَةُ، إِنَّمَا كُنَّ يَجْمَعْنَهُ » ثُمَّ وَصَفَ أَرْبَعَةَ أَمْكِنَةٍ، ثُمَّ قَالَ: « يُبَالِغْنَ فِي الْغَسْلِ ».

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

‘I asked Abu Abdullahasws about what the woman should do regarding the hair and the plaits (curls). So heasws said: ‘She did not happened to have combed these. But rather she happened to have gathered it’. Then heasws described four possibilities, then said: ‘They should put more effort in the washing’.54

30- بَابُ مَا يُوجِبُ الْغُسْلَ عَلَى الرَّجُلِ وَالْمَرْأَةِ‌

Chapter 30 – What Obligates the washing upon the man and the woman

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ: مَتى يَجِبُ الْغُسْلُ عَلَى الرَّجُلِ وَالْمَرْأَةِ؟ فَقَالَ: « إِذَا أَدْخَلَهُ، فَقَدْ وَجَبَ الْغُسْلُ وَالْمَهْرُ وَالرَّجْمُ ».

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

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws, ‘When is the washing Obligated upon the man and the woman?’ So heasws said: ‘When he enters it (into her), so it would Obligated the washing, and the dower, and the stoning’.55

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ قَرِيباً مِنَ الْفَرْجِ فَلَا يُنْزِلَانِ: مَتى يَجِبُ الْغُسْلُ؟ فَقَالَ: « إِذَا الْتَقَى الْخِتَانَانِ، فَقَدْ وَجَبَ الْغُسْلُ ». فَقُلْتُ: الْتِقَاءُ الْخِتَانَيْنِ هُوَ غَيْبُوبَةُ الْحَشَفَةِ ؟ قَالَ « نَعَمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail who said,

‘I asked Al-Rezaasws about the man who copulates with a woman nearby the private part but they both do not discharge, ‘When is the washing Obligated?’ So heasws said: ‘When the two circumcised parts meet, so the washing is Obligated’. So I said, ‘The meeting of the two circumcised part, it is the tip of the manhood?’ Heasws said: ‘Yes’.56

3. وَبِهذَا الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الرَّجُلِ يُصِيبُ الْجَارِيَةَ الْبِكْرَ لَايُفْضِي إِلَيْهَا وَلَايُنْزِلُ عَلَيْهَا: أَعَلَيْهَا غُسْلٌ؟ وَإِنْ كَانَتْ لَيْسَتْ بِبِكْرٍ، ثُمَّ أَصَابَهَا وَلَمْ يُفْضِ إِلَيْهَا: أَعَلَيْهَا غُسْلٌ ؟ قَالَ: « إِذَا وَقَعَ الْخِتَانُ عَلَى الْخِتَانِ، فَقَدْ وَجَبَ الْغُسْلُ، الْبِكْرُ وَغَيْرُ الْبِكْرِ ».

And by this chain, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from Ali Bin Yaqteen who said,

‘I asked Abu Al-Hassanasws about the man who overwhelms the virgin girl, neither deflowering her nor discharging upon her, would there be a washing upon her; and if she was not with virginity, then he overwhelms her and does not deflower her, would there be a washing upon her?’ Heasws said: ‘When the circumcised part falls upon the circumcised part, so the washing is Obligated, whether she was with the virginity or without the virginity’.57

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ‌ عُبَيْدِ اللهِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمُفَخِّذِ: عَلَيْهِ غُسْلٌ؟ قَالَ: « نَعَمْ، إِذَا أَنْزَلَ ».

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

‘I asked Abu Abdullahasws about the man indulging in foreplay, is there a washing upon him?’ Heasws said: ‘Yes, when he discharges’.58

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ سَعْدٍ الْأَشْعَرِيِّ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنِ الرَّجُلِ يَلْمِسُ فَرْجَ جَارِيَتِهِ حَتّى تُنْزِلَ الْمَاءَ مِنْ غَيْرِ أَنْ يُبَاشِرَ، يَعْبَثُ بِهَا بِيَدِهِ حَتّى تُنْزِلَ ؟ قَالَ: « إِذَا أَنْزَلَتْ مِنْ شَهْوَةٍ، فَعَلَيْهَا الْغُسْلُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ismail Bin Sa’ad Al Ashary who said,

‘I asked Al-Rezaasws about the man who touches the private part of a girl until the water descends from without him (any other) physical contact, (just) playing with her by his hand until he discharges’. Heasws said: ‘When she discharges from the excitement, so the washing is upon her’.59

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ فِيمَا دُونَ الْفَرْجِ، وَتُنْزِلُ الْمَرْأَةُ: عَلَيْهَا غُسْلٌ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi’e who said,

‘I asked Al-Rezaasws about the man who get together with the woman in what is besides the private part, and the woman discharges, upon her is the washing’ Heasws said: ‘Yes’.60

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ‌ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْمَرْأَةِ تُعَانِقُ زَوْجَهَا مِنْ خَلْفِهِ، فَتَحَرَّكُ عَلى ظَهْرِهِ، فَتَأْتِيهَا الشَّهْوَةُ، فَتُنْزِلُ الْمَاءَ: عَلَيْهَا الْغُسْلُ، أَوْ لَايَجِبُ عَلَيْهَا الْغُسْلُ؟ قَالَ: « إِذَا جَاءَتْهَا الشَّهْوَةُ فَأَنْزَلَتِ الْمَاءَ، وَجَبَ عَلَيْهَا الْغُسْلُ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl who said,

‘I asked Abu Al-Hassanasws about the woman embracing her husband from his behind, so she moves upon his back, and the desires comes to her, so the water discharges, is the washing upon her, or the washing is not Obligated upon her?’

Heasws said: ‘When the desires comes to her and the water discharges, the washing is Obligated upon her’.61

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَتَى الرَّجُلُ الْمَرْأَةَ فِي دُبُرِهَا فَلَمْ يُنْزِلْ، فَلَا غُسْلَ عَلَيْهِمَا، وَإِنْ أَنْزَلَ، فَعَلَيْهِ الْغُسْلُ، وَلَاغُسْلَ عَلَيْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy,

(It has been narrated) raising it from Abu Abullahasws having said: ‘The man goes to the woman into her behind, but does not discharge, so there is no washing upon the two of them, and if he does discharges, so upon him is the washing, and there is no washing upon her’.62

31- بَابُ احْتِلَامِ الرَّجُلِ وَالْمَرْأَةِ‌

Chapter 31 – The bed-wetting of the man and the woman

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَرى فِي الْمَنَامِ حَتّى يَجِدَ الشَّهْوَةَ، فَهُوَ يَرى أَنَّهُ قَدِ احْتَلَمَ، فَإِذَا اسْتَيْقَظَ لَمْ يَرَ فِي ثَوْبِهِ الْمَاءَ، وَلَافِي جَسَدِهِ؟ قَالَ: « لَيْسَ عَلَيْهِ الْغُسْلُ » وَقَالَ: « كَانَ عَلِيٌّ عليه‌السلام يَقُولُ: إِنَّمَا الْغُسْلُ مِنَ الْمَاءِ الْأَكْبَرِ، فَإِذَا رَأى فِي مَنَامِهِ وَلَمْ يَرَ الْمَاءَ الْأَكْبَرَ، فَلَيْسَ عَلَيْهِ غُسْلٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘I asked Abu Abdullahasws about the man who sees (a dream) during the sleep until he finds the excitement, so he feels that he has bed-wet. But, when he does wake up, he neither sees the water upon his clothes, nor upon his body. Heasws said: ‘The washing is not upon him’.

And heasws said: ‘Aliasws was saying: ‘But rather, the washing is due to the great water (discharge). So when he sees in his dream, and does not see the great water (discharge), so a washing is not upon him’.63

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ احْتَلَمَ، فَلَمَّا اسْتَنْبَهَ وَجَدَ بَلَلاً ؟ فَقَالَ: « لَيْسَ بِشَيْ‌ءٍ إِلاَّ أَنْ يَكُونَ مَرِيضاً، فَعَلَيْهِ الْغُسْلُ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who bed-wetted. So, when he paid attention, he found wetness. So heasws said: ‘It is not with anything except if he happens to be sick, then upon him would be the washing’.64

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: إِذَا كُنْتَ مَرِيضاً فَأَصَابَتْكَ شَهْوَةٌ، فَإِنَّهُ رُبَّمَا كَانَ هُوَ الدَّافِقَ، لكِنَّهُ يَجِي‌ءُ مَجِيئاً ضَعِيفاً لَيْسَ لَهُ قُوَّةٌ؛ لِمَكَانِ مَرَضِكَ، سَاعَةً بَعْدَ سَاعَةٍ، قَلِيلاً قَلِيلاً، فَاغْتَسِلْ مِنْهُ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘When you were sick and are hit by desire, so sometimes it was the ejaculation, but it comes weakly, not having strength to it due to your illness, time after time, little by little, so wash from it’.65

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ حَرِيزٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَرى فِي الْمَنَامِ، وَيَجِدُ الشَّهْوَةَ، فَيَسْتَيْقِظُ وَيَنْظُرُ، فَلَا يَجِدُ شَيْئاً، ثُمَّ يَمْكُثُ بَعْدُ، فَيَخْرُجُ؟ قَالَ: « إِنْ كَانَ مَرِيضاً، فَلْيَغْتَسِلْ؛ وَإِنْ لَمْ يَكُنْ مَرِيضاً، فَلَا شَيْ‌ءَ عَلَيْهِ ». قَالَ: فَقُلْتُ لَهُ: فَمَا فَرْقُ مَا بَيْنَهُمَا؟ فَقَالَ: « لِأَنَّ الرَّجُلَ إِذَا كَانَ صَحِيحاً، جَاءَ الْمَاءُ بِدُفْقَةٍ وَقُوَّةٍ؛ وَإِذَا كَانَ مَرِيضاً، لَمْ يَجِئْ إِلاَّ بَعْدُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Al Mugheira, from Hareyz, from Ibn Abu Yafour who said,

‘I said to Abu Abdullahasws, ‘The man sees (a dream) in the sleep and finds the excitement, but (when) he wakes up and looks, he does not find anything. Then he waits afterwards, so it (discharge) comes out’. Heasws said: ‘If he was sick so let him wash, and if he does not happen to be sick, then there is nothing upon him’.

He (the narrator) said, ‘So I said to himasws, ‘So what is the difference between the two?’ So heasws said: ‘Because the man, when he was healthy, it would come with ejaculation (spurts) and strength, and when he was sick, it would not come except afterwards’.66

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرى فِي الْمَنَامِ مَا يَرَى الرَّجُلُ؟ قَالَ: « إِنْ أَنْزَلَتْ، فَعَلَيْهَا الْغُسْلُ؛ وَإِنْ لَمْ تُنْزِلْ، فَلَيْسَ عَلَيْهَا الْغُسْلُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman who saw (a dream) in the sleep what the man sees’. Heasws said: ‘When she discharges, so upon her would be the washing, and if she does not discharge, so the washing is not upon her’.67

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ تَرى أَنَّ الرَّجُلَ يُجَامِعُهَا فِي الْمَنَامِ فِي فَرْجِهَا حَتّى تُنْزِلَ ؟ قَالَ: « تَغْتَسِلُ ». وَفِي رِوَايَةٍ أُخْرى قَالَ: « عَلَيْهَا غُسْلٌ، وَلكِنْ لَاتُحَدِّثُوهُنَّ بِهذَا، فَيَتَّخِذْنَهُ عِلَّةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the woman who sees during the sleep that the man is copulating with her in her private part, until she discharges. Heasws said: ‘She should wash’.

And in another report, ‘Heasws said: ‘Upon her is a washing, but she should not narrate with this (to others), so she would be seized by trouble’.68

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَنَامُ وَلَمْ يَرَ فِي نَوْمِهِ أَنَّهُ احْتَلَمَ، فَيَجِدُ فِي ثَوْبِهِ وَعَلى فَخِذِهِ الْمَاءَ: هَلْ عَلَيْهِ غُسْلٌ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullahasws about the man who sleeps and does not sense in his sleep that he has bed-wet, but he finds the water to be in his clothes and upon his thigh, is there a washing upon him?’ Heasws said: ‘Yes’.69

32- بَابُ الرَّجُلِ وَالْمَرْأَةِ يَغْتَسِلَانِ مِنَ الْجَنَابَةِ، ثُمَّ يَخْرُجُ مِنْهُمَا شَيْ‌ءٌ بَعْدَ الْغُسْلِ‌

Chapter 32 – The man and the woman both wash from the sexual impurity, then something comes out from them after the washing

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَجْنَبَ، فَاغْتَسَلَ قَبْلَ أَنْ يَبُولَ، فَخَرَجَ مِنْهُ شَيْ‌ءٌ، قَالَ: « يُعِيدُ الْغُسْلَ ». قُلْتُ: فَالْمَرْأَةُ يَخْرُجُ مِنْهَا بَعْدَ الْغُسْلِ؟ قَالَ: « لَا تُعِيدُ ». قُلْتُ: فَمَا فَرْقُ مَا بَيْنَهُمَا؟ قَالَ: « لِأَنَّ مَا يَخْرُجُ مِنَ الْمَرْأَةِ إِنَّمَا هُوَ مِنْ مَاءِ الرَّجُلِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abdullah Bin Muskan, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a man who comes to be with sexual impurity. So he washes before he urinates, and something comes out from him’. Heasws said: ‘He should repeat the washing’. I said, ‘So (what about) the woman, something comes out from her after the washing?’ Heasws said: ‘She would not repeat’. I said, ‘So what is the difference between the two?’ Heasws said: ‘Because what comes out from the woman, rather it is from the water of the man’.70

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنِ الرَّجُلِ يَغْتَسِلُ، ثُمَّ يَجِدُ بَعْدَ ذلِكَ بَلَلاً وَقَدْ‌ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: « إِنْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ، فَلَا يُعِيدُ الْغُسْلَ ».

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

(It has been narrated) from Abu Abdullahasws having been asked about the man who washes, then he finds wetness after that, and he had already urinated before he had washed. Heasws said: ‘If he had urinated before he washed, so he would not repeat the washing’.71

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ تَغْتَسِلُ مِنَ الْجَنَابَةِ، ثُمَّ تَرى نُطْفَةَ الرَّجُلِ بَعْدَ ذلِكَ: هَلْ عَلَيْهَا غُسْلٌ؟ فَقَالَ: « لَا ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Abdul Al Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about the woman washing from the sexual impurity, then she sees a drop from the man after that, is a washing upon her?’ So heasws said: ‘No’.72

4. أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُجْنِبُ، ثُمَّ يَغْتَسِلُ قَبْلَ أَنْ يَبُولَ، فَيَجِدُ بَلَلاً بَعْدَ مَا يَغْتَسِلُ؟ قَالَ: « يُعِيدُ الْغُسْلَ، وَإِنْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ، فَلَا يُعِيدُ غُسْلَهُ، وَلكِنْ يَتَوَضَّأُ وَيَسْتَنْجِي ».

Abu Dawood, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, from Sama’at who said,

‘I asked himasws about the man who comes to be with a sexual impurity, then he washes before he urinates, so he finds wetness after having washed’. Heasws said: ‘He would repeat the washing; and if he had urinated before he washed, so he would not repeat his washing, but he would perform Ablution (Wudhu), and he would clean his private part’.73

33- بَابُ الْجُنُبِ يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ وَيَدْخُلُ الْمَسْجِدَ وَيَخْتَضِبُ وَيَدَّهِنُ وَيَطَّلِي وَيَحْتَجِمُ‌

Chapter 33 – The one with sexual impurity eats and drinks, and recites (the Quran), and enters the Masjid, and dyes (hair), and massages, and coats (with henna etc.), and gets cupping done

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ وَيَشْرَبَ، غَسَلَ يَدَهُ وَتَمَضْمَضَ، وَغَسَلَ وَجْهَهُ، وَأَكَلَ وَشَرِبَ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The one with sexual impurity, when he wants to eat and drink, should wash his hands, and he should rinse his mouth, and wash his face, and (then) eat and drink’.74

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْجُنُبِ: يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ ؟ قَالَ: « نَعَمْ، يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ، وَيَذْكُرُ اللهَ ـ عَزَّ وَجَلَّ ـ مَا شَاءَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

‘I asked Abu Abdullahasws about the one with sexual impurity eating and drinking and reciting (the Quran)’. Heasws said: ‘Yes, he can eat and drink and recite (the Quran), and mentioned Allahazwj Mighty and Majestic whatever he so desires to’.75

3. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لِلْجُنُبِ أَنْ يَمْشِيَ فِي الْمَسَاجِدِ كُلِّهَا، وَلَايَجْلِسُ‌ فِيهَا، إِلاَّ الْمَسْجِدَ الْحَرَامَ وَمَسْجِدَ الرَّسُولِ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said: ‘For the one with sexual impurity is that he can walk into the Masjids, all of them and he cannot sit in them, except for the Sacred Masjid, and Masjid of Rasool-Allahsaww (where he can neither walk into nor sit in them)’.76

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْجُنُبِ: يَجْلِسُ فِي الْمَسَاجِدِ؟ قَالَ: « لَا، وَلكِنْ يَمُرُّ فِيهَا كُلِّهَا، إِلاَّ الْمَسْجِدَ الْحَرَامَ وَمَسْجِدَ الرَّسُولِ صلى‌الله‌عليه‌وآله‌وسلم ».

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

‘I asked Abu Abdullahasws about the one with sexual impurity sitting in the Masjids. Heasws said: ‘No, but he can pass in them, except for the Sacred Masjid and Masjid of the Rasoolsaww’.77

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَمَّنْ قَرَأَ فِي الْمُصْحَفِ وَهُوَ عَلى غَيْرِ وُضُوءٍ؟ قَالَ: « لَا بَأْسَ، وَلَايَمَسَّ الْكِتَابَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the one who recites the Parchment and he is without an Ablution (Wudhu). Heasws said: ‘There is no problem, but he should not touch the Book (Quran)’.78

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ بَحْرٍ، عَنْ حَرِيزٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْجُنُبُ يَدَّهِنُ ثُمَّ يَغْتَسِلُ ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Hareyz who said,

‘I said to Abu Abdullahasws, ‘The one with sexual impurity massages (with oil), then washes’. Heasws said: ‘No’.79

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ، قَالَ: قُلْتُ لِلرِّضَا عليه‌السلام: الرَّجُلُ يُجْنِبُ، فَيُصِيبُ جَسَدَهُ وَرَأْسَهُ الْخَلُوقُ وَالطِّيبُ وَالشَّيْ‌ءُ اللَّكِدُ مِثْلُ عِلْكِ الرُّومِ وَالطَّرَارِ وَمَا أَشْبَهَهُ، فَيَغْتَسِلُ، فَإِذَا فَرَغَ، وَجَدَ شَيْئاً قَدْ بَقِيَ فِي جَسَدِهِ مِنْ أَثَرِ الْخَلُوقِ وَالطِّيبِ وَغَيْرِهِ؟ قَالَ: « لَا بَأْسَ ».

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

‘I said to Al-Rezaasws, ‘The man comes to be with sexual impurity, so he applies his body and his head with the oil, and the perfume, and something chewy like the roman gum and the (mouth) freshener, and what resembles it, and he washes. So when he is free, he find something to have remained in his body, from the traces of the oil, and the perfume, and other’. Heasws said: ‘There is no problem’.80

8. أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْجُنُبِ وَالْحَائِضِ: يَتَنَاوَلَانِ مِنَ الْمَسْجِدِ الْمَتَاعَ يَكُونُ فِيهِ؟ قَالَ: « نَعَمْ، وَلكِنْ لَايَضَعَانِ فِي الْمَسْجِدِ شَيْئاً ».

Abu Dawood, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the one with sexual impurity and the menstruating woman both taking the chattel from the Masjid which happens to be in it. Heasws said: ‘Yes, but they should not place anything in the Masjid’.81

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ أَبِي جَمِيلَةَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: « لَا بَأْسَ أَنْ يَخْتَضِبَ الْجُنُبُ، وَيُجْنِبَ الْمُخْتَضِبُ، وَيَطَّلِيَ بِالنُّورَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Abu Jameela,

(It has been narrated) from Abu Al-Hassanasws the 1st having said: ‘There is no problem if the one with sexual impurity were to apply dye, and the one with sexual impurity applies the dye and follows it up with the waxing’.

وَرُوِيَ أَيْضاً: « أَنَّ الْمُخْتَضِبَ لَايُجْنِبُ حَتّى يَأْخُذَ الْخِضَابُ، وَأَمَّا فِي أَوَّلِ الْخِضَابِ، فَلَا ».

And it is reported as well that the one with the dye should not come to be with sexual impurity until he takes off the dye, and as for the beginning of the dye, so no.82

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُجْنِبُ ثُمَّ يُرِيدُ النَّوْمَ؟ قَالَ: « إِنْ أَحَبَّ أَنْ يَتَوَضَّأَ، فَلْيَفْعَلْ، وَالْغُسْلُ أَحَبُّ إِلَيَّ، وَ أَفْضَلُ مِنْ ذلِكَ، فَإِنْ هُوَ نَامَ وَلَمْ يَتَوَضَّأْ وَلَمْ يَغْتَسِلْ، فَلَيْسَ عَلَيْهِ شَيْ‌ءٌ إِنْ شَاءَ اللهُ تَعَالى ».

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

‘I asked himasws about the man who comes to be with sexual impurity, then he wants to sleep. Heasws said: ‘Iasws would love it if he were to perform Ablution (Wudhu), so let him do so, and the washing is more beloved to measws, the superior than that. So if he were to sleep and does not perform Ablution (Wudhu) and does not wash, so there would be nothing upon him, Allahazwj Willing’.83

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِأَنْ يَحْتَجِمَ الرَّجُلُ وَهُوَ جُنُبٌ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with, if a man were to get cupping done and he was with sexual impurity’.84

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ أَنْ يَخْتَضِبَ الرَّجُلُ، وَيُجْنِبَ وَهُوَ مُخْتَضِبٌ، وَلَابَأْسَ أَنْ يَتَنَوَّرَ الْجُنُبُ وَيَحْتَجِمَ وَيَذْبَحَ، وَلَايَذُوقُ شَيْئاً حَتّى يَغْسِلَ يَدَيْهِ وَيَتَمَضْمَضَ؛ فَإِنَّهُ يُخَافُ مِنْهُ الْوَضَحُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem if a man were to apply dye and he comes to be with sexual impurity while he is with the dye. (similarly) there is no problem if the one with sexual impurity were to apply waxing and he gets cupping done, and he slaughters, and he should not taste anything until he washes his hands, and he rinses his mouth, for fear of the vitiligo from it’.85

34- بَابُ الْجُنُبِ يَعْرَقُ فِي الثَّوْبِ أَوْ يُصِيبُ جَسَدُهُ ثَوْبَهُ وَهُوَ رَطْبٌ‌

Chapter 34 – The one with sexual impurity sweats in the clothes, or his body touches his clothes and he is wet

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْجُنُبِ يَعْرَقُ فِي ثَوْبِهِ، أَوْ يَغْتَسِلُ، فَيُعَانِقُ امْرَأَتَهُ وَيُضَاجِعُهَا وَهِيَ حَائِضٌ أَوْ جُنُبٌ، فَيُصِيبُ جَسَدُهُ مِنْ عَرَقِهَا؟ قَالَ: « هذَا كُلُّهُ لَيْسَ بِشَيْ‌ءٍ ».

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

‘I asked Abu Abdullahasws about the one with sexual impurity sweating in his clothes, or he washes and he embraces his wife and he copulates with her and she is menstruating, or he is with sexual impurity and his body is hit from her sweat. Heasws said: ‘All of this is not with anything’.86

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي أُسَامَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: يُصِيبُنِي السَّمَاءُ وَعَلَيَّ ثَوْبٌ، فَتَبُلُّهُ وَأَنَا جُنُبٌ، فَيُصِيبُ بَعْضَ مَا أَصَابَ جَسَدِي مِنَ الْمَنِيِّ: أَفَأُصَلِّي فِيهِ؟ قَالَ: « نَعَمْ »

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

‘I said to Abu Abdullahasws, ‘I am exposed to the (open) sky and upon me are clothes, and I am with sexual impurity, so part of it hits that part of my body which has semen, can I pray Salaat in these?’ Heasws said: ‘Yes’.87

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا حَاضِرٌ ـ عَنْ رَجُلٍ أَجْنَبَ فِي ثَوْبِهِ، فَيَعْرَقُ فِيهِ؟ فَقَالَ: « مَا أَرى بِهِ بَأْساً ». فَقِيلَ: إِنَّهُ يَعْرَقُ حَتّى لَوْ شَاءَ أَنْ يَعْصِرَهُ، عَصَرَهُ قَالَ: فَقَطَّبَ أَبُو عَبْدِ اللهِ عليه‌السلام فِي وَجْهِ الرَّجُلِ، وَ قَالَ: « إِنْ أَبَيْتُمْ، فَشَيْ‌ءٌ مِنْ‌ مَاءٍ يَنْضَحُهُ بِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

‘Abu Abdullahasws was asked, and I was presence, about a man who came to be with sexual impurity in his clothes, and he sweated in it. So heasws said: ‘Iasws do not see a problem with it’. So it was said, ‘He sweated to such an extent that had he so desired to wring it, would have wrung it (and sweat would have dripped from it)’. He (the narrator) said: ‘Abu Abdullahasws frowned in the face of the man and said: ‘If you refuse, so (he should take) something from the water to sprinkle with it’.88

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُجْنِبُ الثَّوْبُ الرَّجُلَ، وَلَايُجْنِبُ الرَّجُلُ الثَّوْبَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyyr, from Hamza Bin Humran,

(It has been narrated) from Abu Abdullahasws having said: ‘Neither does the man cause the clothes to be with sexual impurity nor do the clothes cause the man to be with sexual impurity’.89

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ‌ أَبِي أُسَامَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الثَّوْبِ تَكُونُ فِيهِ الْجَنَابَةُ، فَتُصِيبُنِي السَّمَاءُ حَتّى يَبْتَلَّ عَلَيَّ؟ قَالَ: « لَا بَأْسَ ».

Muhammad Bin Ahmad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Asama who said,

‘I asked Abu Abdullahasws about the clothes wherein happen to be the sexual impurity, so the sky hits me (rain) to the extent that it drenches me. Heasws said: ‘There is no problem’.90

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَبُولُ وَهُوَ جُنُبٌ، ثُمَّ يَسْتَنْجِي، فَيُصِيبُ ثَوْبُهُ جَسَدَهُ وَهُوَ رَطْبٌ؟ قَالَ: « لَا بَأْسَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘The man urinates and he is with sexual impurity. Then he cleans his private part, and his clothes hit his body and he is wet’. Heasws said: ‘There is no problem’.91

35- بَابُ الْمَنِيِّ وَالْمَذْيِ يُصِيبَانِ الثَّوْبَ وَالْجَسَدَ

Chapter 35 – The semen and the seminal fluid both hit the clothes and the body

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَنِيِّ يُصِيبُ الثَّوْبَ؟ قَالَ: « إِنْ عَرَفْتَ مَكَانَهُ، فَاغْسِلْهُ؛ وَإِنْ خَفِيَ عَلَيْكَ مَكَانُهُ، فَاغْسِلْهُ كُلَّهُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the semen hitting the clothes. Heasws said: ‘If you recognise its place, so wash it, and if it’s place is hidden upon you, so wash all of it’.92

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ مُيَسِّرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: آمُرُ الْجَارِيَةَ، فَتَغْسِلُ ثَوْبِي مِنَ الْمَنِيِّ، فَلَا تُبَالِغُ غَسْلَهُ، فَأُصَلِّي فِيهِ، فَإِذَا هُوَ يَابِسٌ؟ قَالَ: « أَعِدْ صَلَاتَكَ، أَمَا إِنَّكَ لَوْ كُنْتَ غَسَلْتَ أَنْتَ، لَمْ يَكُنْ عَلَيْكَ شَيْ‌ءٌ ».

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

I said to Abu Abdullahasws, ‘I ordered my slave girl so she washed my clothes from the semen but its washing is not properly done, can I pray Salaat in it and it is dry?’ Heasws said: ‘Repeat your Salaat. As for you, had you washed it yourself, there would not have been anything upon you’.93

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الْمَنِيِّ يُصِيبُ الثَّوْبَ؟ قَالَ: « اغْسِلِ الثَّوْبَ كُلَّهُ إِذَا خَفِيَ عَلَيْكَ مَكَانُهُ، قَلِيلاً كَانَ، أَوْ كَثِيراً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the semen hitting the clothes. Heasws said: ‘Wash the clothes, all of it, when its place is hidden upon you, whether it was a little or a lot’.94

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا احْتَلَمَ الرَّجُلُ، فَأَصَابَ ثَوْبَهُ شَيْ‌ءٌ، فَلْيَغْسِلِ الَّذِي‌ أَصَابَهُ؛ وَإِنْ ظَنَّ أَنَّهُ أَصَابَهُ شَيْ‌ءٌ وَلَمْ يَسْتَيْقِنْ وَلَمْ يَرَ مَكَانَهُ، فَلْيَنْضَحْهُ بِالْمَاءِ؛ وَإِنْ اسْتَيْقَنَ أَنَّهُ قَدْ أَصَابَهُ وَلَمْ يَرَ مَكَانَهُ، فَلْيَغْسِلْ ثَوْبَهُ كُلَّهُ؛ فَإِنَّهُ أَحْسَنُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When the man bed-wets, so something hits his clothes, then let him wash (that part) which has been hit; and if he thinks that something has hit is and is not certain and cannot see its place, so let him sprinkle it with the water; and if he is certain that it has hit it and cannot see its place, so let him wash his clothes, all of it, for it is better’.95

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْحُسَيْنِ بْنِ‌سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَذْيِ يُصِيبُ الثَّوْبَ؟ قَالَ: « لَيْسَ بِهِ بَأْسٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Khalid, from al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the seminal fluid hitting the clothes. Heasws said: ‘There is no problem with it’.96

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا نَرى فِي الْمَذْيِ وُضُوءاً، وَلَاغَسْلاً مَا أَصَابَ الثَّوْبَ مِنْهُ إِلاَّ فِي الْمَاءِ الْأَكْبَرِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Anbasa Bin Mus’ab who said,

‘I heard Abu Abdullahasws saying: ‘Weasws do not view an Ablution (Wudhu) to be regarding the seminal fluid, nor a washing in whatever hits the clothes from it, except regarding the great water (semen)’.97

36- بَابُ الْبَوْلِ يُصِيبُ الثَّوْبَ أَوِ الْجَسَدَ‌

Chapter 36 – The urine hitting the clothes or the body

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْبَوْلِ يُصِيبُ الْجَسَدَ؟ قَالَ: « صُبَّ عَلَيْهِ الْمَاءَ مَرَّتَيْنِ، فَإِنَّمَا هُوَ مَاءٌ ». وَسَأَلْتُهُ عَنِ الثَّوْبِ يُصِيبُهُ الْبَوْلُ؟ قَالَ: « اغْسِلْهُ مَرَّتَيْنِ ». وَسَأَلْتُهُ عَنِ الصَّبِيِّ يَبُولُ عَلَى الثَّوْبِ؟ قَالَ: « يَصُبُّ عَلَيْهِ الْمَاءَ قَلِيلاً، ثُمَّ يَعْصِرُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘I asked Abu Abdullahasws about the urine hitting the body. Heasws said: ‘Pour the water upon it, twice, for rather, it is water’.

And I asked himasws about the clothes hit by the urine. Heasws said: ‘Wash it twice’.

And I asked himasws about the child urinating upon the clothes. Heasws said: ‘Pour a little water upon it, then wring it’.98

2. أَحْمَدُ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ، قَالَ: قُلْتُ لِلرِّضَا عليه‌السلام: الطِّنْفِسَةُ وَالْفِرَاشُ يُصِيبُهُمَا الْبَوْلُ كَيْفَ يُصْنَعُ بِهِمَا وَهُوَ ثَخِينٌ كَثِيرُ الْحَشْوِ ؟ قَالَ: « يُغْسَلُ مَا ظَهَرَ مِنْهُ فِي وَجْهِهِ ».

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

‘I said to Al-Rezaasws, ‘The carpet and the bedding both being hit by the urine, how to deal with these two and it is bulky with a lot of padding’. Heasws said: ‘Wash whatever is apparent from it regarding its surface’.99

3. أَحْمَدُ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الثَّوْبِ يُصِيبُهُ الْبَوْلُ، فَيَنْفُذُ إِلَى الْجَانِبِ الْآخَرِ، وَعَنِ الْفَرْوِ وَمَا فِيهِ مِنَ الْحَشْوِ؟ قَالَ: « اغْسِلْ مَا أَصَابَ مِنْهُ، وَمَسَّ الْجَانِبَ الْآخَرَ، فَإِنْ أَصَبْتَ مَسَّ شَيْ‌ءٍ مِنْهُ، فَاغْسِلْهُ، وَإِلاَّ فَانْضَحْهُ بِالْمَاءِ ».

Ahmad, from Musa Bin Al Qasim, from Ibrahim Bin Abdul Hameed who said,

‘I asked Abu Al-Hassanasws about the clothes hit by the urine so it permeates to the other side, and about the fur and whatever is therein from the padding. Heasws said: ‘Wash whatever is hit from it, and touch the other side, so if the touch senses that something has from it has hit it, so wash it, or else sprinkle with the water’.100

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ حَكَمِ بْنِ حُكَيْمٍ الصَّيْرَفِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَبُولُ، فَلَا أُصِيبُ الْمَاءَ وَقَدْ أَصَابَ يَدِي شَيْ‌ءٌ مِنَ الْبَوْلِ، فَأَمْسَحُهُ بِالْحَائِطِ وَالتُّرَابِ، ثُمَّ تَعْرَقُ يَدِي، فَأَمْسَحُ وَجْهِي، أَوْ بَعْضَ جَسَدِي، أَوْ يُصِيبُ ثَوْبِي؟ قَالَ: « لَا بَأْسَ بِهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Hakam Bin Hukeym Al Sayrafi who said,

‘I said to Abu Abdullahasws, ‘I urinate but I do not pour the water, and something from the urine hits my hand, so I wipe it with the wall or the dust, then my hand sweats, so I wipe my face or part of my body, or touch my clothes’. Heasws said: ‘There is no problem with it’.101

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ أَنَّهُ قَالَ: فِي كِتَابِ سَمَاعَةَ رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام: « إِنْ أَصَابَ الثَّوْبَ شَيْ‌ءٌ مِنْ بَوْلِ السِّنَّوْرِ، فَلَا تَصْلُحُ الصَّلَاةُ فِيهِ حَتّى تَغْسِلَهُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said, ‘In a book of Sama’at,

(It has been narrated) raising it to Abu Abdullahasws: ‘If something from cat urine hits the clothes, so the Salaat would not be correct until you wash it (first)’.102

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ بَوْلِ الصَّبِيِّ؟ قَالَ: « تَصُبُّ عَلَيْهِ الْمَاءَ، وَإِنْ كَانَ قَدْ أَكَلَ، فَاغْسِلْهُ غَسْلاً، وَالْغُلَامُ وَالْجَارِيَةُ فِي ذلِكَ شَرَعٌ سَوَاءٌ ».

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

‘I asked Abu Abdullahasws about the urine of the child. Heasws said: ‘Pour the water over it, and if he had eaten, so wash it with a washing; and the boy and the girl with regards to that, in Law, are equal’.103

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْفُضَيْلِ بْنِ غَزْوَانَ، عَنِ الْحَكَمِ بْنِ حُكَيْمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي أَغْدُو إِلَى السُّوقِ، فَأَحْتَاجُ إِلَى الْبَوْلِ وَلَيْسَ عِنْدِي مَاءٌ، ثُمَّ أَتَمَسَّحُ، وَأَتَنَشَّفُ بِيَدِي، ثُمَّ أَمْسَحُهَا بِالْحَائِطِ وَبِالْأَرْضِ، ثُمَّ أَحُكُّ جَسَدِي بَعْدَ ذلِكَ؟ قَالَ: « لَا بَأْسَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Fazal Bin Gazwaan, from Al Hakam Bin Al Hukeym who said,

‘I said to Abu Abdullahasws, ‘I go to the market, so I become needy to urinate, and there is no water with me. Then I wipe it, and dry it by my hand. Then I wipe it (my hand) with the wall and with the earth. Then I scratch my body after that’. Heasws said: ‘There is no problem’.104

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْمُثَنّى، عَنْ‌ أَبِي أَيُّوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَدْخُلُ الْخَلَاءَ وَفِي يَدِي خَاتَمٌ فِيهِ اسْمٌ مِنْ أَسْمَاءِ اللهِ تَعَالى؟ قَالَ: « لَا، وَلَاتُجَامِعْ فِيهِ ». وَرُوِيَ أَيْضاً: « أَنَّهُ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ مِنَ الْخَلَاءِ، فَلْيُحَوِّلْهُ مِنَ الْيَدِ الَّتِي يَسْتَنْجِي بِهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Musna, from Abu Ayoub who said,

‘I said to Abu Abdullahasws, ‘I enter the toilet and in my hand is a ring wherein is a Name from the Names of Allahazwj the Exalted’. Heasws said: ‘No, and do not copulate while wearing it’.

And it is reported as well that whenever one wants to clean himself from the toilet, so let him transfer it from the hand which he is cleaning himself with.105

37- بَابُ أَبْوَالِ الدَّوَابِّ وَأَرْوَاثِهَا

Chapter 37 – The urine of the animals and their droppings

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ أَنَّهُمَا قَالَا: لَا تَغْسِلْ ثَوْبَكَ مِنْ بَوْلِ شَيْ‌ءٍ يُؤْكَلُ لَحْمُهُ.

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

Both, (5th and 6th Imamasws) said: ‘There is no need to wash your clothes from the urine of something that you can eat - its flesh’.106

2. حَمَّادٌ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَلْبَانِ الْإِبِلِ وَالْغَنَمِ وَالْبَقَرِ وَأَبْوَالِهَا وَلُحُومِهَا؟ فَقَالَ: « لَا تَوَضَّأْ مِنْهُ، إِنْ أَصَابَكَ مِنْهُ شَيْ‌ءٌ أَوْ ثَوْباً لَكَ، فَلَا تَغْسِلْهُ إِلاَّ أَنْ تَتَنَظَّفَ ». قَالَ: وَسَأَلْتُهُ عَنْ أَبْوَالِ الدَّوَابِّ وَالْبِغَالِ وَالْحَمِيرِ؟ فَقَالَ: « اغْسِلْهُ، فَإِنْ لَمْ تَعْلَمْ مَكَانَهُ، فَاغْسِلِ الثَّوْبَ كُلَّهُ؛ وَإِنْ شَكَكْتَ فَانْضَحْهُ ».

Hammad, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the milk of the camel, and the sheep, and the cow, and their urines and their flesh. So heasws said: ‘You don’t have to perform Ablution (Wudhu) from it if anything were to hit you from it, or your clothes, therefore do not wash it unless you want to clean’.

He (the narrator) said, ‘And I asked himasws about the urines of the animal, and the mules, and the donkeys. So heasws said: ‘Wash it, but if you do not know its place, then wash the cloth, all of it, and if you doubt, so sprinkle it (with water)’.107

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اغْسِلْ ثَوْبَكَ مِنْ أَبْوَالِ مَا لَايُؤْكَلُ لَحْمُهُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Wash your clothes from the urines for that whose flesh cannot be eaten’.108

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام فِي أَبْوَالِ الدَّوَابِّ تُصِيبُ الثَّوْبَ، فَكَرِهَهُ، فَقُلْتُ: أَلَيْسَ لُحُومُهَا حَلَالاً ؟ قَالَ: « بَلى، وَلكِنْ لَيْسَ مِمَّا جَعَلَهُ اللهُ لِلْأَكْلِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Bukeyr Bin Ayn, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws) regarding the urines of the animals hitting the clothes. So heasws disliked it. So I said to himasws, ‘Is not their flesh Permissible (to eat)?’ Heasws said: ‘Yes, but it is not from what Allahazwj Made for the eating’.109

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ أَبِي مَرْيَمَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا تَقُولُ فِي أَبْوَالِ الدَّوَابِّ وَأَرْوَاثِهَا؟ قَالَ: « أَمَّا أَبْوَالُهَا، فَاغْسِلْ إِنْ أَصَابَكَ؛ وَأَمَّا أَرْوَاثُهَا، فَهِيَ أَكْثَرُ مِنْ ذلِكَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin usman, from Abu Maryam who said,

‘I said to Abu Abdullahasws, ‘What are youasws saying regarding the urines of the animal and their droppings?’ Heasws said: ‘As for their urines, so wash if it hits you, and as for their droppings, so it is more than that’.110

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنْ أَبَانٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِرَوْثِ الْحَمِيرِ، وَاغْسِلْ أَبْوَالَهَا ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Barqy, from Aban, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with the dropping of the donkeys, but wash its urine’.111

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ مَالِكٍ الْجُهَنِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَمَّا يَخْرُجُ مِنْ مَنْخِرِ الدَّابَّةِ يُصِيبُنِي قَالَ: « لَا بَأْسَ بِهِ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from malik Al Jahny who said,

‘I asked Abu Abdullahasws about what comes out from the nostrils of the animals, hitting me. Heasws said: ‘There is no problem with it’.112

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ أَصَابَ الثَّوْبَ شَيْ‌ءٌ مِنْ بَوْلِ السِّنَّوْرِ، فَلَا يَصْلُحُ الصَّلَاةُ فِيهِ حَتّى تَغْسِلَهُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘If something from the urine of a cat were to hit the clothes, so the Salaat would not be correct in it, until you wash it’.113

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُلُّ شَيْ‌ءٍ يَطِيرُ فَلَا بَأْسَ بِبَوْلِهِ وَخُرْئِهِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Jameel Bin Darraj, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Everything which flies, so there is no problem with its urine and its droppings’.114

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي الْأَعَزِّ النَّخَّاسِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي أُعَالِجُ الدَّوَابَّ، فَرُبَّمَا خَرَجْتُ بِاللَّيْلِ وَقَدْ بَالَتْ وَرَاثَتْ، فَيَضْرِبُ أَحَدُهَا بِرِجْلِهِ أَوْ يَدِهِ، فَيَنْضِحُ عَلى ثِيَابِي، فَأُصْبِحُ فَأَرى أَثَرَهُ فِيهِ ؟ فَقَالَ: « لَيْسَ عَلَيْكَ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Hakam, from Abu Al Azza Al Nakhhas who said,

‘I said to Abu Abdullahasws, ‘I treat the animal, so sometimes I go out at night and they have urinated or excreted, so one of them strikes it with its feet or its forelegs, so it splashes upon my clothes. So I wake up in the morning and I see its traces in it’. So heasws said: ‘There is nothing upon you’.115

38- بَابُ الثَّوْبِ يُصِيبُهُ الدَّمُ وَالْمِدَّةُ

Chapter 38 – The clothes hit by the blood and the pus

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ، عَنِ الْمُعَلّى أَبِي عُثْمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: دَخَلْتُ عَلى أَبِي جَعْفَرٍ عليه‌السلام وَهُوَ يُصَلِّي، فَقَالَ لِي قَائِدِي: إِنَّ فِي ثَوْبِهِ دَماً، فَلَمَّا انْصَرَفَ، قُلْتُ لَهُ: إِنَّ قَائِدِي أَخْبَرَنِي أَنَّ بِثَوْبِكَ دَماً؟ فَقَالَ لِي: « إِنَّ بِي دَمَامِيلَ، وَلَسْتُ أَغْسِلُ ثَوْبِي حَتّى تَبْرَأَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Al Moalla Abu Usman, from Abu Baseer who said,

‘I went over to Abu Ja’farasws and heasws was praying Salaat. So my guide said to me, ‘There is blood in hisasws clothes’. So when heasws finished, I said to himasws, ‘My guide informs me that there is blood in yourasws clothes’. So heasws said to me: ‘I have pimples, and Iasws will not wash myasws clothes until Iasws am cured’.116

2. أَحْمَدُ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ بِهِ الْقَرْحُ أَوِ الْجُرْحُ، وَلَايَسْتَطِيعُ أَنْ يَرْبِطَهُ، وَلَايَغْسِلَ دَمَهُ؟ قَالَ: « يُصَلِّي، وَلَايَغْسِلُ ثَوْبَهُ كُلَّ يَوْمٍ إِلاَّ مَرَّةً؛ فَإِنَّهُ لَايَسْتَطِيعُ أَنْ يَغْسِلَ ثَوْبَهُ كُلَّ سَاعَةٍ ».

Ahmad, from Usman Bin Isa, from Sama’at who said,

‘I asked about the man with the sore and the wound, and he is not able upon bandaging it nor washing his blood away. Heasws said: ‘He should pray Salaat and would not (have to) wash his clothes every day except for once, if he was not able upon washing his clothes every hour’.117

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لَهُ: الدَّمُ يَكُونُ فِي الثَّوْبِ عَلَيَّ وَأَنَا فِي الصَّلَاةِ؟ قَالَ: « إِنْ رَأَيْتَ وَعَلَيْكَ ثَوْبٌ غَيْرُهُ، فَاطْرَحْهُ وَصَلِّ؛ وَإِنْ لَمْ يَكُنْ عَلَيْكَ غَيْرُهُ، فَامْضِ فِي صَلَاتِكَ، وَلَا إِعَادَةَ عَلَيْكَ مَا لَمْ يَزِدْ عَلى مِقْدَارِ الدِّرْهَمِ، وَمَا كَانَ أَقَلَّ مِنْ ذلِكَ، فَلَيْسَ بِشَيْ‌ءٍ، رَأَيْتَهُ قَبْلُ أَوْ لَمْ تَرَهُ، وَإِذَا كُنْتَ قَدْ رَأَيْتَهُ وَهُوَ أَكْثَرُ مِنْ مِقْدَارِ الدِّرْهَمِ، فَضَيَّعْتَ غَسْلَهُ، وَصَلَّيْتَ فِيهِ صَلَاةً كَثِيرَةً، فَأَعِدْ مَا صَلَّيْتَ فِيهِ ».

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

I said to himasws, ‘The blood which happens to be in the clothes which are upon me, and I am in the Salaat’. Heasws said: ‘If you can see it and upon you is a cloth other than it, so remove it and pray Salaat; and if there does not happen to be (any cloth) other than it, so continue to be in your Salaat and there is no repeating upon you for as long as it (the blood) does not increase upon a measurement of the Dirham (coin); and whatever was less than that, so it is not with anything, whether you had seen it beforehand or not seen it; and when it was such that you had seen it and it is more than a measurement of the Dirham (coin), and you had missed washing it and prayed Salaat in it, many Salaats, so repeat whatever you had prayed in it’.118

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ عَلِيّاً عليه‌السلام كَانَ لَايَرى بَأْساً بِدَمِ مَا لَمْ يُذَكَّ يَكُونُ فِي الثَّوْبِ فَيُصَلِّي فِيهِ الرَّجُلُ » يَعْنِي دَمَ السَّمَكِ.

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

(It has been narrated) from Abu Abdullahasws having said that Aliasws did not see any problem with blood what does not get slaughtered, if it happens to be in the clothes, so the man prays Salaat in it – meaning the blood of the fish’.119

5. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ يَسِيلُ مِنْ أَنْفِهِ الدَّمُ: هَلْ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهُ يَعْنِي جَوْفَ الْأَنْفِ؟ فَقَالَ: « إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهُ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty who said,

‘Abu Abdullahasws was asked about a man from whose nose the blood flowed, ‘Is it upon him that he washes its inside, meaning the inside of the nose?’ So heasws said: ‘But rather, upon him is that he washes what is apparent from it’.120

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنِ الْعَبْدِ الصَّالِحِ عليه‌السلام، قَالَ: سَأَلَتْهُ أُمُّ وَلَدٍ لِأَبِيهِ، فَقَالَتْ: جُعِلْتُ فِدَاكَ، إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْ‌ءٍ وَأَنَا أَسْتَحْيِي مِنْهُ. قَالَ: « سَلِي، وَلَاتَسْتَحْيِي ». قَالَتْ: أَصَابَ ثَوْبِي دَمُ الْحَيْضِ، فَغَسَلْتُهُ فَلَمْ يَذْهَبْ أَثَرُهُ؟ فَقَالَ: « اصْبَغِيهِ بِمِشْقٍ حَتّى يَخْتَلِطَ وَيَذْهَبَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Al-Abd Al-Salihasws (7th Imamasws), said, ‘A mother of a child of hisasws son asked himasws saying, ‘May I be sacrificed for youasws! I would like to ask youasws about something but I am too embarrassed from it’. Heasws said: ‘Ask measws and do not be embarrassed’. She said, ‘My clothes were hit by blood of the menstruation, so I washed it but it’s trace did not go away’. So heasws said: ‘Dye it with red pigment until it mixes and goes away’.121

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « دَمُكَ أَنْظَفُ مِنْ دَمِ غَيْرِكَ، إِذَا كَانَ فِي ثَوْبِكَ شِبْهُ النَّضْحِ مِنْ دَمِكَ، فَلَا بَأْسَ، وَإِنْ كَانَ دَمُ غَيْرِكَ ـ قَلِيلاً، أَوْ كَثِيراً ـ فَاغْسِلْهُ ».

Ali Bin Ibrahim, from Ahmad Bin Abu Abdullah, from his father, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘Your blood is cleaner than the blood of someone else. When it was in your clothes, like a drop from you own blood, so there is no problem, and if it was the blood of someone else, whether it was little or more, so wash it’.122

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ دَمِ الْبَرَاغِيثِ يَكُونُ فِي الثَّوْبِ: هَلْ يَمْنَعُهُ ذلِكَ مِنَ الصَّلَاةِ فِيهِ؟ قَالَ: « لَا، وَإِنْ كَثُرَ فَلَا بَأْسَ أَيْضاً بِشِبْهِهِ مِنَ الرُّعَافِ يَنْضَحُهُ وَلَايَغْسِلُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Al Halby who said,

‘I asked Abu Abdullahasws about the blood of fleas which happens to be in the clothes, ‘Would that prevent him from praying Salaat in them?’ Heasws said: ‘No, and even if there were many. So, there is no problem as well with its like from the nose-bleed. One would sprinkle it (with water) and would not wash it’.

وَرُوِيَ أَيْضاً: « أَنَّهُ لَايُغْسَلُ بِالرِّيقِ شَيْ‌ءٌ إِلاَّ الدَّمُ ».

And it is reported that nothing would be washed from the saliva except for the blood.123

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ، قَالَ: كَتَبْتُ إِلَى الرَّجُلِ عليه‌السلام: هَلْ يَجْرِي دَمُ الْبَقِّ مَجْرى دَمِ الْبَرَاغِيثِ ؟ وَهَلْ يَجُوزُ لِأَحَدٍ أَنْ يَقِيسَ بِدَمِ الْبَقِّ عَلَى الْبَرَاغِيثِ، فَيُصَلِّيَ فِيهِ، وَأَنْ يَقِيسَ عَلى نَحْوِ هذَا، فَيَعْمَلَ بِهِ؟ فَوَقَّعَ عليه‌السلام: « يَجُوزُ الصَّلَاةُ، وَالطُّهْرُ مِنْهُ أَفْضَلُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al rayyan who said,

‘I wrote to the manasws, ‘Would (the same Law) flow for the blood of the bugs what flows for the blood of the fleas, and it is allowed for anyone that he analogises by the blood of the bugs upon the fleas, so he prays Salaat in it, and if he does analogise upon the approximate of this, so can he act upon it?’ So heasws signed: ‘The Salaat is allowed, and the purification from it is superior’.124

39- بَابُ الْكَلْبِ يُصِيبُ الثَّوْبَ وَالْجَسَدَ وَغَيْرَهُ مِمَّا يُكْرَهُ أَنْ يُمَسَّ شَيْ‌ءٌ مِنْهُ

Chapter 39 – The dog hits the clothes, and the body, and something else from what is disliked that it touches anything from it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا مَسَّ ثَوْبَكَ الْكَلْبُ، فَإِنْ كَانَ يَابِساً، فَانْضَحْهُ؛ وَإِنْ كَانَ رَطْباً، فَاغْسِلْهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘When the dog touches your clothes, so if it was dry then sprinkle it, and if it was wet then wash it’.125

2. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْكَلْبِ يُصِيبُ شَيْئاً مِنْ جَسَدِ الرَّجُلِ؟ قَالَ: « يَغْسِلُ الْمَكَانَ الَّذِي أَصَابَهُ ».

Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the dog hitting something from the body of the man. Heasws said: ‘He should wash the place which it hit him’.126

3. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ النَّيْسَابُورِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ الرَّطْبَةِ قَدْ وَقَعَتْ فِي الْمَاءِ تَمْشِي عَلَى الثِّيَابِ: أَيُصَلّى فِيهَا؟ قَالَ: « اغْسِلْ مَا رَأَيْتَ مِنْ أَثَرِهَا، وَمَا لَمْ تَرَهُ فَانْضَحْهُ بِالْمَاءِ ».

Muhammad Bin Yahya, from Al Amraky Bin Ali Al Neyshapoury,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Musaasws, said, ‘I asked himasws about the wet mouse which had fallen into the water, walking upon the clothes, can one pray Salaat in them?’ Heasws said: ‘Wash whatever you see from its effects, and what you cannot see, so sprinkle it with the water’.127

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ: هَلْ يَحِلُّ أَنْ يَمَسَّ الثَّعْلَبَ وَالْأَرْنَبَ، أَوْ شَيْئاً مِنَ السِّبَاعِ، حَيّاً أَوْ مَيِّتاً؟ قَالَ: « لَا يَضُرُّهُ، وَلكِنْ يَغْسِلُ يَدَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of our companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws, ‘Is it Permissible if the fox, and the rabbit, or something from the predators touches, whether it is alive or dead?’ Heasws said: ‘It would not harm him, but he should wash his hands’.128

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ يَقَعُ ثَوْبُهُ عَلى جَسَدِ الْمَيِّتِ؟ قَالَ: « إِنْ كَانَ غُسِّلَ، فَلَا تَغْسِلْ مَا أَصَابَ ثَوْبَكَ مِنْهُ، وَإِنْ كَانَ لَمْ يُغَسَّلْ، فَاغْسِلْ مَا أَصَابَ ثَوْبَكَ مِنْهُ » يَعْنِي إِذَا بَرَدَ الْمَيِّتُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Ibrahim Bin Maymoun who said,

‘I asked Abu Abdullahasws about a man whose clothes fall upon a body of the deceased. Heasws said: ‘If it (dead body) had been washed, so you would not wash whatever hits your clothes from it; and if it was so that it had not been washed, so wash whatever hits your clothes from it – meaning when the dead body is cold’.129

6. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ مُوسَى بْنِ جَعْفَرٍ عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ ثَوْبَهُ خِنْزِيرٌ، فَلَمْ يَغْسِلْهُ، فَذَكَرَ ذلِكَ وَهُوَ فِي صَلَاتِهِ: كَيْفَ يَصْنَعُ ؟ قَالَ: « إِنْ كَانَ دَخَلَ فِي صَلَاتِهِ، فَلْيَمْضِ؛ وَإِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ، فَلْيَنْضَحْ مَا أَصَابَ مِنْ ثَوْبِهِ إِلاَّ أَنْ يَكُونَ فِيهِ أَثَرٌ، فَيَغْسِلُهُ ».

Muhammad Bin yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’farasws, from Musa Bin Ja’farasws, said, ‘I asked himasws about the man whose clothes were hit by a pig, but he did not wash it, and he remembered that while he was in his Salaat. How should he deal with it?’ Heasws said: ‘If he had already entered into his Salaat, so let him continue; and if he had not yet entered into his Salaat, so let him sprinkle upon his clothes whatever had been it (touched upon), except if there happen to be traces therein, so he should wash it’.130

40- بَابُ صِفَةِ التَّيَمُّمِ‌

Chapter 40 – Description of Tayammum (Performing Ablution (Wudhu) with dust in lieu of water)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ التَّيَمُّمِ، فَضَرَبَ بِيَدِهِ الْأَرْضَ، ثُمَّ رَفَعَهَا‌ فَنَفَضَهَا، ثُمَّ مَسَحَ بِهَا جَبِينَيْهِ وَكَفَّيْهِ مَرَّةً وَاحِدَةً

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Sahl, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Ibn Bukeyr, from Zurara who said,

‘I asked Abu Ja’farasws about the Tayammum, so heasws struck the ground with hisasws hand, then raised it and shook it (the dust). Then heasws wiped hisasws forehead with it, and (the back of his) wrist, once’.131

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ سُئِلَ عَنِ التَّيَمُّمِ، فَتَلَا هذِهِ الْآيَةَ: (وَالسّارِقُ وَالسّارِقَةُ فَاقْطَعُوا أَيْدِيَهُما) وَقَالَ: (فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرافِقِ) قَالَ: « فَامْسَحْ عَلى كَفَّيْكَ مِنْ حَيْثُ مَوْضِعِ الْقَطْعِ » وَقَالَ: (وَما كانَ رَبُّكَ نَسِيًّا)

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from one of our companions,

(It has been narrated) from Abu Abdullahasws having been asked about the Tayammum, so heasws recited this Verse [5:38] And (as for) the man who steals and the woman who steals, cut off their hands, and Said [5:6] wash your faces and your hands as far as the elbows. Heasws said: ‘Therefore wipe upon (the back of your) wrists from where is the place of the cut. And Heazwj Said [19:64] and your Lord was not forgetful’.132

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْكَاهِلِيِّ، قَالَ: سَأَلْتُهُ عَنِ التَّيَمُّمِ، قَالَ: فَضَرَبَ بِيَدِهِ عَلَى الْبِسَاطِ، فَمَسَحَ بِهَا وَجْهَهُ، ثُمَّ مَسَحَ‌ كَفَّيْهِ إِحْدَاهُمَا عَلى ظَهْرِ الْأُخْرى.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al Kahily who said,

‘I asked himasws about the Tayammum. So heasws struck with hisasws hand upon the rug, and heasws wiped hisasws face with it. Then heasws wiped his wrists, one of them upon the back of the other’.133

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ التَّيَمُّمِ، فَقَالَ: « إِنَّ عَمَّارَ بْنَ يَاسِرٍ أَصَابَتْهُ جَنَابَةٌ، فَتَمَعَّكَ كَمَا تَتَمَعَّكُ الدَّابَّةُ، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا عَمَّارُ، تَمَعَّكْتَ كَمَا تَتَمَعَّكُ الدَّابَّةُ؟! » فَقُلْتُ لَهُ: كَيْفَ التَّيَمُّمُ؟ فَوَضَعَ يَدَهُ عَلَى الْمِسْحِ، ثُمَّ رَفَعَهَا، فَمَسَحَ وَجْهَهُ، ثُمَّ‌ مَسَحَ فَوْقَ الْكَفِّ قَلِيلاً. وَرَوَاهُ عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazza,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Tayammum, so heasws said: ‘Ammar Bin Yasser was hit by the sexual impurity, so he rolled upon the ground like the rolling of the animal. So Rasool-Allahsaww said to him: ‘O Ammar! You are rolling just as the animal does’. So I said to himasws, ‘How is the Tayammum?’ So heasws placed hisasws hand upon the rough cloth, then raised it, so heasws wiped hisasws face, then wiped above the wrist, a little’.

And it is reported from his father, from Ibn Abu Umeyr, from Abu Ayoub.134

5. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ النَّوْفَلِيِّ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: لَاوُضُوءَ مِنْ مُوطَإٍ ». قَالَ النَّوْفَلِيُّ: يَعْنِي مَا تَطَأُ عَلَيْهِ بِرِجْلِكَ

Muhammad Bin Yahya, from Al Husayn Bin Ali Al Kufy, from Al Nowfaly, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Ablution (Wudhu) is invalid from the place you walk on’.

Al-Nowfaly (the narrator) said, ‘It means the place on which one steps’.135

6. الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ، عَنْ سَهْلِ بْنِ جُمْهُورٍ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَنِيِّ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « نَهى أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام أَنْ يَتَيَمَّمَ الرَّجُلُ بِتُرَابٍ مِنْ أَثَرِ الطَّرِيقِ ».

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Hasany, from Al Hassan Bin Al Husayn Al Urny, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws forbade that a man performs Tayammum with the dust of the road’.136

41- بَابُ الْوَقْتِ الَّذِي يُوجِبُ التَّيَمُّمَ، وَمَنْ تَيَمَّمَ ثُمَّ وَجَدَ الْمَاءَ

Chapter 41 – The timing which Obligates the Tayammum, and the one who performs Tayammum, then finds the water

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِذَا لَمْ تَجِدْ مَاءً وَأَرَدْتَ التَّيَمُّمَ، فَأَخِّرِ التَّيَمُّمَ إِلى آخِرِ الْوَقْتِ، فَإِنْ فَاتَكَ الْمَاءُ، لَمْ تَفُتْكَ الْأَرْضُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim, who said,

‘I heard himasws saying: ‘When you cannot find water and intend the Tayammum, so delay the Tayammum up to the end of the time (of Salaat). So if the water is missed, (but) the earth would not be missed’.137

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِذَا لَمْ يَجِدِ الْمُسَافِرُ الْمَاءَ، فَلْيَطْلُبْ مَا دَامَ فِي الْوَقْتِ، فَإِذَا خَافَ أَنْ يَفُوتَهُ الْوَقْتُ، فَلْيَتَيَمَّمْ وَلْيُصَلِّ فِي آخِرِ الْوَقْتِ، فَإِذَا وَجَدَ الْمَاءَ، فَلَا قَضَاءَ عَلَيْهِ، وَلْيَتَوَضَّأْ لِمَا يَسْتَقْبِلُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘When the traveller cannot find the water, so let him seek for as long as he is within the time (for the Salaat). But if he fears missing the time, so let him perform Tayammum, and let him pray Salaat during the end time. So when he does find the water, there would be no repayment (of the Salaat) upon him, and let him perform Ablution (Wudhu) for what is next (Salaat)’.138

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا لَمْ يَجِدِ الرَّجُلُ طَهُوراً، وَكَانَ جُنُباً، فَلْيَمْسَحْ مِنَ الْأَرْضِ وَيُصَلِّي، فَإِذَا وَجَدَ مَاءً، فَلْيَغْتَسِلْ وَقَدْ أَجْزَأَتْهُ صَلَاتُهُ الَّتِي صَلّى ».

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

‘I heard Abu Abdullahasws saying: ‘When the man does not find cleanliness and he was with sexual impurity, so let him wipe from the earth, and he should pray Salaat. So when he does find water, so let him wash, and his Salaat would suffice him, which he prayed’.139

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ‌ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: يُصَلِّي الرَّجُلُ بِوُضُوءٍ وَاحِدٍ صَلَاةَ اللَّيْلِ وَالنَّهَارِ كُلَّهَا؟ قَالَ: « نَعَمْ، مَا لَمْ يُحْدِثْ ». قُلْتُ: فَيُصَلِّي بِتَيَمُّمٍ وَاحِدٍ صَلَاةَ اللَّيْلِ وَالنَّهَارِ كُلَّهَا؟ قَالَ: « نَعَمْ، مَا لَمْ يُحْدِثْ، أَوْ يُصِبْ مَاءً ». قُلْتُ: فَإِنْ أَصَابَ الْمَاءَ، وَرَجَا أَنْ يَقْدِرَ عَلى مَاءٍ آخَرَ، وَظَنَّ أَنَّهُ يَقْدِرُ عَلَيْهِ كُلَّمَا أَرَادَ، فَعَسُرَ ذلِكَ عَلَيْهِ؟ قَالَ: « يَنْقُضُ ذلِكَ تَيَمُّمَهُ، وَعَلَيْهِ أَنْ يُعِيدَ التَّيَمُّمَ ». قُلْتُ: فَإِنْ أَصَابَ الْمَاءَ وَقَدْ دَخَلَ فِي الصَّلَاةِ؟ قَالَ: « فَلْيَنْصَرِفْ، وَلْيَتَوَضَّأْ مَا لَمْ يَرْكَعْ، فَإِنْ كَانَ قَدْ رَكَعَ، فَلْيَمْضِ فِي صَلَاتِهِ؛ فَإِنَّ التَّيَمُّمَ أَحَدُ الطَّهُورَيْنِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, Altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘The man prays Salaat with one Ablution (Wudhu), the night Salaats and the day Salaats, all of them’. Heasws said: ‘Yes, for as long as an event does not occur (breaking his Ablution (Wudhu))’. I said, ‘Supposing he prays Salaats with one Tayammum, the night Salaats and the day Salaats, all of them?’ Heasws said: ‘Yes, for as long as an event does not occur (breaking his Tayammum), or he finds water’.

I said, ‘Supposing he does find the water and hopes that he would be able upon finding another water, and if he thinks that he would be able upon it every time, but that is difficult upon him?’ Heasws said: ‘That would break his Tayammum, and upon him that he repeats the Tayammum’.

I said, ‘Supposing if he finds the water and already entered into the Salaat?’ Heasws said: ‘So let him leave it for as long as he has not performed a bowing. So if it was so that he had performed a bowing, so let him continue in his Salaat, for the Tayammum is one of the two purifiers’.140

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللهِ بْنِ عَاصِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ لَايَجِدُ الْمَاءَ، فَيَتَيَمَّمُ وَيُقِيمُ فِي الصَّلَاةِ، فَجَاءَ الْغُلَامُ، فَقَالَ: هُوَ ذَا الْمَاءُ؟ فَقَالَ: « إِنْ كَانَ لَمْ يَرْكَعْ، فَلْيَنْصَرِفْ وَلْيَتَوَضَّأْ؛ وَإِنْ كَانَ قَدْ رَكَعَ، فَلْيَمْضِ فِي صَلَاتِهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Abdullah Bin Aasim who said,

‘I asked Abu Abdullahasws about the man not finding the water, so he performs Tayammum and stands regarding his Salaat. So the boy (servant) comes over and says, ‘Here is the water’’. So heasws said: ‘If he had not performed a bowing, so let him leave, and let him perform Ablution (Wudhu); and if it was so that he had already performed a bowing, so let him continue in his Salaat’.141

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَكُونُ فِي السَّفَرِ، وَتَحْضُرُ الصَّلَاةُ وَلَيْسَ مَعِي مَاءٌ، وَيُقَالُ: إِنَّ الْمَاءَ قَرِيبٌ مِنَّا: أَفَأَطْلُبُ الْمَاءَ وَأَنَا فِي وَقْتٍ يَمِيناً وَشِمَالاً؟ قَالَ: « لَا تَطْلُبِ الْمَاءَ، وَلكِنْ تَيَمَّمْ؛ فَإِنِّي أَخَافُ عَلَيْكَ التَّخَلُّفَ عَنْ أَصْحَابِكَ، فَتَضِلَّ، فَيَأْكُلَكَ السَّبُعُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Dawood Al Raqqy who said,

‘I said to Abu Abdullahasws, ‘I happen to be in the journey and the Salaat becomes due, and there is no water with me, and it is said that the water is nearby from us, should I seek the water left and right and I am in the time (for Salaat)?’ Heasws said: ‘Do not seek the water, but perform Tayammum, for Iasws fear upon you, being left behind from your companions, so would stray and the predators might devour you’.142

7. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَمُرُّ بِالرَّكِيَّةِ وَلَيْسَ مَعَهُ دَلْوٌ؟ قَالَ: « لَيْسَ عَلَيْهِ أَنْ يَنْزِلَ الرَّكِيَّةَ؛ إِنَّ رَبَّ الْمَاءِ هُوَ رَبُّ الْأَرْضِ، فَلْيَتَيَمَّمْ ».

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘I asked Abu Abdullahasws about the man who passes by the water well and there is no bucket with him (to draw the water with)’. Heasws said: ‘It is not upon him that he descends into the water well. The Lordazwj of the water, Heazwj is (also) the Lordazwj of the earth. So let him perform Tayammum’.143

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ يَعْقُوبَ بْنِ سَالِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ لَايَكُونُ مَعَهُ مَاءٌ، وَالْمَاءُ عَنْ يَمِينِ الطَّرِيقِ وَيَسَارِهِ غَلْوَتَيْنِ، أَوْ نَحْوَ ذلِكَ؟ قَالَ: « لَا آمُرُهُ أَنْ يُغَرِّرَ بِنَفْسِهِ، فَيَعْرِضَ لَهُ لِصٌّ أَوْ سَبُعٌ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Yaqoub Bin Salim who said,

‘I asked Abu Abdullahasws about a man who does not happen to have water with him, and the water is on the right of the road and the left, a couple of stone’s throw away or approximately that. Heasws said: ‘Iasws do not order him that he should endanger himself, so a thief would present himself or a predator’.144

9. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ وَعَنْبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَتَيْتَ الْبِئْرَ وَأَنْتَ جُنُبٌ، وَلَمْ تَجِدْ دَلْواً وَلَاشَيْئاً تَغْرِفُ بِهِ، فَتَيَمَّمْ بِالصَّعِيدِ؛ فَإِنَّ رَبَّ الْمَاءِ وَرَبَّ الصَّعِيدِ وَاحِدٌ، وَلَاتَقَعْ فِي الْبِئْرِ، وَلَاتُفْسِدْ عَلَى الْقَوْمِ مَاءَهُمْ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Mansour Bin Hazim, from Ibn Abu Yafour and Anbasa Bin Mus’ab,

(It has been narrated) from Abu Abdullahasws having said: ‘When you come to the well and you are with sexual impurity and cannot find a bucket (to withdraw the water with) and there is nothing else to scoop it with, so perform Tayammum with the soil, for the Lordazwj of the water and the Lordazwj of the soil, is One; and neither fall into the well, nor spoil upon the people, their water’.145

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَانَ فِي سَفَرٍ، وَكَانَ مَعَهُ مَاءٌ، فَنَسِيَهُ وَتَيَمَّمَ وَصَلّى، ثُمَّ ذَكَرَ أَنَّ مَعَهُ مَاءً قَبْلَ أَنْ يَخْرُجَ الْوَقْتُ؟ قَالَ: « عَلَيْهِ أَنْ يَتَوَضَّأَ، وَيُعِيدَ الصَّلَاةَ ». قَالَ: وَسَأَلْتُهُ عَنْ تَيَمُّمِ الْحَائِضِ وَالْجُنُبِ سَوَاءٌ إِذَا لَمْ يَجِدَا مَاءً؟ قَالَ: « نَعَمْ ».

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

‘I asked himasws about a man who was in a journey and with his was some water, but he forgot it and performed Tayammum and prayed Salaat. Then he remember that with him was some water before the exit of the time (of the Salaat). Heasws said: ‘Upon him is that he should perform Ablution (Wudhu) and repeat the Salaat’.

He (the narrator) said, ‘And I asked himasws about the Tayammum of the menstruating woman and the one with sexual impurity was the saw when they cannot find the water?’ Heasws said: ‘Yes’.146

42- بَابُ الرَّجُلِ يَكُونُ مَعَهُ الْمَاءُ الْقَلِيلُ فِي السَّفَرِ وَيَخَافُ الْعَطَشَ

Chapter 42 – The man happens to have very little water with him during the journey and he fears the thirst

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي السَّفَرِ، وَلَيْسَ مَعَهُ مَاءٌ إِلاَّ قَلِيلٌ، وَخَافَ إِنْ هُوَ اغْتَسَلَ أَنْ يَعْطَشَ، قَالَ: « إِنْ خَافَ عَطَشاً، فَلَا يُهَرِيقُ مِنْهُ قَطْرَةً، وَلْيَتَيَمَّمْ بِالصَّعِيدِ؛ فَإِنَّ الصَّعِيدَ أَحَبُّ إِلَيَّ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Sinan,

(It has been narrated) from Abu Abdullahasws regard a man who is hit by sexual impurity during the journey and there is no water with him except for a little, and he fears if he were to wash, he would be thirsty. Heasws said: ‘If he fears thirst, so he should not spill a drop from it, and let him perform Tayammum with the soil, for the soil would be more beloved to measws’.147

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُجْنِبُ، وَمَعَهُ مِنَ الْمَاءِ قَدْرُ مَا يَكْفِيهِ لِشُرْبِهِ: أَيَتَيَمَّمُ، أَوْ يَتَوَضَّأُ؟ قَالَ: « يَتَيَمُّمُ أَفْضَلُ، أَلَاتَرى أَنَّهُ إِنَّمَا جُعِلَ عَلَيْهِ نِصْفُ الطَّهُورِ ».

Al Husayn Bin Muhammad,f rom Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from hammad Bin Usman, from Ibn Abu Yafour who said,

‘I asked Abu Abdullahasws about the man who comes to be with sexual impurity and with him is the water of a measurement of what would suffice him for his drinking. Should he perform Tayammum or an Ablution (Wudhu)?’ Heasws said: ‘The Tayammum is superior. Do you not see that rather half the purification has been made to be upon him?’148

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ وَجَمِيلٍ، قَالَا: قُلْنَا لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِمَامُ قَوْمٍ أَصَابَتْهُ جَنَابَةٌ فِي السَّفَرِ، وَلَيْسَ مَعَهُ مَاءٌ يَكْفِيهِ لِلْغُسْلِ: أَيَتَوَضَّأُ بَعْضُهُمْ وَيُصَلِّي بِهِمْ؟ قَالَ: « لَا، وَلكِنْ يَتَيَمَّمُ وَيُصَلِّي بِهِمْ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَدْ جَعَلَ التُّرَابَ طَهُوراً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran and Jameel who both said,

‘We said to Abu Abdullahasws, ‘A Prayer leader of a group of people gets him by the sexual impurity during the journey and there is no water with him which would suffice him for the washing. Should one of them perform Ablution (Wudhu) and he should pray Salaat with them?’ Heasws said: ‘No, but let him perform Tayammum, and he should pray Salaat with them, for Allahazwj Mighty and Majestic has made the dust to be a purifier’.149

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، قَالَ: إِنْ كَانَتِ الْأَرْضُ مُبْتَلَّةً، وَلَيْسَ فِيهَا تُرَابٌ وَلَامَاءٌ، فَانْظُرْ أَجَفَّ مَوْضِعٍ تَجِدُهُ، فَتَيَمَّمْ مِنْ غُبَارِهِ، أَوْ شَيْ‌ءٍ مُغْبَرٍّ؛ وَإِنْ كَانَ فِي حَالٍ لَايَجِدُ إِلاَّ الطِّينَ، فَلَا بَأْسَ أَنْ يَتَيَمَّمَ بِهِ.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira,

‘Heasws said: ‘If it was so that the earth was wet and there was not dust therein nor any water, so look around for the most dry of places you can find, then perform Tayammum from its dust or something covered in dust; and if it was is a situation where you cannot find except for the clay, then there is no problem if you were to perform Tayammum with it’.150

43- بَابُ الرَّجُلِ يُصِيبُهُ الْجَنَابَةُ، فَلَا يَجِدُ إِلاَّ الثَّلْجَ، أَوِ الْمَاءَ الْجَامِدَ‌

Chapter 43 – The man is hit by the sexual impurity but he cannot find except for the snow or the frozen water

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَجْنَبَ فِي سَفَرٍ، وَلَمْ يَجِدْ إِلاَّ الثَّلْجَ، أَوْ مَاءً جَامِداً؟ فَقَالَ: « هُوَ بِمَنْزِلَةِ الضَّرُورَةِ يَتَيَمَّمُ، وَلَا أَرى أَنْ يَعُودَ إِلى هذِهِ الْأَرْضِ الَّتِي تُوبِقُ دِينَهُ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a man who comes to be with sexual impurity during the journey and cannot find except for the snow or frozen water. So heasws said: ‘He would be at the status of the desperate one. He should perform Tayammum, and Iasws do not view that he should return to such a land which ruins his Religion’.151

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: قَالَ: « إِنْ أَجْنَبَ فَعَلَيْهِ أَنْ يَغْتَسِلَ عَلى مَا كَانَ مِنْهُ، وَإِنِ احْتَلَمَ تَيَمَّمَ ».

Ali Bin Ibrahim, from his father, raising it, said,

‘Heasws said: ‘If one comes to be with sexual impurity, so upon him is that he should wash upon whatever was upon him, and if he were to bed-wet, he should perform Tayammum’.152

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْهُ الْجَنَابَةُ فِي لَيْلَةٍ بَارِدَةٍ يَخَافُ عَلى نَفْسِهِ التَّلَفَ إِنِ اغْتَسَلَ؟ قَالَ: « يَتَيَمَّمُ وَيُصَلِّي، فَإِذَا أَمِنَ الْبَرْدَ، اغْتَسَلَ وَأَعَادَ الصَّلَاةَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ja’far Bin basher, from the one who reported it,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a man who is hit by the sexual impurity during a cold night, fearing upon himself of the damage if he were to wash’. Heasws said: ‘He should perform Tayammum, and he should pray Salaat. So when he is safe from the cold, he should wash and repeat the Salaat’.153

44- بَابُ التَّيَمُّمِ بِالطِّينِ‌

Chapter 44 – The Tayammum with the clay

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كُنْتَ فِي حَالٍ لَاتَقْدِرُ إِلاَّ عَلَى الطِّينِ، فَتَيَمَّمْ بِهِ؛ فَإِنَّ اللهَ أَوْلى بِالْعُذْرِ إِذَا لَمْ يَكُنْ مَعَكَ ثَوْبٌ جَافٌّ، أَوْ لِبْدٌ تَقْدِرُ أَنْ تَنْفُضَهُ، وَتَتَيَمَّمَ بِهِ ». وَفِي رِوَايَةٍ أُخْرى: « صَعِيدٌ طَيِّبٌ وَمَاءٌ طَهُورٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘When you were is a situation not being able upon except for the clay, so perform Tayammum with it, for Allahazwj is the Highest for the Excusing, when there does not happen to be dry clothes with you, or a brick to be able to break it and perform Tayammum with it’.

And in another report, ‘Soil is good and water is a purifier’.154

45- بَابُ الْكَسِيرِ وَالْمَجْدُورِ وَمَنْ بِهِ الْجِرَاحَاتُ وَتُصِيبُهُمُ الْجَنَابَةُ‌

Chapter 45 – The one with a broken (limb), and the one with pockmarks, and the one with the injuries, and they are hit by the sexual impurity

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الرَّجُلِ يَكُونُ بِهِ الْقَرْحُ وَالْجِرَاحَةُ يُجْنِبُ؟ قَالَ: « لَا بَأْسَ بِأَنْ لَايَغْتَسِلَ، وَيَتَيَمَّمَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the man who happens to be with the sores and the injuries, experiences the sexual impurity. Heasws said: ‘There is no problem with it if he does not wash, and he performs Tayammum’.155

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « يَتَيَمَّمُ الْمَجْدُورُ وَالْكَسِيرُ بِالتُّرَابِ إِذَا أَصَابَتْهُ الْجَنَابَةُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one with pockmarks and with the broken limb would perform Tayammum with the dust when the sexual impurity hits him’.156

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَحْمَدَ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ مَجْدُورٍ أَصَابَتْهُ جَنَابَةٌ؟ قَالَ: « إِنْ كَانَ أَجْنَبَ هُوَ، فَلْيَغْتَسِلْ؛ وَإِنْ كَانَ احْتَلَمَ، فَلْيَتَيَمَّمْ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Ahmad, raising it,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the one with pockmarks hit by the sexual impurity. Heasws said: ‘If he was with sexual impurity, so let him wash, and if he had bed-wet, so let him perform Tayammum’.157

4. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ بَكْرِ بْنِ صَالِحٍ وَابْنِ فَضَّالٍ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الْغِفَارِيِّ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم ذُكِرَ لَهُ أَنَّ رَجُلاً أَصَابَتْهُ جَنَابَةٌ عَلى جُرْحٍ‌ كَانَ بِهِ، فَأُمِرَ بِالْغُسْلِ فَاغْتَسَلَ، فَكُزَّ، فَمَاتَ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَتَلُوهُ، قَتَلَهُمُ اللهُ، إِنَّمَا كَانَ دَوَاءُ الْعِيِّ السُّؤَالَ ».

Ahmad Bin Muhammad, from Bakr Bin Salih and Ibn Fazzal, from Abdullah Bin Ibrahim Al Ghifary, from Ja’far Bin Ibrahim Al Ja’fary,

(It has been narrated) from Abu Abdullahasws having said that the Prophetsaww, it was mentioned to himsaww that a man was hit by the sexual impurity upon a wound which he was with, so he was instructed with the washing. So he washed, and it got infected, so he died. So Rasool-Allahsaww said: ‘They killed him, may Allahazwj Kill them. But rather the cure was prevented by the asking (for it)’.158

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ سُكَيْنٍ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قِيلَ لَهُ: إِنَّ فُلَاناً أَصَابَتْهُ جَنَابَةٌ وَهُوَ مَجْدُورٌ، فَغَسَّلُوهُ، فَمَاتَ. فَقَالَ: « قَتَلُوهُ، أَلاَّ سَأَلُوا، أَلاَّ يَمَّمُوهُ؛ إِنَّ شِفَاءَ الْعِيِّ السُّؤَالُ ». قَالَ: وَرُوِيَ ذلِكَ فِي الْكَسِيرِ وَالْمَبْطُونِ: « يَتَيَمَّمُ، وَلَايَغْتَسِلُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Sukeyn, and someone else,

(It has been narrated) from Abu Abdullahasws, said, ‘It was said to himasws, ‘So and so was hit by the sexual impurity and he was with pockmarks. So he washed, and he died’. So heasws said: ‘They killed him. Why did they not ask? He could have performed Tayammum. The healing is prevented by the asking (for it)’.

He (the narrator) said, ‘And that is reported regarding the one with a broken limb, and the internal illness that they should be performing Tayammum and should not be washing’.159

46- بَابُ النَّوَادِرِ‌

Chapter 46 – Miscellaneous

1. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، قَالَ: دَخَلْتُ عَلَى الرِّضَا عليه‌السلام وَبَيْنَ يَدَيْهِ إِبْرِيقٌ يُرِيدُ أَنْ يَتَهَيَّأَ مِنْهُ لِلصَّلَاةِ، فَدَنَوْتُ مِنْهُ لِأَصُبَّ عَلَيْهِ، فَأَبى ذلِكَ، وَقَالَ: « مَهْ يَا حَسَنُ » فَقُلْتُ لَهُ: لِمَ تَنْهَانِي أَنْ‌ أَصُبَّ عَلى يَدِكَ ؟ تَكْرَهُ أَنْ أُوجَرَ؟ قَالَ: « تُوجَرُ أَنْتَ وَأُوزَرُ أَنَا » فَقُلْتُ لَهُ: وَكَيْفَ ذلِكَ ؟ فَقَالَ: « أَمَا سَمِعْتَ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صالِحاً وَلا يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً) ؟ وَهَا أَنَا ذَا أَتَوَضَّأُ لِلصَّلَاةِ وَهِيَ الْعِبَادَةُ، فَأَكْرَهُ أَنْ يَشْرَكَنِي فِيهَا أَحَدٌ ».

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is’haq Al Ahmar, from Al Hassan Bin Ali Al Washa who said,

I went over to Al-Rezaasws and in front of himasws was a jug intending to prepare from it for the Salaat. So I approached himasws to pour it upon himasws, but heasws refused that and said: ‘No, O Hassan!’ So I said to himasws, ‘Why are youasws forbidding be to pour upon yourasws hand? Do youasws dislike for me to be Recompensed (for it)?’ Heasws said: ‘You will be Recompensed and Iasws would be burdened’.

So I said to himasws, ‘And how can that be?’ So heasws said: ‘Have you not heard Allahazwj Mighty and Majestic Saying [18:110] therefore whoever hopes to meet his Lord, so he should do righteous deeds, and not associate anyone in the worship of his Lord, and here Iasws am performing Ablution (Wudhu) for the Salaat, and it is the (act of) worship, therefore Iasws dislike for anyone to participate with me therein’.160

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: افْتِتَاحُ الصَّلَاةِ الْوُضُوءُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Begin the Salaat is the Ablution (Wudhu) and its sanctity is the exclamation of the Takbeer, and its legalization is the greetings (ending the Salaat)’.161

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ صَبَّاحٍ الْحَذَّاءِ، عَنْ أَبِي أُسَامَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَسَأَلَهُ رَجُلٌ مِنَ الْمُغِيرِيَّةِ عَنْ شَيْ‌ءٍ مِنَ السُّنَنِ؟ فقَالَ: « مَا مِنْ شَيْ‌ءٍ يَحْتَاجُ إِلَيْهِ أَحَدٌ مِنْ وُلْدِ آدَمَ إِلاَّ وَقَدْ جَرَتْ فِيهِ‌ مِنَ اللهِ وَمِنْ رَسُولِهِ سُنَّةٌ، عَرَفَهَا مَنْ عَرَفَهَا، وَأَنْكَرَهَا مَنْ أَنْكَرَهَا ». فَقَالَ رَجُلٌ: فَمَا السُّنَّةُ فِي دُخُولِ الْخَلَاءِ؟ قَالَ: « تَذْكُرُ اللهَ، وَتَتَعَوَّذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَإِذَا فَرَغْتَ، قُلْتَ: الْحَمْدُ لِلّهِ عَلى مَا أَخْرَجَ مِنِّي مِنَ الْأَذى فِي يُسْرٍ وَعَافِيَةٍ ». قَالَ الرَّجُلُ: فَالْإِنْسَانُ يَكُونُ عَلى تِلْكَ الْحَالِ، وَلَايَصْبِرُ حَتّى يَنْظُرَ إِلى مَا يَخْرُجُ مِنْهُ؟ قَالَ: « إِنَّهُ لَيْسَ فِي الْأَرْضِ آدَمِيٌّ إِلاَّ وَمَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ، فَإِذَا كَانَ عَلى تِلْكَ الْحَالِ، ثَنَيَا بِرَقَبَتِهِ، ثُمَّ قَالَا: يَا ابْنَ آدَمَ، انْظُرْ إِلى مَا كُنْتَ تَكْدَحُ لَهُ فِي الدُّنْيَا‌ إِلى مَا هُوَ صَائِرٌ ».

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja’far Bin Bashir, from Sabbahh Al Haza’a, from Abu Asama who said,

‘I was in the presence of Abu Abdullahasws, and a man from the Mugheira clan asked himasws about something from the Sunnah, so heasws said: ‘There is nothing which anyone from the children of Adamas would be needy to except that there has flowed a Sunnah from Allahazwj and a Sunnah from Hisazwj Rasoolsaww with regards to it. The one who recognises it recognises it, and the one who denies it, denies it’.

So the man said, ‘So what is the Sunnah regarding entering the toilet?’ Heasws said: ‘Mentioning Allahazwj and seeking refuge with Allahazwj from the Satanla, the Pelted one. And when you are free, you should say, ‘The Praise is for Allahazwj upon what exited from me from the harm, in ease and good health’.

Then man said, ‘So the human being who happens to be in that state (excreting) and he cannot be patient until he looks at what comes out from him’. Heasws said: ‘There is no person in the earth except with him are two Angels Allocated with him. So when he was upon that state, they bend his neck, then they say: ‘O son of Adamas! Look at what you were toiling for in the world, to what it has become’.162

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ الْمُعَلى، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَوَضَّأَ فَتَمَنْدَلَ، كَانَتْ لَهُ حَسَنَةٌ، وَإِنْ تَوَضَّأَ وَلَمْ يَتَمَنْدَلْ حَتّى يَجِفَّ وَضُوؤُهُ، كَانَتْ لَهُ ثَلَاثُونَ حَسَنَةً ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ibrahim Bin Muhammad Bin Humran,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who performs Ablution (Wudhu) and wipes with a towel, for him would be one Reward; but if he performs Ablution (Wudhu) and does not wipe with a towel, (letting it naturally) dry his Ablution (Wudhu) (upon himself), for him would be thirty Rewards’.163

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ صَبَّاحٍ الْحَذَّاءِ، عَنْ‌ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ أَبُو الْحَسَنِ مُوسى عليه‌السلام: « مَنْ تَوَضَّأَ لِلْمَغْرِبِ، كَانَ وُضُوؤُهُ ذلِكَ كَفَّارَةً لِمَا مَضى مِنْ ذُنُوبِهِ فِي نَهَارِهِ مَا خَلَا الْكَبَائِرَ؛ وَمَنْ تَوَضَّأَ لِصَلَاةِ الصُّبْحِ، كَانَ وُضُوؤُهُ ذلِكَ كَفَّارَةً لِمَا مَضى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلاَّ الْكَبَائِرَ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Jarrah Al Haza’a, from Sama’at Bin Mihran who said,

‘Abu Al-Hassan Musaasws said: ‘The one who performs Ablution (Wudhu) for the Maghrib (evening Salaat), that Ablution (Wudhu) of his would be an expiation for what is past from his sins during his day, except the major sins; and the one who performs Ablution (Wudhu) for the morning Salaat, that Ablution (Wudhu) of his would be an expiation for what is past from his sins during his night, except the major sins’.164

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ قَاسِمٍ الْخَزَّازِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ كَثِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام‌ قَاعِدٌ وَمَعَهُ ابْنُهُ مُحَمَّدٌ إِذْ قَالَ: يَا مُحَمَّدُ، ائْتِنِي بِإِنَاءٍ مِنْ مَاءٍ، فَأَتَاهُ بِهِ، فَصَبَّهُ بِيَدِهِ الْيُمْنى عَلى يَدِهِ الْيُسْرى، ثُمَّ قَالَ: الْحَمْدُ لِلّهِ الَّذِي جَعَلَ الْمَاءَ طَهُوراً، وَلَمْ يَجْعَلْهُ نَجِساً. ثُمَّ اسْتَنْجى فَقَالَ: اللهُمَّ حَصِّنْ فَرْجِي وَأَعِفَّهُ، وَاسْتُرْ عَوْرَتِي وَحَرِّمْهَا عَلَى النَّارِ. ثُمَّ اسْتَنْشَقَ، فَقَالَ: اللهُمَّ لَاتُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ، وَاجْعَلْنِي مِمَّنْ يَشَمُّ رِيحَهَا‌ وَطِيبَهَا وَرَيْحَانَهَا. ثُمَّ تَمَضْمَضَ، فَقَالَ: اللهُمَّ أَنْطِقْ لِسَانِي بِذِكْرِكَ، وَاجْعَلْنِي مِمَّنْ تَرْضى عَنْهُ. ثُمَّ غَسَلَ وَجْهَهُ، فَقَالَ: اللهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُّ فِيهِ الْوُجُوهُ وَلَاتُسَوِّدْ، وَجْهِي يَوْمَ تَبْيَضُّ فِيهِ الْوُجُوهُ. ثُمَّ غَسَلَ يَمِينَهُ، فَقَالَ: اللهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي، وَالْخُلْدَ بِيَسَارِي. ثُمَّ غَسَلَ شِمَالَهُ، فَقَالَ: اللهُمَّ لَاتُعْطِنِي كِتَابِي بِشِمَالِي، وَلَاتَجْعَلْهَا مَغْلُولَةً إِلى عُنُقِي، وَأَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النِّيرَانِ. ثُمَّ مَسَحَ رَأْسَهُ، فَقَالَ: اللهُمَّ غَشِّنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ. ثُمَّ مَسَحَ عَلى رِجْلَيْهِ، فَقَالَ: اللهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الْأَقْدَامُ، وَاجْعَلْ سَعْيِي فِيمَا يُرْضِيكَ عَنِّي. ثُمَّ الْتَفَتَ إِلى مُحَمَّدٍ، فَقَالَ: يَا مُحَمَّدُ، مَنْ تَوَضَّأَ بِمِثْلِ مَا تَوَضَّأْتُ، وَقَالَ مِثْلَ مَا قُلْتُ، خَلَقَ اللهُ لَهُ مِنْ كُلِّ قَطْرَةٍ مَلَكاً يُقَدِّسُهُ، وَيُسَبِّحُهُ، وَيُكَبِّرُهُ، وَيُهَلِّلُهُ، وَيَكْتُبُ لَهُ ثَوَابَ ذلِكَ ».

Ali Bin Ibrahim, from his father, from Qasim Al Khazzaz, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullahasws having said: ‘While Amir Al-Momineenasws was seated and with himasws was hisasws son Muhammad, when heasws said: ‘O Muhammad! Bring me a container of water’. So he gave it to himasws, and heasws poured by hisasws right hand upon hisasws hand, then said: ‘The Praise is for Allahazwj Who Made the water as a purifier and did not Make it unclean’.

Then heasws cleaned hisasws private part and heasws said: ‘O Allahazwj! Fortify myasws private part and Keep it chaste, and conceal myasws nakedness and Prohibit it upon the Fire’.

Then heasws inhaled and heasws said: ‘O Allahazwj! Do no Prohibit the aroma of the Paradise upon measws and Make measws to be from the one who smell its aroma, and its perfume, and its fragrances’.

Then he rinsed hisasws mouth and heasws said: ‘O Allahazwj! Cause myasws tongue to speak with Yourazwj Mention, and Make me to be from the ones Youazwj are Pleased with’.

Then heasws washed hisasws face and heasws said: ‘O Allahazwj! Whiten myasws face on the Day in which the faces would be Blackened, and do not Blacken myasws face on the Day in which faces would be Whitened’.

Then heasws washed hisasws right hand and heasws said: ‘O Allahazwj! Give measws my Book (Register of deeds) in myasws right hand and the eternity (the eternal life) to be in myasws left hand’.

Then heasws washed hisasws left hand and heasws said: ‘O Allahazwj! Do not Give measws myasws Book (Register of deeds) in myasws left hand, nor Make it to be a tied to myasws neck, and Iasws hereby seek Refuge with Youazwj from the pieces of the Fires’.

Then heasws wiped hisasws head and said: ‘O Allahazwj! Overwhelm measws with Yourazwj Mercy and Yourazwj Forgiveness’.

Then heasws wiped upon hisasws feet and heasws said: ‘O Allahazwj! Affirm myasws feet upon the Bridge on the Day on which the feet would waver upon it, and Make myasws striving to be in what Pleases Youazwj about measws’.

Then heasws turned towards Muhammad, so heasws said: ‘O Muhammad! The one who performs Ablution (Wudhu) with the likes of what Iasws performed the Ablution (Wudhu) and says the like of what Iasws said, Allahazwj would Create for him and Angel from every drop, Extolling Himazwj, and Glorifying Himazwj, and Exclaiming Hisazwj Greatness, and Extolling Hisazwj Holiness, and Write for him the Rewards of that’.165

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ ـ وَهُوَ يُحَدِّثُ النَّاسَ بِمَكَّةَ ـ: « صَلّى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الْفَجْرَ، ثُمَّ جَلَسَ مَعَ أَصْحَابِهِ حَتّى طَلَعَتِ الشَّمْسُ، فَجَعَلَ يَقُومُ الرَّجُلُ بَعْدَ الرَّجُلِ حَتّى لَمْ يَبْقَ مَعَهُ إِلاَّ رَجُلَانِ: أَنْصَارِيٌّ، وَثَقَفِيٌّ، فَقَالَ لَهُمَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَدْ عَلِمْتُ أَنَّ لَكُمَا حَاجَةً تُرِيدَانِ أَنْ تَسْأَلَا عَنْهَا، فَإِنْ شِئْتُمَا أَخْبَرْتُكُمَا بِحَاجَتِكُمَا قَبْلَ أَنْ تَسْأَلَانِي، وَإِنْ شِئْتُمَا فَاسْأَلَا عَنْهَا؟ قَالَا: بَلْ تُخْبِرُنَا قَبْلَ أَنْ نَسْأَلَكَ عَنْهَا؛ فَإِنَّ ذلِكَ أَجْلى لِلْعَمى، وَأَبْعَدُ مِنَ الِارْتِيَابِ، وَأَثْبَتُ لِلْإِيمَانِ. فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَمَّا أَنْتَ يَا أَخَا ثَقِيفٍ، فَإِنَّكَ جِئْتَ أَنْ تَسْأَلَنِي عَنْ وُضُوئِكَ وَصَلَاتِكَ: مَا لَكَ فِي ذلِكَ مِنَ الْخَيْرِ؟ أَمَّا وُضُوؤُكَ، فَإِنَّكَ إِذَا وَضَعْتَ يَدَكَ فِي إِنَائِكَ، ثُمَّ‌ قُلْتَ: بِسْمِ اللهِ، تَنَاثَرَتْ مِنْهَا مَا اكْتَسَبَتْ مِنَ الذُّنُوبِ؛ فَإِذَا غَسَلْتَ وَجْهَكَ، تَنَاثَرَتِ الذُّنُوبُ الَّتِي اكْتَسَبَتْهَا عَيْنَاكَ بِنَظَرِهِمَا وَفُوكَ؛ فَإِذَا غَسَلْتَ ذِرَاعَيْكَ، تَنَاثَرَتِ الذُّنُوبُ عَنْ يَمِينِكَ وَشِمَالِكَ؛ فَإِذَا مَسَحْتَ رَأْسَكَ وَقَدَمَيْكَ، تَنَاثَرَتِ الذُّنُوبُ الَّتِي مَشَيْتَ إِلَيْهَا عَلى قَدَمَيْكَ، فَهذَا لَكَ فِي وُضُوئِكَ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Muhammad Bin Qays who said,

‘I heard Abu Ja’farasws saying, and heasws was narrating to the people in Makkah: ‘Rasool-Allahsaww prayed the Fajr Salaat, then sat along with hissaww companions until the sun emerged. So the man after the man arose until there did not remain with himsaww anyone except for two man, one from the ‘Helpers’ and one from ‘Saqeef’. So Rasool-Allahsaww said to them both: ‘Isaww know that there is a need for the two of you that you would like to ask about it. So if you two want Isaww can inform both of you before you even ask mesaww, and if you want you can both ask me yourselves about it’. They both said, ‘But, inform us before we ask you about it, for that is more clarifying for the blindness, and more remote from the doubts, and more affirming for the faith’.

Rasool-Allahsaww said: ‘As for you, O brother of Saqeef, so you came over to ask mesaww about your Ablution (Wudhu) and your Salaat, what there is for you regarding that from the goodness. As for your Ablution (Wudhu), so you, when you place your hand into your container, then you say, ‘In the Name of Allahazwj’, there scatter from it what you accumulated from the sins. So when you wash your face, the sins which your eyes had accumulated with their looks, scatter away from you and are lost. So when you wash your arms, the sins which your right hand and your left hand had accumulated, scatter away from you. So when you wipe your head and your feet, the sins which you walked towards upon your feet scatter away from you. So this is for you from your Ablution (Wudhu)’.166

(Please note that the full Hadeeth is to be found in Al-Kafi – V 4 – The Book of Hajj Ch 28 H 37, for the answer to the second man)

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْوُضُوءُ شَطْرُ الْإِيمَانِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The Ablution (Wudhu) is part of the Emaan (faith)’.167

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ صَبَّاحٍ الْحَذَّاءِ، عَنْ سَمَاعَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ عليه‌السلام، فَصَلَّى الظُّهْرَ وَالْعَصْرَ بَيْنَ يَدَيَّ، وَجَلَسْتُ عِنْدَهُ حَتّى حَضَرَتِ الْمَغْرِبُ، فَدَعَا بِوَضُوءٍ، فَتَوَضَّأَ لِلصَّلَاةِ، ثُمَّ قَالَ لِي: « تَوَضَّأْ » فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَنَا عَلى وُضُوءٍ، فَقَالَ: « وَإِنْ كُنْتَ عَلى وُضُوءٍ؛ إِنَّ مَنْ تَوَضَّأَ لِلْمَغْرِبِ، كَانَ وُضُوؤُهُ ذلِكَ كَفَّارَةً لِمَا مَضى مِنْ ذُنُوبِهِ فِي يَوْمِهِ إِلاَّ الْكَبَائِرَ؛ وَمَنْ تَوَضَّأَ لِلصُّبْحِ، كَانَ وُضُوؤُهُ ذلِكَ كَفَّارَةً لِمَا مَضى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلاَّ الْكَبَائِرَ ».

Abu Ali Al Ashary, from one of our companions, from Ismail Bin Mihran, from Sabbah Al Haza’a, from Sama’at who said,

‘I was in the presence of Abu Al-Hassanasws. So heasws prayed Al-Zohar and Al-Asr Salaats in front of me, and I sat in hisasws present until the Maghrib Salaat presented itself. So heasws called for the Ablution (Wudhu) and heasws performed the Ablution (Wudhu) for the Salaat, then said to me: ‘Perform Ablution (Wudhu)’. So I said, ‘May I be sacrificed for youasws! I am already upon my Ablution (Wudhu)’’. So heasws said: ‘And even if you were upon an Ablution (Wudhu). It is from the reverence of the Maghrib (Salaat) is its Ablution (Wudhu). That would be an expiation for whatever has passed from his sins during his day, except for the major sins. And the one who perform Ablution (Wudhu) for the morning (Salaat), that Ablution (Wudhu) of his would be an expiation for whatever had passed from his sins during his night except for the major sins’.168

10. مُحَمَّدُ بْنُ يَحْيى وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الطُّهْرُ عَلَى الطُّهْرِ عَشْرُ حَسَنَاتٍ ».

Muhammad Bin Yahya and Ahmad bin Idrees, from Ahmad Bin Is’haq, from Sa’dan, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The purification upon the purity has ten Rewards’.169

11. مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا فَرَغَ أَحَدُكُمْ مِنْ وُضُوئِهِ، فَلْيَأْخُذْ كَفّاً مِنْ مَاءٍ، فَلْيَمْسَحْ بِهِ قَفَاهُ؛ يَكُونُ ذلِكَ فَكَاكَ رَقَبَتِهِ مِنَ النَّارِ ».

Muhammad Bin Al Hassan, and someone else from Sahl Bin Ziyad, by his chain,

(It has been narrated) from Abu Abdullahasws having said: ‘When one of you is free from his Ablution (Wudhu), so let him take a handful of water, so let him wipe his wrist for that would happen to be the freedom of his neck from the Fire’.170

12. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَغْتَسِلُ بِمَاءِ الْوَرْدِ، وَيَتَوَضَّأُ بِهِ لِلصَّلَاةِ؟ قَالَ: « لَا بَأْسَ بِذلِكَ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Yunus,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I said to himasws, ‘The man washes with the rose water and performs Ablution (Wudhu) with it for the Salaat’. Heasws said: ‘There is no problem with that’.171

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ الْوَهَّابِ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَمَّنْ مَسَّ عَظْمَ الْمَيِّتِ؟ قَالَ: « إِذَا كَانَ سَنَةٌ، فَلَيْسَ بِهِ بَأْسٌ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdul Wahhab, from Muhammad Bin Abu Hamza, from Hisham Bin Salim, from Ismail Al Ju’fy,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the one who touches a bone of a deceased. Heasws said: ‘When it was a year old, so there is no problem with it’.172

14. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِذَا كَانَ الرَّجُلُ نَائِماً فِي الْمَسْجِدِ الْحَرَامِ، أَوْ مَسْجِدِ الرَّسُولِ صلى‌الله‌عليه‌وآله‌وسلم، فَاحْتَلَمَ، فَأَصَابَتْهُ جَنَابَةٌ، فَلْيَتَيَمَّمْ، وَلَايَمُرَّ فِي الْمَسْجِدِ إِلاَّ مُتَيَمِّماً حَتّى يَخْرُجَ مِنْهُ، ثُمَّ يَغْتَسِلَ، وَكَذلِكَ الْحَائِضُ إِذَا أَصَابَهَا الْحَيْضُ تَفْعَلُ كَذلِكَ، وَلَا بَأْسَ أَنْ يَمُرَّا فِي سَائِرِ الْمَسَاجِدِ، وَلَايَجْلِسَانِ فِيهَا ».

Muhammad Bin Yahya, raising it, from Abu Hamza who said,

‘Abu Ja’farasws said: ‘When a man was asleep in the Sacred Masjid or Masjid of the Rasoolsaww and he bed-wets and is hit by the sexual impurity, so let him perform Tayammum, and he should not pass in the Masjid except while being in Tayammum until he exits from it, then he should wash. And similar to that is the menstruating woman when the menstruation hits her, she should do like that; and there is not problem if he were to pass by in the rest of the Masjids and does not sit in it’.173

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ‌ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ حَيَّةٍ دَخَلَتْ حُبّاً فِيهِ مَاءٌ، وَخَرَجَتْ مِنْهُ؟ قَالَ: « إِنْ وَجَدَ مَاءً غَيْرَهُ، فَلْيُهَرِقْهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked himasws about a snake which enters into a container of water and exits from it. Heasws said: ‘If you can find water other than it, so spill it’.174

16. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ، فَامْتَخَطَ، فَصَارَ بَعْضُ ذلِكَ الدَّمِ قِطَعاً صِغَاراً، فَأَصَابَ إِنَاءَهُ: هَلْ يَصْلُحُ لَهُ الْوُضُوءُ مِنْهُ؟ فَقَالَ: « إِنْ لَمْ يَكُنْ شَيْ‌ءٌ يَسْتَبِينُ فِي الْمَاءِ، فَلَا بَأْسَ؛ وَإِنْ كَانَ شَيْئاً بَيِّناً، فَلَا يَتَوَضَّأْ مِنْهُ ». قَالَ: وَسَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ وَهُوَ يَتَوَضَّأُ، فَتَقْطُرُ قَطْرَةٌ فِي إِنَائِهِ: هَلْ يَصْلُحُ الْوُضُوءُ مِنْهُ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Abu Al-Hassanasws, said, ‘I asked himasws about a man with nose bleed, so he cleared it by blowing, so some of that blood came to be in small pieces and hit a water container. Is it correct for him to perform Ablution (Wudhu) from it?’ So heasws said: ‘If there does not happen to be anything which is apparent in the water, so there is no problem; but if there was something apparent, so he should not perform Ablution (Wudhu) from it’.

He (the narrator) said, ‘And I asked himasws about a man with nose bleed, and he is performing Ablution (Wudhu), so a drop drops into his water container. Is it correct to do the Ablution (Wudhu) from it?’ Heasws said: ‘No’.175

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنْ سَعْدِ بْنِ سَعْدٍ، عَنْ صَفْوَانَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ رَجُلٍ احْتَاجَ إِلَى الْوُضُوءِ لِلصَّلَاةِ وَهُوَ لَايَقْدِرُ عَلَى الْمَاءِ، فَوَجَدَ بِقَدْرِ مَا يَتَوَضَّأُ بِهِ بِمِائَةِ دِرْهَمٍ، أَوْ بِأَلْفِ دِرْهَمٍ وَهُوَ وَاجِدٌ لَهَا: يَشْتَرِي وَيَتَوَضَّأُ، أَوْ يَتَيَمَّمُ؟ قَالَ: « لَا، بَلْ يَشْتَرِي، قَدْ أَصَابَنِي مِثْلُ ذلِكَ، فَاشْتَرَيْتُ وَتَوَضَّأْتُ،

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Sa’ad Bin Sa’ad, from Safwan who said,

‘I asked Abu Al-Hassanasws about a man who is needy to the Ablution (Wudhu) for the Salaat, and he is not able upon the water. So he finds it of a measurement of what he can perform Ablution (Wudhu) with for one hundred Dirhams or for a thousand Dirhams, and he can find (the money) for it. Should he buy and perform Ablution (Wudhu) or perform Tayammum?’ Heasws said: ‘No, but he should buy. Iasws had come across the like of that, so Iasws bought and performed Ablution (Wudhu); and whatever he buys with that wealth, is a lot’.176

***وَمَا يَسُرُّنِي بِذلِكَ مَالٌ كَثِيرٌ ».*** هذَا آخِرُ كِتَابِ الطَّهَارَةِ مِنْ كِتَابِ الْكَافِي، وَيَتْلُوهُ كِتَابُ الْحَيْضِ إِنْ شَاءَ اللهُ تَعَالى

The is the end of the Book of Cleanliness from the Book Al-Kafi , and it is of forty six Chapters, and it would be followed by the Book of Menstruation, Allahazwj Willing.

Notes

1 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 1

2 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 2

3 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 3

4 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 4

5 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 5

6 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 6

7 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 7

8 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 8

9 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 9

10 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 10

11 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 11

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17 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 17

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بسم الله الرحمن الرحيم

[10]

كِتَابُ الْحَيْضِ‌

THE BOOK OF MENSTRUATION (HAYDH)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- أَبْوَابُ الْحَيْضِ

Chapter 1 – The Menstruation (Haydh)

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ أُدَيْمِ بْنِ الْحُرِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ حَدَّ لِلنِّسَاءِ فِي كُلِّ شَهْرٍ مَرَّةً ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Adeym Bin Al Hurr who said,

‘I heard Abu Abdullahasws saying that Allahazwj Blessed and High has Limitation for the women, once during every month’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنِ ارْتَبْتُمْ) فَقَالَ: « مَا جَازَ الشَّهْرَ فَهُوَ رِيبَةٌ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [65:4] if you have a doubt. So heasws said: ‘Whatever exceeds the month, so it is doubtful’.2

2- بَابُ أَدْنَى الْحَيْضِ وَأَقْصَاهُ وَأَدْنَى الطُّهْرِ‌

Chapter 2 – The minimum of the menstruation (Haydh), and its maximum, and the minimum of the purity

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ‌أَحْمَدَ بْنِ أَشْيَمَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ أَدْنى مَا يَكُونُ مِنَ الْحَيْضِ؟ فَقَالَ: « ثَلَاثَةٌ، وَأَكْثَرُهُ عَشَرَةٌ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ahmad Bin Asheym, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Abu Al-Hassanasws about the minimum of what happens to be from the menstruation (Haydh). So heasws said: ‘Three (days), and the most of it is ten (days)’.3

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «أَقَلُّ مَا يَكُونُ الْحَيْضُ ثَلَاثَةُ أَيَّامٍ، وَأَكْثَرُ مَا يَكُونُ‌ عَشَرَةُ أَيَّامٍ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The least of what the menstruation (Haydh) happens is for three days, and the most of what it can happen to be for is ten days’.4

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ أَدْنى مَا يَكُونُ مِنَ الْحَيْضِ؟ فَقَالَ: « أَدْنَاهُ ثَلَاثَةٌ، وَأَبْعَدُهُ عَشَرَةٌ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ali Bin Ibrahim, from his father, altogether from Safwan Bin Yahya who said,

‘I asked Abu Al-Hassanasws about the least of what the menstruation (Haydh) can happen to be. So heasws said: ‘The least is for three days, and the furthest (it can go to) is ten (days)’.5

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا يَكُونُ الْقُرْءُ فِي أَقَلَّ مِنْ عَشَرَةِ أَيَّامٍ فَمَا زَادَ، أَقَلُّ‌ مَا يَكُونُ عَشَرَةٌ مِنْ حِينِ تَطْهُرُ إِلى أَنْ تَرَى الدَّمَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The pure period (menstruation (Haydh)-free) cannot happen to be less than ten days. That is the time from the end of one period of Haydh (menses) to the beginning of the second one’.6

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَدْنَى الطُّهْرِ عَشَرَةُ أَيَّامٍ، وَذلِكَ أَنَّ الْمَرْأَةَ أَوَّلَ مَا تَحِيضُ رُبَّمَا كَانَتْ كَثِيرَةَ الدَّمِ، فَيَكُونُ حَيْضُهَا عَشَرَةَ أَيَّامٍ، فَلَا تَزَالُ كُلَّمَا كَبِرَتْ نَقَصَتْ حَتّى تَرْجِعَ إِلى ثَلَاثَةِ أَيَّامٍ، فَإِذَا رَجَعَتْ إِلى ثَلَاثَةِ أَيَّامٍ، ارْتَفَعَ حَيْضُهَا، وَلَايَكُونُ أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ. فَإِذَا رَأَتِ الْمَرْأَةُ الدَّمَ فِي أَيَّامِ حَيْضِهَا، تَرَكَتِ الصَّلَاةَ، فَإِنِ اسْتَمَرَّ بِهَا الدَّمُ ثَلَاثَةَ أَيَّامٍ، فَهِيَ حَائِضٌ، وَإِنِ انْقَطَعَ الدَّمُ بَعْدَ مَا رَأَتْهُ يَوْماً أَوْ يَوْمَيْنِ، اغْتَسَلَتْ وَصَلَّتْ، وَانْتَظَرَتْ مِنْ يَوْمِ رَأَتِ الدَّمَ إِلى عَشَرَةِ أَيَّامٍ، فَإِنْ رَأَتْ فِي تِلْكَ الْعَشَرَةِ أَيَّامٍ مِنْ يَوْمِ رَأَتِ الدَّمَ يَوْماً أَوْ يَوْمَيْنِ حَتّى يَتِمَّ لَهَا ثَلَاثَةُ أَيَّامٍ، فَذلِكَ الَّذِي رَأَتْهُ فِي أَوَّلِ الْأَمْرِ مَعَ هذَا الَّذِي رَأَتْهُ بَعْدَ ذلِكَ فِي الْعَشَرَةِ، فَهُوَ مِنَ الْحَيْضِ، وَإِنْ مَرَّ بِهَا مِنْ يَوْمِ رَأَتِ‌ الدَّمَ عَشَرَةُ أَيَّامٍ، وَلَمْ تَرَ الدَّمَ، فَذلِكَ الْيَوْمُ وَالْيَوْمَانِ الَّذِي رَأَتْهُ لَمْ يَكُنْ مِنَ الْحَيْضِ، إِنَّمَا كَانَ مِنْ عِلَّةٍ: إِمَّا قَرْحَةٍ فِي جَوْفِهَا، وَإِمَّا مِنَ الْجَوْفِ، فَعَلَيْهَا أَنْ تُعِيدَ الصَّلَاةَ تِلْكَ الْيَوْمَيْنِ، الَّتِي تَرَكَتْهَا؛ لِأَنَّهَا لَمْ تَكُنْ حَائِضاً، فَيَجِبُ أَنْ تَقْضِيَ مَا تَرَكَتْ مِنَ الصَّلَاةِ فِي الْيَوْمِ وَالْيَوْمَيْنِ، وَإِنْ تَمَّ لَهَا ثَلَاثَةُ أَيَّامٍ، فَهُوَ مِنَ الْحَيْضِ وَهُوَ أَدْنَى الْحَيْضِ، وَلَمْ يَجِبْ عَلَيْهَا الْقَضَاءُ. وَلَايَكُونُ الطُّهْرُ أَقَلَّ مِنْ عَشَرَةِ أَيَّامٍ، فَإِذَا حَاضَتِ الْمَرْأَةُ وَكَانَ حَيْضُهَا خَمْسَةَ أَيَّامٍ، ثُمَّ انْقَطَعَ الدَّمُ، اغْتَسَلَتْ وَصَلَّتْ، فَإِنْ رَأَتْ بَعْدَ ذلِكَ الدَّمَ، وَلَمْ يَتِمَّ لَهَا مِنْ يَوْمِ طَهُرَتْ عَشَرَةُ أَيَّامٍ، فَذلِكَ مِنَ الْحَيْضِ تَدَعُ الصَّلَاةَ، وَإِنْ رَأَتِ الدَّمَ مِنْ أَوَّلِ مَا رَأَتِ الثَّانِيَ الَّذِي رَأَتْهُ تَمَامَ الْعَشَرَةِ أَيَّامٍ وَدَامَ عَلَيْهَا، عَدَّتْ مِنْ أَوَّلِ مَا رَأَتِ الدَّمَ الْأَوَّلَ وَالثَّانِيَ عَشَرَةَ أَيَّامٍ، ثُمَّ هِيَ مُسْتَحَاضَةٌ تَعْمَلُ مَا تَعْمَلُهُ الْمُسْتَحَاضَةُ ». وَقَالَ: « كُلُّ مَا رَأَتِ الْمَرْأَةُ فِي أَيَّامِ حَيْضِهَا مِنْ صُفْرَةٍ أَوْ حُمْرَةٍ، فَهُوَ مِنَ الْحَيْضِ؛ وَكُلُّ مَا رَأَتْهُ بَعْدَ أَيَّامِ حَيْضِهَا، فَلَيْسَ مِنَ الْحَيْضِ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullahasws having said: ‘The least of the pure (period) would be of ten days, and that is because the woman, at the beginning the menstruation (Haydh) could be a lot of blood, so her menstruation (Haydh) would come to be for ten days. So it would not cease as she gets older, it would keep reducing until it returns to being for three days. So when she returns to the three days (of menstruation (Haydh)), her menstruation (Haydh) would be Raised (she would enter menopause), and it would not happen to be for less than three days.

So when the woman sees the blood during the days of her menstruation (Haydh), she should leave the Salaat. So if the blood continues with her for three days, so she is menstruating, and if the blood gets cut off after having seen it for a day or two days, she should wash and pray Salaat, and she should wait from the day she saw the blood, for up to ten days. So if she were to see the blood during these ten days, from the day she first saw the blood, by a day or two days until it completes the three days for her, so that which she had seen during the beginning of the matter, along with this which sees after that during the ten (days), so it is from the menstruation (Haydh).

And if there pass ten days for her from the days she first saw the blood, and she does not see the blood (anymore), so that day and the two days (after that) which she sees it would not happen to be from the menstruation (Haydh). But rather, it would be from an illness, either from an ulcer in her inside or from the internal (problems). Thus, upon her would be that she repeats the Salaat for those two days which she had neglected, because it did not happen to be a menstruation (Haydh), and it would Obligate upon her that she makes up what she neglected from the Salaat during the day and the two days.

And if the three days are completed for her, so it is from the menstruation (Haydh), and it is the least of the menstruation (Haydh) and would not Obligate the making up (of the Salaat) upon her; and the purity would not happen to be for less than ten days. So when the woman menstruates, and her menstruation (Haydh) is for five days, then the blood gets cut off, she should wash and pray Salaat. So if she were to see the blood after that and ten days are not completed from her from the day when she first saw the blood, so that is from the menstruation (Haydh). She should leave the Salaat.

And if she sees the blood secondly after what she saw for the first complete ten days, and it is upon her for a number (of days), then it is inter-period bleeding (Istihaaza). She would do what the one with the inter-period bleeding (Istihaaza) does’.

And heasws said: ‘Everything what the woman sees during the days of her menstruation (Haydh), from yellowness or redness, so it is from the menstruation (Haydh), and everything what she sees after the days of the her menstruation (Haydh), so it is not from the menstruation (Haydh)’.7

3- بَابُ الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ أَيَّامِهَا أَوْ بَعْدَ طُهْرِهَا‌

Chapter 3 – The woman sees the blood before her (regular) days, or after her purity

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا رَأَتِ الْمَرْأَةُ الدَّمَ قَبْلَ عَشَرَةٍ، فَهُوَ مِنَ الْحَيْضَةِ الْأُولى، وَإِنْ كَانَ بَعْدَ الْعَشَرَةِ، فَهُوَ مِنَ الْحَيْضَةِ الْمُسْتَقْبَلَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Jameel, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘When the woman sees the blood before ten days (elapsing from the end of the menstruation (Haydh)), so it is from the first menstruation (Haydh), and if it was after the ten (days), so it is from the next menstruation (Haydh)’.8

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ وَقْتِ حَيْضِهَا؟ فَقَالَ: « إِذَا رَأَتِ الدَّمَ قَبْلَ وَقْتِ حَيْضِهَا، فَلْتَدَعِ الصَّلَاةَ؛ فَإِنَّهُ رُبَّمَا تَعَجَّلَ بِهَا‌ الْوَقْتُ، فَإِذَا كَانَ أَكْثَرَ مِنْ أَيَّامِهَا الَّتِي كَانَتْ تَحِيضُ فِيهِنَّ، فَلْتَرَبَّصْ ثَلَاثَةَ أَيَّامٍ بَعْدَ مَا تَمْضِي أَيَّامُهَا، فَإِذَا تَرَبَّصَتْ ثَلَاثَةَ أَيَّامٍ، وَلَمْ يَنْقَطِعْ عَنْهَا الدَّمُ، فَلْتَصْنَعْ كَمَا تَصْنَعُ الْمُسْتَحَاضَةُ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Zur’at, from Sama’at who said,

‘I asked himasws about the woman who sees the blood before the (regular) time of her menstruation (Haydh). So heasws said: ‘When she sees the blood before the (regular) time of her menstruation (Haydh), so let her leave the Salaat, for perhaps the time has hastened with her. So when it was from that her days which she tends to menstruate in, so let her wait for three days after her days have passed. So when she has waited for three days and the blood does not get cut off from her, so let her do just as what the woman with inter-period bleeding (Istihaaza) would do’.9

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَتْ أَيَّامُ الْمَرْأَةِ عَشَرَةَ أَيَّامٍ، لَمْ تَسْتَظْهِرْ؛ وَإِذَا كَانَتْ أَقَلَّ، اسْتَظْهَرَتْ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘When the (regular) days (of the menstruation (Haydh) of the woman are ten days, she would not examine herself, and when it was less, she should examine herself’.10

4- بَابُ الْمَرْأَةِ تَرَى الصُّفْرَةَ قَبْلَ الْحَيْضِ أَوْ بَعْدَهُ‌

Chapter 4 – The woman sees the yellowness before the menstruation (Haydh), or after it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَ ‌مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ فِي أَيَّامِهَا؟ فَقَالَ: « لَا تُصَلِّي حَتّى تَنْقَضِيَ أَيَّامُهَا، وَإِنْ رَأَتِ الصُّفْرَةَ فِي غَيْرِ أَيَّامِهَا، تَوَضَّأَتْ وَصَلَّتْ ».

Ali Bin Ibrahim, from his father, and Muhammad in Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the woman who sees the yellowness during her (regular menstruating) days. So heasws said: ‘She should not pray Salaat until her (regular) days have passed; and if she were to see the yellowness during other than her (regular) days, she should perform ablution, and she should pray Salaat’.11

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمَرْأَةِ تَرَى الصُّفْرَةَ، فَقَالَ: « إِنْ كَانَ قَبْلَ الْحَيْضِ بِيَوْمَيْنِ، فَهُوَ مِنَ الْحَيْضِ، وَإِنْ كَانَ بَعْدَ الْحَيْضِ بِيَوْمَيْنِ، فَلَيْسَ مِنَ الْحَيْضِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Is’haq Bin Ammar, from Abu Baseer,

(It has been narrated) from Abdullahasws regarding the woman who sees the yellowness. So heasws said: ‘If it was before the menstruation (Haydh) by two days, so it is from the menstruation (Haydh), and if it was after the menstruation (Haydh) by two days, so it is not from the menstruation (Haydh)’.12

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا رَأَتِ الْمَرْأَةُ الصُّفْرَةَ قَبْلَ انْقِضَاءِ أَيَّامِ عِدَّتِهَا، لَمْ‌ تُصَلِّ؛ وَإِنْ كَانَتْ صُفْرَةٌ بَعْدَ انْقِضَاءِ أَيَّامِ قُرْئِهَا، صَلَّتْ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Ismail Al Ju’fy,

(It has been narrated) from Abu Abdullahasws having said: ‘When the woman sees the yellowness before the passing of her numbered days, she should not pray Salaat; and if the yellowness was after the passing of her days of purity, she should pray Salaat’.13

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا حَاضِرٌ ـ عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ؟ فَقَالَ: « مَا كَانَ قَبْلَ الْحَيْضِ، فَهُوَ مِنَ الْحَيْضِ، وَمَا كَانَ بَعْدَ الْحَيْضِ، فَلَيْسَ مِنْهُ ».

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

‘Abu Abdullahasws was asked and I was present, about the woman who sees the yellowness. So heasws said: ‘Whatever was before the menstruation (Haydh), so it is from the menstruation (Haydh), and whatever was after the menstruation (Haydh), so it is not from it’.14

5. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ، قَالَ: قَالَ: « الصُّفْرَةُ قَبْلَ الْحَيْضِ بِيَوْمَيْنِ فَهُوَ مِنَ الْحَيْضِ، وَبَعْدَ أَيَّامِ الْحَيْضِ لَيْسَ مِنَ‌ الْحَيْضِ، وَهِيَ فِي أَيَّامِ الْحَيْضِ حَيْضٌ ».

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym who said,

‘Heasws said: ‘The yellowness (before the menstruation (Haydh) by two days, so is from the menstruation (Haydh), and (the yellowness) after the days of the menstruation (Haydh) is not from the menstruation (Haydh); and it (yellowness) during the days of the menstruation (Haydh), is a menstruation (Haydh)’.15

5- بَابُ أَوَّلِ مَا تَحِيضُ الْمَرْأَةُ‌

Chapter 5 – The first (menstruation (Haydh) which the woman menstruates

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُهُ عَنِ الْجَارِيَةِ الْبِكْرِ أَوَّلَ مَا تَحِيضُ، فَتَقْعُدُ فِي الشَّهْرِ يَوْمَيْنِ، وَفِي الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، وَيَخْتَلِفُ عَلَيْهَا، لَايَكُونُ طَمْثُهَا فِي الشَّهْرِ عِدَّةَ أَيَّامٍ سَوَاءً؟ قَالَ: « فَلَهَا أَنْ تَجْلِسَ وَتَدَعَ الصَّلَاةَ مَا دَامَتْ تَرَى الدَّمَ مَا لَمْ تَجُزِ الْعَشَرَةَ، فَإِذَا اتَّفَقَ شَهْرَانِ عِدَّةَ أَيَّامٍ سَوَاءً، فَتِلْكَ أَيَّامُهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at Bin Mihran who said,

‘I asked himasws about the virgin girl menstruating the first time, so she sits (menstruating) during the month for two days, and during (another) month, for three days, and it is different upon her, her menstruating not occurring upon her during the month with the same number of days. Heasws said: ‘For her is that she sits (awaiting) and leaves the Salaat for as long as she sees the blood, as long as she does not exceed the ten (days). So when the two months coincide with the number of days as being the same, so those are her (regular) days’.16

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْمَرْأَةُ تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً ؟ قَالَ: « تَدَعُ الصَّلَاةَ ». قُلْتُ: فَإِنَّهَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً ؟ قَالَ: « تُصَلِّي ». قُلْتُ: فَإِنَّهَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً ؟ قَالَ: « تَدَعُ الصَّلَاةَ ». قُلْتُ: فَإِنَّهَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً ؟ قَالَ: « تُصَلِّي ». قُلْتُ: فَإِنَّهَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً؟ قَالَ: « تَدَعُ الصَّلَاةَ، تَصْنَعُ مَا بَيْنَهَا وَبَيْنَ شَهْرٍ، فَإِذَا انْقَطَعَ الدَّمُ عَنْهَا، وَإِلاَّ فَهِيَ بِمَنْزِلَةِ الْمُسْتَحَاضَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Yaqoub who said,

‘I said to Abu Abdullahasws, ‘The woman sees the blood for three or four days’. Heasws said: ‘She should leave the Salaat’. I said, ‘Supposing she sees the purity for three days or four?’ Heasws said: ‘She should pray Salaat’. I said, ‘Supposing she sees the blood for three days or four?’ Heasws said: ‘She should leave the Salaat’. I said, ‘Supposing she sees the purity for three days or four?’ Heasws said: ‘She should pray Salaat’. I said, ‘Supposing she sees the blood for three days or four?’ Heasws said: ‘She should leave the Salaat. She should keep doing so for what is between her and a month. So, when the blood does get cut off from her (then fine), otherwise she would be at the status of the woman with inter-period bleeding (Istihaaza)’.17

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ جَارِيَةٍ حَاضَتْ أَوَّلَ حَيْضِهَا، فَدَامَ دَمُهَا ثَلَاثَةَ أَشْهُرٍ وَهِيَ لَاتَعْرِفُ أَيَّامَ أَقْرَائِهَا؟ فَقَالَ: « أَقْرَاؤُهَا مِثْلُ أَقْرَاءِ نِسَائِهَا، فَإِنْ كَانَتْ نِسَاؤُهَا مُخْتَلِفَاتٍ، فَأَكْثَرُ جُلُوسِهَا عَشَرَةُ أَيَّامٍ، وَأَقَلُّهُ ثَلَاثَةُ أَيَّامٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Zur’at, from Sama’at who said,

‘I asked himasws about a girl menstruating the first menstruation (Haydh), so the bleeding remains for three months, and she does not recognise the days of her pure period. So heasws said: ‘Her pure period is like the pure periods of her womenfolk. So if it was such that (pure periods of) her womenfolk are different, so the most she can sit (waiting) for is for ten days, and the least is for three days’.18

6- بَابُ اسْتِبْرَاءِ الْحَائِضِ‌

Chapter 6 – The absolution of the menstruating woman

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَغَيْرِهِ، عَنْ يُونُسَ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنِ امْرَأَةٍ انْقَطَعَ عَنْهَا الدَّمُ، فَلَا تَدْرِي أَطَهُرَتْ أَمْ لَا؟ قَالَ: « تَقُومُ قَائِماً، وَتُلْزِقُ بَطْنَهَا بِحَائِطٍ، وَتَسْتَدْخِلُ قُطْنَةً بَيْضَاءَ، وَتَرْفَعُ رِجْلَهَا الْيُمْنى، فَإِنْ خَرَجَ عَلى رَأْسِ الْقُطْنَةِ مِثْلَ رَأْسِ الذُّبَابِ دَمٌ عَبِيطٌ، لَمْ تَطْهُرْ؛ وَإِنْ لَمْ‌ يَخْرُجْ، فَقَدْ طَهُرَتْ، تَغْتَسِلُ وَتُصَلِّي ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, and someone else, from Yunus, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked about a woman from whom the blood had been cut off, but she did not know whether she was pure or not. Heasws said: ‘She should stand upright and lean against a wall and insert a (piece of) white cotton and raise her right leg. So if there comes out upon the tip of the cotton, blood like the (size of a) head of an insect, it is premature and she is not clean yet; but if there does not come out (any blood), so she is clean. She should wash and pray Salaat’.19

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا أَرَادَتِ الْحَائِضُ أَنْ تَغْتَسِلَ، فَلْتَسْتَدْخِلْ قُطْنَةً، فَإِنْ خَرَجَ فِيهَا شَيْ‌ءٌ مِنَ الدَّمِ، فَلَا تَغْتَسِلْ، وَإِنْ لَمْ تَرَ شَيْئاً، فَلْتَغْتَسِلْ، وَإِنْ رَأَتْ بَعْدَ ذلِكَ صُفْرَةً، فَلْتَتَوَضَّأْ وَلْتُصَلِّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘When the menstruating woman intends to wash (for Salaat), so let her insert a (piece of) cotton. So if something from the blood comes out in it, then she should not wash (for Salaat), but if she does not see anything, so let her wash (for Salaat); and if she were to see yellowness after that, so let her perform ablution, and let her pray Salaat’.20

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنِ ابْنِ مُسْكَانَ، عَنْ شُرَحْبِيلَ الْكِنْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: كَيْفَ تَعْرِفُ الطَّامِثُ طُهْرَهَا؟ قَالَ: « تَعْتَمِدُ بِرِجْلِهَا الْيُسْرى عَلَى الْحَائِطِ، وَتَسْتَدْخِلُ الْكُرْسُفَ بِيَدِهَا الْيُمْنى، فَإِنْ كَانَ ثَمَّ مِثْلُ رَأْسِ الذُّبَابِ، خَرَجَ عَلَى الْكُرْسُفِ ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Abu Hamza, from Ibn Muskan, from Shurahbeyl Al Kindy,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘How would the menstruating woman recognise that she is clean?’ Heasws said: ‘She would lean with her left leg against the wall, and she would insert the cloth with her right hand. So she was (still) menstruating, (blood) the like of the head of the fly would come out upon the cloth’.21

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام: أَنَّهُ بَلَغَهُ أَنَّ نِسَاءً كَانَتْ إِحْدَاهُنَّ تَدْعُو بِالْمِصْبَاحِ فِي جَوْفِ اللَّيْلِ تَنْظُرُ إِلَى الطُّهْرِ، فَكَانَ يَعِيبُ ذلِكَ، وَيَقُولُ: « مَتى كَانَتِ النِّسَاءُ يَصْنَعْنَ هذَا ».

Muhammad Bin Yahya, from Ahmad Bin Myhammad, from Ibn Mahboub, from Abu Hamza,

Once it was mentioned before Abu Ja’farasws that, women during the night, asked for a lantern to examine if blood discharge has stopped or not; and it was considered laughable. So heasws said: ‘When did the women ever do this? (meaning the proper test is with a piece of cotton)’22

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ ثَعْلَبَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ كَانَ يَنْهَى النِّسَاءَ أَنْ يَنْظُرْنَ إِلى أَنْفُسِهِنَّ فِي الْمَحِيضِ بِاللَّيْلِ، وَيَقُولُ: « إِنَّهَا قَدْ تَكُونُ الصُّفْرَةَ وَالْكُدْرَةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’alba,

(It has been narrated) from Abu Abdullahasws having forbidden the women that they should be examining themselves regarding the menstruation (Haydh) at night, and heasws was saying: ‘It can happen to be the yellowness or some kind of dirt’.23

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَصْرِيِّ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَخِيرَ عليه‌السلام، وَقُلْتُ لَهُ: إِنَّ ابْنَةَ شِهَابٍ تَقْعُدُ أَيَّامَ أَقْرَائِهَا، فَإِذَا هِيَ‌ اغْتَسَلَتْ، رَأَتِ الْقَطْرَةَ بَعْدَ الْقَطْرَةِ ؟ قَالَ: فَقَالَ: « مُرْهَا فَلْتَقُمْ بِأَصْلِ الْحَائِطِ كَمَا يَقُومُ الْكَلْبُ، ثُمَّ تَأْمُرُ امْرَأَةً فَلْتَغْمِزْ بَيْنَ وَرِكَيْهَا غَمْزاً شَدِيداً؛ فَإِنَّهُ إِنَّمَا هُوَ شَيْ‌ءٌ يَبْقى فِي الرَّحِمِ يُقَالُ لَهُ: الْإِرَاقَةُ، وَإِنَّهُ سَيَخْرُجُ كُلُّهُ ». ثُمَّ قَالَ: « لَا تُخْبِرُوهُنَّ بِهذَا وَشِبْهِهِ، وَذَرُوهُنَّ وَعِلَّتَهُنَّ الْقَذِرَةَ ». قَالَ: فَفَعَلْتُ بِالْمَرْأَةِ الَّذِي قَالَ، فَانْقَطَعَ عَنْهَا، فَمَا عَادَ إِلَيْهَا الدَّمُ حَتّى مَاتَتْ.

Ali Bin Muhammad, from one of our companions, from Muhammad Bin Ali Al Basry who said,

‘I asked Abu Al-Hassanasws the last, and I said to himasws, ‘The daughter of Shihaab sat for days during her purity. But when she washed, she saw drop after the drop (of blood)’. Heasws said: ‘Instruct her, so let her stand by the base of the wall just as the dog stands. Then she should instruct a woman to press between her legs with an intense pressing, for it, rather is a thing which remained in the womb, called ‘Al-Iraaqat’ and it would all be coming out’. Then heasws said: ‘Do not inform them (women) with this and with the likes of it, and leave them and their dirty ailment’.

He (the narrator) said, ‘So I did it via the woman, that which heasws said, and it was cut off from her, and the blood (drops) did not return to her until she died’.24

7- بَابُ غُسْلِ الْحَائِضِ وَمَا يُجْزِئُهَا مِنَ الْمَاءِ‌

Chapter 7 – The washing of the menstruating woman, and what would suffice her from the water

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ النِّسَاءَ الْيَوْمَ أَحْدَثْنَ مَشْطاً تَعْمِدُ إِحْدَاهُنَّ إِلَى الْقَرَامِلِ مِنَ الصُّوفِ، تَفْعَلُهُ الْمَاشِطَةُ تَصْنَعُهُ مَعَ الشَّعْرِ، ثُمَّ تَحْشُوهُ بِالرَّيَاحِينِ، ثُمَّ تَجْعَلُ عَلَيْهِ خِرْقَةً رَقِيقَةً، ثُمَّ تَخِيطُهُ بِمِسَلَّةٍ، ثُمَّ تَجْعَلُهُ فِي رَأْسِهَا، ثُمَّ تُصِيبُهَا الْجَنَابَةُ؟ فَقَالَ: « كَانَ النِّسَاءُ الْأُوَلُ إِنَّمَا يَمْتَشِطْنَ الْمَقَادِيمَ، فَإِذَا أَصَابَهُنَّ الْغُسْلُ بِقَذَرٍ، مُرْهَا أَنْ تُرَوِّيَ رَأْسَهَا مِنَ الْمَاءِ وَتَعْصِرَهُ حَتّى يَرْوى، فَإِذَا رَوِيَ فَلَا بَأْسَ عَلَيْهَا ». قَالَ: قُلْتُ: فَالْحَائِضُ؟ قَالَ: « تَنْقُضُ الْمَشْطَ نَقْضاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, altogether from Abdullah Bin Yahya Al Kahily who said,

‘I said to Abu Abdullahasws, ‘The women today are innovating combings (of the hair). One of them deliberates to the braid of wool, combing it by plaiting with the hair. Then she applies it with the perfume, then make a thin cloth to be upon it. Then she ties it with a pin upon her head. Then she is hit by the sexual impurity’. So heasws said: ‘The former women, rather, were combing their front hair. So when she has to wash (from the sexual impurity), instruct her that she would soak her head from the water, and squeeze them until they are soaked. So when (her hair) is soaked, then there is no problem upon her’.

He (the narrator) said, ‘I said, ‘So (what about) the menstruating woman?’ Heasws said: ‘She should undo for the combing, with an undoing’.25

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّد، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ حَسَنٍ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الطَّامِثُ تَغْتَسِلُ بِتِسْعَةِ أَرْطَالٍ مِنْ مَاءٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al Hannat, from Hassan Al Sayqal,

(It has been narrated) from Abu Abdullahasws having said: ‘The menstruating woman should wash with (at least) nine Ratls of water (one Ratl = 450 gms. Approx.)’.26

3. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ الْحَائِضِ تَرَى الطُّهْرَ وَهِيَ فِي السَّفَرِ، وَلَيْسَ مَعَهَا مِنَ الْمَاءِ مَا يَكْفِيهَا لِغُسْلِهَا وَقَدْ حَضَرَتِ الصَّلَاةُ؟ قَالَ: « إِذَا كَانَ مَعَهَا بِقَدْرِ مَا تَغْسِلُ بِهِ فَرْجَهَا، فَتَغْسِلُهُ، ثُمَّ تَتَيَمَّمُ وَتُصَلِّي ». قُلْتُ: فَيَأْتِيهَا زَوْجُهَا فِي تِلْكَ الْحَالِ؟ قَالَ: « نَعَمْ، إِذَا غَسَلَتْ فَرْجَهَا وَتَيَمَّمَتْ، فَلَا بَأْسَ ».

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

‘I asked Abu Abdullahasws about the menstruating woman seeking the purity, and she is during the journey, and there is no water with her. What would suffice her for her washing, and the Salaat has presented itself?’ Heasws said: ‘When it was such that there was water with her of a measure with which she can wash her private part, so she should wash it. Then she would perform Tayammum and pray Salaat’. I said, ‘So can her husband come to her during that state?’ Heasws said: ‘Yes. When she has washed her private part and performed Tayammum, so there is no problem’.27

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْحَائِضُ مَا بَلَغَ بَلَلُ الْمَاءِ مِنْ شَعْرِهَا، أَجْزَأَهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahbooub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The menstruating woman, whatever moisture of the water reaches from her hair, would suffice her’.28

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْحَائِضِ تَغْتَسِلُ وَعَلى جَسَدِهَا الزَّعْفَرَانُ لَمْ يَذْهَبْ بِهِ الْمَاءُ، قَالَ: « لَا بَأْسَ ».

Abu Ali Al Ashary, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws regarding the menstruating woman washing herself and upon her body is saffron, not going away with the water’. Heasws said: ‘There is no problem’.29

8- بَابُ الْمَرْأَةِ تَرَى الدَّمَ وَهِيَ جُنُبٌ‌

Chapter 8 – The woman sees the blood and she is with sexual impurity

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ يُجَامِعُهَا زَوْجُهَا، فَتَحِيضُ وَهِيَ فِي الْمُغْتَسَلِ: تَغْتَسِلُ، أَوْ لَاتَغْتَسِلُ؟ قَالَ: « قَدْ جَاءَهَا مَا يُفْسِدُ الصَّلَاةَ، فَلَا تَغْتَسِلُ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman who copulates with her husband, and (then) she menstruates while she is in the bathroom. Should she wash or not wash?’ Heasws said: ‘There has come to her what spoils her Salaat, so she does not (need to) wash (for the Salaat)’.30

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ وَهِيَ جُنُبٌ: هَلْ عَلَيْهَا غُسْلُ الْجَنَابَةِ ؟ قَالَ: « غُسْلُ الْجَنَابَةِ وَالْحَيْضِ وَاحِدٌ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman who menstruates and she is with sexual impurity. Is there a major ablution (from sexual impurity) upon her?’ Heasws said: ‘The major ablution (for sexual impurity) and (for) the menstruation (Haydh), is one’.31

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْمَرْأَةُ تَرَى الدَّمَ وَهِيَ جُنُبٌ: أَتَغْتَسِلُ مِنَ الْجَنَابَةِ، أَمْ غُسْلُ الْجَنَابَةِ وَالْحَيْضِ ؟ فَقَالَ: « قَدْ أَتَاهَا مَا هُوَ أَعْظَمُ مِنْ ذلِكَ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Bin Yasaar who said,

‘I said to Abu Abdullahasws, ‘The woman sees the blood and she is with sexual impurity. Should she wash from the sexual impurity or wash from the sexual impurity and the menstruation (Haydh)?’ So heasws said: ‘There has come to her what is greater than that’.32

9- بَابٌ جَامِعٌ فِي الْحَائِضِ وَالْمُسْتَحَاضَةِ‌

Chapter 9 – The comprehensive regarding the menstruation (Haydh) and the inter-period bleeding (Istihaaza)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ غَيْرِ وَاحِدٍ: سَأَلُوا أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحَائِضِ وَالسُّنَّةِ فِي وَقْتِهِ؟ فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سَنَّ فِي الْحَائِضِ ثَلَاثَ سُنَنٍ، بَيَّنَ فِيهَا كُلَّ مُشْكِلٍ لِمَنْ‌ سَمِعَهَا وَفَهِمَهَا حَتّى لَايَدَعَ لِأَحَدٍ مَقَالاً فِيهِ بِالرَّأْيِ: أَمَّا إِحْدَى السُّنَنِ، فَالْحَائِضُ الَّتِي لَهَا أَيَّامٌ مَعْلُومَةٌ قَدْ أَحْصَتْهَا بِلَا اخْتِلَاطٍ عَلَيْهَا، ثُمَّ اسْتَحَاضَتْ وَاسْتَمَرَّ بِهَا الدَّمُ وَهِيَ فِي ذلِكَ تَعْرِفُ أَيَّامَهَا وَمَبْلَغَ عَدَدِهَا؛ فَإِنَّ امْرَأَةً ـ يُقَالُ لَهَا: فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ ـ اسْتَحَاضَتْ، فَاسْتَمَرَّ بِهَا الدَّمُ، فَأَتَتْ‌ أُمَّ سَلَمَةَ، فَسَأَلَتْ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنْ ذلِكَ، فَقَالَ: تَدَعُ الصَّلَاةَ قَدْرَ أَقْرَائِهَا، أَوْ قَدْرَ حَيْضِهَا، وَقَالَ: إِنَّمَا هُوَ عِرْقٌ، وَأَمَرَهَا أَنْ تَغْتَسِلَ، وَتَسْتَثْفِرَ بِثَوْبٍ، وَتُصَلِّيَ ». قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « هذِهِ سُنَّةُ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم فِي الَّتِي تَعْرِفُ أَيَّامَ أَقْرَائِهَا، لَمْ تَخْتَلِطْ عَلَيْهَا، أَلَاتَرى أَنَّهُ لَمْ يَسْأَلْهَا: كَمْ يَوْمٍ هِيَ؟ وَلَمْ يَقُلْ: إِذَا زَادَتْ عَلى كَذَا يَوْماً، فَأَنْتِ مُسْتَحَاضَةٌ؟ وَإِنَّمَا سَنَّ لَهَا أَيَّاماً مَعْلُومَةً مَا كَانَتْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ بَعْدَ أَنْ تَعْرِفَهَا، وَكَذلِكَ أَفْتى أَبِي عليه‌السلام ـ وَسُئِلَ عَنِ الْمُسْتَحَاضَةِ ـ فَقَالَ: إِنَّمَا ذلِكَ عِرْقٌ غَابِرٌ، أَوْ رَكْضَةٌ مِنَ الشَّيْطَانِ، فَلْتَدَعِ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ، وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ ». قِيلَ: وَإِنْ سَالَ؟ قَالَ: « وَإِنْ سَالَ مِثْلَ الْمَثْعَبِ ». قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « هذَا تَفْسِيرُ حَدِيثِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَهُوَ مُوَافِقٌ لَهُ، فَهذِهِ سُنَّةُ الَّتِي تَعْرِفُ أَيَّامَ أَقْرَائِهَا، لَا وَقْتَ لَهَا إِلاَّ أَيَّامَهَا، قَلَّتْ أَوْ كَثُرَتْ. وَأَمَّا سُنَّةُ الَّتِي قَدْ كَانَتْ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ، ثُمَّ اخْتَلَطَ عَلَيْهَا مِنْ طُولِ الدَّمِ، فَزَادَتْ وَنَقَصَتْ حَتّى أَغْفَلَتْ عَدَدَهَا وَمَوْضِعَهَا مِنَ الشَّهْرِ، فَإِنَّ سُنَّتَهَا غَيْرُ ذلِكَ، وَذلِكَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتِ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَتْ: إِنِّي أُسْتَحَاضُ، فَلَا أَطْهُرُ ؟ فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: لَيْسَ ذَلِكِ بِحَيْضٍ، إِنَّمَا هُوَ عِرْقٌ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ، وَصَلِّي، وَكَانَتْ تَغْتَسِلُ فِي كُلِّ‌ صَلَاةٍ، وَكَانَتْ تَجْلِسُ فِي مِرْكَنٍ لِأُخْتِهَا، وَكَانَتْ صُفْرَةُ الدَّمِ تَعْلُو الْمَاءَ ». قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَا تَسْمَعُ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَمَرَ هذِهِ بِغَيْرِ مَا أَمَرَ بِهِ تِلْكَ؟ أَلَا تَرَاهُ لَمْ يَقُلْ لَهَا: دَعِي الصَّلَاةَ أَيَّامَ أَقْرَائِكِ، وَلكِنْ قَالَ لَهَا: إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي؟ فَهذَا يُبَيِّنُ أَنَّ هذِهِ امْرَأَةٌ قَدِ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا، لَمْ تَعْرِفْ عَدَدَهَا وَلَاوَقْتَهَا، أَلَاتَسْمَعُهَا تَقُولُ: إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ ؟ وَكَانَ أَبِي يَقُولُ: إِنَّهَا اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَفِي أَقَلَّ مِنْ هذَا تَكُونُ الرِّيبَةُ‌ وَالِاخْتِلَاطُ، فَلِهذَا احْتَاجَتْ إِلى أَنْ تَعْرِفَ إِقْبَالَ الدَّمِ مِنْ إِدْبَارِهِ، وَتَغَيُّرَ لَوْنِهِ مِنَ السَّوَادِ إِلى غَيْرِهِ، وَذلِكَ أَنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ، وَلَوْ كَانَتْ تَعْرِفُ أَيَّامَهَا، مَا احْتَاجَتْ إِلى مَعْرِفَةِ لَوْنِ الدَّمِ؛ لِأَنَّ السُّنَّةَ فِي الْحَيْضِ أَنْ تَكُونَ الصُّفْرَةُ وَالْكُدْرَةُ فَمَا فَوْقَهَا فِي أَيَّامِ الْحَيْضِ إِذَا عُرِفَتْ حَيْضاً كُلُّهُ إِنْ كَانَ الدَّمُ أَسْوَدَ، أَوْ غَيْرَ ذلِكَ. فَهذَا يُبَيِّنُ لَكَ أَنَّ قَلِيلَ الدَّمِ وَكَثِيرَهُ أَيَّامَ الْحَيْضِ حَيْضٌ كُلَّهُ إِذَا كَانَتِ الْأَيَّامُ مَعْلُومَةً، فَإِذَا جَهِلَتِ الْأَيَّامَ وَعَدَدَهَا، احْتَاجَتْ إِلَى النَّظَرِ حِينَئِذٍ إِلى إِقْبَالِ الدَّمِ وَإِدْبَارِهِ، وَتَغَيُّرِ لَوْنِهِ، ثُمَّ تَدَعُ الصَّلَاةَ عَلى قَدْرِ ذلِكَ، وَلَا أَرَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم قَال: اجْلِسِي كَذَا وَكَذَا يَوْماً، فَمَا زَادَتْ فَأَنْتِ مُسْتَحَاضَةٌ، كَمَا لَمْ يَأْمُرِ الْأُولى بِذلِكَ، وَكَذلِكَ أَبِي عليه‌السلام أَفْتى فِي مِثْلِ هذَا؛ وَذَاكَ أَنَّ امْرَأَةً مِنْ أَهْلِنَا اسْتَحَاضَتْ، فَسَأَلَتْ أَبِي عليه‌السلام عَنْ ذلِكَ، فَقَالَ: إِذَا رَأَيْتِ الدَّمَ الْبَحْرَانِيَّ فَدَعِي الصَّلَاةَ، وَإِذَا رَأَيْتِ الطُّهْرَ ـ وَلَوْ سَاعَةً مِنْ نَهَارٍ ـ فَاغْتَسِلِي وَصَلِّي ». قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَأَرى جَوَابَ أَبِي عليه‌السلام هاهُنَا غَيْرَ جَوَابِهِ فِي الْمُسْتَحَاضَةِ الْأُولى، أَلَاتَرى أَنَّهُ قَالَ: تَدَعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا؟ لِأَنَّهُ نَظَرَ إِلى عَدَدِ الْأَيَّامِ، وَقَالَ هاهُنَا: إِذَا رَأَتِ الدَّمَ الْبَحْرَانِيَّ فَلْتَدَعِ الصَّلَاةَ، وَأَمَرَ هاهُنَا أَنْ تَنْظُرَ إِلَى الدَّمِ إِذَا أَقْبَلَ وَأَدْبَرَ وَتَغَيَّرَ. وَقَوْلُهُ: « الْبَحْرَانِيَّ » شِبْهُ مَعْنى قَوْلِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ، وَإِنَّمَا سَمَّاهُ أَبِي بَحْرَانِيّاً لِكَثْرَتِهِ وَلَوْنِهِ، فَهذِهِ سُنَّةُ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم فِي الَّتِي اخْتَلَطَ عَلَيْهَا أَيَّامُهَا حَتّى لَاتَعْرِفَهَا، وَإِنَّمَا تَعْرِفُهَا بِالدَّمِ مَا كَانَ مِنْ قَلِيلِ الْأَيَّامِ وَكَثِيرِهِ ». قَالَ: « وَأَمَّا السُّنَّةُ الثَّالِثَةُ، فَهِيَ الَّتِي لَيْسَ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ، وَلَمْ تَرَ الدَّمَ قَطُّ، وَرَأَتْ أَوَّلَ مَا أَدْرَكَتْ، وَاسْتَمَرَّ بِهَا، فَإِنَّ سُنَّةَ هذِهِ غَيْرُ سُنَّةِ الْأُولى وَالثَّانِيَةِ، وَذلِكَ أَنَّ امْرَأَةً ـ يُقَالُ لَهَا: حَمْنَةُ بِنْتُ جَحْشٍ ـ أَتَتْ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَتْ: إِنِّي اسْتُحِضْتُ حَيْضَةً شَدِيدَةً؟ فَقَالَ لَهَا: احْتَشِي كُرْسُفاً، فَقَالَتْ: إِنَّهُ أَشَدُّ مِنْ ذلِكَ؛ إِنِّي أَثُجُّهُ ثَجّاً ؟ فَقَالَ: تَلَجَّمِي وَتَحَيَّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللهِ سِتَّةَ أَيَّامٍ أَوْ سَبْعَةً، ثُمَّ اغْتَسِلِي غُسْلاً، وَصُومِي ثَلَاثَةً وَعِشْرِينَ يَوْماً، أَوْ أَرْبَعَةً وَعِشْرِينَ، وَاغْتَسِلِي لِلْفَجْرِ غُسْلاً، وَأَخِّرِي الظُّهْرَ، وَعَجِّلِي الْعَصْرَ، وَاغْتَسِلِي غُسْلاً، وَأَخِّرِي الْمَغْرِبَ، وَعَجِّلِي الْعِشَاءَ، وَاغْتَسِلِي غُسْلاً ». قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَأَرَاهُ قَدْ سَنَّ فِي هذِهِ غَيْرَ مَا سَنَّ فِي الْأُولى وَالثَّانِيَةِ، وَذلِكَ لِأَنَّ أَمْرَهَا مُخَالِفٌ لِأَمْرِ تَيْنِكَ، أَلَاتَرى أَنَّ أَيَّامَهَا لَوْ كَانَتْ أَقَلَّ مِنْ سَبْعٍ، وَكَانَتْ خَمْساً أَوْ أَقَلَّ مِنْ ذلِكَ، مَا قَالَ لَهَا: تَحَيَّضِي سَبْعاً، فَيَكُونَ قَدْ أَمَرَهَا بِتَرْكِ الصَّلَاةِ أَيَّاماً وَهِيَ مُسْتَحَاضَةٌ غَيْرُ حَائِضٍ، وَكَذلِكَ لَوْ كَانَ حَيْضُهَا أَكْثَرَ مِنْ سَبْعٍ، وَكَانَتْ أَيَّامُهَا عَشْراً أَوْ أَكْثَرَ، لَمْ يَأْمُرْهَا بِالصَّلَاةِ وَهِيَ حَائِضٌ ». ثُمَّ مِمَّا يَزِيدُ هذَا بَيَاناً قَوْلُهُ عليه‌السلام لَهَا: « تَحَيَّضِي » وَلَيْسَ يَكُونُ التَّحَيُّضُ إِلاَّ لِلْمَرْأَةِ الَّتِي تُرِيدُ أَنْ تُكَلَّفَ مَا تَعْمَلُ الْحَائِضُ، أَلَاتَرَاهُ لَمْ يَقُلْ لَهَا: أَيَّاماً مَعْلُومَةً تَحَيَّضِي أَيَّامَ حَيْضِكِ؟ وَمِمَّا يُبَيِّنُ هذَا قَوْلُهُ لَهَا: « فِي عِلْمِ اللهِ » لِأَنَّهُ قَدْ كَانَ لَهَا وَإِنْ كَانَتِ الْأَشْيَاءُ كُلُّهَا فِي عِلْمِ اللهِ تَعَالى، وَهذَا بَيِّنٌ وَاضِحٌ أَنَّ هذِهِ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذلِكَ قَطُّ، وَهذِهِ سُنَّةُ الَّتِي اسْتَمَرَّ بِهَا الدَّمُ أَوَّلَ مَا تَرَاهُ، أَقْصى وَقْتِهَا سَبْعٌ، وَأَقْصى طُهْرِهَا ثَلَاثٌ وَعِشْرُونَ، حَتّى يَصِيرَ لَهَا أَيَّاماً مَعْلُومَةً، فَتَنْتَقِلَ إِلَيْهَا، فَجَمِيعُ حَالَاتِ الْمُسْتَحَاضَةِ تَدُورُ عَلى هذِهِ السُّنَنِ الثَّلَاثِ لَاتَكَادُ أَبَداً تَخْلُو مِنْ وَاحِدَةٍ‌ مِنْهُنَّ إِنْ كَانَتْ لَهَا أَيَّامٌ مَعْلُومَةٌ، مِنْ قَلِيلٍ أَوْ كَثِيرٍ، فَهِيَ عَلى أَيَّامِهَا وَخَلْقِهَا الَّذِي جَرَتْ عَلَيْهِ، لَيْسَ فِيهِ عَدَدٌ مَعْلُومٌ مُوَقَّتٌ غَيْرُ أَيَّامِهَا، فَإِنِ اخْتَلَطَتِ الْأَيَّامُ عَلَيْهَا، وَتَقَدَّمَتْ وَتَأَخَّرَتْ، وَتَغَيَّرَ عَلَيْهَا الدَّمُ أَلْوَاناً، فَسُنَّتُهَا إِقْبَالُ الدَّمِ وَإِدْبَارُهُ وَتَغَيُّرُ حَالَاتِهِ، وَإِنْ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذلِكَ، وَاسْتَحَاضَتْ أَوَّلَ مَا رَأَتْ، فَوَقْتُهَا سَبْعٌ، وَطُهْرُهَا ثَلَاثٌ وَعِشْرُونَ، فَإِنِ اسْتَمَرَّ بِهَا الدَّمُ أَشْهُراً، فَعَلَتْ فِي كُلِّ شَهْرٍ كَمَا قَالَ لَهَا، فَإِنِ انْقَطَعَ الدَّمُ فِي أَقَلَّ مِنْ سَبْعٍ، أَوْ أَكْثَرَ مِنْ سَبْعٍ فَإِنَّهَا تَغْتَسِلُ سَاعَةَ تَرَى الطُّهْرَ وَتُصَلِّي، فَلَا تَزَالُ كَذلِكَ حَتّى تَنْظُرَ مَا يَكُونُ فِي الشَّهْرِ الثَّانِي، فَإِنِ انْقَطَعَ الدَّمُ لِوَقْتِهِ فِي الشَّهْرِ الْأَوَّلِ سَوَاءً، حَتّى تَوَالى عَلَيْهَا حَيْضَتَانِ أَوْ ثَلَاثٌ، فَقَدْ عُلِمَ الْآنَ أَنَّ ذلِكَ قَدْ صَارَ لَهَا وَقْتاً وَخَلْقاً مَعْرُوفاً تَعْمَلُ عَلَيْهِ، وَتَدَعُ مَا سِوَاهُ، وَتَكُونُ سُنَّتَهَا فِيمَا تَسْتَقْبِلُ، إِنِ اسْتَحَاضَتْ قَدْ صَارَتْ سُنَّةً إِلى أَنْ تَجْلِسَ أَقْرَاءَهَا، وَإِنَّمَا‌ جُعِلَ الْوَقْتُ أَنْ تَوَالى عَلَيْهَا حَيْضَتَانِ أَوْ ثَلَاثٌ؛ لِقَوْلِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِلَّتِي تَعْرِفُ أَيَّامَهَا: « دَعِي الصَّلَاةَ أَيَّامَ أَقْرَائِكِ » فَعَلِمْنَا أَنَّهُ لَمْ يَجْعَلِ الْقُرْءَ الْوَاحِدَ سُنَّةً لَهَا، فَيَقُولَ: دَعِي الصَّلَاةَ أَيَّامَ قُرْئِكِ، وَلكِنْ سَنَّ لَهَا الْأَقْرَاءَ، وَأَدْنَاهُ حَيْضَتَانِ فَصَاعِداً، وَإِنْ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا، وَزَادَتْ وَنَقَصَتْ حَتّى لَاتَقِفَ مِنْهَا عَلى حَدٍّ، وَلَامِنَ الدَّمِ عَلى لَوْنٍ، عَمِلَتْ بِإِقْبَالِ الدَّمِ وَإِدْبَارِهِ، وَلَيْسَ لَهَا سُنَّةٌ غَيْرُ هذَا؛ لِقَوْلِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي » وَلِقَوْلِهِ: « إِنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ » كَقَوْلِ أَبِي عليه‌السلام: « إِذَا رَأَيْتِ الدَّمَ الْبَحْرَانِيَّ » فَإِنْ لَمْ يَكُنِ الْأَمْرُ كَذلِكَ، وَلكِنَّ الدَّمَ أَطْبَقَ عَلَيْهَا، فَلَمْ تَزَلِ الاسْتِحَاضَةُ دَارَّةً، وَكَانَ الدَّمُ عَلى لَوْنٍ وَاحِدٍ، وَحَالَةٍ وَاحِدَةٍ، فَسُنَّتُهَا السَّبْعُ وَالثَّلَاثُ وَالْعِشْرُونَ؛ لِأَنَّ قِصَّتَهَا كَقِصَّةِ حَمْنَةَ حِينَ قَالَتْ: إِنِّي أَثُجُّهُ ثَجّاً ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone else,

‘They asked Abu Abdullahasws about the menstruation (Haydh) and the Sunnah during hissaww time’. So heasws said: ‘Rasool-Allahsaww established three Sunnahs between these for every difficulty, and made these to be understood to the extent that hesaww did not leave for anyone to speak with regards to it with the opinion.

As for the first of the Sunnahs – so it is for the menstruating woman who has known days for her (menstruation (Haydh) and she has counted these without any mix up. Then she has inter-period bleeding (Istihaaza), and the blood passes with her, and she is in that having recognised her days, and her number has reached. A woman called Fatima Bin Abu Hubeysh had inter-period bleeding (Istihaaza), and the blood passed with her. So she came over to Umm Salmaas, and sheas asked Rasool-Allahsaww about that. So hesaww said: ‘She should leave the Salaat either of a measurement of her pure days, or a measurement of her menstruating days’. And hesaww said: ‘But rather it is a perspiration’, and hesaww ordered her that she should wash, and stuff with a cloth and pray Salaat’.

Abu Abdullahasws said: ‘This is a Sunnah of the Prophetsaww regarding the one who recognises the days of her purity, not getting mixed up over it. Do you not see that hesaww did not ask her how many days these were and hesaww did not say: ‘When there is an increase upon such and such number of days so you would be in inter-period bleeding (Istihaaza)? And rather, hesaww established a Sunnah for her known days of whatever was from less or more after having recognised these.

And similar to that is the verdict myasws fatherasws issued, and heasws had been asked about the one with inter-period bleeding (Istihaaza), so heasws said: ‘But rather, that is an old perspiration or a run of Satanla, so let her leave the Salaat for the (known number of) days of her purity, then she should wash and perform ablution for every Salaat’. It was said, ‘Supposing it flows?’ Heasws said: ‘And even if it flows like the siphoned water’.

Abu Abdullahasws said: ‘This is the interpretation of the Hadeeth of Rasool-Allahsaww, and it is in accordance to it. Thus, this is a Sunnah for the one who recognises the days of her purity, there being no timing for her except of her days, be it less or more.

And as for the Sunnah for the one for whom are preceding days, then they get mixed up upon her from the prolongation of the blood, so it increases and reduces until her numbers get disregarded, as well as its placing from the month. So her Sunnah is other than that, and that is because Fatima Bint Abu Hubeysh came over to the Prophetsaww and said, ‘I am with inter-period bleeding (Istihaaza), so I am not clean’.

So the Prophetsaww said: ‘That is not with a menstruation (Haydh). But rather, it is a perspiration. So when the menstruation (Haydh) comes, then leave the Salaat, and when it leaves, so wash the blood from yourself and pray Salaat’. And she used to wash during every Salaat, and she used to sit in a washtub of her sister, and the yellowish blood would emerge in the water.

So Abu Abdullahasws said: ‘Did you not hear Rasool-Allahsaww order this with other than what hesaww had ordered with that (first) one? Do you not see that hesaww did not tell her to leave the Salaat for the days of her purity, but said to her: ‘When the menstruation (Haydh) comes, so leave the Salaat, and when it goes, so wash and pray Salaat’. So this is clear that this is a woman for whom her days are mixed up and she neither recognises its number nor its timing. Did you not hear her saying, ‘I am with inter-period bleeding (Istihaaza), so I am not clean’?

Myasws fatherasws was saying that she had inter-period bleeding (Istihaaza) for seven years, so in less than this would happen to be the doubtful and mixed up. Therefore due to this she was in need to recognise the onset of the blood from its outset, and the change of its colour from the black to something else, and that is because the blood of the menstruation (Haydh) is black, recognisable, and had she recognised her days she would not have been needy to recognising the colour of the blood, because the Sunnah regarding the menstruation (Haydh) is that it happens to be yellow and the brownish. So whatever is above that regarding the days of the menstruation (Haydh), when she recognised a menstruation (Haydh), all of it, even if the blood was black or other than that.

So this is clear for you that whether the blood is little and its days are many, the menstruation (Haydh) is menstruation (Haydh), all of it, when the days were known. So when she does not know of the days, and its number, she would be needy for the examination at the onset of the blood and its outset, and the changing of its colour. Then she would leave the Salaat upon the measurement of that, and Iasws did not see the Prophetsaww say: ‘Sit (awaiting) for such and such a number of days, so whatever increases it, then you would be in inter-period bleeding (Istihaaza)’, just as hesaww did not order the first one with that.

And similar to that is the verdict - myasws fatherasws issued in a case similar to this, and that is that the woman from ourasws family was with inter-period bleeding (Istihaaza), so she asked myasws father about that. So heasws said: ‘When you see the sea of blood, so leave the Salaat, and when you see the purity, even though it may be for an hour of the day, so wash and pray Salaat’.

Abu Abdullahasws said: ‘And Iasws see the answer of myasws fatherasws over here to be other than hisasws answer regarding the one with inter-period bleeding (Istihaaza), the first one (above). Did you not see that heasws said that she should leave the Salaat for the number of days of her pure period because heasws looked at the number of the days and said over here: ‘When you see the sea of blood so let her leave the Salaat’, and ordered over there that she should look at the onset of the blood when it comes and leaves, and changes (colour)’.

And hisasws words, ‘The sea (of blood), resembles the meaning of the words of the Prophetsaww that the blood of the menstruation (Haydh) is black, recognisable, and rather it has been named as ‘sea (of blood)’ due to its abundance and its colour. Thus, this is a Sunnah of the Prophetsaww regarding the one for whom her days are mixed up on her to the extent that she does not recognise them, and rather she recognises by the blood, whatever was from the little (number of) days, and more’.

Heasws said: ‘And as for the third Sunnah, so it is for the one for whom there are no preceding days, and she does not see the (inter-period) blood at all, and she sees the beginning of what Iasws mentioned, and it continues with her. So the Sunnah for this is other than the Sunnah for the first and the second (cases), and that is because a woman called Hamnat Bin Jahsh came over to Rasool-Allahsaww and she said, ‘I tend to menstruate with intense inter-period bleeding (Istihaaza)’. So hesaww said to her: ‘Insert a cloth’. So she said, ‘It is more intense than that. I experience it as a torrent’. So hesaww said: ‘Tie it up tightly and you are menstruation (Haydh) during every month in the Knowledge of Allahazwj, for six or seven days. Then wash with a washing and Fast the twenty three days, or twenty four days, and wash for the Fajr (Salaat) with a washing, and another for Al-Zohr, and hasten the Asr, and wash with a washing and delay the Maghrib and hasten the Isha (Salaats), and wash with a washing’.

Abu Abdullahasws said: ‘So Iasws see that hesaww has established a sunnah regarding this as being other than the Sunnah hesaww established regarding the first and the second cases, and that is because hesaww ordered her differently to those two. Do you not see that her days, had they been less than seven, and had been five or less than that, hesaww would not have told her to consider her menstruation (Haydh) to be for seven days, so hesaww would have ordered her with the leaving of the Salaat for days and she would be in inter-period bleeding (Istihaaza), other than menstruation (Haydh). And similarly, had her menstruation (Haydh) been more than seven (days), and he days had been ten or more, hesaww would not have ordered her with the Salaat and she is in menstruation (Haydh).

Then from whatever increases this would clarify hissaww words to her: ‘You are menstruating’, and there does not happen to be the menstruation (Haydh) except for the woman who want to take the burden of what the menstruating woman does. Do you not see that hesaww did not say to her: ‘Known number of days are your menstruating days. And from what this clarifies is hissaww words to her: ‘In the Knowledge of Allahazwj’, because it was for her, and even though all the things are in the Knowledge of Allahazwj the Exalted.

This, openly clarifies that these did not happen to be her (known) days before that at all, and this is a Sunnah for the one for whom the first blood is continuous. What she saw as the maximum of her duration was seven (days), and the maximum of her purity as twenty three (days) until the days come to be known for her, so she would transfer to it.

So the entirety of the situations of the inter-period bleeding (Istihaaza) revolve around these three Sunnahs, almost never being devoid from any one from these. If it was so that for her are a known (number of) days from the less or more, so she would be upon her days (of menstruation (Haydh)), and her mannerisms which she would flow upon is in which there are no known number of days prescribed apart from her (known) days. So if the days get mixed up upon her and they either get preceded or are delayed, and the blood changes its colour upon her, so her Sunnah is based on her onset of the blood and its outset, and the change of its state.

And if there do not happen to be (known) days for her before that, and she has inter-period bleeding (Istihaaza), the first of what she sees, so her timing is of seven (days), and her purity is of twenty three (days). But, if the blood continues with her for a month, she would do during the whole month just as it was said for her. So if the blood is cut off in less than seven (days), or more than seven (days), so she would wash the moment she sees the purity and she would pray Salaat.

So it would not cease to be like that until she sees what happens in the second month. So if the blood gets cut off for its time that it did so during the first month, in the same way until two or three menstruations (Haydh’s) turn around for her, so she has come to know now that, that has come to be a timing for her, and it is a well-known manner that she would work upon, and she would leave what is besides it, and it would happen to be her Sunnah in the future when she has inter-period bleeding (Istihaaza), and it has become a Sunnah upon the withholding of her pure period.

And rather, the timing that was made for her, of two menstruation (Haydhs) or three, is due to the words of Rasool-Allahsaww for the one who recognises her days: ‘Leave the Salaat based on the days of your pure periods’, so we know that hesaww did not make the one pure period as a Sunnah for her, so hesaww was saying to her: ‘Leave the Salaat for the days of your pure period’, but established a Sunnah for her based on pure periods, and the least of that are two menstruation (Haydhs), hereinafter.

And when her days are mixed up upon her and they increase and decrease until she cannot rely from it upon a limit, nor from the blood upon colour, she would know by the onset of the blood and its outset, and there is no Sunnah for her other than this, due to the words of Rasool-Allahsaww: ‘When the menstruation (Haydh) comes, so leave the Salaat, and when it leaves, so wash’, and due to hissaww words: ‘The blood of the menstruation (Haydh) is black, recognisable’, like the words of myasws fatherasws: ‘When you see the sea of blood’.

So if the matter does not happen to be like that, and the blood is wearing down upon her, so the inter-period bleeding (Istihaaza) has not ceased its circuit, and the blood would be upon one colour, and its state would be one. Therefore, her Sunnah would be seven (days of menstruation (Haydh)), and twenty three (days of pure period), because her maximum is the maximum of Hamnat when she said, ‘I am experiencing it like a torrent’.33

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى وَابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُسْتَحَاضَةُ تَنْظُرُ أَيَّامَهَا، فَلَا تُصَلِّي فِيهَا، وَلَايَقْرَبْهَا بَعْلُهَا، فَإِذَا جَازَتْ أَيَّامُهَا، وَرَأَتِ الدَّمَ يَثْقُبُ الْكُرْسُفَ، اغْتَسَلَتْ لِلظُّهْرِ وَالْعَصْرِ، تُؤَخِّرُ هذِهِ وَتُعَجِّلُ هذِهِ، وَلِلْمَغْرِبِ وَالْعِشَاءِ غُسْلاً، تُؤَخِّرُ هذِهِ وَتُعَجِّلُ هذِهِ، وَتَغْتَسِلُ لِلصُّبْحِ، وَتَحْتَشِي وَتَسْتَثْفِرُ، وَلَاتُحَنِّي، وَتَضُمُّ فَخِذَيْهَا فِي الْمَسْجِدِ، وَسَائِرُ‌ جَسَدِهَا خَارِجٌ، وَلَايَأْتِيهَا بَعْلُهَا أَيَّامَ قُرْئِهَا، وَإِنْ كَانَ الدَّمُ لَايَثْقُبُ الْكُرْسُفَ، تَوَضَّأَتْ، وَدَخَلَتِ الْمَسْجِدَ، وَصَلَّتْ كُلَّ صَلَاةٍ بِوُضُوءٍ، وَهذِهِ يَأْتِيهَا بَعْلُهَا إِلاَّ فِي أَيَّامِ حَيْضِهَا ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one with inter-period bleeding (Istihaaza) would look at her days, so she would neither pray Salaat in them, nor would she go near her husband. So when her days exceed and she sees the blood, she should insert a cloth and wash for the Zoh and Al-Asr (Salaats), delaying this one and hastening that one; and for Al-Maghrib and Al-Isha, she would wash, delaying this one and hastening that one, and she should wash for the morning (Salaat), and she would stuff a cloth and she would not bend and spread her thighs in the Masjid and make her body to be outside; and she should not go to her husband during the (regular) days of her purity. And if it was such that the blood cannot be held by the cloth, she should perform ablution before entering the Masjid and pray (Salaat), each Salaat being with one ablution. And this one can go to her husband except during the days of her menstruation (Haydh)’.34

3. مُحَمَّدٌ، عَنِ الْفَضْلِ، عَنْ صَفْوَانَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تُسْتَحَاضُ؟ فَقَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: سُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنِ الْمَرْأَةِ تُسْتَحَاضُ، فَأَمَرَهَا أَنْ تَمْكُثَ أَيَّامَ حَيْضِهَا لَاتُصَلِّي فِيهَا، ثُمَّ تَغْتَسِلَ، وَتَسْتَدْخِلَ قُطْنَةً، وَتَسْتَثْفِرَ بِثَوْبٍ، ثُمَّ تُصَلِّيَ حَتّى يَخْرُجَ الدَّمُ مِنْ وَرَاءِ الثَّوْبِ ». وَقَالَ: « تَغْتَسِلُ الْمَرْأَةُ الدَّمِيَّةُ بَيْنَ كُلِّ صَلَاتَيْنِ ». وَالِاسْتِذْفَارُ أَنْ تَطَيَّبَ وَتَسْتَجْمِرَ بِالدُّخْنَةِ وَغَيْرِ ذلِكَ. وَالِاسْتِثْفَارُ أَنْ تَجْعَلَ مِثْلَ ثَفْرِ الدَّابَّةِ.

Muhammad, from Al Fazl, from Safwan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman with inter-period bleeding (Istihaaza). So heasws said: ‘Abu Ja’farasws said: ‘Rasool-Allahsaww was asked about the woman with inter-period bleeding (Istihaaza), so heasws ordered her that she should wait for the (regular) days of her menstruation (Haydh), not praying Salaat during these. Then she should wash and she would insert cotton, and she would stuff with a cloth. Then she would pray Salaat until the blood comes out from other side of the cloth’. Heasws said: ‘The bleeding woman would wash between every two Salaats, and replace the cloth, and apply perfume and burn incense, and other than that, and the stuffing (cloth) must be like a belt to harness animals’.35

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: قَالَ: « الْمُسْتَحَاضَةُ إِذَا ثَقَبَ الدَّمُ الْكُرْسُفَ، اغْتَسَلَتْ لِكُلِّ صَلَاتَيْنِ وَلِلْفَجْرِ غُسْلاً، وَإِنْ لَمْ يَجُزِ الدَّمُ الْكُرْسُفَ، فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً، وَالْوُضُوءُ لِكُلِّ صَلَاةٍ، وَإِنْ أَرَادَ زَوْجُهَا أَنْ يَأْتِيَهَا، فَحِينَ تَغْتَسِلُ؛ هذَا إِنْ كَانَ دَمُهَا عَبِيطاً، وَإِنْ كَانَ صُفْرَةً، فَعَلَيْهَا الْوُضُوءُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘Heasws said: ‘If the bloods seeps through the cotton pad, she should wash for every two Salaats, and a washing for Al-Fajr (Salaat); and if the blood does not exceed the cotton pad, so upon her is the washing of once every day, and the ablution for every Salaat. And if her husband wants to go to her, so this is where she should wash. This is for if her blood was black; and if it was yellow, so upon her is the ablution’.36

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمُسْتَحَاضَةُ تَغْتَسِلُ عِنْدَ صَلَاةِ الظُّهْرِ، وَتُصَلِّي الظُّهْرَ وَالْعَصْرَ، ثُمَّ تَغْتَسِلُ عِنْدَ الْمَغْرِبِ، فَتُصَلِّي الْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ تَغْتَسِلُ عِنْدَ الصُّبْحِ، فَتُصَلِّي الْفَجْرَ، وَلَابَأْسَ أَنْ يَأْتِيَهَا بَعْلُهَا إِذَا شَاءَ إِلاَّ أَيَّامَ حَيْضِهَا فَيَعْتَزِلُهَا زَوْجُهَا ». قَالَ: وَقَالَ: « لَمْ تَفْعَلْهُ امْرَأَةٌ قَطُّ احْتِسَاباً إِلاَّ عُوفِيَتْ مِنْ‌ ذلِكَ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one with inter-period bleeding (Istihaaza) should wash during Salaat Al-Zohr, so she would pray Al-Zohr and Al-Asr. Then she should wash during Salaat Al-Maghrib, so she would pray Al-Maghrib and Al-Isha. Then she should wash during the morning Salaat, so she would pray Al-Fajr. And there is no problem if her husband were to come to her whenever he so desires to, except for the days of her menstruation (Haydh), so she would isolate herself from her husband’.

He (the narrator) said, ‘And heasws said: ‘A woman would not do so at all, except that she would regain good health from that’.37

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، إِذَا مَكَثَتِ الْمَرْأَةُ عَشَرَةَ أَيَّامٍ تَرَى الدَّمَ، ثُمَّ طَهُرَتْ، فَمَكَثَتْ ثَلَاثَةَ أَيَّامٍ طَاهِرَةً، ثُمَّ رَأَتِ الدَّمَ بَعْدَ ذلِكَ: أَتُمْسِكُ عَنِ الصَّلَاةِ؟ قَالَ: « لَا، هذِهِ مُسْتَحَاضَةٌ تَغْتَسِلُ، وَتَسْتَدْخِلُ قُطْنَةً بَعْدَ قُطْنَةٍ، وَتَجْمَعُ بَيْنَ صَلَاتَيْنِ بِغُسْلٍ، وَيَأْتِيهَا زَوْجُهَا إِنْ أَرَادَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan Bin Yahya,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! When the woman waits for ten days and sees the blood, then she becomes clean, and she awaits for three days as clean, then she sees the blood after that. Should she withhold from the Salaat?’ Heasws said: ‘No. This is woman with inter-period bleeding (Istihaaza). She should wash and insert a cotton (pad) after cotton (pad), and she would gather between the two Salaats with one washing, and her husband can come to her if he so intends to’.38

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ مَوْلى أَبِي الْمَغْرَاءِ الْعِجْلِيِّ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ، ثُمَّ يَمْضِي وَقْتُ طُهْرِهَا وَهِيَ تَرَى الدَّمَ؟ قَالَ: فَقَالَ: « تَسْتَظْهِرُ بِيَوْمٍ إِنْ كَانَ حَيْضُهَا دُونَ الْعَشَرَةِ أَيَّامٍ، فَإِنِ اسْتَمَرَّ الدَّمُ، فَهِيَ مُسْتَحَاضَةٌ، وَإِنِ انْقَطَعَ الدَّمُ، اغْتَسَلَتْ وَصَلَّتْ ». قَالَ: قُلْتُ لَهُ: فَالْمَرْأَةُ يَكُونُ حَيْضُهَا سَبْعَةَ أَيَّامٍ أَوْ ثَمَانِيَةَ أَيَّامٍ، حَيْضُهَا دَائِمٌ مُسْتَقِيمٌ، ثُمَّ تَحِيضُ ثَلَاثَةَ أَيَّامٍ، ثُمَّ يَنْقَطِعُ عَنْهَا الدَّمُ، فَتَرَى الْبَيَاضَ، لَاصُفْرَةً وَلَا دَماً؟ قَالَ: « تَغْتَسِلُ، وَتُصَلِّي ». قُلْتُ: تَغْتَسِلُ، وَتُصَلِّي وَتَصُومُ، ثُمَّ يَعُودُ الدَّمُ؟ قَالَ: « إِذَا رَأَتِ الدَّمَ، أَمْسَكَتْ عَنِ الصَّلَاةِ وَالصِّيَامِ ». قُلْتُ: فَإِنَّهَا تَرَى الدَّمَ يَوْماً، وَتَطْهُرُ يَوْماً؟ قَالَ: فَقَالَ: « إِذَا رَأَتِ الدَّمَ أَمْسَكَتْ، وَإِذَا رَأَتِ الطُّهْرَ صَلَّتْ، فَإِذَا مَضَتْ أَيَّامُ حَيْضِهَا وَاسْتَمَرَّ بِهَا الطُّهْرُ صَلَّتْ، فَإِذَا رَأَتِ الدَّمَ فَهِيَ مُسْتَحَاضَةٌ، قَدِ انْتَظَمَتْ لَكَ‌ أَمْرُهَا كُلُّهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood, a slave of Abu Al Maghra Al Ijaly, from the one who informed him,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman who menstruates, then the time of the purity passes by, and she sees the blood. So heasws said: ‘She should memorise the day, if her menstruation (Haydh) is less of than ten days; and if the blood continues, so she is a woman with inter-period bleeding (Istihaaza); and if the blood cuts off, she should wash and pray Salaat’.

He (the narrator) said, ‘I said, ‘So (what about) the woman whose menstruation (Haydh) happens to be of seven days or eight days, her menstruation (Haydh) being constant, even, then she menstruates for three days, then the blood is cut off from her, so she sees the whiteness, not yellowness, and no blood?’ Heasws said: ‘She should wash and pray Salaat’. I said, ‘Supposing she washes and prays Salaat, and Fasts, then the blood returns?’ Heasws said: ‘If she sees the blood, she would withhold from the Salaat and the Fasts’.

I said, ‘Supposing she sees the blood one day and is pure one day?’ He (the narrator) said, ‘So heasws said: ‘When she sees the blood, she should withhold (from the Salaat), and when she sees the purity, she should pray Salaat. So when the days of her menstruation (Haydh) pass by and the purity continues with her, she should pray Salaat. So when she sees the blood, then she is with inter-period bleeding (Istihaaza). Iasws have organized for you, all of her matters’.39

10- بَابُ مَعْرِفَةِ دَمِ الْحَيْضِ مِنْ دَمِ الِاسْتِحَاضَةِ

Chapter 10 – Recognition of the menstruation (Haydh) blood from the inter-period bleeding (Istihaaza)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، قَالَ: دَخَلَتْ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام امْرَأَةٌ، فَسَأَلَتْهُ عَنِ الْمَرْأَةِ يَسْتَمِرُّ بِهَا الدَّمُ، فَلَا تَدْرِي حَيْضٌ هُوَ أَوْ غَيْرُهُ؟ قَالَ: فَقَالَ لَهَا: « إِنَّ دَمَ الْحَيْضِ حَارٌّ، عَبِيطٌ، أَسْوَدُ، لَهُ دَفْعٌ وَحَرَارَةٌ، وَدَمَ‌ الِاسْتِحَاضَةِ أَصْفَرُ، بَارِدٌ، فَإِذَا كَانَ لِلدَّمِ حَرَارَةٌ وَدَفْعٌ وَسَوَادٌ، فَلْتَدَعِ الصَّلَاةَ ». قَالَ: فَخَرَجَتْ وَهِيَ تَقُولُ: وَاللهِ أَنْ لَوْ كَانَ امْرَأَةً مَا زَادَ عَلى هذَا.

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

‘A woman came over to Abu Abdullahasws and she asked himasws about the woman whose bleeding is continuous with her, so she does not know whether it is menstruation (Haydh) or something else. So heasws said to her: ‘The blood of the menstruation (Haydh) is warm, thick, black, there being a spurt for it and heat; and the blood of the inter-period bleeding (Istihaaza) is yellow, cold. So when there was heat and spurting and blackness for the blood, so let her leave the Salaat’.

He (the narrator) said, ‘So she went out and she was saying, ‘By Allahazwj! Had heasws been a woman, she would not have increased upon this (explanation)’.40

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى وَ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ دَمَ الِاسْتِحَاضَةِ وَالْحَيْضِ لَيْسَا يَخْرُجَانِ مِنْ مَكَانٍ وَاحِدٍ؛ إِنَّ دَمَ الِاسْتِحَاضَةِ بَارِدٌ، وَإِنَّ دَمَ الْحَيْضِ حَارٌّ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa and Ibn Abu Umeyr, altogether from Muawiya Bin Ammar who said,

‘Abu Abdullahasws said: ‘The blood of the inter-period bleeding (Istihaaza) and the menstruation (Haydh) do not come out from one place. The blood of the inter-period bleeding (Istihaaza) is cold, and the blood of the menstruation (Haydh) is hot’.41

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِسْحَاقَ بْنِ جَرِيرٍ، قَالَ: سَأَلَتْنِي امْرَأَةٌ مِنَّا أَنْ أُدْخِلَهَا عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَاسْتَأْذَنْتُ لَهَا، فَأَذِنَ لَهَا، فَدَخَلَتْ وَمَعَهَا مَوْلَاةٌ لَهَا، فَقَالَتْ لَهُ: يَا أَبَا عَبْدِ اللهِ، قَوْلُهُ تَعَالى: « (زَيْتُونَةٍ لا شَرْقِيَّةٍ وَلا غَرْبِيَّةٍ) مَا عَنى بِهذَا ؟ فَقَالَ لَهَا: « أَيَّتُهَا الْمَرْأَةُ، إِنَّ اللهَ تَعَالى لَمْ يَضْرِبِ الْأَمْثَالَ لِلشَّجَرَةِ، إِنَّمَا ضَرَبَ الْأَمْثَالَ لِبَنِي آدَمَ، سَلِي عَمَّا تُرِيدِينَ ». قَالَتْ: أَخْبِرْنِي عَنِ اللَّوَاتِي بِاللَّوَاتِي: مَا حَدُّهُنَّ فِيهِ؟ قَالَ: « حَدُّ الزِّنى؛ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُتِيَ بِهِنَّ، وَأُلْبِسْنَ مُقَطَّعَاتٍ مِنْ‌ نَارٍ، وَقُمِعْنَ بِمَقَامِعَ مِنْ نَارٍ، وَسُرْبِلْنَ مِنَ النَّارِ، وَأُدْخِلَ فِي أَجْوَافِهِنَّ إِلى رُؤُوسِهِنَّ أَعْمِدَةٌ مِنْ نَارٍ، وَقُذِفَ بِهِنَّ فِي النَّارِ. أَيَّتُهَا الْمَرْأَةُ، إِنَّ أَوَّلَ مَنْ عَمِلَ هذَا الْعَمَلَ قَوْمُ لُوطٍ، وَاسْتَغْنَى الرِّجَالُ بِالرِّجَالِ، فَبَقِينَ النِّسَاءُ بِغَيْرِ رِجَالٍ، فَفَعَلْنَ كَمَا فَعَلَ رِجَالُهُنَّ، لِيَسْتَغْنِيَ بَعْضُهُنَّ بِبَعْضٍ ». قَالَتْ لَهُ: أَصْلَحَكَ اللهُ، مَا تَقُولُ فِي الْمَرْأَةِ تَحِيضُ، فَتَجُوزُ أَيَّامُ حَيْضِهَا؟ قَالَ: « إِنْ كَانَ أَيَّامُ حَيْضِهَا دُونَ عَشَرَةِ أَيَّامٍ، اسْتَظْهَرَتْ بِيَوْمٍ وَاحِدٍ، ثُمَّ هِيَ مُسْتَحَاضَةٌ » . قَالَتْ: فَإِنَّ الدَّمَ يَسْتَمِرُّ بِهَا الشَّهْرَ، وَالشَّهْرَيْنِ، وَالثَّلَاثَةَ، كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟ قَالَ: « تَجْلِسُ أَيَّامَ حَيْضِهَا، ثُمَّ تَغْتَسِلُ لِكُلِّ صَلَاتَيْنِ ». قَالَتْ لَهُ: إِنَّ أَيَّامَ حَيْضِهَا تَخْتَلِفُ عَلَيْهَا، وَكَانَ يَتَقَدَّمُ الْحَيْضُ الْيَوْمَ، وَالْيَوْمَيْنِ، وَالثَّلَاثَةَ، وَيَتَأَخَّرُ مِثْلَ ذلِكَ، فَمَا عِلْمُهَا بِهِ؟ قَالَ: « دَمُ الْحَيْضِ لَيْسَ بِهِ خَفَاءٌ، هُوَ دَمٌ حَارٌّ، تَجِدُ لَهُ حُرْقَةً، وَدَمُ الْاسْتِحَاضَةِ دَمٌ فَاسِدٌ بَارِدٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Is’haq Bin Jareer who said,

‘A woman from us asked me if I could get her to see Abu Abdullahasws. So I sought the permission for her and heasws permitted for her, and with her was a slave girl of hers. So she said to him, ‘O Abu Abdullahasws! The Words of the Exalted, [24:35] lit from a blessed olive-tree, neither eastern nor western, what is Meant by this?’ So heasws said to her: ‘O you woman! Allahazwj the Exalted does not Strike the examples for the trees. But rather, Heazwj struck examples for the children of Adamas. Ask about whatever you are intending to’.

She said, ‘Inform me about the lesbian with the lesbian, what are their legal punishments (Hadd)?’ Heasws said: ‘The legal punishment (Hadd) of the adultery. When it will be the Day of Judgement, they will come with them, and they would be wearing cut-outs of Fire, and harnessed by the harnesses of Fire, and wearing trousers of Fire, and columns of Fire would enter inside them to go up to their heads, and they will be thrown into the Fire.

O you woman! The first ones who did this deed were the people of Lotas, and the men satisfied their needs with the men. So the women remained without men, and so they did just as their men were doing, satisfying each other’.

So she said to himasws, ‘May Allahazwj Keep youasws well! What are youasws saying regarding the woman who menstruates and it exceeds the (regular) days of her menstruation (Haydh)?’ Heasws said: ‘If her menstruation (Haydh) was of less than ten days, she would examine after one day, then she would be with inter-period bleeding (Istihaaza)’. She said, ‘Supposing the blood continues with her for the month and the two months, and the three, how would she deal with the Salaat?’ Heasws said: ‘She would sit (awaiting) for the (regular) days of her menstruation (Haydh), then she would wash for every two Salaats’.

So she said to himasws, ‘If the days of her menstruation (Haydh) are different upon her, and the menstruation (Haydh) tended to precede by the day, or two days, and three, and it would get delayed similar to that, so what can she know with it?’ Heasws said: ‘The blood of the menstruation (Haydh) is not unknown. It is a hot blood. You would find a burning sensation with it. And the blood of the inter-period bleeding (Istihaaza) is putrid, cold’.42

11- بَابُ مَعْرِفَةِ دَمِ الْحَيْضِ وَالْعُذْرَةِ وَالْقَرْحَةِ

Chapter 11 – Recognition of the blood of menstruation (Haydh), and the virginity, and the ulcers

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ خَلَفِ بْنِ حَمَّادٍ؛ وَرَوَاهُ أَحْمَدُ أَيْضاً عَنْ مُحَمَّدِ بْنِ أَسْلَمَ، عَنْ خَلَفِ بْنِ حَمَّادٍ الْكُوفِيِّ، قَالَ: تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِراً لَمْ تَطْمَثْ، فَلَمَّا اقْتَضَّهَا سَالَ الدَّمُ، فَمَكَثَ سَائِلاً لَايَنْقَطِعُ نَحْواً مِنْ عَشَرَةِ أَيَّامٍ، قَالَ: فَأَرَوْهَا الْقَوَابِلَ وَمَنْ ظَنُّوا أَنَّهُ يُبْصِرُ ذلِكَ مِنَ النِّسَاءِ، فَاخْتَلَفْنَ، فَقَالَ بَعْضٌ: هذَا مِنْ دَمِ الْحَيْضِ، وَقَالَ بَعْضٌ: هُوَ مِنْ دَمِ الْعُذْرَةِ، فَسَأَلُوا عَنْ ذلِكَ فُقَهَاءَهُمْ كَأَبِي حَنِيفَةَ وَغَيْرِهِ مِنْ فُقَهَائِهِمْ، فَقَالُوا: هذَا شَيْ‌ءٌ قَدْ أَشْكَلَ، وَالصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ، فَلْتَتَوَضَّأْ وَلْتُصَلِّ، وَلْيُمْسِكْ عَنْهَا زَوْجُهَا حَتّى تَرَى الْبَيَاضَ، فَإِنْ كَانَ دَمَ الْحَيْضِ، لَمْ يَضُرَّهَا الصَّلَاةُ، وَإِنْ كَانَ دَمَ الْعُذْرَةِ، كَانَتْ قَدْ أَدَّتِ الْفَرِيضَةَ، فَفَعَلَتِ الْجَارِيَةُ ذلِكَ، وَحَجَجْتُ فِي تِلْكَ السَّنَةِ، فَلَمَّا صِرْنَا بِمِنًى بَعَثْتُ إِلى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عليهما‌السلام، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ‌ لَنَا مَسْأَلَةً قَدْ ضِقْنَا بِهَا ذَرْعاً، فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي، فَآتِيَكَ وَأَسْأَلَكَ عَنْهَا؟ فَبَعَثَ إِلَيَّ: « إِذَا هَدَأَتِ الرِّجْلُ وَانْقَطَعَ الطَّرِيقُ، فَأَقْبِلْ إِنْ شَاءَ اللهُ ». قَالَ خَلَفٌ: فَرَعَيْتُ اللَّيْلَ حَتّى إِذَا رَأَيْتُ النَّاسَ قَدْ قَلَّ اخْتِلَافُهُمْ بِمِنًى، تَوَجَّهْتُ إِلى مِضْرَبِهِ، فَلَمَّا كُنْتُ قَرِيباً إِذَا أَنَا بِأَسْوَدَ قَاعِدٍ عَلَى الطَّرِيقِ، فَقَالَ: مَنِ الرَّجُلُ؟ فَقُلْتُ: رَجُلٌ مِنَ الْحَاجِّ، فَقَالَ: مَا اسْمُكَ؟ قُلْتُ: خَلَفُ بْنُ حَمَّادٍ، قَالَ: ادْخُلْ بِغَيْرِ إِذْنٍ، فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا، فَإِذَا أَتَيْتَ أَذِنْتُ لَكَ، فَدَخَلْتُ وَسَلَّمْتُ، فَرَدَّ السَّلَامَ وَهُوَ جَالِسٌ عَلى فِرَاشِهِ وَحْدَهُ مَا فِي الْفُسْطَاطِ غَيْرُهُ، فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ، سَأَلَنِي وَسَأَلْتُهُ عَنْ حَالِهِ، فَقُلْتُ لَهُ: إِنَّ رَجُلاً مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِراً لَمْ تَطْمَثْ، فَلَمَّا اقْتَضَّهَا، سَالَ الدَّمُ، فَمَكَثَ سَائِلاً لَايَنْقَطِعُ نَحْواً مِنْ عَشَرَةِ أَيَّامٍ، وَإِنَّ الْقَوَابِلَ اخْتَلَفْنَ فِي ذلِكَ، فَقَالَ بَعْضُهُنَّ: دَمُ الْحَيْضِ، وَقَالَ بَعْضُهُنَّ: دَمُ الْعُذْرَةِ، فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ؟ قَالَ: « فَلْتَتَّقِ اللهَ، فَإِنْ كَانَ مِنْ دَمِ الْحَيْضِ، فَلْتُمْسِكْ عَنِ الصَّلَاةِ حَتّى تَرَى الطُّهْرَ، وَلْيُمْسِكْ عَنْهَا بَعْلُهَا؛ وَإِنْ كَانَ مِنَ الْعُذْرَةِ فَلْتَتَّقِ اللهَ، وَلْتَتَوَضَّأْ، وَلْتُصَلِّ، وَيَأْتِيهَا بَعْلُهَا إِنْ أَحَبَّ ذلِكَ ». فَقُلْتُ لَهُ: وَكَيْفَ لَهُمْ أَنْ يَعْلَمُوا مِمَّا هُوَ حَتّى يَفْعَلُوا مَا يَنْبَغِي؟ قَالَ: فَالْتَفَتَ يَمِيناً وَشِمَالاً فِي الْفُسْطَاطِ مَخَافَةَ أَنْ يَسْمَعَ كَلَامَهُ أَحَدٌ، قَالَ: ثُمَّ نَهَدَ إِلَيَّ، فَقَالَ: « يَا خَلَفُ، سِرَّ اللهِ، سِرَّ اللهِ، فَلَا تُذِيعُوهُ، وَلَاتُعَلِّمُوا هذَا الْخَلْقَ أُصُولَ دِينِ اللهِ، بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللهُ لَهُمْ مِنْ ضَلَالٍ ». قَالَ: ثُمَّ عَقَدَ بِيَدِهِ الْيُسْرى تِسْعِينَ، ثُمَّ قَالَ: « تَسْتَدْخِلُ الْقُطْنَةَ، ثُمَّ تَدَعُهَا‌ مَلِيّاً، ثُمَّ تُخْرِجُهَا إِخْرَاجاً رَفِيقاً، فَإِنْ كَانَ الدَّمُ مُطَوَّقاً فِي الْقُطْنَةِ، فَهُوَ مِنَ الْعُذْرَةِ؛ وَإِنْ كَانَ مُسْتَنْقِعاً فِي الْقُطْنَةِ، فَهُوَ مِنَ الْحَيْضِ ». قَالَ خَلَفٌ: فَاسْتَحَفَّنِي الْفَرَحُ، فَبَكَيْتُ، فَلَمَّا سَكَنَ بُكَائِي قَالَ: « مَا أَبْكَاكَ؟ » قُلْتُ: جُعِلْتُ فِدَاكَ، مَنْ كَانَ يُحْسِنُ هذَا غَيْرُكَ؟ قَالَ: فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ، وَقَالَ: « وَاللهِ، إِنِّي مَا أُخْبِرُكَ إِلاَّ عَنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، عَنْ جَبْرَئِيلَ، عَنِ اللهِ عَزَّ وَجَلَّ ».

Ali Bin Ibrahim, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kufy who said,

‘One of our companions got married to a young girl who had yet to menstruate. So when he deflowered her, the blood flowed, and it remained flowing, not getting cut off for about ten days. So he showed her to the midwives and the ones from the women he thought had that insight. But they differed. So some of them said, ‘This is from the blood of menstruation (Haydh)’, and some said, ‘It is from the blood of virginity’. So he asked their jurists like Abu Haneefa and others from the jurists, and they said, ‘This is something which has confusion, and the Salaat is a necessity, an Obligation. So let her perform ablution, and let her pray Salaat, and let her husband abstain from her until she sees the whiteness (no blood). So if it was the blood of menstruation (Haydh), the Salaat would not harm her, and if it was the blood of the virginity, she would have fulfilled the Obligation’.

So the girl did that, and I performed Hajj during that year. So when we came to be at Mina, I sent a message to Abu Al-Hassan Musaasws Bin Ja’farasws, saying, ‘May I be sacrificed for youasws! There is a problem for us which we have been straitened with and are fed up with it. So if youasws see fit to permit me so I can come over to see youasws and ask youasws about it’. So heasws sent a message over to me: ‘When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allahazwj Willing’.

He (the narrator) said, ‘I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to hisasws tent. So when I was near, I saw a black man seated upon the road (blocking it). So he said, ‘Who is the man (coming over)?’ So I said, ‘A man from the Pilgrims’. So he said, ‘What is your name?’ I said, ‘Khalaf Bin Hammad’. He said, ‘Enter without a permission, for heasws had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)’.

So I entered and greeted, and heasws returned the greetings, and heasws was seated upon hisasws carpet, alone, there being no one else in the tent. So when I came to be in front of himasws, heasws asked me and I asked himasws about hisasws state, and I said to himasws, ‘A man from the ones in yourasws Wilayah married a young girl who had yet to menstruate. So when he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. So some of them said it is the blood of menstruation (Haydh), and some of them said it is the blood of virginity. So what is befitting for her to do?’

Heasws said: ‘So let her fear Allahazwj, for it was from the blood of menstruation (Haydh), so let her abstain from the Salaat until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allahazwj, and let her perform ablution, and let her pray Salaat, and her husband can come to her if he likes that’. So I said to himasws, ‘So how is it for them to know what it is from until they do what is befitting?’ So heasws looked towards the right and left in the tent, fearing that someone might hear hisasws speech, then heasws diverted towards me and heasws said: ‘O Khalaf! A secret of Allahazwj! A secret of Allahazwj! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allahazwj is Pleased for them, from the straying’.

He (the narrator) said: ‘Then heasws he formed the (number) ninety with hisasws left hand, then said: ‘She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. So if it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (Haydh)’.

Khalaf said, ‘I was overcome with the happiness, and I cried. So when my crying settled, heasws said: ‘What made you cry?’ I said, ‘May I be sacrificed for youasws! Who can be better at this than youasws?’ So heasws raised hisasws hand towards the sky and said: ‘By Allahazwj! Iasws did not inform you except from Rasool-Allahsaww, from Jibraeelas, from Allahazwj Mighty and Majestic’.43

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ زِيَادِ بْنِ سُوقَةَ، قال: سُئِلَ أَبُو جَعْفَرٍ عليه‌السلام عَنْ رَجُلٍ اقْتَضَّ امْرَأَتَهُ أَوْ أَمَتَهُ، فَرَأَتْ دَماً كَثِيراً لَايَنْقَطِعُ عَنْهَا يَوْماً: كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟ قَالَ: « تُمْسِكُ الْكُرْسُفَ، فَإِنْ خَرَجَتِ الْقُطْنَةُ مُطَوَّقَةً بِالدَّمِ، فَإِنَّهُ مِنَ الْعُذْرَةِ تَغْتَسِلُ، وَتُمْسِكُ مَعَهَا قُطْنَةً وَتُصَلِّي، فَإِنْ خَرَجَ الْكُرْسُفُ مُنْغَمِساً بِالدَّمِ، فَهُوَ مِنَ الطَّمْثِ تَقْعُدُ عَنِ الصَّلَاةِ أَيَّامَ الْحَيْضِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Ziyad Bin Sowqat who said,

‘Abu Ja’farasws was asked about a man who deflowers his wife, or his maid, so she sees a lot of blood, not being cut off from her for a day. How would she deal with the Salaat?’ Heasws said: ‘She would insert the cotton. So if the cotton comes out encircled with the blood, so it is from the virginity. She should wash and keep the cotton with her, and she should pray Salaat. But if the cotton comes out immersed in blood, so it is from the menstruation (Haydh). She should sit (abstaining) from the Salaat for the days of the menstruation (Haydh)’.44

3. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ، عَنْ أَبَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: فَتَاةٌ مِنَّا بِهَا قَرْحَةٌ فِي فَرْجِهَا، وَالدَّمُ سَائِلٌ، لَاتَدْرِي مِنْ دَمِ الْحَيْضِ، أَوْ مِنْ دَمِ الْقَرْحَةِ ؟ فَقَالَ: « مُرْهَا، فَلْتَسْتَلْقِ عَلى ظَهْرِهَا، ثُمَّ تَرْفَعُ رِجْلَيْهَا، ثُمَّ تَسْتَدْخِلُ إِصْبَعَهَا‌ الْوُسْطى، فَإِنْ خَرَجَ الدَّمُ مِنَ الْجَانِبِ الْأَيْمَنِ، فَهُوَ مِنَ الْحَيْضِ، وَإِنْ خَرَجَ مِنَ الْجَانِبِ الْأَيْسَرِ، فَهُوَ مِنَ الْقَرْحَةِ ».

Muhammad Bin Yahya, raising it from Aban who said,

‘I said to Abu Abdullahasws, ‘A young girl from us had an ulcer in her private part, and the blood flowed. She did not know whether it is from the blood of the ulcer’. So heasws said: ‘Instruct her, so let her lie down upon her back, then raise her two legs, then insert her middle finger. So it the blood comes out from the right hand side, so it is from the menstruation (Haydh), but if it comes out from the left hand side, so it is from the ulcer’.45

12- بَابُ الْحُبْلى تَرَى الدَّمَ‌

Chapter 12 – The pregnant woman sees the blood

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ أُمَّ وَلَدِي تَرَى الدَّمَ وَهِيَ حَامِلٌ: كَيْفَ تَصْنَعُ بِالصَّلَاةِ ؟ قَالَ: فَقَالَ لِي: « إِذَا رَأَتِ الْحَامِلُ الدَّمَ بَعْدَ مَا يَمْضِي عِشْرُونَ يَوْماً مِنَ الْوَقْتِ الَّذِي كَانَتْ تَرى فِيهِ الدَّمَ مِنَ الشَّهْرِ الَّذِي كَانَتْ تَقْعُدُ فِيهِ، فَإِنَّ ذلِكَ لَيْسَ مِنَ الرَّحِمِ، وَلَامِنَ الطَّمْثِ، فَلْتَتَوَضَّأْ، وَتَحْتَشِي بِكُرْسُفٍ، وَتُصَلِّي؛ وَإِذَا رَأَتِ الْحَامِلُ الدَّمَ قَبْلَ الْوَقْتِ الَّذِي كَانَتْ تَرى فِيهِ الدَّمَ بِقَلِيلٍ، أَوْ فِي الْوَقْتِ مِنْ ذلِكَ الشَّهْرِ، فَإِنَّهُ مِنَ الْحَيْضَةِ، فَلْتُمْسِكْ عَنِ الصَّلَاةِ عَدَدَ أَيَّامِهَا الَّتِي كَانَتْ تَقْعُدُ فِي حَيْضِهَا، فَإِنِ انْقَطَعَ الدَّمُ عَنْهَا قَبْلَ ذلِكَ، فَلْتَغْتَسِلْ وَلْتُصَلِّ؛ وَإِنْ لَمْ يَنْقَطِعِ الدَّمُ عَنْهَا إِلاَّ بَعْدَ مَا تَمْضِي الْأَيَّامُ الَّتِي كَانَتْ تَرى فِيهَا الدَّمَ بِيَوْمٍ أَوْ يَوْمَيْنِ، فَلْتَغْتَسِلْ، ثُمَّ تَحْتَشِي وَتَسْتَثْفِرُ، وَتُصَلِّي الظُّهْرَ وَالْعَصْرَ، ثُمَّ لْتَنْظُرْ، فَإِنْ كَانَ الدَّمُ فِيمَا بَيْنَهَا وَبَيْنَ الْمَغْرِبِ لَايَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ، فَلْتَتَوَضَّأْ، وَلْتُصَلِّ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ مَا لَمْ تَطْرَحِ الْكُرْسُفَ، فَإِنْ طَرَحَتِ الْكُرْسُفَ عَنْهَا، فَسَالَ الدَّمُ، وَجَبَ عَلَيْهَا الْغُسْلُ، وَإِنْ طَرَحَتِ الْكُرْسُفَ، وَلَمْ يَسِلِ الدَّمُ، فَلْتَتَوَضَّأْ وَلْتُصَلِّ، وَلَاغُسْلَ عَلَيْهَا ». قَالَ: « وَإِنْ كَانَ الدَّمُ إِذَا أَمْسَكَتِ الْكُرْسُفَ يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ صَبِيباً لَا يَرْقَأُ، فَإِنَّ عَلَيْهَا أَنْ تَغْتَسِلَ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ ثَلَاثَ مَرَّاتٍ، وَتَحْتَشِيَ، وَتُصَلِّيَ، وَتَغْتَسِلَ لِلْفَجْرِ، وَتَغْتَسِلَ لِلظُّهْرِ وَالْعَصْرِ، وَتَغْتَسِلَ لِلْمَغْرِبِ وَالْعِشَاءِ ». قَالَ: « وَكَذلِكَ تَفْعَلُ الْمُسْتَحَاضَةُ؛ فَإِنَّهَا إِذَا فَعَلَتْ ذلِكَ، أَذْهَبَ اللهُ بِالدَّمِ عَنْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Husayn Bin Muaym Al Sahhaf who said,

‘I said to Abu Abullahasws that a mother of my children saw the blood and she is pregnant. How should she deal with the Salaat?’ So heasws said to me: ‘When the pregnant woman sees the blood after the passing of twenty days from the time in which she (normally) sees the blood during the month which she sits (abstaining from Salaat during it), so that is not from the womb, nor from the menstruation (Haydh). So let her perform ablution, and she should insert with a cloth, and she should pray Salaat.

And when the pregnant woman sees the blood before the time which she used to see the blood beforehand, by a little, or during the time from that month, so it is from the menstruation (Haydh). So let her abstain from the Salaat for a number of days which she used to sit (abstaining) during her menstruation (Haydh). So if the blood gets cut off from her before that, then let her wash, and let her pray Salaat; but if the blood does not get cut off from her except after the passing of the days in which she used to see the blood, by a day or two days, so let her wash, then let her stuff with the cotton, and pray Al-Zohr and Al-Asr Salaat.

Then let her wait. So if it was such that the blood, during what is between these two (Al-Zohr and Al-Asr) and Al-Maghrib, does not flow from the other side of the cloth, so let her perform ablution, and let her pray Salaat during the time of every Salaat for as long as the cotton is clean. So if the cloth is clean from her but the blood flows, the washing would be Obligated upon her; and if the cloth is clean and the blood does not flow, so let her perform ablution, and let her pray Salaat, and there is no washing (Obligated) upon her’.

Heasws said: ‘And if it was so that the blood, being withheld by the cloth, flows from the other side of the cloth with an effusion, nor as perspiration, so upon her is that she should wash three times during every day and night, and she should stuff (the cotton), and she should pray Salaat; and she would wash for Al-Fajr, and wash for Al-Zohr and Al-Asr, and wash for Al-Maghrib and Al-Isha’.

Heasws said: ‘And similar to that is what the one with inter-period bleeding (Istihaaza) would do. So if she were to do that, Allahazwj would Remove the blood from her’.46

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ رِجَالِهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ الْحُبْلى قَدِ اسْتَبَانَ حَبَلُهَا، تَرَى مَا تَرى الْحَائِضُ مِنَ الدَّمِ؟ قَالَ: « تِلْكَ الْهِرَاقَةُ مِنَ الدَّمِ، إِنْ كَانَ دَماً أَحْمَرَ كَثِيراً، فَلَا تُصَلِّ؛ وَإِنْ كَانَ قَلِيلاً أَصْفَرَ، فَلَيْسَ عَلَيْهَا إِلاَّ الْوُضُوءُ ».

Ali Bin Ibrahim, from his father, from one of his men, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the pregnant woman whose pregnancy is detected, sees what the menstruating woman sees, from the blood. Heasws said: ‘That is the spilling from the blood. If it was a lot of blood, being red, so she should not pray Salaat; but if it was a little (blood), being yellow, so there is nothing upon her, except for the ablution’.47

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْحُبْلى تَرَى الدَّمَ كَمَا كَانَتْ تَرى أَيَّامَ حَيْضِهَا مُسْتَقِيماً فِي كُلِّ شَهْرٍ؟ فَقَالَ: « تُمْسِكُ عَنِ الصَّلَاةِ كَمَا كَانَتْ تَصْنَعُ فِي حَيْضِهَا، فَإِذَا طَهُرَتْ صَلَّتْ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the pregnant woman seeing the blood just as she would see during the days of her menstruation (Haydh), regularly, during every month. So heasws said: ‘She should refrain from the Salaat just as she would do during her menstruation (Haydh). So when she is clean, she should pray Salaat’.48

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْحُبْلى تَرَى الدَّمَ وَهِيَ حَامِلٌ كَمَا كَانَتْ تَرى قَبْلَ ذلِكَ فِي كُلِّ شَهْرٍ: هَلْ تَتْرُكُ الصَّلَاةَ؟ قَالَ: « تَتْرُكُ إِذَا دَامَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassanasws about the pregnant woman seeing the blood, and she is pregnant, just as she used to see before that during every month. Should she neglect the Salaat?’ Heasws said: ‘She should leave it when there is blood’.49

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَ أَبُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ وَفَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ سُئِلَ عَنِ الْحُبْلى تَرَى الدَّمَ: أَتَتْرُكُ الصَّلَاةَ؟ فَقَالَ: « نَعَمْ؛ إِنَّ الْحُبْلى رُبَّمَا قَذَفَتْ بِالدَّمِ ».

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, altogether from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, and Fazalat Bin Ayoub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having been asked about the pregnant woman seeing the blood, ‘Should she leave the Salaat?’ So heasws said: ‘Yes. Sometimes the pregnant woman does tend to throw out the blood’.50

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، الْحُبْلى رُبَّمَا طَمِثَتْ؟ فَقَالَ: « نَعَمْ، وَذلِكَ أَنَّ الْوَلَدَ فِي بَطْنِ أُمِّهِ غِذَاؤُهُ الدَّمُ، فَرُبَّمَا كَثُرَ فَفَضَلَ عَنْهُ، فَإِذَا فَضَلَ دَفَعَتْهُ، فَإِذَا دَفَعَتْهُ حَرُمَتْ عَلَيْهَا الصَّلَاةُ ». وَفِي رِوَايَةٍ أُخْرى: « إِذَا كَانَ كَذلِكَ، تَأَخَّرَ الْوِلَادَةُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleyman Bin Khalid who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! Does the pregnant woman menstruate sometimes?’ So heasws said: ‘Yes, and that is because the child in the belly of its mother, its sustenance is the blood. So, sometimes there is excess from it, it is repelled. So when it is repelled, the Salaat is Prohibited upon her’.

وَ فِي رِوَايَةٍ أُخْرَى إِذَا كَانَ كَذَلِكَ تَأَخَّرَ الْوِلََدَةُ .

And in another report, ‘(Heasws said): ‘When it was like that, the birth would be delayed’.51

13- بَابُ النُّفَسَاءِ‌

Chapter 13 – The post-childbirth bleeding (Nafsa’a)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ وَزُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « النُّفَسَاءُ تَكُفُّ عَنِ الصَّلَاةِ أَيَّامَ أَقْرَائِهَا الَّتِي كَانَتْ تَمْكُثُ فِيهَا، ثُمَّ تَغْتَسِلُ، وَتَعْمَلُ كَمَا تَعْمَلُ الْمُسْتَحَاضَةُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar, and Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘The woman with post-childbirth bleeding (Nafsa’a) would pause from the Salaat for the days of her (regular) pure period which she used to await in them. Then she should wash and do just as the one with inter-period bleeding (Istihaaza) would do’.52

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَعْيَنَ، قَالَ: قُلْتُ لَهُ: إِنَّ امْرَأَةَ عَبْدِ الْمَلِكِ وَلَدَتْ، فَعَدَّ لَهَا أَيَّامَ حَيْضِهَا، ثُمَّ أَمَرَهَا، فَاغْتَسَلَتْ، وَاحْتَشَتْ، وَأَمَرَهَا أَنْ تَلْبَسَ ثَوْبَيْنِ نَظِيفَيْنِ، وَأَمَرَهَا بِالصَّلَاةِ، فَقَالَتْ لَهُ: لَاتَطِيبُ نَفْسِي أَنْ أَدْخُلَ الْمَسْجِدَ، فَدَعْنِي أَقُومُ خَارِجاً مِنْهُ، وَأَسْجُدُ فِيهِ. فَقَالَ: « قَدْ أَمَرَ بِهِ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم » قَالَ: « وَانْقَطَعَ الدَّمُ عَنِ الْمَرْأَةِ، وَرَأَتِ الطُّهْرَ، وَأَمَرَ عَلِيٌّ عليه‌السلام بِهذَا قَبْلَكُمْ، فَانْقَطَعَ الدَّمُ عَنِ الْمَرْأَةِ، وَرَأَتِ الطُّهْرَ، فَمَا فَعَلَتْ صَاحِبَتُكُمْ ؟ ». قُلْتُ: مَا أَدْرِي.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Abdul Rahman Bin Ayn who said,

‘I said to himasws, ‘The wife of Abdul Malik gave birth. So he counted for her the days of her menstruation (Haydh), then instructed her to wash and insert a cloth, and he instructed her that she should wear two (layers of) clean clothes, and instructed her with the Salaat. So, she said to him, ‘I do not feel good for myself that I should enter the Masjid, therefore leave me to stand outside from it, and I shall prostrate therein’’.

So heasws said: ‘Rasool-Allahsaww had ordered with it and said: ‘If the blood gets cut off from the woman and she sees the purity (so she can enter the Masjid)’, and Aliasws had ordered with this before you: ‘If the blood gets cut off from the woman and she sees the cleanliness (so she can enter the Masjid)’. So what did your companion do?’ I said, ‘I do not know’.53

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: سَأَلَتِ امْرَأَةٌ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَتْ: إِنِّي كُنْتُ أَقْعُدُ فِي نِفَاسِي عِشْرِينَ يَوْماً حَتّى أَفْتَوْنِي بِثَمَانِيَةَ عَشَرَ يَوْماً. فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَلِمَ أَفْتَوْكِ بِثَمَانِيَةَ عَشَرَ يَوْماً؟ ». فَقَالَ رَجُلٌ: لِلْحَدِيثِ الَّذِي رُوِيَ عَنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ لِأَسْمَاءَ بِنْتِ‌ عُمَيْسٍ حِينَ نَفِسَتْ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ. فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَقَدْ أُتِيَ بِهَا ثَمَانِيَةَ عَشَرَ‌ يَوْماً، وَلَوْ سَأَلَتْهُ قَبْلَ ذلِكَ، لَأَمَرَهَا أَنْ تَغْتَسِلَ، وَتَفْعَلَ مَا تَفْعَلُهُ الْمُسْتَحَاضَةُ ».

Ali Bin Ibrahim, from his father, raising it, said,

‘A woman asked Abu Abdullahasws saying, ‘I was sitting (abstaining from Salaat) due to my post-childbirth bleeding (Nafsa’a), for twenty days, until I was issued with a verdict of eighteen days’. So Abu Abdullahasws said: ‘And why were you issued with a verdict of eighteen days?’ So a man said, ‘Due to the Hadeeth which is reported from Rasool-Allahsaww saying to Asma Bint Umays, when she experienced post-childbirth bleeding (Nafsa’a) with Muhammad Bin Abu Bakr’.

So Abu Abdullahasws said: ‘Asma asked Rasool-Allahsaww and eighteen days had already come to her, and had she asked before that hesaww would have ordered her that she should wash and do what the one with the inter-period bleeding (Istihaaza) would do’.54

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لَهُ: النُّفَسَاءُ مَتى تُصَلِّي؟ قَالَ: « تَقْعُدُ بِقَدْرِ حَيْضِهَا، وَتَسْتَظْهِرُ بِيَوْمَيْنِ، فَإِنِ انْقَطَعَ الدَّمُ، وَإِلاَّ اغْتَسَلَتْ، وَاحْتَشَتْ، وَاسْتَثْفَرَتْ، وَصَلَّتْ؛ وَإِنْ جَازَ الدَّمُ الْكُرْسُفَ، تَعَصَّبَتْ، وَاغْتَسَلَتْ، ثُمَّ صَلَّتِ الْغَدَاةَ بِغُسْلٍ، وَالظُّهْرَ وَالْعَصْرَ بِغُسْلٍ، وَالْمَغْرِبَ وَالْعِشَاءَ بِغُسْلٍ؛ وَإِنْ لَمْ يَجُزِ الدَّمُ الْكُرْسُفَ، صَلَّتْ بِغُسْلٍ وَاحِدٍ ». قُلْتُ: وَالْحَائِضُ؟ قَالَ: « مِثْلُ ذلِكَ سَوَاءً، فَإِنِ انْقَطَعَ عَنْهَا الدَّمُ، وَإِلاَّ فَهِيَ مُسْتَحَاضَةٌ، تَصْنَعُ مِثْلَ النُّفَسَاءِ سَوَاءً، ثُمَّ تُصَلِّي، وَلَاتَدَعُ الصَّلَاةَ عَلى حَالٍ، فَإِنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: الصَّلَاةُ عِمَادُ دِينِكُمْ ».

A number of our companions, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to himasws, ‘The one with post-childbirth bleeding (Nafsa’a), when would she pray Salaat?’ Heasws said: ‘She would sit (abstaining) by a measurement of her menstruation (Haydh), and she would examine herself by two days. So if the blood is cut off (fine), or else she should wash, and insert a cotton, and secure it, and pray Salaat. And, if the blood exceeds the cloth, she would tighten it and wash. Then she would pray the morning (Salaat) with one washing, and Al-Zohr and Al-Asr with one washing, and Al-Maghrib and Al-Isha with one washing; and if the blood does not exceed the cloth, she would pray Salaat with one washing.

I said, ‘And (what about) the menstruating woman?’ Heasws said: ‘Similar to that, in the same way. So, if the blood is cut off from her (fine), or else she would be as one with inter-period bleeding (Istihaaza). She would do the like of the one with post-childbirth bleeding (Nafsa’a), in the same way. Then she would pray Salaat and she should not leave the Salaat upon (any) state, for the Prophetsaww said: ‘The Salaat is a pillar of your Religion’.55

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَ أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « تَجْلِسُ النُّفَسَاءُ أَيَّامَ حَيْضِهَا الَّتِي كَانَتْ تَحِيضُ، ثُمَّ تَسْتَظْهِرُ، وَتَغْتَسِلُ، وَتُصَلِّي ».

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yunus Bin Yaqoub who said,

‘I heard Abu Abdullahasws saying: ‘The woman with post-childbirth bleeding (Nafsa’a) would sit (abstaining) for the days of her menstruation (Haydh) which she used to menstruate it. Then she would examine herself, and she would wash and pray Salaat’.56

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَقْعُدُ النُّفَسَاءُ أَيَّامَهَا الَّتِي كَانَتْ تَقْعُدُ فِي الْحَيْضِ، وَتَسْتَظْهِرُ بِيَوْمَيْنِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The woman with post-childbirth bleeding (Nafsa’a) would sit (abstaining) for her days which she used to sit (abstaining) during the menstruation (Haydh), and she would examine in two days’.57

14- بَابُ النُّفَسَاءِ تَطْهُرُ ثُمَّ تَرَى الدَّمَ أَوْ رَأَتِ الدَّمَ قَبْلَ أَنْ تَلِدَ‌

Chapter 14 – The woman with post-childbirth bleeding (Nafsa’a) (becomes) clean, then she sees the blood, or saw the blood before she gave birth

1. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام فِي امْرَأَةٍ نَفِسَتْ، فَتَرَكَتِ الصَّلَاةَ ثَلَاثِينَ يَوْماً، ثُمَّ تَطَهَّرَتْ، ثُمَّ رَأَتِ الدَّمَ بَعْدَ ذلِكَ؟ قَالَ: « تَدَعُ الصَّلَاةَ؛ لِأَنَّ أَيَّامَهَا أَيَّامُ الطُّهْرِ، قَدْ جَازَتْ مَعَ أَيَّامِ النِّفَاسِ ».

Muhammad Bin Abu Abullah, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassanasws the 1st regarding a woman who had post-childbirth bleeding (Nafsa’a). So she left the Salaat for thirty days, then she was clean. Then she saw blood after that. Heasws said: ‘She should leave the Salaat, because her days are the days of purity, and the days of the post-childbirth bleeding (Nafsa’a) have passed’.58

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عليه‌السلام عَنِ امْرَأَةٍ نَفِسَتْ، فَمَكَثَتْ ثَلَاثِينَ يَوْماً أَوْ أَكْثَرَ، ثُمَّ طَهُرَتْ وَصَلَّتْ، ثُمَّ رَأَتْ دَماً أَوْ صُفْرَةً؟ قَالَ: « إِنْ كَانَتْ صُفْرَةً، فَلْتَغْتَسِلْ، وَلْتُصَلِّ، وَلَاتُمْسِكْ عَنِ الصَّلَاةِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Ibrahimasws (7th Imamasws) about a woman who had post-childbirth bleeding (Nafsa’a). So she remained as such for thirty days or more, then she was clean, and she prayed Salaat. Then she saw blood, or yellowness. Heasws said: ‘If it was yellowness, so let her wash, and let her pray Salaat, and she should not refrain from the Salaat’.59

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمَرْأَةِ يُصِيبُهَا الطَّلْقُ أَيَّاماً، أَوْ يَوْماً، أَوْ يَوْمَيْنِ، فَتَرَى الصُّفْرَةَ أَوْ دَماً؟ قَالَ: « تُصَلِّي مَا لَمْ تَلِدْ، فَإِنْ غَلَبَهَا الْوَجَعُ، فَفَاتَهَا صَلَاةٌ لَمْ تَقْدِرْ أَنْ تُصَلِّيَهَا مِنَ الْوَجَعِ، فَعَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ بَعْدَ مَا تَطْهُرُ ».

Abu Ali Al Ashary, from Muhammad Bin Ahmad,, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws regarding the woman who is hit by the labour pains for days, or two days, and she sees the yellowness or blood. So heasws said: ‘She should pray Salaat for as long as she does not give birth. So if the pain overcomes her and she misses the Salaats, not being able upon praying due to the pain, so upon her is its making up for it of those Salaats after having become clean’.60

15- بَابُ مَا يَجِبُ عَلَى الْحَائِضِ فِي أَوْقَاتِ الصَّلَاةِ

Chapter 15 – What is Obligated upon the menstruating woman during her Salaat times

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ‌ مسْلِمٍ، قَالَ: سأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحَائِضِ تَطَهَّرُ يَوْمَ الْجُمُعَةِ، وَتَذْكُرُ اللهَ ؟ قَالَ: « أَمَّا الطُّهْرُ، فَلَا، وَلكِنَّهَا تَتَوَضَّأُ فِي وَقْتِ الصَّلَاةِ، ثُمَّ تَسْتَقْبِلُ الْقِبْلَةَ، وَتَذْكُرُ اللهَ ».

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

‘I asked Abu Abdullahasws about the menstruating woman becoming clean on the day of Friday, and she mentions Allahazwj. Heasws said: ‘As for the purity, so no. But, she should perform ablution during the time of Salaat, then she should face the Qiblah and mention Allahazwj’.61

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ وَحَمَّادٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَتَوَضَّأُ الْمَرْأَةُ الْحَائِضُ إِذَا أَرَادَتْ أَنْ تَأْكُلَ، وَإِذَا كَان وَقْتُ الصَّلَاةِ تَوَضَّأَتْ، وَاسْتَقْبَلَتِ الْقِبْلَةَ، وَهَلَّلَتْ، وَكَبَّرَتْ، وَتَلَتِ الْقُرْآنَ، وَذَكَرَتِ اللهَ عَزَّ وَجَلَّ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, and Hammad, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The menstruating woman would perform the ablution when she wants to eat, and when it was the time of Salaat, she would perform ablution and face towards the Qiblah, and Extol the Holiness and the Greatness of Allahazwj, and recite the Quran, and mention Allahazwj Mighty and Majestic’.62

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدٍ الشَّحَّامِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « يَنْبَغِي لِلْحَائِضِ أَنْ تَتَوَضَّأَ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ، ثُمَّ تَسْتَقْبِلَ الْقِبْلَةَ، وَتَذْكُرَ اللهَ مِقْدَارَ مَا كَانَتْ تُصَلِّي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ammar Bin Marwan, from Zayd Al Shahham who said,

‘I heard Abu Abdullahasws saying: ‘It is befitting for the menstruating woman that she performs ablution during the time of every Salaat. Then she should face towards the Qiblah and mention Allahazwj by a measurement of what she would have prayed Salaat (time wise)’.63

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا كَانَتِ الْمَرْأَةُ طَامِثاً، فَلَا تَحِلُّ لَهَا الصَّلَاةُ، وَعَلَيْهَا أَنْ تَتَوَضَّأَ وُضُوءَ الصَّلَاةِ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ، ثُمَّ تَقْعُدَ فِي مَوْضِعٍ طَاهِرٍ، فَتَذْكُرَ اللهَ عَزَّ وَجَلَّ، وَتُسَبِّحَهُ، وَتُهَلِّلَهُ، وَتَحْمُدَهُ كَمِقْدَارِ صَلَاتِهَا، ثُمَّ تَفْرُغُ لِحَاجَتِهَا ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When the woman was in menstruation (Haydh), so the Salaat is not Permissible for her, and upon her is that she performs ablution, an ablution of the Salaat during the time of every Salaat. Then she would sit in a clean place and mention Allahazwj Mighty and Majestic, and Glorify Himazwj, and Praise Himazwj, and Extol Hisazwj Holiness like a measurement of her Salaat. Then she would be free for her needs’.64

16- بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ دُخُولِ وَقْتِ الصَّلَاةِ قَبْلَ أَنْ تُصَلِّيَهَا، أَوْ تَطْهُرُ قَبْلَ دُخُولِ وَقْتِهَا، فَتَتَوَانى فِي الْغُسْلِ

Chapter 16 – The woman menstruates after the entry of the time of the Salaat, before she had prayed or was clean before the entry of her time and she procrastinates regarding the washing

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْفَضْلِ بْنِ يُونُسَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عليه‌السلام، قُلْتُ: الْمَرْأَةُ تَرَى الطُّهْرَ قَبْلَ غُرُوبِ الشَّمْسِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟ قَالَ: « إِذَا رَأَتِ الطُّهْرَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةُ أَقْدَامٍ، فَلَا تُصَلِّي إِلاَّ الْعَصْرَ؛ لِأَنَّ وَقْتَ الظُّهْرِ دَخَلَ عَلَيْهَا وَهِيَ فِي الدَّمِ، وَخَرَجَ عَنْهَا الْوَقْتُ وَهِيَ فِي الدَّمِ، فَلَمْ يَجِبْ عَلَيْهَا أَنْ تُصَلِّيَ الظُّهْرَ، وَمَا طَرَحَ اللهُ عَنْهَا مِنَ الصَّلَاةِ وَهِيَ فِي الدَّمِ أَكْثَرُ ». قَالَ: « وَإِذَا رَأَتِ الْمَرْأَةُ الدَّمَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةُ أَقْدَامٍ، فَلْتُمْسِكْ عَنِ الصَّلَاةِ، فَإِذَا طَهُرَتْ مِنَ الدَّمِ، فَلْتَقْضِ صَلَاةَ الظُّهْرِ؛ لِأَنَّ وَقْتَ الظُّهْرِ دَخَلَ عَلَيْهَا وَهِيَ طَاهِرٌ، وَخَرَجَ عَنْهَا وَقْتُ الظُّهْرِ وَهِيَ طَاهِرٌ، فَضَيَّعَتْ صَلَاةَ الظُّهْرِ، فَوَجَبَ عَلَيْهَا قَضَاؤُهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

‘I asked Abu Al-Hassanasws the 1st, I said, ‘The woman sees the purity before the setting of the sun, how would she deal with the Salaat?’ Heasws said: ‘When she sees the purity after the passing of four steps (of the shadow) from the (start of the) decline of the sun, so she should not pray Salaat except for the Asr Salaat, because the time for Al-Zohr entered upon her and she was in the blood (still menstruating), and the time exited from her and she was in the blood (still menstruating), therefore it does not Obligate upon her that she should pray Al-Zohr, and what Allahazwj has Dropped from her, from the Salaats while she is in the blood (menstruating), is even more’.

Heasws said: ‘And when the woman sees the blood after four steps have passed (for the shadow) from the (start of the) decline of the sun, so let her refrain from the Salaat. So when she is clean from the blood, so let her make up for the (missed) Al-Zohr Salaat, because the time of Al-Zohr came up upon her and she was clean, and the time of Al-Zohr exited from her and she was clean, so she wasted Salaat Al-Zohr, therefore it’s payback is Obligated upon her’.65

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ عُمَرَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْحَائِضِ تَطْهُرُ عِنْدَ الْعَصْرِ: تُصَلِّي الْأُولى؟ قَالَ: «لَا، إِنَّمَا تُصَلِّي الصَّلَاةَ الَّتِي تَطْهُرُ عِنْدَهَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa’alba, from Muammar Bin Yahya who said,

‘I asked Abu Ja’farasws about the menstruating woman becoming clean during Al-Asr, ‘Should she pray the former Salaats?’ Heasws said: ‘No. But rather, she should pray the Salaats which there was cleanliness with her’.66

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا رَأَتِ الْمَرْأَةُ الطُّهْرَ وَقَدْ دَخَلَ‌ عَلَيْهَا وَقْتُ الصَّلَاةِ، ثُمَّ أَخَّرَتِ الْغُسْلَ حَتّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرى، كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَّطَتْ فِيهَا، فَإِذَا طَهُرَتْ فِي وَقْتِ وُجُوبِ الصَّلَاةِ، فَأَخَّرَتِ الصَّلَاةَ حَتّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرى، ثُمَّ رَأَتْ دَماً، كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَّطَتْ فِيهَا ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda,

‘Heasws said: ‘When the woman sees the purity and the time of the Salaat has entered upon her, then she delays the washing until the time for another Salaat enters, upon her would be its making up for that Salaat which she wasted. So when she is clean during a time of an Obligatory Salaat, and she delays the Salaat until the time for another Salaat comes up, then she sees blood, upon her would be the making up for that Salaat which she wasted’.67

4. ابْنُ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « أَيُّمَا امْرَأَةٌ رَأَتِ الطُّهْرَ وَهِيَ قَادِرَةٌ عَلى أَنْ‌ تَغْتَسِلَ فِي وَقْتِ صَلَاةٍ، فَفَرَّطَتْ فِيهَا حَتّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرى، كَانَ عَلَيْهَا قَضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَّطَتْ فِيهَا، وَإِنْ رَأَتِ الطُّهْرَ فِي وَقْتِ صَلَاةٍ، فَقَامَتْ فِي تَهْيِئَةِ ذلِكَ، فَجَازَ وَقْتُ صَلَاةٍ، وَدَخَلَ وَقْتُ صَلَاةٍ أُخْرى، فَلَيْسَ عَلَيْهَا قَضَاءٌ، وَتُصَلِّي الصَّلَاةَ الَّتِي دَخَلَ وَقْتُهَا ».

Ibn Mahboub, from Ali Bin Raib, from Ubed Bin Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever woman sees the purity and she is able upon the washing during a time of a Salaat, but she wastes it until the time for another Salaat comes up, upon her would be its making up for that Salaat which she wasted; and if she were to see the purity during a time of a Salaat, so she stands to prepare for that, the time of the Salaat gets exceeded and the time for another Salaat comes up, so there is no making up for it upon her, and she should pray the Salaat the time of which came up’.68

5. ابْنُ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ أَبِي الْوَرْدِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْمَرْأَةِ تَكُونُ فِي صَلَاةِ الظُّهْرِ وَقَدْ صَلَّتْ رَكْعَتَيْنِ، ثُمَّ تَرَى الدَّمَ؟ قَالَ: « تَقُومُ مِنْ مَسْجِدِهَا، وَلَاتَقْضِي الرَّكْعَتَيْنِ، وَإِنْ كَانَتْ رَأَتِ الدَّمَ وَهِيَ فِي صَلَاةِ الْمَغْرِبِ وَقَدْ صَلَّتْ رَكْعَتَيْنِ، فَلْتَقُمْ مِنْ مَسْجِدِهَا، فَإِذَا طَهُرَتْ، فَلْتَقْضِ الرَّكْعَةَ الَّتِي فَاتَتْهَا مِنَ الْمَغْرِبِ ».

Ibn Mahboub, from Ali Bin Raib, from Abu Al Warad who said,

‘I asked Abu Ja’farasws about the woman who happens to be in Salaat Al-Zohr and she has already prays two Cycles, then she sees the blood. Heasws said: ‘She should arise from her prostration place, and she should not complete the two Cycles; and if it was such that she saw the blood while she was in Salaat Al-Maghrib, and she had already prays two Cycles, so let her arise from a prostration place. Then, when she is clean, so let her make up for the Cycles of Maghrib which were lost from her’.69

17- بَابُ الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ فَتَحُسُّ بِالْحَيْضِ‌

Chapter 17 – The woman happens to be in the Salaat, so she feels the menstruation (Haydh)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ، فَتَظُنُّ أَنَّهَا قَدْ حَاضَتْ؟ قَالَ: « تُدْخِلُ يَدَهَا، فَتَمَسُّ الْمَوْضِعَ، فَإِنْ رَأَتْ شَيْئاً، انْصَرَفَتْ؛ وَإِنْ لَمْ تَرَ شَيْئاً، أَتَمَّتْ صَلَاتَهَا ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws regarding the woman who happens to be in the Salaat, so she thinks that she has menstruated. Heasws said: ‘She should insert her hand and touch the place. So if she sees something, she would leave (the Salaat), and if she does not see anything, she would complete her Salaat’.70

18- بَابُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَاتَقْضِي الصَّلَاةَ‌

Chapter 18 – The menstruating woman would make up the (missed) Fasts and she would not make up the (missed) Salaats

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « الْحَائِضُ تَقْضِي الصِّيَامَ، وَلَاتَقْضِي الصَّلَاةَ ».

Al Hassan Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Aban, from the one who informed him,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘The menstruating woman would make up the (missed) Fasts and would not make up the (missed) Salaats’.71

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحَسَنِ بْنِ رَاشِدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْحَائِضُ تَقْضِي الصَّلَاةَ ؟ قَالَ: « لَا » قُلْتُ: تَقْضِي الصَّوْمَ ؟ قَالَ: « نَعَمْ » قُلْتُ: مِنْ أَيْنَ جَاءَ هذَا ؟ قَالَ: « إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ ».

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

‘I said to Abu Abdullahasws, ‘The menstruating woman would make up the (missed) Salaats?’ Heasws said: ‘No’. I said, ‘She should make up the (missed) Fasts?’ Heasws said: ‘Yes’. I said, ‘Where has this come from?’ Heasws said: ‘The first one who analogised was Ibleesla’.72

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ قَضَاءِ الْحَائِضِ الصَّلَاةَ، ثُمَّ تَقْضِي الصِّيَامَ؟ قَالَ: « لَيْسَ عَلَيْهَا أَنْ تَقْضِيَ الصَّلَاةَ، وَعَلَيْهَا أَنْ تَقْضِيَ صَوْمَ شَهْرِ رَمَضَانَ » ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ يَأْمُرُ بِذلِكَ فَاطِمَةَ عليها‌السلام، وَكَانَتْ‌ تَأْمُرُ بِذلِكَ الْمُؤْمِنَاتِ ».

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from urara who said,

‘I asked Abu Ja’farasws about the menstruating woman making up for the (missed) Salaats, then she makes up for the (missed) Fasts’. Heasws said: ‘It is not upon her that she makes up for the (missed) Salaats, and upon her is that she makes up for the (missed) Fasts of a month of Ramazan’.

Then heasws turned towards me and said: ‘Rasool-Allahsaww had instructed Syeda Fatimaasws with that, and sheasws had ordered the believing women with that’.73

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِىُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنَّ الْمُغِيرَةَ بْنَ سَعِيدٍ رَوى عَنْكَ أَنَّكَ قُلْتَ لَهُ: إِنَّ الْحَائِضَ تَقْضِي الصَّلَاةَ؟ فَقَالَ: « مَا لَهُ؟ لَاوَفَّقَهُ اللهُ، إِنَّ امْرَأَةَ عِمْرَانَ نَذَرَتْ مَا فِي بَطْنِهَا مُحَرَّراً، وَالْمُحَرَّرُ لِلْمَسْجِدِ يَدْخُلُهُ، ثُمَّ لَايَخْرُجُ مِنْهُ أَبَداً (فَلَمّا وَضَعَتْها قالَتْ رَبِّ إِنِّي وَضَعْتُها أُنْثى)، (وَلَيْسَ الذَّكَرُ كَالْأُنْثى)، فَلَمَّا وَضَعَتْهَا أَدْخَلَتْهَا الْمَسْجِدَ، فَسَاهَمَتْ عَلَيْهَا الْأَنْبِيَاءُ، فَأَصَابَتِ الْقُرْعَةُ زَكَرِيَّا، فَكَفَّلَهَا زَكَرِيَّا، فَلَمْ تَخْرُجْ مِنَ الْمَسْجِدِ حَتّى بَلَغَتْ، فَلَمَّا بَلَغَتْ مَا تَبْلُغُ النِّسَاءُ، خَرَجَتْ، فَهَلْ كَانَتْ تَقْدِرُ عَلى أَنْ تَقْضِيَ تِلْكَ الْأَيَّامَ الَّتِي خَرَجَتْ وَهِيَ عَلَيْهَا أَنْ تَكُونَ الدَّهْرَ فِي الْمَسْجِدِ؟ ».

Al Husayn Bin Muhammad, from Moalla, from Al Washa, from Aban Bin Usman, from Ismail Al Ju’fy who said,

‘I said to Abu Ja’farasws, ‘Al-Mugheira Bin Saeed reported from youasws that youasws said to him: ‘The menstruating woman would make up for the Salaat’. So heasws said: ‘What is the matter with him? May Allahazwj not Reconcile him. The wife of Imranas vowed what was in her belly as a dedication, and the one dedicated to the Masjid would enter into it, then would not come out from it, ever.

[3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female – (and Allah was more Knowing of what she gave birth to) - and the male is not like the female. So when she had given birth to heras (Maryamas, she entered herasws into the Masjid. So the Prophetsas drew lots over heras, and the vote came out for Zakariyyaas, and Zakariyyaas took the responsibility for her.

Thus, sheas did not come out from the Masjid until sheas was an adult. So when sheas became an adult to what the women tend to reach in adulthood, sheas went out. So was sheas able upon making up for those days which she went out, and it was upon heras that sheas would happen to be in the Masjid for ever?’74

19- بَابُ الْحَائِضِ وَالنُّفَسَاءِ تَقْرَءَانِ الْقُرْآنَ‌

Chapter 19 – The menstruating woman and the one with post-childbirth bleeding (Nafsa’a), reciting the Quran

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ وَحَمَّادٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْحَائِضُ تَقْرَأُ الْقُرْآنَ، وَتَحْمَدُ اللهَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, and Hammad, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The menstruating woman can recite the Quran and Praise Allahazwj’.75

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَقْرَأُ الْحَائِضُ الْقُرْآنَ، وَالنُّفَسَاءُ وَالْجُنُبُ أَيْضاً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullahasws having said: ‘The menstruating woman can recite the Quran, and the one with the post-childbirth bleeding (Nafsa’a), and the one with sexual impurity’.76

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الطَّامِثِ تَسْمَعُ السَّجْدَةَ؟ قَالَ: « إِنْ كَانَتْ مِنَ الْعَزَائِمِ، فَلْتَسْجُدْ إِذَا سَمِعَتْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda who said,

‘I asked Abu Ja’farasws about the menstruating woman hearing the (Verse of) the Prostration (in the Quran). Heasws said: ‘If it was from the determined ones, so let her prostrate when she hears it’.77

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ التَّعْوِيذِ يُعَلَّقُ عَلَى الْحَائِضِ؟ فَقَالَ: « نَعَمْ إِذَا كَانَ فِي جِلْدٍ، أَوْ فِضَّةٍ، أَوْ قَصَبَةِ حَدِيدٍ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the amulet hanging upon the menstruating woman. So heasws said: ‘Yes, when it was (enveloped) inside a skin, or silver, or an iron tube’.78

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ التَّعْوِيذِ يُعَلَّقُ عَلَى الْحَائِضِ؟ قَالَ: « نَعَمْ، لَابَأْسَ » قَالَ: وَقَالَ: « تَقْرَؤُهُ، وَتَكْتُبُهُ، وَلَاتُصِيبُهُ يَدُهَا ». وَرُوِيَ: « أَنَّهَا لَا تَكْتُبُ الْقُرْآنَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the amulet hanging upon the menstruating woman. Heasws said: ‘Yes, there is no problem’.

He (the narrator) said, ‘And heasws said: ‘She can recite it and write it, but her hand cannot touch it’. And it is reported that she cannot write the Quran.79

20- بَابُ الْحَائِضِ تَأْخُذُ مِنَ الْمَسْجِدِ وَلَاتَضَعُ فِيهِ شَيْئاً‌

Chapter 20 – The Menstruating woman can take something from the Masjid and she cannot place anything in it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ: كَيْفَ صَارَتِ الْحَائِضُ تَأْخُذُ مَا فِي الْمَسْجِدِ، وَلَا تَضَعُ فِيهِ ؟ فَقَالَ: « لِأَنَّ الْحَائِضَ تَسْتَطِيعُ أَنْ تَضَعَ مَا فِي يَدِهَا فِي غَيْرِهِ، وَلَاتَسْتَطِيعُ أَنْ‌ تَأْخُذَ مَا فِيهِ إِلاَّ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws, ‘How did it come to be that the menstruating woman can take what is in the Masjid and she cannot place anything in it?’ So heasws said: ‘Because the menstruating woman does have the leeway that she places whatever is in her hand to be somewhere else, but she does not have the leeway if she takes what is in it (Masjid), except from it (what is with her to place it)’.80

21- بَابُ الْمَرْأَةِ يَرْتَفِعُ طَمْثُهَا ثُمَّ يَعُودُ، وَحَدِّ الْيَأْسِ مِنَ الْمَحِيضِ

Chapter 21 – The woman’s menstruation (Haydh) is raised, then it returns, and a limit of the despair from the menstruation (Haydh) (menopause)

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعِيصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ امْرَأَةٍ ذَهَبَ طَمْثُهَا سِنِينَ، ثُمَّ عَادَ إِلَيْهَا شَيْ‌ءٌ؟ قَالَ: « تَتْرُكُ الصَّلَاةَ حَتّى تَطْهُرَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullahasws about a woman whose menstruation (Haydh) had gone away for years, then something returned to her. Heasws said: ‘She should leave the Salaat until she is clean’.81

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْمَرْأَةُ الَّتِي قَدْ يَئِسَتْ مِنَ الْمَحِيضِ حَدُّهَا خَمْسُونَ سَنَةً ». وَرُوِيَ: « سِتُّونَ سَنَةً » أَيْضاً.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions who said,

‘Abu Abdullahasws said: ‘The woman who has despaired from the menstruation (Haydh), her limit is (age of) fifty years’.

And it has been reported as (age of) sixty years as well.82

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا بَلَغَتِ الْمَرْأَةُ خَمْسِينَ سَنَةً، لَمْ تَرَ حُمْرَةً إِلاَّ أَنْ تَكُونَ امْرَأَةً مِنْ قُرَيْشٍ ».

A number of our copanions, from Ahmad Bin Muhammad, from Al Hassan Bin Tareyf, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘When the woman reaches fifty years, she would not see red (blood) except if she happens to be a woman from Qureysh’.83

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « حَدُّ الَّتِي قَدْ يَئِسَتْ مِنَ الْمَحِيضِ خَمْسُونَ سَنَةً ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘A limit of the one who despairs from the menstruation (Haydh) is fifty years (of age)’.84

22- بَابُ الْمَرْأَةِ يَرْتَفِعُ طَمْثُهَا مِنْ عِلَّةٍ، فَتُسْقَى الدَّوَاءَ لِيَعُودَ طَمْثُهَا‌

Chapter 22 – The woman whose menstruation (Haydh) is raised due to illness, so she drinks the medicine in order for her menstruation (Haydh) to return

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ رِفَاعَةَ بْنِ مُوسَى النَّخَّاسِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عليهما‌السلام: قُلْتُ: أَشْتَرِي الْجَارِيَةَ، فَتَمْكُثُ عِنْدِي الْأَشْهُرَ لَاتَطْمَثُ، وَلَيْسَ ذلِكَ مِنْ كِبَرٍ، وَأُرِيهَا النِّسَاءَ، فَيَقُلْنَ لِي: لَيْسَ بِهَا حَبَلٌ، فَلِي أَنْ أَنْكِحَهَا فِي فَرْجِهَا؟ فَقَالَ: « إِنَّ الطَّمْثَ قَدْ تَحْبِسُهُ الرِّيحُ مِنْ غَيْرِ حَبَلٍ، فَلَا بَأْسَ أَنْ تَمَسَّهَا فِي الْفَرْجِ ». قُلْتُ: فَإِنْ كَانَ بِهَا حَبَلٌ، فَمَا لِي مِنْهَا ؟ قَالَ: « إِنْ أَرَدْتَ فِيمَا دُونَ الْفَرْجِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Rafa’at Bin Musa Al Nakhhas who said,

‘I asked Abu Al-Hassan Musaasws Bin Ja’farasws saying, ‘I bought the slave girl, and she remained with me for months not menstruating, and that was not due to old age, and I showed her to the woman, so they said to me, ‘There is no pregnancy with her. So is it for me that I copulate with her in her private part?’ So heasws said: ‘The wind could have withheld the menstruation (Haydh) from without a pregnancy, so there is no problem if you touch her in the private part’.

I said, ‘Supposing if there was a pregnancy with her, so what would be for me, from her?’ Heasws said: ‘If you intend so, in what is besides the private part’.85

2. ابْنُ مَحْبُوبٍ، عَنْ رِفَاعَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَشْتَرِي الْجَارِيَةَ، فَرُبَّمَا احْتَبَسَ طَمْثُهَا مِنْ فَسَادِ دَمٍ، أَوْ رِيحٍ فِي رَحِمٍ، فَتُسْقَى الدَّوَاءَ لِذلِكَ، فَتَطْمَثُ مِنْ يَوْمِهَا، أَفَيَجُوزُ لِي ذلِكَ وَأَنَا لَا أَدْرِي مِنْ حَبَلٍ هُوَ، أَوْ مِنْ غَيْرِهِ؟ فَقَالَ لِي: « لَا تَفْعَلْ ذلِكَ ». فَقُلْتُ لَهُ: إِنَّهُ إِنَّمَا ارْتَفَعَ طَمْثُهَا مِنْهَا شَهْراً، وَلَوْ كَانَ ذلِكَ مِنْ حَبَلٍ إِنَّمَا كَانَ نُطْفَةً كَنُطْفَةِ الرَّجُلِ الَّذِي يَعْزِلُ؟ فَقَالَ لِي: « إِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي الرَّحِمِ، تَصِيرُ إِلى عَلَقَةٍ، ثُمَّ إِلى مُضْغَةٍ، ثُمَّ إِلى مَا شَاءَ اللهُ، وَإِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي غَيْرِ الرَّحِمِ، لَمْ يُخْلَقْ مِنْهَا شَيْ‌ءٌ، فَلَا تَسْقِهَا دَوَاءً إِذَا ارْتَفَعَ طَمْثُهَا شَهْراً، وَجَازَ وَقْتُهَا الَّذِي كَانَتْ تَطْمَثُ فِيهِ ».

Ibn Mahboub, from Rafa’at who said,

‘I said to Abu Abdullahasws, ‘I bought the slave girl. So sometimes her menstruation (Haydh) gets withheld from the spoilage of the blood, or wind in the womb. So she drinks the medicine for that, and she menstruates from that day. Is that allowed for me and I do not know whether that is from a pregnancy or from something else?’ So heasws said to me: ‘Do not do that’.

So I said to himasws, ‘But rather, her menstruation (Haydh) had been raised from her for months, and had that been from a pregnancy, rather it would have been a seed like the seed of the man who isolates (ejaculates outside)’. So heasws said to me: ‘The seed, when it falls into the womb, comes to be a cloth, to comes to be a lump, and to whatever Allahazwj so Desires; and when the seed falls into other than the womb, nothing is Created from it, therefore do not give her the medicine to drink when her menstruation (Haydh) is raised for months, or it exceeds her time which she was menstruating in previously’.86

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ اشْتَرى جَارِيَةً مُدْرِكَةً، وَلَمْ تَحِضْ عِنْدَهُ حَتّى مَضى لِذلِكَ سِتَّةُ أَشْهُرٍ وَلَيْسَ بِهَا حَبَلٌ؟ قَالَ: « إِنْ كَانَ مِثْلُهَا تَحِيضُ وَلَمْ يَكُنْ ذلِكَ مِنْ كِبَرٍ، فَهذَا عَيْبٌ تُرَدُّ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad who said,

‘I asked Abu Abdullahasws about a man who buys an unaware slave girl (not an adult), and she does not menstruate with him until six months pass by for that, and there is no pregnancy with her. Heasws said: ‘If it was such that the likes of her do tend to menstruate, and that does not happen to be due to old age, so that is a fault. You can repudiate from it (they acquisition)’.87

23- بَابُ الْحَائِضِ تَخْتَضِبُ‌

Chapter 23 – The menstruating woman dyes (hair)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ الْيَسَعِ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْمَرْأَةِ تَخْتَضِبُ وَهِيَ حَائِضٌ؟ قَالَ: « لَا بَأْسَ بِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sahl Bin Al Yas’a, from his father who said,

‘I asked Abu Al-Hassanasws about the woman dyeing (her hair) and she is menstruating. Heasws said: ‘There is no prolem with it’.88

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عليه‌السلام: تَخْتَضِبُ الْمَرْأَةُ وَهِيَ طَامِثٌ؟ فَقَالَ: « نَعَمْ ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza who said,

‘I said to Abu Ibrahimasws (7th Imamasws), ‘Can the woman dye (her hair) and she is menstruating?’ Heasws said: ‘Yes’.89

24- بَابُ غَسْلِ ثِيَابِ الْحَائِضِ‌

Chapter 24 – Washing the clothes of the menstruating woman

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سَوْرَةَ بْنِ كُلَيْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ الْحَائِضِ: أَتَغْسِلُ ثِيَابَهَا الَّتِي لَبِسَتْهَا فِي طَمْثِهَا؟ قَالَ: « تَغْسِلُ مَا أَصَابَ ثِيَابَهَا مِنَ الدَّمِ، وَتَدَعُ مَا سِوى ذلِكَ ». قُلْتُ لَهُ: وَقَدْ عَرِقَتْ فِيهَا؟ قَالَ: « إِنَّ الْعَرَقَ لَيْسَ مِنَ الْحَيْضِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Sowrat Bin Kuleyb who said,

‘I asked Abu Abdullahasws about the menstruating woman, should she wash her clothes which wears during her menstruation (Haydh)?’ Heasws said: ‘She should wash what has been hit, from her clothes, from the blood, and she can leave what is besides that’. I said to himasws, ‘And she has sweated in them’. Heasws said: ‘The sweat is not from the menstruation (Haydh)’.90

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُقْبَةَ بْنِ مُحْرِزٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْحَائِضُ تُصَلِّي فِي ثَوْبِهَا مَا لَمْ يُصِبْهُ دَمٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Uqba Bin Muhraz, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The menstruating woman can pray Salaat in her clothes which have not been hit by the blood’.91

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنِ الْعَبْدِ الصَّالِحِ عليه‌السلام، قَالَ: سَأَلَتْهُ أُمُّ وَلَدٍ لِأَبِيهِ، فَقَالَتْ: جُعِلْتُ فِدَاكَ، إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْ‌ءٍ وَأَنَا أَسْتَحْيِي مِنْهُ، فَقَالَ: « سَلِي، وَلَاتَسْتَحْيِي » قَالَتْ: أَصَابَ ثَوْبِي دَمُ الْحَيْضِ، فَغَسَلْتُهُ، فَلَمْ يَذْهَبْ أَثَرُهُ؟ فَقَالَ: « اصْبَغِيهِ بِمِشْقٍ حَتّى يَخْتَلِطَ وَيَذْهَبَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Al-Abd Al-Salihasws (7th Imamasws), said, ‘A mother of the child of hisasws fatherasws asked himasws, so she said, ‘May I be sacrificed for youasws! I would like to ask youasws about something but I am too embarrassed from it’. So heasws said:’ Ask measws and do not be embarrassed’. She said, ‘The blood of menstruation (Haydh) hit my clothes, so I washed them, but its effects did not go away’. So heasws said: ‘Dye it with Mishq (a dye) until it gets mixed up and goes away’.92

25- بَابُ الْحَائِضِ تَتَنَاوَلُ الْخُمْرَةَ أَوِ الْمَاءَ‌

Chapter 25 – The menstruating woman fetching the prayer-mat, or the water

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْحَائِضِ تُنَاوِلُ الرَّجُلَ الْمَاءَ؟ فَقَالَ: « قَدْ كَانَ بَعْضُ نِسَاءِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم تَسْكُبُ عَلَيْهِ الْمَاءَ وَهِيَ حَائِضٌ، وَتُنَاوِلُهُ الْخُمْرَةَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the menstruating woman fetching the water for the man’. So heasws said: ‘It was so that some of the wives of the Prophetsaww would pour the water for himsaww, and she would be menstruating, and she would fetch the prayer-mat for himsaww’.93

تَمَّ كِتَابُ الْحَيْضِ مِنْ كِتَابِ الْكَافِي؛ وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ.

The book of Haydh (Menstruation) from Al-Kafi is completed, and the Praise is for Allahazwj, Lord azwj of the worlds, and may Allahazwj Send Blessings upon Muhammad saww and His saww progeny asws.

Notes

1 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 1 H 1

2 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 1 H 2

3 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 1

4 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 2

5 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 3

6 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 4

7 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 2 H 5

8 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 3 H 1

9 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 3 H 2

10 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 3 H 3

11 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 1

12 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 2

13 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 3

14 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 4

15 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 4 H 5

16 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 5 H 1

17 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 5 H 2

18 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 5 H 3

19 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 1

20 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 2

21 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 3

22 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 4

23 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 5

24 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 6 H 6

25 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 1

26 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 2

27 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 3

28 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 4

29 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 5

30 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 8 H1

31 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 8 H 2

32 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 8 H 3

33 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 1

34 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 2

35 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 3

36 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 4

37 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 5

38 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 9 H 6

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40 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 10 H 1

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42 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 10 H 3

43 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 11 H 1

44 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 11 H 2

45 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 11 H 3

46 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 1

47 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 2

48 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 3

49 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 4

50 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 5

51 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 12 H 6

52 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 1

53 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 2

54 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 3

55 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 4

56 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 5

57 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 13 H 6

58 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 14 H 1

59 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 14 H 2

60 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 14 H 3

61 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 1

62 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 2

63 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 3

64 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 15 H 4

65 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 1

66 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 2

67 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 3

68 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 4

69 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 16 H 5

70 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 17 H 1

71 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 1

72 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 2

73 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 3

74 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 4

75 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 1

76 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 2

77 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 3

78 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 4

79 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 5

80 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 20 H 1

81 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 1

82 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 2

83 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 3

84 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 4

85 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 1

86 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 2

87 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 21 H 3

88 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 22 H 1

89 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 22 H 2

90 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 23 H 1

91 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 23 H 2

92 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 23 H 3

93 Al-Kafi – V 3 – The Book of Menstruation (Haydh) Ch 24 H 1

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

[11]

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS (1)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- بَابُ عِلَلِ الْمَوْتِ وَأَنَّ الْمُؤْمِنَ يَمُوتُ بِكُلِّ مِيتَةٍ

Chapter 1 – Causes of the death, and that the Believer dies with every (type of) death

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَمَّنْ حَدَّثَهُ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطاً، فَلَمَّا كَانَ زَمَانُ إِبْرَاهِيمَ عليه‌السلام، قَالَ: يَا رَبِّ، اجْعَلْ لِلْمَوْتِ عِلَّةً يُؤْجَرُ بِهَا الْمَيِّتُ، وَيُسَلّى بِهَا عَنِ الْمُصَابِ » قَالَ: « فَأَنْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ الْمُومَ وَهُوَ الْبِرْسَامُ، ثُمَّ‌ أَنْزَلَ بَعْدَهُ الدَّاءَ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from the one who narrated it, from Sa’ad Bin Tareyf, (It has been narrated) from Abu Ja’farasws having said: ‘The people used to die arbitrarily. So when it was the era of Ibrahimas, heas said: ‘O Lordazwj! Make a cause to be for the death for the deceased to be Recompensed by and for the affected ones to be consoled by’. Heasws said: ‘So Allahazwj Mighty and Majestic Sent down serious illness, and it is the pleurisy. Then Heazwj Sent down the cure after it’.1

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطاً، فَقَالَ إِبْرَاهِيمُ عليه‌السلام: يَا رَبِّ، لَوْ جَعَلْتَ لِلْمَوْتِ عِلَّةً يُعْرَفُ بِهَا، وَيُسَلّى عَنِ الْمُصَابِ، فَأَنْزَلَ اللهُ ـ عَزَّ وَجَلَّ ـ الْمُومَ وَهُوَ الْبِرْسَامُ، ثُمَّ أَنْزَلَ الدَّاءَ بَعْدَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Aasin Bin Humeyd, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’farasws having said: ‘The people were dying arbitrarily, so Ibrahimas said: ‘O Lordazwj! If only Youazwj Make a cause to be for the death for it to be recognised by, and for the affected ones to be consoled by’. So Allahazwj Mighty and Majestic Sent down the serious illness, and it is the pleurisy. Then Heazwj Sent down the cure after it’.2

3. مُحَمَّدٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ سَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « الْحُمّى رَائِدُ الْمَوْتِ، وَهُوَ سِجْنُ اللهِ فِي الْأَرْضِ، وَهُوَ حَظُّ الْمُؤْمِنِ مِنَ النَّارِ ».

Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Sa’adan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The fever is the harbinger of death and it is a prison of Allahazwj in the earth, and it is a share of the Believer from the Fire (of Hell)’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَاتَ دَاوُدُ النَّبِيُّ عليه‌السلام يَوْمَ السَّبْتِ مَفْجُوءاً، فَأَظَلَّتْهُ الطَّيْرُ بِأَجْنِحَتِهَا، وَمَاتَ مُوسى كَلِيمُ اللهِ عليه‌السلام فِي التِّيهِ، فَصَاحَ صَائِحٌ مِنَ السَّمَاءِ: مَاتَ مُوسى عليه‌السلام، وَأَيُّ نَفْسٍ لَاتَمُوتُ؟ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abdul Rahman Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The Prophet Dawoodas passed away suddenly on the day of Saturday, so the birds shaded himas by their wings; and Musaas, the Speaker with Allahazwj, passed away in the wilderness, so a shrieker shrieked from the sky: ‘Musasaww has passed away, and which one would not be dying?’4

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَالْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ مَوْتَ الْفَجْأَةِ تَخْفِيفٌ عَنِ الْمُؤْمِنِ، وَأَخْذَةُ أَسَفٍ عَلَى الْكَافِرِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr and Al Hassan Bin Mahboub, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The sudden death is a lightening upon the Believer and a regrettable seizing of the Infidel’.5

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ، عَنْ عَلِيِّ بْنِ حَدِيدٍ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « أَكْثَرُ مَنْ يَمُوتُ مِنْ مَوَالِينَا بِالْبَطَنِ الذَّرِيعِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammd, or someone else, from Ali Bin Hadeed,

(It has been narrated) from Al-Rezaasws having said: ‘Most of the dying ones, from those who are in ourasws Wilayah, (are dying) by abdominal illnesses’.6

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنْ شَيْخٍ مِنْ أَصْحَابِنَا ـ يُكَنّى بِأَبِي عَبْدِ اللهِ ـ عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْحُمّى رَائِدُ الْمَوْتِ، وَسِجْنُ اللهِ تَعَالى فِي أَرْضِهِ، وَفَوْرُهَا مِنْ جَهَنَّمَ، وَهِيَ حَظُّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Haysam Bin Abu Masrouq, from a Sheykh from our companions teknonymed with Abu Abdullah, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The fever is a harbinger of death, and a prison of Allahazwj the Exalted in Hisazwj earth, and its outburst is from Hell, and it is a share of every Believer from the Fire (of Hell)’.7

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَاجِيَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ الْمُؤْمِنَ يُبْتَلى بِكُلِّ بَلِيَّةٍ، وَيَمُوتُ بِكُلِّ مِيتَةٍ، إِلاَّ أَنَّهُ لَايَقْتُلُ نَفْسَهُ ».

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

‘Abu Ja’farasws said: ‘The Believer would be Tried with every trial and he would be dying with every (type of) death except that he would not kill himself’.8

9. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ مِيتَةِ الْمُؤْمِنِ؟ فَقَالَ: « يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِيتَةٍ: يَمُوتُ غَرَقاً، وَيَمُوتُ بِالْهَدْمِ، وَيُبْتَلى بِالسَّبُعِ، وَيَمُوتُ بِالصَّاعِقَةِ، وَلَاتُصِيبُ ذَاكِراً لِلّهِ تَعَالى ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the deceased Believer. So heasws said: ‘The Believer dies with every (type) of death, dying with the drowning, and dying with being crushed (by a structure), and afflicted by the predatory wild animals, and dying by the thunderbolt, but not being struck when mentioning Allahazwj the Exalted’.9

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عُثْمَانَ النَّوَّاءِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ، وَيُمِيتُهُ بِكُلِّ مِيتَةٍ، وَلَايَبْتَلِيهِ بِذَهَابِ عَقْلِهِ، أَمَا تَرى أَيُّوبَ عليه‌السلام كَيْفَ سَلَّطَ إِبْلِيسَ عَلى مَالِهِ وَ وُلْدِهِ، وَعَلى أَهْلِهِ، وَعَلى كُلِّ شَيْ‌ءٍ مِنْهُ، وَلَمْ يُسَلِّطْهُ عَلى عَقْلِهِ؟ تَرَكَ لَهُ مَا يُوَحِّدُ اللهَ ـ عَزَّ وَجَلَّ ـ بِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Usman Al Nawwa, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Afflict the Believer with every affliction, and he dies with every death, but Heazwj does not afflict him with the departure of his intellect. Did you not see Ayoubas, how Ibleesla overcame upon hisas wealth, and hisas children, and upon hisas wife, and upon everything from it, but did not overcome upon hisas intellect? It was left for himas to what heas could (worship) the One the Undivisibleazwj’.10

2- بَابُ ثَوَابِ الْمَرَضِ

Chapter 2 – Rewards of the sick one

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَتَبَسَّمَ، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، رَأَيْنَاكَ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ، فَتَبَسَّمْتَ ؟ قَالَ: نَعَمْ، عَجِبْتُ لِمَلَكَيْنِ هَبَطَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَلْتَمِسَانِ عَبْداً صَالِحاً مُؤْمِناً فِي مُصَلًّى كَانَ يُصَلِّي فِيهِ لِيَكْتُبَا لَهُ عَمَلَهُ فِي يَوْمِهِ وَلَيْلَتِهِ، فَلَمْ يَجِدَاهُ فِي مُصَلاَّهُ، فَعَرَجَا إِلَى السَّمَاءِ، فَقَالَا: رَبَّنَا، عَبْدُكَ فُلَانٌ الْمُؤْمِنُ الْتَمَسْنَاهُ فِي مُصَلاَّهُ لِنَكْتُبَ لَهُ عَمَلَهُ لِيَوْمِهِ وَلَيْلَتِهِ، فَلَمْ نُصِبْهُ، فَوَجَدْنَاهُ فِي حِبَالِكَ ؟ فَقَالَ اللهُ ـ عَزَّ وَجَلَّ ـ: اكْتُبَا لِعَبْدِي مِثْلَ مَا كَانَ يَعْمَلُهُ فِي صِحَّتِهِ مِنَ الْخَيْرِ فِي يَوْمِهِ وَلَيْلَتِهِ مَا دَامَ فِي حِبَالِي؛ فَإِنَّ عَلَيَّ أَنْ أَكْتُبَ لَهُ أَجْرَ مَا كَانَ يَعْمَلُهُ إِذَا حَبَسْتُهُ عَنْهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww raised hissaww head towards the sky and hesaww smiled. So it was said to himsaww, ‘O Rasool-Allahsaww! We saw yousaww raising yoursaww head towards the sky’. So hesaww smiled and said: ‘Yes. Isaww was astounded at two Angels who had descended from the sky to the earth, seeking a righteous believing servant in a Prayer mat which he used to pray Salaat in, in order to record his deeds for him for his day and his night. But they did not find him to be on his Prayer mat.

So they ascended to the sky and said: ‘Our Lordazwj! Yourazwj believing servant, so and so, we sought him on his prayer-mat in order for us to record his deeds for him for his day and his night, but we did not come across him, and we found him in Yourazwj ropes (i.e. tied down by illness)’. So Allahazwj Mighty and Majestic Said: “Write down for Myazwj servant the likes of what he would have doing during his well-being, from the goodness during his day and his night, for as long as he is in Myazwj ropes (Illness from Meazwj), for it is upon Meazwj that Iazwj Write for him a Recompense of what he would have done during his well-being when Iazwj Reckon from him”’.11

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ الْمُسْلِمَ إِذَا غَلَبَهُ ضَعْفُ الْكِبَرِ، أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ الْمَلَكَ أَنْ يَكْتُبَ لَهُ فِي حَالِهِ تِلْكَ مِثْلَ مَا كَانَ يَعْمَلُ وَهُوَ شَابٌّ نَشِيطٌ صَحِيحٌ، وَمِثْلَ ذلِكَ إِذَا مَرِضَ، وَكَّلَ اللهُ بِهِ مَلَكاً يَكْتُبُ لَهُ فِي سُقْمِهِ مَا كَانَ يَعْمَلُ مِنَ الْخَيْرِ فِي صِحَّتِهِ حَتّى يَرْفَعَهُ اللهُ وَيَقْبِضَهُ؛ وَكَذلِكَ الْكَافِرُ إِذَا اشْتَغَلَ بِسُقْمٍ فِي‌ جَسَدِهِ، كَتَبَ اللهُ لَهُ مَا كَانَ يَعْمَلُ مِنْ شَرٍّ فِي صِحَّتِهِ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih,

(It has been narrated) from Jabir, from Abu Ja’farasws having said: ‘The Prophetsaww said: ‘When the Muslim is overcome by weakness of the old age, Allahazwj Mighty and Majestic Commands the Angel that he should record for him during that state of his, similar to what he would have done had he been young, energetic, healthy. And similar to that is when he is sick, Allahazwj Allocates two Angels with him, to write for him during his sickness what he would have done from the goodness during his good health, until Allahazwj Raises him, and Captures him (death).

And similar to that is the Infidel, when he labours with sickness in his body, Allahazwj Writes down for him what he would have done, from the evil (deeds), during his well-being’.12

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَقُولُ اللهُ ـ عَزَّ وَجَلَّ ـ لِلْمَلَكِ الْمُوَكَّلِ بِالْمُؤْمِنِ: إِذَا مَرِضَ، اكْتُبْ لَهُ مَا كُنْتَ تَكْتُبُ لَهُ فِي صِحَّتِهِ؛ فَإِنِّي أَنَا الَّذِي صَيَّرْتُهُ فِي حِبَالِي ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic is Saying to the Angel Allocated with the Believer when he is sick: “Write for him what you would have written for him during his good health, for it is Iazwj Who have Caused him to be in Myazwj ropes (tied down by illness)’.13

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ أَبِي الصَّبَّاحِ، قَالَ: قَالَ أَبُو جَعْفَرٍ صلى‌الله‌عليه‌وآله‌وسلم: « سَهَرُ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Abu Al Sabbah who said,

‘Abu Ja’farasws said: ‘Staying awake for one night out of sickness is superior than the worship for a year’.14

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْحَمِيدِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَعِدَ مَلَكَا الْعَبْدِ الْمَرِيضِ إِلَى السَّمَاءِ عِنْدَ كُلِّ مَسَاءٍ، يَقُولُ الرَّبُّ ـ تَبَارَكَ وَتَعَالى ـ: مَاذَا كَتَبْتُمَا لِعَبْدِي فِي مَرَضِهِ؟ فَيَقُولَانِ: الشِّكَايَةَ، فَيَقُولُ: مَا أَنْصَفْتُ عَبْدِي إِنْ حَبَسْتُهُ فِي حَبْسٍ مِنْ حَبْسِي، ثُمَّ أَمْنَعُهُ الشِّكَايَةَ، اكْتُبَا لِعَبْدِي مِثْلَ مَا كُنْتُمَا تَكْتُبَانِ لَهُ مِنَ الْخَيْرِ فِي صِحَّتِهِ، وَلَاتَكْتُبَا عَلَيْهِ سَيِّئَةً حَتّى أُطْلِقَهُ مِنْ حَبْسِي؛ فَإِنَّهُ فِي حَبْسٍ مِنْ حَبْسِي ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Hameed,

(It has been narrated) from Abu Abdullahasws having said: ‘When the two Angels Allocated to the sick person ascend to the sky during every evening, the Lordazwj Blessed and High is Saying: “What is that which the two of you have written for Myazwj servant during his illness?” So they are saying: ‘The complaints’. So Heazwj is Saying: “There would not be justice for Myazwj servant if Iazwj were to Imprison him in a prison of Myazwj prisons, then Forbid him from complaining. Write down for Myazwj servant the like of what you two would have written for him from the goodness during his good health, and do not write sins against him until Iazwj Release him from Myazwj prison, for he is in a prison from Myazwj prisons”’.15

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ دُرُسْتَ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « سَهَرُ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ، أَفْضَلُ وَأَعْظَمُ أَجْراً مِنْ عِبَادَةِ سَنَةٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dorost, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws having said: ‘Staying awake at night due to illness or pain is superior and with greater Recompense than worship for a year’.16

7. عَنْهُ، عَنْ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ دُرُسْتَ، قَالَ: سَمِعْتُ أَبَا إِبْرَاهِيمَ عليه‌السلام يَقُولُ: « إِذَا مَرِضَ الْمُؤْمِنُ، أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلى صَاحِبِ الشِّمَالِ: لَاتَكْتُبْ عَلى عَبْدِي مَا دَامَ فِي حَبْسِي وَوَثَاقِي ذَنْباً، وَيُوحِي إِلى صَاحِبِ الْيَمِينِ: أَنِ اكْتُبْ لِعَبْدِي مَا كُنْتَ تَكْتُبُهُ فِي صِحَّتِهِ مِنَ الْحَسَنَاتِ ».

From him, from Ahmad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dorost who said,

‘I heard Abu Ibrahimasws (7th Imamasws) saying: ‘When the Believer is sick, Allahazwj Mighty and Majestic Reveals unto the companion (Angel) on the left hand side: “Do not write (bad deeds) against Myazwj servant for as long as he is in Myazwj prison and Myazwj fetters”; and Heazwj Reveals unto the companion (Angel) of the right hand side: “Write for Myazwj servant what you would have written for him during his good health, from the good deeds”’.17

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ حَفْصِ بْنِ‌ غِيَاثٍ، عَنْ حَجَّاجٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْجَسَدُ إِذَا لَمْ يَمْرَضْ أَشِرَ، وَلَاخَيْرَ فِي جَسَدٍ لَايَمْرَضُ بِأَشَرٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hafs Bin Giyas, from Hajjaj,

(It has been narrated) from Abu Ja’farasws having said: ‘The body is joyful when it does not get sick, and there is no goodness in a body which does not get sick by a bit’.18

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « حُمّى لَيْلَةٍ تَعْدِلُ عِبَادَةَ سَنَةٍ، وَحُمّى لَيْلَتَيْنِ تَعْدِلُ عِبَادَةَ سَنَتَيْنِ، وَحُمّى ثَلَاثٍ تَعْدِلُ عِبَادَةَ سَبْعِينَ سَنَةً ». قَالَ: قُلْتُ: فَإِنْ لَمْ يَبْلُغْ سَبْعِينَ سَنَةً؟ قَالَ: « فَلِأُمِّهِ وَأَبِيهِ ». قَالَ: قُلْتُ: فَإِنْ لَمْ يَبْلُغَا؟ قَالَ: « فَلِقَرَابَتِهِ ». قَالَ: قُلْتُ: فَإِنْ لَمْ يَبْلُغْ قَرَابَتُهُ؟ قَالَ: « فَجِيرَانُهُ ».

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Fever for a night equates to worship for a year, and fever for two nights equates to worship for two years, and fever for three (nights) equates to worship for seventy years’.

He (the narrator) said, ‘I said, ‘Supposing he does not reach (to the age of) seventy years?’ Heasws said: ‘So it would be for his mother and his father’. I said, ‘Supposing they both don’t reach (to that)’. Heasws said: ‘So it would be for his relatives’. I said, ‘Supposing his relatives don’t reach to that?’ Heasws said: ‘So it would be for his neighbours’.19

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « حُمّى لَيْلَةٍ كَفَّارَةٌ لِمَا قَبْلَهَا وَلِمَا بَعْدَهَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husay, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan,

from Abu Abdullahasws having said: ‘Fever for a night is an expiation for his previous and future (sins).20

3- بَابٌ آخَرُ مِنْهُ‌

Chapter 3 – Another chapter from it

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ: مَنْ مَرِضَ ثَلَاثاً، فَلَمْ يَشْكُ إِلى أَحَدٍ مِنْ عُوَّادِهِ، أَبْدَلْتُهُ لَحْماً خَيْراً مِنْ لَحْمِهِ، وَدَماً خَيْراً مِنْ دَمِهِ، فَإِنْ عَافَيْتُهُ، عَافَيْتُهُ وَلَاذَنْبَ لَهُ، وَإِنْ قَبَضْتُهُ، قَبَضْتُهُ إِلى رَحْمَتِي ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww having said: ‘Allahazwj Mighty and Majestic Said: “The one who gets sick for three (days) and he does not complain to anyone from his consolers, Iazwj would Change his flesh to better than his (current) flesh, and to better blood than his (current) blood. So if Iazwj were to Grant him good health, it would be with no sins for him, and if Iazwj were to Capture him (Cause him to die), would do so to Myazwj Mercy”’.21

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ: مَا مِنْ عَبْدٍ ابْتَلَيْتُهُ بِبَلَاءٍ، فَلَمْ يَشْكُ إِلى عُوَّادِهِ، إِلاَّ أَبْدَلْتُهُ لَحْماً خَيْراً مِنْ لَحْمِهِ، وَدَماً خَيْراً مِنْ دَمِهِ، فَإِنْ‌ قَبَضْتُهُ، قَبَضْتُهُ إِلى رَحْمَتِي؛ وَإِنْ عَاشَ، عَاشَ وَلَيْسَ لَهُ ذَنْبٌ ».

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hama,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Blessed and High Said: “There is none from a servant whom Iazwj Try with an affliction and he does not complain to his visitors, except that Iazwj Change him to a flesh better than his (current) flesh, and to a blood better than his (current) blood. So if Iazwj were to Capture him (Cause him to die), it would be to Myazwj Mercy, and if Iazwj were to (Let him) live, he would live and there would be no sin for him”’.22

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ رَبِّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحَسَنِ بْنِ الْفَضْلِ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ بَشِيرٍ الدَّهَّانِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ: أَيُّمَا عَبْدٍ ابْتَلَيْتُهُ بِبَلِيَّةٍ، فَكَتَمَ ذلِكَ عُوَّادَهُ ثَلَاثاً، أَبْدَلْتُهُ لَحْماً خَيْراً مِنْ لَحْمِهِ، وَدَماً خَيْراً مِنْ دَمِهِ، وَبَشَراً خَيْراً مِنْ بَشَرِهِ، فَإِنْ أَبْقَيْتُهُ، أَبْقَيْتُهُ وَلَاذَنْبَ لَهُ؛ وَإِنْ مَاتَ، مَاتَ إِلى رَحْمَتِي ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Al Fazl, from Ghalib Bin Usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Said: “Whichever servant Iazwj Try him with an affliction and he conceals that from his visitors for three (days), Iazwj Change him to a flesh better than his (current) flesh, and to a blood better than his (current) blood, and to skin better than his (current) skin. So if Iazwj Cause him to remain (living), would do so and there would be no sin for him, and if he dies, would do so to Myazwj Mercy”’.23

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ مَرِضَ لَيْلَةً، فَقَبِلَهَا بِقَبُولِهَا، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ عِبَادَةَ سِتِّينَ سَنَةً » قُلْتُ: مَا مَعْنى قَبُولِهَا ؟ قَالَ: « لَا يَشْكُو مَا أَصَابَهُ فِيهَا إِلى أَحَدٍ ».

Humeyd Bin Ziyad, from Al Hassan Bin Ali Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who gets sick for a night and he accepts it with an acceptance, Allahazwj Mighty and Majestic would Write for him worship performed for sixty years’. I said, ‘What is the meaning of ‘an acceptance’?’ Heasws said: ‘He does not complain of what has afflicted him during it, to anyone’.24

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنِ الْعَرْزَمِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنِ اشْتَكى لَيْلَةً، فَقَبِلَهَا بِقَبُولِهَا، وَأَدّى إِلَى اللهِ شُكْرَهَا، كَانَتْ كَعِبَادَةِ سِتِّينَ سَنَةً ». قَالَ أَبِي: فَقُلْتُ لَهُ: مَا قَبُولُهَا؟ قَالَ: « يَصْبِرُ عَلَيْهَا، وَلَايُخْبِرُ بِمَا كَانَ فِيهَا، فَإِذَا أَصْبَحَ حَمِدَ اللهَ عَلى مَا كَانَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Azramy, from his father,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who (suffers from) complaints (of an illness) for a night and he accepts it with an acceptance and pays his gratitude to Allahazwj for it, would be like sixty years of his worship’. My father said, ‘So I said to himasws, ‘What is its acceptance?’ Heasws said: ‘His being patient over it and not inform (anyone) with whatever was in it. So when it is the morning, he Praises Allahazwj upon what was before’.25

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ مَرِضَ ثَلَاثَةَ أَيَّامٍ، فَكَتَمَهُ، وَلَمْ يُخْبِرْ بِهِ أَحَداً، أَبْدَلَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ لَحْماً خَيْراً مِنْ لَحْمِهِ، وَدَماً خَيْراً مِنْ دَمِهِ، وَبَشَرَةً خَيْراً مِنْ بَشَرَتِهِ، وَشَعْراً خَيْراً مِنْ شَعْرِهِ ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، وَكَيْفَ يُبْدِلُهُ؟ قَالَ: « يُبْدِلُهُ لَحْماً وَشَعْراً وَدَماً وَبَشَرَةً لَمْ يُذْنِبْ فِيهَا ».

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

‘Abu Abdullahasws said: ‘The one who is sick for three days and he conceals it, and does not inform anyone with it, Allahazwj Mighty and Majestic would Change for him, his flesh to better than his (current) flesh, and blood to better than his (current) blood’. Heasws said: ‘Heazwj would Change his flesh, and his blood, and his hair, and his skin in which he has not committed a sin’.26

4- بَابُ حَدِّ الشِّكَايَةِ

Chapter 4 – The limit of complaints

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنْ حَدِّ الشِّكَايَةِ لِلْمَرِيضِ؟ فَقَالَ: « إِنَّ الرَّجُلَ يَقُولُ: حُمِمْتُ الْيَوْمَ وَسَهِرْتُ الْبَارِحَةَ، وَقَدْ صَدَقَ، وَلَيْسَ هذَا شِكَايَةً، وَإِنَّمَا الشَّكْوى أَنْ يَقُولَ: لَقَدِ ابْتُلِيتُ بِمَا لَمْ يُبْتَلَ بِهِ أَحَدٌ، وَيَقُولَ: لَقَدْ أَصَابَنِي مَا لَمْ يُصِبْ أَحَداً، وَلَيْسَ الشَّكْوى أَنْ يَقُولَ: سَهِرْتُ الْبَارِحَةَ وَحُمِمْتُ الْيَوْمَ، وَنَحْوَ هذَا ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked about the limit of the complaints of the sick person. So heasws said: ‘The man is saying, ‘I have fever today and I stayed awake last night’, and he is truthful, this is not a complaint. But rather, the complaint is that he is saying, ‘I have been afflicted with what no one (else) has been afflicted with’, and he is saying, ‘What has hit me is what no one (else) has been hit with. And it is not a complaint if he is saying, ‘I stayed awake last night and have fever today’, and such as this’.27

5- بَابُ الْمَرِيضِ يُؤْذِنُ بِهِ النَّاسَ‌

Chapter 5 – The sick one permitting the people (to visit him)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ الْحَنَّاطِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « يَنْبَغِي لِلْمَرِيضِ مِنْكُمْ أَنْ يُؤْذِنَ إِخْوَانَهُ بِمَرَضِهِ، فَيَعُودُونَهُ، فَيُؤْجَرُ فِيهِمْ، وَيُؤْجَرُونَ فِيهِ ». قَالَ: فَقِيلَ لَهُ: نَعَمْ هُمْ يُؤْجَرُونَ بِمَمْشَاهُمْ إِلَيْهِ، فَكَيْفَ يُؤْجَرُ هُوَ فِيهِمْ؟ قَالَ: فَقَالَ: « بِاكْتِسَابِهِ لَهُمُ الْحَسَنَاتِ، فَيُؤْجَرُ فِيهِمْ، فَيُكْتَبُ لَهُ بِذلِكَ عَشْرُ حَسَنَاتٍ، وَيُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ، وَيُمْحى بِهَا عَنْهُ عَشْرُ سَيِّئَاتٍ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Wallad Al Hannat, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullahasws saying: ‘It is befitting for the sick one among you that he permits his brethren (to visit him) in his illness, so they would be visiting him, and he would be Recompensed regarding them, and they would be Recompnesed regarding him’. So it was said to himasws, ‘Yes, they would be Recompensed with their walking to him, so how would he be recompensed regarding them?’ So heasws said: ‘By earning the good deeds for them, so he would be Recompensed regarding them, and ten good deeds would be written for him due to that, and ten Levels would be raised for him, and ten evil deeds would be deleted from him’.28

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي، عَنْ يُونُسَ، قَالَ: قَالَ أَبُو الْحَسَنِ عليه‌السلام: « إِذَا مَرِضَ أَحَدُكُمْ، فَلْيَأْذَنْ لِلنَّاسِ يَدْخُلُونَ عَلَيْهِ؛ فَإِنَّهُ لَيْسَ‌ مِنْ أَحَدٍ إِلاَّ وَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Aziz Bin Muhtada, from Yunus who said,

‘Abu Al-Hassanasws said: ‘When one of you gets sick, so let him give permission to the people to come over to him, for there is no one except for him is an Answered supplication’.29

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ مُحَمَّدٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا دَخَلَ أَحَدُكُمْ عَلى أَخِيهِ عَائِداً لَهُ، فَلْيَسْأَلْهُ يَدْعُو لَهُ، فَإِنَّ دُعَاءَهُ مِثْلُ دُعَاءِ الْمَلَائِكَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Abdul Rahman Bin Muhammad, from Sayf Bin Ameyra who said,

‘Abu Abdullahasws said: ‘When one of you goes over to his brother as a visitor for him, so let him (the patient) ask him (the visitor) to supplicate for him, for his supplication is like a supplication of the Angels’.30

6- بَابٌ فِي كَمْ يُعَادُ الْمَرِيضُ وَقَدْرِ مَا يَجْلِسُ عِنْدَهُ وَتَمَامِ الْعِيَادَةِ‌

Chapter 6 – Regarding how many times to visit the patient, and for how long to sit in his presence, and the completion of the consoling

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا عِيَادَةَ فِي وَجَعِ الْعَيْنِ، وَلَاتَكُونُ عِيَادَةٌ فِي أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ، فَإِذَا وَجَبَتْ، فَيَوْمٌ، وَيَوْمٌ لَا، فَإِذَا طَالَتِ الْعِلَّةُ، تُرِكَ الْمَرِيضُ‌ وَعِيَالَهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘There is no visiting regarding the eye sores, and a visitation does not happen to be in less than three days. So when it necessitates, so one day, and one day not (every other day). So when the illness gets prolonged, leave the patient and his family (to look after him)’.31

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْعِيَادَةُ قَدْرَ فُوَاقِ نَاقَةٍ، أَوْ حَلْبِ نَاقَةٍ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The visitation is of a measurement of a suckling of a she-camel or milking of a she-camel’.32

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنِ الْفَضْلِ بْنِ عَامِرٍ أَبِي الْعَبَّاسِ، عَنْ مُوسَى بْنِ الْقَاسِمِ، قَالَ: حَدَّثَنِي أَبُو زَيْدٍ، قَالَ: أَخْبَرَنِي مَوْلًى لِجَعْفَرِ بْنِ مُحَمَّدٍ عليهما‌السلام، قَالَ: مَرِضَ بَعْضُ مَوَالِيهِ، فَخَرَجْنَا إِلَيْهِ نَعُودُهُ وَنَحْنُ عِدَّةٌ مِنْ مَوَالِي جَعْفَرٍ، فَاسْتَقْبَلَنَا جَعْفَرٌ عليه‌السلام فِي بَعْضِ الطَّرِيقِ، فَقَالَ لَنَا: « أَيْنَ تُرِيدُونَ؟ » فَقُلْنَا: نُرِيدُ فُلَاناً نَعُودُهُ، فَقَالَ لَنَا: « قِفُوا » فَوَقَفْنَا، فَقَالَ: « مَعَ أَحَدِكُمْ تُفَّاحَةٌ، أَوْ سَفَرْجَلَةٌ، أَوْ أُتْرُجَّةٌ، أَوْ لُعْقَةٌ مِنْ طِيبٍ، أَوْ قِطْعَةٌ مِنْ عُودِ بَخُورٍ ؟ » فَقُلْنَا: مَا مَعَنَا شَيْ‌ءٌ مِنْ هذَا، فَقَالَ: « أَمَا تَعْلَمُونَ أَنَّ الْمَرِيضَ يَسْتَرِيحُ إِلى كُلِّ مَا أُدْخِلَ بِهِ عَلَيْهِ؟! ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Fazl Bin Aamir Abu Al Abbas, from Musa Bin Al Qasim who said,

‘Abu Zayd narrated to me saying, ‘A slave of Ja’far Bin Muhammadasws said: ‘One of the ones in hisasws Wilayah became sick, so we went out to visit him, and we were a number of the ones in the Wilayah of Ja’farasws. So we met Ja’farasws in one of the streets. Heasws said to us: ‘Where are you intending (to go to)?’ So we said, ‘We are intending to visit so and so’. So heasws said to us: ‘Pause’. So we paused. So heasws said: ‘Is there with one of you, an apple, or a quince, or a citron, or a spoonful of perfume, or a piece of incense fragrance?’ So we said, ‘There is nothing from this with us’. So heasws said: ‘Are you not knowing that the patient is relieved to see what everyone comes over to him with?’33

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ مُوسَى بْنِ قَادِمٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلى ذِرَاعِهِ، وَتُعَجِّلَ الْقِيَامَ مِنْ عِنْدِهِ؛ فَإِنَّ عِيَادَةَ النَّوْكى أَشَدُّ عَلَى الْمَرِيضِ مِنْ وَجَعِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from Musa Bin Qadim, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The completion of the visitation to the sick is that you place your hand upon his forearm and hasten the arising from his presence, for the foolish visitation is difficult upon the patient due to his pain’.34

5. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ أَبِي يَحْيى، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « تَمَامُ الْعِيَادَةِ أَنْ تَضَعَ يَدَكَ عَلَى الْمَرِيضِ إِذَا دَخَلْتَ عَلَيْهِ ».

Humeyd Bin Ziyad, from Al Hasan Bin Muhammad, from Sama’at, from someone else, from Aban, from Abu Yahya who said,

‘Abu Abdullahasws said: ‘The completion of the visitation is that you place your hand upon the patient when you go over to him’.35

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَمِيرَ الْمُؤْمِنِينَ ـ صَلَواتُ اللهِ عَلَيْهِ ـ قَالَ: إِنَّ مِنْ أَعْظَمِ الْعُوَّادِ أَجْراً عِنْدَ اللهِ ـ عَزَّ وَجَلَّ ـ لَمَنْ إِذَا عَادَ أَخَاهُ خَفَّفَ الْجُلُوسَ، إِلاَّ أَنْ يَكُونَ الْمَرِيضُ يُحِبُّ ذلِكَ وَيُرِيدُهُ، وَيَسْأَلُهُ ذلِكَ، وَقَالَ عليه‌السلام: مِنْ تَمَامِ الْعِيَادَةِ أَنْ يَضَعَ‌ الْعَائِدُ إِحْدى يَدَيْهِ عَلَى الْأُخْرى، أَوْ عَلى جَبْهَتِهِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws having said that Amir Al-Momineenasws said: ‘The visitation with the greatest Recompense in the Presence of Allahazwj Mighty and Majestic is for the one who, when he visits his brother, lightens the seating (stays for less) unless the patient happens to love that (the prolonged sitting) and wants it, and he asks him for that’.

And heasws said: ‘From the completion of the visitation is that the visitor places one of his hand upon the other or upon his forehead’.36

7- بَابُ حَدِّ مَوْتِ الْفَجْأَةِ

Chapter 7 – A limit of the sudden death

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ أَبِي الْحَسَنِ النَّهْدِيِّ رَفَعَ الْحَدِيثَ، قَالَ: كَانَ أَبُو جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ مَاتَ دُونَ الْأَرْبَعِينَ، فَقَدِ اخْتُرِمَ؛ وَقَالَ: مَنْ مَاتَ دُونَ أَرْبَعَةَ عَشَرَ يَوْماً، فَمَوْتُهُ مَوْتُ فَجْأَةٍ ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Abu Al Hassan Al Nahdy, raising the Hadeeth, said,

‘Abu Ja’farasws was saying: ‘The one who dies below (the age of) forty, so (his life is) cut (short); and the one who dies in less than fourteen days (of illness), so his death is sudden’.37

2. عَنْهُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ بُهْلُولِ بْنِ مُسْلِمٍ، عَنْ حِصْنٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ مَاتَ فِي أَقَلَّ مِنْ أَرْبَعَةَ عَشَرَ يَوْماً، كَانَ مَوْتُهُ فَجْأَةً ».

From him, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Buhloul Bin Muslim, from Hafs,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who dies in less that fourteen days (of illness), his death would have been a sudden death’.38

8- بَابُ ثَوَابِ عِيَادَةِ الْمَرِيضِ‌

Chapter 8 – Rewards for visiting the sick

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ مُيَسِّرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ عَادَ امْرَأً مُسْلِماً فِي مَرَضِهِ، صَلّى عَلَيْهِ يَوْمَئِذٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِنْ كَانَ صَبَاحاً حَتّى يُمْسُوا، وَإِنْ كَانَ مَسَاءً حَتّى يُصْبِحُوا، مَعَ أَنَّ لَهُ خَرِيفاً فِي الْجَنَّةِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from Muyassar who said,

‘I heard Abu Ja’farasws saying: ‘The one who visits a Muslim person during his illness, on that day seventy thousand Angels would send Blessings upon him. If it was in the morning, until the evening, and if it was in the evening, until the morning, along with that for him would be a corner in the Paradise’.39

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ‌ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَادَ مَرِيضاً، شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتّى يَرْجِعَ إِلى مَنْزِلِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Abdullah Bin Bukeyr, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who visits a patient, Seventy thousand Angels would accompany him seeking Forgiveness for him until he returns to his house’.40

3. عَنْهُ، عَنْ أَحْمَدَ، عَنِ ابْنِ فَضَّالٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِناً، خَاضَ الرَّحْمَةَ خَوْضاً، فَإِذَا جَلَسَ، غَمَرَتْهُ الرَّحْمَةُ؛ فَإِذَا انْصَرَفَ، وَكَّلَ اللهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ، وَيَسْتَرْحِمُونَ عَلَيْهِ، وَيَقُولُونَ: طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ إِلى تِلْكَ السَّاعَةِ مِنْ غَدٍ، وَكَانَ لَهُ ـ يَا أَبَا حَمْزَةَ ـ خَرِيفٌ فِي الْجَنَّةِ ». قُلْتُ: وَمَا الْخَرِيفُ جُعِلْتُ فِدَاكَ؟ قَالَ: « زَاوِيَةٌ فِي الْجَنَّةِ يَسِيرُ الرَّاكِبُ فِيهَا أَرْبَعِينَ عَاماً ».

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Whichever believer visits a Believer, he would plunge into the Mercy with a plunging. So when he sits, the Mercy would overwhelm him. So when he leaves, Allahazwj would Allocate seventy thousand Angels to be with him, seeking Forgiveness for him and seeking Mercy for him, and they would be saying: ‘You have done good, and the Paradise is Made good for you’,

upto to that very hour the next day, and there would be for him, O Abu Hamza, a Khareyf in the Paradise’. I said, ‘And what is a Khareyf, may I be sacrificed for youasws?’ Heasws said: ‘A corner in the Paradise which a rider could ride in it for forty years’.41

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِناً فِي اللهِ ـ عَزَّ وَجَلَّ ـ فِي مَرَضِهِ، وَكَّلَ اللهُ بِهِ مَلَكاً مِنَ الْعُوَّادِ يَعُودُهُ فِي قَبْرِهِ، وَيَسْتَغْفِرُ لَهُ إِلى يَوْمِ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Dawood Al Raqqy, from a man from his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever Believer visits a Belliever for the Sake of Allahazwj Mighty and Majestic during his illness, Allahazwj would Allocate an Angel to be with him from the visitors, visiting him in his grave, and seeking Forgiveness for him up to the Day of Judgement’.42

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَادَ مَرِيضاً مِنَ الْمُسْلِمِينَ، وَكَّلَ اللهُ بِهِ أَبَداً سَبْعِينَ أَلْفاً مِنَ الْمَلَائِكَةِ يَغْشَوْنَ رَحْلَهُ، وَيُسَبِّحُونَ فِيهِ، وَيُقَدِّسُونَ، وَيُهَلِّلُونَ، وَيُكَبِّرُونَ إِلى يَوْمِ الْقِيَامَةِ، نِصْفُ صَلَاتِهِمْ لِعَائِدِ الْمَرِيضِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Rahman Bin Abu Najran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who visits a sick one from the Muslims, Allahazwj would Allocate with him, forever, seventy thousand from the Angels enveloping his ride, and they would be seeking Forgiveness for him in it, and Extolling and Sanctifying and Exclaiming the Greatness of Allahazwj up to the Day of Judgement, half of their Salaats being for the visitor of the sick one’.43

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِناً مَرِيضاً فِي مَرَضِهِ حِينَ‌ يُصْبِحُ، شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، فَإِذَا قَعَدَ غَمَرَتْهُ الرَّحْمَةُ، وَاسْتَغْفَرُوا اللهَ ـ عَزَّ وَجَلَّ ـ لَهُ حَتّى يُمْسِيَ، وَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذلِكَ حَتّى يُصْبِحَ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Wahab Bin Abd Rabbih who said,

‘I heard Abu Abdullahasws saying: ‘Whichever Believer visits a sick Believer in the morning during his illness. Seventy thousand Angels would escort him. So when he sits, the Mercy would overwhelm him, and they would seek Forgiveness of Allahazwj Mighty and Majestic for him until evening; and if he visits him in the evening, there would be for him the like of that until the morning’.44

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ عَادَ مَرِيضاً، وَكَّلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ مَلَكاً يَعُودُهُ فِي قَبْرِهِ ».

Abu Ali Al Ashary, from Al Hassan Bin Ali, from Abdullah Bin Al Mugheira, from Ubeys Bin Hisham, from Ibrahim Bin Mihzam, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who visits a sick one, Allahazwj Mighty and Majestic would Allocate an Angel with him, visiting him in his grave’.45

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِناً حِينَ يُصْبِحُ، شَيَّعَهُ سَبْعُونَ‌ أَلْفَ مَلَكٍ، فَإِذَا قَعَدَ غَمَرَتْهُ الرَّحْمَةُ، وَاسْتَغْفَرُوا لَهُ حَتّى يُمْسِيَ، وَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذلِكَ حَتّى يُصْبِحَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever Believer visits a (sick) Believer in the morning, seventy thousand Angels would escort him. So when he sits, the Mercy would overwhelm him, and they would seek Forgiveness for him until evening; and if he visits him in the evening, there would be for him the like of that until the morning’.46

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ فِيمَا نَاجى بِهِ مُوسى رَبَّهُ: أَنْ قَالَ: يَا رَبِّ، مَا بَلَغَ مِنْ عِيَادَةِ الْمَرِيضِ مِنَ الْأَجْرِ؟ فَقَالَ اللهُ عَزَّ وَجَلَّ: أُوَكِّلُ بِهِ مَلَكاً يَعُودُهُ فِي قَبْرِهِ إِلى مَحْشَرِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws having said: ‘It was in what Musaas whispered with to hisas Lordazwj, that heas said: ‘O Lordazwj! What Recompense would reach the one who visits the sick one?’ So Allahazwj Mighty and Majestic Said: “Iazwj would Allocated an Angel with him, visiting him in his grave up to his Resurrection’.47

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَادَ مَرِيضاً، نَادى مُنَادٍ مِنَ السَّمَاءِ بِاسْمِهِ: يَا فُلَانُ، طِبْتَ وَطَابَ مَمْشَاكَ بِثَوَابٍ مِنَ الْجَنَّةِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadqa,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who visits a patient, a Caller would Call out from the sky with his name: ‘O so and so! You have done good, and your walking (to the patient) has been made to be good for you by the Rewards from the Paradise’.48

9- بَابُ تَلْقِينِ الْمَيِّتِ‌

Chapter 9 – Indoctrination (Talqeen) of the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا حَضَرْتَ الْمَيِّتَ قَبْلَ أَنْ يَمُوتَ، فَلَقِّنْهُ شَهَادَةَ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you attend to be with the deceased before he dies, so indoctrinate him with the testimony that there is no god except for Allahazwj Alone and there is no associate for Himazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww’.49

2. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام؛ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّكُمْ تُلَقِّنُونَ مَوْتَاكُمْ عِنْدَ الْمَوْتِ لَا إِلهَ إِلاَّ اللهُ، وَنَحْنُ نُلَقِّنُ مَوْتَانَا مُحَمَّدٌ‌ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

From him, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, and Hafs Bin Al-Bakhtary from Abu Abdullahasws having said: ‘You should be indoctrinating your dying ones during the death, ‘There is no god except for Allahazwj’, and weasws are indoctrinating ourasws dying ones, ‘Muhammadsaww is Rasool-Allahsaww’’.50

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا أَدْرَكْتَ الرَّجُلَ عِنْدَ النَّزْعِ، فَلَقِّنْهُ كَلِمَاتِ الْفَرَجِ: لَا إِلهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ، وَرَبِّ الْأَرَضِينَ السَّبْعِ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَوْ أَدْرَكْتُ عِكْرِمَةَ عِنْدَ الْمَوْتِ لَنَفَعْتُهُ ». فَقِيلَ لِأَبِي عَبْدِ اللهِ عليه‌السلام: بِمَا ذَا كَانَ يَنْفَعُهُ؟ قَالَ: « يُلَقِّنُهُ مَا أَنْتُمْ عَلَيْهِ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘When you see the man during the agony (of death), so indoctrinate him the words of relief, ‘There is no god except for Allahazwj, the Forbearing. There is no god except for Allahazwj, the Lofty, the Magnificent. Glorious is Allahazwj Lordazwj of the seven skies and Lordazwj of the seven firmaments, and whatever is within them and whatever is between them and whatever is beneath them; and Lordazwj of the Magnificent Throne, and the Praise is for Allahazwj, Lordazwj of the worlds’.

He (the narrator) said, ‘So Abu Ja’farasws said: ‘Had you seen Ikrama during the death, you would have benefitted him’. It was said to Abu Abdullahasws, ‘With what would he have benefitted him?’ Heasws said: ‘He could have been indoctrinated with what you are upon (Al-Wilayah)’.51

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْكُوفِيِّ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: مَرِضَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، فَأَتَيْتُهُ عَائِداً لَهُ، فَقُلْتُ لَهُ: يَا ابْنَ أَخِي، إِنَّ لَكَ عِنْدِي نَصِيحَةً أَتَقْبَلُهَا ؟ فَقَالَ: نَعَمْ، فَقُلْتُ: قُلْ: أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، فَشَهِدَ بِذلِكَ فَقُلْتُ: قُلْ: وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، فَشَهِدَ بِذلِكَ، فَقُلْتُ: إِنَّ هذَا لَا تَنْتَفِعُ بِهِ إِلاَّ أَنْ يَكُونَ مِنْكَ عَلى يَقِينٍ، فَذَكَرَ أَنَّهُ مِنْهُ عَلى يَقِينٍ. فَقُلْتُ: قُلْ: أَشْهَدُ أَنَّ عَلِيّاً وَصِيُّهُ وَهُوَ الْخَلِيفَةُ مِنْ بَعْدِهِ، وَالْإِمَامُ الْمُفْتَرَضُ الطَّاعَةِ مِنْ بَعْدِهِ، فَشَهِدَ بِذلِكَ، فَقُلْتُ لَهُ: إِنَّكَ لَنْ تَنْتَفِعَ بِذلِكَ حَتّى يَكُونَ مِنْكَ عَلى يَقِينٍ، فَذَكَرَ أَنَّهُ مِنْهُ عَلى يَقِينٍ. ثُمَّ سَمَّيْتُ لَهُ الْأَئِمَّةَ عليهم‌السلام رَجُلاً‌ رَجُلاً، فَأَقَرَّ بِذلِكَ، وَذَكَرَ أَنَّهُ عَلى يَقِينٍ، فَلَمْ يَلْبَثِ الرَّجُلُ أَنْ تُوُفِّيَ، فَجَزِعَ أَهْلُهُ عَلَيْهِ جَزَعاً شَدِيداً. قَالَ: فَغِبْتُ عَنْهُمْ، ثُمَّ أَتَيْتُهُمْ بَعْدَ ذلِكَ، فَرَأَيْتُ عَزَاءً حَسَناً، فَقُلْتُ: كَيْفَ تَجِدُونَكُمْ ؟ كَيْفَ عَزَاؤُكِ أَيَّتُهَا الْمَرْأَةُ؟ فَقَالَتْ: وَاللهِ، لَقَدْ أُصِبْنَا بِمُصِيبَةٍ عَظِيمَةٍ‌ بِوَفَاةِ فُلَانٍ رَحِمَهُ اللهُ، وَكَانَ مِمَّا سَخَا بِنَفْسِي لَرُؤْيَا رَأَيْتُهَا اللَّيْلَةَ، فَقُلْتُ: وَمَا تِلْكَ الرُّؤْيَا؟ قَالَتْ: رَأَيْتُ فُلَاناً ـ تَعْنِي الْمَيِّتَ ـ حَيّاً سَلِيماً، فَقُلْتُ: فُلَانٌ ؟ قَالَ: نَعَمْ، فَقُلْتُ لَهُ: أَمَا كُنْتَ مِتَّ ؟ فَقَالَ: بَلى، وَلكِنْ نَجَوْتُ بِكَلِمَاتٍ لَقِّنِّيهَا أَبُو بَكْرٍ، وَ‌ لَوْلَا ذلِكَ لَكِدْتُ أَهْلِكُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dawood Bin Suleyman Al Kufy, from Abu Bakr Al Hazramy who said,

‘A man from my family became sick, so I went over to him as a visitor. I said to him, ‘O son of my brother! There is an advice with me for you, will you accept it?’. So he said, Yes’. So I said, ‘Say, ‘I testify that there is no god except for Allahazwj Alone, there being no associates for Himazwj’’. So he testified with that. I said, ‘This, you will not benefit by it unless it happens from you upon conviction’. So he mentioned that he was upon conviction of it.

So I said, ‘Say, ‘I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww’. So he testified with that. So I said, ‘This, you will not benefit by it unless it happens from you upon conviction’. So he mentioned that he was upon conviction of it.

So I said, ‘Say, ‘I testify that Aliasws is hissaww successor and heasws is the Caliph from after himsaww, and the Imamasws of Obligatory obedience from after himsaww’. So he testified with that. So I said to him, ‘You will never benefit with that until it happens from you upon conviction’. So he mentioned that he was upon conviction of it. Then I named the Imamsasws, man by man, and he acknowledged with that and mentioned that he was upon conviction.

It was not long before the man died and his family panicked upon him with an intense panic. So I was absent from them, then went over to them after that, and saw them in good condition. So I said, ‘How come I am finding you all (like this). How was your grieving, O woman?’ So she said, ‘By Allahazwj! We have been hit by great difficulty by the death of so and so, may Allahazwj have Mercy on him, and he was generous with myself due to a dream I dreamt last night’. So I said, ‘And what is that dream?’ She said, ‘I saw so and so, meaning the deceased, as alive, safe. So I said, ‘(Are you) So and so?’ He said, ‘Yes’. So I said to him, ‘Had you not died?’ So he said, ‘Yes, but I was salvaged by the words which Abu Bak (the narrator) indoctrinated with, and had it not been for that, I was almost destroyed’.52

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: كُنَّا عِنْدَهُ وَعِنْدَهُ حُمْرَانُ إِذْ دَخَلَ عَلَيْهِ مَوْلًى لَهُ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، هذَا عِكْرِمَةُ فِي الْمَوْتِ؛ وَكَانَ يَرى رَأْيَ الْخَوَارِجِ، وَكَانَ مُنْقَطِعاً إِلى أَبِي جَعْفَرٍ عليه‌السلام فَقَالَ لَنَا أَبُو جَعْفَرٍ عليه‌السلام: « أَنْظِرُونِي حَتّى أَرْجِعَ إِلَيْكُمْ » فَقُلْنَا: نَعَمْ، فَمَا لَبِثَ أَنْ رَجَعَ، فَقَالَ: « أَمَا إِنِّي لَوْ أَدْرَكْتُ عِكْرِمَةَ قَبْلَ أَنْ تَقَعَ النَّفْسُ مَوْقِعَهَا، لَعَلَّمْتُهُ كَلِمَاتٍ يَنْتَفِعُ بِهَا، وَلكِنِّي أَدْرَكْتُهُ وَقَدْ وَقَعَتِ النَّفْسُ مَوْقِعَهَا ». قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا ذَاكَ الْكَلَامُ؟ قَالَ: « هُوَ ـ وَاللهِ ـ مَا أَنْتُمْ عَلَيْهِ، فَلَقِّنُوا مَوْتَاكُمْ عِنْدَ الْمَوْتِ شَهَادَةَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَالْوَلَايَةَ ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws, said, ‘We were in hisasws presence, and in hisasws presence was Humran, when a slave of hisasws came over, and he said, ‘May I be sacrificed for youasws! This Ikrama is in (pangs of) death, and he views with the views of the Kharijites, and he was (also) devoted to Abu Ja’farasws’. So Abu Ja’farasws said to us: ‘Wait for measws until Iasws return to you’. So we said, ‘Yes’.

So it was not long before heasws returned, and heasws said: ‘But, had Iasws seen Ikrama before the soul had reached its place, Iasws would have taught him ceratin words he would have benefitted by. But Iasws saw him, and the soul had already reached its place’. I said, ‘And what is that speech?’ Heasws said: ‘It is, by Allahazwj, what you all are upon, therefore indoctrinate your dying ones during the death, the testimony that there is no god except for Allahazwj, and the Wilayah’.53

6. عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ أَحَدٍ يَحْضُرُهُ الْمَوْتُ إِلاَّ وَكَّلَ بِهِ إِبْلِيسُ مِنْ شَيَاطِينِهِ مَنْ يَأْمُرُهُ بِالْكُفْرِ، وَيُشَكِّكُهُ فِي دِينِهِ حَتّى تَخْرُجَ نَفْسُهُ، فَمَنْ كَانَ مُؤْمِناً لَمْ يَقْدِرْ عَلَيْهِ، فَإِذَا حَضَرْتُمْ مَوْتَاكُمْ، فَلَقِّنُوهُمْ شَهَادَةَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم حَتّى يَمُوتَ ». وَفِي رِوَايَةٍ أُخْرى، قَالَ: « فَلَقِّنْهُ كَلِمَاتِ الْفَرَجِ، وَالشَّهَادَتَيْنِ، وَتُسَمِّي لَهُ‌ الْإِقْرَارَ بِالْأَئِمَّةِ عليهم‌السلام وَاحِداً بَعْدَ وَاحِدٍ حَتّى يَنْقَطِعَ عَنْهُ الْكَلَامُ ».

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said, ‘There is no one to whom death presents itself except that Ibleesla allocates one of hisla devils instructing him with the infidelity, and making him doubt in his Religion until his soul exits. So the one who was a Believer, hela would not be able over him. Thus, whenever death presents to your dying ones, indoctrinate them with the testimony, ‘There is no god except for Allahazwj, and that Muhammadsaww is Hisazwj Rasoolsaww’, until he dies’.

And in another report, ‘Heasws said: ‘Indoctrinate him with the words of relief, and the two testimonies, and specify for him the acknowledgement in the Imamsasws, one after one, until the speech is cut off from him’.54

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام إِذَا حَضَرَ أَحَداً مِنْ أَهْلِ بَيْتِهِ الْمَوْتُ، قَالَ لَهُ: قُلْ: لَا إِلهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ، وَرَبِّ الْأَرَضِينَ السَّبْعِ، وَمَا بَيْنَهُمَا، وَرَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، فَإِذَا قَالَهَا الْمَرِيضُ، قَالَ: اذْهَبْ، فَلَيْسَ عَلَيْكَ بَأْسٌ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘When the death presents itself for anyone from his family, so he should say to him, ‘Say, ‘There is no god except for Allahazwj, the Lofty, the Magnificent. Glorious is Allahazwj, Lordazwj of the seven skies and Lordazwj of the seven firmaments and whatever is between them, and Lordazwj of the Magnificent Throne; and the Praise is for Allahazwj, Lordazwj of the worlds’. So when the patient says it, heasws said: ‘So go, for there is no problem upon him’.55

8. سَهْلُ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَاللهِ، لَوْ أَنَّ عَابِدَ وَثَنٍ وَصَفَ مَا تَصِفُونَ عِنْدَ خُرُوجِ نَفْسِهِ، مَا طَعِمَتِ النَّارُ مِنْ جَسَدِهِ شَيْئاً أَبَداً ».

Sohl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

‘Abu Abdullahasws said: ‘By Allahazwj! Even if an idol worshipper were to describe what you are describe during the exit of his soul, the Fire would not consume anything from his body, ever!’.56

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ الله عليه‌السلام: « أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم دَخَلَ عَلى رَجُلٍ مِنْ بَنِي هَاشِمٍ وَهُوَ يَقْضِي، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: قُلْ: لَا إِلهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ السَّبْعِ، وَرَبِّ الْأَرَضِينَ السَّبْعِ، وَمَا بَيْنَهُنَّ، وَ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، فَقَالَهَا، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْحَمْدُ لِلّهِ الَّذِي اسْتَنْقَذَهُ مِنَ النَّارِ ».

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

(It has been narrated) from Abu Abdullahasws that Rasool-Allahsaww went over to a man from the Clan of Hashimas and he was expiring. So Rasool-Allahsaww said to him: ‘Say, ‘There is not god except for Allahazwj, the Lofty, the Magnificent. There is no god except for Allahazwj, the Forbearing, the Benevolent. Glory be to the Lordazwj of the seven skies and the seven firmaments, and whatever is between them, and Lordazwj of the Magnificent Throne. And the Praise is for Allahazwj, Lordazwj of the worlds’. So he said it, and Rasool-Allahsaww said: ‘The Praise is for Allahazwj Who Rescued him from the Fire’’.57

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ سَالِمٍ أَبِي سَلَمَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « حَضَرَ رَجُلاً الْمَوْتُ، فَقِيلَ: يَا رَسُولَ اللهِ، إِنَّ فُلَاناً قَدْ‌ حَضَرَهُ الْمَوْتُ، فَنَهَضَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ حَتّى أَتَاهُ وَهُوَ مُغْمًى عَلَيْهِ ». قَالَ: « فَقَالَ: يَا مَلَكَ الْمَوْتِ، كُفَّ عَنِ الرَّجُلِ حَتّى أَسْأَلَهُ، فَأَفَاقَ الرَّجُلُ، فَقَالَ‌ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: مَا رَأَيْتَ؟ قَالَ: رَأَيْتُ بَيَاضاً كَثِيراً، وَسَوَاداً كَثِيراً، قَالَ: فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ ؟ فَقَالَ: السَّوَادُ، فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: قُلِ: اللهُمَّ اغْفِرْ لِيَ الْكَثِيرَ مِنْ مَعَاصِيكَ، وَاقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ، فَقَالَهُ، ثُمَّ أُغْمِيَ عَلَيْهِ، فَقَالَ: يَا مَلَكَ الْمَوْتِ، خَفِّفْ عَنْهُ حَتّى أَسْأَلَهُ، فَأَفَاقَ الرَّجُلُ، فَقَالَ: مَا رَأَيْتَ؟ قَالَ: رَأَيْتُ بَيَاضاً كَثِيراً، وَسَوَاداً كَثِيراً، قَالَ: فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ؟ فَقَالَ: الْبَيَاضُ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: غَفَرَ اللهُ لِصَاحِبِكُمْ ». قَالَ: فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا حَضَرْتُمْ مَيِّتاً، فَقُولُوا لَهُ هذَا الْكَلَامَ لِيَقُولَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama,

(It has been narrated) from Abu Abdullahasws having said: ‘The death presented itself to a man, so it was said, ‘O Rasool-Allahsaww! The death has presented itself to so and so’. So Rasool-Allahsaww stood up, and with himsaww were some people from hissaww companions, and went until hesaww came over to him, and there was unconsciousness upon him. So hesaww said: ‘O Angel of death, restrain from the man until Isaww question him’. So the man woke up.

So the Prophetsaww said: ‘What did you see?’ He said, ‘I saw a lot of whiteness and a lot of darkness’. Hesaww said: ‘So which of the two was nearer to you?’ So he said, ‘The darkness’. So the Prophetsaww said: ‘Say, ‘O Allahazwj! Forgive me the abudance of my disobedience to Youazwj, and Accept from the little from my obedience to Youazwj’. So he said it’.

Then unconsciousness came upon him, so hesaww said: ‘O Angel of death! Lighten from him until I question him’. So the man awoke, and hesaww said: ‘What did you see?’ I saw a lot of whiteness and a lot of darkness’. Hesaww said: ‘So which of the two was nearer to you?’ So he said, The whiteness’. So Rasool-Allahsaww said: ‘Allahazwj has Forgiven your companion’.

He (the narrator) said, ‘So Abu Abdullahasws said: ‘Whenever you are present with a dying one, so you should be saying to him these words, for him to be saying it’.58

10- بَابُ إِذَا عَسُرَ عَلَى الْمَيِّتِ الْمَوْتُ وَاشْتَدَّ عَلَيْهِ النَّزْعُ‌

Chapter 10 – When the death is difficult upon the dying one and the pangs are intense upon him

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ ذَرِيحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ كَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَكَانَ مُسْتَقِيماً، فَنَزَعَ ثَلَاثَةَ أَيَّامٍ، فَغَسَّلَهُ أَهْلُهُ، ثُمَّ حُمِلَ إِلى مُصَلاَّهُ، فَمَاتَ فِيهِ ».

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

‘I heard Abu Abdullahasws saying: ‘Aliasws Bin Al-Husaynasws said: ‘Abu Saeed Al-Khudry was from the companions of Rasool-Allahsaww, and he was straightforward, but he was in agony for three days. So his family washed him, then carried him over to his prayer-mat, and he died in it’ (in the Hadith below, it is said to take a dying one to the place of his workship).59

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا عَسُرَ عَلَى الْمَيِّتِ مَوْتُهُ وَنَزْعُهُ، قُرِّبَ إِلى مُصَلاَّهُ الَّذِي كَانَ يُصَلِّي فِيهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When the death is difficult upon the dying one and is snatching him, so take him closer to his prayer-mat which he was praying Salaat in’.60

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: إِذَا اشْتَدَّ عَلَيْهِ النَّزْعُ، فَضَعْهُ فِي مُصَلاَّهُ الَّذِي كَانَ يُصَلِّي فِيهِ، أَوْ‌ عَلَيْهِ

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

‘When the snatching (of the soul) is difficult upon him, place him in his prayer-mat which he was prayin Salaat in, or on it’.61

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ لَيْثٍ الْمُرَادِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَدْ رَزَقَهُ اللهُ هذَا الرَّأْيَ، وَإِنَّهُ قَدِ اشْتَدَّ نَزْعُهُ، فَقَالَ: احْمِلُونِي إِلى مُصَلاَّيَ، فَحَمَلُوهُ، فَلَمْ يَلْبَثْ أَنْ هَلَكَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Lays Al Murady,

(It has been narrated) from Abu Abdullahasws having said: ‘Abu Saeed Al-Khudry, Allahazwj had Graced him this view, and his snatching (of his soul) was difficult upon him. So he said, ‘Carry me to my prayer-mat’. So they carried him, and it was not long that he died’.62

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ يَقُولُ لِابْنِهِ الْقَاسِمِ: « قُمْ يَا بُنَيَّ، فَاقْرَأْ عِنْدَ رَأْسِ أَخِيكَ (وَالصَّافّاتِ صَفًّا) حَتّى تَسْتَتِمَّهَا » فَقَرَأَ، فَلَمَّا بَلَغَ (أَهُمْ أَشَدُّ خَلْقاً أَمْ مَنْ خَلَقْنا) قَضَى‌ الْفَتى، فَلَمَّا سُجِّيَ وَخَرَجُوا، أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ، فَقَالَ لَهُ: كُنَّا نَعْهَدُ الْمَيِّتَ إِذَا نُزِلَ بِهِ الْمَوْتُ، يُقْرَأُ عِنْدَهُ(يس وَالْقُرْآنِ الْحَكِيمِ) فَصِرْتَ تَأْمُرُنَا بِـ « الصَّافَّاتِ »؟ فَقَالَ: « يَا بُنَيَّ لَمْ تُقْرَأْ عِنْدَ مَكْرُوبٍ مِنْ مَوْتٍ قَطُّ إِلاَّ عَجَّلَ اللهُ رَاحَتَهُ ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Suleyman Al Ja’fary who said,

‘I saw Abu Al-Hassanasws saying to hisasws son Al-Qasim: ‘Arise O myasws son, and recite by the head of your (dying) brother [37:1] I swear by those who draw themselves out in ranks (i.e., Chapter 37) until you complete it’. So he recited, and when he reached [37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created, the youth expired.

So when he was shrouded and they went out, Yaqoub Bin Ja’far turned towards himasws and said to himasws, ‘We used to entrust the deceased, when we are with him, reciting in his presence [36:1] Ya Seen [36:2] I swear by the Wise Quran (i.e. Chapter 36) and youasws have come ordering us with Al-Saffaat (Chapter 37)?’ So heasws said: ‘O myasws son! It would not be recited for one who is suffering from death at all, except that Allahazwj would Hasten his departure’.63

11- بَابُ تَوْجِيهِ الْمَيِّتِ إِلَى الْقِبْلَةِ‌

Chapter 11 – Diverting the deceased to face the Qiblah

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِبْرَاهِيمَ الشَّعِيرِيِّ وَغَيْرِ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ فِي تَوْجِيهِ الْمَيِّتِ: « تَسْتَقْبِلُ بِوَجْهِهِ الْقِبْلَةَ، وَتَجْعَلُ قَدَمَيْهِ مِمَّا يَلِي الْقِبْلَةَ ».

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

(It has been narrated) from Abu Abdullahasws having said regarding making the deceased to face by his face towads the Qiblah: ‘You should make his feet from what follows the Qiblah’.64

2. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَيِّتِ، فَقَالَ: « اسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ الْقِبْلَةَ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullahasws about the deceased, so heasws said: ‘Get him to face the Qiblah with the underside of his feet’.65

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا مَاتَ لِأَحَدِكُمْ مَيِّتٌ، فَسَجُّوهُ تُجَاهَ الْقِبْلَةِ، وَكَذلِكَ إِذَا غُسِّلَ، يُحْفَرُ لَهُ مَوْضِعُ الْمُغْتَسَلِ تُجَاهَ الْقِبْلَةِ، فَيَكُونُ مُسْتَقْبِلَ بَاطِنَ قَدَمَيْهِ وَوَجْهِهِ إِلَى الْقِبْلَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullahasws saying: ‘When one of your dying one dies, so shroud him to face towards the Qiblah; and similarly, when you wash him, dig up for him a place for the washing to face towards the Qiblah, so that he would happen to face it with the undersides of his feet and his face, towards the Qiblah’.66

12- بَابُ أَنَّ الْمُؤْمِنَ لَايُكْرَهُ عَلى قَبْضِ رُوحِهِ‌

Chapter 12 – The Believer does not dislike the capture of his soul

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ ـ قَالَ: وَكَانَ خَيِّراً ـ قَالَ: حَدَّثَنِي أَبُو الْيَقْظَانِ عَمَّارٌ الْأَسَدِيُّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَوْ أَنَّ مُؤْمِناً أَقْسَمَ عَلى رَبِّهِ أَنْ لَا يُمِيتَهُ، مَا أَمَاتَهُ أَبَداً، وَلكِنْ إِذَا كَانَ ذلِكَ، أَوْ إِذَا حَضَرَ أَجَلُهُ، بَعَثَ اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ رِيحَيْنِ: رِيحاً يُقَالُ لَهَا: الْمُنْسِيَةُ وَرِيحاً يُقَالُ لَهَا: الْمُسَخِّيَةُ، فَأَمَّا الْمُنْسِيَةُ، فَإِنَّهَا تُنْسِيهِ أَهْلَهُ وَمَالَهُ، وَأَمَّا الْمُسَخِّيَةُ، فَإِنَّهَا تُسَخِّي نَفْسَهُ عَنِ الدُّنْيَا حَتّى يَخْتَارَ مَا‌ عِنْدَ اللهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Muhammad Al Ansary who said, and he was good, saying,

‘Abu Al-Yaqzaan Ammar Al-Asady narrated to me, from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘If a Believer were to swear upon his Lordazwj that Heazwj should not Cause him to die, Heazwj would not Cause him to die, ever. But, when it was that, or when his term approaches (its end), Allahazwj Mighty and Majestic Sends two aromas to him, an aroma called Al-Munsiyya and an aroma called Musakhhiya. So, as for the Munsiyya, so it would cause him to forget his family and his wealth; and as for Al-Musakhhiya, so it would cause him to be generous upon (giving up) the world until he chooses what is in the Presence of Allahazwj’.67

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ سَدِيرٍ الصَّيْرَفِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، يَا ابْنَ رَسُولِ اللهِ، هَلْ يُكْرَهُ الْمُؤْمِنُ عَلى قَبْضِ رُوحِهِ؟ قَالَ: « لَا وَاللهِ؛ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ، جَزِعَ عِنْدَ ذلِكَ، فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: يَا وَلِيَّ اللهِ، لَاتَجْزَعْ، فَوَ الَّذِي بَعَثَ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم لَأَنَا أَبَرُّ بِكَ وَأَشْفَقُ عَلَيْكَ مِنْ وَالِدٍ رَحِيمٍ، لَوْ حَضَرَكَ افْتَحْ عَيْنَيْكَ فَانْظُرْ ». قَالَ: « وَيُمَثَّلُ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَأَمِيرُ الْمُؤْمِنِينَ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَئِمَّةُ مِنْ ذُرِّيَّتِهِمْ عليهم‌السلام، فَيُقَالُ لَهُ: هذَا رَسُولُ اللهِ وَأَمِيرُ الْمُؤْمِنِينَ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَئِمَّةُ عليهم‌السلام رُفَقَاؤُكَ » قَالَ: « فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ، فَيُنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ، فَيَقُولُ: (يا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ) إِلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ (ارْجِعِي إِلى رَبِّكِ راضِيَةً) بِالْوَلَايَةِ (مَرْضِيَّةً) بِالثَّوَابِ (فَادْخُلِي فِي عِبادِي) يَعْنِي مُحَمَّداً وَأَهْلَ بَيْتِهِ (وَ ادْخُلِي جَنَّتِي) فَمَا شَيْ‌ءٌ أَحَبَّ إِلَيْهِ مِنِ اسْتِلَالِ رُوحِهِ، وَاللُّحُوقِ بِالْمُنَادِي ».

A number of companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sadeyr Al Sayrafi who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws, O sonasws of Rasool-Allahsaww! Does the Believer dislike it, upon the capture of his soul?’ Heasws said: ‘No. By Allahazwj, when the Angel of death comes over to him in order to capture his soul, he panics during that. So the Angel of death is saying to him: ‘O friend of Allahazwj, do not panic! By the Oneazwj Who Send Muhammadsaww, I will be more good to you and more kind upon you than a merciful parent, if he was present with you. Open your eyes and look!’

Heasws, and he would make resemblaces for him of Rasool-Allahsaww, and Amir Al-Momineenasws, and Fatimaasws, and Al-Hassanasws, and Al-Husaynasws, and the Imamsasws from theirasws offspring, and he would say to him: ‘This is Rasool-Allahsaww, and Amir Al-Momineenasws, and Fatimaasws, and Al-Hassanasws, and Al-Husaynasws, and the Imamsasws, your friends’.

Heasws said: ‘So he would open his eyes and looks, and a Caller Calls our to his soul, from the Lordazwj of Might saying: ‘[89:27] O soul that art at rest! Upon Muhammadsaww and the Peopleasws of hissaww Household [89:28] Return to your Lord, well-pleased with the Wilayah, well-pleasing with the Rewards [89:29] So enter among My servants, Meaning Muhammadsaww and the Peopleasws of hissaww Household [89:30] And enter into My garden’. So there would be nothing more beloved to him than the extraction of his sould, and be attached with the Caller’.68

13- بَابُ مَا يُعَايِنُ الْمُؤْمِنُ وَالْكَافِرُ‌

Chapter 13 – What the Believer and the Infidel see

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا عُقْبَةُ، لَايَقْبَلُ اللهُ مِنَ الْعِبَادِ يَوْمَ الْقِيَامَةِ إِلاَّ هذَا الْأَمْرَ الَّذِي أَنْتُمْ عَلَيْهِ، وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَرى مَا تَقَرُّ بِهِ عَيْنُهُ إِلاَّ أَنْ تَبْلُغَ نَفْسُهُ إِلى هذِهِ » ثُمَّ أَهْوى بِيَدِهِ إِلَى الْوَرِيدِ، ثُمَّ اتَّكَأَ. وَكَانَ مَعِيَ الْمُعَلّى، فَغَمَزَنِي أَنْ أَسْأَلَهُ، فَقُلْتُ: يَا ابْنَ رَسُولِ اللهِ، فَإِذَا بَلَغَتْ‌ نَفْسُهُ هذِهِ أَيَّ شَيْ‌ءٍ يَرى؟ فَقُلْتُ لَهُ بِضْعَ عَشْرَةَ مَرَّةً: أَيَّ شَيْ‌ءٍ ؟ فَقَالَ فِي كُلِّهَا: « يَرى » وَلَايَزِيدُ عَلَيْهَا. ثُمَّ جَلَسَ فِي آخِرِهَا، فَقَالَ: « يَا عُقْبَةُ » فَقُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ، فَقَالَ: « أَبَيْتَ إِلاَّ أَنْ تَعْلَمَ ؟ » فَقُلْتُ: نَعَمْ يَا ابْنَ رَسُولِ اللهِ، إِنَّمَا دِينِي مَعَ دِينِكَ، فَإِذَا ذَهَبَ دِينِي كَانَ ذلِكَ، كَيْفَ لِي بِكَ يَا ابْنَ رَسُولِ اللهِ كُلَّ سَاعَةٍ؟ وَبَكَيْتُ، فَرَقَّ لِي، فَقَالَ: « يَرَاهُمَا وَاللهِ ». قُلْتُ: بِأَبِي وَأُمِّي مَنْ هُمَا؟ قَالَ: « ذلِكَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيٌّ عليه‌السلام، يَا عُقْبَةُ، لَنْ تَمُوتَ نَفْسٌ مُؤْمِنَةٌ أَبَداً حَتّى تَرَاهُمَا ». قُلْتُ: فَإِذَا نَظَرَ إِلَيْهِمَا الْمُؤْمِنُ، أَيَرْجِعُ إِلَى الدُّنْيَا؟ فَقَالَ: « لَا، يَمْضِي أَمَامَهُ، إِذَا نَظَرَ إِلَيْهِمَا مَضى أَمَامَهُ ». فَقُلْتُ لَهُ: يَقُولَانِ شَيْئاً؟ قَالَ: « نَعَمْ، يَدْخُلَانِ جَمِيعاً عَلَى الْمُؤْمِنِ، فَيَجْلِسُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عِنْدَ رَأْسِهِ، وَعَلِيٌّ عليه‌السلام عِنْدَ رِجْلَيْهِ، فَيُكِبُّ عَلَيْهِ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَيَقُولُ: يَا وَلِيَّ اللهِ، أَبْشِرْ، أَنَا رَسُولُ اللهِ، إِنِّي خَيْرٌ لَكَ مِمَّا تَرَكْتَ مِنَ الدُّنْيَا، ثُمَّ يَنْهَضُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَيَقُومُ عَلِيٌّ عليه‌السلام حَتّى يُكِبَّ عَلَيْهِ، فَيَقُولُ: يَا وَلِيَّ اللهِ، أَبْشِرْ، أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتَ تُحِبُّ، أَمَا لَأَنْفَعَنَّكَ ». ثُمَّ قَالَ: « إِنَّ هذَا فِي كِتَابِ اللهِ عَزَّ وَجَلَّ ». قُلْتُ: أَيْنَ ـ جَعَلَنِيَ اللهُ فِدَاكَ ـ هذَا مِنْ كِتَابِ اللهِ ؟ قَالَ: « فِي يُونُسَ قَوْلُ اللهِ ـ عَزَّ وَجَلَّ ـ هاهُنَا(الَّذِينَ آمَنُوا وَكانُوا يَتَّقُونَ لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَفِي الْآخِرَةِ لا تَبْدِيلَ لِكَلِماتِ اللهِ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ) ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Uqba, from his father who said,

‘Abu Abdullahasws said to me: ‘O Uqba! Allahazwj will not Accept from the servant on the Day of Judgement except for this matter (Al-Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except for his soul to reach upto this’, and heasws gestured by hisasws to the jugular (vein), then heasws reclined. And Moalla was with me, so he winked at me that I should ask himasws, so I said, ‘O sonasws of Rasool-Allahsaww! So when his soul reaches to this, which thing would he see?’ And I said it to himasws ten times, ‘Which thing?’, and every time heasws said: ‘He sees’, and would not increase upon it.

Then heasws sat up during the last of it and heasws said: ‘O Uqba!’ So I said, ‘At yourasws service and yourasws assistance!’ So heasws said: ‘You refuse except that Iasws teach you?’. So I said, ‘Yes, O Rasool-Allahsaww! But rather, my Religion is with yourasws Religion. So when my Religion goes away to what it was beforehand, how would it be for me with youasws, O sonasws of Rasool-Allahsaww, every moment?’ And I cried, so heasws was sympathetic to me, and heasws said: ‘He sees them both, by Allahazwj’. So I said, ‘May my father and my mother be sacrifice for youasws! Who are the two (he would be seeing)?’

Heasws said: ‘That would be Rasool-Allahsaww and Aliasws. O Uqba! Never would a Believer be drying, ever, until he sees them bothasws’. I said, ‘So when the Believer looks at themasws both, would he return to the world?’ So heasws said: ‘No, he would go ahead when he looks at themasws in front of him’. So I said to himasws, ‘Would theyasws be saying anything?’ Heasws said: ‘Yes. Theyasws would both be coming over to the Believer, so Rasool-Allahsaww would be seatd by his head, and Aliasws by his feet.

So Rasool-Allahsaww would lean over and hesaww would be saying: ‘O friend of Allahazwj! Receive glad tidings. Isaww am Rasool-Allahsaww. Isaww am better for you than whatever you left from the world’. Then Rasool-Allahsaww would get up and Aliasws would stand until heasws leans over him, and heasws would be saying: ‘O friend of Allahazwj! Receive glad tidings. Iasws am Aliasws Bin Abu Talibasws whom you used to love, Iasws shall benefitting me’.

Then heasws said: ‘This is in the Book of Allahazwj, Mighty and Majestic’. I said, ‘May I be sacrificed for youasws! Where is this from the Book of Allahazwj?’ Heasws said: ‘In (Surah) Yunusas (Chapter 10), the Words of Allahazwj Mighty and Majestic [10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement’.69

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ خَالِدِ بْنِ عُمَارَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا حِيلَ بَيْنَهُ وَبَيْنَ الْكَلَامِ، أَتَاهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَمَنْ شَاءَ اللهُ، فَجَلَسَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنْ يَمِينِهِ، وَالْآخَرُ عَنْ يَسَارِهِ، فَيَقُولُ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَمَّا مَا كُنْتَ تَرْجُو، فَهُوَ ذَا أَمَامَكَ، وَأَمَّا مَا كُنْتَ تَخَافُ مِنْهُ، فَقَدْ أَمِنْتَ مِنْهُ. ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، فَيَقُولُ: هذَا مَنْزِلُكَ مِنَ الْجَنَّةِ، فَإِنْ شِئْتَ‌ رَدَدْنَاكَ إِلَى الدُّنْيَا وَلَكَ فِيهَا ذَهَبٌ وَفِضَّةٌ، فَيَقُولُ: لَاحَاجَةَ لِي فِي الدُّنْيَا، فَعِنْدَ ذلِكَ يَبْيَضُّ لَوْنُهُ، وَيَرْشَحُ جَبِينُهُ، وَتَقَلَّصُ شَفَتَاهُ، وَتَنْتَشِرُ مَنْخِرَاهُ، وَتَدْمَعُ عَيْنُهُ الْيُسْرى، فَأَيَّ هذِهِ الْعَلَامَاتِ رَأَيْتَ فَاكْتَفِ بِهَا، فَإِذَا خَرَجَتِ النَّفْسُ مِنَ الْجَسَدِ، فَيُعْرَضُ عَلَيْهَا كَمَا عُرِضَ عَلَيْهِ وَهِيَ فِي الْجَسَدِ، فَتَخْتَارُ الْآخِرَةَ، فَتُغَسِّلُهُ فِيمَنْ يُغَسِّلُهُ، وَتُقَلِّبُهُ فِيمَنْ يُقَلِّبُهُ، فَإِذَا أُدْرِجَ فِي أَكْفَانِهِ، وَوُضِعَ عَلى سَرِيرِهِ، خَرَجَتْ رُوحُهُ تَمْشِي بَيْنَ أَيْدِي الْقَوْمِ قُدُماً، وَتَلْقَاهُ أَرْوَاحُ الْمُؤْمِنِينَ يُسَلِّمُونَ عَلَيْهِ، وَيُبَشِّرُونَهُ بِمَا أَعَدَّ اللهُ لَهُ ـ جَلَّ ثَنَاؤُهُ ـ مِنَ النَّعِيمِ، فَإِذَا وُضِعَ فِي قَبْرِهِ، رُدَّ إِلَيْهِ الرُّوحُ إِلى وَرِكَيْهِ، ثُمَّ يُسْأَلُ عَمَّا يَعْلَمُ، فَإِذَا جَاءَ بِمَا يَعْلَمُ، فُتِحَ لَهُ ذلِكَ الْبَابُ الَّذِي أَرَاهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَيَدْخُلُ عَلَيْهِ مِنْ نُورِهَا وَبَرْدِهَا وَطِيبِ رِيحِهَا ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَأَيْنَ ضَغْطَةُ الْقَبْرِ؟ فَقَالَ: « هَيْهَاتَ، مَا عَلَى الْمُؤْمِنِينَ مِنْهَا شَيْ‌ءٌ، وَاللهِ، إِنَّ هذِهِ الْأَرْضَ‌ لَتَفْتَخِرُ عَلى هذِهِ، فَتَقُولُ: وَطِئَ عَلى ظَهْرِي مُؤْمِنٌ، وَلَمْ يَطَأْ عَلى ظَهْرِكِ مُؤْمِنٌ، وَتَقُولُ لَهُ الْأَرْضُ: وَاللهِ، لَقَدْ كُنْتُ أُحِبُّكَ وَأَنْتَ تَمْشِي عَلى ظَهْرِي، فَأَمَّا إِذَا وُلِّيتُكَ، فَسَتَعْلَمُ مَا ذَا أَصْنَعُ بِكَ، فَتَفْسَحُ لَهُ مَدَّ بَصَرِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kjalid Bin Umara, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘When there is a cessation between him and the speech, Rasool-Allahsaww comes over to him along with the one whom Allahazwj Desires. So Rasool-Allahsaww would get seated on his right, and the other oneasws on his left, and Rasool-Allahsaww would be saying to him: ‘As for what you were desiring for, so it is in front of you, and as for what you used to fear from, so you are safe from it’.

Then the Door to the Paradise is opened up for him, and theyasws would be saying: ‘This is your house from the Paradise, and if you so desire to, weasws can return you to the world and for you would be gold and silver therein’. So he would be saying, ‘There is no need for me with regards to the world’. Thus, during that, his colour would whiten, and his forehead would drip, his lips would shrivel, and his nostrils would spread, and his left eye would fill up with tears. So whichever of these signs you see, suffice with it.

So when the soul comes out from the body, it (the world and the Hereafter) would be displayed to it just as it had been displayed to him when it was in the body, and he would choose the Hereafter. So you would wash him among the ones who wash him, and turn him over among the ones who turn him over. So when he is enshrouded in his shroud and placed upon his bed, his soul comes out walking in front of the people ahead, and the souls of the Believers meet him, greeting him, and giving him glad tidings with what Allahazwj, Majestic is Hisazwj Praise has Prepared for him, from the Bounties.

So when he is placed in his grave, the soul is returned to him up to his knees. Then he is asked about what he knows. So when he comes with what he knows, that Door which Rasool-Allahsaww had shown would be opened up for him, and there would enter upon him, its light, and its illumiation, and its coolness, and its aromatic fragrances’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! So where is the squeezing of the grave?’ So heasws said: ‘Far be it! There is nothing upon the Believers from it. This earth would pride upon this, and it would be saying, ‘A Believer trod upon my back and a Believer did not tread upon you’, and the earth would be saying to it, ‘By Allahazwj! I used to love you when you were walking upon my back. So when I loved you, then you shall soon come to know what I would be doing with you’. So it expands for him to the extent of his vision’.70

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ سَعِيدِ بْنِ يَسَارٍ: أَنَّهُ حَضَرَ أَحَدَ ابْنَيْ سَابُورَ ـ وَكَانَ لَهُمَا فَضْلٌ وَوَرَعٌ وَإِخْبَاتٌ، فَمَرِضَ أَحَدُهُمَا، وَلَا أَحْسَبُهُ إِلاَّ زَكَرِيَّا بْنَ سَابُورَ ـ قَالَ: فَحَضَرْتُهُ عِنْدَ مَوْتِهِ، فَبَسَطَ يَدَهُ، ثُمَّ قَالَ: ابْيَضَّتْ يَدِي يَا عَلِيُّ، قَالَ: فَدَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام وَعِنْدَهُ مُحَمَّدُ بْنُ مُسْلِمٍ، قَالَ: فَلَمَّا قُمْتُ مِنْ عِنْدِهِ، ظَنَنْتُ أَنَّ مُحَمَّداً يُخْبِرُهُ بِخَبَرِ الرَّجُلِ، فَأَتْبَعَنِي بِرَسُولٍ، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: « أَخْبِرْنِي عَنْ هذَا الرَّجُلِ الَّذِي حَضَرْتَهُ عِنْدَ الْمَوْتِ أَيَّ شَيْ‌ءٍ سَمِعْتَهُ يَقُولُ؟ » قَالَ: قُلْتُ: بَسَطَ يَدَهُ، وَقَالَ: ابْيَضَّتْ يَدِي يَا عَلِيُّ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَاللهِ رَآهُ، وَاللهِ رَآهُ، وَاللهِ رَآهُ ».

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

(It has been narrated) from Saeed Bin Yasaar that he was present with one of the two sons of Sabour, and for them was merit, and piety, and sincerity. So one of them became sick, and I do not reckon except that it was Zakariyya Bin Sabour. He said, ‘So I was present with him during his death, and he extended his hand, then said, ‘My hands have whitened, O Ali’.

He (the narrator) said, ‘So I went over to Abu Abdullahasws, and in hisasws presence was Muhammad Bin Muslim. So when I arose from hisasws presence, I think that Muhammad informed himasws with the news of the man. So a messenger pursued me and I returned back to himasws. So heasws said: ‘Inform me about this man whom you were present with during his death. Which thing did you hear him saying?’ I said, ‘He extended his hand, then said, ‘My hands have whitened, O Ali’. So Abu Abdullahasws said: ‘By Allahazwj, he saw himsaww! By Allahazwj, he saw himsaww! By Allahazwj, he saw himsaww!’.71

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مِنْكُمْ وَاللهِ يُقْبَلُ، وَلَكُمْ وَاللهِ يُغْفَرُ، إِنَّهُ لَيْسَ بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَغْتَبِطَ وَيَرَى السُّرُورَ وَقُرَّةَ الْعَيْنِ إِلاَّ أَنْ تَبْلُغَ نَفْسُهُ هاهُنَا » وَأَوْمَأَ بِيَدِهِ إِلى حَلْقِهِ. ثُمَّ قَالَ: « إِنَّهُ إِذَا كَانَ ذلِكَ وَاحْتُضِرَ، حَضَرَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيٌّ عليه‌السلام وَجَبْرَئِيلُ وَمَلَكُ الْمَوْتِ عليهما‌السلام، فَيَدْنُو مِنْهُ عَلِيٌّ عليه‌السلام، فَيَقُولُ: يَا رَسُولَ اللهِ، إِنَّ هذَا كَانَ يُحِبُّنَا أَهْلَ الْبَيْتِ، فَأَحِبَّهُ، وَيَقُولُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا جَبْرَئِيلُ، إِنَّ هذَا كَانَ يُحِبُّ اللهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَحِبَّهُ، وَيَقُولُ جَبْرَئِيلُ لِمَلَكِ الْمَوْتِ: إِنَّ هذَا كَانَ يُحِبُّ اللهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَحِبَّهُ، وَارْفُقْ بِهِ، فَيَدْنُو مِنْهُ مَلَكُ الْمَوْتِ، فَيَقُولُ: يَا عَبْدَ اللهِ، أَخَذْتَ فَكَاكَ رَقَبَتِكَ ؟ أَخَذْتَ أَمَانَ بَرَاءَتِكَ؟ تَمَسَّكْتَ بِالْعِصْمَةِ الْكُبْرى فِي الْحَيَاةِ الدُّنْيَا؟ ». قَالَ: « فَيُوَفِّقُهُ اللهُ عَزَّ وَجَلَّ، فَيَقُولُ: نَعَمْ، فَيَقُولُ: وَمَا ذَاكَ ؟ فَيَقُولُ: وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه‌السلام، فَيَقُولُ: صَدَقْتَ، أَمَّا الَّذِي كُنْتَ تَحْذَرُهُ، فَقَدْ آمَنَكَ اللهُ مِنْهُ، وَأَمَّا الَّذِي كُنْتَ تَرْجُوهُ، فَقَدْ أَدْرَكْتَهُ، أَبْشِرْ بِالسَّلَفِ الصَّالِحِ مُرَافَقَةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيٍّ وَفَاطِمَةَ عليهما‌السلام. ثُمَّ يَسُلُّ نَفْسَهُ سَلاًّ رَفِيقاً، ثُمَّ يَنْزِلُ بِكَفَنِهِ مِنَ الْجَنَّةِ وَحَنُوطِهِ مِنَ الْجَنَّةِ بِمِسْكٍ أَذْفَرَ، فَيُكَفَّنُ بِذلِكَ الْكَفَنِ، وَيُحَنَّطُ بِذلِكَ الْحَنُوطِ، ثُمَّ يُكْسى حُلَّةً صَفْرَاءَ مِنْ حُلَلِ الْجَنَّةِ، فَإِذَا وُضِعَ فِي قَبْرِهِ، فُتِحَ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَرَيْحَانِهَا، ثُمَّ يُفْسَحُ لَهُ عَنْ أَمَامِهِ مَسِيرَةَ شَهْرٍ، وَعَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، ثُمَّ يُقَالُ لَهُ: نَمْ نَوْمَةَ الْعَرُوسِ عَلى فِرَاشِهَا، أَبْشِرْ بِرَوْحٍ وَرَيْحَانٍ، وَجَنَّةِ نَعِيمٍ، وَرَبٍّ‌ غَيْرِ غَضْبَانَ، ثُمَّ يَزُورُ آلَ مُحَمَّدٍ فِي جِنَانِ رَضْوى، فَيَأْكُلُ مَعَهُمْ مِنْ طَعَامِهِمْ، وَيَشْرَبُ مَعَهُمْ مِنْ شَرَابِهِمْ، وَيَتَحَدَّثُ مَعَهُمْ فِي مَجَالِسِهِمْ حَتّى يَقُومَ قَائِمُنَا أَهْلَ الْبَيْتِ، فَإِذَا قَامَ قَائِمُنَا بَعَثَهُمُ اللهُ، فَأَقْبَلُوا مَعَهُ يُلَبُّونَ زُمَراً زُمَراً، فَعِنْدَ ذلِكَ يَرْتَابُ الْمُبْطِلُونَ، وَيَضْمَحِلُّ الْمُحِلُّونَ، وَقَلِيلٌ مَا يَكُونُونَ، هَلَكَتِ الْمَحَاضِيرُ، وَنَجَا الْمُقَرَّبُونَ، مِنْ أَجْلِ ذلِكَ قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِعَلِيٍّ عليه‌السلام: أَنْتَ أَخِي، وَمِيعَادُ مَا بَيْنِي‌ وَبَيْنَكَ وَادِي السَّلَامِ ». قَالَ: « وَإِذَا احْتُضِرَ الْكَافِرُ، حَضَرَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيٌّ عليه‌السلام وَجَبْرَئِيلُ وَمَلَكُ الْمَوْتِ عليهما‌السلام، فَيَدْنُو مِنْهُ عَلِيٌّ عليه‌السلام، فَيَقُولُ: يَا رَسُولَ اللهِ، إِنَّ هذَا كَانَ يُبْغِضُنَا أَهْلَ الْبَيْتِ، فَأَبْغِضْهُ، وَيَقُولُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا جَبْرَئِيلُ، إِنَّ هذَا كَانَ يُبْغِضُ اللهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَبْغِضْهُ، وَيَقُولُ جَبْرَئِيلُ: يَا مَلَكَ الْمَوْتِ، إِنَّ هذَا كَانَ يُبْغِضُ اللهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَبْغِضْهُ وَاعْنُفْ عَلَيْهِ، فَيَدْنُو مِنْهُ مَلَكُ الْمَوْتِ، فَيَقُولُ: يَا عَبْدَ اللهِ، أَخَذْتَ فَكَاكَ رِهَانِكَ؟ أَخَذْتَ أَمَانَ بَرَاءَتِكَ ؟ تَمَسَّكْتَ بِالْعِصْمَةِ الْكُبْرى فِي الْحَيَاةِ الدُّنْيَا؟ فَيَقُولُ: لَا، فَيَقُولُ: أَبْشِرْ يَا عَدُوَّ اللهِ بِسَخَطِ اللهِ ـ عَزَّ وَجَلَّ ـ وَعَذَابِهِ وَالنَّارِ، أَمَّا الَّذِي كُنْتَ تَحْذَرُهُ فَقَدْ نَزَلَ بِكَ، ثُمَّ يَسُلُّ نَفْسَهُ سَلاًّ عَنِيفاً، ثُمَّ يُوَكِّلُ بِرُوحِهِ ثَلَاثَمِائَةِ شَيْطَانٍ كُلُّهُمْ يَبْزُقُ فِي وَجْهِهِ، وَيَتَأَذّى بِرُوحِهِ، فَإِذَا وُضِعَ فِي قَبْرِهِ، فُتِحَ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ، فَيَدْخُلُ عَلَيْهِ مِنْ فَيْحِهَا وَلَهَبِهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

‘It was narrated to me by the one who heard Abu Abdullahasws saying: ‘By Allahazwj, there would be Acceptance from you, and by Allahazwj there would be Forgiveness for you! There is nothing between one of you and his exultation, and him seeing the joy and the delight of his eyes, except the reaching of his soul to over here’, and heasws gestured with hisasws hand to hisasws throat.

Then heasws said: ‘When it would be like that, and he is about to die, Rasool-Allahsaww and Aliasws and Jibraeelas and the Angel of death attend him, and Aliasws would approach him and heasws would be saying: ‘O Rasool-Allahsaww! This one used to love usasws, the Peopleasws of the Household, so love him. And Rasool-Allahsaww would be saying: ‘O Jibraeelas! This one used to love Allahazwj, and Hisazwj Rasoolsaww, and the Peopleasws of the Household of Hisazwj Rasoolsaww, so love him. And Jibraeelas would be saying to the Angel of death: ‘This one used to love Allahazwj, and Hisazwj Rasoolsaww and the Peopleasws of the Household of Hisazwj Rasoolsaww, so Ias love him and be kind with him.

So the Angel of death approaches him and would be saying to him: ‘O servant of Allahazwj! Did you take the redemption of your neck (from the Fire)? Did you take the deed of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?’ So Allahazwj would Cause him to speak and he would be saying, ‘Yes’. So he (the Angel of death) would be saying: ‘And what is that?’ So he (the deceased) would be saying, ‘The Wilayah of Aliasws Bin Abu Talibasws’. He would be saying, ‘You have spoken the truth. As for that which you were cautious of, so Allahazwj has Secured you from it, and as for that which you were wishing for, so will realise it. Receive glad tidings to be with the righteous ancestors as friends of Rasool-Allahsaww and Aliasws and Fatimaasws’.

Then his soul would flow (out of his body) with a gentle flowing. Then they would descend with his shroud from the Paradise, and his embalming from the Paradise with the saffron musk, so he would be enshrouded with that shroud and embalmed with that embalming. Then he would be clothed with a yellow garment from the garments of the Paradise. So when he would be placed in his grave, a Door from the Doors of the Paradise would be opened up for him, and there would be entering upon him its breezes and its fragrances. Then there would be expanded for him, from ahead of him, a travel distance of a year, and from his right and from his left. Then it would be said to him: ‘Sleep the sleep of a newly wedded bride upon her bed. Receive glad tidings with the breezes and the fragrances and a blissful garden and a Lordazwj not Angered’.

Then he would be visiting the Progenyasws of Muhammadsaww in Gardens of Pleasure, so he would eat with themasws from theirasws meals, and drink from theirasws drinks, and would be discussing with themasws in theirasws gatherings until the rising of ourasws Qaimasws of the Peopleasws of the Household. So when ourasws Qaimasws rises, Allahazwj would Send for them, and they would meet up with himasws exclaiming Talbiyya (Here I am, Here I am), in groups and groups.

Therefore, during that, the doubters would be invalidated, and be destroyed by an annihilation, and very few of the cautioning ones (of the appearance of Al-Qaimasws) would happen to perish, and the ones speaking of its nearness (of the appearance of Al-Qaimasws) would attain salvation. Due to that, Rasool-Allahsaww said to Aliasws: ‘Youasws are mysaww brotherasws, and an appointment between mesaww and youasws is in the Valley of Peace’.

When the infidel is near to dying, Rasool-Allahsaww and Aliasws and Jibraeelas and the Angel of death come over to him. So Aliasws approaches him and would be saying: ‘O Rasool-Allahsaww! This one used to hate the Peopleasws of the Household, so hate him’. And Rasool-Allahsaww would be saying: ‘O Jibraeelas! This one used to hate Allahazwj and Hisazwj Rasoolsaww, and the Peopleasws of the Household of Hisazwj Rasoolsaww, so hate him’. So Jibraeelas would be saying: ‘O Angel of death! This is one who used to hate Allahazwj and Hisazwj Rasoolsaww and the Peopleasws of hissaww Household, so hate him and be fierce upon him.

So the Angel of death approaches him and would be saying to him: ‘O servant of Allahazwj! Did you take the redemption of your neck (from the Fire)? Did you take the deed of security of your freedom (from the Fire), attaching with the greatest immunity in the life of the world?’ So he would say, ‘No’. So he would be saying, ‘Receive news, O enemy of Allahazwj Mighty and Majestic, of Hisazwj Punishment and the Fire. As for that which you were scared of, so it would descend unto you’. Then his soul would flow (out from his body) with a rough flowing. Then three hundred devils would be allocated with him, all of them spitting in his face, and hurting his soul. So when he is placed in his grave, a Door from the Doors of the Fire would be opened up for him, and there would enter upon him its pus and its flames’.72

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنِ ابْنِ مُسْكَانَ، عَنْ عَبْدِ الرَّحِيمِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: حَدَّثَنِي صَالِحُ بْنُ مِيثَمٍ، عَنْ عَبَايَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ عَلِيّاً عليه‌السلام يَقُولُ: « وَاللهِ، لَايُبْغِضُنِي عَبْدٌ أَبَداً يَمُوتُ عَلى بُغْضِي إِلاَّ رَآنِي عِنْدَ مَوْتِهِ حَيْثُ يَكْرَهُ، وَلَايُحِبُّنِي عَبْدٌ أَبَداً فَيَمُوتُ عَلى حُبِّي إِلاَّ رَآنِي عِنْدَ مَوْتِهِ حَيْثُ يُحِبُّ ». فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « نَعَمْ، وَرَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِالْيَمِينِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yaya Al Halby, from Ibn Muskan, from Abdul Raheem who said,

‘I said to Abu Ja’farasws, ‘Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Aliasws saying: ‘By Allahazwj! No servant would hate measws ever, dying on hatred, except that he would see measws during his death abhorring it, and no servant would love measws ever, dying upon myasws love, except that he would see measws during his death loving it’. So Abu Ja’farasws said: ‘Yes, and with Rasool-Allahsaww upon his right’.73

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، عَنْ يَحْيَى بْنِ سَابُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ فِي الْمَيِّتِ: « تَدْمَعُ عَيْنَاهُ عِنْدَ الْمَوْتِ » فَقَالَ: « ذلِكَ عِنْدَ مُعَايَنَةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَيَرى مَا يَسُرُّهُ » ثُمَّ قَالَ: « أَمَا تَرَى الرَّجُلَ يَرى مَا يَسُرُّهُ وَمَا‌ يُحِبُّ، فَتَدْمَعُ عَيْنُهُ لِذلِكَ وَيَضْحَكُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Yahya Bin Sabour who said,

‘I heard Abu Abdullahasws saying regarding the deceased, tears flowing form his eyes: ‘That is during him seeing Rasool-Allahsaww, so he sees what overjoys him’.

Then heasws said: ‘Have you not seen the man seeing what overjoys him and what he loves, so his eyes fill up with tears due to that, and he laughs?’74

7. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ جُذَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ النَّفْسَ إِذَا وَقَعَتْ فِي الْحَلْقِ، أَتَاهُ مَلَكٌ، فَقَالَ لَهُ: يَا هذَا ـ أَوْ يَا فُلَانُ ـ أَمَّا مَا كُنْتَ تَرْجُو، فَأْيَسْ مِنْهُ وَهُوَ الرُّجُوعُ إِلَى الدُّنْيَا، وَأَمَّا مَا كُنْتَ تَخَافُ، فَقَدْ أَمِنْتَ مِنْهُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from AbanBin Usman, from Aamir Bin Abdullah Bin Juza’at,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘When the soul comes to be in the throat, an Angel comes over to him and says to him: ‘O you!’, or ‘O so and so! As for what you were hoping for, so despair from it’, and it is the returning to the world, ‘And as for what you were fearing, so you are (now) secured from it’.75

8. أَبَانُ بْنُ عُثْمَانَ، عَنْ عُقْبَةَ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الرَّجُلَ إِذَا وَقَعَتْ نَفْسُهُ فِي صَدْرِهِ، رَأى ». قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا يَرى؟ قَالَ: « يَرى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَيَقُولُ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَنَا رَسُولُ اللهِ، أَبْشِرْ ». ثُمَّ قَالَ: « ثُمّ يَرى عَلِيَّ بْنَ أَبِي طَالِبٍ عليه‌السلام، فَيَقُولُ: أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتَ تُحِبُّهُ، تُحِبُّ أَنْ أَنْفَعَكَ الْيَوْمَ ». قَالَ: قُلْتُ لَهُ: أَيَكُونُ أَحَدٌ مِنَ النَّاسِ يَرى هذَا، ثُمَّ يَرْجِعُ إِلَى الدُّنْيَا؟ قَالَ: قَالَ: « لَا، إِذَا رَأى هذَا أَبَداً مَاتَ » وَأَعْظَمَ ذلِكَ، قَالَ: « وَذلِكَ فِي الْقُرْآنِ قَوْلُ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ آمَنُوا وَكانُوا يَتَّقُونَ لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَفِي الْآخِرَةِ لا تَبْدِيلَ لِكَلِماتِ اللهِ) ».

Aban Bin Usman,

(It has been narrated) from Uqba who heard Abu Abdullahasws saying: ‘The man, when his soul comes up to be in his chest, sees’. I said, ‘May I be sacrificed for youasws! And what does he see?’ Heasws said: ‘He sees Rasool-Allahsaww, and Rasool-Allahsaww is saying to him: ‘Receive glad tidings!’ The he sees Aliasws Bin Abu Talibasws, and heasws is saying to him: ‘Iasws am Aliasws Bin Abu Talibasws, whom you used to love. Your love would benefit you today’.

He (the narrator) said, ‘I said to himasws, ‘Can it happen for anyone from the people when he sees this, then he would return to the world?’ Heasws said: ‘No. When he sees this, he would be dead forever, and that is a great thing. And that is in the Quran, the Words of Allahazwj Mighty and Majestic [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah’.76

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: كَانَ خَطَّابٌ الْجُهَنِيُّ خَلِيطاً لَنَا، وَكَانَ شَدِيدَ النَّصْبِ لآِلِ مُحَمَّدٍ عليهم‌السلام، وَكَانَ‌ يَصْحَبُ نَجْدَةَ الْحَرُورِيَّ، قَالَ: فَدَخَلْتُ عَلَيْهِ أَعُودُهُ لِلْخُلْطَةِ وَالتَّقِيَّةِ، فَإِذَا هُوَ مُغْمًى‌ عَلَيْهِ فِي حَدِّ الْمَوْتِ، فَسَمِعْتُهُ يَقُولُ: مَا لِي وَلَكَ يَا عَلِيُّ، فَأَخْبَرْتُ بِذلِكَ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « رَآهُ وَرَبِّ الْكَعْبَةِ، رَآهُ وَرَبِّ الْكَعْبَةِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

‘Khattab Al-Juhny used to blend in with us and he was extremely hostile to the Progenyasws of Muhammadsaww, and he was a companions of Najdat Al-Harouriyya. So I went over to him for a short visit (during his death) due to his blending in with us and the (observance of) dissimulation. So when he was gloomy upon it during a limit of the death, I heard him saying, ‘What is the matter with me and you, (i.e., ‘Why am I against you’) O Ali?’ So I informed Abu Abdullahasws about that. So Abu Abdullahasws said: ‘He saw himsaww, by the Lordazwj of the Kabah! He saw himsaww, by the Lordazwj of the Kabah!’77

10. سَهْلُ بْنُ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَّاضٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا بَلَغَتْ نَفْسُ أَحَدِكُمْ هذِهِ، قِيلَ لَهُ: أَمَّا مَا كُنْتَ تَحْذَرُ مِنْ هَمِّ الدُّنْيَا وَحُزْنِهَا، فَقَدْ أَمِنْتَ مِنْهُ، وَيُقَالُ لَهُ: رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيٌّ وَفَاطِمَةُ عليهما‌السلام أَمَامَكَ ».

Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdul Hameed Bin Awwaz who said,

‘I heard Abu Abdullahasws saying: ‘When a soul of one of you reaches this (point), it is said to him: ‘As for what you were cautious of from the worries of the world and its grief, so you are safe from it’; and it is said to him: ‘Rasool-Allahsaww and Aliasws and Fatimaasws are in front of you’.78

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ آيَةَ الْمُؤْمِنِ إِذَا حَضَرَهُ الْمَوْتُ يَبْيَاضُّ وَجْهُهُ أَشَدَّ مِنْ بَيَاضِ لَوْنِهِ، وَيَرْشَحُ جَبِينُهُ، وَيَسِيلُ مِنْ‌ عَيْنَيْهِ كَهَيْئَةِ الدُّمُوعِ، فَيَكُونُ ذلِكَ خُرُوجَ نَفْسِهِ؛ وَإِنَّ الْكَافِرَ تَخْرُجُ نَفْسُهُ سَلًّا مِنْ شِدْقِهِ كَزَبَدِ الْبَعِيرِ، أَوْ كَمَا تَخْرُجُ نَفْسُ الْبَعِيرِ ».

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

‘I heard Abu Ja’farasws saying: ‘A sign of the Believer when the death presents itself (is that) his face whitens more intensely than the whitening of his colour, and his forehead sweats, and (water) flows from his eyes like tears, so that would happen during the exit of his soul; and the Infidel, his soul flows from the angle of his mouth like the foam of the camel, or just as the exiting of the soul of the camel’.79

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: أَصْلَحَكَ اللهُ، مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ أَبْغَضَ لِقَاءَ اللهِ أَبْغَضَ اللهُ لِقَاءَهُ ؟ قَالَ: « نَعَمْ » قُلْتُ: فَوَ اللهِ، إِنَّا لَنَكْرَهُ الْمَوْتَ، فَقَالَ: « لَيْسَ ذلِكَ حَيْثُ تَذْهَبُ، إِنَّمَا ذلِكَ عِنْدَ الْمُعَايَنَةِ، إِذَا رَأى مَا يُحِبُّ، فَلَيْسَ شَيْ‌ءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَقَدَّمَ، وَاللهُ تَعَالى يُحِبُّ لِقَاءَهُ، وَهُوَ يُحِبُّ لِقَاءَ اللهِ حِينَئِذٍ؛ وَإِذَا رَأى مَا يَكْرَهُ، فَلَيْسَ شَيْ‌ءٌ أَبْغَضَ إِلَيْهِ مِنْ لِقَاءِ اللهِ، وَاللهُ يُبْغِضُ لِقَاءَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Qasim Bin Muhammad, from Abdul Samad Bin Basheer, from one of his companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘May Allahazwj Keep youasws well! The one who loves to meet Allahazwj, Allahazwj Loves to meet him, and the one who hates meeting Allahazwj, Allahazwj would Hate to meet him?’ Heasws said: ‘Yes’. I said, ‘By Allahazwj! I dislike the death’. So heasws said: ‘That is not where you are going with it. But rather, that is during the eye-witnessing when he sees what he loves. So there would be nothing more beloved to him than him proceeding, and Allahazwj the Exalted would Love to meet him, and he would love to meet Allahazwj, then and there. And when he sees what he dislikes, so there would be nothing more hateful to him than meeting Allahazwj and Allahazwj would Hate to meet him’.80

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ أَبِي الْمُسْتَهِلِّ، عَنْ مُحَمَّدِ بْنِ حَنْظَلَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، حَدِيثٌ سَمِعْتُهُ مِنْ بَعْضِ شِيعَتِكَ وَمَوَالِيكَ يَرْوِيهِ عَنْ أَبِيكَ؟ قَالَ: « وَمَا هُوَ؟ » قُلْتُ: زَعَمُوا أَنَّهُ كَانَ يَقُولُ: « أَغْبَطُ مَا يَكُونُ امْرُؤٌ بِمَا نَحْنُ عَلَيْهِ إِذَا كَانَتِ النَّفْسُ فِي هذِهِ ». فَقَالَ: « نَعَمْ، إِذَا كَانَ ذلِكَ أَتَاهُ نَبِيُّ اللهِ، وَأَتَاهُ عَلِيٌّ، وَأَتَاهُ جَبْرَئِيلُ، وَأَتَاهُ مَلَكُ الْمَوْتِ عليهم‌السلام، فَيَقُولُ ذلِكَ الْمَلَكُ لِعَلِيٍّ عليه‌السلام: يَا عَلِيُّ، إِنَّ فُلَاناً كَانَ مُوَالِياً لَكَ وَلِأَهْلِ بَيْتِكَ، فَيَقُولُ: نَعَمْ، كَانَ يَتَوَلاَّنَا، وَيَتَبَرَّأُ مِنْ عَدُوِّنَا، فَيَقُولُ ذلِكَ نَبِيُّ اللهِ لِجَبْرَئِيلَ، فَيَرْفَعُ ذلِكَ جَبْرَئِيلُ إِلَى اللهِ عَزَّ وَجَلَّ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Al Mustahil, from Muhammad Bin Hanzala who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! A Hadeeth which I heard from one of yourasws Shia and the one in yourasws Wilayah, reporting it from yourasws fatherasws’. Heasws said: ‘And what is it?’ I said, ‘He was claiming that heasws had said: ‘Overjoyed is what a person would happen to be with what weasws are upon, when the soul was in this (point)’. So heasws said: ‘Yes. When it would be that, the Prophetsaww of Allahazwj would come to him, and Aliasws would come to him, and Jibraeelas would come to him, and the Angel of death would come to him. So that Angel would be saying to Aliasws: ‘O Aliasws! Was so and so in yourasws Wilayah and of the Peopleasws of yourasws Household?’ So heasws would be saying: ‘Yes, he used to be with ourasws Wilayah, and used to disavow from ourasws enemies’. And Rasool-Allahazwj would be saying that to Jibraeelas, and Jibraeelas would raise that to Allahazwj Mighty and Majestic’.81

14. وَعَنْهُ، عَنْ صَفْوَانَ، عَنْ جَارُودِ بْنِ الْمُنْذِرِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا بَلَغَتْ نَفْسُ أَحَدِكُمْ هذِهِ ـ وَأَوْمَأَ بِيَدِهِ إِلى حَلْقِهِ ـ قَرَّتْ عَيْنُهُ ».

And from him, from Safwan, from Jaroud Bin Al Munzar who said,

‘I heard Abu Abdullahasws saying: ‘When the soul of one of you reaches this (point)’, and heasws gestured with hisasws hand to hisasws throat, his eyes would be delighted’.82

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: قَوْلُهُ عَزَّ وَجَلَّ: (فَلَوْ لا إِذا بَلَغَتِ الْحُلْقُومَ) إِلى قَوْلِهِ (إِنْ كُنْتُمْ صادِقِينَ) ؟ فَقَالَ: « إِنَّهَا إِذَا بَلَغَتِ الْحُلْقُومَ، ثُمَّ أُرِيَ مَنْزِلَهُ مِنَ الْجَنَّةِ، فَيَقُولُ: رُدُّونِي إِلَى الدُّنْيَا حَتّى أُخْبِرَ أَهْلِي بِمَا أَرى، فَيُقَالُ لَهُ: لَيْسَ إِلى ذلِكَ سَبِيلٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘(What about) the Words of Allahazwj Mighty and Majestic [56:83] So why is it not then that when it (soul) comes up to the throat – up to Hisazwj Words [56:87] That you do not send it back, if you are truthful? So heasws said: ‘When it (soul) reaches the throat, then he sees his house from the Paradise, so he is saying, ‘Return me to the world until I inform my family with what I see’. So it is said to him: ‘There is no way to that’.83

16. سَهْلُ بْنُ زِيَادٍ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا، قَالَ: قَالَ: « إِذَا رَأَيْتَ الْمَيِّتَ قَدْ شَخَصَ بِبَصَرِهِ، وَسَالَتْ عَيْنُهُ الْيُسْرى، وَرَشَحَ جَبِينُهُ، وَتَقَلَّصَتْ شَفَتَاهُ، وَانْتَشَرَتْ مَنْخِرَاهُ، فَأَيَّ شَيْ‌ءٍ رَأَيْتَ مِنْ ذلِكَ فَحَسْبُكَ بِهَا ». وَفِي رِوَايَةٍ أُخْرى: « وَإِذَا ضَحِكَ أَيْضاً، فَهُوَ مِنَ الدَّلَالَةِ ». قَالَ: « وَإِذَا رَأَيْتَهُ قَدْ خَمَصَ وَجْهُهُ، وَسَالَتْ عَيْنُهُ الْيُمْنى، فَاعْلَمْ أَنَّهُ ».

Sahl Bin Ziyad, from someone else from our companions who said,

‘Heasws said: ‘When you see the decease to have fixed his gaze, and his left eye flows (with tears), and his forehead sweats, and his lips shrivel, and his nostrils expand, so whichever thing you see from that, it would suffice you with it (of his salvation)’.

And in another report, (Heasws said): ‘And when he laughs as well, so it is from the evidence (of the salvation). And when you see his face to have frowned and his right eye to have flowed (with tears), so know that he . . .(perished)’.84

14- بَابُ إِخْرَاجِ رُوحِ الْمُؤْمِنِ وَالْكَافِرِ‌

Chapter 14 – The extraction of the soul of the Believer and the Infidel

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ إِدْرِيسَ الْقُمِّيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَأْمُرُ مَلَكَ الْمَوْتِ، فَيَرُدُّ نَفْسَ‌ الْمُؤْمِنِ لِيُهَوِّنَ عَلَيْهِ وَيُخْرِجَهَا مِنْ أَحْسَنِ وَجْهِهَا، فَيَقُولُ النَّاسُ: لَقَدْ شَدَّدَ عَلى فُلَانٍ الْمَوْتَ، وَذلِكَ تَهْوِينٌ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ عَلَيْهِ ». وَقَالَ: « يُصْرَفُ عَنْهُ ـ إِذَا كَانَ مِمَّنْ سَخِطَ اللهُ عَلَيْهِ، أَوْ مِمَّنْ أَبْغَضَ اللهُ أَمْرَهُ ـ أَنْ يَجْذِبَ الْجَذْبَةَ الَّتِي بَلَغَتْكُمْ بِمِثْلِ السَّفُّودِ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَقُولُ النَّاسُ: لَقَدْ هَوَّنَ اللهُ عَلى فُلَانٍ الْمَوْتَ ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Idrees Al Qummy who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic Commands the Angel of death, so he returns the soul of the Believer in order to ease upon him, and extracts it from the best of its modes’.85

2. عَنْهُ، عَنْ يُونُسَ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « دَخَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلى رَجُلٍ مِنْ أَصْحَابِهِ وَهُوَ يَجُودُ بِنَفْسِهِ، فَقَالَ: يَا مَلَكَ الْمَوْتِ، ارْفُقْ بِصَاحِبِي؛ فَإِنَّهُ مُؤْمِنٌ، فَقَالَ: أَبْشِرْ يَا مُحَمَّدُ؛ فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ، وَاعْلَمْ يَا مُحَمَّدُ، أَنِّي أَقْبِضُ رُوحَ ابْنِ آدَمَ، فَيَجْزَعُ أَهْلُهُ، فَأَقُومُ فِي نَاحِيَةٍ مِنْ دَارِهِمْ، فَأَقُولُ: مَا هذَا الْجَزَعُ؟ فَوَ اللهِ، مَا تَعَجَّلْنَاهُ قَبْلَ أَجَلِهِ، وَمَا كَانَ لَنَا فِي قَبْضِهِ مِنْ ذَنْبٍ، فَإِنْ تَحْتَسِبُوهُ وَتَصْبِرُوا، تُؤْجَرُوا؛ وَإِنْ تَجْزَعُوا، تَأْثَمُوا وَتُوزَرُوا، وَاعْلَمُوا أَنَّ لَنَا فِيكُمْ عَوْدَةً، ثُمَّ عَوْدَةً، فَالْحَذَرَ الْحَذَرَ؛ إِنَّهُ لَيْسَ فِي شَرْقِهَا وَلَافِي غَرْبِهَا أَهْلُ بَيْتِ مَدَرٍ وَلَاوَبَرٍ إِلاَّ وَأَنَا أَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ، وَلَأَنَا أَعْلَمُ بِصَغِيرِهِمْ وَكَبِيرِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ، وَلَوْ أَرَدْتُ قَبْضَ رُوحِ بَعُوضَةٍ، مَا قَدَرْتُ عَلَيْهَا حَتّى يَأْمُرَنِي رَبِّي بِهَا، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّمَا يَتَصَفَّحُهُمْ فِي مَوَاقِيتِ‌ الصَّلَاةِ، فَإِنْ كَانَ مِمَّنْ يُوَاظِبُ عَلَيْهَا عِنْدَ مَوَاقِيتِهَا، لَقَّنَهُ شَهَادَةَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ، وَنَحّى عَنْهُ مَلَكُ الْمَوْتِ إِبْلِيسَ ».

From him, from Yunus, from Al Haysam Bin Waqid, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww went over to a man from hissaww companions and he was in his last breaths. So hesaww said: ‘O Angel of death! Be kind to mysaww companions for he is a Believer’. So he said, ‘Receive glad tidings, O Muhammadsaww, for I am kind with every Believer, and know, O Muhammadsaww, I capture the soul of a son of Adamas and his family members panic. So I stand in a corner of their room and I am saying: ‘What is this panic? By Allahazwj! We do not hasten it before its term and there is no sin for us with regards to its capture.

So if you were to be considerate and observe patience, you would be Recompensed, and if you were to panic, you would be sinning be burdened, and you know that there is a return for us regarding you, then a (another) return. So the caution is the caution. There is neither a family in the east nor in the west, urban or rural, except that I scan them five times during every day, and I am more knowing of their young ones and their elder ones than their own selves are, and had I wanted to capture the soul of a fly, I would not have the ability over it until my Lordazwj were to Command me with it’.

So Rasool-Allahsaww said: ‘But rather, he (the Angel of death) scans them during the timings of the Salaat. So if he was from the ones who were regular upon it during its timings, he indoctrinates him with, ‘There is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww’, and the Angel of death would prevent Ibleesla from him’.86

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « حَضَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَجُلاً مِنَ الْأَنْصَارِ وَكَانَتْ لَهُ حَالَةٌ حَسَنَةٌ عِنْدَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَحَضَرَهُ عِنْدَ مَوْتِهِ، فَنَظَرَ إِلى مَلَكِ الْمَوْتِ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ارْفُقْ بِصَاحِبِي؛ فَإِنَّهُ مُؤْمِنٌ، فَقَالَ لَهُ مَلَكُ الْمَوْتِ: يَا مُحَمَّدُ، طِبْ نَفْساً، وَقَرَّ عَيْناً؛ فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ شَفِيقٌ، وَاعْلَمْ يَا مُحَمَّدُ، إِنِّي لَأَحْضُرُ ابْنَ آدَمَ عِنْدَ قَبْضِ رُوحِهِ، فَإِذَا قَبَضْتُهُ صَرَخَ صَارِخٌ مِنْ أَهْلِهِ عِنْدَ ذلِكَ، فَأَتَنَحّى فِي جَانِبِ الدَّارِ وَمَعِي رُوحُهُ، فَأَقُولُ لَهُمْ: وَاللهِ، مَا ظَلَمْنَاهُ، وَلَاسَبَقْنَا بِهِ أَجَلَهُ، وَلَا اسْتَعْجَلْنَا بِهِ قَدَرَهُ، وَمَا كَانَ لَنَا فِي قَبْضِ رُوحِهِ مِنْ ذَنْبٍ، فَإِنْ تَرْضَوْا بِمَا صَنَعَ اللهُ بِهِ وَتَصْبِرُوا، تُؤْجَرُوا وَتُحْمَدُوا؛ وَإِنْ تَجْزَعُوا وَتَسْخَطُوا، تَأْثَمُوا وَتُوزَرُوا، وَمَا لَكُمْ عِنْدَنَا مِنْ عُتْبى، وَإِنَّ لَنَا عِنْدَكُمْ أَيْضاً‌ لَبَقِيَّةً وَعَوْدَةً، فَالْحَذَرَ الْحَذَرَ، فَمَا مِنْ أَهْلِ بَيْتِ مَدَرٍ وَلَاشَعْرٍ فِي بَرٍّ وَلَابَحْرٍ إِلاَّ وَأَنَا أَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ عِنْدَ مَوَاقِيتِ الصَّلَاةِ حَتّى لَأَنَا أَعْلَمُ مِنْهُمْ بِأَنْفُسِهِمْ، وَلَوْ أَنِّي يَا مُحَمَّدُ، أَرَدْتُ قَبْضَ نَفْسِ بَعُوضَةٍ، مَا قَدَرْتُ عَلى قَبْضِهَا حَتّى يَكُونَ اللهُ ـ عَزَّ وَجَلَّ ـ هُوَ الْآمِرَ بِقَبْضِهَا، وَإِنِّي لَمُلَقِّنُ الْمُؤْمِنِ عِنْدَ مَوْتِهِ شَهَادَةَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from Ibn Mahboub, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww attended a man from the Helpers, and there was a good status for him in the presence of Rasool-Allahsaww. So hesaww attended him during his death, and hesaww looked towards the Angel of death by his head, and Rasool-Allahsaww said to him: ‘Be kind with mysaww companion, for he is a Believer’.

So the Angel of death said to himsaww: ‘O Muhammadsaww! Feel good with yourselfsaww and delight the eyes, for I am kind, compassionate with every Believer. And know, O Muhammadsaww! I am present with a son of Adamas during the capture of his soul. So when I capture it, a shrieker from his family shrieks out during that. So I stand aside by the side of the house, and with me is his soul, and I am saying to them: ‘By Allahazwj! We have neither oppressed you nor have be preceded his term with him, nor have we hastened his Ordainment with him; and there was never a sin for us during the capture of his soul.

So if you were to be pleased with what Allahazwj has Done with him, and are patient, you would be Recompensed and you would be Praised; and if you were to panic and are angered, you would be sinning, and be burdened, and there should not be a criticism for you about us, and that for us with you as well, is a remainder and a return. So the caution is the caution, and there is none from a family, neither urban nor rural, in a land nor in a sea, except that I scan them five times during every day during the timings of their Salaat until I am more knowing of them than their own selves are.

And had I wanted, O Muhammadsaww, to capture the soul of a fly, I would not have the ability upon its capture until Allahazwj Mighty and Majestic happened to have Commanded with its capture, and I prompt the Believer during his death, the testimony that there is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww’.87

15- بَابُ تَعْجِيلِ الدَّفْنِ‌

Chapter 15 – Hastening the burial

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا مَعْشَرَ النَّاسِ، لَا أُلْفِيَنَّ رَجُلاً مَاتَ‌ لَهُ مَيِّتٌ، فَانْتَظَرَ بِهِ الصُّبْحَ، وَلَارَجُلاً مَاتَ لَهُ مَيِّتٌ نَهَاراً، فَانْتَظَرَ بِهِ اللَّيْلَ، لَا تَنْتَظِرُوا بِمَوْتَاكُمْ طُلُوعَ الشَّمْسِ وَلَاغُرُوبَهَا، عَجِّلُوا بِهِمْ إِلى مَضَاجِعِهِمْ يَرْحَمُكُمُ اللهُ، فَقَالَ النَّاسُ: وَأَنْتَ يَا رَسُولَ اللهِ يَرْحَمُكَ اللهُ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘O group of people! He should not delay, a man from whom there is a deceased, so that he waits with him for the morning, nor a man for whom there is a deceased by the day so he await with him for the night; and do not wait with your dead ones for the emergence of the sun, nor for its setting. Hasten with them to their sleeping places. May Allahazwj have Mercy on you’. So the people said, ‘And yousaww, O Rasool-Allahsaww, may Allahazwj have Mercy on you (as well)’.88

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنِ الْبَعْقُوبِيِّ، عَنْ مُوسَى بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ مُيَسِّرٍ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا مَاتَ الْمَيِّتُ أَوَّلَ النَّهَارِ، فَلَا‌ يَقِيلُ إِلاَّ فِي قَبْرِهِ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Al Yaqouby, from Musa Bin Isa, from Muhammad Bin Muyassar, from Haroun Bin Al Jahm, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When the dying one dies at the beginning of the day, he should not snooze except in his grave’ (spend night in the grave – so should be buried during the day).89

16- بَابٌ نَادِرٌ

Chapter 16 – Miscellaneous

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ؛ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ مِنْ مَيِّتٍ يَمُوتُ وَيُتْرَكُ وَحْدَهُ إِلاَّ لَعِبَ الشَّيْطَانُ فِي جَوْفِهِ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Washha, from Ahmad Bin A’iz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from deceased who dies and he is left alone except that the Satanla would play with him in his inside’.90

17- بَابُ الْحَائِضِ تُمَرِّضُ الْمَرِيضَ‌

Chapter 17 – The menstruating woman looking after the sick

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: الْمَرْأَةُ تَقْعُدُ عِنْدَ رَأْسِ الْمَرِيضِ ـ وَهِيَ حَائِضٌ ـ فِي حَدِّ الْمَوْتِ؟ فَقَالَ: « لَا بَأْسَ أَنْ تُمَرِّضَهُ، فَإِذَا خَافُوا عَلَيْهِ وَقَرُبَ ذلِكَ، فَلْتَتَنَحَّ عَنْهُ وَعَنْ قُرْبِهِ؛ فَإِنَّ الْمَلَائِكَةَ تَتَأَذّى بِذلِكَ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Abu Hamza who said,

‘I said to Abu Al-Hassanasws, ‘The woman sits by the side of the head of the patient during the limit of death, and she is menstruating’. So heasws said: ‘There is no problem with it if she looks after him. So when there is fear (of dying) upon him and that (time) is near, so let her desist from him and from his proximity, for the Angels are harmed by that (menstruation)’.91

18- بَابُ غُسْلِ المَيِّتِ

Chapter 18 – Washing the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ غُسْلَ الْمَيِّتِ، فَاجْعَلْ بَيْنَكَ وَبَيْنَهُ ثَوْباً يَسْتُرُ عَنْكَ عَوْرَتَهُ، إِمَّا قَمِيصٌ وَإِمَّا غَيْرُهُ، ثُمَّ تَبْدَأُ بِكَفَّيْهِ وَ رَأْسِهِ ثَلَاثَ مَرَّاتٍ بِالسِّدْرِ، ثُمَّ سَائِرِ جَسَدِهِ، وَابْدَأْ بِشِقِّهِ الْأَيْمَنِ؛ فَإِذَا أَرَدْتَ أَنْ تَغْسِلَ فَرْجَهُ، فَخُذْ خِرْقَةً نَظِيفَةً، فَلُفَّهَا عَلى يَدِكَ الْيُسْرى، ثُمَّ أَدْخِلْ يَدَكَ مِنْ تَحْتِ الثَّوْبِ الَّذِي عَلى فَرْجِ الْمَيِّتِ، فَاغْسِلْهُ مِنْ غَيْرِ أَنْ تَرى عَوْرَتَهُ، فَإِذَا فَرَغْتَ مِنْ غُسْلِهِ بِالسِّدْرِ، فَاغْسِلْهُ مَرَّةً أُخْرى بِمَاءٍ وَكَافُورٍ وَشَيْ‌ءٍ مِنْ حَنُوطِهِ، ثُمَّ اغْسِلْهُ بِمَاءٍ بَحْتٍ غَسْلَةً أُخْرى حَتّى إِذَا فَرَغْتَ مِنْ ثَلَاثٍ، جَعَلْتَهُ فِي ثَوْبٍ، ثُمَّ جَفَّفْتَهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you want to wash the deceased, so make a cloth to be between you and him to veil his private part from you, whether it is a shirt or something else. Then begin with his palm and his head (washing it) three times with the lotus (leaves), then the rest of his body, and beginning with the right hand side.

So when you intend to wash his private part, then take a clean rag and wrap it around your right hand, then enter your hand from beneath the cloth which is upon the private part of the deceased, and wash it from without seeing his nakedness. So when you are free from washing him with the lotus (leaves), then wash him again with water and camphor, and something from his embalming. Then wash him with pure water with another washing until when you are free from the three (washings), then make him to be in a cloth, then enshroud him’.92

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ ابْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ غُسْلِ الْمَيِّتِ، فَقَالَ: « اغْسِلْهُ بِمَاءٍ وَسِدْرٍ، ثُمَّ اغْسِلْهُ عَلى أَثَرِ ذلِكَ غَسْلَةً أُخْرى بِمَاءٍ وَكَافُورٍ وَذَرِيرَةٍ إِنْ‌ كَانَتْ، وَاغْسِلْهُ الثَّالِثَةَ بِمَاءٍ قَرَاحٍ ». قُلْتُ: ثَلَاثَ غَسَلَاتٍ لِجَسَدِهِ كُلِّهِ؟ قَالَ: « نَعَمْ ». قُلْتُ: يَكُونُ عَلَيْهِ ثَوْبٌ إِذَا غُسِّلَ ؟ قَالَ: « إِنِ اسْتَطَعْتَ أَنْ يَكُونَ عَلَيْهِ قَمِيصٌ، فَغَسِّلْهُ مِنْ تَحْتِهِ » وَقَالَ: « أُحِبُّ لِمَنْ غَسَّلَ الْمَيِّتَ أَنْ يَلُفَّ عَلى يَدِهِ الْخِرْقَةَ حِينَ يُغَسِّلُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, from Al Naar Bin Suweyd, from Ibn Muskan,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about washing the deceased, so heasws said: ‘Wash him with water and lotus (leaves). Then wash him upon the footsteps of that with another washing with water and camphor and fragrant powder if there was, and wash him for the third washing with clear water’.

I said, ‘Three washings for his body, all of it?’ Heasws said: ‘Yes’’. I said, ‘There would happen to be a cloth upon him when he is washed?’ Heasws said: ‘If there is capacity that there happens to be a shirt upon him, so wash him from beneath it’. And heasws said: ‘I would love it for the one who wash the deceased if he wraps a rag upon his hand when he washes him’.93

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنِ الْحَلَبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُغَسَّلُ الْمَيِّتُ ثَلَاثَ غَسَلَاتٍ: مَرَّةً بِالسِّدْرِ، وَمَرَّةً بِالْمَاءِ يُطْرَحُ فِيهِ الْكَافُورُ، وَمَرَّةً أُخْرى بِالْمَاءِ الْقَرَاحِ، ثُمَّ يُكَفَّنُ ». وَقَالَ: « إِنَّ أَبِي كَتَبَ فِي وَصِيَّتِهِ أَنْ أُكَفِّنَهُ فِي ثَلَاثَةِ أَثْوَابٍ: أَحَدُهَا رِدَاءٌ لَهُ حِبَرَةٌ، وَثَوْبٌ آخَرُ، وَقَمِيصٌ ». قُلْتُ: وَلِمَ كَتَبَ هذَا؟ قَالَ: « مَخَافَةَ قَوْلِ النَّاسِ، وَعَصَّبْنَاهُ بَعْدَ ذلِكَ بِعِمَامَةٍ، وَشَقَقْنَا لَهُ الْأَرْضَ مِنْ أَجْلِ أَنَّهُ كَانَ بَادِناً، وَأَمَرَنِي أَنْ أَرْفَعَ الْقَبْرَ مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ مُفَرَّجَاتٍ » وَذَكَرَ: « أَنَّ رَشَّ الْقَبْرِ بِالْمَاءِ حَسَنٌ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Al Halby who said, ‘Abu Abdullahasws said: ‘The deceased should be washed with three washings – once with the lotus (leaves), and once with the pure water where is camphor, and once more with clear water. Then he should be enshrouded’.

And heasws said: ‘Myasws fatherasws wrote in hisasws bequest that Iasws should enshroud himasws in three clothes – one of them being a cloak of hisasws as a veil, and another cloth, and a shirt’. I said, ‘And why did heasws write this?’ Heasws said: ‘Fearing the words of the people, and we placed a turban on himasws after that, and weasws cleaved the ground for him for the reason that heasws was hefty, and had instructed measws that Iasws raise the grave from the ground by four thin fingers, and heasws mentioned that sprinkling the grave with the water is good’.94

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ الْكَاهِلِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ غُسْلِ الْمَيِّتِ؟ فَقَالَ: « اسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ الْقِبْلَةَ حَتّى يَكُونَ وَجْهُهُ مُسْتَقْبِلَ الْقِبْلَةِ، ثُمَّ تُلَيِّنُ مَفَاصِلَهُ، فَإِنِ امْتَنَعَتْ عَلَيْكَ فَدَعْهَا، ثُمَّ ابْدَأْ بِفَرْجِهِ بِمَاءِ السِّدْرِ وَالْحُرُضِ، فَاغْسِلْهُ ثَلَاثَ غَسَلَاتٍ، وَأَكْثِرْ مِنَ الْمَاءِ، وَامْسَحْ بَطْنَهُ مَسْحاً رَفِيقاً. ثُمَّ تَحَوَّلْ إِلى رَأْسِهِ، وَابْدَأْ بِشِقِّهِ الْأَيْمَنِ مِنْ لِحْيَتِهِ وَرَأْسِهِ، ثُمَّ ثَنِّ بِشِقِّهِ الْأَيْسَرِ مِنْ رَأْسِهِ وَلِحْيَتِهِ وَوَجْهِهِ، وَاغْسِلْهُ بِرِفْقٍ، وَإِيَّاكَ‌ وَالْعُنْفَ، وَاغْسِلْهُ غَسْلاً نَاعِماً، ثُمَّ أَضْجِعْهُ عَلى شِقِّهِ الْأَيْسَرِ لِيَبْدُوَ لَكَ الْأَيْمَنُ، ثُمَّ اغْسِلْهُ مِنْ قَرْنِهِ إِلى قَدَمَيْهِ، وَامْسَحْ يَدَكَ عَلى ظَهْرِهِ وَبَطْنِهِ ثَلَاثَ غَسَلَاتٍ، ثُمَّ رُدَّهُ إِلى جَنْبِهِ الْأَيْمَنِ لِيَبْدُوَ لَكَ الْأَيْسَرُ، فَاغْسِلْهُ بِمَاءٍ مِنْ قَرْنِهِ إِلى قَدَمَيْهِ، وَامْسَحْ يَدَكَ عَلى ظَهْرِهِ وَبَطْنِهِ ثَلَاثَ غَسَلَاتٍ. ثُمَّ رُدَّهُ إِلى قَفَاهُ، فَابْدَأْ بِفَرْجِهِ بِمَاءِ الْكَافُورِ، فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلَ مَرَّةٍ: اغْسِلْهُ ثَلَاثَ غَسَلَاتٍ بِمَاءِ الْكَافُورِ وَالْحُرُضِ، وَامْسَحْ يَدَكَ عَلى بَطْنِهِ مَسْحاً رَفِيقاً، ثُمَّ تَحَوَّلْ إِلى رَأْسِهِ، فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلاً بِلِحْيَتِهِ مِنْ جَانِبَيْهِ كِلاهِمَا وَرَأْسِهِ وَوَجْهِهِ بِمَاءِ الْكَافُورِ ثَلَاثَ غَسَلَاتٍ. ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْسَرِ حَتّى يَبْدُوَ لَكَ الْأَيْمَنُ، فَاغْسِلْهُ مِنْ قَرْنِهِ إِلى‌ قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ. ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْمَنِ حَتّى يَبْدُوَ لَكَ الْأَيْسَرُ، فَاغْسِلْهُ مِنْ قَرْنِهِ إِلى قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ، وَأَدْخِلْ يَدَكَ تَحْتَ مَنْكِبَيْهِ وَ ذِرَاعَيْهِ، وَيَكُونُ الذِّرَاعُ وَالْكَفُّ مَعَ جَنْبِهِ، كُلَّمَا غَسَلْتَ شَيْئاً مِنْهُ أَدْخَلْتَ يَدَكَ تَحْتَ مَنْكِبَيْهِ وَفِي بَاطِنِ ذِرَاعَيْهِ. ثُمَّ رُدَّهُ إِلى ظَهْرِهِ، ثُمَّ اغْسِلْهُ بِمَاءٍ قَرَاحٍ كَمَا صَنَعْتَ أَوَّلاً، تَبْدَأُ بِالْفَرْجِ، ثُمَّ تَحَوَّلْ إِلَى الرَّأْسِ وَاللِّحْيَةِ وَالْوَجْهِ حَتّى تَصْنَعَ كَمَا صَنَعْتَ أَوَّلاً بِمَاءٍ قَرَاحٍ، ثُمَّ أَزِّرْهُ بِالْخِرْقَةِ، وَيَكُونُ تَحْتَهَا الْقُطْنُ تُذْفِرُهُ بِهِ إِذْفَاراً قُطْناً‌ كَثِيراً، ثُمَّ تَشُدُّ فَخِذَيْهِ عَلَى الْقُطْنِ بِالْخِرْقَةِ شَدّاً شَدِيداً حَتّى لَاتَخَافَ أَنْ يَظْهَرَ شَيْ‌ءٌ، وَإِيَّاكَ أَنْ تُقْعِدَهُ، أَوْ تَغْمِزَ بَطْنَهُ، وَإِيَّاكَ أَنْ تَحْشُوَ فِي مَسَامِعِهِ شَيْئاً، فَإِنْ خِفْتَ أَنْ يَظْهَرَ مِنَ الْمَنْخِرَيْنِ شَيْ‌ءٌ، فَلَا عَلَيْكَ أَنْ تُصَيِّرَ ثَمَّ قُطْناً، وَإِنْ لَمْ تَخَفْ، فَلَا تَجْعَلْ فِيهِ شَيْئاً، وَلَاتُخَلِّلْ أَظَافِيرَهُ؛ وَكَذلِكَ غُسْلُ الْمَرْأَةِ ».

From him, from Muhammad Bin Sinan, from Abullah Al Kahily who said,

‘I asked Abu Abdullahasws about washing the deceased, so heasws said: ‘Face the undersoles of his feet towards the Qiblah until his face happens to be facing the Qiblah. Then soften the joints, and if it is not possible for you, then leave it. Then begin with his private part with water of lotus (leaves) and potash, so wash him with three washings and frequent from the water, and wipe his body with gentle wiping. Then turn around to his head and begin with his right side from his beard and his head. Then deal with his left side from his head, and his beard, and his face, and wash him with gentleness, and beware of the roughness and wash him with a gentle washing. Then lie him down upon his left side for the right side to be exposed to you. Then wash him from his head to his feed and wipe your hand upon his back and his belly with three washings. Then return him to his right side until the left side is exposed to you, so wash it what is between his head up to his feet, and wipe your hand upon his back and his belly with three washings. Then return him to his back and begin with his private parts with water (with) camphor and deal with him just as you dealt the first times, washing him with three washings – with the water with camphor and the fragrant powder, and wipe your hand upon his belly with a gentle wiping. Then turn towards his head and deal with it just as you dealt firstly, with his beard from both its sides, and his head, and his face, with the water with camphor with three washings. Then return him to the left side until the right side is exposed to you, so wash him from his head up to his feet with three washings. Then return him to the right side until the left side is exposed to you, so wash him from his head up to his feet with three washings, and enter your hand under his shoulders and his forearms, and make the forearms, and the palms, along with his side, to be clean. Every time you wash anything from it, enter your hand under his shoulder and in the inside of his forearms. Then return him to his back, then wash him with clear water just as you did at first, beginning with the private part. Then turn towards the head and the beard and the face until you do just as you did firstly with clear water. Then put on a loin cloth on him with a cloth and place the cotton to be under it to pad him with a lot of cotton. Then tighten his thighs upon the cotton with the cloth with an intense tightening until you do not fear that anything might become apparent (from his private part). And beware of sitting him up or pressing his belly, and beware of placing anything in his ears. So if you were to fear that something might become apparent from his nostrils, so it is not upon you that you stuff is with cotton, and if you do not fear such, so do not make anything to be in it, and do not clean (under) his nails. Similar to that is the washing of the woman’.95

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ رِجَالِهِ، عَنْ يُونُسَ: عَنْهُمْ عليهم‌السلام، قَالَ: « إِذَا أَرَدْتَ غُسْلَ الْمَيِّتِ، فَضَعْهُ عَلَى الْمُغْتَسَلِ مُسْتَقْبِلَ الْقِبْلَةِ، فَإِنْ كَانَ عَلَيْهِ قَمِيصٌ، فَأَخْرِجْ يَدَهُ مِنَ الْقَمِيصِ، وَاجْمَعْ قَمِيصَهُ عَلى عَوْرَتِهِ، وَارْفَعْهُ مِنْ رِجْلَيْهِ إِلى فَوْقِ الرُّكْبَةِ؛ وَإِنْ لَمْ يَكُنْ عَلَيْهِ قَمِيصٌ، فَأَلْقِ عَلى عَوْرَتِهِ خِرْقَةً، وَاعْمِدْ إِلَى السِّدْرِ، فَصَيِّرْهُ فِي طَسْتٍ، وَصُبَّ عَلَيْهِ الْمَاءَ، وَاضْرِبْهُ بِيَدِكَ حَتّى تَرْتَفِعَ رَغْوَتُهُ، وَاعْزِلِ الرَّغْوَةَ فِي شَيْ‌ءٍ، وَصُبَّ الْآخَرَ فِي الْإِجَّانَةِ الَّتِي فِيهَا الْمَاءُ، ثُمَّ اغْسِلْ يَدَيْهِ ثَلَاثَ مَرَّاتٍ كَمَا يَغْسِلُ الْإِنْسَانُ مِنَ الْجَنَابَةِ إِلَى نِصْفِ الذِّرَاعِ، ثُمَّ اغْسِلْ فَرْجَهُ، وَنَقِّهِ، ثُمَّ اغْسِلْ رَأْسَهُ بِالرَّغْوَةِ، وَبَالِغْ فِي ذلِكَ، وَاجْتَهِدْ أَنْ لَا يَدْخُلَ الْمَاءُ مَنْخِرَيْهِ وَمَسَامِعَهُ، ثُمَّ أَضْجِعْهُ عَلى جَانِبِهِ الْأَيْسَرِ، وَصُبَّ الْمَاءَ مِنْ نِصْفِ رَأْسِهِ إِلى قَدَمَيْهِ ثَلَاثَ مَرَّاتٍ، وَادْلُكْ بَدَنَهُ دَلْكاً رَفِيقاً، وَكَذلِكَ ظَهْرَهُ وَبَطْنَهُ، ثُمَّ أَضْجِعْهُ عَلى جَانِبِهِ الْأَيْمَنِ، وَافْعَلْ بِهِ مِثْلَ ذلِكَ، ثُمَّ صُبَّ ذلِكَ الْمَاءَ مِنَ الْإِجَّانَةِ، وَاغْسِلِ الْإِجَّانَةَ بِمَاءٍ قَرَاحٍ، وَاغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ، ثُمَّ صُبَّ الْمَاءَ فِي الْآنِيَةِ، وَأَلْقِ فِيهِ حَبَّاتِ‌ كَافُورٍ، وَافْعَلْ بِهِ كَمَا فَعَلْتَ فِي الْمَرَّةِ الْأُولى ابْدَأْ بِيَدَيْهِ، ثُمَّ بِفَرْجِهِ، وَامْسَحْ بَطْنَهُ مَسْحاً رَفِيقاً، فَإِنْ خَرَجَ شَيْ‌ءٌ، فَأَنْقِهِ، ثُمَّ اغْسِلْ رَأْسَهُ، ثُمَّ أَضْجِعْهُ عَلى جَنْبِهِ الْأَيْسَرِ، وَاغْسِلْ جَنْبَهُ الْأَيْمَنَ وَظَهْرَهُ وَبَطْنَهُ، ثُمَّ أَضْجِعْهُ عَلى جَنْبِهِ الْأَيْمَنِ، وَاغْسِلْ جَنْبَهُ الْأَيْسَرَ كَمَا فَعَلْتَ أَوَّلَ مَرَّةٍ، ثُمَّ اغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَالْآنِيَةَ، وَصُبَّ فِيهَا الْمَاءَ الْقَرَاحَ، وَاغْسِلْهُ بِمَاءٍ قَرَاحٍ كَمَا غَسَلْتَهُ فِي الْمَرَّتَيْنِ الْأَوَّلَتَيْنِ، ثُمَّ نَشِّفْهُ بِثَوْبٍ طَاهِرٍ، وَاعْمِدْ إِلى قُطْنٍ، فَذُرَّ عَلَيْهِ شَيْئاً مِنْ حَنُوطٍ، وَضَعْهُ عَلى فَرْجِهِ قُبُلٍ وَدُبُرٍ، وَاحْشُ الْقُطْنَ فِي دُبُرِهِ لِئَلاَّ يَخْرُجَ مِنْهُ شَيْ‌ءٌ، وَخُذْ خِرْقَةً طَوِيلَةً عَرْضُهَا شِبْرٌ، فَشُدَّهَا مِنْ‌ حَقْوَيْهِ، وَضُمَّ فَخِذَيْهِ ضَمّاً شَدِيداً، وَلُفَّهَا فِي فَخِذَيْهِ، ثُمَّ أَخْرِجْ رَأْسَهَا مِنْ تَحْتِ رِجْلَيْهِ إِلى جَانِبِ الْأَيْمَنِ، وَأَغْرِزْهَا فِي الْمَوْضِعِ الَّذِي لَفَفْتَ فِيهِ الْخِرْقَةَ، وَتَكُونُ الْخِرْقَةُ طَوِيلَةً تَلُفُّ فَخِذَيْهِ مِنْ حَقْوَيْهِ إِلى رُكْبَتَيْهِ لَفّاً شَدِيداً ».

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from themasws having said: ‘When you want to wash the deceased, so place him upon the washing place facing the Qiblah. So if there was a shirt upon him, then extract his hand from the shirt, and gather his shirt to be upon his private part, and raise it from his legs up to above the knees. And if there does not happen to be a shirt upon him, so cast a cloth to be upon his private part and pour water on to the chest, and make some of it to be in a utensil and pour the water upon it, and pat it with your hand until its foam raises and isolate the foam into something and pour the latter into the bucket in which is the water.

Then wash his hands three times just as the person would do so from the sexual impurity, up to the half forearm. Then wash his private part and clean it. Then wash his head with the foam and be thorough in that, and strive that the water should not enter his nostrils and his hearing. Then turn him upon his left side and pour the water from half of his head to his feet, three times, and rub his body gently, and similar to that his back and his belly. Then turn him upon his right side and do with him similar to that.

The pour out that water from the bucket and wash the bucket with clear water and wash your hands (up) to the two elbows. Then pour the water into a utensil and throw some seeds of camphor into it and do with him just as you did in the first time, beginning with his hands, then with his private parts, and wipe his belly with a gentle wiping. So if something were to come out, so clean it. Then wash his head. Then turn him upon his left side and wash his right side, and his back and his belly. Then turn him upon his right side and wash his left side just as you did the first time.

Then wash your hands up to the two elbows and the bucket, and pour clear water into it and wash him with clear water just as you washed him the two times beforehand. Then wipe him with a clean cloth and deliberate to cotton (pads), and scatter something from the camphor upon him, and place it upon his private part and behind, and tamp the cotton in his behind, lest something might come out from him, and take a long cloth of a palms width, so tighten it from his loins and his thighs with an intense tightening, and wrap it in his thighs.

Then bring out its top end from under his legs up to the right hand side, and push it into the place which the cloth had been wrapped it, and the cloth should happen to be long enveloping his thighs from his loins down to his two knees with a tight enveloping’.96

6. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَيِّتِ: هَلْ يُغَسَّلُ فِي الْفَضَاءِ؟ قَالَ: « لَا بَأْسَ، وَإِنْ سُتِرَ بِسِتْرٍ، فَهُوَ أَحَبُّ إِلَيَّ ».

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Abu Al-Hassanasws, said, ‘I asked himasws about the deceased, ‘Can he be washed in the open?’ Heasws said: ‘There is no problem, and if he were to be veiled with a curtain, so it would be more beloved to measws’.97

19- بَابُ تَحْنِيطِ الْمَيِّتِ وَتَكْفِينِهِ‌

Chapter 19 – Embalming the deceased and his enshrouding

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ رِجَالِهِ، عَنْ يُونُسَ: عَنْهُمْ عليهم‌السلام، قَالَ فِي تَحْنِيطِ الْمَيِّتِ وَتَكْفِينِهِ، قَالَ: « ابْسُطِ الْحِبَرَةَ بَسْطاً، ثُمَّ ابْسُطْ عَلَيْهَا الْإِزَارَ، ثُمَّ ابْسُطِ الْقَمِيصَ عَلَيْهِ وَتَرُدُّ مُقَدَّمَ الْقَمِيصِ عَلَيْهِ، ثُمَّ اعْمِدْ إِلى كَافُورٍ مَسْحُوقٍ، فَضَعْهُ عَلى جَبْهَتِهِ مَوْضِعِ سُجُودِهِ، وَامْسَحْ بِالْكَافُورِ عَلى جَمِيعِ مَفَاصِلِهِ مِنْ قَرْنِهِ إِلى قَدَمَيْهِ، وَفِي رَأْسِهِ، وَفِي عُنُقِهِ وَمَنْكِبَيْهِ وَمَرَافِقِهِ، وَفِي كُلِّ مَفْصِلٍ مِنْ مَفَاصِلِهِ مِنَ الْيَدَيْنِ وَالرِّجْلَيْنِ، وَفِي وَسَطِ رَاحَتَيْهِ، ثُمَّ يُحْمَلُ، فَيُوضَعُ عَلى قَمِيصِهِ، وَيُرَدُّ مُقَدَّمُ الْقَمِيصِ عَلَيْهِ، وَيَكُونُ الْقَمِيصُ غَيْرَ مَكْفُوفٍ‌ وَلَامَزْرُورٍ، وَيَجْعَلُ لَهُ قِطْعَتَيْنِ مِنْ جَرِيدِ النَّخْلِ رَطْباً قَدْرَ ذِرَاعٍ: يُجْعَلُ لَهُ وَاحِدَةٌ بَيْنَ رُكْبَتَيْهِ نِصْفٌ مِمَّا يَلِي السَّاقَ، وَنِصْفٌ مِمَّا يَلِي الْفَخِذَ، وَيُجْعَلُ الْأُخْرى تَحْتَ إِبْطِهِ الْأَيْمَنِ، وَلَايُجْعَلُ فِي مَنْخِرَيْهِ، وَلَافِي بَصَرِهِ وَمَسَامِعِهِ، وَلَاعَلى وَجْهِهِ قُطْناً وَلَاكَافُوراً، ثُمَّ يُعَمَّمُ يُؤْخَذُ وَسَطُ الْعِمَامَةِ، فَيُثْنى عَلى رَأْسِهِ بِالتَّدْوِيرِ، ثُمَّ يُلْقى فَضْلُ الشِّقِّ الْأَيْمَنِ عَلَى الْأَيْسَرِ، وَالْأَيْسَرِ عَلَى الْأَيْمَنِ، ثُمَّ يُمَدُّ عَلى صَدْرِهِ ».

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from themasws having said regarding the embalming of the deceased and his enshrouding, said: ‘Spread the wrapping with a spreading. Then spread the loincloth upon it. Then spread the shirt upon it and fold the front of the shirt upon it. Then deliberate to the camphor powder and place it upon his forehead, the place of his prostrations, and wipe it with the camphor upon the entirety of his joints, from his head up to his feet, and in his head, and in his neck, and his shoulders, and his elbows, and in every joint from his joints, from the two hands and the two legs, and in the middle of his palms.

Then carry him and place him upon his shirt and fold the front of the shirt upon him, and the shirt should happen to be without any hemming or buttons, and make two pieces of wet branches to be for him, of an arm’s length, making one of it to be in between his knees, halfway from what follows the leg, and halfway from what follows the thigh, and make the other one to be under his right armpit, and do not make cotton or camphor to be in his nostrils, nor in his eyes, nor his ears, nor upon his face.

Then make a turban by taking the middle of the turban and wrapping it around his head in circles. Then cast the extra ends, the right one upon the left and the left one upon the right. Then extend it upon his chest’.98

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُفَضَّلِ بْنِ صَالِحٍ، عَنْ زَيْدٍ الشَّحَّامِ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: بِمَ كُفِّنَ؟ قَالَ: « فِي ثَلَاثَةِ أَثْوَابٍ: ثَوْبَيْنِ صُحَارِيَّيْنِ، وَبُرْدٍ حِبَرَةٍ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shahham who said,

‘Abu Abdullahasws was asked about Rasool-Allahsaww, by what hesaww was enshrouded. Heasws said: ‘In three clothes, two ‘Suhary’ fabrics and one garment wrapping’.99

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَفَّنْتَ الْمَيِّتَ، فَذُرَّ عَلى كُلِّ ثَوْبٍ شَيْئاً مِنْ ذَرِيرَةٍ وَكَافُورٍ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘When you enshroud the deceased, so scatter upon every cloth, something from the fragrant powder and camphor’.100

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ أَنْ تُحَنِّطَ الْمَيِّتَ، فَاعْمِدْ إِلَى الْكَافُورِ، فَامْسَحْ بِهِ آثَارَ السُّجُودِ مِنْهُ، وَمَفَاصِلَهُ كُلَّهَا، وَرَأْسَهُ وَلِحْيَتَهُ، وَعَلى صَدْرِهِ مِنَ الْحَنُوطِ ». وَقَالَ: « حَنُوطُ الرَّجُلِ وَالْمَرْأَةِ سَوَاءٌ ». وَقَالَ: « وَأَكْرَهُ أَنْ يُتْبَعَ بِمِجْمَرَةٍ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you want to embalm the deceased, so deliberate to the camphor and wipe with it the places of the prostrations from it, and the joints, all of them, and his head, and his beard, and upon his chest, from the embalming (camphor)’. And heasws said: ‘The embalming of the man and the woman is the same’. And heasws said: ‘And it is disliked that it be followed by the (smoke of) incense burning’.101

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ‌ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: قُلْنَا لِأَبِي جَعْفَرٍ عليه‌السلام: الْعِمَامَةُ لِلْمَيِّتِ مِنَ الْكَفَنِ ؟ قَالَ: « لَا، إِنَّمَا الْكَفَنُ الْمَفْرُوضُ ثَلَاثَةُ أَثْوَابٍ، وَ ثَوْبٌ تَامٌّ لَا أَقَلَّ مِنْهُ يُوَارِي بِهِ جَسَدَهُ كُلَّهُ، فَمَا زَادَ فَهُوَ سُنَّةٌ إِلى أَنْ يَبْلُغَ خَمْسَةَ أَثْوَابٍ، فَمَا زَادَ فَهُوَ مُبْتَدَعٌ، وَالْعِمَامَةُ سُنَّةٌ ». وَقَالَ: « أَمَرَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم بِالْعِمَامَةِ، وَعُمِّمَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم ». وَبَعَثَ إِلَيْنَا الشَّيْخُ ـ وَنَحْنُ بِالْمَدِينَةِ لَمَّا مَاتَ أَبُو عُبَيْدَةَ الْحَذَّاءُ ـ بِدِينَارٍ، وَأَمَرَنَا أَنْ نَشْتَرِيَ لَهُ حَنُوطاً وَعِمَامَةً، فَفَعَلْنَا.

Ali Bin Ibrahim, from his father, from Hammad Bin usman, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

‘We said to Abu Ja’farasws, ‘The turban of the deceased, is from the enshrouding’. Heasws said: ‘No. But rather, the Obligatory shroud is of three clothes and a complete cloth, not being less than it to cover his body, all of it. So whatever increase, so it is a Sunnah, up it reaching five clothes. So whatever increase, it would be an innovation. And the turban is a Sunnah’.

And heasws said: ‘The Prophetsaww ordered with the turban, and the Prophetsaww was turbaned’.

The Sheykh Al-Sadiqasws sent a Dinar to us, when Abu Ubeyday Al-Haza’a died, and we were in Al-Medina, and ordered us that we should buy embalming material (camphor etc.), and a turban. So we did it’.102

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمَيِّتُ يُكَفَّنُ فِي ثَلَاثَةٍ سِوَى الْعِمَامَةِ وَالْخِرْقَةِ، يَشُدُّ بِهَا وَرِكَيْهِ لِكَيْلَا يَبْدُوَ مِنْهُ شَيْ‌ءٌ، وَالْخِرْقَةُ وَالْعِمَامَةُ لَابُدَّ مِنْهُمَا، وَلَيْسَتَا مِنَ الْكَفَنِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The deceased would be enshrouded in three (clothes) besides the turban, and the cloth would be tightened around his hips lest something be apparent from it, and the cloth and the turban are both inevitable and they are both from the shroud’.103

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَتَبَ أَبِي فِي وَصِيَّتِهِ أَنْ أُكَفِّنَهُ فِي ثَلَاثَةِ أَثْوَابٍ: أَحَدُهَا رِدَاءٌ لَهُ حِبَرَةٌ كَانَ يُصَلِّي فِيهِ يَوْمَ الْجُمُعَةِ، وَثَوْبٌ آخَرُ، وَقَمِيصٌ، فَقُلْتُ لِأَبِي: لِمَ تَكْتُبُ هذَا؟ فَقَالَ: أَخَافُ أَنْ يَغْلِبَكَ النَّاسُ، وَإِنْ قَالُوا: كَفِّنْهُ فِي أَرْبَعَةٍ أَوْ خَمْسَةٍ، فَلَا تَفْعَلْ، وَعَمِّمْنِي بِعِمَامَةٍ، وَلَيْسَ تُعَدُّ الْعِمَامَةُ مِنَ الْكَفَنِ، إِنَّمَا يُعَدُّ مَا يُلَفُّ بِهِ الْجَسَدُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws wrote in hisasws bequest that Iasws should enshroud himasws in three clothes – one of them being a cloak of hisasws which heasws used to pray Salaat in on the day of Friday, and another cloth, and a shirt. So Iasws said to myasws fatherasws, ‘Why did youasws write this?’ So heasws said: ‘Out of fear that the people might overcome you and if they were to say, ‘Shroud himasws in four, or five (clothes)’, do not do it, and turban measws with a turban, and do not count the turban as being from the shroud. But rather, count what the body is wrapped with’.104

8. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ عُثْمَانَ النَّوَّاءِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي أَغْسِلُ الْمَوْتى، قَالَ: « وَتُحْسِنُ؟ » قُلْتُ: إِنِّي أَغْسِلُ، فَقَالَ: « إِذَا غَسَلْتَ فَارْفُقْ بِهِ، وَلَاتَغْمِزْهُ، وَلَاتَمَسَّ مَسَامِعَهُ بِكَافُورٍ، وَإِذَا عَمَّمْتَهُ فَلَا تُعَمِّمْهُ عِمَّةَ الْأَعْرَابِيِّ ». قُلْتُ: كَيْفَ أَصْنَعُ؟ قَالَ: « خُذْ حَدَّ الْعِمَامَةِ مِنْ وَسَطِهَا، وَانْشُرْهَا عَلى رَأْسِهِ، ثُمَّ رُدَّهَا إِلى خَلْفِهِ، وَاطْرَحْ طَرَفَيْهَا عَلى صَدْرِهِ ».

Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Usman Al Nawa’a who said,

‘I said to Abu Abdullahasws, ‘I tend to wash the dead bodies’. Heasws said: ‘And you are good (at it)?’ I said, ‘I wash’. So heasws said: ‘When you wash, so be gentle with it and neither press it nor touch its ears with camphor; and when you turban him, so do not turban him the turbanning of the Bedouins’. I said, ‘How should I do (it)?’ Heasws said: ‘Take the turban from its middle and display is upon his head, then turn it to its behind, and drop its two ends upon his chest’.105

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْر بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: كَيْفَ أَصْنَعُ بِالْكَفَنِ؟ قَالَ: « تُؤْخَذُ خِرْقَةٌ، فَتُشَدُّ بِهَا عَلى مَقْعَدَتِهِ وَرِجْلَيْهِ » قُلْتُ: فَالْإِزَارُ؟ قَالَ: « إِنَّهَا لَا تُعَدُّ شَيْئاً، إِنَّمَا تُصْنَعُ لِيُضَمَّ مَا هُنَاكَ‌ لِئَلاَّ يَخْرُجَ مِنْهُ شَيْ‌ءٌ، وَمَا يُصْنَعُ مِنَ الْقُطْنِ أَفْضَلُ مِنْهَا، ثُمَّ يُخْرَقُ الْقَمِيصُ إِذَا غُسِّلَ، وَيُنْزَعُ مِنْ رِجْلَيْهِ » قَالَ: « ثُمَّ الْكَفَنُ قَمِيصٌ غَيْرُ مَزْرُورٍ، وَلَامَكْفُوفٍ، وَعِمَامَةٌ يُعَصَّبُ بِهَا رَأْسُهُ، وَيُرَدُّ فَضْلُهَا عَلى رِجْلَيْهِ ».

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

‘I said to Abu Abdullahasws, ‘How should I deal with the shroud?’ Heasws said: ‘Take a cloth and tighten it upon his seat and his legs’. I said, ‘So (what about) the loincloth?’ Heasws said: ‘It does not count as anything. But rather, you should do so to secure what it is over there, lest something might come out from it, and what you do from the cotton (padding) is superior to it. Then the shirt is torn, when you wash, and removed from his legs’. Heasws said: ‘Then the shrouding shirt should be without any buttons and hemming, and a turban is what his head is wrapped with, and its extra ends would be returned upon his legs’.106

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْعِمَامَةِ لِلْمَيِّتِ، فَقَالَ: « حَنِّكْهُ ».

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

(It has been narrated) from Abu Abdullahasws regarding the turban for the deceased. So heasws said: ‘Wrap it (around his head)’.107

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُكَفَّنُ الْمَيِّتُ فِي خَمْسَةِ أَثْوَابٍ: قَمِيصٍ لَايُزَرُّ عَلَيْهِ، وَإِزَارٍ، وَخِرْقَةٍ يُعَصَّبُ بِهَا وَسَطُهُ، وَبُرْدٍ يُلَفُّ فِيهِ، وَعِمَامَةٍ يُعَمَّمُ بِهَا، وَيُلْقى فَضْلُهَا عَلى صَدْرِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘Enshroud the deceased in five clothes – A shirt with no buttons upon it, and a loincloth, and a cloth to wrap around his middle, and a cloak to wrap him in, and a turban to turban him with, and cast its excess upon his chest’.108

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ غَيْرِ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكَافُورُ هُوَ الْحَنُوطُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘The camphor, it is the embalming (material)’.109

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام لِي فِي كَفْنِ أَبِي عُبَيْدَةَ الْحَذَّاءِ: « إِنَّمَا الْحَنُوطُ الْكَافُورُ، وَلكِنِ اذْهَبْ، فَاصْنَعْ كَمَا يَصْنَعُ النَّاسُ ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja’far Bin Bashir, from Dawood Bin Sirham who said,

‘Abu Abdullahasws said to me regarding the shroud of Abu Ubeyda Al-Haza’a: ‘But rather, the embalming (material) is the camphor, but go and do just as the people are doing’.110

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: مَاتَ أَبُو عُبَيْدَةَ الْحَذَّاءُ وَأَنَا بِالْمَدِينَةِ، فَأَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللهِ عليه‌السلام بِدِينَارٍ، وَقَالَ: « اشْتَرِ بِهذَا حَنُوطاً، وَاعْلَمْ أَنَّ الْحَنُوطَ هُوَ الْكَافُورُ، وَلكِنِ اصْنَعْ كَمَا يَصْنَعُ النَّاسُ ». قَالَ: فَلَمَّا مَضَيْتُ أَتْبَعَنِي بِدِينَارٍ، وَقَالَ: « اشْتَرِ بِهذَا كَافُوراً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Dawood Bin Sirham who said,

‘Abu Ubeyda Al-Haza’a died and I was in Al-Medina, so Abu Abdullahasws sent a Dinar to me and said: ‘Buy embalming (material), and know that the embalming (material), it is the camphor, but do as what the people are doing’.

He (the narrator) said, ‘So when I went, heasws followed me with a Dinar and said: ‘Buy camphor with this’.111

15. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحَنُوطِ لِلْمَيِّتِ؟ فَقَالَ: « اجْعَلْهُ فِي مَسَاجِدِهِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about the embalming for the deceased. Heasws said: ‘Make it to be in his praying places (forehead, two palms, two knees, two toes)’.112

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم نَهى أَنْ يُوضَعَ عَلَى النَّعْشِ الْحَنُوطُ ».

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

(It has been narrated) from Abu Abdullahasws that the Prophetsaww forbade from places the embalming material (camphor) upon the coffin’.113

20- بَابُ تَكْفِينِ الْمَرْأَةِ‌

Chapter 20 – Enshrouding the woman

1. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: فِي كَمْ تُكَفَّنُ الْمَرْأَةُ؟ قَالَ: « تُكَفَّنُ فِي خَمْسَةِ أَثْوَابٍ أَحَدُهَا الْخِمَارُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah, said,

‘Abu Abdullahasws was asked regarding enshrouding the woman. Heasws said: ‘She would be shrouded in five clothes, one of them being the scarf’.114

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ، قَالَ: سَأَلْتُهُ: كَيْفَ تُكَفَّنُ الْمَرْأَةُ؟ فَقَالَ: « كَمَا يُكَفَّنُ الرَّجُلُ، غَيْرَ أَنَّا نَشُدُّ عَلى ثَدْيَيْهَا خِرْقَةً تَضُمُّ الثَّدْيَ إِلَى الصَّدْرِ، وَتُشَدُّ عَلى ظَهْرِهَا، وَيُصْنَعُ لَهَا الْقُطْنُ أَكْثَرَ مِمَّا يُصْنَعُ لِلرِّجَالِ، وَيُحْشَى الْقُبُلُ وَالدُّبُرُ بِالْقُطْنِ وَالْحَنُوطِ، ثُمَّ تُشَدُّ عَلَيْهَا الْخِرْقَةُ شَدّاً شَدِيداً ».

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

‘I asked himasws about how the woman would be enshrouded. So heasws said: ‘Just as the man would be enshrouded, apart from that a cloth would be tightened upon her breasts to press the breasts upon the chest and it would be tightened upon her back, and the cotton (padding) would be done for her more than what would be done for the man, and stuffing the front and the back with the cotton and the embalming (camphor), then the cloth would be tightened upon her with an intense tightening’.115

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ، عَنِ القَاسِمِ بْنِ بُرَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يُكَفَّنُ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ، وَالْمَرْأَةُ إِذَا كَانَتْ عَظِيمَةً فِي خَمْسَةٍ: دِرْعٍ، وَمِنْطَقٍ، وَخِمَارٍ، وَلِفَافَتَيْنِ ».

Al Husayn Bin Muhammad, from Adullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Qasim Bin Yazeed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said ‘The man would be enshrouded in three clothes, and the woman, when she was large, in five – a shirt and a loincloth and a veil and two wrappings’.116

Notes

1 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 1

2 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 2

3 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 3

4 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 4

5 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 5

6 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 6

7 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 7

8 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 8

9 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 9

10 Al-Kafi – V 3 – The Book Of Funerals CH 1 H 10

11 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 1

12 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 2

13 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 3

14 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 4

15 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 5

16 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 6

17 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 7

18 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 8

19 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 9

20 Al-Kafi – V 3 – The Book Of Funerals CH 2 H 10

21 Al-Kafi – V 3 – The Book Of Funerals CH 3 H 1

22 Al-Kafi – V 3 – The Book Of Funerals CH 3 H 2

23 Al-Kafi – V 3 – The Book Of Funerals CH 3 H 3

24 Al-Kafi – V 3 – The Book Of Funerals CH 3 H 4

25 Al-Kafi – V 3 – The Book Of Funerals CH 3 H 5

26 Al-Kafi – V 3 – The Book Of Funerals CH 3 H 6

27 Al-Kafi – V 3 – The Book Of Funerals CH 4 H 1

28 Al-Kafi – V 3 – The Book Of Funerals CH 5 H 1

29 Al-Kafi – V 3 – The Book Of Funerals CH 5 H 2

30 Al-Kafi – V 3 – The Book Of Funerals CH 5 H 3

31 Al-Kafi – V 3 – The Book Of Funerals CH 6 H 1

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33 Al-Kafi – V 3 – The Book Of Funerals CH 6 H 3

34 Al-Kafi – V 3 – The Book Of Funerals CH 6 H 5

35 Al-Kafi – V 3 – The Book Of Funerals CH 6 H 5

36 Al-Kafi – V 3 – The Book Of Funerals CH 6 H 6

37 Al-Kafi – V 3 – The Book Of Funerals CH 7 H 1

38 Al-Kafi – V 3 – The Book Of Funerals CH 7 H 2

39 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 1

40 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 2

41 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 3

42 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 4

43 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 5

44 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 6

45 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 7

46 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 8

47 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 9

48 Al-Kafi – V 3 – The Book Of Funerals CH 8 H 10

49 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 1

50 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 2

51 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 3

52 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 4

53 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 5

54 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 6

55 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 7

56 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 8

57 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 9

58 Al-Kafi – V 3 – The Book Of Funerals CH 9 H 10

59 Al-Kafi – V 3 – The Book Of Funerals CH 10 H 1

60 Al-Kafi – V 3 – The Book Of Funerals CH 10 H 2

61 Al-Kafi – V 3 – The Book Of Funerals CH 10 H 3

62 Al-Kafi – V 3 – The Book Of Funerals CH 10 H 4

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64 Al-Kafi – V 3 – The Book Of Funerals CH 11 H 1

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66 Al-Kafi – V 3 – The Book Of Funerals CH 11 H 3

67 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 1

68 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 2

69 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 1

70 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 2

71 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 3

72 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 4

73 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 5

74 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 6

75 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 7

76 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 8

77 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 9

78 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 10

79 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 11

80 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 12

81 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 13

82 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 14

83 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 15

84 Al-Kafi – V 3 – The Book Of Funerals CH 12 H 16

85 Al-Kafi – V 3 – The Book Of Funerals CH 13 H 1

86 Al-Kafi – V 3 – The Book Of Funerals CH 13 H 2

87 Al-Kafi – V 3 – The Book Of Funerals CH 13 H 3

88 Al-Kafi – V 3 – The Book Of Funerals CH 14 H 1

89 Al-Kafi – V 3 – The Book Of Funerals CH 14 H 2

90 Al-Kafi – V 3 – The Book Of Funerals CH 15 H 1

91 Al-Kafi – V 3 – The Book Of Funerals CH 16 H 1

92 Al-Kafi – V 3 – The Book Of Funerals CH 17 H 1

93 Al-Kafi – V 3 – The Book Of Funerals CH 17 H 2

94 Al-Kafi – V 3 – The Book Of Funerals CH 17 H 3

95 Al-Kafi – V 3 – The Book Of Funerals CH 17 H 4

96 Al-Kafi – V 3 – The Book Of Funerals CH 17 H 5

97 Al-Kafi – V 3 – The Book Of Funerals CH 17 H 6

98 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 1

99 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 2

100 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 3

101 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 4

102 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 5

103 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 6

104 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 7

105 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 8

106 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 9

107 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 10

108 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 11

109 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 12

110 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 13

111 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 14

112 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 15

113 Al-Kafi – V 3 – The Book Of Funerals CH 18 H 16

114 Al-Kafi – V 3 – The Book Of Funerals CH 19 H 1

115 Al-Kafi – V 3 – The Book Of Funerals CH 19 H 2

116 Al-Kafi – V 3 – The Book Of Funerals CH 19 H 3

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS (2)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

21- بَابُ كَرَاهِيَةِ تَجْمِيرِ الْكَفَنِ وَتَسْخِينِ الْمَاءِ‌

Chapter 21 – Abhorrence of burning the incense for the shroud and warming the water

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُجَمَّرُ الْكَفَنُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Do not burn incense for the shroud’.1

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُسَخَّنُ الْمَاءُ لِلْمَيِّتِ، وَلَايُعَجَّلُ لَهُ النَّارُ، وَلَا يُحَنَّطُ بِمِسْكٍ ».

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from a number of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Neither warm up the water for the deceased nor make the fire for him, nor embalm him with musk’.2

3. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنِ ابْنِ جُمْهُورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ؛ قَالَ: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمنِ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَاتُجَمِّرُوا الْأَكْفَانَ، وَلَاتَمْسَحُوا مَوْتَاكُمْ بِالطِّيبِ إِلاَّ بِالْكَافُورِ؛ فَإِنَّ الْمَيِّتَ‌ بِمَنْزِلَةِ الْمُحْرِمِ ».

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Abdullah Bin Abdul Rahman, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Neither smoke the shrouds with incense burning, nor touch your dead ones with the perfume except with the camphor, for the deceased is at the status of the one in Ihraam (pilgrim)’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم نَهى أَنْ تُتْبَعَ جَنَازَةٌ بِمِجْمَرَةٍ ».

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

(It has been narrated) from Abu Abdullahasws that the Prophetsaww forbade to follow the funeral pyre with burning incense’.4

22- بَابُ مَا يُسْتَحَبُّ مِنَ الثِّيَابِ لِلْكَفَنِ وَمَا يُكْرَهُ‌

Chapter 22 – What is recommended from the clothes for the shroud and what is disliked

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَجِيدُوا أَكْفَانَ مَوْتَاكُمْ؛ فَإِنَّهَا زِينَتُهُمْ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Get the best shrouds for your dead ones, for these are their adornments’.5

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَيْسَ مِنْ لِبَاسِكُمْ شَيْ‌ءٌ أَحْسَنَ مِنَ‌ الْبَيَاضِ، فَأَلْبِسُوهُ مَوْتَاكُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘There is nothing better from your apparels than the white, therefore clothe your dead ones (in white)’.6

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ وَغَيْرِهِ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: لَيْسَ مِنْ لِبَاسِكُمْ شَيْ‌ءٌ أَحْسَنَ مِنَ الْبَيَاضِ، فَأَلْبِسُوهُ، وَكَفِّنُوا فِيهِ مَوْتَاكُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Amro Bin Usman, and someone else, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The Prophetsaww said: ‘There is nothing better from your apparels than the white, therefore wear it, and enshroud your dead ones in it’.7

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: يُسْتَحَبُّ أَنْ يَكُونَ فِي كَفَنِهِ ثَوْبٌ كَانَ يُصَلِّي فِيهِ نَظِيفٌ؛ فَإِنَّ ذلِكَ يُسْتَحَبُّ أَنْ يُكَفَّنَ فِيمَا كَانَ يُصَلِّي فِيهِ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from one of his companions who said,

‘It is recommended that there happens to be in his shroud a (piece of cloth) which he used to pray Salaat in, clean, for that is recommended that you enshroud him in what he used to pray Salaat in’.8

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ ابْنِ فَضَّالٍ، عَنْ مَرْوَانَ، عَنْ عَبْدِ الْمَلِكِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ رَجُلٍ اشْتَرى مِنْ كِسْوَةِ الْكَعْبَةِ شَيْئاً، فَقَضى بِبَعْضِهِ حَاجَتَهُ، وَبَقِيَ بَعْضُهُ فِي يَدِهِ، هَلْ يَصْلُحُ بَيْعُهُ؟ قَالَ: « يَبِيعُ مَا أَرَادَ، وَيَهَبُ مَا لَمْ يُرِدْ، وَيَسْتَنْفِعُ بِهِ، وَيَطْلُبُ بَرَكَتَهُ ». قُلْتُ: أَيُكَفَّنُ بِهِ الْمَيِّتُ؟ قَالَ: « لَا ».

Abu Ali Al Ashary, from one of our companions, from Ibn Fazzal, from Marwan, from Abdul Malik who said,

‘I asked Abu Al-Hassanasws about a man who bought something (a piece) from the covering of the Kabah. So he fulfilled his need with part of it and there remained part of it in his hand. Is it correct for him that he sells it?’ Heasws said: ‘He can sell what he wants and gift what he does not want and benefit (someone else) by it and seek its Blessings’. I said, ‘Can he enshroud the deceased with it?’ Heasws said: ‘No’.9

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِبْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ‌ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَنَوَّقُوا فِي الْأَكْفَانِ؛ فَإِنَّكُمْ تُبْعَثُونَ بِهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said: ‘Be choosy regarding the shrouds for you would be Resurrected in it’.10

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكَتَّانُ كَانَ لِبَنِي إِسْرَائِيلَ يُكَفَّنُونَ بِهِ، وَالْقُطْنُ لِامَّةِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said: ‘The flax (linen) was for the Children of Israel, they were enshrouding with it, and the cotton is for the community of Muhammadsaww’.11

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنِّي كَفَّنْتُ أَبِي فِي ثَوْبَيْنِ شَطَوِيَّيْنِ كَانَ يُحْرِمُ‌ فِيهِمَا، وَفِي قَمِيصٍ مِنْ قُمُصِهِ، وَعِمَامَةٍ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام، وَفِي بُرْدٍ اشْتَرَيْتُهُ بِأَرْبَعِينَ دِينَاراً، لَوْ كَانَ الْيَوْمَ لَسَاوى أَرْبَعَمِائَةِ دِينَارٍ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Amro Bin Saeed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Al-Hassanasws the 1st, said, ‘I heard himasws saying: ‘Myasws fatherasws was enshrouded in two clothes, Shatwayn (a type of Egyptian fabric) which heasws used to wear Ihraam with, and in a shirt from hisasws shirts, and a turban which was for Aliasws Bin Al-Husaynasws, and in a cloak which had been bought for forty Dinars. If it was today, it would equate to four hundred Dinars’.12

9. سَهْلُ بْنُ زِيَادٍ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَمَّنْ رَوَاهُ، عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام: « أَنَّ الْحَسَنَ بْنَ عَلِيٍّ عليهما‌السلام كَفَّنَ أُسَامَةَ بْنَ زَيْدٍ بِبُرْدٍ أَحْمَرَ حِبَرَةٍ، وَأَنَّ عَلِيّاً عليه‌السلام كَفَّنَ سَهْلَ بْنَ حُنَيْفٍ بِبُرْدٍ أَحْمَرَ حِبَرَةٍ ».

Sahl Bin Ziyad, from Ayoub Bin Nuh, from the one who reported it, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja’farasws that Al-Hassanasws Bin Aliasws enshrouded Asama Bin Zayd with a red cloak of Hibra (a type of fabric), and that Aliasws enshrouded Sahl Bin Huneyf with a red cloak of Hibra’.13

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْكَفَنُ يَكُونُ بُرْداً، فَإِنْ لَمْ يَكُنْ بُرْداً، فَاجْعَلْهُ كُلَّهُ قُطْناً، فَإِنْ لَمْ تَجِدْ عِمَامَةَ قُطْنٍ، فَاجْعَلِ الْعِمَامَةَ سَابِرِيّاً ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws having said: ‘The shroud should happen to be Burda (a fabric), so if it cannot happen to be Burda, so make all of it to be cotton. If you cannot find a cotton turban, so make the turban to be of Sabiriyya (a fabric)’.14

11. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْوَشَّاءِ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُكَفَّنُ الْمَيِّتُ فِي السَّوَادِ ».

Ali Bin Muhammad, from one of his companions, from Al Washha, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not enshroud the deceased in black’.15

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ رَاشِدٍ، قَالَ: سَأَلْتُهُ عَنْ ثِيَابٍ تُعْمَلُ بِالْبَصْرَةِ عَلى عَمَلِ الْعَصْبِ الْيَمَانِيِّ مِنْ قَزٍّ وَقُطْنٍ: هَلْ يَصْلُحُ أَنْ يُكَفَّنَ فِيهَا الْمَوْتى؟ قَالَ: « إِذَا كَانَ الْقُطْنُ أَكْثَرَ مِنَ الْقَزِّ، فَلَا بَأْسَ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Husayn Bin Rashid who said,

‘I asked himasws about the clothes made in Al-Basra upon Yemenite workmanship from silk and cotton. Is it correct for the deceased to be enshrouded in it?’ Heasws said: ‘When it was more cotton that the silk, so there is no problem’.16

23- بَابُ حَدِّ الْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ وَالْكَافُورِ‌

Chapter 23 – A limit of the water to wash the deceased with, and (for) the camphor

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ‌ فُضَيْلٍ سُكَّرَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، هَلْ لِلْمَاءِ حَدٌّ مَحْدُودٌ؟ قَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ لِعَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِ: إِذَا أَنَا مِتُّ، فَاسْتَقِ لِي سِتَّ قِرَبٍ مِنْ مَاءِ بِئْرِ غَرْسٍ، فَغَسِّلْنِي، وَكَفِّنِّي، وَحَنِّطْنِي، فَإِذَا فَرَغْتَ مِنْ غُسْلِي وَكَفْنِي وَتَحْنِيطِي، فَخُذْ بِمَجَامِعِ كَفَنِي، وَأَجْلِسْنِي، ثُمَّ سَلْنِي عَمَّا شِئْتَ، فَوَاللهِ، لَا تَسْأَلُنِي عَنْ شَيْ‌ءٍ إِلاَّ أَجَبْتُكَ فِيهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Fuzayl Sukkara who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! Is there a restriction limit for the water?’ Heasws said: ‘Rasool-Allahsaww said to Aliasws: ‘When Isaww pass away, so draw for mesaww, six buckets of water from the well of Ghars, and wash mesaww, and enshroud mesaww, and embalm mesaww. So when youasws are free from washing mesaww, and enshrouding mesaww, and embalming mesaww, then take the entirety of mysaww shroud and sit mesaww upright and ask mesaww about whatever youasws so desire to, for, by Allahazwj, youasws will not ask mesaww anything except that Isaww will answer youasws with regards to it’.17

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِعَلِيٍّ عليه‌السلام: يَا عَلِيُّ، إِذَا أَنَا مِتُّ، فَاغْسِلْنِي بِسَبْعِ قِرَبٍ مِنْ بِئْرِ غَرْسٍ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said to Aliasws: ‘O Aliasws! When Isaww pass away, so wash mesaww with seven buckets from the well of Ghars’.18

3. مُحَمَّدُ بْنُ يَحْيى، قَالَ: كَتَبَ مُحَمَّدُ بْنُ الْحَسَنِ إِلى أَبِي مُحَمَّدٍ عليه‌السلام فِي الْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ: كَمْ حَدُّهُ؟ فَوَقَّعَ عليه‌السلام: « حَدُّ غُسْلِ الْمَيِّتِ: يُغْسَلُ حَتّى يَطْهُرَ إِنْ شَاءَ اللهُ ». قَالَ: وَكَتَبَ إِلَيْهِ: هَلْ يَجُوزُ أَنْ يُغَسَّلَ الْمَيِّتُ وَمَاؤُهُ الَّذِي يُصَبُّ عَلَيْهِ يَدْخُلُ إِلى بِئْرِ كَنِيفٍ، أَوِ الرَّجُلُ يَتَوَضَّأُ وُضُوءَ الصَّلَاةِ أَنْ يُصَبَّ مَاءُ وُضُوئِهِ فِي كَنِيفٍ؟ فَوَقَّعَ عليه‌السلام: « يَكُونُ ذلِكَ فِي بَلَالِيعَ ».

Muhammad Bin Yahya who said,

‘Muhammad Bin Al-Hassan wrote to Abu Muhammadasws regarding the water by which the deceased is to be washed, how much is it’s limit?’ So heasws signed: ‘A limit of washing the deceased is until he is clean, Allahazwj Willing’.

He (the narrator) said, ‘And he wrote to himasws, ‘Is it allowed to wash the deceased and the water which is poured upon him enters into a bathroom cesspool (underground reservoir), or the man performs an ablution for the Salaat and the water of his ablution pours into a cesspool’. So heasws signed: ‘That would happen (end up) to be in a cesspool anyway’.19

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: « السُّنَّةُ فِي الْحَنُوطِ ثَلَاثَةَ عَشَرَ دِرْهَماً وَثُلُثٌ أَكْثَرُهُ ». وَقَالَ: « إِنَّ جَبْرَئِيلَ عليه‌السلام نَزَلَ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِحَنُوطٍ، وَكَانَ وَزْنُهُ أَرْبَعِينَ دِرْهَماً، فَقَسَمَهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ثَلَاثَةَ أَجْزَاءٍ: جُزْءٌ لَهُ، وَجُزْءٌ لِعَلِيٍّ، وَجُزْءٌ لِفَاطِمَةَ عليهم‌السلام ».

Ali Bin Ibrahim, from his father, raising it, said,

‘The Sunnah regarding the embalming is thirteen Dirhams and a third (in weight) at most’. And heasws said: ‘Jibraeelas descended unto Rasool-Allahsaww with embalming (camphor), and its weight was of forty Dirhams. So Rasool-Allahsaww divided it into three parts – a part for himselfsaww, and a part for Aliasws, and a part for (Syeda) Fatimaasws’.20

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَقَلُّ مَا يُجْزِئُ مِنَ الْكَافُورِ لِلْمَيِّتِ مِثْقَالٌ ». وَفِي رِوَايَةِ الْكَاهِلِيِّ وَحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْقَصْدُ مِنْ ذلِكَ أَرْبَعَةُ مَثَاقِيلَ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The least of what is allowed from the camphor for the deceased is one Misqaal (approx 4.7 gms.)’.

And in a report of Al-Kahily, and Husayn Bin Al-Mukhtar, from Abu Abdullahasws having said: ‘The moderate from that is four Misqaals’.21

24- بَابُ الْجَرِيدَةِ

Chapter 24 – The Twig

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَسَنِ بْنِ زِيَادٍ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُوضَعُ لِلْمَيِّتِ جَرِيدَتَانِ: وَاحِدَةٌ فِي الْيَمِينِ، وَالْأُخْرى فِي الْأَيْسَرِ ». قَالَ: قَالَ: « الْجَرِيدَةُ تَنْفَعُ الْمُؤْمِنَ وَالْكَافِرَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ibn Muskan, from Al Hassan Bin Ziyad Al Sayqal,

(It has been narrated) from Abu Abdullahasws having said: ‘Two twigs would be placed for the deceased – one on the right and the other on the left’.

He (the narrator) said, ‘Heasws said:’ The twig would benefit the Believer and (as well as) the infidel’.22

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ يَحْيَى بْنِ عُبَادَةَ الْمَكِّيِّ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَسْأَلُهُ عَنِ التَّخْضِيرِ، فَقَالَ: « إِنَّ رَجُلاً مِنَ الْأَنْصَارِ هَلَكَ، فَأُوذِنَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِمَوْتِهِ، فَقَالَ لِمَنْ يَلِيهِ مِنْ قَرَابَتِهِ: خَضِّرُوا صَاحِبَكُمْ، فَمَا أَقَلَّ الْمُخَضَّرِينَ ؟! ». قَالَ: وَمَا التَّخْضِيرُ؟ قَالَ: « جَرِيدَةٌ خَضْرَاءُ تُوضَعُ مِنْ أَصْلِ الْيَدَيْنِ إِلَى التَّرْقُوَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Hanan Bin Sadeyr, from Yahya Bin Ubada Al Makky who said,

‘I heard Sufyan Al-Sowry asking himasws about the greenery, so heasws said: ‘A man from the Helpers died and Rasool-Allahsaww advised in his death and hesaww said to the one who was the closest from his relatives: ‘(Make) greenery (to be with) your companions, and what is the least are two green plants’. He said, ‘And what is the greenery?’ Hesaww said: ‘A green twig placed at the root of the hands up to the clavicle’ (collarbone).23

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ رَجُلٍ، عَنْ يَحْيَى بْنِ عُبَادَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تُؤْخَذُ جَرِيدَةٌ رَطْبَةٌ قَدْرَ ذِرَاعٍ، فَتُوضَعُ ـ وَأَشَارَ بِيَدِهِ ـ مِنْ عِنْدِ تَرْقُوَتِهِ إِلى يَدِهِ، تُلَفُّ مَعَ ثِيَابِهِ ». قَالَ: وَقَالَ الرَّجُلُ: لَقِيتُ أَبَا عَبْدِ اللهِ عليه‌السلام بَعْدُ، فَسَأَلْتُهُ عَنْهُ، فَقَالَ: « نَعَمْ، قَدْ حَدَّثْتُ بِهِ يَحْيَى بْنَ عُبَادَةَ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Yahya Bin Ubada,

(It has been narrated) from Abu Abdullahasws having said: ‘You should take a wet twig of the measurement of a cubit and you should place it’, and heasws gestured by hisasws from hisasws clavicle up to hisasws hand’, ‘wrapped with his cloth (shroud)’.

He (the narrator) said, ‘And the man who met Abu Abdullahasws said afterwards, ‘I asked himasws about it, so heasws said: ‘Yes, Iasws had narrated with it to Yahya Bin Ubada (the narrator of this Hadeeth)’.24

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَرَأَيْتَ الْمَيِّتَ إِذَا مَاتَ لِمَ تُجْعَلُ مَعَهُ الْجَرِيدَةُ؟ قَالَ: « يَتَجَافى عَنْهُ الْعَذَابُ وَالْحِسَابُ مَا دَامَ الْعُودُ رَطْباً » قَالَ: « وَالْعَذَابُ كُلُّهُ فِي يَوْمٍ وَاحِدٍ فِي سَاعَةٍ وَاحِدَةٍ قَدْرَ مَا يُدْخَلُ الْقَبْرَ وَيَرْجِعُ الْقَوْمُ، وَإِنَّمَا جُعِلَتِ السَّعَفَتَانِ لِذلِكَ، فَلَا يُصِيبُهُ عَذَابٌ وَلَاحِسَابٌ بَعْدَ جُفُوفِهِمَا إِنْ شَاءَ اللهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘What is yourasws view of the deceased when he died and the twig was not made to be with him?’ Heasws said: ‘The Punishment and the Reckoning would be staved off from him as long as the branch is wet’.

Heasws said: ‘And the Punishment, all of it, is in one day and one hour, a measurement of what it takes to enter the grave and the people returning, and rather, the two foliage’s have been made to be for that, thus there would neither be a Punishment nor a Reckoning after these two dry up, Allahazwj Willing’.25

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: قَالَ: « إِنَّ الْجَرِيدَةَ قَدْرُ شِبْرٍ، تُوضَعُ وَاحِدَةٌ مِنْ عِنْدِ التَّرْقُوَةِ إِلى مَا بَلَغَتْ مِمَّا يَلِي الْجِلْدَ، وَالْأُخْرى فِي الْأَيْسَرِ مِنْ عِنْدِ التَّرْقُوَةِ إِلى مَا بَلَغَتْ مِنْ فَوْقِ الْقَمِيصِ ».

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

‘Heasws said: ‘The twigs are to be of the measurement of a palm’s width – one would be placed by the clavicle to what reaches from what follows the skin, and the other one on the right by the clavicle up to what reaches from the top of the shirt’.26

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تُوضَعُ لِلْمَيِّتِ جَرِيدَتَانِ: وَاحِدَةٌ فِي الْأَيْمَنِ، وَالْأُخْرى فِي الْأَيْسَرِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Sama’at, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘Two twigs would be placed for the deceased – one of the right and the other one on the left’.27

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ حَرِيزٍ وَفُضَيْلٍ وَعَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: قِيلَ لِأَبِي عَبْدِ اللهِ عليه‌السلام: لِأَيِّ شَيْ‌ءٍ تُوضَعُ مَعَ الْمَيِّتِ الْجَرِيدَةُ؟ قَالَ: « إِنَّهُ يَتَجَافى عَنْهُ الْعَذَابُ مَا دَامَتْ رَطْبَةً ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Hareyz, and Fuzayl, and Abdul Rahman Bin Abu Abdullah who said,

‘It was said to Abu Abdullahasws, ‘For which thing is the twig placed with the deceased?’ Heasws said: ‘It would stave off the Punishment from him as long as it is wet’. 28

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ، قَالَ: قِيلَ لَهُ: جُعِلْتُ فِدَاكَ، رُبَّمَا حَضَرَنِي مَنْ أَخَافُهُ، فَلَا يُمْكِنُ وَضْعُ الْجَرِيدَةِ عَلى مَا‌ رَوَيْتَنَا ؟ قَالَ: « أَدْخِلْهَا حَيْثُ مَا أَمْكَنَ ».

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

‘It was said to himasws, ‘May I be sacrificed for youasws! Sometimes there is danger for me from the one whom I fear, so it is not possible to place the twig upon what youasws have narrated to us’. Heasws said: ‘Enter it (in the grave) wherever it is possible’.29

9. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْجَرِيدَةِ تُوضَعُ فِي الْقَبْرِ؟ قَالَ: « لَا بَأْسَ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the twig placed in the grave. Heasws said: ‘No problem’.30

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا، قَالُوا: قُلْنَا لَهُ: جُعِلْنَا فِدَاكَ، إِنْ لَمْ نَقْدِرْ عَلَى الْجَرِيدَةِ؟ فَقَالَ: « عُودَ السِّدْرِ ». قِيلَ: فَإِنْ لَمْ نَقْدِرْ عَلَى السِّدْرِ؟ فَقَالَ: « عُودَ الْخِلَافِ ».

A number of our companions, from Sahl Bin Ziyad, from someone else from our companions who said,

‘We said to himasws, ‘May we be sacrificed for youasws! (Supposing) we are not able upon the (palm) twigs?’ So heasws said: ‘A lotus twig’. It was said, ‘Supposing we are not able upon the lotus?’ So heasws said: ‘A different twig’.31

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ بِلَالٍ: أَنَّهُ كَتَبَ إِلَيْهِ يَسْأَلُهُ عَنِ الْجَرِيدَةِ: إِذَا لَمْ نَجِدْ نَجْعَلُ بَدَلَهَا غَيْرَهَا فِي مَوْضِعٍ لَا يُمْكِنُ النَّخْلُ؟ فَكَتَبَ: « يَجُوزُ إِذَا أُعْوِزَتِ الْجَرِيدَةُ، وَالْجَرِيدَةُ أَفْضَلُ، وَبِهِ جَاءَتِ الرِّوَايَةُ ». وَرَوى عَلِيُّ بْنُ إِبْرَاهِيمَ فِي رِوَايَةٍ أُخْرى، قَالَ: « يُجْعَلُ بَدَلَهَا عُودُ الرُّمَّانِ ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Muhammad Bin Muhammad,

(It has been narrated) from Ali Bin Bilal who wrote to himasws asking himasws about the twig, ‘When it cannot be found, can we make something else to be in its place, if the palm tree is not possible to get to?’ So heasws wrote: ‘When the twig (of the palm tree) is scarce; and the twig (of the palm tree) is superior, and with it has the report come’.32

And Ali Bin Ibrahim reported in another report,

‘Heasws said: ‘You should make the pomegranate stick to be in its place’.33

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، قَالَ: سَأَلْتُهُ عَنِ الْجَرِيدَةِ: تُوضَعُ مِنْ دُونِ الثِّيَابِ، أَوْ مِنْ فَوْقِهَا؟ قَالَ: « فَوْقَ الْقَمِيصِ وَدُونَ الْخَاصِرَةِ ». فَسَأَلْتُهُ مِنْ أَيِّ جَانِبٍ؟ فَقَالَ: « مِنَ الْجَانِبِ الْأَيْمَنِ ».

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

‘I asked himasws about the twig to be placed below the cloth (shroud), or from above it?’ Heasws said: ‘Above the shirt and below the loins’. So I asked himasws, ‘From which side?’ So heasws said: ‘On the right side’.34

25- بَابُ الْمَيِّتِ يَمُوتُ وَهُوَ جُنُبٌ أَوْ حَائِضٌ أَوْ نُفَسَاءُ‌

Chapter 25 – The dying one is dying and he is with sexual impurity, or a menstruating woman, or a woman with post-childbirth bleeding

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لَهُ: مَاتَ مَيِّتٌ وَهُوَ جُنُبٌ كَيْفَ يُغَسَّلُ؟ وَمَا يُجْزِئُهُ مِنَ الْمَاءِ؟ فَقَالَ: « يُغَسَّلُ غُسْلاً وَاحِداً، يُجْزِئُ ذلِكَ عَنْهُ لِجَنَابَتِهِ وَلِغُسْلِ الْمَيِّتِ؛ لِأَنَّهُمَا حُرْمَتَانِ اجْتَمَعَتَا فِي حُرْمَةٍ وَاحِدَةٍ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to himasws, ‘A dying one died and he was with sexual impurity. How should he be washed and what would suffice him from the water?’ So heasws said: ‘He would be washed with one washing, that would suffice him from it for his sexual impurity and for the washing of the deceased, because these two (washings) are two sacred ones, being together in one sanctity’.35

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ: إِذَا مَاتَتْ فِي نِفَاسِهَا كَيْفَ تُغَسَّلُ؟ قَالَ: « مِثْلَ غُسْلِ الطَّاهِرَةِ، وَكَذلِكَ الْحَائِضُ، وَكَذلِكَ الْجُنُبُ إِنَّمَا يُغَسَّلُ غُسْلاً وَاحِداً فَقَطْ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman when she dies in her post-childbirth bleeding, how would she be washed. Heasws said: ‘Similar to the washing for the cleanliness (menstruation free), and similar to that is the menstruating woman, and similar to that is the one with sexual impurity. But rather, she would be washed with one washing only’.36

3. سَهْلُ بْنُ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ: فِي الْمَرْأَةِ إِذَا مَاتَتْ نُفَسَاءَ وَكَثُرَ دَمُهَا، أُدْخِلَتْ إِلَى السُّرَّةِ فِي الْأَدَمِ، أَوْ مِثْلِ الْأَدَمِ نَظِيفٍ، ثُمَّ تُكَفَّنُ بَعْدَ ذلِكَ.

Sahl Bin Ziyad, from Ibn Mahboub, and Ahmad Bin Muhammad,

‘Regarding the woman, when she dies with post-childbirth bleeding, and there is a lot of blood, she would be entered into the bag up to the navel, or like a clean bag, then she would be enshrouded after that’.37

26- بَابُ الْمَرْأَةِ تَمُوتُ وَفِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ‌

Chapter 26 – The woman dies and in her belly is a moving child

1. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، قَالَ: سَأَلْتُ الْعَبْدَ الصَّالِحَ عليه‌السلام عَنِ الْمَرْأَةِ تَمُوتُ وَوَلَدُهَا فِي بَطْنِهَا؟ قَالَ: « يُشَقُّ بَطْنُهَا، وَيُخْرَجُ وَلَدُهَا ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Muhammad Bin Abu Hama, from Ali Bin Yaqteen who said,

‘I asked Al-Abd Al-Salihasws (7th Imamasws) about the woman dying and her child is in her belly. Heasws said: ‘Her belly would be split and her child would be extracted’.38

2. سَهْلُ بْنُ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَمُوتُ وَيَتَحَرَّكُ الْوَلَدُ فِي بَطْنِهَا: أَيُشَقُّ بَطْنُهَا، وَيُسْتَخْرَجُ وَلَدُهَا؟ قَالَ: « نَعَمْ ». وَفِي رِوَايَةِ ابْنِ أَبِي عُمَيْرٍ زَادَ فِيهِ: « يُخْرَجُ الْوَلَدُ، وَيُخَاطُ بَطْنُهَا ».

Sahl Bin Ziyad, from Ismail Bin Mihran, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman dying and the child is moving in her belly, should her belly be split open and her child extracted?’ Heasws said: ‘Yes’.

And in a report of Abu Umeyr there is an increase in it, ‘The child would be extracted and her belly would be stitched up’.39

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِذَا مَاتَتِ الْمَرْأَةُ وَفِي بَطْنِهَا‌ وَلَدٌ يَتَحَرَّكُ، يُشَقُّ بَطْنُهَا، وَيُخْرَجُ الْوَلَدُ ». وَقَالَ فِي الْمَرْأَةِ يَمُوتُ فِي بَطْنِهَا الْوَلَدُ، فَيُتَخَوَّفُ عَلَيْهَا، قَالَ: « لَا بَأْسَ أَنْ يُدْخِلَ الرَّجُلُ يَدَهُ، فَيُقَطِّعَهُ وَيُخْرِجَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘When the woman dies and in her belly is a moving child, split open her belly and extract the child’.

And heasws said regarding the woman dying and the child is in her belly, so there is fear upon her, said: ‘There is no problem if the man inserts his hand, so he cuts it and extracts it’.40

27- بَابُ كَرَاهِيَةِ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظُفُرٌ أَوْ شَعْرٌ

Chapter 27 – Abhorrence of cutting the nails and the hair from the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُمَسُّ مِنَ الْمَيِّتِ شَعْرٌ وَلَاظُفُرٌ، وَإِنْ سَقَطَ مِنْهُ شَيْ‌ءٌ، فَاجْعَلْهُ فِي كَفَنِهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Do not touch from the deceased, neither hair nor a nail, and if something falls off from him, so make it to be in his shroud’.41

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَرِهَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام أَنْ تُحْلَقَ عَانَةُ الْمَيِّتِ إِذَا‌ غُسِّلَ، أَوْ يُقَلَّمَ لَهُ ظُفُرٌ، أَوْ يُجَزَّ لَهُ شَعْرٌ ».

From him, from his father, from Abdullah Bin Al Mugheira, from Giyas,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws disliked shaving the pubic hair of the deceased when washing, or clipping a nail of his, or shearing his hair’.42

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُرِهَ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظُفُرٌ، أَوْ يُقَصَّ لَهُ شَعْرٌ، أَوْ تُحْلَقَ لَهُ عَانَةٌ، أَوْ يُغْمَضَ لَهُ مَفْصِلٌ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibrahim Bin Mahziyar, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘It is disliked to shorten the nails of the deceased, or shorten his hair, or shave off his pubic hair, or close down a joint of his’.43

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَيِّتِ يَكُونُ عَلَيْهِ الشَّعْرُ، فَيُحْلَقُ عَنْهُ، أَوْ يُقَلَّمُ؟ قَالَ: « لَا يُمَسُّ مِنْهُ شَيْ‌ءٌ، اغْسِلْهُ وَادْفِنْهُ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about the decease who happens to have the hair upon him, so can it be shaved off from it or clipped?’ Heasws said: ‘Do not touch anything from him. Wash him and bury him’.44

28- بَابُ مَا يَخْرُجُ مِنَ الْمَيِّتِ بَعْدَ أَنْ يُغَسَّلَ

Chapter 28 – What comes out from the deceased after having been washed

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا خَرَجَ مِنْ مَنْخِرِ الْمَيِّتِ الدَّمُ، أَوِ الشَّيْ‌ءُ بَعْدَ الْغُسْلِ، وَأَصَابَ الْعِمَامَةَ أَوِ الْكَفَنَ، قَرِّضْهُ بِالْمِقْرَاضِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullahasws having said: ‘When the blood comes out from a nostril of the deceased, or something (else) after the washing and hits the turban or the shroud, cut if off with the cutter’.45

2. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: « إِذَا غُسِّلَ الْمَيِّتُ، ثُمَّ أَحْدَثَ بَعْدَ الْغُسْلِ، فَإِنَّهُ يُغْسَلُ الْحَدَثُ، وَلَايُعَادُ الْغُسْلُ ».

From him, from one of his companions, raising it, said:

‘When the deceased is washed, then excretes after the washing, so the excretion should be washed off, and the (whole) washing would not be repeated’.46

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا خَرَجَ مِنَ الْمَيِّتِ شَيْ‌ءٌ بَعْدَ مَا يُكَفَّنُ، فَأَصَابَ الْكَفَنَ، قُرِضَ مِنْهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When something comes out from the deceased after having been shrouded, and it hits the shroud, it should be cut off from it’.47

29- بَابُ الرَّجُلِ يُغَسِّلُ الْمَرْأَةَ وَالْمَرْأَةِ تُغَسِّلُ الرَّجُلَ‌

Chapter 29 – The man washes the woman, and the woman washes the man

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ‌ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَمُوتُ وَلَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلاَّ النِّسَاءُ؟ فَقَالَ: « تُغَسِّلُهُ امْرَأَتُهُ، أَوْ ذَاتُ قَرَابَةٍ إِنْ كَانَتْ لَهُ، وَتَصُبُّ النِّسَاءُ عَلَيْهِ الْمَاءَ صَبّاً؛ وَفِي الْمَرْأَةِ إِذَا مَاتَتْ، يُدْخِلُ زَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا، فَيُغَسِّلُهَا ».

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

(It has been narrated) from Abu Abdullahasws having been asked about the man who is dying and there is no one in his presence to wash him except for the women. So heasws said: ‘His wife should wash him, or a near relative if there was one for him, and the women would pour water over him with a pouring, and regarding the woman, when she dies, her husband would insert his hand under her shirt, so he would wash her’.48

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ: أَيَصْلُحُ لَهُ أَنْ يَنْظُرَ إِلى امْرَأَتِهِ حِينَ تَمُوتُ، أَوْ يُغَسِّلَهَا إِنْ لَمْ يَكُنْ عِنْدَهَا مَنْ يُغَسِّلُهَا؟ وَعَنِ الْمَرْأَةِ هَلْ تَنْظُرُ إِلى مِثْلِ ذلِكَ مِنْ زَوْجِهَا حِينَ يَمُوتُ؟ فَقَالَ: « لَا بَأْسَ بِذلِكَ، إِنَّمَا يَفْعَلُ ذلِكَ أَهْلُ الْمَرْأَةِ كَرَاهَةَ أَنْ يَنْظُرَ زَوْجُهَا إِلى شَيْ‌ءٍ يَكْرَهُونَهُ مِنْهَا ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the man, ‘Is it correct for him that he looks at his wife when she dies, or he washes her if there does not happen to be in her presence the one who can wash her; and about the woman, can she look to similar to that from her husband when he dies?’ So heasws said: ‘There is no problem with that. But rather, his doing that, the family of the woman may dislike her husband looking at something which they are disliking for her’.49

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: يُغَسِّلُ امْرَأَتَهُ؟ قَالَ: « نَعَمْ، مِنْ وَرَاءِ الثَّوْبِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim who said,

‘I asked himasws about the man washing his wife. Heasws said: ‘Yes, from behind the cloth’.50

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَمُوتُ وَلَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلاَّ النِّسَاءُ: هَلْ تُغَسِّلُهُ النِّسَاءُ؟ فَقَالَ: « تُغَسِّلُهُ امْرَأَتُهُ وَذَاتُ مَحْرَمِهِ، وَتَصُبُّ عَلَيْهِ النِّسَاءُ الْمَاءَ صَبّاً مِنْ فَوْقِ الثِّيَابِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about the man who is dying and there is no one in his presence who can wash him except for the women. Can the women wash him?’ So heasws said: ‘His wife should wash him, or the one with sanctity (one he cannot be married to), and the (other) women would pour water with a pouring from above the clothes’.51

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: سَمِعْتُ صَاحِباً لَنَا يَسْأَلُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رِجَالٍ لَيْسَ فِيهِمْ ذُو‌ مَحْرَمٍ: هَلْ يُغَسِّلُونَهَا وَعَلَيْهَا ثِيَابُهَا؟ قَالَ: « إِذاً يُدْخَلَ ذلِكَ عَلَيْهِمْ، وَلكِنْ يَغْسِلُونَ كَفَّيْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu’man, from Dawood Bin Farqad who said,

‘I heard a companion of ours asking Abu Abdullahasws about the woman who is dying with men, there not being among them one with sanctity (the one she cannot be married to). Can they wash her and upon her are her clothes?’ Heasws said: ‘When that (situation) comes upon them, but they should be washing her palms’.52

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ؟ فَقَالَ: « يُدْخِلُ زَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا إِلَى الْمَرَافِقِ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Usman, from Sama’at who said,

‘I asked about the woman when she dies. So heasws said: ‘Her husband would insert his hand under her shirt up to the elbows’.53

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَمُوتُ فِي السَّفَرِ، أَوْ فِي الْأَرْضِ لَيْسَ مَعَهُ فِيهَا إِلاَّ النِّسَاءُ، قَالَ: « يُدْفَنُ، وَلَايُغَسَّلُ ». وَقَالَ فِي الْمَرْأَةِ تَكُونُ مَعَ الرِّجَالِ: « بِتِلْكَ الْمَنْزِلَةِ إِلاَّ أَنْ يَكُونَ مَعَهَا زَوْجُهَا، فَإِنْ كَانَ مَعَهَا زَوْجُهَا، فَلْيُغَسِّلْهَا مِنْ فَوْقِ الدِّرْعِ، وَيَسْكُبُ عَلَيْهَا الْمَاءَ سَكْباً، وَلْتُغَسِّلْهُ امْرَأَتُهُ إِذَا مَاتَ، وَالْمَرْأَةُ لَيْسَتْ مِثْلَ الرَّجُلِ، الْمَرْأَةُ أَسْوَأُ مَنْظَراً حِينَ تَمُوتُ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullahasws regarding the man who dies during the journey, or in a land, (where) there being no one with him except for the women. Heasws said: ‘He should be buried and not washed’.

And heasws said regarding the woman who happens to be with the men to be at that very status, except that if there happens to be her husband with her. So if her husband was with her, so let him wash her from above the shirt, and the water to be poured with a pouring; and let his wife wash him when he dies, and the women are not like the men. The woman is an evil sight when she is dying’.54

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَخْرُجُ فِي السَّفَرِ وَمَعَهُ امْرَأَتُهُ: يُغَسِّلُهَا؟ قَالَ: « نَعَمْ، وَأُمَّهُ وَأُخْتَهُ وَنَحْوَ هذَا، يُلْقي عَلى عَوْرَتِهَا خِرْقَةً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Mansour Bin Hazim who said,

‘I asked Abu Abdullahasws about the man going out in a journey and with him is his wife, can he wash her (if she were to die)?’ Heasws said: ‘Yes, and (he can wash) his mother, and his sister and such as this, casting a cloth upon her private part’.55

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: سَمِعْتُ صَاحِباً لَنَا يَسْأَلُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رِجَالٍ لَيْسَ مَعَهُمْ ذُو مَحْرَمٍ: هَلْ يُغَسِّلُونَهَا وَعَلَيْهَا ثِيَابُهَا؟ فَقَالَ: « إِذاً يُدْخَلَ عَلَيْهِمْ، وَلكِنْ يَغْسِلُونَ كَفَّيْهَا ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad who said,

‘I heard a companion of ours asking Abu Abdullahasws about the woman dying with men and there is none with them with sanctity (the one she cannot be married to). Can they wash her and upon her are her clothes?’ So heasws said: ‘When it comes up upon them, but they would be washing her palms’.56

10. سَهْلٌ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمَرْأَةِ إِذَا مَاتَتْ وَلَيْسَ مَعَهَا امْرَأَةٌ تُغَسِّلُهَا، قَالَ: « يُدْخِلُ زَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا، فَيُغَسِّلُهَا إِلَى الْمَرَافِقِ ».

Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullahasws regarding the woman when she dies and there is no woman with her to wash her. Heasws said: ‘Her husband would insert his hand under her shirt, up to the elbows, and he would wash her’.57

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ‌ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: يُغَسِّلُ امْرَأَتَهُ؟ قَالَ: « نَعَمْ، إِنَّمَا يَمْنَعُهَا أَهْلُهَا تَعَصُّباً ».

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

‘I asked himasws about the man, ‘Can his wife washing him?’ Heasws said: ‘Yes. But rather her family would prevent him out of prejudice’.58

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ الْمُسْلِمِ يَمُوتُ فِي السَّفَرِ وَلَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ، وَمَعَهُ رِجَالٌ نَصَارى، وَمَعَهُ عَمَّتُهُ وَخَالَتُهُ مُسْلِمَتَانِ: كَيْفَ يُصْنَعُ فِي‌ غُسْلِهِ؟ قَالَ: « تُغَسِّلُهُ عَمَّتُهُ وَخَالَتُهُ فِي قَمِيصِهِ، وَلَاتَقْرَبُهُ النَّصَارى ». وَعَنِ الْمَرْأَةِ تَمُوتُ فِي السَّفَرِ وَلَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ، وَمَعَهَا نِسَاءٌ نَصَارى، وَعَمُّهَا وَخَالُهَا مُسْلِمَانِ ؟ قَالَ: « يُغَسِّلَانِهَا، وَلَاتَقْرَبُهَا النَّصْرَانِيَّةُ كَمَا كَانَتِ الْمُسْلِمَةُ تُغَسِّلُهَا غَيْرَ أَنَّهُ يَكُونُ عَلَيْهَا دِرْعٌ، فَيُصَبُّ الْمَاءُ مِنْ فَوْقِ الدِّرْعِ ». قُلْتُ: فَإِنْ مَاتَ رَجُلٌ مُسْلِمٌ وَلَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ، وَلَا امْرَأَةٌ مُسْلِمَةٌ مِنْ ذِي قَرَابَتِهِ، وَمَعَهُ رِجَالٌ نَصَارى، وَنِسَاءٌ مُسْلِمَاتٌ لَيْسَ بَيْنَهُ وَبَيْنَهُنَّ قَرَابَةٌ؟ قَالَ: « يَغْتَسِلُ النَّصْرَانِيُّ، ثُمَّ يُغَسِّلُهُ، فَقَدِ اضْطُرَّ ». وَعَنِ الْمَرْأَةِ الْمُسْلِمَةِ تَمُوتُ وَلَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ، وَلَارَجُلٌ مُسْلِمٌ مِنْ ذَوِي قَرَابَتِهَا، وَمَعَهَا نَصْرَانِيَّةٌ، وَرِجَالٌ مُسْلِمُونَ لَيْسَ بَيْنَهَا وَبَيْنَهُمْ قَرَابَةٌ؟ قَالَ: « تَغْتَسِلُ النَّصْرَانِيَّةُ، ثُمَّ تُغَسِّلُهَا ». وَعَنِ النَّصْرَانِيِّ يَكُونُ فِي السَّفَرِ وَهُوَ مَعَ الْمُسْلِمِينَ، فَيَمُوتُ؟ قَالَ: « لَا يُغَسِّلُهُ مُسْلِمٌ وَلَاكَرَامَةَ، وَلَايَدْفِنُهُ، وَلَايَقُومُ عَلى قَبْرِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws having been asked about the Muslim man dying during a journey and there is no Muslim man with him, and with him are Christian men, and with him is his paternal aunt and his maternal aunt, both Muslim. How would his washing be dealt with?’ Heasws said: ‘His paternal aunt and his maternal aunt should wash him in his shirt, and the Christians should not go near him’.

And about the woman who is dying during the journey and there is no Muslim man with her, and with her are Christian women, and her paternal uncle and her maternal uncle, both Muslims. Heasws said: ‘They can both wash her, and the Christian women would not go near her, just as the Muslim women would wash her apart from that there would happen to be a shield upon her, so the water would be poured from above the shield’.

I said, ‘Supposing a Muslim man dies and there is neither a Muslim man with him nor a Muslim woman from his relatives, and with him are Christian men and Christian women, there not being any relationship between him and them’. Heasws said: ‘The Christian men would wash (themselves), then they would wash him, for there is (a state of) desperation’.

And about the Muslim woman dying and there is neither a Muslim woman with her nor a Muslim man from her relatives, and with her are Christian woman and Muslim men, there not being any relationship between her and them. Heasws said: ‘The Christian women would wash (themselves), then they would wash her’.

And about the Christian man who happens to be in the journey and he is with the Muslims, and he dies. Heasws said: ‘The Muslim should not wash him nor is there a prestige, nor should he bury him, nor stand upon his grave’.59

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَالِمٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَنْ غَسَّلَ فَاطِمَةَ عليها‌السلام؟ قَالَ: « ذَاكَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام » كَأَنَّمَا اسْتَفْظَعْتُ، ذلِكَ مِنْ قَوْلِهِ، فَقَالَ لِي: « كَأَنَّكَ ضِقْتَ مِمَّا أَخْبَرْتُكَ؟ » فَقُلْتُ: قَدْ كَانَ ذلِكَ جُعِلْتُ فِدَاكَ، فَقَالَ: « لَا تَضِيقَنَّ؛ فَإِنَّهَا صِدِّيقَةٌ لَمْ يَكُنْ يُغَسِّلُهَا إِلاَّ صِدِّيقٌ، أَمَا عَلِمْتَ أَنَّ مَرْيَمَ عليها‌السلام لَمْ يُغَسِّلْهَا إِلاَّ عِيسى عليه‌السلام؟ ». قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَا تَقُولُ فِي الْمَرْأَةِ تَكُونُ فِي السَّفَرِ مَعَ الرِّجَالِ لَيْسَ لَهَا مَعَهُمْ ذُو مَحْرَمٍ، وَلَامَعَهُمُ امْرَأَةٌ، فَتَمُوتُ الْمَرْأَةُ مَا يُصْنَعُ بِهَا؟ قَالَ: « يُغْسَلُ مِنْهَا مَا أَوْجَبَ اللهُ عَلَيْهِ التَّيَمُّمَ، وَلَاتُمَسُّ، وَلَايُكْشَفُ شَيْ‌ءٌ مِنْ مَحَاسِنِهَا الَّتِي أَمَرَ اللهُ ـ عَزَّ وَجَلَّ ـ بِسَتْرِهَا ». قُلْتُ: كَيْفَ يُصْنَعُ بِهَا؟ قَالَ: « يُغْسَلُ بَطْنُ كَفَّيْهَا وَوَجْهُهَا، وَيُغْسَلُ ظَهْرُ كَفَّيْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

‘I said to Abu Abdullahasws, ‘Who washed Syeda Fatimaasws?’ Heasws said: ‘Amir Al-Momineenasws’. It was as if I was astonished from hisasws words, so heasws said to me: ‘It is as if you are constricted from what Iasws informed you’. So I said, ‘It was that, may I be sacrificed for youasws’. So heasws said to me: ‘Do not be constricted, for sheasws is a truthful. None could have washed herasws except for a truthful. Do you not know that Maryamas, none washed heras except for Isaas?’

I said, ‘May I be sacrificed for youasws! So what are youasws saying regarding the woman who happens to be in the journey with the men, there not being anyone with sanctity for her with them, nor is there a woman with them, and the woman dies. What should be done with her?’ Heasws said: ‘He would wash from her what Allahazwj Obligated the Tayammum upon, and she would neither be touched nor anything being uncovered from her beauty which Allahazwj Mighty and Majestic Commanded with its concealment’. I said, ‘How would he deal with it?’ Heasws said: ‘He would wash the inside of her palms, and her face, and he would wash the back of her palms’.60

30- بَابُ حَدِّ الصَّبِيِّ الَّذِي يَجُوزُ لِلنِّسَاءِ أَنْ يُغَسِّلْنَهُ‌

Chapter 30 – A limit of the male child which is allowed for the women that they can wash him

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي النُّمَيْرِ مَوْلَى الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: حَدِّثْنِي عَنِ الصَّبِيِّ إِلى كَمْ تُغَسِّلُهُ النِّسَاءُ؟ فَقَالَ: « إِلى ثَلَاثِ سِنِينَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaqoub, from Ibn Al Numeyr, a slave of Al Haris Bin Al Mugheira who said,

‘I said to Abu Abdullahasws, ‘Narrate to me about the male child, up to how much (age) can the women wash him?’ So heasws said: ‘Up to three years’.61

31- بَابُ غُسْلِ مَنْ غَسَّلَ الْمَيِّتَ وَمَنْ مَسَّهُ وَهُوَ حَارٌّ وَمَنْ مَسَّهُ وَهُوَ بَارِدٌ‌

Chapter 31 – Washing of the one who washes the deceased, and the one who touches him while he is hot, and the one who touches him while he is cold

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ غَسَّلَ مَيِّتاً، فَلْيَغْتَسِلْ ». قُلْتُ: فَإِنْ مَسَّهُ مَا دَامَ حَارّاً؟ قَالَ: « فَلَا غُسْلَ عَلَيْهِ، وَإِذَا بَرَدَ ثُمَّ مَسَّهُ، فَلْيَغْتَسِلْ ». قُلْتُ: فَمَنْ أَدْخَلَهُ الْقَبْرَ؟ قَالَ: « لَا غُسْلَ عَلَيْهِ، إِنَّمَا يَمَسُّ الثِّيَابَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one who washes a deceased, so let him wash (himself)’. I said, ‘Supposing he touches him as long as he is hot?’ Heasws said: ‘So there is no washing upon him, and when he is cold, then he touches him, so let him wash (himself)’. I said, ‘So (what about) the one who enters the grave?’ Heasws said: ‘There is no washing upon him. But rather, he touches the clothes’.62

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: قُلْتُ: الرَّجُلُ يُغْمِضُ عَيْنَ الْمَيِّتِ، عَلَيْهِ غُسْلٌ؟ قَالَ: « إِذَا مَسَّهُ بِحَرَارَتِهِ، فَلَا، وَلكِنْ إِذَا مَسَّهُ بَعْدَ مَا يَبْرُدُ، فَلْيَغْتَسِلْ ». قُلْتُ: فَالَّذِي يُغَسِّلُهُ يَغْتَسِلُ؟ قَالَ: « نَعَمْ ». قُلْتُ: فَيُغَسِّلُهُ، ثُمَّ يُكَفِّنُهُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: « يُغَسِّلُهُ، ثُمَّ يَغْسِلُ يَدَهُ مِنَ الْعَاتِقِ، ثُمَّ يُلْبِسُهُ أَكْفَانَهُ، ثُمَّ يَغْتَسِلُ ». قُلْتُ: فَمَنْ حَمَلَهُ، عَلَيْهِ غُسْلٌ؟ قَالَ: « لَا ». قُلْتُ: فَمَنْ أَدْخَلَهُ الْقَبْرَ، عَلَيْهِ وُضُوءٌ؟ قَالَ: « لَا، إِلاَّ أَنَّهُ يَتَوَضَّأُ مِنْ تُرَابِ الْقَبْرِ إِنْ شَاءَ ».

Abu Ali Al Ashary, from Muhammad in Abdul Jabbar, from Safwan Bin Yahya, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws, said, ‘I said, ‘The man closes the eyes of the deceased, upon him is a washing?’ Heasws said: ‘If he touches him being with his heat, so no, but if he touches him after him having gone cold, so let him wash’.

I said, ‘So the one who washes him, would wash (himself)?’ Heasws said: ‘Yes’. I said, ‘So he would wash, then enshroud him, before he washes (himself)?’ Heasws said: ‘He would wash (the deceased), then wash his own hand from the dirt, then put the shroud upon him, then he would wash (himself)’. I said, ‘So the one carries him, is there a washing upon him?’ Heasws said: ‘No’. I said, ‘So the one who goes into the grave, upon him is an ablution?’ Heasws said: ‘No, except if he performs ablution from the dust of the grave (Tayammum) if he so desires to’.63

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَغْتَسِلُ الَّذِي غَسَّلَ الْمَيِّتَ، وَإِنْ قَبَّلَ الْمَيِّتَ إِنْسَانٌ بَعْدَ مَوْتِهِ وَهُوَ حَارٌّ، فَلَيْسَ عَلَيْهِ غُسْلٌ، وَلكِنْ إِذَا مَسَّهُ وَقَبَّلَهُ وَقَدْ بَرَدَ، فَعَلَيْهِ‌ الْغُسْلُ، وَلَابَأْسَ أَنْ يَمَسَّهُ بَعْدَ الْغُسْلِ وَيُقَبِّلَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘He would wash, the one who washes the deceased, and if the person kisses the deceased and he is hot, so there is no washing upon him, but when he touches him and kisses him, and he has gone cold, so upon him is the washing, and there is no problem if he touches him (deceased) after the washing, and kisses him’.64

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَمَسُّ الْمِيْتَةَ: أَيَنْبَغِي لَهُ أَنْ يَغْتَسِلَ مِنْهَا؟ قَالَ: « لَا، إِنَّمَا ذلِكَ مِنَ الْإِنْسَانِ وَحْدَهُ ». قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ ثَوْبُهُ جَسَدَ الْمَيِّتِ؟ فَقَالَ: « يَغْسِلُ مَا أَصَابَ الثَّوْبَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who touches the deceased, is it befitting for him that he washes due to it?’ Heasws said: ‘No. But rather, that is from the humans only (not dead animals etc.)’.

He (the narrator) said, ‘And I asked himasws about the man whose clothes touch the body of the deceased. So heasws said: ‘He would wash what (part of) the clothes had been touched’.65

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ يَحْيى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَنْهى عَنِ الْغُسْلِ إِذَا دَخَلَ الْقَبْرَ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa’alba, from Ma’amar Bin Yahya who said,

‘I heard Abu Abdullahasws forbid from the washing, when entering the grave’.66

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَبَّلَ عُثْمَانَ بْنَ مَظْعُونٍ بَعْدَ مَوْتِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullahasws having said that Rasool-Allahsaww kissed Usman Bin Maz’oun after his death’.67

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَقَعُ طَرَفُ ثَوْبِهِ عَلى جَسَدِ الْمَيِّتِ، قَالَ: « إِنْ كَانَ غُسِّلَ الْمَيِّتُ، فَلَا تَغْسِلْ مَا أَصَابَ ثَوْبَكَ مِنْهُ، وَإِنْ كَانَ لَمْ يُغَسَّلْ، فَاغْسِلْ مَا أَصَابَ ثَوْبَكَ مِنْهُ ».

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

(It has been narrated) from Abu Abdullahasws regarding the man whose side of his clothes fall upon a body of the deceased. Heasws said: ‘If the deceased had been washed, so he does not have to wash whatever of your clothes had touched from it, but if he had not been washed, so wash whatever of your clothes had hit from it’.68

8. سَهْلُ بْنُ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَيَغْتَسِلُ مَنْ غَسَّلَ الْمَيِّتَ؟ قَالَ: « نَعَمْ ». قُلْتُ: مَنْ أَدْخَلَهُ الْقَبْرَ؟ قَالَ: « لَا، إِنَّمَا يَمَسُّ الثِّيَابَ ».

Sahl Bin Ziyad, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Should he wash, the one who washed the deceased?’ Heasws said: ‘Yes’. I said, ‘The one who enters into his grave?’ Heasws said: ‘No, but rather, he would touch the clothes (of the deceased)’.69

32- بَابُ الْعِلَّةِ فِي غُسْلِ الْمَيِّتِ غُسْلَ الْجَنَابَةِ‌

Chapter 32 – The reason regarding washing the deceased and washing from the sexual impurity

1. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « دَخَلَ عَبْدُ اللهِ بْنُ قَيْسٍ الْمَاصِرُ عَلى أَبِي جَعْفَرٍ عليه‌السلام، فَقَالَ: أَخْبِرْنِي عَنِ الْمَيِّتِ: لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ؟ فَقَالَ لَهُ أَبُو جَعْفَرٍ عليه‌السلام: لَا أُخْبِرُكَ، فَخَرَجَ مِنْ عِنْدِهِ، فَلَقِيَ بَعْضَ الشِّيعَةِ، فَقَالَ لَهُ: الْعَجَبُ لَكُمْ يَا مَعْشَرَ الشِّيعَةِ، تَوَلَّيْتُمْ هذَا الرَّجُلَ، وَأَطَعْتُمُوهُ، وَلَوْ دَعَاكُمْ إِلى عِبَادَتِهِ، لَأَجَبْتُمُوهُ، وَقَدْ سَأَلْتُهُ عَنْ مَسْأَلَةٍ، فَمَا كَانَ عِنْدَهُ فِيهَا شَيْ‌ءٌ. فَلَمَّا كَانَ مِنْ قَابِلٍ، دَخَلَ عَلَيْهِ أَيْضاً، فَسَأَلَهُ عَنْهَا، فَقَالَ: لَا أُخْبِرُكَ بِهَا، فَقَالَ عَبْدُ اللهِ بْنُ قَيْسٍ لِرَجُلٍ مِنْ أَصْحَابِهِ: انْطَلِقْ إِلَى الشِّيعَةِ، فَاصْحَبْهُمْ، وَأَظْهِرْ عِنْدَهُمْ‌ مُوَالَاتَكَ إِيَّاهُمْ وَلَعْنَتِي وَالتَّبَرِّيَ مِنِّي، فَإِذَا كَانَ وَقْتُ الْحَجِّ، فَأْتِنِي حَتّى أَدْفَعَ إِلَيْكَ مَا تَحُجُّ بِهِ، وَسَلْهُمْ أَنْ يُدْخِلُوكَ عَلى مُحَمَّدِ بْنِ عَلِيٍّ، فَإِذَا صِرْتَ إِلَيْهِ، فَاسْأَلْهُ عَنِ الْمَيِّتِ: لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ؟ فَانْطَلَقَ الرَّجُلُ إِلَى الشِّيعَةِ، فَكَانَ مَعَهُمْ إِلى وَقْتِ الْمَوْسِمِ، فَنَظَرَ إِلى دِينِ الْقَوْمِ، فَقَبِلَهُ بِقَبُولِهِ، وَكَتَمَ ابْنَ قَيْسٍ أَمْرَهُ مَخَافَةَ أَنْ يُحْرَمَ الْحَجَّ، فَلَمَّا كَانَ وَقْتُ الْحَجِّ أَتَاهُ، فَأَعْطَاهُ حَجَّةً، وَخَرَجَ. فَلَمَّا صَارَ بِالْمَدِينَةِ، قَالَ لَهُ أَصْحَابُهُ: تَخَلَّفْ فِي الْمَنْزِلِ حَتّى نَذْكُرَكَ لَهُ، وَنَسْأَلَهُ لِيَأْذَنَ لَكَ، فَلَمَّا صَارُوا إِلى أَبِي جَعْفَرٍ عليه‌السلام، قَالَ لَهُمْ: أَيْنَ صَاحِبُكُمْ؟ مَا أَنْصَفْتُمُوهُ، قَالُوا لَمْ نَعْلَمْ مَا يُوَافِقُكَ مِنْ ذلِكَ، فَأَمَرَ بَعْضَ مَنْ حَضَرَ أَنْ يَأْتِيَهُ بِهِ فَلَمَّا دَخَلَ عَلى أَبِي جَعْفَرٍ عليه‌السلام، قَالَ لَهُ: مَرْحَباً، كَيْفَ رَأَيْتَ مَا أَنْتَ فِيهِ الْيَوْمَ مِمَّا كُنْتَ فِيهِ قَبْلُ؟ فَقَالَ: يَا ابْنَ رَسُولِ اللهِ، لَمْ أَكُنْ فِي شَيْ‌ءٍ، فَقَالَ: صَدَقْتَ، أَمَا إِنَّ عِبَادَتَكَ يَوْمَئِذٍ كَانَتْ أَخَفَّ عَلَيْكَ مِنْ عِبَادَتِكَ الْيَوْمَ؛ لِأَنَّ الْحَقَّ ثَقِيلٌ، وَالشَّيْطَانَ مُوَكَّلٌ بِشِيعَتِنَا؛ لِأَنَّ سَائِرَ النَّاسِ قَدْ كَفَوْهُ أَنْفُسَهُمْ، إِنِّي سَأُخْبِرُكَ بِمَا قَالَ لَكَ ابْنُ قَيْسٍ الْمَاصِرُ قَبْلَ أَنْ تَسْأَلَنِي عَنْهُ، وَأُصَيِّرُ الْأَمْرَ فِي تَعْرِيفِهِ إِيَّاهُ إِلَيْكَ، إِنْ شِئْتَ أَخْبَرْتَهُ، وَإِنْ شِئْتَ لَمْ تُخْبِرْهُ، إِنَّ اللهَ ـ عَزَّوَجَلَّ ـ خَلَقَ خَلاَّقِينَ، فَإِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقاً، أَمَرَهُمْ‌ فَأَخَذُوا مِنَ التُّرْبَةِ الَّتِي قَالَ فِي كِتَابِهِ: (مِنْها خَلَقْناكُمْ وَفِيها نُعِيدُكُمْ وَمِنْها نُخْرِجُكُمْ تارَةً أُخْرى) فَعَجَنَ النُّطْفَةَ بِتِلْكَ التُّرْبَةِ الَّتِي يَخْلُقُ مِنْهَا بَعْدَ أَنْ أَسْكَنَهَا الرَّحِمَ أَرْبَعِينَ لَيْلَةً، فَإِذَا تَمَّتْ لَهَا أَرْبَعَةُ أَشْهُرٍ، قَالُوا: يَا رَبِّ، نَخْلُقُ مَا ذَا؟ فَيَأْمُرُهُمْ بِمَا يُرِيدُ: مِنْ ذَكَرٍ أَوْ أُنْثى، أَبْيَضَ أَوْ أَسْوَدَ، فَإِذَا خَرَجَتِ الرُّوحُ مِنَ الْبَدَنِ، خَرَجَتْ هذِهِ النُّطْفَةُ بِعَيْنِهَا مِنْهُ، كَائِناً مَا كَانَ، صَغِيراً أَوْ كَبِيراً، ذَكَراً أَوْ أُنْثى، فَلِذلِكَ يُغَسَّلُ الْمَيِّتُ غُسْلَ الْجَنَابَةِ، فَقَالَ الرَّجُلُ: يَا ابْنَ رَسُولِ اللهِ، لَاوَ اللهِ، مَا أُخْبِرُ ابْنَ قَيْسٍ الْمَاصِرَ بِهذَا أَبَداً، فَقَالَ: ذلِكَ إِلَيْكَ ».

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father,

(It has been narrated) from Abu Abdullahasws having said, ‘Abdullah Bin Qays Al-Masir came over to Abu Ja’farasws and he said, ‘Inform me about the deceased, why does he have to be washed with a washing for the sexual impurity?’ So Abu Ja’farasws said to him: ‘Iasws will not inform you’. So he went out from hisasws presence and met one of hisasws Shias and he said, ‘I wonder at you, O group of Shias. You are in the Wilayah of this manasws and obeying himasws, and if heasws were to invite you to worship himasws, you would respond to himasws; and I had asked himasws a question, but there was nothing with himasws with regards to it!’

So when it was in the future, he (again) went over to himasws and asked himasws about it, and heasws said: ‘Iasws will not inform you with it’. So Abdullah Bin Qays said to a man from his companions, ‘Go to the Shias and be their companions, and display your Wilayah with them in their presence and curse me and disavow from me. So when it would be the time for Hajj, come over to me and I shall hand over to you (the expense money) what you would need for it, and ask them that they should let you go to Muhammadasws Bin Aliasws. So when you arrive to himasws, ask himasws about the deceased, why does he have to be washed with a washing for the sexual impurity’.

So the man went to the Shias, and was with them until the time of the season (of Hajj). So he looked at the Religion of the group and accepted it with its acceptance, and concealed the matter from Ibn Qays fearing that he would prevent the Hajj (not pay for it). So when it was the time for the Hajj, he went over to him, and he gave him (the expenses for) Hajj, and he went out. So when he arrived in Al-Medina, his companions said to him, ‘Stay behind in the house until we mention you to himasws, and we ask him for permission for you’.

So when they arrived to Abu Ja’farasws, heasws said to them: ‘Where is your companion? You have not been just to him’. They said, ‘We did not know what yourasws acceptance would be from that’. So heasws ordered one of those present that he should come with him. So when he came over to Abu Ja’farasws, heasws said to him: ‘Welcome! How is your view of what you are in today, from what you were in beforehand?’ So he said, ‘O sonasws of Rasool-Allahsaww! I wasn’t in anything (before)’.

So heasws said: ‘You speak the truth. As for your worship in those days, it was lighter upon you than your worship today, because the truth is heavy, and the Satanla is allocated with ourasws Shias, because the rest of the people hela has sufficed with their selves. Iasws shall be informing you with what Ibn Qays Al-Masir said to you, before you even ask measws about it; and relating the matter in presenting it to him, it is up to you, if you so desire it, inform him, and if you so desire, do not inform him.

Allahazwj the Exalted, Created creators. So whenever Heazwj Intends to create a creature, Heazwj Commands them. So they take from the dust which Allahazwj has Spoken on in Hisazwj Book [20:55] From it We Created you and into it We shall be Sending you back and from it will We Bring you out once again. So the seed is kneaded with that dust which he would be created from after having settled in the womb for forty nights. So when four months are completed for him, they are saying: ‘O Lordazwj! What is that to be?’ So Heazwj is Commanding them with whatever Heazwj so Intends, whether a male or a female, white or black. So when the soul comes out from the body, this exact seed comes out from it, as it was before, from the young or`

old, male or female. Thus, it is due to that, the deceased is washed with a washing for the sexual impurity’.

So the man said, ‘O sonasws of Rasool-Allahsaww! No, by Allahazwj! I will not inform Ibn Qays Al-Masir with this, ever!’. So heasws said: ‘That is up to you’.70

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ: مَا بَالُ الْمَيِّتِ يُمْنِي ؟ قَالَ: « النُّطْفَةُ الَّتِي خُلِقَ مِنْهَا يَرْمِي بِهَا ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked, ‘What is the matter, the deceased tends to discharge semen?’ Heasws said: ‘The seed which he was Created from, is thrown out with’.71

3. بَعْضُ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَسَنِ الْتَّيْمِيِّ، عَنْ هَارُونَ بْنِ حَمْزَةَ، عَن بَعْضِ أَصْحَابِنَا: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عليه‌السلام، قَالَ: قَالَ: « إِنَّ الْمَخْلُوقَ لَايَمُوتُ حَتّى تَخْرُجَ مِنْهُ النُّطْفَةُ الَّتِي خُلِقَ مِنْهَا مِنْ فِيهِ، أَوْ مِنْ غَيْرِهِ ».

One of our companions, from Ali Bin Al Hassan Al Maysami, from Haroun Bin Hamza, from one of our companions,

(It has been narrated) from Aliasws Bin Al-Husaynasws having said: ‘The creature is not dying until the seed comes out from him, that which he was Created from, either from his mouth, or from his eyes’.72

33- بَابُ ثَوَابِ مَنْ غَسَّلَ مُؤْمِناً‌

Chapter 33 – Rewards of the one who washes a Believer

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ‌ عَبْدِ اللهِ بْنِ غَالِبٍ، عَنْ سَعْدٍ الْإِسْكَافِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَيُّمَا مُؤْمِنٍ غَسَّلَ مُؤْمِناً، فَقَالَ ـ إِذَا قَلَّبَهُ ـ: "اللهُمَّ، إِنَّ هذَا بَدَنُ عَبْدِكَ الْمُؤْمِنِ قَدْ أَخْرَجْتَ رُوحَهُ مِنْهُ، وَفَرَّقْتَ بَيْنَهُمَا، فَعَفْوَكَ عَفْوَكَ" إلاَّ غَفَرَ اللهُ لَهُ ذُنُوبَ سَنَةٍ إِلاَّ الْكَبَائِرَ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib, from Sa’ad Al Iskaf,

(It has been narrated) from Abu Ja’farasws having said: ‘Whichever Believer washes a Believer and he says when facing him, ‘O Allahazwj! This is a body of Yourazwj Believing servant. His soul has come out from him, and there is a separation between the two. Yourazwj Forgiveness, Yourazwj Forgiveness (for him)’, Allahazwj would Forgive for him sixty years of sins except for the major sins’.73

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ غَسَّلَ مَيِّتاً، فَأَدّى فِيهِ الْأَمَانَةَ، غَفَرَ اللهُ لَهُ ». قُلْتُ: وَكَيْفَ يُؤَدِّي فِيهِ الْأَمَانَةَ؟ قَالَ: « لَا يُخْبِرُ بِمَا يَرى ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who washes a deceased and fulfills the entrustments with regards to him, Allahazwj would Forgive him’. I said, ‘And would he fulfill the entrustments with regards to him?’ Heasws said: ‘He would not narrate with what he saw’.74

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مُؤْمِنٍ يُغَسِّلُ مُؤْمِناً، وَيَقُولُ ـ وَهُوَ يُغَسِّلُهُ ـ: رَبِّ، عَفْوَكَ عَفْوَكَ إِلاَّ عَفَا اللهُ عَنْهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a Believer who washes a Believer and is saying while washing him, ‘Lordazwj! Your Forgiveness, Yourazwj Forgiveness (for him)’, except that Allahazwj would Forgive him’.75

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ فِيمَا نَاجَى اللهَ بِهِ مُوسى عليه‌السلام رَبَّهُ قَالَ: يَا رَبِّ، مَا لِمَنْ غَسَّلَ الْمَوْتى؟ فَقَالَ: أَغْسِلُهُ مِنْ ذُنُوبِهِ كَمَا وَلَدَتْهُ أُمُّهُ ».

Muhammad Bin Yahya, from Ahmad Bin Mhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws having said: ‘Among what Musaas whispered to Allahazwj with, was: ‘O Lordazwj! What is for the one who washes the dead?’ So Heazwj Said: “Iazwj would Wash him from his sins to just as he was when his mother gave birth to him’.76

34- بَابُ ثَوَابِ مَنْ كَفَّنَ مُؤْمِناً‌

Chapter 34 – Rewards of the one who enshrouds a Believer

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ‌ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ كَفَّنَ مُؤْمِناً، كَانَ كَمَنْ ضَمِنَ كِسْوَتَهُ إِلى يَوْمِ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who enshrouds a Believer would be like the one guarantees his dress up to the Day of Judgement’.77

35- بَابُ ثَوَابِ مَنْ حَفَرَ لِمُؤْمِنٍ قَبْراً‌

Chapter 35 – Rewards of the one who digs a grave for a Believer

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ حَفَرَ لِمَيِّتٍ قَبْراً، كَانَ كَمَنْ بَوَّأَهُ بَيْتاً مُوَافِقاً إِلى يَوْمِ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who digs a grave for a deceased would be like the one provides a compatible house up to the Day of Judgement’.78

36- بَابُ حَدِّ حَفْرِ الْقَبْرِ وَاللَّحْدِ وَالشَّقِّ وَأَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لُحِدَ لَهُ‌

Chapter 36 – Limit of the pit (depth) of the grave, and the sepulchre (Lahad), and the chasm (length)

Note: The section of the heading concerning the Holy Prophetsaww is not translated. [www.alhassanain.org/english]

1. سَهْلُ بْنُ زِيَادٍ، قَالَ: رَوى أَصْحَابُنَا أَنَّ حَدَّ الْقَبْرِ إِلَى التَّرْقُوَةِ؛ وَقَالَ بَعْضُهُمْ: إِلَى الثَّدْيِ؛ وَقَالَ بَعْضُهُمْ: قَامَةِ الرَّجُلِ حَتّى يُمَدَّ الثَّوْبُ عَلى رَأْسِ مَنْ فِي الْقَبْرِ. وَأَمَّا اللَّحْدُ، فَبِقَدْرِ مَا يُمْكِنُ فِيهِ الْجُلُوسُ؛ قَالَ: وَلَمَّا حَضَرَ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام الْوَفَاةُ، أُغْمِيَ عَلَيْهِ، فَبَقِيَ سَاعَةً، ثُمَّ رُفِعَ عَنْهُ الثَّوْبُ، ثُمَّ قَالَ: « الْحَمْدُ لِلّهِ الَّذِي أَوْرَثَنَا الْجَنَّةَ، نَتَبَوَّأُ مِنْهَا حَيْثُ نَشَاءُ، فَنِعْمَ أَجْرُ الْعَامِلِينَ » ثُمَّ قَالَ: « احْفِرُوا لِي، وَابْلُغُوا إِلَى الرَّشْحِ » قَالَ: ثُمَّ مُدَّ الثَّوْبُ عَلَيْهِ، فَمَاتَ عليه‌السلام.

Sahl Bin Ziyad said,

‘Our companions reported that a limit of the grave is up to the clavicle, and some of them said, The standing of the man until the cloth can be extended upon the head of the one who is in the grave, and as for the chasm, so it is of a measurement of what is possible to sit in. So when the death presented itself to Aliasws Bin Al-Husaynasws, unconsciousness came over himasws, then raised the cloth from himasws, then said: ‘The Praise is for Allahazwj Who Made usasws the inheritors of the Paradise, so weasws can dwell in it wherever weasws so desire to. Thus, the best of the Recompense is for the workers’. Then heasws said: ‘Dig (the grave) for measws and deliver its sprinkling (of the water)’. He (the narrator) said, ‘Then heasws pulled the sheet upon himasws, and heasws passed away’.79

2. سَهْلٌ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام حِينَ احْتُضِرَ: إِذَا أَنَا مِتُّ فَاحْفِرُوا لِي، وَشُقُّوا لِي شَقّاً، فَإِنْ قِيلَ لَكُمْ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لُحِدَ لَهُ، فَقَدْ‌ صَدَقُوا ».

Sahl, from one of his companions, frpom Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘Abu Ja’farasws said when heasws was passing away: ‘When Iasws pass away, so dig out for measws and dig for measws a grave. So if they say to you that Rasool-Allahsaww, there was a dug out for himasws, so they would have spoken the truth’.80

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لَحَدَ لَهُ أَبُو طَلْحَةَ الْأَنْصَارِيُّ ».

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

(It has been narrated) from Abu Abdullahasws that Rasool-Allahsaww, the one who dug out the chasm for himsaww was Abu Talha Al-Ansaryy’.81

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم نَهى أَنْ يُعَمَّقَ الْقَبْرُ فَوْقَ ثَلَاثَةِ أَذْرُعٍ ».

Ali, from his father, from Al Nowfaly, from Al Sakny,

(It has been narrated) from Abu Abdullahasws that the Prophetsaww forbade from a depth of the grave to be above three cubits’ (6 feet).82

37- بَابُ أَنَّ الْمَيِّتَ يُؤْذَنُ بِهِ النَّاسُ‌

Chapter 37 – The deceased, the people should be proclaimed with it (his news of death)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ وَعَبْدِ اللهِ بْنِ سِنَانٍ جَمِيعاً: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِأَوْلِيَاءِ الْمَيِّتِ مِنْكُمْ أَنْ يُؤْذِنُوا إِخْوَانَ الْمَيِّتِ‌ بِمَوْتِهِ، فَيَشْهَدُونَ جَنَازَتَهُ، وَيُصَلُّونَ عَلَيْهِ، وَيَسْتَغْفِرُونَ لَهُ، فَيُكْتَبُ لَهُمُ الْأَجْرُ، وَيُكْتَبُ لِلْمَيِّتِ الِاسْتِغْفَارُ، وَيَكْتَسِبُ هُوَ الْأَجْرَ فِيهِمْ وَفِيمَا اكْتَسَبَ لِمَيِّتِهِمْ مِنَ الاسْتِغْفَارِ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Al Hassan Bin Mahboub, from Abu Wallad and Abdullah bin Sinan, altogether,

(It has been narrated) from Abu Abdullahasws having said: ‘It is befitting for the guardians of the deceased among you that they should be proclaiming to the brethren of the deceased of his death, so that they would be witnessed his funeral, and they would be praying Salaat over him, and they would be seeking Forgiveness for him, so the Recompense would be written for them and the Forgiveness would be written for the deceased; and he (the proclaimer of the news of death) would be earning he Recompensed regarding them and regarding what their deceased would be earning from the Forgiveness’.83

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ ذَرِيحٍ الْمُحَارِبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْجِنَازَةِ: يُؤْذَنُ بِهَا النَّاسُ؟ قَالَ: « نَعَمْ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Zareeh Al Muharby,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the funeral, should there be a proclamation of it to the people?’ Heasws said: ‘Yes’.84

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْجِنَازَةَ يُؤْذَنُ بِهَا النَّاسُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The funeral, the people would be proclaimed with it’.85

38- بَابُ الْقَوْلِ عِنْدَ رُؤْيَةِ الْجَنَازَةِ‌

Chapter 38 – The words (to be spoken) during seeing the funeral (coffin)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ أَبَانٍ ـ لَا أَعْلَمُهُ‌ إِلاَّ ذَكَرَهُ ـ عَنْ أَبِي حَمْزَةَ، قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام إِذَا رَأى جَنَازَةً قَدْ أَقْبَلَتْ، قَالَ: « الْحَمْدُ لِلّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُخْتَرَمِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mgheira, from Aban, not knowing except that it was mentioned from Abu Hamza who said,

‘Aliasws Bin Al-Husaynasws, whenever heasws saw the funeral (coffin) to have faced, said: ‘The Praise is for Allahazwj Who did not Make measws to be from the perished masses’.86

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ أَبِي الْحَسَنِ النَّهْدِيِّ رَفَعَهُ، قَالَ: كَانَ أَبُو جَعْفَرٍ عليه‌السلام إِذَا رَأى جَنَازَةً، قَالَ: « الْحَمْدُ لِلّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُخْتَرَمِ ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Abu Al Hassan Al Nahdy, raising it, said,

‘Abu Ja’farasws, whenever heasws saw a funeral, said: ‘The Praise is for Allahazwj Who did not Make me to be from the perished masses’.87

3. حُمَيْدٌ، عَنِ ابْنِ سَمَاعَةَ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ‌ الطَّائِيِّ، عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنِ اسْتَقْبَلَ جَنَازَةً أَوْ رَآهَا، فَقَالَ: "اللهُ أَكْبَرُ، هذَا مَا وَعَدَنَا اللهُ وَرَسُولُهُ، وَصَدَقَ اللهُ وَرَسُولُهُ، اللهُمَّ زِدْنَا إِيمَاناً وَتَسْلِيماً، الْحَمْدُ لِلّهِ الَّذِي تَعَزَّزَ بِالْقُدْرَةِ، وَقَهَرَ الْعِبَادَ بِالْمَوْتِ"، لَمْ يَبْقَ فِي السَّمَاءِ مَلَكٌ إِلاَّ بَكى رَحْمَةً لِصَوْتِهِ ».

Humeyd, from Ibn Sama’at, from Abdullah Bin Jabala, from Muhammad Bin Masoud Al Ta’iy, from Anbasa Bin Mus’ab,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who comes across a funeral or sees it, so he should say,

‘Allahazwj is the Greatest! This is what Allahazwj and Hisazwj Rasoolsaww Promised us, and Allahazwj and Hisazwj Rasoolsaww spoke the truth. O Allahazwj! Increase us in Eman (faith) and submission. The Praise is for Allahazwj Who Honoured us with the Ordainment, and Subdued the servants with the death. There does not remain an Angel in the sky except that he weeps pitifully for his Voice’.88

39- بَابُ السُّنَّةِ فِي حَمْلِ الْجَنَازَةِ‌

Chapter 39 – The Sunnah regarding carrying the coffin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ غَيْرِ وَاحِدٍ، عَنْ يُونُسَ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « السُّنَّةُ فِي حَمْلِ الْجَنَازَةِ أَنْ تَسْتَقْبِلَ جَانِبَ السَّرِيرِ بِشِقِّكَ الْأَيْمَنِ، فَتَلْزَمَ الْأَيْسَرَ بِكَفِّكَ الْأَيْمَنِ، ثُمَّ تَمُرَّ عَلَيْهِ إِلى‌ الْجَانِبِ الْآخَرِ، وَتَدُورَ مِنْ خَلْفِهِ إِلَى الْجَانِبِ الثَّالِثِ مِنَ السَّرِيرِ، ثُمَّ تَمُرَّ عَلَيْهِ إِلَى الْجَانِبِ الرَّابِعِ مِمَّا يَلِي يَسَارَكَ ».

Ali Bin Ibrahim, from his father, from someone else, from Yunus, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musaasws, said, ‘I heard himasws saying: ‘The Sunnah regarding carrying the funeral coffin is that to lift-up the front corner of the coffin on one’s right shoulder. Thereafter, one should move back to lift-up the second corner of the coffin, then move to the other side of the coffin from the back side to lift-up the third corner and lastly move (forward) to lift-up the fourth corner on one’s left shoulder’. (Anticlockwise movement starting from front end giving right shoulder)89

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « السُّنَّةُ أَنْ يُحْمَلَ السَّرِيرُ مِنْ جَوَانِبِهِ الْأَرْبَعِ، وَمَا كَانَ بَعْدَ ذلِكَ مِنْ حَمْلٍ فَهُوَ تَطَوُّعٌ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ali Bin Hadeed, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The Sunnah is that the bed (coffin) is carried from its four sides, and whatever was, from after that, from the carrying, so it is voluntary’.90

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْفَضْلِ بْنِ يُونُسَ، قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عليه‌السلام عَنْ تَرْبِيعِ الْجَنَازَةِ؟ قَالَ: « إِذَا كُنْتَ فِي مَوْضِعِ تَقِيَّةٍ، فَابْدَأْ بِالْيَدِ الْيُمْنى، ثُمَّ بِالرِّجْلِ الْيُمْنى، ثُمَّ‌ ارْجِعْ مِنْ مَكَانِكَ إِلى مَيَامِنِ الْمَيِّتِ، لَاتَمُرَّ خَلْفَ رِجْلِهِ أَلْبَتَّةَ حَتّى تَسْتَقْبِلَ الْجَنَازَةَ، فَتَأْخُذَ يَدَهُ الْيُسْرى، ثُمَّ رِجْلَهُ الْيُسْرى، ثُمَّ ارْجِعْ مِنْ مَكَانِكَ، لَاتَمُرَّ خَلْفَ الْجَنَازَةِ أَلْبَتَّةَ حَتّى تَسْتَقْبِلَهَا، تَفْعَلُ كَمَا فَعَلْتَ أَوَّلاً، فَإِنْ لَمْ تَكُنْ تَتَّقِي فِيهِ، فَإِنَّ تَرْبِيعَ الْجَنَازَةِ الَّذِي جَرَتْ بِهِ السُّنَّةُ أَنْ تَبْدَأَ بِالْيَدِ الْيُمْنى، ثُمَّ بِالرِّجْلِ الْيُمْنى، ثُمَّ بِالرِّجْلِ الْيُسْرى، ثُمَّ بِالْيَدِ الْيُسْرى حَتّى تَدُورَ حَوْلَهَا ».

Ali Bin Ibrahim, from his father, from one of his companions, from Al Fazl Bin Yunus who said,

‘I asked Abu Ibrahimasws (7th Imamasws) about (lifting of the) four corners of the coffin. Heasws said: ‘When you were in a place of dissimulation, so begin with the right hand, then with the right leg, then return from your place to the right hand side of the deceased, not passing behind his leg at all until you face the coffin. So take to his left hand, then his left hand, then return from your place and do not pass behind the coffin at all until you face it, doing just as you did firstly.

So if there does not happen to be dissimulation, then the (procedure) of lifting up all four corners of the coffin, which is of the Sunnah, is to life-up the corner where the right hand (of the dead person) is. Thereafter, one should lift-up the corner where the right leg is, then the left leg and finally lift-up the corner where the left hand is until the circle is complete. (Anticlockwise movement starting from front end giving right shoulder)91

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ أُكَيْلٍ، عَنِ الْعَلَاءِ بْنِ سَيَابَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَبْدَأُ فِي حَمْلِ السَّرِيرِ مِنْ الْجَانِبِ الْأَيْمَنِ، ثُمَّ تَمُرُّ عَلَيْهِ مِنْ خَلْفِهِ إِلَى الْجَانِبِ الْآخَرِ، ثُمَّ تَمُرُّ حَتّى تَرْجِعَ إِلَى الْمُقَدَّمِ، كَذلِكَ‌ دَوَرَانُ الرَّحى عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ali Bin Uqba, from Musa Bin Akeyl, from Al A’ala Bin Sayaba,

(It has been narrated) from Abu Abdullahasws having said: ‘You should begin in carrying the coffin from its right side, then you should pass over it from its behind to its other side. Then you should pass until you return to the front, similar to the circling of the millstone over it (i.e., (anticlockwise movement starting from front end giving right shoulder))’.92

40- بَابُ الْمَشْيِ مَعَ الْجَنَازَةِ‌

Chapter 40 – The walking with the coffin

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمَشْيُ خَلْفَ الْجَنَازَةِ أَفْضَلُ مِنَ الْمَشْيِ بَيْنَ يَدَيْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Uzafir, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The walking behind the coffin is superior than the walking in front of it’.93

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « امْشِ أَمَامَ جَنَازَةِ الْمُسْلِمِ الْعَارِفِ، وَلَاتَمْشِ أَمَامَ‌ جَنَازَةِ الْجَاحِدِ؛ فَإِنَّ أَمَامَ جَنَازَةِ الْمُسْلِمِ مَلَائِكَةً يُسْرِعُونَ بِهِ إِلَى الْجَنَّةِ، وَإِنَّ أَمَامَ جَنَازَةِ الْكَافِرِ مَلَائِكَةً يُسْرِعُونَ بِهِ إِلَى النَّارِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Owrama, from Muhammad Bin Amro, from Husayn Bin Ahmad Al Minqary, from Yunus Bin Zibyan,

(It has been narrated) from Abu Abdullahasws having said: ‘Walk in front of a coffin of the learned Muslim but do not walk in front of a coffin of the rejecter (of Eman), for in front of a coffin of the Muslim would be Angels hastening with him to the Paradise, and in front of the coffin of the unbeliever would be Angels hastening with him to the Fire’.94

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَشَى النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم خَلْفَ جَنَازَةٍ، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، مَا لَكَ تَمْشِي خَلْفَهَا؟ فَقَالَ: إِنَّ الْمَلَائِكَةَ رأَيْتُهُمْ يَمْشُونَ أَمَامَهَا، وَنَحْنُ تَبَعٌ لَهُمْ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Mufazzal bin Salih, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The Prophetsaww walked behind a coffin, so it was said to himsaww’. So hesaww said: ‘The Angels. Isaww see them walking in front of it and we are following them’.95

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ‌ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَشْيِ مَعَ الْجَنَازَةِ؟ فَقَالَ: « بَيْنَ يَدَيْهَا، وَعَنْ يَمِينِهَا، وَعَنْ شِمَالِهَا، وَخَلْفِهَا ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the twoasws (5th or 6th Imamasws), said, ‘I asked himasws about the walking with the coffin, so heasws said: ‘(You can walk) in front of it, and from its right, and from its left, and behind it’.96

5. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « امْشِ بَيْنَ يَدَيِ الْجَنَازَةِ، وَخَلْفَهَا ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Walk in front of the coffin and behind it’.97

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ شَجَرَةَ، عَنْ أَبِي الْوَفَاءِ الْمُرَادِيِّ، عَنْ سَدِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ أَحَبَّ أَنْ يَمْشِيَ مَمْشَى الْكِرَامِ الْكَاتِبِينَ، فَلْيَمْشِ جَنْبَيِ السَّرِيرِ ».

Abu Al Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Ali Bin Shajara, from Abu Al Wafa’a Al Murady, from Sadeyr,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who loves to walk the walk of the Honourable Recorders (Angels), so let him walk by the side of the coffin’.98

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ: كَيْفَ أَصْنَعُ إِذَا خَرَجْتُ مَعَ الْجَنَازَةِ: أَمْشِي أَمَامَهَا، أَوْ خَلْفَهَا، أَوْ عَنْ يَمِينِهَا، أَوْ عَنْ شِمَالِهَا؟ فَقَالَ: « إِنْ كَانَ مُخَالِفاً، فَلَا تَمْشِ أَمَامَهُ؛ فَإِنَّ مَلَائِكَةَ الْعَذَابِ يَسْتَقْبِلُونَهُ بِأَلْوَانِ الْعَذَابِ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked, ‘How shall I act when I go out along with the coffin, walk in front of it, or behind it, or from its right, or from its left?’ So heasws said: ‘If he (the deceased) was an adversary (opponent of Ahl Al-Baytasws), so do not walk in front of it, for the Angels of the Punishment would be welcoming him with a variety of the Punishments’.99

41- بَابُ كَرَاهِيَةِ الرُّكُوبِ مَعَ الْجَنَازَةِ‌

Chapter 41 – Abhorrence of the riding with the coffin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « رَأى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَوْماً خَلْفَ جَنَازَةٍ رُكْبَاناً، فَقَالَ: مَا اسْتَحْيَا هؤُلَاءِ أَنْ يَتْبَعُوا صَاحِبَهُمْ رُكْبَاناً وَقَدْ أَسْلَمُوهُ عَلى هذِهِ الْحَالِ ؟ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww saw a group of people riding behind a coffin, so hesaww said: ‘Are they not ashamed of following their companion while riding and they are delivering him (to the grave) upon this state?’100

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَاتَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَخَرَجَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي جَنَازَتِهِ يَمْشِي، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: أَلَاتَرْكَبُ‌ يَا رَسُولَ اللهِ؟ فَقَالَ: إِنِّي لَأَكْرَهُ أَنْ أَرْكَبَ وَالْمَلَائِكَةُ يَمْشُونَ، وَأَبى أَنْ يَرْكَبَ ».

Ali, from his father, from Hammad Bin Isa, from Hareyz, from Abdul Rahman Bin Abdullah who said,

‘A man from the Ansaar, from the companions of Rasool-Allahsaww died. So Rasool-Allahsaww went out walking in his funeral. So one of hissaww companions said to himsaww, ‘Will yousaww not ride, O Rasool-Allahsaww?’ So hesaww said: ‘Isaww dislike it that Isaww should ride and the Angels are walking’, and hesaww refused to ride’.101

42- بَابُ مَنْ يَتْبَعُ جَنَازَةً ثُمَّ يَرْجِعُ‌

Chapter 42 – The one who follows a coffin, then returns

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ زُرَارَةَ، قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عليه‌السلام فِي جِنَازَةٍ لِبَعْضِ قَرَابَتِهِ، فَلَمَّا أَنْ صَلّى عَلَى الْمَيِّتِ، قَالَ وَلِيُّهُ لِأَبِي جَعْفَرٍ عليه‌السلام: ارْجِعْ يَا أَبَا جَعْفَرٍ مَأْجُوراً، وَلَاتَعَنّى؛ لِأَنَّكَ تَضْعُفُ عَنِ الْمَشْيِ، فَقُلْتُ أَنَا لِأَبِي جَعْفَرٍ عليه‌السلام: قَدْ أَذِنَ لَكَ فِي الرُّجُوعِ، فَارْجِعْ وَلِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا. فَقَالَ لِي أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّمَا هُوَ فَضْلٌ وَأَجْرٌ، فَبِقَدْرِ مَا يَمْشِي مَعَ الْجَنَازَةِ يُؤْجَرُ الَّذِي يَتْبَعُهَا، فَأَمَّا بِإِذْنِهِ، فَلَيْسَ بِإِذْنِهِ جِئْنَا، وَلَابِإِذْنِهِ نَرْجِعُ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zurara who said,

‘I was with Abu Ja’farasws during a funeral of one of hisasws relatives. So when heasws had Prayed Salaat over the deceased, his guardian said to Abu Ja’farasws, ‘Return, O Abu Ja’farasws, having been Recompensed, and do not tire (yourselfasws) because youasws are too weak to walk’. So I said to Abu Ja’farasws, ‘There is permission for youasws with regards to the returning, so return, and for me is a need which I want to ask youasws about it’.

So Abu Ja’farasws said to me: ‘But rather it is a merit and there is a Recompense, therefore he who is able upon walking with the coffin would be Recompensed in accordance with that which he had walked. So, as for his permission, so it was not with his permission that we came over, and it is not with his permission that we would return’.102

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَمِيرَانِ وَلَيْسَا بِأَمِيرَيْنِ: لَيْسَ لِمَنْ تَبِعَ جَنَازَةً أَنْ يَرْجِعَ حَتّى يُدْفَنَ، أَوْ يُؤْذَنَ لَهُ؛ وَرَجُلٌ يَحُجُّ مَعَ امْرَأَةٍ، فَلَيْسَ لَهُ أَنْ يَنْفِرَ حَتّى تَقْضِيَ نُسُكَهَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Abu Abdullah,

(It has been narrated) raising it from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Two Emirs (ones with command) are not with two commands – it is not for the one who follows a coffin that he returns until it is permitted for him, and a man who performs Hajj with a woman, so it is not for him that he flees (abandons her) until she has fulfilled her rituals’.103

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ زُرَارَةَ، قَالَ: حَضَرَ أَبُو جَعْفَرٍ عليه‌السلام جِنَازَةَ رَجُلٍ مِنْ قُرَيْشٍ وَأَنَا مَعَهُ ـ وَكَانَ فِيهَا عَطَاءٌ ـ فَصَرَخَتْ صَارِخَةٌ، فَقَالَ عَطَاءٌ: لَتَسْكُتِنَّ أَوْ لَنَرْجِعَنَّ، قَالَ: فَلَمْ تَسْكُتْ، فَرَجَعَ عَطَاءٌ، قَالَ: فَقُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنَّ عَطَاءً قَدْ رَجَعَ، قَالَ: « وَلِمَ؟ » قُلْتُ: صَرَخَتْ هذِهِ الصَّارِخَةُ، فَقَالَ لَهَا: لَتَسْكُتِنَّ أَوْ لَنَرْجِعَنَّ، فَلَمْ تَسْكُتْ، فَرَجَعَ، فَقَالَ: « امْضِ بِنَا؛ فَلَوْ أَنَّا إِذَا رَأَيْنَا شَيْئاً مِنَ الْبَاطِلِ مَعَ الْحَقِّ، تَرَكْنَا لَهُ الْحَقَّ، لَمْ نَقْضِ حَقَّ مُسْلِمٍ ». قَالَ: فَلَمَّا صَلّى عَلَى الْجَنَازَةِ، قَالَ وَلِيُّهَا لِأَبِي جَعْفَرٍ عليه‌السلام: ارْجِعْ مَأْجُوراً رَحِمَكَ اللهُ؛ فَإِنَّكَ لَاتَقْوى عَلَى الْمَشْيِ، فَأَبى أَنْ يَرْجِعَ؛ قَالَ: فَقُلْتُ لَهُ: قَدْ أَذِنَ لَكَ فِي الرُّجُوعِ وَلِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا، فَقَالَ: « امْضِ؛ فَلَيْسَ بِإِذْنِهِ جِئْنَا، وَلَابِإِذْنِهِ نَرْجِعُ، إِنَّمَا هُوَ فَضْلٌ وَأَجْرٌ طَلَبْنَاهُ، فَبِقَدْرِ مَا يَتْبَعُ الْجَنَازَةَ الرَّجُلُ يُؤْجَرُ عَلى ذلِكَ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

‘Abu Ja’farasws attended a funeral of a man from Qureysh and I was with himasws, and Ata’a was in it. So a woman shrieked, and Ata’a said in order to calm her, ‘Or should we return?’ But she did not calm down, so Ata’a returned. So I said to Abu Ja’farasws, ‘Ata’a has returned’. Heasws said: ‘And why?’ I said, ‘This woman shrieked, so he said to her, ‘Will you calm down or should we return?’ But she did not calm down, so he returned. So heasws said: ‘Come with usasws, so if weasws were to see something from the falsehood along with the Truth, weasws leave the right for it, weasws would not be fulfilling a right of a Muslim’.

He (the narrator) said, ‘So when heasws had prayed Salaat over the deceased, his guardian said to Abu Ja’farasws, ‘Return, having been Recompensed, may Allahazwj have Mercy on youasws, for youasws are not strong enough upon the walking’. But heasws refused to return. So I said to himasws, ‘He has permitted for youasws with regards to the returning, and for me there is a need which I want to ask youasws about it’. So heasws said: ‘Continue (with what we are doing), for it is not with his permission that we came, and it is not with his permission that we would be returning. But rather, it is a merit, and there is a Recompense we are seeking, for it is in accordance with what the man follows a coffin that he would be Recompensed upon that’.104

43- بَابُ ثَوَابِ مَنْ مَشى مَعَ جَنَازَةٍ‌

Chapter 43- Rewards of the one who walks with a coffin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا أُدْخِلَ الْمُؤْمِنُ قَبْرَهُ، نُودِيَ: أَلَا إِنَّ أَوَّلَ حِبَائِكَ الْجَنَّةُ، أَلَا وَأَوَّلُ حِبَاءِ مَنْ تَبِعَكَ الْمَغْفِرَةُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘When the Believer enters his grave it is called out: ‘Indeed! The first of your gifts is the Paradise, and a gift of the one who followed you (your coffin), is the Forgiveness (from sins)’.105

2. عَلِيٌّ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ شَيَّعَ جَنَازَةَ مُؤْمِنٍ حَتّى يُدْفَنَ فِي قَبْرِهِ، وَكَّلَ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ سَبْعِينَ مَلَكاً مِنَ الْمُشَيِّعِينَ يُشَيِّعُونَهُ، وَيَسْتَغْفِرُونَ لَهُ إِذَا خَرَجَ مِنْ قَبْرِهِ إِلَى الْمَوْقِفِ ».

Ali, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Dawood Al Raqqy, from a man from his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who escorts a coffin of a Believer until he is buried in his grave, Allahazwj Mighty and Majestic would Allocated seventy escorting Angels to be with him, escorting him and seeking Forgiveness for him, he exits from his grave up to the Pausing station (on the Day of Judgement)’.106

3. سَهْلُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَوَّلُ مَا يُتْحَفُ بِهِ الْمُؤْمِنُ يُغْفَرُ لِمَنْ تَبِعَ جَنَازَتَهُ ».

Sahl Bin Ziyad, from Al Hassan Bin Ali, from Muhammad Bin Al Fuzayl, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The first of what the Believer is Bestowed with is the Forgiveness for the one who followed his coffin’.107

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ‌ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ شَيَّعَ مَيِّتاً حَتّى يُصَلّى عَلَيْهِ، كَانَ لَهُ قِيرَاطٌ مِنَ الْأَجْرِ؛ وَمَنْ بَلَغَ مَعَهُ إِلى قَبْرِهِ حَتّى يُدْفَنَ، كَانَ لَهُ قِيرَاطَانِ مِنَ الْأَجْرِ، وَالْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who escorts a deceased until he Prays Salaat over him, there would be for him a ‘Carat’ (reward) from the Recompense; and the one who reaches with him to his grave until he is buried, there would be for him two Carats from the Recompense; and a Carat is like the mountain of Ohad’.108

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ مَشى مَعَ جَنَازَةٍ حَتّى يُصَلّى عَلَيْهَا، ثُمَّ رَجَعَ، كَانَ لَهُ قِيرَاطٌ مِنَ الْأَجْرِ، فَإِذَا مَشى مَعَهَا حَتّى تُدْفَنَ، كَانَ لَهُ قِيرَاطَانِ، وَالْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

‘I heard Abu Ja’farasws saying: ‘The one who walks with a coffin until he Prays Salaat over him, then return, there would be for him a Carat from the Recompense. So when he walks with him until he is buried, there would be for him two Carats; and the Carat is like the mountain of Ohad’.109

6. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ‌ عُقْبَةَ، عَنْ مُيَسِّرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَنْ تَبِعَ جَنَازَةَ مُسْلِمٍ، أُعْطِيَ يَوْمَ الْقِيَامَةِ أَرْبَعَ شَفَاعَاتٍ، وَلَمْ يَقُلْ شَيْئاً إِلاَّ قَالَ الْمَلَكُ: وَلَكَ مِثْلُ ذلِكَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Muyassar who said,

‘I heard Abu Ja’farasws saying: ‘The one who follows a coffin of a Muslim would be Given on the Day of Judgement, four (opportunities of) intercession, and he would not say anything except the Angel would say to him: ‘And for you is similar to that’.110

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ، عَنْ سَعْدِ بْنِ طَرِيفٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « مَنْ تَبِعَ جَنَازَةً، كَتَبَ اللهُ لَهُ أَرْبَعَ قَرَارِيطَ: قِيرَاطٌ بِاتِّبَاعِهِ، وَقِيرَاطٌ لِلصَّلَاةِ عَلَيْهَا، وَقِيرَاطٌ بِالِانْتِظَارِ حَتّى يَفْرُغَ مِنْ دَفْنِهَا، وَقِيرَاطٌ لِلتَّعْزِيَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Husay Bin Ulwan, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineenasws said: ‘The one who follows a coffin, Allahazwj would Write four Carats for him – a Carat for following it, and a Carat for the praying of Salaat over him, and a Carat for the waiting until they are free from his burial, and a Carat for the consolation’.111

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « فِيمَا نَاجى بِهِ مُوسى عليه‌السلام رَبَّهُ‌ قَالَ: يَا رَبِّ، مَا لِمَنْ شَيَّعَ جَنَازَةً؟ قَالَ: أُوَكِّلُ بِهِ مَلَائِكَةً مِنْ مَلَائِكَتِي مَعَهُمْ رَايَاتٌ يُشَيِّعُونَهُمْ مِنْ قُبُورِهِمْ إِلى مَحْشَرِهِمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws having said: ‘Among what Musaas whispered to hisas Lordazwj was that heas said: ‘O Lordazwj! What is for the one who escorts a coffin?’ Heazwj Said: “Iazwj Allocate and Angel from Myazwj Angels to be with him, there being banners with them. They would be escorting them from their graves up to their Resurrection (Plains)’.112

44- بَابُ ثَوَابِ مَنْ حَمَلَ جَنَازَةً

Chapter 44 – Rewards for the one who carries a coffin

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ حَمَلَ جَنَازَةً مِنْ أَرْبَعِ جَوَانِبِهَا، غَفَرَ اللهُ لَهُ أَرْبَعِينَ كَبِيرَةً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who carries a coffin from its four sides, Allahazwj would Forgive forty major sins for him’.113

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَخَذَ بِقَائِمَةِ السَّرِيرِ، غَفَرَ اللهُ لَهُ خَمْساً وَعِشْرِينَ‌ كَبِيرَةً؛ وَإِذَا رَبَّعَ، خَرَجَ مِنَ الذُّنُوبِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Suleyman Bin Khalid, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who grabs by a corner of the coffin, Allahazwj would Forgive twenty five major sins for him, and when (he grabs) four (corners), he would exit from the sins’.114

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ عَلِيِّ بْنِ شَجَرَةَ، عَنْ عِيسَى بْنِ رَاشِدٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ أَخَذَ بِجَوَانِبِ السَّرِيرِ الْأَرْبَعَةِ، غَفَرَ اللهُ لَهُ أَرْبَعِينَ كَبِيرَةً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Ali Bin Shajara, from Isa Bin Rashid, from a man from his companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The one who grabs by the four sides of the coffin, Allahazwj would Forgive for him forty major sins’.115

45- بَابُ جَنَائِزِ الرِّجَالِ وَالنِّسَاءِ وَالصِّبْيَانِ وَالْأَحْرَارِ وَالْعَبِيدِ‌

Chapter 45 – The funerals of the men, and the women, and the children, and the free ones, and the slaves

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ: كَيْفَ يُصَلّى عَلَى الرِّجَالِ وَالنِّسَاءِ؟ فَقَالَ: « يُوضَعُ الرَّجُلُ مِمَّا يَلِي الرِّجَالَ، وَالنِّسَاءُ خَلْفَ الرِّجَالِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about how to pray Salaat upon the (deceased) men, and the women. Heasws said: ‘They would place the (deceased) men in front and the (deceased) women behind the men’.116

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يُصَلِّي عَلى مَيِّتَيْنِ، أَوْ ثَلَاثَةِ مَوْتى كَيْفَ يُصَلِّي‌ عَلَيْهِمْ؟ قَالَ: « إِنْ كَانَ ثَلَاثَةً أَوِ اثْنَيْنِ أَوْ عَشَرَةً أَوْ أَكْثَرَ مِنْ ذلِكَ، فَلْيُصَلِّ عَلَيْهِمْ صَلَاةً وَاحِدَةً، يُكَبِّرُ عَلَيْهِمْ خَمْسَ تَكْبِيرَاتٍ كَمَا يُصَلِّي عَلى مَيِّتٍ وَاحِدٍ وَقَدْ صَلّى عَلَيْهِمْ جَمِيعاً، يَضَعُ مَيِّتاً وَاحِداً، ثُمَّ يَجْعَلُ الْآخَرَ إِلى أَلْيَةِ الْأَوَّلِ، ثُمَّ يَجْعَلُ رَأْسَ الثَّالِثِ إِلى أَلْيَةِ الثَّانِي شِبْهَ الْمَدْرَجِ حَتّى يَفْرُغَ مِنْهُمْ كُلِّهِمْ مَا كَانُوا، فَإِذَا سَوَّاهُمْ هكَذَا، قَامَ فِي‌ الْوَسَطِ، فَكَبَّرَ خَمْسَ تَكْبِيرَاتٍ، يَفْعَلُ كَمَا يَفْعَلُ إِذَا صَلّى عَلى مَيِّتٍ وَاحِدٍ ». سُئِلَ: فَإِنْ كَانَ الْمَوْتى رِجَالاً وَنِسَاءً؟ قَالَ: « يَبْدَأُ بِالرِّجَالِ، فَيَجْعَلُ رَأْسَ الثَّانِي إِلى أَلْيَةِ الْأَوَّلِ حَتّى يَفْرُغَ مِنَ الرِّجَالِ كُلِّهِمْ، ثُمَّ يَجْعَلُ رَأْسَ الْمَرْأَةِ إِلى أَلْيَةِ الرَّجُلِ الْأَخِيرِ، ثُمَّ يَجْعَلُ رَأْسَ الْمَرْأَةِ الْأُخْرى إِلى أَلْيَةِ الْمَرْأَةِ الْأُولى حَتّى يَفْرُغَ مِنْهُمْ كُلِّهِمْ، فَإِذَا سَوّى هكَذَا، قَامَ فِي الْوَسَطِ ـ وَسَطِ الرِّجَالِ ـ فَكَبَّرَ وَصَلّى عَلَيْهِمْ كَمَا يُصَلِّي عَلى مَيِّتٍ وَاحِدٍ ». وَسُئِلَ عَنْ مَيِّتٍ صُلِّيَ عَلَيْهِ، فَلَمَّا سَلَّمَ الْإِمَامُ، فَإِذَا الْمَيِّتُ مَقْلُوبٌ رِجْلَاهُ إِلى‌ مَوْضِعِ رَأْسِهِ؟ قَالَ: « يُسَوّى، وَتُعَادُ الصَّلَاةُ عَلَيْهِ وَإِنْ كَانَ قَدْ حُمِلَ مَا لَمْ يُدْفَنْ، فَإِنْ كَانَ قَدْ دُفِنَ، فَقَدْ مَضَتِ الصَّلَاةُ، لَايُصَلّى عَلَيْهِ وَهُوَ مَدْفُونٌ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws regarding the man who (wants to) pray Salaat over two dead bodies, or three dead bodies, how should he pray Salaat over them. Heasws said: ‘If there were three, or two, or ten, or more than that, so let his pray Salaat over them as one Salaat, exclaiming five Takbeers upon them just as he would pray upon one deceased, and he would have prayed over them altogether.

He should place one dead body, them make the other one to be parallel to the first, then make the head of the third one parallel to the second like a staircase, until he is free from all of them, whatever (their number) would be. So when he has arranged them like this, he should stand in the middle and exclaim five Takbeers, doing just as he would do when he prays Salaat over one dead body’.

Heasws was asked, ‘Supposing the deceased were men and women?’ Heasws said: ‘He should begin with the men, and place the head of the second one parallel to the first until he was free from the men, all of them. Then he should make the head of the woman to be parallel to the last man, then make the head of the next woman to be parallel to the first woman, until he is free from them, all of them.

So when he has arranged like this, he should stand in the middle, the middle of the men, and he should exclaim Takbeers and pray Salaat over them just as he would pray upon one deceased’.

And heasws was asked about a deceased who had been prayed upon, so when the prayer leader concluded, it was so that its feet were in place of its head. Heasws said: ‘It should be corrected and the Salaat would be repeated upon him, and even if he had been carried, so long as he had not been buried yet. So if it was so that he had been buried, so the Salaat would have expired, and he would not be prayed upon and he is already buried’.117

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ إِذَا صَلّى عَلَى الْمَرْأَةِ وَالرَّجُلِ، قَدَّمَ الْمَرْأَةَ، وَأَخَّرَ الرَّجُلَ؛ وَإِذَا صَلّى عَلَى الْعَبْدِ وَالْحُرِّ، قَدَّمَ الْعَبْدَ، وَأَخَّرَ الْحُرَّ؛ وَإِذَا صَلّى عَلَى الْكَبِيرِ وَالصَّغِيرِ، قَدَّمَ الصَّغِيرَ، وَأَخَّرَ الْكَبِيرَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you pray Salaat upon the woman and the man, so precede the woman and delay the man; and when you pray Salaat upon the slave and the free one, so preceded the slave and delay the free one; and when you pray Salaat upon the old and the young, so precede the young and delay the old’.118

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرِّجَالِ وَالنِّسَاءِ: كَيْفَ يُصَلّى عَلَيْهِمْ؟ قَالَ: « الرِّجَالُ أَمَامَ النِّسَاءِ مِمَّا يَلِي الْإِمَامَ، يُصَفُّ بَعْضُهُمْ عَلى أَثَرِ بَعْضٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the men and the women, how to pray Salaat upon them. Heasws said: ‘The men in front of the women from what is parallel to the prayer leader. They would be placed in a row following each other’.119

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي جَنَائِزِ الرِّجَالِ وَالصِّبْيَانِ وَالنِّسَاءِ، قَالَ: « يَضَعُ النِّسَاءَ مِمَّا يَلِي الْقِبْلَةَ، وَالصِّبْيَانَ دُونَهُمْ، وَالرِّجَالَ دُونَ ذلِكَ، وَيَقُومُ الْإِمَامُ مِمَّا يَلِي الرِّجَالَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions,

(It has been narrated) from Abu Abdullahasws regarding the funerals of the men, and the children, and the women. Heasws said: ‘The (deceased) women would be placed parallel to the Qiblah, and the children besides them, and the men besides that, and the prayer leader would stand from what is parallel to the men’.120

6. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ جَنَائِزِ الرِّجَالِ وَالنِّسَاءِ إِذَا اجْتَمَعَتْ؟ فَقَالَ: « يُقَدَّمُ الرِّجَالُ فِي كِتَابِ عَلِيٍّ عليه‌السلام ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abdullah who said,

‘I asked Abu Abdullahasws about the funerals of the men and the women when they are together. So heasws said: ‘The men are preceded with, (it is so) in the Book of Aliasws’.121

46- بَابٌ نَادِرٌ

Chapter 46 – Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ أَبِيهِ زَكَرِيَّا بْنِ مُوسى، عَنِ الْيَسَعِ بْنِ عَبْدِ اللهِ الْقُمِّيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ يُصَلِّي عَلى جَنَازَةٍ وَحْدَهُ؟ قَالَ: « نَعَمْ ». قُلْتُ: فَاثْنَانِ يُصَلِّيَانِ عَلَيْهَا؟ قَالَ: « نَعَمْ، وَلكِنْ يَقُومُ الْآخَرُ خَلْفَ الْآخَرِ، وَلَايَقُومُ بِجَنْبِهِ ».

Ali Bin Ibrahim, from his father, from Yahya Bin Zakariyya, from his father Zakariyya Bin Musa, from Al Yas’a Bin Abdullah Al Qummy who said,

‘I asked Abu Abdullahasws about a man, ‘Can he pray Salaat upon one a deceased, alone?’ Heasws said: ‘Yes’. I said, ‘So can two pray upon it?’ Heasws said: ‘Yes, but the other one should stand behind him and should not be standing by his side’.122

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ‌ سَيْفِ بْنِ عَمِيرَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُصَلّى عَلَى الْجَنَازَةِ بِحِذَاءٍ، وَلَابَأْسَ بِالْخُفِّ ».

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from Abu Abdullahasws having said: ‘One cannot pray Salaat upon the deceased with shoes on, but there is nothing wrong with the socks’.123

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: خَيْرُ الصُّفُوفِ فِي الصَّلَاةِ الْمُقَدَّمُ، وَخَيْرُ الصُّفُوفِ فِي الْجَنَائِزِ الْمُؤَخَّرُ. قِيلَ: يَا رَسُولَ اللهِ، وَلِمَ؟ قَالَ: صَارَ سُتْرَةً لِلنِّسَاءِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The best of the rows regarding the (Prescribed) Salaat is the first one, and the best of the rows regarding the funeral is the last one’. It was said, ‘O Rasool-Allahsaww! And why is it so?’ Hesaww said: ‘For it to become a veil for the women’.124

47- بَابُ الْمَوْضِعِ الَّذِي يَقُومُ الْإِمَامُ إِذَا صَلّى عَلَى الْجَنَازَةِ

Chapter 47 – The place at which the prayer leader should be standing when he prays Salaat upon the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ: مَنْ صَلّى عَلَى امْرَأَةٍ، فَلَا يَقُومُ فِي وَسَطِهَا، وَيَكُونُ مِمَّا يَلِي صَدْرَهَا؛ وَإِذَا صَلّى عَلَى الرَّجُلِ، فَلْيَقُمْ فِي وَسَطِهِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The one who prays Salaat upon a (deceased) woman, so he should not stand by her middle, and he should be from what is parallel to her chest; and when he prays Salaat upon the man, so let him stand by his middle’.125

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ عَلَى الْمَرْأَةِ، فَقُمْ عِنْدَ رَأْسِهَا؛ وَإِذَا صَلَّيْتَ عَلَى الرَّجُلِ، فَقُمْ عِنْدَ صَدْرِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musa Bin Bakr,

(It has been narrated) from Abu Al Hassanasws having said: ‘When you pray Salaat upon the (deceased) woman, so stand by her head; and when you pray Salaat upon the man, so stand by his chest’.126

48- بَابُ مَنْ أَوْلَى النَّاسِ بِالصَّلَاةِ عَلَى الْمَيِّتِ‌

Chapter 48 – Who is the closest of the people with the Salaat upon the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُصَلِّي عَلَى الْجَنَازَةِ أَوْلَى النَّاسِ بِهَا، أَوْ يَأْمُرُ‌ مَنْ يُحِبُّ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘He would pray Salaat upon the deceased, the closest of the people with it, or he would instruct the one he so likes’.127

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الْمَرْأَةُ تَمُوتُ مَنْ أَحَقُّ بِالصَّلَاةِ عَلَيْهَا؟ قَالَ: « زَوْجُهَا ». قُلْتُ: الزَّوْجُ أَحَقُّ مِنَ الْأَبِ وَالْوَلَدِ وَالْأَخِ؟ قَالَ: « نَعَمْ، وَيُغَسِّلُهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘The woman dies, who would be the most rightful with the praying of the Salaat upon her?’ Heasws said: ‘Her husband’. I said, ‘The husband is more rightful than the father, and the son, and the brother?’ Heasws said: ‘Yes, and he can wash her’.128

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَمُوتُ مَنْ أَحَقُّ أَنْ يُصَلِّيَ عَلَيْهَا؟ قَالَ: « الزَّوْجُ ». قُلْتُ: الزَّوْجُ أَحَقُّ مِنَ الْأَبِ وَالْأَخِ وَالْوَلَدِ؟ قَالَ: « نَعَمْ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the woman who dies, ‘Who would be most rightful to pray Salaat upon her?’ Heasws said: ‘The husband’. I said, ‘The husband is more rightful than the father, and the brother, and the son?’ Heasws said: ‘Yes’.129

عَ4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا حَضَرَ الْإِمَامُ الْجَنَازَةَ، فَهُوَ أَحَقُّ النَّاسِ بِالصَّلَاةِ عَلَيْهَا ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘When the Imamasws is present at the funeral, so heasws would be the most rightful of the people with the Salaat upon it (the deceased)’.130

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُصَلِّي عَلَى الْجَنَازَةِ أَوْلَى النَّاسِ بِهَا، أَوْ يَأْمُرُ مَنْ يُحِبُّ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘He should pray Salaat upon the deceased, the closest of the people with it, or he should instruct the one he so likes’.131

49- بَابُ مَنْ يُصَلِّي عَلَى الْجَنَازَةِ وَهُوَ عَلى غَيْرِ وُضُوءٍ‌

Chapter 49 – The one who prays Salaat upon the deceased and he is upon (a state) without an ablution

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْجَنَازَةِ: أُصَلِّي عَلَيْهَا عَلى غَيْرِ وُضُوءٍ؟ فَقَالَ: « نَعَمْ، إِنَّمَا هُوَ تَكْبِيرٌ وَتَسْبِيحٌ وَتَحْمِيدٌ وَتَهْلِيلٌ، كَمَا تُكَبِّرُ وَتُسَبِّحُ فِي بَيْتِكَ عَلى غَيْرِ وُضُوءٍ ».

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

‘I asked Abuy Abdullahasws about the deceased, ‘Can one pray Salaat upon (a state) without an ablution?’ So heasws said: ‘Yes. But rather, it (the Salaat) is exclamation of Takbeer, and Praise, and Glorification, and Extollation of Holiness, just as you can exclaim Takbeer, and you can Glorify in your house being upon (a state) without an ablution’.132

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ تُدْرِكُهُ الْجِنَازَةُ وَهُوَ عَلى غَيْرِ وُضُوءٍ، فَإِنْ ذَهَبَ يَتَوَضَّأُ، فَاتَتْهُ الصَّلَاةُ عَلَيْهَا؟ قَالَ: « يَتَيَمَّمُ وَيُصَلِّي ».

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

‘Abu Abdullahasws was asked about the man who attends the funeral and he is upon (a state) other than ablution. So if he were to go and perform ablution, the Salaat upon it would be missed. Heasws said: ‘He should perform Tayammum and he should pray Salaat’.133

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَعْدٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: الْجِنَازَةُ يُخْرَجُ بِهَا، وَلَسْتُ عَلى وُضُوءٍ، فَإِنْ ذَهَبْتُ أَتَوَضَّأُ، فَاتَتْنِي الصَّلَاةُ: أَلِي أَنْ أُصَلِّيَ عَلَيْهَا وَأَنَا عَلى غَيْرِ وُضُوءٍ؟ قَالَ: « تَكُونُ عَلى طُهْرٍ أَحَبُّ إِلَيَّ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Abu Ali Al Ashary, from Muhjammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Abdul Hameed Bin Saeed who said,

‘I said to Abu Al-Hassanasws, ‘The deceased was brought out and I was not upon ablution. So if I were to go for ablution the Salaat would be missed by me. Is it for me that I should pray Salaat upon it and I am upon (a state) without ablution?’ Heasws said: ‘Your happening to be upon cleanliness is more beloved to measws’.134

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَفْجَؤُهُ الْجِنَازَةُ وَهُوَ عَلى غَيْرِ طُهْرٍ؟ قَالَ: « فَلْيُكَبِّرْ مَعَهُمْ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the man who suddenly comes across the funeral and he is upon (a state) without an ablution. Heasws said: ‘So let him exclaim along with them’.135

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ مَرَّتْ بِهِ جَنَازَةٌ وَهُوَ عَلى غَيْرِ وُضُوءٍ: كَيْفَ يَصْنَعُ ؟ قَالَ: « يَضْرِبُ بِيَدَيْهِ عَلى حَائِطِ اللَّبِنِ، فَيَتَيَمَّمُ بِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, from Sama’at who said,

‘I asked himasws about a man who passes by a funeral and he is upon (a state) without an ablution, how should he act?’ Heasws said: ‘He should strike with his hand upon a brick wall, and he should perform Tayammum with it’.136

50- بَابُ صَلَاةِ النِّسَاءِ عَلَى الْجَنَازَةِ

Chapter 50 – The Salaat of the women upon the deceased

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنِ امْرَأَةِ الْحَسَنِ الصَّيْقَلِ، عَنِ الْحَسَنِ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ: كَيْفَ تُصَلِّي النِّسَاءُ عَلَى الْجَنَازَةِ إِذَا لَمْ يَكُنْ مَعَهُنَّ رَجُلٌ؟ قَالَ: « يَصْفُفْنَ جَمِيعاً، وَلَاتَتَقَدَّمُهُنَّ امْرَأَةٌ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from a wife of Al Hassan Al Sayqal, from Al Hasan Al Sayqal,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked, ‘How should the women pray Salaat upon the deceased when there does not happen to be a man among them?’ Heasws said: ‘They should form rows altogether, and a woman would not be in front of them (leading them)’.137

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا لَمْ يَحْضُرِ الرَّجُلُ، تَقَدَّمَتِ امْرَأَةٌ وَسَطَهُنَّ، وَقَامَ النِّسَاءُ عَنْ يَمِينِهَا وَشِمَالِهَا وَهِيَ وَسَطَهُنَّ تُكَبِّرُ حَتّى تَفْرُغَ مِنَ الصَّلَاةِ ».

Abu Ali Al Ashary, from Muhammad Bin Muslim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘When the man is not present, a woman in their midst should proceed, and the (other) women would stand on her right and her left, and she would be in their middle. She should exclaim Takbeer until she is free from the Salaat’.138

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنِ الْمِيثَمِيِّ، عَنْ أَبَانِ بْنِ‌ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ تُصَلِّي الْحَائِضُ عَلَى الْجَنَازَةِ؟ قَالَ: « نَعَمْ، وَلَاتَصُفُّ مَعَهُمْ، تَقُومُ مُفْرَدَةً ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Al Maysami, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘Can the menstruating woman pray Salaat upon the deceased?’ Heasws said: ‘Yes, and she should not form a row along with them. She should be standing separately’.139

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحَائِضِ: تُصَلِّي عَلَى الْجَنَازَةِ؟ قَالَ: « نَعَمْ، وَلَاتَصُفُّ مَعَهُمْ ».

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

‘I asked Abu Abdullahasws about the menstruating woman, ‘Can she pray Salaat upon the deceased?’. Heasws said: ‘Yes, and she should not form a row along with them’.140

5. حَمَّادٌ، عَنْ حَرِيزٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الطَّامِثُ تُصَلِّي عَلَى الْجَنَازَةِ؛ لِأَنَّهُ لَيْسَ فِيهَا رُكُوعٌ وَلَاسُجُودٌ، وَالْجُنُبُ تَتَيَمَّمُ وَتُصَلِّي عَلَى الْجَنَازَةِ ».

Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘The menstruating women can pray Salaat upon the deceased because there is neither a bowing in it nor a prostration; and the one with sexual impurity should perform Tayammum and she can pray Salaat upon the deceased’.141

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107 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 3`

108 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 4

109 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 5

110 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 6

111 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 7`

112 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 8

113 Al-Kafi – V 3 – The Book Of Funerals CH 43 H 1

114 Al-Kafi – V 3 – The Book Of Funerals CH 43 H 2

115 Al-Kafi – V 3 – The Book Of Funerals CH 43 H 3`

116 Al-Kafi – V 3 – The Book Of Funerals CH 44 H 1`

117 Al-Kafi – V 3 – The Book Of Funerals CH 44 H 2

118 Al-Kafi – V 3 – The Book Of Funerals CH 44 H 3

119 Al-Kafi – V 3 – The Book Of Funerals CH 44 H 4`

120 Al-Kafi – V 3 – The Book Of Funerals CH 44 H 5

121 Al-Kafi – V 3 – The Book Of Funerals CH 44 H 6

122 Al-Kafi – V 3 – The Book Of Funerals CH 45 H 1

123 Al-Kafi – V 3 – The Book Of Funerals CH 45 H 2`

124 Al-Kafi – V 3 – The Book Of Funerals CH 45 H 3

125 Al-Kafi – V 3 – The Book Of Funerals CH 46 H 1

126 Al-Kafi – V 3 – The Book Of Funerals CH 46 H 2

127 Al-Kafi – V 3 – The Book Of Funerals CH 47 H 1`

128 Al-Kafi – V 3 – The Book Of Funerals CH 47 H 2

129 Al-Kafi – V 3 – The Book Of Funerals CH 47 H 3

130 Al-Kafi – V 3 – The Book Of Funerals CH 47 H 4

131 Al-Kafi – V 3 – The Book Of Funerals CH 47 H 5`

132 Al-Kafi – V 3 – The Book Of Funerals CH 48 H 1

133 Al-Kafi – V 3 – The Book Of Funerals CH 48 H 2

134 Al-Kafi – V 3 – The Book Of Funerals CH 48 H 3

135 Al-Kafi – V 3 – The Book Of Funerals CH 48 H 4`

136 Al-Kafi – V 3 – The Book Of Funerals CH 48 H 5

137 Al-Kafi – V 3 – The Book Of Funerals CH 49 H 1

138 Al-Kafi – V 3 – The Book Of Funerals CH 49 H 2

139 Al-Kafi – V 3 – The Book Of Funerals CH 49 H 3`

140 Al-Kafi – V 3 – The Book Of Funerals CH 49 H 4

141 Al-Kafi – V 3 – The Book Of Funerals CH 49 H 5

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS (3)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

51- بَابُ وَقْتِ الصَّلَاةِ عَلَى الْجَنَائِزِ

Chapter 51 – Timing of the Salaat upon the deceased

1. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: هَلْ يَمْنَعُكَ شَيْ‌ءٌ مِنْ هذِهِ السَّاعَاتِ عَنِ الصَّلَاةِ عَلَى الْجَنَائِزِ ؟ فَقَالَ: « لَا ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws, ‘Does anything from these timings prevent youasws from praying the Salaat upon the deceased?’ Heasws said: ‘No’.1

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يُصَلّى عَلَى الْجَنَازَةِ فِي كُلِّ سَاعَةٍ؛ إِنَّهَا لَيْسَتْ بِصَلَاةِ رُكُوعٍ وَلَا سُجُودٍ، وَإِنَّمَا تُكْرَهُ الصَّلَاةُ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا الَّتِي فِيهَا الْخُشُوعُ وَالرُّكُوعُ وَالسُّجُودُ؛ لِأَنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَتَطْلُعُ بَيْنَ قَرْنَيْ‌ شَيْطَانٍ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

from Abu Ja’farasws having said: ‘You can pray Salaat upon the deceased during every time. But rather, it is not a Salaat with a bowing or a prostration, and rather the Salaat is disliked during the emergence of the sun and during its setting, wherein is the humbleness and the bowings and the prostrations, because the setting is between the two horns of Satanla and the emergence is between the two horns of Satanla’.2

52- بَابُ عِلَّةِ تَكْبِيرِ الْخَمْسِ عَلَى الْجَنَائِزِ

Chapter 52 – Reason for the five exclamations of Takbeer upon the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: لِمَ جُعِلَ التَّكْبِيرُ عَلَى الْمَيِّتِ خَمْساً؟ فَقَالَ: « وَرَدَ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةٌ ».

Ali Bin Ibrahim, from his father, raising it, said,

‘I said to Abu Abdullahasws, ‘Why has the exclamation of Takbeer upon the deceased made to be five (times)?’ So heasws said: ‘Brought in from each (Daily Prescribed) Salaat, one Takbeer’.3

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ وَهِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُكَبِّرُ عَلى قَوْمٍ خَمْساً، وَعَلى قَوْمٍ‌ آخَرِينَ أَرْبَعاً، فَإِذَا كَبَّرَ عَلى رَجُلٍ أَرْبَعاً اتُّهِمَ » يَعْنِي بِالنِّفَاقِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman and Hisham Bin Salim,

from Abu Abdullahasws having said: ‘Rasool-Allahsaww used to exclaim five Takbeers upon a group of people, and upon another group of people, four (Takbeers). So when hesaww exclaimed four (Takbeers) upon a man, they (people) would accuse him (the deceased) of hypocrisy’.4

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنْ أُمِّهِ أُمِّ سَلَمَةَ، قَالَتْ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِذَا صَلّى عَلى مَيِّتٍ، كَبَّرَ وَتَشَهَّدَ، ثُمَّ كَبَّرَ، ثُمَّ صَلّى عَلَى الْأَنْبِيَاءِ وَدَعَا، ثُمَّ كَبَّرَ وَدَعَا لِلْمُؤْمِنِينَ، ثُمَّ كَبَّرَ الرَّابِعَةَ وَدَعَا لِلْمَيِّتِ، ثُمَّ كَبَّرَ وَانْصَرَفَ، فَلَمَّا نَهَاهُ اللهُ ـ عَزَّ وَجَلَّ ـ عَنِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ، كَبَّرَ وَتَشَهَّدَ، ثُمَّ كَبَّرَ وَصَلّى عَلَى النَّبِيِّينَ ـ صَلَّى اللهُ عَلَيْهِمْ ـ، ثُمَّ كَبَّرَ وَدَعَا لِلْمُؤْمِنِينَ، ثُمَّ كَبَّرَ الرَّابِعَةَ وَانْصَرَفَ، وَلَمْ يَدْعُ لِلْمَيِّتِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Mahziyar, from his mother Umm Salama who said,

‘I heard Abu Abdullahasws saying: ‘Whenever Rasool-Allahsaww prayed Salaat upon a deceased, exclaimed Takbeer and testified, then exclaimed Takbeer, then send Blessings upon the Prophetsas and supplicated, then exclaimed Takbeer and supplicated for the Believers, then exclaimed the fourth Takbeer and supplicated for the deceased, and left.

So when Allahazwj Mighty and Majestic Forbade himsaww to pray the Salaat upon the hypocrites, hesaww exclaimed Takbeer and testified, then exclaimed Takbeer and send Blessings upon the Prophetsas, the exclaimed Takbeer and supplicated for the Believers, then exclaimed the fourth Takbeer and left, and did not supplicate for the deceased’.5

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ سُلَيْمَانَ بْنِ‌ جَعْفَرٍ الْجَعْفَرِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ فَرَضَ الصَّلَاةَ خَمْساً، وَجَعَلَ لِلْمَيِّتِ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Suleuyman Bin Ja’far Al Ja’fary, from his father,

from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Allahazwj Blessed and High Necessited the five (daily) Salaats and Made to be for the deceased, one Takbeer from each Salaat’.6

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ الْحَضْرَمِيِّ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يَا أَبَا بَكْرٍ، تَدْرِي كَمِ الصَّلَاةُ عَلَى الْمَيِّتِ؟ » قُلْتُ: لَا، قَالَ: « خَمْسُ تَكْبِيرَاتٍ؛ فَتَدْرِي مِنْ أَيْنَ أُخِذَتِ الْخَمْسُ ؟ » قُلْتُ: لَا، قَالَ: « أُخِذَتِ الْخَمْسُ تَكْبِيرَاتٍ مِنَ الْخَمْسِ صَلَوَاتٍ، مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Usman Bin Abdul Malik Al Hazramy, from Abu Bakr Al Hazramy who said,

‘Abu Ja’farasws said: ‘O Abu Bakr! Do you know how is the Salaat upon the deceased?’ I said, ‘No’. Heasws said: ‘Five exclamations of Takbeer. So, do you know where the five have been taken from?’ I said, ‘No’. Heasws said: ‘The five Takbeers have been taken from the five (daily) Salaats, from each Salaat being one Takbeer’.7

53- بَابُ الصَّلَاةِ عَلَى الْجَنَائِزِ فِي الْمَسَاجِدِ

Chapter 53 – The Salaat upon the deceased in the Masjids

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ‌ أَبِي بَكْرِ بْنِ عِيسَى بْنِ أَحْمَدَ الْعَلَوِيِّ، قَالَ: كُنْتُ فِي الْمَسْجِدِ وَقَدْ جِي‌ءَ بِجَنَازَةٍ، فَأَرَدْتُ أَنْ أُصَلِّيَ عَلَيْهَا، فَجَاءَ أَبُو الْحَسَنِ الْأَوَّلُ عليه‌السلام، فَوَضَعَ مِرْفَقَهُ فِي صَدْرِي، فَجَعَلَ يَدْفَعُنِي حَتّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ: « يَا أَبَا بَكْرٍ، إِنَّ الْجَنَائِزَ لَايُصَلّى عَلَيْهَا فِي الْمَسَاجِدِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Talha, from Abu Bakr Bin Isa Bin Ahmad Al Alawy who said,

‘I was in the Masjid and they had come with a dead body, so I wanted to pray Salaat upon it. Abu Al Hassanasws the 1st came up and placed his elbow upon my chest and heasws kept pushing me until I exited from the Masjid, as heasws said: ‘O Abu Bakr! The dead body cannot be prayed upon in the Masjid’.8

54- بَابُ الصَّلَاةِ عَلَى الْمُؤْمِنِ وَالتَّكْبِيرِ وَالدُّعَاءِ‌

Chapter 54 – The Salaat upon the Believer, and the exclamation of the Takbeer and the supplication

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ عَلَى الْمَيِّتِ؟ فَقَالَ: « تُكَبِّرُ خَمْسَ تَكْبِيرَاتٍ، تَقُولُ أَوَّلَ مَا تُكَبِّرُ: أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَلَى الْأَئِمَّةِ الْهُدَاةِ، وَاغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَاتَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِلَّذِينَ آمَنُوا، رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ؛ اللهُمَّ اغْفِرْ لِأَحْيَائِنَا وَأَمْوَاتِنَا مِنَ‌ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَأَلِّفْ قُلُوبَنَا عَلى قُلُوبِ أَخْيَارِنَا، وَاهْدِنَا لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ؛ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلى صِرَاطٍ مُسْتَقِيمٍ. فَإِنْ قَطَعَ عَلَيْكَ التَّكْبِيرَةُ الثَّانِيَةُ، فَلَا يَضُرُّكَ تَقُولُ: "اللهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ، أَنْتَ أَعْلَمُ بِهِ، افْتَقَرَ إِلى رَحْمَتِكَ، وَاسْتَغْنَيْتَ عَنْهُ، اللهُمَّ فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ، وَزِدْ فِي حَسَنَاتِهِ، وَاغْفِرْ لَهُ وَارْحَمْهُ، وَنَوِّرْ لَهُ فِي قَبْرِهِ، وَلَقِّنْهُ حُجَّتَهُ، وَأَلْحِقْهُ بِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم، وَلَاتَحْرِمْنَا أَجْرَهُ، وَلَاتَفْتِنَّا بَعْدَهُ"، تَقُولُ هذَا حَتّى تَفْرُغَ مِنْ خَمْسِ تَكْبِيرَاتٍ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from Zur’at Bin Muhammad, from Sama’at who said,

‘I asked himasws about the Salaat upon the deceased, so heasws said: ‘Exclaim five Takbeers saying in the first of the Takbeers, ‘I testify that there is no God except for Allahazwj, Alone, there being no associates to him, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww. O Allahazwj, Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww and upon the Imamsasws of Guidance, and Forgive us and our brethren who preceded us with the faith, and do not Make rancor to be in our hears for those who believe.

Our Lordazwj! Youazwj are Gracious, Merciful. O Allahazwj! Forgive our living ones and our dead ones from the beliving men and the believing women, and Make our hearts to be fond upon the hearts of our good ones, and Guide us to what we are differing in, from the Truth, by Yourazwj Permission. Youazwj Guide whoever Youazwj so Desire to the Straight Path’.

So if the second exclamation of Takbeer cuts off upon you, it would not harm you. You should be saying, ‘O Allahazwj! (This is) Yourazwj servant, son of Yourazwj servant, and son of Yourazwj Maid. Youazwj are more Knowing of him than I am. He is needy to Yourazwj Mercy and Youazwj are Needless from him. O Allahazwj! Overlook from his sins and Increase in his good deeds and Forgive him, and be Merciful to him, and Illuminate for him in his grave, and Cause him to meet his Proofasws and meet up with his Prophetsaww, and do not Deprive us from its Recompense and not do Try us after him’.

You should be saying this until you are free from the five Takbeers’.9

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الصَّلَاةِ عَلَى الْمَيِّتِ، قَالَ: « تُكَبِّرُ، ثُمَّ تُصَلِّي عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ تَقُولُ: اللهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ، لَا أَعْلَمُ مِنْهُ إِلاَّ خَيْراً، وَأَنْتَ أَعْلَمُ بِهِ مِنِّي، اللهُمَّ إِنْ كَانَ مُحْسِناً، فَزِدْ فِي إِحْسَانِهِ، وَتَقَبَّلْ مِنْهُ؛ وَإِنْ كَانَ مُسِيئاً، فَاغْفِرْ لَهُ ذَنْبَهُ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَاجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم. ثُمَّ تُكَبِّرُ الثَّانِيَةَ، وَتَقُولُ: اللهُمَّ إِنْ كَانَ زَاكِياً فَزَكِّهِ، وَإِنْ كَانَ خَاطِئاً فَاغْفِرْ لَهُ. ثُمَّ تُكَبِّرُ الثَّالِثَةَ، وَتَقُولُ: اللهُمَّ لَاتَحْرِمْنَا أَجْرَهُ، وَلَاتَفْتِنَّا بَعْدَهُ. ثُمَّ تُكَبِّرُ الرَّابِعَةَ، وَتَقُولُ: اللهُمَّ اكْتُبْهُ عِنْدَكَ فِي عِلِّيِّينَ، وَاخْلُفْ عَلى عَقِبِهِ فِي الْغَابِرِينَ، وَاجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم. ثُمَّ كَبِّرِ الْخَامِسَةَ، وَانْصَرِفْ ».

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

from Abu Abdullahasws regarding the Salaat upon the deceased. Heasws said: ‘You should exclaim Takbeer, then send Blessings upon the Prophetsaww, then you should be saying, ‘O Allahazwj! (This is) Yourazwj servant, son of Yourazwj servant, son of Yourazwj maid. I do not know from him except for the goodness and Youazwj are more Knowing of him than I am. O Allahazwj! If he was a good doer, so Increase in his good deeds and Accept from him; and if he was an evil doer, so Forgive his sins for him and be Merciful to him, and Expand his grave for him and Make him to be from the friends of Muhammadsaww’.

Then you should exclaim the second Takbeer and say, ‘O Allahazwj! If he was pure, so Purify him (more), and if he was erroneous, so Forgive him’.

Then you should exclaim the third Takbeer and say, ‘O Allahazwj! Do not Deprive us of its Recompense and do not Try us after him’.

Then you should exclaim the fourth Takbeer and say, ‘O Allahazwj! Write Yourazwj servant in the Illiyeen and Replace him in his offspring among the ancients and Make him to be among the friends of Muhammadsaww’.

Then exclaim the fifth Takbeer and leave’.10

3. عَلِيٌّ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ التَّكْبِيرِ عَلَى الْمَيِّتِ، فَقَالَ: « خَمْسٌ، تَقُولُ فِي أُولَاهُنَّ: "أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، اللهُمَّ صَلِّ عَلى مُحَمَّدٍ‌ وَآلِ مُحَمَّدٍ"، ثُمَّ تَقُولُ: "اللهُمَّ إِنَّ هذَا الْمُسَجّى قُدَّامَنَا عَبْدُكَ وَابْنُ عَبْدِكَ، وَقَدْ قَبَضْتَ رُوحَهُ إِلَيْكَ، وَقَدِ احْتَاجَ إِلى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، اللهُمَّ إِنَّا لَانَعْلَمُ مِنْ ظَاهِرِهِ إِلاَّ خَيْراً، وَأَنْتَ أَعْلَمُ بِسَرِيرَتِهِ، اللهُمَّ إِنْ كَانَ مُحْسِناً فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ"، ثُمَّ تُكَبِّرُ الثَّانِيَةَ، وَتَفْعَلُ ذلِكَ فِي كُلِّ تَكْبِيرَةٍ ».

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Wallad who said,

‘I asked Abu Abdullahasws about the exclamations of Takbeer upon the deceased, so heasws said: ‘Five. You should be saying in the first of these, ‘I testify that there is no God except for Allahazwj, Alone, there being no associates for him. O Allahazwj! Send Blessings upon Muhammadsaww and the Progenyasws of Muhammad’.

Then you should be saying, ‘O Allahazwj! This enshrouded one in front of us is Yourazwj servant, and a son of Yourazwj servant, and his sould has been Captured to (come) to Youazwj, and he is needy to Yourazwj Mercy and Youazwj Needless from Punishing him. O Allahazwj! We deo not know from his apparent except for goodness and Youazwj are more Knowing of his secrets. O Allahazwj! If he was a good doer, so Increase in his good eeds; and if he was an evil doer, so Overlook from his sins’.

Then exclaim the second Takbeer and you should do that during each Takbeer’.11

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تُكَبِّرُ، ثُمَّ تَشَهَّدُ، ثُمَّ تَقُولُ: (إِنّا لِلّهِ وَإِنّا إِلَيْهِ راجِعُونَ) الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، رَبِّ الْمَوْتِ وَالْحَيَاةِ، صَلِّ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، جَزَى اللهُ عَنَّا مُحَمَّداً خَيْرَ الْجَزَاءِ بِمَا صَنَعَ بِأُمَّتِهِ، وَبِمَا بَلَّغَ مِنْ رِسَالَاتِ رَبِّهِ. ثُمَّ تَقُولُ: اللهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ، نَاصِيَتُهُ بِيَدِكَ، خَلَا مِنَ الدُّنْيَا، وَاحْتَاجَ إِلى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، اللهُمَّ إِنَّا لَانَعْلَمُ مِنْهُ إِلاَّ خَيْراً، وَأَنْتَ أَعْلَمُ بِهِ، اللهُمَّ إِنْ كَانَ مُحْسِناً فَزِدْ فِي إِحْسَانِهِ وَتَقَبَّلْ مِنْهُ، وَإِنْ كَانَ مُسِيئاً فَاغْفِرْ لَهُ ذَنْبَهُ، وَارْحَمْهُ، وَتَجَاوَزْ عَنْهُ بِرَحْمَتِكَ، اللهُمَّ أَلْحِقْهُ بِنَبِيِّكَ، وَثَبِّتْهُ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، اللهُمَّ اسْلُكْ بِنَا وَبِهِ سَبِيلَ الْهُدى، وَاهْدِنَا وَإِيَّاهُ صِرَاطَكَ الْمُسْتَقِيمَ، اللهُمَّ عَفْوَكَ عَفْوَكَ ثُمَّ تُكَبِّرُ الثَّانِيَةَ، وَتَقُولُ مِثْلَ مَا قُلْتَ حَتّى تَفْرُغَ مِنْ خَمْسِ تَكْبِيرَاتٍ ».

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

from Abu Abdullahasws having said: ‘You should exclaim Takbeer, then you should testify, then you should be saying, ‘We are from Allahazwj and to Himazwj we are returning. The Praise is for Allahazwj, Lordazwj of the worlds, Lordazwj of the death and the life. Send Blessings upon Muhammadazwj and the Peopleasws of Hisazwj Household. O Allahazwj! Recompense Muhammadsaww with the best of the Recompense due to what hesaww did with hissaww community, and due to what hesaww delivered from the Message of hissaww Lordazwj’.

Then you should be saying, ‘O Allahazwj! (This here is) Yourazwj servant, a son of Yourazwj servant, a son of Yourazwj maid. His forehead is in Yourazwj Hands, having vacated from the world and is needy to Yourazwj Mercy, and Youazwj are Needless from Punishing him. O Allahazwj! We do not know from him except for goodness and Youazwj are more Knowing with him. O Allahazwj! If he was a good does, so Increase in his good deeds, and Accept from him; and if he was an evil doers, so Forgive his sins for him and be Merciful to him, and Overlook (his faults) from him by Yourazwj Mercy.

O Allahazwj! Attach him with Yourazwj Prophetsaww and Affirm him with the firm Words in the life of the world and in the Hereafter. O Allahazwj! I ask Youazwj by us and by him, the Way of Guidance, and Guide us and him to Yourazwj Straight Path. O Allahazwj! Yourazwj Forgiveness! Yourazwj Forgiveness!’

Then exclaim the second Takbeer and you should be saying the like of what you said, until you are free from five Takbeers’.12

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام: قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ النَّاسَ يَرْفَعُونَ أَيْدِيَهُمْ فِي التَّكْبِيرِ عَلَى الْمَيِّتِ فِي التَّكْبِيرَةِ الْأُولى، وَلَايَرْفَعُونَ فِيمَا بَعْدَ ذلِكَ، فَأَقْتَصِرُ عَلَى التَّكْبِيرَةِ الْأُولى كَمَا يَفْعَلُونَ، أَوْ أَرْفَعُ يَدِي فِي كُلِّ تَكْبِيرَةٍ؟ فَقَالَ: « ارْفَعْ يَدَكَ فِي كُلِّ تَكْبِيرَةٍ ».

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

‘I asked Al Rezaasws saying, ‘May I be sacrificed for youasws! The people are raising their hands during the exclamations of the Takbeer upon the deceased during the first Takbeer (only) and are not raising their hand in what is after that (the other four Takbeers). So, shall I restrict myself upon the first Takbeer just as they are doing, or shall I raise my hands during every Takbeer?’ So heasws said: ‘Raise your hands during every Takbeer’.13

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ أَبِي الصَّخْرِ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الصَّلَاةِ عَلَى الْجَنَائِزِ: « تَقُولُ: اللهُمَّ أَنْتَ خَلَقْتَ هذِهِ النَّفْسَ، وَأَنْتَ أَمَتَّهَا، تَعْلَمُ سِرَّهَا وَعَلَانِيَتَهَا، أَتَيْنَاكَ شَافِعِينَ فِيهَا، فَشَفِّعْنَا، اللهُمَّ وَلِّهَا مَنْ تَوَلَّتْ، وَاحْشُرْهَا مَعَ مَنْ أَحَبَّتْ ».

Ali Bin Muhammad, from Ali Bin Al Hassan, from Ahmad Bin Abdul Raheem Abu Al Sakhar, from Ismail Bin Abdul Khaliq Bin Abd Rabbih,

from Abu Abdullahasws: ‘Regarding the Salaat upon the deceased, you should be saying, ‘O Allahazwj! Youazwj Created this self and Youazwj Caused it to die. Youazwj Know its secrets and its public matters. We come to you inteceding with regards to it, therefore, Accept out intercession. O Allahazwj! Let it be governed by the ones it accepted as rulers and Resurrect it along with the ones it loved’.14

55- بَابُ أَنَّهُ لَيْسَ فِي الصَّلَاةِ دُعَاءٌ مُوَقَّتٌ وَأَنَّهُ لَيْسَ فِيهَا تَسْلِيمٌ‌

Chapter 55 – There is no Prescribed supplication in the Salaat and there is no greeting in it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَارَةَ وَمَعْمَرِ بْنِ يَحْيى وَإِسْمَاعِيلَ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ قِرَاءَةٌ وَلَادُعَاءٌ مُوَقَّتٌ، تَدْعُو بِمَا بَدَا لَكَ، وَأَحَقُّ الْمَوْتى أَنْ يُدْعى لَهُ الْمُؤْمِنُ، وَأَنْ يُبْدَأَ بِالصَّلَاةِ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Muslim and Zurara and Ma’mar Bin Yahya and Ismail Al Ju’fy,

from Abu Ja’farasws having said: ‘In the Salaat upon the deceased there is neither a recitation (of a Chapter of the Holy Quran), nor any Prescribed supplication. You can supplicate with whatever comes to you, and it is a right of the deceased that the Believer should supplicate for him, and that he should begin with the sending of Blessings upon Rasool-Allahsaww’.15

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ تَسْلِيمٌ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Al Halby who said,

‘Abu Abdullahasws said, ‘There is no greeting in the Salaat upon the deceased’.16

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ وَزُرَارَةَ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ تَسْلِيمٌ ».

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

from Abu Ja’farasws and Abu Abdullahasws both having said: ‘There is no greeting in the Salaat upon the deceased’.17

56- بَابُ مَنْ زَادَ عَلى خَمْسِ تَكْبِيرَاتٍ

Chapter 56 – The one who exceeds upon the five Takbeers

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُثَنَّى بْنِ الْوَلِيدِ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « صَلّى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلى حَمْزَةَ سَبْعِينَ صَلَاةً ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Musanna Bin Al Waleed, from Zurara,

from Abu Ja’farasws having said: ‘Rasool-Allahsaww prayed seventy Salaat upon Hamzaas’. (i.e. exclaimed seventy Takbeers – see Hadeeth 3 below).18

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَبَّرَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ عَلى سَهْلِ بْنِ حُنَيْفٍ ـ وَكَانَ بَدْرِيّاً ـ خَمْسَ تَكْبِيرَاتٍ، ثُمَّ مَشى سَاعَةً، ثُمَّ وَضَعَهُ وَكَبَّرَ عَلَيْهِ خَمْسَةً أُخْرى، فَصَنَعَ ذلِكَ حَتّى كَبَّرَ عَلَيْهِ خَمْساً وَعِشْرِينَ تَكْبِيرَةً ».

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

from Abu Abdullahasws having said: ‘Amir Al Momineenasws exclaimed five Takbeers upon Sahl Bin Huneyf, and he was a Badariyya (a participant in the battle of Badr). Then heasws walked a while, then placed him (his body) and exclaimed another five Takbeers upon him. So heasws kept on doing that until heasws had exclaimed twenty five Takbeers upon him’.19

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ‌ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَبَّرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلى حَمْزَةَ سَبْعِينَ تَكْبِيرَةً، وَكَبَّرَ عَلِيٌّ ـ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ـ عِنْدَكُمْ عَلى سَهْلِ بْنِ حُنَيْفٍ خَمْساً وَعِشْرِينَ تَكْبِيرَةً ». قَالَ: « كَبَّرَ خَمْساً خَمْساً، كُلَّمَا أَدْرَكَهُ النَّاسُ، قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ، لَمْ نُدْرِكِ الصَّلَاةَ عَلى سَهْلٍ، فَيَضَعُهُ، فَيُكَبِّرُ عَلَيْهِ خَمْساً حَتّى انْتَهى إِلى قَبْرِهِ خَمْسَ مَرَّاتٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

from Abu Ja’farasws having said: ‘Rasool-Allahsaww exclaimed seventy Takbeers upon Hamzaas, and Aliasws exclaimed twenty five Takbeers upon Sahl Bin Huneyf. Heasws exclaimed five, five (at a time). Every time (more) people came over and they said, ‘O Amir Al Momineenasws! We could not attend the Salaat upon Sahl’. So heasws placed him (his dead body) and heasws exclaimed five (Takbeers) upon him until he ended up to his grave, (having done so five times)’.20

57- بَابُ الصَّلَاةِ عَلَى الْمُسْتَضْعَفِ وَعَلى مَنْ لَايَعْرِفُ‌

Chapter 57 – The Salaat upon the weak ones (of understanding) and upon the one who did not recognise (the Wilayah)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « الصَّلَاةُ عَلَى الْمُسْتَضْعَفِ وَالَّذِي لَايَعْرِفُ الصَّلَاةُ عَلَى‌ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَالدُّعَاءُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، تَقُولُ: "رَبَّنَا اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ"، إِلى آخِرِ الْآيَتَيْنِ ».

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

from one of the two (5th or 6th Imamasws) having said: ‘The Salaat upon the one of weak understanding and those who do not recognise the sending of Blessings upon the Prophetsaww and the supplication for the believing men and the believing women, you should be saying, ‘Our Lordazwj! [40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire – up to the end of the two Verses’. ([40:8] Our Lord! And Make them enter the Gardens of Eden which You have Promised to them and those who do good of their fathers and their wives and their offspring, surely You are the Mighty, the Wise).21

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ عَلَى الْمُؤْمِنِ فَادْعُ لَهُ، وَاجْتَهِدْ لَهُ فِي الدُّعَاءِ، وَإِنْ كَانَ وَاقِفاً مُسْتَضْعَفاً فَكَبِّرْ، وَقُلِ: اللهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasaar,

from Abu Ja’farasws having said: ‘Whenever you pray Salaat upon the (deceased) believer, so supplicate for him and strive for him in the supplication; and if he was precautionary, of weak understanding, so exclaim Takbeer and say, ‘O Allahazwj! [40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire’.22

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ كَانَ مُسْتَضْعَفاً، فَقُلِ: "اللهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ"، وَإِذَا كُنْتَ لَاتَدْرِي مَا حَالُهُ، فَقُلِ: "اللهُمَّ إِنْ‌ كَانَ يُحِبُّ الْخَيْرَ وَأَهْلَهُ، فَاغْفِرْ لَهُ وَارْحَمْهُ، وَتَجَاوَزْ عَنْهُ". وَإِنْ كَانَ الْمُسْتَضْعَفُ مِنْكَ بِسَبِيلٍ، فَاسْتَغْفِرْ لَهُ عَلى وَجْهِ الشَّفَاعَةِ، لَاعَلى وَجْهِ الْوَلَايَةِ ».

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

from Abu Abdullahasws having said: ‘If he (the deceased) was of weak understanding, so say, ‘O Allahazwj! [40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire’. And when you do not know what his state is, so say, ‘O Allahazwj! If he used to love the good and its peopleasws, so Forgive him, and be Merciful to him, and Overlook (his sins) from him; and if he was of weaker understanding than yours in the Way (of Allahazwj),

so seek Forgiveness for him upon the aspect of intercession, not upon the aspect of the Wilayah’.23

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « التَّرَحُّمُ عَلى جِهَتَيْنِ: جِهَةِ الْوَلَايَةِ، وَجِهَةِ الشَّفَاعَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from one of his companions,

from Abu Abdullahasws having said: ‘The (Divine) Mercy is upon two aspects – the aspect of Wilayah and the aqspect of intercession’.24

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ رَجُلٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَقُولُ: "أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدا رَسُولُ اللهِ؛ اللهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ؛ اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَتَقَبَّلْ شَفَاعَتَهُ، وَبَيِّضْ وَجْهَهُ، وَأَكْثِرْ تَبَعَهُ؛ اللهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَتُبْ عَلَيَّ؛ اللهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ"، فَإِنْ كَانَ مُؤْمِناً دَخَلَ فِيهَا، وَإِنْ كَانَ لَيْسَ بِمُؤْمِنٍ خَرَجَ مِنْهَا ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from a man, from Suleyman Bin Khalid,

from Abu Abdullahasws having said: ‘You should be saying, ‘I testify that there is no God except for Allahazwj, and I testify that Muhammadsaww is Rasool-Allahazwj. O Allahazwj! Send Blessings upon Muhammadsaww, Yourazwj servant and Yourazwj Rasoolsaww. O Allahazwj Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Accept his intercession, and Whiten hissaww face and Multiply hissaww followers.

O Allahazwj! Forgive me, and be Merciful to me, and Turn towards me. O Allahazwj! [40:7] Grant Forgiveness to those who repent and follow Your Way, and save them from the Punishment of the Blazing Fire’. So if he was a believer, he would be included in it, and if was not a believer, he would be out from it’.25

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ غَالِبٍ، عَنْ ثَابِتٍ أَبِي الْمِقْدَامِ، قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عليه‌السلام فَإِذَا بِجَنَازَةٍ لِقَوْمٍ مِنْ جِيرَتِهِ، فَحَضَرَهَا وَكُنْتُ قَرِيباً مِنْهُ، فَسَمِعْتُهُ يَقُولُ: « اللهُمَّ إِنَّكَ أَنْتَ خَلَقْتَ هذِهِ النُّفُوسَ، وَأَنْتَ تُمِيتُهَا، وَأَنْتَ تُحْيِيهَا، وَأَنْتَ أَعْلَمُ بِسَرَائِرِهَا وَعَلَانِيَتِهَا مِنَّا وَمُسْتَقَرِّهَا وَمُسْتَوْدَعِهَا؛ اللهُمَّ وَهذَا عَبْدُكَ، وَلَا أَعْلَمُ مِنْهُ شَرّاً، وَأَنْتَ أَعْلَمُ بِهِ، وَقَدْ جِئْنَاكَ شَافِعِينَ لَهُ بَعْدَ مَوْتِهِ، فَإِنْ كَانَ مُسْتَوْجِباً فَشَفِّعْنَا فِيهِ، وَاحْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلاَّهُ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib, from Sabit Abu Al Miqdam who said,

‘I was with Abu Ja’farasws and there was a funeral prayer of someone from hisasws neighbourhood. So they presented it, and I was nearby himasws and I heard himasws saying: ‘O Allahazwj! Youazwj Created this soul and Youazwj Caused it to die, and Youazwj Youazwj would be Reviving it, and Youazwj are more Knowing of its secrets and its apparent than we are, and the permannace (of his faith) and its temporariness.

O Allahazwj! And this is Yourazwj servant and Iasws do not know of any evil from his and Youazwj are more Knowing of him, and we have come over inteceding for him after his death. So if he was deserving, so Accept our intercession regarding him and Resurrect him along with the ones whom he used to befriend’.26

58- بَابُ الصَّلَاةِ عَلَى النَّاصِبِ

Chapter 58 – The Salaat upon the Hostile one (Nasibi)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا مَاتَ عَبْدُ اللهِ بْنُ أُبَيِّ بْنِ سَلُولٍ، حَضَرَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم‌ جَنَازَتَهُ، فَقَالَ عُمَرُ لِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا رَسُولَ اللهِ، أَلَمْ يَنْهَكَ اللهُ أَنْ تَقُومَ عَلى قَبْرِهِ؟ فَسَكَتَ، فَقَالَ: يَا رَسُولَ اللهِ، أَلَمْ يَنْهَكَ اللهُ أَنْ تَقُومَ عَلى قَبْرِهِ ؟ فَقَالَ لَهُ: وَيْلَكَ، وَمَا يُدْرِيكَ مَا قُلْتُ، إِنِّي قُلْتُ: اللهُمَّ احْشُ جَوْفَهُ نَاراً، وَامْلَأْ قَبْرَهُ نَاراً، وَأَصْلِهِ نَاراً » قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَأَبْدى مِنْ رَسُولِ اللهِ مَا كَانَ يَكْرَهُ ».

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

from Abu Abdullahasws having said: ‘When Abdullah Bin Abu Saloul died, the Prophetsaww was present at his funeral. So Umar said to Rasool-Allahsaww, ‘O Rasool-Allahsaww! Hasn’t Allahazwj Forbidden yousaww from standing at his grave?’ So hesaww was silent, and he said, ‘O Rasool-Allahsaww! Hasn’t Allahazwj Forbidden yousaww from standing at his grave?’ So hesaww said to him: ‘Woe be unto you! And what would you know what Isaww said? Isaww said: ‘O Allahazwj! Tamp his inside with fire and fill upon his grave with fire, and his origin with fire’.

Abu Abdullahasws said: ‘Thus he exposed from Rasool-Allahsaww what hesaww disliked (to expose)’.27

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ زِيَادِ بْنِ عِيسى، عَنْ عَامِرِ بْنِ السِّمْطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ رَجُلاً مِنَ الْمُنَافِقِينَ مَاتَ، فَخَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ يَمْشِي مَعَهُ، فَلَقِيَهُ مَوْلًى لَهُ، فَقَالَ لَهُ الْحُسَيْنُ عليه‌السلام: أَيْنَ تَذْهَبُ‌ يَا فُلَانُ؟ » ـ قَالَ ـ: « فَقَالَ لَهُ مَوْلَاهُ: أَفِرُّ مِنْ جَنَازَةِ هذَا الْمُنَافِقِ أَنْ أُصَلِّيَ عَلَيْهَا، فَقَالَ لَهُ الْحُسَيْنُ عليه‌السلام: انْظُرْ أَنْ تَقُومَ عَلى يَمِينِي، فَمَا تَسْمَعُنِي أَقُولُ فَقُلْ مِثْلَهُ، فَلَمَّا أَنْ كَبَّرَ عَلَيْهِ وَلِيُّهُ، قَالَ الْحُسَيْنُ عليه‌السلام: اللهُ أَكْبَرُ، اللهُمَّ الْعَنْ فُلَاناً عَبْدَكَ أَلْفَ لَعْنَةٍ مُؤْتَلِفَةٍ غَيْرِ مُخْتَلِفَةٍ، اللهُمَّ أَخْزِ عَبْدَكَ فِي عِبَادِكَ وَبِلَادِكَ، وَأَصْلِهِ حَرَّ نَارِكَ، وَأَذِقْهُ أَشَدَّ عَذَابِكَ؛ فَإِنَّهُ كَانَ يَتَوَلّى أَعْدَاءَكَ، وَيُعَادِي أَوْلِيَاءَكَ، وَيُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ صلى‌الله‌عليه‌وآله‌وسلم ».

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ziyad Bin Isa, from Aamir Bin Al Simt,

from Abu Abdullahasws that: ‘A man from the hypocrites died, So Al Hassan Bin Aliasws went out walking with him and came across a slave of his. So Al Husaynasws said to him: ‘Where are you going, O so and so?’ So his slave said to himasws, ‘I am fleeing from the funeral of this hypocrite that I would have to pray Salaat over him’. So Al Husaynasws said to him: ‘Wait, and stand upon myasws right. So whatever you hear measws saying, so say similar to it’.

So when his guardian (of the deceased) exclaimed Takbeer upon him, Al Husaynasws said: ‘Allahazwj is the Greatest! O Allahazwj! Curse so and so, Yourazwj servant with a thousand Curses, combined without a separation. O Allahazwj! Withhold Yourazwj servant among Yourazwj servants and Yourazwj city and Make the heat of Yourazwj Fire arrive to him, and Make his Taste the intensity of Yourazwj Punishment, for he used to befriend Yourazwj enemies and was inimical towards Yourazwj friends, and used to hate the Peopleasws of the Household of Yourazwj Prophetsaww’.28

3. سَهْلٌ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَاتَ رَجُلٌ مِنَ الْمُنَافِقِينَ، فَخَرَجَ الْحُسَيْنُ عليه‌السلام يَمْشِي، فَلَقِيَ مَوْلًى لَهُ، فَقَالَ لَهُ: إِلى أَيْنَ تَذْهَبُ؟ فَقَالَ: أَفِرُّ مِنْ جَنَازَةِ هذَا الْمُنَافِقِ أَنْ أُصَلِّيَ عَلَيْهِ، فَقَالَ لَهُ الْحُسَيْنُ عليه‌السلام: قُمْ إِلى جَنْبِي، فَمَا سَمِعْتَنِي أَقُولُ فَقُلْ مِثْلَهُ، قَالَ: فَرَفَعَ يَدَيْهِ، فَقَالَ: اللهُمَّ‌ أَخْزِ عَبْدَكَ فِي عِبَادِكَ وَبِلَادِكَ، اللهُمَّ أَصْلِهِ حَرَّ نَارِكَ، اللهُمَّ أَذِقْهُ أَشَدَّ عَذَابِكَ؛ فَإِنَّهُ كَانَ يَتَوَلّى أَعْدَاءَكَ، وَيُعَادِي أَوْلِيَاءَكَ، وَيُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ صلى‌الله‌عليه‌وآله‌وسلم ».

Sahl, from Ibn Abu Najran, from Safwan Al Jammal,

from Abu Abdullahasws having said: ‘A man from the hypocrites died, so Al Husaynasws went out walking, and heasws came across a slave of his. So heasws said to him: ‘Where are you going to?’ So he said, ‘I am fleeing from the funeral of this hypocrite that I would have to pray Salaat upon him’. So Al Husaynasws said to him: ‘Stand by myasws side, and whatever you hear from measws, so say the like of it’.

Heasws said: ‘So heasws raised hisasws hands and said: ‘O Allahazwj! Withhold Yourazwj servant among Yourazwj servants and Yourazwj city. O Allahazwj! Cause the heat of Yourazwj Fire to arrive to him. O Allahazwj! Make his tase the intensity of Yourazwj Punishment, for he used to befriend Yourazwj enemies, and was inimical to Yourazwj friends, and used to hat the Peopleasws of the Household of Yourazwj Prophetsaww’.29

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ: « إِذَا صَلَّيْتَ عَلى عَدُوِّ اللهِ، فَقُلِ: "اللهُمَّ، إِنَّ فُلَاناً لَا نَعْلَمُ مِنْهُ إِلاَّ أَنَّهُ عَدُوٌّ لَكَ وَلِرَسُولِكَ، اللهُمَّ فَاحْشُ قَبْرَهُ نَاراً، وَاحْشُ جَوْفَهُ نَاراً، وَعَجِّلْ بِهِ إِلَى النَّارِ؛ فَإِنَّهُ كَانَ يَتَوَلّى أَعْدَاءَكَ، وَيُعَادِي أَوْلِيَاءَكَ، وَيُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ؛ اللهُمَّ ضَيِّقْ عَلَيْهِ قَبْرَهُ"، فَإِذَا رُفِعَ فَقُلِ: اللهُمَّ لَاتَرْفَعْهُ وَلَاتُزَكِّهِ ».

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

from Abu Abdullahasws having said: ‘Whenever you (have to) pray Salaat upon an enemy of Allahazwj, so say, ‘O Allahazwj! So and so, we do not know from him except that he is an enemy of Yours (s.w.t.) and of Yourazwj Rasoolsaww. Therefore Tamp his grave with fire, and Tamp his inside with fire, and Hasten with him to the Fire, for he used to befriend Yourazwj enemies and was inimical to Yourazwj friends, and was Hating the Peopleasws of the Household of Yourazwj Prophetsaww. O Allahazwj! Straiten his grave upon him’.

So when he (the deceased) is raised, say, ‘O Allahazwj! Neither Raise him (his levels), nor Purify him (by Forgiving his sins)’.30

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِنْ كَانَ جَاحِداً لِلْحَقِّ، فَقُلِ: اللهُمَّ امْلَأْ جَوْفَهُ نَاراً، وَقَبْرَهُ‌ نَاراً، وَسَلِّطْ عَلَيْهِ الْحَيَّاتِ وَالْعَقَارِبَ ـ وَذلِكَ قَالَهُ أَبُو جَعْفَرٍ عليه‌السلام لِامْرَأَةِ سَوْءٍ مِنْ بَنِي أُمَيَّةَ صَلّى عَلَيْهَا أَبِي وَقَالَ هذِهِ الْمَقَالَةَ ـ وَاجْعَلِ الشَّيْطَانَ لَهَا قَرِيناً ». قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ: فَقُلْتُ لَهُ: لِأَيِّ شَيْ‌ءٍ يَجْعَلُ الْحَيَّاتِ وَالْعَقَارِبَ فِي قَبْرِهَا؟ فَقَالَ: « إِنَّ الْحَيَّاتِ يَعْضَضْنَهَا، وَالْعَقَارِبَ يَلْسَعْنَهَا، وَالشَّيْطَانَ يُقَارِنُهَا فِي قَبْرِهَا ». قُلْتُ: تَجِدُ أَلَمَ ذلِكَ؟ قَالَ: « نَعَمْ شَدِيداً ».

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

from one of the two (5th or 6th Imamasws having said: ‘If he (deceased) was one who fought against the Trtuh, so say, ‘O Allahazwj! Fill his inside with fire, and his grave with fire, and Make the snakes and the scorpions to arrive to him’, and that is what Abu Ja’farasws said for an evil woman of the Clan of Umayya. Myasws fatherasws prayed Salaat over her and said these words: ‘And Make the devils as her companions’’.

Muhammad Bin Muslim said, ‘So I said to himasws, ‘For which thing were the snakes and the scorpions to be in her grave?’ So heasws said: ‘The snakes would bite her and the scorpions would sting her and the devils would accompany her in her grave’. I said, ‘Would she find the pain of that?’ Heasws said: ‘Yes, intense’.31

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: « تَقُولُ: اللهُمَّ أَخْزِ عَبْدَكَ فِي بِلَادِكَ وَعِبَادِكَ، اللهُمَّ أَصْلِهِ حَرَّ نَارَكَ، وَأَذِقْهُ‌ أَشَدَّ عَذَابِكَ؛ فَإِنَّهُ كَانَ يُعَادِي أَوْلِيَاءَكَ، وَيُوَالِي أَعْدَاءَكَ، وَيُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ صلى‌الله‌عليه‌وآله‌وسلم ».

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

‘You should be saying, ‘O Allahazwj! Humiliate Yourazwj servant among Yourazwj servants and Yourazwj city. O Allahazwj! Make Yourazwj fire to arrive to him and Make him tase the intensity of Yourazwj Punishment, for he used to be inimical to Yourazwj friends and used to befriend Yourazwj enemies, and used to hate the Peopleasws of the Household of Yourazwj Prophetsaww’.32

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ الْحَجَّالِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، أَوْ عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: مَاتَتِ امْرَأَةٌ مِنْ بَنِي أُمَيَّةَ، فَحَضَرْتُهَا، فَلَمَّا صَلَّوْا عَلَيْهَا وَرَفَعُوهَا وَصَارَتْ عَلى أَيْدِي الرِّجَالِ، قَالَ: « اللهُمَّ ضَعْهَا، وَلَاتَرْفَعْهَا وَلَاتُزَكِّهَا » قَالَ: « وَكَانَتْ عَدُوَّةً لِلّهِ » قَالَ: وَلَا أَعْلَمُهُ إِلاَّ قَالَ: « وَلَنَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Hammad Bin Usman,

from Abu Abdullahasws, or from the one who mentioned it, from Abu Abdullahasws having said: ‘A woman from the Clan of Umayya died, so I attended her (funeral). So when Salaat had been prayed over her, and she was raised, and came to be in the hands of the men (for the burial), heasws said: ‘O Allahazwj! Place her down and do not Raise her, and do not Purify her’.

He (the narrator) said, ‘Amd she was an enemy of Allahazwj, and I do not know it except that heasws said: ‘And (an enemy of) oursasws’.33

59- بَابٌ فِي الْجَنَازَةِ تُوضَعُ وَقَدْ كُبِّرَ عَلَى الْأَوَّلَةِ‌

Chapter 59 – Regarding (another) dead body placed (brought), and Takbeer had already been exclaimed upon the first one

1. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْمٍ كَبَّرُوا عَلى جَنَازَةٍ تَكْبِيرَةً أَوْ ثِنْتَيْنِ، وَوُضِعَتْ مَعَهَا أُخْرى: كَيْفَ يَصْنَعُونَ ؟ قَالَ: « إِنْ شَاؤُوا، تَرَكُوا الْأُولى حَتّى يَفْرُغُوا مِنَ التَّكْبِيرِ عَلَى الْأَخِيرَةِ، وَإِنْ شَاؤُوا رَفَعُوا الْأُولى، وَأَتَمُّوا مَا بَقِيَ عَلَى الْأَخِيرَةِ؛ كُلُّ ذلِكَ لَابَأْسَ بِهِ ».

Muhammad Bin Yahya, from Al Amraky,

from Ali son of Ja’farasws, from his brotherasws Musaasws, said, ‘I asked himasws about the group of people who had exclaimed one Takbeer or two upon a deceased, and another (dead body) is placed along with it. How should they be dealing with it?’ Heasws said: ‘If they so desire to, they can leave the first one until they are free from exclaiming Takbeer upon the other; and if they so desire to, their can raise the first one, and complete what remains upon the other other. All of that, there is no problem with it’.34

60- بَابٌ فِي وَضْعِ الْجَنَازَةِ دُونَ الْقَبْرِ‌

Chapter 60 – Regarding placing of the deceased besides the grave

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تَفْدَحْ مَيِّتَكَ بِالْقَبْرِ، وَلكِنْ ضَعْهُ أَسْفَلَ مِنْهُ بِذِرَاعَيْنِ أَوْ ثَلَاثَةٍ، وَدَعْهُ يَأْخُذُ أُهْبَتَهُ ».

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

‘Abu Abdullahasws said: ‘Do not offload your dead one in the grave, but place him away from it by two cubits or three, and leave it to prepare himself’.35

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْخُرَاسَانِيِّ، عَنْ أَبِيهِ، عَنْ يُونُسَ، قَالَ: حَدِيثٌ سَمِعْتُهُ عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام مَا ذَكَرْتُهُ ـ وَأَنَا فِي بَيْتٍ ـ إِلاَّ ضَاقَ عَلَيَّ، يَقُولُ: « إِذَا أَتَيْتَ بِالْمَيِّتِ شَفِيرَ قَبْرِهِ، فَأَمْهِلْهُ سَاعَةً؛ فَإِنَّهُ يَأْخُذُ أُهْبَتَهُ لِلسُّؤَالِ ».

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Khurasany, from his father, from Yunus who said,

‘A Hadeeth I heard from Abu Al Hassan Musaasws, I do not remember it and I am in the house except that it is straitening upon me. Heasws was saying: ‘Whenever you come with a deceased by the pit of his grave, so respite him for a while, for he can prepare himself for the questionig’.36

61- بَابٌ نَادِرٌ‌

Chapter 61 – Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ زُرَارَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عليه‌السلام وَعِنْدَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَمَرَّتْ بِهِ جَنَازَةٌ، فَقَامَ الْأَنْصَارِيُّ وَلَمْ يَقُمْ أَبُو جَعْفَرٍ عليه‌السلام، فَقَعَدْتُ مَعَهُ، وَلَمْ يَزَلِ الْأَنْصَارِيُّ قَائِماً حَتّى مَضَوْا بِهَا، ثُمَّ جَلَسَ، فَقَالَ لَهُ أَبُو جَعْفَرٍ عليه‌السلام: « مَا أَقَامَكَ؟ » قَالَ: رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ عليهما‌السلام يَفْعَلُ ذلِكَ، فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « وَاللهِ، مَا فَعَلَهُ الْحُسَيْنُ عليه‌السلام، وَلَاقَامَ لَهَا أَحَدٌ مِنَّا أَهْلَ الْبَيْتِ قَطُّ » فَقَالَ الْأَنْصَارِيُّ: شَكَّكْتَنِي أَصْلَحَكَ اللهُ قَدْ كُنْتُ أَظُنُّ أَنِّي رَأَيْتُ.

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abdullah Bin Muskan, from Zurara who said,

‘I was in the presence of Abu Ja’farasws, and in hisasws presence was a man from the Ansaar, and a coffin passed by. So the Ansary stood up and Abu Ja’farasws did not stand up. So I remained seated along with himasws, and the Ansary did not remain standing until they had passed with it. Then he sat down.

So Abu Ja’farasws said to him: ‘What made you stand up?’ He said, ‘I saw Al Husayn Bin Aliasws do that (before)’. So Abu Ja’farasws said: ‘By Allahazwj! Neither did Al Husaynasws stand up for it nor did anyone else from usasws, the Peopleasws of the Household, at all’. So the Ansaary said, ‘Youasws have placed me in doubt, may Allahazwj Keep youasws well. I thought, I had seen himasws do so’.37

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ مُثَنًّى الْحَنَّاطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عليهما‌السلام جَالِساً، فَمَرَّتْ عَلَيْهِ جَنَازَةٌ، فَقَامَ النَّاسُ حِينَ طَلَعَتِ الْجَنَازَةُ، فَقَالَ الْحُسَيْنُ عليه‌السلام: مَرَّتْ جَنَازَةُ يَهُودِيٍّ وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلى طَرِيقِهَا جَالِساً، فَكَرِهَ أَنْ تَعْلُوَ رَأْسَهُ جَنَازَةُ يَهُودِيٍّ، فَقَامَ لِذلِكَ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musanna Al Hannat,

from Abu Absdullahasws having said: ‘Al Husayn Bin Aliasws was seated, and a funeral coffin passed by him. So the people stood up when the coffin emerged. So Al Husaynasws said: ‘A funeral coffin of a Jew passed by and Rasool-Allahsaww was upon its road, seated. So hesaww disliked that the head of the deceased Jew be higher than hissaww, therefore hesaww stood up for that’.38

62- بَابُ دُخُولِ الْقَبْرِ وَالْخُرُوجِ مِنْهُ‌

Chapter 62 – Entering the grave and the exiting from it

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْبَغِي لِأَحَدٍ أَنْ يَدْخُلَ الْقَبْرَ فِي نَعْلَيْنِ، وَلَاخُفَّيْنِ، وَلَاعِمَامَةٍ، وَلَارِدَاءٍ، وَلَاقَلَنْسُوَةٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour,

from Abu Abdullahasws having said: ‘It is not befitting for anyone that he should enter the grave wearing slippers, nor socks, nor a turban, nor a cloak, nor a cap’.39

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « لَا تَنْزِلْ فِي الْقَبْرِ وَعَلَيْكَ الْعِمَامَةُ وَالْقَلَنْسُوَةُ وَلَا الْحِذَاءُ وَلَا الطَّيْلَسَانُ، وَحُلَّ أَزْرَارَكَ؛ وَبِذلِكَ سُنَّةُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم جَرَتْ، وَلْيَتَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَلْيَقْرَأْ فَاتِحَةَ الْكِتَابِ، وَالْمُعَوِّذَتَيْنِ، و « قُلْ هُوَ اللهُ أَحَدٌ »، وَآيَةَ الْكُرْسِيِّ، وَإِنْ قَدَرَ أَنْ يَحْسِرَ عَنْ خَدِّهِ، وَيُلْصِقَهُ بِالْأَرْضِ، فَلْيَفْعَلْ، وَلْيَشْهَدْ، وَلْيَذْكُرْ مَا يَعْلَمُ حَتّى يَنْتَهِيَ إِلى صَاحِبِهِ ».

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

‘I heard Abu Al Hassanasws saying: ‘Do not descend into the grave and upon you is a turban, and the cap, nor (wearing) the shoes, nor the pallanium; and loosen your buttons, and by that flowed the Sunnah of Rasool-Allahsaww. And let him (the one descends into the grave) seek Refuge from the Pelted Satanla, and let him recite the Opening of the Book (Chapter 1 – Al Fatiha), and the Maw’azatayn (Chapter113 & 114), and ‘Say He Allah is One (Chapter 112), and Ayat Al Kursy (Chapter 2:255); and if he is able to bare his cheek and place it on the ground, so let him do so, and let him testify, and let him mention (Allahazwj) whatever he knows until he ends up to his companion’.40

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الْمِسْمَعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ الْوَاسِطِيِّ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَنْزِلِ الْقَبْرَ وَعَلَيْكَ الْعِمَامَةُ وَلَا الْقَلَنْسُوَةُ وَلَارِدَاءٌ وَلَاحِذَاءٌ، وَحُلَّ أَزْرَارَكَ ». قَالَ: قُلْتُ: وَالْخُفَّ ؟ قَالَ: « لَا بَأْسَ بِالْخُفِّ فِي وَقْتِ الضَّرُورَةِ وَالتَّقِيَّةِ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Al Mismaiy, from Ismail Bin Yasaar Al Wasity, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

from Abu Abdullahasws having said: ‘Do not descend into the grave and upon you is a turban, nor a cap, nor a cloak, nor shoes, and loosen your buttons’. I said, ‘And (what about) the socks?’ Heasws said: ‘There is no problem with the socks during a time of necessity and the dissimulation’.41

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ دَخَلَ الْقَبْرَ، فَلَا يَخْرُجْ إِلاَّ مِنْ قِبَلِ الرِّجْلَيْنِ ».

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

from Abu Abdullahasws having said: ‘The one who enters the grave, so he should not exit except from the side of the two legs’.42

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ، قَالَ: قَالَ: « يَدْخُلُ الرَّجُلُ الْقَبْرَ مِنْ حَيْثُ شَاءَ، وَلَايَخْرُجُ إِلاَّ مِنْ قِبَلِ رِجْلَيْهِ ».

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

‘Heasws said: ‘The man can enter the grave from wherever he so desires to, and he cannot exit except from the side of his legs’.

6. وَفِي رِوَايَةٍ أُخْرى، قَالَ: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « إِنَّ لِكُلِّ بَيْتٍ بَاباً، وَإِنَّ بَابَ الْقَبْرِ مِنْ قِبَلِ الرِّجْلَيْنِ ».

And in another report, heasws said: ‘Rasool-Allahsaww said: ‘For every house there is a door, and the door of the grave is from the side of the two legs’.43

63- بَابُ مَنْ يَدْخُلُ الْقَبْرَ وَمَنْ لَايَدْخُلُ

Chapter 63 – The one who enters the grave and the one who does not enter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ‌ عَبْدِ اللهِ بْنِ رَاشِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الرَّجُلُ يَنْزِلُ فِي قَبْرِ وَالِدِهِ، وَلَايَنْزِلُ الْوَالِدُ فِي قَبْرِ وَلَدِهِ ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Abdullah Bin Rashid,

from Abu Abdullahasws having said: ‘The man, his son should descend into his grave, and the father should not descend into the grave of his son’.44

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُكْرَهُ لِلرَّجُلِ أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ ».

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

from Abu Abdullahasws having said: ‘It is disliked for the man that he should descend into the grave of his son’.45

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللهِ، أَتى أَبُو عَبْدِ اللهِ عليه‌السلام الْقَبْرَ، فَأَرْخى نَفْسَهُ، فَقَعَدَ، ثُمَّ قَالَ: « رَحِمَكَ اللهُ، وَصَلّى عَلَيْكَ » وَلَمْ يَنْزِلْ فِي قَبْرِهِ، وَقَالَ: « هكَذَا فَعَلَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم بِإِبْرَاهِيمَ عليه‌السلام ».

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from a man,

from Abu Abdullahasws having said: ‘When Ismail son of Abu Abdullahasws died, Abu Abdullahasws came over to the grave and loosend himselfasws and was seated. Then heasws said: ‘May Allahazwj have Mercy on you, and Send Blessings upon you’, and heasws did not descend into his grave, and said: ‘This is how the Prophetsaww did with (hissaww sonas) Ibrahimas’.46

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ عَبْدِ اللهِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ زُرَارَةَ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقَبْرِ: كَمْ يَدْخُلُهُ؟ قَالَ: « ذَاكَ إِلَى الْوَلِيِّ، إِنْ شَاءَ أَدْخَلَ وَتْراً، وَإِنْ شَاءَ شَفْعاً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdullah Al Hajjal, from Sa’alba Bin Maymoun,

from Zurara who asked Abu Abdullahasws about the grave, how many can enter into it. Heasws said: ‘That is up to the guardian (of the deceased). If he so desires to he can (allow) an odd number, and if he so desires to he can (allow) an even number (of people)’.47

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ: مَضَتِ السُّنَّةُ مِنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَنَّ الْمَرْأَةَ لَايَدْخُلُ قَبْرَهَا إِلاَّ مَنْ كَانَ يَرَاهَا فِي حَيَاتِهَا ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Al Nowfaly,

from Abu Abdullahasws having said: ‘Amir Al Momineenasws said: ‘The Sunnah has transpired from Rasool-Allahsaww that the woman, none shall enter her grave except for the one who (was Permitted to) see her during her lifetime’.48

6. سَهْلُ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ، عَنْ عَلِيِّ بْنِ مُيَسِّرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الزَّوْجُ أَحَقُّ بِامْرَأَتِهِ حَتّى يَضَعَهَا فِي قَبْرِهَا ».

Sahl Bin Ziyad, from Muhammad Bin Awrama, from Ali Bin Maysara, from Is’haq Bin Ammar,

from Abu Abdullahasws having said: ‘The husband is more rightful with his wife until he places her in her grave’.49

7. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ، عَنْ أَبَانٍ، عَنْ عَبْدِ اللهِ بْنِ رَاشِدٍ، قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام حِينَ مَاتَ إِسْمَاعِيلُ ابْنُهُ عليه‌السلام، فَأُنْزِلَ فِي قَبْرِهِ، ثُمَّ رَمى بِنَفْسِهِ عَلَى الْأَرْضِ مِمَّا يَلِي الْقِبْلَةَ، ثُمَّ قَالَ: « هكَذَا صَنَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِإِبْرَاهِيمَ » ثُمَّ قَالَ: « إِنَّ الرَّجُلَ يَنْزِلُ فِي قَبْرِ وَالِدِهِ، وَلَايَنْزِلُ فِي قَبْرِ وَلَدِهِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban, from Abndullah Bin Rashid who said,

‘I was with Abu Abdullahasws when hisasws son Ismail died and he was descended into his grave. Then heasws threw himselfasws onto the ground from what faced the Qiblah, then said: ‘This is how Rasool-Allahsaww dealt with Ibrahimas’.

Then heasws said: ‘The man can descend into the grave of his father and he cannot descend into the grave of his son’.50

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ يَحْيَى بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللهِ الْعَنْبَرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَدْفِنُ ابْنَهُ؟ قَالَ: « لَا يَدْفِنُهُ فِي التُّرَابِ ». قَالَ: قُلْتُ: فَالِابْنُ يَدْفِنُ أَبَاهُ؟ قَالَ: « نَعَمْ، لَابَأْسَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yahya Bin Amro, from Abdullah Bin Rashid, from Abdullah Al Anbary who said,

‘I said to Abu Abdullahasws, ‘Can the man bury his son?’ Heasws said: ‘He cannot bury him in the soil’. I said, ‘So can the son bury his father?’ Heasws said: ‘Yes, there is no problem’.51

64- بَابُ سَلِّ الْمَيِّتِ وَمَا يُقَالُ عِنْدَ دُخُولِ الْقَبْرِ‌

Chapter 64 – Placing the deceased and what is said during entering the grave

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَتَيْتَ بِالْمَيِّتِ الْقَبْرَ، فَسُلَّهُ مِنْ قِبَلِ رِجْلَيْهِ، فَإِذَا وَضَعْتَهُ فِي الْقَبْرِ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ، وَقُلْ: "بِسْمِ اللهِ، وَفِي سَبِيلِ اللهِ، وَعَلى مِلَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، اللهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ، وَأَلْحِقْهُ بِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم"، وَقُلْ كَمَا قُلْتَ فِي الصَّلَاةِ عَلَيْهِ مَرَّةً وَاحِدَةً مِنْ عِنْدِ" اللهُمَّ إِنْ كَانَ مُحْسِناً فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئاً فَاغْفِرْ لَهُ، وَارْحَمْهُ، وَتَجَاوَزْ عَنْهُ "، وَاسْتَغْفِرْ لَهُ مَا اسْتَطَعْتَ » قَالَ: « وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام إِذَا أَدْخَلَ الْمَيِّتَ الْقَبْرَ، قَالَ: اللهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ، وَصَاعِدْ عَمَلَهُ، وَلَقِّهِ مِنْكَ رِضْوَاناً ».

اسْتَطَعْ Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Hammad, from Al Halby,

from Abu Abdullahasws having said: ‘When they come with the deceased to the grave, so place him from the direction of his legs, So when you place him in the grace, recite Ayat Al Kursy (Chapter 2:255) and say, ‘In the Name of Allahazwj’, and say just as you said during the Salaat upon him, once in his presence, ‘O Allahazwj! If he was a good doer, so Increase in his good deeds, and if he was an evil doer, so Forgive him, and be Merciful to him, and Overlook (his sins) from him’. And seek Forgiveness for him , and Forgive him whatever whatever you are able to’.

Heasws said: ‘And it was so that whenever Ali Bin Al Husaynasws entered the deceased into the grave, said: ‘O Allahazwj! Expand the ground from both his sides and Ascend his deeds, and Assign him the Pleasure from Youazwj’.52

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَلَلْتَ الْمَيِّتَ، فَقُلْ: "بِسْمِ اللهِ وَبِاللهِ، وَعَلى مِلَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، اللهُمَّ إِلى رَحْمَتِكَ، لَا إِلى عَذَابِكَ"، فَإِذَا وَضَعْتَهُ فِي اللَّحْدِ، فَضَعْ يَدَكَ عَلى أُذُنِهِ، فَقُلِ: اللهُ رَبُّكَ، وَالْإِسْلَامُ دِينُكَ، وَمُحَمَّدٌ نَبِيُّكَ، وَالْقُرْآنُ كِتَابُكَ، وَعَلِيٌّ إِمَامُكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed and Muhammad Bin Khalid, altogether from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Haroun Bin Kharja, from Abu Baseer,

from Abu Abdullahasws having said: ‘When you bring forth the deceased, so say, ‘In the Name of Allahazwj, and by Allahazwj, and upon the Religion of Rasool-Allahsaww. O Allahazwj! To Yourazwj Mercy, not to Yourazwj Punishment’. So when you place him into the chasm (Lahad), so place your hand upon his ear and say, ‘Allahazwj is your Lordazwj, and Al Islam is your Religion, and Muhammadsaww is your Prophetsaww, and the Quran is your Book, and Aliasws is your Imamasws’.53

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَحَدَهُمَا عليهما‌السلام عَنِ الْمَيِّتِ؟ فَقَالَ: « تَسُلُّهُ مِنْ قِبَلِ الرِّجْلَيْنِ، وَتُلْزِقُ الْقَبْرَ بِالْأَرْضِ إِلى قَدْرِ أَرْبَعِ أَصَابِعَ مُفَرَّجَاتٍ، وَتُرَبِّعُ قَبْرَهُ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked one of the two (5th or 6th Imamasws about the deceased, so heasws said: ‘Place him from the direction of the two legs, and paste the grave with the earth by a measurement of four open fingers (in height), and square his grave (make it four cornered)’.54

4. سَهْلُ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سُلَّهُ سَلاًّ رَفِيقاً، فَإِذَا وَضَعْتَهُ فِي لَحْدِهِ، فَلْيَكُنْ أَوْلَى النَّاسِ مِمَّا يَلِي رَأْسَهُ لِيَذْكُرَ اسْمَ اللهِ، وَيُصَلِّيَ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَيَتَعَوَّذَ مِنَ الشَّيْطَانِ، وَلْيَقْرَأْ فَاتِحَةَ الْكِتَابِ، وَالْمُعَوِّذَتَيْنِ، و « قُلْ هُوَ اللهُ أَحَدٌ »، وَآيَةَ الْكُرْسِيِّ، وَإِنْ قَدَرَ أَنْ يَحْسِرَ عَنْ خَدِّهِ، وَيُلْزِقَهُ بِالْأَرْضِ، فَعَلَ، وَيَشْهَدُ، وَيَذْكُرُ مَا يَعْلَمُ حَتّى يَنْتَهِيَ إِلى صَاحِبِهِ ».

Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Ajlan,

from Abu Abdullahasws having said: ‘Place him with a gentle placing. So when you place him in his chasm (Lahad), so let the the closest of the people from what follows his head mention the Name of Allahazwj upon him, and he should send Blessings upon the Prophetsaww, and seek Refuge from the Satanla, and let him recite the Opening of the Book (Chapter 1), and the Maw’azatayn (Chapters 113 & 114), and Ayat Al Kursy (Chapter 2:255). And if he is able to bare his cheek (of the deceased) and paste his cheek with the ground, so he should do so, and he should testify and mention whatever he knows until he ends up to his companion’.55

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مَحْفُوظٍ الْإِسْكَافِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ أَنْ تَدْفِنَ الْمَيِّتَ، فَلْيَكُنْ أَعْقَلُ مَنْ يَنْزِلُ فِي قَبْرِهِ عِنْدَ رَأْسِهِ، وَلْيَكْشِفْ خَدَّهُ الْأَيْمَنَ حَتّى يُفْضِيَ بِهِ إِلَى الْأَرْضِ، وَيُدْنِي فَمَهُ إِلى سَمْعِهِ، وَيَقُولُ: " اسْمَعْ افْهَمْ ـ ثَلَاثَ مَرَّاتٍ ـ اللهُ رَبُّكَ، وَمُحَمَّدٌ نَبِيُّكَ، وَالْإِسْلَامُ دِينُكَ، وَفُلَانٌ إِمَامُكَ، اسْمَعْ وَافْهَمْ "، وَأَعِدْهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ هذَا التَّلْقِينَ ».

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muhammad Bin Sinan, from Mahfouz Al Iskaaf,

from Abu Abdullahasws having said: ‘Whenever you want to bury the deceased, so let the wisest one enter into his grave to be by his head, and let him uncover his right cheek until it is exposed to the ground and go near his mouth to his ear and he should be saying, ‘Listen, understand!’ – three times, ‘Allahazwj is your Lordazwj, and Muhammadsaww is your Prophetsaww, and Al Islam is your Religion, and so and so is your Imamasws. Listen and understand’; and repeat it to him three times, this indoctrination (Talqeen)’.56

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِذَا وُضِعَ الْمَيِّتُ فِي لَحْدِهِ، فَقُلْ: بِسْمِ اللهِ، وَفِي سَبِيلِ اللهِ، وَعَلى مِلَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، عَبْدُكَ ابْنُ عَبْدِكَ، نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ؛ اللهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ، وَأَلْحِقْهُ بِنَبِيِّهِ؛ اللهُمَّ إِنَّا لَانَعْلَمُ مِنْهُ إِلاَّ خَيْراً، وَأَنْتَ أَعْلَمُ بِهِ فَإِذَا وَضَعْتَ عَلَيْهِ اللَّبِنَ، فَقُلِ: اللهُمَّ صِلْ وَحْدَتَهُ، وَآنِسْ وَحْشَتَهُ، وَأَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ عَنْ رَحْمَةِ مَنْ سِوَاكَ. فَإِذَا خَرَجْتَ مِنْ قَبْرِهِ، فَقُلْ: (إِنّا لِلّهِ وَإِنّا إِلَيْهِ راجِعُونَ)، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ؛ اللهُمَّ ارْفَعْ دَرَجَتَهُ فِي أَعْلى عِلِّيِّينَ، وَاخْلُفْ عَلى عَقِبِهِ فِي الْغَابِرِينَ، يَا رَبَّ الْعَالَمِينَ ».

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

from one of the two (5th or 6th Imamasws) having said: ‘When the deceased is placed in his chasm (Lahad), so say, ‘In the Name of Allahazwj and in the Way of Allahazwj, and upon the Religion of Rasool-Allahsaww. Yourazwj servant, son of Yourazwj servfant has lodged with Youazwj and Youazwj are the best of the Hosts with him. O Allahazwj! Expand for him in his grave, and Attach him with Yourazwj Prophetazwj. O Allahazwj! We do not know from him except for goodness, and Yourazwj are more Knowing with him.

So when the slab is placed upon him, say, ‘O Allahazwj! (Grant) companionship for his loneliness, and calmness for his fear, and Setlle upon him a Mercy from Yourazwj Mercies which would suffice him from (all) mercies besides Yourssaww’.

So when you come out from his grave, say, ‘We are from Allahazwj to Himazwj are we returning, and the Praise is for Allahazwj, Lordazwj of the worlds. O Allahazwj! Raise his leves in the high Illiyeen and Make a successor to be among his remaining offspring, O Lordazwj of the worlds’.57

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: إِذَا وَضَعْتَ الْمَيِّتَ فِي لَحْدِهِ، قَرَأْتَ آيَةَ الْكُرْسِيِّ، وَاضْرِبْ يَدَكَ عَلى مَنْكِبِهِ الْأَيْمَنِ، ثُمَّ قُلْ: "يَا فُلَانُ، قُلْ: رَضِيتُ بِاللهِ رَبّاً، وَبِالْإِسْلَامِ دِيناً، وَبِمُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم نَبِيّاً، وَبِعَلِيٍّ عليه‌السلام إِمَاماً"، وَسَمِّ إِمَامَ زَمَانِهِ.

From him, from his father, from Hammad, from Hareyz, from Zurara,

‘Heasws said: ‘When you place the deceased in his chasm (Lahad), recite Ayat Al Kursy (Chapter 2:255), and strike your hand upon his right shoulder, then say, ‘O so and so! Say, ‘I am pleased with Allahazwj as Lordazwj, and with Al Islam as Religion, and with Muhammadsaww as Prophetsaww, and with Aliasws as Imamasws’, and name the Imamasws of his time’.58

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ سَمَاعَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا أَقُولُ إِذَا أَدْخَلْتُ الْمَيِّتَ مِنَّا قَبْرَهُ؟ قَالَ: « قُلِ: اللهُمَّ هذَا عَبْدُكَ فُلَانٌ وَابْنُ عَبْدِكَ، قَدْ نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، وَقَدِ احْتَاجَ إِلى رَحْمَتِكَ؛ اللهُمَّ وَلَانَعْلَمُ مِنْهُ إِلاَّ خَيْراً، وَأَنْتَ أَعْلَمُ بِسَرِيرَتِهِ، وَنَحْنُ الشُّهَدَاءُ بِعَلَانِيَتِهِ؛ اللهُمَّ فَجَافِ الْأَرْضَ عَنْ جَنْبَيْهِ، وَلَقِّنْهُ حُجَّتَهُ، وَاجْعَلْ هذَا الْيَوْمَ خَيْرَ يَوْمٍ أَتى عَلَيْهِ، وَاجْعَلْ هذَا الْقَبْرَ خَيْرَ بَيْتٍ نَزَلَ فِيهِ، وَصَيِّرْهُ إِلى خَيْرٍ مِمَّا‌ كَانَ فِيهِ، وَوَسِّعْ لَهُ فِي مَدْخَلِهِ، وَآنِسْ وَحْشَتَهُ، وَاغْفِرْ ذَنْبَهُ، وَلَاتَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ ».

الشُّهَدَاءُ بِعَلَانِيَتِ A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abu Ayoub, from Sama’at who said,

‘I said to Abu Abdullahasws, ‘What should I be saying when I enter into the grave of a deceased of ours?’ Heasws said: ‘Say, ‘This is Yourazwj servant, so and so, and a son of Yourazwj servant who had lodged with Youazwj and Youazwj are the best of the Hosts with him, and he is needy to Yourazwj Mercy. O Allahazwj! And we do not know from him except for goodness and Youazwj are more Knowing with his secrets, and we are the witnesses of the apparent.

O Allahazwj! Expand the ground from his two sides, and let him meet his Proofasws and Make this day to be the best day to come upon him, and Make this grave to be the best house he had lodged in, and for him to come to be into goodness from what he used to be in, and Expand for him in his entrance, and Comfort his fear, and Forgive his sins, and do not Deprive us of its Recompense, nor Let us stray after him’.59

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُشَقُّ الْكَفَنُ مِنْ عِنْدِ رَأْسِ الْمَيِّتِ إِذَا أُدْخِلَ قَبْرَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from someone else from our companions,

from Abu Abdullahasws having said: ‘Tear (slightly) the shroud from the head of the deceased when you enter his grave’.60

10. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَيَابَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سُلَّ الْمَيِّتَ سَلاًّ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from one of his companions, from Aban, from Abdul Rahman Bin Sayaba,

from Abu Abdullahasws having said: ‘Placed the deceased with a gentle placing (in his grave)’.61

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا وَضَعْتَ الْمَيِّتَ عَلَى الْقَبْرِ، قُلْتَ: اللهُمَّ عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ. فَإِذَا سَلَلْتَهُ مِنْ قِبَلِ الرِّجْلَيْنِ وَدَلَّيْتَهُ، قُلْتَ: بِسْمِ اللهِ وَبِاللهِ، وَعَلى مِلَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؛ اللهُمَّ إِلى رَحْمَتِكَ، لَا إِلى عَذَابِكَ؛ اللهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ، وَلَقِّنْهُ حُجَّتَهُ، وَثَبِّتْهُ بِالْقَوْلِ الثَّابِتِ، وَقِنَا وَإِيَّاهُ عَذَابَ الْقَبْرِ. وَإِذَا سَوَّيْتَ عَلَيْهِ التُّرَابَ، قُلِ: اللهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ، وَأَصْعِدْ رُوحَهُ إِلى أَرْوَاحِ الْمُؤْمِنِينَ فِي عِلِّيِّينَ، وَأَلْحِقْهُ بِالصَّالِحِينَ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

from Abu Abdullahasws having said: ‘When you place the deceased in the grave, you should say, ‘O Allahazwj! This is Yourazwj and a son of Yourazwj servant and a son of Yourazwj maid. He is lodged with Youazwj and Youazwj are the best of the Host with him’.

So when you place him from the direction of his left and dangle him, say, ‘In the Name of Allahazwj and by Allahazwj and upon the Religion of Rasool-Allahsaww. O Allahazwj! To Yourazwj Mercy, not to Yourazwj Punishment. O Allahazwj! Expand his grave for him, and let him meet his Proofasws and Affirm him with the firm words, and Save us and him from the Punishment of the grave’.

And when you even the soil upon him, say, ‘O Allahazwj! Expand the ground from his two sides and Ascend him to the souls of the Believers in Illiyeen, and Join him with the righteous ones’.62

65- بَابُ مَا يُبْسَطُ فِي اللَّحْدِ وَوَضْعِ اللَّبِنِ وَالْآجُرِّ وَالسَّاجِ‌

Chapter 65 – What is levelled off in the chasm (Lahad), and placing of the slab, and the brick, and the wood

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ‌ الْقَاسَانِيِّ، قَالَ: كَتَبَ عَلِيُّ بْنُ بِلَالٍ إِلى أَبِي الْحَسَنِ عليه‌السلام: أَنَّهُ رُبَّمَا مَاتَ الْمَيِّتُ عِنْدَنَا، وَتَكُونُ الْأَرْضُ نَدِيَةً، فَنَفْرُشُ الْقَبْرَ بِالسَّاجِ، أَوْ نُطْبِقُ عَلَيْهِ، فَهَلْ يَجُوزُ ذلِكَ؟ فَكَتَبَ عليه‌السلام: « ذلِكَ جَائِزٌ ».

Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Al Qasany who said,

‘Ali Bin Bilal wrote to Abu Al Hassanasws, ‘Sometimes someone dies with us and the ground happens to be damp, so we pave the grave with the wood, or we re-inforce upon it. Is that Permissible?’ So heasws wrote: ‘That is allowed’.63

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَلْقى شُقْرَانُ مَوْلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي قَبْرِهِ‌ الْقَطِيفَةَ ».

Ali Bin Ibrahim, from his father, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Yahya Bin Abu Al A’ala,

from Abu Abdullahasws having said: ‘The cotton spread was cast upon Shuqran, a slave of Rasool-Allahsaww, in his grave’.64

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « جَعَلَ عَلِيٌّ عليه‌السلام عَلى قَبْرِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم لَبِناً ». فَقُلْتُ: أَرَأَيْتَ، إِنْ جَعَلَ الرَّجُلُ عَلَيْهِ آجُرّاً هَلْ يَضُرُّ الْمَيِّتَ ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlib who said,

‘I heard Abu Abdullahasws saying: ‘Aliasws made a slab to be upon the grave of the Prophetsaww’. So I said, ‘What is yourasws view if the man were to make a brick to be upon him, would it harm the deceased?’ Heasws said: ‘No’.65

66- بَابُ مَنْ حَثَا عَلَى الْمَيِّتِ وَكَيْفَ يُحْثى‌

Chapter 66 – The one who spreads (soil) upon the deceased, and how he should spread it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ دَاوُدَ بْنِ النُّعْمَانِ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « مَا شَاءَ اللهُ، لَامَا شَاءَ النَّاسُ » فَلَمَّا انْتَهى إِلَى الْقَبْرِ، تَنَحّى، فَجَلَسَ، فَلَمَّا أُدْخِلَ الْمَيِّتُ لَحْدَهُ، قَامَ فَحَثَا عَلَيْهِ التُّرَابَ ثَلَاثَ مَرَّاتٍ بِيَدِهِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Al Numan who said,

‘I saw Abu Al Hassanasws saying: ‘Whatever Allahazwj so Desires and not what the people desire’. So when heasws ended up to the grave, heasws isolated himselfasws and sat down. So when the deceased was entered into his chasm (Lahad), heasws stood up and spread the soil upon him, three times, by hisasws hand’.66

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا حَثَوْتَ التُّرَابَ عَلَى الْمَيِّتِ، فَقُلْ: إِيمَاناً بِكَ، وَتَصْدِيقاً بِبَعْثِكَ، هذَا مَا وَعَدَنَا اللهُ وَرَسُولُهُ صلى‌الله‌عليه‌وآله‌وسلم ». قَالَ: « وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: سَمِعْتُ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقُولُ: مَنْ حَثَا عَلى مَيِّتٍ، وَقَالَ هذَا الْقَوْلَ، أَعْطَاهُ اللهُ بِكُلِّ ذَرَّةٍ حَسَنَةً ».

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

from Abu Abdullahasws having said: ‘When you spread the soil upon the deceased, say, ‘I believe in Youazwj and ratify Yourazwj Resurrection. [33:22] This is what Allah and His Rasool promised us’.

Heasws said: ‘And Amir Al Momineenasws said: ‘Iasws heard Rasool-Allahsaww saying: ‘The one who spreads (soil) upon a deceased and says these words, Allahazwj would Give him a Reward from every particle (of soil)’.67

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عليه‌السلام فِي جِنَازَةِ رَجُلٍ مِنْ أَصْحَابِنَا، فَلَمَّا أَنْ دَفَنُوهُ، قَامَ عليه‌السلام إِلى قَبْرِهِ، فَحَثَا عَلَيْهِ مِمَّا يَلِي رَأْسَهُ ثَلَاثاً بِكَفِّهِ، ثُمَّ بَسَطَ كَفَّهُ عَلَى الْقَبْرِ، ثُمَّ‌ قَالَ: « اللهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ، وَأَصْعِدْ إِلَيْكَ رُوحَهُ، وَلَقِّهِ مِنْكَ رِضْوَاناً، وَأَسْكِنْ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهِ عَنْ رَحْمَةِ مَنْ سِوَاكَ » ثُمَّ مَضى.

Ali Bin Ibrahim, from his father, form one of his companions, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I was with Abu Ja’farasws in a funeral of a man from our companions. So when they buried him, heasws stood at his grave and spread (soil) upon him, from what followed his head, three times with hisasws handful. Then heasws spread hisasws palm upon the grave, then said, ‘O Allahazwj! Expand the ground from both his sides, and Ascend his soul to Youazwj and let him Get Pleasure from Youasws, and Settle Yourazwj Mercy in his grave what would make him to be needless from a mercy besides Yoursazwj’. Then heasws went away’.68

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَطْرَحُ التُّرَابَ عَلَى الْمَيِّتِ، فَيُمْسِكُهُ سَاعَةً فِي يَدِهِ، ثُمَّ يَطْرَحُهُ، وَلَايَزِيدُ عَلى ثَلَاثَةِ أَكُفٍّ، قَالَ: فَسَأَلْتُهُ عَنْ ذلِكَ، فَقَالَ: « يَا عُمَرُ، كُنْتُ أَقُولُ: إِيمَاناً بِكَ، وَتَصْدِيقاً بِبَعْثِكَ، (هذا ما وَعَدَنَا اللهُ وَرَسُولُهُ) إِلى قَوْلِهِ: (تَسْلِيماً)، هكَذَا كَانَ يَفْعَلُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَبِهِ جَرَتِ السُّنَّةُ ».

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

‘I saw Abu Abdullahasws spread the soil upon the decease. So heasws withheld it for a while in hisasws hand, then spread it, and heasws did not increased upon three handfulls. So I asked himasws about that, and heasws said: ‘O Umar! Iasws was saying: ‘Iasws believe in Youazwj, and ratify Yourazwj Resurrection. [33:22] This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the truth up to Hisazwj Words (and it only increased them in faith and) submission’. This what Rasool-Allahsaww used to do, and by it has the Sunnah flowed’.69

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: مَاتَ لِبَعْضِ أَصْحَابِ أَبِي عَبْدِ اللهِ عليه‌السلام وَلَدٌ، فَحَضَرَ أَبُو عَبْدِ اللهِ عليه‌السلام، فَلَمَّا أُلْحِدَ، تَقَدَّمَ أَبُوهُ، فَطَرَحَ عَلَيْهِ التُّرَابَ، فَأَخَذَ أَبُو عَبْدِ اللهِ عليه‌السلام بِكَفَّيْهِ، وَقَالَ: « لَا تَطْرَحْ عَلَيْهِ‌ التُّرَابَ؛ وَمَنْ كَانَ مِنْهُ ذَا رَحِمٍ، فَلَا يَطْرَحْ عَلَيْهِ التُّرَابَ؛ فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم نَهى أَنْ يَطْرَحَ الْوَالِدُ، أَوْ ذُو رَحِمٍ عَلى مَيِّتِهِ التُّرَابَ ». فَقُلْنَا: يَا ابْنَ رَسُولِ اللهِ، أَتَنْهَانَا عَنْ هذَا وَحْدَهُ ؟ فَقَالَ: « أَنْهَاكُمْ مِنْ أَنْ تَطْرَحُوا التُّرَابَ عَلى ذَوِي أَرْحَامِكُمْ؛ فَإِنَّ ذلِكَ يُورِثُ الْقَسْوَةَ فِي الْقَلْبِ، وَمَنْ قَسَا قَلْبُهُ، بَعُدَ مِنْ رَبِّهِ ».

Ali Bin Ibrahim, from Yaqoub Bin Yazeed, from Ali Bin Asbaat, from Ubeyd Bin Zurara who said,

‘A son of one of the companions of Abu Abdullahasws died. So Abu Abdullahasws attended (the funeral). So when he (the deceased) was placed in the chasm (Lahad), heasws spread soil upon him. Abu Abdullahasws grabbed with his palm and said: ‘None should spread the soil upon him, one who was a close relative of his, for Rasool-Allahsaww forbade the parent, or one with womb relationships to spread soil upon the deceased’.

So we said, ‘O sonasws of Rasool-Allahsaww! Are youasws forbidding us from this (deceased) alone?’ So heasws said: ‘Iasws am forbidding you all from spreading the souil upon your near relatives, for that would inherit the hardness in the hearts, and the one who is hard of heart is remote from his Lordazwj’.70

67- بَابُ تَرْبِيعِ الْقَبْرِ وَرَشِّهِ بِالْمَاءِ، وَمَا يُقَالُ عِنْدَ ذلِكَ، وَقَدْرِ مَا يُرْفَعُ مِنَ الْأَرْضِ‌

Chapter 67 – Sqaring of the grave, and sprinkling it with the water, and what is to be said during that, and the measurement of what it can be raised from the ground

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنِ ابْنِ بُكَيْرٍ، عَنْ قُدَامَةَ بْنِ زَائِدَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سَلَّ إِبْرَاهِيمَ ابْنَهُ سَلاًّ، وَرَبَّعَ قَبْرَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ibn Bukeyr, from Qudama Bin Zaida who said,

‘I heard Abu Ja’farasws saying that Rasool-Allahazwj placed hissaww sonas Ibrahimas with a gentle placing, and squared hisas grave’.71

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُسْتَحَبُّ أَنْ يُدْخَلَ مَعَهُ فِي قَبْرِهِ جَرِيدَةٌ رَطْبَةٌ، وَيُرْفَعَ قَبْرُهُ مِنَ الْأَرْضِ قَدْرَ أَرْبَعِ أَصَابِعَ مَضْمُومَةٍ، وَيُنْضَحَ عَلَيْهِ الْمَاءُ، وَيُخَلّى عَنْهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

from Abu Abdullahasws having said: ‘It is recommended that you should insert a wet twig in his grave with him, and raise his grave from the ground by a measurement of four clenched fingers, and exude the water upon it, and isolate from it’.72

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُهُ عَنْ وَضْعِ الرَّجُلِ يَدَهُ عَلَى الْقَبْرِ: مَا هُوَ ؟ وَلِمَ صُنِعَ؟ فَقَالَ: « صَنَعَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلَى ابْنِهِ بَعْدَ النَّضْحِ ». قَالَ: وَسَأَلْتُهُ: كَيْفَ أَضَعُ يَدِي عَلى قُبُورِ الْمُسْلِمِينَ؟ فَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ، وَوَضَعَهَا عَلَيْهَا، ثُمَّ رَفَعَهَا وَهُوَ مُقَابِلُ الْقِبْلَةِ.

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked himasws about the man placing hishand upon the grace, what is it, and why is it done?’ So heasws said: ‘Rasool-Allahsaww did it upon hisasws sonas after sprinkling of the water’.

He (the narrator) said, ‘And I asked himasws about how I should be placing myhand upon the graves of the Muslims. So heasws gestured by hisasws hand to the ground and placed it upon it, then raised it, and heasws was facing the Qiblah’.73

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَصْنَعُ بِمَنْ مَاتَ مِنْ بَنِي هَاشِمٍ خَاصَّةً شَيْئاً لَايَصْنَعُهُ بِأَحَدٍ مِنَ الْمُسْلِمِينَ، كَانَ إِذَا صَلّى عَلَى الْهَاشِمِيِّ، وَنَضَحَ قَبْرَهُ بِالْمَاءِ، وَضَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَفَّهُ عَلَى الْقَبْرِ حَتّى تُرى أَصَابِعُهُ فِي الطِّينِ، فَكَانَ الْغَرِيبُ يَقْدَمُ، أَوِ الْمُسَافِرُ مِنْ أَهْلِ الْمَدِينَةِ، فَيَرَى الْقَبْرَ الْجَدِيدَ عَلَيْهِ أَثَرُ كَفِّ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَيَقُولُ: مَنْ مَاتَ مِنْ آلِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم؟ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

from Abu Ja’farasws having said: ‘Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abu Ja’farasws having said: ‘Rasool-Allahsaww used to do a special thing with the one who died from the Clan of Hashim than with anyone from the Muslims. When hesaww prayed Salaat upon the Hashimy and sprinkle his grave with the water, would place hissaww hand upon the grave until hissaww fingers would be seen to be in the clay.

Thus, if the stranger or a traveler from the people of Medina would come over, he would see upon the new grave the impact of the palm of Rasool-Allahazwj, and he would be saying, ‘The one from the family of Muhammadsaww has died’.74

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَبِي قَالَ لِي ذَاتَ يَوْمٍ فِي مَرَضِهِ: يَا بُنَيَّ، أَدْخِلْ أُنَاساً مِنْ قُرَيْشٍ مِنْ أَهْلِ الْمَدِينَةِ حَتّى أُشْهِدَهُمْ ». قَالَ: « فَأَدْخَلْتُ عَلَيْهِ أُنَاساً مِنْهُمْ، فَقَالَ: يَا جَعْفَرُ، إِذَا أَنَا مِتُّ فَغَسِّلْنِي، وَكَفِّنِّي، وَارْفَعْ قَبْرِي أَرْبَعَ أَصَابِعَ، وَرُشَّهُ بِالْمَاءِ؛ فَلَمَّا خَرَجُوا قُلْتُ: يَا أَبَةِ، لَوْ أَمَرْتَنِي بِهذَا صَنَعْتُهُ، وَلَمْ تُرِدْ أَنْ أُدْخِلَ عَلَيْكَ قَوْماً تُشْهِدُهُمْ فَقَالَ: يَا بُنَيَّ، أَرَدْتُ أَنْ لَا تُنَازَعَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

from Abu Abdullahasws having said: ‘Myasws father said to measws one day during hisasws illness: ‘O myasws sonasws! Get the people of Qureysh from the inhabitants of Al Medina to come over so that Iasws can get them to bear witness’. So Iasws got the people from them to come over to himasws, and heasws said: ‘O Ja’farasws! When Iasws pass away, so wash measws, and enshroud measws, and raise myasws grave to four fingers (in height), and sprinkle it with the water’.

So when they went out, Iasws said: ‘O fatherasws! If youasws had instructed measws with this, Iasws would have done it, and why did youasws want the people to come over to youasws, for them to witness?’ So heasws said: ‘O myasws sonasws! Iasws wanted that there should be no dispute’.75

6. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: فِي رَشِّ الْمَاءِ عَلَى الْقَبْرِ، قَالَ: « يَتَجَافى عَنْهُ الْعَذَابُ مَا دَامَ النَّدى فِي التُّرَابِ ».

Ali, from his father, from Ibn Abu Umeyr, from one of his companions,

from Abu Abdullahasws regarding sprinkling of the water upon the grave. Heasws said: ‘The Punishment would be staved off from him for as long as the moisture is in the soil’.76

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَشُّ الْقَبْرِ عَلى عَهْدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Talha Bin Zayd,

from Abyu Abdullahasws having said: ‘Sprinkling the grave (with water) was prevalent upon the era of Rasool-Allahsaww’.77

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا فَرَغْتَ مِنَ الْقَبْرِ فَانْضَحْهُ، ثُمَّ ضَعْ يَدَكَ عِنْدَ رَأْسِهِ وَتَغْمِزُ كَفَّكَ عَلَيْهِ بَعْدَ النَّضْحِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Abdullahasws said: ‘When you are free from the grave (burial), so sprinkle it with water, then place your hand by his head and press your palm upon it after the sprinkling’.78

9. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ عَبْدِ اللهِ بْنِ عَجْلَانَ، قَالَ: قَامَ أَبُو جَعْفَرٍ عليه‌السلام عَلى قَبْرِ رَجُلٍ مِنَ الشِّيعَةِ، فَقَالَ: « اللهُمَّ صِلْ وَحْدَتَهُ، وَآنِسْ وَحْشَتَهُ، وَأَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ مَا يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ ».

Humeyd bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Abdullah Bin Ajlan who said,

‘Abu Ja’farasws stood upon the grave of a man from the Shiah and heasws said: ‘O Allahazwj! Grant companionship in his loneliness, and Comfort his fear, and Settle to him from Yourazwj Mercy what would make him to be needless from a mercy from anyone besides Youazwj’’.79

10. أَبَانٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يُدْعى لِلْمَيِّتِ حِينَ يُدْخَلُ حُفْرَتَهُ، وَيُرْفَعُ الْقَبْرُ فَوْقَ الْأَرْضِ أَرْبَعَ أَصَابِعَ ».

Aban, from Muhammad Bin Muslim,

from Abu Ja’farasws having said: ‘Supplicate for the deceased when he enters his pit (grave), and raise the grave above the ground by four fingers’.80

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي أَبُو الْحَسَنِ الدَّلاَّلُ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا عَلى أَهْلِ الْمَيِّتِ مِنْكُمْ أَنْ يَدْرَؤُوا عَنْ مَيِّتِهِمْ لِقَاءَ مُنْكَرٍ وَنَكِيرٍ ». قُلْتُ: كَيْفَ يُصْنَعُ ؟ قَالَ: « إِذَا أُفْرِدَ الْمَيِّتُ، فَلْيَتَخَلَّفْ عِنْدَهُ أَوْلَى النَّاسِ بِهِ، فَيَضَعُ فَمَهُ عِنْدَ رَأْسِهِ، ثُمَّ يُنَادِي بِأَعْلى صَوْتِهِ: يَا فُلَانَ بْنَ فُلَانٍ، أَوْ يَا فُلَانَةَ بِنْتَ فُلَانٍ، هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ سَيِّدُ النَّبِيِّينَ، وَأَنَّ عَلِيّاً أَمِيرَ الْمُؤْمِنِينَ سَيِّدُ الْوَصِيِّينَ، وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم حَقٌّ، وَأَنَّ الْمَوْتَ حَقٌّ، وَأَنَّ الْبَعْثَ حَقٌّ، وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ؟ » قَالَ: « فَيَقُولُ مُنْكَرٌ لِنَكِيرٍ: انْصَرِفْ بِنَا عَنْ هذَا؛ فَقَدْ لُقِّنَ حُجَّتَهُ ».

Muhammad Bin Yahya, from one of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Ismail who said, ‘Abu Al Hassan Al Dallal narrated to me, from Yahya Bin Abdullah who said,

‘I heard Abu Abdullahasws saying: ‘What is upon the family of the deceased from you is that they should be ejecting from their deceased the meeting of Munkar and Nakeer (two questioning Angels)’. I said, ‘How can they do so?’

Heasws said: ‘When the deceased is alone (after the burial), so let the closest one of the people to him remain behind, and he should place his mouth by his head, then he should call out in a high voice, ‘O so and so, son of so and so!’ Or, ‘O so and so daughter of so and so! Are you still upon the Covenant which (you were upon) when you separated from us, from the testimony that there is no God except for Allahazwj, alone, there being no associates for Himazwj, and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, chief of the Prophetsas, and that Aliasws Amir Al Momineenasws, chief of the successorsas, and that whatever Muhammadsaww came with is truth, and that the death is truth, and that the Resurrection is truth, and that Allahazwj would be Resurrections the one who are in the graves’.

Heasws said: ‘So Munkar would be saying to Nakeer: ‘Let us leave from this one, for he has been dictated his arguments’.81

68- بَابُ تَطْيِينِ الْقَبْرِ وَتَجْصِيصِهِ‌

Chapter 68 – Applying clay to the grave, and plastering it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تُطَيِّنُوا الْقَبْرَ مِنْ غَيْرِ طِينِهِ ».

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

from Abu Abdullahasws having said: ‘Do not apply clay on the grave from other than its own clay’.82

2. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَبْرُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مُحَصَّبٌ حَصْبَاءَ حَمْرَاءَ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from one of his companions,

from Abu Abdullahasws having said: ‘The grave of Rasool-Allahsaww was pebbly, of red gravel’.83

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: لَمَّا رَجَعَ أَبُو الْحَسَنِ مُوسى عليه‌السلام مِنْ بَغْدَادَ، وَمَضى إِلَى الْمَدِينَةِ، مَاتَتْ لَهُ ابْنَةٌ بِفَيْدَ، فَدَفَنَهَا، وَأَمَرَ بَعْضَ مَوَالِيهِ أَنْ يُجَصِّصَ قَبْرَهَا، وَيَكْتُبَ عَلى لَوْحٍ اسْمَهَا، وَيَجْعَلَهُ فِي الْقَبْرِ.

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Yunus Bin Yaqoub who said,

‘When Abu Al Hassan Musaasws returned from Baghdad and went to Al Medina, and daughter of hisasws died. So heasws buried her and ordered one of hisasws slaves that he should apply clay on her grave and write her name upon a tombstone, and make it to be in her grave’.84

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم نَهى أَنْ يُزَادَ عَلَى الْقَبْرِ تُرَابٌ لَمْ يُخْرَجْ مِنْهُ ».

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

from Abu Abdullahasws that the Prophetsaww forbade to increase upon the grave, soil which did not come out from it’.85

69- بَابُ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا الْمَيِّتُ‌

Chapter 69 – The soil in which the deceased is buried

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنْ‌ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « مَنْ خُلِقَ مِنْ تُرْبَةٍ، دُفِنَ فِيهَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

from one of the two (5th or 6th Imamasws) having said: ‘The one who is Created from the soil, is buried in it’.86

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَجَّالِ، عَنِ ابْنِ بُكَيْرٍ، عَنْ أَبِي مِنْهَالٍ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي الرَّحِمِ، بَعَثَ اللهُ ـ عَزَّ وَجَلَّ ـ مَلَكاً، فَأَخَذَ مِنَ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا، فَمَاثَهَا فِي النُّطْفَةِ، فَلَا يَزَالُ قَلْبُهُ يَحِنُّ إِلَيْهَا حَتّى يُدْفَنَ فِيهَا ».

A number of our companions, from Sahl Bin Ziyad, from Al Hajjal, from Ibn Bukeyr, from Abu Minhal, from Al Haris Bin Al Mugheira who said,

‘I heard Abu Abdullahasws saying: ‘When the seed falls into the womb, Allahazwj Mighty and Majestic Sends an Angel who takes from the soil in which he is to be buried, so he dissolves it in the seed. So his heart does not cease to yearn towards it until he is buried in it’.87

70- بَابُ التَّعْزِيَةِ وَمَا يَجِبُ عَلى صَاحِبِ الْمُصِيبَةِ‌

Chapter 70 – The condolences and what is Obligated upon the one with the difficulties (the bereaved)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ التَّعْزِيَةُ إِلاَّ عِنْدَ الْقَبْرِ، ثُمَّ يَنْصَرِفُونَ؛ لَايَحْدُثُ فِي الْمَيِّتِ حَدَثٌ، فَيَسْمَعُونَ الصَّوْتَ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from Muhammad Bin Uzafar, from Is’haq Bin Ammar,

from Abu Abdullahasws having said: ‘There is no (offering of) condolences except by the grave. Then you should be dispersing, in case an event were to occur regarding the deceased, so you would be hearing the sound’.88

ع2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « التَّعْزِيَةُ لِأَهْلِ الْمُصِيبَةِ بَعْدَ مَا يُدْفَنُ ».

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

from Abu Abdullahasws having said: ‘The offering of condolences is to the bereaved after the burial’.89

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: « لَيْسَ التَّعْزِيَةُ إِلاَّ عِنْدَ الْقَبْرِ، ثُمَّ يَنْصَرِفُونَ؛ لَايَحْدُثُ فِي الْمَيِّتِ حَدَثٌ، فَيَسْمَعُونَ الصَّوْتَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al hajjal, from Is’haq Bin Ammar who said,

‘There are no condolences (to be offered) except by the grave. Then you should be dispersing, in case an event were to occur regarding the deceased, so you would be hearing the sound’.90

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « التَّعْزِيَةُ الْوَاجِبَةُ بَعْدَ الدَّفْنِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of his companions,

from Abu Abdullahasws having said: ‘The offering of condolences is the Obligation after the burial’.91

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللهِ عليه‌السلام، خَرَجَ أَبُو عَبْدِ اللهِ عليه‌السلام، فَتَقَدَّمَ السَّرِيرَ بِلَا حِذَاءٍ وَلَارِدَاءٍ

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

‘When Ismail, son of Abu Abdullahasws died, Abu Abdullahasws went out and walked in front of the coffin without shoes or a cloak’.92

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ يَضَعَ رِدَاءَهُ حَتّى يَعْلَمَ النَّاسُ أَنَّهُ صَاحِبُ الْمُصِيبَةِ ».

Ali Bin Ibrahim, from Ibn Abu Umeyr, from one of his companions,

from Abu Abdullahasws having said: ‘It is befitting for the bereaved that he should place down his cloak until the people know that he is the bereaved’.93

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رِفَاعَةَ النَّخَّاسِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « عَزّى أَبُو عَبْدِ اللهِ عليه‌السلام رَجُلاً بِابْنٍ لَهُ، فَقَالَ: « اللهُ خَيْرٌ لِابْنِكَ مِنْكَ، وَثَوَابُ اللهِ خَيْرٌ لَكَ مِنِ ابْنِكَ ». فَلَمَّا بَلَغَهُ جَزَعُهُ بَعْدُ، عَادَ إِلَيْهِ، فَقَالَ لَهُ: « قَدْ مَاتَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فَمَا لَكَ بِهِ أُسْوَةٌ؟ » فَقَالَ: إِنَّهُ كَانَ مُرَهَّقاً، فَقَالَ: « إِنَّ أَمَامَهُ ثَلَاثَ خِصَالٍ: شَهَادَةَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَرَحْمَةَ اللهِ، وَشَفَاعَةَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَلَنْ تَفُوتَهُ وَاحِدَةٌ مِنْهُنَّ إِنْ شَاءَ اللهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rifa’at Al Nakhhas, from a man,

from Abu Abdullahasws, said, ‘Abu Abdullahasws comforted a man for a son of his (who had died), so heasws said: ‘Allahazwj is better for your son than you are, and the Rewards of Allahazwj are better for you than your son was’.

So when his sobbing reached himasws afterwards, heasws returned to him, and heasws said to him: ‘Rasool-Allahsaww passed away, so what is for you with it, is similar’. So he said, ‘My son was a drunkard’. So heasws said: ‘In front of him are three qualitites – the testimony that there is no God except for Allahazwj, and Mercy of Allahazwj, and intercession of Rasool-Allahsaww, there one of these would not be missed out on for him, Allahazwj Willing’.94

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ لَايَلْبَسَ رِدَاءً، وَأَنْ يَكُونَ فِي قَمِيصٍ حَتّى يُعْرَفَ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Abu Baseer,

from Abu Abdullahasws having said: ‘It is befitting for the bereaved that he should not wear a cloak, and does not happen to be in a shirt, until he is recognised (as a bereaved)’.95

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ، قَالَ: رَأَيْتُ مُوسى عليه‌السلام يُعَزِّي قَبْلَ الدَّفْنِ وَبَعْدَهُ.

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

‘I saw Musaasws comforting (the bereaved) before the burial and after it’.96

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَهْزِيَارَ، قَالَ: كَتَبَ أَبُو جَعْفَرٍ الثَّانِي عليه‌السلام إِلى رَجُلٍ: « ذَكَرْتَ مُصِيبَتَكَ بِعَلِيٍّ ابْنِكَ، وَذَكَرْتَ أَنَّهُ كَانَ أَحَبَّ وُلْدِكَ إِلَيْكَ، وَكَذلِكَ اللهُ ـ عَزَّ وَجَلَّ ـ إِنَّمَا يَأْخُذُ مِنَ الْوَالِدِ وَغَيْرِهِ أَزْكى مَا عِنْدَ أَهْلِهِ لِيُعْظِمَ بِهِ أَجْرَ الْمُصَابِ بِالْمُصِيبَةِ، فَأَعْظَمَ اللهُ أَجْرَكَ، وَأَحْسَنَ عَزَاكَ، وَرَبَطَ عَلى قَلْبِكَ؛ إِنَّهُ قَدِيرٌ، وَعَجَّلَ اللهُ عَلَيْكَ بِالْخَلَفِ، وَأَرْجُو أَنْ يَكُونَ اللهُ قَدْ فَعَلَ إِنْ شَاءَ اللهُ تَعَالى ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mihran who said,

‘Abu Ja’farasws the 2nd wrote to a man: ‘You mentioned your difficulties (bereavement) with your son Ali, and mentioned that he was the most beloved of your children to you, and like that does Allahazwj Mighty and Majestic Take from the parent and other the most pure of the one in the presence of the family in order to Magnify the Recompense of the bereavement by it, by the bereavement. Therefore, may Allahazwj Magnify your Recompense, and Grant the best of the comforts, and attachment upon your heart, and may Allahazwj Hasten upon you with the successor, and Iasws am hoping that Allahazwj would have done so, Allahazwj, the Exalted, Willing’.97

71- بَابُ ثَوَابِ مَنْ عَزّى حَزِيناً‌

Chapter 71 – Rewards of the one who comforts one in grief

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، عَنْ آبَائِهِ عليهم‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَزّى حَزِيناً، كُسِيَ فِي الْمَوْقِفِ حُلَّةً يُحَبَّرُ بِهَا ».

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

from Abu Abdullahasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘The one who comforts one in grief would be clothed in such a garment in the Pausing (Day of Judgement) he would be beautified with’.98

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَزّى مُصَاباً، كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِ الْمُصَابِ شَيْئاً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Wahab,

from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who consoles a bereaved one would have for him the like of his Recompense without there being a reduction of anything from the Recompense of the bereaved’.99

72- بَابُ الْمَرْأَةِ تَمُوتُ وَفِي بَطْنِهَا صَبِيٌّ يَتَحَرَّكُ‌

Chapter 72 – The woman dies and in her belly is a moving child

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمَرْأَةِ تَمُوتُ، وَيَتَحَرَّكُ الْوَلَدُ فِي بَطْنِهَا، أَيُشَقُّ بَطْنُهَا، وَيُخْرَجُ الْوَلَدُ؟ قَالَ: فَقَالَ: « نَعَمْ، وَيُخَاطُ بَطْنُهَا ».

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

from Abu Abdullahasws regarding the dying woman and the child is moving in her belly, should her belly be split and the child taken out?’ So heasws said: ‘Yes, and her belly would be stitched’.100

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ وَهْبِ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: إِذَا مَاتَتِ الْمَرْأَةُ وَفِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ، فَيُتَخَوَّفُ عَلَيْهِ، فَشُقَّ بَطْنُهَا، وَأُخْرِجَ الْوَلَدُ ». وَقَالَ فِي الْمَرْأَةِ يَمُوتُ وَلَدُهَا فِي بَطْنِهَا، فَيُتَخَوَّفُ عَلَيْهَا، قَالَ: « لَا بَأْسَ أَنْ يُدْخِلَ الرَّجُلُ يَدَهُ، فَيُقَطِّعَهُ، وَيُخْرِجَهُ إِذَا لَمْ تَرْفُقْ بِهِ النِّسَاءُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from wahab Bin Wahab,

from Abu Abdullahasws having said: ‘Amir Al Momineenasws said: ‘When the woman dies and in her belly is a moving child, and it is feared upon him, so split open her belly and take out the child’.

And heasws said regarding the dying woman, and her child is inside her belly, so it is feared upon her: ‘There is no problem if the man (her husband) inserts his hand, cuts it off and extracts it, when the women are not gentle with it’.101

73- بَابُ غُسْلِ الْأَطْفَالِ وَالصِّبْيَانِ وَالصَّلَاةِ عَلَيْهِمْ‌

Chapter 73 – Washing the children and boys, and the Salaat upon them

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ مُوسى، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « السِّقْطُ إِذَا تَمَّ لَهُ أَرْبَعَةُ أَشْهُرٍ، غُسِّلَ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Al Husayn Bin Musa, from Zurara,

from Abu Abdullahasws having said: ‘The miscarried child, when four months are completed for it, would be washed (prior to burial)’.102

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ وَ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ عَلَى الصَّبِيِّ: مَتى يُصَلّى عَلَيْهِ؟ قَالَ: « إِذَا عَقَلَ الصَّلَاةَ ». قُلْتُ: مَتى تَجِبُ الصَّلَاةُ عَلَيْهِ ؟ فَقَالَ: « إِذَا كَانَ ابْنَ سِتِّ سِنِينَ، وَالصِّيَامُ إِذَا أَطَاقَهُ ».

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

from Abu Abdullahasws having been asked about the Salaat upon the boys, when should Salaat be prayed upon him?’ Heasws said: ‘When he has reasoning, the Salaat (would be prayed)’. I said, ‘When would the Salaat be Obligated upon him?’ So heasws said: ‘When he was a son of six years of age; and the Fasting is when he can endure it’.103

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: رَأَيْتُ ابْناً لِأَبِي عَبْدِ اللهِ عليه‌السلام فِي حَيَاةِ أَبِي جَعْفَرٍ عليه‌السلام ـ يُقَالُ لَهُ: عَبْدُ اللهِ ـ فَطِيمٌ قَدْ دَرَجَ، فَقُلْتُ لَهُ: يَا غُلَامُ، مَنْ ذَا الَّذِي إِلى جَنْبِكَ لِمَوْلًى لَهُمْ؟ فَقَالَ: هذَا مَوْلَايَ، فَقَالَ‌ لَهُ الْمَوْلى ـ يُمَازِحُهُ ـ: لَسْتُ لَكَ بِمَوْلًى، فَقَالَ: ذلِكَ شَرٌّ لَكَ، فَطَعَنَ فِي جِنَازَةِ الْغُلَامِ، فَمَاتَ، فَأُخْرِجَ فِي سَفَطٍ إِلَى الْبَقِيعِ، فَخَرَجَ أَبُو جَعْفَرٍ عليه‌السلام وَعَلَيْهِ جُبَّةُ خَزٍّ صَفْرَاءُ، وَعِمَامَةُ خَزٍّ صَفْرَاءُ، وَمِطْرَفُ خَزٍّ أَصْفَرُ، فَانْطَلَقَ يَمْشِي إِلَى الْبَقِيعِ وَهُوَ مُعْتَمِدٌ عَلَيَّ، وَالنَّاسُ يُعَزُّونَهُ عَلَى ابْنِ ابْنِهِ. فَلَمَّا انْتَهى إِلَى الْبَقِيعِ، تَقَدَّمَ أَبُو جَعْفَرٍ عليه‌السلام فَصَلّى عَلَيْهِ وَكَبَّرَ عَلَيْهِ أَرْبَعاً، ثُمَّ أَمَرَ بِهِ فَدُفِنَ، ثُمَّ أَخَذَ بِيَدِي فَتَنَحّى بِي، ثُمَّ قَالَ: « إِنَّهُ لَمْ يَكُنْ يُصَلّى عَلَى الْأَطْفَالِ، إِنَّمَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَأْمُرُ بِهِمْ، فَيُدْفَنُونَ مِنْ وَرَاءُ، وَلَايُصَلِّي عَلَيْهِمْ، وَإِنَّمَا صَلَّيْتُ عَلَيْهِ مِنْ أَجْلِ أَهْلِ الْمَدِينَةِ؛ كَرَاهِيَةَ أَنْ يَقُولُوا: لَايُصَلُّونَ عَلى أَطْفَالِهِمْ ».

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

‘I saw a son of Abu Abdullahasws during the lifetime of Abu Ja’farasws called Abdullah Fateym having had approached, So I said to him, ‘O boy! Who is that one by your side’, to a slave of theirs. So he said, ‘This is my slave’. So the slave said to him, jesting with him, ‘I am not a slave of yours’. So he said, ‘That is worse for you’.

So the boy was stabbed in a funeral and he died. So they brought him out in a basket, to Al Baqi’e (a cemetery). So Abu Ja’farasws came out and upon himasws was a coat of yellow Khazz (a material), and a turban of yellow Khazz, and a shawl of yellow Khazz. So heasws went walking to Al Baqi’e and heasws was leaning upon me and the people were consoling himasws upon a son of hisasws sonasws.

So when he ended up to Al Baqi’e, Abu Ja’farasws went forward to pray Salaat upon him, and heasws exclaimed four Takbeers upon him, then ordered for him, and he was buried. Then heasws grabbed my hand and isolated with me, then said: ‘The Salaat did not happen to be upon the children, and rather, Amir Al Momineenasws used to order with them, and they were buried afterwards, and Salaat was not prayed upon them. But rather, Iasws prayed Salaat upon him due to the people of Al Medina, dislking that they should be saying, ‘They are not praying Salaat upon their children’’.104

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ زُرَارَةَ، قَالَ: مَاتَ ابْنٌ لِأَبِي جَعْفَرٍ عليه‌السلام فَأُخْبِرَ بِمَوْتِهِ، فَأَمَرَ بِهِ، فَغُسِّلَ وَكُفِّنَ وَمَشى مَعَهُ وَصَلّى عَلَيْهِ وَطُرِحَتْ خُمْرَةٌ، فَقَامَ عَلَيْهَا، ثُمَّ قَامَ عَلى قَبْرِهِ حَتّى فَرَغَ مِنْهُ، ثُمَّ انْصَرَفَ وَانْصَرَفْتُ مَعَهُ حَتّى إِنِّي لَأَمْشِي مَعَهُ، فَقَالَ: « أَمَا إِنَّهُ لَمْ يَكُنْ يُصَلّى عَلى مِثْلِ هذَا ـ وَكَانَ ابْنَ ثَلَاثِ سِنِينَ ـ كَانَ عَلِيٌّ عليه‌السلام يَأْمُرُ بِهِ، فَيُدْفَنُ وَلَايُصَلّى عَلَيْهِ، وَلكِنَّ النَّاسَ صَنَعُوا شَيْئاً، فَنَحْنُ نَصْنَعُ مِثْلَهُ ». قَالَ: قُلْتُ: فَمَتى تَجِبُ عَلَيْهِ الصَّلَاةُ ؟ فَقَالَ: « إِذَا عَقَلَ الصَّلَاةَ » وَكَانَ ابْنَ سِتِّ سِنِينَ. قَالَ: قُلْتُ: فَمَا تَقُولُ فِي الْوِلْدَانِ؟ فَقَالَ: « سُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنْهُمْ، فَقَالَ: اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Ibn Muskan, from Zurara who said,

‘A son of Abu Ja’farasws died and heasws was informed of his death. So heasws ordered with him to be washed and shrouded, and heasws walked with him, and prayed Salaat upon him, and a prayer mat was placed for him. So heasws stood upon it then stood at his grave, then was free from him. The heasws left and I left with himasws until I walked along with himasws.

So heasws said: ‘But, the Salaat is not performed upon the likes of this one, and he was a boy of three years old. Aliasws used to order with it, so he would be buried, and there would be no Salaat upon him, but the people are doing something, so weasws are doing similar to it’.

He (the narrator) said, ‘I said, ‘So when is the Salaat Obligated upon him?’ So heasws said: ‘When he has intellect for the Salaat, and was a boy six years of age’. I said, ‘So what are youasws saying regarding the children?’. So heasws said: ‘Rasool-Allahsaww was asked about them, so hesaww said: ‘Allahazwj is more Knowing with what they were doing (during their lifetime)’.105

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ السِّقْطِ إِذَا اسْتَوى خَلْقُهُ: يَجِبُ عَلَيْهِ الْغُسْلُ وَاللَّحْدُ وَالْكَفَنُ؟ قَالَ: « كُلُّ ذلِكَ يَجِبُ عَلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ismail, Usman Bin Isa, from Zur’at, from Sama’at,

from Abu Al Hassanasws the 1st, said, ‘I asked himasws about the miscarried child, when its creation is established, does it Obligate upon him the washing, and the chasm (Lahad), and the shroud. So heasws said: ‘All that is Obligated upon him’.106

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: كَتَبْتُ إِلى أَبِي جَعْفَرٍ عليه‌السلام أَسْأَلُهُ عَنِ السِّقْطِ: كَيْفَ يُصْنَعُ بِهِ؟ فَكَتَبَ عليه‌السلام إِلَيَّ: « السِّقْطُ يُدْفَنُ بِدَمِهِ فِي مَوْضِعِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ai Bin Mihran, from Muhammad Bin Al Fazl who said,

‘I wrote to Abu Ja’farasws asking himasws about the miscarried child, how to deal with him. So heasws wrote to me: ‘The miscarried child would be buried with its blood, in its place (straight away)’.107

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام يَقُولُ: « إِنَّهُ لَمَّا قُبِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، جَرَتْ فِيهِ ثَلَاثُ سُنَنٍ: أَمَّا وَاحِدَةٌ، فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ، فَقَالَ النَّاسُ: انْكَسَفَتِ الشَّمْسُ لِفَقْدِ ابْنِ رَسُولِ اللهِ، فَصَعِدَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الْمِنْبَرَ، فَحَمِدَ اللهَ، وَأَثنى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، يَجْرِيَانِ بِأَمْرِهِ، مُطِيعَانِ لَهُ، لَايَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَالِحَيَاتِهِ، فَإِنِ انْكَسَفَتَا أَوْ وَاحِدَةٌ‌ مِنْهُمَا، فَصَلُّوا. ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ، فَصَلّى بِالنَّاسِ صَلَاةَ الْكُسُوفِ، فَلَمَّا سَلَّمَ، قَالَ: يَا عَلِيُّ، قُمْ، فَجَهِّزِ ابْنِي، فَقَامَ عَلِيٌّ عليه‌السلام، فَغَسَّلَ إِبْرَاهِيمَ وَحَنَّطَهُ وَكَفَّنَهُ، ثُمَّ خَرَجَ بِهِ، وَمَضى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم حَتَّى انْتَهى بِهِ إِلى قَبْرِهِ، فَقَالَ النَّاسُ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم نَسِيَ أَنْ يُصَلِّيَ عَلى إِبْرَاهِيمَ لِمَا دَخَلَهُ مِنَ الْجَزَعِ عَلَيْهِ، فَانْتَصَبَ قَائِماً، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، أَتَانِي جَبْرَئِيلُ عليه‌السلام بِمَا قُلْتُمْ، زَعَمْتُمْ أَنِّي نَسِيتُ أَنْ أُصَلِّيَ عَلَى ابْنِي لِمَا دَخَلَنِي مِنَ الْجَزَعِ، أَلَا وَإِنَّهُ لَيْسَ كَمَا ظَنَنْتُمْ، وَلكِنَّ اللَّطِيفَ الْخَبِيرَ فَرَضَ عَلَيْكُمْ خَمْسَ صَلَوَاتٍ، وَجَعَلَ‌ لِمَوْتَاكُمْ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً، وَأَمَرَنِي أَنْ لَا أُصَلِّيَ إِلاَّ عَلى مَنْ صَلّى. ثُمَّ قَالَ: يَا عَلِيُّ انْزِلْ، فَأَلْحِدِ ابْنِي، فَنَزَلَ، فَأَلْحَدَ إِبْرَاهِيمَ فِي لَحْدِهِ، فَقَالَ النَّاسُ: إِنَّهُ لَايَنْبَغِي لِأَحَدٍ أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ؛ إِذْ لَمْ يَفْعَلْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ لَهُمْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: يَا أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ عَلَيْكُمْ بِحَرَامٍ أَنْ تَنْزِلُوا فِي قُبُورِ أَوْلَادِكُمْ، وَلكِنِّي لَسْتُ آمَنُ ـ إِذَا حَلَّ أَحَدُكُمُ الْكَفَنَ عَنْ وَلَدِهِ ـ أَنْ يَلْعَبَ بِهِ الشَّيْطَانُ، فَيَدْخُلَهُ عِنْدَ ذلِكَ مِنَ الْجَزَعِ مَا يُحْبِطُ أَجْرَهُ، ثُمَّ انْصَرَفَ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from his father, from Amro Bin Saeed, from Ali Bin Abdullah who said,

‘I heard Abu Al Hassan Musaasws saying that when Ibrahimas sonas of Rasool-Allahsaww passed away, three Sunnahs flowed with regards to it. As for one - so when heas passed away the sun was eclipsed, and the people said, ‘The sun is eclipsed due to Rasool-Allahsaww losing a son’. So Rasool-Allahsaww ascended the Pulpit, and hesaww Praised Allahazwj Lauded Himazwj, then said: ‘O you peope! The sun and the mon are two Signs of Allahazwj from the Signs of Allahazwj, both flowing by Hisazwj Command, obedient to Himazwj. They do not get eclipsed for the death of anyone nor for his life. Thus, if both of them were to be eclipsed, or one of the two, so pray Salaat’.

Then hesaww descended from the Pulpit and hesaww prayed Salaat with the people, Salaat of the eclipse. So when hesaww greeted, said: ‘O Aliasws! Arise and prepare mysaww sonas!’ So Aliasws arose and washed Ibrahimas, and embalmed himas, and enshrouded himas, then came out with himas, and Rasool-Allahsaww went until hesaww ended up with himas to hisas grave.

So the people said, ‘Rasool-Allahsaww forgot to pray Salaat upon Ibrahimas when the panic entered upon himsaww. So hesaww stood up straight, then said: ‘O you people! Jibraeelas came to mesaww with what you all said. You are alleging that Isaww forgot to pray Salaat upon mysaww sonas due to what entered into mesaww from the panic. Indeed! And it is not as you are thinking it to be, but the Kind, the Informed Necessitated five Salaats upon you, and Made to be upon your deceased, one Takbeer from each Salaat, and Commanded mesaww that Isaww should not pray Salaat except upon the one who did pray Salaat’.

Then hesaww said: ‘O Aliasws! Descend and (dig the) chasm (Lahad) for mysaww sonas’. So heas laid Ibrahimas in hisas chasm (Lahad). So the people said, ‘It is not befitting for anyone that he should descend in a grave of his son, when Rasool-Allahsaww did not do so’. So Rasool-Allahsaww said to them: ‘O you people! It is not Prohibited upon you that you should be descending into the graves of your children, but there is no security if one of you were to loosen the shroud from his son if the Satanla were to play with him, so the panic would enter upon him what would cause his Recompense to be confiscated’. Then hesaww left’.108

8. عَلِيٌّ، عَنْ عَلِيِّ بْنِ شِيرَةَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ حُسَيْنٍ الْحَرْشُوشِ، عَنْ هِشَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ النَّاسَ يُكَلِّمُونَا، وَيَرُدُّونَ عَلَيْنَا قَوْلَنَا: إِنَّهُ لَايُصَلّى عَلَى الطِّفْلِ؛ لِأَنَّهُ لَمْ يُصَلِّ، فَيَقُولُونَ: لَايُصَلّى إِلاَّ عَلى مَنْ صَلّى؟ فَنَقُولُ: نَعَمْ، فَيَقُولُونَ: أَرَأَيْتُمْ، لَوْ أَنَّ رَجُلاً نَصْرَانِيّاً أَوْ يَهُودِيّاً أَسْلَمَ، ثُمَّ مَاتَ مِنْ سَاعَتِهِ، فَمَا الْجَوَابُ فِيهِ ؟ فَقَالَ: « قُولُوا لَهُمْ: أَرَأَيْتَ لَوْ أَنَّ هذَا الَّذِي أَسْلَمَ السَّاعَةَ، ثُمَّ افْتَرى عَلى إِنْسَانٍ، مَا كَانَ يَجِبُ عَلَيْهِ فِي فِرْيَتِهِ؟ فَإِنَّهُمْ سَيَقُولُونَ: يَجِبُ عَلَيْهِ الْحَدُّ، فَإِذَا قَالُوا هذَا، قِيلَ لَهُمْ: فَلَوْ أَنَّ هذَا الصَّبِيَّ الَّذِي لَمْ يُصَلِّ افْتَرى عَلى إِنْسَانٍ هَلْ كَانَ يَجِبُ عَلَيْهِ الْحَدُّ؟ فَإِنَّهُمْ سَيَقُولُونَ: لَا، فَيُقَالُ لَهُمْ: صَدَقْتُمْ، إِنَّمَا يَجِبُ أَنْ يُصَلّى عَلى مَنْ وَجَبَتْ عَلَيْهِ الصَّلَاةُ وَالْحُدُودُ، وَلَايُصَلّى عَلى مَنْ لَمْ تَجِبْ عَلَيْهِ الصَّلَاةُ وَلَا الْحُدُودُ ».

Ali, from Ali Bin Saheyra, from Muhammad Bin Suleyman, from Husayn Al Harshous, from Hisham Bin Salim who said,

‘I said to Abu Abdullahasws, ‘The people are speaking against us and are refuting our words that Salaat is not to be prayed upon the childen because they did no pray Salaat, except upon the ones who did pray Salaat. So we are saying, Yes’. So they are saying, ‘What is your view if a Christian or a Jewish man were to become a Muslim, then dies at that time, what would be the answer with regards to it?’

So heasws said: ‘Say to them, ‘What is your view if this one who did become a Muslim, then at that time were to forge a lie against a person, what (Punishment) would be Obligated upon him regarding his forgery?’ So if they would be saying, ‘The legal Punishment (Hadd) would be Obligated upon him’. So if they do say this, say to them, ‘So if this child who did not pray Salaat were to forge a lie against a person, would the legal Punishment (Hadd) be Obligation upon him?’ So if they are saying, ‘No’, then it would be said to them, ‘You are speaking the truth. But rather, it is Obligated for him to be prayed Salaat upon the one whom the Salaat and the legal Punishments were Obligated upon, and he would not be prayed Salaat upon, the one whom neither the Salaat nor the legal Punishments (Hadds) were Obligated upon’.109

74- بَابُ الْغَرِيقِ وَالْمَصْعُوقِ

Chapter 74 – The drowned and the one struck by lightning

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام فِي الْمَصْعُوقِ وَالْغَرِيقِ، قَالَ: « يُنْتَظَرُ بِهِ ثَلَاثَةَ أَيَّامٍ، إِلاَّ أَنْ‌ يَتَغَيَّرَ قَبْلَ ذلِكَ ».

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

from Abu Al Hassanasws the 1st regarding the one struck by lightning and the drowned. Heasws said: ‘They would be awaited with for three days except if (their state) were to alter before that’.110

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُهُ عَنِ الْغَرِيقِ: أَيُغَسَّلُ؟ قَالَ: « نَعَمْ، وَيُسْتَبْرَأُ ». قُلْتُ: وَكَيْفَ يُسْتَبْرَأُ؟ قَالَ: « يُتْرَكُ ثَلَاثَةَ أَيَّامٍ قَبْلَ أَنْ يُدْفَنَ، وَكَذلِكَ أَيْضاً صَاحِبُ الصَّاعِقَةِ؛ فَإِنَّهُ رُبَّمَا ظَنُّوا أَنَّهُ مَاتَ وَلَمْ يَمُتْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Is’haq Bin Ammar who said,

‘I asked himasws about the drowned, would he be washed (prior to burial)?’ Heasws said: ‘Yes, and he would be absolved’. I said, ‘And how would he be absolved?’ Heasws said: ‘He would be left for three days before he is buried; and similar to that is the one struck by lightning, for he, perhaps they think he is dead and he has not died’.111

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ: الْغَرِيقُ يُغَسَّلُ ».

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

from Abu Abdullahasws having said: ‘Amir Al Momineenasws was saying: ‘The drowned one would be washed (prior to burial)’.112

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْغَرِيقُ يُحْبَسُ حَتّى يَتَغَيَّرَ، وَيُعْلَمَ أَنَّهُ قَدْ مَاتَ، ثُمَّ يُغَسَّلُ، وَيُكَفَّنُ ». قَالَ: وَسُئِلَ عَنِ الْمَصْعُوقِ، فَقَالَ: « إِذَا صُعِقَ حُبِسَ يَوْمَيْنِ، ثُمَّ يُغَسَّلُ وَيُكَفَّنُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar,

from Abu Abdullahasws having said: ‘The drowned one would be withheld until his (state) changes, and it is known that he is dead. Then he would be washed and enshrouded’.

He (the narrator) said, ‘And heasws was asked about the one struck by lightning, so heasws said: ‘He would be withheld for two days, then he would be washed and enshrouded’.113

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ أَخِي شِهَابِ بْنِ عَبْدِ رَبِّهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « خَمْسٌ يُنْتَظَرُ بِهِمْ إِلاَّ أَنْ يَتَغَيَّرُوا: الْغَرِيقُ، وَالْمَصْعُوقُ، وَالْمَبْطُونُ، وَالْمَهْدُومُ، وَالْمُدَخَّنُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ismail Bin Abdul Khaliq a brother of Shihaab Bin Abd Rabbih who said,

‘Abu Abdullahasws said: ‘Five would be awaited with them unless they alter – (the one who) drowned, and the onestruck by lightning, and the one suffering from intenstinal ailments, and the one crushed, and one subjected to fumes’.114

6. أَحْمَدُ بْنُ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: أَصَابَ بِمَكَّةَ سَنَةً مِنَ السِّنِينَ صَوَاعِقُ كَثِيرَةٌ مَاتَ مِنْ ذلِكَ خَلْقٌ كَثِيرٌ، فَدَخَلْتُ عَلى أَبِي إِبْرَاهِيمَ عليه‌السلام، فَقَالَ ـ مُبْتَدِئاً مِنْ غَيْرِ أَنْ أَسْأَلَهُ ـ: « يَنْبَغِي لِلْغَرِيقِ وَالْمَصْعُوقِ أَنْ يُتَرَبَّصَ بِهِ ثَلَاثاً لَايُدْفَنُ، إِلاَّ أَنْ تَجِي‌ءَ مِنْهُ رِيحٌ تَدُلُّ عَلى مَوْتِهِ ». قُلْتُ: جُعِلْتُ فِدَاكَ، كَأَنَّكَ تُخْبِرُنِي أَنَّهُ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءً؟ فَقَالَ: « نَعَمْ يَا عَلِيُّ، قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءً مَا مَاتُوا إِلاَّ فِي قُبُورِهِمْ ».

Ahmad Bin Mihran, from Muhammad Bin Ali, from Ali Bin Abu Hamza who said,

‘The people at Makkah were hit by a lot of lightning during a year from the year. A lot of people died from that. So I went over to Abu Ibrahimasws (7th Imamasws), and heasws said initiating from without me asking himasws: ‘It is befitting for the drowned one and the one struck by lightning that they should be awaited with for three (days) not being buried exept if a smell comes out from him evidencing upon his death’. I said, ‘May I be sacrificed for youasws! It is as if youasws are informing me that a lot of the people have been buried alive!’. So heasws said: ‘Yes, O Ali! A lot of people have been buried alive. They did not died except inside their graves’.115

75- بَابُ الْقَتْلى‌

Chapter 75 – The killed

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ‌الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الَّذِي يُقْتَلُ فِي سَبِيلِ اللهِ: أَيُغَسَّلُ وَيُكَفَّنُ وَيُحَنَّطُ ؟ قَالَ: « يُدْفَنُ كَمَا هُوَ فِي ثِيَابِهِ، إِلاَّ أَنْ يَكُونَ بِهِ رَمَقٌ ثُمَّ مَاتَ؛ فَإِنَّهُ يُغَسَّلُ وَيُكَفَّنُ وَيُحَنَّطُ، وَيُصَلّى عَلَيْهِ؛ إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم صَلّى عَلى حَمْزَةَ، وَكَفَّنَهُ؛ لِأَنَّهُ كَانَ قَدْ جُرِّدَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlib who said,

‘I asked Abu Abdullahasws about the one who is killed in the Way of Allahazwj, should he be washed, and enshrouded, and embalmed?’ Heasws said: ‘He would be buried just as he is in his cothes, except if there happens to be some breath (still left) in him, then he dies. So he would be washed, and enshrouded, and embalmed, and he would be prayed Salaat upon. Rasool-Allahsaww prayed Salaat upon Hamzaas and enshrouded himas because heas was stripped’.116

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَزُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: كَيْفَ رَأَيْتَ، الشَّهِيدُ يُدْفَنُ بِدِمَائِهِ؟ قَالَ: « نَعَمْ، فِي ثِيَابِهِ بِدِمَائِهِ، وَلَايُحَنَّطُ، وَلَايُغَسَّلُ، وَيُدْفَنُ كَمَا هُوَ ». ثُمَّ قَالَ: « دَفَنَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَمَّهُ حَمْزَةَ فِي ثِيَابِهِ بِدِمَائِهِ الَّتِي أُصِيبَ فِيهَا، وَرَدَّاهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم بِرِدَاءٍ، فَقَصُرَ عَنْ رِجْلَيْهِ، فَدَعَا لَهُ بِإِذْخِرٍ، فَطَرَحَهُ عَلَيْهِ، وَصَلّى عَلَيْهِ سَبْعِينَ صَلَاةً، وَكَبَّرَ عَلَيْهِ سَبْعِينَ تَكْبِيرَةً ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Ismail Bin Jabir and Zurara,

from Abu Ja’farasws, said, ‘I said to himasws, ‘How do youasws view the martyr, should he be buried with his blood?’ Heasws said: ‘Yes, in his clothes with his blood, and he would neither be embalmed nor washed, and he would be buried just as he is’.

Then heasws said: ‘Rasool-Allahsaww buried hissaww uncle Hamzaas in hisas clothes with hisas blood which heas had been struck in, and the Prophetsaww cloaked himas with hissaww own cloak, but it was short from hisas legs. So hesaww called for lemongrass for himasws and placed it upon himas, and prayed Salaat upon himas, and exclaimed Takbeer upon himas with seventy Takbeers’.117

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ أَبِي مَرْيَمَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الشَّهِيدُ إِذَا كَانَ بِهِ رَمَقٌ، غُسِّلَ وَكُفِّنَ وَحُنِّطَ وَصُلِّيَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْ بِهِ رَمَقٌ، دُفِنَ فِي أَثْوَابِهِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from Abu Maryam who said,

‘I heard Abu Abdullahasws saying: ‘The martyr, when he was (still with some) breath, would be washed, and enshrouded, and embalmed, and would be prayed Salaat upon; and if he was not with any breath, would be buried in his clothes’.118

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ عليهم‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: يُنْزَعُ عَنِ الشَّهِيدِ: الْفَرْوُ، وَالْخُفُّ، وَالْقَلَنْسُوَةُ، وَالْعِمَامَةُ، وَالْمِنْطَقَةُ، وَالسَّرَاوِيلُ، إِلاَّ أَنْ يَكُونَ أَصَابَهُ دَمٌ، فَإِنْ أَصَابَهُ دَمٌ تُرِكَ، وَلَايُتْرَكُ عَلَيْهِ شَيْ‌ءٌ مَعْقُودٌ إِلاَّ حُلَّ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Al Jawza, from Al Husayn Bin Ulwan, from Amro Bin Khalid, from Zayd Bin Ali,

from his forefathersasws having said: ‘Amir Al Momineenasws aid: ‘Remove from the martyr, the fur (coat), and the shoes, and the beret, and the turban, and the belt, and the trouser, unless if this has been hit by the blood. So if the blood has hit it, it would be left, and there would not be left upon him anything tight, except that it would be loosened’.119

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الَّذِي يُقْتَلُ فِي سَبِيلِ اللهِ يُدْفَنُ فِي ثِيَابِهِ، وَلَا يُغَسَّلُ، إِلاَّ أَنْ يُدْرِكَهُ الْمُسْلِمُونَ وَبِهِ رَمَقٌ، ثُمَّ يَمُوتَ بَعْدُ؛ فَإِنَّهُ يُغَسَّلُ وَيُكَفَّنُ وَيُحَنَّطُ؛ إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَفَّنَ حَمْزَةَ فِي ثِيَابِهِ، وَلَمْ يُغَسِّلْهُ، وَلكِنَّهُ صَلّى عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Sinan, from Aban Bin Taghlub who said,

‘I heard Abu Abdullahasws saying: ‘The one who has been killed in the Way of Allahazwj would be buried in his clothes, and he would not be washed except if the Muslims had come across him and he still had some breath (left in him). Then if he were to die afterwards, so he would be washed, and enshrouded, and embalmed. Rasool-Allahsaww enshrouded Hamzaas in hisas clothes, and did not wash himas, but hesaww prayed Salaat upon himas’.120

76- بَابُ أَكِيلِ السَّبُعِ وَالطَّيْرِ وَالْقَتِيلِ يُوجَدُ بَعْضُ جَسَدِهِ وَالْحَرِيقِ

Chapter 76 – The one devoured by the predatory wild animals, and the birds, and the one killed and part of his body is found, and the incinerated

1. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُهُ السَّبُعُ وَالطَّيْرُ، فَتَبْقى عِظَامُهُ بِغَيْرِ لَحْمٍ: كَيْفَ يُصْنَعُ بِهِ؟ قَالَ: « يُغَسَّلُ وَيُكَفَّنُ وَيُصَلّى عَلَيْهِ وَيُدْفَنُ، وَإِذَا كَانَ الْمَيِّتُ نِصْفَيْنِ، صُلِّيَ عَلَى‌ النِّصْفِ الَّذِي فِيهِ الْقَلْبُ ».

Muhammad Bin Yahya, from Al Amraky,

from Ali son of Ja’farasws, from his brotheras Abu Al Hassanasws, said, ‘I asked himasws about the man eaten by the predatory wild animals, and the bird, so his bones remained without any flesh, how should he be dealt with?’ Heasws said: ‘He would be washed, and enshrouded, and he would be prayed Salaat upon, and he would be buried; and when the deceased was in two halves, Salaat would be prayed upon that half in which was the heart’.121

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا قُتِلَ قَتِيلٌ، فَلَمْ يُوجَدْ إِلاَّ لَحْمٌ بِلَا عَظْمٍ، لَمْ يُصَلَّ عَلَيْهِ؛ وَإِنْ وُجِدَ عَظْمٌ بِلَا لَحْمٍ، صُلِّيَ عَلَيْهِ ». قَالَ: وَرُوِيَ: « أَنَّهُ لَايُصَلّى عَلَى الرَّأْسِ إِذَا أُفْرِدَ مِنَ الْجَسَدِ ».

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

from Abu Ja’far (as.) having said: ‘When a killed one is killed and he is not found with except for the flesh with no bones to it, he would not be prayed Salaat upon; and if bones are found without flesh, he would be prayed Salaat upon’.122

He (the narrator) said, ‘And it is reported that one should not pray Salaat upon the head, when it is isolated from the body’.123

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا وُجِدَ الرَّجُلُ قَتِيلاً، فَإِنْ وُجِدَ لَهُ عُضْوٌ تَامٌّ، صُلِّيَ عَلَيْهِ وَدُفِنَ؛ وَإِنْ لَمْ يُوجَدْ لَهُ عُضْوٌ تَامٌّ، لَمْ يُصَلَّ عَلَيْهِ وَدُفِنَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘When the man is found to have been killed, and if his body parts are found completed, he would be prayed Salaat upon and buried; but if his body parts are not found to be complete, he would not be prayed Salaat upon and would be buried’.124

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَيُّوبَ بْنِ نُوحٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قُطِعَ مِنَ الرَّجُلِ قِطْعَةٌ، فَهُوَ مَيْتَةٌ، وَإِذَا مَسَّهُ الرَّجُلُ، فَكُلُّ مَا كَانَ فِيهِ عَظْمٌ فَقَدْ وَجَبَ عَلى مَنْ مَسَّهُ الْغُسْلُ؛ وَإِنْ لَمْ يَكُنْ فِيهِ عَظْمٌ، فَلَا غُسْلَ عَلَيْهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ayoub Bin Nuh, raising it (It has been narrated) from Abu Abdullahasws having said: ‘When a piece is cut off from the man, so it is dead, and and when the (other) man touches it, so every (piece) what had a bone in it, so it would Obligate the washing upon the one who touches it, and if there does not happen to be abone in it, so there is no washing upon him’.125

5. سَهْلٌ، عَنْ عَبْدِ اللهِ بْنِ الْحُسَيْنِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا وُسِّطَ الرَّجُلُ نِصْفَيْنِ، صُلِّيَ عَلَى الَّذِي فِيهِ الْقَلْبُ ».

Sahl, from Abdullah Bin Al Husayn, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: 'When the man is cut in the middle into two halves, Salaat would be prayed upon that in which is the heart’.126

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ عليهم‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ وَسُئِلَ عَنِ الرَّجُلِ يَحْتَرِقُ بِالنَّارِ، فَأَمَرَهُمْ أَنْ يَصُبُّوا عَلَيْهِ الْمَاءَ صَبّاً، وَأَنْ‌ يُصَلّى عَلَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abu Al Jowza, from Al Husayn Bin Ulwaan, from Amro Bin Khalid, from Zayd Bin Ali,

(It has been narrated) from his forefathersasws having said: ‘Amir Al-Momineenasws was asked about the man who was incinerated by the fire, so heasws ordered them that they should pour water upon him with a pouring, and then pray Salaat upon him’.127

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ، عَنِ الدِّهْقَانِ، عَنْ دُرُسْتَ، عَنْ أَبِي خَالِدٍ، قَالَ: اغْسِلْ كُلَّ شَيْ‌ءٍ مِنَ الْمَوْتَى: الْغَرِيقِ، وَأَكِيلِ السَّبُعِ، وَكُلَّ شَيْ‌ءٍ إِلاَّ مَا قُتِلَ بَيْنَ الصَّفَّيْنِ، فَإِنْ كَانَ بِهِ رَمَقٌ غُسِّلَ، وَإِلاَّ فَلَا.

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Al Dahqan, from Dorost, from Abu Khalid,

‘Heasws said, ‘Everything from the drowned deceased would be washed, and the one eaten by the predatory wild animals, and everything except who is killed between two swords. So if he was still with breath, he would be washed, or else, so no’.128

77- بَابُ مَنْ يَمُوتُ فِي السَّفِينَةِ وَلَايُقْدَرُ عَلَى الشَّطِّ أَوْ يُصَابُ وَهُوَ عُرْيَانٌ‌

Chapter 77 – The ones who are dying in the ship and it is not able upon (getting to the) coast, or he is struck (by death) and he is nude

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ ابْنِ مُسْكَانَ، عَنْ أَيُّوبَ بْنِ الْحُرِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ مَاتَ فِي سَفِينَةٍ فِي الْبَحْرِ: كَيْفَ يُصْنَعُ بِهِ؟ قَالَ: « يُوضَعُ فِي خَابِيَةٍ، وَيُوكى رَأْسُهَا، وَيُطْرَحُ فِي الْمَاءِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ibn Muskan, from Ayoub Bin Al Hurr who said,

‘Abu Abdullahasws was asked about a man who died in a ship in the sea, how would he be dealt with. Heasws said: ‘He would be placed in a barrel and its opening sealed off, and he would be thrown into the sea’.129

2. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ فِي الرَّجُلِ يَمُوتُ مَعَ الْقَوْمِ فِي الْبَحْرِ، فَقَالَ: « يُغَسَّلُ وَيُكَفَّنُ وَيُصَلّى عَلَيْهِ، وَيُثْقَلُ، وَيُرْمى بِهِ فِي الْبَحْرِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from a man,

(It has been narrated) from Abu Abdullahasws having said regarding the man who dies with the group in the sea, so heasws said: ‘He should be washed, and enshrouded, and Salaat would be prayed over him, and weight (tied to him), and he would be thrown into the sea’.130

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: إِذَا مَاتَ الرَّجُلُ فِي السَّفِينَةِ، وَلَمْ يُقْدَرْ عَلَى الشَّطِّ، قَالَ: « يُكَفَّنُ وَيُحَنَّطُ وَيُلَفُّ فِي ثَوْبٍ، وَيُلْقى فِي الْمَاءِ ».

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) raising it from Abu Abdullahasws having said: ‘When the man dies in the ship and it is not able upon (getting to the) coast, he should be enshrouded, and embalmed, and wrapped in a cloth, and would be cast into the sea’.131

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عَمَّارِ بْنِ مُوسى، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا تَقُولُ فِي قَوْمٍ كَانُوا فِي سَفَرٍ، فَهُمْ يَمْشُونَ عَلى سَاحِلِ الْبَحْرِ، فَإِذَا هُمْ بِرَجُلٍ مَيِّتٍ عُرْيَانٍ قَدْ لَفَظَهُ الْبَحْرُ وَهُمْ عُرَاةٌ، لَيْسَ عَلَيْهِمْ إِلاَّ إِزَارٌ، كَيْفَ يُصَلُّونَ عَلَيْهِ وَهُوَ عُرْيَانٌ، وَلَيْسَ مَعَهُمْ فَضْلُ ثَوْبٍ يُكَفِّنُونَهُ فِيهِ ؟ قَالَ: « يُحْفَرُ لَهُ، وَيُوضَعُ فِي لَحْدِهِ، وَيُوضَعُ اللَّبِنُ عَلى عَوْرَتِهِ لِتَسْتُرَ عَوْرَتُهُ بِاللَّبِنِ، ثُمَّ يُصَلّى عَلَيْهِ، ثُمَّ يُدْفَنُ ». قَالَ: قُلْتُ: فَلَا يُصَلّى عَلَيْهِ إِذَا دُفِنَ؟ قَالَ: « لَا، لَايُصَلّى عَلَى الْمَيِّتِ بَعْدَ مَا يُدْفَنُ، وَلَايُصَلّى عَلَيْهِ وَهُوَ عُرْيَانٌ حَتّى تُوَارى عَوْرَتُهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Marwan Bin Muslim, from Ammar Bin Musa who said,

‘I said to Abu Abdullahasws, ‘What are youasws saying regarding a group who were in a journey, so they were walking upon the coast of the sea, and they came across a dead man, nude, the sea having washing him ashore, and they were semi-naked, not having upon them except for the trousers. How should they be praying Salaat upon him and he is nude, and there is no excess (clothing) with them to enshroud him in?’

Heasws said: ‘A pit would be dug out for him and he would be placed in his chasm (Lahad), placing a brick/stone upon his private part in order to veil his private part with the brick/stone. Then they should pray Salaat upon him, then he should be buried’.

He (the narrator) said, ‘I said, ‘So they should not be praying Salaat upon him when he is buried?’ You cannot pray Salaat upon the deceased after he is buried, nor can you pray Salaat upon him and he is nude until you cover his private part’.132

78- بَابُ الصَّلَاةِ عَلَى الْمَصْلُوبِ وَالْمَرْجُومِ وَالْمُقْتَصِّ مِنْهُ‌

Chapter 78 – The Salaat upon the crucified, and the stoned, and the one killed in (legal) retaliation from it

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مِسْمَعٍ كِرْدِينٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْمَرْجُومُ وَالْمَرْجُومَةُ يُغَسَّلَانِ وَيُحَنَّطَانِ، وَيُلْبَسَانِ الْكَفَنَ قَبْلَ ذلِكَ، ثُمَّ يُرْجَمَانِ، وَيُصَلّى عَلَيْهِمَا، وَالْمُقْتَصُّ مِنْهُ بِمَنْزِلَةِ ذلِكَ يُغَسَّلُ وَيُحَنَّطُ، وَيُلْبَسُ الْكَفَنَ، وَيُصَلّى عَلَيْهِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma’a Kirdeyn,

(It has been narrated) from Abu Abdullahasws having said: ‘The stoned man and the stoned woman should both be washed, and embalmed, and enshrouded before that, then they would be stoned, and Salaat would be prayed upon them; and the one killed in (legal) retaliation would be at that status. He would be washed, and embalmed, and enshrouded, and Salaat would be prayed upon him’.133

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنِ الْمَصْلُوبِ؟ فَقَالَ: « أَمَا عَلِمْتَ أَنَّ جَدِّي عليه‌السلام صَلّى عَلى عَمِّهِ؟ » قُلْتُ: أَعْلَمُ ذَاكَ، وَلكِنِّي لَا أَفْهَمُهُ مُبَيَّناً. فَقَالَ: « أُبَيِّنُهُ لَكَ، إِنْ كَانَ وَجْهُ الْمَصْلُوبِ إِلَى الْقِبْلَةِ، فَقُمْ عَلى مَنْكِبِهِ الْأَيْمَنِ؛ وَإِنْ كَانَ قَفَاهُ إِلَى الْقِبْلَةِ، فَقُمْ عَلى مَنْكِبِهِ الْأَيْسَرِ؛ فَإِنَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةً؛ وَإِنْ كَانَ مَنْكِبُهُ الْأَيْسَرُ إِلَى الْقِبْلَةِ، فَقُمْ عَلى مَنْكِبِهِ الْأَيْمَنِ؛ وَإِنْ كَانَ مَنْكِبُهُ الْأَيْمَنُ إِلَى الْقِبْلَةِ، فَقُمْ عَلى مَنْكِبِهِ الْأَيْسَرِ، وَكَيْفَ كَانَ مُنْحَرِفاً فَلَا تُزَايِلْ مَنَاكِبَهُ، وَلْيَكُنْ وَجْهُكَ إِلَى مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، وَلَاتَسْتَقْبِلْهُ، وَلَاتَسْتَدْبِرْهُ أَلْبَتَّةَ ». قَالَ أَبُو هَاشِمٍ: وَقَدْ فَهِمْتُ إِنْ شَاءَ اللهُ، فَهِمْتُهُ وَاللهِ.

Ali Bin Ibrahim, from his father, from Abu Hashim Al Ja’fary who said,

‘I asked Al-Rezaasws about the crucified one. So heasws said: ‘But, do you know that myasws grandfatherasws prayed Salaat upon hisasws uncle?’ I said, ‘I know that, but I do not understand it clearly’. Heasws said: ‘Iasws shall clarify it for you. If the face of the crucified one was towards the Qiblah, so stand by his right shoulder; and if his back towards the Qiblah, so stand by his left shoulder. So if the Qiblah was between the east and the west, and if his left shoulder was towards the Qiblah, so stand upon his right shoulder, and if his right shoulder was towards the Qiblah, so stand by his left shoulder.

And howsoever he was inclined, do not cease to be by his shoulder, and let your face be towards what is between the east and the west, and do not face towards him nor face away from his back’. Abu Hashim (the narrator) said, ‘And I have understood it, Allahazwj Willing! I understood it, by Allahazwj!’.134

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنِ الْيَعْقُوبِيِّ، عَنْ مُوسَى بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ مُيَسِّرٍ، عَنْ هَارُونَ بْنِ الْجَهْمِ، عَنِ‌ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاتُقِرُّوا الْمَصْلُوبَ بَعْدَ ثَلَاثَةٍ حَتّى يُنْزَلَ وَيُدْفَنَ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf from Al Yaqouby, from Musa Bin Isa, from Muhammad Bin Muyassar, from Haroun Bin Al Jahm, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Do not let the crucified one be left after three (days), until he is brought down and buried’.135

79- بَابُ مَا يَجِبُ عَلَى الْجِيرَانِ لِأَهْلِ الْمُصِيبَةِ وَاتِّخَاذِ الْمَأْتَمِ‌

Chapter 79 – What is Obligated upon the neighbour of the bereaved, and adopting the mourning

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ عليه‌السلام، أَمَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فَاطِمَةَ عليها‌السلام أَنْ تَتَّخِذَ طَعَاماً لِأَسْمَاءَ بِنْتِ عُمَيْسٍ ثَلَاثَةَ أَيَّامٍ، وَتَأْتِيَهَا وَنِسَاءَهَا، فَتُقِيمَ عِنْدَهَا ثَلَاثَةَ أَيَّامٍ، فَجَرَتْ بِذلِكَ السُّنَّةُ أَنْ يُصْنَعَ لِأَهْلِ الْمُصِيبَةِ طَعَامٌ ثَلَاثاً ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When Ja’far Bin Abu Talibas was killed, Rasool-Allahsaww ordered Syeda Fatimaasws that sheasws should take some food to Asma Bint Umays for three days, and get herasws womenfolk to go to her, and they should stay in her presence, for three days running. Thus the Sunnah flowed with that, that food be made for the bereaved for three days’.136

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يُصْنَعُ لِأَهْلِ الْمَيِّتِ مَأْتَمٌ ثَلَاثَةَ أَيَّامٍ مِنْ يَوْمِ مَاتَ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘The mourning should be done for the deceased for three days, from the day he died’.137

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِجِيرَانِ صَاحِبِ الْمُصِيبَةِ أَنْ يُطْعِمُوا الطَّعَامَ عَنْهُ ثَلَاثَةَ أَيَّامٍ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘It is befitting for the neighbour of the bereaved that he should feed him the food for three days’.138

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ أَوْ غَيْرِهِ، قَالَ: أَوْصى أَبُو جَعْفَرٍ عليه‌السلام بِثَمَانِمِائَةِ دِرْهَمٍ لِمَأْتَمِهِ، وَكَانَ يَرى ذلِكَ مِنَ السُّنَّةِ؛ لِأَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: « اتَّخِذُوا لِآلِ جَعْفَرٍ طَعَاماً؛ فَقَدْ شُغِلُوا ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, or someone else who said,

‘Abu Ja’farasws bequeathed with three hundred Dirhams for mourning himasws, and heasws used to view that to be from the Sunnah, because Rasool-Allahsaww said: ‘Take food to the family of Ja’faras, for they are too pre-occupied (with their grief)’.139

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ الْكَاهِلِيِّ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: إِنَّ امْرَأَتِي وَامْرَأَةَ ابْنِ مَارِدٍ تَخْرُجَانِ فِي الْمَأْتَمِ، فَأَنْهَاهُمَا، فَتَقُولُ لِيَ امْرَأَتِي: إِنْ كَانَ حَرَاماً، فَانْهَنَا عَنْهُ حَتّى نَتْرُكَهُ؛ وَإِنْ لَمْ يَكُنْ حَرَاماً، فَلِأَيِّ شَيْ‌ءٍ تَمْنَعُنَاهُ ؟ فَإِذَا مَاتَ لَنَا مَيِّتٌ لَمْ يَجِئْنَا أَحَدٌ؟ قَالَ: فَقَالَ أَبُو الْحَسَنِ عليه‌السلام: « عَنِ الْحُقُوقِ تَسْأَلُنِي؟ كَانَ أَبِي عليه‌السلام يَبْعَثُ أُمِّي وَأُمَّ فَرْوَةَ تَقْضِيَانِ حُقُوقَ أَهْلِ الْمَدِينَةِ ».

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

‘I said to Abu Al-Hassanasws, ‘My wife and the wife of Ibn Marid both (wanted to) go out for the mourning, but I forbade them. So my wife said to me, ‘If it was Prohibited, so forbid us from it until we leave it; and if it was not Prohibited, so for which thing are you forbidding us? So when one of us dies, no one would come to us’. So Abu Al-Hassanasws said: ‘You are asking me about the rights. Myasws fatherasws used to send myasws motherasws and Umm Farwaas to fulfil the rights of the people of Al-Medina’.140

6. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنِ ابْنِ جُمْهُورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: قَالَ: وَحَدَّثَنَا الْأَصَمُّ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: مُرُوا أَهَالِيَكُمْ‌ بِالْقَوْلِ الْحَسَنِ عِنْدَ مَوْتَاكُمْ؛ فَإِنَّ فَاطِمَةَ ـ سَلَامُ اللهِ عَلَيْهَا ـ لَمَّا قُبِضَ أَبُوهَا صلى‌الله‌عليه‌وآله‌وسلم أَسْعَدَتْهَا بَنَاتُ هَاشِمٍ، فَقَالَتِ: اتْرُكْنَ التَّعْدَادَ، وَعَلَيْكُنَّ بِالدُّعَاءِ ».

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

from Abu Abdullahasws,

and Al Asam, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Instruct your family members with (speaking) the good words when someone from you dies, for Syeda Fatimaasws, when herasws fathersaww passed away, the daughters of Hashimas supported herasws, so sheasws said: ‘Leave the supporting (eulogies) but you must pray (to Allahazwj)’.141

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كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS (4)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

80- بَابُ الْمُصِيبَةِ بِالْوَلَدِ‌

Chapter 80 – The bereavement with the son

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « وَلَدٌ يُقَدِّمُهُ الرَّجُلُ أَفْضَلُ مِنْ سَبْعِينَ وَلَداً يُخَلِّفُهُمْ بَعْدَهُ كُلُّهُمْ قَدْ رَكِبَ الْخَيْلَ، وَجَاهَدَ فِي سَبِيلِ اللهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazi’e, from Abu Ismail Al Sarraj,

(It has been narrated) from Abu Abdullahasws having said: ‘A son who preceded the man (in dying) is superior than seventy sons left behind after him, all of them having ridden the cavalry horses and fought in the Way of Allahazwj’.1

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « دَخَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلى خَدِيجَةَ حِينَ مَاتَ الْقَاسِمُ ابْنُهَا وَهِيَ تَبْكِي، فَقَالَ لَهَا: مَا يُبْكِيكِ؟ فَقَالَتْ: دَرَّتْ دُرَيْرَةٌ فَبَكَيْتُ، فَقَالَ: يَا خَدِيجَةُ، أَمَا تَرْضَيْنَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَنْ تَجِيئِي إِلى بَابِ الْجَنَّةِ وَهُوَ قَائِمٌ، فَيَأْخُذَ‌ بِيَدِكِ، فَيُدْخِلَكِ الْجَنَّةَ، وَيُنْزِلَكِ أَفْضَلَهَا وَذلِكِ لِكُلِّ مُؤْمِنٍ؟ إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ أَحْكَمُ وَأَكْرَمُ أَنْ يَسْلُبَ الْمُؤْمِنَ ثَمَرَةَ فُؤَادِهِ ثُمَّ يُعَذِّبَهُ بَعْدَهَا أَبَداً ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww went over to Syeda Khadeejaas when heras sonas Qasimas passed away, and sheas was crying. So hesaww said to heras: ‘What makes youas cry?’ So sheas said: ‘The milk flows, so Ias weep’. So hesaww said: ‘O Khadeejaas! Would youas not be pleased when it would be the Day of Judgement when youas come over to the Door of the Paradise and heas would be standing there, so heas would grab youras hand and enter youas into the Paradise and lodge youas in the best part of it? And that would be for every Believer. Allahazwj Mighty and Majestic is more Wise and Benevolent that Heazwj should Confiscate from the Believer the fruit of his heart, then Heazwj were to Punish him after it, ever!’.2

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَهْزِيَارَ، قَالَ: كَتَبَ رَجُلٌ إِلى أَبِي جَعْفَرٍ الثَّانِي عليه‌السلام يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدِهِ، وَشِدَّةَ مَا دَخَلَهُ، فَكَتَبَ إِلَيْهِ: « أَمَا عَلِمْتَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَمِنْ وُلْدِهِ أَنْفَسَهُ لِيَأْجُرَهُ عَلى ذلِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mihran who said,

‘A man wrote to Abu Ja’farasws the 2nd complaining to him of the bereavement with his son and the intensity (of the grief) that had entered into him. So heasws wrote to him: ‘Do you not know that Allahazwj Mighty and Majestic Chooses from the wealth of the Believer and from his child, his soul, in order to Recompense him upon that?’3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا قُبِضَ وَلَدُ الْمُؤْمِنِ ـ وَاللهُ أَعْلَمُ‌ بِمَا قَالَ الْعَبْدُ ـ قَالَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ فُلَانٍ؟ فَيَقُولُونَ: نَعَمْ رَبَّنَا، قَالَ: فَيَقُولُ: فَمَا قَالَ عَبْدِي؟ قَالُوا: حَمِدَكَ وَاسْتَرْجَعَ، فَيَقُولُ اللهُ تَبَارَكَ وَتَعَالى: أَخَذْتُمْ ثَمَرَةَ قَلْبِهِ وَقُرَّةَ عَيْنِهِ، فَحَمِدَنِي وَاسْتَرْجَعَ؛ ابْنُوا لَهُ بَيْتاً فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘When a child of a believer dies, and Allahazwj is more Knowing with what the servant says (during the bereavement), Allahazwj Blessed and High Says to Hisazwj Angels: “Did you capture a child of so and so?” So they are saying: ‘Yes, our Lordazwj!’ So Heazwj is Saying: “So what did Myazwj servant say?” They are saying: ‘He praised Youazwj and said [2:156] Surely we are for Allah and to Him we are returning’. So Allahazwj Blessed and High is Saying: “You took the fruit of his heart and the delight of his eyes and he praised Meazwj and said [2:156] Surely we are for Allah and to Him we are returning. Build a house for him in the Paradise and name it as the House of Praise’.4

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمنِ، قَالَ: حَدَّثَنِي أَبُو بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَحَبَّ عَبْداً، قَبَضَ أَحَبَّ وُلْدِهِ الَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Abdul Rahman, from Abu Baseer who said:

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic, when Heazwj Loves a servant, Captures the child most beloved to him’.5

6. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَدَّمَ مِنَ الْمُسْلِمِينَ وَلَدَيْنِ يَحْتَسِبُهُمَا عِنْدَ اللهِ عَزَّ وَجَلَّ، حَجَبَاهُ مِنَ النَّارِ بِإِذْنِ اللهِ تَعَالى ».

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullahasws having said: ‘The one from the Muslims whose two children precede him (to the next life), they would both be Reckoned in the Presence of Allahazwj Mighty and Majestic as his veil from the Fire, by the Permission of Allahazwj the Exalted’.6

7. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَمَّا تُوُفِّيَ طَاهِرٌ ابْنُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، نَهى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم خَدِيجَةَ عَنِ الْبُكَاءِ، فَقَالَتْ: بَلى يَا رَسُولَ اللهِ، وَلكِنْ دَرَّتْ عَلَيْهِ الدُّرَيْرَةُ فَبَكَيْتُ، فَقَالَ: أَمَا تَرْضَيْنَ أَنْ تَجِدِيهِ قَائِماً عَلى بَابِ الْجَنَّةِ، فَإِذَا رَآكِ أَخَذَ بِيَدِكِ، فَأَدْخَلَكِ الْجَنَّةَ أَطْهَرَهَا مَكَاناً وَأَطْيَبَهَا؟ قَالَتْ: وَإِنَّ ذلِكَ كَذلِكَ؟ قَالَ: اللهُ أَعَزُّ وَأَكْرَمُ مِنْ أَنْ يَسْلُبَ عَبْداً ثَمَرَةَ فُؤَادِهِ، فَيَصْبِرَ، وَيَحْتَسِبَ، وَيَحْمَدَ اللهَ ـ عَزَّ وَجَلَّ ـ ثُمَّ يُعَذِّبَهُ ».

From him, from Ismail Bin Mihran, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘When Tahiras sonas of Rasool-Allahsaww passed away, Rasool-Allahsaww forbade Syeda Khadeejaas from the wailing. So sheas said: ‘Yes, O Rasool-Allahsaww, but the milk is flowing over himas’, and she cried. So hesaww said: ‘Would you not be pleased when youas find himas standing upon the door of the Paradise, and when heas sees youas, heas would grab youras hand and enter youas into the Paradise, the most pure and aromatic of its places?’ Sheas said: ‘And it would be like that?’ Hesaww said: ‘Allahazwj is more Honourable and more Benevolent than for Himazwj to Confiscate from a servant the fruit of his heart, and he observes patience, and accepts it, and praises Allahazwj Mighty and Majestic, then Heazwj were to Punish him’.7

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ثَوَابُ الْمُؤْمِنِ مِنْ وَلَدِهِ ـ إِذَا مَاتَ ـ الْجَنَّةُ، صَبَرَ أَوْ لَمْ يَصْبِرْ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘The Rewards of the Believer when his child dies, is the Paradise, whether he is patient or is not patient’.8

9. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ أَوْ أَبِي الْحَسَنِ عليهما‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَيَعْجَبُ مِنْ رَجُلٍ يَمُوتُ وَلَدُهُ وَهُوَ يَحْمَدُ اللهَ، فَيَقُولُ: يَا مَلَائِكَتِي، عَبْدِي أَخَذْتُ نَفْسَهُ وَهُوَ يَحْمَدُنِي ».

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws, or Abu Al-Hassanasws having said: ‘Allahazwj Mighty and Majestic is Astounded from the man whose child dies and he praises Allahazwj, so Heazwj is Saying: “O Myazwj Angels! Myazwj servant, Iazwj Took his most beloved and he is praising Meazwj!’.9

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ قَدَّمَ أَوْلَاداً يَحْتَسِبُهُمْ عِنْدَ اللهِ عَزَّ وَجَلَّ، حَجَبُوهُ مِنَ النَّارِ بِإِذْنِ اللهِ عَزَّ وَجَلَّ ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from his father, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The one whose children precede him (to the next life), they would be Reckoned in the Presence of Allahazwj Mighty and Majestic as veiling him from the Fire, by the Permission of Allahazwj Mighty and Majestic’.10

81- بَابُ التَّعَزِّي‌

Chapter 81 – The condolences

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أُصِيبَ بِمُصِيبَةٍ، فَلْيَذْكُرْ مُصَابَهُ بِالنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم؛ فَإِنَّهُ مِنْ أَعْظَمِ الْمَصَائِبِ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Suleyman Bin Amro and Al Nakhai’e,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who is hit with a bereavement, so let him recall his bereavement with that of the Prophetsaww, for it is the greatest of the bereavements’.11

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدٍ الشَّحَّامِ، عَنْ عَمْرِو بْنِ سَعِيدٍ الثَّقَفِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « إِنْ أُصِبْتَ بِمُصِيبَةٍ فِي نَفْسِكَ، أَوْ فِي مَالِكَ، أَوْ فِي وُلْدِكَ، فَاذْكُرْ مُصَابَكَ بِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؛ فَإِنَّ الْخَلَائِقَ لَمْ يُصَابُوا بِمِثْلِهِ قَطُّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shahaam, from Amro Bin Saeed Al Saqafy,

(It has been narrated) from Abu Ja’farasws having said: ‘If you are hit by a difficulty with regards to yourself, or regarding your wealth, or regarding your children, so recall your difficulty (bereavement) with (that of) Rasool-Allahsaww, for the creatures would never be hit by (a bereavement) the likes of himsaww, at all!’.12

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ عَبْدِ اللهِ بْنِ الْوَلِيدِ الْجُعْفِيِّ، عَنْ رَجُلٍ، عَنْ أَبِيهِ، قَالَ: « لَمَّا أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام، نَعَى الْحَسَنُ إِلَى الْحُسَيْنِ عليهما‌السلام وَهُوَ بِالْمَدَائِنِ، فَلَمَّا قَرَأَ الْكِتَابَ، قَالَ: يَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا مَعَ أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: مَنْ أُصِيبَ مِنْكُمْ بِمُصِيبَةٍ، فَلْيَذْكُرْ مُصَابَهُ بِي؛ فَإِنَّهُ لَنْ يُصَابَ بِمُصِيبَةٍ أَعْظَمَ مِنْهَا، وَصَدَقَ صلى‌الله‌عليه‌وآله‌وسلم ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Abdullah Bin Al Waleed Al Ju’fy, from a man, from his father who said,

‘When Amir Al-Momineenasws passed away, Al-Hassanasws notified Al-Husaynasws, and heasws was in Al-Medina. So when heasws recited the letter, said: ‘O what a calamity! How great it is along with that Rasool-Allahsaww said: ‘The one among you who is hit with a difficulty (bereavement), so let him recall his bereavement with mesaww, for he would never be hit by a calamity greater than it’, and hesaww spoke the truth’.13

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا مَاتَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم، سَمِعُوا صَوْتاً وَلَمْ يَرَوْا شَخْصاً يَقُولُ: (كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ وَإِنَّما تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيامَةِ فَمَنْ زُحْزِحَ عَنِ النّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فازَ)، وَقَالَ: إِنَّ فِي اللهِ خَلَفاً مِنْ كُلِّ هَالِكٍ، وَعَزَاءً مِنْ كُلِّ مُصِيبَةٍ، وَدَرَكاً مِمَّا فَاتَ، فَبِاللهِ فَثِقُوا، وَإِيَّاهُ فَارْجُوا، وَإِنَّمَا الْمَحْرُومُ مَنْ حُرِمَ الثَّوَابَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When the Prophetsaww passed away, a voice was heard, and the person was not seen, saying: ‘[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded’.

And heasws said: ‘In the Presence of Allahazwj is a replacement from every dying one, and a condolence from every bereavement, and a compensation for what is lost. Thus, on Allahazwj you should be relying, and to Himazwj should you be hoping, and rather the deprived one is the one deprived of the Rewards’.14

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا قُبِضَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم جَاءَهُمْ جَبْرَئِيلُ عليه‌السلام وَالنَّبِيُّ مُسَجًّى، وَفِي الْبَيْتِ عَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عليهم‌السلام، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الرَّحْمَةِ، « كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ وَإِنَّما تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيامَةِ فَمَنْ زُحْزِحَ عَنِ النّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فازَ وَمَا الْحَياةُ الدُّنْيا إِلاَّ مَتاعُ الْغُرُورِ » إِنَّ فِي اللهِ ـ عَزَّ وَجَلَّ ـ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ، وَخَلَفاً مِنْ كُلِّ هَالِكٍ، وَدَرَكاً لِمَا فَاتَ، فَبِاللهِ فَثِقُوا، وَإِيَّاهُ فَارْجُوا؛ فَإِنَّ الْمُصَابَ مَنْ حُرِمَ الثَّوَابَ، هذَا آخِرُ وَطْئِي مِنَ الدُّنْيَا قَالُوا: فَسَمِعْنَا الصَّوْتَ وَلَمْ نَرَ الشَّخْصَ ».

Muhammad Bin Yahya, from Salama Bin Al Khattab, from Suleyman Bin Sama’at, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullahasws having said: ‘When Rasool-Allahsaww passed away, Jibraeelas came over to themasws, and the Prophetsaww was enshrouded and was in the house of Aliasws, and Syeda Fatimaasws, and Al-Hassanasws, and Al-Husaynasws. So heas said: ‘O Peopleasws of the House of Mercy! [3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded. And what is the life of the world except a provision of deception.

In the Presence of Allahazwj Mighty and Majestic is a condolence from every difficulty (bereavement), and a replacement for every dying one, and a compensation for whatever is lost. Thus, in Allahazwj you should be relying, and to Himazwj should you be hoping, for the one in difficulty is the one who is deprived of the Rewards of this Recompense of having set foot from the world’. So they said, ‘We heard the voice but we did not see the person’.15

6. عَنْهُ، عَنْ سَلَمَةَ، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ، عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا قُبِضَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم جَاءَتِ التَّعْزِيَةُ، أَتَاهُمْ آتٍ يَسْمَعُونَ حِسَّهُ، وَلَايَرَوْنَ شَخْصَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، (كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ وَإِنَّما تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيامَةِ فَمَنْ زُحْزِحَ عَنِ النّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فازَ وَمَا الْحَياةُ الدُّنْيا إِلاّ مَتاعُ الْغُرُورِ) فِي اللهِ ـ عَزَّ وَجَلَّ ـ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ، وَخَلَفٌ مِنْ كُلِّ هَالِكٍ، وَدَرَكٌ لِمَا فَاتَ، فَبِاللهِ فَثِقُوا، وَإِيَّاهُ فَارْجُوا؛ فَإِنَّ الْمَحْرُومَ مَنْ‌ حُرِمَ الثَّوَابَ، وَالسَّلَامُ عَلَيْكُمْ ».

From him, from Ssalma, from Ali Bin Sayf, from his father, from Abu Asama Zayd Al Shahaam,

(It has been narrated) from Abu Abdullahasws having said: ‘When Rasool-Allahsaww passed away the condolences came with a comer whose (Jibraeelas’s voice they (people) heard but theyasws did not see thisas person. So heas said: ‘Greetings be upon youasws, Peopleasws of the Household, and the Mercy of Allahazwj and Hisazwj Blessings. [3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded. And what is the life of the world except for a provision of deception.

In the Presence of Allahazwj Mighty and Majestic is a condolence for every difficulty (bereavement) and a replacement for every dying one, and a compensation for whatever is lost. Thus, on Allahazwj you should be relying, and to Himazwj should you be hoping, for the deprived one is the one who is deprive of the Rewards; and the greetings be upon youasws’’.16

7. عَنْهُ، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام مِثْلُهُ، وَزَادَ فِيهِ: قُلْتُ: مَنْ كَانَ فِي الْبَيْتِ؟ قَالَ: « عَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عليهم‌السلام ».

From him, from Ali Bin Sayf, from his father, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws – similar to it, and there is an increase in it – ‘I said, ‘Who were the ones in the house?’ Heasws said: ‘Aliasws, and Fatimaasws, and Al-Hassanasws and Al-Husaynasws’.17

8. عَنْهُ، عَنْ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عِيسَى الْأَرْمَنِيِّ، عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ، عَنْ عَبْدِ اللهِ بْنِ الْوَلِيدِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَمَّا قُبِضَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، أَتَاهُمْ آتٍ، فَوَقَفَ بِبَابِ الْبَيْتِ، فَسَلَّمَ عَلَيْهِمْ، ثُمَّ قَالَ: السَّلَامُ عَلَيْكُمْ يَا آلَ مُحَمَّدٍ، (كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ وَإِنَّما تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيامَةِ فَمَنْ زُحْزِحَ عَنِ النّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فازَ وَمَا الْحَياةُ الدُّنْيا إِلاّ مَتاعُ الْغُرُورِ) فِي اللهِ ـ عَزَّ وَجَلَّ ـ خَلَفٌ مِنْ كُلِّ هَالِكٍ، وَعَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ، وَدَرَكٌ لِمَا فَاتَ، فَبِاللهِ فَثِقُوا، وَعَلَيْهِ فَتَوَكَّلُوا، وَبِنَصْرِهِ لَكُمْ عِنْدَ الْمُصِيبَةِ فَارْضَوْا؛ فَإِنَّمَا الْمُصَابُ مَنْ حُرِمَ الثَّوَابَ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. وَلَمْ يَرَوْا أَحَداً، فَقَالَ بَعْضُ مَنْ فِي الْبَيْتِ: هذَا مَلَكٌ مِنَ السَّمَاءِ بَعَثَهُ اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْكُمْ لِيُعَزِّيَكُمْ، وَقَالَ بَعْضُهُمْ: هذَا الْخَضِرُ عليه‌السلام جَاءَكُمْ يُعَزِّيكُمْ بِنَبِيِّكُمْ صلى‌الله‌عليه‌وآله‌وسلم ».

From him, from Salma, from Muhammad Bin Isa Al Armany, from Al Husayn Bin Ulwan, from Abdullah Bin Al waleed,

(It has been narrated) from Abu Ja’farasws having said: ‘When Rasool-Allahsaww passed away, a comer came to themasws and paused by the door of the house. So heas greeted themasws, then said: ‘The greeting be upon youasws, O Progenyasws of Muhammadsaww! [3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded.

In the Presence of Allahazwj Mighty and Majestic is a condolence from every difficulty (bereavement) and a replacement from every dying one, and a compensation for whatever is lost. Thus, on Allahazwj youasws should be trusting and upon Himazwj should youasws be relying and in Hisazwj Help for youasws during the difficulties, and be pleased, for the one in difficulty is the one who is deprived of the Rewards. And the greetings be upon youasws, and Hisazwj Mercy and Hisazwj Blessings.

So someone from the ones in the house said: ‘This is an Angel from the sky. Allahazwj Mighty and Majestic Sent him to youasws in order to console youasws, and one of them said: ‘This is Khizras, coming to youasws with condolences of yourasws Prophetsaww’.18

82- بَابُ الصَّبْرِ وَالْجَزَعِ وَالِاسْتِرْجَاعِ‌

Chapter 82– The patience, and the panic, and the saying of [2:156] Surely we are for Allah and to Him we are returning

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَالْحَسَنِ بْنِ عَلِيٍّ جَمِيعاً، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا الْجَزَعُ؟ قَالَ: « أَشَدُّ الْجَزَعِ الصُّرَاخُ بِالْوَيْلِ وَالْعَوِيلِ، وَلَطْمُ الْوَجْهِ وَالصَّدْرِ، وَجَزُّ الشَّعْرِ مِنَ النَّوَاصِي؛ وَمَنْ أَقَامَ النُّوَاحَةَ، فَقَدْ تَرَكَ الصَّبْرَ، وَأَخَذَ فِي غَيْرِ طَرِيقِهِ؛ وَمَنْ صَبَرَ وَاسْتَرْجَعَ وَحَمِدَ اللهَ ـ عَزَّ وَجَلَّ ـ فَقَدْ رَضِيَ بِمَا صَنَعَ اللهُ، وَوَقَعَ أَجْرُهُ عَلَى اللهِ؛ وَمَنْ لَمْ يَفْعَلْ ذلِكَ، جَرى عَلَيْهِ الْقَضَاءُ وَهُوَ ذَمِيمٌ، وَأَحْبَطَ اللهُ تَعَالى أَجْرَهُ ». عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام مِثْلَهُ.

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr and Al Hassan Bin Ali, altogether from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘What is the panic?’ Heasws said: ‘The intense panic is shrieking with the woe, and the wailing, and the slapping of the face, and the chest, and pulling out the hair from the forehead; and the one who establishes lamentations, so he has neglected the patience and has taken to other than its way; and the one who is patient and says [2:156] Surely we are for Allah and to Him we are returning, and Praises Allahazwj Mighty and Majestic, so he is pleased with whatever Allahazwj does, and his Recompense would fall upon Allahazwj; but the one who does not do that and the matters Ordained would flow upon him, and he would be condemned, and Allahazwj the Exalted would Confiscate his Recompense’.19

Ali Bin Ibrahim, from his father, from his father, from Amro Bin Usman, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’farasws – similar to it’.20

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِيثَمِيِّ، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الصَّبْرَ وَالْبَلَاءَ يَسْتَبِقَانِ إِلَى الْمُؤْمِنِ، فَيَأْتِيهِ الْبَلَاءُ وَهُوَ صَبُورٌ؛ وَإِنَّ الْجَزَعَ وَالْبَلَاءَ يَسْتَبِقَانِ إِلَى الْكَافِرِ، فَيَأْتِيهِ الْبَلَاءُ وَهُوَ جَزُوعٌ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Rabi’e Bin Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘The patience and the affliction precede to the Believer, so the affliction comes to him and he is patient; and the panic and the affliction precede to the Infidel, so the affliction comes to him and he panics’.21

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: ضَرْبُ الْمُسْلِمِ يَدَهُ عَلى فَخِذِهِ عِنْدَ الْمُصِيبَةِ إِحْبَاطٌ لِأَجْرِهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The Muslim striking his hand upon his thigh during the difficulty (bereavement) would have his Recompense Confiscated’.22

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ عَبْدٍ يُصَابُ بِمُصِيبَةٍ، فَيَسْتَرْجِعُ عِنْدَ ذِكْرِهِ الْمُصِيبَةَ، وَيَصْبِرُ حِينَ تَفْجَؤُهُ إِلاَّ غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكُلَّمَا ذَكَرَ مُصِيبَتَهُ، فَاسْتَرْجَعَ عِنْدَ ذِكْرِ الْمُصِيبَةِ، غَفَرَ اللهُ لَهُ كُلَّ ذَنْبٍ اكْتَسَبَ فِيمَا بَيْنَهُمَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Marouf Bin Harrabouz,

(It has been narrated) from Abu Ja’farasws having said: ‘There is none from a servant who is hit by a difficulty (bereavement), so he says [2:156] Surely we are for Allah and to Him we are returning during remembrance of the difficulty (bereavement), and he is patient when it is sudden, except that Allahazwj would Forgive for him what has preceded from his sins; and every time he remembers his difficulty (bereavement), so he says [2:156] Surely we are for Allah and to Him we are returning during the remembrance of the difficulty (bereavement), Allahazwj would Forgive his every sin that he had amassed during there two’.23

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ دَاوُدَ بْنِ زَرْبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ ذَكَرَ مُصِيبَتَهُ وَلَوْ بَعْدَ حِينٍ، فَقَالَ: (إِنّا لِلّهِ وَإِنّا إِلَيْهِ راجِعُونَ)، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، اللهُمَّ آجِرْنِي عَلى مُصِيبَتِي، وَأَخْلِفْ عَلَيَّ أَفْضَلَ مِنْهَا، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَا كَانَ عِنْدَ أَوَّلِ صَدْمَةٍ ».

Ali, from his father, from Ibn Abu Umeyr, from Dawood Bin Razeyn,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who remembers his difficulty (bereavement), and even though it may be after a while, so he says [2:156] Surely we are for Allah and to Him we are returning and [1:2] The praise is due to Allah, the Lord of the Worlds. O Allahazwj! Recompense me upon my difficulty and Replace upon me that which is superior than it’, would have for him from the Recompense, similar to what he had during the first shock’.24

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَا إِسْحَاقُ، لَاتَعُدَّنَّ مُصِيبَةً أُعْطِيتَ عَلَيْهَا الصَّبْرَ، وَاسْتَوْجَبْتَ عَلَيْهَا مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ الثَّوَابَ، إِنَّمَا الْمُصِيبَةُ الَّتِي يُحْرَمُ صَاحِبُهَا أَجْرَهَا وَثَوَابَهَا إِذَا لَمْ يَصْبِرْ عِنْدَ نُزُولِهَا ».

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin yahya, from Ahmad Bin Muhammad, from Mahboub, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘O Is’haq! Do not count it as a difficulty upon which patience comes upon it and it Obligates the Reward from Allahazwj Mighty and Majestic upon it, but rather, the difficulty is that which deprives its owner from its Recompense when he does not observe patience during its descent’.25

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنِ امْرَأَةِ الْحَسَنِ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْبَغِي الصِّيَاحُ عَلَى الْمَيِّتِ، وَلَاشَقُّ الثِّيَابِ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ali Bin Uqba, from a wife of Al Hassan Al Sayqal,

(It has been narrated) from Abu Abdullahasws having said: ‘The shouting upon the deceased is not befitting, nor is tearing of the clothes’.26

8. سَهْلٌ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: قَالَ: « ضَرْبُ الرَّجُلِ يَدَهُ عَلى فَخِذِهِ عِنْدَ الْمُصِيبَةِ إِحْبَاطٌ لِأَجْرِهِ ».

Sahl, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassanasws the 1st having said: ‘The man’s striking of his hand upon his thigh during the difficulty (bereavement) leads to confiscation of his Recompense’.27

9. سَهْلٌ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ فُضَيْلِ بْنِ مَيْسَرَةَ، قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام فَجَاءَ رَجُلٌ، فَشَكَا إِلَيْهِ مُصِيبَةً أُصِيبَ بِهَا، فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَا إِنَّكَ إِنْ تَصْبِرْ تُؤْجَرْ، وَإِلاَّ تَصْبِرْ يَمْضِ عَلَيْكَ قَدَرُ اللهِ الَّذِي قَدَّرَ عَلَيْكَ وَأَنْتَ مَأْزُورٌ ».

Sahl, from Al Hassan Bin Ali, from Fuzayl Bin Muyassar who said,

‘We were in the presence of Abu Abdullahasws, so a man came over complaining to himasws of a difficulty (bereavement) he had been hit with. So Abu Abdullahasws said to him: ‘But, if you were to observe patience, you would be Recompensed, or if you are not patient, there would (still) pass upon you the Ordainment of Allahazwj which Heazwj has Ordained upon you, and you would be burdened (counted as a sinner)’.28

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ مَهْزِيَارَ، عَنْ قُتَيْبَةَ الْأَعْشى، قَالَ: أَتَيْتُ أَبَا عَبْدِ اللهِ عليه‌السلام أَعُودُ ابْناً لَهُ، فَوَجَدْتُهُ عَلَى الْبَابِ، فَإِذَا هُوَ مُهْتَمٌّ حَزِينٌ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، كَيْفَ الصَّبِيُّ؟ فَقَالَ: « وَاللهِ، إِنَّهُ لِمَا بِهِ » ثُمَّ دَخَلَ فَمَكَثَ سَاعَةً، ثُمَّ خَرَجَ إِلَيْنَا وَقَدْ أَسْفَرَ وَجْهُهُ، وَذَهَبَ التَّغَيُّرُ وَالْحُزْنُ، قَالَ: فَطَمِعْتُ أَنْ يَكُونَ قَدْ صَلَحَ الصَّبِيُّ، فَقُلْتُ: كَيْفَ الصَّبِيُّ جُعِلْتُ فِدَاكَ؟ فَقَالَ: « قَدْ مَضى لِسَبِيلِهِ » فَقُلْتُ: جُعِلْتُ فِدَاكَ، لَقَدْ كُنْتَ ـ وَهُوَ حَيٌّ ـ مُهْتَمّاً حَزِيناً وَقَدْ رَأَيْتُ حَالَكَ السَّاعَةَ ـ وَقَدْ مَاتَ ـ غَيْرَ تِلْكَ الْحَالِ، فَكَيْفَ هذَا؟ فَقَالَ: « إِنَّا أَهْلُ بَيْتٍ إِنَّمَا نَجْزَعُ قَبْلَ الْمُصِيبَةِ، فَإِذَا وَقَعَ أَمْرُ اللهِ رَضِينَا بِقَضَائِهِ، وَسَلَّمْنَا لِأَمْرِهِ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Hassan Bin Muhammad Bin Mahziyar, from Quteyba Al A’asha who said,

‘I went over to Abu Abdullahasws to comfort himasws for a son of hisasws (who was sick), and I found himasws at the door, and heasws was worried, in grief. So I said, ‘May I be sacrificed for youasws! How is the child?’ So heasws said: ‘By Allahazwj! He is still with it’. Then heasws entered (the house) and remained for a while, then came out to us, and his face had turned pale, the change and the grief had gone.

He (the narrator) said, ‘I hoped he had become better, so I said, ‘How is the child, may I be sacrificed for youasws?’ So heasws said: ‘And he has gone to Hisazwj Way’. So I said, ‘May I be sacrificed for youasws! When he was alive youasws were worried, in grief, and I see yourasws state at this time and he has died, and it is other than that state. So how is this?’ So heasws said: ‘Weasws, the Peopleasws of the Household, weasws panic before the difficulty (bereavement). So when the Command of Allahazwj occurs, weasws are pleased with it and submit to Hisazwj Command’.29

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَصْلُحُ الصِّيَاحُ عَلَى الْمَيِّتِ وَلَايَنْبَغِي، وَلكِنَّ النَّاسَ لَا يَعْرِفُونَهُ، وَالصَّبْرُ خَيْرٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrrah Al madainy,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not correct to shout upon the deceased, nor is it befitting, but the people are not understanding, and the patience is better’.30

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَصَرَخَتْ صَارِخَةٌ مِنَ الدَّارِ، فَقَامَ أَبُو عَبْدِ اللهِ عليه‌السلام، ثُمَّ جَلَسَ، فَاسْتَرْجَعَ، وَعَادَ فِي حَدِيثِهِ حَتّى فَرَغَ مِنْهُ، ثُمَّ قَالَ: « إِنَّا لَنُحِبُّ أَنْ نُعَافى فِي أَنْفُسِنَا وَأَوْلَادِنَا وَأَمْوَالِنَا، فَإِذَا وَقَعَ الْقَضَاءُ، فَلَيْسَ لَنَا أَنْ نُحِبَّ مَا لَمْ يُحِبَّ اللهُ لَنَا ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Ala’a Bin Kamil who said,

‘I was seated in the presence of Abu Abdullahasws, so a shrieker from the house shrieked. So Abu Abdullahasws stood up, then was seated, and heasws said [2:156] Surely we are for Allah and to Him we are returning and returned in hisasws discussion until heasws was free from it. Then heasws said: ‘Weasws love that weasws are in good health regarding ourselvesasws and ourasws children, and ourasws wealth So when the Ordainment occurs, so it is not for usasws that weasws love what Allahazwj does not Love for usasws’.31

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: كَانَ قَوْمٌ أَتَوْا أَبَا جَعْفَرٍ عليه‌السلام، فَوَافَقُوا صَبِيّاً لَهُ مَرِيضاً، فَرَأَوْا مِنْهُ اهْتِمَاماً وَغَمّاً، وَجَعَلَ لَايَقِرُّ، قَالَ: فَقَالُوا: وَاللهِ، لَئِنْ أَصَابَهُ شَيْ‌ءٌ إِنَّا لَنَتَخَوَّفُ أَنْ نَرى مِنْهُ مَا نَكْرَهُ، قَالَ: فَمَا لَبِثُوا أَنْ سَمِعُوا الصِّيَاحَ عَلَيْهِ، فَإِذَا هُوَ قَدْ خَرَجَ عَلَيْهِمْ مُنْبَسِطَ الْوَجْهِ فِي غَيْرِ الْحَالِ الَّتِي كَانَ عَلَيْهَا، فَقَالُوا لَهُ: جَعَلَنَا اللهُ فِدَاكَ، لَقَدْ كُنَّا نَخَافُ مِمَّا نَرى مِنْكَ أَنْ لَوْ وَقَعَ أَنْ نَرى مِنْكَ مَا يَغُمُّنَا، فَقَالَ لَهُمْ: « إِنَّا لَنُحِبُّ أَنْ نُعَافى فِيمَنْ نُحِبُّ، فَإِذَا جَاءَ أَمْرُ اللهِ، سَلَّمْنَا فِيمَا أَحَبَّ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaqoub, from one of our companions who said,

‘A group of people came over to Abu Ja’farasws, so they found a son of hisasws to be sick, and they saw from himasws worries, and gloom, and not being at rest. So they said, ‘By Allahazwj! If something happens to him we are afraid that we would see from himasws what we do not like’.

He (the narrator) said, ‘It was not long before we heard the shrieking upon him, and heasws had come out with a glad face in a changed state which was upon himasws beforehand. So they said to himasws, ‘May we be sacrificed for youasws! We were afraid from what we would see from youasws if (death) were to occur that we would see from youasws what would make us gloomy’. So heasws said to them: ‘Weasws love that weasws have good health regarding the ones weasws love. But when the Command of Allahazwj comes, weasws submit with regards to what weasws love’.32

83- بَابُ ثَوَابِ التَّعْزِيَةِ‌

Chapter 83 – Rewards of the condolences

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ فِيمَا نَاجى بِهِ مُوسى عليه‌السلام رَبَّهُ قَالَ: يَا رَبِّ، مَا لِمَنْ عَزَّى الثَّكْلى ؟ قَالَ: أُظِلُّهُ فِي ظِلِّي يَوْمَ‌ لَا ظِلَّ إِلاَّ ظِلِّي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws having said: ‘Among what Musaas whispered to hisas Lordazwj was that heas said: ‘O Lordazwj! What is for the one who comforts the bereaved?’ Heasws Said: “Iazwj shall Shade him in Myazwj Shade on the Day there would be no shade except for Mineazwj’.33

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنْ عَلِيِّ بْنِ مَنْصُورٍ، عَنْ إِسْمَاعِيلَ الْجَوْزِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَزّى حَزِيناً، كُسِيَ فِي الْمَوْقِفِ حُلَّةً يُحْبى بِهَا ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Hassan, from Al Hassan Bin Al Husayn, from Ali Bin Abdullah, from Ali Bin Mansour, from Ismail Al Jowzy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who comforts someone in grief would be clothed during the pausing (Day of Judgement) with such a garment, he would be loved by it’.34

3. عَنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عِيسَى بْنِ عَبْدِ اللهِ‌ الْعُمَرِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِيهِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « مَنْ عَزَّى الثَّكْلى، أَظَلَّهُ اللهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لَاظِلَّ إِلاَّ ظِلُّهُ ».

From him, from Muhammad Bin Ali, from Isa Bin Abdullah Al Umary, from his father, from his grandfather,

(It has been narrated) from his fatherasws having said: ‘Amir Al-Momineenasws said: ‘The one who comforts the bereaved, Allahazwj would Shade him in the Shade of Hisazwj Throne on the Day in which there would be no Shade except for Hisazwj’.35

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ عَزّى مُصَاباً، كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِ الْمُصَابِ شَيْ‌ءٌ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The one who comforts someone in difficulty (bereavement) would have for himself similar to his Recompense from without there being a reduction from the Recompense of the bereaved by anything’.36

84- بَابٌ فِي السَّلْوَةِ

Chapter 84 – Regarding the comfort

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْمَيِّتَ إِذَا مَاتَ، بَعَثَ اللهُ مَلَكاً إِلى أَوْجَعِ أَهْلِهِ، فَمَسَحَ عَلى قَلْبِهِ، فَأَنْسَاهُ لَوْعَةَ الْحُزْنِ، وَلَوْلَا ذلِكَ لَمْ تُعْمَرِ الدُّنْيَا ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Mihran Bin Muhammad who said,

‘I heard Abu Abdullahasws saying: ‘The deceased, when he dies, Allahazwj Sends an Angel to the most pained one of his family, and he wipes upon his heart and causes him to forget the anguish of the grief, and had it not been for that, the (people of the) world would not live longer’.37

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ تَطَوَّلَ عَلى عِبَادِهِ بِثَلَاثٍ: أَلْقى عَلَيْهِمُ الرِّيحَ بَعْدَ الرُّوحِ، وَلَوْلَا ذلِكَ مَا دَفَنَ حَمِيمٌ حَمِيماً؛ وَأَلْقى عَلَيْهِمُ السَّلْوَةَ، وَلَوْلَا ذلِكَ لَانْقَطَعَ النَّسْلُ؛ وَأَلْقى عَلى هذِهِ الْحَبَّةِ الدَّابَّةَ، وَلَوْلَا ذلِكَ لَكَنَزَهَا مُلُوكُهُمْ كَمَا يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and High Prolongs (Favour) upon Hisazwj servants by three – Heazwj Casts the smell upon them after the (departure of the) soul, and had it not been for that, a friend would not bury a friend; and Casts comfort upon them, and had it not been for that, the lineages would be cut off; and Casts the insects upon these grains, and had it not been for that, their kings would have hoarded them just as they are hoarding the gold and the silver’.38

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا مَاتَ الْمَيِّتُ، بَعَثَ اللهُ مَلَكاً إِلى أَوْجَعِ أَهْلِهِ، فَمَسَحَ عَلى قَلْبِهِ، فَأَنْسَاهُ لَوْعَةَ الْحُزْنِ، وَلَوْلَا ذلِكَ لَمْ تُعْمَرِ الدُّنْيَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Mihran Bin Muhammad who said,

‘I heard Abu Abdullahasws saying: ‘When the deceased dies, Allahazwj Sends an Angel to the most pained one of his family, and he wipes upon his heart and cause him to forget the anguish of grief, and had it not been for that, the (people of the) world would not live longer’.39

85- بَابُ زِيَارَةِ الْقُبُورِ‌

Chapter 85 – Visitation of the graves

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي زِيَارَةِ الْقُبُورِ، قَالَ: « إِنَّهُمْ يَأْنَسُونَ بِكُمْ، فَإِذَا غِبْتُمْ عَنْهُمُ اسْتَوْحَشُوا ».

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

(It has been narrated) from Abu Abdullahasws regarding visitation of the graves having said: ‘They (the deceased) are deriving comfort from you. So when you are absent from them, they become scared’.40

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ زِيَارَةِ الْقُبُورِ وَبِنَاءِ الْمَسَاجِدِ فِيهَا؟ فَقَالَ: « أَمَّا زِيَارَةُ الْقُبُورِ فَلَا بَأْسَ بِهَا، وَلَاتُبْنى عِنْدَهَا الْمَسَاجِدُ ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about visitation of the graves and construction of the Masjids therein, so heasws said: ‘As for the visitation to the graves, so there is no problem, but do not build the Masjids by these’.41

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « عَاشَتْ فَاطِمَةُ عليها‌السلام بَعْدَ أَبِيهَا خَمْسَةً وَسَبْعِينَ يَوْماً لَمْ تُرَ كَاشِرَةً وَلَاضَاحِكَةً، تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمْعَةٍ مَرَّتَيْنِ: الْإِثْنَيْنَ، وَالْخَمِيسَ، فَتَقُولُ: هَاهُنَا كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، هَاهُنَا كَانَ الْمُشْرِكُونَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying, ‘Fatimaasws lived after herasws fathersaww for seventy five days, not being seen smiling of laughing. Sheasws would come to the graves of the martyrs twice during every Friday, Monday and the Thursday and sheasws would be saying: ‘Over there was Rasool-Allahsaww and over there were the Polytheists!’42

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الْمُؤْمِنُ يَعْلَمُ مَنْ يَزُورُ قَبْرَهُ؟ قَالَ: « نَعَمْ، وَلَايَزَالُ مُسْتَأْنِساً بِهِ مَا دَامَ عِنْدَ قَبْرِهِ، فَإِذَا قَامَ وَانْصَرَفَ مِنْ قَبْرِهِ، دَخَلَهُ مِنِ انْصِرَافِهِ عَنْ قَبْرِهِ وَحْشَةٌ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Is’haq Bin Ammar,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I said to himasws, ‘Does the (deceased) Believer know the one who visits his grave?’ Heasws said: ‘Yes, and he does not cease to derive comfort with him for as long as he is by his grave. So when he arises and leaves from his grave, loneliness enters into him from his leaving from his grave’.43

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: كَيْفَ التَّسْلِيمُ عَلى أَهْلِ الْقُبُورِ؟ فَقَالَ: « نَعَمْ، تَقُولُ: السَّلَامُ عَلى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ‌ وَالْمُسْلِمِينَ، أَنْتُمْ لَنَا فَرَطٌ، وَنَحْنُ إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘How to greet upon the inhabitants of the graves?’ So heasws said: ‘Yes, you should be saying,

‘The greetings be upon the people of the houses, from the Muslims and the Believers! You have preceded us and we, Allahazwj Willing, would be joining you’.44

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ، عَنْ أَبِيهِ، قَالَ: مَرَرْتُ مَعَ أَبِي جَعْفَرٍ عليه‌السلام بِالْبَقِيعِ، فَمَرَرْنَا بِقَبْرِ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ مِنَ الشِّيعَةِ، قَالَ: فَوَقَفَ عَلَيْهِ عليه‌السلام، فَقَالَ: « اللهُمَّ ارْحَمْ غُرْبَتَهُ، وَصِلْ وَحْدَتَهُ، وَآنِسْ وَحْشَتَهُ، وَأَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ مَا يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، وَأَلْحِقْهُ بِمَنْ كَانَ‌ يَتَوَلاَّهُ ».

A number of our companions, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Amro Bin Abu Al Miqdam who said,

‘I passed by Al-Baqie (cemetery) along with Abu Ja’farasws, so weasws passed by a grave of a man from the people of Al-Kufa, from the Shias. So heasws paused at it and heasws said: ‘O Allahazwj! Endow Mercy in his estrangement, and companionship in his loneliness, and comfort in his fear, and Settle upon him from Yourazwj Mercy what would make him to be needless from a mercy from the ones besides Youazwj, and Join him with the ones he used to ‘ يَتَوَلََّهُ ’ befriend’.45

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: قَالَ: تَقُولُ: السَّلَامُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Mansour Bin Hazim,

‘Heasws said: ‘You should be saying, ‘السَّلَامُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ.’ ‘The greetings be upon you, O group of Believers from the houses (graves), and we, Allahazwj Willing, would be joing you’.46

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: كَيْفَ التَّسْلِيمُ عَلى أَهْلِ الْقُبُورِ؟ قَالَ: « تَقُولُ: السَّلَامُ عَلى أَهْلِ الدِّيَارِ مِنَ الْمُسْلِمِينَ‌ وَالْمُؤْمِنِينَ، رَحِمَ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy who said,

‘I asked Abu Abdullahasws, ‘How are the greetings to be upon the inhabitants of the graves?’ Heasws said: ‘You should be saying:

‘The greetings be upon you, O inhabitants of the houses, from the Muslims and the Believers. May Allahazwj have Mercy on the preceding ones from us, and the delayed ones, and we, Allahazwj Willing, would be joining with you’.47

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، قَالَ: كُنْتُ بِفَيْدَ، فَمَشَيْتُ مَعَ عَلِيِّ بْنِ بِلَالٍ إِلى قَبْرِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، فَقَالَ لِي عَلِيُّ بْنُ بِلَالٍ: قَالَ لِي صَاحِبُ هذَا الْقَبْرِ عَنِ الرِّضَا عليه‌السلام: قَالَ: « مَنْ أَتى قَبْرَ أَخِيهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى الْقَبْرِ، وَقَرَأَ « إِنَّا أَنْزَلْنَاهُ فِى لَيْلَةِ الْقَدْرِ » سَبْعَ مَرَّاتٍ، أَمِنَ يَوْمَ الْفَزَعِ الْأَكْبَرِ، أَوْ يَوْمَ الْفَزَعِ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad who said,

‘I was in Fayd (place), and I walked along with Ali Bin Bilal to the grave of Muhammad Bin Ismail Bin Bazi’e. So Ali Bin Bilal said to me, ‘The inhabitant of this grave narrated from Al-Rezaasws saying: ‘The one who comes to the grave of his brother, then places his hand upon the grave and recites [97:1] We have indeed revealed this in the Night of Predestination seven times, would be secure from the great panic’, or ‘the Day of panic’’.48

10. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنِ ابْنِ جُمْهُورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام؛ وَ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ الْأَصَمِّ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: زُورُوا مَوْتَاكُمْ؛ فَإِنَّهُمْ يَفْرَحُونَ بِزِيَارَتِكُمْ، وَلْيَطْلُبْ أَحَدُكُمْ حَاجَتَهُ عِنْدَ قَبْرِ أَبِيهِ وَعِنْدَ قَبْرِ أُمِّهِ بِمَا يَدْعُو لَهُمَا ».

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Mufazzal Bin Umar, from Abu Abdullahasws, and from Abdullah Bin Abdul Rahman Al Asammi, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Visit your dead ones, for they are happy with your visitations, and let one of you seek his need by the grave of his father, and by the grave of his mother, with whatever he supplicates for them’.49

86- بَابُ أَنَّ الْمَيِّتَ يَزُورُ أَهْلَهُ‌

Chapter 86 – The deceased visits his family

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ لَيَزُورُ أَهْلَهُ، فَيَرى مَا يُحِبُّ، وَيُسْتَرُ عَنْهُ مَا يَكْرَهُ؛ وَإِنَّ الْكَافِرَ لَيَزُورُ أَهْلَهُ، فَيَرى مَا يَكْرَهُ، وَيُسْتَرُ عَنْهُ مَا يُحِبُّ ». قَالَ: « وَمِنْهُمْ مَنْ يَزُورُ كُلَّ جُمْعَةٍ، وَمِنْهُمْ مَنْ يَزُورُ عَلى قَدْرِ عَمَلِهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The (deceased) Believer visits his family, so he sees what he loves, and it is veiled from him what he dislikes from it; and the Infidel visits his family, so he sees what he dislikes, and it is veiled from him what he loves’.

Heasws said: ‘And from them is one who visits every Friday, and from them is one who visits upon the measurement of his (good) deeds’.50

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ‌ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مُؤْمِنٍ وَلَاكَافِرٍ إِلاَّ وَهُوَ يَأْتِي أَهْلَهُ عِنْدَ زَوَالِ الشَّمْسِ، فَإِذَا رَأى أَهْلَهُ يَعْمَلُونَ بِالصَّالِحَاتِ، حَمِدَ اللهَ عَلى ذلِكَ، وَإِذَا رَأَى الْكَافِرُ أَهْلَهُ يَعْمَلُونَ بِالصَّالِحَاتِ، كَانَتْ عَلَيْهِ حَسْرَةً ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a Believer, nor an Infidel except that he comes over to his family at the (start of the) decline of the sun. So when he sees his family doing righteous deeds, he Praises Allahazwj upon that; and when the Infidel sees his family doing righteous deeds, there would be regret upon him’ (for his lost opportunity).51

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَيِّتِ: يَزُورُ أَهْلَهُ؟ قَالَ: « نَعَمْ ». فَقُلْتُ: فِي كَمْ يَزُورُ؟ قَالَ: « فِي الْجُمْعَةِ، وَفِي الشَّهْرِ، وَفِي السَّنَةِ عَلى قَدْرِ مَنْزِلَتِهِ ». فَقُلْتُ: فِي أَيِّ صُورَةٍ يَأْتِيهِمْ؟ قَالَ: « فِي صُورَةِ طَائِرٍ لَطِيفٍ يَسْقُطُ عَلى جُدُرِهِمْ، وَيُشْرِفُ عَلَيْهِمْ، فَإِنْ رَآهُمْ بِخَيْرٍ، فَرِحَ؛ وَإِنْ رَآهُمْ بِشَرٍّ وَحَاجَةٍ، حَزِنَ وَاغْتَمَّ ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Is’haq Bin Ammar,

(It has been narrated) from Abu Al-Hassanasws the 1st, said, ‘I asked himasws about the deceased visiting his family. Heasws said: ‘Yes’. So I said, ‘In how many visitations?’ Heasws said: ‘(Once) during the Friday, and (once) during the month, and (once) during the year, in accordance with his status’. So I said, ‘In which image does he come over to them?’ Heasws said: ‘In the image of a nice bird, falling upon their walls, and looking upon them. So if he sees them with goodness, he is happy; and if he sees them with evil and needy, he is with grief and gloom’.52

4. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ دُرُسْتَ الْوَاسِطِيِّ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ، قَالَ: قُلْتُ لَهُ: الْمُؤْمِنُ يَزُورُ أَهْلَهُ؟ فَقَالَ: « نَعَمْ، يَسْتَأْذِنُ رَبَّهُ، فَيَأْذَنُ لَهُ، فَيَبْعَثُ مَعَهُ مَلَكَيْنِ، فَيَأْتِيهِمْ فِي بَعْضِ صُوَرِ الطَّيْرِ يَقَعُ فِي دَارِهِ، يَنْظُرُ إِلَيْهِمْ، وَيَسْمَعُ كَلَامَهُمْ ».

From him, from Ismail Bin Mihran, from Dorost Al Wasity, from Is’haq Bin Ammar, from Abdul Rahman who said,

‘I said to himasws, ‘The Believer visits his family?’ So heasws said: ‘Yes. He seeks Permission of his Lordazwj, so it is Permitted for him. So Heazwj Sends two Angels along with him, and they come over to them in one of the images of the birds, falling upon his wall, looking at them, and hears their speech’.53

5. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام: يَزُورُ الْمُؤْمِنُ أَهْلَهُ؟ فَقَالَ: « نَعَمْ ». فَقُلْتُ: فِي كَمْ؟ قَالَ: « عَلى قَدْرِ فَضَائِلِهِمْ: مِنْهُمْ مَنْ يَزُورُ فِي كُلِّ يَوْمٍ، وَمِنْهُمْ مَنْ يَزُورُ فِي كُلِّ يَوْمَيْنِ، وَمِنْهُمْ مَنْ يَزُورُ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ ». قَالَ: ثُمَّ رَأَيْتُ فِي مَجْرى كَلَامِهِ أَنَّهُ يَقُولُ: « أَدْنَاهُمْ مَنْزِلَةً يَزُورُ كُلَّ جُمْعَةٍ ». قَالَ: قُلْتُ: فِي أَيِّ سَاعَةٍ؟ قَالَ: « عِنْدَ زَوَالِ الشَّمْسِ وَمِثْلِ ذلِكَ ». قَالَ: قُلْتُ: فِي أَيِّ صُورَةٍ؟ قَالَ: « فِي صُورَةِ الْعُصْفُورِ، أَوْ أَصْغَرَ مِنْ ذلِكَ، فَيَبْعَثُ اللهُ ـ عَزَّ وَجَلَّ ـ مَعَهُ مَلَكاً، فَيُرِيهِ مَا يَسُرُّهُ، وَيَسْتُرُ عَنْهُ مَا يَكْرَهُ، فَيَرى مَا يَسُرُّهُ، وَيَرْجِعُ إِلى قُرَّةِ عَيْنٍ ».

From him, from Muhammad Bin Sinan, from Is’haq Bin Ammar who said,

‘I said to Abu Al-Hassanasws the 1st, ‘Does the (deceased) Believer visit his family?’ So heasws said: ‘Yes’. So I said, ‘How often?’ Heasws said: ‘Upon a measurement of their merits. From them is one who visits during every day, and from them is one who visits during every two days, and from them is one who visits during every three days’. He (the narrator) said, ‘Then I saw in the flow of hisasws speech and heasws is saying: ‘The lowest of them (in status) visits every Friday’.

He (the narrator) said, ‘I said, ‘During which time?’ Heasws said: ‘At the (start of the) decline of the sun, and the likes of that’. I said, ‘In which image?’ Heasws said: ‘In the image of the sparrows, or smaller than that. So Allahazwj the High Sends two Angels with him, so they show him what delights him and veil from him what he dislikes. Thus, he sees what makes him joyful and returns with delighted eyes’.54

87- بَابُ أَنَّ الْمَيِّتَ يُمَثَّلُ لَهُ مَالُهُ وَوَلَدُهُ وَعَمَلُهُ قَبْلَ مَوْتِهِ‌

Chapter 87 – The deceased, a resemblance is made for him, of his wealth, and his children, and his deeds before his death

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ؛ وَ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَالْحَسَنُ بْنُ عَلِيٍّ جَمِيعاً، عَنْ أَبِي جَمِيلَةَ مُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ عَبْدِ الْأَعْلى؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ، مُثِّلَ لَهُ مَالُهُ وَوَلَدُهُ وَعَمَلُهُ، فَيَلْتَفِتُ إِلى مَالِهِ، فَيَقُولُ: وَاللهِ، إِنِّي كُنْتُ عَلَيْكَ حَرِيصاً شَحِيحاً، فَمَا لِي عِنْدَكَ؟ فَيَقُولُ: خُذْ مِنِّي كَفَنَكَ ». قَالَ: « فَيَلْتَفِتُ إِلى وَلَدِهِ، فَيَقُولُ: وَاللهِ، إِنِّي كُنْتُ لَكُمْ مُحِبّاً، وَإِنِّي كُنْتُ عَلَيْكُمْ مُحَامِياً، فَمَاذَا لِي عِنْدَكُمْ؟ فَيَقُولُونَ: نُؤَدِّيكَ إِلى حُفْرَتِكَ نُوَارِيكَ فِيهَا ». قَالَ: « فَيَلْتَفِتُ إِلى عَمَلِهِ، فَيَقُولُ: وَاللهِ، إِنِّي كُنْتُ فِيكَ لَزَاهِداً وَإِنْ كُنْتَ عَلَيَّ لَثَقِيلاً، فَمَاذَا عِنْدَكَ ؟ فَيَقُولُ: أَنَا قَرِينُكَ فِي قَبْرِكَ وَيَوْمِ نَشْرِكَ حَتّى أُعْرَضَ أَنَا‌ وَأَنْتَ عَلى رَبِّكَ ». قَالَ: « فَإِنْ كَانَ لِلّهِ وَلِيّاً، أَتَاهُ أَطْيَبُ النَّاسِ رِيحاً، وَأَحْسَنُهُمْ مَنْظَراً، وَأَحْسَنُهُمْ رِيَاشاً، فَقَالَ: أَبْشِرْ بِرَوْحٍ وَرَيْحَانٍ وَجَنَّةِ نَعِيمٍ، وَمَقْدَمُكَ خَيْرُ مَقْدَمٍ، فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ، ارْتَحِلْ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ، وَإِنَّهُ لَيَعْرِفُ غَاسِلَهُ، وَيُنَاشِدُ حَامِلَهُ أَنْ يُعَجِّلَهُ، فَإِذَا أُدْخِلَ قَبْرَهُ، أَتَاهُ مَلَكَا الْقَبْرِ يَجُرَّانِ أَشْعَارَهُمَا، وَيَخُدَّانِ الْأَرْضَ بِأَقْدَامِهِمَا، أَصْوَاتُهُمَا كَالرَّعْدِ الْقَاصِفِ، وَأَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: اللهُ رَبِّي، وَدِينِيَ الْإِسْلَامُ، وَنَبِيِّي مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم، فَيَقُولَانِ لَهُ: ثَبَّتَكَ اللهُ فِيمَا تُحِبُّ وَتَرْضى، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثّابِتِ فِي الْحَياةِ الدُّنْيا وَفِي الْآخِرَةِ) ثُمَّ يَفْسَحَانِ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ، ثُمَّ يَفْتَحَانِ لَهُ بَاباً إِلَى الْجَنَّةِ، ثُمَّ يَقُولَانِ لَهُ: نَمْ قَرِيرَ الْعَيْنِ نَوْمَ الشَّابِّ النَّاعِمِ؛ فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (أَصْحابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلاً) ». قَالَ: « وَإِذَا كَانَ لِرَبِّهِ عَدُوّاً، فَإِنَّهُ يَأْتِيهِ أَقْبَحُ مَنْ خَلَقَ اللهُ زِيّاً وَرُؤْياً، وَأَنْتَنُهُ رِيحاً، فَيَقُولُ لَهُ: أَبْشِرْ بِنُزُلٍ مِنْ حَمِيمٍ، وَتَصْلِيَةِ جَحِيمٍ، وَإِنَّهُ لَيَعْرِفُ غَاسِلَهُ، وَيُنَاشِدُ حَمَلَتَهُ أَنْ يَحْبِسُوهُ، فَإِذَا أُدْخِلَ الْقَبْرَ، أَتَاهُ مُمْتَحِنَا الْقَبْرِ، فَأَلْقَيَا عَنْهُ أَكْفَانَهُ، ثُمَّ يَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: لَا أَدْرِي، فَيَقُولَانِ: لَادَرَيْتَ، وَلَاهَدَيْتَ، فَيَضْرِبَانِ يَافُوخَهُ بِمِرْزَبَةٍ مَعَهُمَا ضَرْبَةً مَا خَلَقَ اللهُ ـ عَزَّ وَجَلَّ ـ مِنْ دَابَّةٍ، إِلاَّ وَتَذْعَرُ لَهَا مَا خَلَا الثَّقَلَيْنِ، ثُمَّ يَفْتَحَانِ لَهُ‌ بَاباً إِلَى النَّارِ، ثُمَّ يَقُولَانِ لَهُ: نَمْ بِشَرِّ حَالٍ فِيهِ مِنَ الضَّيْقِ مِثْلُ مَا فِيهِ الْقَنَا مِنَ‌ الزُّجِّ حَتّى إِنَّ دِمَاغَهُ لَيَخْرُجُ مِنْ بَيْنِ ظُفُرِهِ وَلَحْمِهِ، وَيُسَلِّطُ اللهُ عَلَيْهِ حَيَّاتِ الْأَرْضِ وَعَقَارِبَهَا وَهَوَامَّهَا، فَتَنْهَشُهُ حَتّى يَبْعَثَهُ اللهُ مِنْ قَبْرِهِ، وَإِنَّهُ لَيَتَمَنّى قِيَامَ السَّاعَةِ فِيمَا هُوَ فِيهِ مِنَ الشَّرِّ ». وَقَالَ جَابِرٌ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: إِنِّي كُنْتُ أَنْظُرُ إِلَى الْإِبِلِ وَالْغَنَمِ وَأَنَا أَرْعَاهَا، وَلَيْسَ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَى الْغَنَمَ، وَكُنْتُ أَنْظُرُ إِلَيْهَا قَبْلَ النُّبُوَّةِ وَهِيَ مُتَمَكِّنَةٌ فِي الْمَكِينَةِ، مَا حَوْلَهَا شَيْ‌ءٌ يُهَيِّجُهَا حَتّى تَذْعَرَ فَتَطِيرَ، فَأَقُولُ: مَا هذَا وَأَعْجَبُ حَتّى حَدَّثَنِي جَبْرَئِيلُ عليه‌السلام أَنَّ الْكَافِرَ يُضْرَبُ ضَرْبَةً مَا خَلَقَ اللهُ شَيْئاً إِلاَّ سَمِعَهَا وَيَذْعَرُ لَهَا إِلاَّ الثَّقَلَيْنِ، فَقُلْنَا: ذلِكَ لِضَرْبَةِ الْكَافِرِ، فَنَعُوذُ بِاللهِ مِنْ عَذَابِ الْقَبْرِ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Al Hassan Bin Ali, altogether from Abu Jameela Mufazzal Bin Salih, from Jabir, from Abdul A’ala and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim, from Abdul A’ala, from Suweyd Bin Ghafala who said,

‘Amir Al-Momineenasws said: ‘The son of Adamas, when he is in the last day from the days of the world, and the first day from the days of the Hereafter, a resemblance is made for him, of his wealth, and his children, and his deeds. So he turns towards his wealth, and he is saying, ‘By Allahazwj! I was greedy upon you, tight-fisted, so what is for me, with you?’ So it is saying, ‘Take your shroud from me’.

Heasws said: ‘So he turns towards his children, and he is saying, ‘By Allahazwj! I was loving you, and I was a protector over you, so what is that which is for me, with you?’ So they are saying, ‘We shall accompany you to your pit and cast you in it’.

Heasws said: ‘So he is turning to his deeds, and he is saying, ‘I was abstaining from you and you were heavy upon me, so what is that (for me), with you?’ So these are saying, ‘We are your pair in your grave and on the Day you are Resurrected until us and you are presented to your Lordazwj’.

Heasws said: ‘So if he was a friend of Allahazwj, there would come to him a person with the most aromatic of fragrances, and best of the looks, and best of the feathers (wings), so he says, ‘Receive glad tidings of the cool breezes and the aromas, and the Garden of Bliss, and your future is the best of the futures’. So he is saying to him,

‘Who are you?’ So he is saying, ‘I am your righteous deeds, having migrated from the world to the Paradise’.

And he recognises the one who washes him, and calls upon his bearers to hasten him. So when he enters into his grave, two Angels of the grave comes over to him, their hair flowing and piercing the ground with their feet, their voices being like the echoing thunder, and their eyes being like the rapid lightning. So they are saying to him: ‘Who is your Lordazwj, and what is your Religion, and who is your Prophetas?’ So he is saying, ‘Allahazwj is my Lordazwj, and my Religion is Islam, and my Prophetsaww is Muhammadsaww’. So they are saying to him, ‘May Allahazwj Affirm your feet in what you love and are pleased with’, and these are the Words of Allahazwj Mighty and Majestic [14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.

Then they are expanding for him in his grave to the extent of his vision. Then they are opening for him a door to the Paradise, then they are saying to him: ‘Sleep with delighted eyes, the sleep of the sleeping youth, for Allahazwj Mighty and Majestic is Saying [25:24] The dwellers of the Paradise shall on that day be in a goodly home and a better resting-place.

Heasws said: ‘And if he was an enemy of his Lordazwj, so there would come to him the ugliest of the ones Created by Allahazwj in apparel and looks, and the most pungent of smells, and he would be saying to him: ‘Receive the news [56:93] He shall descend from the boiling water, [56:94] And arrive in the Blazing Fire. And he recognises the one who washes him, and calls out to his bearers that that should withhold him. So when he does enter into his grave, two examiners of the grave come over to him, so they remove his shroud from him, they are saying to him: ‘Who is your Lordazwj, and what is your Religion, and who is your Prophetsaww’. So he is saying, ‘I do not know’. So they are saying: ‘You neither know nor did you have any guidance’. So they strike him on his forehead with a hammer with them with such a strike that there would not be a creature of Allahazwj Mighty and Majestic, from the animals, except that it would be frightened by it, except for the human beings and the Jinn.

Then they are opening for him a door to the Fire (of Hell), then they are saying to him: ‘Sleep in an evil state wherein is the straitness like what is in the arrow stick into the arrow head’, until his brain would come out from between his nails and his flesh. And Allahazwj would Make the snakes of the earth, and its scorpions, and its vermins to overcome him. So they would be ravaging him until Allahazwj Resurrects him from his grave, and he would be longing from the establishment of the House, due to what he would be in, from the evil’.

And Jabir (the narrator) said, ‘Abu Ja’farasws said: ‘The Prophetsaww said: ‘Isaww used to look at the camels and the sheep and Isaww was pasturing them - and there is none from a Prophetas except that heas had pastured the sheep – and Isaww used to look at them before the Prophet-hood and they were calm in their enclosure, there not being anything around them, suddenly get irritated and panic, frightened. So Isaww said: ‘What is this, and how strange it is? Until Jibraeelas narrated to mesaww that the Infidel is struck with such a strike, there is no creature Created by Allahazwj except that it hears it and is frightened by it, except for the human beings and the Jinn’. So Isaww said: ‘(If) that is due to one strike upon the Infidel, so we seek Refuge with Allahazwj from the Punishment of the grave’.55

2. سَهْلُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ بَشِيرٍ الدَّهَّانِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا حُمِلَ عَدُوُّ اللهِ إِلى قَبْرِهِ، نَادى حَمَلَتَهُ: أَلَاتَسْمَعُونَ يَا إِخْوَتَاهْ، أَنِّي أَشْكُو إِلَيْكُمْ مَا وَقَعَ فِيهِ أَخُوكُمُ الشَّقِيُّ أَنَّ عَدُوَّ اللهِ خَدَعَنِي، فَأَوْرَدَنِي، ثُمَّ لَمْ يُصْدِرْنِي، وَأَقْسَمَ لِي أَنَّهُ نَاصِحٌ لِي، فَغَشَّنِي؛ وَأَشْكُو إِلَيْكُمْ دُنْيَا غَرَّتْنِي، حَتّى إِذَا اطْمَأْنَنْتُ إِلَيْهَا صَرَعَتْنِي؛ وَأَشْكُو إِلَيْكُمْ أَخِلاَّءَ الْهَوى مَنَّوْنِي، ثُمَّ تَبَرَّؤُوا مِنِّي، وَخَذَلُونِي؛ وَأَشْكُو إِلَيْكُمْ أَوْلَاداً حَمَيْتُ عَنْهُمْ، وَآثَرْتُهُمْ عَلى نَفْسِي، فَأَكَلُوا مَالِي، وَأَسْلَمُونِي؛ وَأَشْكُو إِلَيْكُمْ مَالاً مَنَعْتُ مِنْهُ حَقَّ‌ اللهِ، فَكَانَ وَبَالُهُ عَلَيَّ، وَكَانَ نَفْعُهُ لِغَيْرِي؛ وَأَشْكُو إِلَيْكُمْ دَاراً أَنْفَقْتُ عَلَيْهَا حَرِيبَتِي، وَصَارَ سَاكِنُهَا غَيْرِي؛ وَأَشْكُو إِلَيْكُمْ طُولَ الثَّوَاءِ فِي قَبْرِي، يُنَادِي: أَنَا بَيْتُ الدُّودِ، أَنَا بَيْتُ الظُّلْمَةِ وَالْوَحْشَةِ وَالضَّيْقِ، يَا إِخْوَتَاهْ، فَاحْبِسُونِي مَا اسْتَطَعْتُمْ، وَاحْذَرُوا مِثْلَ‌ مَا لَقِيتُ؛ فَإِنِّي قَدْ بُشِّرْتُ بِالنَّارِ، وَبِالذُّلِّ وَالصَّغَارِ، وَغَضَبِ الْعَزِيزِ الْجَبَّارِ، وَا حَسْرَتَاهْ عَلى مَا فَرَّطْتُ فِي جَنْبِ اللهِ، وَيَا طُولَ عَوْلَتَاهْ، فَمَا لِي مِنْ شَفِيعٍ يُطَاعُ، وَلَاصَدِيقٍ يَرْحَمُنِي، فَلَوْ أَنَّ لِي كَرَّةً، فَأَكُونَ مِنَ الْمُؤْمِنِينَ ».

Sahl Bin Ziyad, from Al Hassan Bin Ali, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullahasws,

and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela, from Jabir,

(It has been narrated) from Abu Ja’farasws, from Jabir Bin Abdullah who said, ‘Rasool-Allahsaww said: ‘When an enemy of Allahazwj is carried to his grave, he calls out to his pallbearers, ‘Are you not hearing me, O my brethren? I am complaining to you what your wretched brother has fallen into. The enemy of Allahazwj deceived me, so he imprisoned me and did not release me, and swore to me that he is an advisor to me, and so he overwhelmed me.

And I complain to you of the world which deceived me until when I was greedy to it, it knocked me down. And I complain to you of the selfish friends who gave me hope,

then disavowed from me and abandoned me. And I complain to you of the children whom I protected and preferred them over myself, so they consumed my wealth, and betrayed me. And I complain to you of wealth which I prevented from it the Right of Allahazwj, so its (bad) consequences were upon me and its benefits were for others. And I complain to you of a house which I spent upon it my earnings and it became a dwelling for others.

And I complain to you of the prolonged boarding in my grave calling out to me: ‘I am a house of insects! I am a house of darkness, and the loneliness, and the straitness! O brothers! Withhold me whatever you are able to and be cautioned of the likes of what I face, for I have received news of the Fire, and the disgrace, and the belittling, and the Wrath of the Almighty, the Compeller. O my regret upon what I neglected regarding the Side of Allahazwj (Amir Al-Momineenasws)! And O prolonged wailing! So there is not for me a sympathetic intercessor to be merciful to me. So, if there was a possibility of return for me I would be from the Believers’.56

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام مِثْلَهُ، وَزَادَ فِيهِ: « فَمَا يَفْتُرُ يُنَادِي حَتّى يُدْخَلَ قَبْرَهُ، فَإِذَا دَخَلَ حُفْرَتَهُ، رُدَّتِ‌ الرُّوحُ فِي جَسَدِهِ، وَجَاءَهُ مَلَكَا الْقَبْرِ، فَامْتَحَنَاهُ » قَالَ: وَكَانَ أَبُو جَعْفَرٍ عليه‌السلام يَبْكِي إِذَا ذَكَرَ هذَا الْحَدِيثَ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Amro Bin Usman, from Jabir,

(It has been narrated) from Abu Ja’farasws, similar to it, and there is an increase in it: ‘So he does not stop calling out until he enters into his grave. So when he enters into his pit, the soul return to his body and the two Angels of the grave come over to him, so they test him’. He (the narrator) said, ‘And Abu Ja’farasws wept when he mentioned this Hadeeth’.57

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: « مَا نَدْرِي كَيْفَ نَصْنَعُ بِالنَّاسِ، إِنْ حَدَّثْنَاهُمْ بِمَا سَمِعْنَا مِنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ضَحِكُوا، وَإِنْ سَكَتْنَا لَمْ يَسَعْنَا؟ ». قَالَ: فَقَالَ ضَمْرَةُ بْنُ مَعْبَدٍ: حَدِّثْنَا، فَقَالَ: « هَلْ تَدْرُونَ مَا يَقُولُ عَدُوُّ اللهِ إِذَا حُمِلَ عَلى سَرِيرِهِ؟ » قَالَ: فَقُلْنَا: لَا، قَالَ: « فَإِنَّهُ يَقُولُ لِحَمَلَتِهِ: أَلَاتَسْمَعُونَ أَنِّي أَشْكُو إِلَيْكُمْ عَدُوَّ اللهِ، خَدَعَنِي وَأَوْرَدَنِي، ثُمَّ لَمْ يُصْدِرْنِي؛ وَأَشْكُو إِلَيْكُمْ إِخْوَاناً وَاخَيْتُهُمْ، فَخَذَلُونِي؛ وَأَشْكُو إِلَيْكُمْ أَوْلَاداً حَامَيْتُ عَلَيْهِمْ، فَخَذَلُونِي؛ وَأَشْكُو إِلَيْكُمْ دَاراً أَنْفَقْتُ فِيهَا حَرِيبَتِي، فَصَارَ سُكَّانُهَا غَيْرِي، فَارْفُقُوا بِي، وَلَاتَسْتَعْجِلُوا ». قَالَ: فَقَالَ ضَمْرَةُ: يَا أَبَا الْحَسَنِ، إِنْ كَانَ هذَا يَتَكَلَّمُ بِهذَا الْكَلَامِ، يُوشِكُ أَنْ يَثِبَ عَلى أَعْنَاقِ الَّذِينَ يَحْمِلُونَهُ؟ قَالَ: فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: « اللهُمَّ إِنْ كَانَ ضَمْرَةُ هَزِئَ مِنْ حَدِيثِ رَسُولِكَ صلى‌الله‌عليه‌وآله‌وسلم، فَخُذْهُ أَخْذَةَ أَسَفٍ » قَالَ: فَمَكَثَ أَرْبَعِينَ يَوْماً، ثُمَّ مَاتَ، فَحَضَرَهُ مَوْلًى لَهُ. قَالَ: فَلَمَّا دُفِنَ، أَتى عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام، فَجَلَسَ إِلَيْهِ، فَقَالَ لَهُ: « مِنْ أَيْنَ‌ جِئْتَ يَا فُلَانُ؟ » قَالَ: مِنْ جِنَازَةِ ضَمْرَةَ، فَوَضَعْتُ وَجْهِي عَلَيْهِ حِينَ سُوِّيَ عَلَيْهِ، فَسَمِعْتُ صَوْتَهُ ـ وَاللهِ أَعْرِفُهُ، كَمَا كُنْتُ أَعْرِفُهُ وَهُوَ حَيٌّ ـ يَقُولُ: وَيْلَكَ يَا ضَمْرَةَ بْنَ مَعْبَدٍ، الْيَوْمَ خَذَلَكَ كُلُّ خَلِيلٍ، وَصَارَ مَصِيرُكَ إِلَى الْجَحِيمِ، فِيهَا‌ مَسْكَنُكَ وَمَبِيتُكَ وَالْمَقِيلُ قَالَ: فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: « أَسْأَلُ اللهَ الْعَافِيَةَ، هذَا جَزَاءُ مَنْ يَهْزَأُ مِنْ حَدِيثِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir who said,

‘Aliasws Bin Al-Husaynasws said: ‘Weasws do not know how to deal with the people. If we narrate to them with what weasws heard from Rasool-Allahsaww, they are laughing (in jest), and if weasws observe silence, weasws have no leeway (for that).

He (the narrator) said, ‘So Zamrato Bin Ma’bad said, ‘Narrate to us’. So heasws said: ‘Do you know what the enemy of Allahazwj is saying when he is carried upon his coffin?’ So we said, ‘No’. Heasws said: ‘So he is saying to his pallbearers, ‘Are you not hearing that I am complaining to you? The enemy of Allahazwj deceived me, and imprisoned me and did not release me. And I complain to you of brothers whom I established brotherhood with, so they abandoned me. I complain to you of children I protected, so they abandoned me. And I complain to you of a house which I spend upon my earning, so it became a dwelling for others. So, be kind to me and do not hasten.

He (the narrator) said, ‘So Zamrat said, ‘O Abu Al-Hassanasws! If it was this speech he speaks with, (as if) he is about to pounce upon the necks of those that are carrying him’. So Aliasws Bin Al-Husaynasws said: ‘O Allahazwj! If it was so that Zamrat has ridiculed a Hadeeth of Rasool-Allahsaww, so Seize him with an unfortunate Seizing’.

He (the narrator) said, So he remained for forty days, then died, and a slave of his was present with him. So when he had been buried, he came over to Aliasws Bin Al-Husaynasws, and (after) offering a seat to him, Imamasws asked him: ‘Where are you coming from, O so and so?’ He said, ‘From the funeral of Zamrat, and I placed my face upon him when they evened (the soil) upon him, and I heard his voice. By Allahazwj! I recognised it just as I had recognised it (beforehand) when he was alive. He was saying, ‘O woe be unto you, O Zamrat Bin Ma’bad! Today every friend has abandoned you, and your destination has become the Blazing Fire wherein is you dwelling, and your overnight stay, and the daytime stay’.

He (the narrator) said, ‘So Aliasws Bin Al-Husaynasws said: ‘Iasws ask Allahazwj for the well-being. This is a Recompense of the one who ridicules from the Ahadeeth of Rasool-Allahsaww’.58

88- بَابُ الْمَسْأَلَةِ فِي الْقَبْرِ وَمَنْ يُسْأَلُ وَمَنْ لَايُسْأَلُ‌

Chapter 88 – The questioning in the grave, and the one who would be questioned and the one who would not be questioned

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا يُسْأَلُ فِي الْقَبْرِ إِلاَّ مَنْ مَحَضَ الْإِيمَانَ مَحْضاً، أَوْ مَحَضَ الْكُفْرَ مَحْضاً، وَالْآخَرُونَ يُلْهَوْنَ عَنْهُمْ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa’alba, from Abu Bakr Al Hazramy who said,

‘Abu Abdullahasws said: ‘There would be no questioning in the grave except for the one who sincerely (adhered to) the pure Eman (belief) or the one who sincerely (adhered to) the pure disbelief, and as for the others, so it would be deferred from them’.59

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّمَا يُسْأَلُ فِي قَبْرِهِ مَنْ مَحَضَ الْإِيمَانَ مَحْضاً وَالْكُفْرَ مَحْضاً، وَأَمَّا مَا سِوى ذلِكَ فَيُلْهى عَنْهُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘But rather, he would be questioned in the grave, the one who sincerely (adhered to) the pure Eman (belief) and the one who sincerely (adhered to) the pure Infidelity, and as for what is besides that, so it would be deferred from them’.60

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَكْرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّمَا يُسْأَلُ فِي قَبْرِهِ مَنْ مَحَضَ الْإِيمَانَ مَحْضاً وَالْكُفْرَ، وَأَمَّا مَا سِوى ذلِكَ فَيُلْهى عَنْهُ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Bukeyr,

(It has been narrated) from Abu Ja’farasws having said: ‘But rather, he would be questioned in the grave, the one (adhering) sincerely to pure belief, and the Infidelity purely, and as for what is besides that, so it would be diverted away from him’.61

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا يُسْأَلُ فِي الْقَبْرِ إِلاَّ مَنْ مَحَضَ الْإِيمَانَ مَحْضاً، أَوْ مَحَضَ الْكُفْرَ مَحْضاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

‘Abu Abdullahasws said: ‘He would not be questioned in the grave except the one who sincerely (adhered to) the pure Eman (belief) or the one who sincerely (adhered to) the pure disbelief’.62

5. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُسْأَلُ وَهُوَ مَضْغُوطٌ ».

From him, from Ahmad Bin Muhammad, from Al Husayn, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘He would be questioned while he is squeezed’.63

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيُفْلِتُ مِنْ ضَغْطَةِ الْقَبْرِ أَحَدٌ؟ قَالَ: فَقَالَ: « نَعُوذُ بِاللهِ مِنْهَا، مَا أَقَلَّ مَنْ يُفْلِتُ مِنْ ضَغْطَةِ الْقَبْرِ، إِنَّ رُقَيَّةَ لَمَّا قَتَلَهَا عُثْمَانُ، وَقَفَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلى قَبْرِهَا، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَدَمَعَتْ عَيْنَاهُ، وَقَالَ لِلنَّاسِ: إِنِّي ذَكَرْتُ هذِهِ وَمَا لَقِيَتْ، فَرَقَقْتُ لَهَا وَاسْتَوْهَبْتُهَا مِنْ ضَمَّةِ الْقَبْرِ » قَالَ: « فَقَالَ: اللهُمَّ، هَبْ لِي رُقَيَّةَ مِنْ ضَمَّةِ الْقَبْرِ، فَوَهَبَهَا اللهُ لَهُ ». قَالَ: « وَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم خَرَجَ فِي جِنَازَةِ سَعْدٍ وَقَدْ شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، فَرَفَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: مِثْلُ سَعْدٍ يُضَمُّ؟ ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّا نُحَدِّثُ أَنَّهُ كَانَ يَسْتَخِفُّ بِالْبَوْلِ؟ فَقَالَ: « مَعَاذَ اللهِ، إِنَّمَا كَانَ مِنْ زَعَارَّةٍ فِي خُلُقِهِ عَلى أَهْلِهِ » قَالَ: « فَقَالَتْ أُمُّ سَعْدٍ: هَنِيئاً لَكَ يَا سَعْدُ » قَالَ: « فَقَالَ لَهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَا أُمَّ سَعْدٍ، لَاتَحْتِمِي عَلَى اللهِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘Can anyone escape from the squeezing of the grave?’ So heasws said: ‘Weasws seek Refuge with Allahazwj from it. How few are the ones who would escape from the squeezing of the grave. When Usman murdered Ruqayya, Rasool-Allahsaww stood by her grave and raised hissaww head towards the sky, and his eyes shed tears, and hesaww said to the people: ‘Isaww remember this one and what she had faced, so Isaww melted for her, and Isaww gift to her (escape) from the squeezing of the grave’. Heasws said: ‘So hesaww said: ‘O Allahazwj! Endow to mesaww, Ruqayya being free from the squeezing of the grave’. So Allahazwj Gifted it to her, for himsaww’.

Heasws said: ‘Rasool-Allahsaww went out in a funeral of Sa’ad, and seventy thousand Angels has escorted him. So Rasool-Allahsaww raised hissaww head towards the sky, then said: ‘The likes of Sa’ad would be squeezed’. (He - the narrator) said, ‘I said, ‘May I be sacrificed for youasws! We are narrating that he used to belittle with the urine (uncleanness)’. So heasws said: ‘Allahazwj Forbid! But rather, he was with harsh mannerisms upon his family’.

Heasws said: ‘So the mother of Sa’ad said, ‘Congratulations to you, O Sa’ad!’ So Rasool-Allahsaww said to her: ‘O mother of Sa’ad! Do not impose it upon Allahazwj!’64

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ بَشِيرٍ الدَّهَّانِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَجِي‌ءُ الْمَلَكَانِ ـ مُنْكَرٌ وَنَكِيرٌ ـ إِلَى الْمَيِّتِ حِينَ يُدْفَنُ، أَصْوَاتُهُمَا كَالرَّعْدِ الْقَاصِفِ، وَأَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ، يَخُطَّانِ الْأَرْضَ بِأَنْيَابِهِمَا، وَيَطَأَ انِ فِي شُعُورِهِمَا، فَيَسْأَلَانِ الْمَيِّتَ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ ». قَالَ: « فَإِذَا كَانَ مُؤْمِناً، قَالَ: اللهُ رَبِّي، وَدِينِيَ الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا تَقُولُ فِي هذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانَيْكُمْ ؟ فَيَقُولُ: أَعَنْ مُحَمَّدٍ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم تَسْأَلَانِي؟ فَيَقُولَانِ لَهُ: تَشْهَدُ أَنَّهُ رَسُولُ اللهِ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللهِ، فَيَقُولَانِ لَهُ: نَمْ نَوْمَةً لَا حُلُمَ فِيهَا، وَيُفْسَحُ لَهُ فِي قَبْرِهِ تِسْعَةُ أَذْرُعٍ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، وَيَرى مَقْعَدَهُ فِيهَا. وَإِذَا كَانَ الرَّجُلُ كَافِراً، دَخَلَا عَلَيْهِ، وَأُقِيمَ الشَّيْطَانُ بَيْنَ يَدَيْهِ، عَيْنَاهُ مِنْ نُحَاسٍ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَا تَقُولُ فِي هذَا الرَّجُلِ الَّذِي قَدْ خَرَجَ مِنْ بَيْنِ ظَهْرَانَيْكُمْ؟ فَيَقُولُ: لَا أَدْرِي، فَيُخَلِّيَانِ بَيْنَهُ وَبَيْنَ الشَّيْطَانِ، فَيُسَلِّطُ عَلَيْهِ فِي قَبْرِهِ تِسْعَةً وَتِسْعِينَ تِنِّيناً لَوْ أَنَّ تِنِّيناً وَاحِداً مِنْهَا نَفَخَ فِي الْأَرْضِ، مَا أَنْبَتَتْ شَجَراً أَبَداً، وَيُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ، وَيَرى مَقْعَدَهُ فِيهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Al Hassan Bin Ali, from Ghalib Bin Usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullahasws having said: ‘The two Angels, Munkar and Nakeer, come over to the deceased when he is buried, their voices being like echoing thunder, and their eyes being like quick lightning, piercing the ground with their canines, and trampling in their hair, so they are questioning the deceased: ‘Who is your Lordazwj, and what is your Religion?’

Heasws said: ‘If he was a Believer, he would say, ‘Allahazwj is my Lordazwj, and my Religion is Al-Islam’. So they are saying to him: ‘What you are saying regarding this man who (has) appeared between you (and us)?’ So he is saying, ‘Is it about Muhammadsaww, Rasool-Allahsaww that your are questioning me?’ So they are saying, ‘Testify that he is Rasool-Allahsaww’. So he is saying, ‘I testify that hesaww is Rasool-Allahsaww’. So they are saying to him: ‘Sleep a sleep in which there are no dreams’, and they expand thirty cubits for him in his grave, and open for him a Door to the Paradise, and he sees his seat therein’.

And if he was the Infidel man, they both come over to him, and the Satanla stands in front of him, hisla eyes being (the colour of) of brass, so they are saying to him: ‘Who is your Lordazwj, and what is your Religion, and what are you saying regarding this man who has appeared between you (and us)’. So he is saying, ‘I do not know’. So they both leave him with the Satanla who then will expose him to ninety-nine snakes (the size of dragons) in his grave, such that if one of these were to blow in the earth, no tree would grow, ever! And they open for him a Door to the Fire, and he sees his seat therein’.65

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَصْلَحَكَ اللهُ، مَنِ الْمَسْؤُولُونَ فِي قُبُورِهِمْ؟ قَالَ: « مَنْ مَحَضَ الْإِيمَانَ، وَمَنْ مَحَضَ الْكُفْرَ ». قَالَ: قُلْتُ: فَبَقِيَّةُ هذَا الْخَلْقِ؟ قَالَ: « يُلْهى وَاللهِ عَنْهُمْ، مَا يُعْبَأُ بِهِمْ ». قَالَ: قُلْتُ: وَعَمَّ يُسْأَلُونَ؟ قَالَ: « عَنِ الْحُجَّةِ الْقَائِمَةِ بَيْنَ أَظْهُرِكُمْ، فَيُقَالُ لِلْمُؤْمِنِ: مَا تَقُولُ فِي فُلَانِ بْنِ فُلَانٍ؟ فَيَقُولُ: ذَاكَ إِمَامِي، فَيُقَالُ: نَمْ أَنَامَ اللهُ عَيْنَكَ، وَيُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ، فَمَا يَزَالُ يُتْحِفُهُ مِنْ رَوْحِهَا إِلى يَوْمِ الْقِيَامَةِ؛ وَيُقَالُ لِلْكَافِرِ: مَا تَقُولُ فِي فُلَانِ بْنِ فُلَانٍ؟ » قَالَ: « فَيَقُولُ: قَدْ سَمِعْتُ بِهِ وَمَا أَدْرِي مَا هُوَ ؟ فَيُقَالُ لَهُ: لَادَرَيْتَ » قَالَ: « وَيُفْتَحُ لَهُ بَابٌ مِنَ النَّارِ، فَلَا يَزَالُ يُتْحِفُهُ مِنْ حَرِّهَا إِلى يَوْمِ الْقِيَامَةِ ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

‘I said to Abu Ja’farasws, ‘May Allahazwj Keep you well! Who are the questioned ones in their graves?’ Heasws said: ‘The ones of pure belief and the ones of pure disbelief’. I said, ‘So there remain these people’. By Allahazwj! They will be left alone (as their punishment will be in the wait – to find out if they are saved or destroyed)’.

He (the narrator) said, ‘So I said, ‘And what would they be questioned about?’ Heasws said: ‘About the Proofasws established between them. So it would be said to the Believer: ‘What are you saying regarding so and so, son of so and so?’ So he would be saying, ‘That is my Imamasws’. So it would be said, ‘Sleep. May Allahazwj Grant sleep to your eyes’. And they would open for him a Door from the Paradise, and he would not cease to be gifted from its fragrances up to the Day of Judgement.

And it would be said to the Infidel: ‘What are you saying regarding so and so, son of so and so?’ So he would be saying, ‘I have heard of him, and I do not know what he is’. So it would be said to him: ‘You will not know’. And they would open for him a Door from the Fire, so he would not cease to Gifted from its heat up to the Day of Judgement’.66

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ عَمْرِو بْنِ الْأَشْعَثِ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « يُسْأَلُ الرَّجُلُ فِي قَبْرِهِ، فَإِذَا أَثْبَتَ فُسِحَ لَهُ فِي قَبْرِهِ سَبْعَةُ أَذْرُعٍ، وَفُتِحَ لَهُ بَابٌ إِلَى الْجَنَّةِ، وَقِيلَ لَهُ: نَمْ نَوْمَةَ الْعَرُوسِ، قَرِيرَ الْعَيْنِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel,

(It has been narrated) from Amro Bin Al-Ash’as who heard Abu Abdullahasws saying: ‘The man would be questioned in his grave. So if he is firm (upon his beliefs), they would expand for him seven cubits in his grave, and open for him a Door to the Paradise, and it would be said to him: ‘Sleep, the sleep of the newly-wed, with delighted eyes’.67

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا وُضِعَ الرَّجُلُ فِي قَبْرِهِ، أَتَاهُ مَلَكَانِ: مَلَكٌ عَنْ يَمِينِهِ، وَمَلَكٌ عَنْ يَسَارِهِ، وَأُقِيمَ الشَّيْطَانُ بَيْنَ عَيْنَيْهِ، عَيْنَاهُ مِنْ نُحَاسٍ، فَيُقَالُ لَهُ: كَيْفَ تَقُولُ فِي الرَّجُلِ الَّذِي كَانَ بَيْنَ ظَهْرَانَيْكُمْ؟ » قَالَ: « فَيَفْزَعُ لَهُ فَزْعَةً، فَيَقُولُ، إِذَا كَانَ مُؤْمِناً: أَعَنْ مُحَمَّدٍ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم تَسْأَلَانِي ؟ فَيَقُولَانِ لَهُ: نَمْ نَوْمَةً لَاحُلُمَ فِيهَا، وَيُفْسَحُ لَهُ فِي قَبْرِهِ تِسْعَةُ أَذْرُعٍ، وَيَرى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَهُوَ قَوْلُ اللهِ‌ عَزَّ وَجَلَّ: (يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثّابِتِ فِي الْحَياةِ الدُّنْيا وَفِي الْآخِرَةِ)؛ وَإِذَا كَانَ كَافِراً قَالَا لَهُ: مَنْ هذَا الرَّجُلُ الَّذِي خَرَجَ بَيْنَ ظَهْرَانَيْكُمْ؟ فَيَقُولُ: لَا أَدْرِي، فَيُخَلِّيَانِ بَيْنَهُ وَبَيْنَ الشَّيْطَانِ ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘When the man is placed in his grave, two Angels come over to him, an Angel upon his right and an Angel upon his left, and the Satanla stands in front of him, hisla eyes being (the colour of) of brass. So it is said to him: ‘What are you saying regarding the man who was in between you (and us)?’

Heasws said: ‘So he is seized by a panic, and he is saying, if he was a Believer, ‘Is it about Muhammadsaww Rasool-Allahsaww that you are questioning me?’ So they are saying to him: ‘Sleep a sleep in which there are no dreams’, and they expand his grave by nine cubits, and he sees his seat from the Paradise, and these are the Words of Allahazwj Mighty and Majestic [14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter.

And when it was an Infidel, they both say to him: ‘Who is this man who has appeared in between you (and us)’. So he is saying, ‘I do not know’. So they both leave him (to be with) the Satanla’.68

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: « يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ: مَنْ رَبُّكَ؟ » قَالَ: « فَيَقُولُ: اللهُ، فَيُقَالُ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: الْإِسْلَامُ، فَيُقَالُ لَهُ: مَنْ نَبِيُّكَ؟ فَيَقُولُ: مُحَمَّدٌ، فَيُقَالُ: مَنْ إِمَامُكَ؟ فَيَقُولُ: فُلَانٌ، فَيُقَالُ: كَيْفَ عَلِمْتَ بِذلِكَ ؟ فَيَقُولُ: أَمْرٌ هَدَانِي اللهُ لَهُ وَثَبَّتَنِي عَلَيْهِ، فَيُقَالُ لَهُ: نَمْ نَوْمَةً لَاحُلُمَ فِيهَا نَوْمَةَ الْعَرُوسِ، ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَرَيْحَانِهَا، فَيَقُولُ: يَا رَبِّ، عَجِّلْ قِيَامَ السَّاعَةِ؛ لَعَلِّي أَرْجِعُ إِلى أَهْلِي وَمَالِي. وَيُقَالُ لِلْكَافِرِ: مَنْ رَبُّكَ؟ فَيَقُولُ: اللهُ، فَيُقَالُ: مَنْ نَبِيُّكَ؟ فَيَقُولُ: مُحَمَّدٌ، فَيُقَالُ: مَا دِينُكَ؟ فَيَقُولُ: الْإِسْلَامُ، فَيُقَالُ: مِنْ أَيْنَ عَلِمْتَ ذلِكَ ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُهُ، فَيَضْرِبَانِهِ بِمِرْزَبَةٍ لَوِ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ ـ الْإِنْسُ وَالْجِنُّ ـ لَمْ يُطِيقُوهَا » قَالَ: « فَيَذُوبُ كَمَا يَذُوبُ الرَّصَاصُ، ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ، فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ، فَيَقُولُ: يَا رَبِّ، أَخِّرْ قِيَامَ السَّاعَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim, from Abu Al Balaad, from one of his companions,

(It has been narrated) from Abu Al-Hassan Musaasws having said: ‘It is said to the Believer in his grave: ‘Who is your Lordazwj?’ So he is saying, ‘Allahazwj’. So it is said to him: ‘What is your Religion?’ So he is saying, ‘Al-Islam’. So it is said to him: ‘Who is your Prophetsaww?’ So he is saying, ‘Muhammadsaww’. So it is said to him: ‘Who is your Imamasws?’ So he is saying, ‘So and so’. So it is said to him, ‘How did you come to know of that?’ So he is said, ‘A matter which Allahazwj Guided me towards himasws, and Affirmed me upon it’. So it is said to him: ‘Sleep a sleep in which there are no dreams, a sleep of the newly-weds’.

Then they open for him a Door to the Paradise, and there come upon him from its breezes and its fragrances, so he is saying, ‘O Lordazwj! Hasten the Establishment of the Hour so I can return to my family and my wealth’.

And it is said to the Infidel: ‘Who is your Lordazwj?’ So he is saying, ‘Allahazwj’. So it is said to him: ‘Who is your Prophetsaww?’ So he is saying, ‘Muhammadsaww’. So it is said: ‘What is your Religion?’ So he is saying ‘Al-Islam’. So it is said to him: ‘From where did you come to know of that?’ So he would be saying, ‘I heard the people saying, so I said it (as well)’. So they both strike him with such a strike that if the two creatures were to gather upon it - the human beings and the Jinns, they would not be able to bear it. So he would melt like the melting of the lead.

They then would return the soul to him, and they would place his heart between two tablets of the Fire, so he would be saying, ‘O Lordazwj! Delay the Establishment of the Hour’.69

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمُؤْمِنَ إِذَا أُخْرِجَ مِنْ بَيْتِهِ، شَيَّعَتْهُ الْمَلَائِكَةُ إِلى قَبْرِهِ يَزْدَحِمُونَ عَلَيْهِ حَتّى إِذَا انْتَهى بِهِ إِلى قَبْرِهِ، قَالَتْ لَهُ الْأَرْضُ: مَرْحَباً بِكَ وَأَهْلاً، أَمَا وَاللهِ، لَقَدْ كُنْتُ أُحِبُّ أَنْ يَمْشِيَ عَلَيَّ مِثْلُكَ، لَتَرَيَنَّ مَا أَصْنَعُ بِكَ، فَتَوَسَّعُ لَهُ مَدَّ بَصَرِهِ، وَيَدْخُلُ عَلَيْهِ فِي قَبْرِهِ مَلَكَا الْقَبْرِ وَهُمَا قَعِيدَا الْقَبْرِ: مُنْكَرٌ وَنَكِيرٌ، فَيُلْقِيَانِ فِيهِ الرُّوحَ إِلى حَقْوَيْهِ، فَيُقْعِدَانِهِ وَيَسْأَلَانِهِ، فَيَقُولَانِ‌ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: اللهُ، فَيَقُولَانِ: مَا دِينُكَ؟ فَيَقُولُ: الْإِسْلَامُ، فَيَقُولَانِ: وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم، فَيَقُولَانِ: وَمَنْ إِمَامُكَ؟ فَيَقُولُ: فُلَانٌ ». قَالَ: « فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: صَدَقَ عَبْدِي، افْرُشُوا لَهُ فِي قَبْرِهِ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ فِي قَبْرِهِ بَاباً إِلَى الْجَنَّةِ، وَأَلْبِسُوهُ مِنْ ثِيَابِ الْجَنَّةِ حَتّى يَأْتِيَنَا، وَمَا عِنْدَنَا خَيْرٌ لَهُ، ثُمَّ يُقَالُ لَهُ: نَمْ نَوْمَةَ عَرُوسٍ، نَمْ نَوْمَةً لَاحُلُمَ فِيهَا ». قَالَ: « وَإِنْ كَانَ كَافِراً، خَرَجَتِ الْمَلَائِكَةُ تُشَيِّعُهُ إِلى قَبْرِهِ يَلْعَنُونَهُ حَتّى إِذَا انْتَهى إِلى قَبْرِهِ، قَالَتْ لَهُ الْأَرْضُ: لَامَرْحَباً بِكَ وَلَا أَهْلاً، أَمَا وَاللهِ، لَقَدْ كُنْتُ أُبْغِضُ أَنْ يَمْشِيَ عَلَيَّ مِثْلُكَ، لَاجَرَمَ لَتَرَيَنَّ مَا أَصْنَعُ بِكَ الْيَوْمَ، فَتَضِيقُ عَلَيْهِ حَتّى تَلْتَقِيَ جَوَانِحُهُ » قَالَ: « ثُمَّ يَدْخُلُ عَلَيْهِ مَلَكَا الْقَبْرِ وَهُمَا قَعِيدَا الْقَبْرِ: مُنْكَرٌ وَنَكِيرٌ ». قَالَ أَبُو بَصِيرٍ: جُعِلْتُ فِدَاكَ، يَدْخُلَانِ عَلَى الْمُؤْمِنِ وَالْكَافِرِ فِي صُورَةٍ وَاحِدَةٍ؟ فَقَالَ: « لَا ». قَالَ: « فَيُقْعِدَانِهِ وَيُلْقِيَانِ فِيهِ الرُّوحَ إِلى حَقْوَيْهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَتَلَجْلَجُ وَيَقُولُ: قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ، فَيَقُولَانِ لَهُ: لَادَرَيْتَ، وَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَتَلَجْلَجُ، فَيَقُولَانِ لَهُ: لَادَرَيْتَ، وَيَقُولَانِ لَهُ: مَنْ نَبِيُّكَ؟ فَيَقُولُ: قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ، فَيَقُولَانِ لَهُ: لَادَرَيْتَ، وَيُسْأَلُ عَنْ إِمَامِ زَمَانِهِ ». قَالَ: « وَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: كَذَبَ عَبْدِي، افْرُشُوا لَهُ فِي قَبْرِهِ مِنَ النَّارِ، وَأَلْبِسُوهُ مِنْ ثِيَابِ النَّارِ، وَافْتَحُوا لَهُ بَاباً إِلَى النَّارِ حَتّى يَأْتِيَنَا، وَمَا عِنْدَنَا شَرٌّ لَهُ، فَيَضْرِبَانِهِ بِمِرْزَبَةٍ ثَلَاثَ ضَرَبَاتٍ لَيْسَ مِنْهَا ضَرْبَةٌ إِلاَّ يَتَطَايَرُ قَبْرُهُ نَاراً، لَوْ ضُرِبَ بِتِلْكَ الْمِرْزَبَةِ جِبَالُ تِهَامَةَ لَكَانَتْ رَمِيماً ». وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَيُسَلِّطُ اللهُ عَلَيْهِ فِي قَبْرِهِ الْحَيَّاتِ تَنْهَشُهُ نَهْشاً، وَالشَّيْطَانَ يَغُمُّهُ غَمّاً » قَالَ: « وَ يَسْمَعُ عَذَابَهُ مَنْ خَلَقَ اللهُ إِلاَّ الْجِنَّ وَالْإِنْسَ » قَالَ: « وَإِنَّهُ لَيَسْمَعُ خَفْقَ نِعَالِهِمْ وَنَقْضَ أَيْدِيهِمْ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثّابِتِ فِي الْحَياةِ الدُّنْيا وَفِي الْآخِرَةِ وَيُضِلُّ اللهُ الظّالِمِينَ وَيَفْعَلُ اللهُ ما يَشاءُ) ».

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The Believer, when he is brought out from his house, the Angels escort him to his grave, crowding around him until when he ends up to his grave, the ground says to him: ‘Welcome to you and hello. By Allahazwj! I used to love it that the likes of you were walking upon me. You shall see what I would be doing with you’. So it expands for him to the extent of his vision, and two Angels of the grave come over to him and they both are seated in the grave, Munkar and Nakeer.

So they cast the soul into him up to his waist and sit him upright, and they question him saying to him: ‘Who is your Lordazwj?’ So he is saying, ‘Allahazwj’. So they are saying: ‘What is your Religion?’ So he is saying, ‘Al-Islam’. So they are saying: ‘Who is your Prophetsaww?’ So he is saying, ‘Muhammadsaww’. So they are saying, ‘Who is your Imamasws?’ So he is saying, ‘So and so’.

So a Caller Calls out from the sky: “Myazwj servant speaks the truth. Furnish for him in his grave from the (furnishings from the) Paradise, and open for him in his grave, a Door to the Paradise. Clothe him from the clothes of the Paradise until he comes to Usazwj, and what is with Usazwj is better for him”. Then it is said to him: ‘Sleep a sleep of the newly-wed, there being no dream in it’.

Heasws said: ‘And if he was an Infidel, the Angels come out escorting him to his grave until when they end up with him to his grave, the earth says to him: ‘You are not welcome at all! By Allahazwj! I used to hate the likes of you when they walked upon me,. However, you shall see what I would be doing with you today’. So it constricts upon him until his two sides collide. Heasws said: ‘Then two Angels of the grave come over to him, and they are both seated in the grave, Munkar and Nakeer.

Abu Baseer said, ‘May I be sacrificed for youasws! Do they both come over to the Believer and the Infidel in one image?’ So heasws said: ‘No. They sit him up and cast the soul into him up to his waist, and they are saying to him: ‘Who is your Lordazwj?’

So he stammers and would be saying, ‘I had heard the people saying (such and such)’. So they are saying: ‘You do not know’, and they are saying to him: ‘What is your Religion?’ So he stammers, and they are saying to him: ‘You do not know’, and they are saying to him: ‘Who is your Prophetsaww?’ So he is saying, ‘I had heard the people saying (such and such)’. So they are saying to him: ‘You do not know, and they ask him about the Imamasws of his time.

Heasws said: ‘So a Caller Calls out from the sky: “Myazwj servant lies! Furnish for him in his grave from the Fire, and clothe him from the clothes of the Fire, and open for him a Door to the Fire until he comes to Usazwj, and what is with Usazwj is more evil for him”. So they strike him with a hammer with three strikes, there not being a strike from it except that it scatters the Fire in his grave. If a mountain were to be struck with that hammer, it would decompose to be like dust’.

And Abu Abdullahasws said: ‘And Allahazwj would Cause him to be overcome in his grave by the snakes ravaging him with a ravaging, and the Satanla saddening him with a sadness’.

Heasws said: ‘And his Punishment is heard by the creatures of Allahazwj except for the Jinn and the human beings. And he hears the sound of their shoes stepping, and the scratching of their hands, and these are the Words of Allahazwj Mighty and Majestic [14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to’.70

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ كُولُومٍ، عَنْ أَبِي سَعِيدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ، كَانَتِ الصَّلَاةُ عَنْ يَمِينِهِ، وَالزَّكَاةُ عَنْ يَسَارِهِ، وَالْبِرُّ يُطِلُّ عَلَيْهِ، وَيَتَنَحَّى الصَّبْرُ نَاحِيَةً، وَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلِيَانِ مُسَاءَلَتَهُ، قَالَ الصَّبْرُ لِلصَّلَاةِ وَالزَّكَاةِ: دُونَكُمَا صَاحِبَكُمْ، فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Kowlum, from Abu Saeed,

(It has been narrated) from Abu Abdullahasws having said: ‘When the Believer enters his grave, the Salaat would be on his right, and the Zakat on his left, and the righteous deeds overlooking upon him, and the patience isolates in the corner. And when the two Angels come over to him, the ones who would be questioning him, the patience says to the Salaat and the Zakat: ‘(You two) are besides your companions, so if you are frustrated (from helping him), then I would be besides him’.71

14. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْخُرَاسَانِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا وُضِعَ الْمَيِّتُ فِي قَبْرِهِ مُثِّلَ لَهُ شَخْصٌ، فَقَالَ لَهُ: يَا هذَا، كُنَّا ثَلَاثَةً: كَانَ رِزْقُكَ، فَانْقَطَعَ بِانْقِطَاعِ أَجَلِكَ؛ وَكَانَ أَهْلُكَ، فَخَلَّفُوكَ وَانْصَرَفُوا عَنْكَ؛ وَكُنْتُ عَمَلَكَ، فَبَقِيتُ مَعَكَ، أَمَا إِنِّي كُنْتُ أَهْوَنَ الثَّلَاثَةِ عَلَيْكَ ».

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Khurasany, from his father who said,

‘Abu Abdullahasws said: ‘When the deceased is placed in his grave, a resemblance of a person is made for him, and it says to him: ‘O you! There were three of us – Your sustenance, which was cut off by the cutting of your term, and there was your family and they left you alone and dispersed from you, and I was your (good) deeds, and I shall remain with you, but I used to be the lesser of the three (in importance) upon you’.72

15. عَنْهُ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ: عَنْ صَلَاتِهِ، وَزَكَاتِهِ، وَحَجِّهِ، وَصِيَامِهِ، وَوَلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ، فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِلْأَرْبَعِ: مَا دَخَلَ فِيكُنَّ مِنْ نَقْصٍ فَعَلَيَّ تَمَامُهُ ».

From him, from his father, raising it, said,

‘Abu Abdullahasws said: ‘The deceased would be questioned in his grave about five – about his Salaat, and his Zakat, and his Hajj, and his Fasts, and his Wilayah of usasws, the Peopleasws of the Household. So the Wilayah would be saying from the side of the grave, to the other four: ‘Whatever enters, and it happens to be deficient, so it would be upon me to complete it’.73

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، قَالَ: سَأَلْتُهُ عَنِ الْمَصْلُوبِ: يُعَذَّبُ عَذَابَ الْقَبْرِ؟ قَالَ: فَقَالَ: « نَعَمْ، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَأْمُرُ الْهَوَاءَ أَنْ يَضْغَطَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa from Yunus who said,

‘I asked himasws about the crucified, whether he would be punished by the Punishment of the grave. So heasws said: ‘Yes. Allahazwj Mighty and Majestic would Command the air to squeeze him’.74

17. وَفِي رِوَايَةٍ أُخْرى: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الْمَصْلُوبِ: يُصِيبُهُ عَذَابُ الْقَبْرِ؟ فَقَالَ: « إِنَّ رَبَّ الْأَرْضِ هُوَ رَبُّ الْهَوَاءِ، فَيُوحِي اللهُ ـ عَزَّ وَجَلَّ ـ إِلَى الْهَوَاءِ، فَيَضْغَطُهُ ضَغْطَةً أَشَدَّ مِنْ ضَغْطَةِ الْقَبْرِ ».

And in another report,

‘Abu Abdullahasws was asked about the crucified one, whether he would be hit by the Punishment of the grave. So heasws said: ‘The Lordazwj of the ground, Heazwj is the Lordazwj of the air, so Allahazwj Mighty and Majestic would be Revealing unto the air, so it would squeeze him with a squeezing more intense than the squeezing of the grave’.75

18. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « لَمَّا مَاتَتْ رُقَيَّةُ ابْنَةُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْحَقِي بِسَلَفِنَا الصَّالِحِ عُثْمَانَ بْنِ مَظْعُونٍ وَأَصْحَابِهِ » قَالَ: « وَفَاطِمَةُ عليها‌السلام عَلى شَفِيرِ الْقَبْرِ تَنْحَدِرُ دُمُوعُهَا فِي الْقَبْرِ وَرَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَتَلَقَّاهُ بِثَوْبِهِ قَائِماً يَدْعُو » قَالَ: « إِنِّي لَأَعْرِفُ ضَعْفَهَا، وَسَأَلْتُ اللهَ ـ عَزَّ وَجَلَّ ـ أَنْ يُجِيرَهَا مِنْ ضَمَّةِ الْقَبْرِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘When Ruqayya, a (step) daughter of Rasool-Allahsaww died, Rasool-Allahsaww said: ‘Join with our righteous ancestors, Usman Bin Mazoun and his companions’.

Heasws said: ‘And Syeda Fatimaasws was upon the verge of the grave, herasws tears flowing into the grave, and Rasool-Allahsaww was catching these with hissaww clothes, standing, supplicating, saying: ‘Isaww recognise her (step-daughter) weakness, and Isaww asked Allahazwj Mighty and Majestic that Heazwj Rescue her from the squeezing of the grave’.76

89- بَابُ مَا يَنْطِقُ بِهِ مَوْضِعُ الْقَبْرِ

Chapter 89 – What the place of the grave speaks with

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ، عَنْ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ مَوْضِعِ قَبْرٍ إِلاَّ وَهُوَ يَنْطِقُ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ: أَنَا بَيْتُ التُّرَابِ، أَنَا بَيْتُ الْبَلَاءِ، أَنَا بَيْتُ الدُّودِ ». قَالَ: « فَإِذَا دَخَلَهُ عَبْدٌ مُؤْمِنٌ، قَالَ: مَرْحَباً وَأَهْلاً، أَمَا وَاللهِ، لَقَدْ كُنْتُ أُحِبُّكَ وَأَنْتَ تَمْشِي عَلى ظَهْرِي، فَكَيْفَ إِذَا دَخَلْتَ بَطْنِي، فَسَتَرى ذلِكَ » قَالَ: « فَيُفْسَحُ لَهُ مَدَّ الْبَصَرِ، وَيُفْتَحُ لَهُ بَابٌ يَرى مَقْعَدَهُ مِنَ الْجَنَّةِ ». قَالَ: « وَيَخْرُجُ مِنْ ذلِكَ رَجُلٌ لَمْ تَرَ عَيْنَاهُ شَيْئاً قَطُّ أَحْسَنَ مِنْهُ، فَيَقُولُ: يَا عَبْدَ اللهِ، مَا رَأَيْتُ شَيْئاً قَطُّ أَحْسَنَ مِنْكَ ؟ فَيَقُولُ: أَنَا رَأْيُكَ الْحَسَنُ الَّذِي كُنْتَ عَلَيْهِ، وَعَمَلُكَ الصَّالِحُ الَّذِي كُنْتَ تَعْمَلُهُ ». قَالَ: « ثُمَّ تُؤْخَذُ رُوحُهُ، فَتُوضَعُ فِي الْجَنَّةِ حَيْثُ رَأى مَنْزِلَهُ، ثُمَّ يُقَالُ لَهُ: نَمْ قَرِيرَ الْعَيْنِ، فَلَا يَزَالُ نَفْحَةٌ مِنَ الْجَنَّةِ تُصِيبُ جَسَدَهُ يَجِدُ لَذَّتَهَا وَطِيبَهَا حَتّى يُبْعَثَ ».

قَالَ: « وَإِذَا دَخَلَ الْكَافِرُ، قَالَتْ: لَامَرْحَباً بِكَ وَلَا أَهْلاً، أَمَا وَاللهِ، لَقَدْ كُنْتُ أُبْغِضُكَ وَأَنْتَ تَمْشِي عَلى ظَهْرِي، فَكَيْفَ إِذَا دَخَلْتَ بَطْنِي سَتَرى ذلِكَ » قَالَ: « فَتَضُمُّ عَلَيْهِ، فَتَجْعَلُهُ رَمِيماً، وَيُعَادُ كَمَا كَانَ، وَيُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ، فَيَرى مَقْعَدَهُ مِنَ النَّارِ ». ثُمَّ قَالَ: « ثُمَّ إِنَّهُ يَخْرُجُ مِنْهُ رَجُلٌ أَقْبَحُ مَنْ رَأى قَطُّ » قَالَ: « فَيَقُولُ: يَا عَبْدَ اللهِ، مَنْ أَنْتَ؟ مَا رَأَيْتُ شَيْئاً أَقْبَحَ مِنْكَ؟ » قَالَ: « فَيَقُولُ: أَنَا عَمَلُكَ السَّيِّئُ الَّذِي كُنْتَ تَعْمَلُهُ، وَرَأْيُكَ الْخَبِيثُ ». قَالَ: « ثُمَّ تُؤْخَذُ رُوحُهُ، فَتُوضَعُ حَيْثُ رَأى مَقْعَدَهُ مِنَ النَّارِ، ثُمَّ لَمْ تَزَلْ نَفْخَةٌ مِنَ النَّارِ تُصِيبُ جَسَدَهُ، فَيَجِدُ أَلَمَهَا وَحَرَّهَا فِي جَسَدِهِ إِلى يَوْمِ يُبْعَثُ، وَيُسَلِّطُ اللهُ عَلى رُوحِهِ تِسْعَةً وَتِسْعِينَ تِنِّيناً تَنْهَشُهُ لَيْسَ فِيهَا تِنِّينٌ يَنْفُخُ عَلى ظَهْرِ الْأَرْضِ؛ فَتُنْبِتَ شَيْئاً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a place of a grave except it speaks three times every day: ‘I am a house of the dust! I am a house of affliction! I am a house of the vermins!’ So when a believing servant enters (into it), it says: ‘You are most welcome! By Allahazwj! I used to love when you were walking upon my back, then why should I not love you when you are into my belly. So you shall soon see that’. So it expands for him to the extent of his vision, and there is opened for him a Door from which he can see his seat from the Paradise.

Heasws said: ‘And there comes out from that, a man such that his eyes had never seen before at all more handsome than him, so he is saying, ‘O servant of Allahazwj! I have not seen anyone more handsome than you, at all’. So he is saying, ‘I am your good opinion which you were upon, and your righteous deeds which you were doing’. Then he takes his soul and places it in the Paradise where he can see his house. Then he says to him, ‘Sleep with delighted eyes’. So the aroma from the Paradise does not cease to hit his body, renewing its pleasure and its fragrance until he is Resurrected’.

Heasws said: ‘And when the Infidel enters (the grave), it says: ‘You are not welcome at all!. But, by Allahazwj, I used to hate you walking upon my back, so it is more so when you enter into my belly? You shall soon see that (how much I hate you)’. So it squeezes upon him and makes him into decayed dust, and he returns to what he used to be, and there is opened for him a Door to the Fire, so he sees his seat from the Fire’.

Then heasws said: ‘Then there comes out from it the ugliest man ever seen at all, so he is saying, ‘O servant of Allahazwj! Who are you? I have not seen anything more ugly than you’. So he is saying: ‘I am your evil deeds which you were performing and your bad opinion’.

Heasws said: ‘Then he seizes his soul and places it where he can see his seat from the Fire. Then he does not cease to be hit by the blowings’ of the Fire hitting his body, and he finds its pain and its heat in his body until he is Resurrected, and makes his soul to be overcome by ninety-nine dragons ravaging him, there not being a dragon who would blow upon the surface of the earth, and anything would grow (after it)’.77

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ بَشِيرٍ الدَّهَّانِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لِلْقَبْرِ كَلَاماً فِي كُلِّ يَوْمٍ يَقُولُ: أَنَا بَيْتُ الْغُرْبَةِ، أَنَا بَيْتُ الْوَحْشَةِ، أَنَا بَيْتُ الدُّودِ، أَنَا الْقَبْرُ، أَنَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ghalib Bin usman, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullahasws having said: ‘For the grave there is speech during every day. It is saying: ‘I am a house of estrangement! I am a house of loneliness! I am a house of the vermin! I am the grave! I am a garden from the Gardens of the Paradise, or a pit from the pits of the Fire’.78

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ‌مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ حَمَّادٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي سَمِعْتُكَ وَأَنْتَ تَقُولُ: كُلُّ شِيعَتِنَا فِي الْجَنَّةِ عَلى مَا كَانَ فِيهِمْ ؟ قَالَ: « صَدَقْتُكَ، كُلُّهُمْ ـ وَاللهِ ـ فِي الْجَنَّةِ ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ الذُّنُوبَ كَثِيرَةٌ كِبَارٌ ؟ فَقَالَ: « أَمَّا فِي الْقِيَامَةِ، فَكُلُّكُمْ فِي الْجَنَّةِ بِشَفَاعَةِ النَّبِيِّ الْمُطَاعِ، أَوْ وَصِيِّ النَّبِيِّ، وَلكِنِّي ـ وَاللهِ ـ أَتَخَوَّفُ عَلَيْكُمْ فِي الْبَرْزَخِ ». قُلْتُ: وَمَا الْبَرْزَخُ؟ قَالَ: « الْقَبْرُ مُنْذُ حِينِ مَوْتِهِ إِلى يَوْمِ الْقِيَامَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad, from Amro Bin Yazeed who said,

‘I said to Abu Abdullahasws, ‘I heard youasws and youasws were saying: ‘All of ourasws Shias are in the Paradise upon what they used to be in’. Heasws said: ‘You speak the truth. All of them, by Allahazwj, would be in the Paradise’. I said, ‘May I be sacrificed for youasws! If there are a lot of major sins?’ So heasws said: ‘But, during the Day of Judgement, so all of them would be in the Paradise by the intercession of the obeyed Prophetsaww or a successorasws of the Prophetsaww, but, by Allahazwj, Iasws am afraid upon you during the purgatory’. I said, ‘And what is the purgatory?’ Heasws said: ‘The (period of the) grave since his death, up to the Day of Judgement’.79

90- بَابٌ فِي أَرْوَاحِ الْمُؤْمِنِينَ‌

Chapter 90 – Regarding the souls of the Believers

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنْ حُسَيْنِ بْنِ رَاشِدٍ، عَنِ‌ الْمُرْتَجِلِ بْنِ مَعْمَرٍ، عَنْ ذَرِيحٍ الْمُحَارِبِيِّ، عَنْ عَبَايَةَ الْأَسَدِيِّ، عَنْ حَبَّةَ الْعُرَنِيِّ، قَالَ: خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام إِلَى الظَّهْرِ، فَوَقَفَ بِوَادِي السَّلَامِ كَأَنَّهُ مُخَاطِبٌ لِأَقْوَامٍ، فَقُمْتُ بِقِيَامِهِ حَتّى أَعْيَيْتُ، ثُمَّ جَلَسْتُ حَتّى مَلِلْتُ، ثُمَّ قُمْتُ حَتّى نَالَنِي مِثْلُ مَا نَالَنِي أَوَّلاً، ثُمَّ جَلَسْتُ حَتّى مَلِلْتُ، ثُمَّ قُمْتُ وَجَمَعْتُ رِدَائِي، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي قَدْ أَشْفَقْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ، فَرَاحَةَ سَاعَةٍ، ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيْهِ، فَقَالَ لِي: « يَا حَبَّةُ، إِنْ هُوَ إِلاَّ مُحَادَثَةُ مُؤْمِنٍ، أَوْ مُؤَانَسَتُهُ ». قَالَ: قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَإِنَّهُمْ لَكَذلِكَ؟ قَالَ: « نَعَمْ، وَلَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ حَلَقاً حَلَقاً‌ مُحْتَبِينَ يَتَحَادَثُونَ ». فَقُلْتُ: أَجْسَامٌ، أَمْ أَرْوَاحٌ؟ فَقَالَ: « أَرْوَاحٌ، وَمَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بِقَاعِ الْأَرْضِ إِلاَّ قِيلَ لِرُوحِهِ: الْحَقِي بِوَادِي السَّلَامِ، وَإِنَّهَا لَبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ ».

Ali Bin Muhammad, from Ali Bin Al Hassan, from Al Husayn Bin Rashid, from Al Murtahal Bin Ma’mar, from Zareeh Al Muharaby, from Ubadat Al Asady, from Habbat Al Urany who said,

‘I went out along with Amir Al-Momineenasws to the back (of Al-Kufa), so heasws paused at the valley of peace (a graveyard) as if addressing a group of people. So I stood due to hisasws standing until I was exhausted. Then I sat until I was tired. Then I stood until there came to me the likes of what came to me the first time. Then I sat down until I was tired.

Then I stood and gathered my robe and I said, ‘O Amir Al-Momineenasws! I sympathise with youasws from the long standing, so rest for a while’. Then I spread the robe in order for himasws to sit upon it. So heasws said to me: ‘O Habbat! It was only a discussion with a Believer, or comforting him’. I said, ‘O Amir Al-Momineenasws! And they are like that?’ Heasws said: ‘Yes, and if the covering is uncovered for you, you would see them in groups and groups discussing’. So I said, ‘Bodily or in spirit form?’ So heasws said: ‘The souls. There is none from a Believer who dies in a spot from the spots of the earth, except that it is said to his soul: ‘Join at the valley of peace, and it is a spot from the Garden of Eden’.80

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَحْمَدَ بْنِ عُمَرَ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّ أَخِي بِبَغْدَادَ، وَأَخَافُ أَنْ يَمُوتَ بِهَا؟ فَقَالَ: « مَا تُبَالِي حَيْثُمَا مَاتَ، أَمَا إِنَّهُ لَايَبْقى مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَغَرْبِهَا إِلاَّ حَشَرَ اللهُ رُوحَهُ إِلى وَادِي السَّلَامِ ». قُلْتُ لَهُ: وَأَيْنَ وَادِي السَّلَامِ؟ قَالَ: « ظَهْرُ الْكُوفَةِ، أَمَا إِنِّي كَأَنِّي بِهِمْ حَلَقٌ حَلَقٌ قُعُودٌ يَتَحَدَّثُونَ ».

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ahmad Bin Umar, raising it,

(It has been narrated) from Abu Abdullahasws, said, ‘My brother is in Baghdad and I am afraid he would be dying in it’. So heasws said: ‘You should not care where so ever he dies, as there would not remain a single Believer in the east of the earth or the west of it, except that Allahazwj would Resurrect his soul to ‘وَادِي السَّلَامِ’ the valley of peace’. I said, ‘And where is the valley of peace?’ Heasws said: ‘At the back of Al-Kufa. But it is as if Iasws see them, in groups and groups, sitting, discussing’.81

91- بَابٌ آخَرُ فِي أَرْوَاحِ الْمُؤْمِنِينَ

Chapter 91 – Another chapter regarding the souls of the Believers

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ الْحَنَّاطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، يَرْوُونَ أَنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ حَوْلَ الْعَرْشِ؟ فَقَالَ: « لَا، الْمُؤْمِنُ أَكْرَمُ عَلَى اللهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ، وَلكِنْ فِي أَبْدَانٍ كَأَبْدَانِهِمْ ».

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! They (people) are reporting that the souls of the Believers are in the craw of green birds around the Throne’. So heasws said: ‘No. The Believers are more prestigious to Allahazwj than for Himazwj to Make his soul to be in craws of a bird, but they are in bodies like their own bodies’.82

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ لَفِي شَجَرَةٍ مِنَ الْجَنَّةِ، يَأْكُلُونَ مِنْ طَعَامِهَا، وَيَشْرَبُونَ مِنْ شَرَابِهَا، وَيَقُولُونَ: رَبَّنَا، أَقِمِ السَّاعَةَ لَنَا، وَأَنْجِزْ لَنَا مَا وَعَدْتَنَا، وَأَلْحِقْ آخِرَنَا بِأَوَّلِنَا ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna Hannat, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘The souls of the Believers are in a tree from the Paradise, eating from its food, and they are drinking from its drinks and they are saying, ‘Our Lordazwj! Establish the Hour for us and Accomplish for us what Youazwj Promised us, and join our later ones with our former ones’.83

3. سَهْلُ بْنُ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنِ‌ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْأَرْوَاحَ فِي صِفَةِ الْأَجْسَادِ فِي شَجَرَةٍ فِي الْجَنَّةِ تَعَارَفُ وَتَسَاءَلُ، فَإِذَا قَدِمَتِ الرُّوحُ عَلَى الْأَرْوَاحِ، يَقُولُ: دَعُوهَا؛ فَإِنَّهَا قَدْ أَفْلَتَتْ مِنْ هَوْلٍ عَظِيمٍ، ثُمَّ يَسْأَلُونَهَا: مَا فَعَلَ فُلَانٌ؟ وَمَا فَعَلَ فُلَانٌ؟ فَإِنْ قَالَتْ لَهُمْ: تَرَكْتُهُ حَيّاً، ارْتَجَوْهُ؛ وَإِنْ قَالَتْ لَهُمْ: قَدْ هَلَكَ، قَالُوا: قَدْ هَوى هَوى ».

Sahl Bin Ziyad, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The souls are in bodily representations in a tree in the Paradise, recognising (each other) and asking (about others). So when the soul proceeds upon the souls, they are saying, ‘Leave it alone, for it has just escaped from a great terror’. Then they are questioning it, ‘What happened to so and so?’ So if it says to them, ‘I left him alive’, they are hopeful for him, and if it says to them, ‘He died’, they say, ‘He has perished! Perished!’.84

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عُثْمَانَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَرْوَاحِ الْمُؤْمِنِينَ؟ فَقَالَ: « فِي حُجُرَاتٍ فِي الْجَنَّةِ، يَأْكُلُونَ مِنْ طَعَامِهَا، وَيَشْرَبُونَ مِنْ شَرَابِهَا، وَيَقُولُونَ: رَبَّنَا أَقِمْ لَنَا السَّاعَةَ، وَأَنْجِزْ لَنَا مَا وَعَدْتَنَا، وَأَلْحِقْ آخِرَنَا بِأَوَّلِنَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked Abu Abdullahasws about the souls of the Believers, so heasws said: ‘(They are) in chambers in the Paradise, eating from its food and drinking from its drinks, and they are saying, ‘Our Lordazwj! Establish the Hour for us and Accomplish for us what Youazwj Promised us, and Join our later ones with our former ones’.85

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ حَمَّادٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا مَاتَ الْمَيِّتُ، اجْتَمَعُوا عِنْدَهُ يَسْأَلُونَهُ عَمَّنْ مَضى وعَمَّنْ بَقِيَ، فَإِنْ كَانَ مَاتَ وَلَمْ يَرِدْ عَلَيْهِمْ، قَالُوا: قَدْ هَوى هَوى، وَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: دَعُوهُ حَتّى يَسْكُنَ مِمَّا مَرَّ عَلَيْهِ مِنَ الْمَوْتِ ».

Ali, from his father, from Muhsin Bin Ahmad, from Muhammad Bin Hammad, from Yunush Bin Yaqoub,

(It has been narrated) from Abu Abdullahasws having said: ‘When the deceased dies, they (souls of the Believers) gather in his presence asking him about the ones who passed away and the ones who remain. So if one had died and did not come to them, they are saying, ‘Perished! Perished! And some of them are saying to the others, ‘Leave it until it settles from what has passed upon it, from the (experience of) death’.86

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ، عَنْ يُونُسَ بْنِ ظَبْيَانَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « مَا يَقُولُ النَّاسُ فِي أَرْوَاحِ الْمُؤْمِنِينَ؟ ». فَقُلْتُ: يَقُولُونَ: تَكُونُ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ فِي قَنَادِيلَ تَحْتَ الْعَرْشِ. فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « سُبْحَانَ اللهِ! الْمُؤْمِنُ أَكْرَمُ عَلَى اللهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ، يَا يُونُسُ، إِذَا كَانَ ذلِكَ، أَتَاهُ مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عليهم‌السلام وَالْمَلَائِكَةُ الْمُقَرَّبُونَ عليهم‌السلام، فَإِذَا قَبَضَهُ اللهُ ـ عَزَّ وَجَلَّ ـ صَيَّرَ تِلْكَ الرُّوحَ فِي قَالَبٍ كَقَالَبِهِ فِي الدُّنْيَا، فَيَأْكُلُونَ وَيَشْرَبُونَ، فَإِذَا قَدِمَ عَلَيْهِمُ الْقَادِمُ، عَرَفُوهُ بِتِلْكَ الصُّورَةِ‌ الَّتِي كَانَتْ فِي الدُّنْيَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Al Husayn Bin Ahmad, from Yunus Bin Zabyan who said,

‘I was in the presence of Abu Abdullahasws, so heasws said: ‘What are the people saying regarding the souls of the Believers?’ So I said, ‘They are saying, ‘They happen to be in the craws of green birds in a lamp beneath the Throne’. So Abu Abdullahasws said: ‘Glory be to Allahazwj! The Believer is more prestigious to Allahazwj than for Himazwj to Make his soul to be in a craw of a bird.

O Yunus! When it was that, there come to him Muhammadsaww, and Aliasws, and Syeda Fatimaasws, and Al-Hassanasws, and Al-Husaynasws, and the Angels of Proximity. So when Allahazwj Mighty and Majestic Captures him, that comes to be in a mould like his own mould used to be in the world. So they are eating and drinking, and when the comer comes over to them, they recognise him by that very image which he used to have in the world’.87

7. مُحَمَّدٌ، عَنْ أَحْمَدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّا نَتَحَدَّثُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَنَّهَا فِي حَوَاصِلِ طُيُورٍ خُضْرٍ تَرْعى فِي الْجَنَّةِ، وَتَأْوِي إِلى قَنَادِيلَ تَحْتَ الْعَرْشِ؟ فَقَالَ: « لَا، إِذاً مَا هِيَ فِي حَوَاصِلِ طَيْرٍ ». قُلْتُ: فَأَيْنَ هِيَ؟ قَالَ: « فِي رَوْضَةٍ كَهَيْئَةِ الْأَجْسَادِ فِي الْجَنَّةِ ».

Muhammad, from Ahmad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘We are narrating about the souls of the Believer that they are in the craws of green birds grazing in the Paradise, and sheltering to the lamps beneath the Throne’. So heasws said: ‘No. Then, what is in the craws of birds?’ I said, ‘So where are they?’ Heasws said: ‘In a Garden like in the (shape of) bodies in the Paradise’.88

92- بَابٌ فِي أَرْوَاحِ الْكُفَّارِ‌

Chapter 92 – Regarding the souls of the Infidels

1. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عُثْمَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ أَرْوَاحِ الْمُشْرِكِينَ؟ فَقَالَ: « فِي النَّارِ يُعَذَّبُونَ يَقُولُونَ: رَبَّنَا لَاتُقِمْ لَنَا السَّاعَةَ، وَلَاتُنْجِزْ لَنَا مَا وَعَدْتَنَا، وَلَاتُلْحِقْ آخِرَنَا بِأَوَّلِنَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the souls of the Polytheists, so heasws said: ‘(They are) in the Fire being Punished. They are saying, ‘Our Lordazwj! Do not Establish the Hour for us nor Accomplish for us what Youazwj Promised us, and do not Join our later ones with our former ones’.89

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي نَجْرَانَ، عَنْ مُثَنًّى، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَرْوَاحَ الْكُفَّارِ فِي نَارِ جَهَنَّمَ يُعْرَضُونَ عَلَيْهَا يَقُولُونَ: رَبَّنَا لَاتُقِمْ لَنَا السَّاعَةَ، وَلَاتُنْجِزْ لَنَا مَا وَعَدْتَنَا، وَلَاتُلْحِقْ آخِرَنَا بِأَوَّلِنَا ».

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The souls of the Infidels are in the Fire of Hell, being presented to it. They are saying, ‘Our Lordazwj! Do not Establish the Hour for us, and do not Accomplish what Youazwj Promised us, and do not Join our later ones with our former ones’.90

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، بِإِسْنَادٍ لَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « شَرُّ بِئْرٍ فِي النَّارِ بَرَهُوتُ الَّذِي فِيهِ أَرْوَاحُ الْكُفَّارِ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, by a chain of his, said,

‘Amir Al-Momineenasws said: ‘The most evil of the wells in the Fire is Barhout (a valley in Yemen) in which are the souls of the Infidels’.91

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ آبَائِهِ عليهم‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: شَرُّ مَاءٍ عَلى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوتَ، وَهُوَ الَّذِي بِحَضْرَمَوْتَ، تَرِدُهُ هَامُ الْكُفَّارِ ».

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ja’far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullahasws, from hisasws forefathersasws having said: ‘Amir Al-Momineenasws said: ‘The most evil of waters on the surface of the earth is the water of Barhout, and it is which is situated at Hazramout (in south Yemen) whereby camp the spirits of the Infidels’.92

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: شَرُّ الْيَهُودِ يَهُودُ بَيْسَانَ، وَشَرُّ النَّصَارى نَصَارى نَجْرَانَ، وَخَيْرُ مَاءٍ عَلى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ، وَشَرُّ مَاءٍ عَلى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوتَ، وَهُوَ وَادٍ بِحَضْرَمَوْتَ، يَرِدُ عَلَيْهِ هَامُ الْكُفَّارِ وَصَدَاهُمْ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The most evil of the Jews are the Jews of Baysaan, and the most evil of the Christians are the Christians of Najran, and the best of the water upon the surface of the earth is the water of Zamzam, and the most evil water upon the surface of the earth is the water of Barhout, and it is in a valley of Hazramout (in south Yemen), whereby camp the spirits of Infidels and their evil ones’.93

93- بَابُ جَنَّةِ الدُّنْيَا

Chapter 93 – Garden of the world

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ ضُرَيْسٍ الْكُنَاسِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام أَنَّ النَّاسَ يَذْكُرُونَ أَنَّ فُرَاتَنَا يَخْرُجُ مِنَ الْجَنَّةِ، فَكَيْفَ هُوَ وَهُوَ يُقْبِلُ مِنَ الْمَغْرِبِ وَتُصَبُّ فِيهِ الْعُيُونُ وَالْأَوْدِيَةُ؟ قَالَ: فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام ـ وَأَنَا أَسْمَعُ ـ: « إِنَّ لِلّهِ جَنَّةً خَلَقَهَا اللهُ فِي الْمَغْرِبِ، وَمَاءَ فُرَاتِكُمْ يَخْرُجُ مِنْهَا، وَإِلَيْهَا تَخْرُجُ أَرْوَاحُ الْمُؤْمِنِينَ مِنْ حُفَرِهِمْ عِنْدَ كُلِّ مَسَاءٍ، فَتَسْقُطُ عَلى ثِمَارِهَا، وَتَأْكُلُ مِنْهَا، وَتَتَنَعَّمُ فِيهَا، وَتَتَلَاقى وَتَتَعَارَفُ، فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ مِنَ الْجَنَّةِ، فَكَانَتْ فِي الْهَوَاءِ فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، تَطِيرُ ذَاهِبَةً وَجَائِيَةً، وَتَعْهَدُ حُفَرَهَا إِذَا طَلَعَتِ الشَّمْسُ، وَتَتَلَاقى فِي الْهَوَاءِ وَتَتَعَارَفُ ». قَالَ: « وَإِنَّ لِلّهِ نَاراً فِي الْمَشْرِقِ خَلَقَهَا لِيُسْكِنَهَا أَرْوَاحَ الْكُفَّارِ، وَيَأْكُلُونَ مِنْ زَقُّومِهَا، وَيَشْرَبُونَ مِنْ حَمِيمِهَا لَيْلَهُمْ، فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ إِلى وَادٍ بِالْيَمَنِ‌ يُقَالُ لَهُ: بَرَهُوتُ، أَشَدُّ حَرّاً مِنْ نِيرَانِ الدُّنْيَا، كَانُوا فِيهَا يَتَلَاقَوْنَ وَيَتَعَارَفُونَ، فَإِذَا كَانَ الْمَسَاءُ عَادُوا إِلَى النَّارِ، فَهُمْ كَذلِكَ إِلى يَوْمِ الْقِيَامَةِ ». قَالَ: قُلْتُ: أَصْلَحَكَ اللهُ، فَمَا حَالُ الْمُوَحِّدِينَ الْمُقِرِّينَ بِنُبُوَّةِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم مِنَ الْمُسْلِمِينَ الْمُذْنِبِينَ، الَّذِينَ يَمُوتُونَ وَلَيْسَ لَهُمْ إِمَامٌ، وَلَايَعْرِفُونَ وَلَايَتَكُمْ؟ فَقَالَ: « أَمَّا هؤُلَاءِ، فَإِنَّهُمْ فِي حُفَرِهِمْ لَايَخْرُجُونَ مِنْهَا، فَمَنْ كَانَ مِنْهُمْ لَهُ عَمَلٌ صَالِحٌ وَلَمْ يُظْهِرْ مِنْهُ عَدَاوَةً، فَإِنَّهُ يُخَدُّ لَهُ خَدٌّ إِلَى الْجَنَّةِ الَّتِي خَلَقَهَا اللهُ فِي الْمَغْرِبِ، فَيَدْخُلُ عَلَيْهِ مِنْهَا الرُّوحُ فِي حُفْرَتِهِ إِلى يَوْمِ الْقِيَامَةِ، فَيَلْقَى اللهَ، فَيُحَاسِبُهُ بِحَسَنَاتِهِ وَسَيِّئَاتِهِ، فَإِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ، فَهؤُلَاءِ مَوْقُوفُونَ لِأَمْرِ اللهِ ». قَالَ: « وَكَذلِكَ يَفْعَلُ اللهُ بِالْمُسْتَضْعَفِينَ وَالْبُلْهِ وَالْأَطْفَالِ وَأَوْلَادِ الْمُسْلِمِينَ، الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ. فَأَمَّا النُّصَّابُ مِنْ أَهْلِ الْقِبْلَةِ، فَإِنَّهُمْ يُخَدُّ لَهُمْ خَدٌّ إِلَى النَّارِ الَّتِي خَلَقَهَا اللهُ فِي الْمَشْرِقِ، فَيَدْخُلُ عَلَيْهِمْ مِنْهَا اللهَبُ وَالشَّرَرُ وَالدُّخَانُ وَفَوْرَةُ الْحَمِيمِ إِلى يَوْمِ الْقِيَامَةِ، ثُمَّ مَصِيرُهُمْ إِلَى الْحَمِيمِ، ثُمَّ فِي النَّارِ يُسْجَرُونَ، ثُمَّ قِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللهِ ؟ أَيْنَ إِمَامُكُمُ الَّذِي اتَّخَذْتُمُوهُ دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللهُ لِلنَّاسِ إِمَاماً؟ ».

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali Bin Raib, from Zureys Al Kunasy who said,

‘I asked Abu Ja’farasws that the people are mentioning that our (river) Euphrates comes out from the Paradise. So how can it be so and it is flowing from the west and there pour into it the springs and (it flows by) the valleys?’ So Abu Ja’farasws said, and I heard it, that: ‘For Allahazwj is a garden which Allahazwj Created in the west, and the water of your Euphrates comes out from it, and to it go (for outing) the souls of the Believers from their pits (graves) during each evening.

So they fall upon its fruits and eat from it, and they are in bliss therein, and they meet and recognise each other. So when the dawn emerges, they break out from the garden, so they are in the atmosphere in what is between the sky and the earth, flying around, going and coming, and return to their graves when the sun emerges, meeting each other in the atmosphere and introducing each other’.

Heasws said: ‘And for Allahazwj there is a fire in the east which Heazwj Created to Settle therein the souls of the Infidels, and they are eating from its bitter fruits and are drinking from its boiling water during their night. So when the dawn emerges, they break out to the valley in Al-Yemen called Barhout, which is more intense in heat than the fires of the world. Therein they are meeting and recognising each other. So when it is the evening, they are returning to the fire. Thus, they would be like that up to the Day of Judgement’.

He (the narrator) said, I said, ‘May Allahazwj Keep youasws well! So what is the state of the Monotheist, the acknowledger with the Prophet-hood of Muhammadsaww, from the (general) Muslims, the sinners, who are dying and there is no Imamasws for them, nor are they recognising yourasws Wilayah?’ So heasws said: ‘As for them, so they would be in their graves, not coming out from these. So the one from them who had righteous deeds for him, and there does not appear from him enmity (towards usasws), so a furrow would be grooved out for them to the garden which Allahazwj has Created in the west. So there would come over to them the breeze from it into his grave up to the Day of Judgement, and he would meet Allahazwj, and Heazwj would Reckon him by his good deeds and his evil deeds.

So either they would go to the Paradise or they would go to the Fire, as they would be pausing for the Command of Allahazwj. And similar to that will Allahazwj Deal with the weak ones (of understanding), and the foolish, and the children, and the children of the Muslims who did not reach the puberty. So as for the Hostile ones (Nasibis) from the people of the Qiblah (general Muslims), so a furrow would be grooved for them to the fire which Allahazwj has Created in the east. So there would come over to them, from it, the flames, and the sparks, and the smoke, and bursts of boiling water, up to the Day of Judgement.

Then their destination would be to the boiling water, then into the Fire to be heated up. Then it would be said to them: ‘Wherever you were you were calling from besides Allahazwj. Where is your imam whom you were taking to besides the Imamasws whom Allahazwj Made to be for the people as an Imamasws?’.94

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنِ الْحُسَيْنِ بْنِ مُيَسِّرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ جَنَّةِ آدَمَ عليه‌السلام؟ فَقَالَ: « جَنَّةٌ مِنْ جِنَانِ الدُّنْيَا تَطْلُعُ فِيهَا الشَّمْسُ وَالْقَمَرُ، وَلَوْ كَانَتْ مِنْ جِنَانِ الْآخِرَةِ مَا خَرَجَ مِنْهَا أَبَداً ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Maysay who said,

‘I asked Abu Abdullahasws about the Garden of Adamas. So heasws said: ‘It was a garden from the gardens of the world, wherein the sun emerged, and the moon, and had it been from the Gardens of the Paradise, heas would not have come out from it, ever!’.95

94- بَابُ الْأَطْفَالِ‌

Chapter 94 – The children

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ: هَلْ سُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنِ الْأَطْفَالِ؟ فَقَالَ: « قَدْ سُئِلَ، فَقَالَ: اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ » ثُمَّ قَالَ: « يَا زُرَارَةُ، هَلْ تَدْرِي قَوْلَهُ: اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ؟ » قُلْتُ: لَا، قَالَ: « لِلّهِ فِيهِمُ الْمَشِيئَةُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، جَمَعَ اللهُ ـ عَزَّ وَجَلَّ ـ الْأَطْفَالَ، وَالَّذِي مَاتَ مِنَ النَّاسِ فِي الْفَتْرَةِ، وَالشَّيْخَ الْكَبِيرَ الَّذِي أَدْرَكَ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم وَهُوَ لَايَعْقِلُ، وَالْأَصَمَّ، وَالْأَبْكَمَ الَّذِي لَايَعْقِلُ، وَالْمَجْنُونَ، وَالْأَبْلَهَ الَّذِي لَايَعْقِلُ، وَكُلُّ وَاحِدٍ مِنْهُمْ يَحْتَجُّ عَلَى اللهِ عَزَّ وَجَلَّ، فَيَبْعَثُ اللهُ إِلَيْهِمْ مَلَكاً مِنَ الْمَلَائِكَةِ، فَيُؤَجِّجُ لَهُمْ نَاراً، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِمْ مَلَكاً، فَيَقُولُ لَهُمْ: إِنَّ رَبَّكُمْ يَأْمُرُكُمْ أَنْ تَثِبُوا فِيهَا؛ فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْداً وَسَلَاماً، وَأُدْخِلَ الْجَنَّةَ؛ وَمَنْ تَخَلَّفَ عَنْهَا دَخَلَ النَّارَ ».

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

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws, ‘Was Rasool-Allahsaww asked about the children?’ So heasws said: ‘Hesaww had been asked, so hesaww said: ‘Allahazwj is more Knowing with what they were doing’.

Then heasws said: ‘O Zurara! Do you know (the meaning of) hissaww words: ‘Allahazwj is more Knowing with what they were doing?’ I said, ‘No’. Heasws said: ‘For Allahazwj is a Volition for them. When it will be the Day of Judgement, Allahazwj Mighty and Majestic will Gather the children, and those from the people that died in the era (in between one Prophetas and the next), and the aged old man who saw the Prophetsaww and he did not have the intellect, and the deaf, and the mute who could not understand, and the insane, and the foolish who did not understand, and every one of them with an argument against Allahazwj Mighty and Majestic .

So Allahazwj would Send to them an Angel from the Angels, so it would inflame a fire for them. Then Heazwj would Send to them an Angel and it would be saying to them: ‘Your Lordazwj is Commanding you all that you leap into it’. So the one who enters it, it would be a coolness for him and a safety, and would enter the Paradise; and the one who stays behind from it would enter the Fire’.96

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ غَيْرِ وَاحِدٍ رَفَعُوهُ: أَنَّهُ سُئِلَ عَنِ الْأَطْفَالِ؟ فَقَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَهُمُ اللهُ، وَأَجَّجَ لَهُمْ نَاراً، وَأَمَرَهُمْ أَنْ يَطْرَحُوا أَنْفُسَهُمْ فِيهَا؛ فَمَنْ كَانَ فِي عِلْمِ اللهِ ـ عَزَّ وَجَلَّ ـ أَنَّهُ سَعِيدٌ، رَمى بِنَفْسِهِ فِيهَا، وَكَانَتْ عَلَيْهِ بَرْداً وَسَلَاماً؛ وَمَنْ كَانَ فِي عِلْمِهِ أَنَّهُ شَقِيٌّ، امْتَنَعَ، فَيَأْمُرُ اللهُ بِهِمْ إِلَى النَّارِ، فَيَقُولُونَ: يَا رَبَّنَا تَأْمُرُ بِنَا إِلَى النَّارِ وَلَمْ تُجْرِ عَلَيْنَا الْقَلَمَ؟ فَيَقُولُ الْجَبَّارُ: قَدْ أَمَرْتُكُمْ مُشَافَهَةً، فَلَمْ تُطِيعُونِي، فَكَيْفَ وَلَوْ أَرْسَلْتُ رُسُلِي بِالْغَيْبِ إِلَيْكُمْ ».

A number of our compaions, from Sahl Bin Ziyad, from someone else,

(It has been narrated) raising it, that he asked about the children, so heasws said: ‘When it will be the Day of Judgement, Allahazwj would Gather them and Inflame a fire for them, and Command them to drop themselves into it. So the one who was in the Knowledge of Allahazwj as being a fortunate one would throw himself into it, and it would be a coolness upon him and a safety; and the one who was in Hisazwj Knowledge as a wretched one, would refuse. So Allahazwj would Command with them to go the Fire, and they would be saying, ‘O our Lordazwj! Youazwj are Commanding with use to go to the Fire and the Pen (recording the deeds) never flowed against us!’ So the Compeller would be Saying: “Iazwj had Commanded you all verbally, but you did not obey Meazwj, so how would it have been if Iazwj had Sent Mysaww Rasoolsaww with the hidden matters, to you all?’

وَفِي حَدِيثٍ آخَرَ: « أَمَّا أَطْفَالُ الْمُؤْمِنِينَ، فَيَلْحَقُونَ بِآبَائِهِمْ، وَأَوْلَادُ الْمُشْرِكِينَ يَلْحَقُونَ بِآبَائِهِمْ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ) ».

And in another Hadeeth: ‘As for the children of the Believers, so they would be joining with their fathers, and the children of the Polytheists would be joining with their fathers, and these are the Words of Allahazwj Mighty and Majestic [52:21] And (as for) those who believe and their offspring follow them in faith’.97

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنِ ابْنِ مُسْكَانَ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْوِلْدَانِ؟ فَقَالَ: « سُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنِ الْوِلْدَانِ وَالْأَطْفَالِ، فَقَالَ: اللهُ أَعْلَمُ بِمَا كَانُوا‌ عَامِلِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Zurara who said,

‘I asked Abu Ja’farasws about the boys. So heasws said: ‘Rasool-Allahsaww was asked about the boys and the children, so hesaww said: ‘Allahazwj is more Knowing with what they were doing’.98

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا تَقُولُ فِي الْأَطْفَالِ الَّذِينَ مَاتُوا قَبْلَ أَنْ يَبْلُغُوا؟ فَقَالَ: « سُئِلَ عَنْهُمْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ ». ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: « يَا زُرَارَةُ، هَلْ تَدْرِي مَا عَنى بِذلِكَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ » قَالَ: قُلْتُ: لَا، فَقَالَ: « إِنَّمَا عَنى كُفُّوا عَنْهُمْ، وَلَاتَقُولُوا فِيهِمْ شَيْئاً، وَرُدُّوا عِلْمَهُمْ إِلَى اللهِ ».

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

‘I said to Abu Abdullahasws, ‘What are youasws saying regarding the children who died before they reached adulthood?’ So heasws said: ‘Rasool-Allahsaww was asked about them, so hesaww said: ‘Allahazwj is more Knowing with what they were doing’.

Then heasws turned towards me, so heasws said: ‘O Zurara! Do you know what is the meaning of what Rasool-Allahsaww said?’ I said, ‘No’. So heasws said: ‘But rather it means pause from them and do not be saying anything regarding them, and refer their knowledge to Allahazwj’.99

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أبِي بَكْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ) قَالَ: فَقَالَ: « قَصَرَتِ الْأَبْنَاءُ عَنْ عَمَلِ الْآبَاءِ، فَأَلْحَقُوا الْأَبْنَاءَ بِالْآبَاءِ لِتَقَرَّ بِذلِكَ أَعْيُنُهُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring. So heasws said: ‘The sons would be deficient from the deeds of the father, so the sons would be joined with the fathers in order for their eyes to be delighted with that’.100

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَمَّنْ مَاتَ فِي الْفَتْرَةِ، وَعَمَّنْ لَمْ يُدْرِكِ الْحِنْثَ، وَالْمَعْتُوهِ ؟ فَقَالَ: « يَحْتَجُّ اللهُ عَلَيْهِمْ، يَرْفَعُ لَهُمْ نَاراً، فَيَقُولُ لَهُمْ: ادْخُلُوهَا، فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْداً وَسَلَاماً، وَمَنْ أَبى قَالَ: هَا أَنْتُمْ قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي ».

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

(It has been narrated) from Abu Abdullahasws having been asked about the one who died during the era (between one Prophetas and the next), and about the one who did not perform violations (sins) and the insane. So heasws said: ‘Allahazwj Argue against them. Heazwj would Raise a fire and Heazwj would be Saying to them: “Enter!” So the one who enters it, it would be a coolness upon him and a safety, and to the one refuses, Heazwj would Say: “Behold you all! Isaww had Commanded you, but you disobeyed Meazwj!”’.101

7. وَبِهذَا الْإِسْنَادِ، قَالَ: « ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمُ: الْأَبْكَمُ، وَالطِّفْلُ، وَمَنْ مَاتَ فِي الْفَتْرَةِ؛ فَتُرْفَعُ لَهُمْ‌ نَارٌ، فَيُقَالُ لَهُمْ: ادْخُلُوهَا، فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْداً وَسَلَاماً، وَمَنْ أَبى قَالَ تَبَارَكَ وَتَعَالى: هذَا قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي ».

And by this chain,

‘Heasws said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophetas and the next). So a fire would be raised for them and it would be said to them: ‘Enter it!’ So the one who enters it, it would be a coolness upon him and a safety; and the one who refuses, the Blessed and High would Say: “This Iazwj had Commanded you all, but you disobeyed Meazwj”’.102

7. وَبِهذَا الْإِسْنَادِ، قَالَ: « ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمُ: الْأَبْكَمُ، وَالطِّفْلُ، وَمَنْ مَاتَ فِي الْفَتْرَةِ؛ فَتُرْفَعُ لَهُمْ‌ نَارٌ، فَيُقَالُ لَهُمْ: ادْخُلُوهَا، فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْداً وَسَلَاماً، وَمَنْ أَبى قَالَ تَبَارَكَ وَتَعَالى: هذَا قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي ».

And by this chain,

‘Heasws said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophetas and the next). So a fire would be raised for them and it would be said to them: ‘Enter it!’ So the one who enters it, it would be a coolness upon him and a safety; and the one who refuses, the Blessed and High would Say: “This Iazwj had Commanded you all, but you disobeyed Meazwj”’.103

Note:

The numbers 7 and 8 are same and there is no Hadith number 8 in 8-Volume al-Kafi. [www.alhassanain.org/english]

95- بَابُ النَّوَادِرِ‌

Chapter 95 – The Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ نُوحِ بْنِ شُعَيْبٍ، عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْجُنُبِ: يُغَسِّلُ الْمَيِّتَ؟ أَوْ مَنْ غَسَّلَ مَيِّتاً لَهُ أَنْ يَأْتِيَ أَهْلَهُ ثُمَّ يَغْتَسِلَ؟ فَقَالَ: « سَوَاءٌ، لَابَأْسَ بِذلِكَ، إِذَا كَانَ جُنُباً غَسَلَ يَدَهُ وَتَوَضَّأَ وَغَسَّلَ الْمَيِّتَ، فَإِنْ غَسَّلَ مَيِّتاً، ثُمَّ تَوَضَّأَ، ثُمَّ أَتى أَهْلَهُ، يُجْزِئُهُ غُسْلٌ وَاحِدٌ لَهُمَا ».

Ali Bin Ibrahim, from his father, from Nuh Bin Shuayb, from Shihab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the one with sexual impurity washing the deceased, or the one who does wash a deceased, is it for him that he goes to his wife, then washes?’ So heasws said: ‘It is the same. There is no problem with that. When he is with sexual impurity, he would wash his hands, and perform ablution and wash the deceased. So if he has washed the deceased, then performs ablution, then goes to his wife, one washing would suffice for him for the two’.104

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْمَيِّتَ إِذَا حَضَرَهُ الْمَوْتُ، أَوْثَقَهُ مَلَكُ الْمَوْتِ، وَلَوْ لَاذلِكَ مَا اسْتَقَرَّ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘The dying one, when death presents itself to him, the Angel of death ties him down, and had it not been for that, he would not be calm’.105

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ أَبِي مُحَمَّدٍ الْهُذَلِيِّ، عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ الْقَطَّانِ، عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الصَّيْقَلِ، عَنْ أَبِيهِ، قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام وَجْداً وَجَدْتُهُ عَلَى ابْنٍ لِي هَلَكَ حَتّى خِفْتُ عَلى عَقْلِي، فَقَالَ: « إِذَا أَصَابَكَ مِنْ هذَا شَيْ‌ءٌ، فَأَفِضْ مِنْ دُمُوعِكَ؛ فَإِنَّهُ يَسْكُنُ عَنْكَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Muhammad Al Huzaly, from Ibrahim Bin Khalid Al Qattan, from Muhammad Bin Mansour Al Sayqal, from his father who said,

‘I complained to Abu Abdullahasws of grief which I found to be in upon the death of a son of mine, to the extent that I feared upon my mind. So heasws said: ‘If something from this hits you, allow your tears to flow for it would you give you relief’.106

4. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ، قَالَ: لَمَّا مَاتَ ذَرُّ بْنُ أَبِي ذَرٍّ، مَسَحَ أَبُو ذَرٍّ الْقَبْرَ بِيَدِهِ، ثُمَّ قَالَ: رَحِمَكَ اللهُ يَا ذَرُّ، وَاللهِ إِنْ كُنْتَ بِي بَارّاً، وَلَقَدْ قُبِضْتَ وَإِنِّي عَنْكَ لَرَاضٍ، أَمَا وَاللهِ مَا بِي فَقْدُكَ، وَمَا عَلَيَّ مِنْ غَضَاضَةٍ، وَمَا لِي إِلى أَحَدٍ سِوَى اللهِ مِنْ حَاجَةٍ، وَلَوْ لَاهَوْلُ الْمُطَّلَعِ، لَسَرَّنِي‌ أَنْ أَكُونَ مَكَانَكَ، وَلَقَدْ شَغَلَنِي الْحُزْنُ لَكَ عَنِ الْحُزْنِ عَلَيْكَ، وَاللهِ مَا بَكَيْتُ لَكَ وَلكِنْ بَكَيْتُ عَلَيْكَ، فَلَيْتَ شِعْرِي مَا ذَا قُلْتَ، وَمَا ذَا قِيلَ لَكَ، ثُمَّ قَالَ: اللهُمَّ إِنِّي قَدْ‌ وَهَبْتُ لَهُ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّي، فَهَبْ لَهُ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّكَ؛ فَأَنْتَ أَحَقُّ بِالْجُودِ مِنِّي

Ali Bin Ibrahim, raising it, said,

‘When Zharr son of Abu Zarras died, Abu Zarras wiped the grave with hisas hand, then said: ‘May Allahazwj have Mercy on you, O Zharr! By Allahazwj! You were righteous with meas, and you have died and Ias am pleased with you. However, by Allahazwj, I am not disappointed due to your death and I do not need anyone beside Allahazwj. Had it not been for fear from the next life I would have been happy to be in your place. My sadness for you (my concern for you in the next life) has kept me from sadness due to your death. By Allahazwj, I do not weep because of your death but I weep for you because of what you may face in the next life. I do not know what I have said about you and what is said about you.

Then hera said: ‘O Allahazwj! Ira have gifted to him whatever was necessitated upon him from my rights, therefore Gift to him whatever was necessitated upon him from Yourazwj Rights, for Youazwj are more rightful with the Benevolence than Ias am’.107

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا، قَالَ: لَمَّا قُبِضَ أَبُو جَعْفَرٍ عليه‌السلام أَمَرَ أَبُو عَبْدِ اللهِ عليه‌السلام بِالسِّرَاجِ فِي الْبَيْتِ الَّذِي كَانَ يَسْكُنُهُ حَتّى قُبِضَ أَبُو عَبْدِ اللهِ عليه‌السلام، ثُمَّ أَمَرَ أَبُو الْحَسَنِ عليه‌السلام بِمِثْلِ ذلِكَ فِي بَيْتِ أَبِي عَبْدِ اللهِ عليه‌السلام حَتّى خَرَجَ بِهِ إِلَى الْعِرَاقِ، ثُمَّ لَا أَدْرِي مَا كَانَ.

A number of our companions, from Sahl Bin Ziyad, from Usman Bin Isa, from a number of our companions who said,

‘When Abu Ja’farasws passed away, Abu Abdullahasws ordered (hisasws people) with the lantern in the house where heasws had dwelled in until Abu Abdullahasws passed away. Then Abu Al-Hassanasws ordered with similar to that in the house of Abu Abdullahasws, until heasws went out with it to Al-Iraq. Then I do not know what happened’.108

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ أَوَّلِ مَنْ جُعِلَ لَهُ النَّعْشُ ؟ فَقَالَ: « فَاطِمَةُ عليها‌السلام ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the first one for whom the casket (coffin) was made to be. So heasws said: ‘ Syeda Fatimaasws’.109

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنِ الْمَيِّتِ: يَبْلى جَسَدُهُ؟ قَالَ: « نَعَمْ، حَتى لَايَبْقى لَهُ لَحْمٌ وَلَاعَظْمٌ إِلاَّ طِينَتُهُ الَّتِي خُلِقَ مِنْهَا؛ فَإِنَّهَا لَا تُبْلى، تَبْقى فِي الْقَبْرِ مُسْتَدِيرَةً حَتّى يُخْلَقَ مِنْهَا كَمَا خُلِقَ أَوَّلَ مَرَّةٍ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked about the deceased, whether his body would decay. Heasws said: ‘To the extent that there would neither remain any flesh for him nor any bones, except for his essence which he was Created from, for it would not decay. It would remain in the grave circulating, until he is Created from it just as he had been Created the first time’.110

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يَزِيدَ بْنِ خَلِيفَةَ الْخَوْلَانِيِّ ـ وَهُوَ يَزِيدُ بْنُ خَلِيفَةَ الْحَارِثِيُّ ـ قَالَ: سَأَلَ عِيسَى بْنُ عَبْدِ اللهِ أَبَا عَبْدِ اللهِ عليه‌السلام وَأَنَا حَاضِرٌ، فَقَالَ: تَخْرُجُ النِّسَاءُ إِلَى الْجَنَازَةِ؟ وَكَانَ عليه‌السلام مُتَّكِئاً، فَاسْتَوى جَالِساً، ثُمَّ قَالَ: « إِنَّ الْفَاسِقَ ـ عَلَيْهِ لَعْنَةُ اللهِ ـ آوى عَمَّهُ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ، وَكَانَ مِمَّنْ هَدَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم دَمَهُ، فَقَالَ لِابْنَةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَاتُخْبِرِي أَبَاكِ بِمَكَانِهِ ـ كَأَنَّهُ لَايُوقِنُ أَنَّ الْوَحْيَ يَأْتِي مُحَمَّداً ـ فَقَالَتْ: مَا كُنْتُ لِأَكْتُمَ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَدُوَّهُ، فَجَعَلَهُ بَيْنَ مِشْجَبٍ لَهُ، وَلَحَفَهُ بِقَطِيفَةٍ، فَأَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الْوَحْيُ، فَأَخْبَرَهُ بِمَكَانِهِ، فَبَعَثَ إِلَيْهِ عَلِيّاً عليه‌السلام، وَقَالَ: اشْتَمِلْ عَلى سَيْفِكَ، ائْتِ بَيْتَ ابْنَةِ ابْنِ عَمِّكَ، فَإِنْ ظَفِرْتَ بِالْمُغِيرَةِ فَاقْتُلْهُ، فَأَتَى الْبَيْتَ، فَجَالَ فِيهِ، فَلَمْ يَظْفَرْ بِهِ، فَرَجَعَ إِلَى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَأَخْبَرَهُ، فَقَالَ: يَا رَسُولَ اللهِ، لَمْ أَرَهُ، فَقَالَ: إِنَّ الْوَحْيَ قَدْ ‌أَتَانِي، فَأَخْبَرَنِي أَنَّهُ فِي الْمِشْجَبِ، وَدَخَلَ عُثْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ عليه‌السلام، فَأَخَذَ بِيَدِ عَمِّهِ، فَأَتى بِهِ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَلَمَّا رَآهُ، أَكَبَّ عَلَيْهِ، وَلَمْ يَلْتَفِتْ إِلَيْهِ، وَكَانَ‌ نَبِيُّ اللهِ صلى‌الله‌عليه‌وآله‌وسلم حَيِيّاً كَرِيماً، فَقَالَ: يَا رَسُولَ اللهِ، هذَا عَمِّي هذَا الْمُغِيرَةُ بْنُ أَبِي الْعَاصِ وَفَدَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ آمَنْتَهُ ». قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَكَذَبَ وَالَّذِي بَعَثَهُ بِالْحَقِّ، مَا آمَنَهُ، فَأَعَادَهَا ثَلَاثاً » وَأَعَادَهَا أَبُو عَبْدِ اللهِ عليه‌السلام ثَلَاثاً: « أَنّى آمَنَهُ إِلاَّ أَنَّهُ يَأْتِيهِ عَنْ يَمِينِهِ، ثُمَّ يَأْتِيهِ عَنْ يَسَارِهِ، فَلَمَّا كَانَ فِي الرَّابِعَةِ، رَفَعَ رَأْسَهُ إِلَيْهِ، فَقَالَ: قَدْ جَعَلْتُ لَكَ ثَلَاثاً، فَإِنْ قَدَرْتُ عَلَيْهِ‌ بَعْدَ ثَالِثَةٍ قَتَلْتُهُ، فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اللهُمَّ الْعَنِ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ، وَالْعَنْ مَنْ يُؤْوِيهِ، وَالْعَنْ مَنْ يَحْمِلُهُ، وَالْعَنْ مَنْ يُطْعِمُهُ، وَالْعَنْ مَنْ يَسْقِيهِ، وَالْعَنْ مَنْ يُجَهِّزُهُ، وَالْعَنْ مَنْ يُعْطِيهِ سِقَاءً، أَوْ حِذَاءً، أَوْ رِشَاءً، أَوْ وِعَاءً ـ وَهُوَ يَعُدُّهُنَّ بِيَمِينِهِ ـ وَانْطَلَقَ بِهِ عُثْمَانُ، فَآوَاهُ وَأَطْعَمَهُ وَسَقَاهُ وَحَمَلَهُ وَجَهَّزَهُ حَتّى فَعَلَ جَمِيعَ مَا لَعَنَ عَلَيْهِ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم مَنْ يَفْعَلُهُ بِهِ. ثُمَّ أَخْرَجَهُ فِي الْيَوْمِ الرَّابِعِ يَسُوقُهُ، فَلَمْ يَخْرُجْ مِنْ أَبْيَاتِ الْمَدِينَةِ حَتّى أَعْطَبَ اللهُ رَاحِلَتَهُ، وَنُقِبَ حِذَاهُ، وَدَمِيَتْ قَدَمَاهُ، فَاسْتَعَانَ بِيَدَيْهِ وَرُكْبَتَيْهِ، وَأَثْقَلَهُ جَهَازُهُ حَتّى وَجَسَ بِهِ، فَأَتى شَجَرَةً، فَاسْتَظَلَّ بِهَا، لَوْ أَتَاهَا بَعْضُكُمْ مَا أَبْهَرَهُ‌ ذلِكَ، فَأَتى رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الْوَحْيُ، فَأَخْبَرَهُ بِذلِكَ، فَدَعَا عَلِيّاً عليه‌السلام، فَقَالَ: خُذْ سَيْفَكَ، وَانْطَلِقْ أَنْتَ وَعَمَّارٌ وَثَالِثٌ لَهُمْ، فَأْتِ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ تَحْتَ شَجَرَةِ كَذَا وَكَذَا، فَأَتَاهُ عَلِيٌّ عليه‌السلام، فَقَتَلَهُ. فَضَرَبَ عُثْمَانُ بِنْتَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَقَالَ: أَنْتِ أَخْبَرْتِ أَبَاكِ بِمَكَانِهِ، فَبَعَثَتْ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم تَشْكُو مَا لَقِيَتْ، فَأَرْسَلَ إِلَيْهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: اقْنَيْ حَيَاءَكِ، مَا أَقْبَحَ بِالْمَرْأَةِ ذَاتِ حَسَبٍ وَدِينٍ فِي كُلِّ يَوْمٍ تَشْكُو زَوْجَهَا، فَأَرْسَلَتْ إِلَيْهِ مَرَّاتٍ، كُلَّ ذلِكَ يَقُولُ لَهَا ذلِكَ، فَلَمَّا كَانَ فِي الرَّابِعَةِ دَعَا عَلِيّاً عليه‌السلام، وَقَالَ: خُذْ سَيْفَكَ، وَاشْتَمِلْ عَلَيْهِ، ثُمَّ ائْتِ بَيْتَ ابْنَةِ ابْنِ عَمِّكَ، فَخُذْ بِيَدِهَا، فَإِنْ حَالَ بَيْنَكَ وَبَيْنَهَا أَحَدٌ، فَاحْطِمْهُ بِالسَّيْفِ، وَأَقْبَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَالْوَالِهِ مِنْ مَنْزِلِهِ إِلى دَارِ عُثْمَانَ، فَأَخْرَجَ عَلِيٌّ عليه‌السلام ابْنَةَ رَسُولِ اللهِ، فَلَمَّا نَظَرَتْ إِلَيْهِ، رَفَعَتْ صَوْتَهَا بِالْبُكَاءِ، وَاسْتَعْبَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَبَكى، ثُمَّ أَدْخَلَهَا مَنْزِلَهُ، وَكَشَفَتْ عَنْ ظَهْرِهَا، فَلَمَّا أَنْ رَأى مَا بِظَهْرِهَا، قَالَ ـ ثَلَاثَ مَرَّاتٍ ـ: مَا لَهُ قَتَلَكِ قَتَلَهُ اللهُ، وَكَانَ ذلِكَ يَوْمَ الْأَحَدِ، وَبَاتَ عُثْمَانُ مُلْتَحِفاً بِجَارِيَتِهَا، فَمَكَثَتْ الْإِثْنَيْنَ وَالثَّلَاثَاءَ، وَمَاتَتْ فِي الْيَوْمِ الرَّابِعِ. فَلَمَّا حَضَرَ أَنْ يَخْرُجَ بِهَا، أَمَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فَاطِمَةَ عليها‌السلام، فَخَرَجَتْ عليها‌السلام وَنِسَاءُ الْمُؤْمِنِينَ مَعَهَا، وَخَرَجَ عُثْمَانُ يُشَيِّعُ جَنَازَتَهَا، فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ: مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِهِ أَوْ بِفَتَاتِهِ، فَلَا يَتْبَعَنَّ جَنَازَتَهَا، قَالَ ذلِكَ ثَلَاثاً، فَلَمْ يَنْصَرِفْ، فَلَمَّا كَانَ فِي الرَّابِعَةِ، قَالَ: لَيَنْصَرِفَنَّ أَوْ لَأُسَمِّيَنَّ بِاسْمِهِ، فَأَقْبَلَ عُثْمَانُ مُتَوَكِّئاً عَلى مَوْلًى لَهُ، مُمْسِكاً بِبَطْنِهِ، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي أَشْتَكِي بَطْنِي، فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ‌ لِي أَنْ أَنْصَرِفَ، قَالَ: انْصَرِفْ، وَخَرَجَتْ فَاطِمَةُ عليها‌السلام وَنِسَاءُ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ، فَصَلَّيْنَ عَلَى الْجَنَازَةِ ».

Ali Bin Ibrahim, from his father and Ahmad Bin Muhammad Al Kufy, from one of his companions, from Safwan Bin Yahya, from Yazeed Bin Khalifa Al Khowlany, and he is Yazeed Bin Khalifa Al Harsy who said,

‘Isa Bin Abdullah asked Abu Abdullahasws, and I was present, so he said, ‘The women are going out to the funeral’. And heasws was reclining, so heasws sat upright, then said: ‘The evil-doer, may the Curse of Allahazwj be upon him. Al-Mugheira Bin Abu Al-A’as, his uncle sheltered him, and he was from the ones Rasool-Allahsaww permitted hissaww blood to be spilled (killed). He (his uncle) said to a daughter of Rasool-Allahsaww, ‘Do not inform your fathersaww of his (Mugheira’s) whereabouts’. It was as if he had no conviction that the Revelation comes to Muhammadsaww.

So she said, ‘I was not one to conceal from Rasool-Allahsaww the whereabouts of hissaww enemy’. So he made him (the evil-doer) to be inside a cupboard of his and wrapped him in a velvet cloth. So Revelation came to Rasool-Allahsaww, and hesaww was informed of his (hiding) place. So hesaww sent Aliasws to him and said: ‘Wrap up upon yourasws sword, go to the house of the daughter of your cousin, and if you get hold of Al-Mugheira, so kill him’.

So heasws went to the house and looked around in it but did not come across him. So heasws returned to Rasool-Allahas and informed himsaww, and heasws said: ‘O Rasool-Allahsaww, Iasws did not see him’. So hesaww said: ‘The Revelation had come to mesaww and informed mesaww that he is in the cupboard. And Usman came over after the exit of Aliasws, so he grabbed the hand of his uncle and came over with him to the Prophetsaww. So when hesaww saw him, hesaww stumbled upon him and did not turn towards him. And the Prophetsaww was bashful, benevolent. So he said, ‘O Rasool-Allahsaww! This is my uncle. This is Al-Mugheira Bin Abu Al-A’as who has come. By the Oneazwj Who Sent yousaww! Yousaww have granted him safety’.

Abu Abdullahasws said: ‘And he (Usman) lied, by the Oneazwj Who Sent himsaww with the Truth, hesaww did not grant him safety. So he repeated it three times, and Abu Abdullahasws repeated it three times: ‘Iasws believe him except that he came to himsaww from hissaww right, then came to himsaww from hissaw left. So when it was during the fourth time, hesaww raised hissaww head and said to him: ‘Isaww give you three days, so if Isaww were to find him after three days, he would be killed’.

So when he turned around Rasool-Allahsaww said: ‘O Allahazwj! Curse Al-Mugheira Bin Abu Al-A’as, and Curse the one who shelters him, and Curse the one who carries him, and Curse the one who feeds him, and Curse the one who quenches him, and Curse the one who equips him, and Curse the one who gives him a drink, or shoes, or clothes, or plates, and gives him with his right hand.

And Usman went with him, so he sheltered him, and fed him, and quenched him, and carried him, and equipped him until he had done the entirety of what the Prophetsaww had cursed upon for the one who did so with him.

Then he (Usman) brought him out during the fourth day, ushering him (behind him). So he had not come out from the houses of Al-Medina until Allahazwj Damaged his ride, and Punctured his shoes, and his feet swelled up. So he took assistance by his hands and his knees, and his supplied weighted him down until he became afraid of his life. So he went over to a tree to seek the shade with it. If one of you had gone to it, he would not have missed him (as his condition was miserable).

So Revelation came unto Rasool-Allahsaww and hesaww was informed with that. So hesaww called Aliasws and said: ‘Take yourasws sword and go, youasws and Ammar, and a third person, so go to Al-Mugheira Bin Abu Al-A’as (who is) beneath such and such a tree. So Aliasws went over to him and killed him. So (later on) Usman struck a (step) daughter of Rasool-Allahsaww and said: ‘You informed your fathersaww of his whereabouts.

So she sent a message to Rasool-Allahsaww complaining of what she faced. So Rasool-Allahsaww sent a message to her: ‘Cover your shame. How ugly of the woman with a (good) lineage and Religion during every day complaining of her husband’. So she sent a message to himsaww many times, during each of that hesaww was saying that to her. So when it was during the fourth time, hesaww called Aliasws and said: ‘Take yourasws sword and cover upon it, then go to the house of the daughter of yourasws cousin, and take her by the hand. So if anyone were to come between youasws and her, break him with the sword’.

And Rasool-Allahsaww came over flustered from hissaww house to the house of Usman. So Aliasws brought out the (step) daughter of Rasool-Allahsaww. So when she looked at himsaww, she raised her voice with the wailing, and Rasool-Allahsaww burst into tears and cried. Then hesaww took her to hissaww own house, and she uncovered her backside. So when hesaww saw what had appeared on her (marks of the beating), said three times: ‘What is the matter with him hitting you? May Allahazwj Kill him’. And that was during the day of Sunday, and Usman spent the night covered with his slave girl.

So he remained (like that) for Monday and Tuesday, and she died on the fourth day. So when he came to take her out, Rasool-Allahsaww instructed Syeda Fatimaasws. So sheasws went out, and the womenfolk of the Believers were with herasws, and Usman went out escorting her funeral. So when the Prophetsaww saw him, hesaww said: ‘The one who went to his wife last night or with his slave girl, so he should not follow her funeral’. Hesaww said that three (times). But he did not leave.

So when it was the fourth time, hesaww said: ‘Will you leave or shall Isaww mention his name?’ So Usman came over leaning upon a slave of his, holding his belly, and he said, ‘O Rasool-Allahsaww! I complain of my bellyache. So if yousaww see fit, permit me to leave’. Hesaww said: ‘Leave!’ And Syeda Fatimaasws came out, and the womenfolk of the Believers, and the Emigrants, so they prayed Salaat upon the deceased’.111

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ، فَهُوَ مَأْجُورٌ كُلَّمَا نَظَرَ إِلَيْهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When the man prepares his own shroud, so he is Recompesed every time he looks towards it’.112

10. وَبِهذَا الْإِسْنَادِ: « أَنَّ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام اشْتَكى عَيْنَهُ، فَعَادَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم فَإِذَا هُوَ يَصِيحُ، فَقَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَجَزَعاً أَمْ وَجَعاً ؟ فَقَالَ: يَا رَسُولَ اللهِ، مَا وَجِعْتُ وَجَعاً قَطُّ أَشَدَّ مِنْهُ. فَقَالَ: يَا عَلِيُّ، إِنَّ مَلَكَ الْمَوْتِ إِذَا نَزَلَ لِقَبْضِ رُوحِ الْكَافِرِ، نَزَلَ مَعَهُ سَفُّودٌ مِنْ‌ نَارٍ، فَيَنْزِعُ رُوحَهُ بِهِ، فَتَصِيحُ جَهَنَّمُ. فَاسْتَوى عَلِيٌّ عليه‌السلام جَالِساً، فَقَالَ: يَا رَسُولَ اللهِ، أَعِدْ عَلَيَّ حَدِيثَكَ؛ فَلَقَدْ أَنْسَانِي وَجَعِي مَا قُلْتَ، ثُمَّ قَالَ: هَلْ يُصِيبُ ذلِكَ أَحَداً مِنْ أُمَّتِكَ؟ قَالَ: نَعَمْ، حَاكِمٌ جَائِرٌ، وَآكِلُ مَالِ الْيَتِيمِ ظُلْماً، وَشَاهِدُ زُورٍ ».

And by this chain,

‘Amir Al-Momineenasws complained of hisasws eyes, so the Prophetas visited himasws. So when heasws screamed (with pain), the Prophetsaww said: ‘Is it panic or pain?’ So heasws said: ‘O Rasool-Allahsaww! Iasws have not experience a pain at all more intense than it’. So hesaww said: ‘O Aliasws! When the Angel of death descends to capture the soul of the Infidel, a skewer of fire descends along with him. So he removes his soul with it, and the Hell shrieks out’.

So Aliasws sat up straight and said: ‘O Rasool-Allahsaww! Repeat yoursaww Hadeeth to measws, for it has made measws forget myasws pain what yousaww said’. Then heasws said: ‘Would anyone from yoursaww community be hit by that?’ Hesaww said: ‘Yes, an unjust ruler, and the consumer of the wealth of the orphan unjustly, and the false testifier’.113

11. وَبِهذَا الْإِسْنَادِ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ، أَمَّا الْمُسْتَرِيحُ، فَالْعَبْدُ الصَّالِحُ، اسْتَرَاحَ مِنْ غَمِّ الدُّنْيَا، وَمَا كَانَ فِيهِ مِنَ الْعِبَادَةِ إِلَى الرَّاحَةِ وَنَعِيمِ الْآخِرَةِ. وَأَمَّا الْمُسْتَرَاحُ مِنْهُ، فَالْفَاجِرُ، يَسْتَرِيحُ مِنْهُ مَلَكَاهُ اللَّذَانِ يَحْفَظَانِ عَلَيْهِ، وَخَادِمُهُ، وَأَهْلُهُ، وَالْأَرْضُ الَّتِي كَانَ يَمْشِي عَلَيْهَا ».

And by this chain,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘There is a relieved one and the one relieved from. As for the relieved one, so it is the righteous servant relieved from the sorrow of the world and whatever was therein from the worship to the rest and bliss of the Hereafter; and as for the one relieved from, so it is the evil-doer from whom are relieved the two Angels who were recording his deeds against him, and his servants, and his family, and the ground which he used to walk upon’.114

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ، فَهُوَ مَأْجُورٌ كُلَّمَا نَظَرَ إِلَيْهِ ».

A number of our companions, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘When the man prepares his shroud, so he would be Recompensed every time he looks towards it’.115

13. سَهْلُ بْنُ زِيَادٍ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ عليه‌السلام يَقُولُ: « إِذَا مَاتَ الْمُؤْمِنُ بَكَتْ عَلَيْهِ الْمَلَائِكَةُ، وَبِقَاعُ الْأَرْضِ الَّتِي كَانَ يَعْبُدُ اللهَ عَلَيْهَا، وَأَبْوَابُ السَّمَاءِ الَّتِي كَانَ يُصْعَدُ أَعْمَالُهُ فِيهَا، وَثُلِمَ ثُلْمَةٌ فِي الْإِسْلَامِ لَايَسُدُّهَا شَيْ‌ءٌ؛ لِأَنَّ الْمُؤْمِنِينَ حُصُونُ الْإِسْلَامِ كَحُصُونِ سُورِ الْمَدِينَةِ لَهَا ».

Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali Bin Raib who said,

‘I heard Abu Al-Hassanasws the 1st saying: ‘When the Believer dies, the Angels weep over him, and the spot of the earth in which he used to worship Allahazwj upon it, and the doors of the sky through which his deeds used to ascend; and a gap appears in Al-Islam which nothing can fill, because the Believers are the fortresses of Al-Islam like the protective walls around the city’.116

14. سَهْلُ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ، عَنْ عُمَرَ بْنِ‌ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا حَضَرَ الْمَيِّتَ أَرْبَعُونَ رَجُلاً، فَقَالُوا: اللهُمَّ إِنَّا لَانَعْلَمُ مِنْهُ إِلاَّ خَيْراً، قَالَ اللهُ عَزَّ وَجَلَّ: قَدْ قَبِلْتُ شَهَادَتَكُمْ، وَغَفَرْتُ لَهُ مَا عَلِمْتُ مِمَّا لَا تَعْلَمُونَ ».

Sahl Bin Ziyad, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Amro Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘When forty men are present for the deceased and they are saying, ‘O Allahazwj! We do not know from him except for the goodness’, Allah Mighty and Majestic Says: “Iazwj have Accepted your testimonies and Forgiven for him what Iazwj Know from what you do not know’.117

15. سَهْلٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « كَانَ عَلى قَبْرِ إِبْرَاهِيمَ ابْنِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَذْقٌ يُظِلُّهُ مِنَ الشَّمْسِ، يَدُورُ حَيْثُ دَارَتِ الشَّمْسُ، فَلَمَّا يَبِسَ الْعَذْقُ دَرَسَ الْقَبْرُ، فَلَمْ يُعْلَمْ مَكَانُهُ ».

Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Aamir Bin Abdullah who said,

‘I heard Abu Abdullahasws saying: ‘There was upon the grave of Ibrahimas the sonas of Rasool-Allahsaww a tree which used to shade himas from the sun, circling wherever the sun circled. So when the tree dried out, the grave was obscured, so its place was no longer known’.118

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ الْبَرَاءُ بْنُ مَعْرُورٍ التَّمِيمِيُّ الْأَنْصَارِيُّ بِالْمَدِينَةِ، وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِمَكَّةَ، وَإِنَّهُ حَضَرَهُ الْمَوْتُ، وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَالْمُسْلِمُونَ يُصَلُّونَ إِلى بَيْتِ الْمَقْدِسِ، فَأَوْصَى الْبَرَاءُ إِذَا دُفِنَ أَنْ يُجْعَلَ وَجْهُهُ إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِلَى الْقِبْلَةِ، فَجَرَتْ بِهِ السُّنَّةُ، وَأَنَّهُ أَوْصى بِثُلُثِ مَالِهِ، فَنَزَلَ بِهِ الْكِتَابُ، وَجَرَتْ بِهِ السُّنَّةُ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Al-Bara’a Bin Marour Al-Tamimy Al-Ansary was in Al-Medina, and Rasool-Allahsaww was in Makkah, and the death presented itself to him, and Rasool-Allahsaww and the Muslims were praying Salaat (facing) towards Bayt Al-Maqdis. So Bara’a bequeathed that when he is buried, his face be made towards Rasool-Allahsaww , towards the Qiblah. So the Sunnah flowed with it, and he bequeathed with a third of his wealth, and the Book Revealed with it and the Sunnah flowed with it’.119

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ جَبْرَئِيلُ عليه‌السلام إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ، فَإِنَّكَ مَيِّتٌ؛ وَأَحْبِبْ مَنْ شِئْتَ، فَإِنَّكَ مُفَارِقُهُ؛ وَاعْمَلْ مَا شِئْتَ، فَإِنَّكَ لَاقِيهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Jibraeelas came over to the Prophetsaww and heas said: ‘O Muhammadsaww! Live as yousaww wish but yousaww will certainly die; love whoever yousaww wish, but yousaww will certainly depart from him, and act as yousaww wish but one day yousaww will face your deeds.’.120

18. ابْنُ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: حَدِّثْنِي مَا أَنْتَفِعُ بِهِ، فَقَالَ: « يَا أَبَا عُبَيْدَة، أَكْثِرْ ذِكْرَ الْمَوْتِ؛ فَإِنَّهُ لَمْ يُكْثِرْ ذِكْرَهُ إِنْسَانٌ إِلاَّ زَهِدَ فِي الدُّنْيَا ».

Ibn Abu Umyer, from Ayoub, from Abu Ubeyday who said,

‘I said to Abu Ja’farasws, ‘Narrate to me what I can benefit with’. So heasws said: ‘O Abu Ubeyda! Frequently remember the death, for a person would not mention it frequently except that he would be an ascetic in the world’.121

19. ابْنُ أَبِي عُمَيْرٍ، عَنِ الْحَكَمِ بْنِ أَيْمَنَ، عَنْ دَاوُدَ الْأَبْزَارِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مُنَادٍ يُنَادِي فِي كُلِّ يَوْمٍ: ابْنَ آدَمَ، لِدْ لِلْمَوْتِ، وَاجْمَعْ لِلْفَنَاءِ، وَابْنِ لِلْخَرَابِ ».

Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Dawood Al Abzary,

(It has been narrated) from Abu Ja’farasws having said: ‘A Caller Calls out during every day: ‘Son of Adamas gives birth for the death, and amasses for the annihilation, and builds for the ruination’.122

20. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام الْوَسْوَاسَ، فَقَالَ: « يَا أَبَا مُحَمَّدٍ، اذْكُرْ تَقَطُّعَ أَوْصَالِكَ فِي قَبْرِكَ، وَرُجُوعَ أَحْبَابِكَ عَنْكَ إِذَا دَفَنُوكَ فِي حُفْرَتِكَ، وَخُرُوجَ بَنَاتِ الْمَاءِ مِنْ مَنْخِرَيْكَ، وَأَكْلَ الدُّودِ لَحْمَكَ؛ فَإِنَّ ذلِكَ يُسَلِّي عَنْكَ مَا أَنْتَ فِيهِ » قَالَ أَبُو بَصِيرٍ: فَوَ اللهِ، مَا ذَكَرْتُهُ إِلاَّ سَلّى عَنِّي مَا أَنَا فِيهِ مِنْ هَمِّ الدُّنْيَا.

Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I complained to Abu Abdullahasws of the temptations (in my mind), so heasws said: ‘O Abu Muhammad! Remember the breaking of your bones in your grave, and the return of your loves ones from you when they bury you in your pit (grave), and the exit of drops of the water from your nostrils, and the insects eating your flesh. This will help you to overcome temptations’.

Abu Baseer said, ‘By Allahazwj! I did not remember it except it eased from me what I was in, from the stress of the world’.123

21. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَسْبَاطِ بْنِ سَالِمٍ مَوْلى أَبَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، يَعْلَمُ مَلَكُ الْمَوْتِ بِقَبْضِ مَنْ يَقْبِضُ؟ قَالَ: « لَا، إِنَّمَا هِيَ صِكَاكٌ تَنْزِلُ مِنَ السَّمَاءِ: اقْبِضْ نَفْسَ فُلَانِ بْنِ فُلَانٍ ».

Abu Ali AL Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Asbaat Bin Salim, a slave of Aban who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! Does the Angel of death know of whom (whose soul) he has to capture?’ Heasws said: ‘No. But rather, it is a deed which descends from the sky: ‘Capture the soul of so and so!’’.124

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ أَهْلِ بَيْتِ شَعْرٍ وَلَاوَبَرٍ إِلاَّ وَمَلَكُ الْمَوْتِ يَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ ».

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

‘Abu Abdullahasws said: ‘There is none from the people of a house of fur or wool, except that the Angel of death browses them five times during every day’.125

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ كَانَ مَعَهُ كَفَنُهُ فِي بَيْتِهِ، لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَكَانَ مَأْجُوراً كُلَّمَا نَظَرَ إِلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who was with his shroud in his house would never be written as being from the oblivious ones, and he would be Recompensed every time he looks towards it’.126

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ زَيْدٍ الشَّحَّامِ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ مَلَكِ الْمَوْتِ: يُقَالُ: الْأَرْضُ بَيْنَ يَدَيْهِ كَالْقَصْعَةِ، يَمُدُّ يَدَهُ مِنْهَا حَيْثُ يَشَاءُ؟ فَقَالَ: « نَعَمْ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Zayd Al Shihaam who said,

‘Abu Abdullahasws was asked about the Angel of death, it is said that the earth is in front of him like the bowl. He extends his hand from it wheresoever he so desire to. Heasws said: ‘Yes’.127

25. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنِي يَعْقُوبُ الْأَحْمَرُ، قَالَ: دَخَلْنَا عَلى أَبِي عَبْدِ اللهِ عليه‌السلام نُعَزِّيهِ بِإِسْمَاعِيلَ، فَتَرَحَّمَ عَلَيْهِ، ثُمَّ قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ نَعى إِلى نَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم نَفْسَهُ، فَقَالَ: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ) وَقَالَ: (كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ) » ثُمَّ أَنْشَأَ يُحَدِّثُ، فَقَالَ: « إِنَّهُ يَمُوتُ أَهْلُ الْأَرْضِ حَتّى لَايَبْقى أَحَدٌ، ثُمَّ يَمُوتُ أَهْلُ السَّمَاءِ حَتّى لَايَبْقى أَحَدٌ إِلاَّ مَلَكُ الْمَوْتِ، وَحَمَلَةُ الْعَرْشِ، وَجَبْرَئِيلُ، وَمِيكَائِيلُ عليهم‌السلام ». قَالَ: « فَيَجِي‌ءُ مَلَكُ الْمَوْتِ عليه‌السلام حَتّى يَقُومَ بَيْنَ يَدَيِ اللهِ عَزَّ وَجَلَّ، فَيُقَالُ لَهُ: مَنْ بَقِيَ ـ وَهُوَ أَعْلَمُ ـ؟ فَيَقُولُ: يَا رَبِّ، لَمْ يَبْقَ إِلاَّ مَلَكُ الْمَوْتِ، وَحَمَلَةُ الْعَرْشِ، وَجَبْرَئِيلُ، وَمِيكَائِيلُ عليهم‌السلام، فَيُقَالُ لَهُ: قُلْ لِجَبْرَئِيلَ وَمِيكَائِيلَ: فَلْيَمُوتَا، فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذلِكَ: يَا رَبِّ، رَسُولَيْكَ وَأَمِينَيْكَ ؟ فَيَقُولُ: إِنِّي قَدْ قَضَيْتُ عَلى كُلِّ نَفْسٍ فِيهَا الرُّوحُ الْمَوْتَ. ثُمَّ يَجِي‌ءُ مَلَكُ الْمَوْتِ حَتّى يَقِفَ بَيْنَ يَدَيِ اللهِ عَزَّ وَجَلَّ، فَيُقَالُ لَهُ: مَنْ بَقِيَ ـ وَهُوَ أَعْلَمُ ـ؟ فَيَقُولُ: يَا رَبِّ، لَمْ يَبْقَ إِلاَّ مَلَكُ الْمَوْتِ، وَحَمَلَةُ الْعَرْشِ، فَيَقُولُ: قُلْ لِحَمَلَةِ الْعَرْشِ: فَلْيَمُوتُوا » قَالَ: « ثُمَّ يَجِي‌ءُ كَئِيباً حَزِيناً لَايَرْفَعُ طَرْفَهُ، فَيُقَالُ: مَنْ بَقِيَ ؟ فَيَقُولُ: يَا رَبِّ، لَمْ يَبْقَ إِلاَّ مَلَكُ الْمَوْتِ، فَيُقَالُ لَهُ: مُتْ يَا مَلَكَ الْمَوْتِ، فَيَمُوتُ. ثُمَّ يَأْخُذُ الْأَرْضَ بِيَمِينِهِ، وَالسَّمَاوَاتِ بِيَمِينِهِ، وَيَقُولُ: أَيْنَ الَّذِينَ كَانُوا يَدْعُونَ مَعِي شَرِيكاً؟ أَيْنَ الَّذِينَ كَانُوا يَجْعَلُونَ مَعِي إِلهاً آخَرَ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra’a who said,

‘Yaqoub Al-Ahmar narrated to me saying, ‘We went over to Abu Abdullahasws to console himasws for hisasws son Ismail (who had died). So heasws expressed mercy upon him, then said: ‘Allahazwj Mighty and Majestic Announced the death to Hisazwj Prophetsaww Himselfazwj, so Heazwj Said: “Yousaww would be passing away and they (the people) would be dying”. And Heazwj Said [29:57] Every soul must taste of death.

Then heasws commenced narrating, so heasws said: ‘The inhabitants of the earth would be dying until there does not remain anyone. Then the inhabitants of the sky would be dying until there does not remain anyone except for the Angel of death, and the bearers of the Throne, and Jibraeel, and Mikaeel. So the Angel of death would come until he stands in front of Allahazwj Mighty and Majestic, so Heazwj would say to him: “Who remains?”, and Heazwj is more Knowing. So he would be saying: ‘O Lordazwj! There does not remain except the Angel of death, and the bearers of the Throne, and Jibraeel and Mikaeel’.

So Heazwj would be Sayiing: “Say to Jibraeel and Mikaeel, so let them both die’. So the Angels would be saying during that: ‘O Lordazwj! They are Yourazwj Messengers and Yourazwj Trusted ones!’ So Heazwj would be Saying: “Iazwj have Ordained the death to be upon every self wherein is the soul!”

Then the Angel of death would come until he pauses in front of Allahazwj Mighty and Majestic, and Heazwj would Say to him: “Who remains?”, and Heazwj is more Knowing’. So he would say: ‘O Lordazwj! There does not remain except for the Angel of death and the bearers of the Throne’. So Heazwj would be Saying: “Say to the bearers of the Throne, so let them die”.

Heasws said: ‘Then he would come bleak, said, not raising an eyebrow. So Heazwj would be Saying to him: “Who remains?” So he would say: ‘O Lordazwj! There does not remain anyone except for the Angel of death’. So Heazwj would be Saying to him: “Die, O Angel of death!” So he would be dying.

Then Heazwj would Seize the earth by Hisazwj Right, and the skies by Hisazwj Left and Heazwj would be Saying: “Where are those who were claiming as being associates with Meazwj? Where are those who were made to be as gods besides Meazwj?”’.128

26. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَخْبَرَنِي جَبْرَئِيلُ عليه‌السلام أَنَّ مَلَكاً مِنْ مَلَائِكَةِ اللهِ كَانَتْ لَهُ عِنْدَ اللهِ ـ عَزَّ وَجَلَّ ـ مَنْزِلَةٌ عَظِيمَةٌ، فَتُعُتِّبَ عَلَيْهِ، فَأَهْبَطَهُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَأَتى إِدْرِيسَ عليه‌السلام، فَقَالَ: إِنَّ لَكَ مِنَ اللهِ مَنْزِلَةً، فَاشْفَعْ لِي عِنْدَ رَبِّكَ، فَصَلّى ثَلَاثَ لَيَالٍ لَايَفْتُرُ، وَصَامَ أَيَّامَهَا لَايُفْطِرُ، ثُمَّ طَلَبَ إِلَى اللهِ تَعَالى فِي السَّحَرِ فِي الْمَلَكِ، فَقَالَ الْمَلَكُ: إِنَّكَ قَدْ أُعْطِيتَ سُؤْلَكَ، وَقَدْ أُطْلِقَ لِي جَنَاحِي وَأَنَا أُحِبُّ أَنْ أُكَافِيَكَ، فَاطْلُبْ إِلَيَّ حَاجَةً، فَقَالَ: تُرِينِي مَلَكَ الْمَوْتِ لَعَلِّي آنَسُ بِهِ؛ فَإِنَّهُ لَيْسَ يَهْنِئُنِي مَعَ ذِكْرِهِ شَيْ‌ءٌ، فَبَسَطَ جَنَاحَهُ، ثُمَّ قَالَ: ارْكَبْ، فَصَعِدَ بِهِ يَطْلُبُ مَلَكَ الْمَوْتِ فِي السَّمَاءِ الدُّنْيَا، فَقِيلَ لَهُ: اصْعَدْ، فَاسْتَقْبَلَهُ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَالْخَامِسَةِ، فَقَالَ الْمَلَكُ: يَا مَلَكَ الْمَوْتِ، مَا لِي أَرَاكَ قَاطِباً ؟ قَالَ: الْعَجَبُ؛ إِنِّي تَحْتَ ظِلِّ الْعَرْشِ حَيْثُ أُمِرْتُ أَنْ أَقْبِضَ رُوحَ آدَمِيٍّ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَالْخَامِسَةِ، فَسَمِعَ إِدْرِيسُ عليه‌السلام، فَامْتَعَضَ، فَخَرَّ مِنْ جَنَاحِ الْمَلَكِ، فَقُبِضَ رُوحُهُ مَكَانَهُ، وَقَالَ اللهُ عَزَّوَجَلَّ: (وَرَفَعْناهُ مَكاناً عَلِيًّا) ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Jibraeel informed me that an Angel from the Angels of Allahazwj who would have for him a great status in the Presence of Allahazwj, but it transgressed, so he was descended from the sky to the earth. So he went to Idreesas and said: ‘For youas is a status from Allahazwj, therefore intercede for me in the Presence of youras Lordazwj’.

So heas prayed Salaat for three nights unwavering, and Fasted its days, not breaking a Fast. Then he sought to Allahazwj the Exalted during the pre-dawn with regards to the (fallen) Angel. So the Angel said: ‘Youas have been Granted your request, and my wings have been released for me, and I would love to suffice youas, therefore seek a need to me’. So heas said: ‘Show me the Angel of death, perhaps Ias derive comfort with it, for nothing seems welcoming along with his mentioned’. So he spread his wings, then said: ‘Ride!’ So heas ascended upon him seeking the Angel of death in the sky of the world.

So it was said to him: ‘Ascend’. So he came across him in between the fourth and the fifth sky. So He said: ‘O Angel of death! What is the matter I see you frowning?’ He said: ‘Strange. I was beneath the shade of the Throne where I was Commanded to capture the soul of a human being between the fourth and the fifth sky. So Idreesas heard and resented, and heas fell down from the wing of the Angel, and his soul was captured at that spot; and Allahazwj Mighty and Majestic Said [19:57] And We Elevated him to a High place’.129

27. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ أَبِي شَيْبَةَ الزُّهْرِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْمَوْتَ الْمَوْتَ، أَلَا وَلَابُدَّ مِنَ الْمَوْتِ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ بِالرَّوْحِ وَالرَّاحَةِ وَالْكَرَّةِ الْمُبَارَكَةِ إِلى جَنَّةٍ عَالِيَةٍ لِأَهْلِ دَارِ الْخُلُودِ الَّذِينَ كَانَ لَهَا سَعْيُهُمْ، وَفِيهَا رَغْبَتُهُمْ، وَجَاءَ الْمَوْتُ بِمَا فِيهِ بِالشِّقْوَةِ وَالنَّدَامَةِ، وَبِالْكَرَّةِ الْخَاسِرَةِ إِلى نَارٍ حَامِيَةٍ لِأَهْلِ دَارِ الْغُرُورِ الَّذِينَ كَانَ لَهَا سَعْيُهُمْ، وَفِيهَا رَغْبَتُهُمْ ». ثُمَّ قَالَ: « وَقَالَ: إِذَا اسْتَحَقَّتْ وَلَايَةُ اللهِ وَالسَّعَادَةُ، جَاءَ الْأَجَلُ بَيْنَ الْعَيْنَيْنِ، وَذَهَبَ الْأَمَلُ وَرَاءَ الظَّهْرِ، وَإِذَا اسْتَحَقَّتْ وَلَايَةُ الشَّيْطَانِ وَالشَّقَاوَةُ، جَاءَ الْأَمَلُ بَيْنَ الْعَيْنَيْنِ، وَذَهَبَ الْأَجَلُ وَرَاءَ الظَّهْرِ ». قَالَ: « وَسُئِلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ فَقَالَ: أَكْثَرُهُمْ ذِكْراً لِلْمَوْتِ، وَأَشَدُّهُمْ لَهُ اسْتِعْدَاداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhamad, from Ali Bin Al Numan, from Ibn Muskan, from Dawod Bin Farqad Abu Yazeed, from Ibn Abu Shayba Al Zuhry,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The death! The death! Indeed, and the death is inevitable. The death comes with what is in it. It comes with the cool breeze and the rest, and the Blessed delight to the Lofty Paradise for the people of the eternal abode which they were striving for, and therein was their interest. And the death come with what is in it with the misery, and the regret, and with the turning to the loss to the Blazing Fire for the people of the house of deception which they were striving for, and therein was their interest.

Then heasws said: ‘And hesaww said: ‘To those who deserve Wilayah (Guardianship) and the Protection of Allahazwj and Salvation, the death comes as it is in front of the eyes and the worldly ambitions are kept backward; but if one is under the Wilayah (guardianship) of Satan, in his case misfortune and worldly ambitions come before his eyes, and the reality of the death is kept backward’.

And Heasws (the Imamasws) said that Rasool-Allahsaww was asked, ‘Which one of the Believers is the most intelligent?’ So hesaww said: ‘The one who most frequently remembers the death, and the one who is most intense in preparing for it’.130

28. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عليهما‌السلام يَقُولُ: « عَجَبٌ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ الْمَوْتَ وَهُوَ يَرى مَنْ يَمُوتُ كُلَّ يَوْمٍ وَلَيْلَةٍ، وَالْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ النَّشْأَةَ الْأُخْرى وَهُوَ يَرَى النَّشْأَةَ الْأُولى ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Hamza who said,

‘I heard Aliasws Bin Al-Husaynasws saying: ‘The case of one who denies death is very odd indeed, while he sees people die every day and night. So also is the case of the one who denies the next life but he observes the present life (and what has grown from the dead)’.131

29. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَعْدَانَ، عَنْ عَجْلَانَ أَبِي صَالِحٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا صَالِحٍ، إِذَا أَنْتَ حَمَلْتَ جَنَازَةً، فَكُنْ كَأَنَّكَ أَنْتَ الْمَحْمُولُ، وَ كَأَنَّكَ سَأَلْتَ رَبَّكَ الرُّجُوعَ إِلَى الدُّنْيَا فَفَعَلَ، فَانْظُرْ مَا ذَا تَسْتَأْنِفُ ». قَالَ: ثُمَّ قَالَ: « عَجَبٌ لِقَوْمٍ حُبِسَ أَوَّلُهُمْ عَنْ آخِرِهِمْ، ثُمَّ نُودِيَ فِيهِمُ الرَّحِيلُ وَهُمْ يَلْعَبُونَ ».

Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Sa’dan, from Ajlan Abu Salih who said,

‘Abu Abdullahasws said to me: ‘O Abu Salih! Whenever you carry the coffin so become as if you are the carried one, and as if you are asking your Lordazwj for the return to the world and it is done. So look around, what is that which you would (like to) resume’.

He (the narrator) said, ‘Then heasws said: ‘Iasws wonder at the people whose former ones have been withheld from (returning to) their later ones, then the departure is announced among them and they are playing’.132

30. عَنْهُ، عَنْ فَضَالَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: مَا أَنْزَلَ الْمَوْتَ حَقَّ مَنْزِلَتِهِ مَنْ عَدَّ غَداً مِنْ أَجَلِهِ ». قَالَ: « وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: مَا أَطَالَ عَبْدٌ الْأَمَلَ إِلاَّ أَسَاءَ الْعَمَلَ ». وَكَانَ يَقُولُ: « لَوْ رَأَى الْعَبْدُ أَجَلَهُ وَسُرْعَتَهُ إِلَيْهِ، لَأَبْغَضَ الْعَمَلَ مِنْ طَلَبِ الدُّنْيَا ».

From him, from Fazalat, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The death has not descended with its true descent on the one who counts tomorrow as being his term (death)’.

And Amir Al-Momineenasws: ‘A servant desiring for the (pleasures of the world) would end up committing bad deeds’.

And heasws was saying: ‘If the servant were to see his death at its quick approach towards him, he would hate the deeds of seeking the world’.133

31. مُحَمَّدٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ لَحْظَةِ مَلَكِ الْمَوْتِ، قَالَ: « أَمَا رَأَيْتَ النَّاسَ يَكُونُونَ جُلُوساً، فَتَعْتَرِيهِمُ السَّكْتَةُ، فَمَا يَتَكَلَّمُ أَحَدٌ مِنْهُمْ؟ فَتِلْكَ لَحْظَةُ مَلَكِ الْمَوْتِ حَيْثُ يَلْحَظُهُمْ ».

Muhammad Bin Ahmad, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the instant of the Angel of death. Heasws said: ‘Have you not seen the people becoming seated, and you see them with cardiac failure, so not one of them is (able upon) speaking? So that is the instant of the Angel of death where he notices them’.134

32. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ تَبَارَكَ وَتَعَالى: (وَقِيلَ مَنْ راقٍ وَظَنَّ أَنَّهُ الْفِراقُ) ؟ قَالَ: « فَإِنَّ ذلِكَ ابْنُ آدَمَ، إِذَا حَلَّ بِهِ الْمَوْتُ، قَالَ: هَلْ مِنْ طَبِيبٍ، إِنَّهُ الْفِرَاقُ، أَيْقَنَ بِمُفَارَقَةِ الْأَحِبَّةِ، قَالَ: (وَالْتَفَّتِ السّاقُ بِالسّاقِ): الْتَفَّتِ الدُّنْيَا بِالْآخِرَةِ، ثُمَّ (إِلى رَبِّكَ يَوْمَئِذٍ الْمَساقُ) قَالَ: الْمَصِيرُ إِلى رَبِّ الْعَالَمِينَ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the Words of Allahazwj Blessed and High [75:27] And it will be Said: Who cast a spell on you? and it is thought that it is the separation’. Heasws said: ‘So if it was that, the death comes upon the son of Adamas, he says, ‘Is there one who is a healer (physician)?’ [75:28] And he would think he has separated He would be convinced of separating from the loved ones [75:29] And affliction turns to an affliction. Heasws said: ‘The world turns to the Hereafter’. [75:30] To your Lord on that day shall be the driving. Heasws said: ‘To the Lordazwj of the worlds is the destination’.135

33. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِيثَمِيِّ، عَنْ عَبْدِ الْأَعْلى مَوْلى آلِ سَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: قَوْلُ اللهِ عَزَّ وَجَلَّ: « إِنَّما نَعُدُّ لَهُمْ عَدًّا » ؟ قَالَ: « مَا هُوَ عِنْدَكَ؟ » قُلْتُ: عَدَدُ الْأَيَّامِ، قَالَ: « إِنَّ الْآبَاءَ وَالْأُمَّهَاتِ يُحْصُونَ ذلِكَ، لَا وَلكِنَّهُ عَدَدُ الْأَنْفَاسِ ».

Muhammad Bin Yahya, from Al Husayn Bin Is’haq, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Abdul A’ala a slave of the family of Saam who said,

‘I said to Abu Abdullahasws, ‘(What about) the Words of Allahazwj Mighty and Majestic [19:84] but rather We only Number out to them a number?’ Heasws said: ‘What is it (meaning) with you?’ I said, ‘The number of the days’. Heasws said: ‘The fathers and the mother are counting that. No, but it is the number of the breaths’.136

34. عَنْهُ، عَنْ فَضَالَةَ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْحَيَاةُ وَالْمَوْتُ خَلْقَانِ مِنْ خَلْقِ اللهِ، فَإِذَا جَاءَ الْمَوْتُ، فَدَخَلَ فِي الْإِنْسَانِ، لَمْ يَدْخُلْ فِي شَيْ‌ءٍ إِلاَّ وَخَرَجَتْ مِنْهُ‌ الْحَيَاةُ ».

From him, from Fazalat, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The life and the death are two creatures from the creatures of Allahazwj, So when the death comes and enters into the human being, it does not enter into anything except that the live exits from it’.137

35. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُحَمَّدِ بْنِ سُكَيْنٍ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَقُولُ: اسْتَأْثَرَ اللهُ بِفُلَانٍ ؟ فَقَالَ: « ذَا مَكْرُوهٌ ». فَقِيلَ: فُلَانٌ يَجُودُ بِنَفْسِهِ ؟ فَقَالَ: « لَا بَأْسَ، أَمَا تَرَاهُ يَفْتَحُ فَاهُ عِنْدَ مَوْتِهِ مَرَّتَيْنِ أَوْ ثَلَاثَةً، فَذلِكَ حِينَ يَجُودُ بِهَا؛ لِمَا يَرى مِنْ ثَوَابِ اللهِ عَزَّ وَجَلَّ، وَقَدْ كَانَ بِهذَا ضَنِيناً ».

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Muhammad Bin Sukeyn who said,

‘Abu Abdullahasws was asked about the man saying, ‘Allahazwj Preferred so and so (over me)’. So heasws said: ‘That is abhorred’. It was said, ‘(If he says) ‘So and so has been generous with himself’?’ So heasws said: ‘There is no problem. Have you not see him opening his mouth during his death, two or three times? So that is where he is generous with it when he sees from the Rewards of Allahazwj Mighty and Majestic, and he used to be niggardly with this’.138

36. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ قَوْماً فِيمَا مَضى قَالُوا لِنَبِيٍّ لَهُمْ: ادْعُ لَنَا رَبَّكَ يَرْفَعُ عَنَّا الْمَوْتَ، فَدَعَا لَهُمْ، فَرَفَعَ اللهُ عَنْهُمُ الْمَوْتَ، فَكَثُرُوا حَتّى ضَاقَتْ عَلَيْهِمُ الْمَنَازِلُ، وَكَثُرَ النَّسْلُ، وَيُصْبِحُ الرَّجُلُ يُطْعِمُ أَبَاهُ وَجَدَّهُ وَأُمَّهُ وَجَدَّ جَدِّهِ، وَيُوَضِّيهِمْ، وَيَتَعَاهَدُهُمْ، فَشَغَلُوا عَنْ طَلَبِ الْمَعَاشِ، فَقَالُوا: سَلْ لَنَا رَبَّكَ أَنْ يَرُدَّنَا إِلى حَالِنَا الَّتِي كُنَّا عَلَيْهَا، فَسَأَلَ نَبِيُّهُمْ رَبَّهُ، فَرَدَّهُمْ إِلى حَالِهِمْ ».

Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘A people from the past said to a Prophetas of theirs, ‘Supplicate to youras Lordazwj for us to Raise the death from us’. So heas supplicated for them, and Allahazwj Raised the death. So they became numerous to the extent that the houses became contrained upon them; and the people became so numerous that in the morning the man had to feed his father, and his grandfather, and his mother, and grandfather of his grandfather, frequently looking after them. So he was too pre-occupied from seeking the livelihood. So they said, ‘Ask youras Lordazwj for us that Heazwj should Return us to our state which we were upon’. So their Prophetas asked hisas Lordazwj, and Heazwj Returned them to their (former) state’.139

37. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمٍ الْعَامِرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ عِيسَى بْنَ مَرْيَمَ جَاءَ إِلى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا عليه‌السلام، وَكَانَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ، فَدَعَاهُ، فَأَجَابَهُ، وَخَرَجَ إِلَيْهِ مِنَ الْقَبْرِ، فَقَالَ لَهُ: مَا تُرِيدُ مِنِّي؟ فَقَالَ لَهُ: أُرِيدُ أَنْ تُؤْنِسَنِي كَمَا كُنْتَ فِي الدُّنْيَا، فَقَالَ لَهُ: يَا عِيسى، مَا سَكَنَتْ عَنِّي حَرَارَةُ الْمَوْتِ وَأَنْتَ تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا، وَتَعُودَ عَلَيَّ حَرَارَةُ الْمَوْتِ؟ فَتَرَكَهُ فَعَادَ إِلى قَبْرِهِ ».

Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Abdullah Bin Suleym Al Aamiry,

(It has been narrated) from Abu Abdullahasws having said: ‘Isa Bin Maryamas came to the grave of Yahya Bin Zakariyyaas, and heas had asked hisas Lordazwj to Revive himas for himas. So heas called out to himas, and heas answered himas and came out to himas from the grave, and said to himas, ‘What do youas want from meas?’ So heas said to himas: ‘Ias want youas to comfort meas just as youas used to in the world’. So heas said: ‘O Isaas!’ The heat of death has yet to settle from meas and youas want to return meas to the world, and the heat of death to return upon meas (again)?’ So heas left himas, so heas returned to hisas grave’.140

38. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ يَزِيدَ الْكُنَاسِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ فِتْيَةً مِنْ أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ كَانُوا مُتَعَبِّدِينَ، وَكَانَتِ الْعِبَادَةُ فِي أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ، وَإِنَّهُمْ خَرَجُوا يَسِيرُونَ فِي الْبِلَادِ لِيَعْتَبِرُوا، فَمَرُّوا بِقَبْرٍ عَلى ظَهْرِ الطَّرِيقِ قَدْ سَفى عَلَيْهِ السَّافِي لَيْسَ يُبَيَّنُ مِنْهُ إِلاَّ رَسْمُهُ، فَقَالُوا: لَوْ دَعَوْنَا اللهَ السَّاعَةَ، فَيَنْشُرُ لَنَا صَاحِبَ هذَا الْقَبْرِ، فَسَاءَلْنَاهُ: كَيْفَ وَجَدَ طَعْمَ الْمَوْتِ؟ فَدَعَوُا اللهَ، وَكَانَ دُعَاؤُهُمُ الَّذِي دَعَوُا اللهَ بِهِ: أَنْتَ إِلهُنَا، يَا رَبَّنَا، لَيْسَ لَنَا إِلهٌ غَيْرُكَ، وَالْبَدِيعُ الدَّائِمُ غَيْرُ الْغَافِلِ، وَالْحَيُّ الَّذِي لَايَمُوتُ، لَكَ فِي كُلِّ يَوْمٍ شَأْنٌ، تَعْلَمُ كُلَّ شَيْ‌ءٍ بِغَيْرِ تَعْلِيمٍ، انْشُرْ لَنَا هذَا الْمَيِّتَ بِقُدْرَتِكَ ». قَالَ: « فَخَرَجَ مِنْ ذلِكَ الْقَبْرِ رَجُلٌ أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ، يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ فَزِعاً، شَاخِصاً بَصَرَهُ إِلَى السَّمَاءِ، فَقَالَ لَهُمْ: مَا يُوقِفُكُمْ عَلى قَبْرِي؟ فَقَالُوا: دَعَوْنَاكَ لِنَسْأَلَكَ: كَيْفَ وَجَدْتَ طَعْمَ الْمَوْتِ؟ فَقَالَ لَهُمْ: لَقَدْ سَكَنْتُ فِي قَبْرِي تِسْعَةً وَتِسْعِينَ سَنَةً مَا ذَهَبَ عَنِّي أَلَمُ الْمَوْتِ وَكَرْبُهُ، وَلَاخَرَجَ مَرَارَةُ طَعْمِ الْمَوْتِ مِنْ حَلْقِي، فَقَالُوا لَهُ: مِتَّ يَوْمَ مِتَّ وَأَنْتَ عَلى مَا نَرى أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ؟ قَالَ: لَا، وَلكِنْ لَمَّا سَمِعْتُ الصَّيْحَةَ: اخْرُجْ، اجْتَمَعَتْ تُرْبَةُ عِظَامِي إِلى رُوحِي، فَبَقِيَتْ فِيهِ، فَخَرَجْتُ‌ فَزِعاً شَاخِصاً بَصَرِي، مُهْطِعاً إِلى صَوْتِ الدَّاعِي، فَابْيَضَّ لِذلِكَ رَأْسِي وَلِحْيَتِي ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoub, from Yazeed Al Kunasy,

(It has been narrated) from Abu Ja’farasws having said: ‘Youths from the children of the kings from the Children of Israel were (devout) worshippers, and the worshipping used to be prevalent among the children of the kings from the Children of Israel; and they went out travelling in the country in order to learn. So they passed by a grave upon the back of the road nothing being apparent from it except for its markings.

So they said, ‘If only we would supplicate to Allahsaww now to Resurrect for us the inhabitant of this grave, so we can ask him how he found the food of death’. So they supplicated to Allahazwj, and their supplication which they supplicated to Allahazwj with, was,’Our God! O our Lordazwj! There is no god for us apart from Youazwj, the Permanent, the Eternal, not Oblivious, and the Living Who does not die. For Youazwj, during every day, is Glory. Youazwj Know every thing without being taught. Resurrect this deceased for us by Yourazwj Power’.

Heasws said: ‘So a man came out from that grave, being of white hair on his head and beard, shaking his head from the soil, shuddering, gazing towards the sky, and he said to them, ‘Why are you pausing at my grave?’ So they said, ‘We called you over in order to ask you how you found the food of death’. So he said to them, ‘I had settled in my grave for ninety nine years, but neither the pain of death went away from me, nor its stress, nor has the bitterness of death come out from my throat’.

So they said to him, ‘You died on the day you died and you were upon what we see as being of white hair and beard?’ He said, ‘No, but when I heard the shriek: ‘Come out!’ the dust of my bones gathered together to my soul and remained in it. So I came out in a panic, shuddering, gazing with my eyes, obedient to the voice of my caller, so due to that my hair and my beard whitened’.141

39. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْشُوَ الْفَالِجُ وَمَوْتُ الْفَجْأَةِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetsaww said: ‘From the conditions of the Hour is the spread of paralysis and the sudden death’.142

40. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ رَفَعَهُ، قَالَ: جَاءَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام إِلَى الْأَشْعَثِ بْنِ قَيْسٍ يُعَزِّيهِ بِأَخٍ لَهُ ـ يُقَالُ لَهُ: عَبْدُ الرَّحْمنِ ـ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « إِنْ جَزِعْتَ، فَحَقَّ الرَّحِمِ أَتَيْتَ؛ وَإِنْ صَبَرْتَ، فَحَقَّ اللهِ أَدَّيْتَ؛ عَلى أَنَّكَ إِنْ صَبَرْتَ، جَرى عَلَيْكَ الْقَضَاءُ وَأَنْتَ مَحْمُودٌ؛ وَإِنْ جَزِعْتَ، جَرى عَلَيْكَ الْقَضَاءُ وَأَنْتَ مَذْمُومٌ ». فَقَالَ لَهُ الْأَشْعَثُ: (إِنّا لِلّهِ وَإِنّا إِلَيْهِ راجِعُونَ) فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « أَتَدْرِي مَا تَأْوِيلُهَا؟ » فَقَالَ الْأَشْعَثُ: لَا، أَنْتَ غَايَةُ الْعِلْمِ وَمُنْتَهَاهُ. فَقَالَ لَهُ: « أَمَّا قَوْلُكَ: (إِنّا لِلّهِ) فَإِقْرَارٌ مِنْكَ بِالْمُلْكِ، وَأَمَّا قَوْلُكَ: (وَإِنّا إِلَيْهِ راجِعُونَ) فَإِقْرَارٌ مِنْكَ بِالْهَلَاكِ ».

Ali Bin Muhammad, from Salih Bin Abu Hammad, raising it, said,

‘Amir Al-Momineen came over to Al-Ash’as Bin Qays consoling him for (the demise of) a brother of his called Abdul Rahman. So Amir Al-Momineenasws said to him: ‘If you were to panic, you would have given the right of the womb (relationship), and if you were to be patient, so you would have paid the Right of Allahazwj. On top of that, if you were to be patient, the Ordained matter would flow upon you and you would be a praised one, and if you were to panic, the Ordained matter would flow upon you (anyway) and you would be a condemned one’.

So Al-Ash’as said to himasws, ‘[2:156] Surely we are for Allah and to Him we are returning;. So Amir Al-Momineenasws said: ‘Do you know what its interpretation is?’ So Al-Ash’as said, ‘No. Youasws are the peak of knowledge and its limit’. So heasws said to him: ‘We are for Allah – so it is the acknowledgement from you of the King. And as for your words and to Him we are returning – so it is the acknowledgement from you of the death’.143

41. مُحَمَّدُ بْنُ يَحْيى يَرْفَعُهُ: عَنْ أَمِيرِ الْمُؤْمِنِينَ عليه‌السلام، قَالَ: « دَعَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَلى قَوْمِهِ، فَقِيلَ لَهُ: أُسَلِّطُ‌ عَلَيْهِمْ عَدُوَّهُمْ؟ فَقَالَ: لَا. فَقِيلَ لَهُ: فَالْجُوعَ؟ فَقَالَ: لَا، فَقِيلَ لَهُ: مَا تُرِيدُ؟ فَقَالَ: مَوْتٌ دَفِيقٌ يَحْزُنُ الْقَلْبَ، وَيُقِلُّ الْعَدَدَ؛ فَأُرْسِلَ عَلَيْهِمُ الطَّاعُونُ ».

Muhammad Bin Yahya,

(It has been narrated) raising it from Amir Al-Momineenasws having said: ‘A Prophetas from the Prophetsas supplicated against hisas people. So it was said to himas, ‘Get their enemies to overcome upon them’. But heas said: No’. So it was said to himas, ‘Then, the hunger’. But heas said: ‘No’. So it was said to himas, ‘What do youas want?’ So heas said: ‘A hidden death which would grieve the heart, and it would reduce the numbers’. So the plague was Sent to them’.144

42. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ، قَالَ: كَانَ أَبُو عَبْدِ اللهِ عليه‌السلام يَقُولُ عِنْدَ الْمُصِيبَةِ: « الْحَمْدُ لِلّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي، وَالْحَمْدُ لِلّهِ الَّذِي لَوْ شَاءَ أَنْ يَكُونَ مُصِيبَتِي أَعْظَمَ مِمَّا كَانَتْ، وَالْحَمْدُ لِلّهِ عَلَى الْأَمْرِ الَّذِي شَاءَ أَنْ يَكُونَ، فَكَانَ ».

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

‘Abu Abdullahasws was saying during the difficulty (bereavement): ‘The Praise is for Allahazwj Who did not Make myasws difficulty to be in myasws Religion. And the Praise is for Allahazwj Who, had Heazwj so Desired to, would have Made myasws difficulty to be greater than what it was. And the Praise is for Allahazwj upon the matter which had Heazwj so Desired, would have happened’.145

43. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي جَعْفَرٍ الْفَرَّاءِ، قَالَ: إِنَّ أَبَا جَعْفَرٍ عليه‌السلام انْقَلَعَ ضِرْسٌ مِنْ أَضْرَاسِهِ، فَوَضَعَهُ فِي كَفِّهِ، ثُمَّ قَالَ: « الْحَمْدُ لِلّهِ » ثُمَّ قَالَ: « يَا جَعْفَرُ، إِذَا أَنْتَ دَفَنْتَنِي فَادْفِنْهُ مَعِي » ثُمَّ مَكَثَ بَعْدَ حِينٍ، ثُمَّ انْقَلَعَ أَيْضاً آخَرُ، فَوَضَعَهُ عَلى كَفِّهِ، ثُمَّ قَالَ: « الْحَمْدُ لِلّهِ، يَا جَعْفَرُ، إِذَا مِتُّ فَادْفِنْهُ مَعِي ».

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Abdul Hameed Bin Abu Ja’far Al Farra’a who said,

‘Abu Ja’farasws, a tooth from hisasws teeth came out. So heasws placed it in hisasws palm, then said: ‘The Praise is for Allahazwj’. Then heasws said: ‘O Ja’farasws! When Iasws pass away and youasws bury measws, so bury it with measws’. Then it remained so for a while. Then another one came off as well. So heasws placed it upon himasws palm, then said: ‘The Praise is for Allahazwj. O Ja’farasws! When Iasws pass away, so bury it with measws’.146

44. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « (إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلاقِيكُمْ) إِلى قَوْلِهِ (تَعْمَلُونَ) »؟ قَالَ: « تَعُدُّ السِّنِينَ، ثُمَّ تَعُدُّ الشُّهُورَ، ثُمَّ تَعُدُّ الْأَيَّامَ، ثُمَّ تَعُدُّ السَّاعَاتِ، ثُمَّ تَعُدُّ النَّفَسَ (فَإِذا جاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ ساعَةً وَلا يَسْتَقْدِمُونَ) ».

Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al Azdy,

(It has been narrated) from Abu Abdullahasws having said: ‘[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you up to Hisazwj Words (then you shall be sent back to the Knower of the hidden and the apparent, and He will inform you of that which) you had done. The years are numbered, then the months are numbered, then the days are numbered, then the hours are numbered, then the breaths are numbered. So when their death comes, they would neither be delayed for a moment nor would they be quickened’.147

45. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سَمِعَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم امْرَأَةً حِينَ مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ وَهِيَ تَقُولُ: هَنِيئاً لَكَ يَا أَبَا السَّائِبِ الْجَنَّةُ، فَقَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: وَمَا عِلْمُكِ؟ حَسْبُكِ أَنْ تَقُولِي: كَانَ يُحِبُّ اللهَ ـ عَزَّ وَجَلَّ ـ وَرَسُولَهُ. فَلَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، هَمَلَتْ عَيْنُ رَسُولِ‌اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِالدُّمُوعِ، ثُمَّ قَالَ‌ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: تَدْمَعُ الْعَيْنُ، وَيَحْزَنُ الْقَلْبُ، وَلَانَقُولُ مَا يُسْخِطُ الرَّبَّ، وَإِنَّا بِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ، ثُمَّ رَأَى النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم فِي قَبْرِهِ خَلَلاً، فَسَوَّاهُ بِيَدِهِ، ثُمَّ قَالَ: إِذَا عَمِلَ أَحَدُكُمْ عَمَلاً فَلْيُتْقِنْ، ثُمَّ قَالَ: الْحَقْ بِسَلَفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَظْعُونٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad, from Ibn Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘The Prophetas heard a woman, when Usman Bin Mazoun died, and she was saying, ‘Congratulations to you, O Abu Al-Saib, of the Paradise!’ So the Prophetsaww said: ‘And what is your knowledge? It would suffice you to that you should be saying, ‘He used to love Allahazwj Mighty and Majestic and Hisazwj Rasoolsaww’.

So when Ibrahimas, sonas of Rasool-Allahsaww passed away, the eyes of Rasool-Allahsaww filled with tears. Then the Prophetsaww said: ‘The eyes are tearful and the heart is grieving and wesaww are not saying what would Anger the Lordazwj, and Isaww am with youas, O Ibrahimas, grieving’.

Then the Prophetsaww saw a flaw in hisas grave, so hesaww evened it with hissaww hand, then said: ‘When one of you does something, so let him be proficient in it’. Then hesaww said: ‘Join with youras righteous ancestor Usman Bin Mazoun’.148

46. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: كَتَبَ إِلى أَبِي جَعْفَرٍ عليه‌السلام رَجُلٌ يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدٍ‌ لَهُ، وَشِدَّةَ مَا يَدْخُلُهُ. فَقَالَ: وَكَتَبَ عليه‌السلام إِلَيْهِ: « أَمَا عَلِمْتَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَمِنْ وُلْدِهِ أَنْفَسَهُ لِيَأْجُرَهُ عَلى ذلِكَ؟ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘A man wrote to Abu Ja’farasws complaining to himasws of his difficulty (bereavement) with a child of his, and the intensity of what had entered into him. So heasws wrote to him: ‘Do you not know that Allahazwj Mighty and Majestic Chooses from the wealth of the Believer and from his children, his most beloved, in order to Recompense him upon that’.149

هذَا آخِرُ كِتَابِ الْجَنَائِزِ مِنْ كِتَابِ الْكَافِي لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ رَحِمَهُ اللهُ، وَالْحَمْدُ لِلّهِ وَحْدَهُ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ. وَيَتْلُوهُ كِتَابُ الصَّلَاةِ.

This is the end of the Book of Funerals from the book Al-Kafi of Abu Ja’far Muhammad Bin Yaqoub Al Kulayni, may Allahazwj have Mercy upon him, and the Prais is for Allahazwj Alone, and Blessings be upon Muhammadsaww and the enteirety of hissaww Progenyasws, and it would be followed by the Book of Salaat.

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بِسْمِ اللهِ الرَّحْمنِ الرَّحيمِ

[12]

كِتَابُ الصَّلَاةِ‌

THE BOOK OF SALĀ T (1)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- بَابُ فَضْلِ الصَّلَاةِ‌

Chapter 1 – The merit of (Salāt)

1. قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ مُصَنِّفُ هذَا الْكِتَابِ رحمه‌الله: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلى رَبِّهِمْ، وَأَحَبِّ ذلِكَ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مَا هُوَ؟ فَقَالَ: « مَا أَعْلَمُ شَيْئاً بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هذِهِ الصَّلَاةِ: أَلَاتَرى أَنَّ الْعَبْدَ الصَّالِحَ عِيسَى بْنَ مَرْيَمَ عليه‌السلام قَالَ: (وَأَوْصانِي بِالصَّلاةِ وَالزَّكاةِ ما دُمْتُ حَيًّا) ».

Muhammad Bin Yaqoub Al Kulayni, the author of this book, may Allahazwj have Mercy on him, says, ‘Muhammad Bin Yahya narrated to me, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mhaboub, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullahasws about the most superior of what would cause the servants to be closer to their Lordazwj and the most Beloved of that to Allahazwj Mighty and Majestic, ‘What is it?’ So heasws said: ‘Iasws do not know of anything, after the recognition (of the Wilayah), anything more superior than this Salāt. Do you not see that the righteous servant Isaas Bin Maryamas said: ‘[19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salāt (Prayer) and the Zakāt for as long as I live’?’1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « أَحَبُّ الْأَعْمَالِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ الصَّلَاةُ، وَهِيَ آخِرُ وَصَايَا الْأَنْبِيَاءِ عليهم‌السلام، فَمَا أَحْسَنَ الرَّجُلَ يَغْتَسِلُ أَوْ يَتَوَضَّأُ، فَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَتَنَحّى حَيْثُ لَايَرَاهُ أَنِيسٌ، فَيُشْرِفُ عَلَيْهِ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ: إِنَّ الْعَبْدَ إِذَا سَجَدَ فَأَطَالَ السُّجُودَ، نَادى إِبْلِيسُ: يَا وَيْلَاهْ، أَطَاعَ وَعَصَيْتُ، وَسَجَدَ وَأَبَيْتُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Haroun Bin Kharja, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The most beloved of deeds to Allahazwj Mighty and Majestic is the Salāt, and it is the last of the bequests of the Prophetsas. So what is better for the man than he washes or performs Wuzu (ablution), so he accomplishes the Wuzu, then he steps aside where no person can see him, and Heazwj Watches him and he is either Rukū or Sajdah? The servant, when he performs Sajdah, and prolongs the Sajdah (prostration), Ibleesla calls out, ‘O woe! He obeys and Ila disobeyed, and he performs Sajdah and Ila refused’.2

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْوَشَّاءِ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ وَهُوَ سَاجِدٌ: وَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (وَاسْجُدْ وَاقْتَرِبْ) ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Washha who said,

‘I heard Al-Rezaasws saying: ‘The servant cannot happen to be (any) closer to Allahazwj Mighty and Majestic than when he is performing Sajdah, and these are the Words of the Mighty and Majestic [96:19] and make obeisance and get closer (to Allah)’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا قَامَ الْمُصَلِّي إِلَى الصَّلَاةِ، نَزَلَتْ عَلَيْهِ الرَّحْمَةُ مِنْ أَعْنَانِ السَّمَاءِ إِلى أَعْنَانِ الْأَرْضِ، وَحَفَّتْ بِهِ الْمَلَائِكَةُ، وَنَادَاهُ مَلَكٌ: لَوْ يَعْلَمُ‌ هذَا الْمُصَلِّي مَا فِي الصَّلَاةِ، مَا انْفَتَلَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khalifa who said,

‘I heard Abu Abdullahasws saying: ‘When the praying one stands for the Salāt, the Mercy Descends upon him from the horizons of the sky to the horizons of the earth, and the Angels surround him, and an Angel Calls out: ‘Had this praying one known what is in the Salāt, he would not turn around (finish)’.4

5. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا قَامَ الْعَبْدُ الْمُؤْمِنُ فِي صَلَاتِهِ، نَظَرَ اللهُ إِلَيْهِ ـ أَوْ قَالَ: أَقْبَلَ اللهُ عَلَيْهِ ـ حَتّى يَنْصَرِفَ، وَأَظَلَّتْهُ الرَّحْمَةُ مِنْ فَوْقِ رَأْسِهِ إِلى أُفُقِ السَّمَاءِ، وَالْمَلَائِكَةُ تَحُفُّهُ مِنْ حَوْلِهِ إِلى أُفُقِ السَّمَاءِ، وَوَكَّلَ اللهُ بِهِ مَلَكاً قَائِماً عَلى رَأْسِهِ يَقُولُ لَهُ: أَيُّهَا الْمُصَلِّي، لَوْ تَعْلَمُ مَنْ يَنْظُرُ إِلَيْكَ وَمَنْ تُنَاجِي، مَا الْتَفَتَّ وَلَازِلْتَ مِنْ مَوْضِعِكَ أَبَداً ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘When the believing servant stands regarding his Salāt, Allahazwj Looks at him’, or said, ‘Allahazwj Turns towards him until he leaves, and the Mercy Shades him from above his head up to the horizons of the sky; and the Angels surround him from around him up to the horizons of the sky, and Allahazwj Allocates an Angel with him, standing upon his head, saying to him: ‘O you praying one! Had you known the Oneazwj Who is Looking at you, and the Oneazwj you are whispering to, you will not turn around nor cease to be in your place, ever’.5

6. أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ ».

Abu Dawood, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘The Salāt is an offering of every pious one’.6

7. عَنْهُ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ ابْنِ مُسْكَانَ، عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « صَلَاةٌ فَرِيضَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً، وَحَجَّةٌ خَيْرٌ مِنْ‌ بَيْتٍ مَمْلُوءٍ ذَهَباً يُتَصَدَّقُ مِنْهُ حَتّى يَفْنى ».

From him, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Ibn Muskan, from Ismai l Bin ammar, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘The Salāt is an Obligation, being better than twenty Hajj; and a Hajj is better than a house filled with gold given in charity until it depletes’.7

8. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ: « مَرَّ بِالنَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم رَجُلٌ وَهُوَ يُعَالِجُ بَعْضَ حُجُرَاتِهِ، فَقَالَ: يَا رَسُولَ اللهِ، أَلَا أَكْفِيكَ؟ فَقَالَ: شَأْنَكَ، فَلَمَّا فَرَغَ قَالَ لَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: حَاجَتُكَ ؟ قَالَ: الْجَنَّةُ، فَأَطْرَقَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ قَالَ: نَعَمْ، فَلَمَّا وَلّى قَالَ لَهُ: يَا عَبْدَ اللهِ، أَعِنَّا بِطُولِ السُّجُودِ ».

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘A man passed by the Prophetsaww and hesaww was repairing one of hissaww chambers, so he said, ‘O Rasool-Allahsaww! Can I suffice (help) yousaww?’ So hesaww said: ‘If you so like’. So when he was free, Rasool-Allahsaww said to him: ‘(What) is your need?’ He said, ‘The paradise’. So Rasool-Allahazwj remained silent, then said: ‘Yes (Granted)’. So when he turned around (to leave), hesaww said to him: ‘O servant of Allahazwj! Assist ussaww by prolonging Sajdah (the Zakāt)’’.8

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَثَلُ الصَّلَاةِ مَثَلُ عَمُودِ الْفُسْطَاطِ، إِذَا ثَبَتَ الْعَمُودُ نَفَعَتِ الْأَطْنَابُ وَالْأَوْتَادُ وَالْغِشَاءُ، وَإِذَا انْكَسَرَ الْعَمُودُ لَمْ يَنْفَعْ طُنُبٌ، وَلَاوَتِدٌ، وَلَاغِشَاءٌ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Hamza Bin Humran, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘An example of the Salāt is like an example of the pillars of the tent. When the pillars are firm, the ropes and the pegs and the covering would be of benefit; and when the pillars break, neither the ropes, nor the pegs, nor the covering would be of (any) benefit’.9

10. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّ الْحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ) قَالَ: « صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ ».

Muhammad Bin Isamil, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [11:114] surely good deeds take away evil deeds. Heasws said: ‘A Salāt of the Believer at night erases the sins committed by him during the day’.10

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ قَبِلَ اللهُ مِنْهُ صَلَاةً وَاحِدَةً، لَمْ يُعَذِّبْهُ: وَمَنْ قَبِلَ مِنْهُ حَسَنَةً، لَمْ يُعَذِّبْهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one from whom Allahazwj Accepts one Salāt, Heazwj would not Punish him, and the one from whom Heazwj Accepts a good deeds, Heazwj would not Punish him’’.11

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنِ الْحُسَيْنِ بْنِ سَيْفٍ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ صَلّى رَكْعَتَيْنِ يَعْلَمُ مَا يَقُولُ فِيهِمَا، انْصَرَفَ وَلَيْسَ بَيْنَهُ وَبَيْنَ اللهِ ذَنْبٌ ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Sayf, from his father who said,

‘It was narrated to me from the one who heard Abu Abdullahasws saying: ‘The one who prays two Rak’at (Rak’ats) of Salāt, knowing what he is saying in these two, would leave and there would not be between him and Allahazwj, a sin’.12

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الصَّلَاةُ مِيزَانٌ، مَنْ وَفّى اسْتَوْفى ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The Salāt is a scale, the one who balances (it), would be Balanced with (on the Day of Judgement)’.13

2- بَابُ مَنْ حَافَظَ عَلى صَلَاتِهِ أَوْ ضَيَّعَهَا‌

Chapter 2 – The one who preserves upon his Salāt or wastes it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: كُنْتُ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللهِ عليه‌السلام بِالْمُزْدَلِفَةِ، فَلَمَّا انْصَرَفَ الْتَفَتَ إِلَيَّ، فَقَالَ: « يَا‌ أَبَانُ، الصَّلَوَاتُ الْخَمْسُ الْمَفْرُوضَاتُ مَنْ أَقَامَ حُدُودَهُنَّ، وَحَافَظَ عَلى مَوَاقِيتِهِنَّ، لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ وَلَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ: وَمَنْ لَمْ يُقِمْ حُدُودَهُنَّ، وَلَمْ يُحَافِظْ عَلى مَوَاقِيتِهِنَّ، لَقِيَ اللهَ وَلَاعَهْدَ لَهُ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Al hakkan, from Aban Bin Taghlub who said,

‘I was praying Salāt behind Abu Abdullahasws at Al-Muzdalifa. So when heasws finished, heasws turned around to me and said: ‘O Aban! The five Salāts are Obligatory. The one who establishes their limits and preserves upon their (Prescribed) timings would meet Allahazwj on the Day of Judgement, and for him would be, in Hisazwj Presence, a deed he would be entering the Paradise with; but the one who does not establish its limits and does not preserve upon its (Prescribed) timings, would meet Allahazwj and there would be no deed for him. If Heazwj so Desires to, Heazwj would Punish him, and if Heazwj so Desires to, Heazwj would Forgive him’.14

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: صَلَّيْتُ مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام الْمَغْرِبَ بِالْمُزْدَلِفَةِ، فَلَمَّا انْصَرَفَ أَقَامَ الصَّلَاةَ، وَصَلَّى الْعِشَاءَ الْآخِرَةَ لَمْ يَرْكَعْ بَيْنَهُمَا، ثُمَّ صَلَّيْتُ مَعَهُ بَعْدَ ذلِكَ بِسَنَةٍ، فَصَلَّى الْمَغْرِبَ، ثُمَّ قَامَ فَتَنَفَّلَ بِأَرْبَعِ رَكَعَاتٍ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ الْتَفَتَ إِلَيَّ، فَقَالَ: « يَا أَبَانُ، هذِهِ الصَّلَوَاتُ الْخَمْسُ الْمَفْرُوضَاتُ مَنْ أَقَامَهُنَّ، وَحَافَظَ عَلى مَوَاقِيتِهِنَّ، لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ وَلَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ: وَمَنْ لَمْ يُصَلِّهِنَّ لِمَوَاقِيتِهِنَّ، وَلَمْ يُحَافِظْ عَلَيْهِنَّ، فَذَاكَ إِلَيْهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ ».

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Abu Umeyr, from Abdul Rahman Bin Al hajjaj, from Aban Bin Taghlub who said,

‘I prayed Maghrib Salāt with Abu Abdullahasws at Al-Muzdalifa. So when heasws finished, heasws recited Iqamah of the Salāt and prayed the last Isha, not praying even one Rak’at between the two.

Then I prayed Salāt with himasws a year after that, so heasws prayed Al-Maghrib, then recited Iqaama and optionally prayed four Rak’at (Rak’ats). Then heasws recited Iqamah and heasws prayed the last Isha. Then heasws turned around to me and heasws said: ‘O Aban! These five Salāts are Obligatory. The one who establishes these and preserves upon their (Prescribed) timings, will meet Allahazwj on the Day of Judgement, and for him would be, in Hisazwj Presence, a deed he would be entering the Paradise with; but the one who does not pray these in their (Prescribed) timings and does not preserve upon these, so that would be up to Himazwj. If Heazwj so Desires to Heazwj would Forgive him, and if Heazwj so Desires to, Heazwj would Punish him’.15

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِالرَّحْمنِ، عَنْ يُونُسَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قِيلَ لَهُ ـ وَأَنَا حَاضِرٌ ـ: الرَّجُلُ يَكُونُ فِي صَلَاتِهِ خَالِياً، فَيَدْخُلُهُ الْعُجْبُ ؟ فَقَالَ: « إِذَا كَانَ أَوَّلَ صَلَاتِهِ بِنِيَّةٍ يُرِيدُ بِهَا رَبَّهُ، فَلَا يَضُرُّهُ مَا دَخَلَهُ بَعْدَ ذلِكَ، فَلْيَمْضِ فِي صَلَاتِهِ، وَلْيَخْسَأِ الشَّيْطَانَ ».

Ali Bin Ibrahim, from Muhmmad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Ammar,

from Abu Abdullahasws, said, ‘It was said to himasws and I was present, ‘The man happens to be in his Salāt devoid (of negative feelings), and the ego enters into him’. So heasws said: ‘When it was the beginning of the Salāt his intention being intending for his Lordazwj, so whatever enters into him after that, it would not harm him. So let him continue in his Salāt and let him debase Satanla’.16

4. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « كُلُّ سَهْوٍ فِي الصَّلَاةِ يُطْرَحُ مِنْهَا غَيْرَ أَنَّ اللهَ تَعَالى يُتِمُّ بِالنَّوَافِلِ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ، فَإِنْ قُبِلَتْ قُبِلَ مَا سِوَاهَا: إِنَّ الصَّلَاةَ إِذَا ارْتَفَعَتْ فِي أَوَّلِ وَقْتِهَا، رَجَعَتْ إِلى صَاحِبِهَا وَهِيَ بَيْضَاءُ مُشْرِقَةٌ تَقُولُ: حَفِظْتَنِي حَفِظَكَ اللهُ، وَإِذَا ارْتَفَعَتْ فِي غَيْرِ وَقْتِهَا بِغَيْرِ حُدُودِهَا، رَجَعَتْ إِلى صَاحِبِهَا وَهِيَ سَوْدَاءُ مُظْلِمَةٌ تَقُولُ: ضَيَّعْتَنِي ضَيَّعَكَ اللهُ ».

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Husayn Bin Usman, from Sama’at, from Abu Baseer who said,

‘I heard Abu Ja’farasws saying: ‘Every mistake in the Salāt is dropped from it, apart from that Allahazwj the Exalted would Completed it with the optional (Salāt). The first of what the servant would be Reckoned with is the Salāt, so if it is Accepted, what is besides it would be Accepted.

The Salāt, when it is raised during the beginning of its (Prescribed) timing, returns to its owner and it is white, shining, saying: ‘You preserved me, may Allahazwj Protect you’; and when it is raised during other than its (prescribed) timing, without its limits, return to its owner at it is black, dark, saying: ‘You wasted me, may Allahazwj Waste you (your efforts)’.17

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: سَأَلْتُ عَبْداً صَالِحاً عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ) ؟ قَالَ: « هُوَ التَّضْيِيعُ ».

Muhammad Bin Yahya, from Ahmad in Muhammad, from Al Husayn, from Muhammad Bin Al Fuzayl who said,

‘I asked Abd Al-Salihasws (7th Imamasws) about the Words of Allahazwj Mighty and Majestic [107:5] Who are unmindful of their Salāts. Heasws said: ‘It is the wasting (of the Salāt)’.18

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بَيْنَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ، فَقَامَ يُصَلِّي، فَلَمْ يُتِمَّ رُكُوعَهُ وَلَاسُجُودَهُ، فَقَالَ صلى‌الله‌عليه‌وآله‌وسلم: نَقَرَ كَنَقْرِ الْغُرَابِ، لَئِنْ مَاتَ هذَا وَهكَذَا صَلَاتُهُ، لَيَمُوتَنَّ عَلى غَيْرِ دِينِي ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘While Rasool-Allahsaww was seated in the Masjid when a man entered. So he stood and prayed Salāt, and hesaww neither completed his Rukū nor his Sajdah. So hesaww said: ‘He pecks the like pecking of the crow. If this one were to die and this is how his Salāt is, he would have died upon other than mysaww Religion’.19

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ: لَاتَتَهَاوَنْ بِصَلَاتِكَ: فَإِنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم قَالَ عِنْدَ مَوْتِهِ: لَيْسَ مِنِّي مَنِ اسْتَخَفَّ بِصَلَاتِهِ، لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِراً، لَايَرِدُ عَلَيَّ الْحَوْضَ، لَاوَ اللهِ ».

From him, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Do not be careless with your Salāt, for the Prophetsaww said during hissaww passing away: ‘He is not from mesaww, the one who belittles with his Salāt; he is not from mesaww, the one who drinks an intoxicant. He would not be returning to measws at the Fountain, no by Allahazwj, (he won’t)’.20

8. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَايَزَالُ الشَّيْطَانُ ذَعِراً مِنَ الْمُؤْمِنِ مَا حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ، فَإِذَا ضَيَّعَهُنَّ تَجَرَّأَ عَلَيْهِ، فَأَدْخَلَهُ فِي الْعَظَائِمِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullahasws that Rasool-Allahsaww said: ‘The Satanla does not cease to be alarmed from the Believer who has preserved upon the five (daily) Salāt. So when he wastes them, hela is audacious upon him, and hela enters him into the major sins’.21

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعِيصِ بْنِ الْقَاسِمِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَاللهِ، إِنَّهُ لَيَأْتِي عَلَى الرَّجُلِ خَمْسُونَ سَنَةً وَمَا قَبِلَ اللهُ مِنْهُ صَلَاةً وَاحِدَةً، فَأَيُّ شَيْ‌ءٍ أَشَدُّ مِنْ هذَا؟ وَاللهِ، إِنَّكُمْ لَتَعْرِفُونَ مِنْ جِيرَانِكُمْ وَأَصْحَابِكُمْ مَنْ لَوْ كَانَ يُصَلِّي لِبَعْضِكُمْ مَا قَبِلَهَا مِنْهُ: لِاسْتِخْفَافِهِ بِهَا: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَايَقْبَلُ إِلاَّ الْحَسَنَ، فَكَيْفَ يَقْبَلُ مَا يُسْتَخَفُّ بِهِ؟! ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

‘Abu Abdullahasws said: ‘By Allahazwj! There could come upon the man, fifty years (of age) and not a Salāt is Accepted from him. So which thing is more difficult than this? By Allahazwj! You know the ones in your neighbourhood and your companions, the one who, were to pray Salāt from one of you, it would not be Accepted from him due to his belittling with it. Allahazwj Mighty and Majestic does not Accept but only pure, so how would Heazwj Accept what is belittled with?’22

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قَامَ الْعَبْدُ فِي الصَّلَاةِ، فَخَفَّفَ صَلَاتَهُ، قَالَ اللهُ ـ تَبَارَكَ وَتَعَالى ـ لِمَلَائِكَتِهِ: أَمَا تَرَوْنَ إِلى عَبْدِي كَأَنَّهُ يَرى أَنَّ قَضَاءَ حَوَائِجِهِ بِيَدِ غَيْرِي؟ أَمَا يَعْلَمُ أَنَّ قَضَاءَ حَوَائِجِهِ بِيَدِي؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws having said: ‘When a servant stands regarding his Salāt, so he takes his Salāt lightly, Allahazwj Blessed and High Says to Hisazwj Angels: “Are you not looking at Myazwj servant? It is as if he is seeing the fulfilment of his needs to be in a hand other than Mineazwj. Does he not know that the fulfilment of his needs are in Myazwj Hand?’23

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ: وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا مَا أَدَّى الرَّجُلُ صَلَاةً وَاحِدَةً تَامَّةً، قُبِلَتْ جَمِيعُ صَلَاتِهِ وَإِنْ كُنَّ غَيْرَ تَامَّاتٍ، وَإِنْ أَفْسَدَهَا كُلَّهَا، لَمْ يُقْبَلْ مِنْهُ شَيْ‌ءٌ مِنْهَا، وَلَمْ يُحْسَبْ لَهُ نَافِلَةٌ وَلَافَرِيضَةٌ، وَإِنَّمَا تُقْبَلُ النَّافِلَةُ بَعْدَ قَبُولِ الْفَرِيضَةِ: وَإِذَا لَمْ يُؤَدِّ الرَّجُلُ الْفَرِيضَةَ، لَمْ يُقْبَلْ مِنْهُ النَّافِلَةُ، وَإِنَّمَا جُعِلَتِ النَّافِلَةُ لِيَتِمَّ بِهَا مَا أُفْسِدَ مِنَ الْفَرِيضَةِ ».

Ali Bin Ibrahim, from his father, from Hammad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zuurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When a man completes (the rituals) of a Salāt properly, all of his other Salāt would be accepted; even though those may not be complete; and if he spoils all of them, nothing would be Accepted from these, and they would not be Reckoned for him, neither an optional nor an Obligatory one; and rather, an optional is (only accepted) after the Acceptance of the Obligatory (Salāt). And when the man does not fulfil the Obligatory (Salāt), the optional one would not be Accepted from him; and rather, they are to complete therewith the shortcomings of the obligatory ones.24

12. وَبِهذَا الْإِسْنَادِ، عَنْ حَرِيزٍ، عَنِ الْفُضَيْلِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (الَّذِينَ هُمْ عَلى صَلاتِهِمْ يُحافِظُونَ) ؟ قَالَ: « هِيَ الْفَرِيضَةُ ». قُلْتُ: (الَّذِينَ هُمْ عَلى صَلاتِهِمْ دائِمُونَ) ؟ قَالَ: « هِيَ النَّافِلَةُ ».

And by this chain, from Hareyz, from Al Fuzayl who said,

‘I asked Abu Ja’farasws about the words of Allahazwj Mighty and Majestic [23:9] And those who preserve their Prayers. Heasws said: ‘It is the Obligatory (Salāt)’. I said, ‘[70:23] Those who are constant at their Salāt?’ Heasws said: ‘It is the optional’.25

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: قَوْلُهُ تَعَالى: (إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً) ؟ قَالَ: « كِتَاباً ثَابِتاً، وَلَيْسَ إِنْ عَجَّلْتَ قَلِيلاً، أَوْ أَخَّرْتَ قَلِيلاً بِالَّذِي يَضُرُّكَ مَا لَمْ تُضَيِّعْ تِلْكَ الْإِضَاعَةَ: فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ لِقَوْمٍ: (أَضاعُوا الصَّلاةَ وَاتَّبَعُوا الشَّهَواتِ فَسَوْفَ يَلْقَوْنَ غَيًّا) ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

‘I said to Abu Abdullahasws, ‘The Words of the Exalted [4:103] surely the Salāt is a timed Ordinance for the Believers. Heasws said: ‘An affirmed Prescription, and it cannot be hastened a little nor delayed a little by which it would harm you for as long as you do not waste these with a wasting (not praying at all), for Allahazwj Mighty and Majestic is Saying to a people who wasted the Salāt [19:59] But there came after them an evil generation, who neglected Prayers and followed the lustful desires, so they will be meeting Ghayya (a revolving yellow (sulphuric) mountain in Hell)’.26

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ‌ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَيُّمَا مُؤْمِنٍ حَافَظَ عَلَى الصَّلَوَاتِ الْمَفْرُوضَةِ، فَصَلاَّهَا لِوَقْتِهَا، فَلَيْسَ هذَا مِنَ الْغَافِلِينَ ».

Ali Bin Ibrahim, from his father from Ibn Mahboub, from Jameel Bin Darraj, from one of his companions,

(It has been narrated) from Abu Ja’farasws having said: ‘Whichever Believers is preserving upon the Obligatory Salāt, so he prays these upon their (Prescribed) timings, so this one is not from the oblivious (unaware) ones’.27

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو الْحَسَنِ الْأَوَّلُ عليه‌السلام: « إِنَّهُ لَمَّا حَضَرَ أَبِيَ الْوَفَاةُ، قَالَ لِي: يَا بُنَيَّ، إِنَّهُ لَايَنَالُ شَفَاعَتَنَا مَنِ اسْتَخَفَّ بِالصَّلَاةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from Abu Baseer who said,

‘Abu Al-Hassanasws the 1st said: ‘When the death presented itself to myasws fatherasws, heasws said to measws: ‘Weasws will not extend ourasws intercession towards the one who takes Salāt’ lightly.28

16. مُحَمَّدٌ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لِكُلِّ شَيْ‌ءٍ وَجْهٌ، وَوَجْهُ دِينِكُمُ الصَّلَاةُ: فَلَا يَشِينَنَّ أَحَدُكُمْ وَجْهَ دِينِهِ، وَلِكُلِّ شَيْ‌ءٍ أَنْفٌ، وَأَنْفُ الصَّلَاةِ‌ التَّكْبِيرُ ».

Muhammad, from Sahl, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja’farasws, from hisasws fatherasws having said: ‘Rasool-Allahsaww said: ‘For everything there is a face, and a face of your Religion is the Salāt, none of you should deface his Religion; and for everything there is a nose (pride), and a nose (pride) of the Salāt is the exclamation of Takbīr’.29

3- بَابُ فَرْضِ الصَّلَاةِ‌

Chapter 3 – Obligation of the Salāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى: وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَمَّا فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ مِنَ الصَّلَاةِ؟ فَقَالَ: « خَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَالنَّهَارِ ». فَقُلْتُ: فَهَلْ سَمَّاهُنَّ اللهُ وَبَيَّنَهُنَّ فِي كِتَابِهِ؟ قَالَ: « نَعَمْ، قَالَ اللهُ تَعَالى لِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم: (أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ إِلى غَسَقِ اللَّيْلِ) وَدُلُوكُهَا زَوَالُهَا، فَفِيمَا بَيْنَ دُلُوكِ الشَّمْسِ إِلى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللهُ وَبَيَّنَهُنَّ وَوَقَّتَهُنَّ، وَغَسَقُ اللَّيْلِ هُوَ انْتِصَافُهُ. ثُمَّ قَالَ تَبَارَكَ وَتَعَالى: (وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كانَ مَشْهُوداً) فَهذِهِ الْخَامِسَةُ، وَقَالَ تَعَالى فِي ذلِكَ: (أَقِمِ الصَّلاةَ طَرَفَيِ النَّهارِ) ـ وَطَرَفَاهُ الْمَغْرِبُ وَالْغَدَاةُ ـ (وَزُلَفاً مِنَ اللَّيْلِ) وَهِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ. وَقَالَ تَعَالى: (حافِظُوا عَلَى الصَّلَواتِ وَالصَّلاةِ الْوُسْطى) وَهِيَ صَلَاةُ الظُّهْرِ، وَهِيَ أَوَّلُ صَلَاةٍ صَلاَّهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَهِيَ وَسَطُ النَّهَارِ، وَوَسَطُ الصَّلَاتَيْنِ بِالنَّهَارِ: صَلَاةِ الْغَدَاةِ، وَصَلَاةِ الْعَصْرِ. وَفِي بَعْضِ الْقِرَاءَةِ (حافِظُوا عَلَى الصَّلَواتِ وَالصَّلاةِ الْوُسْطى) صَلَاةِ الْعَصْرِ ـ (وَقُومُوا لِلّهِ قانِتِينَ) ». قَالَ: « وَنَزَلَتْ هذِهِ الْآيَةُ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي سَفَرِهِ، فَقَنَتَ فِيهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَتَرَكَهَا عَلى حَالِهَا فِي السَّفَرِ وَالْحَضَرِ، وَأَضَافَ لِلْمُقِيمِ رَكْعَتَيْنِ، وَإِنَّمَا وُضِعَتِ الرَّكْعَتَانِ اللَّتَانِ أَضَافَهُمَا النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم يَوْمَ الْجُمُعَةِ لِلْمُقِيمِ، لِمَكَانِ الْخُطْبَتَيْنِ مَعَ الْإِمَامِ: فَمَنْ صَلّى يَوْمَ الْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ، فَلْيُصَلِّهَا أَرْبَعَ‌ رَكَعَاتٍ كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ »

Ali Bin Ibrahim, from his father, from Hammad Bin Is and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Ismail, from Al-Fazl Bin Shazan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I asked Abu Ja’farasws about what Allahazwj Mighty and Majestic had Obligated from the Salāt. So heasws said: ‘Five (sets of) Salāt during the night and the day’. So I said, ‘So has Heazwj Named these and Clarified these in Hisazwj Book?’ Heasws said: ‘Yes. Allahazwj the Exalted Said to Hisazwj Prophetsaww [17:78] Establish the Prayer from the declining of the sun till the darkness of the night. So in what is between the (start of the) decline of the sun up to the darkness of the night are four Rak’at Salāt. Allahazwj Named these and Clarified these and their timings; and the darkness of the night, it is its mid-point.

Then the Blessed and High Said [17:78] and the morning recitation; surely the recitation at dawn was always witnessed. So this is the fifth one. And Allahazwj the Exalted Says regarding that [11:114] And establish Prayer in the two parts of the day and in the first hours of the night. And its two parts are the Maghrib and the morning, and the first hours from the night, it is the last Isha. And the Exalted Said [2:238] Protect your Salāt and the middle Salāt – and it is the Zohr Salāt, and it is the first Salāt which Rasool-Allahsaww prayed, and it is in the middle of the day. And the middle two Salāts by the day is the morning Salāt and Salāt Al-Asr. And in some recitations (of the Quran, the Verse is as) [2:238] Protect your Salāt and the middle Salāt, Salāt Al-Asr, and stand up truly obedient to Allah’.

Heasws said: ‘And this Verse was Revealed on the day of Friday, and Rasool-Allahsaww was in hissaww journey. So Rasool-Allahsaww taught it and left it upon its state during the journey and not travelling, and increased two Rak’at for the non-traveller. And rather, the two Rak’at which the Prophetsaww increased on the day of Friday was in place of the two sermons with the prayer-leader. So the one who prays Salāt on the day of Friday in other than a Jam’at, so let him pray it as four Rak’at, like the Zohr Salāt during the rest of the days’.30

2. وَبِإِسْنَادِهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ الَّذِي فَرَضَ اللهُ عَلَى الْعِبَادِ مِنَ الصَّلَاةِ عَشْرَ رَكَعَاتٍ، وَفِيهِنَّ الْقِرَاءَةُ، وَلَيْسَ فِيهِنَّ وَهْمٌ ـ يَعْنِي سَهْواً ـ فَزَادَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سَبْعاً، وَفِيهِنَّ الْوَهْمُ، وَلَيْسَ فِيهِنَّ قِرَاءَةٌ ».

And by his chain, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘It was so, from the Salāts which Allahazwj Obligated upon the servants, as being ten Rak’at, and in these are recitations, and there are no whims (allowed) therein, meaning the mistakes. So Rasool-Allahsaww increased seven (Rak’at), and in these the whims (mistakes are allowed), and there is no recitation in these’.31

3. وَبِإِسْنَادِهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « فَرَضَ اللهُ الصَّلَاةَ، وَسَنَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَشَرَةَ أَوْجُهٍ: صَلَاةَ الْحَضَرِ وَالسَّفَرِ، وَصَلَاةَ الْخَوْفِ عَلى ثَلَاثَةِ أَوْجُهٍ، وَصَلَاةَ كُسُوفِ الشَّمْسِ وَالْقَمَرِ، وَصَلَاةَ الْعِيدَيْنِ، وَصَلَاةَ الِاسْتِسْقَاءِ، وَالصَّلَاةَ عَلَى الْمَيِّتِ ».

And by his chain, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘Allahazwj Necessitated the Salāt, and Rasool-Allahsaww established the Sunnah upon ten aspects – Salāt of the non-traveller, and the traveller, and the Salāt of fear being upon three aspects, and Salāt of the eclipse of the sun and the moon, and Salāt of the two Eids, and Salāt for the rain, and Salāt upon the deceased’.32

4. حَمَّادٌ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً): « أَيْ مَوْجُوباً ».

Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [4:103] surely the Salāt was always a timed ordinance upon the Believers – i.e. Obligatory’.33

5. حَمَّادٌ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْفَرْضِ فِي الصَّلَاةِ؟ فَقَالَ: « الْوَقْتُ، وَالطَّهُورُ، وَالْقِبْلَةُ، وَالتَّوَجُّهُ، وَالرُّكُوعُ، وَالسُّجُودُ، وَالدُّعَاءُ ». قُلْتُ: مَا سِوى ذلِكَ؟ قَالَ: « سُنَّةٌ فِي فَرِيضَةٍ ».

Hammad, from Hareyz, from Zurara who said,

‘I asked Abu Ja’farasws about the necessities regarding the Salāt. So heasws said: ‘The timing, and the cleanliness, and the Qiblah, and the concentration, and the Rukū, and the Sajdah, and the supplication’. I said, ‘What is besides that?’ Heasws said: ‘A Sunnah among the necessities’.34

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لِلصَّلَاةِ أَرْبَعَةُ آلَافِ حَدٍّ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘For Salāt, there are four thousand limits’.

وَفِي رِوَايَةٍ أُخْرى: « لِلصَّلَاةِ أَرْبَعَةُ آلَافِ بَابٍ ».

And in another report: ‘For the Salāt, there are four thousand doors (chapters)’.35

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « عَشْرُ رَكَعَاتٍ ـ: رَكْعَتَانِ مِنَ الظُّهْرِ، وَرَكْعَتَانِ مِنَ الْعَصْرِ، وَرَكْعَتَا الصُّبْحِ، وَرَكْعَتَا الْمَغْرِبِ، وَرَكْعَتَا الْعِشَاءِ الْآخِرَةِ ـ لَايَجُوزُ الْوَهْمُ فِيهِنَّ، وَمَنْ وَهَمَ فِي شَيْ‌ءٍ مِنْهُنَّ، اسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالاً، وَهِيَ الصَّلَاةُ الَّتِي فَرَضَهَا اللهُ ـ عَزَّ وَجَلَّ ـ عَلَى الْمُؤْمِنِينَ فِي الْقُرْآنِ، وَفَوَّضَ إِلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، فَزَادَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ، وَهِيَ سُنَّةٌ لَيْسَ فِيهِنَّ قِرَاءَةٌ، إِنَّمَا هُوَ تَسْبِيحٌ وَتَهْلِيلٌ وَتَكْبِيرٌ وَدُعَاءٌ، فَالْوَهْمُ إِنَّمَا يَكُونُ فِيهِنَّ، فَزَادَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي صَلَاةِ الْمُقِيمِ غَيْرِ الْمُسَافِرِ رَكْعَتَيْنِ: فِي الظُّهْرِ، وَالْعَصْرِ، وَالْعِشَاءِ الْآخِرَةِ، وَرَكْعَةً فِي الْمَغْرِبِ لِلْمُقِيمِ وَالْمُسَافِرِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Ten Rak’at (of Salāt) are – two Rak’at from Al-Zohr, and two Rak’at from Al-Asr, and two Rak’at from Al-Sub’h, and two Rak’at from Al-Maghrib, and two Rak’at from the last Isha. The whims (mistakes) are not allowed in these, and the one who errs in something from these should welcome the Salāt with a welcoming (pray again); and it is the Salāt which Allahazwj and Majestic Necessitated upon the Believers in the Quran, and Delegated it to Muhammadsaww.

So the Prophetsaww increased in the Salāt by seven Rak’at, and it is the Sunnah in which there is no recitation. But rather, it is a Glorification, and Extollation of the Holiness, and the exclamation of the Greatness, and supplication. So the mistakes, rather can happen to be in these. So Rasool-Allahsaww increased in the Salāt of the stayer, (the one) not travelling, by two Rak’at during Al-Zohr and Al-Asr, and Al-Isha the last, and one Rak’at in Al-Maghrib for the stayer as well as the traveller’.36

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الصَّلَاةُ ثَلَاثَةُ أَثْلَاثٍ: ثُلُثٌ طَهُورٌ، وَثُلُثٌ رُكُوعٌ، وَثُلُثٌ سُجُودٌ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The Salāt is of three (sections) – a third being cleanliness, and a third being Rukū, and a third being Sajdah’.37

4- بَابُ الْمَوَاقِيتِ أَوَّلِهَا وَآخِرِهَا وَأَفْضَلِهَا‌

Chapter 4 – The timings – its beginning, and its ending, and the best of it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: كُنْتُ قَاعِداً عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَا وَحُمْرَانُ بْنُ أَعْيَنَ، فَقَالَ لَهُ حُمْرَانُ: مَا تَقُولُ فِيمَا يَقُولُ زُرَارَةُ وَقَدْ خَالَفْتُهُ فِيهِ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا هُوَ؟ » قَالَ: يَزْعُمُ أَنَّ مَوَاقِيتَ الصَّلَاةِ كَانَتْ مُفَوَّضَةً إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وهُوَ الَّذِي وَضَعَهَا، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَمَا تَقُولُ أَنْتَ؟ » قُلْتُ: إِنَّ جَبْرَئِيلَ عليه‌السلام أَتَاهُ فِي الْيَوْمِ الْأَوَّلِ بِالْوَقْتِ الْأَوَّلِ، وَفِي الْيَوْمِ الْأَخِيرِ بِالْوَقْتِ الْأَخِيرِ، ثُمَّ قَالَ جَبْرَئِيلُ عليه‌السلام: مَا بَيْنَهُمَا وَقْتٌ. فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا حُمْرَانُ، إِنَّ زُرَارَةَ يَقُولُ: إِنَّ جَبْرَئِيلَ عليه‌السلام إِنَّمَا جَاءَ مُشِيراً عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَصَدَقَ زُرَارَةُ، إِنَّمَا جَعَلَ اللهُ ذلِكَ إِلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، فَوَضَعَهُ، وَأَشَارَ جَبْرَئِيلُ عليه‌السلام بِهِ عَلَيْهِ ».

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

‘I was seated in the presence of Abu Abdullahasws, I and Humran Bin Ayn. So Humran said to himasws, ‘What are youasws saying regarding what Zurara is saying, and I am differing with him with regards to it?’ So Abu Abdullahasws said: ‘What is it?’ He said, ‘He is alleging that the timings of the Salāt were delegated to Rasool-Allahsaww (to decide upon). Hesaww is the one who placed these’.

So Abu Abdullahasws said: ‘So what are you saying?’ I said, ‘Jibraeelas came to himsaww during the first day with the first timings, and during another day with the last of it. Then Jibraeelas said what the timings were in between the two’. So Abu Abdullahasws said: ‘O Humran! Zurara is saying that Jibraeelas came as an indicator to Rasool-Allahsaww, and Zurara speaks the truth. But rather, Allahazwj Made that to be for Muhammadsaww, and hesaww placed it, and Jibraeelas indicated with it to himsaww’.38

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلاَّنٍ، عَنْ حَمَّادِ بْنِ عِيسى وَصَفْوَانَ بْنِ يَحْيى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ مِنَ الْأَشْيَاءِ أَشْيَاءَ مُوَسَّعَةً، وَأَشْيَاءَ مُضَيَّقَةً، فَالصَّلَاةُ مِمَّا وُسِّعَ فِيهِ، تُقَدَّمُ مَرَّةً، وَتُؤَخَّرُ أُخْرى، وَالْجُمُعَةُ مِمَّا ضُيِّقَ فِيهَا: فَإِنَّ وَقْتَهَا يَوْمَ الْجُمُعَةِ سَاعَةُ تَزُولُ، وَوَقْتَ الْعَصْرِ فِيهَا وَقْتُ الظُّهْرِ فِي غَيْرِهَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Hassan Bin Allan, from Hammad Bin Isa, and Safwan Bin Yahya, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said: ‘From the things there are things with leeway and things with constraints. So the Salāt is from what there is leeway in it. You can pray it (in its) early hours, or delay it to a later time; but the Friday (Salāt) is from that where there is a constraint in it, for its timing is the day of Friday, a time at midday, and the time for Al-Asr during it is the time of Al-Zohr during other (days)’.39

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « لِكُلِّ صَلَاةٍ وَقْتَانِ، وَأَوَّلُ الْوَقْتِ أَفْضَلُهُ، وَلَيْسَ لِأَحَدٍ أَنْ يَجْعَلَ آخِرَ الْوَقْتَيْنِ وَقْتاً إِلاَّ فِي عُذْرٍ مِنْ غَيْرِ عِلَّةٍ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘For every Salāt are two timings, and the beginning time is superior; and it is not for anyone that he makes the last of the two timings as a timing except during an excuse from other than an illness’.40

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ أَوِ ابْنِ وَهْبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لِكُلِّ صَلَاةٍ وَقْتَانِ، أَوَّلُ الْوَقْتِ أَفْضَلُهُمَا ».

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

‘Abu Abdullahasws said: ‘For every Salāt are two timings (its onset and its lapse part within a time frame) – (but) the onset time (of Salāt) is the superior of the two’.41

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَصْلَحَكَ اللهُ، وَقْتُ كُلِّ صَلَاةٍ أَوَّلُ الْوَقْتِ أَفْضَلُ، أَوْ أَوْسَطُهُ، أَوْ آخِرُهُ؟ فَقَالَ: « أَوَّلُهُ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يُحِبُّ مِنَ الْخَيْرِ مَا يُعَجَّلُ ».

Ali Bin Ibrahim, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

‘I said to Abu Ja’farasws, ‘May Allahazwj Keep youasws well! For each Salāt, is the beginning time superior, or its middle, or its last?’ So heasws said: ‘Its beginning. Rasool-Allahsaww said: ‘Allahazwj Mighty and Majestic Loves from the goodness what is hastened with’.42

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِيهِ، عَنْ قُتَيْبَةَ الْأَعْشى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ فَضْلَ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ كَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf Bin Ameyra, from his father, from Quteyba Al A’ash,

(It has been narrated) from Abu Abdullahasws having said: ‘The merit of the beginning time upon the end time is like the merit of the Hereafter over the world’.43

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَفَضْلُ الْوَقْتِ الْأَوَّلِ عَلَى الْأَخِيرِ خَيْرٌ لِلرَّجُلِ مِنْ وَلَدِهِ وَمَالِهِ ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azdy who said,

‘Abu Abdullahasws said: ‘Preferring the beginning time upon the last is better for the man than his children and his wealth’.44

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « اعْلَمْ أَنَّ أَوَّلَ الْوَقْتِ أَبَداً أَفْضَلُ، فَعَجِّلْ بِالْخَيْرِ مَا اسْتَطَعْتَ: وَأَحَبُّ الْأَعْمَالِ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مَا دَاوَمَ الْعَبْدُ عَلَيْهِ وَإِنْ قَلَّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘Know, that the beginning time will always be superior, so hasten with the goodness whatever you are able to; and the most Beloved of the deeds to Allahazwj Mighty and Majestic is what the servant persists upon even though it be a little’.45

9. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ أَوْ غَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا: مَنِ اهْتَمَّ بِمَوَاقِيتِ الصَّلَاةِ، لَمْ يَسْتَكْمِلْ لَذَّةَ الدُّنْيَا ».

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from his father, from Mansour Bin Hazim, or someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘Aliasws Bin Al-Husaynasws said: ‘The one who is attentive with the timings of the Salāt would never indulge into the pleasures of the world’.46

5- بَابُ وَقْتِ الظُّهْرِ وَالْعَصْرِ‌

Chapter 5 – The timing of Al-Zohr and Al-Asr

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتٍ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذاً لَايَكْذِبُ عَلَيْنَا ». قُلْتُ: ذَكَرَ أَنَّكَ قُلْتَ: إِنَّ أَوَّلَ صَلَاةٍ افْتَرَضَهَا اللهُ عَلى نَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم الظُّهْرُ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ) فَإِذَا زَالَتِ الشَّمْسُ، لَمْ يَمْنَعْكَ إِلاَّ سُبْحَتُكَ، ثُمَّ لَاتَزَالُ فِي وَقْتٍ إِلى أَنْ يَصِيرَ الظِّلُّ قَامَةً، وَهُوَ آخِرُ الْوَقْتِ، فَإِذَا صَارَ الظِّلُّ قَامَةً، دَخَلَ وَقْتُ الْعَصْرِ، فَلَمْ يَزَلْ فِي وَقْتِ الْعَصْرِ حَتّى يَصِيرَ الظِّلُّ قَامَتَيْنِ، وَذلِكَ الْمَسَاءُ؟ فَقَالَ: « صَدَقَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khaleefa who said,

‘I said to Abu Abdullahasws, ‘Umar Bin Hanzala came over to us from youasws with the timing’. So Abu Abdullahasws said: ‘Then, he would not have lied upon usasws’. I said, ‘He mentioned that youasws said that the first Salāt Allahazwj Necessitated upon Hisazwj Prophetsaww was Al-Zohr, and these are the Words of Allahazwj Mighty and Majestic [17:78] Establish the Prayer from the declining of the sun. So when the sun (starts to) decline, then nothing prevents you except for your Optional (Salāt). Then you do not cease to be in the timing up to the upright shadow (same length as the upright object), and it is the end of the time. So when the shadow becomes upright, the time of Al-Asr enters, and you do not cease to be in the time of Al-Asr until the shadow comes to be of two upright statures (in length), and that is the evening’. So heasws said: ‘He spoke the truth’.47

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا زَالَتِ الشَّمْسُ دَخَلَ وَقْتُ الظُّهْرِ، إِلاَّ أَنَّ بَيْنَ يَدَيْهَا سُبْحَةً، وَذلِكَ إِلَيْكَ، إِنْ شِئْتَ طَوَّلْتَ، وَإِنْ شِئْتَ قَصَّرْتَ ».

Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Bin Sayf Bin Ameyra, from his father, from Umar Bin Hanzala,

(It has been narrated) from Abu Abdullahasws having said: ‘When the sun (starts to) decline the time of Al-Zohr enters except if there is Optional (Salāt) in front of it, and that is up to you. If you so desire to, prolong, and if you so desire to, shorten’.48

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ ذَرِيحٍ الْمُحَارِبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَتى أُصَلِّي الظُّهْرَ؟ فَقَالَ: « صَلِّ الزَّوَالَ ثَمَانِيَةً، ثُمَّ صَلِّ الظُّهْرَ، ثُمَّ صَلِّ سُبْحَتَكَ ـ طَالَتْ أَوْ قَصُرَتْ ـ ثُمَّ صَلِّ الْعَصْرَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dareeh Al Muharby who said,

‘I said to Abu Abdullahasws, ‘When shall I pray Al-Zohr?’ So heasws said: ‘Pray eight (Rak’at) of Salāt then pray Al-Zohr. Then pray your Optional, prolonging or shortening, then pray Al-Asr’.49

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَعُمَرَ بْنِ حَنْظَلَةَ وَمَنْصُورِ بْنِ حَازِمٍ، قَالُوا: كُنَّا نَقِيسُ الشَّمْسَ بِالْمَدِينَةِ بِالذِّرَاعِ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَلَا أُنَبِّئُكُمْ بِأَبْيَنَ مِنْ هذَا؟ إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ، إِلاَّ أَنَّ بَيْنَ يَدَيْهَا سُبْحَةً، وَذلِكَ إِلَيْكَ، إِنْ شِئْتَ طَوَّلْتَ، وَإِنْ شِئْتَ قَصَّرْتَ ».

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Al Haris Bin Al Mugheira, and Umar Bin Hanzala, and Mansour Bin Hazim who said,

‘We used to estimate the sun at Al-Medina with the (shadow being of a) cubit. So Abu Abdullahasws said: ‘Iasws shall notify you with (something) more clear than this. When the sun (starts to) decline, so the time for Al-Zohr has entered, unless in front of it is an Optional (Salāt); and that is up to you, if you so desire to, you prolong, and if you so desire to, you shorten’.

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ، إِلاَّ أَنَّ هذِهِ قَبْلَ هذِهِ ».

And Sa’ad reported from Musa Bin Al Hassan, from Al Hassan Bin Al Husayn Al Lului, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira Al Nazary and Umar Bin Hanzala, from Mansour – Similar to it, and in it is: ‘It is up to you. And if you would like to lighten your Optional (Salāt), so (it is) when you are free from your Optional (Salāt), and if you prolong it, so it is when you are from your Optional (Salāt)’ (i.e.) the time for Zohr’.50

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ الْبَجَلِيِّ، عَنْ سَالِمٍ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلَهُ إِنْسَانٌ وَأَنَا حَاضِرٌ، فَقَالَ: رُبَّمَا دَخَلْتُ الْمَسْجِدَ وَبَعْضُ أَصْحَابِنَا يُصَلُّونَ الْعَصْرَ، وَبَعْضُهُمْ يُصَلُّونَ الظُّهْرَ؟ فَقَالَ: « أَنَا أَمَرْتُهُمْ بِهذَا: لَوْ صَلَّوْا عَلى وَقْتٍ وَاحِدٍ، عُرِفُوا، فَأُخِذَ بِرِقَابِهِمْ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husyan Bin Saeed, from Al Qasim Bin Urwat, from Ubeyr Binn Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘When the sun (starts to) decline, so the time for the two Salāts has entered, unless this is before this’.

وَ رَوَى سَعْدٌ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ جَمِيعاً عَنِ الْقَاسِمِ وَ حَمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ مِثْلَهُ وَ فِيهِ دَخَلَ وَقْتُ الظُّهرْ وَ الْعَصْرِ جَمِيعاً وَ زَادَ ثُمَّ أنتَ فِي وَقْتٍ مِنْ مُنهما جَمِيعاً حَتَّى تَغِيبَ الشَّمْسُ

And it is reported by Sa’ad, from Al Husayn Bin Saeed and Muhammad Bin Khalid Al Barqy, and Al Abbas Bin Marouf, altogether from Al Qasim and Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Al Qasim – Similar to it, and in it is, ‘The time for Al-Zohr and Al-Asr enters together, and additionally, you would be in the time from both of these together, until the sun disappears (sets)’.51

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي هَاشِمٍ الْبَجَلِيِّ، عَنْ سَالِمٍ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلَهُ إِنْسَانٌ وَأَنَا حَاضِرٌ، فَقَالَ: رُبَّمَا دَخَلْتُ الْمَسْجِدَ وَبَعْضُ أَصْحَابِنَا يُصَلُّونَ الْعَصْرَ، وَبَعْضُهُمْ يُصَلُّونَ الظُّهْرَ؟ فَقَالَ: « أَنَا أَمَرْتُهُمْ بِهذَا: لَوْ صَلَّوْا عَلى وَقْتٍ وَاحِدٍ، عُرِفُوا، فَأُخِذَ بِرِقَابِهِمْ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim Al Bajaly, from Saalim Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked him, ‘A person and I were present, so he said, ‘Sometimes I enter the Masjid and some of our companions are praying Salāt Al-Asr, and some of them are praying Salāt Al-Zohr’. So heasws said: ‘Iasws ordered them with that. If they had prayed Salāt upon one timing, they would have been recognised, and they would have been seized by their necks’.52

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ سَعِيدٍ، عَنْ يُونُسَ، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَمَّا جَاءَ فِي الْحَدِيثِ: أَنْ صَلِّ الظُّهْرَ إِذَا كَانَتِ الشَّمْسُ قَامَةً وَقَامَتَيْنِ، وَذِرَاعاً وَذِرَاعَيْنِ، وَقَدَماً وَقَدَمَيْنِ مِنْ هذَا، وَمِنْ هذَا، فَمَتى هذَا؟ وَكَيْفَ هذَا وَقَدْ يَكُونُ الظِّلُّ فِي بَعْضِ الْأَوْقَاتِ نِصْفَ قَدَمٍ؟ قَالَ: « إِنَّمَا قَالَ: ظِلُّ الْقَامَةِ، وَلَمْ يَقُلْ: قَامَةُ الظِّلِّ، وَذلِكَ أَنَّ ظِلَّ الْقَامَةِ يَخْتَلِفُ، مَرَّةً يَكْثُرُ، وَمَرَّةً يَقِلُّ، وَالْقَامَةُ قَامَةٌ أَبَداً لَاتَخْتَلِفُ، ثُمَّ قَالَ: ذِرَاعٌ وَذِرَاعَانِ، وَقَدَمٌ وَقَدَمَانِ، فَصَارَ ذِرَاعٌ وَذِرَاعَانِ تَفْسِيرَ الْقَامَةِ وَالْقَامَتَيْنِ فِي الزَّمَانِ الَّذِي يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعاً، وَظِلُّ الْقَامَتَيْنِ ذِرَاعَيْنِ، فَيَكُونُ ظِلُّ الْقَامَةِ وَالْقَامَتَيْنِ، وَالذِّرَاعِ وَالذِّرَاعَيْنِ مُتَّفِقَيْنِ فِي كُلِّ زَمَانٍ، مَعْرُوفَيْنِ، مُفَسَّراً أَحَدُهُمَا بِالْآخَرِ، مُسَدَّداً بِهِ، فَإِذَا كَانَ الزَّمَانُ يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعاً، كَانَ الْوَقْتُ ذِرَاعاً مِنْ ظِلِّ الْقَامَةِ، وَكَانَتِ الْقَامَةُ ذِرَاعاً مِنَ الظِّلِّ، فَإِذَا كَانَ ظِلُّ الْقَامَةِ أَقَلَّ أَوْ أَكْثَرَ، كَانَ الْوَقْتُ مَحْصُوراً بِالذِّرَاعِ وَالذِّرَاعَيْنِ: فَهذَا تَفْسِيرُ الْقَامَةِ وَالْقَامَتَيْنِ، وَ الذِّرَاعِ وَ الذِّرَاعَيْنِ».

Ali Bin Ibrahim, from his father, from Salih Bin Saeed, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about what has come in the Hadeeth that Al-Zohr would be prayed when the sun was one upright (in length of shadow) and two, and one cubit and two, and one step and two, from this and from there. So when is this? And how is this, and the shadow happens to be, at certain times, half a step?’ Heasws said: ‘But rather, the shadow is referred to as one shadow upright and is not said as ‘uprightness of the shadow’, and that is (because) one shadow upright differs sometimes as more, and sometimes as less, and the upright (object) would be of one uprightness (size) for ever, not being different’.

Then heasws said: ‘One cubit and two cubits, and one foot and two feet. So the one cubit and two cubits came to be an explanation of the one foot and two feet during the time in which the upright shadow happens to be of one cubit, and the shadow of the two uprights statures being of two cubits. Thus, the shadow of the upright stature and two upright statures, and one cubit and two cubits happen to be co-incidental during every time, both recognised, one of them being interpreted by the other, being supported by it. So when it was the time wherein the shadow of the stature happens to be of one cubit, it would be the time of one cubit from the shadow of the upright stature, and the upright cubit would be from the shadow. So when the upright shadow is less or more, it would be the time limited by the cubit and the two cubits.

So this is the interpretation of the upright stature and the two upright statures, and the one cubit and the two cubits’.53

8. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: إِذَا صَلَّيْتَ الظُّهْرَ فَقَدْ دَخَلَ وَقْتُ الْعَصْرِ، إِلاَّ أَنَّ بَيْنَ يَدَيْهَا سُبْحَةً، فَذلِكَ إِلَيْكَ، إِنْ شِئْتَ طَوَّلْتَ، وَإِنْ شِئْتَ قَصَّرْتَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan, from Abdullah Bin Abdul Rahman, from Misma’a Bin Abdul Malik,

‘Heasws said: ‘When you have prayed Salāt Al-Zohr, so the time for Al-Asr has entered until there happens to be an Optional (Salāt) in front of it. So that is up to you. If you so desire to, you prolong, and if you so desire to, you shorten (the Optional Salāt)’.54

6- بَابُ وَقْتِ الْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ

Chapter 6 – The time for Al Maghrib and the last Isha (Salāts)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ، وَتَدْرِي كَيْفَ ذَاكَ « عَلَى الْمَغْرِبِ هكَذَا ـ وَرَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ ـ فَإِذَا غَابَتْ هَاهُنَا، ذَهَبَتِ الْحُمْرَةُ مِنْ هَاهُنَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ahmad Bin Asheym, from one of our companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The time for Al-Maghrib is when the redness goes away from the east. And do you know how that is?’ I said, ‘No’. Heasws said: ‘Because the east overlooks upon the west like this’, and heasws raised hisasws right hand above hisasws left, ‘So when (the sun) disappears from over here, the redness goes away from over there’.55

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا غَابَتِ الْحُمْرَةُ مِنْ هذَا الْجَانِبِ ـ يَعْنِي مِنَ الْمَشْرِقِ ـ فَقَدْ غَابَتِ الشَّمْسُ مِنْ شَرْقِ الْأَرْضِ وَغَرْبِهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Qasi Bin Urwa, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja’farasws having said: ‘When the redness disappears from this side, meaning from the east, so the sun has set from the east of the earth and its west’.56

3. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ خَلَقَ حِجَاباً مِنْ ظُلْمَةٍ مِمَّا يَلِي، وَوَكَّلَ‌ بِهِ مَلَكاً، فَإِذَا غَابَتِ الشَّمْسُ، اغْتَرَفَ ذلِكَ الْمَلَكُ غُرْفَةً بِيَدِهِ، ثُمَّ اسْتَقْبَلَ بِهَا الْمَغْرِبَ يَتْبَعُ الشَّفَقَ، وَيُخْرِجُ مِنْ بَيْنِ يَدَيْهِ قَلِيلاً قَلِيلاً، وَيَمْضِي، فَيُوَافِي الْمَغْرِبَ عِنْدَ سُقُوطِ الشَّفَقِ، فَيُسَرِّحُ فِي الظُّلْمَةِ، ثُمَّ يَعُودُ إِلَى الْمَشْرِقِ، فَإِذَا طَلَعَ الْفَجْرُ، نَشَرَ جَنَاحَيْهِ، فَاسْتَاقَ الظُّلْمَةَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ حَتّى يُوَافِيَ بِهَا الْمَغْرِبَ عِنْدَ طُلُوعِ الشَّمْسِ ».

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Wallad who said,

‘Abu Abdullahasws said ‘Allahazwj Created a veil of darkness from what follows the east and Allocated an Angel with it. So when the sun sets, that Angel scoops out a scoop with his hand, then faces the west with it followed by the twilight and takes it out from his hand, little by little, and he goes (on doing that). So the Maghrib is complete during the falling of the sun. So the darkness is released (into the darkness). Then he returns to the east. So when the dawn emerges, he spreads his wings, so the darkness urges on from the east to the west until the west is completed with it during the emergence of the sun’.57

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « وَقْتُ سُقُوطِ الْقُرْصِ وَوُجُوبِ الْإِفْطَارِ أَنْ تَقُومَ بِحِذَاءِ الْقِبْلَةِ، وَتَتَفَقَّدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ، فَإِذَا جَازَتْ قِمَّةَ الرَّأْسِ إِلى نَاحِيَةِ الْمَغْرِبِ، فَقَدْ وَجَبَ الْإِفْطَارُ، وَسَقَطَ الْقُرْصُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The time of the falling of the disc (setting of the sun), and Obligation of the breaking of the Fast is that you stand parallel to the Qiblah, and the redness which raised from the east is lost. So when it exceeds the top of the head to the western area, so the breaking of the Fast is Obligated and the disc has fallen (the sun has set)’.58

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « وَقْتُ الْمَغْرِبِ إِذَا غَابَ الْقُرْصُ، فَإِنْ رَأَيْتَ بَعْدَ ذلِكَ وَقَدْ صَلَّيْتَ، فَأَعِدِ الصَّلَاةَ، وَمَضى صَوْمُكَ، وَتَكُفُّ عَنِ الطَّعَامِ إِنْ كُنْتَ أَصَبْتَ مِنْهُ شَيْئاً ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘The time for Maghrib is when the disc disappears (the sun sets). So when you see it (the sun) after that, and you have already prayed Salāt, so repeat the Salāt, and continue your Fast, and refrain from the food, if you have taken something from it’.59

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتٍ؟ قَالَ: فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذاً لَايَكْذِبُ عَلَيْنَا ». قُلْتُ: قَالَ: وَقْتُ الْمَغْرِبِ إِذَا غَابَ الْقُرْصُ، إِلاَّ أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، أَخَّرَ الْمَغْرِبَ، وَيَجْمَعُ بَيْنَهَا وَبَيْنَ الْعِشَاءِ فَقَالَ: « صَدَقَ ». وَقَالَ: « وَقْتُ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ إِلى ثُلُثِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتّى يُضِي‌ءَ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khalifa who said,

‘I said to Abu Abdullahasws that Umar Bin Hanzala came over to us from youasws with the timings (of Salāt). So Abu Abdullahasws said: ‘Then he would not have lied upon usasws’. I said, ‘He said the timing for Al-Maghrib is when the disc disappears (the sun sets) except that Rasool-Allahsaww, when the journey was tiring upon himsaww, delayed Al-Maghrib and gathered between it and Al-Isha’. So heasws said: ‘He spoke the truth’. And heasws said: ‘The time for Al-Isha is when the redness disappears to a third of the night, and the time for Al-Fajr is when it (the darkness) clears and there is brightness’.60

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « وَقْتُ الْمَغْرِبِ إِذَا غَرَبَتِ الشَّمْسُ، فَغَابَ‌ قُرْصُهَا ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The time for Al-Maghrib is when the sun sets, so its disc disappears’.61

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زَيْدٍ الشَّحَّامِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ وَقْتِ الْمَغْرِبِ؟ فَقَالَ: « إِنَّ جَبْرَئِيلَ عليه‌السلام أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم لِكُلِّ صَلَاةٍ بِوَقْتَيْنِ غَيْرَ صَلَاةِ الْمَغْرِبِ: فَإِنَّ وَقْتَهَا وَاحِدٌ، وَوَقْتَهَا وُجُوبُهَا ».

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Hareyz, from Zayd Al Shihaam who said,

‘I asked Abu Abdullahasws about the time for Al-Maghrib. So heasws said: ‘Jibraeelas came over to the Prophetsaww with two timings for every Salāt except for Al-Maghrib Salāt, for its time is one, and its timing is its Obligatory’.62

9. وَرَوَاهُ عَنْ زُرَارَةَ وَالْفُضَيْلِ، قَالَا: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِنَّ لِكُلِّ صَلَاةٍ وَقْتَيْنِ غَيْرَ الْمَغْرِبِ، فَإِنَّ وَقْتَهَا وَاحِدٌ، وَ وَقْتَهَا وُجُوبُهَا، وَوَقْتَ فَوْتِهَا سُقُوطُ الشَّفَقِ ». وَرُوِيَ أَيْضاً: « أَنَّ لَهَا وَقْتَيْنِ، آخِرُ وَقْتِهَا سُقُوطُ الشَّفَقِ ». وَلَيْسَ هذَا مِمَّا يُخَالِفُ الْحَدِيثَ الْأَوَّلَ، إِنَّ لَهَا وَقْتاً وَاحِداً: لِأَنَّ الشَّفَقَ هُوَ الْحُمْرَةُ، وَلَيْسَ بَيْنَ غَيْبُوبَةِ الشَّمْسِ وَبَيْنَ غَيْبُوبَةِ الشَّفَقِ إِلاَّ شَيْ‌ءٌ يَسِيرٌ، وَذلِكَ أَنَّ عَلَامَةَ غَيْبُوبَةِ الشَّمْسِ بُلُوغُ الْحُمْرَةِ الْقِبْلَةَ، وَلَيْسَ بَيْنَ بُلُوغِ الْحُمْرَةِ الْقِبْلَةَ وَبَيْنَ غَيْبُوبَتِهَا إِلاَّ قَدْرُ مَا يُصَلِّي الْإِنْسَانُ صَلَاةَ الْمَغْرِبِ وَنَوَافِلَهَا إِذَا صَلاَّهَا عَلى تُؤَدَةٍ وَسُكُونٍ، وَقَدْ تَفَقَّدْتُ ذلِكَ غَيْرَ مَرَّةٍ وَلِذلِكَ صَارَ وَقْتُ الْمَغْرِبِ ضَيِّقاً

And it is reported from Zurara and Al Fuzayl who both said,

‘Abu Ja’farasws said: ‘For every Salāt are two timings apart from Al-Maghrib. So it’s time is one, and its time is its Obligatory time, and the time for its expiry is the falling of the redness (from sight)’.

And it is reported as well that for it are two timings, the last of its timing being the falling of the redness (from sight)’.

And this is not from what opposes the first Hadeeth. For it is one timing, because the twilight, it is the redness, and there is not between the setting of the sun and the setting of the redness except for a small thing, and that is that a sign of the setting of the sun is when the redness reaches overhead, and there is not between the reaching of the redness overhead and its disappearance except for a measurement of what the human being would pray the Maghrib Salāt and its Optional, when he prays it upon unhurriedness and tranquillity, and I have surveyed it many a time, and it is due to that, then time for Al-Maghrib is narrow’. (P.S. – This is not part of the Hadeeth and looks like a comment to me, probably from Kulayni himself).63

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، قَالَ: سَأَلَ عَلِيُّ بْنُ أَسْبَاطٍ أَبَا الْحَسَنِ عليه‌السلام ـ وَنَحْنُ نَسْمَعُ ـ: الشَّفَقُ الْحُمْرَةُ، أَوِ الْبَيَاضُ؟ فَقَالَ: « الْحُمْرَةُ، لَوْ كَانَ الْبَيَاضَ، كَانَ إِلى ثُلُثِ اللَّيْلِ ».

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

‘Ali Bin Asbaat asked Abu Al-Hassanasws and we were listening, ‘Is the twilight the redness or the whiteness?’ So heasws said: ‘The redness. If it was the whiteness, it would have been up to the third of the night’.64

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ عِمْرَانَ بْنِ عَلِيٍّ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: مَتى تَجِبُ الْعَتَمَةُ ؟ فَقَالَ: « إِذَا غَابَ الشَّفَقُ: وَالشَّفَقُ: الْحُمْرَةُ ». فَقَالَ عُبَيْدُ اللهِ: أَصْلَحَكَ اللهُ، إِنَّهُ يَبْقى بَعْدَ ذَهَابِ الْحُمْرَةِ ضَوْءٌ شَدِيدٌ مُعْتَرِضٌ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الشَّفَقَ إِنَّمَا هُوَ الْحُمْرَةُ، وَلَيْسَ الضَّوْءُ مِنَ الشَّفَقِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al hajjal, from Sa’albat Bin Maymoun, from Imran Bin Ali Al Halby who said,

‘I asked Abu Abdullahasws, ‘When is the darkness (Al-Isha Salāt) Obligated?’ Heasws the twilight disappears, and the twilight is the redness’. So Ubeydullah said objecting, ‘May Allahazwj Keep youasws well! Intense brightness tends to remain after the departure of the redness’. So Abu Abdullahasws said: ‘The twilight, rather it is the redness, and the brightness is not from the twilight’.65

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا غَرَبَتِ الشَّمْسُ دَخَلَ وَقْتُ الصَّلَاتَيْنِ، إِلاَّ أَنَّ هذِهِ قَبْلَ هذِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Urwa, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘When the sun sets, the time for the two Salāts (Al-Maghrib and Al-Isha) enters, unless this is before this’.66

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَوْ لَا أَنْ أَشُقَّ عَلى أُمَّتِي، لَأَخَّرْتُ‌ الْعِشَاءَ إِلى ثُلُثِ اللَّيْلِ ». وَرُوِيَ أَيْضاً: « إِلى نِصْفِ اللَّيْلِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhmmad, from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Had it not been grievous upon mysaww community, Isaww would have delayed Al-Isha (Salāt) up to a third of the night’.

وَ رُوِيَ يََْضاً لَِِى نِصْفِ اللَّيْلِ .

And it is reported as well (that hesaww said): ‘Up to half the night’.67

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « وَقْتُ الْمَغْرِبِ فِي السَّفَرِ إِلى رُبُعِ اللَّيْلِ ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Muhammad Bin Al Waleed, from Aban Bin Usman, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘The time for Al-Maghrib during the journey is up to a quarter of the night’.68

15. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، قَالَ: كَتَبْتُ إِلَيْهِ: الرَّجُلُ يَكُونُ فِي الدَّارِ تَمْنَعُهُ حِيطَانُهَا النَّظَرَ إِلى حُمْرَةِ الْمَغْرِبِ، وَمَعْرِفَةَ مَغِيبِ الشَّفَقِ وَوَقْتِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ، مَتى يُصَلِّيهَا؟ وَكَيْفَ يَصْنَعُ؟ فَوَقَّعَ عليه‌السلام: « يُصَلِّيهَا إِذَا كَانَ عَلى هذِهِ الصِّفَةِ عِنْدَ قَصْرَةِ النُّجُومِ، وَالْمَغْرِبَ عِنْدَ اشْتِبَاكِهَا: وَبَيَاضُ مَغِيبِ الشَّمْسِ قَصْرَةُ النُّجُومِ إِلى بَيَانِهَا ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin A Rayyan who said,

‘I wrote to himasws, ‘A man happens to be in the house the walls of which prevent him from looking at the redness of Al-Maghrib and recognising the disappearance of the twilight, and the time for Salāt of Al-Isha the last (Salāt). When should he pray it, and how should he deal with it?’ So heasws signed: ‘He should pray it when it was upon these descriptions during the abundance of the stars (being visible); and Al-Maghrib is during its clashing, and whiteness of the disappearance of the sun, a few stars, up to its clarity’.69

16. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، قَالَ: كَتَبْتُ إِلَى الرِّضَا عليه‌السلام: ذَكَرَ أَصْحَابُنَا أَنَّهُ إِذَا زَالَتِ الشَّمْسُ، فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ وَالْعَصْرِ، وَإِذَا غَرَبَتْ، دَخَلَ وَقْتُ الْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ، إِلاَّ أَنَّ هذِهِ قَبْلَ هذِهِ فِي السَّفَرِ وَالْحَضَرِ، وَأَنَّ وَقْتَ الْمَغْرِبِ إِلى رُبُعِ اللَّيْلِ؟ فَكَتَبَ: « كَذلِكَ الْوَقْتُ، غَيْرَ أَنَّ وَقْتَ الْمَغْرِبِ ضَيِّقٌ، وَآخِرُ وَقْتِهَا ذَهَابُ‌ الْحُمْرَةِ، وَمَصِيرُهَا إِلَى الْبَيَاضِ فِي أُفُقِ الْمَغْرِبِ ».

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ismail Bin Mihran who said,

‘I wrote to Al-Rezaasws, ‘Our companions are mentioning that when the sun (starts to) decline, so the time for Al-Zohr and Al-Asr has entered, and when it sets, so the time for Al-Maghrib and Al-Isha the last has entered, until this is before this during the journey as well as the staying, and that the time for Al-Maghrib is up to a quarter of the night’. So heasws wrote: ‘The timing is like that apart from that the time for Al-Maghrib is narrow, and the end of its time is the departure of the redness and its becoming to the whiteness in the western horizon’.70

7- بَابُ وَقْتِ الْفَجْرِ‌

Chapter 7 – The time for Al-Fajr (Salāt)

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: كَتَبَ أَبُو الْحَسَنِ بْنُ الْحُصَيْنِ إِلى أَبِي جَعْفَرٍ الثَّانِي عليه‌السلام مَعِي: جُعِلْتُ فِدَاكَ، قَدِ اخْتَلَفَ مُوَالُوكَ فِي صَلَاةِ الْفَجْرِ: فَمِنْهُمْ مَنْ يُصَلِّي إِذَا طَلَعَ الْفَجْرُ الْأَوَّلُ، الْمُسْتَطِيلُ فِي السَّمَاءِ: وَمِنْهُمْ مَنْ يُصَلِّي إِذَا اعْتَرَضَ فِي أَسْفَلِ الْأُفُقِ وَاسْتَبَانَ، وَلَسْتُ أَعْرِفُ أَفْضَلَ الْوَقْتَيْنِ فَأُصَلِّيَ فِيهِ، فَإِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي أَفْضَلَ الْوَقْتَيْنِ وَتَحُدَّهُ لِي، وَكَيْفَ أَصْنَعُ مَعَ الْقَمَرِ وَالْفَجْرُ لَايَتَبَيَّنُ مَعَهُ حَتّى يَحْمَرَّ وَيُصْبِحَ؟ وَكَيْفَ أَصْنَعُ مَعَ الْغَيْمِ؟ وَمَا حَدُّ ذلِكَ فِي السَّفَرِ وَالْحَضَرِ؟ فَعَلْتُ إِنْ شَاءَ اللهُ. فَكَتَبَ عليه‌السلام بِخَطِّهِ وَقَرَأْتُهُ: « الْفَجْرُ ـ يَرْحَمُكَ اللهُ ـ هُوَ الْخَيْطُ الْأَبْيَضُ، الْمُعْتَرِضُ، لَيْسَ هُوَ الْأَبْيَضَ صُعَدَاءَ، فَلَا تُصَلِّ فِي سَفَرٍ وَلَاحَضَرٍ حَتّى تَبَيَّنَهُ: فَإِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ لَمْ يَجْعَلْ خَلْقَهُ فِي شُبْهَةٍ مِنْ هذَا، فَقَالَ: (كُلُوا وَاشْرَبُوا حَتّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ) فَالْخَيْطُ الْأَبْيَضُ هُوَ‌ الْمُعْتَرِضُ الَّذِي يَحْرُمُ بِهِ الْأَكْلُ وَالشُّرْبُ فِي الصَّوْمِ، وَكَذلِكَ هُوَ الَّذِي تُوجَبُ بِهِ الصَّلَاةُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘Abu Al-Hassan Bin Al-Husayn wrote to Abu Ja’farasws the 2nd along with me, ‘May I be sacrificed for youasws! The ones in yourasws Wilayah are differing regarding Al-Fajr Salāt. So, from them is one who is praying when the dawn emerges as the first elongation in the sky, and from them is the one who prays when presents it itself in the bottom of the horizon and is clear, and I do not understand the preference of the two timings so that I can pray during it. So if youasws view that youasws should teach me the preference of the two timings and its limit to me, and how I should deal with it when there are clouds about, and what is the limit of that during the journey and the staying, do so, Allahazwj Willing’.

So heasws wrote by hisasws own handwriting, and I read it: ‘The dawn, may Allahazwj have Mercy on you, is the white line, the horizontal. It is not the vertical whiteness. Therefore, do not pray Salāt, neither during a journey nor during a staying until it is clear, for Allahazwj Blessed and High never Made Hisazwj creatures to be in doubt from this, so Heazwj Said [2:187] and eat and drink until the white thread becomes distinct from the black thread at Dawn. So the white thread, it is the horizontal (white line) by which the eating and the drinking is Prohibited during the Fasting, and similar to that, it is that which the Salāt is Obligated by’.71

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَالِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَخْبِرْنِي بِأَفْضَلِ الْمَوَاقِيتِ فِي صَلَاةِ الْفَجْرِ. فَقَالَ: « مَعَ طُلُوعِ الْفَجْرِ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كانَ مَشْهُوداً) يَعْنِي صَلَاةَ الْفَجْرِ، تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ، فَإِذَا صَلَّى الْعَبْدُ الصُّبْحَ مَعَ طُلُوعِ الْفَجْرِ، أُثْبِتَتْ لَهُ مَرَّتَيْنِ: أَثْبَتَهَا مَلَائِكَةُ اللَّيْلِ، وَمَلَائِكَةُ النَّهَارِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘Inform me of the most elevated of the timings regarding the Fajr Salāt’. So heasws said: ‘With the emergence of the dawn, Allahazwj Mighty and Majestic is Saying [17:78] the morning recitation; surely the recitation at dawn was always witnessed – Meaning the Fajr Salāt. The Angels of the night witness it and the Angels of the day (as well). So when the servant prays the morning (Salāt) with the emergence of the dawn, it is affirmed for him twice. It is affirmed by the Angels of the night and the Angels of the day’.72

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عَطِيَّةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الصُّبْحُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضاً كَأَنَّهُ بَيَاضُ سُورى ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The morning, it is which, when you see it horizontally, it is as if it is a white edge’.73

4. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « وَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتّى يُضِي‌ءَ ».

Ali, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khaleefa,

(It has been narrated) from Abu Abdullahasws having said: ‘The time for Al-Fajr is (from) where it begins until it brightens’.74

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « وَقْتُ الْفَجْرِ حِينَ يَنْشَقُّ الْفَجْرُ إِلى أَنْ يَتَجَلَّلَ الصُّبْحُ السَّمَاءَ، وَلَايَنْبَغِي تَأْخِيرُ ذلِكَ عَمْداً، لكِنَّهُ وَقْتٌ لِمَنْ شُغِلَ، أَوْ نَسِيَ، أَوْ نَامَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The time for Al-Fajr is when the dawn breaks up to when the morning brightens the sky, and it is not befitting for you to delay that deliberately, but it is a time (leeway) for the one who is busy, or forgets, or sleeps’.75

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ: عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عليه‌السلام، قَالَ: « إِذَا انْتَصَفَ اللَّيْلُ، ظَهَرَ بَيَاضٌ فِي وَسَطِ السَّمَاءِ شِبْهُ عَمُودٍ مِنْ حَدِيدٍ تُضِي‌ءُ لَهُ الدُّنْيَا، فَيَكُونُ سَاعَةً، ثُمَّ يَذْهَبُ وَيُظْلِمُ، فَإِذَا بَقِيَ ثُلُثُ اللَّيْلِ، ظَهَرَ بَيَاضٌ مِنْ قِبَلِ الْمَشْرِقِ، فَأَضَاءَتْ لَهُ الدُّنْيَا، فَيَكُونُ سَاعَةً، ثُمَّ يَذْهَبُ وَهُوَ وَقْتُ صَلَاةِ اللَّيْلِ، ثُمَّ يُظْلِمُ قَبْلَ الْفَجْرِ، ثُمَّ يَطْلُعُ الْفَجْرُ الصَّادِقُ مِنْ قِبَلِ الْمَشْرِقِ » قَالَ: « وَمَنْ أَرَادَ أَنْ يُصَلِّيَ صَلَاةَ اللَّيْلِ فِي نِصْفِ اللَّيْلِ، فَذلِكَ لَهُ ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafs Al Marouzy,

(It has been narrated) from Abu Al-Hassan Al-Askaryasws having said: ‘When it is midnight, a whiteness appears in the middle of the sky, resembling a pillar of iron, the world being illuminated for it. So it happens to be for a while, then it goes away, and darkens. So when a third of the night remains, a whiteness appears from the easterly direction, and the world is illuminated for it. So it happens to be for a while, then it goes away, and it is the time for the night Salāt. Then it darkens before the dawn. Then the true dawn emerges from the easterly direction’.

Heasws said: ‘And the one who intends to pray the night Salāt during midnight, so that is for him’.76

8- بَابُ وَقْتِ الصَّلَاةِ فِي يَوْمِ الْغَيْمِ وَالرِّيحِ وَمَنْ صَلّى لِغَيْرِ الْقِبْلَةِ‌

Chapter 8 – The time for Salāt during a cloudy and windy day, and the one who prays Salāt to other than the Qiblah

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ بِاللَّيْلِ وَالنَّهَارِ إِذَا لَمْ تُرَ الشَّمْسُ وَلَا الْقَمَرُ وَلَا النُّجُومُ؟ قَالَ: « اجْتَهِدْ رَأْيَكَ، وَتَعَمَّدِ الْقِبْلَةَ جُهْدَكَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the Salāt by the night and the day, when neither the sun, nor the moon, nor the stars can be seen. Heasws said: ‘Strive your view and deliberate your struggle for (finding) the Qiblah’.77

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي عَبْدِ اللهِ الْفَرَّاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِنَا: رُبَّمَا اشْتَبَهَ الْوَقْتُ عَلَيْنَا فِي يَوْمِ الْغَيْمِ ؟ فَقَالَ: « تَعْرِفُ هذِهِ الطُّيُورَ الَّتِي عِنْدَكُمْ بِالْعِرَاقِ ـ يُقَالُ‌ لَهَا: الدِّيَكَةُ ـ؟ » قُلْتُ: نَعَمْ، قَالَ: « إِذَا ارْتَفَعَتْ أَصْوَاتُهَا وَتَجَاوَبَتْ، فَقَدْ زَالَتِ الشَّمْسُ ـ أَوْ قَالَ ـ فَصَلِّهْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Abdullah Al Fara’a,

(It has been narrated) from Abu Abdullahasws, said, ‘A man from our companions said to himasws, ‘Sometimes the time is doubtful upon us during the cloudy day. So heasws said: ‘Do you know these birds which are with you at Al-Iraq, called the rooster?’ I said, ‘Yes’. Heasws said: ‘When it raises its voice and is responded to, so the sun has (started to) decline’, or said: ‘So pray it’.78

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ وَأَنْتَ عَلى غَيْرِ الْقِبْلَةِ، فَاسْتَبَانَ لَكَ أَنَّكَ صَلَّيْتَ عَلى غَيْرِ الْقِبْلَةِ وَأَنْتَ فِي وَقْتٍ، فَأَعِدْ، فَإِنْ فَاتَكَ الْوَقْتُ، فَلَا تُعِدْ ».

Al Husayn Bin Muhammad, from Abdullah Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘When you pray Salāt and you are upon other than the Qiblah, and it becomes clear to you that you have prayed upon other than the Qiblah, and you are within the time, so repeat. But if the time is lost, so do not repeat’.79

4. وَبِهذَا الْإِسْنَادِ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي رَجُلٍ صَلَّى الْغَدَاةَ بِلَيْلٍ غَرَّهُ مِنْ ذلِكَ الْقَمَرُ، وَنَامَ حَتّى‌ طَلَعَتِ الشَّمْسُ، فَأُخْبِرَ أَنَّهُ صَلّى بِلَيْلٍ، قَالَ: « يُعِيدُ صَلَاتَهُ ».

And by this chain, from Fazalat, from Aban, from Zurara,

(It has been narrated) from Abu Ja’farasws regarding a man who prayed the morning Salāt at night, the moon (light) having deceived him from that, and he slept until the emergence of the sun. So he was informed that he had prayed at night’. Heasws said: ‘He should repeat his Salāt’.80

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ رَجُلٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي رَجُلٌ مُؤَذِّنٌ، فَإِذَا كَانَ يَوْمُ الْغَيْمِ، لَمْ أَعْرِفِ الْوَقْتَ؟ فَقَالَ: « إِذَا صَاحَ الدِّيكُ ثَلَاثَةَ أَصْوَاتٍ وِلَاءً، فَقَدْ زَالَتِ الشَّمْسُ، وَقَدْ دَخَلَ وَقْتُ الصَّلَاةِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Al Mukhtar, from a man who said,

‘I said to Abu Abdullahasws, ‘I am a man who is a Muezzin (a caller to the Salāt). So whenever it was the cloudy day, I do not recognise the time’. So heasws said: ‘When the rooster crows with three voices consecutively, so the sun has (started to) decline, and the time for the Salāt has entered’.81

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ صَلّى فِي غَيْرِ وَقْتٍ، فَلَا صَلَاةَ لَهُ ».

Muhammad Bin Yahya, from Salama Bin Al Khattab, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one prays Salāt during other that a (correct) timing, so there is no Salāt for him’.82

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يُجْزِئُ التَّحَرِّي أَبَداً إِذَا لَمْ يُعْلَمْ أَيْنَ وَجْهُ الْقِبْلَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘The investigation would always suffice when one does not know the direction of the Qiblah’.83

8. أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ فِي رَجُلٍ صَلّى عَلى غَيْرِ الْقِبْلَةِ، فَيَعْلَمُ وَهُوَ فِي الصَّلَاةِ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ، قَالَ: « إِنْ كَانَ مُتَوَجِّهاً فِيمَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، فَلْيُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ سَاعَةَ يَعْلَمُ، وَإِنْ كَانَ مُتَوَجِّهاً إِلى دُبُرِ‌ الْقِبْلَةِ، فَلْيَقْطَعِ الصَّلَاةَ، ثُمَّ يُحَوِّلُ وَجْهَهُ إِلَى الْقِبْلَةِ، ثُمَّ يَفْتَتِحُ الصَّلَاةَ ».

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws having said regarding a man who prays Salāt upon other than the Qibah. So he comes to know while he is during the Salāt, before he is free from his Salāt, said: ‘If he was facing towards what is between the east and the west, so let him turn his face towards the Qiblah the moment he comes to know; and if he was facing towards the back of the Qiblah, so let him cut off the Salāt, then turn his face towards the Qiblah, then open (begin again) the Salāt’.84

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَكُونُ فِي قَفْرٍ مِنَ الْأَرْضِ فِي يَوْمِ غَيْمٍ، فَيُصَلِّي لِغَيْرِ الْقِبْلَةِ، ثُمَّ يَصْحى، فَيَعْلَمُ أَنَّهُ صَلّى لِغَيْرِ الْقِبْلَةِ، كَيْفَ يَصْنَعُ؟ قَالَ: « إِنْ كَانَ فِي وَقْتٍ، فَلْيُعِدْ صَلَاتَهُ: وَإِنْ كَانَ مَضَى الْوَقْتُ، فَحَسْبُهُ اجْتِهَادُهُ ».

Muhammad Bin Yahya, from Ahad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I said to Abu Abdullahasws, ‘The man happens to be in a wilderness from the earth during a cloudy day, so he prays Salāt towards other than the Qiblah. Then (the clouds) clear, so he comes to know that he had prayed to other than the Qiblah. How should he deal with it?’ Heasws said: ‘If he was within the time, so let him repeat his Salāt, but if the time had passed, so his striving (to locate the Qiblah) would suffice him’.85

10. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ‌ بَعْضِ أَصْحَابِنَا، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ قِبْلَةِ الْمُتَحَيِّرِ؟ فَقَالَ: « يُصَلِّي حَيْثُ يَشَاءُ ». وَرُوِيَ أَيْضاً: « أَنَّهُ يُصَلِّي إِلى أَرْبَعِ جَوَانِبَ ».

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from one of our companions, from Zurara who said,

‘I asked Abu Ja’farasws about a Qiblah of the one confused. So heasws said: ‘He can pray Salāt wherever he so desires to (in any direction)’.86

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ رِيَاحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ وَأَنْتَ تَرى أَنَّكَ فِي وَقْتٍ وَلَمْ يَدْخُلِ الْوَقْتُ، فَدَخَلَ الْوَقْتُ وَأَنْتَ فِي الصَّلَاةِ، فَقَدْ أَجْزَأَتْ عَنْكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umer, from Ismail Bin Rabaah,

(It has been narrated) from Abu Abdullahasws having said: ‘When you are praying Salāt and you see that you are within the time, and the time has not entered yet, then the time does enter while you are during the Salāt, so it would have sufficed you’.87

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ: هَلْ كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُصَلِّي إِلى بَيْتِ الْمَقْدِسِ؟ قَالَ: « نَعَمْ ». فَقُلْتُ: أَكَانَ يَجْعَلُ الْكَعْبَةَ خَلْفَ ظَهْرِهِ؟ فَقَالَ: « أَمَّا إِذَا كَانَ بِمَكَّةَ، فَلَا: وَأَمَّا إِذَا هَاجَرَ إِلَى الْمَدِينَةِ، فَنَعَمْ حَتّى حُوِّلَ إِلَى الْكَعْبَةِ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws, ‘Did Rasool-Allahsaww used to pray Salāt (facing) towards Bayt Al-Maqdis?’ Heasws said: ‘Yes’. So I said, ‘Did hesaww make the Kabah to be behind hissaww back?’ So heasws said: ‘As for when hesaww was in Makkah, so no, and as for when hesaww had emigrated to Al-Medina, so yes, until hesaww turned towards the Kabah (permanently)’.88

9- بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ‌

Chapter 9 – The gathering of the two Salāts

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « صَلّى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِالنَّاسِ الظُّهْرَ وَالْعَصْرَ حِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ، وَصَلّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ قَبْلَ سُقُوطِ الشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ، وَإِنَّمَا فَعَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِيَتَّسِعَ الْوَقْتُ عَلى أُمَّتِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww prayed Salāt with the people, Al-Zohr and Al-Asr when the sun (started its) decline, in a Jam’at, from without a reason; and hesaww prayed with them Al-Maghrib and Al-Isha the last before the fall of the twilight, from without a reason, in a Jam’at. And rather, Rasool-Allahsaww did it in order to expand the timing upon hissaww community’.89

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: شَهِدْتُ الْمَغْرِبَ لَيْلَةً مَطِيرَةً فِي مَسْجِدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَحِينَ كَانَ قَرِيباً مِنَ الشَّفَقِ، نَادَوْا، وَأَقَامُوا الصَّلَاةَ، فَصَلَّوُا الْمَغْرِبَ، ثُمَّ أَمْهَلُوا بِالنَّاسِ حَتّى صَلَّوْا رَكْعَتَيْنِ، ثُمَّ قَامَ الْمُنَادِي فِي مَكَانِهِ فِي الْمَسْجِدِ، فَأَقَامَ الصَّلَاةَ، فَصَلَّوُا الْعِشَاءَ، ثُمَّ انْصَرَفَ النَّاسُ إِلى مَنَازِلِهِمْ، فَسَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ ذلِكَ، فَقَالَ: « نَعَمْ، قَدْ كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَمِلَ بِهذَا ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Sinan who said,

‘I attended Al-Maghrib Salāt on a rainy night in the Masjid of Rasool-Allahsaww. So when it was near to the twilight, there was a call (Azan) and the Salāt was established. So they prayed Al-Maghrib. Then the people were respited until they had prayed two Rak’at of Salāt. Then the caller stood up in his place in the Masjid, and established the Salāt. So they prayed Al-Isha. Then the people dispersed to go to their houses.

So I asked Abu Abdullahasws about that. So heasws said: ‘Yes. Rasool-Allahsaww had performed (like) this’.90

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنِ الْحُسَيْنِ بْنِ سَيْفٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ حَكِيْمٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِذَا جَمَعْتَ بَيْنَ الصَّلَاتَيْنِ، فَلَا تَطَوَّعْ بَيْنَهُمَا ».

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Sayf, from Hammad Bin Usman, from Muhammad Bin Hakeym,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I heard himasws saying: ‘When you gather between the two Salāts, so do not perform Optional Salāts between the two’.91

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ مُوسى، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنِ‌ابْنِ فَضَّالٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَكِيمٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عليه‌السلام يَقُولُ: « الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ إِذَا لَمْ يَكُنْ بَيْنَهُمَا تَطَوُّعٌ، فَإِذَا كَانَ بَيْنَهُمَا تَطَوُّعٌ، فَلَا جَمْعَ ».

Ali Bin Muhammad, from Muhammad Bin Musa, from Muhammad Bin Isa, from Ibn Fazzal, from Hammad Bin Usman who said, ‘Muhammad Bin Hakeym narrated to me saying,

‘I heard Abu Al-Hassanasws saying: ‘The gathering between the two Salāt is when there does not happen to be Optional Salāts between the two. So when there were Optional Salāts between the two, so do not gather’.92

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ الْفَضْلِ بْنِ مُحَمَّدٍ، عَنْ يَحْيَى بْنِ أَبِي زَكَرِيَّا، عَنِ الْوَلِيدِ بْنِ أَبَانٍ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلّى بِنَا أَبُو عَبْدِ اللهِ عليه‌السلام الظُّهْرَ وَالْعَصْرَ عِنْدَ مَا زَالَتِ الشَّمْسُ بِأَذَانٍ وَإِقَامَتَيْنِ، وَقَالَ: « إِنِّي عَلى حَاجَةٍ، فَتَنَفَّلُوا ».

Ali Bin Muhammad, from Al Fazl Bin Muhammad, from Yahya Bin Abu Zakariyya, from Aban, from Safwan Al Jammal who said,

‘Abu Abullahasws prayed with us Al-Zohr and Al-Asr Salāt during the (start of the) decline of the sun, with one Azan and two Iqamas, and said: ‘Iasws am upon a need, so pray Optional Salāts’.93

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَبَّاسٍ النَّاقِدِ، قَالَ: تَفَرَّقَ مَا كَانَ فِي يَدِي، وَتَفَرَّقَ عَنِّي حُرَفَائِي، فَشَكَوْتُ ذلِكَ إِلى‌ أَبِي مُحَمَّدٍ عليه‌السلام، فَقَالَ لِيَ: « اجْمَعْ بَيْنَ الصَّلَاتَيْنِ: الظُّهْرِ وَالْعَصْرِ، تَرى مَا تُحِبُّ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abbas Al Naqid who said,

‘There has separated from me what was in my hands (belongings) and there have separated my business associates from me. So I complained of that to Abu Muhammadasws, and heasws said to me: ‘Gather between the two Salāts, Al-Zohr and Al-Asr. You shall see what you love’.94

10- بَابُ الصَّلَاةِ الَّتِي تُصَلّى فِي كُلِّ وَقْتٍ

Chapter 10 – The Salāt which can be prayed during every time

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ هَاشِمٍ أَبِي سَعِيدٍ الْمُكَارِي، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « خَمْسُ صَلَوَاتٍ تُصَلِّيهِنَّ فِي كُلِّ وَقْتٍ: صَلَاةُ الْكُسُوفِ، وَالصَّلَاةُ عَلَى الْمَيِّتِ، وَصَلَاةُ الْإِحْرَامِ، وَالصَّلَاةُ الَّتِي تَفُوتُ، وَصَلَاةُ الطَّوَافِ مِنَ الْفَجْرِ إِلى طُلُوعِ الشَّمْسِ، وَبَعْدَ الْعَصْرِ إِلَى‌ اللَّيْلِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hashim Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Five Salāts, you can pray these during every time – The Salāt for the eclipse, and the Salāt upon the deceased, and Salāt of (wearing) Al-Ihraam, and the Salāt which is missed out, and Salāt of the Tawaaf – from the dawn to the emergence of the sun, and after Al-Asr up to the night’.95

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ: وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « خَمْسُ صَلَوَاتٍ لَاتُتْرَكُ عَلى كُلِّ حَالٍ: إِذَا طُفْتَ بِالْبَيْتِ، وَإِذَا أَرَدْتَ أَنْ تُحْرِمَ، وَصَلَاةُ الْكُسُوفِ، وَإِذَا نَسِيتَ فَصَلِّ إِذَا ذَكَرْتَ، وَصَلَاةُ الْجَنَازَةِ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzan and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

‘I heard Abu Abdullahasws saying: ‘Five Salāts you cannot neglect upon every state – When you perform Tawaaf of the House (Kabah), and when you intend to wear the Ihraam, and Salāt of the eclipse, and when you forget so you pray when you remember, and Salāt of the funeral’.96

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَرْبَعُ صَلَوَاتٍ يُصَلِّيهِنَّ الرَّجُلُ فِي كُلِّ سَاعَةٍ: صَلَاةٌ فَاتَتْكَ، فَمَتى مَا ذَكَرْتَهَا أَدَّيْتَهَا، وَصَلَاةُ رَكْعَتَيْ طَوَافِ الْفَرِيضَةِ، وَصَلَاةُ الْكُسُوفِ، وَالصَّلَاةُ عَلَى الْمَيِّتِ: هؤُلَاءِ تُصَلِّيهِنَّ فِي السَّاعَاتِ كُلِّهَا ».

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

(It has been narrated) from Abu Ja’farasws Four Salāts, the man should pray these during every timing – A Salāt which is missed out, so whenever you remember it, fulfil it; and a Salāt of two Rak’at for the Tawaaf is an Obligation; and Salāt of the eclipse; and the Salāt upon the deceased. You can pray these during all of the timings’.97

11- بَابُ التَّطَوُّعِ فِي وَقْتِ الْفَرِيضَةِ وَالسَّاعَاتِ الَّتِي لَايُصَلّى فِيهَا‌

Chapter 11 – The Optional Salāt during the time of the Obligatory (Salāts), and the timings in which you cannot pray these

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ زُرَارَةَ، قَالَ: قَالَ لِي: « أَتَدْرِي لِمَ جُعِلَ الذِّرَاعُ وَالذِّرَاعَانِ؟ » قَالَ: قُلْتُ: لِمَ؟ قَالَ: « لِمَكَانِ الْفَرِيضَةِ، لَكَ أَنْ تَتَنَفَّلَ مِنْ زَوَالِ الشَّمْسِ إِلى أَنْ يَبْلُغَ ذِرَاعاً، فَإِذَا بَلَغَ ذِرَاعاً، بَدَأْتَ بِالْفَرِيضَةِ، وَتَرَكْتَ النَّافِلَةَ »

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat in Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Zurara who said,

‘Heasws said to me: ‘Do you know why a cubit and two cubits have been made to be?’ I said, ‘Why?’ Heasws said: ‘In place of the Obligatory (Salāt). It is for you that you can pray Optional (Salāts) from the (start of the) decline of the sun up it (the shadow) reaching one cubit. So when it reaches to one cubit, begin with the Obligatory and leave the Optional’.98

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ مِنْهَالٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْوَقْتِ الَّذِي لَايَنْبَغِي لِي إِذَا جَاءَ الزَّوَالُ ؟ قَالَ: « ذِرَاعٌ إِلى مِثْلِهِ ».

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

‘I asked Abu Abdullahasws about the time in which it is not befitting for me that I pray the Optional Salāts when the midday comes. Heasws said: ‘One cubit to its like (of the shadow)’.99

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَقَدْ صَلّى أَهْلُهُ: أَيَبْتَدِئُ بِالْمَكْتُوبَةِ، أَوْ يَتَطَوَّعُ؟ فَقَالَ: « إِنْ كَانَ فِي وَقْتٍ حَسَنٍ، فَلَا بَأْسَ بِالتَّطَوُّعِ قَبْلَ الْفَرِيضَةِ: وَإِنْ كَانَ خَافَ الْفَوْتَ مِنْ أَجْلِ مَا مَضى مِنَ الْوَقْتِ، فَلْيَبْدَأْ بِالْفَرِيضَةِ، وَهُوَ حَقُّ اللهِ عَزَّ وَجَلَّ، ثُمَّ لْيَتَطَوَّعْ بِمَا شَاءَ، أَلَا هُوَ مُوَسَّعٌ أَنْ يُصَلِّيَ الْإِنْسَانُ فِي أَوَّلِ دُخُولِ وَقْتِ الْفَرِيضَةِ النَّوَافِلَ إِلاَّ أَنْ يَخَافَ فَوْتَ الْفَرِيضَةِ: وَالْفَضْلُ إِذَا صَلَّى الْإِنْسَانُ وَحْدَهُ أَنْ يَبْدَأَ بِالْفَرِيضَةِ إِذَا دَخَلَ وَقْتُهَا: لِيَكُونَ فَضْلُ أَوَّلِ الْوَقْتِ لِلْفَرِيضَةِ، وَلَيْسَ بِمَحْظُورٍ عَلَيْهِ أَنْ يُصَلِّيَ النَّوَافِلَ مِنْ أَوَّلِ‌الْوَقْتِ إِلى قَرِيبٍ مِنْ آخِرِ الْوَقْتِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the man who comes over to the Masjid and its inhabitants have already prayed Salāt. Should he begin with the Prescribed Salāt or Optional?’ So heasws said: ‘If he was within good timing, so there is no problem with the Optional before the Obligatory; and if he was fearing the missing out due to the passing of the time, so let him begin with the Obligatory, and it is a Right of Allahazwj Mighty and Majestic. Then let him pray Optional with whatever he so desires to.

Indeed! The person is with leeway to pray the Optional during the beginning of the time of the Obligatory (Salāt) entering, unless he fears losing the Obligatory; and the superior is when the person prays alone, is that he should begin with the Obligatory, when its time enters in order for the merit of the beginning of the time to be for the Obligatory. And it is not forbidden upon him that he prays the Optional Salāt from the beginning of the time up to near to the end of the time’.100

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ: أُصَلِّي فِي وَقْتِ فَرِيضَةٍ نَافِلَةً؟ قَالَ: « نَعَمْ، فِي أَوَّلِ الْوَقْتِ إِذَا كُنْتَ مَعَ إِمَامٍ تَقْتَدِي بِهِ، فَإِذَا كُنْتَ وَحْدَكَ، فَابْدَأْ بِالْمَكْتُوبَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Is’haq Bin Ammar who said,

‘I said, ‘Can I pray an Optional Salāt during the time of an Obligatory (Salāt)?’ Heasws said: ‘Yes, during the beginning of the time, when he was with a prayer-leader, following him. So when you were alone, so begin with the Prescribed (Salāt)’.101

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ أَتَنَفَّلُ، أَوْ أَبْدَأُ بِالْفَرِيضَةِ؟ فَقَالَ: « إِنَّ الْفَضْلَ أَنْ تَبْدَأَ بِالْفَرِيضَةِ، وَإِنَّمَا أُخِّرَتِ الظُّهْرُ ذِرَاعاً مِنْ عِنْدِ الزَّوَالِ مِنْ أَجْلِ صَلَاةِ الْأَوَّابِينَ »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullahasws, ‘When the time for the Obligatory (Salāt) enters, shall I pray the Optional or begin with the Obligatory?’ So heasws said: ‘It is preferred that you begin with the Obligatory, and rather delay Al-Zohr from the midday due to the reason of a Salāt of the repentants’.102

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ أَتَنَفَّلُ، أَوْ أَبْدَأُ بِالْفَرِيضَةِ؟ فَقَالَ: « إِنَّ الْفَضْلَ أَنْ تَبْدَأَ بِالْفَرِيضَةِ»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullahasws, ‘When the time for the Obligatory (Salāt) enters, shall I pray the Optional Salāt or begin with the Obligatory?’ Heasws said ‘It is preferred that you begin with the Obligatory’.103

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّهُمْ سَمِعُوا أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ لَايُصَلِّي مِنَ النَّهَارِ حَتّى تَزُولَ الشَّمْسُ، وَلَامِنَ اللَّيْلِ بَعْدَ مَا يُصَلِّي الْعِشَاءَ الْآخِرَةَ حَتّى يَنْتَصِفَ اللَّيْلُ ». مَعْنى هذَا أَنَّهُ لَيْسَ وَقْتَ صَلَاةِ فَرِيضَةٍ وَلَاسُنَّةٍ: لِأَنَّ الْأَوْقَاتَ كُلَّهَا قَدْ بَيَّنَهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَأَمَّا الْقَضَاءُ ـ قَضَاءُ الْفَرِيضَةِ ـ وَتَقْدِيمُ النَّوَافِلِ وَتَأْخِيرُهَا، فَلَا بَأْسَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from a number of our companions,

(It has been narrated) they heard Abu Ja’farasws saying: ‘Amir Al-Momineenasws did not pray Salāt from the day until the midday, nor from the night after having had prayed Al-Isha the last, until midnight’.

The meaning of this is that it is neither a time for an Obligatory Salāt nor a Sunnah, because all of the timings were clarified by Rasool-Allahsaww. So as for ‘ الْقَضَاءُ ’ the lapse, so it is a الْقَضَاءُ for the Obligatory (Salāts missed out), and bringing forward the Optional and delaying it, there is not problem’.104 (This is a comment)

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ رَفَعَهُ، قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْحَدِيثُ الَّذِي رُوِيَ عَنْ أَبِي جَعْفَرٍ عليه‌السلام أَنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ ؟ قَالَ: « نَعَمْ، إِنَّ إِبْلِيسَ اتَّخَذَ عَرْشاً بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا طَلَعَتِ الشَّمْسُ وَسَجَدَ فِي ذلِكَ الْوَقْتِ النَّاسُ، قَالَ إِبْلِيسُ لِشَيَاطِينِهِ: إِنَّ بَنِي آدَمَ يُصَلُّونَ لِي ».

Ali Bin Ibrahim, from his father, raising it, said,

‘A man said to Abu Abdullahasws, ‘The Hadeeth which is reported from Abu Ja’farasws that the sun emerges from between the two horns of the Satanla’. Heasws said: ‘Yes. Ibleesla takes a throne between the sky and the earth. So when the sun emerges and the people perform Sajdah during that time, Ibleesla says to hisla devils, ‘The children of Adamas are praying to mela’.105

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ، عَنِ الْحُسَيْنِ بْنِ أَسْلَمَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الثَّانِي عليه‌السلام: أَكُونُ فِي السُّوقِ، فَأَعْرِفُ الْوَقْتَ، وَيَضِيقُ عَلَيَّ‌ أَنْ أَدْخُلَ، فَأُصَلِّيَ؟ قَالَ: « إِنَّ الشَّيْطَانَ يُقَارِنُ الشَّمْسَ فِي ثَلَاثَةِ أَحْوَالٍ: إِذَا ذَرَّتْ، وَإِذَا كَبَّدَتْ، وَإِذَا غَرَبَتْ: فَصَلِّ بَعْدَ الزَّوَالِ: فَإِنَّ الشَّيْطَانَ يُرِيدُ أَنْ يُوقِعَكَ عَلى حَدٍّ يُقْطَعُ بِكَ دُونَهُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Husayn Bin Rashid, from Al Husayn Bin Aslam who said,

‘I said to Abu Al-Hassanasws the 2nd, ‘I happen to be in the market, so I recognise the time, and it is straitening upon me if I were to enter (the marketplace) and pray Salāt’. Heasws said: ‘The Satanla approaches the sun during three states – At sunrise, and at midday, and at sunset. So pray Salāt after the midday, for the Satanla intends that he makes you fall upon a limit which would cut you off from the ones besides himla’.106

12- بَابُ مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ سَهَا عَنْهَا‌

Chapter 12 – The one who sleeps through the Salāt, or forgets about it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا نَسِيتَ صَلَاةً، أَوْ صَلَّيْتَهَا بِغَيْرِ وُضُوءٍ، وَكَانَ عَلَيْكَ قَضَاءُ صَلَوَاتٍ، فَابْدَأْ بِأَوَّلِهِنَّ، فَأَذِّنْ لَهَا، وَأَقِمْ، ثُمَّ صَلِّهَا، ثُمَّ صَلِّ مَا بَعْدَهَا بِإِقَامَةٍ إِقَامَةٍ لِكُلِّ صَلَاةٍ ». وَقَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « وَإِنْ كُنْتَ قَدْ صَلَّيْتَ الظُّهْرَ، وَقَدْ فَاتَتْكَ الْغَدَاةُ، فَذَكَرْتَهَا، فَصَلِّ الْغَدَاةَ أَيَّ سَاعَةٍ ذَكَرْتَهَا وَلَوْ بَعْدَ الْعَصْرِ، وَمَتى مَا ذَكَرْتَ صَلَاةً فَاتَتْكَ، صَلَّيْتَهَا ». وَقَالَ: « إِنْ نَسِيتَ الظُّهْرَ حَتّى صَلَّيْتَ الْعَصْرَ، فَذَكَرْتَهَا وَأَنْتَ فِي الصَّلَاةِ، أَوْ بَعْدَ فَرَاغِكَ، فَانْوِهَا الْأُولى، ثُمَّ صَلِّ الْعَصْرَ، فَإِنَّمَا هِيَ أَرْبَعٌ مَكَانَ أَرْبَعٍ، فَإِنْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الْأُولى وَأَنْتَ فِي صَلَاةِ الْعَصْرِ وَقَدْ صَلَّيْتَ مِنْهَا رَكْعَتَيْنِ، فَانْوِهَا الْأُولى، ثُمَّ صَلِّ الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ، وَقُمْ، فَصَلِّ الْعَصْرَ. وَإِنْ كُنْتَ قَدْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الْعَصْرَ حَتّى دَخَلَ وَقْتُ الْمَغْرِبِ، وَلَمْ‌ تَخَفْ فَوْتَهَا، فَصَلِّ الْعَصْرَ، ثُمَّ صَلِّ الْمَغْرِبَ: وَإِنْ كُنْتَ قَدْ صَلَّيْتَ الْمَغْرِبَ، فَقُمْ، فَصَلِّ الْعَصْرَ: وَإِنْ كُنْتَ قَدْ صَلَّيْتَ مِنَ الْمَغْرِبِ رَكْعَتَيْنِ، ثُمَّ ذَكَرْتَ الْعَصْرَ، فَانْوِهَا الْعَصْرَ، ثُمَّ قُمْ، فَأَتِمَّهَا رَكْعَتَيْنِ، ثُمَّ سَلِّمْ، ثُمَّ تُصَلِّي الْمَغْرِبَ. فَإِنْ كُنْتَ قَدْ صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ، وَنَسِيتَ الْمَغْرِبَ، فَقُمْ، فَصَلِّ الْمَغْرِبَ: وَإِنْ كُنْتَ ذَكَرْتَهَا وَقَدْ صَلَّيْتَ مِنَ الْعِشَاءِ الْآخِرَةِ رَكْعَتَيْنِ، أَوْ قُمْتَ فِي الثَّالِثَةِ، فَانْوِهَا الْمَغْرِبَ، ثُمَّ سَلِّمْ، ثُمَّ قُمْ، فَصَلِّ الْعِشَاءَ الْآخِرَةَ. وَإِنْ كُنْتَ قَدْ نَسِيتَ الْعِشَاءَ الْآخِرَةَ حَتّى صَلَّيْتَ الْفَجْرَ، فَصَلِّ الْعِشَاءَ الْآخِرَةَ: وَإِنْ كُنْتَ ذَكَرْتَهَا وَأَنْتَ فِي الرَّكْعَةِ الْأُولى، أَوْ فِي الثَّانِيَةِ مِنَ الْغَدَاةِ، فَانْوِهَا الْعِشَاءَ، ثُمَّ قُمْ، فَصَلِّ الْغَدَاةَ، وَأَذِّنْ، وَأَقِمْ. وَإِنْ كَانَتِ الْمَغْرِبُ وَالْعِشَاءُ الْآخِرَةُ قَدْ فَاتَتَاكَ جَمِيعاً، فَابْدَأْ بِهِمَا قَبْلَ أَنْ تُصَلِّيَ الْغَدَاةَ، ابْدَأْ بِالْمَغْرِبِ، ثُمَّ الْعِشَاءِ فَإِنْ خَشِيتَ أَنْ تَفُوتَكَ الْغَدَاةُ إِنْ بَدَأْتَ بِهِمَا، فَابْدَأْ بِالْمَغْرِبِ، ثُمَّ بِالْغَدَاةِ، ثُمَّ صَلِّ الْعِشَاءَ: فَإِنْ خَشِيتَ أَنْ تَفُوتَكَ الْغَدَاةُ إِنْ بَدَأْتَ بِالْمَغْرِبِ، فَصَلِّ الْغَدَاةَ، ثُمَّ صَلِّ الْمَغْرِبَ وَالْعِشَاءَ، ابْدَأْ بِأَوَّلِهِمَا: لِأَنَّهُمَا جَمِيعاً قَضَاءٌ أَيَّهُمَا ذَكَرْتَ، فَلَا تُصَلِّهِمَا إِلاَّ بَعْدَ شُعَاعِ الشَّمْسِ ». قَالَ: قُلْتُ: لِمَ ذَاكَ ؟ قَالَ: « لِأَنَّكَ لَسْتَ تَخَافُ فَوْتَهَا ».

Ali Bin Ibrahim, from his father and Miuhammad Bin Ismail, from Al Faszl Bin ShAzan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘If you forget a Salāt or your pray it without Wuzu (an ablution), and there are outstanding Salāts upon you, so begin with the first of these. So recite an Azan for it and an Iqamah, then pray it. Then pray whatever is after it with an Iqamah, an Iqamah for each Salāt’.

And he (the narrator) said, ‘And Abu Ja’farasws said: ‘And you have already prayed Al-Zohr and the morning Salāt has been missed by you, and you remember it, so pray the morning Salāt whichever time you remember it, and even though it may be after Al-Asr; and whenever you remember a Salāt having been missed out, pray it’.

And heasws said: ‘If you forget Al-Zohr until you have prayed Al-Asr, so you remember it while you are in the Salāt, or your being free from it, so intend it first, then pray Al-

Asr, for rather it is four (Rak’at) in place of four (Rak’at). So if you remember that you did not pray the first one and you are in Salāt Al-Asr, and you have already prayed two Rak’at from it, so intend it as the first one, then pray the two remaining Rak’at, and stand and pray Al-Asr.

And if (you) remember that you did not pray Al-Asr until the time for Al-Maghrib enters, and you do not fear missing it, so pray Al-Asr, then pray Al-Maghrib. And if you had already prayed Al-Maghrib, so stand and pray Al-Asr. And if you had already prayed two Rak’at from Al-Maghrib, then you remember Al-Asr, so intend it as Al-Asr, then stand and complete it with two Rak’at, then greet (Salām), then pray Al-Maghrib.

So if you already prayed Al-Isha the last, and forgot Al-Maghrib, so stand and pray Al-Maghrib. And if you remembered it and you have already prayed two Rak’at from the Al-Isha the last, or are standing during the third (Rak’at), so intend it as Al-Maghrib, then greet (Salām), then stand and pray Al-Isha the last.

And if you forgot Al-Isha the last until you prayed Al-Fajr, so pray Al-Isha the last. So if you remember it while you are in the first Rak’at or during the second one from the morning (Salāt), so intend it as Al-Isha, then stand and pray the morning (Salāt), and recite an Azan and an Iqamah.

And if Al-Maghrib and Al-Isha the last had been missed out on together, so begin with these two before you pray the morning (Salāt). Begin with Al-Maghrib, then Al-Isha the last. So if you were to fear that you would be missing the morning (Salāt) if you were to begin with these two, so begin with Al-Maghrib, then with the morning, then pray Al-Isha. So if you were to fear that you would be missing the morning (Salāt) if you were to begin with Al-Maghrib, so pray the morning (Salāt), then pray Al-Maghrib and Al-Isha. Begin with the first of the two, because they are both outstanding, whichever of the two you remember, so do not pray these two except after the rays of the sun’.

He (the narrator) said, ‘I said, ‘Why is that so?’ Heasws said: ‘Because you are not fearing it being missed out on’.107

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتّى دَخَلَ وَقْتُ الْعَصْرِ؟ قَالَ: « يَبْدَأُ بِالظُّهْرِ، وَكَذلِكَ الصَّلَوَاتُ، تَبْدَأُ بِالَّتِي نَسِيتَ إِلاَّ أَنْ تَخَافَ أَنْ يَخْرُجَ وَقْتُ الصَّلَاةِ، فَتَبْدَأُ بِالَّتِي أَنْتَ فِي وَقْتِهَا، ثُمَّ تَقْضِي الَّتِي نَسِيتَ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskaan, from Abu Baseer who said,

‘I asked himasws about a man who forgets Al-Zohr until the time for Al-Asr enters. Heasws said: ‘He should begin with Al-Zohr; and similar to that, the Salāt to begin with is that which you forgot except if you fear upon the time for the Salāt expiring, so you should begin with that which you are within its timing, then pray that which you forgot’.108

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام: أَنَّهُ سُئِلَ عَنْ رَجُلٍ صَلّى بِغَيْرِ طَهُورٍ، أَوْ نَسِيَ صَلَوَاتٍ لَمْ يُصَلِّهَا، أَوْ نَامَ عَنْهَا؟ فَقَالَ: « يَقْضِيهَا إِذَا ذَكَرَهَا فِي أَيِّ سَاعَةٍ ذَكَرَهَا مِنْ لَيْلٍ أَوْ نَهَارٍ، فَإِذَا دَخَلَ وَقْتُ الصَّلَاةِ وَلَمْ يُتِمَّ مَا قَدْ فَاتَهُ، فَلْيَقْضِ مَا لَمْ يَتَخَوَّفْ أَنْ يَذْهَبَ وَقْتُ هذِهِ الصَّلَاةِ الَّتِي قَدْ حَضَرَتْ، وَهذِهِ أَحَقُّ بِوَقْتِهَا، فَلْيُصَلِّهَا، فَإِذَا قَضَاهَا فَلْيُصَلِّ مَا فَاتَهُ مِمَّا قَدْ مَضى، وَلَايَتَطَوَّعْ بِرَكْعَةٍ حَتّى يَقْضِيَ الْفَرِيضَةَ كُلَّهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having been asked about a man who prayed Salāt without cleanliness, or forgot a Salāt, not having prayed it, or slept during its (time). So heasws said: ‘He should fulfil it when he remembers it, whichever time he remembers it, be it from the night or day. So when the time for the (current) Salāt enters and he has not completed what he had missed out on, so let him fulfil what he is not fearing the departure of this present Salāt, and it is more deserving with its timing. Therefore, let him fulfil this. So when he has fulfilled it, so let him pray what had been missed out on from what has passed, and he should not perform an Optional (Salāt) by (even) on Rak’at, until he has fulfilled the Obligatory ones, all of them’.109

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا فَاتَتْكَ صَلَاةٌ، فَذَكَرْتَهَا فِي وَقْتِ أُخْرى، فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ كُنْتَ مِنَ الْأُخْرى فِي وَقْتٍ، فَابْدَأْ بِالَّتِي فَاتَتْكَ: فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (أَقِمِ الصَّلاةَ لِذِكْرِي) وَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ، فَاتَتْكَ الَّتِي بَعْدَهَا، فَابْدَأْ بِالَّتِي أَنْتَ فِي وَقْتِهَا، فَصَلِّهَا، ثُمَّ أَقِمِ الْأُخْرى ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, altogether from Al Qasim Bin Urwa, from Ubeyd Bin Zurara, from his father,

(It has been narrated) from Abu Ja’farasws having said: ‘So when a Salāt is missed out by you and you remember it during another time, so if you know that if you were to pray that which is missed out, you would still be within the time, so begin by that which was missed out by you, for Allahazwj Mighty and Majestic is Saying [20:14] and establish the Prayer for My Remembrance. And if you were to know that if you were to pray that which was missed out by you, the one after it would be missed out by you, so begin by which you are within its timing. So pray it, then establish the other one’.110

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ نَسِيَ صَلَاةً حَتّى دَخَلَ وَقْتُ صَلَاةٍ أُخْرى؟ فَقَالَ: « إِذَا نَسِيَ الصَّلَاةَ أَوْ نَامَ عَنْهَا، صَلّى حِينَ يَذْكُرُهَا، فَإِذَا ذَكَرَهَا وَهُوَ فِي صَلَاةٍ، بَدَأَ بِالَّتِي نَسِيَ: وَإِنْ ذَكَرَهَا مَعَ إِمَامٍ فِي صَلَاةِ الْمَغْرِبِ، أَتَمَّهَا بِرَكْعَةٍ، ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ صَلَّى الْعَتَمَةَ بَعْدَهَا، وَإِنْ كَانَ صَلَّى الْعَتَمَةَ وَحْدَهُ، فَصَلّى مِنْهَا رَكْعَتَيْنِ، ثُمَّ ذَكَرَ أَنَّهُ نَسِيَ الْمَغْرِبَ، أَتَمَّهَا بِرَكْعَةٍ، فَيَكُونُ صَلَاةُ الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ، ثُمَّ يُصَلِّي الْعَتَمَةَ بَعْدَ ذلِكَ ».

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about a man who forgot a Salāt until the time for another Salāt entered. So heasws said: ‘When he forgets the Salāt, or sleeps over it, he should pray when he remembers it. So when he remembers it, and he is during a Salāt, he should begin by that which he forgot. And if he were to remember it with a prayer leader during Al-Maghrib Salāt, he should complete it by one Rak’at, then pray Al-Maghrib, then pray Al-Isha after it. And if he had already prayed Al-Isha alone, so he had prayed two Rak’at from it, then remembers that he had forgotten Al-Maghrib, she should complete it with one Rak’at, so Al-Maghrib Salāt would happen to be of three Rak’at. Then he should pray Al-Isha after that’.111

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتّى غَرَبَتِ الشَّمْسُ وَقَدْ كَانَ صَلَّى الْعَصْرَ؟ فَقَالَ: « كَانَ أَبُو جَعْفَرٍ عليه‌السلام، أَوْ كَانَ أَبِي عليه‌السلام يَقُولُ: إِنْ أَمْكَنَهُ أَنْ يُصَلِّيَهَا قَبْلَ أَنْ‌ يَفُوتَهُ الْمَغْرِبُ، بَدَأَ بِهَا، وَإِلاَّ صَلَّى الْمَغْرِبَ، ثُمَّ صَلاَّهَا ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzan, from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I asked himasws about a man who forgot Al-Zohr until the sun set, and he had prayed Al-Asr. So heasws said: ‘Abu Ja’farasws’, or said: ‘Myasws fatherasws was saying that if you are able to pray it before missing out on Al-Maghrib, begin with it, or else pray Al-Maghrib, then pray it (Al-Zohr)’.112

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ أَمَّ قَوْماً فِي الْعَصْرِ، فَذَكَرَ ـ وَهُوَ يُصَلِّي ـ أَنَّهُ لَمْ يَكُنْ صَلَّى الْأُولى؟ قَالَ: « فَلْيَجْعَلْهَا الْأُولَى الَّتِي فَاتَتْهُ، وَلْيَسْتَأْنِفْ بَعْدُ صَلَاةَ الْعَصْرِ، وَقَدْ مَضَى الْقَوْمُ بِصَلَاتِهِمْ ».

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

‘I asked Abu Abdullahasws about a man leading a group in Al-Asr Salāt, so he remembers while he is praying that he had not prayed the former Salāt. Heasws said: ‘So let him make it to be the former which had been missed out, and let him resume after Al-Asr Salāt, and the people proceeded with their Salāts’.113

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يُصَلِّيَ الصُّبْحَ حَتّى طَلَعَتِ الشَّمْسُ؟ قَالَ: « يُصَلِّيهَا حِينَ يَذْكُرُهَا: فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم رَقَدَ عَنْ صَلَاةِ الْفَجْرِ حَتّى‌ طَلَعَتِ الشَّمْسُ، ثُمَّ صَلاَّهَا حِينَ اسْتَيْقَظَ، وَلكِنَّهُ تَنَحّى عَنْ مَكَانِهِ ذلِكَ، ثُمَّ صَلّى ».

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ سَعِيدٍ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « نَامَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنِ الصُّبْحِ، وَاللهُ ـ عَزَّ وَجَلَّ ـ أَنَامَهُ حَتّى طَلَعَتِ الشَّمْسُ عَلَيْهِ، وَكَانَ ذلِكَ رَحْمَةً مِنْ رَبِّكَ لِلنَّاسِ: أَلَاتَرى لَوْ أَنَّ رَجُلاً نَامَ حَتّى تَطْلُعَ الشَّمْسُ لَعَيَّرَهُ النَّاسُ، وَقَالُوا: لَا تَتَوَرَّعُ لِصَلَاتِكَ، فَصَارَتْ أُسْوَةً وَسُنَّةً، فَإِنْ قَالَ رَجُلٌ لِرَجُلٍ: نِمْتَ عَنِ الصَّلَاةِ، قَالَ: قَدْ نَامَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَصَارَتْ أُسْوَةً وَرَحْمَةً: رَحِمَ اللهُ سُبْحَانَهُ بِهَا هذِهِ الْأُمَّةَ ».

Notice:

The above Ahadith are not mentioned. [www.alhassanain.org/english]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ اللهِ تَبَارَكَ اسْمُهُ: (إِنَّ الصَّلاةَ كانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً) قَالَ: « يَعْنِي مَفْرُوضاً، وَلَيْسَ يَعْنِي وَقْتَ فَوْتِهَا، إِذَا جَازَ‌ ذلِكَ الْوَقْتُ، ثُمَّ صَلاَّهَا، لَمْ تَكُنْ صَلَاتُهُ مُؤَدَّاةً، وَلَوْ كَانَ ذلِكَ كَذلِكَ لَهَلَكَ سُلَيْمَانُ بْنُ دَاوُدَ عليه‌السلام حِينَ صَلاَّهَا لِغَيْرِ وَقْتِهَا، وَلكِنَّهُ مَتى مَا ذَكَرَهَا، صَلاَّهَا ». قَالَ: ثُمَّ قَالَ: « وَمَتى مَا اسْتَيْقَنْتَ، أَوْ شَكَكْتَ فِي وَقْتِهَا أَنَّكَ لَمْ تُصَلِّهَا، أَوْ فِي وَقْتِ فَوْتِهَا أَنَّكَ لَمْ تُصَلِّهَا، صَلَّيْتَهَا، فَإِنْ شَكَكْتَ بَعْدَ مَا خَرَجَ وَقْتُ الْفَوْتِ، فَقَدْ دَخَلَ حَائِلٌ، فَلَا إِعَادَةَ عَلَيْكَ مِنْ شَكٍّ حَتّى تَسْتَيْقِنَ، فَإِنِ اسْتَيْقَنْتَ، فَعَلَيْكَ أَنْ تُصَلِّيَهَا فِي أَيِّ حَالٍ كُنْتَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Hareyz, from Zurara and Al Fuzayl,

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj, Blessed is Hisazwj Name [4:103] surely prayer is a timed ordinance upon the Believers. Heasws said: ‘It Means Obligatory and does not mean a time being missed out. When that timing is exceeded, then he prays, his Salāt would not happen to be rendered. And had it been for that, Suleymanas Bin Dawoodas would have been destroyed when heas prayed it during other than its time. But, when heas remembered it, prayed it’.

He (the narrator) said, ‘Then heasws said: ‘When you are convinced or doubt with regards to its timing that you have not prayed it, or you are within a timing of it being missed out, that you did not pray it, pray it. So if you were to doubt after the expiry of the time of it being missed out on, so an obstacle has entered. Therefore there is no repeating upon you from a doubt until you are convinced. So if you are convinced, then upon you is that you pray it in whichever state you were’.114

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ نَامَ عَنِ الْعَتَمَةِ، فَلَمْ يَقُمْ إِلاَّ بَعْدَ انْتِصَافِ اللَّيْلِ، قَالَ: « يُصَلِّيهَا، وَيُصْبِحُ صَائِماً ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws regarding a man who slept through the Isha Salāt. So he did not arise until after midnight. Heasws said: ‘He should pray it and Fast till the morning’.115

13- بَابُ بِنَاءِ مَسْجِدِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم‌

Chapter 13 – Construction of Masjid of the Prophetsaww

1. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ‌ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بَنى مَسْجِدَهُ بِالسَّمِيطِ، ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا، فَقَالُوا: يَا رَسُولَ اللهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَزِيدَ فِيهِ، فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ، فَزِيدَ فِيهِ، وَبَنَاهُ بِالسَّعِيدَةِ، ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا، فَقَالُوا: يَا رَسُولَ اللهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَزِيدَ فِيهِ، فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ، فَزِيدَ فِيهِ، وَبَنى جِدَارَهُ بِالْأُنْثى وَالذَّكَرِ، ثُمَّ اشْتَدَّ عَلَيْهِمُ الْحَرُّ، فَقَالُوا: يَا رَسُولَ اللهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَظُلِّلَ، فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ، فَأُقِيمَتْ فِيهِ سَوَارِي مِنْ جُذُوعِ النَّخْلِ، ثُمَّ طُرِحَتْ عَلَيْهِ الْعَوَارِضُ وَالْخَصَفُ وَالْإِذْخِرُ، فَعَاشُوا فِيهِ حَتّى أَصَابَتْهُمُ الْأَمْطَارُ، فَجَعَلَ الْمَسْجِدُ يَكِفُ عَلَيْهِمْ، فَقَالُوا: يَا رَسُولَ اللهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَطُيِّنَ، فَقَالَ لَهُمْ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَا عَرِيشٌ كَعَرِيشِ مُوسى عليه‌السلام، فَلَمْ يَزَلْ كَذلِكَ حَتّى قُبِضَ رَسُولُ الله صلى‌الله‌عليه‌وآله‌وسلم، وَكَانَ جِدَارُهُ قَبْلَ أَنْ يُظَلَّلَ قَامَةً، فَكَانَ إِذَا كَانَ الْفَيْ‌ءُ ذِرَاعاً وَهُوَ قَدْرُ مَرْبِضِ عَنْزٍ، صَلَّى الظُّهْرَ، وَإِذَا كَانَ ضِعْفَ ذلِكَ، صَلَّى الْعَصْرَ، وَقَالَ: السَّمِيطُ لَبِنَةٌ لَبِنَةٌ، وَالسَّعِيدَةُ لَبِنَةٌ وَنِصْفٌ، وَالذَّكَرُ وَالْأُنْثى لَبِنَتَانِ مُخَالِفَتَانِ ».

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Rasool-Allahsaww, hissaww Masjid was built in Al-Sameyt manner (brick by brick). Then the Muslims became numerous, so they said, ‘O Rasool-Allahsaww! If only yousaww would order with the Masjid so there would be an increase in it’. So hesaww said: ‘Yes’.

So hesaww ordered with it, and there was an increase in it, and it was built Al-Saeedat manner (a brick by half brick). Then the Muslims became numerous, and they said, ‘O Rasool-Allahsaww! If only yousaww would order with the Masjid so there can be an increase in it’. So hesaww said: ‘Yes’. So hesaww ordered with it, and there was an increase in it, and its walls were built in the male and female manner (Zakr bil Unsa – i.e. two opposite sides). Then the heat became intense upon them, so they said, ‘O Rasool-Allahsaww! If only yousaww would order with the Masjid, so there can be shade’. So hesaww said: ‘Yes’.

So hesaww ordered with it, and the straps from palm trunks were placed therein. Then the beams and the baskets, and the grass was thrown on top of it. So they lived therein (under the shade) until the rain hit them. So the Masjid became inappropriate for them, and they said, ‘O Rasool-Allahsaww! If only yousaww would order us, so we would apply clay upon it’. So Rasool-Allahsaww said to them: ‘There shall be no shafts like the shafts of Musaas’.

So it did not cease to be like that until Rasool-Allahsaww passed away, and its wall was such that it would shade an upright person. When it (the shadow) was on one cubit, and it was like the crouching goat, Al-Zohr Salāt was prayed, and when it was double that, Al-Asr was prayed’.

And heasws said: ‘Al-Sameyt, is a brick by brick, and Al-Saeeda is a brick and a half brick, and Al-Zakr Bil Unsa is building two opposite sides’.116

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوى ؟ قَالَ: « مَسْجِدُ قُبَا ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about [9:108] a Masjid founded on piety. Heasws said: ‘Masjid Quba’.117

3. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ‌ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي مُوسَى بْنُ أُكَيْلٍ، عَنْ عَبْدِ الْأَعْلى مَوْلى آلِ سَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: كَمْ كَانَ مَسْجِدُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ قَالَ: « كَانَ ثَلَاثَةَ آلَافٍ وَسِتَّمِائَةِ ذِرَاعٍ تَكْسِيراً ».

Ahmad Bin Idrees and someone else, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed who said, ‘Musa Bin Akeyl narrated to me, from Abdul A’la, a slave of the family of Saam who said,

‘I said to Abu Abdullahasws, ‘How much was (the size of) the Masjid of Rasool-Allahsaww?’ Heasws said: ‘It was of three thousand and six hundred cubits squared’.118

14- بَابُ مَا يَسْتَتِرُ بِهِ الْمُصَلِّي مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ‌

Chapter 14 – What the praying one can veil with from the ones who are passing in front of him

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَجْعَلُ الْعَنَزَةَ بَيْنَ يَدَيْهِ إِذَا صَلّى ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from MUawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww used to place the walking stick in front of himsaww when hesaww prayed Salāt’.119

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ طُولُ رَحْلِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ذِرَاعاً، وَكَانَ إِذَا صَلّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَتِرُ بِهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The length of the saddle-bag of Rasool-Allahsaww was of one cubit, and hesaww used to place it in front of himsaww when hesaww prayed Salāt in order to veil himsaww from the ones who would pass by in front of himsaww’.120

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ: هَلْ يَقْطَعُ صَلَاتَهُ شَيْ‌ءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ ؟ فَقَالَ: « لَا يَقْطَعُ صَلَاةَ الْمُؤْمِنِ شَيْ‌ءٌ، وَلكِنِ ادْرَؤُوا مَا اسْتَطَعْتُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, from Ibn Abu Yafour who said,

‘I asked Abu Abdullahasws about the man, ‘Should he cut off his Salāt due to anything from what passes by in front of him?’ So heasws said: ‘Nothing cuts off the Salāt of the Believer, but be protective, whatever you are able to’.

4. وَفِي رِوَايَةِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَقْطَعُ الصَّلَاةَ شَيْ‌ءٌ: لَاكَلْبٌ، وَلَاحِمَارٌ، وَلَا امْرَأَةٌ، وَلكِنِ اسْتَتِرُوا بِشَيْ‌ءٍ، فَإِنْ كَانَ بَيْنَ يَدَيْكَ قَدْرُ ذِرَاعٍ رَافِعاً مِنَ الْأَرْضِ، فَقَدِ اسْتَتَرْتَ ». ‌

قَالَ الْكُلَيْنِيُّ: وَالْفَضْلُ فِي هذَا أَنْ تَسْتَتِرَ بِشَيْ‌ءٍ، وَتَضَعَ بَيْنَ يَدَيْكَ مَا تَتَّقِي بِهِ مِنَ الْمَارِّ، فَإِنْ لَمْ تَفْعَلْ، فَلَيْسَ بِهِ بَأْسٌ: لِأَنَّ الَّذِي يُصَلِّي لَهُ الْمُصَلِّي أَقْرَبُ إِلَيْهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ، وَلكِنْ ذلِكَ أَدَبُ الصَّلَاةِ وَتَوْقِيرُهَا.

And in a report of Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Nothing cut off the Salāt, neither a dog, nor a donkey, nor a woman, but veil yourself with something. So if there was in front of you (something of) a measurement of a cubit raised from the ground (in height), so you would have veiled’.

Al-Kulayni and Al-Fazl said with regards to this, ‘You should veil with something and place it in front of you what you can protect with from the passer by. But if you do not do so, there is no problem with it, because the one who is praying is closer to the One Prayed to than the one who is passing by in front of him, but that is for etiquette of the Salāt and its reverence’.121

5. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: دَخَلَ أَبُو حَنِيفَةَ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ: رَأَيْتُ ابْنَكَ مُوسى عليه‌السلام يُصَلِّي وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْهِ، فَلَا يَنْهَاهُمْ وَفِيهِ مَا فِيهِ ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « ادْعُوا لِي مُوسى، فَدُعِيَ، فَقَالَ لَهُ: يَا بُنَيَّ، إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْكَ، فَلَمْ تَنْهَهُمْ ؟ ». فَقَالَ: نَعَمْ، يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أُصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ، يَقُولُ اللهُ عَزَّ وَجَلَّ: (وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ) قَالَ: فَضَمَّهُ أَبُو عَبْدِ اللهِ عليه‌السلام إِلى نَفْسِهِ، ثُمَّ قَالَ: « يَا بُنَيَّ، بِأَبِي أَنْتَ وَأُمِّي، يَا مُوَدَّعَ الْأَسْرَارِ ». وَهذَا تَأْدِيبٌ مِنْهُ عليه‌السلام لَا أَنَّهُ تَرَكَ الْفَضْلَ

Ali Bin Ibrahim, raising it, from Muhammad Bin Muslim who said,

‘Abu Haneefa came over to Abu Abdullahasws and said to himasws, ‘I saw yourasws sonasws Musaasws praying Salāt and the people were passing by in front of himasws, and heasws did not prevent them, and what is in it’. So Abu Abdullahasws said: ‘Call Musaasws for measws!’ So heasws was called, and heasws said to himasws: ‘O myasws sonasws! Abu Haneefa mentions that youasws were praying Salāt and the people were passing by in front of youasws, and youasws did not forbid them’.

So heasws said: ‘Yes, O fatherasws! The One Whom Iasws was praying Salāt to was closer to measws than them. Allahazwj Mighty and Majestic is Saying [50:16] and We are nearer to him than his jugular vein’. So Abu Abdullahasws embraced himasws to himselfasws, then said: ‘O myasws sonasws! By myasws fatherasws and myasws motherasws, O the mine of the secrets!’

And this is an education from himasws, not that heasws neglected the merit.122

15- بَابُ الْمَرْأَةِ تُصَلِّي بِحِيَالِ الرَّجُلِ وَالرَّجُلِ يُصَلِّي وَالْمَرْأَةُ بِحِيَالِهِ‌

Chapter 15 – The woman prays Salāt parallel with the man, and the man prays Salāt and the woman is parallel to him

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمَرْأَةِ تُصَلِّي إِلى جَنْبِ الرَّجُلِ قَرِيباً مِنْهُ، فَقَالَ: « إِذَا كَانَ بَيْنَهُمَا مَوْضِعُ رَحْلٍ، فَلَا بَأْسَ ».

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

(It has been narrated) from Abu Abdullahasws regarding the woman who prays Salāt to the side of the man, near to him. So heasws said: ‘When there was a place between the two of them of one saddle-bag (cubit), so there is no problem’.123

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي وَالْمَرْأَةُ بِحِذَاهُ يَمْنَةً أَوْ يَسْرَةً ؟ قَالَ: « لَا بَأْسَ بِهِ إِذَا كَانَتْ لَاتُصَلِّي ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman,

(It has been narrated) from Abdul Rahman Bin Abu Abdullahasws, said, ‘I asked Abu Abdullahasws about the man who is praying and the woman is by his right side, or left. Heasws said: ‘There is no problem with it when she was not praying Salāt’.124

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ وَالْمَرْأَةِ يُصَلِّيَانِ فِي وَقْتٍ وَاحِدٍ، الْمَرْأَةُ عَنْ يَمِينِ الرَّجُلِ بِحِذَاهُ، قَالَ: « لَا، إِلاَّ أَنْ يَكُونَ بَيْنَهُمَا شِبْرٌ، أَوْ ذِرَاعٌ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws regarding the man and the woman both praying Salāt at one time, the woman being on the right of the man by his side. Heasws said: ‘No, unless if there happens to be one shibr (open palm’s width) or one cubit between the two of them’.125

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي زَاوِيَةِ الْحُجْرَةِ وَامْرَأَتُهُ أَوِ ابْنَتُهُ تُصَلِّي بِحِذَاهُ فِي الزَّاوِيَةِ الْأُخْرى؟ فَقَالَ: « لَا يَنْبَغِي لَهُ ذلِكَ، فَإِنْ كَانَ بَيْنَهُمَا شِبْرٌ، أَجْزَأَهُ ». قَالَ: وَسَأَلْتُهُ عَنِ الْمَرْأَةِ تُزَامِلُ الرَّجُلَ فِي الْمَحْمِلِ يُصَلِّيَانِ جَمِيعاً؟ فَقَالَ: « لَا، وَلكِنْ يُصَلِّي الرَّجُلُ، فَإِذَا صَلّى، صَلَّتِ الْمَرْأَةُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws, said, ‘I asked himasws about the man who is praying Salāt in a corner of the room, and his wife or his daughter is praying Salāt by his side in the other corner. So heasws said: ‘That is not befitting for him. But if there was one palm’s width (of distance between the two, so it would suffice him’.

He (the narrator) said, ‘And I asked himasws about the man and the woman accompanying each other in the carriage, praying Salāt together. So heasws said: ‘No, but the man should pray Salāt (first). So when he has prayed, the woman would pray Salāt’.126

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ إِدْرِيسَ بْنِ عَبْدِ اللهِ الْقُمِّيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي وَبِحِيَالِهِ امْرَأَةٌ قَائِمَةٌ عَلى فِرَاشِهَا جَنْبِهِ ؟ فَقَالَ: « إِنْ كَانَتْ قَاعِدَةً فَلَا يَضُرُّهُ، وَإِنْ كَانَتْ تُصَلِّي فَلَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ja’far Bin Basheer, from Hammad Bin Usman, from Idrees Bin Abdullah Al Qummy who said,

‘I asked Abu Abdullahasws about the man is praying Salāt and parallel to is his wife, standing upon her bed, by his side. So heasws said: ‘If she was seated, so it would not harm him, and if she was praying Salāt, so no’.127

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُصَلِّي وَعَائِشَةُ نَائِمَةٌ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ وَهِيَ لَاتُصَلِّي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Al Hassan Bin Rabaat, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww was praying Salāt, and Ayesha was sleeping sideways in front of himsaww, and she was not praying Salāt’.128

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يُصَلِّي وَالْمَرْأَةُ تُصَلِّي بِحِذَاهُ، أَوْ إِلى جَانِبِهِ، فَقَالَ: « إِذَا كَانَ سُجُودُهَا مَعَ رُكُوعِهِ، فَلَا بَأْسَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from the one who reported it,

(It has been narrated) from Abu Abdullahasws regarding the man who is praying Salāt and the woman is praying Salāt parallel to him or to his side. So heasws said: ‘If she was performing Sajdah along with his Rukū, so there is no problem’.129

Notes

1 Al-Kafi – V 3 – The Book of Salāt CH 1 H 1

2 Al-Kafi – V 3 – The Book of Salāt CH 1 H 2

3 Al-Kafi – V 3 – The Book of Salāt CH 1 H 3

4 Al-Kafi – V 3 – The Book of Salāt CH 1 H 4

5 Al-Kafi – V 3 – The Book of Salāt CH 1 H 5

6 Al-Kafi – V 3 – The Book of Salāt CH 1 H 6

7 Al-Kafi – V 3 – The Book of Salāt CH 1 H 7

8 Al-Kafi – V 3 – The Book of Salāt CH 1 H 8

9 Al-Kafi – V 3 – The Book of Salāt CH 1 H 9

10 Al-Kafi – V 3 – The Book of Salāt CH 1 H 10

11 Al-Kafi – V 3 – The Book of Salāt CH 1 H 11

12 Al-Kafi – V 3 – The Book of Salāt CH 1 H 12

13 Al-Kafi – V 3 – The Book of Salāt CH 1 H 13

14 Al-Kafi – V 3 – The Book of Salāt CH 2 H 1

15 Al-Kafi – V 3 – The Book of Salāt CH 2 H 2

16 Al-Kafi – V 3 – The Book of Salāt CH 2 H 3

17 Al-Kafi – V 3 – The Book of Salāt CH 2 H 4

18 Al-Kafi – V 3 – The Book of Salāt CH 2 H 5

19 Al-Kafi – V 3 – The Book of Salāt CH 2 H 6

20 Al-Kafi – V 3 – The Book of Salāt CH 2 H 7

21 Al-Kafi – V 3 – The Book of Salāt CH 2 H 8

22 Al-Kafi – V 3 – The Book of Salāt CH 2 H 9

23 Al-Kafi – V 3 – The Book of Salāt CH 2 H 10

24 Al-Kafi – V 3 – The Book of Salāt CH 2 H 11

25 Al-Kafi – V 3 – The Book of Salāt CH 2 H 12

26 Al-Kafi – V 3 – The Book of Salāt CH 2 H 13

27 Al-Kafi – V 3 – The Book of Salāt CH 2 H 14

28 Al-Kafi – V 3 – The Book of Salāt CH 2 H 15

29 Al-Kafi – V 3 – The Book of Salāt CH 2 H 16

30 Al-Kafi – V 3 – The Book of Salāt CH 3 H 1

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32 Al-Kafi – V 3 – The Book of Salāt CH 3 H 3

33 Al-Kafi – V 3 – The Book of Salāt CH 3 H 4

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36 Al-Kafi – V 3 – The Book of Salāt CH 3 H 7

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38 Al-Kafi – V 3 – The Book of Salāt CH 4 H 1

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40 Al-Kafi – V 3 – The Book of Salāt CH 4 H 3

41 Al-Kafi – V 3 – The Book of Salāt CH 4 H 4

42 Al-Kafi – V 3 – The Book of Salāt CH 4 H 5

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47 Al-Kafi – V 3 – The Book of Salāt CH 5 H 1

48 Al-Kafi – V 3 – The Book of Salāt CH 5 H 2

49 Al-Kafi – V 3 – The Book of Salāt CH 5 H 3

50 Al-Kafi – V 3 – The Book of Salāt CH 5 H 4

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55 Al-Kafi – V 3 – The Book of Salāt CH 6 H 1

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57 Al-Kafi – V 3 – The Book of Salāt CH 6 H 3

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73 Al-Kafi – V 3 – The Book of Salāt CH 7 H 3

74 Al-Kafi – V 3 – The Book of Salāt CH 7 H 4

75 Al-Kafi – V 3 – The Book of Salāt CH 7 H 5

76 Al-Kafi – V 3 – The Book of Salāt CH 7 H 6

77 Al-Kafi – V 3 – The Book of Salāt CH 8 H 1

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79 Al-Kafi – V 3 – The Book of Salāt CH 8 H 3

80 Al-Kafi – V 3 – The Book of Salāt CH 8 H 4

81 Al-Kafi – V 3 – The Book of Salāt CH 8 H 5

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91 Al-Kafi – V 3 – The Book of Salāt CH 9 H 3

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95 Al-Kafi – V 3 – The Book of Salāt CH 10 H 1

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97 Al-Kafi – V 3 – The Book of Salāt CH 10 H 3

98 Al-Kafi – V 3 – The Book of Salāt CH 11 H 1

99 Al-Kafi – V 3 – The Book of Salāt CH 11 H 2

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108 Al-Kafi – V 3 – The Book of Salāt CH 12 H 2

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110 Al-Kafi – V 3 – The Book of Salāt CH 12 H 4

111 Al-Kafi – V 3 – The Book of Salāt CH 12 H 5

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114 Al-Kafi – V 3 – The Book of Salāt CH 12 H 10

115 Al-Kafi – V 3 – The Book of Salāt CH 12 H 11

116 Al-Kafi – V 3 – The Book of Salāt CH 13 H 1

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118 Al-Kafi – V 3 – The Book of Salāt CH 13 H 3

119 Al-Kafi – V 3 – The Book of Salāt CH 14 H 1

120 Al-Kafi – V 3 – The Book of Salāt CH 14 H 2

121 Al-Kafi – V 3 – The Book of Salāt CH 14 H 3

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123 Al-Kafi – V 3 – The Book of Salāt CH 15 H 1

124 Al-Kafi – V 3 – The Book of Salāt CH 15 H 2

125 Al-Kafi – V 3 – The Book of Salāt CH 15 H 3

126 Al-Kafi – V 3 – The Book of Salāt CH 15 H 4

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كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (2)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

16- بَابُ الْخُشُوعِ فِي الصَّلَاةِ وَكَرَاهِيَةِ الْعَبَثِ‌

Chapter 16 – The humbleness during the Salāt and abhorrence of the frivolities

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِذَا قُمْتَ فِي الصَّلَاةِ، فَعَلَيْكَ بِالْإِقْبَالِ عَلى صَلَاتِكَ: فَإِنَّمَا يُحْسَبُ لَكَ مِنْهَا مَا أَقْبَلْتَ عَلَيْهِ، وَلَاتَعْبَثْ فِيهَا بِيَدِكَ، وَلَابِرَأْسِكَ، وَلَا‌ بِلِحْيَتِكَ، وَلَاتُحَدِّثْ نَفْسَكَ، وَلَاتَتَثَاءَبْ، وَلَاتَتَمَطَّ، وَلَاتُكَفِّرْ: فَإِنَّمَا يَفْعَلُ ذلِكَ الْمَجُوسُ، وَلَاتَلَثَّمْ، وَلَاتَحْتَفِزْ، وَلَاتَفَرَّجْ كَمَا يَتَفَرَّجُ الْبَعِيرُ، وَلَاتُقْعِ عَلى قَدَمَيْكَ، وَلَاتَفْتَرِشْ ذِرَاعَيْكَ، وَلَاتُفَرْقِعْ أَصَابِعَكَ: فَإِنَّ ذلِكَ كُلَّهُ نُقْصَانٌ مِنَ الصَّلَاةِ، وَلَاتَقُمْ إِلَى‌ الصَّلَاةِ مُتَكَاسِلاً، وَلَامُتَنَاعِساً، وَلَامُتَثَاقِلاً: فَإِنَّهَا مِنْ خِلَالِ النِّفَاقِ: فَإِنَّ اللهَ سُبْحَانَهُ نَهى الْمُؤْمِنِينَ أَنْ يَقُومُوا إِلَى الصَّلَاةِ وَهُمْ سُكَارى، يَعْنِي سُكْرَ النَّوْمِ، وَقَالَ لِلْمُنَافِقِينَ: (وَإِذا قامُوا إِلَى الصَّلاةِ قامُوا كُسالى يُراؤُنَ النّاسَ وَلا يَذْكُرُونَ اللهَ إِلاّ قَلِيلاً) ».

نُقْصَانٌ مِنَ الصَّ لَا Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin ShAzān, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘When you stand regarding the Salāt, so upon you is to be with the devotion upon your Salāt, for it would be Reckoned for you from it, whatever you were devoted upon; and neither play around with your hands during it, nor with your head, nor with your beard, nor speak to yourself, nor yawn, nor stretch, nor fold hands, for rather it is the Magians who do that. And do not disguise yourself, nor keep feet wide apart like the camels, nor fall upon your feet, nor stretchout your arms, nor crack your fingers, for all of that is detrimental to the Salāt.

And neither stand to the Salāt sluggishly, nor in a slumber, nor heavy, for these are from the traits of the hypocrisy. Thus, Allahazwj, Glorious is Heazwj, Forbade the Believers that they should be standing to the Salāt and they are intoxicated – Meaning the intoxication of the sleep, and Said for the hypocrites [4:142] and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and (they – the hypocrites) do not remember Allah except for a little’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْفَارِسِيِّ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ اللهَ كَرِهَ لَكُمْ أَيَّتُهَا الْأُمَّةُ أَرْبَعاً وَعِشْرِينَ خَصْلَةً، وَنَهَاكُمْ عَنْهَا: كَرِهَ لَكُمُ الْعَبَثَ فِي الصَّلَاةِ ».

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Hassan Al Farsy, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws that ‘Rasool-Allahsaww said: ‘Allahazwj Dislikes for you, O community, twenty four characteristics, and Forbidden you from it. Heazwj Dislikes for you the frivolities (playfulness) during the Salāt’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كُنْتَ دَخَلْتَ فِي صَلَاتِكَ، فَعَلَيْكَ بِالتَّخَشُّعِ وَالْإِقْبَالِ عَلى صَلَاتِكَ: فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (الَّذِينَ هُمْ فِي صَلاتِهِمْ خاشِعُونَ) ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you enter into your Salāt, so upon you is to be with the humbleness and the devotion upon your Salāt, for Allahazwj Mighty and Majestic is Saying [23:2] Who are humble in their Prayers’.3

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ: وَأَبُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عَلِيِّ بْنِ أَبِي جَهْمَةَ، عَنْ جَهْمِ بْنِ حُمَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام يَقُولُ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ سَاقُ شَجَرَةٍ، لَايَتَحَرَّكُ مِنْهُ شَيْ‌ءٌ إِلاَّ مَا حَرَّكَتِ الرِّيحُ مِنْهُ ».

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Ali Bin Abu Jahmat, from Jaham Bin Humeyd,

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was saying: ‘It was so that whenever Aliasws Bin Al-Husaynasws stood regarding the Salāt, heasws was as if like the trunk of a tree; nothing from him moved except what the breeze moved from himasws’.4

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ إِذَا قَامَ فِي الصَّلَاةِ، تَغَيَّرَ لَوْنُهُ، فَإِذَا سَجَدَ، لَمْ يَرْفَعْ رَأْسَهُ حَتّى يَرْفَضَّ عَرَقاً ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘It was that whenever Aliasws Bin Al-Husaynasws, stood regarding the Salāt, hisasws colour changed. So when heasws performed Sajdah, did not raise hisasws head until heasws perspired profusely’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ بِوَجْهِكَ، فَلَا تُقَلِّبْ وَجْهَكَ عَنِ الْقِبْلَةِ: فَتَفْسُدَ صَلَاتُكَ: فَإِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَالَ لِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم فِي الْفَرِيضَةِ: (فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرامِ وَحَيْثُ ما كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ) وَاخْشَعْ بِبَصَرِكَ، وَلَاتَرْفَعْهُ إِلَى السَّمَاءِ، وَلْيَكُنْ حِذَاءَ وَجْهِكَ فِي مَوْضِعِ سُجُودِكَ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever you turn towards the Qiblah with your face, so do not turn your face away from the Qiblah, as you would spoil your Salāt, for Allahazwj Mighty and Majestic Said to Hisazwj Prophetsaww regarding the Obligatory (Salāts) [2:144] turn then your face towards the Sacred Masjid, and wherever you are, turn your face towards it; and be humble with your eyes (look down) and do not raise it towards the sky, but fix your face towards the place of your Sajdah’.6

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَحَدِهِمَا عليهما‌السلام أَنَّهُ قَالَ فِي الرَّجُلِ يَتَثَاءَبُ، وَيَتَمَطّى فِي الصَّلَاةِ، قَالَ: « هُوَ مِنَ الشَّيْطَانِ، وَلَايَمْلِكُهُ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Al Fuzayl Bin Yasaar,

(It has been narrated) from one of the two (5th or 6th Imamasws having said regarding the man who yawns and stretches during the Salāt. Heasws said: ‘It is from the Satanla and he has no control’.7

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنِ ابْنِ الْوَلِيدِ، قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَسَأَلَهُ نَاجِيَةُ أَبُو حَبِيبٍ، فَقَالَ لَهُ: جَعَلَنِي اللهُ فِدَاكَ، إِنَّ لِي رَحًى أَطْحَنُ فِيهَا، فَرُبَّمَا قُمْتُ فِي سَاعَةٍ مِنَ اللَّيْلِ، فَأَعْرِفُ مِنَ الرَّحى أَنَّ الْغُلَامَ قَدْ نَامَ، فَأَضْرِبُ الْحَائِطَ لِأُوقِظَهُ؟ قَالَ: « نَعَمْ، أَنْتَ فِي طَاعَةِ اللهِ عَزَّ وَجَلَّ، تَطْلُبُ رِزْقَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Waleed who said,

‘I was seated in the presence of Abu Abdullahasws, and Najiya Abu Habeeb asked himasws saying, ‘May Allahazwj Make me to be sacrificed for youasws! For me there is a mill wherein I grind (flour). So sometimes I stand during a time from the night, and I know from the mill that the slave has slept, so I strike the wall to wake him up’. Heasws said: ‘Yes, you are within obedience of Allahazwj Mighty and Majestic, seeking Hisazwj Grace’.8

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قُمْتَ فِي الصَّلَاةِ، فَلَا تَعْبَثْ بِلِحْيَتِكَ وَلَا بِرَأْسِكَ، وَلَاتَعْبَثْ بِالْحَصى وَأَنْتَ تُصَلِّي إِلاَّ أَنْ تُسَوِّيَ حَيْثُ تَسْجُدُ: فَإِنَّهُ لَا بَأْسَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you stand regarding the Salāt, so neither play around with your beard, nor with your head, nor with the pebbles while you are praying Salāt, unless you prepare (pebbles) as you are about to do Sajdah, so it is not a problem’.9

17- بَابُ الْبُكَاءِ وَالدُّعَاءِ فِي الصَّلَاةِ‌

Chapter 17 – The weeping and the supplication during the Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَنْبَغِي لِمَنْ يَقْرَأُ الْقُرْآنَ إِذَا مَرَّ بِآيَةٍ مِنَ الْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَخْوِيفٌ أَنْ يَسْأَلَ اللهَ عِنْدَ ذلِكَ خَيْرَ مَا يَرْجُو، وَيَسْأَلَهُ الْعَافِيَةَ مِنَ النَّارِ وَمِنَ الْعَذَابِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullahasws said: ‘It is befitting for the one who recites the Quran that when he passes by a Verse from the Quran wherein is a question or a caution, he should ask Allahazwj during that for goodness he hopes for, and ask Himazwj for the well-being, from the Fire and from the Punishment’.10

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ‌ عُثْمَانَ، عَنْ سَعِيدٍ بَيَّاعِ السَّابِرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيَتَبَاكَى الرَّجُلُ فِي الصَّلَاةِ؟ فَقَالَ: « بَخْ بَخْ وَلَوْ مِثْلَ رَأْسِ الذُّبَابِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Saeed Baya’a Al Sabiry who said,

‘I said to Abu Abdullahasws, ‘Can the man weep during the Salāt?’ So heasws said: ‘Congratulations! Congratulations, and even though it (tears) may be the like of the head of a fly’.11

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مَعَ الْإِمَامِ، فَيَمُرُّ بِالْمَسْأَلَةِ أَوْ بِآيَةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ؟ قَالَ: « لَا بَأْسَ بِأَنْ يَسْأَلَ عِنْدَ ذلِكَ، وَيَتَعَوَّذَ مِنَ النَّارِ، وَيَسْأَلَ اللهَ الْجَنَّةَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who happens to be with the prayer-leader who passes by the question or by a Verse wherein is the Mention of the Paradise or Fire. Heasws said: ‘There is no problem with it if he were to ask during that and seek Refuge from the Fire during the Salāt, and ask Allahazwj for the Paradise’.12

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ ذِكْرِ السُّورَةِ مِنَ الْكِتَابِ يَدْعُو بِهَا فِي الصَّلَاةِ مِثْلَ « قُلْ هُوَ اللهُ أَحَدٌ » ؟ فَقَالَ: « إِذَا كُنْتَ تَدْعُو بِهَا، فَلَا بَأْسَ ».

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

‘I asked Abu Abdullahasws about mentioning the Chapter from the Book to supplicate with during the Salāt, like [112:1] Say: He Allah is One (Chapter 112)’. So heasws said: ‘When you were supplicating by it, so there is no problem’.13

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كُلُّ مَا كَلَّمْتَ اللهَ بِهِ فِي صَلَاةِ الْفَرِيضَةِ، فَلَا بَأْسَ ».

Ali Bin Ibrahim, from his father, form Hammad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Everything what you speak to Allahazwj with during an Obligatory Salāt, so there is no problem’.14

18- بَابُ بَدْءِ الْأَذَانِ وَالْإِقَامَةِ وَفَضْلِهِمَا وَثَوَابِهِمَا

Chapter 18 – The Azān (Call to the Salāt), and the Iqamah (Call to the establishment of the Salāt), and their merits and their Rewards

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ وَ الْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَمَّا أُسْرِيَ بِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِلَى السَّمَاءِ، فَبَلَغَ الْبَيْتَ الْمَعْمُورَ، وَحَضَرَتِ الصَّلَاةُ، فَأَذَّنَ جَبْرَئِيلُ وَأَقَامَ، فَتَقَدَّمَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَصَفَّ الْمَلَائِكَةُ وَالنَّبِيُّونَ خَلْفَ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Al Fazl,

(It has been narrated) from Abu Ja’farasws having said: ‘When Rasool-Allahsaww was Ascended with to the sky, so hesaww reached [52:4] the frequented House (Bayt Al-Mamour), and the Salāt presented itself, Jibraeelas called the Azān and the Iqamah. So Rasool-Allahsaww moved forward (to lead), and the Angels and the Prophetsas formed rows behind Muhammadsaww’.15

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَمَّا هَبَطَ جَبْرَئِيلُ عليه‌السلام بِالْأَذَانِ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ رَأْسُهُ فِي حِجْرِ عَلِيٍّ عليه‌السلام، فَأَذَّنَ جَبْرَئِيلُ عليه‌السلام وَأَقَامَ، فَلَمَّا انْتَبَهَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، قَالَ: يَا عَلِيُّ، سَمِعْتَ؟ قَالَ: نَعَمْ، قَالَ: حَفِظْتَ؟ قَالَ: نَعَمْ، قَالَ: ادْعُ بِلَالاً فَعَلِّمْهُ، فَدَعَا عَلِيٌّ عليه‌السلام بِلَالاً فَعَلَّمَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘When Jibraeelas descended with the Azān upon Rasool-Allahsaww, hissaww head was on the lap of Aliasws. So Jibraeelas called the Azān and the Iqamah, Rasool-Allahsaww took notice and said: ‘O Aliasws! Did youasws hear?’ Heasws said: ‘Yes’. Hesaww said: ‘Did youasws memorise?’ Heasws said: ‘Yes’. Hesaww said: ‘Call Bilal and teach him’. So Aliasws called Bilal and taught him’.16

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسىَ بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « الْأَذَانُ وَالْإِقَامَةُ خَمْسَةٌ وَثَلَاثُونَ حَرْفاً » فَعَدَّ ذلِكَ بِيَدِهِ وَاحِداً وَاحِداً: الْأَذَانَ ثَمَانِيَةَ عَشَرَ حَرْفاً، وَالْإِقَامَةَ سَبْعَةَ عَشَرَ حَرْفاً.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Aban Bin Usman, from Ismail Al Ju’fy who said,

‘I heard Abu Ja’farasws saying: ‘The Azān and the Iqamah are thirty five letters (sentences)’, and heasws numbered these by hisasws hand, one by one, the Azān being of eighteen letters (sentences), and the Iqamah being of seventeen letters (sentences)’.17

4. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْأَذَانُ مَثْنى مَثْنى، وَالْإِقَامَةُ مَثْنى مَثْنى ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Najran, from Safwan Al Jammal who said,

‘I heard Abu Abdullahasws saying: ‘The Azān is twice by twice, and the Iqamah is twice by twice’.18

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « يَا زُرَارَةُ، تَفْتَتِحُ الْأَذَانَ بِأَرْبَعِ تَكْبِيرَاتٍ، وَتَخْتِمُهُ بِتَكْبِيرَتَيْنِ وَتَهْلِيلَتَيْنِ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘O Zurara! Open the Azān with exclamations of four Takbīrs, and end it with exclamations of two Takbīrs and two Extollations (of Oneness)’.19

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ التَّثْوِيبِ فِي الْأَذَانِ وَالْإِقَامَةِ؟ فَقَالَ: « مَا نَعْرِفُهُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullahasws about the yawning during the Azān and the Iqamah, so heasws said: ‘Weasws do not recognise (experience) it’.20

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِذَا أَذَّنْتَ فَأَفْصِحْ بِالْأَلِفِ وَالْهَاءِ، وَصَلِّ عَلَى النَّبِيِّ كُلَّمَا ذَكَرْتَهُ، أَوْ ذَكَرَهُ ذَاكِرٌ فِي أَذَانٍ وَغَيْرِهِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘When you recite the Azān, so be eloquent with the ‘Alif’ and the ‘Ha’ (two letters of the Arabic Alphabet), and send Blessings upon the Prophetsaww every time you mention it, or a mentioner mentions it during an Azān or an Iqamah’.21

8. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَذَّنْتَ وَأَقَمْتَ، صَلّى خَلْفَكَ صَفَّانِ مِنَ الْمَلَائِكَةِ، وَإِذَا أَقَمْتَ، صَلّى خَلْفَكَ صَفٌّ مِنَ الْمَلَائِكَةِ ».

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you recite an Azān and an Iqamah, two rows of Angels pray Salāt behind you, and when you recite an Iqamah, one row of the Angels pray Salāt behind you’.22

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ: أَيُجْزِئُ أَذَانٌ وَاحِدٌ ؟ قَالَ: « إِنْ صَلَّيْتَ جَمَاعَةً، لَمْ يُجْزِئْ إِلاَّ أَذَانٌ وَإِقَامَةٌ: وَإِنْ كُنْتَ وَحْدَكَ، تُبَادِرُ أَمْراً تَخَافُ أَنْ يَفُوتَكَ، يُجْزِئُكَ إِقَامَةٌ، إِلاَّ الْفَجْرَ وَالْمَغْرِبَ: فَإِنَّهُ يَنْبَغِي أَنْ تُؤَذِّنَ فِيهِمَا وَتُقِيمَ، مِنْ أَجْلِ أَنَّهُ لَايَقْصُرُ فِيهِمَا كَمَا يَقْصُرُ فِي سَائِرِ الصَّلَوَاتِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imamasws, said, ‘I asked himasws, ‘Would one Azān suffice me?’ Heasws said: ‘When you are praying Salāt in a Jam’at, it would not suffice you except for an Azān and an Iqamah; but if you were alone initiating a matter fearing that it (Salāt) would be missed out by you, an Iqamah would suffice you, except for Al-Fajr and Al-Maghrib, for it is befitting that you recite an Azān regarding these two and an Iqamah due to the reason that there is no shortening in these two just as you would shorten in the rest of the Salāts’.23

10. أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيَتَكَلَّمُ الرَّجُلُ فِي الْأَذَانِ؟ قَالَ: « لَا بَأْسَ ». قُلْتُ: فِي الْإِقَامَةِ؟ قَالَ: « لَا ».

Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Al Husayn Bin Usman, from Amro Bin Nasr who said,

‘I said to Abu Abdullahasws, ‘Can the man speak during the Azān?’ Heasws said: ‘No problem’. I said, ‘During the Iqamah?’ Heasws said: ‘No’.24

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ أَنْ يُؤَذِّنَ الرَّجُلُ مِنْ غَيْرِ وُضُوءٍ، وَلَايُقِيمُ إِلاَّ وَهُوَ عَلى وُضُوءٍ ».

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

‘There is no problem if the man were to recite the Azān without being in ablution, but he cannot recite an Iqamah unless he was upon an ablution’.25

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ سَعِيدٍ، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَنْتَهِي إِلَى الْإِمَامِ حِينَ يُسَلِّمُ؟ قَالَ: « لَيْسَ عَلَيْهِ أَنْ يُعِيدَ الْأَذَانَ، فَلْيَدْخُلْ مَعَهُمْ فِي أَذَانِهِمْ، فَإِنْ وَجَدَهُمْ قَدْ تَفَرَّقُوا، أَعَادَ الْأَذَانَ ».

Ali Bin Ibrahim, from his father, from Salih Bin Saeed, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘I asked himasws about the man who ends up to the prayer leader when he is greeting. Heasws said: ‘It is not upon him that he should repeat the Azān. So let him enter along with them in their Azān. So if he were to find them to have dispersed, he should repeat the Azān’.26

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنِ الْأَذَانِ: هَلْ يَجُوزُ أَنْ يَكُونَ مِنْ غَيْرِ عَارِفٍ؟ قَالَ: « لَا يَسْتَقِيمُ الْأَذَانُ، وَلَايَجُوزُ أَنْ يُؤَذِّنَ بِهِ إِلاَّ رَجُلٌ مُسْلِمٌ عَارِفٌ، فَإِنْ عَلِمَ الْأَذَانَ، فَأَذَّنَ بِهِ، وَإِنْ لَمْ يَكُنْ عَارِفاً، لَمْ يُجْزِ أَذَانُهُ وَلَا إِقَامَتُهُ، وَلَا يُقْتَدى بِهِ ». وَسُئِلَ عَنِ الرَّجُلِ يُؤَذِّنُ، وَيُقِيمُ لِيُصَلِّيَ وَحْدَهُ، فَيَجِي‌ءُ رَجُلٌ آخَرُ، فَيَقُولُ‌ لَهُ، نُصَلِّي جَمَاعَةً، فَهَلْ يَجُوزُ أَنْ يُصَلِّيَا بِذلِكَ الْأَذَانِ وَالْإِقَامَةِ؟ قَالَ: « لَا، وَلكِنْ يُؤَذِّنُ وَيُقِيمُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked about the Azān, ‘Is it allowed if it happens to be from someone without understanding?’ Heasws said: ‘No! The Azān is not correct, and it is not allowed that the Azān be recited except by an understanding Muslim man. So if he knows the Azān, so he can recite with it, but if he does not happen to be understanding, his Azān is not allowed, nor is his Iqamah, nor should he be followed with (in the Jam’atal Salāt)’.

And heasws was asked about the man who recites an Azān and an Iqamah in order to pray Salāt alone. So another man comes over and is saying to him, ‘We should pray together’. So is it allowed that he should pray Salāt with that Azān and the Iqamah?’ Heasws said: ‘No, but he should recite an Azān and an Iqamah’.27

14. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى الْأَذَانَ وَالْإِقَامَةَ حَتّى يَدْخُلَ فِي الصَّلَاةِ، قَالَ: « إِنْ كَانَ ذَكَرَ قَبْلَ أَنْ يَقْرَأَ، فَلْيُصَلِّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم وَلْيُقِمْ، وَإِنْ كَانَ قَدْ قَرَأَ، فَلْيُتِمَّ صَلَاتَهُ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said regarding the man who forgets the Azān and the Iqamah until he enters into the Salāt. Heasws said: ‘If he remembers before he recites, so let him send Blessings upon the Prophetsaww and let him recite Iqamah; and if it was so that he had already (started the) recitation, so let him complete his Salāt’.28

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَهَا فِي الْأَذَانِ، فَقَدَّمَ أَوْ أَخَّرَ، أعَادَ عَلَى الْأَوَّلِ الَّذِي أَخَّرَهُ حَتّى يَمْضِيَ عَلى آخِرِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who errs in the Azān, so he brings forward or delays (a sentence), he should return to the former which he had delayed until he completes upon its ending’.29

16. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « يُؤَذِّنُ الرَّجُلُ وَهُوَ جَالِسٌ، وَلَايُقِيمُ إِلاَّ وَهُوَ قَائِمٌ، وَتُؤَذِّنُ وَأَنْتَ رَاكِبٌ، وَلَاتُقِيمُ إِلاَّ وَأَنْتَ عَلَى الْأَرْضِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassanasws having said: ‘The man can recite the Azān while he is seated, but he cannot recite the Iqamah until he is standing; and you can recite the Azān while you are riding but you cannot recite Iqamah until you are upon the ground’.30

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: يُؤَذِّنُ الرَّجُلُ وَهُوَ عَلَى غَيْرِ الْقِبْلَةِ؟ قَالَ: « إِذَا كَانَ التَّشَهُّدُ مُسْتَقْبِلَ الْقِبْلَةِ، فَلَا بَأْسَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Can the man recite the Azān and he is upon other than the Qiblah?’ Heasws said: ‘If it was so that the testimonies were borne facing the Qiblah, there would be no problem’.31

18. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ: أعَلَيْهَا أَذَانٌ وَإِقَامَةٌ؟ قالَ: « لَا ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullahasws about the woman, ‘Is there a recitation of an Azān and an Iqamah upon her?’ Heasws said: ‘No’.32

19. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِقَامَةُ الْمَرْأَةِ أَنْ تُكَبِّرَ، وَتَشْهَدَ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Abu Maryam Al Ansary who said,

‘I heard Abu Abdullahasws saying: ‘An Iqamah of the woman is that she exclaims Takbīr and testifies that there is no god except for Allahazwj and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww’.33

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ أَبِي هَارُونَ الْمَكْفُوفِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا هَارُونَ، الْإِقَامَةُ مِنَ الصَّلَاةِ، فَإِذَا أَقَمْتَ فَلَا‌ تَتَكَلَّمْ، وَلَاتُومِ بِيَدِكَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

‘Abu Abdullahasws said: ‘O Abu Haroun! The Iqamah is from the Salāt. So when you establish it, so neither speak nor gesture with your hands’.34

21. وَبِهذَا الْإِسْنَادِ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ سُلَيْمَانَ بْنِ صَالِحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُقِمْ أَحَدُكُمُ الصَّلَاةَ وَهُوَ مَاشٍ، وَلَارَاكِبٌ، وَلَا مُضْطَجِعٌ، إِلاَّ أَنْ يَكُونَ مَرِيضاً، وَلْيَتَمَكَّنْ فِي الْإِقَامَةِ كَمَا يَتَمَكَّنُ فِي الصَّلَاةِ: فَإِنَّهُ إِذَا أَخَذَ فِي الْإِقَامَةِ، فَهُوَ فِي صَلَاةٍ ».

And by this chain, from Salih Bin Uqba, from Suleyman Bin Salih,

(It has been narrated) from Abu Abdullahasws having said: ‘None of you should recite an Iqamah for the Salāt while he is walking, nor while riding, nor lying down, unless he happens to be sick; and let him be able upon regarding the Iqamah just as he is able upon regarding the Salāt. So when he takes to the Iqamah, so he is in the Salāt’.35

22. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُعَاذِ بْنِ كَثِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَخَلَ الرَّجُلُ الْمَسْجِدَ وَهُوَ لَايَأْتَمُّ بِصَاحِبِهِ، وَقَدْ بَقِيَ عَلَى الْإِمَامِ آيَةٌ أَوْ آيَتَانِ، فَخَشِيَ إِنْ هُوَ أَذَّنَ وَأَقَامَ أَنْ يَرْكَعَ، فَلْيَقُلْ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لَا إِلهَ إِلاَّ اللهُ، وَلْيَدْخُلْ فِي الصَّلَاةِ ».

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Abu Umeyr, from Abu Ayoub, from Muawiya Bin Kaseer,

(It has been narrated) from Abu Abdullahasws having said: ‘When the man enters the Masjid and he is not accomplishing it with his companions, and there remains upon the prayer-leader, either a Verse or two Verses, so he fears that if he were to recite an Azān and an Iqamah, he (the prayer-leader) would go into Rukū (a bowing), so let him say, ‘The Salāt has been established! Allahazwj is the Greatest! Allahazwj is the Greatest! There is no god except for Allahazwj!’, and let him enter into the Salāt’.36

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ عِمْرَانَ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْأَذَانِ قَبْلَ الْفَجْرِ؟ فَقَالَ: « إِذَا كَانَ فِي جَمَاعَةٍ، فَلَا، وَإِذَا كَانَ وَحْدَهُ، فَلَا بَأْسَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Bin Ali Al Halby who said,

‘I asked Abu Abdullahasws about the Azān before Al-Fajr, so heasws said: ‘When it was in a Jam’at, so no, and when he was alone, so there is no problem’.37

24. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « الْقُعُودُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فِي الصَّلَوَاتِ كُلِّهَا إِذَا لَمْ يَكُنْ قَبْلَ الْإِقَامَةِ صَلَاةٌ يُصَلِّيهَا ».

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhamad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassanasws having said: ‘There is sitting between the Azān and the Iqamah in all Salāts, provided other Salāt is not performed before Iqamah’.38

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ: أَنَّ أَبَا عَبْدِ اللهِ عليه‌السلام كَانَ يُؤَذِّنُ، وَيُقِيمُ غَيْرُهُ، وَقَالَ: كَانَ يُقِيمُ، وَقَدْ أَذَّنَ غَيْرُهُ.

Ali Bin Ibrahim, from his father, from Ali Bin Mahziyar, from one of our companions, from Ismail Bin Jabir that,

‘Abu Abdullahasws would recite an Azān, and someone else would recite the Iqamah, and he said, ‘When heasws recited the Iqamah, someone else would recite the Azān’.39

26. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْحَسَنِ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْأَذَانُ تَرْتِيلٌ، وَالْإِقَامَةُ حَدْرٌ ».

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Hassan Bin Al Sariy,

(It has been narrated) from Abu Abdullahasws having said: ‘The Azān is recited slowly, but the Iqamah, flowingly’.40

27. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ رَفَعَهُ، قَالَ: قَالَ: « ثَلَاثَةٌ يَوْمَ الْقِيَامَةِ عَلى كُثْبَانِ الْمِسْكِ، أَحَدُهُمْ مُؤَذِّنٌ أَذَّنَ‌ احْتِسَاباً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, raising it,

‘Heasws said: ‘On the Day of Judgement, three would be upon dunes of Musk – one of them a Muezzin reciting Azān in anticipation (of the Rewards of Allahazwj)’.41

28. مُحَمَّدٌ، عَنْ أَحْمَدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَّ صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ شَيْ‌ءٍ سَمِعَهُ ».

Muhammad, from Ahmad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullahasws saying: ‘The Muezzin, there would seek Forgiveness for him (everything) up to the extent of his voice, and there would testify for him everything which hears it’.42

29. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِذَا سَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ، قَالَ مِثْلَ مَا يَقُولُهُ فِي كُلِّ شَيْ‌ءٍ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww, whenever hesaww heard a Muezzin, recited Azān (along with him), saying similar to what he was saying, in everything’.43

30. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ‌ صَالِحٍ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَمِعَ الْمُؤَذِّنَ يَقُولُ: أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، فَقَالَ ـ مُصَدِّقاً مُحْتَسِباً ـ: "وَأَنَا أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، أَكْتَفِي بِهَا عَمَّنْ أَبى وَجَحَدَ، وَأُعِينُ بِهَا مَنْ أَقَرَّ وَشَهِدَ"، كَانَ لَهُ مِنَ الْأَجْرِ عَدَدُ مَنْ أَنْكَرَ وَجَحَدَ، وَمِثْلُ عَدَدِ مَنْ أَقَرَّ وَعَرَفَ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Jameel Bin Salih, from Al Haris Bin Al Mugheira Al Nazary,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who hears a Muezzin saying, ‘I testify that there is no god except for Allahazwj, and I testify that Muhammadsaww is Rasool-Allahsaww’, so he says, ratifying, anticipating (Rewards), ‘And I testify that there is no god except for Allahazwj, and I testify that Muhammadsaww is Rasool-Allahsaww, and I suffice with these two from the ones who refuse and fight against, and I view with these two (testimonies)’.

The one who acknowledges and testifies, would have for him from the Recompense, the number of the ones who denied and rejected, and (as well as) the likes of the number of the ones who acknowledged and recognised’.44

31. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ‌ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ طُولُ حَائِطِ مَسْجِدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَامَةً، فَكَانَ يَقُولُ صلى‌الله‌عليه‌وآله‌وسلم لِبِلَالٍ: إِذَا دَخَلَ الْوَقْتُ يَا بِلَالُ، اعْلُ فَوْقَ الْجِدَارِ، وَارْفَعْ صَوْتَكَ بِالْأَذَانِ: فَإِنَّ اللهَ قَدْ وَكَّلَ بِالْأَذَانِ رِيحاً تَرْفَعُهُ إِلَى السَّمَاءِ، وَإِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْأَذَانَ مِنْ أَهْلِ الْأَرْضِ، قَالُوا: هذِهِ أَصْوَاتُ أُمَّةِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم بِتَوْحِيدِ اللهِ عَزَّ وَجَلَّ، وَيَسْتَغْفِرُونَ لِامَّةِ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم حَتّى يَفْرُغُوا مِنْ تِلْكَ الصَّلَاةِ ».

Ali Bin Muhammd, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The height of the wall of Masjid of Rasool-Allahsaww was of one stature. So hesaww was saying to Bilal: ‘When the time comes, O Bilal, climb above the wall and raise your voice with the Azān, for Allahazwj has Allocated a wind with the Azān raising it to the sky, and that the Angels, when they are hearing the Azān from the inhabitants of the earth, they are saying: ‘Voices of the community of Muhammadsaww (affirming) the Oneness of Allahazwj Mighty and Majestic’, and they are seeking Forgiveness for the community of Muhammadsaww until they are free from that Salāt’.45

32. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحُسَيْنِ بْنِ أَسَدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يَقْظَانَ رَفَعَهُ إِلَيْهِمْ عليهم‌السلام، قَالَ: « يَقُولُ الرَّجُلُ ـ إِذَا فَرَغَ مِنَ الْأَذَانِ وَجَلَسَ ـ: اللهُمَّ اجْعَلْ قَلْبِي بَارّاً، وَرِزْقِي‌ دَارّاً، وَاجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ صلى‌الله‌عليه‌وآله‌وسلم قَرَاراً وَمُسْتَقَرّاً »

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Asad, from Ja’far Bin Muhammad Bin Yaqzaan,

(It has been narrated) raising it to themasws having said: ‘The man should be saying when he is free from reciting the Azān and is seated, ‘O Allahazwj! Make my heart to be righteous, and my livelihood to be constant, and my sustenance to be continuous, and Make for me, in the presence of Yourazwj Prophetsaww, a dwelling and a rest’.46

33. عَلِيُّ بْنُ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ إِبْرَاهِيمَ، أَنَّهُ شَكَا إِلى أَبِي الْحَسَنِ الرِّضَا عليه‌السلام سُقْمَهُ، وَأَنَّهُ لَا يُولَدُ لَهُ وَلَدٌ، فَأَمَرَهُ أَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ، قَالَ: فَفَعَلْتُ، فَأَذْهَبَ اللهُ عَنِّي سُقْمِي، وَكَثُرَ وَلَدِي. قَالَ مُحَمَّدُ بْنُ رَاشِدٍ: وَكُنْتُ دَائِمَ الْعِلَّةِ، مَا أَنْفَكُّ مِنْهَا فِي نَفْسِي وَجَمَاعَةِ‌ خَدَمِي وَعِيَالِي، فَلَمَّا سَمِعْتُ ذلِكَ مِنْ هِشَامٍ، عَمِلْتُ بِهِ، فَأَذْهَبَ اللهُ عَنِّي وَعَنْ عِيَالِيَ الْعِلَلَ.

Ali Bin Mahziyar, from Muhammad Bin Rashid who said,

‘Hisham Bin Ibrahim narrated to me that he complained to Abu Al-Hassan Al-Rezaasws of an illness and there is child being born for him. So heasws ordered him that he should raise his voice in the Azān in his house. He said, ‘I did so, and Allahazwj Removed my illness from me and my children were many’.

Muhammad Bin Rashid (the narrator) said, ‘And I used to be with the illness all the time not having benefitted from it myself and a group of my servant and my family members. So when I heard that from Hisham, I acted upon it and Allahazwj Removed the illness from me and from my family members’.47

34. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَوْ أَنَّ مُؤَذِّناً أَعَادَ فِي الشَّهَادَةِ وَفِي حَيَّ عَلَى الصَّلَاةِ، أَوْ حَيَّ عَلَى الْفَلَاحِ الْمَرَّتَيْنِ وَالثَّلَاثَ وَأَكْثَرَ مِنْ ذلِكَ إِذَا كَانَ إِنَّمَا يُرِيدُ بِهِ جَمَاعَةَ الْقَوْمِ لِيَجْمَعَهُمْ، لَمْ يَكُنْ بِهِ بَأْسٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘If a Muezzin were to repeat in the testimonies, and in ‘Hasten to the Salāt’, or ‘Hasten to the success’, twice or thrice, and more from that, when it was so that he intended by it the gathering of the people in order to gather them (more), there would be no problem with it’.48

35. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: « أَذِّنْ فِي بَيْتِكَ: فَإِنَّهُ يَطْرُدُ الشَّيْطَانَ، وَيُسْتَحَبُّ مِنْ أَجْلِ الصِّبْيَانِ ».

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja’fary who said,

‘I hear himasws saying: ‘Recite Azān in your house for it would repel the Satanla, and it is recommended for the reason of the children’.49

19- بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْمَسْجِدِ وَالْخُرُوجِ مِنْهُ‌

Chapter 19 – The words (to be spoken) during entering the Masjid and exiting from it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ سَعِيدٍ الرَّاشِدِيِّ، عَنْ يُونُسَ: عَنْهُمْ عليهم‌السلام، قَالَ: قَالَ: « الْفَضْلُ فِي دُخُولِ الْمَسْجِدِ أَنْ تَبْدَأَ بِرِجْلِكَ الْيُمْنى إِذَا دَخَلْتَ، وَبِالْيُسْرى إِذَا خَرَجْتَ ».

Ali Bin Ibrahim, from his father, from Salih Bin Saeed Al Rashidy, from Yunus,

(It has been narrated) from themasws having said: ‘The superior act during entering the Masjid is that you begin with your right foot when you enter, and with your left foot when you exit’.50

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَخَلْتَ الْمَسْجِدَ، فَصَلِّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَإِذَا خَرَجْتَ، فَافْعَلْ ذلِكَ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you enter the Masjid, so send Blessings (Salawat) upon the Prophetsaww; and when you exit, so do that (as well)’.51

3. وَعَنْهُ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ وَمُعَاوِيَةَ بْنِ وَهْبٍ، قَالَا: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا قُمْتَ إِلَى الصَّلَاةِ، فَقُلِ: اللهُمَّ إِنِّي أُقَدِّمُ إِلَيْكَ مُحَمَّداً صلى‌الله‌عليه‌وآله‌وسلم بَيْنَ يَدَيْ حَاجَتِي، وَأَتَوَجَّهُ بِهِ إِلَيْكَ، فَاجْعَلْنِي بِهِ وَجِيهاً عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ، اجْعَلْ صَلَاتِي بِهِ مَقْبُولَةً، وَذَنْبِي بِهِ مَغْفُوراً، وَدُعَائِي بِهِ مُسْتَجَاباً: إِنَّكَ أَنْتَ الْغَفُورُ‌ الرَّحِيمُ ».

And from him, from his father, from Al Husayn Bin Saeed, from Fazalat, from Aban and Muawiya Bin Wahab who both said,

‘Abu Abdullahasws said: ‘When you stand to the Salāt, so say, ‘O Allahazwj! I consider Muhammadsaww in front of me in Yourazwj Presence along with me wishes and needs and I turn to You through themasws. therefore Make it for me a valid reason in Yourazwj Presence, in the world and in the Hereafter, to be of the ones of proximity. Make my Salāt to be Acceptable through himsaww, and my sins to be Forgiven through himsaww, and my supplications to be Answered through himsaww, Youazwj are the Forgiver, Merciful’.52

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ، عَنْ أَبِي حَفْصٍ الْعَطَّارِ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا صَلّى أَحَدُكُمُ الْمَكْتُوبَةَ وَخَرَجَ مِنَ الْمَسْجِدِ، فَلْيَقِفْ بِبَابِ الْمَسْجِدِ، ثُمَّ لْيَقُلِ: اللهُمَّ دَعَوْتَنِي، فَأَجَبْتُ دَعْوَتَكَ، وَصَلَّيْتُ مَكْتُوبَتَكَ، وَانْتَشَرْتُ فِي أَرْضِكَ كَمَا أَمَرْتَنِي، فَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَمَلَ بِطَاعَتِكَ، وَاجْتِنَابَ سَخَطِكَ، وَالْكَفَافَ مِنَ الرِّزْقِ بِرَحْمَتِكَ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ja’far Bin Muhammad Al Hashimy, from Abu Hafs Al Attar, a Sheykh from the people of Al Medina who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Whenever one of you prays the Prescribed Salāt and exits from the Masjid, so let him pause by the door, then let him say, ‘O Allahazwj! Youazwj Called me, so I answered Yourazwj Call, and I prayed the Prescribed Salāts, and I spread out in spread out in Yourazwj earth just as Youazwj Commanded me. So I ask Youazwj from Yourazwj Grace, the working in Yourazwj obedience, and keeping aside from Yourazwj Anger, and sufficiency of the sustenance by Yourazwj Mercy’.53

20- بَابُ افْتِتَاحِ الصَّلَاةِ وَالْحَدِّ فِي التَّكْبِيرِ وَمَا يُقَالُ عِنْدَ ذلِكَ‌

Chapter 20 – Commencing the Salāt and the limit regarding the exclamations of Takbīr, and what is to be said during that

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « تَرْفَعُ يَدَيْكَ فِي افْتِتَاحِ الصَّلَاةِ قُبَالَةَ وَجْهِكَ، وَلَاتَرْفَعْهُمَا كُلَّ ذلِكَ ».

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

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Raise your hands during the opening of the Salāt opposite your face but do not raise them all the way’.54

2. وَعَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا قُمْتَ فِي الصَّلَاةِ فَكَبَّرْتَ، فَارْفَعْ يَدَيْكَ، وَلَاتُجَاوِزْ بِكَفَّيْكَ أُذُنَيْكَ » أَيْ حِيَالَ خَدَّيْكَ

And from him, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When you stand regarding the Salāt and you exclaim Takbīr, so raise your hands, and your palms should not exceed your ears, i.e. parallel to your cheeks’.55

3. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: أَدْنى مَا يُجْزِئُ مِنَ التَّكْبِيرِ فِي التَّوَجُّهِ تَكْبِيرَةٌ وَاحِدَةٌ، وَثَلَاثُ تَكْبِيرَاتٍ أَحْسَنُ، وَسَبْعٌ أَفْضَلُ.

From him, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘The lowest of what would suffice from the exclamation of Takbīr during the direction, is one Takbīr; and three Takbīrs are better, and seven would be superior’.56

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ‌ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كُنْتَ إِمَاماً أَجْزَأَتْكَ تَكْبِيرَةٌ وَاحِدَةٌ: لِأَنَّ مَعَكَ ذَا الْحَاجَةِ وَالضَّعِيفَ وَالْكَبِيرَ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you are a prayer-leader, one exclamation of Takbīr would suffice you, because there would be with you ones with the need, and the weakness, and the old age’.57

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « التَّكْبِيرُ فِي صَلَاةِ الْفَرْضِ الْخَمْسِ الصَّلَوَاتِ خَمْسٌ وَتِسْعُونَ تَكْبِيرَةً، مِنْهَا تَكْبِيرَاتُ الْقُنُوتِ خَمْسَةٌ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The exclamation of Takbīr regarding the five Obligatory Salāts are ninety five exclamations of Takbīrs – from these, the Takbīrs for the Qunoot are five’.58

6. وَرَوَاهُ أَيْضاً، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ: وَفَسَّرَهُنَّ فِي الظُّهْرِ إِحْدى وَعِشْرِينَ تَكْبِيرَةً، وَفِي الْعَصْرِ إِحْدى وَعِشْرِينَ تَكْبِيرَةً، وَفِي الْمَغْرِبِ سِتَّ عَشْرَةَ تَكْبِيرَةً، وَفِي الْعِشَاءِ الْآخِرَةِ إِحْدى وَعِشْرِينَ تَكْبِيرَةً، وَفِي الْفَجْرِ إِحْدى عَشْرَةَ تَكْبِيرَةً، وَخَمْسَ تَكْبِيرَاتِ الْقُنُوتِ فِي خَمْسِ صَلَوَاتٍ.

And it is reported as well, from his father, from Abdullah Bin Al-Mugheira, ‘And heasws explained these – In Al-Zohr there are twenty one exclamations of Takbīr, and in Al-Asr there are twenty one exclamations of Takbīr, and in Al-Maghrib there are sixteen exclamations of Takbīr, and in Al-Isha the last there are twenty one exclamations of Takbīr, and in Al-Fajr there are eleven exclamations of Takbīr, and there are five Takbīrs of the Qunoot in the five Salāts’.59

7. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَّيْكَ، ثُمَّ ابْسُطْهُمَا بَسْطاً، ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ قُلِ: "اللهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ، لَا إِلهَ إِلاَّ أَنْتَ سُبْحَانَكَ، إِنِّي ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي ذَنْبِي، إِنَّهُ لَايَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ"، ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ، ثُمَّ قُلْ: "لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِيُّ مَنْ هَدَيْتَ، لَا مَلْجَأَ مِنْكَ إِلاَّ إِلَيْكَ، سُبْحَانَكَ وَحَنَانَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، سُبْحَانَكَ رَبَّ الْبَيْتِ"، ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ، ثُمَّ تَقُولُ: "وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّماواتِ وَالْأَرْضَ، عالِمِ الْغَيْبِ وَالشَّهادَةِ حَنِيفاً مُسْلِماً وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاتِي وَنُسُكِي وَمَحْيايَ وَمَماتِي لِلّهِ رَبِّ الْعالَمِينَ، لا شَرِيكَ لَهُ، وَبِذلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ"، ثُمَّ تَعَوَّذْ مِنَ الشَّيْطَانِ الرَّجِيمِ، ثُمَّ اقْرَأْ فَاتِحَةَ الْكِتَابِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you open the Salāt, so raise your palms, then extend them with an extension. Then exclaim three Takbīrs, then say, ‘O Allahazwj! Youazwj are the King, the Truth. There is no god except for Youazwj. Glory be to Youazwj. I have been unjust to myself, therefore Forgive my sins for me, for no one forgives the sins except for Youazwj’.

Then exclaim two Takbīrs, then say, ‘Here I am and at Yourazwj service, and the goodness is in Yourazwj Hands, and the evil is not to Youazwj, and the Guided one is the one whom Youazwj Guide. There is no Shelter (apart) from Youazwj except to Youazwj. Glory be to Youazwj, and Tender are Youazwj, and Blessed, and Exalted. Glory be to Youazwj, Lordazwj of the House!’

Then exclaim two Takbīrs, then you should be saying, ‘I divert my face to the One Who Originated the skies and the earth, Knower of the unseen and the seen, with uprightness and submissiveness, and I am not from the Polytheists. My Salāt, and my rituals, and my life, and my death are for Allahazwj, Lordazwj of the worlds. There is no associate for Youazwj, and by that I am Commanded, and I am from the Muslims’.

Then seek Refuge from the Pelted Satanla, then recite the Opening of the Book (Chapter 1)’.60

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام يَوْماً: « يَا حَمَّادُ، تُحْسِنُ أَنْ تُصَلِّيَ؟ » قَالَ: فَقُلْتُ: يَا سَيِّدِي، أَنَا أَحْفَظُ كِتَابَ حَرِيزٍ فِي الصَّلَاةِ، فَقَالَ: « لَا عَلَيْكَ يَا حَمَّادُ، قُمْ، فَصَلِّ ». قَالَ: فَقُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهاً إِلَى الْقِبْلَةِ، فَاسْتَفْتَحْتُ الصَّلَاةَ، فَرَكَعْتُ وَسَجَدْتُ، فَقَالَ: « يَا حَمَّادُ، لَاتُحْسِنُ أَنْ تُصَلِّيَ، مَا أَقْبَحَ بِالرَّجُلِ مِنْكُمْ يَأْتِي عَلَيْهِ سِتُّونَ سَنَةً، أَوْ سَبْعُونَ سَنَةً، فَلَا يُقِيمُ صَلَاةً وَاحِدَةً بِحُدُودِهَا تَامَّةً! ». قَالَ حَمَّادٌ: فَأَصَابَنِي فِي نَفْسِي الذُّلُّ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، فَعَلِّمْنِي الصَّلَاةَ. فَقَامَ أَبُو عَبْدِ اللهِ عليه‌السلام مُسْتَقْبِلَ الْقِبْلَةِ مُنْتَصِباً، فَأَرْسَلَ يَدَيْهِ جَمِيعاً عَلى فَخِذَيْهِ، قَدْ ضَمَّ أَصَابِعَهُ، وَقَرَّبَ بَيْنَ قَدَمَيْهِ حَتّى كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثِ أَصَابِعَ مُنْفَرِجَاتٍ، وَاسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعاً الْقِبْلَةَ، لَمْ يُحَرِّفْهُمَا عَنِ الْقِبْلَةِ، وَقَالَ بِخُشُوعٍ: « اللهُ أَكْبَرُ » ثُمَّ قَرَأَ الْحَمْدَ بِتَرْتِيلٍ، و « قُلْ هُوَ اللهُ أَحَدٌ » ثُمَّ صَبَرَ‌ هُنَيْهَةً بِقَدْرِ مَا يَتَنَفَّسُ وَهُوَ قَائِمٌ، ثُمَّ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ، وَ قَالَ: « اللهُ أَكْبَرُ » وَهُوَ قَائِمٌ. ثُمَّ رَكَعَ، وَمَلَأَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ مُنْفَرِجَاتٍ، وَرَدَّ رُكْبَتَيْهِ إِلى خَلْفِهِ حَتّى اسْتَوى ظَهْرُهُ حَتّى لَوْ صُبَّ عَلَيْهِ قَطْرَةٌ مِنْ مَاءٍ أَوْ دُهْنٍ، لَمْ تَزُلْ: لِاسْتِوَاءِ ظَهْرِهِ، وَمَدَّ عُنُقَهُ، وَغَمَّضَ عَيْنَيْهِ، ثُمَّ سَبَّحَ ثَلَاثاً بِتَرْتِيلٍ، فَقَالَ: « سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ » ثُمَّ اسْتَوى قَائِماً، فَلَمَّا اسْتَمْكَنَ مِنَ الْقِيَامِ، قَالَ: « سَمِعَ اللهُ لِمَنْ حَمِدَهُ » ثُمَّ كَبَّرَ وَهُوَ قَائِمٌ، وَرَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ. ثُمَّ سَجَدَ وَبَسَطَ كَفَّيْهِ مَضْمُومَتَيِ الْأَصَابِعِ بَيْنَ يَدَيْ رُكْبَتَيْهِ حِيَالَ وَجْهِهِ، فَقَالَ: « سُبْحَانَ رَبِّيَ الْأَعْلى وَبِحَمْدِهِ » ثَلَاثَ مَرَّاتٍ، وَلَمْ يَضَعْ شَيْئاً مِنْ جَسَدِهِ عَلى شَيْ‌ءٍ مِنْهُ، وَسَجَدَ عَلى ثَمَانِيَةِ أَعْظُمٍ: الْكَفَّيْنِ، وَ الرُّكْبَتَيْنِ، وَأَنَامِلِ إِبْهَامَيِ الرِّجْلَيْنِ، وَالْجَبْهَةِ، وَالْأَنْفِ، وَقَالَ: « سَبْعَةٌ مِنْهَا فَرْضٌ يُسْجَدُ عَلَيْهَا، وَهِيَ الَّتِي ذَكَرَهَا اللهُ فِي كِتَابِهِ، فَقَالَ: (وَأَنَّ الْمَساجِدَ لِلّهِ فَلا تَدْعُوا مَعَ اللهِ أَحَداً) وَهِيَ: الْجَبْهَةُ، وَالْكَفَّانِ، وَالرُّكْبَتَانِ، وَالْإِبْهَامَانِ: وَوَضْعُ الْأَنْفِ عَلَى الْأَرْضِ سُنَّةٌ ». ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، فَلَمَّا اسْتَوى جَالِساً، قَالَ: « اللهُ أَكْبَرُ » ثُمَّ قَعَدَ عَلى‌ فَخِذِهِ الْأَيْسَرِ، وَقَدْ وَضَعَ ظَاهِرَ قَدَمِهِ الْأَيْمَنِ عَلى بَطْنِ قَدَمِهِ الْأَيْسَرِ، وَقَالَ: « أَسْتَغْفِرُ اللهَ رَبِّي وَأَتُوبُ إِلَيْهِ » ثُمَّ كَبَّرَ وَهُوَ جَالِسٌ، وَسَجَدَ السَّجْدَةَ الثَّانِيَةَ، وَقَالَ كَمَا قَالَ فِي الْأُولى، وَلَمْ يَضَعْ شَيْئاً مِنْ بَدَنِهِ عَلى شَيْ‌ءٍ مِنْهُ فِي رُكُوعٍ وَلَاسُجُودٍ، وَكَانَ مُجَنِّحاً، وَلَمْ يَضَعْ ذِرَاعَيْهِ عَلَى الْأَرْضِ. فَصَلّى رَكْعَتَيْنِ عَلى هذَا وَيَدَاهُ مَضْمُومَتَا الْأَصَابِعِ وَهُوَ جَالِسٌ فِي التَّشَهُّدِ، فَلَمَّا فَرَغَ مِنَ التَّشَهُّدِ، سَلَّمَ، فَقَالَ: « يَا حَمَّادُ، هكَذَا صَلِّ ».

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

‘Abu Abdullahasws said to me one day: ‘O Hammad! Are you good in your Salāt?’ So I said, ‘I have memorised the book of Hareyz (a companion) regarding the Salāt’. So heasws said: ‘(That) is not upon you, O Hammad! Stand and pray Salāt’. So I stood in front of him, facing towards the Qiblah, and I commenced the Salāt, and I performed Rukū and I performed Sajdah. So heasws said: ‘O Hammad! You are not good in your Salāt. How ugly it is with the man from you, sixty or seventy years having had come upon him, and he does not establish (even) one Salāt along with its complete limits’.

Hammad said, ‘So I was hit with disgrace within myself, so I said, ‘May I be sacrificed for youasws! So teach me the Salāt’. So Abu Abdullahasws arose facing the Qiblah upright, and heasws sent both hisasws hands to be upon hisasws thighs having had joined hisasws fingers and brought hisasws feet closer to the extent that there was between the two feet a measurement of three fingers diverged, and faced the toes of hisasws legs towards the Qiblah together, not turning these away from Qiblah, and said with humbleness: ‘Allahazwj is the Greatest!’

Then heasws recited Al-Hamd (Chapter 1) with clarity, and ‘Say Heazwj Allahazwj is One’ (Chapter 112). Then heasws waited for a moment by a measurement of what it takes to breathe, and heasws was standing. Then heasws raised hisasws hands parallel to hisasws face and said: ‘Allahazwj is the Greatest!’, and heasws was standing.

Then heasws performed Rukū and filled hisasws palms with hisasws two knees being divergent and returned his two knees backwards until hisasws back was even, to the extent that if a drop of water or oil were to be poured upon it, it would not spill due to the evenness of hisasws back; and heasws extended hisasws neck (forward) and lowered hisasws eyes, then Glorified three times with clarity, so heasws said:

‘Glorious is myasws Lordazwj the Magnificent and by Hisazwj Praise’.

Then heasws stood upright. So when heasws was standing straight, heasws said: ‘Allahazwj Hears the one who Praises Himazwj’. Then heasws exclaimed a Takbīr and heasws was standing, and raised hisasws hands parallel to hisasws face.

Then heasws performed Sajdah and extended hisasws neck and extended hisasws palms, the finger being closed in front of hisasws knees, parallel to hisasws face, and heasws said:

‘Glorious is myasws Lordazwj, the Exalted, and by Hisazwj Praise’

– Three times, and did not place anything from hisasws body upon anything from it.

And heasws performed Sajdah upon eight body parts – the two palms, and the two knees, and the two big toes of the two feet, and the forehead, and the nose, and said: ‘Seven of these are Obligatory for one to perform Sajdah upon, and these are which Allahazwj has Mentioned in Hisazwj Book, so Heazwj Said [72:18] And that the Masjids (places of Sajdah) are Allah's, therefore call not upon any one with Allah – and these are the forehead, and the two palms, and the two knees, and the two big toes, and placing of the nose upon the ground is a Sunnah’.

Then heasws raised hisasws head from the Sajdah. So when heasws sat up straight, said:

‘Allahazwj is the Greatest!’

Then heasws sat upon his left thigh, and heasws placed the back of hisasws right foot upon the inside of hisasws left foot, and said:

‘Iasws seek Forgiveness of Allahazwj, myasws Lordazwj, and Iasws repent to Himazwj’.

Then heasws exclaimed Takbīr and heasws was seated, and heasws performed Sajdah the second Sajdah and said just as heasws had said during the first, and did not place anything from hisasws body upon anything from it, neither during Rukū nor a Sajdah, and heasws was winged (i.e. hisasws arms being in a posture as if they were two wings), and heasws did not place hisasws arms (but only palms) upon the ground.

So he prayed Salāt upon this, and hisasws two hands were with closed fingers, and heasws was seated during the bearing of the testimonies (Tashahhud). So when heasws was free from the Tashahhud, heasws greeted (offered Salām). Then heasws said: ‘O Hammad! This is how Salāt is prayed’.61

21- بَابُ قِرَاءَةِ الْقُرْآنِ‌

Chapter 21 – Recitation of the Quran

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِذَا قُمْتُ لِلصَّلَاةِ أَقْرَأُ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) فِي فَاتِحَةِ الْقُرْآنِ ؟ قَالَ: « نَعَمْ ». قُلْتُ: فَإِذَا قَرَأْتُ فَاتِحَةَ الْقُرْآنِ أَقْرَأُ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) مَعَ السُّورَةِ؟ قَالَ: « نَعَمْ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘When I stand for the Salāt, should I recite ‘In the Name of Allahazwj the Beneficent, the Merciful’ in the Opening of the Quran (Surah Al-Fatiha)?’ Heasws said: ‘Yes’. I said, ‘So when I have recited the Opening of the Quran (Surah Al-Fatiha), should I recite ‘In the Name of Allahazwj the Beneficent, the Merciful with the (other) Chapter?’ Heasws said: ‘Yes’.62

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ الْهَمْدَانِيِّ، قَالَ: كَتَبْتُ إِلى أَبِي جَعْفَرٍ عليه‌السلام: جُعِلْتُ فِدَاكَ، مَا تَقُولُ فِي رَجُلٍ ابْتَدَأَ بِـ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) فِي صَلَاتِهِ وَحْدَهُ فِي أُمِّ الْكِتَابِ، فَلَمَّا صَارَ إِلى غَيْرِ أُمِّ الْكِتَابِ مِنَ السُّورَةِ، تَرَكَهَا: فَقَالَ الْعَبَّاسِيُّ لَيْسَ بِذلِكَ بَأْسٌ؟ فَكَتَبَ بِخَطِّهِ: « يُعِيدُهَا » مَرَّتَيْنِ، عَلى رَغْمِ أَنْفِهِ: يَعْنِي الْعَبَّاسِيَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar, from Yahya Bin Abu Imran Al Hamdany who said,

‘I wrote to Abu Ja’farasws, ‘May I be sacrificed for youasws! What are youasws saying regarding a man who begins with ‘In the Name of Allahazwj the Beneficent, the Merciful’ in his Salāt only in the Mother of the Book (Surah Al-Fatiha). So when he comes to the other than the Mother of the Book (Surah Al-Fatiha) from the Chapters, he neglects it’. So the Abbaside said, ‘There is no problem with that’. So heasws wrote by hisasws own handwriting: ‘Repeat it twice notwithstanding his nose (pride)’ - meaning the Abbaside’.63

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبَّادِ بْنِ يَعْقُوبَ، عَنْ عَمْرِو بْنِ مُصْعَبٍ، عَنْ فُرَاتِ بْنِ أَحْنَفَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « أَوَّلُ كُلِّ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) فَإِذَا قَرَأْتَ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) فَلَا تُبَالِي أَلاَّ تَسْتَعِيذَ، وَإِذَا قَرَأْتَ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) سَتَرَتْكَ فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ».

Muhammad Bin Yahya, from Ali Bin Al Hassan Bin Ali, from Abbad Bin Yaqoub, from Amro Bin Musa’ab, from Furat Bin Ahnaf,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying: ‘The beginning of every Book Revealed from the sky was ‘In the Name of Allahazwj the Beneficent, the Merciful’. So when you recited ‘In the Name of Allahazwj the Beneficent, the Merciful’, so it does not matter if you do not seek Refuge (recite ‘I seek Refuge with Allahazwj from the Pelted Satanla’); and when you recite ‘In the Name of Allahazwj the Beneficent, the Merciful, it would veil you regarding what is between the sky and the earth’.64

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْقِرَاءَةُ فِي الصَّلَاةِ فِيهَا شَيْ‌ءٌ مُوَقَّتٌ؟ قَالَ: « لَا، إِلاَّ الْجُمُعَةَ تَقْرَأُ فِيهَا الْجُمُعَةَ وَالْمُنَافِقِينَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullahasws, ‘The recitation in the Salāt, is there something fixed therein?’ Heasws said: ‘No, except for the Friday Salāt. You should recite during it, the (Surah) Jumma (Chapter 62) and the (Surah) Munafiqeen (Chapter 63)’.65

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كُنْتَ خَلْفَ إِمَامٍ فَقَرَأَ الْحَمْدَ، وَفَرَغَ مِنْ قِرَاءَتِهَا، فَقُلْ أَنْتَ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، وَلَاتَقُلْ: آمِينَ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Jameel,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you are behind a prayer-leader, so he recites Al-Hamd (Chapter 1) from its recitations, so say,

‘The Praise is for Allahazwj, Lordazwj of the worlds’, but you should not say, ‘Ameen’’.66

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ وَابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا يُكْتَبُ مِنَ الْقِرَاءَةِ وَالدُّعَاءِ إِلاَّ مَا أَسْمَعَ نَفْسَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina and In Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘There is nothing Prescribed from the recitations and the supplication except for what one hears himself’.67

7. أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ حَسَنٍ الصَّيْقَلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيُجْزِئُ عَنِّي أَنْ أَقْرَأَ فِي الْفَرِيضَةِ فَاتِحَةَ الْكِتَابِ وَحْدَهَا‌ إِذَا كُنْتُ مُسْتَعْجِلاً، أَوْ أَعْجَلَنِي شَيْ‌ءٌ؟ فَقَالَ: « لَا بَأْسَ ».

Abu Dawood, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Hasan Al Sayqal who said,

‘I said to Abu Abdullahasws, ‘Would it suffice from me if I were to recite during the Obligatory (Salāt), the Opening of the Book (Chapter 1) only when I was in haste or something was hastening me?’ So heasws said: ‘There is no problem’.68

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلّى بِنَا أَبُو عَبْدِ اللهِ عليه‌السلام الْمَغْرِبَ، فَقَرَأَ بِالْمُعَوِّذَتَيْنِ فِي الرَّكْعَتَيْنِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

‘Abu Abdullahasws prayed Al Maghrib Salāt with us, so heasws recited with the Mawazatayn (Chapters 113 & 114) during the two Rak’at’ (Rak’ats).69

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَجُوزُ لِلْمَرِيضِ أَنْ يَقْرَأَ فِي الْفَرِيضَةِ فَاتِحَةَ الْكِتَابِ وَحْدَهَا، وَيَجُوزُ لِلصَّحِيحِ فِي قَضَاءِ صَلَاةِ التَّطَوُّعِ بِاللَّيْلِ وَالنَّهَارِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘It is allowed for the sick person that he recites in the Obligatory (Salāt), the Opening of the Book (Chapter 1) only, and it is (also) allowed for the healthy one regarding the payback of the outstanding Salāt, the Optional one at night and during the day’.70

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّمَا يُكْرَهُ أَنْ يُجْمَعَ بَيْنَ السُّورَتَيْنِ فِي الْفَرِيضَةِ: فَأَمَّا النَّافِلَةُ، فَلَا بَأْسَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘But rather, it is disliked that one should gather between the two Chapters during the Obligatory (Salāt). But, as for the Optional (Salāt), so there is no problem’.71

11. مُحَمَّدُ بْنُ يَحْيى بِإِسْنَادٍ لَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُكْرَهُ أَنْ يُقْرَأَ « قُلْ هُوَ اللهُ أَحَدٌ » فِي نَفَسٍ وَاحِدٍ ».

Muhammad Bin Yahya, by a chain of his,

(It has been narrated) from Abu Abdullahasws having said: ‘it is disliked if one were to recite ‘Say Heazwj Allahazwj is One’ (Chapter 112) in one breath’.72

12. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تَقْرَأْ فِي الْمَكْتُوبَةِ بِأَقَلَّ مِنْ سُورَةٍ، وَلَابِأَكْثَرَ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Mansour bin Hazim who said,

‘Abu Abdullahasws said: ‘You should neither recite in an obligatory (Salāt) with less than one Chapter, nor with more’.73

13. أَبُو دَاوُدَ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ بِإِسْنَادِهِ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « صَلَاةُ الْأَوَّابِينَ الْخَمْسُونَ كُلُّهَا « قُلْ هُوَ اللهُ أَحَدٌ » ».

Abu Dawood, from Ali Bin Mahziyar, by his chain, from Safwan Al Jammal who said,

‘I heard Abu Abdullahasws saying: ‘The Salāts of the repentant are fifty, all of them being with ‘Say Heazwj Allahazwj is One’ (Chapter 112)’.74

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ أَبِي هَارُونَ الْمَكْفُوفِ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا حَاضِرٌ ـ: كَمْ يُقْرَأُ فِي الزَّوَالِ؟ فَقَالَ: « ثَمَانِينَ آيَةً » فَخَرَجَ الرَّجُلُ، فَقَالَ: « يَا أَبَا هَارُونَ، هَلْ رَأَيْتَ شَيْخاً أَعْجَبَ مِنْ هذَا الَّذِي سَأَلَنِي عَنْ شَيْ‌ءٍ فَأَخْبَرْتُهُ، وَلَمْ يَسْأَلْنِي عَنْ تَفْسِيرِهِ؟ هذَا الَّذِي يَزْعُمُ أَهْلُ الْعِرَاقِ أَنَّهُ عَاقِلُهُمْ: يَا أَبَا هَارُونَ، إِنَّ الْحَمْدَ سَبْعُ آيَاتٍ، وَ (قُلْ هُوَ‌ اللهُ أَحَدٌ » ثَلَاثُ آيَاتٍ: فَهذِهِ عَشْرُ آيَاتٍ، وَالزَّوَالَ ثَمَانُ رَكَعَاتٍ: فَهذِهِ ثَمَانُونَ آيَةً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

‘A man asked Abu Abdullahasws and I was present, ‘How much should one recite during the midday?’ So heasws said: ‘Eighty Verses’. So the man went out, and heasws said: ‘O Abu Haroun! Have you ever seen a Sheykh more strange than this one who asked measws about something, so Iasws informed him, and he did not ask measws about its explanation? This is the one whom the people of Al-Iraq are claiming to be their most intellectual one. O Abu Haroun! Al-Hamd (Chapter 1) is of seven Verses, and ‘Say Heazwj Allahazwj is One (Chapter 112) is of three Verses. So these are ten Verses, and (for) the midday there are eight Rak’at. Thus these are eighty Verses’.75

15. عَنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ: هَلْ يَقْرَأُ الرَّجُلُ فِي صَلَاتِهِ وَثَوْبُهُ عَلى فِيهِ؟ قَالَ: « لَا بَأْسَ بِذلِكَ إِذَا أَسْمَعَ أُذُنَيْهِ الْهَمْهَمَةَ ».

From him, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws, ‘Should the man recite during hisasws Salāt and his clothes are upon his mouth?’ Heasws said: ‘There is no problem with that, when his ears can hear his own humming’.76

16. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَمَّنْ ذَكَرَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُجْزِئُكَ مِنَ الْقِرَاءَةِ مَعَهُمْ مِثْلُ حَدِيثِ النَّفْسِ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Hamza, from the one who mentioned it who said,

‘Abu Abdullahasws said: ‘It would suffice you from the recitation with them (people) the like of talking to yourself’.77

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَلْبِيَةُ الْأَخْرَسِ وَتَشَهُّدُهُ وَقِرَاءَتُهُ لِلْقُرْآنِ فِي الصَّلَاةِ تَحْرِيكُ لِسَانِهِ، وَإِشَارَتُهُ بِإِصْبَعِهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘A Talbiyya (during the Hajj) of the mute, and his testimony, and his recitation of the Quran during the Salāt is the movement of his tongue, and the gesturing by his fingers’.78

18. وَعَنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسى حَرْفاً مِنَ الْقُرْآنِ، فَيَذْكُرُ وَهُوَ رَاكِعٌ، هَلْ يَجُوزُ لَهُ أَنْ يَقْرَأَ فِي الرُّكُوعِ؟ قَالَ: « لَا، وَلكِنْ إِذَا سَجَدَ، فَلْيَقْرَأْ ».

And from him, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed Al Dainy, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws having said regarding the man who forgets a letter (sentence) from the Quran, and he remembers while in Rukū. Is it allowed for him that he recites during the Rukū?’ Heasws said: ‘No, but when he perform Sajdahs, so let him recite (what he forgot)’.79

19. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ عُبْدُوسٍ، عَنْ مُحَمَّدِ بْنِ زَاوِيَةَ، عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنَّكَ كَتَبْتَ إِلى مُحَمَّدِ بْنِ الْفَرَجِ تُعَلِّمُهُ أَنَّ أَفْضَلَ مَا يُقْرَأُ فِي الْفَرَائِضِ بِـ « إِنَّا أَنْزَلْنَاهُ » و « قُلْ هُوَ اللهُ أَحَدٌ »، وَإِنَّ صَدْرِي لَيَضِيقُ بِقِرَاءَتِهِمَا فِي الْفَجْرِ؟ فَقَالَ عليه‌السلام: « لَا يَضِيقَنَّ صَدْرُكَ بِهِمَا: فَإِنَّ الْفَضْلَ ـ وَاللهِ ـ فِيهِمَا ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Abdous, from Muhammad Bin Zawiya, from Abu Ali Bin Rashid who said,

‘I said to Abu Al-Hassanasws, ‘May I be sacrificed for youasws! Youasws wrote to Muhammad Bin Al-Faraj teaching him that the most superior of what one can recite during the Obligatory (Salāt) is with ‘Weazwj Revealed it’ (Chapter 97), and ‘Say Heazwj Allahazwj is One’ (Chapter 112), and my chest is constricted by reciting these two during Al-Fajr (Salāt)’. So heasws said: ‘Do not constrict your chest by these two, for the merit, by Allahazwj, is in these two’.80

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ‌ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللهِ عليه‌السلام أَيَّاماً، فَكَانَ إِذَا كَانَتْ صَلَاةٌ لَايُجْهَرُ فِيهَا، جَهَرَ بِـ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) وَكَانَ يَجْهَرُ فِي السُّورَتَيْنِ جَمِيعاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhmmad, from Safwan Al Jammal who said,

‘I prayed Salāt behind Abu Abdullahasws for days, and it was so that whenever it was a Salāt wherein is no loud recitation, heasws recited loudly with ‘In the Name of Allahazwj the Beneficent, the Merciful’; and heasws used to recite loudly during both the two Chapters’.81

21. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِها) ؟ قَالَ: « الْمُخَافَتَةُ مَا دُونَ سَمْعِكَ، وَالْجَهْرُ أَنْ تَرْفَعَ صَوْتَكَ شَدِيداً ».

And from him, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the Words of Allahazwj Mighty and Majestic [17:110] and do not utter your Salāt loudly nor be silent with it. Heasws said: ‘The ‘silent’ is what is less than what you can hear (yourself), and the ‘loudly’ is that you raise your voice intensely’.82

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، قَالَ: حَدَّثَنِي مُعَاذُ بْنُ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « لَا تَدَعْ أَنْ تَقْرَأَ بِـ « قُلْ هُوَ اللهُ أَحَدٌ » و « قُلْ يَا أَيُّهَا الْكَافِرُونَ » فِي سَبْعِ مَوَاطِنَ: فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتَيِ الزَّوَالِ، وَرَكْعَتَيْنِ‌ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ مِنْ أَوَّلِ صَلَاةِ اللَّيْلِ، وَرَكْعَتَيِ الْإِحْرَامِ، وَالْفَجْرِ إِذَا أَصْبَحْتَ بِهَا، وَرَكْعَتَيِ الطَّوَافِ ». وَفِي رِوَايَةٍ أُخْرى: « أَنَّهُ يُبْدَأُ فِي هذَا كُلِّهِ بِـ « قُلْ هُوَ اللهُ أَحَدٌ » وَفِي الرَّكْعَةِ الثَّانِيَةِ بِـ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » إِلاَّ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ: فَإِنَّهُ يُبْدَأُ بِـ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » ثُمَّ يُقْرَأُ فِي الرَّكْعَةِ الثَّانِيَةِ بِـ « قُلْ هُوَ اللهُ أَحَدٌ » ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said, ‘Muaz Bin Muslim narrated to me,

(It has been narrated) from Abu Abdullahasws that heasws said: ‘Do not leave reciting with ‘Say Heazwj Allahazwj is One’ (Chapter 112), and ‘Say: ‘O you Infidels’ (Chapter 109) in seven places – in the two Rak’at before Al-Fajr (Salāt), and the two Rak’at at midday, and two Rak’at after Al-Maghrib, and two Rak’at from the beginning of the night Salāt, and the two Rak’at of the (wearing of) Ihram, and Al-Fajr (Salāt) when you begin the morning with it, and the two Rak’at of the Tawaaf (of the Kabah)’.

And in another report: ‘It should begun in all of these with ‘Say Heazwj Allahazwj is One’ (Chapter 112), and in the second Rak’at with ‘Say: O you Infidels!’ (Chapter 109), except in the two Rak’at before Al-Fajr, for it should be begun with ‘Say: O you Infidels!’ (Chapter 109), then it should be recited in the second Rak’at with ‘Say Heazwj Allahazwj is One’ (Chapter 112)’.83

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَؤُمُّ الْقَوْمَ، فَيَغْلَطُ؟ قَالَ: « يَفْتَحُ عَلَيْهِ مَنْ خَلْفَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘Abu Abdullahasws was asked about the man leading the people in Salāt, so he commits a mistake’. Heasws said: ‘He would correct him, the one behind him’.84

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فِي مَوْضِعٍ، ثُمَّ يُرِيدُ أَنْ يَتَقَدَّمَ، قَالَ: « يَكُفُّ عَنِ الْقِرَاءَةِ فِي مَشْيِهِ حَتّى يَتَقَدَّمَ إِلَى الْمَوْضِعِ الَّذِي يُرِيدُ، ثُمَّ يَقْرَأُ ».

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

(It has been narrated) from Abu Abdullahasws having said regarding the man who is praying Salāt in a place, then he intends to move forward’. Heasws said: ‘He should pause from the recitation during his walking until he goes forwards to the place which he intended to, then he should recite’.85

25. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَقُومُ فِي الصَّلَاةِ، فَيُرِيدُ أَنْ يَقْرَأَ سُورَةً، فَيَقْرَأُ « قُلْ هُوَ اللهُ أَحَدٌ » و « قُلْ يَا أَيُّهَا الْكَافِرُونَ ». فَقَالَ: « يُرْجَعُ مِنْ كُلِّ سُورَةٍ إِلاَّ مِنْ « قُلْ هُوَ اللهُ أَحَدٌ » وَ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Amro Bin Abu Nazr who said,

‘I said to Abu Abdullahasws, ‘The man is standing during the Salāt, and he intends to recite a Chapter, so he recites ‘Say Heazwj Allahazwj is One’ (Chapter 112) and ‘Say: O you Infidels!’ (Chapter 109)’. So heasws said: ‘He can return from every Chapter except from ‘Say Heazwj Allahazwj is One’ (Chapter 112) and ‘Say: O you Infidels!’ (Chapter 109)’’.86

26. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ‌ سَيْفِ بْنِ عَمِيرَةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ صَابِرٍ مَوْلى بَسَّامٍ، قَالَ: أَمَّنَا أَبُو عَبْدِ اللهِ عليه‌السلام فِي صَلَاةِ الْمَغْرِبِ، فَقَرَأَ الْمُعَوِّذَتَيْنِ، ثُمَّ قَالَ: « هُمَا مِنَ الْقُرْآنِ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad, from Sabir, a slave of Saam who said,

‘Abu Abdullahasws led us in the Maghrib Salāt, and heasws recited Al-Mawazatayn (Chapters 113 & 114), then said: ‘These are both from the Quran’.87

27. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: عَلَى الْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ وَإِنْ كَثُرُوا؟ فَقَالَ: « لِيَقْرَأْ قِرَاءَةً وَسَطاً، يَقُولُ اللهُ تَبَارَكَ وَتَعَالى: (وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِها) ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘Is it upon the prayer leader that the ones behind him should hear, even though they may be numerous?’ So heasws said: ‘Let him recite a moderate recitation. The Blessed and High is Sayin [17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that’.88

28. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الَّذِي لَايَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي صَلَاتِهِ؟ قَالَ: « لَا صَلَاةَ لَهُ إِلاَّ أَنْ يَبْدَأَ بِهَا فِي جَهْرٍ، أَوْ إِخْفَاتٍ ». قُلْتُ: أَيُّهُمَا أَحَبُّ إِلَيْكَ، إِذَا كَانَ خَائِفاً أَوْ مُسْتَعْجِلاً يَقْرَأُ بِسُورَةٍ، أَوْ فَاتِحَةِ الْكِتَابِ؟ قَالَ: « فَاتِحَةَ الْكِتَابِ ».

Ali, from Muhammad Bin Isa, from Yunus, from Al A’ala, from Muhammad Bin Muslim who said,

‘I asked himasws about the one who does not recite the Opening of the Book (Chapter 1) in his Salāt. Heasws said: ‘There is no Salāt for him, unless if he were to begin with it, whether it be loudly or silently’. I said, ‘Which of the two is more beloved to youasws, when he was fearful or in haste, should he recite with one Chapter or Opening of the Book (Chapter 1)?’ Heasws said: ‘Opening of the Book (Chapter 1)’.89

22- بَابُ عَزَائِمِ السُّجُودِ‌

Chapter 22 – The determined Verses of Sujūd (plural of Sajdah)

1. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قَرَأْتَ شَيْئاً مِنَ الْعَزَائِمِ الَّتِي يُسْجَدُ فِيهَا، فَلَا تُكَبِّرْ قَبْلَ سُجُودِكَ، وَلكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ: وَالْعَزَائِمُ أَرْبَعٌ: حم السَّجْدَةُ، وَتَنْزِيلٌ، وَالنَّجْمُ، وَ (اقْرَأْ بِاسْمِ رَبِّكَ) ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you recite anything from the determined (Verses) in which there is a Sajdah, so do not exclaim Takbīr before your Sajdah, but, exclaim Takbīr when you raise your head; and the determined Verses of Sajdah are four – Ha Meem Sajdah (Chapter 32:15), and Tanzeel (Chapter 41:38), and Al-Najm (Chapter 53:62), and Iqra Bi Ism Rabbik (Chapter 96:19)’.90

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ: إِذَا قُرِئَ شَيْ‌ءٌ مِنَ الْعَزَائِمِ الْأَرْبَعِ، فَسَمِعْتَهَا، فَاسْجُدْ وَإِنْ كُنْتَ عَلى غَيْرِ وُضُوءٍ، وَإِنْ كُنْتَ جُنُباً، وَإِنْ كَانَتِ الْمَرْأَةُ لَاتُصَلِّي: وَسَائِرُ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ، إِنْ شِئْتَ سَجَدْتَ، وَإِنْ شِئْتَ لَمْ تَسْجُدْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Heasws said: ‘When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform Sajdah, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying Salāt (due to menstruation etc.); and the rest of the Quran, you are with the choice therein, if you so desire to, you perform Sajdah, and if you so desire to, you do not perform Sajdah’.91

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ سَمِعَ السَّجْدَةَ تُقْرَأُ ؟ قَالَ: « لَا يَسْجُدُ إِلاَّ أَنْ يَكُونَ مُنْصِتاً لِقِرَاءَتِهِ، مُسْتَمِعاً لَهَا، أَوْ يُصَلِّيَ بِصَلَاتِهِ، فَأَمَّا أَنْ يَكُونَ يُصَلِّي فِي نَاحِيَةٍ، وَأَنْتَ‌ تُصَلِّي فِي نَاحِيَةٍ أُخْرى، فَلَا تَسْجُدْ لِمَا سَمِعْتَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about a man who heard the Sajdah (Verse) being recited. Heasws said: ‘He should not perform Sajdah unless if he happens to be (deliberately) listen to its recitation, listening intently to it, or he is praying a Salāt with his Salāt. So if he happens to be praying Salāt in a corner and you are praying Salāt in another corner, so you do not perform Sajdah to what you hear’.92

4. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ صَلَّيْتَ مَعَ قَوْمٍ، فَقَرَأَ الْإِمَامُ (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ) أَوْ شَيْئاً مِنَ الْعَزَائِمِ، وَفَرَغَ مِنْ قِرَاءَتِهِ، وَلَمْ يَسْجُدْ، فَأَوْمِ إِيمَاءً: وَالْحَائِضُ تَسْجُدُ إِذَا سَمِعَتِ السَّجْدَةَ ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘If you are praying Salāt with a group of people and the prayer leader recites [96:1] Read in the name of your Lord Who created (Chapter 96), or something from the determined Verses and is free from reciting it, and did not perform Sajdah, so indicate (a Sajdah) with a gesture; and the menstruating woman should perform Sajdah when she hears the Sajdah (Verse)’.93

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ الله عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَقْرَأُ بِالسَّجْدَةِ فِي آخِرِ السُّورَةِ، قَالَ: « يَسْجُدُ، ثُمَّ يَقُومُ، فَيَقْرَأُ فَاتِحَةَ الْكِتَابِ، ثُمَّ يَرْكَعُ وَيَسْجُدُ ».

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

(It has been narrated) from Abu Abdullahasws having been asked about the man who recites the Sajdah Verse in the last Chapter. Heasws said: ‘He should perform Sajdah, then stand, and he should recite the Opening of the Book (Chapter 1), then perform Rukū and perform Sajdah’.94

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « لَا تَقْرَأْ فِي الْمَكْتُوبَةِ بِشَيْ‌ءٍ مِنَ الْعَزَائِمِ: فَإِنَّ السُّجُودَ زِيَادَةٌ فِي الْمَكْتُوبَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bi Urwa, from Ibn Bukeyr, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws having said: ‘Do not recite in the Prescribed Salāt with anything from the determined Verses, or the Sajdah would be an increase in the Prescribed Salāt’.95

23- بَابُ الْقِرَاءَةِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ وَالتَّسْبِيحِ فِيهِمَا‌

Chapter 23 – The recitation in the two last Rak’at and the Glorification (Tasbeeh) in these two

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ؟ فَقَالَ: « الْإِمَامُ يَقْرَأُ فَاتِحَةَ الْكِتَابِ، وَمَنْ خَلْفَهُ يُسَبِّحُ، فَإِذَا كُنْتَ وَحْدَكَ فَاقْرَأْ فِيهِمَا، وَإِنْ شِئْتَ فَسَبِّحْ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullahasws about the recitation behind the prayer leader in the last two Rak’at, so heasws said: ‘The prayer leader recites the Opening of the Book (Chapter 1), and the ones behind him should Glorify. So when you were alone, then you can recite in these two (Rak’at), and if you so desire to, so you Glorify’.96

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: مَا يُجْزِئُ مِنَ الْقَوْلِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ؟ قَالَ: « أَنْ تَقُولَ: "سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلَا إِلهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ"، وَتُكَبِّرُ، وَتَرْكَعُ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘What suffices from the words during the last two Rak’at?’ Heasws said: ‘Your saying, ‘Glorious be to Allahazwj, and the Praise is for Allahazwj, and there is no god except for Allahazwj, and Allahazwj is the Greatest’, and you exclaim a Takbīr, and you perform Rukū’.97

24- بَابُ الرُّكُوعِ وَمَا يُقَالُ فِيهِ مِنَ التَّسْبِيحِ وَالدُّعَاءِ فِيهِ وَإِذَا رَفَعَ الرَّأْسَ مِنْهُ‌

Chapter 24 – The Rukū and what is said during it from the Glorification, and the supplication during it, and when the head is raised from it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ أَنْ تَرْكَعَ، فَقُلْ ـ وَأَنْتَ مُنْتَصِبٌ ـ: "اللهُ أَكْبَرُ"، ثُمَّ ارْكَعْ، وَقُلِ: "اللهُمَّ لَكَ رَكَعْتُ، وَلَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَأَنْتَ رَبِّي، خَشَعَ لَكَ قَلْبِي وَ سَمْعِي وَبَصَرِي وَشَعْرِي‌وَ بَشَرِي وَلَحْمِي وَدَمِي وَمُخِّي وَعَصَبِي وعِظَامِي وَمَا أَقَلَّتْهُ قَدَمَايَ غَيْرَ مُسْتَنْكِفٍ، وَلَامُسْتَكْبِرٍ، وَلَامُسْتَحْسِرٍ، سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ" ثَلَاثَ مَرَّاتٍ فِي تَرْتِيلٍ، وَتَصُفُّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ، تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ، وَتُمَكِّنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ، وَتَضَعُ يَدَكَ الْيُمْنى عَلى رُكْبَتِكَ الْيُمْنى قَبْلَ الْيُسْرى، وَبَلِّعْ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ، وَفَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلى رُكْبَتَيْكَ، وَأَقِمْ صُلْبَكَ، وَمُدَّ عُنُقَكَ، وَلْيَكُنْ نَظَرُكَ بَيْنَ قَدَمَيْكَ، ثُمَّ قُلْ: "سَمِعَ اللهُ لِمَنْ حَمِدَهُ ـ وَأَنْتَ مُنْتَصِبٌ قَائِمٌ ـ الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، أَهْلَ الْجَبَرُوتِ وَالْكِبْرِيَاءِ، وَالْعَظَمَةُ لِلّهِ رَبِّ الْعَالَمِينَ": تَجْهَرُ بِهَا صَوْتَكَ، ثُمَّ تَرْفَعُ يَدَيْكَ بِالتَّكْبِيرِ، وَتَخِرُّ سَاجِداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Hammad Bin Isa, from Hareyz, from Zurara and Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When you intend to perform Rukū, so say while you are upright, ‘Allahazwj is the Greatest!’ Then performing Rukū and say, ‘O Allahazwj! To Youazwj I go in Rukū, and to Youazwj I submit, and in Youazwj I believe, and upon Youazwj I rely, and Youazwj are my Lordazwj. Humble to Youazwj is my heart, and my hearing, and my vision, and my hair, and my skin, and my flesh, and my blood, and my brain, and my bones, and my nerves, and what my feet are bearing, without neither an objection, nor arrogance, nor tiredness. Glorious is my Lordazwj the Magnificent, and by Hisazwj Praise’ – three times with clarity.

And line up your feet in your Rukū, making to be between them a distance of an open palm’s width, and enabling your palms from your knees and placing your right hand upon your right knee before the left one, and placing your fingertips on the side of the knees, and separate your fingers when you place them upon your knee, and straighten your back and extend your neck, and let your sight be between your two feet, then say, ‘Allahazwj Hears the one who Praises him’, and you are standing straight. The Praise is for Allahazwj Lordazwj of the worlds, the rightful with Compulsion, and the Greatness and the Magnificence is for Allahazwj, Lordazwj of the worlds’.

Raise your voice with it, then raise your hand with the exclamation of Takbīr, and fall down perform Sajdah’.98

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ: مَا يَقُولُ الرَّجُلُ خَلْفَ الْإِمَامِ إِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ؟ قَالَ: « يَقُولُ: "الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ"، وَيَخْفِضُ مِنْ صَوْتِهِ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, fom Jameel Bin Darraj who said,

‘I asked Abu Abdullahasws, so I said, ‘What should the man be saying behind the prayer leader when he says, ‘Allahazwj Hears the one who praises Himazwj’?. Heasws said: ‘He should be saying, ‘The Praise is for Allahazwj, Lordazwj of the worlds’, and he should lower his voice’.99

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِذَا أَرَدْتَ أَنْ تَرْكَعَ وَتَسْجُدَ، فَارْفَعْ يَدَيْكَ وَكَبِّرْ، ثُمَّ ارْكَعْ، وَاسْجُدْ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘When you intend to go into Rukū and perform Sajdah, so raise your hands and exclaim Takbīr, then go into Rukū and perform Sajdah’.100

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: مَنْ لَمْ يُقِمْ صُلْبَهُ فِي الصَّلَاةِ، فَلَا صَلَاةَ لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The one who does not straighten his back during the Salāt, so there is no Salāt for him’.101

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عليه‌السلام يَرْكَعُ رُكُوعاً أَخْفَضَ مِنْ رُكُوعِ كُلِّ مَنْ رَأَيْتُهُ يَرْكَعُ، وَكَانَ إِذَا رَكَعَ جَنَّحَ بِيَدَيْهِ

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail bin Bazi’e who said,

‘I saw Abu Al-Hassanasws performing Rukū with a bow lower than the bowing of every one I ever saw performing Rukū, and it was so that whenever heasws performing Rukū, formed wings by hisasws hands (spreading them)’.102

6. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ رَجُلٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ، فَأَقِمْ صُلْبَكَ: فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَايُقِيمُ صُلْبَهُ ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim BinMuhammad, from a man, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘When you raise your head from the Rukū, so straighten your back, for there is no Salāt for the one who does not straighten his back’.103

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ السِّنْدِيِّ بْنِ الرَّبِيعِ، عَنْ‌ سَعِيدِ بْنِ جَنَاحٍ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عليه‌السلام فِي مَنْزِلِهِ بِالْمَدِينَةِ، فَقَالَ مُبْتَدِئاً: « مَنْ أَتَمَّ رُكُوعَهُ، لَمْ تَدْخُلْهُ وَحْشَةٌ فِي الْقَبْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Sindy Bin Al Rabie, from Saeed Bin Janah who said,

‘I was in the presence of Abu Ja’farasws in hisasws house in Al-Medina, so heasws said initiating: ‘The one who completes his Rukū, loneliness would not enter into him in the grave’.104

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ حَمَّادٍ، عَنْ هِشَامٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: يُجْزِئُ عَنِّي أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ: لَا إِلهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ؟ قَالَ: « نَعَمْ ».

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Hammad, from Hisham who said,

‘I asked Abu Abdullahasws, ‘Would it suffice me if I were to say in place of the Glorification during the Rukū and the Sajdah, ‘There is no god except for Allahazwj and Allahazwj is the Greatest’?’ Heasws said: ‘Yes’.105

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، قَالَ: رَآنِي أَبُو الْحَسَنِ عليه‌السلام بِالْمَدِينَةِ وَأَنَا أُصَلِّي، وَأَنْكُسُ بِرَأْسِي، وَأَتَمَدَّدُ فِي رُكُوعِي، فَأَرْسَلَ إِلَيَّ: « لَا تَفْعَلْ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ali Bin Uqba who said,

‘Abu Al-Hassanasws saw me in Al-Medina and I was praying Salāt, and I bent my head and I extended in my Rukū (bowing), so heasws sent a message to me: ‘Do not do it’’.106

25- بَابُ السُّجُودِ وَالتَّسْبِيحِ وَالدُّعَاءِ فِيهِ فِي الْفَرَائِضِ وَالنَّوَافِلِ وَمَا يُقَالُ بَيْنَ السَّجْدَتَيْنِ

Chapter 25 – The Sajdah, and the Glorifications, and the supplications during the Obligatory and the Optional (Salāts), and what is to be said between the two Sajdah

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَجَدْتَ فَكَبِّرْ، وَقُلِ: "اللهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَأَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ"، ثُمَّ قُلْ: "سُبْحَانَ رَبِّيَ الْأَعْلى وَبِحَمْدِهِ" ثَلَاثَ مَرَّاتٍ، فَإِذَا رَفَعْتَ رَأْسَكَ، فَقُلْ بَيْنَ‌ السَّجْدَتَيْنِ: اللهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَجِرْنِي، وَادْفَعْ عَنِّي: إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ، تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you perform Sajdah, so exclaim a Takbīr and say, ‘O Allahazwj! To Youazwj I perform Sajdah, and in Youazwj I believe, and to Youazwj I submit, and upon Youazwj I rely, and Youazwj are my Lordazwj. My face perform Sajdahs to the Oneazwj Who Created it, and Cleaved its hearing and its vision. The Praise is for Allahazwj, Lordazwj of the worlds. Blessed is Allahazwj, the best of the creators’.

Then say, Glorious is my Lordazwj the Exalted and by Hisazwj Praise’ – three times. So when you raise your head, say in between the two Sajdah, ‘O Allahazwj! Forgive me, and be Merciful to me, and Recompense me, and Defend me [28:24] Surely I stand in need of whatever good You may Send down upon me. Blessed is Allahazwj, Lordazwj of the worlds’.107

2. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ حَفْصٍ الْأَعْوَرِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيٌّ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ إِذَا سَجَدَ، يَتَخَوّى كَمَا يَتَخَوَّى الْبَعِيرُ الضَّامِرُ » يَعْنِي بُرُوكَهُ

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan, from Hafs Al Awr,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever Aliasws performed Sajdah, heasws postured (went down) like the posture of the slender camel, meaning hisasws going down’.108

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عليه‌السلام إِذَا سَجَدَ، يُحَرِّكُ ثَلَاثَ أَصَابِعَ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكاً خَفِيفاً كَأَنَّهُ يَعُدُّ التَّسْبِيحَ، ثُمَّ رَفَعَ رَأْسَهُ.

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail who said,

‘I saw Abu Al-Hassanasws when heasws performed Sajdah, moved three fingers from hisasws fingers, one after the other, with a slight movement as if heasws was counting the Glorifications, then raised hisasws head’.109

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ وَهُوَ سَاجِدٌ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلاَّ بَدَّلْتَ سَيِّئَاتِي حَسَنَاتٍ، وَحَاسَبْتَنِي حِسَاباً يَسِيراً ». ثُمَّ قَالَ فِي الثَّانِيَةِ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلاَّ كَفَيْتَنِي مُؤْنَةَ الدُّنْيَا وَكُلَّ هَوْلٍ دُونَ الْجَنَّةِ ». وَقَالَ فِي الثَّالِثَةِ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا غَفَرْتَ لِيَ الْكَثِيرَ مِنَ الذُّنُوبِ وَالْقَلِيلَ، وَقَبِلْتَ مِنْ عَمَلِيَ الْيَسِيرَ ». ثُمَّ قَالَ فِي الرَّابِعَةِ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا أَدْخَلْتَنِي الْجَنَّةَ، وَجَعَلْتَنِي مِنْ سُكَّانِهَا، وَلَمَّا نَجَّيْتَنِي مِنْ سَفَعَاتِ النَّارِ بِرَحْمَتِكَ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Abu Ja’far Al Ahowl, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Ja’farasws saying while heasws was in Sajdah: ‘I ask Youazwj by the right of Yourazwj Beloved Muhammadsaww to Exchange my (Shias’) sins to Rewards and Reckon me with an easy Reckoning’.

Then heasws said during the second (Sajdah): ‘I ask Youazwj by the right of Yourazwj Beloved Muhammadsaww to Suffice me with the provisions of the world and (from) every horror before the Paradise’.

And heasws said during the third: ‘I ask Youazwj by the right of Yourazwj Beloved Muhammadsaww to Forgive the numerous of the sins of my (Shias) and the little ones, and Accept from me my deeds easily’.

Then heasws said during the fourth: ‘I ask Youazwj by the right of Yourazwj Muhammadsaww to Enter me into the Paradise, and Make me to be from its dwellers,

and Rescue my (Shias) from the blasts of the Fire by Yourazwj Mercy. And Blessings of Allahazwj be upon Muhammadsaww and hissaww Progenyasws’.110

5. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَذْكُرُ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم وَهُوَ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِمَّا‌ رَاكِعاً وَإِمَّا سَاجِداً، فَيُصَلِّي عَلَيْهِ وَهُوَ عَلى تِلْكَ الْحَالِ؟ فَقَالَ: « نَعَمْ، إِنَّ الصَّلَاةَ عَلى نَبِيِّ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَهَيْئَةِ التَّكْبِيرِ وَالتَّسْبِيحِ، وَهِيَ‌عَشْرُ حَسَنَاتٍ يَبْتَدِرُهَا ثَمَانِيَةَ عَشَرَ مَلَكاً أَيُّهُمْ يُبَلِّغُهَا إِيَّاهُ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Abdullah Bin Suleyman who said,

‘I asked Abu Abdullahasws about the man who remembers the Prophetsaww and it was during the Prescribed Salāt, either while in the Rukū, or while prostrating, whether he can send Blessings upon himsaww and he is upon that state’. So heasws said: ‘Yes. The sending of Blessings upon the Prophetsaww of Allahazwj is like the exclamation of Takbīr and the Glorification, and it is with ten Rewards. Eighteen Angels manage it to deliver it to himsaww’.111

6. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَيَابَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَدْعُو وَأَنَا سَاجِدٌ؟ فَقَالَ: « نَعَمْ، فَادْعُ لِلدُّنْيَا وَالْآخِرَةِ: فَإِنَّهُ رَبُّ الدُّنْيَا وَالْآخِرَةِ ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Sayabat who said,

‘I said to Abu Abdullahasws, ‘Can I supplicate while I am in a Sajdah?’ So heasws said: ‘Yes, supplicate for the world and the Hereafter, for Heazwj is the Lordazwj of the world and the Hereafter’.112

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا دَعَا رَبَّهُ وَهُوَ سَاجِدٌ، فَأَيَّ شَيْ‌ءٍ تَقُولُ إِذَا سَجَدْتَ ؟ » قُلْتُ: عَلِّمْنِي جُعِلْتُ فِدَاكَ، مَا أَقُولُ؟ قَالَ: « قُلْ: "يَا رَبَّ الْأَرْبَابِ، وَيَا مَلِكَ الْمُلُوكِ، وَيَا سَيِّدَ السَّادَاتِ، وَيَا جَبَّارَ الْجَبَابِرَةِ، وَيَا إِلهَ الْآلِهَةِ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا"، ثُمَّ قُلْ: "فَإِنِّي عَبْدُكَ، نَاصِيَتِي فِي قَبْضَتِكَ"، ثُمَّ ادْعُ بِمَا شِئْتَ، وَاسْأَلْهُ: فَإِنَّهُ جَوَادٌ، وَلَايَتَعَاظَمُهُ شَيْ‌ءٌ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having said: ‘The closest of what the servant can happen to be to his Lordazwj is when he supplicates to his Lordazwj while he performs Sajdah (perform Sajdahs). So, which thing are you saying when you perform Sajdah?’ I said, ‘Teach me, may I be sacrificed for youasws!’ Heasws said: ‘Say,

‘O Lordazwj of the lords, and O King of the kings, and O Chief of the chiefs, and O Compeller of the compellers, and O God of the gods! Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Do such and such with me’.

Then say, ‘I am Yourazwj servant, my forelock being in Yourazwj Grip’. Then supplicate with whatever you so desire to, and ask Himazwj, for Heazwj is the most Benevolent. Nothing is too big for Himazwj’.113

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: صَلّى بِنَا أَبُو بَصِيرٍ فِي طَرِيقِ مَكَّةَ، فَقَالَ ـ وَهُوَ سَاجِدٌ، وَقَدْ كَانَتْ ضَلَّتْ نَاقَةٌ لِجَمَّالِهِمْ ـ: اللهُمَّ رُدَّ عَلى فُلَانٍ نَاقَتَهُ. قَالَ مُحَمَّدٌ: فَدَخَلْتُ عَلى أَبِي عَبْدِاللهِ عليه‌السلام، فَأَخْبَرْتُهُ، قَالَ: « وَفَعَلَ ؟ » قُلْتُ: نَعَمْ، قَالَ: « وَفَعَلَ ؟ » قُلْتُ: نَعَمْ، قَالَ: فَسَكَتَ، قُلْتُ: فَأُعِيدُ الصَّلَاةَ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘Abu Baseer prayed Salāt with us in a street of Makkah, and he said while he was prostrating, and a she-camel of their cameleer had strayed, ‘O Allahazwj! Return to so and so, his camel’.

Muhammad (the narrator) said, ‘So I went over to Abu Abdullahasws and informed himasws. Heasws said: ‘And he did so?’ I said, ‘Yes’. So heasws remained silent. I said, ‘So, should he repeat the Salāt?’ Heasws said: ‘No’.114

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنِّي كُنْتُ أُمَهِّدُ لِأَبِي فِرَاشَهُ، فَأَنْتَظِرُهُ حَتّى يَأْتِيَ، فَإِذَا أَوى إِلى فِرَاشِهِ وَنَامَ، قُمْتُ إِلى فِرَاشِي، وَإِنَّهُ أَبْطَأَ عَلَيَّ ذَاتَ لَيْلَةٍ، فَأَتَيْتُ الْمَسْجِدَ فِي طَلَبِهِ، وَذلِكَ بَعْدَ مَا هَدَأَ النَّاسُ، فَإِذَا هُوَ فِي الْمَسْجِدِ سَاجِدٌ، وَلَيْسَ فِي الْمَسْجِدِ غَيْرُهُ، فَسَمِعْتُ حَنِينَهُ وَهُوَ يَقُولُ: سُبْحَانَكَ اللهُمَّ، أَنْتَ رَبِّي حَقّاً حَقّاً، سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّداً وَرِقّاً: اللهُمَّ إِنَّ عَمَلِي ضَعِيفٌ، فَضَاعِفْهُ لِي: اللهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، وَتُبْ عَلَيَّ: إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said to me: ‘Iasws used to even out the bed for myasws fatherasws until heasws would come. So when heasws would lie down upon hisasws bed and sleep, Iasws would arise to go to myasws own bed. One night heasws was delayed, so Iasws went over to the Masjid seeking himasws, and that was after the people had dispersed.

So there heasws was in the Masjid, prostrating, and there was no one in the Masjid apart from himasws, and Iasws heard hisasws yearning and heasws was saying: ‘O Allahazwj! Youazwj are my Lordazwj, truly, truly. Iasws am prostrating to Youazwj, O Lordazwj, as a servant and a slave. O Allahazwj! Myasws deeds are weak, so Increase these for measws. O Allahazwj! Save measws (myasws Shias) from Yourazwj Punishment on the Day Youazwj will be Resurrecting Yourazwj servants, and Turn towards me (with Mercy) for Youazwj are the Oft-Turning, Merciful’.115

10. أَحْمَدُ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي جَرِيرٍ الرَّوَّاسِيِّ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام وَهُوَ يَقُولُ: « اللهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ، وَالْعَفْوَ عِنْدَ الْحِسَابِ » يُرَدِّدُهَا

Ahmad, from Ibn Mahboub, from Abu Jareer Al Rawwasy who said,

‘I heard Abu Al-Hassan Musaasws, and heasws was saying: ‘O Allahazwj! Iasws ask Youazwj for the rest during the death, and Pardoning during the Reckoning’ – repeatedly’.116

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بْنِ هِلَالٍ، قَالَ: شَكَوْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام تَفَرُّقَ أَمْوَالِنَا وَمَا دَخَلَ عَلَيْنَا. فَقَالَ: « عَلَيْكَ بِالدُّعَاءِ وَأَنْتَ سَاجِدٌ: فَإِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى اللهِ وَهُوَ سَاجِدٌ ». قَالَ: قُلْتُ: فَأَدْعُو فِي الْفَرِيضَةِ، وَأُسَمِّي حَاجَتِي؟ فَقَالَ: « نَعَمْ، قَدْ فَعَلَ ذلِكَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَدَعَا عَلى قَوْمٍ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ، وَفَعَلَهُ عَلِيٌّ عليه‌السلام بَعْدَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Abdullah Bin Muhammad, from Sa’albat Bin Maymoun, from Abdullah Bin Hilal who said,

‘I complained to Abu Abdullahasws of the separation of our wealth and what had entered upon us (as a result of it)’. So heasws said: ‘It is upon you with the supplication while you are prostrating, for the closest of what the servant can happen to be to Allahazwj is when he is prostrating’.

He (the narrator) said, ‘I said, ‘So shall I supplicate during the Obligatory (Salāt) and specify my need?’ So heasws said: ‘Yes. Rasool-Allahsaww had done that, and hesaww supplicated against a people with their names and the names of their fathers; and Aliasws did so after himsaww’.117

12. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عِنْدَ عَائِشَةَ ذَاتَ لَيْلَةٍ، فَقَامَ يَتَنَفَّلُ، فَاسْتَيْقَظَتْ عَائِشَةُ، فَضَرَبَتْ بِيَدِهَا، فَلَمْ تَجِدْهُ، فَظَنَّتْ أَنَّهُ قَدْ قَامَ إِلى جَارِيَتِهَا، فَقَامَتْ تَطُوفُ عَلَيْهِ، فَوَطِئَتْ عُنُقَهُ صلى‌الله‌عليه‌وآله‌وسلم وَهُوَ سَاجِدٌ بَاكٍ يَقُولُ: "سَجَدَ لَكَ سَوَادِي وَخَيَالِي، وَآمَنَ بِكَ فُؤَادِي، أَبُوءُ إِلَيْكَ بِالنِّعَمِ، وَأَعْتَرِفُ لَكَ بِالذَّنْبِ الْعَظِيمِ، عَمِلْتُ سُوءاً، وَظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي: إِنَّهُ لَايَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلاَّ أَنْتَ، أَعُوذُ بِعَفْوِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِرَحْمَتِكَ مِنْ نَقِمَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَبْلُغُ مَدْحَكَ وَالثَّنَاءَ عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلى نَفْسِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ": فَلَمَّا انْصَرَفَ، قَالَ: يَا عَائِشَةُ، لَقَدْ أَوْجَعْتِ عُنُقِي، أَيَّ شَيْ‌ءٍ خَشِيتِ ؟ أَنْ أَقُومَ إِلى جَارِيَتِكِ؟ ».

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Baseer, from Abu Ja’farasws having said: ‘Rasool-Allahsaww was with Ayesha one night, and hesaww arose to pray the Optional Salāt. So Ayesha woke up and she struck by her hand, but did not find himsaww. So she thought that heasws had gone to her slave girl. So she stood up circling upon himsaww and she trampled upon hissaww neck, and hesaww was prostrating, weeping, saying: ‘Isaww perform Sajdah to Yousaww in mysaww mourning garments and mysaww views, and Isaww believe in Youazwj with mysaww heart acknowledging to Youazwj of mysaww Blessings, and acknowledging to Youazwj with the great sin, evil deed and being unjust to myselfsaww’ (on behalf of mysaww nation).

Therefore, Forgive myasws (nation) there being no Forgiver of the great sins except for Youazwj. Isaww hereby seek Refuge with Yourazwj Pardoning, and Isaww seek Refuge with Yourazwj Pleasure from Yourazwj Anger, and Isaww seek Refuge with Yourazwj Mercy from Yourazwj Curse, and Isaww seek Refuge with Youazwj from Youazwj. Isaww cannot deservingly deliver Yourazwj Praise and Laudation upon Youazwj . Youazwj are as Youazwj Praised upon Yourselfsaww. I seek Forgiveness from Youazwj and Isaww turn to Youazwj’.

So when hesaww finished, said: ‘O Ayesha! You have inflicted pain upon mysaww neck. Which thing did you fear, that Isaww have stood up to go to your slave girl?’118

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « مَنْ قَالَ فِي رُكُوعِهِ وَسُجُودِهِ وَقِيَامِهِ: "صَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ"، كَتَبَ اللهُ لَهُ بِمِثْلِ الرُّكُوعِ وَالسُّجُودِ وَالْقِيَامِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from the one who mentioned it, from Muhammad Bin Abu Hamza, from his father who said,

‘Abu Ja’farasws said: ‘The one who says in his Rukū (bowing) and his Sajdah, and his standing: ‘May Allahazwj Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww’, Allahazwj would Write for him (Rewards) the like of his Rukū, and his Sajdah, and the standing’.119

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عليه‌السلام وَقَدْ سَجَدَ بَعْدَ الصَّلَاةِ، فَبَسَطَ ذِرَاعَيْهِ عَلَى الْأَرْضِ، وَأَلْصَقَ جُؤْجُؤَهُ بِالْأَرْضِ فِي دُعَائِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ja’far Bin Ali who said,

‘I saw Abu Al-Hassanasws and heasws was prostrating after the Salāt. So heasws spread out hisasws arms upon the ground and paste hisasws chest upon the ground’.120

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمنِ بْنِ خَاقَانَ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الثَّالِثَ عليه‌السلام سَجَدَ سَجْدَةَ الشُّكْرِ، فَافْتَرَشَ ذِرَاعَيْهِ، فَأَلْصَقَ جُؤْجُؤَهُ وَبَطْنَهُ بِالْأَرْضِ، فَسَأَلْتُهُ عَنْ ذلِكَ، فَقَالَ: « كَذَا نُحِبُّ ».

Ali Bin Ibrahim, from Yahya Bin Abdul Rahman Bin Khaqan who said,

‘I saw Abu Al-Hassanasws the 3rd prostrating the Sajdah of gratitude, and heasws spread out hisasws arms and touched hisasws chest and hisasws belly with the ground. So I asked himasws about that, and heasws said: ‘Such is how weasws love to do’.121

16. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ، عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا، قَالَ: كَانَ أَبُو الْحَسَنِ الْأَوَّلُ عليه‌السلام إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رَكْعَةِ الْوَتْرِ، قَالَ: « هذَا مَقَامُ مَنْ حَسَنَاتُهُ نِعْمَةٌ مِنْكَ، وَشُكْرُهُ ضَعِيفٌ، وَذَنْبُهُ عَظِيمٌ، وَلَيْسَ لَهُ إِلاَّ دَفْعُكَ وَرَحْمَتُكَ: فَإِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلى نَبِيِّكَ الْمُرْسَلِ صلى‌الله‌عليه‌وآله‌وسلم: (كانُوا قَلِيلاً مِنَ اللَّيْلِ ما يَهْجَعُونَ وَبِالْأَسْحارِ هُمْ يَسْتَغْفِرُونَ) طَالَ هُجُوعِي، وَقَلَّ قِيَامِي، وَهذَا السَّحَرُ، وَأَنَا أَسْتَغْفِرُكَ لِذَنْبِي اسْتِغْفَارَ مَنْ لَايَجِدُ لِنَفْسِهِ ضَرّاً وَلَانَفْعاً‌ وَلَامَوْتاً وَلَاحَيَاةً وَلَانُشُوراً » ثُمَّ يَخِرُّ سَاجِداً صَلَوَاتُ الله عَلَيْهِ.

Ali Bin Muhammad, from Sahl, from Ahmad Bin Abdul Aziz who said, ‘One of our companions narrate to be saying,

‘It was so that whenever Abu Al-Hassanasws the 1st raised hisasws head from the last Rak’at of Al-Witr (Salāt), said: ‘This is a place of the one whose good deeds are a Bounty from Youazwj and his gratitude is weak, and his sins are great, and it is not for him except for Yourazwj Defence and Yourazwj Mercy, for Youazwj Said in Yourazwj Book Revealed upon Yourazwj Dispatched Prophetsaww [51:17] They used to sleep but little in the night. [51:18] And in the morning they sought Forgiveness. And little is myasws standing, and this is the morning and Iasws am seeking Forgiveness from Youazwj for sins of myasws (Shias) and seeking of the Forgiveness of the one who can neither find for himself a harm, nor a benefit, nor death, nor life, nor Resurrection’. Then fall down in the Sajdah’.122

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْمَاضِيَ عليه‌السلام عَمَّا أَقُولُ فِي سَجْدَةِ الشُّكْرِ، فَقَدِ اخْتَلَفَ أَصْحَابُنَا فِيهِ، فَقَالَ: « قُلْ ـ وَأَنْتَ سَاجِدٌ ـ: "اللهُمَّ إِنِّي أُشْهِدُكَ، وَأُشْهِدُ مَلَائِكَتَكَ وَأَنْبِيَاءَكَ وَرُسُلَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ اللهُ رَبِّي، وَالْإِسْلَامَ دِينِي، وَمُحَمَّداً نَبِيِّي، وَعَلِيّاً وَفُلَاناً وَفُلَاناً ـ إِلى آخِرِهِمْ ـ أَئِمَّتِي، بِهِمْ أَتَوَلّى، وَمِنْ عَدُوِّهِمْ أَتَبَرَّأُ: اللهُمَّ إِنِّي أَنْشُدُكَ دَمَ الْمَظْلُومِ ـ ثَلَاثاً ـ اللهُمَّ إِنِّي أَنْشُدُكَ بِإِيوَائِكَ عَلى نَفْسِكَ لِأَوْلِيَائِكَ‌ لِتُظْفِرَنَّهُمْ بِعَدُوِّكَ وَعَدُوِّهِمْ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ، وَعَلَى الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ: اللهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ": ثَلَاثاً. ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ، وَتَقُولُ: يَا كَهْفِي حِينَ تُعْيِينِي الْمَذَاهِبُ، وَتَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ، وَيَا بَارِئَ خَلْقِي رَحْمَةً بِي، وَقَدْ كَانَ عَنْ خَلْقِي غَنِيّاً، صَلِّ عَلى مُحَمَّدٍ، وَعَلَى الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثُمَّ ضَعْ خَدَّكَ الْأَيْسَرَ، وَتَقُولُ: "يَا مُذِلَّ كُلِّ جَبَّارٍ، وَيَا مُعِزَّ كُلِّ ذَلِيلٍ، قَدْ وَعِزَّتِكَ بَلَغَ بِي مَجْهُودِي": ثَلَاثاً. ثُمَّ تَقُولُ: "يَا حَنَّانُ يَا مَنَّانُ، يَا كَاشِفَ الْكُرَبِ الْعِظَامِ" ـ ثَلَاثاً ـ ثُمَّ تَعُودُ لِلسُّجُودِ، فَتَقُولُ مِائَةَ مَرَّةٍ: "شُكْراً شُكْراً"، ثُمَّ تَسْأَلُ حَاجَتَكَ إِنْ شَاءَ اللهُ تَعَالى ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Jundab who said,

‘I asked Abu Al-Hassan Al-Maazyasws (7th Imamasws) about what I should be saying during a Sajdah of gratitude, for our companions have differed with regards to it’. So heasws said: ‘Say while you are in Sajdah,

‘O Allahazwj! I keep Youazwj as a Witness, and keep as a witness Yourazwj Angels, and Yourazwj Prophetsas, and Yourazwj Mursil Prophetsas, and the entirety of Yourazwj creature that Youazwj are Allahazwj my Lordazwj, and Al-Islam is my Religion, and Muhammadsaww is my Prophetsaww, and Aliasws and so and so, up to the last of themasws, theyasws are my Imamsasws. With themasws I befriend and from theirasws enemies I disavow.

O Allahazwj! I adjure Youazwj by the blood of the oppressed’ (Imam Husaynasws) – three times. O Allahazwj! I adjure Youazwj with Yourazwj Promise upon Yourselfazwj of Making Yourazwj Guardiansasws victorious upon Yourazwj enemies and theirasws enemies, that Youazwj Send Blessings upon Muhammadsaww and the upon the weak ones from the Progenyasws of Muhammadsaww. O Allahazwj! I ask Youazwj for the ease after the difficulties’ – three times.

Then place your right cheek upon the ground and you should be saying, ‘O my Cave where the doctrines wear me down and the earth is straitened upon me with what I wish for, and O Initiator of my creation, be Merciful with me, and Youazwj were needless of my creation, Send Blessings upon Muhammadsaww and upon the weak ones from the Progenyasws of Muhammadsaww’.

Then place your left cheek (upon the ground) and you should be saying,

;O Humiliator of every tyrant, and O Honourer of every humiliated one. And I swear by Yourazwj Might that my striving has reached its end’ – three times.

Then you should be saying, ‘O Affectionate, O Bestower, O Remover of the great worries! – three times.

Then return to the Sajdah, and you should be saying one hundred times, ‘Thank Youazwj! Thank Youazwj!’ Then you should ask for your need, Allahazwj Willing’.123

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ عليه‌السلام فِي سَجْدَةِ الشُّكْرِ، فَكَتَبَ إِلَيَّ: « مِائَةَ مَرَّةٍ: شُكْراً شُكْراً: وَإِنْ شِئْتَ: عَفْواً عَفْواً ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafs Al Marouzy who said,

‘I wrote to Abu Al-Hassan Musaasws Bin Ja’farasws regarding the Sajdah-e-Shukr (Sajdah of gratitude). So heasws wrote to me: ‘One hundred times (saying) ‘Thank Youazwj!’, and if you so desire, (saying), ‘Excuse me! Excuse me!’ (one hundred times)’.124

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: خَرَجْتُ مَعَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عليه‌السلام إِلى بَعْضِ أَمْوَالِهِ، فَقَامَ إِلى صَلَاةِ الظُّهْرِ، فَلَمَّا فَرَغَ خَرَّ لِلّهِ سَاجِداً، فَسَمِعْتُهُ يَقُولُ بِصَوْتٍ حَزِينٍ ـ وَتَغَرْغَرُ دُمُوعُهُ ـ: رَبِّ عَصَيْتُكَ بِلِسَانِي، وَلَوْ شِئْتَ ـ وَعِزَّتِكَ ـ لَأَخْرَسْتَنِي: وَعَصَيْتُكَ بِبَصَرِي، وَلَوْ شِئْتَ ـ وَعِزَّتِكَ ـ لَأَكْمَهْتَنِي: وَعَصَيْتُكَ بِسَمْعِي، وَلَوْ شِئْتَ ـ وَعِزَّتِكَ ـ لَأَصْمَمْتَنِي: وَعَصَيْتُكَ بِيَدِي، وَلَوْ شِئْتَ ـ وَعِزَّتِكَ ـ لَكَنَّعْتَنِي: وَعَصَيْتُكَ بِرِجْلِي، وَلَوْ شِئْتَ ـ وَعِزَّتِكَ ـ لَجَذَمْتَنِي: وَعَصَيْتُكَ بِفَرْجِي، وَلَوْ شِئْتَ ـ وَعِزَّتِكَ ـ لَعَقَمْتَنِي: وَعَصَيْتُكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ، وَلَيْسَ هذَا جَزَاءَكَ مِنِّي ». قَالَ: ثُمَّ أَحْصَيْتُ لَهُ أَلْفَ مَرَّةٍ وَهُوَ يَقُولُ: « الْعَفْوَ الْعَفْوَ » قَالَ: ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ، فَسَمِعْتُهُ وَهُوَ يَقُولُ بِصَوْتٍ حَزِينٍ: « بُؤْتُ إِلَيْكَ بِذَنْبِي، عَمِلْتُ سُوءاً، وَظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي: فَإِنَّهُ لَايَغْفِرُ الذُّنُوبَ غَيْرُكَ يَا مَوْلَايَ » ثَلَاثَ مَرَّاتٍ، ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْسَرَ بِالْأَرْضِ، فَسَمِعْتُهُ يَقُولُ: « ارْحَمْ مَنْ أَسَاءَ وَاقْتَرَفَ، وَاسْتَكَانَ وَاعْتَرَفَ » ثَلَاثَ مَرَّاتٍ، ثُمَّ رَفَعَ رَأْسَهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Suleyman, from his father who said,

‘I went along with Abu Al-Hassan Musaasws Bin Ja’farasws to one of hisasws properties. So heasws stood for Al-Zohr Salāt. So when heasws was free, heasws fell down in Sajdah to Allahazwj, and I heard himasws saying in a grief-laden voice and hisasws tears flowing profusely: ‘Lordazwj! Iasws disobeyed Youazwj with myasws tongue, and had Youazwj Desired to, by Yourazwj Mighty, Youazwj would have Muted measws.

And Iasws disobeyed Youazwj with myasws vision, and had Youazwj so Desired to, by Yourazwj Mighty, Youazwj would have Blinded measws; and Iasws disobeyed Youazwj with myasws ears, and had Youazwj so Desired to, by Yourazwj Might, Youazwj would have Deafened measws; and Iasws disobeyed Youazwj with myasws hands, and had Youazwj so Desired to, by Yourazwj Might, Youazwj Crippled measws.

And Iasws disobeyed Youazwj with myasws legs, and had Youazwj so Desire to, by Yourazwj Might, would have Disabled me; and Iasws disobeyed Youazwj with myasws private part, and had Youazwj Desired to, by Yourazwj Might, Youazwj would have Sterlised measws; and Iasws disobeyed Youazwj with the entirety of myasws body parts which Youazwj Favoured upon measws with, and this is not Yourazwj recompense from measws’.

He (the narrator) said, ‘Then I counted for himasws a thousand times, and heasws was saying: ‘The Pardon! The Pardon!’ Then heasws pasted his right cheek with the ground and I heard himasws and heasws was saying in a grief-laden voice: ‘Iasws turn to Youazwj with myasws sins, evil deeds, having been unjust to myselfasws, therefore Forgive measws, for no one Forgives the sins apart from Youazwj, O myasws Masterazwj!’ – three times.

Then heasws pasted hisasws left cheek upon the ground, and I heard himasws saying: ‘Be Merciful to the one who had done evil, and committed (sins), and refreshed himself and acknowledged’ – three times. Then heasws raised hisasws head’.125

20. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، هذَا الَّذِي ظَهَرَ بِوَجْهِي يَزْعُمُ النَّاسُ أَنَّ اللهَ لَمْ يَبْتَلِ بِهِ عَبْداً لَهُ فِيهِ حَاجَةٌ؟ فَقَالَ: « لَا، قَدْ كَانَ مُؤْمِنُ آلِ فِرْعَوْنَ مُكَتَّعَ الْأَصَابِعِ، فَكَانَ يَقُولُ‌ هكَذَا ـ وَيَمُدُّ يَدَهُ ـ وَيَقُولُ: (يا قَوْمِ، اتَّبِعُوا الْمُرْسَلِينَ) ». قَالَ: ثُمَّ قَالَ لِي: « إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ، فَتَوَضَّأْ، ثُمَّ قُمْ إِلى صَلَاتِكَ الَّتِي تُصَلِّيهَا، فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ، فَقُلْ وَأَنْتَ سَاجِدٌ: "يَا عَلِيُّ يَا عَظِيمُ، يَا رَحْمَانُ يَا رَحِيمُ، يَا سَامِعَ الدَّعَوَاتِ، يَا مُعْطِيَ الْخَيْرَاتِ، صَلِّ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِ مُحَمَّدٍ، وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَاصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَأَذْهِبْ عَنِّي هذَا الْوَجَعَ ـ وَسَمِّهِ ـ فَإِنَّهُ قَدْ غَاظَنِي وَأَحْزَنَنِي"، وَأَلِحَّ فِي الدُّعَاءِ ». قَالَ: فَفَعَلْتُ، فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتّى أَذْهَبَ اللهُ عَنِّي كُلَّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! This, which has appeared in my face, the people are alleging that Allahazwj would never Afflict a servant with it, in whom Heazwj has a need for’. So heasws said: ‘No. It was so that the Believer of the people of the Pharaohla was of crippled fingers, so he was speaking like this’, and heasws extended his hand, and he was saying [36:20] O people! Follow the Rasools’.

He (the narrator) said, ‘Then heasws said to me: ‘When it is the last third of the night during its beginning, so perform ablution, then stand for your Salāt which you tend to pray. So when you are in the last Sajdah from the first two Rak’at, so say while you are prostrating, ‘O Exaled, O Magnificent, O Beneficent, O Merciful, O Hearer of the supplications, O Giver of goodness! Send Blessings upon Muhammadsaww and the Peopleasws of the Household of Muhammadsaww, and Give me from the goodness of the world and the Hereafter, whatever Youazwj deem to be rightful, and Exchange from me from the evil of the world and the Hereafter what I am deserving of, and Remove from me this pain’ – and you specify it – ‘for it has anguished me and grieved me’ – and insist in the supplication’.

He (the narrator) said, ‘So I did it, and I had not even arrived in Al Kufa until Allahazwj had Removed all of it from me’.126

21. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ سَعْدَانَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: كَانَ يَقُولُ فِي سُجُودِهِ: « سَجَدَ وَجْهِيَ الْبَالِي لِوَجْهِكَ الْبَاقِي الدَّائِمِ الْعَظِيمِ، سَجَدَ وَجْهِيَ الذَّلِيلُ لِوَجْهِكَ الْعَزِيزِ، سَجَدَ وَجْهِيَ الْفَقِيرُ لِوَجْهِ رَبِّيَ الْغَنِيِّ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ: رَبِّ أَسْتَغْفِرُكَ مِمَّا كَانَ، وَأَسْتَغْفِرُكَ مِمَّا يَكُونُ، رَبِّ لَاتُجْهِدْ بَلَائِي، رَبِّ لَاتُشْمِتْ بِي أَعْدَائِي، رَبِّ لَاتُسِى‌ءْ قَضَائِي، رَبِّ إِنَّهُ لَادَافِعَ وَلَامَانِعَ إِلاَّ أَنْتَ، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِأَفْضَلِ صَلَوَاتِكَ، وَبَارِكْ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِأَفْضَلِ بَرَكَاتِكَ: اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سَطَوَاتِكَ، وَأَعُوذُ بِكَ مِنْ جَمِيعِ غَضَبِكَ وَسَخَطِكَ، سُبْحَانَكَ لَا إِلهَ إِلاَّ أَنْتَ رَبُّ الْعَالَمِينَ ». وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُولُ وَهُوَ سَاجِدٌ: « ارْحَمْ ذُلِّي بَيْنَ يَدَيْكَ، وَتَضَرُّعِي إِلَيْكَ، وَوَحْشَتِي مِنَ النَّاسِ، وَآنِسْنِي بِكَ يَا كَرِيمُ ». وَكَانَ يَقُولُ أَيْضاً: « وَعَظْتَنِي فَلَمْ أَتَّعِظْ، وَزَجَرْتَنِي عَنْ مَحَارِمِكَ فَلَمْ أَنْزَجِرْ، وَعَمَّرْتَنِي فَمَا شَكَرْتُ، عَفْوَكَ عَفْوَكَ يَا كَرِيمُ، أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ، وَأَسْأَلُكَ الْعَفْوَ عِنْدَ الْحِسَابِ ». وَكَانَ أَبُو جَعْفَرٍ عليه‌السلام يَقُولُ وَهُوَ سَاجِدٌ: « لَا إِلهَ إِلاَّ أَنْتَ حَقّاً حَقّاً، سَجَدْتُ لَكَ‌ يَا رَبِّ تَعَبُّداً وَرِقّاً: يَا عَظِيمُ، إِنَّ عَمَلِي ضَعِيفٌ، فَضَاعِفْهُ لِي: يَا كَرِيمُ يَا حَنَّانُ، اغْفِرْ لِي ذُنُوبِي وَجُرْمِي، وَتَقَبَّلْ عَمَلِي: يَا كَرِيمُ يَا جَبَّارُ، أَعُوذُ بِكَ مِنْ أَنْ أَخِيبَ أَوْ أَحْمِلَ ظُلْماً: اللهُمَّ مِنْكَ النِّعْمَةُ، وَأَنْتَ تَرْزُقُ شُكْرَهَا، وَعَلَيْكَ يَكُونُ ثَوَابُ مَا تَفَضَّلْتَ بِهِ مِنْ ثَوَابِهَا بِفَضْلِ طَوْلِكَ، وَبِكَرِيمِ عَائِدَتِكَ ».

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Ali, from Sa’dan, from a man,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was saying in hisasws Sajdah: ‘Myasws obsolete face is prostrating to Yourazwj Remaining Face, the Ever-Lasting, the Magnificent. Myasws disgraced face is prostrating to Yourazwj Honourable Face. Myasws poor face is prostrating to myasws Lordazwj, the Needless, the Benevolent, the Exalted, the Magnificent!

Iasws seek Yourazwj Forgiveness from what has happened and Iasws seek Yourazwj Forgiveness is going to happen. Lordazwj! Do not Overload myasws afflictions. Lordazwj! Do not let my enemies gloat upon me. Lordazwj! Do not let myasws Ordainment be bad. Lordazwj! There is neither a Defender nor a Preventer except for Youazwj. Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww with the most superior of Yourazwj Blessings, and Bless upon Muhammadsaww and the Progenyasws of Muhammadsaww with the most superior of Yourazwj Blessings’.

O Allahazwj! I seek Refuge with Youazwj from Yourazwj Seizures, and I seek Refuge with Youazwj from the entirety of Yourazwj Angers and Harshness. Glory be to Youazwj. There is no God except for Youazwj, Lordazwj of the worlds’.

And Amir Al-Momineenasws was saying while heasws was prostrating: ‘Be Merciful upon myasws humbleness in front of Youazwj and myasws petition to Youazwj, and myasws loneliness from the people, and Comfort measws with Youazwj, O Benevolent!’.

And heasws was saying as well: ‘Youazwj Advised measws but Iasws did not heed, and Youazwj Deterred measws but Iasws was not deterred, and Youazwj Filled measws with Yourazwj Aid but Iasws was not grateful. Yourazwj Pardon! Yourazwj Pardon! O Benevolent! I ask Youazwj of the rest during the death, and I ask Youazwj of the Pardoning during the Reckoning’.

And Abu Ja’farasws was saying while heasws was prostrating: ‘There is no God except for Youazwj, truly, truly! Iasws am prostrating to Youazwj, O Lordazwj, as a servant and a slave. O Magnificent! Myasws deeds are weak, so Multiply these for measws, O Benevolent! O Gracious! Forgive myasws sins for measws, and myasws crimes, and Accept myasws deeds, O Benevolent! O Compeller! I seek Refuge with Youazwj from failure or bearing injustice. O Allahazwj!

O Allahazwj! From Youazwj are the Bounties and Youazwj Grace its gratefulness, and upon Youazwj happens to be the Rewards of whatever Youazwj Grace with Yourazwj Prolonged Grace, and with Benevolence of Yourazwj Assistance’.127

22. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ زِيَادِ بْنِ مَرْوَانَ، قَالَ: كَانَ أَبُو الْحَسَنِ عليه‌السلام يَقُولُ فِي سُجُودِهِ: « أَعُوذُ بِكَ مِنْ نَارٍ حَرُّهَا لَايُطْفَأُ، وَأَعُوذُ بِكَ مِنْ نَارٍ جَدِيدُهَا لَايَبْلى، وَأَعُوذُ بِكَ مِنْ نَارٍ عَطْشَانُهَا لَايَرْوى، وَأَعُوذُ بِكَ مِنْ نَارٍ مَسْلُوبُهَا لَايُكْسى ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Bin Marwan who said,

‘Abu Al-Hassanasws saying in hisasws Sajdah: ‘Iasws seek Refuge with Youasws from a Fire, its heat not being extinguished; and I seek Rfuge with Youazwj from a Fire, its renewal not wearing out; and Iasws seek Refuge with Youazwj from a Fire, its thirst not been quenched; and Iasws seek Refuge with Youazwj from a Fire, its bareness not being coated’.128

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قَرَأَ أَحَدُكُمُ السَّجْدَةَ مِنَ الْعَزَائِمِ، فَلْيَقُلْ فِي سُجُودِهِ: سَجَدْتُ لَكَ تَعَبُّداً وَرِقّاً، لَامُسْتَكْبِراً عَنْ عِبَادَتِكَ وَلَامُسْتَنْكِفاً وَلَا مُتَعَظِّماً، بَلْ أَنَا عَبْدٌ ذَلِيلٌ، خَائِفٌ مُسْتَجِيرٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever one of you recites the Sajdah Verse from the determines ones, so let him say in his Sajdah, ‘I perform Sajdah to Youazwj as a servant and a slave, not being too arrogant from worshipping Youazwj, nor too principled, nor too exalted, but I am a humble servant, fearful, seeking refuge’.129

24. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: شَكَوْتُ إِلَيْهِ عِلَّةَ أُمِّ وَلَدٍ لِي أَخَذْتُهَا، فَقَالَ: « قُلْ لَهَا: تَقُولُ فِي السُّجُودِ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: "يَا رَبِّي، يَا سَيِّدِي، صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَافِنِي مِنْ كَذَا وَكَذَا"، فَبِهَا نَجَا جَعْفَرُ بْنُ سُلَيْمَانَ‌ مِنَ النَّارِ ». قَالَ: فَعَرَضْتُ هذَا الْحَدِيثَ عَلى بَعْضِ أَصْحَابِنَا، فَقَالَ: أَعْرِفُ فِيهِ: « يَا رَؤُوفُ يَا رَحِيمُ، يَا رَبِّي يَا سَيِّدِي، افْعَلْ بِي كَذَا وَكَذَا ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Al Rayyan, from one of our companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I complained to himasws of an illness which seized a mother of my child. So heasws said: ‘Say to her, ‘You should be saying in the Sajdah at the end of each Prescribed Salāt, ‘O my Lordazwj! O my Chief! Send Blessings upon Muhammadsaww and upon the Progenyasws of muhammadasws, and Grant me good health from such and such (an illness), for by this Ja’far Bin Suleyman was Rescued from the Fire’,

He (the narrator) said, ‘So I presented this Hadeeth to one of our companions, so he said, ‘I know that therein is, ‘O Kind, O Merciful, O my Lordazwj, of my Chief! Do such and such with me’’.130

25. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ زِيَادٍ الْقَنْدِيِّ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام: عَلِّمْنِي دُعَاءً: فَإِنِّي قَدْ بُلِيتُ بِشَيْ‌ءٍ ـ وَكَانَ قَدْ حُبِسَ بِبَغْدَادَ حَيْثُ اتُّهِمَ بِأَمْوَالِهِمْ ـ فَكَتَبَ إِلَيْهِ: « إِذَا صَلَّيْتَ فَأَطِلِ السُّجُودَ، ثُمَّ قُلْ: "يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ" حَتّى يَنْقَطِعَ النَّفَسُ، ثُمَّ قُلْ: "يَا مَنْ لَايَزِيدُهُ كَثْرَةُ الدُّعَاءِ إِلاَّ جُوداً وَكَرَماً" حَتّى يَنْقَطِعَ نَفَسُكَ، ثُمَّ قُلْ: يَا رَبَّ الْأَرْبَابِ، أَنْتَ أَنْتَ، أَنْتَ الَّذِي انْقَطَعَ الرَّجَاءُ إِلاَّ مِنْكَ، يَا عَلِيُّ يَا عَظِيمُ ». قَالَ زِيَادٌ: فَدَعَوْتُ بِهِ، فَفَرَّجَ اللهُ عَنِّي، وَخَلّى سَبِيلِي.

Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Ziyad Al Qindy who said,

‘I wrote to Abu Al-Hassanasws the 1st, ‘Teach me a supplication, for I have been afflicted with something’ – and he had been imprisoned in Baghdad where he was accused of their wealth. So heasws wrote to him: ‘Whenever you pray Salāt, so prolong your Sajdah, then say, ‘O One for Whom there is no one’, until you run out of breath. Then say, ‘O One Who is not increased by the frequency of the supplications except with more benevolence and Generousity’, until you run out of breath. Then say, ‘O Lordazwj of the lords! Youazwj! Youazwj! Youazwj are the One. I have cut-off my hopes except from Youazwj. O Exalted! O Magnificent!’.

Ziyad said, ‘So I supplicated with it, So Allahazwj Relieved it from me and Freed my way’.131

Notes

1 Al-Kafi – V 3 – The Book of Salāt CH 16 H 1

2 Al-Kafi – V 3 – The Book of Salāt CH 16 H 2

3 Al-Kafi – V 3 – The Book of Salāt CH 16 H 3

4 Al-Kafi – V 3 – The Book of Salāt CH 16 H 4

5 Al-Kafi – V 3 – The Book of Salāt CH 16 H 5

6 Al-Kafi – V 3 – The Book of Salāt CH 16 H 6

7 Al-Kafi – V 3 – The Book of Salāt CH 16 H 7

8 Al-Kafi – V 3 – The Book of Salāt CH 16 H 8

9 Al-Kafi – V 3 – The Book of Salāt CH 16 H 9

10 Al-Kafi – V 3 – The Book of Salāt CH 17 H 1

11 Al-Kafi – V 3 – The Book of Salāt CH 17 H 2

12 Al-Kafi – V 3 – The Book of Salāt CH 17 H 3

13 Al-Kafi – V 3 – The Book of Salāt CH 17 H 4

14 Al-Kafi – V 3 – The Book of Salāt CH 17 H 5

15 Al-Kafi – V 3 – The Book of Salāt CH 18 H 1

16 Al-Kafi – V 3 – The Book of Salāt CH 18 H 2

17 Al-Kafi – V 3 – The Book of Salāt CH 18 H 3

18 Al-Kafi – V 3 – The Book of Salāt CH 18 H 4

19 Al-Kafi – V 3 – The Book of Salāt CH 18 H 5

20 Al-Kafi – V 3 – The Book of Salāt CH 18 H 6

21 Al-Kafi – V 3 – The Book of Salāt CH 18 H 7

22 Al-Kafi – V 3 – The Book of Salāt CH 18 H 8

23 Al-Kafi – V 3 – The Book of Salāt CH 18 H 9

24 Al-Kafi – V 3 – The Book of Salāt CH 18 H 10

25 Al-Kafi – V 3 – The Book of Salāt CH 18 H 11

26 Al-Kafi – V 3 – The Book of Salāt CH 18 H 12

27 Al-Kafi – V 3 – The Book of Salāt CH 18 H 13

28 Al-Kafi – V 3 – The Book of Salāt CH 18 H 14

29 Al-Kafi – V 3 – The Book of Salāt CH 18 H 15

30 Al-Kafi – V 3 – The Book of Salāt CH 18 H 16

31 Al-Kafi – V 3 – The Book of Salāt CH 18 H 17

32 Al-Kafi – V 3 – The Book of Salāt CH 18 H 18

33 Al-Kafi – V 3 – The Book of Salāt CH 18 H 19

34 Al-Kafi – V 3 – The Book of Salāt CH 18 H 20

35 Al-Kafi – V 3 – The Book of Salāt CH 18 H 21

36 Al-Kafi – V 3 – The Book of Salāt CH 18 H 22

37 Al-Kafi – V 3 – The Book of Salāt CH 18 H 23

38 Al-Kafi – V 3 – The Book of Salāt CH 18 H 24

39 Al-Kafi – V 3 – The Book of Salāt CH 18 H 25

40 Al-Kafi – V 3 – The Book of Salāt CH 18 H 26

41 Al-Kafi – V 3 – The Book of Salāt CH 18 H 27

42 Al-Kafi – V 3 – The Book of Salāt CH 18 H 28

43 Al-Kafi – V 3 – The Book of Salāt CH 18 H 29

44 Al-Kafi – V 3 – The Book of Salāt CH 18 H 30

45 Al-Kafi – V 3 – The Book of Salāt CH 18 H 31

46 Al-Kafi – V 3 – The Book of Salāt CH 18 H 32

47 Al-Kafi – V 3 – The Book of Salāt CH 18 H 33

48 Al-Kafi – V 3 – The Book of Salāt CH 18 H 34

49 Al-Kafi – V 3 – The Book of Salāt CH 18 H 35

50 Al-Kafi – V 3 – The Book of Salāt CH 19 H 1

51 Al-Kafi – V 3 – The Book of Salāt CH 19 H 2

52 Al-Kafi – V 3 – The Book of Salāt CH 19 H 3

53 Al-Kafi – V 3 – The Book of Salāt CH 19 H 4

54 Al-Kafi – V 3 – The Book of Salāt CH 20 H 1

55 Al-Kafi – V 3 – The Book of Salāt CH 20 H 2

56 Al-Kafi – V 3 – The Book of Salāt CH 20 H 3

57 Al-Kafi – V 3 – The Book of Salāt CH 20 H 4

58 Al-Kafi – V 3 – The Book of Salāt CH 20 H 5

59 Al-Kafi – V 3 – The Book of Salāt CH 20 H 6

60 Al-Kafi – V 3 – The Book of Salāt CH 20 H 7

61 Al-Kafi – V 3 – The Book of Salāt CH 20 H 8

62 Al-Kafi – V 3 – The Book of Salāt CH 21 H 1

63 Al-Kafi – V 3 – The Book of Salāt CH 21 H 2

64 Al-Kafi – V 3 – The Book of Salāt CH 21 H 3

65 Al-Kafi – V 3 – The Book of Salāt CH 21 H 4

66 Al-Kafi – V 3 – The Book of Salāt CH 21 H 5

67 Al-Kafi – V 3 – The Book of Salāt CH 21 H 6

68 Al-Kafi – V 3 – The Book of Salāt CH 21 H 7

69 Al-Kafi – V 3 – The Book of Salāt CH 21 H 8

70 Al-Kafi – V 3 – The Book of Salāt CH 21 H 9

71 Al-Kafi – V 3 – The Book of Salāt CH 21 H 10

72 Al-Kafi – V 3 – The Book of Salāt CH 21 H 11

73 Al-Kafi – V 3 – The Book of Salāt CH 21 H 12

74 Al-Kafi – V 3 – The Book of Salāt CH 21 H 13

75 Al-Kafi – V 3 – The Book of Salāt CH 21 H 14

76 Al-Kafi – V 3 – The Book of Salāt CH 21 H 15

77 Al-Kafi – V 3 – The Book of Salāt CH 21 H 16

78 Al-Kafi – V 3 – The Book of Salāt CH 21 H 17

79 Al-Kafi – V 3 – The Book of Salāt CH 21 H 18

80 Al-Kafi – V 3 – The Book of Salāt CH 21 H 19

81 Al-Kafi – V 3 – The Book of Salāt CH 21 H 20

82 Al-Kafi – V 3 – The Book of Salāt CH 21 H 21

83 Al-Kafi – V 3 – The Book of Salāt CH 21 H 22

84 Al-Kafi – V 3 – The Book of Salāt CH 21 H 23

85 Al-Kafi – V 3 – The Book of Salāt CH 21 H 24

86 Al-Kafi – V 3 – The Book of Salāt CH 21 H 25

87 Al-Kafi – V 3 – The Book of Salāt CH 21 H 26

88 Al-Kafi – V 3 – The Book of Salāt CH 21 H 27

89 Al-Kafi – V 3 – The Book of Salāt CH 21 H 28

90 Al-Kafi – V 3 – The Book of Salāt CH 22 H 1

91 Al-Kafi – V 3 – The Book of Salāt CH 22 H 2

92 Al-Kafi – V 3 – The Book of Salāt CH 22 H 3

93 Al-Kafi – V 3 – The Book of Salāt CH 22 H 4

94 Al-Kafi – V 3 – The Book of Salāt CH 22 H 5

95 Al-Kafi – V 3 – The Book of Salāt CH 22 H 6

96 Al-Kafi – V 3 – The Book of Salāt CH 23 H 1

97 Al-Kafi – V 3 – The Book of Salāt CH 23 H 2

98 Al-Kafi – V 3 – The Book of Salāt CH 24 H 1

99 Al-Kafi – V 3 – The Book of Salāt CH 24 H 2

100 Al-Kafi – V 3 – The Book of Salāt CH 24 H 3

101 Al-Kafi – V 3 – The Book of Salāt CH 24 H 4

102 Al-Kafi – V 3 – The Book of Salāt CH 24 H 5

103 Al-Kafi – V 3 – The Book of Salāt CH 24 H 6

104 Al-Kafi – V 3 – The Book of Salāt CH 24 H 7

105 Al-Kafi – V 3 – The Book of Salāt CH 24 H 8

106 Al-Kafi – V 3 – The Book of Salāt CH 24 H 9

107 Al-Kafi – V 3 – The Book of Salāt CH 25 H 1

108 Al-Kafi – V 3 – The Book of Salāt CH 25 H 2

109 Al-Kafi – V 3 – The Book of Salāt CH 25 H 3

110 Al-Kafi – V 3 – The Book of Salāt CH 25 H 4

111 Al-Kafi – V 3 – The Book of Salāt CH 25 H 5

112 Al-Kafi – V 3 – The Book of Salāt CH 25 H 6

113 Al-Kafi – V 3 – The Book of Salāt CH 25 H 7

114 Al-Kafi – V 3 – The Book of Salāt CH 25 H 8

115 Al-Kafi – V 3 – The Book of Salāt CH 25 H 9

116 Al-Kafi – V 3 – The Book of Salāt CH 25 H 10

117 Al-Kafi – V 3 – The Book of Salāt CH 25 H 11

118 Al-Kafi – V 3 – The Book of Salāt CH 25 H 12

119 Al-Kafi – V 3 – The Book of Salāt CH 25 H 13

120 Al-Kafi – V 3 – The Book of Salāt CH 25 H 14

121 Al-Kafi – V 3 – The Book of Salāt CH 25 H 15

122 Al-Kafi – V 3 – The Book of Salāt CH 25 H 16

123 Al-Kafi – V 3 – The Book of Salāt CH 25 H 17

124 Al-Kafi – V 3 – The Book of Salāt CH 25 H 18

125 Al-Kafi – V 3 – The Book of Salāt CH 25 H 19

126 Al-Kafi – V 3 – The Book of Salāt CH 25 H 20

127 Al-Kafi – V 3 – The Book of Salāt CH 25 H 21

128 Al-Kafi – V 3 – The Book of Salāt CH 25 H 22

129 Al-Kafi – V 3 – The Book of Salāt CH 25 H 23

130 Al-Kafi – V 3 – The Book of Salāt CH 25 H 24

131 Al-Kafi – V 3 – The Book of Salāt CH 25 H 25

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (3)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

26- بَابُ أَدْنى مَا يُجْزِئُ مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ وَأَكْثَرِهِ‌

Chapter 26 – The least of what would suffice from the Glorification (Tasbīḥ) during the Rukū and the Sajdah, and the most of it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « تَدْرِي أَيُّ شَيْ‌ءٍ حَدُّ الرُّكُوعِ وَالسُّجُودِ؟ » قُلْتُ: لَا، قَالَ: « تُسَبِّحُ فِي الرُّكُوعِ ثَلَاثَ مَرَّاتٍ: سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ: وَفِي السُّجُودِ: "سُبْحَانَ رَبِّيَ الْأَعْلى وَبِحَمْدِهِ" ثَلَاثَ مَرَّاتٍ، فَمَنْ نَقَصَ وَاحِدَةً، نَقَصَ ثُلُثَ صَلَاتِهِ: وَمَنْ نَقَصَ ثِنْتَيْنِ، نَقَصَ ثُلُثَيْ صَلَاتِهِ: وَمَنْ لَمْ يُسَبِّحْ، فَلَا صَلَاةَ لَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Usman Bin Abdul Malik, from Abu Bakr Al Hazramy who said,

‘Abu Ja’farasws said: ‘Do you know which thing is the limit of the Rukū (bowing) and the Sajdah (prostration)?’ I said, ‘No’. Heasws said: ‘The Glorification during the Rukū is three times,

‘Glorious is my Lordazwj the Magnificent, and by Hisazwj Praise’;

And during the Sajdah,

‘Glorious is my Lordazwj the Exalted, and by Hisazwj Praise’ - three times.

Thus, the one who reduces one, so he has reduced a third of his Salāt; and the one who reduces two, so he has reduced two-thirds of his Salāt; and the one who does not Glorify, so there is no Salāt for him’.1

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ ابْنِ فَضَّالٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ، عَنْ أَبِيهِ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام وَهُوَ يُصَلِّي، فَعَدَدْتُ لَهُ فِي الرُّكُوعِ وَالسُّجُودِ سِتِّينَ تَسْبِيحَةً.

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Fazzal, from Ahmad Bin Umar Al Halby, from his father, from Aban Bin Taghlub who said,

‘I went over to Abu Abdullahasws and heasws was praying Salāt. So I numbered for himasws saying during the Rukū and the Sajdah, sixty Glorifications’.2

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ حُمْرَانَ وَالْحَسَنِ بْنِ زِيَادٍ، قَالَا: دَخَلْنَا عَلى أَبِي عَبْدِ اللهِ عليه‌السلام وَعِنْدَهُ قَوْمٌ، فَصَلّى بِهِمُ الْعَصْرَ ـ وَقَدْ كُنَّا صَلَّيْنَا ـ فَعَدَدْنَا لَهُ فِي رُكُوعِهِ « سُبْحَانَ رَبِّيَ الْعَظِيمِ » أَرْبَعاً أَوْ ثَلَاثاً وَثَلَاثِينَ مَرَّةً. وَقَالَ أَحَدُهُمَا فِي حَدِيثِهِ: « وَبِحَمْدِهِ » فِي الرُّكُوعِ وَالسُّجُودِ سَوَاءً. قَالَ الكُلِيْنِي: هذَا لِأَنَّهُ عَلِمَ عَلَيْهِ الصَّلاةُ وَالسَّلَامُ احْتِمَالَ الْقَوْمِ لِطُولِ رُكُوعِهِ وَسُجُودِهِ: وَذلِكَ أَنَّهُ رُوِيَ « أَنَّ الْفَضْلَ لِلْإِمَامِ أَنْ يُخَفِّفَ وَيُصَلِّيَ بِأَضْعَفِ الْقَوْمِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran and Al Hassan Bin Ziyad who both said,

‘We both went over to Abu Abdullahasws, and in hisasws presence was a group of people. So heasws prayed Al-Asr Salāt with them (leading them), and we both had already prayed. So we counted for himasws, during hisasws Rukū, ‘Glorious is my Lordazwj the Magnificent’, thirty four or thirty three times’.

And one of them said in a Hadeeth of his, ‘And hisasws praise during the Rukū and the Sajdah was the same. This is because heasws knew the capacity of the people of prolonging hisasws Rukū and hisasws Sajdah, and that is because it is reported that the best (thing to do) for the prayer leader is that he should lighten when he is praying Salāt with the weak people’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَدْنى مَا يُجْزِئُ الْمَرِيضَ مِنَ التَّسْبِيحِ‌ فِي الرُّكُوعِ وَالسُّجُودِ؟ قَالَ: « تَسْبِيحَةٌ وَاحِدَةٌ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘What is the least of what would suffice the sick, from the Glorification during the Rukū and the Sajdah?’ Heasws said, ‘One Glorification’.4

5. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ هِشَامِ بْنِ الْحَكَمِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ كَلِمَةٍ أَخَفَّ عَلَى اللِّسَانِ مِنْهَا وَلَا أَبْلَغَ مِنْ سُبْحَانَ اللهِ ». قَالَ: قُلْتُ: يُجْزِئُنِي فِي الرُّكُوعِ وَالسُّجُودِ أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ: لَا إِلهَ إِلاَّ اللهُ، وَالْحَمْدُ لِلّهِ، وَاللهُ أَكْبَرُ؟ قَالَ: « نَعَمْ، كُلُّ ذَا ذِكْرُ اللهِ ». قَالَ: قُلْتُ: الْحَمْدُ لِلّهِ، وَلَا إِلهَ إِلاَّ اللهُ قَدْ عَرَفْنَاهُمَا، فَمَا تَفْسِيرُ سُبْحَانَ اللهِ ؟ قَالَ: « أَنَفَةٌ لِلّهِ: أَمَا تَرَى الرَّجُلَ إِذَا عَجِبَ مِنَ الشَّيْ‌ءِ، قَالَ: سُبْحَانَ اللهِ؟ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Hisham Bin Al Hakam who said,

‘Abu Abdullahasws said: ‘There is no word lighter upon the tongue than it, nor any more eloquent than ‘Glory be to Allahazwj’’. I said, ‘Would it suffice me during the Rukū and the Sajdah if I was saying in place of the Glorification, ‘There is no god except for Allahazwj, and the Praise is for Allahazwj, and Allahazwj is the Greatest?’ Heasws said: ‘Yes. All that is the Mention of Allahazwj’.

He (the narrator) said, ‘I said, ‘(The sentences) ‘The praise is for Allahazwj, and there is no god except for Allahazwj’, we understand these two. So what is the interpretation of ‘Glory be to Allahazwj’?’ Heasws said: ‘A sense of respect for Allahazwj. Do you not see that when the man is astounded from something, he says, ‘سُبْحَانَ اللهِ’ ‘Glory be to Allahazwj!’?’5

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنِّي إِمَامُ مَسْجِدِ الْحَيِّ، فَأَرْكَعُ بِهِمْ، فَأَسْمَعُ خَفَقَانَ نِعَالِهِمْ وَأَنَا رَاكِعٌ؟ فَقَالَ: « اصْبِرْ رُكُوعَكَ، وَمِثْلَ رُكُوعِكَ، فَإِنِ انْقَطَعَ، وَإِلاَّ فَانْتَصِبْ قَائِماً ».

Alli Bin Muhammad, from one of our companions, from Marwak Bin Ubeyd, from one of his companions,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘I am a prayer leader of a district Masjid. So I perform Rukū (bow) with them, and I hear the footsteps of their slippers while I am in Rukū’. So heasws said: ‘Wait in your Rukū (for a time) similar to your Rukū. So if (the sounds are) cut off, or else, straighten up in standing’.6

27- بَابُ مَا يُسْجَدُ عَلَيْهِ وَمَا يُكْرَهُ‌

Chapter 27 – What one can perform Sajdah upon and what is disliked

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تَسْجُدْ إِلاَّ عَلَى الْأَرْضِ، أَوْ مَا أَنْبَتَتِ الْأَرْضُ، إِلاَّ الْقُطْنَ وَالْكَتَّانَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abu Al Abbas Al Fazeyl Bin Abdul Malik who said,

‘Abu Abdullahasws said: ‘Do no perform Sajdah except upon the earth or what grows from the earth, except for the cotton and the flax (linen)’.7

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَسْجُدُ عَلَى الزِّفْتِ، يَعْنِي الْقِيرَ ؟ فَقَالَ: « لَا، وَلَاعَلَى الثَّوْبِ الْكُرْسُفِ، وَلَاعَلَى الصُّوفِ، وَلَاعَلى شَيْ‌ءٍ مِنَ الْحَيَوَانِ، وَلَاعَلى طَعَامٍ، وَلَاعَلى شَيْ‌ءٍ مِنْ ثِمَارِ الْأَرْضِ، وَلَاعَلى شَيْ‌ءٍ مِنَ الرِّيَاشِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘Can I perform Sajdah upon the asphalt, meaning the synthetic fabric (plastic/petroleum based)?’. So heasws said: ‘No, and neither upon the cloth, nor the cotton pads, nor upon the wool, nor upon anything from the animals, nor upon food, nor upon anything from the fruits of the earth, nor upon anything from the feathers’.8

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْجِصِّ يُوقَدُ عَلَيْهِ بِالْعَذِرَةِ وَعِظَامِ الْمَوْتى، ثُمَّ يُجَصَّصُ بِهِ الْمَسْجِدُ: أَيُسْجَدُ عَلَيْهِ؟ فَكَتَبَ عليه‌السلام إِلَيَّ بِخَطِّهِ: « إِنَّ الْمَاءَ وَالنَّارَ قَدْ طَهَّرَاهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub who said,

‘I asked Abu Al-Hassanasws about the lime inflamed upon it by the faeces and the bones of the dead, then the Masjid is plastered with it. Can one perform Sajdah upon it?’ So heasws wrote to me in hisasws own handwriting: ‘The water and the fire have already purified it’.9

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « دَعَا أَبِي بِالْخُمْرَةِ، فَأُبْطِئَتْ عَلَيْهِ، فَأَخَذَ كَفّاً مِنْ‌ حَصًى، فَجَعَلَهُ عَلَى الْبِسَاطِ، ثُمَّ سَجَدَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby who said,

‘Abu Abdullahasws said: ‘Myasws fatherasws called for the ‘Khumra’ (a small piece of flax to perform Sajdah upon), but Iasws was slow upon it, so heasws grabbed a handful of pebbles and made these to be upon the carpet, then perform Sajdahd’.10

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ وَبُرَيْدِ بْنِ مُعَاوِيَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « لَا بَأْسَ بِالْقِيَامِ عَلَى الْمُصَلّى مِنَ الشَّعْرِ وَالصُّوفِ إِذَا كَانَ يَسْجُدُ عَلَى الْأَرْضِ، فَإِنْ كَانَ مِنْ نَبَاتِ الْأَرْضِ، فَلَا بَأْسَ بِالْقِيَامِ عَلَيْهِ وَالسُّجُودِ عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar, and Bureyd Bin Muawiya,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘There is no problem with the standing upon the prayer mat (made) from the hair and the wool, when you were performing Sajdah upon the ground. So if it was (made) from the growth of the earth, then there is no problem with the standing and the performing Sajdah upon it’.11

6. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا صَلَوَاتُ اللهِ عَلَيْهِ، قَالَ: « لَا تَسْجُدْ عَلَى الْقِيرِ، وَلَاعَلَى‌ الصَّارُوجِ ».

Ahmad Bin Idrees, and someone else, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘Neither perform Sajdah upon the asphalt, nor upon Al-Sarouj (construction material like cement)’.12

7. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَيْهِ بِيَدِ إِبْرَاهِيمَ بْنِ عُقْبَةَ يَسْأَلُهُ ـ يَعْنِي أَبَا جَعْفَرٍ عليه‌السلام ـ عَنِ الصَّلَاةِ عَلَى الْخُمْرَةِ الْمَدَنِيَّةِ ؟ فَكَتَبَ: « صَلِّ فِيهَا مَا كَانَ مَعْمُولاً بِخُيُوطَةٍ، وَلَاتُصَلِّ عَلى مَا كَانَ مَعْمُولاً بِسُيُورَةٍ » قَالَ: فَتَوَقَّفَ أَصْحَابُنَا، فَأَنْشَدْتُهُمْ بَيْتَ شِعْرٍ « لِتَأَبَّطَ شَرّاً » الْعَدْوَانِيِّ: كَأَنَّهَا خُيُوطَةُ مَارِيٍّ تُغَارُ وَتُفْتَلُ ». و « مَارِيٌّ » كَانَ رَجُلاً حَبَّالاً، كَانَ يَعْمَلُ الْخُيُوطَ.

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Rayyan who said,

‘One of our companions wrote to himasws by the hand of Ibrahim Bin Uqba, asking himasws, meaning Abu Ja’farasws, about the Salāt upon the ‘Khumra’ (a small piece of flax to perform Sajdah upon) of Al-Medina. So heasws wrote: ‘Pray Salāt in whatever was woven with threads, but do not pray Salāt upon whatever was woven with (leather) stripes’.

He (the narrator) said, ‘Our companions differed, so I composed a poem of Taabat Al-Adwany – It is like the threads of Marie twisted and attached’. And Marie was a man who was a weaver, and used to work with the threads’.13

8. مُحَمَّدُ بْنُ يَحْيى بِإِسْنَادِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « السُّجُودُ عَلَى الْأَرْضِ فَرِيضَةٌ، وَعَلَى الْخُمْرَةِ سُنَّةٌ ».

Muhammad Bin Yahya, by his chain who said,

‘Abu Abdullahasws said: ‘The Sujūd (plural of Sajdah) upon the earth is Obligatory, and upon the ‘Khumra’ (a small piece of flax to perform Sajdah upon), is a Sunnah’.14

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَسْجُدْ عَلَى الذَّهَبِ، وَلَاعَلَى الْفِضَّةِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullahasws having said: ‘Neither perform Sajdah upon the gold, nor the silver’.15

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عليهم‌السلام، قَالَ: « لَا يَسْجُدُ الرَّجُلُ عَلى شَيْ‌ءٍ لَيْسَ عَلَيْهِ سَائِرُ جَسَدِهِ ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja’farasws, from hisasws fatherasws, from Aliasws having said: ‘The man cannot perform Sajdah upon anything which the rest of his body is not upon’.16 (p.s. – According to a footnote, this Hadeeth is in dissimulation)

11. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ‌ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، عَنْ حُمْرَانَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « كَانَ أَبِي عليه‌السلام يُصَلِّي عَلَى الْخُمْرَةِ، يَجْعَلُهَا عَلَى الطِّنْفِسَةِ وَيَسْجُدُ عَلَيْهَا، فَإِذَا لَمْ تَكُنْ خُمْرَةٌ، جَعَلَ حَصًى عَلَى الطِّنْفِسَةِ حَيْثُ يَسْجُدُ ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah, from Humran,

(It has been narrated) from one of the two (5th or 6th Imamasws having said: ‘Myasws fatherasws used to pray upon the ‘Khumra’ (a small piece of flax to perform Sajdah upon), making it to be upon the carpet, and heasws would perform Sajdah upon it. So when there did not happen to be a ‘Khumra’ (a small piece of flax to perform Sajdah upon), heasws would make pebbles to be upon the carpet where heasws perform Sajdah’.17

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَرِهَ أَنْ يُسْجَدَ عَلى قِرْطَاسٍ عَلَيْهِ كِتَابَةٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullahasws having disliked to perform Sajdah upon a paper upon which there is writing’.18

13. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ النَّيْسَابُورِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي عَلَى الرَّطْبَةِ النَّابِتَةِ؟ قَالَ: فَقَالَ: « إِذَا أَلْصَقَ جَبْهَتَهُ بِالْأَرْضِ، فَلَا بَأْسَ ». وَعَنِ الْحَشِيشِ النَّابِتِ الثَّيِّلِ وَهُوَ يُصِيبُ أَرْضاً جَدَداً ؟ قَالَ: « لَا بَأْسَ ».

Muhammad Bin Yahya, from Al Amraky Al Neyshapouri,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Musaasws Bin Ja’farasws, said, ‘I asked himasws about the man who prays Salāt upon the wet growth. So heasws said: ‘When his forehead touches the ground, so there is no problem’.

And (I asked himasws) about the lawn grass and he hits the new ground. Heasws said: ‘No problem’.19

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ: أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ إِلى أَبِي الْحَسَنِ الْمَاضِي عليه‌السلام يَسْأَلُهُ عَنِ الصَّلَاةِ عَلَى الزُّجَاجِ، قَالَ: فَلَمَّا نَفَذَ كِتَابِي إِلَيْهِ، تَفَكَّرْتُ، وَقُلْتُ: هُوَ مِمَّا أَنْبَتَتِ الْأَرْضُ، وَمَا كَانَ لِي أَنْ أَسْأَلَهُ عَنْهُ. قَالَ: فَكَتَبَ إِلَيَّ: « لَا تُصَلِّ عَلَى الزُّجَاجِ وَإِنْ حَدَّثَتْكَ نَفْسُكَ أَنَّهُ مِمَّا أَنْبَتَتِ الْأَرْضُ، وَلكِنَّهُ مِنَ الْمِلْحِ وَالرَّمْلِ، وَهُمَا مَمْسُوخَانِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn that,

‘One of our companions wrote to Abu Al-Hassan Al-Maazyasws (7th Imamasws) asking himasws about the Salāt upon the glass. He said: ‘So when my letter was implemented to go to himasws, I thought and said (to myself), ‘It (glass) is from what the earth grows and it is not for me that I should be asking himasws about it’. So heasws wrote to me: ‘You cannot pray Salāt upon the glass, and that you discussed it with yourself (thought about), it is from what the earth grows, but, it is from the salt and the sand, and they have both been metamorphosed’.20

28- بَابُ وَضْعِ الْجَبْهَةِ عَلَى الْأَرْضِ‌

Chapter 28 – Placing of the forehead upon the ground

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْجَبْهَةُ كُلُّهَا مِنْ قُصَاصِ شَعْرِ الرَّأْسِ إِلَى الْحَاجِبَيْنِ مَوْضِعُ السُّجُودِ، فَأَيُّمَا سَقَطَ مِنْ ذلِكَ إِلَى الْأَرْضِ، أَجْزَأَكَ مِقْدَارُ الدِّرْهَمِ، وَ مِقْدَارُ طَرَفِ الْأَنْمُلَةِ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘The forehead is all of it, from the beginning of the hair of the head up to the two eyebrows, is a place for the Sajdah. So, whichever (part) from that falls to the ground, it would suffice you, the measurement of a Dirham (coin), and the measurement of the finger-tip’.21

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، قَالَ: أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا صَلَاةَ لِمَنْ لَمْ يُصِبْ أَنْفُهُ مَا يُصِيبُ جَبِينُهُ ».

From it, from his father, from Abdullah Bin Al Mugheira who said,

‘I was informed by the one who heard Abu Abdullahasws saying: ‘There is no Salāt for the one whose nose did not hit what his forehead had hit’.22

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا وَضَعْتَ جَبْهَتَكَ عَلى نَبَكَةٍ، فَلَا تَرْفَعْهَا، وَلكِنْ جُرَّهَا عَلَى الْأَرْضِ ».

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

‘Abu Abdullahasws said: ‘When you place your forehead upon a mound, so do not raise it, but drag it upon the ground (towards the place of Sajdah’).23

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ مَوْضِعِ جَبْهَةِ السَّاجِدِ يَكُونُ أَرْفَعَ مِنْ قِيَامَةٍ ؟ قَالَ: « لَا، وَلكِنْ يَكُونُ مُسْتَوِياً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the place for the forehead of the one performing Sajdah. Can it happen to be higher than the (place of) standing?’ Heasws said: ‘No, but it should happen to be even’.

وَفِي حَدِيثٍ آخَرَ: فِي السُّجُودِ عَلَى الْأَرْضِ الْمُرْتَفِعَةِ، قَالَ: « قَالَ إِذَا كَانَ مَوْضِعُ جَبْهَتِكَ مُرْتَفِعاً عَنْ رِجْلَيْكَ قَدْرَ لَبِنَةٍ، فَلَا بَأْسَ ».

And in another Hadeeth regarding the Sujūd (plural of Sajdah) upon the raised ground, heasws said: ‘If it was so that the place of your forehead was higher than (the place of) your legs of the measurement of a brick, so there is no problem’.24

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُصَادِفٍ، قَالَ: خَرَجَ بِي دُمَّلٌ، فَكُنْتُ أَسْجُدُ عَلى جَانِبٍ، فَرَأى أَبُو عَبْدِ اللهِ عليه‌السلام أَثَرَهُ، فَقَالَ: « مَا هذَا؟ » فَقُلْتُ: لَا أَسْتَطِيعُ أَنْ أَسْجُدَ مِنْ أَجْلِ الدُّمَّلِ، فَإِنَّمَا أَسْجُدُ مُنْحَرِفاً. فَقَالَ لِي: « لَا تَفْعَلْ، وَلكِنِ احْفِرْ حُفَيْرَةً، فَاجْعَلِ الدُّمَّلَ فِي الْحُفْرَةِ حَتّى تَقَعَ جَبْهَتُكَ عَلَى الْأَرْضِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Is’haq Bin Ammar, from one of his companions, from Musadif who said,

‘(Once) I had a boil (upon my forehead), so I was performing Sajdah upon a side. So Abu Abu Abdullahasws saw its effect, so heasws said: ‘What is this?’ So I said, ‘I am unable to perform Sajdah due to the boil, so rather I am performing Sajdah sideways’. So heasws said: ‘Do not do so, but dig out a hole and make the boil to be in the hole until your forehead falls upon the ground’.25

6. عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادٍ لَهُ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَمَّنْ بِجَبْهَتِهِ عِلَّةٌ لَايَقْدِرُ عَلَى السُّجُودِ عَلَيْهَا؟ قَالَ: « يَضَعُ ذَقَنَهُ عَلَى الْأَرْضِ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (يَخِرُّونَ لِلْأَذْقانِ سُجَّداً) ».

Ali Bin Muhammad, by a chain of his, said,

‘Abu Abdullahasws was asked about the one who has an illness in his forehead, not being able upon performing Sajdah upon it. Heasws said: ‘He should place his chin upon the ground. Allahazwj Mighty and Majestic is Saying [17:107] they are falling down upon their chins in Sajdah’.26

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللهِ عليه‌السلام سَوَّى الْحَصى حِينَ أَرَادَ السُّجُودَ.

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Is’haq Bin Ammar, from Abdul Malik Bin Amro who said,

‘I saw Abu Abdullahasws evening out the pebbles where heasws intended the Sajdah to be’.27

8. مُحَمَّدٌ، عَنِ الْفَضْلِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ‌ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَنْفُخُ فِي الصَّلَاةِ مَوْضِعَ جَبْهَتِهِ؟ فَقَالَ: « لَا ».

Muhammad, from Al Fazl, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Can the man blow in the place of his forehead during the Salāt’. So heasws said: ‘No’.28

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَسْجُدُ وَعَلَيْهِ الْعِمَامَةُ لَايُصِيبُ وَجْهُهُ الْأَرْضَ ؟ قَالَ: « لَا يُجْزِئُهُ ذلِكَ حَتّى تَصِلَ جَبْهَتُهُ إِلَى الْأَرْضِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about the man who is performing Sajdah and upon him is the turban, his face is not hitting the ground’. Heasws said: ‘That would not suffice him until his forehead arrives to the ground’.29

29- بَابُ الْقِيَامِ وَالْقُعُودِ فِي الصَّلَاةِ‌

Chapter 29 – The standing and the sitting during the Salāt

1. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى: وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا قُمْتَ فِي الصَّلَاةِ، فَلَا تُلْصِقْ قَدَمَكَ بِالْأُخْرى، دَعْ بَيْنَهُمَا فَصْلاً، إِصْبَعاً أَقَلُّ ذلِكَ، إِلى شِبْرٍ أَكْثَرُهُ، وَاسْدِلْ مَنْكِبَيْكَ، وَأَرْسِلْ يَدَيْكَ، وَلَاتُشَبِّكْ أَصَابِعَكَ، وَلْتَكُونَا عَلى فَخِذَيْكَ قُبَالَةَ رُكْبَتَيْكَ، وَلْيَكُنْ نَظَرُكَ إِلى مَوْضِعِ سُجُودِكَ. فَإِذَا رَكَعْتَ فَصُفَّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ، وَتُمَكِّنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ، وَتَضَعُ يَدَكَ الْيُمْنى عَلى رُكْبَتِكَ الْيُمْنى قَبْلَ الْيُسْرى، وَبَلِّعْ أَطْرَافَ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ، وَفَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلى رُكْبَتَيْكَ، فَإِذَا وَصَلَتْ أَطْرَافُ أَصَابِعِكَ فِي رُكُوعِكَ إِلى رُكْبَتَيْكَ، أَجْزَأَكَ ذلِكَ، وَأَحَبُّ إِلَيَّ أَنْ تُمَكِّنَ كَفَّيْكَ مِنْ رُكْبَتَيْكَ، فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ الرُّكْبَةِ، وَتُفَرِّجَ بَيْنَهُمَا، وَأَقِمْ صُلْبَكَ، وَمُدَّ عُنُقَكَ، وَلْيَكُنْ نَظَرُكَ إِلى مَا بَيْنَ قَدَمَيْكَ. فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ، فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ، وَخِرَّ سَاجِداً، وَابْدَأْ‌ بِيَدَيْكَ، فَضَعْهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعُهُمَا مَعاً، وَلَاتَفْتَرِشْ ذِرَاعَيْكَ افْتِرَاشَ السَّبُعِ ذِرَاعَيْهِ، وَلَاتَضَعَنَّ ذِرَاعَيْكَ عَلى رُكْبَتَيْكَ وَفَخِذَيْكَ، وَلكِنْ تَجَنَّحْ بِمِرْفَقَيْكَ، وَلَاتُلْصِقْ كَفَّيْكَ بِرُكْبَتَيْكَ، وَلَاتُدْنِهِمَا مِنْ وَجْهِكَ بَيْنَ ذلِكَ حِيَالَ مَنْكِبَيْكَ، وَلَاتَجْعَلْهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ، وَلكِنْ تُحَرِّفُهُمَا عَنْ ذلِكَ شَيْئاً، وَابْسُطْهُمَا عَلَى الْأَرْضِ بَسْطاً، وَاقْبِضْهُمَا إِلَيْكَ قَبْضاً، وَإِنْ كَانَ تَحْتَهُمَا ثَوْبٌ فَلَا‌ يَضُرُّكَ، وَإِنْ أَفْضَيْتَ بِهِمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ، وَلَاتُفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ، وَلكِنْ ضُمَّهُنَّ جَمِيعاً ». قَالَ: « وَإِذَا قَعَدْتَ فِي تَشَهُّدِكَ، فَأَلْصِقْ رُكْبَتَيْكَ بِالْأَرْضِ، وَفَرِّجْ بَيْنَهُمَا شَيْئاً، وَلْيَكُنْ ظَاهِرُ قَدَمِكَ الْيُسْرى عَلَى الْأَرْضِ، وَظَاهِرُ قَدَمِكَ الْيُمْنى عَلى بَاطِنِ قَدَمِكَ الْيُسْرى، وَأَلْيَتَاكَ عَلَى الْأَرْضِ، وَطَرَفُ إِبْهَامِكَ الْيُمْنى عَلَى الْأَرْضِ، وَإِيَّاكَ وَالْقُعُودَ عَلى قَدَمَيْكَ: فَتَتَأَذّى بِذلِكَ، وَلَاتَكُنْ قَاعِداً عَلَى الْأَرْضِ: فَتَكُونَ إِنَّمَا قَعَدَ بَعْضُكَ عَلى بَعْضٍ، فَلَا تَصْبِرَ لِلتَّشَهُّدِ وَالدُّعَاءِ ».

Ali, from his father, from Hammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When you stand in the Salāt, so do not join your foot with the other one. Leave a distance between the two toes, the least of that being up to an open palm’s width and more; and drop your shoulders and send your hands without crossing your fingers for them to be upon your thighs, in front of the knees, and let your sight be towards the place of your Sajdah.

So when you perform Rukū, form a row with your two feet making between them to be a distance of a measure of an open palm’s width, and enable your palms upon your knees and place you right hand upon your right knee before the left, and the tips of your fingers should reach the eye (centre) of the knee, and separate you fingers when you place them upon your knees. So when the tips of your fingers arrive to your knees during your Rukū, that would suffice you. And the most beloved to measws is that you enable your palms upon your knees, so you make your fingers to be upon the eye (centre) of your knee and separate between the two, and straighten your back, and extend your neck, and let your sight be towards what is between your feet.

So when you intend to perform Sajdah, raise your hand in the exclamation of Takbīr and fall down perform Sajdah, and begin with your hands and place these upon the ground before your knees, placing them both together and not squatting your forearms like the wild animals, nor placing your forearms upon your knees and your thighs, but forming wings with your elbows, not pasting your palm with your knees, nor them being too close to your face, displaying them parallel to your shoulders and not making them to be in front of your knees, but diverging them a little bit from that, and extend them upon the ground with an extensions, and pulling them a little towards you with a pulling.

And if there was a cloth beneath them, it would not harm you, and if you were to lead with these two to the ground, so it would be superior. And do not separate between your fingers during your Sajdah, but keep them close together’.

Heasws said: ‘And when you sit during your performing of the Tashahhud (three or more testimonies), so paste the two knees with the ground and separate between the two a bit, and let the back of your left foot be upon the ground and the back of your right foot be upon the inside of your left foot and your backside to be upon the ground, and the side of your right big toe to be upon the ground.

And beware of the sitting upon your two feet, for you would be hurt by that. And do not sit with part of you upon the (other) part but let yourself be sitting upon the ground, so you should rather happen to be sitting (comfortably), otherwise you would not be patient for the Tashahhud and the supplication’.30

2. وَبِهذِهِ الْأَسَانِيدِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: « إِذَا قَامَتِ الْمَرْأَةُ فِي الصَّلَاةِ، جَمَعَتْ بَيْنَ قَدَمَيْهَا، وَلَاتُفَرِّجُ بَيْنَهُمَا، وَتَضُمُّ يَدَيْهَا إِلى صَدْرِهَا: لِمَكَانِ ثَدْيَيْهَا: فَإِذَا رَكَعَتْ، وَضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلى فَخِذَيْهَا لِئَلاَّ تُطَأْطِأَ كَثِيراً: فَتَرْتَفِعَ عَجِيزَتُهَا، فَإِذَا جَلَسَتْ، فَعَلى أَلْيَتَيْهَا، لَيْسَ كَمَا يَقْعُدُ الرَّجُلُ، وَإِذَا سَقَطَتْ لِلسُّجُودِ، بَدَأَتْ بِالْقُعُودِ بِالرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ، ثُمَّ تَسْجُدُ لَاطِئَةً بِالْأَرْضِ، فَإِذَا كَانَتْ فِي جُلُوسِهَا، ضَمَّتْ فَخِذَيْهَا، وَرَفَعَتْ رُكْبَتَيْهَا مِنَ الْأَرْضِ، وَإِذَا نَهَضَتْ، انْسَلَّتْ انْسِلَالاً لَاتَرْفَعُ عَجِيزَتَهَا أَوَّلاً ».

And by this chain, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘When the woman stands in the Salāt, she should gather her two feet and not have separation between the two, and she would clasp her hands to her chest in the place of her breasts. So when she Rukū, she should place her hands above her knees upon her thighs so as not to bend down very much to lift up her backside. So when she sits, so it should be upon her backside, not like the sitting of the man. And when she falls for the Sajdah, she should begin with the sitting with the two knees before the two hands, then she should perform Sajdah, pasting with the ground. So when she was in her sitting, she should clasp her thigs, and raise her knees from the ground. And when she stand she should do it stealthily, not raising her backside first’.31

3. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تُقْعِ بَيْنَ السَّجْدَتَيْنِ إِقْعَاءً ».

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘You should not fall between the two Sujūd (plural of Sajdah) with a falling’. (i.e. – do it methodically).32

4. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَجَدَتِ الْمَرْأَةُ، بَسَطَتْ ذِرَاعَيْهَا ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskaan, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘When the woman perform Sujūd (plural of Sajdah), she should extend her forearms’.33

5. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَلًّى أَبِي عُثْمَانَ، عَنْ مُعَلَّى بْنِ خُنَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه‌السلام إِذَا هَوى سَاجِداً، انْكَبَّ وَهُوَ يُكَبِّرُ ».

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Moalla Abu Usman, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘Aliasws Bin Al-Husaynasws while going down for Sajdah, would was exclaim Takbīr’.34

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَجَدَ الرَّجُلُ، ثُمَّ أَرَادَ أَنْ يَنْهَضَ، فَلَا يَعْجِنُ بِيَدَيْهِ فِي الْأَرْضِ، وَلكِنْ يَبْسُطُ كَفَّيْهِ مِنْ غَيْرِ أَنْ يَضَعَ مَقْعَدَتَهُ عَلَى الْأَرْضِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When the man perform Sujūd (plural of Sajdah), then intends that he stands, so he should not knead with his hands in the ground, but he should extend his palm from without placing his posterior upon the ground’.35

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُهُ عَنْ جُلُوسِ الْمَرْأَةِ فِي الصَّلَاةِ؟ قَالَ: « تَضُمُّ فَخِذَيْهَا ».

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked himasws about the sitting of the woman during the Salāt. Heasws said: ‘She would clasp her thighs (together)’.36

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: الْمَرْأَةُ إِذَا سَجَدَتْ تَضَمَّمَتْ، وَالرَّجُلُ إِذَا سَجَدَ تَفَتَّحَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions who said,

‘The woman, when she perform Sujūd (plural of Sajdah), should be clasped, and the man when he perform Sujūd, should be open’.37

9. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: (فَصَلِّ لِرَبِّكَ وَانْحَرْ) ؟ قَالَ: « النَّحْرُ: الِاعْتِدَالُ فِي الْقِيَامِ أَنْ يُقِيمَ صُلْبَهُ وَنَحْرَهُ ». وَقَالَ: « لَا تُكَفِّرْ: فَإِنَّمَا يَصْنَعُ ذلِكَ الْمَجُوسُ، وَلَاتَلَثَّمْ، وَلَاتَحْتَفِزْ، وَلَاتُقْعِ عَلى قَدَمَيْكَ، وَلَا‌ تَفْتَرِشْ ذِرَاعَيْكَ ».

From him, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from a man,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘(What about) [108:2] Therefore pray Salāt to your Lord and make a sacrifice?’ Heasws said: ‘The moderation during the standing, that he should straighten his back and his face’.

And heasws said: ‘Do not place one hand upon the other, that is what the Magians do, and neither veil your face, nor hold limbs tightly, nor fall upon your feet, nor spread out your arms’.38

30- بَابُ التَّشَهُّدِ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ وَالرَّابِعَةِ وَالتَّسْلِيمِ‌

Chapter 30 –The performing of the Tashahhud (testimonies) during the first two Rak’at, and the fourth, and the greeting (Salām)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ بَكْرِ بْنِ حَبِيبٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ التَّشَهُّدِ، فَقَالَ: « لَوْ كَانَ ـ كَمَا يَقُولُونَ ـ وَاجِباً عَلَى النَّاسِ هَلَكُوا، إِنَّمَا كَانَ الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ، إِذَا حَمِدْتَ اللهَ أَجْزَأَ عَنْكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhajmmad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Mansour Bin Hazim, from Bakr Bin Habeeb who said,

‘I asked Abu Ja’farasws about the Tashahhud, so heasws said: ‘Had it been as you are saying it to be to be, an Obligation upon the people, they would have been destroyed. But rather, the people are saying the easier of what they are doing. If you were to Praise Allahazwj, it would suffice from you’.39

2. وَفِي رِوَايَةٍ أُخْرى، عَنْ صَفْوَانَ، عَنْ مَنْصُورٍ، عَنْ بَكْرِ بْنِ حَبِيبٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَيَّ شَيْ‌ءٍ أَقُولُ فِي التَّشَهُّدِ وَالْقُنُوتِ؟ قَالَ: « قُلْ بِأَحْسَنِ مَا عَلِمْتَ: فَإِنَّهُ لَوْ كَانَ مُوَقَّتاً لَهَلَكَ النَّاسُ ».

And in another report from Safwan, from Mansour, from Bakr Bin Habeen who said,

‘I said to Abu Ja’farasws, ‘Which thing should I be saying during the Tashahhud and the Qunut?’ Heasws said: ‘With the best of what you know, for had it been fixed, the people would be destroyed’.40

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ سَوْرَةَ بْنِ كُلَيْبٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ أَدْنى مَا يُجْزِئُ مِنَ التَّشَهُّدِ؟ فَقَالَ: « الشَّهَادَتَانِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa’albat Bin Maymoun, from Yahya Bin Talha, from Sowrat Bin Kuleyb who said,

‘I asked Abu Ja’farasws about the least of what would suffice from the Tashahhud, so heasws said: ‘The two testimonies’.41

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَقْرَأُ فِي التَّشَهُّدِ: مَا طَابَ فَلِلّهِ، وَمَا خَبُثَ فَلِغَيْرِهِ؟ فَقَالَ: « هكَذَا كَانَ يَقُولُ عَلِيٌّ عليه‌السلام ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu’man, from Dawood Bin Farqad, from Yaqoub Bin Shuayb who said,

‘I said to Abu Abdullahasws, ‘Recite in the Tashahhud, ‘Whatever is good, so it is for Allahazwj, and whatever is bad, so it is for others’?’ So heasws said: ‘Like this is what Aliasws was saying’.42

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ التَّشَهُّدَ، وَلَا يُسْمِعُونَهُ هُمْ شَيْئاً ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘It is befitting for the prayer leader that he makes the ones behind him to listen to the Tashahhud, and they should not make him listen to anything’.43

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « كُلُّ مَا ذَكَرْتَ اللهَ بِهِ وَالنَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم فَهُوَ مِنَ الصَّلَاةِ، وَإِنْ قُلْتَ: "السَّلَامُ عَلَيْنَا وَعَلى عِبَادِ اللهِ الصَّالِحِينَ"، فَقَدِ انْصَرَفْتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Al Halby who said,

‘Abu Abdullahasws said to me: ‘Whatever you say of Allahazwj and Hisazwj Prophetsaww is of Salāt. As soon as you say the phrase, ‘The greetings be upon us and the righteous servants of Allahazwj’, so you have ended (the Salāt)’.44

7. وَبِهذَا الْإِسْنَادِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا كُنْتَ فِي صَفٍّ، فَسَلِّمْ تَسْلِيمَةً عَنْ يَمِينِكَ، وَتَسْلِيمَةً عَنْ يَسَارِكَ: لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ، وَإِذَا كُنْتَ إِمَاماً، فَسَلِّمْ تَسْلِيمَةً وَأَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ ».

And by this chain, from Ibn Muskan, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘Whenever you were in a row, so greet (Salām) with a greeting from your right, and a greeting from your left, because on your left is the one who is greeting upon you; and when you were the prayer leader and you greet, so greet while you are facing the Qiblah’.45

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا انْصَرَفْتَ مِنَ الصَّلَاةِ، فَانْصَرِفْ عَنْ يَمِينِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘When you exit from the Salāt, so exit from your right’.46

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ‌ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَقُومُ فِي الصَّفِّ خَلْفَ الْإِمَامِ وَلَيْسَ عَلى يَسَارِهِ أَحَدٌ كَيْفَ يُسَلِّمُ؟ قَالَ: « يُسَلِّمُ وَاحِدَةً عَنْ يَمِينِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Anbasa Bin Mus’ab who said,

‘I asked Abu Abdullahasws about the man who is standing in the row behind the prayer leader, and there is no one on his left. How should he greet (Salām)?’ Heasws said: ‘He should greet once on his right’.47

10. وَبِهذَا الْإِسْنَادِ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا قُمْتَ مِنَ الرَّكْعَةِ، فَاعْتَمِدْ عَلى كَفَّيْكَ، وَقُلْ: بِحَوْلِ اللهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ: فَإِنَّ عَلِيّاً عليه‌السلام كَانَ يَفْعَلُ ذلِكَ ».

And by this chain, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al hazramy who said,

‘Abu Abdullahasws said: ‘When you stand from the (completed) Rak’at, so rely upon your palms and say, ‘By the Might of Allahazwj and Hisazwj Strength I am standing and sitting’, for Aliasws used to do that’.48

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا جَلَسْتَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ، فَتَشَهَّدْتَ، ثُمَّ‌ قُمْتَ، فَقُلْ: بِحَوْلِ اللهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘Abu Abdullahasws said: ‘Whenever you sit during the first two Rak’at, so you perform Tashahhud, then stand, so say, ‘By the Might of Allahazwj and Hisazwj Strength I am standing and sitting’.49

31- بَابُ الْقُنُوتِ فِي الْفَرِيضَةِ وَالنَّافِلَةِ وَمَتى هُوَ وَمَا يُجْزِي فِيهِ

Chapter 31 – The Qunut during the Obligatory and the optional Salāt, and when is it (to be done) and what would suffice regarding it

1. مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ وَصَفْوَانَ بْنِ يَحْيى، عَنِ ابْنِ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْقُنُوتِ فِي الصَّلَوَاتِ الْخَمْسِ؟ فَقَالَ: « اقْنُتْ فِيهِنَّ جَمِيعاً ». قَالَ: وَسَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام بَعْدَ ذلِكَ عَنِ الْقُنُوتِ؟ فَقَالَ لِي: « أَمَّا مَا جَهَرْتَ فِيهِ، فَلَا تَشُكَّ ».

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, and Safwan Bin Yahya, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the Qunut during the five (Obligatory) Salāts. So heasws said: ‘Perform Qunut in the entirety of these’.

He (the narrator) said, ‘And I asked Abu Abdullahasws after that, about the Qunut, so heasws said to me: ‘As for what you say it loudly, so you would not be in doubt’.50

2. أَحْمَدُ، عَنِ الْحُسَيْنِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللهِ عليه‌السلام أَيَّاماً، فَكَانَ يَقْنُتُ فِي كُلِّ صَلَاةٍ: يُجْهَرُ فِيهَا، وَلَا يُجْهَرُ فِيهَا.

Ahmad, from Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

‘I prayed Salāt behind Abu Abdullahasws for days, and heasws used to perform Qunut in every Salāt, the ones in which is loud recitation, and in those wherein is no loud recitation’.51

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقُنُوتِ، فَقَالَ: « فِيمَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ ». قَالَ: فَقُلْتُ لَهُ: إِنِّى سَأَلْتُ أَبَاكَ عَنْ ذلِكَ، فَقَالَ: « فِي الْخَمْسِ كُلِّهَا؟ ». فَقَالَ: « رَحِمَ اللهُ أَبِي، إِنَّ أَصْحَابَ أَبِي أَتَوْهُ، فَسَأَلُوهُ، فَأَخْبَرَهُمْ بِالْحَقِّ، ثُمَّ‌ أَتَوْنِي شُكَّاكاً، فَأَفْتَيْتُهُمْ بِالتَّقِيَّةِ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the Qunut, so heasws said: ‘In what you have to be loud with the recitation’. So I said, ‘I asked yourasws fatherasws about that, so heasws said: ‘In the five (Obligatory) Salāt, all of them’. So heasws said: ‘May Allahazwj have Mercy on myasws fatherasws. The companions of myasws fatherasws came to himasws and asked himasws, so heasws informed them with the truth. Then they come to measws as doubtful, so Iasws issued a Fatwa to them with ‘ بِالتَّقِيَّةِ ’ the dissimulation’.52

4. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اقْنُتْ فِي كُلِّ رَكْعَتَيْنِ ـ فَرِيضَةٍ أَوْ نَافِلَةٍ ـ قَبْلَ الرُّكُوعِ ».

Ali, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Al Fuzayl, from Al Haris Bin Al Mugheira who said,

‘Abu Abdullahasws said: ‘Perform Qunut in every two Rak’at (of Salāt), Obligatory or optional, before the Rukū’.53

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ؟ فَقَالَ: « فِي كُلِّ صَلَاةٍ: فَرِيضَةٍ، وَنَافِلَةٍ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Qunut, so heasws said: ‘(recite) in every Salāt, Obligatory as well in the optional’.54

6. وَبِهذَا الْإِسْنَادِ، عَنْ يُونُسَ، عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَرَكَ الْقُنُوتَ رَغْبَةً عَنْهُ، فَلَا صَلَاةَ لَهُ ».

And by this chain, from Yunus, from Wahab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who neglects the Qunut turning away from it, so there is no Salāt for him’.55

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْقُنُوتُ فِي كُلِّ صَلَاةٍ فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرُّكُوعِ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘The Qunut is to be in every Salāt, in the second Rak’at, before the Rukū’.56

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانٍ، عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقُنُوتِ، وَمَا يُقَالُ فِيهِ؟ فَقَالَ: « مَا قَضَى اللهُ عَلى لِسَانِكَ، وَلَا أَعْلَمُ لَهُ شَيْئاً مُوَقَّتاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Ismail Bin Al Fazl who said,

‘I asked Abu Abdullahasws about the Qunut and what is to be said during it’. So heasws said: ‘Whatever Allahazwj Ordains upon your tongue, and Iasws do not know of anything fixed for it’.57

9. وَبِهذَا الْإِسْنَادِ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْقُنُوتُ فِي الْفَرِيضَةِ الدُّعَاءُ، وَفِي الْوَتْرِ الِاسْتِغْفَارُ ».

By this chain, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘The Qunut in the Obligatory (Salāt) is the supplication, and in the Witr (Salāt), it is the seeking of Forgiveness’.58

10. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: رَجُلٌ نَسِيَ الْقُنُوتَ، فَذَكَرَهُ وَهُوَ فِي بَعْضِ الطَّرِيقِ؟ فَقَالَ: « يَسْتَقْبِلُ الْقِبْلَةَ، ثُمَّ لْيَقُلْهُ » ثُمَّ قَالَ: « إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يَرْغَبَ عَنْ سُنَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، أَوْ يَدَعَهَا ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘A man forgets the Qunut, so he remembers it while he is in one of the roads’. So heasws said: ‘He should face towards the Qiblah, then let him say it’.

Then heasws said: ‘Myasws fatherasws used to dislike it for the man that he should turn away from a Sunnah of Rasool-Allahsaww, or he leaves it’.59

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَدْنَى الْقُنُوتِ؟ فَقَالَ: « خَمْسُ تَسْبِيحَاتٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the least (recitation in) the Qunut. So heasws said: ‘Five Glorifications’.60

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُجْزِئُكَ فِي الْقُنُوتِ: اللهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَاعْفُ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ، إِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf,

(It has been narrated) from Abu Abdullahasws having said: ‘It would suffice you in the Qunut (saying),

‘O Allahazwj! Forgive us, and be Merciful to us, and Grant us health, and Pardon us in the world and the Hereafter. Youazwj are Able upon everything’.61

13. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا أَعْرِفُ قُنُوتاً إِلاَّ قَبْلَ الرُّكُوعِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘Iasws do not recognise a Qunut except before the Rukū’.62

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ يَقْطِينٍ، قَالَ: سَأَلْتُ عَبْداً صَالِحاً عليه‌السلام عَنِ الْقُنُوتِ فِي الْوَتْرِ وَالْفَجْرِ وَمَا يُجْهَرُ فِيهِ: قَبْلَ الرُّكُوعِ‌ أَوْ بَعْدَهُ؟ فَقَالَ: « قَبْلَ الرُّكُوعِ حِينَ تَفْرُغُ مِنْ قِرَاءَتِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed who said, ‘Yaqoub Bin Yaqteen narrated to me saying,

‘I asked Abu Al-Salihasws (7th Imamasws) about the Qunut during Al-Witr (Salāt), and Al-Fajr (Salāt), and what is to be said loudly in it, before the Rukū and after it’. So heasws said: ‘Before the Rukū when you are free from your recitation’.63

15. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ زِيَادٍ الْقَنْدِيِّ، عَنْ دُرُسْتَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ: « الْقُنُوتُ فِي كُلِّ صَلَاةٍ: فِي الْفَرِيضَةِ، وَالتَّطَوُّعِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Dorost, from Muhammad Bin Muslim who said,

‘The Qunut is to be in every Salāt, in the Obligatory and the optional’.64

32- بَابُ التَّعْقِيبِ بَعْدَ الصَّلَاةِ وَالدُّعَاءِ‌

Chapter 32 – The follow up after the Salāt and the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْبَغِي لِلْإِمَامِ أَنْ يَنْتَقِلَ إِذَا سَلَّمَ حَتّى يُتِمَّ مَنْ‌ خَلْفَهُ الصَّلَاةَ ». قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يَؤُمُّ فِي الصَّلَاةِ: هَلْ يَنْبَغِي لَهُ أَنْ يُعَقِّبَ بِأَصْحَابِهِ بَعْدَ التَّسْلِيمِ؟ فَقَالَ: « يُسَبِّحُ، وَيَذْهَبُ مَنْ شَاءَ لِحَاجَتِهِ، وَلَايُعَقِّبُ رَجُلٌ لِتَعْقِيبِ الْإِمَامِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘It is not befitting for the prayer leader that he should turn when he has greeted (Salām) until the ones behind him have completed the Salāt’.

He (the narrator) said, ‘And I asked himasws about the man who leads (a Jam’at) in the Salāt, ‘Is it befitting for him that he does a follow up with his companions after the greeting (Salām)?’ So heasws said: ‘He can Glorify, and he can go wherever he so desires to for his need, and a man should not do a follow up to the follow up of the prayer leader’.65

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا رَجُلٍ أَمَّ قَوْماً، فَعَلَيْهِ أَنْ يَقْعُدَ بَعْدَ التَّسْلِيمِ، وَلَايَخْرُجَ مِنْ ذلِكَ الْمَوْضِعِ حَتّى يُتِمَّ الَّذِينَ خَلْفَهُ ـ الَّذِينَ سُبِقُوا ـ صَلَاتَهُمْ، ذلِكَ عَلى كُلِّ إِمَامٍ وَاجِبٌ إِذَا عَلِمَ أَنَّ فِيهِمْ مَسْبُوقاً، وَإِنْ عَلِمَ أَنْ لَيْسَ فِيهِمْ‌ مَسْبُوقٌ بِالصَّلَاةِ، فَلْيَذْهَبْ حَيْثُ شَاءَ ».

Ali, from his father, from Hammad, from Hareyz, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever man leads a group (in Salāt), so upon him is that he sits after the greeting (Salām), and he does not go out from that place until those behind him have completed, those who preceded their Salāts. That is an Obligation upon every prayer leader when he knows that among them are preceded ones, and if he knows that there aren’t any preceded ones among them with the Salāt, so let him go wherever he so desires to’.66

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ صَلّى صَلَاةً فَرِيضَةً، وَعَقَّبَ إِلى أُخْرى، فَهُوَ ضَيْفُ اللهِ، وَحَقٌّ عَلَى اللهِ أَنْ يُكْرِمَ ضَيْفَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The one prays an Obligatory Salat and follows up to another, so he is a guest of Allahazwj, and has a right upon Allahazwj that Heazwj be Benevolent with Hisazwj guest’.67

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ فَضْلَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ عَلَى الدُّعَاءِ بَعْدَ النَّافِلَةِ كَفَضْلِ الْفَرِيضَةِ عَلَى النَّافِلَةِ ». قَالَ: ثُمَّ قَالَ: « ادْعُهْ، وَلَاتَقُلْ قَدْ فُرِغَ مِنَ الْأَمْرِ: فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ) وَقَالَ: (ادْعُونِي أَسْتَجِبْ لَكُمْ) ». وَقَالَ: « إِذَا أَرَدْتَ أَنْ تَدْعُوَ اللهَ، فَمَجِّدْهُ، وَاحْمَدْهُ، وَسَبِّحْهُ، وَهَلِّلْهُ، وَأَثْنِ عَلَيْهِ، وَصَلِّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ سَلْ: تُعْطَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Al Hassan Bin Al Mugheira that,

‘He heard Abu Abdullahasws saying: ‘The superiority of the supplication after the Obligatory (Salāt) over the supplication after the optional (Salāt), is like the superiority of the Obligatory (Salāt) over the optional (Salāt)’.

He (the narrator) said, ‘Then heasws said: ‘Supplicate to Himazwj and do not say that you are free from the matter, for the supplication, it is the worship. Allahazwj Mighty and Majestic is Saying [40:60] surely those who are too proud to worship Me shall soon enter Hell abased, and Said [40:60] Call upon Me, I will Answer you.

And heasws said: ‘Whenever you intend to Supplicate to Allahazwj, so Praise Himazwj, and Glorify Himazwj, and Extol Hisazwj Holiness, and Laud upon Himazwj, and send Blessings upon the Prophetazwj. Then ask, you would be Given’.68

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الدُّعَاءُ بَعْدَ الْفَرِيضَةِ أَفْضَلُ مِنَ الصَّلَاةِ تَنَفُّلاً ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘The supplication after the Obligatory (Salāt) is superior than the Salāt prayed voluntarily’.69

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ عليها‌السلام قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ مِنْ صَلَاةِ الْفَرِيضَةِ، غَفَرَ اللهُ لَهُ: وَيَبْدَأُ بِالتَّكْبِيرِ ».

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘The one who Glorifies with the Glorification (Tasbīḥ) of Fatima Al-Zahraasws before bending his legs from the Obligatory Salāt, Allahazwj would Forgive (his sins) for him, and let him begin with the exclamation of Takbīr’.70

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ يَحْيَى بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَبَّحَ اللهَ فِي دُبُرِ الْفَرِيضَةِ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ عليها‌السلام الْمِائَةَ مَرَّةٍ، وَأَتْبَعَهَا بِلَا إِلهَ إِلاَّ اللهُ، غَفَرَ اللهُ لَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Muhammad, from Ali Bin Al Numan, from Ibn Abu Najran, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who Glorifies Allahazwj at the end of the Obligatory (Salāt) with the Glorification (Tasbīḥ) of Fatima Al-Zahraasws, one hundred times, and follows it up with (saying) ‘There is no god except for Allahazwj’, Allahazwj would Forgive (his sins) for him’.71

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَسَأَلَهُ أَبِي عَنْ تَسْبِيحِ فَاطِمَةَ صَلَّى اللهُ عَلَيْهَا، فَقَالَ: « اللهُ أَكْبَرُ » حَتّى أَحْصى أَرْبَعاً وَثَلَاثِينَ مَرَّةً، ثُمَّ قَالَ: « الْحَمْدُ لِلّهِ » حَتّى بَلَغَ سَبْعاً وَسِتِّينَ، ثُمَّ قَالَ: « سُبْحَانَ اللهِ » حَتّى بَلَغَ مِائَةً يُحْصِيهَا بِيَدِهِ جُمْلَةً وَاحِدَةً.

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, from Muhammad Bin Uzafir who said,

‘I went over with my father to Abu Abdullahasws. So my father asked himasws about the Glorification (Tasbīḥ) of Syeda Fatimaasws. So heasws said: ‘اللهُ أَكْبَرُ’ Allahazwj is the Greatest’, until I counted it as thirty four times. Then heasws said: ‘الْحَمْدُ لِلّهِ’ ‘The Praise is for Allahazwj’, until it reached sixty seven (i.e., thirty three times). Then heasws said: ‘سُبْحَانَ اللهِ’ Glory be to Allahazwj’, until it reached one hundred. He counted it with his hand as one total’.72

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ صَفْوَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام قَالَ فِي تَسْبِيحِ فَاطِمَةَ صَلَّى اللهُ عَلَيْهَا: « يُبْدَأُ بِالتَّكْبِيرِ أَرْبَعاً وَثَلَاثِينَ، ثُمَّ التَّحْمِيدِ ثَلَاثاً وَثَلَاثِينَ، ثُمَّ التَّسْبِيحِ ثَلَاثاً وَثَلَاثِينَ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhamad Bin Abdul Hameed, from Safwan, from Ibn Muskaabn, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘In the Glorification (Tasbīḥ) of Fatimaasws, it is begun with the exclamation of Takbīr thirty four (times), then the Praise (The Praise is for Allahazwj) thirty three (times), then the Glorification (Glory be to Allahazwj) thirty three (times)’.73

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنِ الْخَيْبَرِيِّ، عَنِ الْحُسَيْنِ بْنِ ثُوَيْرٍ وَأَبِي سَلَمَةَ السَّرَّاجِ، قَالَا: سَمِعْنَا أَبَا عَبْدِ اللهِ عليه‌السلام وَهُوَ يَلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ الرِّجَالِ، وَأَرْبَعاً مِنَ النِّسَاءِ: فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَمُعَاوِيَةُ‌ ـ وَيُسَمِّيهِمْ ـ وَفُلَانَةُ وَفُلَانَةُ وَهِنْدٌ وَأُمُّ الْحَكَمِ أُخْتُ مُعَاوِيَةَ.

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Al Khaybari, from Al Husayn Bin Suweyr, and Abu Salma Al Sarraj who both said,

‘We heard Abu Abdullahasws, and heasws was sending ‘Laan’ (asking for Allahazwj’s wrath) at the end of every Prescribed (Salāt), on four from the men and four from the women. So and so, and so and so, and so and so, and Muawiya’, (and heasws named them), ‘And so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam - the sister of Muawiya’.74

11. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا شَكَكْتَ فِي تَسْبِيحِ فَاطِمَةَ عليها‌السلام، فَأَعِدْ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, raising it, said,

‘Abu Abdullahasws said: ‘When you have a doubt in the Glorification (Tasbīḥ) of Syeda Fatima Al-Zahraasws, so repeat’.75

12. عَنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَانَ يُسَبِّحُ تَسْبِيحَ فَاطِمَةَ صَلَّى اللهُ عَلَيْهَا، فَيَصِلُهُ، وَلَايَقْطَعُهُ

From him, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Ja’far, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws that heasws used to Glorify by the Glorification (Tasbīḥ) of Syeda Fatimaasws, so heasws would recite it without interruption’.76

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ أَبِي هَارُونَ الْمَكْفُوفِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يَا أَبَا هَارُونَ، إِنَّا نَأْمُرُ صِبْيَانَنَا بِتَسْبِيحِ فَاطِمَةَ عليها‌السلام‌ كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ، فَالْزَمْهُ: فَإِنَّهُ لَمْ يَلْزَمْهُ عَبْدٌ فَشَقِيَ ».

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Mughammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abu Haroun Al Makfouf,

(It has been narrated) from Abu Abdullahasws having said: ‘O Abu Haroun! Weasws instruct ourasws children with the Glorification (Tasbīḥ) of Syeda Fatimaasws just as weasws instruct them with the Obligatory Salāt, for a servant who does not necessitate it, is a wretch’.77

14. وَبِهذَا الْإِسْنَادِ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عُقْبَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا عُبِدَ اللهُ بِشَيْ‌ءٍ مِنَ التَّحْمِيدِ أَفْضَلَ مِنْ تَسْبِيحِ فَاطِمَةَ عليها‌السلام، وَلَوْ كَانَ شَيْ‌ءٌ أَفْضَلَ مِنْهُ، لَنَحَلَهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فَاطِمَةَ عليها‌السلام ».

And by this chain, from Salih Bin Uqba, from Uqba,

(It has been narrated) from Abu Ja’farasws having said: ‘A servant cannot worship Allahazwj with anything from the Praising, superior than the Glorification (Tasbīḥ) of Syeda Fatimaasws, and had there been anything superior than it, Rasool-Allahsaww would have conferred (bestowed) it upon Fatimaasws’.78

15. وَعَنْهُ، عَنْ أَبِي خَالِدٍ الْقَمَّاطِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « تَسْبِيحُ فَاطِمَةَ عليها‌السلام فِي كُلِّ يَوْمٍ فِي دُبُرِ كُلِّ‌ صَلَاةٍ أَحَبُّ إِلَيَّ مِنْ صَلَاةِ أَلْفِ رَكْعَةٍ فِي كُلِّ يَوْمٍ ».

And from him, from Abu Khalid Al Qammat who said,

‘I asked Abu Abdullahasws saying: ‘The Glorification (Tasbīḥ) of Fatimaasws during every day at the end of every Salāt is more beloved to me than a Salāt of a thousand Rak’at during every day’.79

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « أَقَلُّ مَا يُجْزِئُكَ مِنَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ أَنْ تَقُولَ: اللهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ: اللهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا، وَأَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘The least of what would suffice you from the supplication after the Obligatory (Salāt) is that you should be saying,

‘O Allahazwj! I ask Youazwj of every goodness encompassed by Yourazwj Knowledge, and I seek Refuge with Youazwj from every evil encompassed by Yourazwj Knowledge. O Allahazwj! I ask Youazwj of Yourazwj Granting good health in my affairs, all of them,

and I seek Refuge with Youazwj from the disgrace of the world and the Punishment of the Hereafter’.80

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ: فِي الْوَتْرِ، وَبَعْدَ‌ الْفَجْرِ، وَبَعْدَ الظُّهْرِ، وَبَعْدَ الْمَغْرِبِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Urwa, from Abu Al Abbas Al Fazl Bin Abdul Malik who said,

‘Abu Abdullahasws said: ‘The supplication would be Answered in four places – in Al-Witr (Salāt), and after Al-Fajr (Salāt), and after Al-Zohr (Salāt), and after Al-Maghrib’.81

18. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ، عَنْ مُحَمَّدٍ الْوَاسِطِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا تَدَعْ فِي دُبُرِ كُلِّ صَلَاةٍ: "أُعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِاللهِ الْوَاحِدِ الصَّمَدِ" حَتّى تَخْتِمَهَا، وَ "أُعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ" حَتّى تَخْتِمَهَا، وَ "أُعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ" حَتّى تَخْتِمَهَا ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Muhammad Al Wasity who said,

‘I heard Abu Abdullahasws saying: ‘Do not leave (saying) at the end of every Salāt,

‘I seek Refuge for myself and for whatever my Lordazwj has Graced me, with Allahazwj, the One, the Last’ – until you complete it (Chapter 112), and, ‘I seek Refuge for myself and whatever my Lordazwj has Graced me, with the Lordazwj of the Falaq (a Chasm of Fire)’ – until you complete it (Chapter 113), and , I seek Refuge for myself and whatever Allahazwj has Grace me, with my Lordazwj, the Lordazwj of the people’ – until you complete it (Chapter 114)’.82

‌19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَا تَنْسَوُا الْمُوجِبَتَيْنِ ـ أَوْ قَالَ: عَلَيْكُمْ بِالْمُوجِبَتَيْنِ ـ فِي دُبُرِ كُلِّ صَلَاةٍ ». قُلْتُ: وَمَا الْمُوجِبَتَانِ؟ قَالَ: « تَسْأَلُ اللهَ الْجَنَّةَ، وَتَعُوذُ بِاللهِ مِنَ النَّارِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘Do not forget the two duties’, or said: ‘It is upon you with the two duties at the end of every Salāt’. I said, ‘And what are the two duties?’ Heasws said: ‘Your asking Allahazwj for the Paradise, and seeking Refuge with Allahazwj from the Fire’. 83

20. مُحَمَّدُ بْنُ يَحْيى وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ، قَالَ: « كَتَبَ إِلَيَّ الرَّجُلُ صَلَوَاتُ اللهِ عَلَيْهِ: « فِي سَجْدَةِ الشُّكْرِ مِائَةُ مَرَّةٍ: شُكْراً شُكْراً: وَإِنْ شِئْتَ: عَفْواً عَفْواً ».

Muhammad Bin Yahya and Ahmad Bin Idrees, from Muhamad Bin Ahmad, from Ali Bin Muhammad Al Qasany, from Muhammad Bin Isa, from Suleyman Bin Hafs Al Marouzy who said,

‘A manasws wrote to me: ‘In the Sajdah-e-Shukr (prostration of gratefulness), (say) one hundred times, ‘Thanks! Thanks!’, and if you so desire to, ‘Pardon! Pardon!’.84

21. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، بِإِسْنَادِهِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ سَبَقَتْ أَصَابِعُهُ لِسَانَهُ، حُسِبَ لَهُ ».

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, by his chain, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullahasws having said: ‘The one whose fingers move faster than his tongue, so (he will be) counted in his favour’.85

22. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ الْعِجْلِيِّ مَوْلى أَبِي الْمَغْرَاءِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « ثَلَاثٌ أُعْطِينَ سَمْعَ الْخَلَائِقِ: الْجَنَّةُ، وَالنَّارُ، وَالْحُورُ الْعِينُ: فَإِذَا صَلَّى الْعَبْدُ وَقَالَ: اللهُمَّ أَعْتِقْنِي مِنَ النَّارِ، وَأَدْخِلْنِي الْجَنَّةَ، وَزَوِّجْنِي مِنَ الْحُورِ الْعِينِ، قَالَتِ النَّارُ: يَا رَبِّ، إِنَّ عَبْدَكَ قَدْ سَأَلَكَ أَنْ تُعْتِقَهُ مِنِّي، فَأَعْتِقْهُ، وَقَالَتِ الْجَنَّةُ: يَا رَبِّ، إِنَّ عَبْدَكَ قَدْ سَأَلَكَ إِيَّايَ، فَأَسْكِنْهُ فِيَّ، وَقَالَتِ الْحُورُ الْعِينُ: يَا رَبِّ، إِنَّ عَبْدَكَ قَدْ خَطَبَنَا إِلَيْكَ، فَزَوِّجْهُ مِنَّا، فَإِنْ هُوَ انْصَرَفَ مِنْ صَلَاتِهِ، وَلَمْ يَسْأَلِ اللهَ شَيْئاً مِنْ هذَا، قُلْنَ الْحُورُ الْعِينُ: إِنَّ هذَا الْعَبْدَ فِينَا لَزَاهِدٌ، وَقَالَتِ الْجَنَّةُ: إِنَّ هذَا الْعَبْدَ فِيَّ لَزَاهِدٌ، وَقَالَتِ النَّارُ: إِنَّ هذَا الْعَبْدَ‌ فِيَّ لَجَاهِلٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ajaly a slave of Abu Al Magra’a who said,

‘I heard Abu Abdullahasws saying: ‘Three have been Given (the power to) hear the creatures – the Paradise, and the Fire and the Maiden Houries. So when the servant prays a Salāt and says, ‘O Allahazwj! Liberate me from the Fire and Enter me into the Paradise and Marry the Maiden Houries to me’, the Fire says: ‘O Lordazwj! Yourazwj servant has asked Youazwj to Emancipate him from me, so Emancipate him’; and the Paradise says: ‘O Lordazwj! Yourazwj servant has asked Youazwj for me, so Settle him in me’; and the Maiden Houries say: ‘O Lordazwj! Yourazwj servant has proposed to Youazwj for us, so Marry from us to him’.

So if he finishes from his Salāt and did not ask Allahazwj for anything from this, the Maiden Houries say: ‘This servant is being an ascetic from us’; and the Paradise says: ‘This servant is being an ascetic regarding me’; and the Fire says, ‘This servant is ignorant regarding me’’.86

23. أَحْمَدُ بْنُ مُحَمَّدٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « دُعَاءٌ يُدْعى بِهِ فِي دُبُرِ كُلِّ صَلَاةٍ تُصَلِّيهَا، فَإِنْ كَانَ بِكَ دَاءٌ مِنْ سَقَمٍ وَوَجَعٍ، فَإِذَا قَضَيْتَ صَلَاتَكَ، فَامْسَحْ يَدَكَ عَلى مَوْضِعِ سُجُودِكَ مِنَ الْأَرْضِ، وَادْعُ بِهذَا الدُّعَاءِ، وَأَمِرَّ بِيَدِكَ عَلى مَوْضِعِ وَجَعِكَ سَبْعَ مَرَّاتٍ تَقُولُ: يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ، وَسَدَّ الْهَوَاءَ بِالسَّمَاءِ، وَاخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ، صَلِّ عَلى مُحَمَّدٍ، وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذَا وَكَذَا، وَارْزُقْنِي كَذَا‌ وَكَذَا، وَعَافِنِي مِنْ كَذَا وَكَذَا ».

Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullahasws, ‘A supplication to supplicate with at the end of every Salāt you pray, if there was an illness with you from a disease and pain, so when you accomplish your Salāt, wipe your hand upon the place of your Sajdah from the ground, and supplicate with this supplication, and pass your hand upon the place of pain, seven times, saying,

‘O the Oneazwj Who Compressed the earth upon the water, and Filled the atmosphere with the sky, and Chose for Himselfazwj the best of the Names! Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and do such and such with me, and Grace me with such and such, and Grant me good health from such and such (pain)’.87

24. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ عَلِيِّ بْنِ شَجَرَةَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ: « تَمْسَحُ بِيَدِكَ الْيُمْنى عَلى جَبْهَتِكَ وَوَجْهِكَ فِي دُبُرِ الْمَغْرِبِ وَالصَّلَوَاتِ، وَتَقُولُ: بِسْمِ اللهِ الَّذِي لَا إِلهَ إِلاَّ هُوَ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمنِ الرَّحِيمِ، اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالسُّقْمِ وَالْعُدْمِ وَالصَّغَارِ وَالذُّلِّ وَالْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ali Bin Shajara, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘Wipe your right hand upon your forehead and your face at the end of Al-Maghrib (Salāt), and (other) Salāts, and you should be saying, ‘In the Name of Allahazwj Who, there is no god except for Himazwj, the Knower of the hidden and the apparent, the Beneficent, the Merciful! O Allahazwj! I seek Refuge with Youazwj from the worries, and the grief, and the sickness, and the deficiencies, and lowliness, and the disgrace, and the immoralities, whatever is apparent from these and what is hidden’.88

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنِ‌ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ التَّسْبِيحِ، فَقَالَ: « مَا عَلِمْتُ شَيْئاً مُوَظَّفاً غَيْرَ تَسْبِيحِ فَاطِمَةَ ـ صَلَوَاتُ الله عَليْهَا ـ وَعَشْرَ مَرَّاتٍ بَعْدَ الْغَدَاةِ، تَقُولُ: "لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ"، وَلكِنَّ الْإِنْسَانَ يُسَبِّحُ مَا شَاءَ تَطَوُّعاً ».

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat, from Al A’ala, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the Glorification. So heasws said: ‘Iasws do not know of anything assigned apart from the Glorification (Tasbīḥ) of Syeda Fatimaasws, and ten times after the morning you should be saying, ‘There is no god except for Allahazwj, Alone, there being no associates for Himazwj, the King, and for Himazwj is the Praise. Heazwj Revives and (Causes to) dies, (Causes to) die and Revives. In Hisazwj Hand is the goodness, and Heazwj Able upon everything’, but the human being Glories whatever he so desires to, voluntarily’.89

26. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ، عَنْ إِدْرِيسَ أَخِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِذَا فَرَغْتَ مِنْ صَلَاتِكَ، فَقُلِ: "اللهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَوَلَايَتِكَ وَوَلَايَةِ رَسُولِكَ وَوَلَايَةِ الْأَئِمَّةِ عليهم‌السلام مِنْ أَوَّلِهِمْ إِلى آخِرِهِمْ" وَتُسَمِّيهِمْ، ثُمَّ قُلِ: اللهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَوَلَايَتِهِمْ وَالرِّضَا بِمَا فَضَّلْتَهُمْ بِهِ، غَيْرَ مُتَكَبِّرٍ وَلَامُسْتَكْبِرٍ عَلى مَعْنى مَا أَنْزَلْتَ فِي كِتَابِكَ عَلى حُدُودِ مَا أَتَانَا فِيهِ وَمَا لَمْ يَأْتِنَا، مُؤْمِنٌ مُقِرٌّ مُسَلِّمٌ بِذلِكَ، رَاضٍ بِمَا رَضِيتَ بِهِ يَا رَبِّ، أُرِيدُ بِهِ وَجْهَكَ وَالدَّارَ الْآخِرَةَ، مَرْهُوباً وَمَرْغُوباً إِلَيْكَ فِيهِ، فَأَحْيِنِي مَا أَحْيَيْتَنِي عَلى ذلِكَ، وَأَمِتْنِي إِذَا أَمَتَّنِي عَلى ذلِكَ، وَابْعَثْنِي إِذَا بَعَثْتَنِي عَلى ذلِكَ، وَإِنْ كَانَ مِنِّي تَقْصِيرٌ فِيمَا مَضى، فَإِنِّي أَتُوبُ إِلَيْكَ مِنْهُ، وَأَرْغَبُ إِلَيْكَ فِيمَا عِنْدَكَ، وَأَسْأَلُكَ أَنْ تَعْصِمَنِي مِنْ مَعَاصِيكَ، وَلَاتَكِلَنِي إِلى نَفْسِي طَرْفَةَ عَيْنٍ أَبَداً مَا أَحْيَيْتَنِي، لَا أَقَلَّ مِنْ ذلِكَ وَلَا أَكْثَرَ، إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلاَّ مَا رَحِمْتَ يَا أَرْحَمَ الرَّاحِمِينَ، وَأَسْأَلُكَ أَنْ تَعْصِمَنِي بِطَاعَتِكَ حَتّى تَتَوَفَّانِي عَلَيْهَا وَأَنْتَ عَنِّي رَاضٍ، وَأَنْ تَخْتِمَ لِي بِالسَّعَادَةِ، وَلَاتُحَوِّلَنِي عَنْهَا أَبَداً، وَلَاقُوَّةَ إِلاَّ بِكَ ».

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al Qummy, from Idrees his brother who said,

‘I heard Abu Abdullahasws saying: ‘When you are free from your Salāt, say,

‘O Allahazwj! I follow Yourazwj Religion by Yourazwj obedience, and obedience, and Yourazwj Wilayah, and Wilayah of Yourazwj Rasoolsaww, and Wilayah of the Imamsasws, from theirasws first one to theirasws last one’, and name themasws.

Then say,

‘O Allahazwj! I follow Yourazwj Religion by Yourazwj obedience and theirasws Wilayah, and the pleasure with what Youazwj have Preferred themasws with without any arrogance nor being arrogant against the Meaning of what Youazwj Revelaed in Yourazwj Book upon the limits of what reached us regarding it, and what did not reach us, believing, accepting, submitting to that, being pleased with whatever Youazwj are Pleased with.

O Lordazwj! I intend Yourazwj Face and the House of the Hereafter by it, fearing, desiring to Youazwj with regards to it. So Keep me alive upon that whatever (duration) Youazwj Cause to me live, and Cause me to die upon that whenever Youazwj Cause me to die, and Resurrect me upon that whenever Youazwj Resurrect me; and if there was a deficiency from me in what is past, so I repent to Youazwj from it and wish to You regarding what is in Yourazwj Presence.

And I ask Youazwj that Youazwj Safeguard me from being disobedient to Youazwj, and do not Leave me to depend on myself even for the blink of an eye, ever, neither Letting me to live any less than that nor more. The self is prone to evil except what Youazwj are Merciful with, O most Merciful of the merciful ones.

And I ask Youazwj Youazwj to Safeguard me from being disobedient to Youazwj until Youazwj Cause me to die upon it and Youasws are Pleased with me. And if Yourazwj Ending for me is with the happiness, so do not Change me from it, ever! There is no Strength except with Youazwj’.90

27. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ مُحَمَّدٍ الْوَاسِطِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَا تَدَعْ فِي دُبُرِ كُلِّ صَلَاةٍ: "أُعِيذُ نَفْسِي وَمَا‌ رَزَقَنِي رَبِّي بِاللهِ الْوَاحِدِ الصَّمَدِ" حَتّى تَخْتِمَهَا، "وَأُعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ" حَتّى تَخْتِمَهَا، "وَأُعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ" حَتّى تَخْتِمَهَا ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Al Wasity who said,

‘I heard Abu Abdullahasws saying: ‘Do not leave (saying) at the end of every Salāt,

‘I seek Refuge for myself and for whatever my Lordazwj has Graced me, with Allahazwj, the One, the Last’ – until you end it (Chapter 112); ‘and I seek Refuge for myself and whatever my Lordazwj has Graced me, with the Lordazwj of Al-Falaq (a chasm of Fire)’ – until you end it (Chapter 113); ‘and I seek Refuge for myself and whatever my Lordazwj has Grace me, with the Lordazwj of the people’ – until you end it (Chapter 114)’.91

28. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: كَتَبَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ إِلى أَبِي الْحَسَنِ عليه‌السلام: إِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي دُعَاءً أَدْعُو بِهِ فِي دُبُرِ صَلَوَاتِي يَجْمَعُ اللهُ لِي بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ؟ فَكَتَبَ عليه‌السلام: « تَقُولُ: أَعُوذُ بِوَجْهِكَ الْكَرِيمِ، وَعِزَّتِكَ الَّتِي لَاتُرَامُ، وَقُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْ‌ءٌ مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ، وَمِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘Muhammad Bin Ibrahim wrote to Abu Al-Hassanasws that, ‘What is yourasws view, O my Masterasws, if youasws were to teach me a supplication I can supplicate with at the end of my Salāt due to which Allahazwj would Gather for me the goodness of the world and the Hereafter’. So heasws wrote: ‘You should be saying,

‘I seek Refuge with Yourazwj Benevolent Face, and Yourazwj Might which cannot be assailed, and Yourazwj Power, nothing from which can be prevented by the evil of the world and the Hereafter, and from the evil of the pains, all of them’.92

33- بَابُ مَنْ أَحْدَثَ قَبْلَ التَّسْلِيمِ‌

Chapter 33 – The one whose ablution breaks before Salām (the greeting at the end of Salāt)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى الْفَرِيضَةَ، فَلَمَّا فَرَغَ وَرَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الرَّابِعَةِ، أَحْدَثَ؟ فَقَالَ: « أَمَّا صَلَاتُهُ فَقَدْ مَضَتْ، وَبَقِيَ التَّشَهُّدُ، وَإِنَّمَا التَّشَهُّدُ سُنَّةٌ فِي الصَّلَاةِ، فَلْيَتَوَضَّأْ، وَلْيَعُدْ إِلى مَجْلِسِهِ أَوْ مَكَانٍ نَظِيفٍ، فَيَتَشَهَّدْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Ibn Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a man who prayed the Obligatory Salāt. So when he was free and raised his head from the second Sajdah of the fourth Rak’at, his ablution was invalidated’. So heasws said: ‘As for his Salāt, so it has passed, and there remains the bearing of the Tashahhud (three or more testimonies); and rather, the Tashahhud is a Sunnah in the Salāt, therefore let him perform an ablution and let him return to his seat or a clean place, so he should recite Tashahhud (bear three or more testimonies)’.93

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي الرَّجُلِ يُحْدِثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ السَّجْدَةِ الْأَخِيرَةِ قَبْلَ أَنْ يَتَشَهَّدَ، قَالَ: « يَنْصَرِفُ، فَيَتَوَضَّأُ، فَإِنْ شَاءَ رَجَعَ إِلَى الْمَسْجِدِ، وَإِنْ شَاءَ فَفِي بَيْتِهِ، وَإِنْ شَاءَ حَيْثُ شَاءَ يَقْعُدُ، فَيَتَشَهَّدُ، ثُمَّ يُسَلِّمُ، وَإِنْ كَانَ الْحَدَثُ بَعْدَ التَّشَهُّدِ، فَقَدْ مَضَتْ صَلَاتُهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws regarding the man whose ablution breaks after him raising his head from the last Sajdah, before he performs Tashahhud. Heasws said: ‘He should leave and perform the ablution. So if he so desires to, he returns to the Masjid, and if he so desires to, so to his house, and if he so desires to, wherever he so desires to. He should sit and perform Tashahhud, then greet (Salām). And if it was so that the ablution broke after the Tashahhud, so his Salāt would have passed (completed)’.94

34- بَابُ السَّهْوِ فِي افْتِتَاحِ الصَّلَاةِ‌

Chapter 34 – The mistake during the commencement of the Salāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الرَّجُلِ يَنْسى تَكْبِيرَةَ الِافْتِتَاحِ؟ قَالَ: « يُعِيدُ ».

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Jameel, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara who said,

‘I asked Abu Ja’farasws about the man who forgets the exclamation of Takbīr in the beginning. Heasws said: ‘He should repeat’.95

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ أَوِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي، فَلَمْ يَفْتَتِحْ بِالتَّكْبِيرِ: هَلْ يُجْزِيهُ تَكْبِيرَةُ الرُّكُوعِ؟ قَالَ: « لَا، بَلْ يُعِيدُ صَلَاتَهُ إِذَا حَفِظَ أَنَّهُ لَمْ يُكَبِّرْ ».

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from Al Fazl Bin Abdul Malik, or Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said regarding the man who prays a Salāt but did not open it with the exclamation of Takbīr, would the exclamation of Takbīr of the Rukū suffice him?’ Heasws said: ‘No, but he should repeat his Salāt when he remembers that he did not exclaim Takbīr’.96

3. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ: عَنِ الرِّضَا عليه‌السلام، قَالَ: « الْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ خَلْفَهُ إِلاَّ تَكْبِيرَةَ الِافْتِتَاحِ ».

Muhammad Bin Yahya,

(It has been narrated) raising it from Al-Rezaasws having said: ‘The prayer leader would bear the imaginations of the ones behind him except for the opening Takbīr’.97

35- بَابُ السَّهْوِ فِي الْقِرَاءَةِ‌

Chapter 35 – The mistake during the recitation

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِنَّ اللهَ فَرَضَ الرُّكُوعَ وَالسُّجُودَ: وَالْقِرَاءَةُ سُنَّةٌ: فَمَنْ تَرَكَ الْقِرَاءَةَ مُتَعَمِّداً، أَعَادَ الصَّلَاةَ: وَمَنْ نَسِيَ الْقِرَاءَةَ، فَقَدْ تَمَّتْ صَلَاتُهُ، وَلَاشَيْ‌ءَ عَلَيْهِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Allahazwj Necessitated the Rukū and the Sajdah, and the recitation is a Sunnah. So the one who neglects the recitation deliberately should repeat the Salāt, and the one who forgets the recitation, so he has completed his Salāt and there is nothing upon him’.98

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ نَسِيَ أُمَّ الْقُرْآنِ؟ قَالَ: « إِنْ كَانَ لَمْ يَرْكَعْ، فَلْيُعِدْ أُمَّ الْقُرْآنِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullahasws about a man who forgets the Mother of the Quran (Chapter 1). Heasws said: ‘If it was so that he has not gone into the Rukū (Rukū), so let him repeat the Mother of the Quran (Chapter 1)’.99

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي صَلَّيْتُ الْمَكْتُوبَةَ، فَنَسِيتُ أَنْ أَقْرَأَ فِي صَلَاتِي كُلِّهَا؟ فَقَالَ: « أَلَيْسَ قَدْ أَتْمَمْتَ الرُّكُوعَ وَالسُّجُودَ؟ » قُلْتُ: بَلى، قَالَ: « قَدْ تَمَّتْ صَلَاتُكَ إِذَا كَانَ نِسْيَاناً ».

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

‘I said to Abu Abdullahasws, ‘I prayed the Prescribed Salāt, but I forgot to recite in my Salāt, all of it’. So heasws said: ‘Is it no so that you had completed the Rukū and the Sajdah?’ I said, ‘Yes’. Heasws said: ‘You have completed your Salāt, when it was out of forgetfulness’.100

36- بَابُ السَّهْوِ فِي الرُّكُوعِ‌

Chapter 36 – The mistake during the Rukū

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَشُكُّ وَهُوَ قَائِمٌ لَايَدْرِي رَكَعَ، أَمْ لَمْ يَرْكَعْ؟ قَالَ: « يَرْكَعُ وَيَسْجُدُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the man who doubted and he was standing, not knowing whether he had performed the Rukū or not. Heasws said: ‘He should perform Rukū and perform Sajdah’.101

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَرْكَعَ حَتّى يَسْجُدَ وَيَقُومَ؟ قَالَ: « يَسْتَقْبِلُ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Rifa’at,

(It has been narrated) from Abu Abdulahasws, said, ‘I asked himasws about a man who forgot that he performed the Rukū until he perform Sajdahd, and he was standing. Heasws said: ‘He should begin again’.102

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا اسْتَيْقَنَ أَنَّهُ قَدْ زَادَ فِي‌ الصَّلَاةِ الْمَكْتُوبَةِ رَكْعَةً، لَمْ يَعْتَدَّ بِهَا، وَاسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالاً إِذَا كَانَ قَدِ اسْتَيْقَنَ يَقِيناً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When you are convinced that a Rak’at has been increased in the Prescribed Salāt, he should not rely with it, and he should begin the Salāt from the beginning, when he was certain with conviction’.103

37- بَابُ السَّهْوِ فِي السُّجُودِ‌

Chapter 37 – The omission in the Sajdah

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ سَهَا، فَلَمْ يَدْرِ سَجْدَةً سَجَدَ، أَمْ ثِنْتَيْنِ ؟ قَالَ: « يَسْجُدُ أُخْرى، وَلَيْسَ عَلَيْهِ بَعْدَ انْقِضَاءِ الصَّلَاةِ سَجْدَتَا السَّهْوِ »

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

‘Abu Abdullahasws was asked about a man who erred, so he did not know whether he had perform Sajdah with one Sajdah or two. Heasws said: ‘He should perform Sajdah another, and it is not upon him, after the accomplishment of the Salāt, to perform a Sajdah for the omission’.104

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ شَكَّ، فَلَمْ يَدْرِ سَجْدَةً سَجَدَ، أَمْ سَجْدَتَيْنِ؟ قَالَ: « يَسْجُدُ حَتّى يَسْتَيْقِنَ أَنَّهُمَا سَجْدَتَانِ ».

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

‘I asked Abu Abdullahasws about a man who doubted, so he did not know whether he had perform Sajdah with one Sajdah or two Sajdahs’. Heasws said: ‘He should perform Sajdah until he is convinced that these are two Sajdahs’.105

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلّى رَكْعَةً، ثُمَّ ذَكَرَ ـ وَهُوَ فِي الثَّانِيَةِ وَهُوَ رَاكِعٌ ـ أَنَّهُ تَرَكَ سَجْدَةً مِنَ الْأُولى؟ فَقَالَ: كَانَ أَبُو الْحَسَنِ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: « إِذَا تَرَكْتَ السَّجْدَةَ فِي الرَّكْعَةِ الْأُولى، وَلَمْ تَدْرِ وَاحِدَةً أَمْ ثِنْتَيْنِ، اسْتَقْبَلْتَ الصَّلَاةَ حَتّى يَصِحَّ لَكَ أَنَّهُمَا‌ اثْنَتَانِ ».

From him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I asked himasws about a man who prays one Rak’at of Salāt, then remembers when he is in the second and he is Rukū, that he had left out one Sajdah from the first (Rak’at). So heasws said: ‘Abu Al-Hassanasws was saying: ‘When you leave the Sajdah in the first Rak’at and do not know whether it was one or two, you should re-commence the Salāt until it is correct for you that these were two (Sajdahs)’.106

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ شُبِّهَ عَلَيْهِ، فَلَمْ يَدْرِ وَاحِدَةً سَجَدَ، أَمْ ثِنْتَيْنِ، قَالَ: « فَلْيَسْجُدْ أُخْرى ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman Al Khazzaz, from Al Mufazzal Bin Salih, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullahasws regarding a man upon whom it was doubtful and he did not know whether he perform Sajdah once or twice’. Heasws said: ‘So let him perform Sajdah another’.107

38- بَابُ السَّهْوِ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ

Chapter 38 – The omission in the two first Rak’at

1. مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ‌ ابْنِ مُسْكَانَ، عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا شَكَكْتَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ، فَأَعِدْ ».

Muhamad Bin Al Hassan and someone else, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Anbasa Bin Mus’ab who said,

‘Abu Abdullahasws said to me: ‘When you doubt in the first two Rak’at, so repeat’.108

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ، قَالَ: قَالَ: « إِذَا سَهَا الرَّجُلُ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ وَالْعَتَمَةِ، وَلَمْ يَدْرِ‌ أَوَاحِدَةً صَلّى أَمْ ثِنْتَيْنِ، فَعَلَيْهِ أَنْ يُعِيدَ الصَّلَاةَ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Zur’at Bin Muhammad, from Sama’at who said,

‘Heasws said: ‘When the man forgets in the first two Rak’at from Al-Zohr, and Al-Asr, and the Isha (Salāts) and does not know whether he had prayed one or two, so upon him is that he repeats the Salāt’.109

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ: وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: قُلْتُ لَهُ: رَجُلٌ لَايَدْرِي وَاحِدَةً صَلّى أَمْ ثِنْتَيْنِ ؟ قَالَ: « يُعِيدُ ». قَالَ: قُلْتُ لَهُ: رَجُلٌ لَمْ يَدْرِ أَثِنْتَيْنِ صَلّى أَمْ ثَلَاثاً؟ فَقَالَ: « إِنْ دَخَلَهُ الشَّكُّ بَعْدَ دُخُولِهِ فِي الثَّالِثَةِ، مَضى فِي الثَّالِثَةِ، ثُمَّ صَلَّى الْأُخْرى، وَلَاشَيْ‌ءَ عَلَيْهِ، وَيُسَلِّمُ ». قُلْتُ: فَإِنَّهُ لَمْ يَدْرِ فِي اثْنَتَيْنِ هُوَ، أَمْ فِي أَرْبَعٍ؟ قَالَ: « يُسَلِّمُ وَيَقُومُ، فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يُسَلِّمُ، وَلَاشَيْ‌ءَ عَلَيْهِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I said to himasws, ‘A man does not know whether he has prays one (Rak’at) or two’. Heasws said: ‘He should repeat (the Salāt)’. I said to him, ‘A man did not know whether he had prayed two or three (Rak’at)’. So heasws said: ‘When the doubt enters after his entry into the second, he should go into the third, then pray another (Rak’at), and there would be nothing upon him, and he would offer Salām (greet)’. I said, ‘So if he does not know whether he was in the second or the fourth?’ Heasws said: ‘He should offer Salām (greet), and stand, so he should pray two Rak’at, then offer Salām (greet), and there would be nothing upon him’.110

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ: وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ الرِّضَا عليه‌السلام: « الْإِعَادَةُ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ، وَالسَّهْوُ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ ».

Muhammad Bin Yahya, from Ahman Bin Muhammad, from Al Hassan Bin Ali Al Washa, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

‘Abu Al-Hassan Al-Rezaasws said: ‘The repeating is regarding the first two Rak’at, and the omission is (allowed) during the last two Rak’at’ (i.e. no need to repeat).111

39- بَابُ السَّهْوِ فِي الْفَجْرِ وَالْمَغْرِبِ وَالْجُمُعَةِ

Chapter 39 – The omission in Al-Fajr, and Al-Maghrib and the Friday (Salāts)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا شَكَكْتَ فِي الْمَغْرِبِ، فَأَعِدْ: وَإِذَا شَكَكْتَ فِي الْفَجْرِ، فَأَعِدْ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘When you doubt in Al-Maghrib (Salāt), so repeat, and when you doubt in Al-Fajr (Salāt), so repeat’.112

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي، وَلَايَدْرِي وَاحِدَةً صَلّى، أَمْ ثِنْتَيْنِ ؟ قَالَ: « يَسْتَقْبِلُ حَتّى يَسْتَيْقِنَ أَنَّهُ قَدْ أَتَمَّ، وَفِي الْجُمُعَةِ، وَفِي الْمَغْرِبِ، وَفِي الصَّلَاةِ فِي السَّفَرِ ».

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

‘I asked Abu Abdullahasws about the man who prays a Salāt and he does not know whether he has prayed one or two (Rak’at). Heasws said: ‘He should re-commence until he is convinced that he has completed – and in the Friday (Salāt), and in Al-Maghrib, and in the Salāt during the journey’.113

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: صَلَّيْتُ بِأَصْحَابِيَ الْمَغْرِبَ، فَلَمَّا أَنْ صَلَّيْتُ رَكْعَتَيْنِ، سَلَّمْتُ، فَقَالَ بَعْضُهُمْ: إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ، فَأَعَدْتُ، فَأَخْبَرْتُ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ: « لَعَلَّكَ أَعَدْتَ ؟ » قُلْتُ: نَعَمْ، قَالَ: فَضَحِكَ، ثُمَّ قَالَ: « إِنَّمَا كَانَ يُجْزِئُكَ أَنْ تَقُومَ، فَتَرْكَعَ رَكْعَةً ».

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘I prayed the Maghrib Salāt with my companions. So when I had prayed two Rak’at, I greeted. So one of them said, ‘But rather you (only) prayed two Rak’at, therefore repeat’. So I informed Abu Abdullahasws, and heasws said: ‘Perhaps you repeated?’ I said, ‘Yes’. He (the narrator) said, ‘So heasws smiled, then said: ‘But rather, it would have suffice you if you had stood and prayed a Rak’at’.114

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ فِي الْمَغْرِبِ وَالْفَجْرِ سَهْوٌ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullahasws having said: ‘There are no omissions (allowed) in Al-Maghrib and Al-Fajr (Salāts)’.115

40- بَابُ السَّهْوِ فِي الثَّلَاثِ وَالْأَرْبَعِ‌

Chapter 40 – The omission in the third and the fourth (Rak’at)

1. مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلّى، فَلَمْ يَدْرِ أَفِي الثَّالِثَةِ هُوَ، أَمْ فِي الرَّابِعَةِ؟ قَالَ: « فَمَا ذَهَبَ وَهْمُهُ إِلَيْهِ، إِنْ رَأى أَنَّهُ فِي الثَّالِثَةِ، وَفِي قَلْبِهِ مِنَ الرَّابِعَةِ شَيْ‌ءٌ، سَلَّمَ بَيْنَهُ وَبَيْنَ نَفْسِهِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ »

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Al Husayn Bin Usman, from Sama’at, from Abu Baseer who said,

‘I asked himasws about a man who prays but he does not know whether he is in the third or in the fourth (Rak’at). Heasws said: ‘If he according to his guess thinks it is the third or fourth, he accepts it along with his soul. Then he should pray two Rak’at, reciting in these two with the Opening of the Book (Chapter 1)’.116

2. وَعَنْهُ، عَنْ أَحْمَدَ، عَنِ الْحُسَيْنِ، عَنْ فَضَالَةَ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « إِنِ اسْتَوى وَهْمُهُ فِي الثَّلَاثِ وَالْأَرْبَعِ، سَلَّمَ، وَصَلّى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ بِفَاتِحَةِ الْكِتَابِ وَهُوَ جَالِسٌ يَقْصِدُ فِي التَّشَهُّدِ ».

From him, from Ahmad, from Al Husayn, from Fazalat, from Al Husayn Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullahasws having said: ‘If his imagination is established regarding the third and the fourth, he should greet (complete the Salāt), and he should pray two Rak’at of Salāt, and four Sajdah with the Opening of the Book while he is seated, intending in the Tashahhud’.117

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: قُلْتُ لَهُ: مَنْ لَمْ يَدْرِ فِي أَرْبَعٍ هُوَ، أَمْ فِي ثِنْتَيْنِ وَقَدْ أَحْرَزَ الثِّنْتَيْنِ ؟ قَالَ: « يَرْكَعُ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ وَهُوَ قَائِمٌ بِفَاتِحَةِ الْكِتَابِ، وَيَتَشَهَّدُ، وَلَاشَيْ‌ءَ عَلَيْهِ: وَإِذَا لَمْ يَدْرِ فِي ثَلَاثٍ هُوَ، أَوْ فِي أَرْبَعٍ وَقَدْ أَحْرَزَ الثَّلَاثَ، قَامَ فَأَضَافَ إِلَيْهَا أُخْرى، وَلَاشَيْ‌ءَ عَلَيْهِ، وَلَايَنْقُضُ الْيَقِينَ بِالشَّكِّ، وَلَايُدْخِلُ الشَّكَّ فِي الْيَقِينِ، وَلَايَخْلِطُ أَحَدَهُمَا بِالْآخَرِ، وَلكِنَّهُ يَنْقُضُ الشَّكَّ بِالْيَقِينِ، وَيُتِمُّ عَلَى الْيَقِينِ، فَيَبْنِي عَلَيْهِ، وَلَايَعْتَدُّ بِالشَّكِّ فِي حَالٍ مِنَ الْحَالَاتِ »

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I said to himasws, ‘The one who does not know whether he is in a fourth or in the second, and he has accomplished two’. Heasws said: ‘He should perform two Rak’at and four Sajdahs while he is standing, with the Opening of the Book (Chapter 1), and he should perform Tashahhud and there would be nothing upon him; and when he does not know whether he was in a third or in a fourth (Rak’at), and he has accomplished three, he would stand and increase upon it by another, and there would be nothing upon him.

And neither can the conviction be invalidated by the doubt nor can the doubt enter into the conviction, nor can one of the two get mixed up with the other, but, the doubt would be invalidated by the conviction, and he would complete (the Salāt) upon the conviction. Thus, he would build upon it and he would not repeat with the doubt in any state from the states’.118

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ لَايَدْرِي رَكْعَتَيْنِ صَلّى، أَمْ أَرْبَعاً؟ قَالَ: « يَتَشَهَّدُ وَيُسَلِّمُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ، ثُمَّ يَتَشَهَّدُ وَيُسَلِّمُ، وَإِنْ كَانَ صَلّى أَرْبَعاً، كَانَتْ هَاتَانِ نَافِلَةً، وَإِنْ كَانَ صَلّى رَكْعَتَيْنِ، كَانَتْ هَاتَانِ تَمَامَ الْأَرْبَعِ، وَإِنْ تَكَلَّمَ، فَلْيَسْجُدْ سَجْدَتَيِ السَّهْوِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Ibn Abu Yafour who said,

‘I asked Abu Abdullahasws about the man who does not know whether he has prayed two Rak’at of Salāt or four. Heasws said: ‘He would perform Tashahhud, then he would stand and pray two Rak’at and four Sajdahs, reciting in these two with the Opening of the Book. Then he would perform Tashahhud and Salām (greet)’ And if it was so that he had prayed four Rak’at, these two would be (counted as) optional, and if it was so that he had prayed two Rak’at, these two would complete the four. And if he speaks, so let him perform Sajdah with the Sajdah of the omission’.119

5. حَمَّادٌ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: إِنَّمَا السَّهْوُ مَا بَيْنَ الثَّلَاثِ وَالْأَرْبَعِ، وَفِي الِاثْنَتَيْنِ، وَفِي الْأَرْبَعِ بِتِلْكَ الْمَنْزِلَةِ. وَمَنْ سَهَا وَلَمْ يَدْرِ ثَلَاثاً صَلّى أَمْ أَرْبَعاً، وَاعْتَدَلَ شَكُّهُ؟ قَالَ: يَقُومُ فَيُتِمُّ، ثُمَّ يَجْلِسُ فَيَتَشَهَّدُ وَيُسَلِّمُ، وَيُصَلِّي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ وَهُوَ جَالِسٌ: فَإِنْ كَانَ أَكْثَرُ وَهْمِهِ إِلَى الْأَرْبَعِ، تَشَهَّدَ وَسَلَّمَ، ثُمَّ قَرَأَ فَاتِحَةَ الْكِتَابِ وَرَكَعَ وَسَجَدَ، ثُمَّ قَرَأَ وَسَجَدَ سَجْدَتَيْنِ، وَتَشَهَّدَ وَسَلَّمَ: وَإِنْ كَانَ أَكْثَرُ وَهْمِهِ الثِّنْتَيْنِ، نَهَضَ فَصَلّى رَكْعَتَيْنِ، وَتَشَهَّدَ وَسَلَّمَ.

Hammad, from Hareyz, from Muhammad Bin Muslim who said,

‘But rather, the omission is what is between the third and the fourth, and in the second and the fourth is of that very status. And the one who forgets and does not know whether he has prayed three or four and his doubt is equal, he should stand and he would complete (the Salāt), then he should be seated, so he would perform the Tashahhud, and he would offer Salām (greet), and he would pray two Rak’at, and four Sajdahs while he is seated.

So if his imagination was more towards the four (Rak’at having been prayed), he should perform Tashahhud and greet. Then he should recite the Opening of the Book (Chapter 1), and he should perform Rukū and Sajdah. Then he should recite and perform Sajdah with two Sujūd (plural of Sajdah), and one Tashahhud, and greet (Salām). And if it was so that his imagination was more towards the two (Rak’at having been prayed), he should arise and pray two Rak’at, and one Tashahhud, and offer Salām (greet)’.120

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ صَلّى، فَلَمْ يَدْرِ أَثِنْتَيْنِ صَلّى، أَمْ ثَلَاثاً، أَمْ أَرْبَعاً؟ قَالَ: « يَقُومُ، فَيُصَلِّي رَكْعَتَيْنِ مِنْ قِيَامٍ وَيُسَلِّمُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ مِنْ جُلُوسٍ وَيُسَلِّمُ: فَإِنْ كَانَتْ أَرْبَعَ رَكَعَاتٍ، كَانَتِ الرَّكْعَتَانِ نَافِلَةً، وَإِلاَّ تَمَّتِ الْأَرْبَعُ ».

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

(It has been narrated) from Abu Abdullahasws regarding a man who prays but he does not know whether he has prayed two or three or four. Heasws said: ‘He should stand and pray two Rak’at from a standing, then offer Salām, then he should pray two Rak’at from sitting and she should offer Salām. So if it was so that (he had prayed) four Rak’at, the two Rak’at would be (counted as) optional, or else the four would be complete’.121

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَيَابَةَ وَأَبِي الْعَبَّاسِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا لَمْ تَدْرِ ثَلَاثاً صَلَّيْتَ أَوْ أَرْبَعاً، وَوَقَعَ رَأْيُكَ عَلَى الثَّلَاثِ، فَابْنِ عَلَى الثَّلَاثِ: وَإِنْ وَقَعَ رَأْيُكَ عَلَى الْأَرْبَعِ، فَسَلِّمْ وَانْصَرِفْ: وَإِنِ اعْتَدَلَ وَهْمُكَ، فَانْصَرِفْ، وَصَلِّ رَكْعَتَيْنِ وَأَنْتَ جَالِسٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Abdul Rahman Bin Sayabat and Abu Al Abbas,

(It has been narrated) from Abu Abdullahasws having said: ‘When you do not know whether you have prayed three (Rak’at) or four, and your view falls upon the third, so build upon the third, and if your view falls upon the fourth, so offer Salām and complete. And if your imagination was equal, so complete and pray two Rak’at while you are seated’.122

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا لَمْ تَدْرِ ثِنْتَيْنِ صَلَّيْتَ أَمْ أَرْبَعاً، وَلَمْ يَذْهَبْ وَهْمُكَ إِلى شَيْ‌ءٍ، فَتَشَهَّدْ وَسَلِّمْ، ثُمَّ صَلِّ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ تَقْرَأُ فِيهِمَا بِأُمِّ الْقُرْآنِ، ثُمَّ تَشَهَّدْ، وَسَلِّمْ: فَإِنْ كُنْتَ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ، كَانَتَا هَاتَانِ تَمَامَ الْأَرْبَعِ: وَإِنْ كُنْتَ صَلَّيْتَ أَرْبَعاً، كَانَتَا هَاتَانِ نَافِلَةً: وَإِنْ كُنْتَ لَاتَدْرِي ثَلَاثاً صَلَّيْتَ أَمْ أَرْبَعاً، وَلَمْ يَذْهَبْ وَهْمُكَ إِلى شَيْ‌ءٍ، فَسَلِّمْ، ثُمَّ صَلِّ رَكْعَتَيْنِ وَأَنْتَ‌ جَالِسٌ تَقْرَأُ فِيهِمَا بِأُمِّ الْكِتَابِ: وَإِنْ ذَهَبَ وَهْمُكَ إِلَى الثَّلَاثِ، فَقُمْ، فَصَلِّ الرَّكْعَةَ الرَّابِعَةَ، وَلَاتَسْجُدْ سَجْدَتَيِ السَّهْوِ: فَإِنْ ذَهَبَ وَهْمُكَ إِلَى الْأَرْبَعِ، فَتَشَهَّدْ وَسَلِّمْ، ثُمَّ اسْجُدْ سَجْدَتَيِ السَّهْوِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you do not know whether you have prayed two (Rak’at) or four and your imagination does not go to anything, so perform Tashahhud and offer Salām. Then pray two Rak’at (of Salāt) and four Sujūd (plural of Sajdah), reciting in both of these with the Mother of the Quran (Chapter 1), then perform Tashahhud and offer Salām. So if it was so, that rather you had prayed two Rak’at, these two would complete the four, and if you had prayed four, these two would be (counted as) optional (Salāt).

And if you did not know whether you had prayed three or four, and your imagination does not go towards anything, so offer Salām, then pray two Rak’at while you are seated, reciting in these two with the Mother of the Book (Chapter 1). And if your imagination goes towards the three (Rak’at having been prayed), so stand and pray the fourth Rak’at and do not perform Sajdah with the Sajdah of the omission. So if your imagination goes towards the four (Rak’at having been prayed), so perform Tashahhud and offer Salām, then perform Sajdah with the Sajdah of the omission’.123

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ فِيمَنْ لَايَدْرِي أَثَلَاثاً صَلّى أَمْ أَرْبَعاً، وَوَهْمُهُ فِي ذلِكَ سَوَاءٌ، قَالَ: فَقَالَ: « إِذَا اعْتَدَلَ الْوَهْمُ فِي الثَّلَاثِ وَالْأَرْبَعِ، فَهُوَ بِالْخِيَارِ، إِنْ شَاءَ صَلّى رَكْعَةً وَهُوَ قَائِمٌ، وَإِنْ شَاءَ صَلّى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ وَهُوَ جَالِسٌ ». وَقَالَ فِي رَجُلٍ لَمْ يَدْرِ أَثِنْتَيْنِ صَلّى أَمْ أَرْبَعاً، وَوَهْمُهُ يَذْهَبُ إِلَى الْأَرْبَعِ، أَوْ إِلَى الرَّكْعَتَيْنِ، فَقَالَ: « يُصَلِّي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ ». وَقَالَ: « إِنْ ذَهَبَ وَهْمُكَ إِلى رَكْعَتَيْنِ وَأَرْبَعٍ، فَهُوَ سَوَاءٌ، وَلَيْسَ الْوَهْمُ فِي‌ هذَا الْمَوْضِعِ مِثْلَهُ فِي الثَّلَاثِ وَالْأَرْبَعِ »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from one of our companions,

from Abu Abdullahasws having said regarding the one who does not know whether he had prayed three (Rak’at) or four, and his imagination with regards to that is equal, said: ‘When the imagination is equated regarding the third and the fourth, so he is with the choice, if he so desires to he prays one Rak’at while he is standing, and if he so desires to he prays two Rak’at and four Sujūd (plural of Sajdahs) while he is seated’.

And heasws said regarding a man who does not know whether he had prayed two (Rak’at) or four, and his imagination goes towards the four, or towards the two Rak’at. So heasws said: ‘He should pray two Rak’at and four Sujūd (plural of Sajdahs). And heasws said: ‘If his imagination goes towards the two Rak’at and the four Rak’at, so it is the same, and the imagination in this place is not similar to regarding the three and the four’.124

41- بَابُ مَنْ سَهَا فِي الْأَرْبَعِ وَالْخَمْسِ وَلَمْ يَدْرِ زَادَ أَوْ نَقَصَ أَوِ اسْتَيْقَنَ أَنَّهُ زَادَ‌

Chapter 41 – The one who omits in the fourth and the fifth and does not know he has exceeded or is deficient, or he is convinced that he has exceeded

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ زَادَ أَمْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، وَسَمَّاهُمَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الْمُرْغِمَتَيْنِ ».

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

‘I heard Abu Ja’farasws saying: ‘Rasool-Allahsaww said: ‘Whenever one of you doubts in his Salāt, so he does not know whether he has increased or is deficient, so let him perform Sajdah with two Sajdahs while he is seated, and Rasool-Allahsaww named these as Al-Murghimatayn (The two compelled ones)’.125

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ وَبُكَيْرٍ ابْنَيْ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا اسْتَيْقَنَ أَنَّهُ زَادَ فِي صَلَاتِهِ الْمَكْتُوبَةِ، لَمْ يَعْتَدَّ بِهَا، وَاسْتَقْبَلَ صَلَاتَهُ اسْتِقْبَالاً إِذَا كَانَ قَدِ اسْتَيْقَنَ يَقِيناً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara and Bukeyr two sons of Ayn,

(It has been narrated) from Abu Ja’farasws having said: ‘When one is convinced that he has increased in his Prescribed Salāt, he should not rely with it and he should re-commence his Salāt with a commencement, when it was so that he was convinced with a certainty’.126

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كُنْتَ لَاتَدْرِي أَرْبَعاً صَلَّيْتَ، أَوْ خَمْساً، فَاسْجُدْ سَجْدَتَيِ السَّهْوِ بَعْدَ تَسْلِيمِكَ، ثُمَّ سَلِّمْ بَعْدَهُمَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘When it was so that you did not know whether you had prayed four (Rak’at) or five, so perform Sajdah with two Sujūd of the omission after your offering Salām, then offer Salām (again) after it’.127

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: قَالَ: « مَنْ حَفِظَ سَهْوَهُ وَأَتَمَّهُ، فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ، إِنَّمَا السَّهْوُ عَلى مَنْ لَمْ يَدْرِ زَادَ أَمْ نَقَصَ مِنْهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Sama’at who said,

‘The one who safeguards his omission and completes it, so there are no two Sujūd of the omission (Sajda Al-Sah’w) upon him. But rather, the omission is upon the one who does not know whether he increased or reduced from it’.128

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ زَادَ فِي صَلَاتِهِ، فَعَلَيْهِ الْإِعَادَةُ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Aban Bin Usman, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘The one who increases in his Salāt, so upon him is the repeating’.129

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ شُعَيْبٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا لَمْ تَدْرِ خَمْساً صَلَّيْتَ أَمْ أَرْبَعاً، فَاسْجُدْ سَجْدَتَيِ السَّهْوِ بَعْدَ تَسْلِيمِكَ وَأَنْتَ جَالِسٌ، ثُمَّ سَلِّمْ بَعْدَهُمَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Shuayb, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘When you do not know whether you have prayed five (Rak’at) or four, so perform Sajdah with two Sujūd of the omission (Sajda Al-Sah’w) after your offering Salām, while you are seated. Then offer Salām (again) after these two (Sujūd)’.130

42- بَابُ مَنْ تَكَلَّمَ فِي صَلَاتِهِ أَوِ انْصَرَفَ قَبْلَ أَنْ يُتِمَّهَا أَوْ يَقُومُ فِي مَوْضِعِ الْجُلُوسِ‌

Chapter 42 – The one who speaks during his Salāt, or leaves before he completes it, or stands in place of the sitting

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ حَفِظَ سَهْوَهُ فَأَتَمَّهُ، فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ: فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم صَلّى بِالنَّاسِ الظُّهْرَ رَكْعَتَيْنِ، ثُمَّ سَهَا فَسَلَّمَ، فَقَالَ لَهُ‌ ذُو الشِّمَالَيْنِ: يَا رَسُولَ اللهِ، أَنَزَلَ فِي الصَّلَاةِ شَيْ‌ءٌ؟ فَقَالَ: وَمَا ذَاكَ ؟ قَالَ: إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَتَقُولُونَ مِثْلَ قَوْلِهِ؟ قَالُوا: نَعَمْ، فَقَامَ صلى‌الله‌عليه‌وآله‌وسلم، فَأَتَمَّ بِهِمُ الصَّلَاةَ، وَسَجَدَ بِهِمْ سَجْدَتَيِ السَّهْوِ ». قَالَ: قُلْتُ: أَرَأَيْتَ مَنْ صَلّى رَكْعَتَيْنِ، وَظَنَّ أَنَّهُمَا أَرْبَعٌ، فَسَلَّمَ وَانْصَرَفَ، ثُمَّ ذَكَرَ بَعْدَ مَا ذَهَبَ أَنَّهُ إِنَّمَا صَلّى رَكْعَتَيْنِ؟ قَالَ: « يَسْتَقْبِلُ الصَّلَاةَ مِنْ أَوَّلِهَا ». قَالَ: قُلْتُ: فَمَا بَالُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لَمْ يَسْتَقْبِلِ الصَّلَاةَ، وَإِنَّمَا أَتَمَّ بِهِمْ مَا بَقِيَ مِنْ صَلَاتِهِ؟ فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لَمْ يَبْرَحْ مِنْ مَجْلِسِهِ، فَإِنْ كَانَ لَمْ يَبْرَحْ مِنْ مَجْلِسِهِ، فَلْيُتِمَّ مَا نَقَصَ مِنْ صَلَاتِهِ إِذَا كَانَ قَدْ حَفِظَ الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Sama’at Bin Mihran who said,

‘Abu Abdullahasws said: ‘The one who safeguards his omission and he completes, so upon him are the two Sujūd for the omission (Sajda Al-Sah’w), for Rasool-Allahsaww prayed Al-Zohr Salāt with the people as two Rak’at, then omitted, so hesaww offered Salām. So Zul-Shimalayn said to himsaww, ‘O Rasool-Allahsaww! Has anything (new) been Revealed with regards to the Salāt?’ So hesaww said: ‘And what is that?’ He said, ‘But rather yousaww prayed two Rak’at’. So Rasool-Allahsaww said: ‘Are you all saying the like of his words?’ They said, ‘Yes’. So hesaww completed the Salāt with them and perform Sajdah with them the two Sajdahs of omission’.

He (the narrator) said, ‘I said, ‘What is yourasws view of the one who prays two Rak’at and thinks that these two were four, so he greets and leaves. Then he remembers after having gone then he (remembers), rather, had prayed two Rak’at?’ Heasws said: ‘He should re-commence the Salāt from its beginning’.

He (the narrator) said, ‘I said, ‘So what was the matter Rasool-Allahsaww did not re-commence the Salāt, and rather hesaww completed it with them what had remained from hissaww Salāt?’ So heasws said: ‘Rasool-Allahsaww had not departed from hissaww seat. So if he had not departed from his seating, then let him complete what was deficient from his Salāt, when it was so that he had safeguarded the first to Rak’at’.131

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ فِي الرَّجُلِ يُصَلِّي رَكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ، ثُمَّ يَنْسى، فَيَقُومُ قَبْلَ أَنْ يَجْلِسَ بَيْنَهُمَا، قَالَ: « فَلْيَجْلِسْ مَا لَمْ يَرْكَعْ وَقَدْ تَمَّتْ صَلَاتُهُ، فَإِنْ لَمْ يَذْكُرْ حَتّى يَرْكَعَ، فَلْيَمْضِ فِي صَلَاتِهِ، فَإِذَا سَلَّمَ، سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws having said regarding the man who prays two Rak’at from the Prescribed ones, then he forgets, so he stands before he had seated between the two. Heasws said: ‘So let him sit for as long as he has not performed Rukū, and he would have completed his Salāt. So if he does not remember until he performs Rukū, so let him accomplish his Salāt. So when he has offered Salām, he should perform Sajdah the two Sujūd (of omission) while he is seated’.132

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنِ الْحَسَنِ بْنِ صَدَقَةَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام: أَسَلَّمَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ ؟ فَقَالَ: « نَعَمْ ». قُلْتُ: وَحَالُهُ حَالُهُ ؟ قَالَ: « إِنَّمَا أَرَادَ اللهُ ـ عَزَّ وَجَلَّ ـ أَنْ يُفَقِّهَهُمْ ».

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Mansour Bin Al Abbas, from Amro Bin Saeed, from Al Hassan Bin Sadaqa who said,

‘I said to Abu Al-Hassanasws the 1st, ‘Did Rasool-Allahsaww offered Salām in the first two Rak’at?’ So heasws said: ‘Yes’. I said, ‘And hissaww state was what it was?’ Heasws said: ‘But rather Allahazwj Mighty and Majestic Wanted them to understand’.133

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَتَكَلَّمُ نَاسِياً فِي الصَّلَاةِ: يَقُولُ: أَقِيمُوا صُفُوفَكُمْ؟ فَقَالَ: « يُتِمُّ صَلَاتَهُ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ ». فَقُلْتُ: سَجْدَتَا السَّهْوِ قَبْلَ التَّسْلِيمِ هُمَا أَوْ بَعْدُ؟ قَالَ: « بَعْدُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Abdul Rajman Bin Al Hajjaj who said,

‘I asked Abu Abdullahasws about the man who talks forgetfully during the Salāt saying, ‘Straighten your rows!’ So heasws said: ‘He should complete his Salāt, then he should perform Sajdah with two Sujūd’. So I said, ‘The two Sujūd for the omission, are these two before or after the offering Salām?’ Heasws said: ‘After’.134

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَقُولُ فِي سَجْدَتَيِ السَّهْوِ: بِسْمِ اللهِ وَبِاللهِ، اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ». قَالَ الْحَلَبِيُّ: وَسَمِعْتُهُ مَرَّةً أُخْرى يَقُولُ: « بِسْمِ اللهِ وَبِاللهِ، السَّلَامُ عَلَيْكَ‌ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘You should be saying in the two Sujūd for the omission,

‘In the Name of Allahazwj, and by Allahazwj. O Allahazwj! Send Blessings upon Muhammad and the Progenyasws of Muhammadsaww’.

Al-Halby said, ‘And I heard him another times saying,

‘In the Name of Allahazwj, and by Allahazwj. Greetings be upon you O Prophetsaww, and the Mercy of Allahazwj and Hisazwj Blessings’.135

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ سَعِيدٍ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « صَلّى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ سَلَّمَ فِي رَكْعَتَيْنِ، فَسَأَلَهُ مَنْ خَلْفَهُ: يَا رَسُولَ اللهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْ‌ءٌ؟ قَالَ: وَمَا ذَاكَ ؟ قَالُوا: إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ، فَقَالَ: أَكَذلِكَ يَا ذَا الْيَدَيْنِ؟ ـ وَكَانَ يُدْعى ذَا الشِّمَالَيْنِ ـ فَقَالَ: نَعَمْ، فَبَنى عَلى صَلَاتِهِ، فَأَتَمَّ الصَّلَاةَ أَرْبَعاً، وَقَالَ: إِنَّ اللهَ هُوَ الَّذِي أَنْسَاهُ رَحْمَةً لِلْأُمَّةِ: أَلَاتَرى لَوْ أَنَّ رَجُلاً صَنَعَ هذَا لَعُيِّرَ، وَقِيلَ: مَا تُقْبَلُ صَلَاتُكَ، فَمَنْ دَخَلَ عَلَيْهِ الْيَوْمَ ذَاكَ، قَالَ: قَدْ سَنَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَصَارَتْ أُسْوَةً، وَسَجَدَ‌ سَجْدَتَيْنِ: لِمَكَانِ الْكَلَامِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu’man, from Saeed Al A’araj who said,

‘I heard Abu Abdullahasws saying: ‘Send Blessings upon Rasool-Allahazwj, then offer Salām in the two Rak’at. So the one behind himsaww asked himsaww, ‘O Rasool-Allahsaww! Did something new occurred regarding the Salāt?’ Hesaww said: ‘And what is that?’ They said, ‘But rather yousaww prayed two Rak’at’. So hesaww said: ‘Was it like that, O Zal Yadaeyn?’ And he used to be called Zal Shimaleyn. So he said, ‘Yes’. So hesaww built upon hissaww Salāt, and completed the Salāt with four (Rak’at)’.

And heasws said: ‘Allahazwj, Heazwj is the Oneazwj Who Cause himsaww to omit as a Mercy for the community. Do you not see that if a man were to do this he would be faulted and it would be said, ‘Your Salāt is not Acceptable’? So the one upon whom that enters, it would be said, ‘Rasool-Allahsaww had established a Sunnah and has become an example, and perform Sajdah two Sujūd in place of the speech (for talking)’.136

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا قُمْتَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ، وَلَمْ تَتَشَهَّدْ، فَذَكَرْتَ قَبْلَ أَنْ تَرْكَعَ، فَاقْعُدْ فَتَشَهَّدْ، وَإِنْ لَمْ تَذْكُرْ حَتّى تَرْكَعَ، فَامْضِ فِي صَلَاتِكَ كَمَا أَنْتَ، فَإِذَا انْصَرَفْتَ، سَجَدْتَ سَجْدَتَيْنِ لَارُكُوعَ فِيهِمَا، ثُمَّ تَشَهَّدِ التَّشَهُّدَ الَّذِي فَاتَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

‘Abu Abdullahasws said: ‘When you stand during the first to Rak’at and do not perform Tashahhud, so you remember it before you perform Rukū, then sit down and perform Tashahhud; and if you do not remember until (after) you have Rukū, so continue in your Salāt just as you were. So when you complete, perform Sajdah two Sujūd there not being any Rukū in these two, then perform Tashahhud which you missed out on’.137

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا قُمْتَ فِي الرَّكْعَتَيْنِ مِنَ الظُّهْرِ أَوْ غَيْرِهِمَا، وَلَمْ تَتَشَهَّدْ فِيهِمَا، فَذَكَرْتَ ذلِكَ فِي الرَّكْعَةِ الثَّالِثَةِ قَبْلَ أَنْ تَرْكَعَ، فَاجْلِسْ فَتَشَهَّدْ وَقُمْ، فَأَتِمَّ صَلَاتَكَ، فَإِنْ أَنْتَ لَمْ تَذْكُرْ حَتّى تَرْكَعَ، فَامْضِ فِي صَلَاتِكَ حَتّى تَفْرُغَ، فَإِذَا فَرَغْتَ، فَاسْجُدْ سَجْدَتَيِ السَّهْوِ بَعْدَ التَّسْلِيمِ قَبْلَ أَنْ تَتَكَلَّمَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you stand in the two Rak’at from Al Zohr (Salāt) or other than these two and do not perform Tashahhud, and you remember that in the third Rak’at before you perform Rukū, so sit down and perform Tashahhud, and stand to complete your Salāt. So if you do not remember until you have Rukū, so continue in your Salāt until you are free. So when you are free, then perform Sajdah two Sujūd for the omission after the greeting, before you speak (say anything else)’.138

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْهُو، فَيَقُومُ فِي حَالِ قُعُودٍ، أَوْ يَقْعُدُ فِي حَالِ قِيَامٍ ؟ قَالَ: « يَسْجُدُ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ، وَهُمَا الْمُرْغِمَتَانِ تُرْغِمَانِ الشَّيْطَانَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunuys, from Muawiya Bin Ammar who said,

‘I asked himasws about the man who errs so he stands during a state of sitting or sits during a state of standing. Heasws said: ‘He should perform Sajdah two Sujūd after the offering Salām, and these two are the two constrainers, they constrain the Satanla’.139

43- بَابُ مَنْ شَكَّ فِي صَلَاتِهِ كُلِّهَا وَلَمْ يَدْرِ زَادَ أَوْ نَقَصَ، وَمَنْ كَثُرَ عَلَيْهِ السَّهْوُ، وَالسَّهْوِ فِي النَّافِلَةِ، وَسَهْوِ الْإِمَامِ وَمَنْ خَلْفَهُ‌

Chapter 43 – The one who doubts in his Salāt, all of it, and does not know whether he has increased or reduced, and the one upon whom the omissions are numerous, and the omissions in the optional (Salāts), and the omission of the prayer leader, and the one behind him

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ سَعْدِ بْنِ سَعْدٍ، عَنْ صَفْوَانَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « إِنْ كُنْتَ لَاتَدْرِي كَمْ صَلَّيْتَ، وَلَمْ يَقَعْ وَهْمُكَ عَلى شَيْ‌ءٍ، فَأَعِدِ الصَّلَاةَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Sa’ad Bin Sa’ad, from Safwan,

(It has been narrated) from Abu Al-Hassanasws having said: ‘If it was so that you did not know how many (Rak’at) you have prayed and your imagination does not fall upon anything, so repeat the Salāt’.140

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَأَبِي بَصِيرٍ، قَالَا: قُلْنَا لَهُ: الرَّجُلُ يَشُكُّ كَثِيراً فِي صَلَاتِهِ حَتّى لَايَدْرِيَ كَمْ صَلّى، وَلَامَا بَقِيَ عَلَيْهِ؟ قَالَ: « يُعِيدُ ». قُلْنَا لَهُ: فَإِنَّهُ يَكْثُرُ عَلَيْهِ ذلِكَ كُلَّمَا عَادَ شَكَّ؟ قَالَ: « يَمْضِي فِي شَكِّهِ ». ثُمَّ قَالَ: « لَا تُعَوِّدُوا الْخَبِيثَ مِنْ أَنْفُسِكُمْ بِنَقْضِ الصَّلَاةِ: فَتُطْمِعُوهُ: فَإِنَّ الشَّيْطَانَ خَبِيثٌ يَعْتَادُ لِمَا عُوِّدَ، فَلْيَمْضِ أَحَدُكُمْ فِي الْوَهْمِ، وَلَايُكْثِرَنَّ نَقْضَ الصَّلَاةِ: فَإِنَّهُ إِذَا فَعَلَ ذلِكَ مَرَّاتٍ، لَمْ يَعُدْ إِلَيْهِ الشَّكُّ ». قَالَ زُرَارَةُ: ثُمَّ قَالَ: « إِنَّمَا يُرِيدُ الْخَبِيثُ أَنْ يُطَاعَ، فَإِذَا عُصِيَ لَمْ يَعُدْ إِلى أَحَدِكُمْ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from Zurara and Abu Baseer who both said,

‘We both said to him, ‘The man for whom are a lot of doubts in his Salāt to the extent that he does not know how many (Rak’at) he has prayed nor what remains upon him’. Heasws said: ‘He should repeat’. We said to himasws, ‘But that is frequently upon him. Every time he repeats, he doubts (again)’. Heasws said: ‘He should continue in his doubt’.

Then heasws said: ‘Do not assist the wicked one (Satan)la from yourselves by breaking the Salāt, so you would be feeding himla, for the Satanla is wicked, getting used to whatever hela is assisted by. Therefore, let one of you continue in the imagination and should not frequently break the Salāt, for if that (continuing) is done time and again, the doubt would not return to him’.

Zurara said, ‘Then heasws said: ‘But rather the wicked onela wants to be obeyed. So when hela is disobeyed, would not return to one of you’.141

3. حَمَّادٌ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « إِذَا شَكَكْتَ فَلَمْ تَدْرِ أَفِي ثَلَاثٍ أَنْتَ، أَمْ فِي اثْنَتَيْنِ، أَمْ فِي وَاحِدَةٍ، أَمْ فِي أَرْبَعٍ، فَأَعِدْ، وَلَاتَمْضِ عَلَى الشَّكِّ ».

Hammad, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘When you doubt, so you do not know whether you are in the third (Rak’at) or in the second, or in the first, or in the fourth, so repeat and do not continue upon the doubt’.142

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَتى رَجُلٌ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، أَشْكُو إِلَيْكَ مَا أَلْقى مِنَ الْوَسْوَسَةِ فِي صَلَاتِي حَتّى لَا أَدْرِيَ مَا صَلَّيْتُ مِنْ زِيَادَةٍ، أَوْ نُقْصَانٍ؟ فَقَالَ: إِذَا دَخَلْتَ فِي صَلَاتِكَ، فَاطْعُنْ فَخِذَكَ الْأَيْسَرَ بِإِصْبَعِكَ الْيُمْنَى‌ الْمُسَبِّحَةِ، ثُمَّ قُلْ: "بِسْمِ اللهِ وَبِاللهِ، تَوَكَّلْتُ عَلَى اللهِ، أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ": فَإِنَّكَ تَنْحَرُهُ وَتَطْرُدُهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! I complain to you of what I face from the uncertainty during my Salāt to the extent that I do not know what I prayed from an increase or decrease’. So hesaww said: ‘When you enter into your Salāt, so stab your left thigh with your right forefinger, then say,

‘In the Name of Allahazwj and by Allahazwj. I rely upon Allahazwj. I seek Refuge with Allahazwj, the All-Hearing, the All-Knowing, from the Pelted Satanla’,

So you would slaughter himla and repel himla’.143

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْإِمَامِ يُصَلِّي بِأَرْبَعَةِ أَنْفُسٍ أَوْ خَمْسَةِ أَنْفُسٍ، وَيُسَبِّحُ اثْنَانِ عَلى أَنَّهُمْ صَلَّوْا ثَلَاثاً، وَيُسَبِّحُ ثَلَاثَةٌ عَلى أَنَّهُمْ صَلَّوْا أَرْبَعاً، وَيَقُولُ هؤُلَاءِ: قُومُوا، وَيَقُولُ هؤُلَاءِ: اقْعُدُوا، وَالْإِمَامُ مَائِلٌ مَعَ أَحَدِهِمَا، أَوْ مُعْتَدِلُ الْوَهْمِ، فَمَا يَجِبُ عَلَيْهِ؟ قَالَ: « لَيْسَ عَلَى الْإِمَامِ سَهْوٌ إِذَا حَفِظَ عَلَيْهِ مَنْ خَلْفَهُ سَهْوَهُ بِإِيقَانٍ مِنْهُمْ، وَلَيْسَ عَلى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ إِذَا لَمْ يَسْهُ الْإِمَامُ، وَلَاسَهْوَ فِي سَهْوٍ، وَلَيْسَ فِي الْمَغْرِبِ وَالْفَجْرِ سَهْوٌ، وَلَافِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ مِنْ كُلِّ صَلَاةٍ، وَلَا فِي نَافِلَةٍ، فَإِذَا اخْتَلَفَ عَلَى الْإِمَامِ مَنْ خَلْفَهُ، فَعَلَيْهِ وَعَلَيْهِمْ فِي الِاحْتِيَاطِ الْإِعَادَةُ وَالْأَخْذُ بِالْجَزْمِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the prayer leader praying with four persons or five persons, and two of them form a consensus upon that they had prayed three (Rak’at), and three form a consensus upon that they had prayed four (Rak’at), and these ones are saying, ‘Stand’, and those ones are saying, ‘Sit’, and the prayer leader is inclined with one of the two or is equal (with both) with the imagination. So what is Obligated upon him?’

Heasws said: ‘Heasws said: ‘There is no omission upon the prayer leader when the one behind him safeguards his omission; and there is no omission upon the one behind the prayer leader when the prayer leader does not omit; and there is no omission in an omission; and there is no omission in Al-Maghrib and Al-Fajr, nor in the first two Rak’at from every Salāt, nor in an optional (Salāt). So when there is a differing against the prayer leader by the ones behind him, so upon him and upon them in the precaution, the repeating, and taking by the surety’.144

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ السَّهْوِ فِي النَّافِلَةِ؟ فَقَالَ: « لَيْسَ عَلَيْهِ شَيْ‌ءٌ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the omission during the optional (Salāt). So heasws said: ‘There is nothing upon him’.145

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ عَلَى الْإِمَامِ سَهْوٌ، وَلَاعَلى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ، وَلَاعَلَى السَّهْوِ سَهْوٌ، وَلَاعَلَى الْإِعَادَةِ إِعَادَةٌ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no omission upon the prayer leader, nor is there an omission upon the one behind the prayer leader, nor is there an omission upon the omission, nor a repeating upon the repeating’.146

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا كَثُرَ عَلَيْكَ السَّهْوُ، فَامْضِ فِي صَلَاتِكَ: فَإِنَّهُ يُوشِكُ أَنْ يَدَعَكَ: إِنَّمَا هُوَ مِنَ الشَّيْطَانِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘When the omissions are numerous upon you, so continue in your Salāt, for it is on the verge of leaving you. But rather, it is from the Satanla’.147

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ اللهِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ السَّهْوِ: فَإِنَّهُ يَكْثُرُ عَلَيَّ؟ فَقَالَ: « أَدْرِجْ صَلَاتَكَ إِدْرَاجاً ». قُلْتُ: فَأَيُّ شَيْ‌ءٍ الْإِدْرَاجُ؟ قَالَ: « ثَلَاثُ تَسْبِيحَاتٍ فِي الرُّكُوعِ وَالسُّجُودِ ». وَرُوي أَنَّهُ: « إِذَا سَهَا فِي النَّافِلَةِ بَنى عَلَى الْأَقَلِّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeydullah Al Halby who said,

‘I asked Abu Abdullahasws about the omission, for it was quite frequent upon me’. So heasws. So heasws said: ‘Insert into your Salāt with an insertion’. I said, ‘So which thing would be the insertion?’ Heasws said: ‘Three Glorifications during the Rukū and the Sajdah’.

And it is reported that when there is an omission during the optional (Salāt), it would be built on, upon the lesser (number of Rak’at)’.148

Notes

1 Al-Kafi – V 3 – The Book of Salāt CH 26 H 1

2 Al-Kafi – V 3 – The Book of Salāt CH 26 H 2

3 Al-Kafi – V 3 – The Book of Salāt CH 26 H 3

4 Al-Kafi – V 3 – The Book of Salāt CH 26 H 4

5 Al-Kafi – V 3 – The Book of Salāt CH 26 H 5

6 Al-Kafi – V 3 – The Book of Salāt CH 26 H 6

7 Al-Kafi – V 3 – The Book of Salāt CH 27 H 1

8 Al-Kafi – V 3 – The Book of Salāt CH 27 H 2

9 Al-Kafi – V 3 – The Book of Salāt CH 27 H 3

10 Al-Kafi – V 3 – The Book of Salāt CH 27 H 4

11 Al-Kafi – V 3 – The Book of Salāt CH 27 H 5

12 Al-Kafi – V 3 – The Book of Salāt CH 27 H 6

13 Al-Kafi – V 3 – The Book of Salāt CH 27 H 7

14 Al-Kafi – V 3 – The Book of Salāt CH 27 H 8

15 Al-Kafi – V 3 – The Book of Salāt CH 27 H 9

16 Al-Kafi – V 3 – The Book of Salāt CH 27 H 10

17 Al-Kafi – V 3 – The Book of Salāt CH 27 H 11

18 Al-Kafi – V 3 – The Book of Salāt CH 27 H 12

19 Al-Kafi – V 3 – The Book of Salāt CH 27 H 13

20 Al-Kafi – V 3 – The Book of Salāt CH 27 H 14

21 Al-Kafi – V 3 – The Book of Salāt CH 28 H 1

22 Al-Kafi – V 3 – The Book of Salāt CH 28 H 2

23 Al-Kafi – V 3 – The Book of Salāt CH 28 H 3

24 Al-Kafi – V 3 – The Book of Salāt CH 28 H 4

25 Al-Kafi – V 3 – The Book of Salāt CH 28 H 5

26 Al-Kafi – V 3 – The Book of Salāt CH 28 H 6

27 Al-Kafi – V 3 – The Book of Salāt CH 28 H 7

28 Al-Kafi – V 3 – The Book of Salāt CH 28 H 8

29 Al-Kafi – V 3 – The Book of Salāt CH 28 H 9

30 Al-Kafi – V 3 – The Book of Salāt CH 29 H 1

31 Al-Kafi – V 3 – The Book of Salāt CH 29 H 2

32 Al-Kafi – V 3 – The Book of Salāt CH 29 H 3

33 Al-Kafi – V 3 – The Book of Salāt CH 29 H 4

34 Al-Kafi – V 3 – The Book of Salāt CH 29 H 5

35 Al-Kafi – V 3 – The Book of Salāt CH 29 H 6

36 Al-Kafi – V 3 – The Book of Salāt CH 29 H 7

37 Al-Kafi – V 3 – The Book of Salāt CH 29 H 8

38 Al-Kafi – V 3 – The Book of Salāt CH 29 H 9

39 Al-Kafi – V 3 – The Book of Salāt CH 30 H 1

40 Al-Kafi – V 3 – The Book of Salāt CH 30 H 2

41 Al-Kafi – V 3 – The Book of Salāt CH 30 H 3

42 Al-Kafi – V 3 – The Book of Salāt CH 30 H 4

43 Al-Kafi – V 3 – The Book of Salāt CH 30 H 5

44 Al-Kafi – V 3 – The Book of Salāt CH 30 H 6

45 Al-Kafi – V 3 – The Book of Salāt CH 30 H 7

46 Al-Kafi – V 3 – The Book of Salāt CH 30 H 8

47 Al-Kafi – V 3 – The Book of Salāt CH 30 H 9

48 Al-Kafi – V 3 – The Book of Salāt CH 30 H 10

49 Al-Kafi – V 3 – The Book of Salāt CH 30 H 11

50 Al-Kafi – V 3 – The Book of Salāt CH 31 H 1

51 Al-Kafi – V 3 – The Book of Salāt CH 31 H 2

52 Al-Kafi – V 3 – The Book of Salāt CH 31 H 3

53 Al-Kafi – V 3 – The Book of Salāt CH 31 H 3

54 Al-Kafi – V 3 – The Book of Salāt CH 31 H 5

55 Al-Kafi – V 3 – The Book of Salāt CH 31 H 6

56 Al-Kafi – V 3 – The Book of Salāt CH 31 H 7

57 Al-Kafi – V 3 – The Book of Salāt CH 31 H 8

58 Al-Kafi – V 3 – The Book of Salāt CH 31 H 9

59 Al-Kafi – V 3 – The Book of Salāt CH 31 H 10

60 Al-Kafi – V 3 – The Book of Salāt CH 31 H 11

61 Al-Kafi – V 3 – The Book of Salāt CH 31 H 12

62 Al-Kafi – V 3 – The Book of Salāt CH 31 H 13

63 Al-Kafi – V 3 – The Book of Salāt CH 31 H 14

64 Al-Kafi – V 3 – The Book of Salāt CH 31 H 15

65 Al-Kafi – V 3 – The Book of Salāt CH 32 H 1

66 Al-Kafi – V 3 – The Book of Salāt CH 32 H 2

67 Al-Kafi – V 3 – The Book of Salāt CH 32 H 3

68 Al-Kafi – V 3 – The Book of Salāt CH 32 H 4

69 Al-Kafi – V 3 – The Book of Salāt CH 32 H 5

70 Al-Kafi – V 3 – The Book of Salāt CH 32 H 6

71 Al-Kafi – V 3 – The Book of Salāt CH 32 H 7

72 Al-Kafi – V 3 – The Book of Salāt CH 32 H 8

73 Al-Kafi – V 3 – The Book of Salāt CH 32 H 9

74 Al-Kafi – V 3 – The Book of Salāt CH 32 H 10

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77 Al-Kafi – V 3 – The Book of Salāt CH 32 H 13

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85 Al-Kafi – V 3 – The Book of Salāt CH 32 H 21

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89 Al-Kafi – V 3 – The Book of Salāt CH 32 H 25

90 Al-Kafi – V 3 – The Book of Salāt CH 32 H 26

91 Al-Kafi – V 3 – The Book of Salāt CH 32 H 27

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95 Al-Kafi – V 3 – The Book of Salāt CH 34 H 1

96 Al-Kafi – V 3 – The Book of Salāt CH 34 H 2

97 Al-Kafi – V 3 – The Book of Salāt CH 34 H 3

98 Al-Kafi – V 3 – The Book of Salāt CH 35 H 1

99 Al-Kafi – V 3 – The Book of Salāt CH 35 H 2

100 Al-Kafi – V 3 – The Book of Salāt CH 35 H 3

101 Al-Kafi – V 3 – The Book of Salāt CH 36 H 1

102 Al-Kafi – V 3 – The Book of Salāt CH 36 H 2

103 Al-Kafi – V 3 – The Book of Salāt CH 36 H 3

104 Al-Kafi – V 3 – The Book of Salāt CH 37 H 1

105 Al-Kafi – V 3 – The Book of Salāt CH 37 H 2

106 Al-Kafi – V 3 – The Book of Salāt CH 37 H 3

107 Al-Kafi – V 3 – The Book of Salāt CH 37 H 4

108 Al-Kafi – V 3 – The Book of Salāt CH 38 H 1

109 Al-Kafi – V 3 – The Book of Salāt CH 38 H 2

110 Al-Kafi – V 3 – The Book of Salāt CH 38 H 3

111 Al-Kafi – V 3 – The Book of Salāt CH 38 H 4

112 Al-Kafi – V 3 – The Book of Salāt CH 39 H 1

113 Al-Kafi – V 3 – The Book of Salāt CH 39 H 2

114 Al-Kafi – V 3 – The Book of Salāt CH 39 H 3

115 Al-Kafi – V 3 – The Book of Salāt CH 39 H 4

116 Al-Kafi – V 3 – The Book of Salāt CH 40 H 1

117 Al-Kafi – V 3 – The Book of Salāt CH 40 H 2

118 Al-Kafi – V 3 – The Book of Salāt CH 40 H 3

119 Al-Kafi – V 3 – The Book of Salāt CH 40 H 4

120 Al-Kafi – V 3 – The Book of Salāt CH 40 H 5

121 Al-Kafi – V 3 – The Book of Salāt CH 40 H 6

122 Al-Kafi – V 3 – The Book of Salāt CH 40 H 7

123 Al-Kafi – V 3 – The Book of Salāt CH 40 H 8

124 Al-Kafi – V 3 – The Book of Salāt CH 40 H 9

125 Al-Kafi – V 3 – The Book of Salāt CH 41 H 1

126 Al-Kafi – V 3 – The Book of Salāt CH 41 H 2

127 Al-Kafi – V 3 – The Book of Salāt CH 41 H 3

128 Al-Kafi – V 3 – The Book of Salāt CH 41 H 4

129 Al-Kafi – V 3 – The Book of Salāt CH 41 H 5

130 Al-Kafi – V 3 – The Book of Salāt CH 41 H 6

131 Al-Kafi – V 3 – The Book of Salāt CH 42 H 1

132 Al-Kafi – V 3 – The Book of Salāt CH 42 H 2

133 Al-Kafi – V 3 – The Book of Salāt CH 42 H 3

134 Al-Kafi – V 3 – The Book of Salāt CH 42 H 4

135 Al-Kafi – V 3 – The Book of Salāt CH 42 H 5

136 Al-Kafi – V 3 – The Book of Salāt CH 42 H 6

137 Al-Kafi – V 3 – The Book of Salāt CH 42 H 7

138 Al-Kafi – V 3 – The Book of Salāt CH 42 H 8

139 Al-Kafi – V 3 – The Book of Salāt CH 42 H 9

140 Al-Kafi – V 3 – The Book of Salāt CH 43 H 1

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144 Al-Kafi – V 3 – The Book of Salāt CH 43 H 5

145 Al-Kafi – V 3 – The Book of Salāt CH 43 H 6

146 Al-Kafi – V 3 – The Book of Salāt CH 43 H 7

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كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (4)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

44- بَابُ مَا يُقْبَلُ مِنْ صَلَاةِ السَّاهِي‌

Chapter 44 – What is Acceptable from the Salāt of an omitter

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ عَمَّاراً السَّابَاطِيَّ رَوى عَنْكَ رِوَايَةً؟ قَالَ: « وَمَا هِيَ؟ ». قُلْتُ: رَوى أَنَّ السُّنَّةَ فَرِيضَةٌ فَقَالَ: « أَيْنَ يَذْهَبُ؟! أَيْنَ يَذْهَبُ ؟! لَيْسَ هكَذَا حَدَّثْتُهُ، إِنَّمَا قُلْتُ لَهُ: مَنْ صَلّى، فَأَقْبَلَ عَلى صَلَاتِهِ لَمْ يُحَدِّثْ نَفْسَهُ فِيهَا، أَوْ لَمْ يَسْهُ فِيهَا، أَقْبَلَ اللهُ عَلَيْهِ مَا أَقْبَلَ عَلَيْهَا، فَرُبَّمَا رُفِعَ نِصْفُهَا، أَوْ رُبُعُهَا، أَوْ ثُلُثُهَا، أَوْ خُمُسُهَا، وَإِنَّمَا أُمِرْنَا بِالسُّنَّةِ لِيَكْمُلَ بِهَا مَا ذَهَبَ مِنَ الْمَكْتُوبَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullahasws, ‘Ammar Al-Sabaty reported from youasws a report’. Heasws said: ‘And what is it?’ I said, ‘He reported that the Sunnah is a necessity’. So heasws said: ‘Where is he going? Where is he going? It is not like this. Iasws narrated to him, rather Iasws said to him: ‘The one who prays and is devoted upon his Salāt, not discussing with himself therein, or does not omit (anything) therein, Allahazwj would Devote upon him what he devoted upon it. So, sometimes a half of it is Raised, or a quarter of it, or a third of it, or a fifth of it, and rather weasws are ordering with the Sunnah for it (the Sunnah Salāt) to (make it) perfect by it what had gone (deficient) from the Obligatory (Salāt)’.1

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا، أَوْ ثُلُثُهَا، أَوْ رُبُعُهَا، أَوْ خُمُسُهَا، فَمَا يُرْفَعُ‌ لَهُ إِلاَّ مَا أَقْبَلَ عَلَيْهِ بِقَلْبِهِ، وَإِنَّمَا أُمِرْنَا بِالنَّافِلَةِ لِيَتِمَّ لَهُمْ بِهَا مَا نَقَصُوا مِنَ الْفَرِيضَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The servant, there is Raised for him from his Salāt, a half of it, or a third of it, or a quarter of it, of a fifth of it. So it is not Raised for him except for what he is devoted upon it with his heart, and rather, weasws are ordering with the optional (Salāt) in order to complete for them by it, whatever was deficient from the Obligatory (Salāt)’.2

3. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللهِ عليه‌السلام وَأَنَا أَسْمَعُ: جُعِلْتُ فِدَاكَ، إِنِّي كَثِيرُ السَّهْوِ فِي الصَّلَاةِ؟ فَقَالَ: « وَهَلْ يَسْلَمُ مِنْهُ أَحَدٌ؟ » فَقُلْتُ: مَا أَظُنُّ أَحَداً أَكْثَرَ سَهْواً مِنِّي. فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا أَبَا مُحَمَّدٍ، إِنَّ الْعَبْدَ يُرْفَعُ لَهُ ثُلُثُ صَلَاتِهِ وَنِصْفُهَا وَثَلَاثَةُ أَرْبَاعِهَا وَأَقَلُّ وَأَكْثَرُ عَلى قَدْرِ سَهْوِهِ فِيهَا، لكِنَّهُ يَتِمُّ لَهُ مِنَ النَّوَافِلِ ». قَالَ: فَقَالَ لَهُ أَبُو بَصِيرٍ: مَا أَرَى النَّوَافِلَ يَنْبَغِي أَنْ تُتْرَكَ عَلى حَالٍ. فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَجَلْ، لَا ».

And frm him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘A man said to Abu Abdullahasws, and I heard, ‘May I be sacrificed for youasws! I frequently make mistakes in the Salāt’. So heasws said: ‘And has there anyone ever been safe from it?’ So he said, ‘I don’t think anyone would have more mistakes than me’. So Abu Abdullahasws said to him: ‘O Abu Muhammad! The servant, there is Raised for him a third of his Salāt, and a half of it, and three-quarters of it, and less, and more, upon a measurement of his omission therein, but it is completed for him (when he offers) the optional (Salāt)’. So Abu Baseer said to himasws, ‘I do not see that the optional (Salāt) should be left upon any state’. So heasws said: ‘Yes, it should not’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام أَنَّهُمَا قَالَا: « إِنَّمَا لَكَ مِنْ صَلَاتِكَ مَا أَقْبَلْتَ عَلَيْهِ مِنْهَا، فَإِنْ أَوْهَمَهَا كُلَّهَا، أَوْ غَفَلَ عَنْ أَدَائِهَا، لُفَّتْ، فَضُرِبَ بِهَا وَجْهُ صَاحِبِهَا ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Hammad Bin Isa, from Hareyz, from Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws, both having said: ‘But rather, for you, from your Salāt is what you a devoted upon it, from it. So if all of it is (full of) imagination, or oblivion from its execution, it is diverted and its performer is struck with it upon his face’.4

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، قَالَ: فِي كِتَابِ حَرِيزٍ أَنَّهُ قَالَ: إِنِّي نَسِيتُ أَنِّي فِي صَلَاةٍ فَرِيضَةٍ حَتّى رَكَعْتُ وَأَنَا أَنْوِيهَا تَطَوُّعاً؟ قَالَ: فَقَالَ: « هِيَ الَّتِي قُمْتَ فِيهَا: إِنْ كُنْتَ قُمْتَ وَأَنْتَ تَنْوِي فَرِيضَةً، ثُمَّ دَخَلَكَ الشَّكُّ، فَأَنْتَ فِي الْفَرِيضَةِ: وَإِنْ كُنْتَ دَخَلْتَ فِي نَافِلَةٍ، فَنَوَيْتَهَا فَرِيضَةً، فَأَنْتَ فِي النَّافِلَةِ: وَإِنْ كُنْتَ دَخَلْتَ فِي فَرِيضَةٍ، ثُمَّ ذَكَرْتَ نَافِلَةً كَانَتْ عَلَيْكَ، فَامْضِ فِي الْفَرِيضَةِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said,

‘In the book of Hareyz (a narrator), he said: ‘I forgot I was in an Obligatory Salāt until I performed Rukū, and I had intended it as a voluntary (Salāt). So heasws said: ‘It is that which you had stood for (with the intention). If you had stood and intended an Obligatory (Salāt), then the doubt entered, so you would be in the Obligatory (Salāt), but if you had entered into an optional (Salāt), so you intended it (afterwards) as an Obligatory (Salāt), so you would (still) being offering the optional (Salāt); and if you had entered into an Obligatory (Salāt), then remembered an optional (Salāt) which was (due) upon you, so continue in the Obligatory (Salāt)’.5

45- بَابُ مَا يَقْطَعُ الصَّلَاةَ مِنَ الضَّحِكِ وَالْحَدَثِ وَالْإِشَارَةِ وَالنِّسْيَانِ وَغَيْرِ ذلِكَ‌

Chapter 45 – What cuts off the Salāt, from the laugh, and the breaking of the ablution, and the gesture, and the forgetfulness, and other than that

1. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الضَّحِكِ: هَلْ يَقْطَعُ الصَّلَاةَ؟ قَالَ: « أَمَّا التَّبَسُّمُ، فَلَا يَقْطَعُ الصَّلَاةَ: وَأَمَّا الْقَهْقَهَةُ، فَهِيَ تَقْطَعُ‌ الصَّلَاةَ ». وَرَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ.

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zurara, from Sama’at who said,

‘I asked about the one who laughs, would it cut the Salāt?’ Heasws said: ‘As for the smile, so it does not cut off the Salāt, and as for the chuckling (laughing), so it cuts off the Salāt’.6

And it is (also) reported by Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at.

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُهُ الرُّعَافُ وَهُوَ فِي الصَّلَاةِ؟ فَقَالَ: « إِنْ قَدَرَ عَلى مَاءٍ عِنْدَهُ يَمِيناً أَوْ شِمَالاً أَوْ بَيْنَ يَدَيْهِ وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ، فَلْيَغْسِلْهُ عَنْهُ، ثُمَّ لْيُصَلِّ مَا بَقِيَ مِنْ صَلَاتِهِ: وَإِنْ لَمْ يَقْدِرْ عَلى مَاءٍ حَتّى يَنْصَرِفَ بِوَجْهِهِ، أَوْ يَتَكَلَّمَ، فَقَدْ قَطَعَ صَلَاتَهُ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man hit by nose-bleed while he was in the Salāt. So heasws said: ‘If he is able upon water in his presence, on the right or left or in front of him, and he was facing the Qiblah, so let him wash from it, the let him pray whatever remains from his Salāt; but if he is not able upon water until he leaves by his diverting or speaking, so it has cut off his Salāt’.7

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الرَّجُلِ يُصِيبُهُ الْغَمْزُ فِي بَطْنِهِ وَهُوَ يَسْتَطِيعُ أَنْ يَصْبِرَ عَلَيْهِ: أَيُصَلِّي عَلى تِلْكَ الْحَالِ، أَوْ لَايُصَلِّي؟ قَالَ: فَقَالَ: « إِنِ احْتَمَلَ الصَّبْرَ وَلَمْ يَخَفْ إِعْجَالاً عَنِ الصَّلَاةِ، فَلْيُصَلِّ، وَلْيَصْبِرْ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassanasws about the man hit by the tightness in his belly, and he has the capacity to be patient upon it. Should he pray Salāt upon that state, or not pray?’ So heasws said: ‘If he can bear patiently and does not fear hastening from the Salāt, so let him pray and let him be patient’.8

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام: أَنَّهُمَا كَانَا يَقُولَانِ: « لَا يَقْطَعُ الصَّلَاةَ إِلاَّ أَرْبَعَةٌ: الْخَلَاءُ، وَالْبَوْلُ، وَالرِّيحُ، وَالصَّوْتُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws, both of themasws were saying: ‘The Salāt does not get cut off except by four – the faeces, and the urine, and the wind, and the sound (talking)’.9

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام فِي الرَّجُلِ يَمَسُّ أَنْفَهُ فِي الصَّلَاةِ، فَيَرى دَماً: كَيْفَ يَصْنَعُ؟ أَيَنْصَرِفُ ؟ فَقَالَ: « إِنْ كَانَ يَابِساً، فَلْيَرْمِ بِهِ، وَلَابَأْسَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) regarding the man who wipes his nose during the Salāt, so he sees blood. How should he react, should he leave?’ So heasws said: ‘If it was dry, so let him throw it, and there is no problem’.10

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْقَهْقَهَةُ لَاتَنْقُضُ الْوُضُوءَ، وَتَنْقُضُ الصَّلَاةَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The chuckling (laughing) does not break the ablution, and (but) it breaks the Salāt’.11

7. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُرِيدُ الْحَاجَةَ وَهُوَ فِي الصَّلَاةِ ؟ فَقَالَ: « يُومِئُ بِرَأْسِهِ، وَيُشِيرُبِيَدِهِ، وَيُسَبِّحُ: وَالْمَرْأَةُ إِذَا أَرَادَتِ الْحَاجَةَ وَهِيَ تُصَلِّي، تُصَفِّقُ بِيَدِهَا ».

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullahasws having been asked about the man who wants the need (something) and he is in the Salāt. So heasws said: ‘He can gesture by his head, and indicate by his hand, and he should Glorify; and the woman, when she wants the need (something), and she is praying Salāt, she can clap with her hand’.12

8. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ الْأَصَمِّ، عَنْ مِسْمَعٍ أَبِي سَيَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم سَمِعَ خَلْفَهُ فَرْقَعَةً، فَرْقَعَ رَجُلٌ أَصَابِعَهُ فِي صَلَاتِهِ، فَلَمَّا انْصَرَفَ، قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَمَا إِنَّهُ حَظُّهُ مِنْ صَلَاتِهِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abu Abdullah Bin Abdul Rahman Al Asammi, from Misma’a Abu Sayyar,

(It has been narrated) from Abu Abdullahasws that the Prophetsaww hear a crack behind himsaww, a man having had crack his fingers during his Salāt. So when hesaww finished, the Prophetsaww said: ‘But, it (the cracking) was his share from his Salāt’.13

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ‌ فَضَالَةَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الرَّجُلِ يَأْخُذُهُ الرُّعَافُ وَالْقَيْ‌ءُ فِي الصَّلَاةِ: كَيْفَ يَصْنَعُ؟ قَالَ: « يَنْفَتِلُ، فَيَغْسِلُ أَنْفَهُ، وَيَعُودُ فِي صَلَاتِهِ، فَإِنْ تَكَلَّمَ، فَلْيُعِدْ صَلَاتَهُ، وَلَيْسَ عَلَيْهِ وُضُوءٌ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Al A’ala, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the man seized by the nose-bleed and the vomiting during the Salāt, how he should react. Heasws said: ‘He should turn and wash his nose, then return to his Salāt. But if he speaks, so let him repeat his Salāt, and there would be no (repeat) ablution upon him’.14

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: أَيَقْطَعُ صَلَاتَهُ شَيْ‌ءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ؟ فَقَالَ: « لَا يَقْطَعُ صَلَاةَ الْمُسْلِمِ شَيْ‌ءٌ، وَلكِنِ ادْرَأْ مَا اسْتَطَعْتَ ». قَالَ: وَسَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ، فَلَمْ يَرْقَ رُعَافُهُ حَتّى دَخَلَ وَقْتُ الصَّلَاةِ؟ قَالَ: « يَحْشُو أَنْفَهُ بِشَيْ‌ءٍ، ثُمَّ يُصَلِّي، وَلَايُطِيلُ إِنْ خَشِيَ أَنْ يَسْبِقَهُ الدَّمُ ». قَالَ: وَقَالَ: « إِذَا الْتَفَتَّ فِي صَلَاةٍ مَكْتُوبَةٍ مِنْ غَيْرِ فَرَاغٍ، فَأَعِدِ الصَّلَاةَ إِذَا كَانَ الِالْتِفَاتُ فَاحِشاً، وَإِنْ كُنْتَ قَدْ تَشَهَّدْتَ، فَلَا تُعِدْ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man, can anything cut off his Salāt, from what passes by in front of him?’ So heasws said: ‘Nothing cuts off a Salāt of the Muslim, but safeguard as much as you can’.

He (the narrator) said, ‘And I asked himasws about a man with nose-bleed, but his nose-bleed did not flow until the time for Salāt came up. Heasws said: ‘He should stuff his nose with something, then he should pray Salāt, and he should not prolong (the Salāt) if he fears the blood to flow’.

He (the narrator) said, ‘And heasws said: ‘When you turn in a Obligatory Salāt from other than completion, so repeat the Salāt, when the turning was unreasonable; and if you had performed Tashahhud, so do not repeat’.15

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ سَلَمَةَ أَبِي حَفْصٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: « أَنَّ عَلِيّاً صَلَوَاتُ اللهِ عَلَيْهِ كَانَ يَقُولُ: لَايَقْطَعُ الصَّلَاةَ الرُّعَافُ وَلَا الْقَيْ‌ءُ وَلَا الدَّمُ، فَمَنْ وَجَدَ أَزّاً، فَلْيَأْخُذْ بِيَدِ رَجُلٍ مِنَ الْقَوْمِ مِنَ الصَّفِّ، فَلْيُقَدِّمْهُ »: يَعْنِي إِذَا كَانَ إِمَاماً.

Al Hussayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from salmat Bin Abu Hafs,

(It has been narrated) from Abu Abdullahasws that Aliasws was saying: ‘The Salāt would not be cut off, neither by the nose-bleed, nor the vomit, nor the blood. So the one who finds dizziness, so let him grab the hand of a man from the people from the row, to lead the Salāt, if he was the prayer-leader’.16

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَلْتَفِتُ فِي الصَّلَاةِ، قَالَ: « لَا، وَلَا يَنْقُضُ أَصَابِعَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the man who turns during the Salāt. Heasws said: ‘No (he cannot), nor can he break (crack) his fingers’.17

46- بَابُ التَّسْلِيمِ عَلَى الْمُصَلِّي وَالْعُطَاسِ فِي الصَّلَاةِ‌

Chapter 46 – The greetings upon the praying one, and the sneezing during the Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ‌ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُسَلَّمُ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ؟ قَالَ: « يَرُدُّ "سَلَامٌ عَلَيْكُمْ"، وَلَايَقُولُ: " وَعَلَيْكُمُ السَّلَامُ ": فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ قَائِماً يُصَلِّي، فَمَرَّ بِهِ عَمَّارُ بْنُ يَاسِرٍ، فَسَلَّمَ عَلَيْهِ عَمَّارٌ،، فَرَدَّ عَلَيْهِ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم هكَذَا »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who is offered Salām (greeted upon) and he is in the Salāt. Heasws said: ‘He can reply (saying), ‘سَلَامٌ عَلَيْكُمْ’ ‘Greetings be upon you’, but he should not be saying, ‘وَعَلَيْكُمُ السَّلَامُ’ ‘And upon you be the greetings’, for Rasool-Allahsaww was standing praying Salāt, and Ammar Bin Yasser passed by and Ammar greeted upon himsaww. So the Prophetsaww replied like this’.18

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا عَطَسَ الرَّجُلُ فِي صَلَاتِهِ، فَلْيَحْمَدِ اللهَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When the man sneezes during his Salāt, so let him Praise Allahazwj’.19

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ مُعَلًّى أَبِي عُثْمَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَسْمَعُ الْعَطْسَةَ وَأَنَا فِي الصَّلَاةِ، فَأَحْمَدُ اللهَ، وَأُصَلِّي عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم؟ قَالَ: « نَعَمْ، وَإِذَا عَطَسَ أَخُوكَ وَأَنْتَ فِي الصَّلَاةِ، فَقُلِ: الْحَمْدُ لِلّهِ، وَصَلِّ عَلَى النَّبِيِّ: وَإِنْ كَانَ بَيْنَكَ وَبَيْنَ صَاحِبِكَ الْيَمُّ، صَلِّ عَلى مُحَمَّدٍ وَآلِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Moalla Abu Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘I hear the sneeze while I am in the Salāt, so should I Praise Allahazwj and send Blesings upon the Prophetsaww?’ Heasws said: ‘Yes. And when your brother sneezes and you are in the Salāt, so say, ‘The Praise is for Allahazwj, and Blessings be upon the Prophetsaww’; and if there was unhappiness between you and your companions, send Blessings upon Muhammadsaww and hissaww Progenyasws’.20

47- بَابُ الْمُصَلِّي يَعْرِضُ لَهُ شَيْ‌ءٌ مِنَ الْهَوَامِّ فَيَقْتُلُهُ‌

Chapter 47 – The praying one, something from the insects presents itself to him, so he kills it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ، فَيَرَى الْحَيَّةَ، أَوِ الْعَقْرَبَ: يَقْتُلُهُمَا إِنْ آذَيَاهُ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the man who happens to be in the Salāt, so he sees the snake or the scorpion. Can he kill these two if they harm him?’ Heasws said: ‘Yes’.21

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَقْتُلُ الْبَقَّةَ وَالْبُرْغُوثَ وَالْقَمْلَةَ وَالذُّبَابَ فِي الصَّلَاةِ: أَيَنْقُضُ صَلَاتَهُ وَوُضُوءَهُ؟ قَالَ: « لَا ».

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

(It has been narrated) from Abu Abdullahasws regarding the man who kills the bug, and the flea, and the lice, and the fly during the Salāt. Would it break his Salāt and his ablution?’ Heasws said: ‘No’.22

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ قَائِماً فِي الصَّلَاةِ الْفَرِيضَةِ، فَيَنْسى كِيسَهُ، أَوْ مَتَاعاً يَتَخَوَّفُ ضَيْعَتَهُ أَوْ هَلَاكَهُ ؟ قَالَ: « يَقْطَعُ صَلَاتَهُ، وَيُحْرِزُ مَتَاعَهُ، ثُمَّ يَسْتَقْبِلُ الصَّلَاةَ ». قُلْتُ: فَيَكُونُ فِي الْفَرِيضَةِ، فَتَفَلَّتُ عَلَيْهِ دَابَّةٌ، أَوْ تَفَلَّتُ دَابَّتُهُ، فَيَخَافُ أَنْ تَذْهَبَ، أَوْ يُصِيبَ مِنْهَا عَنَتٌ ؟ فَقَالَ: « لَا بَأْسَ بِأَنْ يَقْطَعَ صَلَاتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the man who happens to be standing in the Obligatory Salāt, so he remembers his bad or his provisions, fearing its wastage or its destruction. Heasws said: ‘He can cut off his Salāt and protect his belongings. Then he should re-commence the Salāt’. I said, ‘Supposing he happens to be in the Obligatory (Salāt), and an animal flees, or his animal flees, so he fears that it would go away or he would suffer hardship due to it’. So heasws said: ‘There is no problem with if he were to cut off his Salāt’.23

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانٍ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ أَبُو جَعْفَرٍ عليه‌السلام إِذَا وَجَدَ قَمْلَةً فِي الْمَسْجِدِ، دَفَنَهَا فِي الْحَصى

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Aban, from Muhammad who said,

‘It was so that whenever Abu Ja’farasws found a louse in the Masjid, buried it among the pebbles’.24

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كُنْتَ فِي صَلَاةِ الْفَرِيضَةِ، فَرَأَيْتَ غُلَاماً لَكَ قَدْ أَبَقَ، أَوْ غَرِيماً لَكَ عَلَيْهِ مَالٌ، أَوْ حَيَّةً تَخَافُهَا عَلى نَفْسِكَ، فَاقْطَعِ الصَّلَاةَ، وَاتْبَعِ الْغُلَامَ، أَوْ غَرِيماً لَكَ، وَاقْتُلِ الْحَيَّةَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you are in the Obligatory Salāt and you see a slave of yours to have absconded, or a debtor of yours upon whom is wealth (due to you), or a snake you fear upon yourself, so cut off your Salāt and pursue the slave, or a debtor of yours, and kill the snake’.25

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ‌ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ وَجَدْتَ قَمْلَةً وَأَنْتَ تُصَلِّي، فَادْفِنْهَا فِي الْحَصى ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘If you were to find a louse and you are praying Salāt, so bury it among the pebbles’.26

48- بَابُ بِنَاءِ الْمَسَاجِدِ وَمَا يُؤْخَذُ مِنْهَا وَالْحَدَثِ فِيهَا مِنَ النَّوْمِ وَغَيْرِهِ‌

Chapter 48 – Construction of the Masjid, and what can be taken from it, and the breaking of the ablution inside it due to sleep or something else

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ بَنى مَسْجِداً، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ ». قَالَ أَبُو عُبَيْدَةَ: فَمَرَّ بِي أَبُو عَبْدِ اللهِ عليه‌السلام فِي طَرِيقِ مَكَّةَ وَقَدْ سَوَّيْتُ بِأَحْجَارٍ مَسْجِداً، فَقُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، نَرْجُو أَنْ يَكُونَ هذَا مِنْ ذلِكَ، فَقَالَ: « نَعَمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Abu Ubeyda Al Haza’a who said,

‘I heard Abu Abdullahasws saying: ‘The constructs a Masjid, Allahazwj will Build for him a house in the Paradise’.

Abu Ubeyda (the narrator) said, ‘So I passed by Abu Abdullahasws in a street of Makkah, and I had evened out a Masjid with the stoned, so I said to himasws, ‘May I be sacrificed for youasws! We are hoping that this would happen to be from that’. So heasws said: ‘Yes’.27

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ أَبِي الْجَارُودِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْمَسْجِدِ يَكُونُ فِي الْبَيْتِ، فَيُرِيدُ أَهْلُ الْبَيْتِ أَنْ يَتَوَسَّعُوا بِطَائِفَةٍ مِنْهُ، أَوْ يُحَوِّلُوهُ إِلى غَيْرِ مَكَانِهِ؟ قَالَ: « لَا بَأْسَ بِذلِكَ ». قَالَ: وَسَأَلْتُهُ عَنِ الْمَكَانِ يَكُونُ خَبِيثاً، ثُمَّ يُنَظَّفُ، وَيُجْعَلُ مَسْجِداً؟ قَالَ: « يُطْرَحُ عَلَيْهِ مِنَ التُّرَابِ حَتّى يُوَارِيَهُ، فَهُوَ أَطْهَرُ ».

Ali Bin Muhammad, from Sahl Bin Ziyad from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Abu Al Jaroud who said,

‘I asked Abu Ja’farasws about the Masjid which happens to be inside the house, so the people of the household intend to widen the range of it or relocate it to another place. Heasws said: ‘There is no problem with that’.

He (the narrator) said, ‘And I asked himasws about the place which happens to be filthy, then is cleaned up and made into a Masjid. Heasws said: ‘The soil would be poured upon it until it is covered, so it would be clean’.28

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ، عَنِ الْعِيصِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْبِيَعِ وَالْكَنَائِسِ: هَلْ يَصْلُحُ نَقْضُهُمَا لِبِنَاءِ الْمَسَاجِدِ؟ فَقَالَ: « نَعَمْ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Al Ays who said,

‘I asked Abu Abdullahasws about the synagogues and the churches, ‘Is it correct to break these two in order to build the Masjids?’ So heasws said: ‘Yes’.29

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ: أَيُكْرَهُ الصَّلَاةُ فِيهَا؟ قَالَ: « نَعَمْ، وَلكِنْ لَايَضُرُّكُمُ الْيَوْمَ، وَلَوْ قَدْ كَانَ الْعَدْلُ، لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذلِكَ ». قَالَ: وَسَأَلْتُهُ: أَيُعَلِّقُ الرَّجُلُ السِّلَاحَ فِي الْمَسْجِدِ؟ قَالَ: « نَعَمْ، وَأَمَّا فِي الْمَسْجِدِ الْأَكْبَرِ، فَلَا: فَإِنَّ جَدِّي نَهى رَجُلاً يَبْرِي مِشْقَصاً فِي الْمَسْجِدِ ».

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

‘Abu Abdullahasws was asked about the Masjids with shades, is it disliked to pray Salāt therein?’ Heasws said: ‘Yes, but it would not harm you today, and if there had been justice (Al-Qaimasws) you would see what would be done regarding that’

He (the narrator) said, ‘And I asked himasws, ‘Can the man hang the weapons in the Masjid?’ Heasws said: ‘Yes, and as for the Great Masjid, so no, for myasws grandfathersaww forbade a man trimming an arrow in the Masjid’.30

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ سَمِعْتُمُوهُ يُنْشِدُ الشِّعْرَ فِي الْمَسَاجِدِ، فَقُولُوا: فَضَّ اللهُ‌ فَاكَ، إِنَّمَا نُصِبَتِ الْمَسَاجِدُ لِلْقُرْآنِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj, from Ja’far Bin Ibrahim,

(It has been narrated) from Ali Bin Al-Husaynasws having said: ‘Rasool-Allahsaww said: ‘The ones who hears the poem being recited in the Masjids, so they should be saying, ‘May Allahazwj Break your mouth. But rather, the Masjids have been established for the Quran’.31

6. الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ، عَنْ سَهْلِ بْنِ جُمْهُورٍ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْعَلَوِيِّ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ جُمَيْعٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ؟ فَقَالَ: « أَكْرَهُ ذلِكَ، وَلكِنْ لَايَضُرُّكُمْ ذلِكَ الْيَوْمَ، وَلَوْ قَدْ قَامَ الْعَدْلُ، رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذلِكَ ».

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Alawy, from Al Hassan Bin Al Husayn Al Uranny, from Amro Bin Jumi’e who said,

‘I asked Abu Ja’farasws about the Salāt in the Masjid with pictures. So heasws said: ‘That is abhorred, but that would not harm you today, and if the justice had been established (Al-Qaimasws), you would see what would be done regarding that’.32

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مِسْمَعٍ أَبِي سَيَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « نَهى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنْ رَطَانَةِ الْأَعَاجِمِ فِي الْمَسَاجِدِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah in Abdul Rahman, from Misma’a Abu Sayyar,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww forbade from talking gibberish (meaningless talk) in the Masjids’.33

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « نَهى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنْ سَلِّ السَّيْفِ فِي الْمَسْجِدِ، وَعَنْ بَرْيِ النَّبْلِ فِي الْمَسْجِدِ، قَالَ: إِنَّمَا بُنِيَ لِغَيْرِ ذلِكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Rasool-Allahsaww forbade from unsheathing the sword in the Masjid, and from sharpening the arrows in the Masjid’. Heasws said: ‘But rather, it has been built for other than that’.34

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ رِفَاعَةَ بْنِ مُوسى، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْوُضُوءِ فِي الْمَسْجِدِ؟ فَكَرِهَهُ مِنَ الْغَائِطِ وَالْبَوْلِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Rafa’at Bin Musa who said,

‘I asked Abu Abdullahasws about the ablution performed in the Masjid, but heasws disliked it due to the faeces and the urine’.35

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم؟ قَالَ: « نَعَمْ، فَأَيْنَ يَنَامُ النَّاسُ؟ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullahasws about the sleeping in the Sacred Masjid, and the Masjid of the Prophetsaww. Heasws said: ‘So where would the people sleep?’36

11. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ بْنِ أَعْيَنَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: مَا تَقُولُ فِي النَّوْمِ فِي الْمَسَاجِدِ؟ فَقَالَ: « لَا بَأْسَ بِهِ إِلاَّ فِي الْمَسْجِدَيْنِ: مَسْجِدِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَالْمَسْجِدِ الْحَرَامِ ». قَالَ: وَكَانَ يَأْخُذُ بِيَدِي فِي بَعْضِ اللَّيْلِ، فَيَتَنَحّى نَاحِيَةً، ثُمَّ يَجْلِسُ، فَيَتَحَدَّثُ فِي الْمَسْجِدِ الْحَرَامِ، فَرُبَّمَا نَامَ وَنِمْتُ، فَقُلْتُ لَهُ فِي ذلِكَ؟ فَقَالَ: « إِنَّمَا يُكْرَهُ أَنْ يَنَامَ فِي الْمَسْجِدِ الْحَرَامِ الَّذِي كَانَ عَلى عَهْدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَأَمَّا النَّوْمُ فِي هذَا الْمَوْضِعِ، فَلَيْسَ بِهِ بَأْسٌ »

From him, from his father, from Hammad, from Hareyz, from Zurara Bin Ayn who said,

‘I said to Abu Ja’farasws, ‘What are youasws saying regarding the sleeping in the Masjids. So heasws said: ‘There is no problem with it except in two Masjids – The Masjid of the Prophetsaww, and the Sacred Masjid’.

He (the narrator) said, ‘And heasws used to grab me by my hand in one of the nights, so heasws ended up in a corner. Then heasws would sit down and narrate in the Sacred Masjid. So sometimes heasws slept, and I slept (as well). So I spoke to himasws regarding that, so heasws said: ‘But rather, it is disliked if one were to sleep in the Sacred Masjid which was upon the era of Rasool-Allahsaww. But, as for the sleeping in this place, so there is no problem with it’.37

12. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ‌ مِهْرَانَ الْكَرْخِيِّ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَكُونُ فِي الْمَسْجِدِ فِي الصَّلَاةِ، فَيُرِيدُ أَنْ يَبْزُقَ ؟ فَقَالَ: « عَنْ يَسَارِهِ، وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ، فَلَا يَبْزُقُ حِذَاءَ الْقِبْلَةِ، وَيَبْزُقُ عَنْ يَمِينِهِ وَيَسَارِهِ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Mihran Al Karkhy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘The man happens to be in the Masjid in the Salāt, so he wants to spit’. So heasws said: ‘On his left. And if he was in other than a Salāt, so he should not spit facing the Qiblah, and he can spit on his right and his left’.38

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ الثَّانِيَ عليه‌السلام يَتْفُلُ فِي الْمَسْجِدِ الْحَرَامِ فِيمَا بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَالْحَجَرِ الْأَسْوَدِ، وَلَمْ يَدْفِنْهُ.

Notice:

The above Hadith is note mentioned. [www.alhassanain.org/english]

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي لَأَكْرَهُ الصَّلَاةَ فِي مَسَاجِدِهِمْ. فَقَالَ: « لَا تَكْرَهْ، فَمَا مِنْ مَسْجِدٍ بُنِيَ إِلاَّ عَلى قَبْرِ نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ‌ قُتِلَ، فَأَصَابَ تِلْكَ الْبُقْعَةَ رَشَّةٌ مِنْ دَمِهِ، فَأَحَبَّ اللهُ أَنْ يُذْكَرَ فِيهَا: فَأَدِّ فِيهَا الْفَرِيضَةَ وَالنَّوَافِلَ، وَاقْضِ فِيهَا مَا فَاتَكَ ».

Al Husayn Bin Muhammad, raising it from Ibn Abu Umeyr, from one of his companions who said,

‘I said to Abu Abdullahasws, ‘I dislike praying Salāt in their Masjids (of the general Muslims)’. So heasws said: ‘Do not dislike it, for there is none from a Masjid, except that it is built upon a grave of a Prophetsaww or a successoras of a Prophetas. Heas was murdered, so that spot was hit by a sprinkle of hisas blood, therefore Allahazwj Loves it that Heazwj be Mentioned in it. So perform therein the Obligatory and the optional (Salāts), and payback therein what you missed out on (outstanding Salāts)’.39

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: قَوْلُ اللهِ عَزَّ وَجَلَّ: (لا تَقْرَبُوا الصَّلاةَ وَأَنْتُمْ سُكارى) ؟ فَقَالَ: « سُكْرُ النَّوْمِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Asama Zayd Al Shahaam who said,

‘I said to Abu Abdullahasws, ‘(What about) the Words of Allahazwj Mighty and Majestic [4:43] O you who believe! Do not go near the Prayer when you are Intoxicated?’ So heasws said: ‘The sleep’.40

16. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ ابْنِ سِنَانٍ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ يُرَخَّصُ فِي النَّوْمِ فِي شَيْ‌ءٍ مِنَ الصَّلَاةِ ».

A group of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ibn Sinan, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no allowance regarding the sleep in anything from the Salāt’.41

49- بَابُ فَضْلِ الصَّلَاةِ فِي الْجَمَاعَةِ‌

Chapter 49 – The merits of the Salāt in the Jam’at

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا يَرْوِي النَّاسُ أَنَّ الصَّلَاةَ فِي جَمَاعَةٍ أَفْضَلُ مِنْ صَلَاةِ الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ صَلَاةً؟ فَقَالَ: « صَدَقُوا ». فَقُلْتُ: الرَّجُلَانِ يَكُونَانِ جَمَاعَةً؟ فَقَالَ: « نَعَمْ، وَيَقُومُ الرَّجُلُ عَنْ يَمِينِ الْإِمَامِ ».

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

‘I said to Abu Abdullahasws, ‘What the people are reporting is that the Salāt in a Jam’at is superior to the Salāt of the man praying alone, by twenty five Salāts’. So heasws said: ‘They are speaking the truth’. So I said, ‘Can the two men happen to be (classified as) a Jam’at?’ So heasws said: ‘Yes, and the man would be standing upon the right of the Imam’.42

2. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ الْجُهَنِيَّ أَتَى النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي أَكُونُ فِي الْبَادِيَةِ، وَمَعِي أَهْلِي وَوُلْدِي وَغِلْمَتِي، فَأُؤَذِّنُ، وَأُقِيمُ وَأُصَلِّي بِهِمْ، أَفَجَمَاعَةٌ نَحْنُ؟ فَقَالَ: نَعَمْ، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ الْغِلْمَةَ يَتْبَعُونَ قَطْرَ السَّحَابِ، وَأَبْقى أَنَا وَأَهْلِي وَوُلْدِي، فَأُؤَذِّنُ، وَأُقِيمُ وَأُصَلِّي بِهِمْ، أَفَجَمَاعَة نَحْنُ؟ فَقَالَ: نَعَمْ، فَقَالَ: يَا رَسُولَ اللهِ، فَإِنَّ وُلْدِي يَتَفَرَّقُونَ فِي الْمَاشِيَةِ، وَأَبْقى أَنَا وَأَهْلِي، فَأُؤَذِّنُ وَأُقِيمُ وَأُصَلِّي بِهِمْ، أَفَجَمَاعَةٌ نَحْنُ ؟ فَقَالَ: نَعَمْ، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ الْمَرْأَةَ تَذْهَبُ فِي مَصْلَحَتِهَا، فَأَبْقى أَنَا وَحْدِي، فَأُؤَذِّنُ وَأُقِيمُ فَأُصَلِّي، أَفَجَمَاعَةٌ أَنَا؟ فَقَالَ: نَعَمْ، الْمُؤْمِنُ وَحْدَهُ جَمَاعَةٌ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Muhammad Bin Yusuf, from his father who said,

‘I heard Abu Ja’farasws saying: ‘Al-Juhanny came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! I happen to be in the valleys, and with me is my wife and my children and my slaves. So I recite the Azan and an Iqamah and I pray Salāt with them. So are we a Jam’at?’ So hesaww said: ‘Yes’. So he said, ‘O Rasool-Allahsaww! The slaves follow the drops of the clouds and there remains myself and my wife and my children. So I recite Azan and an Iqamah and I pray Salāt with them. So am I in a Jam’at?’ So hesaww said: ‘Yes’. So he said, ‘O Rasool-Allahsaww! The wife goes regarding her convenience, so there remains myself alone. So I recite an Azan and an Iqamah, so I pray Salāt. Am I a Jam’at?’ So hesaww said: ‘Yes. The Believer alone is a Jam’at’.43

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ صَلَّى الْخَمْسَ فِي جَمَاعَةٍ، فَظُنُّوا بِهِ خَيْراً ».

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

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws having said: ‘Rasool-Allahsaww said: ‘The one who prays the five (Salāts) in a Jam’at, so think good about him’.44

4. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَا يَسْتَحِي الرَّجُلُ مِنْكُمْ أَنْ تَكُونَ لَهُ الْجَارِيَةُ، فَيَبِيعَهَا، فَتَقُولَ: لَمْ يَكُنْ يَحْضُرُ الصَّلَاةَ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Is’haq Bin Ammar who said,

‘Abu Abdullahasws said: ‘Would not the man from you be embarrassed if there happens to be a slave girl for him, and he sells her, so she could be saying, ‘He did not happen to be present for the Salāt’?’45

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ عليه‌السلام ذَاتَ يَوْمٍ إِذْ جَاءَهُ رَجُلٌ، فَدَخَلَ عَلَيْهِ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، إِنِّي رَجُلٌ جَارُ مَسْجِدٍ لِقَوْمِي، فَإِذَا أَنَا لَمْ أُصَلِّ مَعَهُمْ وَقَعُوا فِيَّ، وَقَالُوا: هُوَ هكَذَا وَهكَذَا ؟ فَقَالَ: « أَمَا لَئِنْ قُلْتَ ذَاكَ، لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ: مَنْ سَمِعَ النِّدَاءَ، فَلَمْ يُجِبْهُ مِنْ غَيْرِ عِلَّةٍ، فَلَا صَلَاةَ لَهُ ». فَخَرَجَ الرَّجُلُ، فَقَالَ لَهُ: « لَا تَدَعِ الصَّلَاةَ مَعَهُمْ، وَخَلْفَ كُلِّ إِمَامٍ ». فَلَمَّا خَرَجَ، قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، كَبُرَ عَلَيَّ قَوْلُكَ لِهذَا الرَّجُلِ حِينَ اسْتَفْتَاكَ، فَإِنْ لَمْ يَكُونُوا مُؤْمِنِينَ؟ قَالَ: فَضَحِكَ عليه‌السلام، ثُمَّ قَالَ: « مَا أَرَاكَ بَعْدُ إِلاَّ هَاهُنَا: يَا زُرَارَةُ، فَأَيَّةَ عِلَّةٍ تُرِيدُ أَعْظَمَ مِنْ أَنَّهُ لَايَأْتَمُّ بِهِ ؟ ». ثُمَّ قَالَ: « يَا زُرَارَةُ، أَمَا تَرَانِي قُلْتُ: صَلُّوا فِي‌ مَسَاجِدِكُمْ، وَصَلُّوا مَعَ أَئِمَّتِكُمْ؟ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I was seated in the presence of Abu Ja’farasws one day, when a man came over to himasws, and he said to himasws, ‘May I be sacrificed for youasws! I am a man (living) in the vicinity of a Masjid of my people. So when I am not praying Salāt with them, they catch me and are saying, ‘He is like this, and like this’. So heasws said: ‘But, although you are saying that, Amir Al-Momineenasws has said: ‘The one who hears the call (Azan) and does not answer without (valid) reason, so there is no Salāt for him’. So the man (started) to leave, and heasws said to him: ‘Do not leave the Salāt with them and behind every Imam’.

So when he (the man) left, I said to himasws, ‘May I be sacrificed for youasws! Youasws words to this man are heavy upon me where youasws issued a verdict. Supposing if they do not happen to be Believers?’ So heasws smiled, then said: ‘Iasws should not see you afterwards (anywhere) except for over here, O Zurara! So which greater proof you need than the fact that he does not perform Salāt behind him?’ Then heasws said: ‘O Zurara! Did you not found measws saying, ‘Pray Salāt in your Masjids (plural of Masjid) and perform Salāt behind your A’immahasws (plural of Imamasws)’?’46

6. حَمَّادٌ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَالْفُضَيْلِ، قَالَا: قُلْنَا لَهُ: الصَّلَوَاتُ فِي جَمَاعَةٍ فَرِيضَةٌ هِيَ؟ فَقَالَ: « الصَّلَوَاتُ فَرِيضَةٌ، وَلَيْسَ الِاجْتِمَاعُ بِمَفْرُوضٍ فِي الصَّلَوَاتِ كُلِّهَا، وَلكِنَّهَا سُنَّةٌ: وَمَنْ تَرَكَهَا رَغْبَةً عَنْهَا، وَعَنْ جَمَاعَةِ الْمُؤْمِنِينَ مِنْ غَيْرِ عِلَّةٍ، فَلَا صَلَاةَ لَهُ ».

Hammad, from Hareyz, from Zurara and Al Fuzayl both said,

‘We said to himasws, ‘The Salāts in a Jam’at, are they an Obligation?’ So heasws said: ‘The Salāts are an Obligation, and the gathering is not an Obligation in the Salāt, all of them, but it is a Sunnah, and the one who neglects it turns away from it and from a group of the Believers without a (valid) reason, so there is no Salāt for him’.47

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنِ‌ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « لِيَكُنِ الَّذِينَ يَلُونَ الْإِمَامَ أُولِي الْأَحْلَامِ مِنْكُمْ وَالنُّهى، فَإِنْ نَسِيَ الْإِمَامُ أَوْ تَعَايَا، قَوَّمُوهُ: وَأَفْضَلُ الصُّفُوفِ أَوَّلُهَا، وَأَفْضَلُ أَوَّلِهَا مَا دَنَا مِنَ الْإِمَامِ، وَفَضْلُ صَلَاةِ الْجَمَاعَةِ عَلى صَلَاةِ الرَّجُلِ فَذّاً خَمْسٌ وَعِشْرُونَ دَرَجَةً فِي الْجَنَّةِ ».

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘Let those who are behind the Imam be the most forbearing and intelligent of you. So if the Imam were to forget or get tired, they can straighten (correct) him; and the most superior of the rows is its first one, and the most superior of it is what is nearest to the Imam, and the superiority of the Jam’atal Salāt over the Salāt of the lone man is twenty five Levels in the Paradise’.48

8. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ، قَالَ: قَالَ: « فَضْلُ مَيَامِنِ الصُّفُوفِ عَلى مَيَاسِرِهَا كَفَضْلِ الْجَمَاعَةِ عَلى صَلَاةِ الْفَرْدِ ».

Ali, Bin Muhammad, from Sahl Bin Ziyad by his chain who said,

‘Heasws said: ‘The superiority of the right flanks of the rows over its left flanks is like the superiority of the Jam’at over the individual Salāt’.49

9. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُحْسَبُ لَكَ ـ إِذَا دَخَلْتَ مَعَهُمْ وَإِنْ لَمْ تَقْتَدِ بِهِمْ ـ مِثْلُ مَا يُحْسَبُ لَكَ إِذَا كُنْتَ مَعَ مَنْ تَقْتَدِي بِهِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘It would be Reckoned for you when you include yourself with them (in Jam’atal Salāt) and even if you do not follow with them, similar to what would be Reckoned for you when you were with the ones you do follow with’.50

50- بَابُ الصَّلَاةِ خَلْفَ مَنْ لَايُقْتَدى بِهِ‌

Chapter 50 – The Salāt behind the one whom one does not follow with Non-Shias)

1. مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَكُونُ مَعَ الْإِمَامِ، فَأَفْرُغُ مِنَ الْقِرَاءَةِ قَبْلَ أَنْ يَفْرُغَ؟ قَالَ: « أَبْقِ آيَةً، وَمَجِّدِ اللهَ، وَأَثْنِ عَلَيْهِ، فَإِذَا فَرَغَ فَاقْرَأِ الْآيَةَ، وَارْكَعْ ».

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from Zurara who said ‘I said to Abu Abdullahasws, ‘I happen to be with the Imam, and I am free from the recitation before he is free (from it)’. Heasws said: ‘Withhold a Verse and Glorify Allahazwj and Laud upon Himazwj. So when he is free, recite the Verse and perform Rukū’.51

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الصَّلَاةِ خَلْفَ الْمُخَالِفِينَ؟ فَقَالَ: « مَا هُمْ عِنْدِي إِلاَّ بِمَنْزِلَةِ الْجُدُرِ ».

From him, from Ahmad, from Abdullah Bin Muhammad Al Hajjal, from Sa’alba, from Zurara who said,

‘I asked Abu Ja’farasws about the Salāt behind the adversaries. So heasws said: ‘They are not in myasws presence except at the status of the walls (bunch of bricks)’.52

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَمَّنْ سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام، قَالَ: أُصَلِّي خَلْفَ مَنْ لَا أَقْتَدِي بِهِ، فَإِذَا فَرَغْتُ مِنْ قِرَاءَتِي وَلَمْ يَفْرُغْ هُوَ؟ قَالَ: « فَسَبِّحْ حَتّى يَفْرُغَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Is’haq Bin Ammar,

(It has been narrated) from the one who asked Abu Abdullahasws, said, ‘I pray Salāt behind the one I do not follow with (Non-Shia), so then I tend to be free from my recitation and he is not free (from it)’. Heasws said: ‘So Glorify until he is free (from the recitation)’.53

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ لَاتَقْتَدِي بِهِ، فَاقْرَأْ خَلْفَهُ، سَمِعْتَ قِرَاءَتَهُ، أَوْ لَمْ تَسْمَعْ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you pray a Salāt behind a Imam you do not follow with (a Non-Shia), so recite behind him, whether you can hear his recitation or cannot hear it’.54

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنَّ مَوَالِيَكَ قَدِ اخْتَلَفُوا، فَأُصَلِّي خَلْفَهُمْ جَمِيعاً ؟ فَقَالَ: « لَا تُصَلِّ إِلاَّ خَلْفَ مَنْ تَثِقُ بِدِينِهِ » ثُمَّ قَالَ: « وَلِي مَوَالٍ ؟ » فَقُلْتُ: أَصْحَابٌ، فَقَالَ ـ مُبَادِراً قَبْلَ أَنْ أَسْتَتِمَّ ذِكْرَهُمْ ـ: « لَا، يَأْمُرُكَ عَلِيُّ بْنُ حَدِيدٍ بِهذَا؟ ـ أَوْ هذَا مِمَّا يَأْمُرُكَ بِهِ عَلِيُّ بْنُ حَدِيدٍ؟ ـ » فَقُلْتُ: نَعَمْ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar, from Abu Ali Bin Rashid who said,

‘I said to Abu Ja’farasws, ‘The ones in yourasws Wilayah are differing, so can I pray Salāt behind them all?’ So heasws said: ‘Do not pray Salāt except behind the one whom you trust in his Religion’.

Then heasws said: ‘And for measws there are ones in the Wilayah’. So I said, ‘Companions?’ So heasws said initiating, before I completed their mention: ‘No. Did Ali Bin Hadeed instruct you with this, or is this from what you have been instructed by Ali Bin Hadeed?’ So I said, ‘Yes’.55

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنَّ أُنَاساً رَوَوْا عَنْ أَمِيرِ الْمُؤْمِنِينَ ـ صَلَواتُ اللهِ عَلَيهِ ـ أَنَّهُ صَلّى أَرْبَعَ رَكَعَاتٍ بَعْدَ الْجُمُعَةِ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ. فَقَالَ: « يَا زُرَارَةُ، إِنَّ أَمِيرَ الْمُؤْمِنِينَ عليه‌السلام صَلّى خَلْفَ فَاسِقٍ، فَلَمَّا سَلَّمَ وَانْصَرَفَ، قَامَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ فَصَلّى أَرْبَعَ رَكَعَاتٍ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ، فَقَالَ لَهُ رَجُلٌ إِلى جَنْبِهِ: يَا أَبَا الْحَسَنِ، صَلَّيْتَ أَرْبَعَ رَكَعَاتٍ لَمْ تَفْصِلْ بَيْنَهُنَّ ؟ فَقَالَ: إِنَّهَا أَرْبَعُ رَكَعَاتٍ مُشَبَّهَاتٍ، وَسَكَتَ، فَوَ اللهِ مَا عَقَلَ مَا قَالَ لَهُ ».

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

‘I said to Abu Ja’farasws, ‘The people are reporting from Amir Al-Momineenasws that heasws prayed a Salāt of two Rak’at after the Friday (Salāt), not keeping a gap between the two with the Salām’. So heasws said: ‘O Zurara! Amir Al-Momineenasws prayed Salāt behind an immoral one. So when he greeted (Salām) and finished, Amir Al-Momineenasws stood and prayed two Rak’at, not keeping a gap between them with the Salām. So a man by hisasws side said to himasws, ‘O Abu Al-Hasanasws! Youasws prayed four Rak’at, not keeping a gap between them’. So heasws said: ‘These four Rak’at were resemblances’, and remained silent. So, by Allahazwj, he (that man) did not understand what heasws said to him’.56

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنَّا نُصَلِّي مَعَ هؤُلَاءِ يَوْمَ الْجُمُعَةِ وَهُمْ يُصَلُّونَ فِي الْوَقْتِ، فَكَيْفَ نَصْنَعُ؟ فَقَالَ: « صَلُّوا مَعَهُمْ » فَخَرَجَ حُمْرَانُ إِلى زُرَارَةَ، فَقَالَ لَهُ: قَدْ أُمِرْنَا أَنْ نُصَلِّيَ مَعَهُمْ بِصَلَاتِهِمْ؟ فَقَالَ زُرَارَةُ: مَا يَكُونُ هذَا إِلاَّ بِتَأْوِيلٍ، فَقَالَ لَهُ حُمْرَانُ: قُمْ حَتّى تَسْمَعَ مِنْهُ. قَالَ: فَدَخَلْنَا عَلَيْهِ، فَقَالَ لَهُ زُرَارَةُ: جُعِلْتُ فِدَاكَ، إِنَّ حُمْرَانَ زَعَمَ أَنَّكَ أَمَرْتَنَا أَنْ نُصَلِّيَ مَعَهُمْ، فَأَنْكَرْتُ ذلِكَ؟ فَقَالَ لَنَا: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا يُصَلِّي مَعَهُمُ الرَّكْعَتَيْنِ، فَإِذَا فَرَغُوا قَامَ، فَأَضَافَ إِلَيْهَا رَكْعَتَيْنِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Humran Bin Ayn who said,

‘I said to Abu Ja’farasws, ‘May I be sacrificed for youasws! We tend to pray the Salāt with them (general Muslims) on the day of Friday, and they are praying in the time (different to ours). So what should we do?’ So heasws said: ‘Pray Salāt with them’.

So Humran went out to Zurara and said to him, ‘Heasws has ordered us that we should pray with them in their Salāts’. So Zurara said, ‘This cannot happen to be except with the explanation’. So Humran said to him, ‘Arise until you hear from himasws’.

He said, ‘So we went over to himasws and Zurara said to himasws, ‘May I be sacrificed for youasws! Humran claims that youasws ordered us that we should be praying Salāt with them (general Muslims), but I denied that’. So heasws said to us: ‘Aliasws Bin Al-Husaynasws used to pray two Rak’at of Salāt with them. So when they were free, heasws would stand and increase two Rak’at upon these’.57

51- بَابُ مَنْ تُكْرَهُ الصَّلَاةُ خَلْفَهُ وَالْعَبْدِ يَؤُمُّ الْقَوْمَ وَمَنْ أَحَقُّ أَنْ يُؤَمَّ‌

Chapter 51 – The one behind whom the Salāt is disliked, and the slave leading the people, and the one who is rightful of leading (the Salāt)

1. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « خَمْسَةٌ لَايَؤُمُّونَ النَّاسَ عَلى كُلِّ حَالٍ: الْمَجْذُومُ، وَالْأَبْرَصُ، وَالْمَجْنُونُ، وَوَلَدُ الزِّنى، وَالْأَعْرَابِيُّ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Five cannot lead the people (in Salāt) upon every state – The leper, and the one with vitiligo, and the insane, and a son of adultery (bastard), and the Bedouin’.58

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: لَايَؤُمُّ الْمُقَيَّدُ الْمُطْلَقِينَ، وَلَايَؤُمُّ صَاحِبُ الْفَالِجِ الْأَصِحَّاءَ، وَلَاصَاحِبُ التَّيَمُّمِ الْمُتَوَضِّينَ، وَلَايَؤُمُّ الْأَعْمى فِي الصَّحْرَاءِ إِلاَّ أَنْ يُوَجَّهَ إِلَى الْقِبْلَةِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The restricted cannot lead the free, nor can the paralysed lead the healthy, nor can the one with Tayammum lead the ones in ablution, nor can the blind lead in the desert except if he is directed towards the Qiblah’.59

3. وَبِهذَا الْإِسْنَادِ: فِي رَجُلَيْنِ اخْتَلَفَا، فَقَالَ أَحَدُهُمَا: كُنْتُ إِمَامَكَ، وَقَالَ الْآخَرُ: أَنَا كُنْتُ إِمَامَكَ؟ فَقَالَ: « صَلَاتُهُمَا تَامَّةٌ ». قُلْتُ: فَإِنْ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: كُنْتُ أَئْتَمُّ بِكَ؟ قَالَ: « صَلَاتُهُمَا فَاسِدَةٌ وَلْيَسْتَأْنِفَا »

And by this chain,

‘With regards to two men differing, so one of them says, ‘I was your Imam’, and the other one says, ‘I was your Imam’, so heasws said: ‘Both of their Salāt are complete’. So I said, ‘Supposing each one of them says, ‘I was following you’. Heasws said: ‘Both their Salāt are spoilt, and let them both resume’.60

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الصَّلَاةُ خَلْفَ الْعَبْدِ؟ فَقَالَ: « لَا بَأْسَ بِهِ إِذَا كَانَ فَقِيهاً، وَلَمْ يَكُنْ هُنَاكَ أَفْقَهُ مِنْهُ ». قَالَ: قُلْتُ: أُصَلِّي خَلْفَ الْأَعْمى؟ قَالَ: « نَعَمْ، إِذَا كَانَ لَهُ مَنْ يُسَدِّدُهُ، وَكَانَ أَفْضَلَهُمْ ». قَالَ: « وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: لَايُصَلِّيَنَّ أَحَدُكُمْ خَلْفَ الْمَجْذُومِ، وَالْأَبْرَصِ، وَالْمَجْنُونِ، وَالْمَحْدُودِ، وَوَلَدِ الزِّنى: وَالْأَعْرَابِيُّ لَايَؤُمُّ الْمُهَاجِرِينَ ».

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

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘(What about) the Salāt behind the slave?’ So heasws said: ‘There is no problem with it when he was an understanding one, and there does not happen to be over there one of more understanding than him’. I said, ‘Can I pray Salāt behind the blind one?’ Heasws said: ‘Yes, when there was for him someone who guides him (to face the Qiblah), and he was the best of them’.

Heasws said, ‘And Amir Al-Momineenasws said: ‘Not one of you should pray Salāt behind the leper, and the one with vitiligo, and the insane, and the restricted (by physical disability), and a son of adultery (bastard), and the Bedouin, immigrant (a drifter- i.e., a gipsy) must not lead (Salāt)’.61

5. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقَوْمِ مِنْ أَصْحَابِنَا يَجْتَمِعُونَ، فَتَحْضُرُ الصَّلَاةُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: تَقَدَّمْ يَا فُلَانُ؟ فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: يَتَقَدَّمُ الْقَوْمَ أَقْرَؤُهُمْ لِلْقُرْآنِ: فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً: فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَكْبَرُهُمْ سِنّاً: فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً، فَلْيَؤُمَّهُمْ أَعْلَمُهُمْ بِالسُّنَّةِ، وَأَفْقَهُهُمْ فِي الدِّينِ: وَلَايَتَقَدَّمَنَّ أَحَدُكُمُ الرَّجُلَ فِي مَنْزِلِهِ، وَلَاصَاحِبَ السُّلْطَانِ فِي سُلْطَانِهِ ».

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

‘I asked Abu Abdullahasws about the people from our companions gathering, and the Salāt presents itself. So some of them are saying to the others, ‘Proceed, O so and so (to lead Salāt)’. So heasws said: ‘Rasool-Allahsaww said: ‘He would proceed (to lead) the people, the one who is the most read (well-versed) of the Quran. And if they were equal in their recitation, so the first one to have migrated. And if they were equal in their migration (from Makkah to Al-Medina), so their eldest one in age. And if they were of equal ages, so let the most knowledgeable of them in the Sunnah lead them (in Salāt) and the one who is the most understanding of them in the Religion; and not one of you should proceed (to lead in Salāt) the man in his house, nor the one in authority in his domain’.62

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِالْغُلَامِ الَّذِي لَمْ يَبْلُغِ الْحُلُمَ أَنْ يَؤُمَّ الْقَوْمَ، وَأَنْ يُؤَذِّنَ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with the boy who has not yet reached the puberty, if he leads the people (in Salāt), and if he recites an Azan’.63

52- بَابُ الرَّجُلِ يَؤُمُّ النِّسَاءَ وَالْمَرْأَةِ تَؤُمُّ النِّسَاءَ‌

Chapter 52 – The man leading the women, and the woman leading the women

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي الْعَبَّاسِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ: يَؤُمُّ الْمَرْأَةَ فِي بَيْتِهِ؟ فَقَالَ: « نَعَمْ، تَقُومُ وَرَاءَهُ ».

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

‘I asked Abu Abdullahasws about the man leading the woman (in Salāt) in his house. So heasws said: ‘Yes, she should be standing behind him’.64

2. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنِ ابْنِ سِنَانٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرْأَةِ تَؤُمُّ النِّسَاءَ؟ فَقَالَ: « إِذَا كُنَّ جَمِيعاً أَمَّتْهُنَّ فِي النَّافِلَةِ، فَأَمَّا الْمَكْتُوبَةُ، فَلَا، وَلَاتَقَدَّمْهُنَّ، وَلكِنْ تَقُومُ وَسَطاً مِنْهُنَّ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Ibn Sinan, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullahasws about the woman leading the women (in Salāt). So heasws said: ‘When they have gathered, she can lead them in the optional (Salāt). But, as for the Obligatory (Salāt), so no; and she should not preceded them (to be in front), but she should be standing in the middle of them’.65

3. أَحْمَدُ، عَنِ الْحُسَيْنِ، عَنْ فَضَالَةَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَؤُمُّ النِّسَاءَ لَيْسَ مَعَهُنَّ رَجُلٌ فِي الْفَرِيضَةِ، قَالَ: « نَعَمْ، وَإِنْ كَانَ مَعَهُ صَبِيٌّ، فَلْيَقُمْ إِلى جَانِبِهِ ».

Ahmad, from Al Husayn, from Fazalat, from Hammad Bin Usman, from Ibrahim Bin Manmoun,

(It has been narrated) from Abu Abdullahasws regarding the man who led the women (in Salāt), there not being (another) man with them, in the Obligatory (Salāt)’. Heasws said: ‘And even if there was a male child with him, so let him stand to his side’.66

53- بَابُ الصَّلَاةِ خَلْفَ مَنْ يُقْتَدى بِهِ وَالْقِرَاءَةِ خَلْفَهُ وَضَمَانِهِ الصَّلَاةَ‌

Chapter 53 – The Salāt behind the one who is followed by, and the recitation behind him, and his responsibility of the Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ خَلْفَ الْإِمَامِ أَقْرَأُ خَلْفَهُ؟ فَقَالَ: « أَمَّا الصَّلَاةُ الَّتِي لَايُجْهَرُ فِيهَا بِالْقِرَاءَةِ، فَإِنَّ ذلِكَ جُعِلَ إِلَيْهِ، فَلَا تَقْرَأْ خَلْفَهُ: وَأَمَّا الصَّلَاةُ الَّتِي يُجْهَرُ فِيهَا، فَإِنَّمَا أُمِرَ بِالْجَهْرِ لِيُنْصِتَ مَنْ خَلْفَهُ: فَإِنْ سَمِعْتَ، فَأَنْصِتْ: وَإِنْ لَمْ تَسْمَعْ، فَاقْرَأْ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Abdullahasws about the Salāt behind the Imam. Should I recite behind him?’ So heasws said: ‘As for the Salāt in which there is no loud recitation, so that (the recitation) is Made to be for him, therefore do not recite behind him; and as for the Salāt in which there is loud recitation, so rather it has been Commanded with the loudness for the ones behind him to be silent to it. So if you can hear, so be silent, but if you cannot hear, so recite’.67

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ تَأْتَمُّ بِهِ، فَلَا تَقْرَأْ خَلْفَهُ، سَمِعْتَ قِرَاءَتَهُ أَوْ لَمْ تَسْمَعْ، إِلاَّ أَنْ تَكُونَ صَلَاةً يُجْهَرُ فِيهَا وَلَمْ تَسْمَعْ، فَاقْرَأْ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you pray Salāt behind a Imam, complete it with him, and do not recite behind him, whether you can hear his recitation or cannot hear it, unless if it happens to be a Salāt in which there is loud recitation in it, and you cannot hear it, so recite’.68

3. عَلِيٌّ عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « إِذَا كُنْتَ خَلْفَ إِمَامٍ تَأْتَمُّ بِهِ، فَأَنْصِتْ، وَسَبِّحْ فِي نَفْسِكَ ».

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

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘When you were to be behind a Imam, complete with him, and be silent (during the recitation), and Glorify within yourself’.69

4. وَعَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ قُتَيْبَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كُنْتَ خَلْفَ إِمَامٍ تَرْتَضِي بِهِ فِي صَلَاةٍ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ، فَلَمْ تَسْمَعْ قِرَاءَتَهُ، فَاقْرَأْ أَنْتَ لِنَفْسِكَ: وَإِنْ كُنْتَ تَسْمَعُ الْهَمْهَمَةَ، فَلَا تَقْرَأْ ».

And from him, from his father, from Abdullah Bin Al Mugheira, from Quteyba,

(It has been narrated) from Abu Abdullahasws having said: ‘When you were behind a Imam you are pleased with in a Salāt wherein is loud recitation, but you cannot hear his recitation, so recite to yourself; but if you can hear the humming (of the Imam), so do not recite’.70

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَحَدَهُمَا عليهما‌السلام عَنِ الْإِمَامِ: يَضْمَنُ صَلَاةَ الْقَوْمِ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from Zurara who said,

‘I asked one of the two (5th or 6th Imamasws about the Imam being responsible for a Salāt of the people’. Heasws said: ‘No’.71

6. مُحَمَّدٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « كَانَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: مَنْ قَرَأَ خَلْفَ إِمَامٍ يَأْتَمُّ بِهِ، فَمَاتَ، بُعِثَ عَلى غَيْرِ الْفِطْرَةِ ».

Muhammad, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

‘Abu Ja’farasws said that ‘Amir Al-Momineenasws would say: ‘The one who recites behind an Imam (prayer leader) whom he follows and he dies, he had died in a religion other that Fitrah (Al-Islam)’.72

54-. بَابُ الرَّجُلِ يُصَلِّي بِالْقَوْمِ وَهُوَ عَلى غَيْرِ طُهْرٍ أَوْ لِغَيْرِ الْقِبْلَةِ‌

Chapter 54 – A man prays Salāt with the people (leading them) and he is upon without cleanliness, or towards other than the Qiblah

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ أَمَّ قَوْماً وَهُوَ عَلى غَيْرِ طُهْرٍ، فَأَعْلَمَهُمْ بَعْدَ مَا صَلَّوْا؟ فَقَالَ: « يُعِيدُ هُوَ، وَلَايُعِيدُونَ ».

Ali Bin Ibrahim Bin Hashim, form his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the man leading a group (in Salāt) and he is upon without cleanliness, so he lets them know after having had prayed. So heasws said: ‘He should repeat, and they would not be repeating’.73

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْأَعْمى يَؤُمُّ الْقَوْمَ وَهُوَ عَلى غَيْرِ الْقِبْلَةِ، قَالَ: « يُعِيدُ، وَلَايُعِيدُونَ: فَإِنَّهُمْ قَدْ تَحَرَّوْا ».

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

(It has been narrated) from Abu Abdullahasws regarding the blind one leading the group (in Salāt) and he is upon other than the Qiblah. Heasws said: ‘He should repeat and they would not be repeating, for they had investigated (the direction of the Qiblah)’.74

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَحَدَهُمَا عليهما‌السلام عَنْ رَجُلٍ صَلّى بِقَوْمٍ رَكْعَتَيْنِ، فَأَخْبَرَهُمْ أَنَّهُ لَمْ يَكُنْ عَلى وُضُوءٍ؟ قَالَ: « يُتِمُّ الْقَوْمُ صَلَاتَهُمْ: فَإِنَّهُ لَيْسَ عَلَى الْإِمَامِ ضَمَانٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from Zurara who said,

‘I asked one of the two (5th or 6th Imamasws about a man who prays with a group (leading them) in two Rak’at, so he informs them that he did not happen to be upon an ablution. Heasws said: ‘The group would complete their Salāt, for there is no responsibility upon the Imam’.75

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْمٍ خَرَجُوا مِنْ خُرَاسَانَ أَوْ بَعْضِ الْجِبَالِ، وَكَانَ يَؤُمُّهُمْ رَجُلٌ، فَلَمَّا صَارُوا إِلَى الْكُوفَةِ، عَلِمُوا أَنَّهُ يَهُودِيٌّ، قَالَ: « لَا يُعِيدُونَ ».

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

(It has been narrated) from Abu Abdullahasws regarding a group who go out from Khurasan or one of the mountains, and a man had led them (in Salāt). So when they came to be in Al-Kufa he let them know that he was a Jew’. Heasws said: ‘They would not be repeating (the Salāt)’.76

55- بَابُ الرَّجُلِ يُصَلِّي وَحْدَهُ ثُمَّ يُعِيدُ فِي الْجَمَاعَةِ أَوْ يُصَلِّي بِقَوْمٍ وَقَدْ كَانَ صَلّى قَبْلَ ذلِكَ‌

Chapter 55 – The Salāt alone, then he repeats in the Jam’at, or he prays Salāt with a group and he had already prayed before that

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ: وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يُصَلِّي الصَّلَاةَ وَحْدَهُ، ثُمَّ يَجِدُ جَمَاعَةً، قَالَ: « يُصَلِّي مَعَهُمْ، وَيَجْعَلُهَا الْفَرِيضَةَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws regarding the man who prays the Salāt alone, then he finds a Jam’at. Heasws said: ‘He should pray Salāt with them, and he should make it to be an Oblligatory (Salāt)’.77

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أُصَلِّي، ثُمَّ أَدْخُلُ الْمَسْجِدَ، فَتُقَامُ الصَّلَاةُ وَقَدْ صَلَّيْتُ؟ فَقَالَ: « صَلِّ مَعَهُمْ، يَخْتَارُ اللهُ أَحَبَّهُمَا إِلَيْهِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘I pray, then I enter the Masjid, so the Salāt has been established’. So heasws said: ‘Pray Salāt with them. Allahazwj would Choose the most Beloved of the two to Himazwj’.78

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ‌ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ دَخَلَ الْمَسْجِدَ، وَافْتَتَحَ الصَّلَاةَ، فَبَيْنَا هُوَ قَائِمٌ يُصَلِّي إِذْ أَذَّنَ الْمُؤَذِّنُ، وَأَقَامَ الصَّلَاةَ؟ قَالَ: « فَلْيُصَلِّ رَكْعَتَيْنِ، ثُمَّ لْيَسْتَأْنِفِ الصَّلَاةَ مَعَ الْإِمَامِ، وَلْتَكُنِ الرَّكْعَتَانِ تَطَوُّعاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullahasws about a man who enters the Masjid and the Salāt has commenced. So while he was standing, praying, the Muezzin recited the Azan and established the Salāt. Heasws said: ‘So let him pray two Rak’at, then let him resume the Salāt with the Imam, and let the two Rak’at be (classified as) voluntary’.79

4. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ يَعْقُوبَ بْنِ يَقْطِينٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: جُعِلْتُ فِدَاكَ، تَحْضُرُ صَلَاةُ الظُّهْرِ، فَلَا نَقْدِرُ أَنْ نَنْزِلَ فِي الْوَقْتِ حَتّى يَنْزِلُوا، وَنَنْزِلَ مَعَهُمْ، فَنُصَلِّيَ، ثُمَّ يَقُومُونَ فَيُسْرِعُونَ، فَنَقُومُ فَنُصَلِّي الْعَصْرَ، وَنُرِيهِمْ كَأَنَّا نَرْكَعُ، ثُمَّ يَنْزِلُونَ لِلْعَصْرِ فَيُقَدِّمُونَّا، فَنُصَلِّي بِهِمْ؟ فَقَالَ: « صَلِّ بِهِمْ، لَاصَلَّى اللهُ عَلَيْهِمْ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Yaqoub Bin Yaqteen who said,

‘I said to Abu Al-Hassanasws, ‘May I be sacrificed for youasws! The Zohr Salāt comes up, but we are not able upon descending during the time until they (general Muslims) are descending, and we descend along with them, so we pray Salāt. Then they are standing and they are hastening, so we stand and pray Al-Asr, and we show them as if we are performing Rukū. Then they are descending for Al-Asr, so we proceed and pray with them’. So heasws said: ‘Pray Salāt with them, may Allahazwj not Send Blessings upon them’.80

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ عليه‌السلام: أَنِّي أَحْضُرُ الْمَسَاجِدَ مَعَ جِيرَتِي وَغَيْرِهِمْ، فَيَأْمُرُونِّي بِالصَّلَاةِ بِهِمْ وَقَدْ صَلَّيْتُ قَبْلَ أَنْ آتِيَهُمْ، وَرُبَّمَا صَلّى خَلْفِي مَنْ يَقْتَدِي بِصَلَاتِي وَالْمُسْتَضْعَفُ وَالْجَاهِلُ، وَأَكْرَهُ أَنْ أَتَقَدَّمَ وَقَدْ صَلَّيْتُ بِحَالِ مَنْ يُصَلِّي بِصَلَاتِي مِمَّنْ سَمَّيْتُ لَكَ، فَمُرْنِي فِي ذلِكَ بِأَمْرِكَ أَنْتَهِي إِلَيْهِ، وَأَعْمَلُ بِهِ إِنْ شَاءَ اللهُ. فَكَتَبَ عليه‌السلام: « صَلِّ بِهِمْ ».

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

‘I wrote to Abu Al-Hassanasws, ‘I attend the Masjid with my neighbour and others, so they are instructing me with the performance of Salāt with them, and I have already prayed before I went over to them; and sometimes there prays behind me, the one who follows me in my Salāt, and the weak (of understanding), and the ignorant, and I dislike that I should proceed to lead, and I have prayed in a state of the one who prays by my Salāt, from the ones I have specified to youasws. So, order me with regards to that with yourasws order, for me to end up to it and act by it, Allahazwj Willing’. So heasws wrote: ‘Pray Salāt with them (leading them)’.81

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ صَلّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ، كَانَ كَمَنْ صَلّى خَلْفَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one who prays Salāt with them (general Muslims) in the first row, is like the one who prays behind Rasool-Allahsaww’.82

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَانَ يُصَلِّي، فَخَرَجَ الْإِمَامُ وَقَدْ صَلَّى الرَّجُلُ رَكْعَةً مِنْ صَلَاةٍ فَرِيضَةٍ ؟ فَقَالَ: « إِنْ كَانَ إِمَاماً عَدْلاً، فَلْيُصَلِّ أُخْرى وَيَنْصَرِفُ، وَيَجْعَلُهُمَا تَطَوُّعاً، وَلْيَدْخُلْ مَعَ الْإِمَامِ فِي صَلَاتِهِ كَمَا هُوَ: وَإِنْ لَمْ يَكُنْ إِمَامٌ عَدْلٌ، فَلْيَبْنِ عَلى صَلَاتِهِ كَمَا هُوَ، وَ يُصَلِّي رَكْعَةً أُخْرى مَعَهُ يَجْلِسُ قَدْرَ مَا يَقُولُ: أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ لْيُتِمَّ صَلَاتَهُ مَعَهُ عَلى مَا اسْتَطَاعَ: فَإِنَّ التَّقِيَّةَ وَاسِعَةٌ، وَلَيْسَ شَيْ‌ءٌ مِنَ التَّقِيَّةِ إِلاَّ وَصَاحِبُهَا مَأْجُورٌ عَلَيْهَا إِنْ شَاءَ اللهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about a man who has prayed Salāt, so the Imam comes out and the man has already prayed one Rak’at from the Obligatory (Salāt). So heasws said: ‘If he was a just Imam, so let him pray another (Rak’at) and finish, and he should make these two to be voluntary (Salāt), and let him enter with the Imam in his Salāt, just as he is.

And if he does not happen to be a just Imam, so let him build upon his Salāt just as he is and he should pray another Rak’at with him, seated, of a measurement of what he would be saying, ‘I testify that there is no god except for Allahazwj, Alone, there being no associates for Himazwj, and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww’; then let him complete his Salāt with him upon whatever he is able to, for the dissimulation is vast, and there is nothing from the dissimulation except that its performer is Recompensed upon it, Allahazwj Willing’.83

8. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللهِ الْأَرَّجَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ صَلّى فِي مَنْزِلِهِ، ثُمَّ أَتى مَسْجِداً مِنْ مَسَاجِدِهِمْ، فَصَلّى مَعَهُمْ، خَرَجَ بِحَسَنَاتِهِمْ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Haysam Bin Waqid, from Al Husayn Bin Abdullah Al Arjany,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who prays a Salāt in his house, then goes to a Masjid from their Masjids (of the general Muslims), so he prays Salāt with them, would come out with their Rewards (for himself)’.84

56- بَابُ الرَّجُلِ يُدْرِكُ مَعَ الْإِمَامِ بَعْضَ صَلَاتِهِ وَيُحْدِثُ الْإِمَامُ فَيُقَدِّمُهُ‌

Chapter 56 – A man attains part of his Salāt with the Imam, and the Imam breaks his ablution, so he asks him to lead

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُدْرِكُ الرَّكْعَةَ الثَّانِيَةَ مِنَ الصَّلَاةِ مَعَ الْإِمَامِ وَهِيَ لَهُ الْأُولى: كَيْفَ يَصْنَعُ إِذَا جَلَسَ الْإِمَامُ ؟ قَالَ: « يَتَجَافى وَلَايَتَمَكَّنُ مِنَ الْقُعُودِ، فَإِذَا كَانَتِ الثَّالِثَةُ لِلْإِمَامِ ـ وَهِيَ لَهُ الثَّانِيَةُ ـ فَلْيَلْبَثْ قَلِيلاً ـ إِذَا قَامَ الْإِمَامُ ـ بِقَدْرِ مَا يَتَشَهَّدُ، ثُمَّ يَلْحَقُ بِالْإِمَامِ ». قَالَ: وَسَأَلْتُهُ عَنِ الَّذِي يُدْرِكُ الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ مِنَ الصَّلَاةِ: كَيْفَ يَصْنَعُ بِالْقِرَاءَةِ؟ فَقَالَ: « اقْرَأْ فِيهِمَا: فَإِنَّهُمَا لَكَ الْأُولَيَانِ، وَلَاتَجْعَلْ أَوَّلَ صَلَاتِكَ آخِرَهَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Abdullahasws about the man who attains the second Rak’at from the Salāt with the Imam, and it is the first for himself. How should he deal with it when the Imam sits?’ Heasws said: ‘He should withdraw and not sit fixedly. So when it was the third (Rak’at) for the Imam and it is the second for him, so let him wait a little when the Imam stands, when he can perform Tashahhud with. The he should catch up with the Imam’.

He (the narrator) said, ‘And I asked himasws about the one who attains the last two Rak’at from the Salāt, how should they deal with the recitation’. So heasws said:

‘Recite (himself) in these two, for these two would be the first two for you, and not make the beginning of your Salāt to be its end’.85

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا لَمْ تُدْرِكْ تَكْبِيرَةَ الرُّكُوعِ، فَلَا تَدْخُلْ فِي تِلْكَ الرَّكْعَةِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim who said,

‘Abu Abdullahasws said: ‘When you do not attain the exclamation of the Takbīr for the Rukū, so do not enter into that Rak’at’.86

3. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ أَبِي نَصْرٍ، عَنِ الْمُثَنّى، عَنْ إِسْحَاقَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، يَسْبِقُنِي الْإِمَامُ بِالرَّكْعَةِ، فَتَكُونُ لِي وَاحِدَةٌ وَلَهُ ثِنْتَانِ، فَأَتَشَهَّدُ كُلَّمَا قَعَدْتُ؟ فَقَالَ: « نَعَمْ، فَإِنَّمَا التَّشَهُّدُ بَرَكَةٌ ».

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Maysami, from Is’haq Bin Yazeed who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! The Imam is ahead of me by the one Rak’at, so it happens to be one for me and for him being two. So, should I perform Tashahhud every time I sit?’ So heasws said: ‘Yes, for rather, the Tashahhud is a Blessing’.87

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا سَبَقَكَ الْإِمَامُ بِرَكْعَةٍ، فَأَدْرَكْتَ الْقِرَاءَةَ الْأَخِيرَةَ، قَرَأْتَ فِي الثَّالِثَةِ مِنْ صَلَاتِهِ وَهِيَ ثِنْتَانِ لَكَ: وَإِنْ لَمْ تُدْرِكْ مَعَهُ إِلاَّ رَكْعَةً وَاحِدَةً، قَرَأْتَ فِيهَا، وَفِي الَّتِي تَلِيهَا: وَإِنْ سَبَقَكَ بِرَكْعَةٍ، جَلَسْتَ فِي الثَّانِيَةِ لَكَ وَالثَّالِثَةِ لَهُ حَتّى تَعْتَدِلَ الصُّفُوفُ قِيَاماً ». قَالَ: وَقَالَ: « إِذَا وَجَدْتَ الْإِمَامَ سَاجِداً، فَاثْبُتْ مَكَانَكَ حَتّى يَرْفَعَ رَأْسَهُ: وَإِنْ كَانَ قَاعِداً قَعَدْتَ: وَإِنْ كَانَ قَائِماً قُمْتَ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘When the Imam is ahead of you by one Rak’at and you attain the last recitation, you should recite (for yourself) in the third from his Salāt, and it would be the second for you; and if you do not attain with him except for one Rak’at, you should recite in it and in the one which follows it. And if he is ahead of you by one Rak’at, sit in the second one for you and it would be the third for him, until the rows are standing’.88

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ‌الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَدْرَكْتَ الْإِمَامَ قَدْ رَكَعَ، فَكَبَّرْتَ وَرَكَعْتَ قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، فَقَدْ أَدْرَكْتَ الرَّكْعَةَ: فَإِنْ رَفَعَ الْإِمَامُ رَأْسَهُ قَبْلَ أَنْ تَرْكَعَ، فَقَدْ فَاتَتْكَ الرَّكْعَةُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘When you realise that the Imam has performed Rukū, so you should exclaim a Takbīr and Rukū before he raises his head, so you would have achieved the Rak’at. But if the Imams raises his head before you perform Rukū, you have missed out on the Rak’at’.89

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ: « إِذَا أَدْرَكَ الْإِمَامَ وَهُوَ رَاكِعٌ، فَكَبَّرَ وَهُوَ مُقِيمٌ صُلْبَهُ، ثُمَّ رَكَعَ قَبْلَ أَنْ يَرْفَعَ الْإِمَامُ رَأْسَهُ، فَقَدْ أَدْرَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Sulaymen Bin Khalid who said,

‘Abu Abdullahasws said: ‘Regarding the man when he comes across the Imam he has performed Rukū, so he should exclaim a Takbīr while he is straight of back, then go into Rukū before the Imam raises his head, so he would have achieved (the Rak’at)’.90

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَهُمْ فِي الصَّلَاةِ وَقَدْ سَبَقَهُ الْإِمَامُ بِرَكْعَةٍ أَوْ أَكْثَرَ، فَيَعْتَلُّ الْإِمَامُ، فَيَأْخُذُ بِيَدِهِ، فَيَكُونُ أَدْنَى الْقَوْمِ إِلَيْهِ، فَيُقَدِّمُهُ ؟ فَقَالَ: « يُتِمُّ صَلَاةَ الْقَوْمِ، ثُمَّ يَجْلِسُ حَتّى إِذَا فَرَغُوا مِنَ التَّشَهُّدِ، أَوْمَأَ إِلَيْهِمْ بِيَدِهِ عَنِ الْيَمِينِ وَالشِّمَالِ، فَكَانَ الَّذِي أَوْمَأَ إِلَيْهِمْ بِيَدِهِ التَّسْلِيمَ وَانْقِضَاءَ صَلَاتِهِمْ، وَأَتَمَّ هُوَ مَا كَانَ فَاتَهُ، أَوْ بَقِيَ عَلَيْهِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullahasws about the man who goes over to the Masjid and they are in the Salāt, and the Imam is ahead of him by one Rak’at, or more. So the Imam feels sick, so he grabs him by his hand, for he happens to be the closest one of the people to him and he asks him to lead. So heasws said: ‘He should complete the Salāt of the people, then be seated until they (the people) are free from the Tashahhud, gesturing towards them by his hand, to his right and to his left. Thus his gesturing towards them by his hand would be the Salām (greeting), and their Salāt would be accomplished, and he would complete whatever was missed out on, or remains upon him’.91

8. عَنْهُ، عَنِ الْفَضْلِ: وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: رَجُلٌ دَخَلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَهُوَ لَايَنْوِيهَا صَلَاةً، فَأَحْدَثَ إِمَامُهُمْ، فَأَخَذَ بِيَدِ ذلِكَ الرَّجُلِ، فَقَدَّمَهُ، فَصَلّى بِهِمْ: أَيُجْزِئُهُمْ صَلَاتُهُمْ بِصَلَاتِهِ وَهُوَ لَايَنْوِيهَا صَلَاةً ؟ فَقَالَ: « لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَدْخُلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَهُوَ لَايَنْوِيهَا صَلَاةً، بَلْ يَنْبَغِي لَهُ أَنْ يَنْوِيَهَا صَلَاةً، فَإِنْ كَانَ قَدْ صَلّى، فَإِنَّ لَهُ صَلَاةً أُخْرى، وَإِلاَّ فَلَا يَدْخُلْ مَعَهُمْ، قَدْ يُجْزِئُ عَنِ الْقَوْمِ صَلَاتُهُمْ وَإِنْ لَمْ يَنْوِهَا ».

From him, from Al Fazl, and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘A man enters with a group into their Salāt and he does not intend it to be a Salāt. So their Imam breaks his ablution, and he grabs the hand of that man and moves him forward for him so lead Salāt with them. Would their Salāts be sufficed by his Salāt and he did not intend it to be in a Salāt?’ So heasws said: ‘It is not befitting for the man that he enters with a group into their Salāt and he does not intend it to be in a Salāt, but, it is befitting for him that he intends it as a Salāt. Then, if it was so that he had already prayed Salāt, so it would be another Salāt for him, or else, so he should not enter with them. It would have sufficed from the group, their Salāt, and even if he did not intend it as so’.92

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ أَمَّ قَوْماً، فَصَلّى بِهِمْ رَكْعَةً، ثُمَّ مَاتَ؟ قَالَ: « يُقَدِّمُونَ رَجُلاً آخَرَ، وَيَعْتَدُّونَ بِالرَّكْعَةِ، وَيَطْرَحُونَ الْمَيِّتَ خَلْفَهُمْ، وَيَغْتَسِلُ مَنْ مَسَّهُ ».

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

‘I asked Abu Abdullahasws about a man who leads a group (in Salāt), so he prays one Rak’at with them, then dies. Heasws said: ‘They should bring forward another man, and they should be counting with the Rak’at, and they should move the deceased to be behind them, and the one who touches him would wash’.93

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ: « أَيَّ شَيْ‌ءٍ يَقُولُ هؤُلَاءِ فِي الرَّجُلِ الَّذِي يَفُوتُهُ مَعَ الْإِمَامِ رَكْعَتَانِ؟ ». قُلْتُ: يَقُولُونَ: يَقْرَأُ فِيهِمَا بِالْحَمْدِ وَسُورَةٍ. فَقَالَ: « هذَا يُقَلِّبُ صَلَاتَهُ يَجْعَلُ أَوَّلَهَا آخِرَهَا ». قُلْتُ: كَيْفَ يَصْنَعُ؟. قَالَ: « يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي كُلِّ رَكْعَةٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from Ahmad Bin Al Nazar, from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘Which thing are they (people) saying regarding the man who misses out on two Rak’at with the Imam?’ I said, ‘They are saying he should recite in these two with Al-Hamd (Chapter 1) and a (another) Chapter’. So heasws said: ‘This is one who overturns his Salāt, making its beginning to be its end’. I said, ‘How should he deal with it?’ Heasws said: ‘He should recite the Opening of the Book (Chapter 1) during each Rak’at’.94

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: أَجِي‌ءُ إِلَى الْإِمَامِ وَقَدْ سَبَقَنِي بِرَكْعَةٍ فِي الْفَجْرِ، فَلَمَّا سَلَّمَ وَقَعَ فِي قَلْبِي أَنِّي أَتْمَمْتُ، فَلَمْ أَزَلْ ذَاكِراً لِلّهِ حَتّى طَلَعَتِ الشَّمْسُ، فَلَمَّا طَلَعَتْ نَهَضْتُ، فَذَكَرْتُ أَنَّ الْإِمَامَ كَانَ سَبَقَنِي بِرَكْعَةٍ؟ فَقَالَ: « إِنْ كُنْتَ فِي مَقَامِكَ، فَأَتِمَّ بِرَكْعَةٍ: وَإِنْ كُنْتَ قَدِ انْصَرَفْتَ، فَعَلَيْكَ الْإِعَادَةُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Al Husayn Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullahasws, said, ‘I said, ‘I went over to the Imam and he was ahead of me by one Rak’at during Al-Fajr. So when he offered Salām, it occurred in my heart that I had completed. So I did not cease to mentioned Allahazwj until the sun emerged. So when the sun emerged, I got up and I remembered that the Imam had preceded me by one Rak’at’. So heasws said: ‘If you were in your place, so complete with one Rak’at, and if you had left, so upon you is the repeating’.95

12. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلّى مَعَ قَوْمٍ وَهُوَ يَرى أَنَّهَا الْأُولى وَكَانَتِ الْعَصْرَ؟ قَالَ: « فَلْيَجْعَلْهَا الْأُولى، وَلْيُصَلِّ الْعَصْرَ » وَفِي حَدِيثٍ آخَرَ: « فَإِنْ عَلِمَ أَنَّهُمْ فِي صَلَاةِ الْعَصْرِ، وَلَمْ يَكُنْ صَلَّى الْأُولى، فَلَا يَدْخُلْ مَعَهُمْ ».

A group of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama’at, from Abu Baseer who said ‘I asked himasws about the man who prays with a group and he sees that it is the first (Al-Zohr), and it was Al-Asr Heasws said: ‘So let him make it to be the first (Al-Zohr), and he should pray Al-Asr’.

And in another Hadeeth, ‘(Heasws said): ‘So if he knows that they were in Al-Asr Salāt and he had not prayed the first (Al-Zohr), so he should not enter with them’.96

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَحَدَهُمَا ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ عَنْ إِمَامٍ أَمَّ قَوْماً، فَذَكَرَ أَنَّهُ لَمْ يَكُنْ عَلى وُضُوءٍ، فَانْصَرَفَ، وَأَخَذَ بِيَدِ رَجُلٍ، وَأَدْخَلَهُ، فَقَدَّمَهُ، وَلَمْ يَعْلَمِ الَّذِي قُدِّمَ مَا صَلَّى الْقَوْمُ؟ قَالَ: « يُصَلِّي بِهِمْ: فَإِنْ أَخْطَأَ، سَبَّحَ الْقَوْمُ بِهِ، وَبَنى عَلى صَلَاةِ الَّذِي كَانَ قَبْلَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from Zurara who said,

‘I asked one of the two (5th or 6th Imamasws) about a Imam who leads a group, so he remembers that he did not happen to be upon an ablution. So he leaves, and grabs a hand of a man and includes him. So he moves forward, and the one who moves forward does not know what the group has prayed (from the Salāt). Heasws said: ‘He should pray Salāt with them. So if he were to err, the group should Glorify with him and build upon the Salāt which was before him’.97

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ: أَيَعُودُ، فَيَرْكَعُ إِذَا أَبْطَأَ الْإِمَامُ أَنْ يَرْفَعَ رَأْسَهُ ؟ قَالَ: « لَا ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim who said,

‘Abu Abdullahasws was asked about the one who raises his head before the Imam does. Should he return and Rukū when the Imam is delayed in raising his head?’ Heasws said: ‘No’.98

57- بَابُ الرَّجُلِ يَخْطُو إِلَى الصَّفِّ أَوْ يَقُومُ خَلْفَ الصَّفِّ وَحْدَهُ أَوْ يَكُونُ بَيْنَهُ وَبَيْنَ الْإِمَامِ مَا لَايَتَخَطّى‌

Chapter 57 – The man who lines up to a row, or he stand behind the row alone, or there happens to be between him and the Imam what cannot constitue a line

1. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللهِ عليه‌السلام وَدَخَلَ الْمَسْجِدَ الْحَرَامَ فِي صَلَاةِ الْعَصْرِ، فَلَمَّا كَانَ دُونَ الصُّفُوفِ رَكَعُوا، فَرَكَعَ وَحْدَهُ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ، فَمَضى حَتّى لَحِقَ الصُّفُوفَ.

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Muawiya Bin Wahab who said,

‘I was Abu Abdullahasws and heasws entered the Sacred Masjid regarding Al-Asr Salāt. So when heasws was besides the rows, they performed Rukū. So heasws performed Rukū alone and Sajdah two Sajdahs, then stood and went until he joined the rows’.99

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيٍّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَتَأَخَّرُ وَهُوَ فِي الصَّلَاةِ؟ قَالَ: « لَا ». قُلْتُ: فَيَتَقَدَّمُ؟ قَالَ: « نَعَمْ، مَا شَاءَ إِلَى الْقِبْلَةِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie, from Muhammad Bin Muslim who said,

‘I said to himasws, ‘Can the man move backwards while he is in the Salāt?’ Heasws said: ‘No’. I said, ‘So can he move forward?’ Heasws said: ‘Yes, whatever he so desire to, towards the Qiblah’.100

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَعِيدٍ الْأَعْرَجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَأْتِي الصَّلَاةَ، فَلَا يَجِدُ فِي الصَّفِّ مَقَاماً: أَيَقُومُ وَحْدَهُ حَتّى يَفْرُغَ مِنْ صَلَاتِهِ؟ قَالَ: « نَعَمْ، لَابَأْسَ أَنْ يَقُومَ بِحِذَاءِ الْإِمَامِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Saeed Al A’araj who said,

‘I asked Abu Abdullahasws about the man goes over for the Salāt but he cannot find a place in the row. Can he stand alone until he is free from his Salāt?’ Heasws Yes. There is no problem even if he were to stand by the side (parallel) to the Imam’.101

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنْ صَلّى قَوْمٌ وَبَيْنَهُمْ وَبَيْنَ الْإِمَامِ مَا لَايُتَخَطّى، فَلَيْسَ ذلِكَ الْإِمَامُ لَهُمْ بِإِمَامٍ، وَأَيُّ صَفٍّ كَانَ أَهْلُهُ يُصَلُّونَ بِصَلَاةِ إِمَامٍ وَبَيْنَهُمْ وَبَيْنَ الصَّفِّ الَّذِي يَتَقَدَّمُهُمْ قَدْرُ مَا لَايُتَخَطّى، فَلَيْسَ تِلْكَ لَهُمْ بِصَلَاةٍ، فَإِنْ كَانَ بَيْنَهُمْ سُتْرَةٌ أَوْ جِدَارٌ، فَلَيْسَتْ تِلْكَ لَهُمْ بِصَلَاةٍ إِلاَّ مَنْ كَانَ مِنْ حِيَالِ الْبَابِ ». قَالَ: وَقَالَ: « هذِهِ الْمَقَاصِيرُ لَمْ يَكُنَّ فِي زَمَانِ أَحَدٍ مِنَ النَّاسِ، وَإِنَّمَا أَحْدَثَهَا الْجَبَّارُونَ، لَيْسَتْ لِمَنْ صَلّى خَلْفَهَا ـ مُقْتَدِياً بِصَلَاةِ مَنْ فِيهَا ـ صَلَاةٌ ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « يَنْبَغِي أَنْ يَكُونَ الصُّفُوفُ تَامَّةً مُتَوَاصِلَةً بَعْضُهَا إِلى‌بَعْضٍ، لَايَكُونُ بَيْنَ صَفَّيْنِ مَا لَايُتَخَطّى، يَكُونُ قَدْرُ ذلِكَ مَسْقَطَ جَسَدِ الْإِنْسَانِ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘If a group is praying Salāt and between them and the Imam is what cannot be stepped (by one step), so that is not a Imam for them. And which row was its rightful praying with a Salāt of a prayer-

leader and between them and the one which is in front them there is a measurement of what cannot be stepped (by one step), so that (row) is not for them.

So if there was between them a curtain or a wall, so that would not be for them with a Salāt, except the one who was from around the door’. And heasws said: ‘These chapels did not happen to be in the era of anyone from the people. But rather, the tyrants innovated them for the one who prays Salāt behind it, following in the Salāt of the one who is inside it, for a Salāt’.

He (the narrator) said, ‘And Abu Ja’farasws said: ‘It is befitting if there happen to be complete rows, linked, one with the other, there not being between any two rows what cannot be stepped (by one step). There should happen to be a measurement of that of a falling in Sajdah (prostrating) of a body of a person’.102

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا دَخَلْتَ الْمَسْجِدَ وَالْإِمَامُ رَاكِعٌ، فَظَنَنْتَ أَنَّكَ إِنْ مَشَيْتَ إِلَيْهِ رَفَعَ رَأْسَهُ مِنْ قَبْلِ أَنْ تُدْرِكَهُ، فَكَبِّرْ وَارْكَعْ: وَإِذَا رَفَعَ رَأْسَهُ، فَاسْجُدْ مَكَانَكَ: فَإِنْ قَامَ، فَالْحَقْ بِالصَّفِّ: وَإِنْ جَلَسَ، فَاجْلِسْ مَكَانَكَ، فَإِذَا قَامَ، فَالْحَقْ بِالصَّفِّ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you enter the Masjid and the Imam is in Rukū, so you think that if you were to walk over to him, he would raise his head before you reach, exclaim a Takbīr and go into Rukū. And when he does raise his head, so perform Sajdah in your place. So if he were to stand, so join up with the row, and if he was seated, so sit in your place. So when he stands, then join up with the row’.103

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا أَرى بِالصُّفُوفِ بَيْنَ الْأَسَاطِينِ بَأْساً ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Iasws do not see a problem with the rows formed between the two pillars’.104

7. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ‌ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُ الْإِمَامَ وَهُوَ قَاعِدٌ يَتَشَهَّدُ، وَلَيْسَ خَلْفَهُ إِلاَّ رَجُلٌ وَاحِدٌ عَنْ يَمِينِهِ؟ قَالَ: « لَا يَتَقَدَّمُ الْإِمَامَ، وَلَايَتَأَخَّرُ الرَّجُلَ، وَلكِنْ يَقْعُدُ الَّذِي يَدْخُلُ مَعَهُ خَلْفَ الْإِمَامِ، فَإِذَا سَلَّمَ الْإِمَامُ، قَامَ الرَّجُلُ، فَأَتَمَّ الصَّلَاةَ ».

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who reaches the Imam and he is seated performing Tashahhud, and there is none behind him except for one man on his right. Heasws said: ‘He should neither preceded the Imam nor be behind the man, but he should be seated, the one who entered with him, behind the Imam. So when the Imam offers Salām (greets), the man should stand and complete the Salāt’.105

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ رَفَعَهُ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يُصَلِّي بِقَوْمٍ وَهُوَ إِلى زَاوِيَةٍ فِي بَيْتِهِ بِقُرْبِ الْحَائِطِ وَكُلُّهُمْ عَنْ يَمِينِهِ، وَلَيْسَ عَلى يَسَارِهِ أَحَدٌ.

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Hashimy, raising it, said,

‘I saw Abu Abdullahasws praying Salāt with a group (leading them), and heasws was by a corner in hisasws house, near the wall, and all of them were on hisasws right, and there was no one on hisasws left’.106

9. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي بِقَوْمٍ وَهُمْ فِي مَوْضِعٍ‌ أَسْفَلَ مِنْ مَوْضِعِهِ الَّذِي يُصَلِّي فِيهِ؟ فَقَالَ: « إِنْ كَانَ الْإِمَامُ عَلى شِبْهِ الدُّكَّانِ، أَوْ عَلى مَوْضِعٍ أَرْفَعَ مِنْ مَوْضِعِهِمْ، لَمْ يَجُزْ صَلَاتُهُمْ، وَإِنْ كَانَ أَرْفَعَ مِنْهُمْ بِقَدْرِ إِصْبَعٍ، أَوْ أَكْثَرَ، أَوْ أَقَلَّ إِذَا كَانَ الِارْتِفَاعُ بِبَطْنِ مَسِيلٍ، فَإِنْ كَانَ أَرْضاً مَبْسُوطَةً، أَوْ كَانَ فِي مَوْضِعٍ مِنْهَا ارْتِفَاعٌ، فَقَامَ الْإِمَامُ فِي الْمَوْضِعِ الْمُرْتَفِعِ، وَقَامَ مَنْ خَلْفَهُ أَسْفَلَ مِنْهُ وَالْأَرْضُ مَبْسُوطَةٌ إِلاَّ أَنَّهُمْ فِي مَوْضِعٍ مُنْحَدِرٍ ـ قَالَ: ـ لَابَأْسَ » قَالَ: وَسُئِلَ: فَإِنْ قَامَ الْإِمَامُ أَسْفَلَ مِنْ مَوْضِعِ مَنْ يُصَلِّي خَلْفَهُ؟ قَالَ: « لَا بَأْسَ » وَقَالَ: « إِنْ كَانَ رَجُلٌ فَوْقَ بَيْتٍ أَوْ غَيْرِ ذلِكَ ـ دُكَّاناً كَانَ أَوْ غَيْرَهُ ـ وَكَانَ الْإِمَامُ يُصَلِّي عَلَى الْأَرْضِ أَسْفَلَ مِنْهُ، جَازَ لِلرَّجُلِ أَنْ يُصَلِّيَ خَلْفَهُ، وَيَقْتَدِيَ بِصَلَاتِهِ، وَإِنْ كَانَ أَرْفَعَ مِنْهُ بِشَيْ‌ءٍ كَثِيرٍ ».

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who prays with a group (leading them), and they are in a place which is lower than his place which he is praying in. So heasws said: ‘If it was so that the Imam was upon something resembling a platform, or upon a place higher than their place, their Salāt is not allowed; and if he was higher than them by a measurement of a finger, or more, or less, when it has higher by the plateau of the ravine.

So if the land was stretched, or it was in a place from it which was higher, so the Imams stands upon the higher place, and the ones behind him stand upon (that which is) lower than him, and the ground it stretched, except that they are in a place of slope, there is no problem’.

He (the narrator) said, ‘And he was asked, ‘Supposing if the Imam stands lower than the ones who pray behind him?’ Heasws said: ‘There is no problem’. And heasws said:

‘If the man was on top of his house or other than that, a shop or something else, and the Imam was upon the ground, lower than him, it is allowed for the man that he prays Salāt behind him, and follow him in his Salāt, and even if he was higher than him by something more’.107

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، قَالَ: ذَكَرَ الْحُسَيْنُ أَنَّهُ أَمَرَ مَنْ يَسْأَلُهُ عَنْ رَجُلٍ صَلّى إِلى جَانِبِ رَجُلٍ، فَقَامَ عَنْ يَسَارِهِ وَهُوَ لَايَعْلَمُ، ثُمَّ عَلِمَ وَهُوَ فِي صَلَاتِهِ: كَيْفَ يَصْنَعُ ؟ قَالَ: « يُحَوِّلُهُ عَنْ يَمِينِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad who said,

‘Al-Husayn mentioned that heasws ordered the one who asked himasws about a man who prays to the side of a man, so she stand on his left, and he did not know. Then he comes to know while he was during his Salāt how he should be doing it, said: ‘He should transfer to be on his right’.108

58- بَابُ الصَّلَاةِ فِي الْكَعْبَةِ وَفَوْقَهَا وَفِي الْبِيَعِ وَالْكَنَائِسِ وَالْمَوَاضِعِ الَّتِي تُكْرَهُ الصَّلَاةُ فِيهَا‌

Chapter 58 – The Salāt in the Kabah and above it, and in the synagogues, and the churches, and the places in which the Salāt is disliked

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ فِي الْبِيَعِ وَالْكَنَائِسِ ؟ فَقَالَ: « رُشَّ، وَصَلِّ ». قَالَ: وَسَأَلْتُهُ عَنْ بُيُوتِ الْمَجُوسِ؟ فَقَالَ: « رُشَّهَا، وَصَلِّ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the Salāt in the synagogue, and the churches, so heasws said: ‘Sprinkle (water) and pray Salāt’.

He (the narrator) said, ‘And I asked himasws about the house of the Magians, so heasws said: ‘Sprinkle (water) and pray (Salāt)’.109

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ؟ فَقَالَ: « إِنْ تَخَوَّفْتَ الضَّيْعَةَ عَلى مَتَاعِكَ، فَاكْنُسْهُ وَانْضِحْهُ، وَلَابَأْسَ بِالصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the Salāt in the enclosure of the camels. So heasws said: ‘If you are fearing upon your belongings, so sweep it and sprinkle it (with water); and there is no problem with the Salāt in the pens of the sheep’.110

3. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: لَاتُصَلِّ فِي مَرَابِطِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ.

From him, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘Do not pray Salāt in stalls of the cavalry horses, and the mules and the donkeys’.111

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَمَّنْ سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَسْجِدِ يَنِزُّ حَائِطُ قِبْلَتِهِ مِنْ بَالُوعَةٍ يُبَالُ فِيهَا؟ فَقَالَ: « إِنْ كَانَ نَزُّهُ مِنَ الْبَالُوعَةِ، فَلَا تُصَلِّ فِيهِ: وَإِنْ كَانَ نَزُّهُ مِنْ غَيْرِ ذلِكَ، فَلَا بَأْسَ بِهِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from the one who asked Abu Abdullahasws about the Masjid, a wall of its Qiblah leaks from the sewage in which it is urinated. So heasws said: ‘If it was leaking from the sewage, so do not pray Salāt in it, but if it was leaking from other than that, so there is no problem with it’.112

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ؟ فَقَالَ: « صَلِّ فِيهَا، وَلَاتُصَلِّ فِي أَعْطَانِ الْإِبِلِ إِلاَّ أَنْ تَخَافَ عَلى مَتَاعِكَ الضَّيْعَةَ، فَاكْنُسْهُ، وَرُشَّهُ بِالْمَاءِ، وَصَلِّ فِيهِ ». وَسَأَلْتُهُ عَنِ الصَّلَاةِ فِي ظَهْرِ الطَّرِيقِ؟ فَقَالَ: « لَا بَأْسَ أَنْ تُصَلِّيَ فِي الظَّوَاهِرِ الَّتِي بَيْنَ الْجَوَادِّ، فَأَمَّا عَلَى الْجَوَادِّ، فَلَا تُصَلِّ فِيهَا » قَالَ: « وَكُرِهَ الصَّلَاةُ فِي السَّبَخَةِ إِلاَّ أَنْ يَكُونَ مَكَاناً لَيِّناً تَقَعُ عَلَيْهِ الْجَبْهَةُ مُسْتَوِيَةً ». قَالَ: وَسَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْبِيعَةِ؟ فَقَالَ: « إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ، فَلَا بَأْسَ بِهِ ». قَالَ: وَرَأَيْتُهُ فِي الْمَنَازِلِ الَّتِي فِي طَرِيقِ مَكَّةَ يَرُشُّ أَحْيَاناً مَوْضِعَ جَبْهَتِهِ، ثُمَّ يَسْجُدُ عَلَيْهِ رَطْباً كَمَا هُوَ، وَرُبَّمَا لَمْ يَرُشَّ الَّذِي يَرى أَنَّهُ طَيِّبٌ قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يَخُوضُ الْمَاءَ، فَتُدْرِكُهُ الصَّلَاةُ؟ فَقَالَ: « إِنْ كَانَ فِي حَرْبٍ، فَإِنَّهُ يُجْزِئُهُ الْإِيمَاءُ: وَإِنْ كَانَ تَاجِراً، فَلْيَقُمْ، وَلَا يَدْخُلْهُ حَتّى يُصَلِّيَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Salāt in the pens of sheep. So heasws said: ‘You can pray Salāt therein, but you cannot pray Salāt in the enclosures of the camels, except if you were to fear upon your belongings being lost. So sweep it, and sprinkle it with the water, and you can pray Salāt in it’.

And I asked himasws about the Salāt by the road side. So heasws said: ‘There is no problem if you were to Pray Salāt in the sides, but as for upon the middle, so do not pray Salāt therein’.

Heasws said: ‘And the Salāt is disliked to be performed in the marshland, except if there happens to be a smooth (and) even place which the forehead can fall upon’.

He (the narrator) said, ‘And I asked himasws about the Salāt in the synagogue. So heasws said: ‘If you are facing the Qiblah, so there is no problem with it’.

He (the narrator) said, ‘And I saw him in (one of the) the encampments which are in the road to Makkah, sprinkling (water) sometimes in the place his forehead (where it would be for Sajdah), then perform Sajdah upon it, wet, just as it was. Sometimes heasws did not sprinkle (water) where heasws saw that it (the ground) was good’.

He (the narrator) said, ‘And I asked himasws about the man who fights the water (sails in the sea), and the Salāt (time) comes up. So heasws said: ‘If he was in a battle, so the gestures would suffice him; and if he was a trader, so let him stand and not enter it (the sea) until he has prayed Salāt’.113

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي جَمِيلَةَ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تُصَلِّ فِي بَيْتٍ فِيهِ مَجُوسِيٌّ، وَلَا بَأْسَ بِأَنْ تُصَلِّيَ وَفِيهِ يَهُودِيٌّ‌ أَوْ نَصْرَانِيٌّ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin abdul Hameed, from Abu Jameela, from Abu Asama,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not pray Salāt in a house in which is a Magian, and there is no problem if you were to pray Salāt and therein is a Jew or a Christian’.114

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: إِنَّا كُنَّا فِي الْبَيْدَاءِ فِي آخِرِ اللَّيْلِ، فَتَوَضَّأْتُ، وَاسْتَكْتُ وَأَنَا أَهُمُّ بِالصَّلَاةِ، ثُمَّ كَأَنَّهُ دَخَلَ قَلْبِي شَيْ‌ءٌ، فَهَلْ يُصَلّى فِي الْبَيْدَاءِ فِي الْمَحْمِلِ؟ فَقَالَ: « لَا تُصَلِّ فِي الْبَيْدَاءِ ». قُلْتُ: وَأَيْنَ حَدُّ الْبَيْدَاءِ؟ فَقَالَ: « كَانَ أَبُو جَعْفَرٍ عليه‌السلام إِذَا بَلَغَ ذَاتَ الْجَيْشِ جَدَّ فِي السَّيْرِ، ثُمَّ‌ لَا يُصَلِّي حَتّى يَأْتِيَ مُعَرَّسَ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم ». قُلْتُ: وَأَيْنَ ذَاتُ الْجَيْشِ؟ فَقَالَ: « دُونَ الْحُفَيْرَةِ بِثَلَاثَةِ أَمْيَالٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Al-Hassanasws, ‘We were in Al-Bayda’a at the end of the night. So I performed ablution and brushed my teeth, and I worried about the Salāt. Then it was as if something entered into my heart. So can one pray Salāt in Al-Bayda’a in the carriage?’ So heasws said: ‘You cannot pray Salāt in Al-Bayda’a’. I said, ‘And where is the boundary of Al-Bayda’a?’ So heasws said: ‘It was so that whenever Abu Ja’farasws reached Zaat Al-Jaysh, would travel faster. Then heasws would not pray Salāt until he came over to Muarras of the Prophetsaww’. I said, ‘And where is Zaat Al-Jaysh?’ So heasws said: ‘Besides Al-Hafira, by three miles’.115

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: قَالَ الرِّضَا عليه‌السلام: « كُلُّ طَرِيقٍ يُوطَأُ وَيُتَطَرَّقُ ـ كَانَتْ فِيهِ جَادَّةٌ، أَوْ لَمْ تَكُنْ ـ لَايَنْبَغِي الصَّلَاةُ فِيهِ ». قُلْتُ: فَأَيْنَ أُصَلِّي؟ قَالَ: « يَمْنَةً وَيَسْرَةً ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Al Fazl who said,

‘Al-Rezaasws said: ‘Every road trodden upon (frequently used), and a pathway, whether there was an avenue in it or there does not happen to be, it is not befitting for the Salāt to be performed in it’. I said, ‘So where can I pray Salāt’?’ Heasws said: ‘On the right and the left’.116

9. مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَيُّوبَ بْنِ نُوحٍ: عَنْ أَبِي الْحَسَنِ الْأَخِيرِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: تَحْضُرُ الصَّلَاةُ وَالرَّجُلُ بِالْبَيْدَاءِ؟ فَقَالَ: « يَتَنَحّى عَنِ الْجَوَادِّ يَمْنَةً وَيَسْرَةً، وَيُصَلِّي ».

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Ayoub Bin Nuh,

(It has been narrated) from Abu Al-Hassanasws the lastasws (10th Imamasws), said, I said to himasws, ‘The Salāt presents itself and the man is in Al-Bayda’’. So heasws said: ‘He should isolate from the avenue, to the left and right, and he can pray Salāt’.117

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ: « الصَّلَاةُ تُكْرَهُ فِي ثَلَاثَةِ مَوَاطِنَ مِنَ الطَّرِيقِ: الْبَيْدَاءِ ـ وَهِيَ ذَاتُ الْجَيْشِ ـ وَذَاتِ الصَّلَاصِلِ، وَضَجْنَانَ » قَالَ: وَقَالَ: « لَا بَأْسَ أَنْ يُصَلّى بَيْنَ الظَّوَاهِرِ وَهِيَ الْجَوَادُّ، جَوَادُّ الطَّرِيقِ: وَيُكْرَهُ أَنْ يُصَلّى فِي الْجَوَادِّ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali in Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullahasws having said: ‘The Salāt is disliked in three places – From the road of Al-Bayda’a, and it is Zaat Al-Jaysh; and Zaat Al-Salaasil, and Zajnaan’.

He (the narrator) said, ‘And heasws said: ‘And there is no problem if one were to pray Salāt between the back roads, and it is the avenue, an avenue of the road; and it is disliked for one to pray Salāt in the avenue’.118

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُصَلّى فِي وَادِي الشُّقْرَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Do not pray Salāt in the valley of Al-Shaqrat’.119

12. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ الْبَرْقِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « عَشَرَةُ مَوَاضِعَ لَايُصَلّى فِيهَا: الطِّينُ، وَالْمَاءُ، وَالْحَمَّامُ، وَالْقُبُورُ، وَمَسَانُّ الطَّرِيقِ، وَقُرَى النَّمْلِ، وَمَعَاطِنُ الْإِبِلِ، وَمَجْرَى الْمَاءِ، وَالسَّبَخُ، وَالثَّلْجُ ».

Ali Bin Muhammad Bin Abdullah, from Ibn Al Barqy, from his father, from Abdullah Bin Al Fazl, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘Ten places one cannot pray therein – The clay, and the water, and the bathroom (bathhouse), and the graves, and the main road, and the anthill, and enclosure of the camels, and flowing of the water, and the marshland, and the snow’.120

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ حَدِّ الطِّينِ الَّذِي لَايُسْجَدُ فِيهِ: مَا هُوَ؟ قَالَ: « إِذَا غَرِقَ الْجَبْهَةُ، وَلَمْ تَثْبُتْ عَلَى الْأَرْضِ ». وَعَنِ الرَّجُلِ يُصَلِّي بَيْنَ الْقُبُورِ؟ قَالَ: « لَا يَجُوزُ ذلِكَ إِلاَّ أَنْ يَجْعَلَ بَيْنَهُ وَبَيْنَ الْقُبُورِ ـ إِذَا صَلّى ـ عَشَرَةَ أَذْرُعٍ مِنْ‌ بَيْنِ يَدَيْهِ، وَعَشَرَةَ أَذْرُعٍ مِنْ خَلْفِهِ، وَعَشَرَةَ أَذْرُعٍ عَنْ يَمِينِهِ، وَعَشَرَةَ أَذْرُعٍ عَنْ‌يَسَارِهِ، ثُمَّ يُصَلِّي إِنْ شَاءَ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, form Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a limit of the clay in which it cannot be perform Sajdah, what is it?’ Heasws: ‘When forehead sinks and is not affirmed upon the ground’.

And (I asked himasws) about the man who prays between the graves. Heasws said: ‘That is not allowed, unless he makes ten cubits to be in between him and the graves when he prays Salāt, in front of him, and ten cubits to be behind him, and ten cubits from his right and ten cubits from his left. Then he can pray Salāt if he so desires to’.121

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ دَاوُدَ الصَّرْمِيِّ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام: قُلْتُ: إِنِّي أَخْرُجُ فِي هذَا الْوَجْهِ، وَرُبَّمَا لَمْ يَكُنْ مَوْضِعٌ أُصَلِّي فِيهِ مِنَ الثَّلْجِ ؟ فَقَالَ: « إِنْ أَمْكَنَكَ أَنْ لَاتَسْجُدَ عَلَى الثَّلْجِ، فَلَا تَسْجُدْ: وَإِنْ لَمْ يُمْكِنْكَ، فَسَوِّهِ وَاسْجُدْ عَلَيْهِ ». وَفِي حَدِيثٍ آخَرَ: « اسْجُدْ عَلى ثَوْبِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Dawood Al Sarramy who said,

‘I asked Abu Al-Hassanasws saying, ‘I move out towards this direction and sometimes there does not happen to be a place I can pray Salāt in, due to the snow’. So heasws said: ‘If you are not able to perform Sajdah upon the snow, so do not perform Sajdah; and if you are not able, so even it and perform Sajdah upon it’.

And in another Hadeeth, ‘(Heasws said): ‘Perform Sajdah upon your clothes’.122

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ عِمْرَانَ بْنِ مُوسى وَمُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام قَالَ فِي الرَّجُلِ يُصَلِّي وَبَيْنَ يَدَيْهِ مُصْحَفٌ مَفْتُوحٌ فِي قِبْلَتِهِ، قَالَ: « لَا ». قُلْتُ: فَإِنْ كَانَ فِي غِلَافٍ؟ قَالَ: « نَعَمْ » وَقَالَ: « لَا يُصَلِّي الرَّجُلُ وَفِي قِبْلَتِهِ نَارٌ، أَوْ حَدِيدٌ ». وَعَنِ الرَّجُلِ يُصَلِّي وَبَيْنَ يَدَيْهِ قِنْدِيلٌ مُعَلَّقٌ وَفِيهِ نَارٌ إِلاَّ أَنَّهُ بِحِيَالِهِ، قَالَ: « إِذَا ارْتَفَعَ كَانَ شَرّاً، لَايُصَلِّي بِحِيَالِهِ ».

Muhammad Bin Yahya, from Imran Bin Musa, and Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws having said regarding the man who prays, and in front of him is a Parchment (Holy Quran), open, in his Qiblah, said: ‘No’. I said, ‘Supposing it was in a wrapping?’ Heasws said: ‘Yes’.

And heasws said: ‘The man cannot pray Salāt and in his Qiblah is a fire, or iron’.

And about the man who prays, and in front of him is a hanging lantern and in it is fire, except that it is towards him. Heasws said: ‘When it is high, it would be evil. One should not pray towards it’.123

16. مُحَمَّدٌ، عَنِ الْعَمْرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَالسِّرَاجُ مَوْضُوعٌ بَيْنَ يَدَيْهِ فِي الْقِبْلَةِ؟ فَقَالَ: « لَا يَصْلُحُ لَهُ أَنْ يَسْتَقْبِلَ النَّارَ ». وَرُوِيَ أَيْضاً أَنَّهُ: « لَا بَأْسَ بِهِ: لِأَنَّ الَّذِي يُصَلِّي لَهُ أَقْرَبُ إِلَيْهِ مِنْ ذلِكَ ».

Muhammad, from Al Amraky,

(It has been narrated) from Ali son of Ja’farasws, from Abu Al-Hassanasws, said, ‘I asked himasws about the man who prays and the lantern is in a place in front of him towards the Qiblah. So heasws said: ‘It is not correct for him if he faces the fire’.

And it is reported as well that: ‘There is no problem with it because the Oneazwj Who he is praying Salāt to is closer to him than that’.124

17. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رِئَابٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَقُومُ فِي الصَّلَاةِ، فَأَرى قُدَّامِي فِي الْقِبْلَةِ الْعَذِرَةَ؟ فَقَالَ: « تَنَحَّ عَنْهَا مَا اسْتَطَعْتَ، وَلَاتُصَلِّ عَلَى الْجَوَادِّ ».

Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar who said,

‘I said to Abu Abdullahasws, ‘I am standing in the Salāt, so I see the faeces in front of me towards the Qiblah. So heasws said: ‘Isolate from it whatever you can, and do not pray Salāt upon the centre of the road’.125

18. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « لَا تُصَلَّى الْمَكْتُوبَةُ فِي الْكَعْبَةِ ». وَرُوِيَ فِي حَدِيثٍ آخَرَ: « يُصَلّى فِي أَرْبَعِ جَوَانِبِهَا إِذَا اضْطُرَّ إِلى ذلِكَ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws having said: ‘Do not pray the Obligatory Salāt in the Kabah’.

And it is reported in another Hadeeth, ‘(Heasws said): ‘You should pray in four sides of it when you are desperate to that’.126

19. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ خَالِدٍ أَبِي إِسْمَاعِيلَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يُصَلِّي عَلى أَبِي قُبَيْسٍ مُسْتَقْبِلَ الْقِبْلَةِ؟ فَقَالَ: « لَا بَأْسَ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed from Fazalat, from Al Husayn Bin Usman, from Ibn Muskan, from Khalid, from Abu Ismail who said,

‘I said to Abu Abdullahasws, ‘Can the man pray Salāt upon (Mount) Abu Qubays facing the Qiblah?’ So heasws said: ‘No’.127

20. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ‌ يَحْيى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَحَدَهُمَا عليهما‌السلام عَنِ التَّمَاثِيلِ فِي الْبَيْتِ؟ فَقَالَ: « لَا بَأْسَ إِذَا كَانَتْ عَنْ يَمِينِكَ، وَعَنْ شِمَالِكَ، وَعَنْ خَلْفِكَ، أَوْ تَحْتَ رِجْلَيْكَ: وَإِنْ كَانَتْ فِي الْقِبْلَةِ، فَأَلْقِ عَلَيْهَا ثَوْباً ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al A’ala, from Muhammad Bin Muslim who said,

‘I asked one of the two (5th or 6th Imamasws) about the resemblances (statues etc.) in the house. So heasws said: ‘There is no problem if there are on your right and on your left, and behind you, or beneath your feet; but if they were in (the direction) of the Qiblah, so cast a piece of cloth upon it’.128

21. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ: عَنِ الرِّضَا عليه‌السلام فِي الَّذِي تُدْرِكُهُ الصَّلَاةُ وَهُوَ فَوْقَ الْكَعْبَةِ، قَالَ: « إِنْ قَامَ، لَمْ يَكُنْ لَهُ قِبْلَةٌ، وَلكِنَّهُ يَسْتَلْقِي عَلى قَفَاهُ، وَيَفْتَحُ عَيْنَيْهِ إِلَى السَّمَاءِ، وَيَعْقِدُ بِقَلْبِهِ الْقِبْلَةَ الَّتِي فِي السَّمَاءِ الْبَيْتَ الْمَعْمُورَ، وَيَقْرَأُ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، غَمَّضَ عَيْنَيْهِ، فَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَتَحَ عَيْنَيْهِ: وَالسُّجُودُ عَلى نَحْوِ ذلِكَ ».

Ali Bin Muhammad, from Is’haq Bin Muhammad, from Abdul Salaam Bin Salih,

(It has been narrated) from Al-Rezaasws regarding the one who comes across a Salāt (timing) while he is on top of the Kabah. Heasws said: ‘If he is standing, there would not happen to be a Qiblah for him. But, he lies down upon the scruff of his neck (back) and opens his eyes towards the sky, and he should hold the Qiblah by his heart, that which is in the sky, Bayt Al-Mamour (The Frequented House), and he should recite. So when he intends to perform Rukū, he should shut his eyes, and when he intends to raise his head from the Rukū, he should open his eyes. And the Sajdah would (also) be upon that’.129

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي التِّمْثَالِ يَكُونُ فِي الْبِسَاطِ، فَتَقَعُ عَيْنُكَ عَلَيْهِ وَأَنْتَ تُصَلِّي، قَالَ: « إِنْ كَانَ بِعَيْنٍ وَاحِدَةٍ، فَلَا بَأْسَ: وَإِنْ كَانَ لَهُ عَيْنَانِ، فَلَا ».

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

(It has been narrated) from Abu Abdullahasws, regarding the resemblances which happen to be in the carpet and your eye tends to fall upon it while you are praying Salāt, said: ‘If there was one eye for it, so there is no problem, and if there were two eyes for it, so no’.130

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَحَدِيدٍ، قَالَا: قُلْنَا لِأَبِي عَبْدِ اللهِ عليه‌السلام: السَّطْحُ يُصِيبُهُ الْبَوْلُ، أَوْ يُبَالُ عَلَيْهِ: أَيُصَلّى فِي ذلِكَ الْمَكَانِ ؟ فَقَالَ: « إِنْ كَانَ تُصِيبُهُ الشَّمْسُ وَالرِّيحُ وَكَانَ جَافّاً، فَلَا بَأْسَ‌ بِهِ، إِلاَّ أَنْ يَكُونَ يُتَّخَذُ مَبَالاً »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara and Hadeed both said,

‘We both said to Abu Abdullahasws, ‘The roof hit by the urine, or it urinated upon, can one pray Salāt in that place?’ So heasws said: ‘If it has been hit by the sun and the wind and was dried up, so there is no problem with it, unless it happens to be taken as a urinating place’.131

24. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُصَلّى فِي بَيْتٍ فِيهِ خَمْرٌ أَوْ مُسْكِرٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws having said: ‘One cannot pray Salāt in a house wherein is wine or intoxicants’.132

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ حَمَّادٍ، عَنْ عَامِرِ بْنِ نُعَيْمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ هذِهِ الْمَنَازِلِ الَّتِي يَنْزِلُهَا النَّاسُ، فِيهَا أَبْوَالُ الدَّوَابِّ وَالسِّرْجِينُ، وَيَدْخُلُهَا الْيَهُودُ وَالنَّصَارى: كَيْفَ يُصَلّى فِيهَا؟ قَالَ: « صَلِّ عَلى ثَوْبِكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad, from Aamir Bin Nuaym who said,

‘I asked Abu Abdullahasws about these house which the people lodge in, where is the urines of the animals, and the compost, and the Jews and the Christians tend to enter it. How can on pray Salāt in it?’ Heasws said: ‘Pray Salāt upon your clothes’.133

26. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ عَمْرِو بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ جَبْرَئِيلُ عليه‌السلام: يَا رَسُولَ اللهِ، إِنَّا لَانَدْخُلُ بَيْتاً فِيهِ صُورَةُ إِنْسَانٍ، وَلَابَيْتاً يُبَالُ فِيهِ، وَلَابَيْتاً فِيهِ كَلْبٌ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban, from Amro Bin Khalid,

(It has been narrated) from Abu Ja’farasws having said: ‘Jibraeelas said: ‘O Rasool-Allahsaww! We (Angels) do not enter a house wherein is a picture of a human being, nor a house (room) wherein it is urinated in, nor a house wherein is a dog’.134

27. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ جَبْرَئِيلَ عليه‌السلام أَتَانِي، فَقَالَ: إِنَّا مَعْشَرَ الْمَلَائِكَةِ لَانَدْخُلُ بَيْتاً فِيهِ كَلْبٌ، وَلَاتِمْثَالُ جَسَدٍ، وَلَا إِنَاءٌ يُبَالُ فِيهِ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Jibraeelas came unto mesaww and heas said: ‘Us, the group of Angels do not enter a house wherein is a dog, nor resemblances (statues) of a body, nor a utensil urinated in’.135

59- بَابُ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ وَالْمَرْأَةِ فِي كَمْ تُصَلِّي وَصَلَاةِ الْعُرَاةِ وَالتَّوَشُّحِ

Chapter 59 – The Salāt performed in one piece of cloth, and the woman, how many (clothes) can she pray Salāt in, and a Salāt of the naked, and wearing the scarf

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ، أَوْ فِي قَبَاءٍ طَاقٍ، أَوْ فِي قَبَاءٍ مَحْشُوٍّ وَلَيْسَ عَلَيْهِ إِزَارٌ؟ فَقَالَ: « إِذَا كَانَ عَلَيْهِ قَمِيصٌ سَفِيقٌ، أَوْ قَبَاءٌ لَيْسَ بِطَوِيلِ الْفُرَجِ، فَلَا بَأْسَ، وَالثَّوْبُ الْوَاحِدُ يُتَوَشَّحُ بِهِ، وَسَرَاوِيلُ، كُلُّ ذلِكَ لَابَأْسَ بِهِ » وَقَالَ: « إِذَا لَبِسَ السَّرَاوِيلَ، فَلْيَجْعَلْ عَلى عَاتِقِهِ شَيْئاً وَلَوْ حَبْلاً ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the man who prays in one shirt, or in a woollen gown, or in a quilted gown, and there is no underwear (loin cloth) upon him. So heasws said ‘If there was a woven shirt upon him, or a gown not with a long opening, so there is no problem with it; and the one cloth worn loosely with, and a trouser, all of that there is no problem with it’.

And heasws said: ‘When there is no trouser, so let him make something to be upon his waist, and even though it be a rope’.136

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عليه‌السلام صَلّى فِي إِزَارٍ وَاحِدٍ لَيْسَ بِوَاسِعٍ قَدْ عَقَدَهُ عَلى عُنُقِهِ، فَقُلْتُ لَهُ: مَا تَرى لِلرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ؟ فَقَالَ: « إِذَا كَانَ كَثِيفاً، فَلَا بَأْسَ بِهِ: وَالْمَرْأَةُ تُصَلِّي فِي الدِّرْعِ وَالْمِقْنَعَةِ إِذَا‌ كَانَ الدِّرْعُ كَثِيفاً » يَعْنِي إِذَا كَانَ سَتِيراً. قُلْتُ: رَحِمَكَ اللهُ، الْأَمَةُ تُغَطِّي رَأْسَهَا إِذَا صَلَّتْ؟ فَقَالَ: « لَيْسَ عَلَى الْأَمَةِ قِنَاعٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I saw Abu Ja’farasws praying Salāt in one loin cloth, not very long, having been tied upon hisasws neck. So I said to himasws, ‘What is yourasws view of the man who prays Salāt in one shirt?’ So heasws said: ‘When it was thick, so there is no problem with it; and the woman can pray Salāt in the loose outer garment and the scarf when the outer garment was thick, meaning when it was veiling’. I said, ‘May Allahazwj have Mercy on youasws! Should the slave girl cover her head when she prays Salāt?’ So heasws said: ‘A scarf is not upon the slave girl (to wear)’.137

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ أَمَّ قَوْماً فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ؟ فَقَالَ: « لَا يَنْبَغِي إِلاَّ أَنْ يَكُونَ عَلَيْهِ رِدَاءٌ أَوْ عِمَامَةٌ يَرْتَدِي بِهَا ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullahasws about a man who leads a group (in Salāt), being in one shirt, not having a robe upon him. So heasws said: ‘It is not befitting unless there happens to be a cloak upon him, or a turban, wearing with these’.138

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام: أَنَّهُ قَالَ: « إِيَّاكَ وَالْتِحَافَ الصَّمَّاءِ ». قُلْتُ: وَمَا الْتِحَافُ الصَّمَّاءِ؟ قَالَ: « أَنْ تُدْخِلَ الثَّوْبَ مِنْ تَحْتِ جَنَاحِكَ، فَتَجْعَلَهُ عَلى مَنْكِبٍ وَاحِدٍ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘Beware of the Al-Tihaf Al-Sammaie’. I said, ‘And what is ‘Al-Tihaf Al-Sammaie’?’ Heasws said: ‘Inserting the cloth from beneath your shoulder and making it to be upon one shoulder’.139

5. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ يُصَلِّي فِي سَرَاوِيلَ لَيْسَ مَعَهُ غَيْرُهُ، قَالَ: « يَجْعَلُ التِّكَّةَ عَلى عَاتِقِهِ ».

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullahasws regarding a man who prays in a trouser, not having anything else with him. Heasws said: ‘He should make the (cloth) waistband to upon his neck’.140

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، قَالَ: سَأَلَ مُرَازِمٌ أَبَا عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا مَعَهُ حَاضِرٌ ـ عَنِ الرَّجُلِ الْحَاضِرِ يُصَلِّي فِي إِزَارٍ مُرْتَدِياً بِهِ؟ قَالَ: « يَجْعَلُ عَلى رَقَبَتِهِ مِنْدِيلاً أَوْ عِمَامَةً يَتَرَدّى بِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel who said,

‘Murazim asked Abu Abdullahasws and I was present with him, about the man present praying in a trouser, dressed with it. Heasws said: ‘He should make a towel to be upon his neck, or a turban, wearing with it’.141

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَنْبَغِي أَنْ تَتَوَشَّحَ بِإِزَارٍ فَوْقَ الْقَمِيصِ وَأَنْتَ تُصَلِّي، وَلَاتَتَّزِرْ بِإِزَارٍ فَوْقَ الْقَمِيصِ إِذَا أَنْتَ صَلَّيْتَ: فَإِنَّهُ مِنْ زِيِّ الْجَاهِلِيَّةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not befitting that you wear a loin cloth loosely above the shirt, and you are praying Salāt, nor wear the trouser on top of the shirt when you are praying Salāt, for it is from the adornments of the pre-Islamic period’.142

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ زِيَادِ بْنِ سُوقَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا بَأْسَ أَنْ يُصَلِّيَ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ وَإِزَارُهُ مُحَلَّلَةٌ: إِنَّ دِينَ مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم حَنِيفٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Ziyad Bin Sowqat,

(It has been narrated) from Abu Ja’farasws having said: ‘There is no problem if one of you were to pray Salāt in the one cloth and his loin cloth is loose. The Religion of Muhammadsaww is faultless’.143

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ رِفَاعَةَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَّزِراً بِهِ، قَالَ: « لَا بَأْسَ بِهِ إِذَا رَفَعَهُ إِلَى الثُّنْدُوَتَيْنِ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Rafa’at who said,

‘Abu Abdullahasws narrated to me about the man who prays in one cloth, using it as a loin cloth with it. Heasws said: ‘There is no problem with it when he raises it up to his chest’.144

10. وَعَنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يُصَلِّي، فَيُدْخِلُ يَدَيْهِ تَحْتَ ثَوْبِهِ، قَالَ: « إِنْ كَانَ عَلَيْهِ ثَوْبٌ آخَرُ ـ إِزَارٌ أَوْ سَرَاوِيلُ ـ فَلَا بَأْسَ: وَإِنْ لَمْ يَكُنْ، فَلَا يَجُوزُ لَهُ ذلِكَ: وَإِنْ أَدْخَلَ يَداً وَاحِدَةً، وَلَمْ يُدْخِلِ الْأُخْرى، فَلَا بَأْسَ ».

And from him, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullahasws regarding the man who prays and he inserts his hand beneath his clothes. Heasws said: ‘When there was another cloth upon him, either a loin cloth or a trouser, so there is no problem with it, and even if there did not happen to be so, that is not allowed for him; and if he were to insert one hand and does not insert the other, so there is no problem’.145

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ‌ عُثْمَانَ بْنِ عِيسى، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « تُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ: إِزَارٍ، وَدِرْعٍ، وَخِمَارٍ: وَلَايَضُرُّهَا بِأَنْ تُقَنِّعَ بِالْخِمَارِ: فَإِنْ لَمْ تَجِدْ فَثَوْبَيْنِ: تَتَّزِرُ بِأَحَدِهِمَا، وَتُقَنِّعُ بِالْآخَرِ ». قُلْتُ: فَإِنْ كَانَ دِرْعٌ وَمِلْحَفَةٌ لَيْسَ عَلَيْهَا مِقْنَعَةٌ؟ فَقَالَ: « لَا بَأْسَ إِذَا تَقَنَّعَتْ بِمِلْحَفَةٍ: فَإِنْ لَمْ تَكْفِهَا، فَلْتَلْبَسْهَا طُولاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskan, from Ibn Abu Yafour who said,

‘Abu Abdullahasws said: ‘The woman should pray Salāt in three clothes – a trouser, and a gown, and a scarf, and it would not harm her if she were to veil with the scarf. But, if she cannot find, so two clothes, wearing with one of it and veiling with the other’.

I said, ‘Supposing there was a gown and a bedsheet, not having a scarf upon her’. So heasws said: ‘There is no problem when she veils with the bedsheet. But if it does not suffice her, so let her wear it lengthwise’.146

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ شُعَيْبٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِأَنْ يُصَلِّيَ الرَّجُلُ وَثَوْبُهُ عَلى ظَهْرِهِ وَمَنْكِبَيْهِ، فَيُسْبِلُهُ إِلَى الْأَرْضِ، وَلَايَلْتَحِفُ بِهِ ». وَأَخْبَرَنِي مَنْ رَآهُ يَفْعَلُ ذلِكَ.

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Shuayb, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said ‘There is no problem with it if the man was to pray and his cloth was upon his back, and his shoulders, so it hangs down to the ground; and he should not wrap with it, and Iasws have been informed by the one who reported it, that is being done’.147

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَمِلُ فِي صَلَاتِهِ بِثَوْبٍ وَاحِدٍ؟ قَالَ: « لَا يَشْتَمِلُ بِثَوْبٍ وَاحِدٍ، فَأَمَّا أَنْ يَتَوَشَّحَ فَيُغَطِّيَ مَنْكِبَيْهِ، فَلَا بَأْسَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the man who wraps in one cloth during a Salāt. Heasws said: ‘He should not with one cloth. But, as for him wrapping, so if he covers his shoulders, then there is no problem’.148

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يَصْلُحُ لِلْمَرْأَةِ الْمُسْلِمَةِ أَنْ تَلْبَسَ مِنَ الْخُمُرِ وَالدُّرُوعِ مَا لَايُوَارِي شَيْئاً »

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

(It has been narrated) from Abu Abdullahasws having said: ‘It is not correct for the Muslim woman that she wears from the scarf and the gown what would not go round anything’.149

15. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي فَلَاةٍ مِنَ الْأَرْضِ، لَيْسَ عَلَيْهِ إِلاَّ ثَوْبٌ وَاحِدٌ، وَأَجْنَبَ فِيهِ، وَلَيْسَ عِنْدَهُ مَاءٌ: كَيْفَ يَصْنَعُ؟ قَالَ: « يَتَيَمَّمُ، وَيُصَلِّي عُرْيَاناً قَاعِداً يُومِئُ إِيمَاءً ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, form Sama’at who said,

‘I asked himasws about a man who happens to be in a wilderness of the earth, there not being upon him except for one cloth and he ends up with a sexual impurity in it, and there is no water with him. How should he deal with it?’ Heasws said: ‘He should perform Tayammum and he should pray Salāt naked, seated, indicating with gestures’.150

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: رَجُلٌ خَرَجَ مِنْ سَفِينَةٍ عُرْيَاناً، أَوْ سُلِبَ ثِيَابَهُ، وَلَمْ يَجِدْ شَيْئاً يُصَلِّي فِيهِ؟ فَقَالَ: « يُصَلِّي إِيمَاءً: فَإِنْ كَانَتِ امْرَأَةً، جَعَلَتْ يَدَهَا عَلى فَرْجِهَا: وَإِنْ كَانَ رَجُلاً، وَضَعَ يَدَهُ عَلى سَوْأَتِهِ، ثُمَّ يَجْلِسَانِ، فَيُومِئَانِ إِيمَاءً، وَلَايَسْجُدَانِ وَلَا يَرْكَعَانِ، فَيَبْدُو مَا خَلْفَهُمَا، تَكُونُ صَلَاتُهُمَا إِيمَاءً بِرُؤُوسِهِمَا ». قَالَ: « وَإِنْ كَانَا فِي مَاءٍ، أَوْ بَحْرٍ لُجِّيٍّ، لَمْ يَسْجُدَا عَلَيْهِ، وَمَوْضُوعٌ عَنْهُمَا التَّوَجُّهُ فِيهِ، يُومِئَانِ فِي ذلِكَ إِيمَاءً رَفْعُهُمَا تَوَجُّهٌ وَوَضْعُهُمَا ».

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

‘I said to Abu Ja’far, ‘A man comes out from a ship naked, or his clothes have been looted and he cannot find anything he can pray Salāt in’. So heasws said: ‘He should pray Salāt by gestures. So if it was a woman, she would make her hand to be upon her private part, and if it was a man he should place his hand upon his private part. Then they would sit indicating with gestures, neither perform Sajdah nor perform Rukū lest what is behind them be exposed. Their Salāt would be gesturing by their heads’.

Heasws said: ‘And if they were both in water, or sea waves, they would not perform Sajdah upon it, and the direction (facing Qiblah) would be dropped from them in it. They would be indicating in that with gestures, the direction (Qiblah) having been Raised from them and their ablutions’.151

Notes

1 Al-Kafi – V 3 – The Book of Salāt CH 44 H 1

2 Al-Kafi – V 3 – The Book of Salāt CH 44 H 2

3 Al-Kafi – V 3 – The Book of Salāt CH 44 H 3

4 Al-Kafi – V 3 – The Book of Salāt CH 44 H 4

5 Al-Kafi – V 3 – The Book of Salāt CH 44 H 5

6 Al-Kafi – V 3 – The Book of Salāt CH 45 H 1

7 Al-Kafi – V 3 – The Book of Salāt CH 45 H 2

8 Al-Kafi – V 3 – The Book of Salāt CH 45 H 3

9 Al-Kafi – V 3 – The Book of Salāt CH 45 H 4

10 Al-Kafi – V 3 – The Book of Salāt CH 45 H 5

11 Al-Kafi – V 3 – The Book of Salāt CH 45 H 6

12 Al-Kafi – V 3 – The Book of Salāt CH 45 H 7

13 Al-Kafi – V 3 – The Book of Salāt CH 45 H 8

14 Al-Kafi – V 3 – The Book of Salāt CH 45 H 9

15 Al-Kafi – V 3 – The Book of Salāt CH 45 H 10

16 Al-Kafi – V 3 – The Book of Salāt CH 45 H 11

17 Al-Kafi – V 3 – The Book of Salāt CH 44 H 12

18 Al-Kafi – V 3 – The Book of Salāt CH 46 H 1

19 Al-Kafi – V 3 – The Book of Salāt CH 46 H 2

20 Al-Kafi – V 3 – The Book of Salāt CH 46 H 3

21 Al-Kafi – V 3 – The Book of Salāt CH 47 H 1

22 Al-Kafi – V 3 – The Book of Salāt CH 47 H 2

23 Al-Kafi – V 3 – The Book of Salāt CH 47 H 3

24 Al-Kafi – V 3 – The Book of Salāt CH 47 H 4

25 Al-Kafi – V 3 – The Book of Salāt CH 47 H 5

26 Al-Kafi – V 3 – The Book of Salāt CH 47 H 6

27 Al-Kafi – V 3 – The Book of Salāt CH 48 H 1

28 Al-Kafi – V 3 – The Book of Salāt CH 48 H 2

29 Al-Kafi – V 3 – The Book of Salāt CH 48 H 3

30 Al-Kafi – V 3 – The Book of Salāt CH 48 H 4

31 Al-Kafi – V 3 – The Book of Salāt CH 48 H 5

32 Al-Kafi – V 3 – The Book of Salāt CH 48 H 6

33 Al-Kafi – V 3 – The Book of Salāt CH 48 H 7

34 Al-Kafi – V 3 – The Book of Salāt CH 48 H 8

35 Al-Kafi – V 3 – The Book of Salāt CH 48 H 9

36 Al-Kafi – V 3 – The Book of Salāt CH 48 H 10

37 Al-Kafi – V 3 – The Book of Salāt CH 48 H 11

38 Al-Kafi – V 3 – The Book of Salāt CH 48 H 12

39 Al-Kafi – V 3 – The Book of Salāt CH 48 H 14

40 Al-Kafi – V 3 – The Book of Salāt CH 48 H 15

41 Al-Kafi – V 3 – The Book of Salāt CH 48 H 16

42 Al-Kafi – V 3 – The Book of Salāt CH 49 H 1

43 Al-Kafi – V 3 – The Book of Salāt CH 49 H 2

44 Al-Kafi – V 3 – The Book of Salāt CH 49 H 3

45 Al-Kafi – V 3 – The Book of Salāt CH 49 H 4

46 Al-Kafi – V 3 – The Book of Salāt CH 49 H 5

47 Al-Kafi – V 3 – The Book of Salāt CH 49 H 6

48 Al-Kafi – V 3 – The Book of Salāt CH 49 H 7

49 Al-Kafi – V 3 – The Book of Salāt CH 49 H 8

50 Al-Kafi – V 3 – The Book of Salāt CH 49 H 9

51 Al-Kafi – V 3 – The Book of Salāt CH 50 H 1

52 Al-Kafi – V 3 – The Book of Salāt CH 50 H 2

53 Al-Kafi – V 3 – The Book of Salāt CH 50 H 3

54 Al-Kafi – V 3 – The Book of Salāt CH 50 H 4

55 Al-Kafi – V 3 – The Book of Salāt CH 50 H 5

56 Al-Kafi – V 3 – The Book of Salāt CH 50 H 6

57 Al-Kafi – V 3 – The Book of Salāt CH 50 H 7

58 Al-Kafi – V 3 – The Book of Salāt CH 51 H 1

59 Al-Kafi – V 3 – The Book of Salāt CH 51 H 2

60 Al-Kafi – V 3 – The Book of Salāt CH 51 H 3

61 Al-Kafi – V 3 – The Book of Salāt CH 51 H 4

62 Al-Kafi – V 3 – The Book of Salāt CH 51 H 5

63 Al-Kafi – V 3 – The Book of Salāt CH 51 H 6

64 Al-Kafi – V 3 – The Book of Salāt CH 52 H 1

65 Al-Kafi – V 3 – The Book of Salāt CH 52 H 2

66 Al-Kafi – V 3 – The Book of Salāt CH 52 H 3

67 Al-Kafi – V 3 – The Book of Salāt CH 53 H 1

68 Al-Kafi – V 3 – The Book of Salāt CH 53 H 2

69 Al-Kafi – V 3 – The Book of Salāt CH 53 H 3

70 Al-Kafi – V 3 – The Book of Salāt CH 53 H 4

71 Al-Kafi – V 3 – The Book of Salāt CH 53 H 5

72 Al-Kafi – V 3 – The Book of Salāt CH 53 H 6

73 Al-Kafi – V 3 – The Book of Salāt CH 54 H 1

74 Al-Kafi – V 3 – The Book of Salāt CH 54 H 2

75 Al-Kafi – V 3 – The Book of Salāt CH 54 H 3

76 Al-Kafi – V 3 – The Book of Salāt CH 54 H 4

77 Al-Kafi – V 3 – The Book of Salāt CH 55 H 1

78 Al-Kafi – V 3 – The Book of Salāt CH 55 H 2

79 Al-Kafi – V 3 – The Book of Salāt CH 55 H 3

80 Al-Kafi – V 3 – The Book of Salāt CH 55 H 4

81 Al-Kafi – V 3 – The Book of Salāt CH 55 H 5

82 Al-Kafi – V 3 – The Book of Salāt CH 55 H 6

83 Al-Kafi – V 3 – The Book of Salāt CH 55 H 7

84 Al-Kafi – V 3 – The Book of Salāt CH 55 H 8

85 Al-Kafi – V 3 – The Book of Salāt CH 56 H 1

86 Al-Kafi – V 3 – The Book of Salāt CH 56 H 2

87 Al-Kafi – V 3 – The Book of Salāt CH 56 H 3

88 Al-Kafi – V 3 – The Book of Salāt CH 56 H 4

89 Al-Kafi – V 3 – The Book of Salāt CH 56 H 5

90 Al-Kafi – V 3 – The Book of Salāt CH 56 H 6

91 Al-Kafi – V 3 – The Book of Salāt CH 56 H 7

92 Al-Kafi – V 3 – The Book of Salāt CH 56 H 8

93 Al-Kafi – V 3 – The Book of Salāt CH 56 H 9

94 Al-Kafi – V 3 – The Book of Salāt CH 56 H 10

95 Al-Kafi – V 3 – The Book of Salāt CH 56 H 11

96 Al-Kafi – V 3 – The Book of Salāt CH 56 H 12

97 Al-Kafi – V 3 – The Book of Salāt CH 56 H 13

98 Al-Kafi – V 3 – The Book of Salāt CH 56 H 14

99 Al-Kafi – V 3 – The Book of Salāt CH 57 H 1

100 Al-Kafi – V 3 – The Book of Salāt CH 57 H 2

101 Al-Kafi – V 3 – The Book of Salāt CH 57 H 3

102 Al-Kafi – V 3 – The Book of Salāt CH 57 H 4

103 Al-Kafi – V 3 – The Book of Salāt CH 57 H 5

104 Al-Kafi – V 3 – The Book of Salāt CH 57 H 6

105 Al-Kafi – V 3 – The Book of Salāt CH 57 H 7

106 Al-Kafi – V 3 – The Book of Salāt CH 57 H 8

107 Al-Kafi – V 3 – The Book of Salāt CH 57 H 9

108 Al-Kafi – V 3 – The Book of Salāt CH 57 H 10

109 Al-Kafi – V 3 – The Book of Salāt CH 58 H 1

110 Al-Kafi – V 3 – The Book of Salāt CH 58 H 2

111 Al-Kafi – V 3 – The Book of Salāt CH 58 H 3

112 Al-Kafi – V 3 – The Book of Salāt CH 58 H 4

113 Al-Kafi – V 3 – The Book of Salāt CH 58 H 5

114 Al-Kafi – V 3 – The Book of Salāt CH 58 H 6

115 Al-Kafi – V 3 – The Book of Salāt CH 58 H 7

116 Al-Kafi – V 3 – The Book of Salāt CH 58 H 8

117 Al-Kafi – V 3 – The Book of Salāt CH 58 H 9

118 Al-Kafi – V 3 – The Book of Salāt CH 58 H 10

119 Al-Kafi – V 3 – The Book of Salāt CH 58 H 11

120 Al-Kafi – V 3 – The Book of Salāt CH 58 H 12

121 Al-Kafi – V 3 – The Book of Salāt CH 58 H 13

122 Al-Kafi – V 3 – The Book of Salāt CH 58 H 14

123 Al-Kafi – V 3 – The Book of Salāt CH 58 H 15

124 Al-Kafi – V 3 – The Book of Salāt CH 58 H 16

125 Al-Kafi – V 3 – The Book of Salāt CH 58 H 17

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127 Al-Kafi – V 3 – The Book of Salāt CH 58 H 19

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129 Al-Kafi – V 3 – The Book of Salāt CH 58 H 21

130 Al-Kafi – V 3 – The Book of Salāt CH 58 H 22

131 Al-Kafi – V 3 – The Book of Salāt CH 58 H 23

132 Al-Kafi – V 3 – The Book of Salāt CH 58 H 24

133 Al-Kafi – V 3 – The Book of Salāt CH 58 H 25

134 Al-Kafi – V 3 – The Book of Salāt CH 58 H 26

135 Al-Kafi – V 3 – The Book of Salāt CH 58 H 27

136 Al-Kafi – V 3 – The Book of Salāt CH 59 H 1

137 Al-Kafi – V 3 – The Book of Salāt CH 59 H 2

138 Al-Kafi – V 3 – The Book of Salāt CH 59 H 3

139 Al-Kafi – V 3 – The Book of Salāt CH 59 H 4

140 Al-Kafi – V 3 – The Book of Salāt CH 59 H 5

141 Al-Kafi – V 3 – The Book of Salāt CH 59 H 6

142 Al-Kafi – V 3 – The Book of Salāt CH 59 H 7

143 Al-Kafi – V 3 – The Book of Salāt CH 59 H 8

144 Al-Kafi – V 3 – The Book of Salāt CH 59 H 9

145 Al-Kafi – V 3 – The Book of Salāt CH 59 H 10

146 Al-Kafi – V 3 – The Book of Salāt CH 59 H 11

147 Al-Kafi – V 3 – The Book of Salāt CH 59 H 12

148 Al-Kafi – V 3 – The Book of Salāt CH 59 H 13

149 Al-Kafi – V 3 – The Book of Salāt CH 59 H 14

150 Al-Kafi – V 3 – The Book of Salāt CH 59 H 15

151 Al-Kafi – V 3 – The Book of Salāt CH 59 H 16

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (5)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

60- بَابُ اللِّبَاسِ الَّذِي تُكْرَهُ الصَّلَاةُ فِيهِ وَمَا لَاتُكْرَهُ

Chapter 60 - The clothes in which the Salāt is disliked, and what is not disliked

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: سَأَلَ زُرَارَةُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ فِي الثَّعَالِبِ وَالْفَنَكِ وَالسِّنْجَابِ وَغَيْرِهِ مِنَ الْوَبَرِ؟ فَأَخْرَجَ كِتَاباً زَعَمَ أَنَّهُ إِمْلَاءُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: « أَنَّ الصَّلَاةَ فِي وَبَرِ كُلِّ شَيْ‌ءٍ حَرَامٍ أَكْلُهُ، فَالصَّلَاةُ فِي وَبَرِهِ وَشَعْرِهِ وَجِلْدِهِ وَبَوْلِهِ وَرَوْثِهِ وَكُلِّ شَيْ‌ءٍ مِنْهُ فَاسِدَةٌ، لَا تُقْبَلُ تِلْكَ الصَّلَاةُ حَتّى تُصَلِّيَ فِي غَيْرِهِ مِمَّا أَحَلَّ اللهُ أَكْلَهُ ». ثُمَّ قَالَ: « يَا زُرَارَةُ، هذَا عَنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَاحْفَظْ ذلِكَ يَا زُرَارَةُ: فَإِنْ كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ، فَالصَّلَاةُ فِي وَبَرِهِ وَبَوْلِهِ وَشَعْرِهِ وَرَوْثِهِ وَأَلْبَانِهِ وَكُلِّ شَيْ‌ءٍ مِنْهُ جَائِزَةٌ إِذَا عَلِمْتَ أَنَّهُ ذَكِيٌّ قَدْ ذَكَّاهُ الذَّبْحُ: فَإِنْ كَانَ غَيْرَ ذلِكَ مِمَّا قَدْ نُهِيتَ عَنْ أَكْلِهِ وَحَرُمَ عَلَيْكَ أَكْلُهُ، فَالصَّلَاةُ فِي كُلِّ شَيْ‌ءٍ مِنْهُ فَاسِدَةٌ، ذَكَّاهُ الذَّبْحُ أَوْ لَمْ يُذَكِّهِ ».

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

‘Zurara asked Abu Abdullahasws about the Salāt in the fur of the fox, and the sheep, and the squirrel, and others. So heasws took out a letter, saying that it was a dictation of Rasool-Allahsaww that the Salāt (is prohibited) in the fur of everything the eating of which is Prohibited - so the Salāt in its fur, and its hair, and its skin, and its urine, and its dung, and its milk; and everything from it is a spoiler - that Salāt is not Acceptable until you pray in something else from what Allahazwj has Permitted its consumption’.

Then heasws said: ‘O Zurara! This is from Rasool-Allahsaww, therefore memorise that. O Zurara! So if it was from what its flesh can be eaten, so the Salāt in its fur, and its urine, and its hair, and its dung, and its milk, and everything from it, is allowed, when you know that it is pure, the slaughter having purified it. So if it was other than that from what Allahazwj has Forbidden from eating it, and eating it is Prohibited upon you, so the Salāt in everything from it, is a spoiler, whether its slaughter has purified it or not purified it’.1

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ، عَنْ عَيْثَمِ بْنِ أَسْلَمَ النَّجَاشِيِّ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ فِي الْفِرَاءِ؟ قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ رَجُلاً صَرِداً لَاتُدْفِئُهُ فِرَاءُ الْحِجَازِ: لِأَنَّ دِبَاغَتَهَا بِالْقَرَظِ، فَكَانَ يَبْعَثُ إِلَى الْعِرَاقِ، فَيُؤْتى مِمَّا قِبَلَهُمْ بِالْفَرْوِ، فَيَلْبَسُهُ، فَإِذَا حَضَرَتِ الصَّلَاةُ أَلْقَاهُ، وَأَلْقَى الْقَمِيصَ الَّذِي تَحْتَهُ، الَّذِي يَلِيهِ، فَكَانَ يُسْأَلُ عَنْ ذلِكَ، فَقَالَ: إِنَّ أَهْلَ الْعِرَاقِ يَسْتَحِلُّونَ لِبَاسَ الْجُلُودِ الْمَيْتَةِ، وَيَزْعُمُونَ أَنَّ دِبَاغَهُ ذَكَاتُهُ ».

Ali Bin Muhammad, from Abdullah Bin Is’haq Al Alawy, from Al Hassan Bin Ali, from Muhammad Bin Suleyman Al Daylami, from Aysam Bn Aslam Al Najjashy, from Abu Baseer who said,

‘I asked Abu Abdullahasws about the Salāt in the furs. Heasws said: ‘It was so that Aliasws Bin Al-Husaynasws was sensitive to cold. The furs of Al-Hijaz were not sufficiently (warm) for himasws because its tanning was it with tree sap. So heasws used to send someone to Al-Iraq, and he would come with it from what was accepted to himasws with the furs, and heasws would wear it. So when the (time for) Salāt came up, heasws would remove it and remove the shirt which was underneath it. So heasws was asked about that, and heasws said: ‘The people of Al-Iraq are considering as Permissible, wearing the skins of the dead (animals), and they are claiming that tanning it, purifies it’.2

3. وَبِهذَا الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ وَأَبَا الْحَسَنِ عليهما‌السلام عَنْ لِبَاسِ الْفِرَاءِ وَالصَّلَاةِ فِيهَا، فَقَالَ: « لَا تُصَلِّ فِيهَا إِلاَّ فِيمَا كَانَ مِنْهُ ذَكِيّاً ». قَالَ: قُلْتُ: أَوَلَيْسَ الذَّكِيُّ مِمَّا ذُكِّيَ بِالْحَدِيدِ؟ فَقَالَ: « بَلى إِذَا كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ ». قُلْتُ: وَمَا يُؤْكَلُ لَحْمُهُ مِنْ غَيْرِ الْغَنَمِ؟ قَالَ: « لَا بَأْسَ بِالسِّنْجَابِ: فَإِنَّهُ دَابَّةٌ لَاتَأْكُلُ اللَّحْمَ، وَلَيْسَ هُوَ مِمَّا نَهى عَنْهُ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذْ نَهى عَنْ كُلِّ ذِي نَابٍ وَمِخْلَبٍ ».

And by this chain, from Muhammad Bin Suleyman, from Ali Bin Abu Hamza who said,

‘I asked Abu Abdullahasws, and Abu Al-Hassan (Musa)asws about wearing the fur and performing the Salāt in it. So heasws said: ‘Do not pray Salāt in it unless in whatever was purified (slaughtered) from it’.

He (the narrator) said, ‘I asked, ‘Is it not so that the purified is from what is purified by the iron?’ So heasws said: ‘Yes. When it was from the flesh what can be eaten’. I said, ‘And the flesh what (others) can be eaten, apart from the sheep?’ Heasws said: ‘There is no problem with the squirrel, as it is an animal that does not eat flesh, and it is not of that which Rasool-Allahsaww prohibited; hesaww forbade eating everything with a fang (dogtooth) and a claw’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تُكْرَهُ الصَّلَاةُ فِي الْفِرَاءِ إِلاَّ مَا صُنِعَ فِي‌ أَرْضِ الْحِجَازِ، أَوْ مَا عُلِمَتْ مِنْهُ ذَكَاةٌ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The Salāt is disliked in the furs except for what is made in the land of Al-Hijaz, or from that which you know it has been purified (slaughtered)’.4

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ هِلَالٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي أَدْخُلُ سُوقَ الْمُسْلِمِينَ ـ أَعْنِي هذَا الْخَلْقَ الَّذِينَ يَدَّعُونَ الْإِسْلَامَ ـ فَأَشْتَرِي مِنْهُمُ الْفِرَاءَ لِلتِّجَارَةِ، فَأَقُولُ لِصَاحِبِهَا: أَلَيْسَ هِيَ ذَكِيَّةٌ؟ فَيَقُولُ: بَلى: فَهَلْ يَصْلُحُ لِي أَنْ أَبِيعَهَا عَلى أَنَّهَا ذَكِيَّةٌ؟ فَقَالَ: « لَا، وَلكِنْ لَابَأْسَ أَنْ تَبِيعَهَا وَتَقُولَ: قَدْ شَرَطَ لِيَ الَّذِي اشْتَرَيْتُهَا مِنْهُ أَنَّهَا ذَكِيَّةٌ ». قُلْتُ: وَمَا أَفْسَدَ ذلِكَ؟ قَالَ: « اسْتِحْلَالُ أَهْلِ الْعِرَاقِ لِلْمَيْتَةِ، وَزَعَمُوا أَنَّ دِبَاغَ جِلْدِ الْمَيْتَةِ ذَكَاتُهُ، ثُمَّ لَمْ يَرْضَوْا أَنْ يَكْذِبُوا فِي ذلِكَ إِلاَّ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Muhammad, from Abdullah Bin Is’haq Al Alawy, from Al Hassan Bin Ali, from Muhammad Bin Abdullah Bin Hilal, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Abdullahasws, ‘I enter the market of the Muslims, I mean these people who are claiming Al-Islam. So I buy the furs from them for the trading, and I am saying to its owner, ‘Is this not purified (slaughtered)?’ So he is saying, ‘Yes’. So is it correct for me that I sell it upon (the stipulation) that it is purified (slaughtered)?’ So heasws said: ‘No. But, there is no problem if you were to sell it and you are saying, ‘It has been stipulated to me by the one whom I bought it from, that it is purified (slaughtered)’.

I said, ‘And what has spoilt that?’ Heasws said: ‘The Permitting by the people of Al-Iraq of the dead, and their claiming that tanning a skin of the dead purifies it. Then they are not pleased if they are lying with regards to that against Rasool-Allahsaww’.5

6. مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ‌ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ عَلِيِّ بْنِ أَبِي الْمُغِيرَةِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: جُعِلْتُ فِدَاكَ، الْمَيْتَةُ يُنْتَفَعُ بِشَيْ‌ءٍ مِنْهَا؟ قَالَ: « لَا ». قُلْتُ: بَلَغَنَا أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مَرَّ بِشَاةٍ مَيْتَةٍ، فَقَالَ: « مَا كَانَ عَلى أَهْلِ هذِهِ الشَّاةِ إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا ؟ ». قَالَ: « تِلْكَ شَاةٌ لِسَوْدَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَكَانَتْ شَاةً مَهْزُولَةً لَا يُنْتَفَعُ بِلَحْمِهَا، فَتَرَكُوهَا حَتّى مَاتَتْ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا كَانَ عَلى أَهْلِهَا إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا أَنْ تُذَكّى ».

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad, from Ibn Mahboub, from Aasim Bin Humeyd, from Ali Bin Al Mugheira who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! The dead, can anything be benefitted from it?’ Heasws said: ‘No’. I said, ‘It has reached us that Rasool-Allahsaww passed by a dead sheep, and hesaww said: ‘What was upon the owners of this sheep? If they were not benefitting by its flesh, they could have benefitted by its skin?’ Heasws said: ‘That sheep belonged to Sawda Bint Zam’a, a wife of the Prophetsaww, and the sheep was skinny, they could not have been benefitted from by its flesh, so she had neglected it until it died. So Rasool-Allahsaww said: ‘What was upon the owners of this sheep? If they were not benefitting by its flesh, they could have benefitted by its skin?’ – if she had purified (slaughtered) it’.6

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ، قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلى أَبِي جَعْفَرٍ الثَّانِي ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ: مَا تَقُولُ فِي الْفَرْوِ يُشْتَرى مِنَ السُّوقِ؟ فَقَالَ: « إِذَا كَانَ مَضْمُوناً، فَلَا بَأْسَ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyra, from Muhammad Bin Al Husayn Al Ashary who said,

‘One of our companions wrote to Abu Ja’farasws the 2nd, ‘What are youasws saying regarding the furs, and can one buy it from the market?’ So heasws said: ‘When it was guaranteed (that it had been slaughtered), so there is no problem’.7

8. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ: عَنْ رَجُلٍ سَأَلَ الْمَاضِيَ عليه‌السلام عَنِ الصَّلَاةِ فِي الثَّعَالِبِ، فَنَهى عَنِ الصَّلَاةِ فِيهَا، وَفِي الثَّوْبِ الَّذِي يَلِيهَا، فَلَمْ أَدْرِ أَيُّ الثَّوْبَيْنِ: الَّذِي يَلْصَقُ بِالْوَبَرِ، أَوِ الَّذِي يَلْصَقُ‌ بِالْجِلْدِ ؟ فَوَقَّعَ عليه‌السلام بِخَطِّهِ: « الَّذِي يَلْصَقُ بِالْجِلْدِ ». قَالَ: وَذَكَرَ أَبُو الْحَسَنِ أَنَّهُ سَأَلَهُ عَنْ هذِهِ الْمَسْأَلَةِ، فَقَالَ: « لَا تُصَلِّ فِي الثَّوْبِ الَّذِي فَوْقَهُ، وَلَافِي الَّذِي تَحْتَهُ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ali Bin Mahziyar,

(It has been narrated) from a man who asked Al-Maazyasws (7th Imamasws), about the Salāt in the foxes (furs), but heasws forbade from performing Salāt in it, and in the clothes which are underneath it. So I did not know which of the two clothes – the one which touches the fur or that which touches with the skin. So heasws signed by hisasws handwriting: ‘That which touches with the skin’.

He (the narrator) said, ‘And Abu Al-Hassanasws mentioned that heasws was asked about this problem, so heasws said: ‘You cannot pray Salāt in the cloth which is above it, nor in that which is underneath it’.8

9. عَلِيُّ بْنُ مَهْزِيَارَ، قَالَ: كَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ عُقْبَةَ: عِنْدَنَا جَوَارِبُ وَتِكَكٌ تُعْمَلُ مِنْ وَبَرِ الْأَرَانِبِ، فَهَلْ تَجُوزُ الصَّلَاةُ فِي وَبَرِ الْأَرَانِبِ مِنْ غَيْرِ ضَرُورَةٍ، وَلَاتَقِيَّةٍ؟ فَكَتَبَ عليه‌السلام: « لَا تَجُوزُ الصَّلَاةُ فِيهَا ».

Ali Bin Mahziyar said,

‘Ibrahim Bin Uqba wrote to himasws, ‘In our presence there are waistbands and socks made from rabbit fur. So is the Salāt allowed in the fur of rabbits, from without a necessity, nor in dissimulation?’ So heasws wrote: ‘The Salāt is not allowed in it’.9

10. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، قَالَ: كَتَبْتُ إِلى أَبِي مُحَمَّدٍ عليه‌السلام أَسْأَلُهُ: هَلْ يُصَلّى فِي قَلَنْسُوَةِ حَرِيرٍ مَحْضٍ، أَوْ قَلَنْسُوَةِ دِيبَاجٍ ؟ فَكَتَبَ عليه‌السلام: « لَا تَحِلُّ الصَّلَاةُ فِي حَرِيرٍ مَحْضٍ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar who said,

‘I wrote to Abu Muhammadasws asking himasws, ‘Can one pray Salāt in a hat of pure silk, or a hat of brocade?’ So heasws wrote: ‘The Salāt is not Permissible in pure silk’.10

11. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ، عَنْ فُرَيْتٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَزَّازِينَ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، مَا تَقُولُ فِي الصَّلَاةِ فِي الْخَزِّ ؟ فَقَالَ: « لَا بَأْسَ بِالصَّلَاةِ فِيهِ ». فَقَالَ لَهُ الرَّجُلُ: جُعِلْتُ فِدَاكَ، إِنَّهُ مَيِّتٌ وَهُوَ عِلَاجِي وَأَنَا أَعْرِفُهُ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَنَا أَعْرَفُ بِهِ مِنْكَ ». فَقَالَ لَهُ الرَّجُلُ: إِنَّهُ عِلَاجِي وَلَيْسَ أَحَدٌ أَعْرَفَ بِهِ مِنِّي فَتَبَسَّمَ أَبُو عَبْدِ اللهِ عليه‌السلام، ثُمَّ قَالَ لَهُ: « أَتَقُولُ: إِنَّهُ دَابَّةٌ تَخْرُجُ مِنَ الْمَاءِ، أَوْ تُصَادُ مِنَ الْمَاءِ، فَتُخْرَجُ، فَإِذَا فُقِدَ الْمَاءُ، مَاتَ؟ ». فَقَالَ الرَّجُلُ: صَدَقْتَ جُعِلْتُ فِدَاكَ هكَذَا هُوَ فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَإِنَّكَ تَقُولُ: إِنَّهُ دَابَّةٌ تَمْشِي عَلى أَرْبَعٍ، وَلَيْسَ هُوَ عَلى حَدِّ الْحِيتَانِ، فَيَكُونَ ذَكَاتُهُ خُرُوجَهُ مِنَ الْمَاءِ؟ ». فَقَالَ الرَّجُلُ: إِي وَاللهِ، هكَذَا أَقُولُ. فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَإِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ أَحَلَّهُ، وَجَعَلَ ذَكَاتَهُ مَوْتَهُ كَمَا أَحَلَّ الْحِيتَانَ، وَجَعَلَ ذَكَاتَهَا مَوْتَهَا ».

Ali Bin Muhammad, from Abdullah Bin Is’haq Al Alawy, from Al Hassan Bin Ali, from Muhammad Bin Suleyman Al Daylami, from Fureyt, from Ibn Abu Yafour who said,

‘I was in the presence of Abu Abdullahasws when a man from the otter hunters came over to himasws, and he said to himasws, ‘May I be sacrificed for youasws! What are youasws saying regarding the Salāt in the otter (fur)?’ So heasws said, ‘There is no problem with the Salāt in it. So the man said to himasws, ‘May I be sacrificed for youasws! It is dead, and it is my profession, and I understand it’. So Abu Abdullahasws said to him: ‘Iasws more understanding with it than you do’.

So the man said to him, ‘It is my profession, and there is none more understanding with it than I am’. So Abu Abdullahasws smiled, then said to him: ‘You are saying that it is an animal coming out from the water, or being hunted from the water, so when it comes out and misses the water, it dies’. So he said, ‘Youasws speak the truth, may I be scarified for youasws! This is how it is’. So Abu Abdullahasws said to him: ‘So you are saying that it is an animal walking upon four, and it is not upon a limit of the fish, so its purification is its exit from the water?’ So the man said, ‘Yes, by Allahazwj! It is like this’. So Abu Abdullahasws said to him: ‘But Allahazwj Blessed and High has Permitted it, and Made its purification to be (upon) its death, just as Heazwj has Permitted the fish and Made its purification, (upon) its death’.11

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ بْنِ الْأَحْوَصِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عليه‌السلام عَنِ الصَّلَاةِ فِي جُلُودِ السِّبَاعِ؟ فَقَالَ: « لَا تُصَلِّ فِيهَا ». قَالَ: وَسَأَلْتُهُ: هَلْ يُصَلِّي الرَّجُلُ فِي ثَوْبِ إِبْرِيسَمٍ؟ فَقَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Ismail Bin Sa’ad Al Ahows who said,

‘I asked Abu Al-Hassan Al-Rezaasws about the Salāt in the skins of the predatory animals. So heasws said: ‘Do not pray Salāt in it’.

He (the narrator) said, ‘And I asked himasws, ‘Can the man pray Salāt in a silken cloth?’ So heasws said: ‘No’.12

13. مُحَمَّدُ بْنُ يَحْيى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ أُكَيْلٍ النُّمَيْرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ، وَمَعَهُ السِّكِّينُ فِي خُفِّهِ لَايَسْتَغْنِي عَنْهَا، أَوْ فِي سَرَاوِيلِهِ مَشْدُوداً، وَالْمِفْتَاحُ يَخَافُ عَلَيْهِ الضَّيْعَةَ، أَوْ فِي وَسَطِهِ الْمِنْطَقَةُ فِيهَا حَدِيدٌ ؟ قَالَ: « لَا بَأْسَ بِالسِّكِّينِ وَالْمِنْطَقَةِ لِلْمُسَافِرِ فِي وَقْتِ ضَرُورَةٍ، وَكَذلِكَ الْمِفْتَاحُ يَخَافُ عَلَيْهِ، أَوْ فِي النِّسْيَانِ، وَلَابَأْسَ بِالسَّيْفِ، وَكَذلِكَ آلَةُ السِّلَاحِ فِي الْحَرْبِ، وَفِي غَيْرِ ذلِكَ لَاتَجُوزُ الصَّلَاةُ فِي شَيْ‌ءٍ مِنَ الْحَدِيدِ: فَإِنَّهُ نَجَسٌ مَمْسُوخٌ ».

Muhammad Bin Yahya, from one of our companions, from Ali BinUqba, from Musa Bin Akeyl Al Nameyri,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who happens to be in the journey, and with him is a knife in his socks or in his trouser, not being able to do without it, tightened, and the key he is fearing upon losing it, or in his waist is the belt wherein is iron. Heasws said: ‘There is no problem with the knife and the belt for the traveller during a time of desperation, and similar to that is the key he is fearing upon, or regarding forgetfulness; and there is no problem with the sword, and similar to that is the reason for the weapon during the war etc.

The Salāt is not allowed during anything from the iron, for it is unclean, transformed’.13

14. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: مَا تَقُولُ فِي الْفِرَاءِ؟ أَيُّ شَيْ‌ءٍ يُصَلّى فِيهِ؟ فَقَالَ: « أَيُّ الْفِرَاءِ؟ » قُلْتُ: الْفَنَكُ وَالسِّنْجَابُ وَالسَّمُّورُ، قَالَ: « فَصَلِّ فِي الْفَنَكِ وَالسِّنْجَابِ، فَأَمَّا السَّمُّورُ فَلَا تُصَلِّ فِيهِ ». قُلْتُ: فَالثَّعَالِبُ نُصَلِّي فِيهَا؟ قَالَ: « لَا، وَلكِنْ تَلْبَسُ بَعْدَ الصَّلَاةِ ». قُلْتُ: أُصَلِّي فِي الثَّوْبِ الَّذِي يَلِيهِ؟ قَالَ: « لَا ».

Ali Bin Muhammad and Muhammad Bin Al Hasan, form Sahl Bin Ziyad, from Ali Bin Mahziyar, from Abu Ali Bin Rashid who said,

‘I said to Abu Ja’farasws, ‘What are youasws saying regarding the furs? Which thing can one pray Salāt in?’ So heasws said: ‘Which furs?’ I said, ‘The fennec fox, and the squirrel, and the beaver’. Heasws said: ‘You can pray Salāt in the fennec fox and the squirrel, but as for the beaver, so you cannot pray Salāt in it’. I said, ‘But the fox, can we pray Salāt in it’. Heasws said: ‘No, but you can wear it after the Salāt’. I said, ‘Can I pray Salāt in the cloth which is under it?’ Heasws said: ‘No’.14

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ عِبْدِيلٍ، عَنِ ابْنِ سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ‌ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السِّمْطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الرَّجُلُ إِذَا اتَّزَرَ بِثَوْبٍ وَاحِدٍ إِلى ثُنْدُوَتِهِ، صَلّى فِيهِ ».

Ali Bin Ibrahim, from Ahmad Bin Ibdeel, form Ibn Sinan, from Abdullah Bin Jundab, from Sufyan Bin Al Simt,

(It has been narrated) from Abu Abdullahasws having said: ‘The man, when he wears a trouser with one cloth up to his chest, he can pray Salāt in it’.

قَالَ: وَقَرَأْتُ فِي كِتَابِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ إِلى أَبِي الْحَسَنِ عليه‌السلام يَسْأَلُهُ‌ عَنِ الْفَنَكِ: يُصَلّى فِيهِ؟ فَكَتَبَ: « لَا بَأْسَ بِهِ ». وَكَتَبَ يَسْأَلُهُ عَنْ جُلُودِ الْأَرَانِبِ، فَكَتَبَ عليه‌السلام: « مَكْرُوهٌ ». وَكَتَبَ يَسْأَلُهُ عَنْ ثَوْبٍ حَشْوُهُ قَزٌّ: يُصَلّى فِيهِ؟ فَكَتَبَ: « لَا بَأْسَ بِهِ ».

He (the narrator) said, ‘And I read in a letter of Muhammad Bin Ibrahim to Abu Al-Hassanasws, asking himasws about the fennec fox, can one pray Salāt in it?’ So heasws wrote: ‘There is no problem with it’.

And I wrote asking him about the skins of the rabbits, so heasws wrote: ‘It is disliked’.

And I wrote asking himasws about the cloth lined with silk, can one pray Salāt in it?’ So heasws wrote: ‘There is no problem with it’.15

17. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ إِسْحَاقَ، عَمَّنْ ذَكَرَهُ، عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الصَّلَاةِ فِي السَّمُّورِ وَالسِّنْجَابِ وَالثَّعْلَبِ ؟ فَقَالَ: « لَا خَيْرَ فِي ذلِكَ كُلِّهِ مَا خَلَا السِّنْجَابَ: فَإِنَّهُ دَابَّةٌ لَاتَأْكُلُ اللَّحْمَ ».

Ali Bin Muhammad, from Abdullah Bin Is’haq, from the one who mentioned it, from Muqatil Bin Muqati who said,

‘I asked Abu Al-Hassanasws about the Salāt in the beaver and the squirrel, and the fox. So heasws said: ‘There is no goodness in all that except for the squirrel, for it is an animal not consuming the meat’.16

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ وَعَلَيْهِ ثَوْبٌ فِيهِ تَمَاثِيلُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws that heasws disliked if one were to pray and upon him is a cloth wherein are resemblances (pictures)’.17

19. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الطَّيْلَسَانُ يَعْمَلُهُ الْمَجُوسُ أُصَلِّي فِيهِ؟ قَالَ: « أَلَيْسَ يُغْسَلُ بِالْمَاءِ؟ » قُلْتُ: بَلى، قَالَ: « لَا بَأْسَ ». قُلْتُ: الثَّوْبُ الْجَدِيدُ يَعْمَلُهُ الْحَائِكُ، أُصَلِّي فِيهِ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at, form Abu Baseer,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘The shawl manufactured by the Magian, can one pray Salāt in it?’ Heasws said: ‘Has it not been washed with the water?’ I said, ‘Yes’. Heasws said: ‘There is no problem’. I said, ‘The new cloth worked upon by the weaver, can I pray Salāt in it?’ Heasws said: ‘Yes’.18

20. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ‌ الْعِيصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي فِي ثَوْبِ الْمَرْأَةِ وَفِي إِزَارِهَا، وَيَعْتَمُّ بِخِمَارِهَا ؟ قَالَ: « نَعَمْ إِذَا كَانَتْ مَأْمُونَةً ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullahasws about the man who prays in a cloth of the woman and in her trouser, and he makes a turban with her scarf. Heasws said: ‘Yes, when she was trustworthy’.19

21. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الدَّرَاهِمِ السُّودِ الَّتِي فِيهَا التَّمَاثِيلُ: أَيُصَلِّي الرَّجُلُ وَهِيَ مَعَهُ؟ فَقَالَ: « لَا بَأْسَ إِذَا كَانَتْ مُوَارَاةً ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Hammad Bin Usman who said,

‘I asked Abu Abdullahasws about the black Dirhams in which there are resemblances (embossed picture), can the man pray Salāt in it and it is with him?’ So heasws said: ‘There is no problem when they were out of sight (hidden)’.20

22. وَفِي رِوَايَةِ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْهُ، قَالَ: قَالَ: « لَا بُدَّ لِلنَّاسِ مِنْ حِفْظِ بَضَائِعِهِمْ: فَإِنْ صَلّى وَهِيَ مَعَهُ، فَلْتَكُنْ مِنْ خَلْفِهِ، وَلَايَجْعَلْ شَيْئاً مِنْهَا بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ».

And in a report of Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from himasws having said: ‘It is a must for the people to protect their belongings. So if one prays Salāt and these are with him, so let it happen to be behind him, and he should not make anything from it to be between him and the Qiblah’.21

23. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تُكْرَهُ الصَّلَاةُ فِي الثَّوْبِ الْمَصْبُوغِ الْمُشْبَعِ الْمُفْدَمِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullahasws having said: ‘The Salāt is dislike in the dyed clothes in vibrant colours’.22

24. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « صَلِّ فِي مِنْدِيلِكَ الَّذِي تَتَمَنْدَلُ بِهِ، وَلَاتُصَلِّ فِي مِنْدِيلٍ يَتَمَنْدَلُ بِهِ غَيْرُكَ ».

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘You can pray Salāt in your towel which you are using as a towel with, and you cannot pray Salāt in a towel which someone else is using as a towel’.23

25. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تُصَلِّ فِيمَا شَفَّ، أَوْ سُفَّ » يَعْنِي الثَّوْبَ الْمُصَيْقَلَ وَرُوِيَ: « لَا تُصَلِّ فِي ثَوْبٍ أَسْوَدَ، فَأَمَّا الْخُفُّ أَوِ الْكِسَاءُ أَوِ الْعِمَامَةُ، فَلَا بَأْسَ ».

Muhammad Bin Yahya, raising it, said,

‘Abu Abdullahasws said: ‘You cannot pray Salāt in what is gauzy or sieves, meaning the sparkling’. And it is reported: ‘(Heasws said): ‘You cannot pray Salāt in a black cloth, but as for the socks, or a cloak, or the turban, so there is no problem’.24

27. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ السَّيَّارِيِّ، عَنْ أَبِي يَزِيدَ الْقَسْمِيِّ ـ وَقَسْمٌ حَيٌّ مِنَ الْيَمَنِ بِالْبَصْرَةِ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام: أَنَّهُ سَأَلَهُ عَنْ جُلُودِ الدَّارِشِ الَّتِي يُتَّخَذُ مِنْهَا الْخِفَافُ؟ قَالَ: فَقَالَ: « لَا تُصَلِّ فِيهَا: فَإِنَّهَا تُدْبَغُ بِخُرْءِ الْكِلَابِ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Sayyari, from Abu Yazeed Al Qasmy, and Qasam, it is a village on the way from Al Yemen with Al Basra,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws, having been asked about the skins of ‘Al-Darish’ from which shoes are taken to be. So heasws said: ‘You cannot pray Salāt in it, for it is tanned with the excretion of dogs’.25

28. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْخَزِّ الْخَالِصِ: « أَنَّهُ لَابَأْسَ بِهِ، فَأَمَّا الَّذِي يُخْلَطُ فِيهِ وَبَرُ الْأَرَانِبِ، أَوْ غَيْرُ ذلِكَ مِمَّا يُشْبِهُ هذَا، فَلَا تُصَلِّ فِيهِ ».

A number of our companions, from Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullahasws regarding the pure otter (skin) that there is no problem with it, but as for that wherein is mixed the fur of rabbits or other than that from what resembles it, so you cannot pray Salāt in it’.26

29. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ أَبِيهِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحٍ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَلْبَسَ الْقَمِيصَ الْمَكْفُوفَ بِالدِّيبَاجِ، وَيَكْرَهُ لِبَاسَ الْحَرِيرِ وَلِبَاسَ الْوَشْيِ، وَيَكْرَهُ الْمِيثَرَةَ الْحَمْرَاءَ: فَإِنَّهَا مِيثَرَةُ إِبْلِيسَ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullahasws having disliked if one were to wear the shirt hemmed with the brocade, and heasws disliked the silk cloth, and the embroidered clothes, and heasws disliked the red saddlecloth, for these are the inheritances of Ibleesla’.27

30. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْخِفَافُ عِنْدَنَا فِي السُّوقِ نَشْتَرِيهَا، فَمَا تَرى فِي الصَّلَاةِ فِيهَا؟ فَقَالَ: « صَلِّ فِيهَا حَتّى يُقَالَ لَكَ: إِنَّهَا مَيْتَةٌ بِعَيْنِهَا ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

‘I said to Abu Abdullahasws, ‘The footwear that are with us in the marketplace, we tend to buy it. So what is yourasws view regarding the Salāt in it?’ So heasws said: ‘Pray Salāt in it until it is said to you that it is exactly from the dead (animal)’.28

31. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُكْرَهُ السَّوَادُ إِلاَّ فِي ثَلَاثَةٍ: الْخُفِّ، وَالْعِمَامَةِ، وَالْكِسَاءِ ».

A number of our companions, from Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘The Salāt is disliked except in three – the socks, and the turban, and the cloak’.29

32. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أُصَلِّي فِي الْقَلَنْسُوَةِ السَّوْدَاءِ؟ فَقَالَ: « لَا تُصَلِّ فِيهَا: فَإِنَّهَا لِبَاسُ أَهْلِ النَّارِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhasayn Bin Ahmad, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Can I pray Salāt in the black cap?’ So heasws said: ‘You cannot pray Salāt in it, for it is an apparel of the people of the Fire’.30

33. عَلِيٌّ، عَنْ سَهْلٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: أَعْتَرِضُ السُّوقَ، فَأَشْتَرِي خُفّاً لَا أَدْرِي أَذَكِيٌّ هُوَ، أَمْ لَا؟ قَالَ: « صَلِّ فِيهِ ». قُلْتُ: فَالنَّعْلُ ؟ قَالَ: « مِثْلُ ذلِكَ ». قُلْتُ: إِنِّي أَضِيقُ مِنْ هذَا؟ قَالَ: « أَتَرْغَبُ عَمَّا كَانَ أَبُو الْحَسَنِ عليه‌السلام يَفْعَلُهُ ».

Ali, from Sahl, from one of his companions, from Al Hassan Bin Al Jahm who said,

‘I said to Abu Al-Hassanasws, ‘I see the market display, so I buy socks, not knowing whether it is pure or not’. Heasws said: ‘You can pray Salāt in it’. I said, ‘So (what about) the slippers?’ Heasws said: ‘Similar to that’. I said, ‘I am constrained from this’. Heasws said: ‘Would you turn away from what Abu Al-Hassanasws used to do?’31

34. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي جُرْمُوقٍ ـ وَأَتَيْتُهُ بِجُرْمُوقٍ فَبَعَثْتُ بِهِ إِلَيْهِ ـ؟ فَقَالَ: « يُصَلّى فِيهِ ».

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

‘I asked himasws about the Salāt in a Jurmuq (gaiter – a large slipper), and I came with a gaiter and showed it to himasws. So heasws said: ‘One can pray Salāt in it’.32

35. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلّى وَفِي كُمِّهِ طَيْرٌ ؟ قَالَ: « إِنْ خَافَ الذَّهَابَ عَلَيْهِ، فَلَا بَأْسَ ». قَالَ: وَسَأَلْتُهُ عَنِ الْخَلَاخِلِ: هَلْ يَصْلُحُ لِلنِّسَاءِ وَالصِّبْيَانِ لُبْسُهَا؟ فَقَالَ: « إِذَا كَانَتْ صَمَّاءَ، فَلَا بَأْسَ: وَإِنْ كَانَتْ لَهَا صَوْتٌ، فَلَا ».

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Aliasws son of Ja’farasws, from his brotherasws Abu Al-Hassanasws, said, ‘I asked himasws about a man who prays Salāt and in his sleeve is a bird. Heasws said: ‘If he fears the fleeing over it, so there is no problem’.

And I asked himasws about the anklets, is it correct for the women and the children to wear these?’ So heasws said: ‘When these were silent, so there is no problem, and if there was a sound to it, so no’.33

36. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي الْفَضْلِ الْمَدَائِنِيِّ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا يُصَلِّي الرَّجُلُ وَفِي تِكَّتِهِ مِفْتَاحُ حَدِيدٍ ».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Al Fazl Al Madainy, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘The man cannot pray Salāt and in his waistband are iron keys’.34

37. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: لَايُصَلِّي الرَّجُلُ وَفِي يَدِهِ خَاتَمُ حَدِيدٍ ». وَرُوِيَ « إِذَا كَانَ الْمِفْتَاحُ فِي غِلَافٍ، فَلَا بَأْسَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘The man cannot pray and in his hand is an iron ring’.

And it is reported, ‘(Heasws said): ‘When the keys were in a wrapping, so there is no problem’.35

61- بَابُ الرَّجُلِ يُصَلِّي فِي الثَّوْبِ وَهُوَ غَيْرُ طَاهِرٍ عَالِماً أَوْ جَاهِلاً‌

Chapter 61 – The man prays Salāt in the clothes and they are without cleanliness, knowingly or unknowingly

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ صَفْوَانَ، عَنِ الْعِيصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ صَلّى فِي ثَوْبِ رَجُلٍ أَيَّاماً، ثُمَّ إِنَّ صَاحِبَ الثَّوْبِ أَخْبَرَهُ أَنَّهُ لَايُصَلّى فِيهِ؟ قَالَ: « لَا يُعِيدُ شَيْئاً مِنْ صَلَاتِهِ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Safwan, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullahasws about a man who prays Salāt in the clothes of (another) man for days. Then the owner of the clothes informs him that he does not pray Salāt in it. Heasws said: ‘He would not repeat anything from his Salāt’.36

2. وَبِهذَا الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلَ أَبِي أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الَّذِي يُعيِرُ ثَوْبَهَ لِمَنْ يَعْلَمُ أَنَّهُ يَأْكُلُ الْجِرِّيَّ أَوْ‌ يَشْرَبُ الْخَمْرَ فَيَرُدُّهُ، أَيُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ؟ قَالَ: « لايُصَلِّي فِيهِ حَتَّى يَغْسِلَهُ »

And by this chain, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about the man who prays, and in his clothes is excreta from a human being, or from a cat, or a dog. Should he repeat his Salāt?’ So heasws said: ‘If he did not know, so he would not (need to) repeat’.37

3. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ أَبِي سَعِيدٍ الْمُكَارِي، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ أَوْ أَبِي جَعْفَرٍ صَلَوَاتُ اللهِ عَلَيْهِمَا قَالَ: « لَا تُعَادُ الصَّلَاةُ مِنْ دَمٍ لَمْ تُبْصِرْهُ غَيْرَ دَمِ الْحَيْضِ: فَإِنَّ قَلِيلَهُ وَكَثِيرَهُ فِي الثَّوْبِ ـ إِنْ‌ رَآهُ، أَوْ لَمْ يَرَهُ ـ سَوَاءٌ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws or Abu Ja’farasws having said: ‘The Salāt would not be repeated due to blood which cannot be seen, apart from the blood of menstruation, for its little or its more in the clothes, whether you can see it or not see it, is the same’.38

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ بَعْضِ مَنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ، أَوْ نَبِيذٌ مُسْكِرٌ، فَاغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ: فَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ، فَاغْسِلْهُ كُلَّهُ: وَإِنْ صَلَّيْتَ فِيهِ، فَأَعِدْ صَلَاتَكَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone who reported it,

(It has been narrated) from Abu Abdullahasws having said: ‘If your clothes are hit by wine or an intoxicating Nabeez (an intoxicating drink), so wash it if you know of its place. But if you do not know of its place, so wash all of it; and if you had prayed Salāt in it, so repeat your Salāt’.39

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ خَيْرَانَ الْخَادِمِ، قَالَ: كَتَبْتُ إِلَى الرَّجُلِ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ أَسْأَلُهُ عَنِ الثَّوْبِ يُصِيبُهُ الْخَمْرُ وَلَحْمُ الْخِنْزِيرِ: أَيُصَلّى فِيهِ، أَمْ لَا؟ فَإِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا فِيهِ، فَقَالَ بَعْضُهُمْ: صَلِّ فِيهِ: فَإِنَّ اللهَ إِنَّمَا حَرَّمَ شُرْبَهَا، وَقَالَ بَعْضُهُمْ: لَاتُصَلِّ فِيهِ. فَكَتَبَ عليه‌السلام: « لَا تُصَلِّ فِيهِ: فَإِنَّهُ رِجْسٌ »

Ali Bin Muhammad, from Sahl Bin Ziyad, from Khayran Al Khadim who said,

‘I wrote to the Imamasws asking himasws about the clothes hit by the wine and the flesh of swine, ‘Can Salāt be prayed in these, for our companions have differed with regards to it. So some of them are saying, ‘You can pray Salāt in these for Allahazwj, rather, has Prohibited its drinking’, and some of them are saying, ‘You cannot pray Salāt in it’. So heasws wrote: ‘You cannot pray Salāt in it, for it is filth’.

He (the narrator) said, ‘And I asked Abu Abdullahasws about the one who lends his cloth to the one whom he knows that he eats the catfish, or drinks the wine. So he returns it. Can he pray Salāt in it before he washes it?’ Heasws said: ‘He cannot pray Salāt in it until he washes it’.40

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ‌أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ صَلّى فِي ثَوْبٍ فِيهِ جَنَابَةٌ رَكْعَتَيْنِ، ثُمَّ عَلِمَ بِهِ، قَالَ: « عَلَيْهِ أَنْ يَبْتَدِئَ الصَّلَاةَ ». قَالَ: وَسَأَلْتُهُ عَنْ رَجُلٍ صَلّى وَفِي ثَوْبِهِ جَنَابَةٌ أَوْ دَمٌ حَتّى فَرَغَ مِنْ صَلَاتِهِ، ثُمَّ عَلِمَ ؟ قَالَ: « قَدْ مَضَتْ صَلَاتُهُ، وَلَاشَيْ‌ءَ عَلَيْهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws regarding a man who prays two Rak’at (Rak’ats) of Salāt in a cloth wherein is a sexual impurity, then he comes to know of it. Heasws said: ‘Upon him is that he re-commences the Salāt’.

He (the narrator) said, ‘And I asked himasws about a man who prays Salāt and in his cloth is a sexual impurity, or blood, until he is free from his Salāt, then he comes to know’. Heasws said: ‘His Salāt has passed, and there is nothing upon him’.41

7. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ، عَنْ سَيْفٍ، عَنْ مَنْصُورٍ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: رَجُلٌ أَصَابَتْهُ جَنَابَةٌ بِاللَّيْلِ، فَاغْتَسَلَ، فَلَمَّا أَصْبَحَ نَظَرَ، فَإِذَا فِي ثَوْبِهِ جَنَابَةٌ؟ فَقَالَ: « الْحَمْدُ لِلّهِ الَّذِي لَمْ يَدَعْ شَيْئاً إِلاَّ وَلَهُ حَدٌّ، إِنْ كَانَ حِينَ قَامَ نَظَرَ، فَلَمْ يَرَ شَيْئاً، فَلَا إِعَادَةَ عَلَيْهِ: وَإِنْ كَانَ حِينَ قَامَ لَمْ يَنْظُرْ، فَعَلَيْهِ الْإِعَادَةُ ».

Muhammad Bin Yahya, from Al Hassan Bin Ali Bin Abdullah, from Abdullah Bin Jabala, from Sayf, from Mansour Al Sayqal,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘A man is hit by a sexual impurity at night, so he washes. So when it is morning, he looks and there is a sexual impurity in his clothes’. So heasws said: ‘The Praise is for Allahazwj Who did not Leave anything except that there is a limit for it. If it was so when he stood (for the Salāt), he did look but could not see anything, so there is no repeating upon him; but if it was so when he stood (for the Salāt), he did not (bother to) look, so upon him would be the repeating’.42

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرى فِي ثَوْبِ أَخِيهِ دَماً وَهُوَ يُصَلِّي؟ قَالَ: « لَا يُؤْذِنُهُ حَتّى يَنْصَرِفَ ».

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

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the man who sees blood in the clothes of his brother while he is praying Salāt. Heasws said: ‘He should not notify him until he finishes’.43

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ أَصَابَ ثَوْبَهُ جَنَابَةٌ. أَوْ دَمٌ؟ قَالَ: « إِنْ كَانَ عَلِمَ أَنَّهُ أَصَابَ ثَوْبَهُ جَنَابَةٌ قَبْلَ أَنْ يُصَلِّيَ، ثُمَّ صَلّى فِيهِ وَلَمْ يَغْسِلْهُ، فَعَلَيْهِ أَنْ يُعِيدَ مَا صَلّى: وَإِنْ كَانَ لَمْ يَعْلَمْ بِهِ، فَلَيْسَ عَلَيْهِ إِعَادَةٌ: وَإِنْ كَانَ يَرى أَنَّهُ أَصَابَهُ شَيْ‌ءٌ، فَنَظَرَ، فَلَمْ يَرَ شَيْئاً، أَجْزَأَهُ أَنْ يَنْضَحَهُ بِالْمَاءِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about a man, whose clothes being hit by a sexual impurity or blood. Heasws said: ‘If it was so that he knew that this clothes had been hit by a sexual impurity before he prayed Salāt, even then he prayed Salāt in it without washing it, so upon him would be that he repeats what he had prayed; but if it was so that he did not know of it, so there is no repeating upon him; and if he had seen that something had hit him, so he looked, but could not see anything, it would suffice him if he were to pour with the water’.44

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، قَالَ: بَعَثْتُ بِمَسْأَلَةٍ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام مَعَ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، قُلْتُ: سَلْهُ عَنِ‌ الرَّجُلِ يَبُولُ، فَيُصِيبُ فَخِذَهُ قَدْرُ نُكْتَةٍ مِنْ بَوْلِهِ، فَيُصَلِّي، وَيَذْكُرُ بَعْدَ ذلِكَ أَنَّهُ لَمْ يَغْسِلْهَا؟ قَالَ: « يَغْسِلُهَا، وَيُعِيدُ صَلَاتَهُ ».

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

‘I sent over a question to Abu Abdullahasws with Ibrahim Bin Maymoum. I asked himasws about the man who urinates, so his thigh is hit by a drop from his urine. So he prays Salāt and remembers after that that he had not washed it. Heasws said: ‘He should wash it and repeat his Salāt’.45

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي وَفِي ثَوْبِهِ عَذِرَةٌ مِنْ إِنْسَانٍ، أَوْ سِنَّوْرٍ، أَوْ كَلْبٍ: أَيُعِيدُ صَلَاتَهُ؟ فَقَالَ: « إِنْ كَانَ لَمْ يَعْلَمْ، فَلَا يُعِيدُ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about the man who prays Salāt and in his clothes is excreta from a human being, or a cat, or a dog. Should he repeat his Salāt?’ So heasws said: ‘If it was so that he did not know, so he would not (need to) repeat’.46

12. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ ابِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اغْسِلْ ثَوْبَكَ مِنْ بَوْلِ كُلِّ مَا لَايُؤْكَلُ لَحْمُهُ ».

Ali Bin Muhammad, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Wash your clothes from urine of everything the flesh of which cannot be eaten’.47

13. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَتَقَيَّأُ فِي ثَوْبِهِ: يَجُوزُ أَنْ يُصَلِّيَ فِيهِ، وَلَا يَغْسِلَهُ؟ قَالَ: « لَا بَأْسَ بِهِ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar who said,

‘I asked Abu Abdullahasws about the man who vomits in his clothes. Is it allowed for him that he prays Salāt in it and he has not washed it?’ Heasws said: ‘There is no problem with it’.48

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ: وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيٍّ: وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: قَرَأْتُ فِي كِتَابِ عَبْدِ اللهِ بْنِ مُحَمَّدٍ إِلى أَبِي الْحَسَنِ عليه‌السلام: جُعِلْتُ فِدَاكَ، رَوى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ فِي الْخَمْرِ يُصِيبُ ثَوْبَ الرَّجُلِ أَنَّهُمَا قَالَا: « لَا بَأْسَ بِأَنْ يُصَلّى فِيهِ، إِنَّمَا حُرِّمَ شُرْبُهَا » وَرَوى‌ غَيْرُ زُرَارَةَ عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ أَوْ نَبِيذٌ ـ يَعْنِي الْمُسْكِرَ ـ فَاغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ: وَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ، فَاغْسِلْهُ كُلَّهُ: وَإِنْ صَلَّيْتَ فِيهِ، فَأَعِدْ صَلَاتَكَ » فَأَعْلِمْنِي مَا آخُذُ بِهِ؟ فَوَقَّعَ بِخَطِّهِ عليه‌السلام: « خُذْ بِقَوْلِ أَبِي عَبْدِ اللهِ عليه‌السلام ».

Al Husayn Bin Muhammad, from Abdullah Bin Amir, from Ali Bin Mahziyar and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘I read in the letter of Abdullah Bin Muhammad to Abu Al-Hassanasws, ‘May I be sacrificed for youasws! Zurara reported from Abu Ja’farasws and Abu Abdullahasws regarding the wine hitting the clothes of a man, and theyasws both said: ‘There is no problem if he were to pray Salāt in it. But rather, its drinking is Prohibited’. And someone other than Zurara reported from Abu Abdullahasws having said: ‘When your clothes are hit by wine, or Nabeez, meaning the intoxicant, so wash it, if you know of its place; and if you do not know of it place, so wash all of it; and if you have prayed Salāt in it, so repeat your Salāt’. So teach me what I should be taking with’. So heasws signed by hisasws own handwriting: ‘Take to what Abu Abdullahasws is saying’.49

15. مُحَمَّدُ بْنُ يَحْيى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي جَمِيلٍ الْبَصْرِيِّ، قَالَ: كُنْتُ مَعَ يُونُسَ بِبَغْدَادَ، وَأَنَا أَمْشِي مَعَهُ فِي السُّوقِ، فَفَتَحَ صَاحِبُ الْفُقَّاعِ فُقَّاعَهُ، فَقَفَزَ، فَأَصَابَ ثَوْبَ يُونُسَ، فَرَأَيْتُهُ قَدِ اغْتَمَّ بِذلِكَ حَتّى زَالَتِ الشَّمْسُ، فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، أَلَاتُصَلِّي ؟ قَالَ: فَقَالَ: لَيْسَ أُرِيدُ أَنْ أُصَلِّيَ حَتّى أَرْجِعَ إِلَى الْبَيْتِ، وَأَغْسِلَ هذَا الْخَمْرَ مِنْ ثَوْبِي، فَقُلْتُ لَهُ: هذَا رَأْيٌ رَأَيْتَهُ، أَوْ شَيْ‌ءٌ تَرْوِيهِ؟ فَقَالَ: أَخْبَرَنِي هِشَامُ بْنُ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْفُقَّاعِ، فَقَالَ: « لَا تَشْرَبْهُ: فَإِنَّهُ خَمْرٌ مَجْهُولٌ: فَإِذَا أَصَابَ ثَوْبَكَ، فَاغْسِلْهُ ».

Muhammad Bin Yahya, from one of our companions, from Abu Jameel Al Basry who said,

‘I was with Yunus at Baghdad, and I was walking with him in the market. So the owner of the Fuqa’a (a fermented drink) opened his drink, and it spattered and hit the clothes of Yunus. So I saw him as gloomy due to that until the sun (started) its decline. So I said to him, ‘O Abu Muhammad! Will you not pray Salāt?’ So he said, ‘I do not intend to pray Salāt until I return to the house and wash this wine from my clothes’. So I said to him, ‘Is this your opinion or it is something you are reporting?’ So he said, ‘Hisham Bin Al-Hakam informed me that he asked Abu Abdullahasws about the fermented drink, so heasws said: ‘Do not drink it, for it is a kind of wine. So when it hits your clothes, so wash it’.50

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الْوَاسِطِيِّ، عَنْ قَاسِمٍ الصَّيْقَلِ، قَالَ: كَتَبْتُ إِلَى الرِّضَا عليه‌السلام: أَنِّي أَعْمَلُ أَغْمَادَ السُّيُوفِ مِنْ جُلُودِ الْحُمُرِ الْمَيْتَةِ، فَيُصِيبُ ثِيَابِي، فَأُصَلِّي فِيهَا؟ فَكَتَبَ عليه‌السلام إِلَيَّ: « اتَّخِذْ ثَوْباً لِصَلَاتِكَ ». فَكَتَبْتُ إِلى أَبِي جَعْفَرٍ الثَّانِي عليه‌السلام: كُنْتُ كَتَبْتُ إِلى أَبِيكَ عليه‌السلام بِكَذَا وَكَذَا، فَصَعَّبَ عَلَيَّ ذلِكَ، فَصِرْتُ أَعْمَلُهَا مِنْ جُلُودِ الْحُمُرِ الْوَحْشِيَّةِ الذَّكِيَّةِ؟ فَكَتَبَ عليه‌السلام إِلَيَّ: « كُلُّ أَعْمَالِ الْبِرِّ بِالصَّبْرِ يَرْحَمُكَ اللهُ: فَإِنْ كَانَ مَا تَعْمَلُ وَحْشِيّاً ذَكِيّاً، فَلَا بَأْسَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Abdullah Al Wasity, from Qasim Al Sayqal who said,

‘I wrote to Al-Rezaasws, ‘I manufacture the sheaths for the swords from the skins of dead donkeys, and my clothes get hit. So can I pray Salāt in these?’ So heasws wrote to me: ‘Take (other) clothes for your Salāt’.

So I wrote to Abu Ja’farasws the 2nd, ‘I had written to yourasws fatherasws with such and such. So that was difficult upon me, so I started making these from the skinks of wild donkey properly slaughtered’. So heasws wrote to me: ‘Every righteous work is with the patience. May Allahazwj have Mercy on youasws. So it was such that what you are making is of wild (donkeys), slaughtered, so there is no problem’.51

62- بَابُ الرَّجُلِ يُصَلِّي وَهُوَ مُتَلَثِّمٌ، أَوْ مُخْتَضِبٌ، أَوْ لَايُخْرِجُ يَدَيْهِ مِنْ تَحْتِ الثَّوْبِ فِي صَلَاتِهِ‌

Chapter 62 – The man prays Salāt and he is veiled, or dyed, or he does not take out his hand from beneath the clothes in his Salāt

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيٍّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَيُصَلِّي الرَّجُلُ وَهُوَ مُتَلَثِّمٌ؟ فَقَالَ: « أَمَّا عَلَى الْأَرْضِ، فَلَا: وَأَمَّا عَلَى الدَّابَّةِ، فَلَا بَأْسَ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Hammad Bin Isa from Rabie, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘Can the man pray Salāt while he is veiled?’ So heasws said: ‘As for upon the ground, so no, and as for upon the animal, so there is no problem’.52

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي وَعَلَيْهِ خِضَابُهُ؟ قَالَ: « لَا يُصَلِّي وَهُوَ عَلَيْهِ، وَلكِنْ يَنْزِعُهُ إِذَا أَرَادَ أَنْ يُصَلِّيَ ». قُلْتُ: إِنَّ حِنَّاهُ وَخِرْقَتَهُ نَظِيفَةٌ. فَقَالَ: « لَا يُصَلِّي وَهُوَ عَلَيْهِ: وَالْمَرْأَةُ أَيْضاً لَاتُصَلِّي وَعَلَيْهَا خِضَابُهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Abu Bakr Al Hazramy who said,

‘I asked Abu Abdullahasws about the man who prays Salāt and upon him is his dye’. Heasws said: ‘He should not pray Salāt while it is upon him, but he should remove it when he intends to pray Salāt’. I said, ‘If his henna and his cloth is clean?’ So heasws said: ‘He cannot pray Salāt while it is upon him; and the woman as well, she cannot pray Salāt and upon her is her dye’.53

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَدَخَلَ عَلَيْهِ عَبْدُ الْمَلِكِ الْقُمِّيُّ، فَقَالَ: أَصْلَحَكَ اللهُ، أَسْجُدُ وَيَدِي فِي ثَوْبِي؟ فَقَالَ: « إِنْ شِئْتَ » قَالَ: ثُمَّ قَالَ: « إِنِّي ـ وَاللهِ ـ مَا مِنْ هذَا وَشِبْهِهِ أَخَافُ عَلَيْكُمْ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

‘I was in the presence of Abu Abdullahasws, and Abdul Malik Al-Qummy came over to himasws and he said, ‘May Allahazwj Keep youasws well! Can I prostrate while my hand is inside my clothes?’ So heasws said: ‘If you so desire to’. Then heasws said: I, ‘By Allahazwj!; am not afraid for you because of this and things similar to it’.54

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَمَّنْ‌ رَوَاهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يُصَلِّي ـ وَهُوَ يُومِئُ ـ عَلى دَابَّتِهِ، قَالَ: « يَكْشِفُ مَوْضِعَ السُّجُودِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from the one who reported it,

(It has been narrated) from Abu Abdullahasws regarding the man who prays Salāt upon his animal and he is gesturing (while praying). Heasws said: ‘He should uncover the place of the prostration (e.g. on the saddle)’.55

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مُصَادِفٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ صَلّى صَلَاةَ فَرِيضَةٍ وَهُوَ مُعَقَّصُ الشَّعْرِ، قَالَ: « يُعِيدُ صَلَاتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Musadif,

(It has been narrated) from Abu Abdullahasws regarding a man who prays an Obligatory Salāt and he has curled up the hair. Heasws said: ‘He should repeat his Salāt’.56

63- بَابُ صَلَاةِ الصِّبْيَانِ وَمَتى يُؤْخَذُونَ بِهَا‌

Chapter 63 – The Salāt of the children, and when they should begin Salāt

1. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنِي خَمْسِ سِنِينَ، فَمُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ: وَنَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ الْيَوْمِ إِنْ كَانَ إِلى نِصْفِ النَّهَارِ، أَوْ أَكْثَرَ مِنْ ذلِكَ أَوْ أَقَلَّ، فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْغَرَثُ، أَفْطَرُوا حَتّى يَتَعَوَّدُوا الصَّوْمَ وَيُطِيقُوهُ، فَمُرُوا صِبْيَانَكُمْ ـ إِذَا كَانُوا بَنِي تِسْعِ سِنِينَ ـ بِالصَّوْمِ مَا اسْتَطَاعُوا مِنْ صِيَامِ الْيَوْمِ، فَإِذَا غَلَبَهُمُ الْعَطَشُ، أَفْطَرُوا ».

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

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws having said: ‘Weasws tend to order ourasws children with the Salāt when they are five years of age, therefore, instruct your children with the Salāt when they were seven years of age.

And weasws tend to order ourasws children with the Fasting when they were of seven years with whatever they can bear from the Fasting of the day. If it was up to half the day, or more than that, or less. So when the thirst and the hunger overcomes them, they break, until they become habitual with the Fasting and are able to endure it. Therefore, instruct you children when they were of seven years, with the Fasting, whatever they capacities may be, from the Fasting of the day. So when the thirst overcomes them, they break it’.57

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ، قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ يَأْمُرُ الصِّبْيَانَ يَجْمَعُونَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَيَقُولُ: « هُوَ خَيْرٌ مِنْ أَنْ يَنَامُوا عَنْهَا ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

‘It was so that Aliasws Bin Al-Husaynasws used to order the children to gather between Al-Maghrib and Al-Isha (Salāts), and heasws was be saying: ‘It is better than being asleep (ignorant) from it’.58

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الصِّبْيَانِ إِذَا صَفُّوا فِي الصَّلَاةِ الْمَكْتُوبَةِ؟ قَالَ: « لَا تُؤَخِّرُوهُمْ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ، وَفَرِّقُوا بَيْنَهُمْ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the children when they form rows in the Obligatory Salāts. Heasws said: ‘Do not be push them back from the Obligatory Salāt, but keep them separate (from each other by making an adult to stand between the two children)’.59

64- بَابُ صَلَاةِ الشَّيْخِ الْكَبِيرِ وَالْمَرِيضِ‌

Chapter 64 – The Salāt of an elderly man and the sick

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَتُصَلِّي النَّوَافِلَ وَأَنْتَ قَاعِدٌ؟ فَقَالَ: « مَا أُصَلِّيهَا إِلاَّ وَأَنَا قَاعِدٌ مُنْذُ حَمَلْتُ هذَا اللَّحْمَ، وَبَلَغْتُ هذَا السِّنَّ ».

Ali Bin Ibrahim, from his father, from Hannan Bin Sadeyr, from his father who said,

‘I said to Abu Ja’farasws, ‘Are youasws praying the optional Salāt while youasws are seated?’ So heasws said: ‘Iasws have not prayed it except while seated until after Iasws have gained this much weight and reaching this age’.60

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّا نَتَحَدَّثُ نَقُولُ: مَنْ صَلّى وَهُوَ جَالِسٌ مِنْ غَيْرِ عِلَّةٍ، كَانَتْ صَلَاتُهُ رَكْعَتَيْنِ بِرَكْعَةٍ، وَسَجْدَتَيْنِ بِسَجْدَةٍ؟ فَقَالَ: « لَيْسَ هُوَ هكَذَا، هِيَ تَامَّةٌ لَكُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘We are narrating, ‘The one who prays Salāt while he is seated without an illness, his two Rak’at of Salāt would be (counted as) one Rak’at, and two prostrations would be (counted as) one prostration’. So heasws said: ‘It is not like this. It is complete for you’.61

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام: مَا حَدُّ الْمَرِيضِ الَّذِي يُصَلِّي قَاعِداً؟ فَقَالَ: « إِنَّ الرَّجُلَ لَيُوعَكُ وَيَحْرَجُ، وَلكِنَّهُ هُوَ أَعْلَمُ بِنَفْسِهِ، وَلكِنْ إِذَا قَوِيَ فَلْيَقُمْ ».

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

(It has been narrated) from Jameel Bin Darraj who asked Abu Abdullahasws, ‘What is a limit for the sick by which he can pray Salāt seated?’ So heasws said: ‘If the man is unwell and is hindered. But, he is more knowing of himself. However, if he is strong enough, so let him stand’.62

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ وَالْمَرْأَةِ يَذْهَبُ بَصَرُهُ، فَيَأْتِيهِ الْأَطِبَّاءُ، فَيَقُولُونَ: نُدَاوِيكَ شَهْراً، أَوْ أَرْبَعِينَ لَيْلَةً مُسْتَلْقِياً، كَذلِكَ يُصَلِّي؟ فَرَخَّصَ فِي ذلِكَ، وَقَالَ: (فَمَنِ اضْطُرَّ غَيْرَ باغٍ وَلا عادٍ فَلا إِثْمَ عَلَيْهِ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the man and the woman whose eyesight has gone. So the doctors come over to them and they are saying, ‘We can heal you within a month or forty nights, lying down, it is like that you should be praying Salāt’. So heasws permitted them with regards to that and said [2:173] but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him’.63

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ إِذَا لَمْ يَسْتَطِعِ الْقِيَامَ وَالسُّجُودَ؟ قَالَ: « يُومِئُ بِرَأْسِهِ إِيمَاءً، وَأَنْ يَضَعَ جَبْهَتَهُ عَلَى الْأَرْضِ أَحَبُّ إِلَيَّ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the sick when he has no capacity for standing, and the Sajdah. Heasws said: ‘He can gesture by his head, and if he were to place his forehead upon the ground, it would be more beloved to measws’.64

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ رَفَعَهُ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « الْمَرِيضُ يُومِئُ إِيمَاءً ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, raising it, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from Abu Jafarasws having said: ‘The sick would be indicating with gestures’.65

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْمَبْطُونِ ؟ فَقَالَ: « يَبْنِي عَلى صَلَاتِهِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the one with incontinence.66 So heasws said: ‘He would continue upon his Salāt’ (wherever he is that state).67

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ، عَنْ أَبَانٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ: الرَّجُلُ يُصَلِّي وَهُوَ قَاعِدٌ، فَيَقْرَأُ السُّورَةَ، فَإِذَا أَرَادَ أَنْ يَخْتِمَهَا، قَامَ، فَرَكَعَ بِآخِرِهَا؟ قَالَ: « صَلَاتُهُ صَلَاةُ الْقَائِمِ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from Zurara,

(It has been narrated) from Abu Ja’farasws, ‘I asked, ‘The man is praying Salāt while he is seated. So he recites the Chapter, and when he intends to end it, he stands, and he performs Rukū at the end of it’. Heasws said: ‘His Salāt is the Salāt of the standing one’.68

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ: أَنَّ سِنَاناً سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَمُدُّ فِي الصَّلَاةِ إِحْدى رِجْلَيْهِ بَيْنَ يَدَيْهِ وَهُوَ جَالِسٌ؟ قَالَ: « لَا بَأْسَ » وَلَا أَرَاهُ إِلاَّ قَالَ: « فِي الْمُعْتَلِّ وَالْمَرِيضِ ». وَفِي حَدِيثٍ آخَرَ: « يُصَلِّي مُتَرَبِّعاً، وَمَادّاً رِجْلَيْهِ، كُلُّ ذلِكَ وَاسِعٌ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin A Mugheira, from Muawiya Bin Maysara,

‘Sinan asked Abu Abdullahasws about the man who extend one of his legs in front of him in the Salāt while he is seated. Heasws said: ‘There is no problem’. And I (Muawiya Bin Maysara) do not see except that heasws said (this) regarding the disabled and the sick’.

And in another Hadeeth, ‘(Heasws said): ‘He can pray Salāt squared and having extended his legs. All of that, there is leeway’.69

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ، قَالَ: سُئِلَ عَنِ الْأَسِيرِ يَأْسِرُهُ الْمُشْرِكُونَ، فَتَحْضُرُ الصَّلَاةُ، وَيَمْنَعُهُ الَّذِي أَسَرَهُ مِنْهَا؟ قَالَ: « يُومِئُ إِيمَاءً ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Sama’at who said,

‘Heasws was asked about the prisoner of the Polytheists. So the Salāt (time) comes up, but the one who imprisoned him prevents him from it. Heasws said: ‘He would indicate with gestures’.70

11. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ (الَّذِينَ يَذْكُرُونَ اللهَ قِياماً وَقُعُوداً وَعَلى جُنُوبِهِمْ) قَالَ: « الصَّحِيحُ يُصَلِّي قَائِماً وَقُعُوداً، الْمَرِيضُ يُصَلِّي جَالِساً (وَعَلى جُنُوبِهِمْ) الَّذِي يَكُونُ أَضْعَفَ مِنَ الْمَرِيضِ الَّذِي يُصَلِّي جَالِساً ».

Ali, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [3:191] Those who remember Allah standing and sitting and lying on their sides. Heasws said: ‘The healthy would pray Salāt standing, ‘and sitting’ are the sick praying Salāt seated, and ‘lying on their sides’ are those who happen to be weaker than the sick who pray Salāt seated’.71

12. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « يُصَلِّي الْمَرِيضُ قَاعِداً، فَإِنْ لَمْ يَقْدِرْ، صَلّى مُسْتَلْقِياً، يُكَبِّرُ، ثُمَّ يَقْرَأُ، فَإِذَا أَرَادَ الرُّكُوعَ، غَمَّضَ عَيْنَيْهِ، ثُمَّ سَبَّحَ، ثُمَّ يَفْتَحُ عَيْنَيْهِ، فَيَكُونُ فَتْحُ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ الرُّكُوعِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ، غَمَّضَ عَيْنَيْهِ، ثُمَّ سَبَّحَ، فَإِذَا سَبَّحَ، فَتَحَ عَيْنَيْهِ، فَيَكُونُ فَتْحُ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ السُّجُودِ، ثُمَّ يَتَشَهَّدُ وَيَنْصَرِفُ ».

Ali, from his father, from Muhammad Bin Ibrahim, from the one who narrated it,

(It has been narrated) from Abu Abdullahasws having said: ‘The sick would pray Salāt seated. So if he is not able, he should pray Salāt lying down. He should exclaim Takbīr, then recite. So when he intends the Rukū, he would shut his eyes, then Glorify, then open his eyes, so that the opening of his eyes would be his raising his head from the Rukū. So when he intends to perform Sajdah, he would shut his eyes, then Glorify. So when he has Glorified, he would open his eyes, so that the opening of his eyes would be the raising of his head from the prostrations. Then he should perform Tashahhud and finish’.72

13. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ: أَيَحِلُّ لَهُ أَنْ يَقُومَ عَلى فِرَاشِهِ، وَيَسْجُدَ عَلَى الْأَرْضِ؟ قَالَ: فَقَالَ: « إِذَا كَانَ الْفِرَاشُ غَلِيظاً قَدْرَ آجُرَّةٍ أَوْ أَقَلَّ، اسْتَقَامَ لَهُ أَنْ يَقُومَ عَلَيْهِ، وَيَسْجُدَ عَلَى الْأَرْضِ، وَإِنْ كَانَ أَكْثَرَ مِنْ ذلِكَ، فَلَا ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the sick, is it Permissible for him that he stands upon his furnishing and performs Sajdah upon the ground?’ So heasws said: ‘If it was so that the furnishing was thick of the measurement of a brick or less, it would be correct for him that he stands upon it and performs Sajdah upon the ground; and if it was more than that, so no’.73

65- بَابُ صَلَاةِ الْمُغْمى عَلَيْهِ وَالْمَرِيضِ الَّذِي تَفُوتُهُ الصَّلَاةُ‌

Chapter 65 – Salāt of the unconscious and the sick who has missed out on the Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَازِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمَرِيضِ لَايَقْدِرُ عَلَى الصَّلَاةِ؟ قَالَ: فَقَالَ: « كُلُّ مَا غَلَبَ اللهُ عَلَيْهِ، فَاللهُ أَوْلى بِالْعُذْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim who said,

‘I asked Abu Abdullahasws about the sick not being able upon the Salāt. Heasws said: ‘Every one whom Allahazwj has Overcome upon, so Allahazwj is the closest with the Excusing’.74

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ مَعْمَرِ بْنِ عُمَرَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الْمَرِيضِ: يَقْضِي الصَّلَاةَ إِذَا أُغْمِيَ عَلَيْهِ؟ فَقَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa’alba Bin Maymoun, from Ma’mar Bin Umar who said,

‘I asked Abu Ja’farasws about the sick one, Does he have to fulfil the lapse Salāts when he was unconscious?’ Heasws said: ‘No’.75

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ الْخَرَّازِ أَبِي أَيُّوبَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أُغْمِيَ عَلَيْهِ أَيَّاماً لَمْ يُصَلِّ، ثُمَّ‌ أَفَاقَ: أَيُصَلِّي مَا فَاتَهُ؟ قَالَ: « لَا شَيْ‌ءَ عَلَيْهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim Al Khazzaz Abu Ayoub,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a man who was unconscious for days, not having prayed Salāt. Then he awakes. Does he have to pray the Salāts which he missed out on?’ Heasws said: ‘There is nothing upon him’.76

4. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ يُغْمى عَلَيْهِ، ثُمَّ يُفِيقُ: كَيْفَ يَقْضِي صَلَاتَهُ؟ قَالَ: « يَقْضِي الصَّلَاةَ الَّتِي أَدْرَكَ وَقْتَهَا ».

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about the sick one who was unconscious. Then he awoke. How would he fulfil his (missed out) Salāts?’ Heasws said: ‘He would only fulfil the Salāt at the time for which he became conscious’.77

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لَهُ: رَجُلٌ مَرِضَ، فَتَرَكَ النَّافِلَةَ؟ فَقَالَ: « يَا مُحَمَّدُ، لَيْسَتْ بِفَرِيضَةٍ، إِنْ قَضَاهَا فَهُوَ خَيْرٌ يَفْعَلُهُ: وَإِنْ لَمْ يَفْعَلْ فَلَا شَيْ‌ءَ عَلَيْهِ ».

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

‘I said to himasws, ‘A man is sick, so he leaves the optional (Salāts)’. So heasws said: ‘O Muhammad! It is not an Obligation that he should be fulfilling it. If it better if he does it, but if he does not do it, so there is nothing upon him’.78

6. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ، عَنِ الْعِيصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ اجْتَمَعَ عَلَيْهِ صَلَاةُ السَّنَةِ مِنْ مَرَضٍ؟ قَالَ: « لَا يَقْضِي ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullahasws about a man upon whom the (lapse) Sunnah Salāts have been accumulated due to illness’. Heasws said: ‘He would not (need to) fulfil’.79

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ فِي الْمُغْمى عَلَيْهِ، قَالَ: « مَا غَلَبَ اللهُ عَلَيْهِ، فَاللهُ أَوْلى بِالْعُذْرِ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws, ‘I heard himasws saying regarding the unconscious: ‘What Allahazwj has Caused to overcome upon him, so Allahazwj is the closest with the Excusing’.80

66- بَابُ فَضْلِ يَوْمِ الْجُمُعَةِ وَلَيْلَتِهِ‌

Chapter 66 – Merits of the day of Friday and its night

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « مَا طَلَعَتِ الشَّمْسُ بِيَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

‘I heard Abu Ja’farasws saying: ‘The sun has not emerged upon a day superior than the day of Friday’.81

2. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا كَانَ يَوْمُ الْجُمُعَةِ، نَزَلَ الْمَلَائِكَةُ الْمُقَرَّبُونَ، مَعَهُمْ قَرَاطِيسُ مِنْ فِضَّةٍ، وَأَقْلَامٌ مِنْ ذَهَبٍ، فَيَجْلِسُونَ عَلى أَبْوَابِ الْمَسْجِدِ عَلى كَرَاسِيَّ مِنْ نُورٍ، فَيَكْتُبُونَ النَّاسَ عَلى مَنَازِلِهِمُ: الْأَوَّلَ وَالثَّانِيَ حَتّى يَخْرُجَ الْإِمَامُ، فَإِذَا‌ خَرَجَ الْإِمَامُ طَوَوْا صُحُفَهُمْ، وَلَايَهْبِطُونَ فِي شَيْ‌ءٍ مِنَ الْأَيَّامِ إِلاَّ فِي يَوْمِ الْجُمُعَةِ » يَعْنِي الْمَلَائِكَةَ الْمُقَرَّبِينَ.

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Hafs Bin Al Bakhtary, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever it is the day of Friday, the Angels of Proximity descend and with them are papers of silver and pens of gold. So they are sitting upon the doors of the Masjid upon chairs of light, and they are recording the people upon their status – the first, the second, until the prayer leader comes out. So when the prayer leader comes out, they are folding up their parchments. And they are not descending regarding anything, from the days except for the day of Friday, meaning the Angels of Proximity’.82

3. أَحْمَدُ، عَنِ الْحُسَيْنِ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَسْتَحِبُّ ـ إِذَا دَخَلَ وَإِذَا خَرَجَ فِي الشِّتَاءِ ـ أَنْ يَكُونَ ذلِكَ فِي لَيْلَةِ الْجُمُعَةِ ». وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ اخْتَارَ مِنْ كُلِّ شَيْ‌ءٍ شَيْئاً، فَاخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Rasool-Allahsaww loved to come over (back from a journey), and when hesaww went out (on a journey) in the winter, that is would happen to be during the night of Friday. And Abu Abdullahasws said: ‘Allahazwj Chose something among everything, so Heazwj Chose from the days, the day of Friday’.83

4. وَعَنْهُ، عَنِ النَّضْرِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « السَّاعَةُ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ مَا بَيْنَ فَرَاغِ الْإِمَامِ مِنَ الْخُطْبَةِ إِلى أَنْ يَسْتَوِيَ النَّاسُ فِي الصُّفُوفِ، وَسَاعَةٌ أُخْرى مِنْ آخِرِ النَّهَارِ إِلى غُرُوبِ الشَّمْسِ ».

And from him, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The timing during which the supplication is Answered is the day of Friday what is between the prayer leader being free from the sermon, up to him evening out the people in the rows; and another timing is from the end of the day to the setting of the sun’.84

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، يُضَاعِفُ اللهُ فِيهِ الْحَسَنَاتِ، وَيَمْحُو فِيهِ السَّيِّئَاتِ، وَيَرْفَعُ فِيهِ الدَّرَجَاتِ، وَيَسْتَجِيبُ فِيهِ الدَّعَوَاتِ، وَيَكْشِفُ فِيهِ الْكُرُبَاتِ، وَيَقْضِي فِيهِ الْحَوَائِجَ الْعِظَامَ، وَهُوَ يَوْمُ الْمَزِيدِ، لِلّهِ فِيهِ عُتَقَاءُ وَطُلَقَاءُ مِنَ النَّارِ، مَا دَعَا بِهِ أَحَدٌ مِنَ النَّاسِ ـ وَعَرَفَ حَقَّهُ وَحُرْمَتَهُ ـ إِلاَّ كَانَ حَقّاً عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ أَنْ يَجْعَلَهُ مِنْ عُتَقَائِهِ وَطُلَقَائِهِ مِنَ النَّارِ، فَإِنْ مَاتَ فِي يَوْمِهِ وَلَيْلَتِهِ، مَاتَ شَهِيداً، وَبُعِثَ‌ آمِناً، وَمَا اسْتَخَفَّ أَحَدٌ بِحُرْمَتِهِ وَضَيَّعَ حَقَّهُ إِلاَّ كَانَ حَقّاً عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ أَنْ يُصْلِيَهُ نَارَ جَهَنَّمَ إِلاَّ أَنْ يَتُوبَ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘Rasool-Allahsaww said: ‘The day of Friday is the chief of the days. Allahazwj Multiplies the good deeds during it and Deletes the sins during it, and Raises the Levels during it, and the supplications are Answered during it, and the worries are Removed during it, and the great needs are fulfilled during it; and it is a day of Allahazwj to Increase during it, the number of emancipated ones and their separation from the Fire.

And none from the people would supplicate in it having recognised its right and its sanctity except that he would have a right upon Allahazwj Mighty and Majestic that Heazwj Makes him to be from the emancipated ones and separated ones from the Fire. So if he were to die during its day and its night, he would have died a martyr, and would be Resurrected secure; and none shall take lightly with its sanctity and waste its right except that there would be a right upon Allahazwj Mighty and Majestic that Heazwj Causes him to arrive to the Fire of Hell, unless if he repents’.85

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ لِلْجُمُعَةِ حَقّاً وَحُرْمَةً، فَإِيَّاكَ أَنْ تُضَيِّعَ أَوْ تُقَصِّرَ فِي شَيْ‌ءٍ مِنْ عِبَادَةِ اللهِ، وَالتَّقَرُّبِ إِلَيْهِ بِالْعَمَلِ الصَّالِحِ، وَتَرْكِ الْمَحَارِمِ كُلِّهَا: فَإِنَّ اللهَ يُضَاعِفُ فِيهِ الْحَسَنَاتِ، وَيَمْحُو فِيهِ السَّيِّئَاتِ، وَيَرْفَعُ فِيهِ الدَّرَجَاتِ ». قَالَ: وَذَكَرَ: « أَنَّ يَوْمَهُ مِثْلُ لَيْلَتِهِ، فَإِنِ اسْتَطَعْتَ أَنْ تُحْيِيَهَا بِالصَّلَاةِ وَالدُّعَاءِ، فَافْعَلْ: فَإِنَّ رَبَّكَ يَنْزِلُ فِي أَوَّلِ لَيْلَةِ الْجُمُعَةِ إِلى‌ سَمَاءِ الدُّنْيَا، فَيُضَاعِفُ فِيهِ الْحَسَنَاتِ، وَيَمْحُو فِيهِ السَّيِّئَاتِ، وَإِنَّ اللهَ وَاسِعٌ كَرِيمٌ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammd, from Ali Bin Al Hakam, from Aban,

(It has been narrated) from Abu Abdullahasws having said: ‘For the Friday there is a right and a sanctity, therefore beware of wasting or being deficient regarding anything from the worship of Allahazwj, and getting closer to Himazwj with the righteous deeds and neglecting the Prohibitions, all of them, for Allahazwj Multiplies the good deeds therein, and Deletes the sins during it, and Raises the Levels during it’.

He (the narrator) said, ‘And heasws mentioned that its day is like its night. So if you have the capacity that you spend (all night) in offering the Salāt and the supplications, then do so, as (angels) descends from your Lordazwj during the beginning of the night of Friday from the sky to the world, and Heazwj Multiplies the good deeds during it and Deletes the sins during it, and that Allahazwj Kindness is Vast and Graceful’.86

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ مُوسى، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قَالَ لَهُ رَجُلٌ: كَيْفَ سُمِّيَتِ الْجُمُعَةُ ؟ قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ جَمَعَ فِيهَا خَلْقَهُ لِوَلَايَةِ مُحَمَّدٍ وَوَصِيِّهِ فِي الْمِيثَاقِ، فَسَمَّاهُ يَوْمَ الْجُمُعَةِ لِجَمْعِهِ فِيهِ خَلْقَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Musa, from Al Abbas Bin Marouf, from Ibn Abu Najran, from Abdullah Bin Sinan, from Ibn Abu Yafour, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws, said, ‘A man said to himasws, ‘How was the Friday named (as such)?’ Heasws said: ‘Allahazwj Mighty and Majestic Gathered Hisazwj creatures during it, for the Wilayah of Muhammadsaww and hissaww successorasws regarding the Covenant. Thus, Heazwj Named it as the day of Friday (Jum’a), due to the gathering (Jama’a) of Hisazwj creatures during it’.87

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ‌ عُمَرَ بْنِ يَزِيدَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سُئِلَ عَنْ يَوْمِ الْجُمُعَةِ وَلَيْلَتِهَا؟ فَقَالَ: « لَيْلَتُهَا غَرَّاءُ، وَيَوْمُهَا يَوْمٌ زَاهِرٌ، وَلَيْسَ عَلَى الْأَرْضِ يَوْمٌ تَغْرُبُ فِيهِ الشَّمْسُ أَكْثَرَ مُعَافًى مِنَ النَّارِ: مَنْ مَاتَ يَوْمَ الْجُمُعَةِ عَارِفاً بِحَقِّ أَهْلِ هذَا الْبَيْتِ، كَتَبَ اللهُ لَهُ بَرَاءَةً مِنَ النَّارِ، وَبَرَاءَةً مِنَ الْعَذَابِ: وَمَنْ مَاتَ لَيْلَةَ الْجُمُعَةِ، أُعْتِقَ مِنَ النَّارِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husay, from Ali Bin Al Numan, from Umar Bin Yazeed, from Jabir,

(It has been narrated) from Abu Ja’farasws, said, ‘Heasws was asked about the day of Friday and its night. So heasws said: ‘Its night is honourable and its day is a day of brilliance, and there isn’t a day upon the earth a day wherein the sun sets, more Pardoning from the Fire than it. The one who dies on the day of Friday, recognising the right of the Peopleasws of this Household, Allahazwj would Write for him freedom from the Fire and freedom from the Punishment; and the one who dies on the night of Friday would be Liberated from the Fire’.88

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ‌ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَضَّلَ اللهُ الْجُمُعَةَ عَلى غَيْرِهَا مِنَ الْأَيَّامِ، وَإِنَّ الْجِنَانَ لَتُزَخْرَفُ، وَتُزَيَّنُ يَوْمَ الْجُمُعَةِ لِمَنْ أَتَاهَا، وَإِنَّكُمْ تَتَسَابَقُونَ إِلَى الْجَنَّةِ عَلى قَدْرِ سَبْقِكُمْ إِلَى الْجُمُعَةِ، وَإِنَّ أَبْوَابَ السَّمَاءِ لَتُفَتَّحُ لِصُعُودِ أَعْمَالِ الْعِبَادِ ».

Muhammad in Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Allahazwj Preferred the Friday over the others from the days and that the Gardens (of Paradise) are decorated and adorned on the day of Friday for the ones who come to it, and you all would be preceding to the Paradise upon a measurement of your preceding to the Friday; and that the Gates of the skies are opened for the ascension of the deeds of the servants’.89

10. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرِ بْنِ يَزِيدَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: قَوْلُ اللهِ عَزَّ وَجَلَّ (فَاسْعَوْا إِلى ذِكْرِ اللهِ) ؟ قَالَ: « اعْمَلُوا، وَعَجِّلُوا: فَإِنَّهُ يَوْمٌ مُضَيَّقٌ عَلَى الْمُسْلِمِينَ فِيهِ، وَثَوَابُ أَعْمَالِ الْمُسْلِمِينَ فِيهِ عَلى قَدْرِ مَا ضُيِّقَ عَلَيْهِمْ، وَالْحَسَنَةُ وَالسَّيِّئَةُ تُضَاعَفُ فِيهِ ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « وَاللهِ، لَقَدْ بَلَغَنِي أَنَّ أَصْحَابَ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم كَانُوا‌ يَتَجَهَّزُونَ لِلْجُمُعَةِ يَوْمَ الْخَمِيسِ: لِأَنَّهُ يَوْمٌ مُضَيَّقٌ عَلَى الْمُسْلِمِينَ ».

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘(What about) the Words of Allahazwj Mighty and Majestic [62:9] then hasten to the Remembrance of Allah?’ Heasws said: ‘Work (do good deeds) and hasten, for it is a busy day for Muslims and the Rewards of the deeds of the Muslims during it are proportional to its business, and the good deeds and the sins are Multiplied during it’.

He (the narrator) said, ‘And Abu Ja’farasws said: ‘By Allahazwj! It has reached me that the companions of the Prophetsaww used to get ready for the Friday, on the day of Thursday, because it is a busy day for the Muslims’.90

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَ: « مَا طَلَعَتِ الشَّمْسُ بِيَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَإِنَّ كَلَامَ الطَّيْرِ فِيهِ ـ إِذَا لَقِىَ بَعْضُهَا بَعْضاً ـ: سَلَامٌ سَلَامٌ، يَوْمٌ صَالِحٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaat, from one of his companions,

(It has been narrated) from Abu Ja’farasws or Abu Abdullahasws having said: ‘Never does the sun emerge on a day superior than the day of Friday, and the speech of the bird during it when they meet each other is, ‘Peace! Peace! (It is) a devotional day’.91

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: السَّاعَةُ الَّتِي فِي يَوْمِ الْجُمُعَةِ، الَّتِي لَايَدْعُو فِيهَا مُؤْمِنٌ إِلاَّ اسْتُجِيبَ لَهُ؟ قَالَ: « نَعَمْ، إِذَا خَرَجَ الْإِمَامُ ». قُلْتُ: إِنَّ الْإِمَامَ يُعَجِّلُ وَيُؤَخِّرُ؟ قَالَ: « إِذَا زَاغَتِ الشَّمْسُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘The timing during the day of Friday in which a Believer would not supplicate except that it would be Answered for him’. Heasws said: ‘Yes, when the prayer leader comes out’. I said, ‘The prayer leader tends to be early and delayed’. Heasws said: ‘When the sun turns (after midday)’.92

13. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا عُمَرُ، إِنَّهُ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ، نَزَلَ مِنَ السَّمَاءِ مَلَائِكَةٌ بِعَدَدِ الذَّرِّ، فِي أَيْدِيهِمْ أَقْلَامُ الذَّهَبِ، وَقَرَاطِيسُ الْفِضَّةِ، لَايَكْتُبُونَ إِلى لَيْلَةِ السَّبْتِ إِلاَّ الصَّلَاةَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَعَلَيْهِمْ: فَأَكْثِرْ مِنْهَا ». وَقَالَ: « يَا عُمَرُ، إِنَّ مِنَ السُّنَّةِ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَعَلى أَهْلِ بَيْتِهِ فِي‌ كُلِّ يَوْمِ جُمُعَةٍ أَلْفَ مَرَّةٍ، وَفِي سَائِرِ الْأَيَّامِ مِائَةَ مَرَّةٍ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafir, from Umar Bin Yazeed who said,

‘Abu Abdullahasws said to me: ‘O Umar! Whenever it is the night of Friday, the Angels of the number of particles descend from the sky, in their hands being pens of gold and papers of silver, not writing up to the night of Saturday except for the Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, therefore frequent in it (reciting Salawat)’.

And heasws said: ‘O Umaro! It is from the Sunnah that you should send Blessings upon Muhammadsaww and upon the Peopleasws of hissaww Household during every Friday, a thousand times; and in the rest of the days, one hundred times’.93

14. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَخِيهِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ: عَنِ الرِّضَا عليه‌السلام، قَالَ: قُلْتُ لَهُ: بَلَغَنِي أَنَّ يَوْمَ الْجُمُعَةِ أَقْصَرُ الْأَيَّامِ؟ قَالَ: « كَذلِكَ هُوَ ». قُلْتُ: جُعِلْتُ فِدَاكَ، كَيْفَ ذَاكَ ؟ قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ، فَإِذَا رَكَدَتِ الشَّمْسُ، عَذَّبَ اللهُ أَرْوَاحَ الْمُشْرِكِينَ بِرُكُودِ الشَّمْسِ سَاعَةً، فَإِذَا كَانَ‌ يَوْمُ الْجُمُعَةِ لَايَكُونُ لِلشَّمْسِ رُكُودٌ، رَفَعَ اللهُ عَنْهُمُ الْعَذَابَ: لِفَضْلِ يَوْمِ الْجُمُعَةِ، فَلَا يَكُونُ لِلشَّمْسِ رُكُودٌ ».

Ali Bin Ibrahim, from his brother Is’haq Bin Ibrahim, from Muhammad Bin Ismail Bin Bazie,

(It has been narrated) from Al-Rezaasws, said, ‘I said to himasws, ‘It has reached me that the day of Friday is the shortest of the days’. Heasws said: ‘It is like that’. I said, ‘May I be sacrificed for youasws! How can that be so?’ Heasws said: ‘Allahazwj Blessed and High Gathers the souls of the Polytheists beneath the eye of the sun. So when the sun stagnates, Allahazwj Punishes the souls of the Polytheists by the stagnation of the sun for a while. So when it is the day of Friday, the stagnation does not occur for the sun, Allahazwj Raises the Punishment from them due to the merit of the day of Friday. So the stagnation does not occur for the sun’.94

67- بَابُ التَّزَيُّنِ يَوْمَ الْجُمُعَةِ‌

Chapter 67 – The adorning on the day of Friday

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ هِشَامِ بْنِ الْحَكَمِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لِيَتَزَيَّنْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، يَغْتَسِلُ، وَيَتَطَيَّبُ، وَيُسَرِّحُ لِحْيَتَهُ، وَيَلْبَسُ أَنْظَفَ ثِيَابِهِ، وَلْيَتَهَيَّأْ لِلْجُمُعَةِ، وَلْيَكُنْ عَلَيْهِ فِي ذلِكَ الْيَوْمِ السَّكِينَةُ وَالْوَقَارُ، وَلْيُحْسِنْ عِبَادَةَ رَبِّهِ، وَلْيَفْعَلِ الْخَيْرَ مَا اسْتَطَاعَ: فَإِنَّ اللهَ يَطَّلِعُ عَلى الْأَرْضِ: لِيُضَاعِفَ الْحَسَنَاتِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam who said,

‘Abu Abdullahasws said: ‘In order for one of you to adorn on the day of Friday, he should wash and apply perfume, and comb his beard, and wear the cleanest of his clothes and be prepared for the Friday, and let there be the tranquillity and the dignity upon him during that day, and let him do good worship of his Lordazwj, and let him do the goodness whatever he is capable of, for Allahazwj has Notified upon the people of the earth Heazwj would be Multiplying the good deeds’.95

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ، عَنْ عُمَرَ الْجُرْجَانِيِّ، عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ أَخَذَ مِنْ شَارِبِهِ وَقَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ، ثُمَّ قَالَ: "بِسْمِ اللهِ عَلى سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ"، كَتَبَ اللهُ لَهُ بِكُلِّ شَعْرَةٍ وَكُلِّ قُلَامَةٍ عِتْقَ رَقَبَةٍ، وَلَمْ يَمْرَضْ مَرَضاً يُصِيبُهُ إِلاَّ مَرَضَ‌ الْمَوْتِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn, from Umar Al Jurjany, from Muhammad Bin Al A’ala,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The one who takes (trims) from his moustache and clips from his nails on the day of Friday, then says,

‘In the Name of Allahazwj, upon the Sunnah of Muhammadsaww and the Progenyasws of Muhammadsaww’,

Allahazwj would Write for him, with every hair and every clipping, (the Rewards of) a freeing of a neck, and he would not become sick with a sickness except for the sickness of death’.96

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى الرِّجَالِ وَالنِّسَاءِ فِي الْحَضَرِ، وَعَلَى الرِّجَالِ فِي السَّفَرِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘Both men and women should take a shower/bath on Friday when at home. If travelling, men should take a shower’.97

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَا تَدَعِ الْغُسْلَ يَوْمَ الْجُمُعَةِ: فَإِنَّهُ سُنَّةٌ، وَشَمَّ الطِّيبَ، وَالْبَسْ صَالِحَ ثِيَابِكَ، وَلْيَكُنْ فَرَاغُكَ مِنَ الْغُسْلِ قَبْلَ الزَّوَالِ، فَإِذَا زَالَتْ فَقُمْ، وَعَلَيْكَ السَّكِينَةَ وَالْوَقَارَ » وَقَالَ: « الْغُسْلُ وَاجِبٌ يَوْمَ الْجُمُعَةِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘Do not neglect the washing (shower) on the day of Friday, for it is a Sunnah, and wear the perfume, and wear the best of your clothes, and let you take the shower before the midday. So when it is midday, stand, and upon you should be the tranquillity and the dignity’. And heasws said: ‘The shower is Obligatory on the day of Friday’.98

5. عَلِيٌّ، عَنْ أَخِيهِ (أَبِيهِ)، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَخْذُ الشَّارِبِ وَالْأَظْفَارِ، وَغَسْلُ الرَّأْسِ بِالْخِطْمِيِّ يَوْمَ الْجُمُعَةِ، يَنْفِي الْفَقْرَ، وَيَزِيدُ فِي الرِّزْقِ ».

Ali, from his brother (or frather), from Ismail Bin Abdul Khaliq, from Muhammad Bin Talha,

(It has been narrated) from Abu Abdullahasws having said: ‘Taking (trimming) the moustache and the nails, and washing the head with the hibiscus on the day of Friday negates the poverty and increases in the livelihood’.99

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُوسَى بْنِ سَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ أَخَذَ مِنْ شَارِبِهِ، وَقَلَّمَ مِنْ أَظْفَارِهِ، وَغَسَلَ رَأْسَهُ بِالْخِطْمِيِّ يَوْمَ الْجُمُعَةِ، كَانَ كَمَنْ أَعْتَقَ نَسَمَةً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa’dan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who takes (trims) from his moustache and clips from his nails, and washes his head with the hibiscus on the day of Friday would be (in Rewards) like the one who frees a slave’.100

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَخْذُ الشَّارِبِ وَالْأَظْفَارِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ‌ أَمَانٌ مِنَ الْجُذَامِ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘Trimming the moustache and the nails from the Friday to the Friday is a safety from the leprosy’.101

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَالْفُضَيْلِ، قَالَا: قُلْنَا لَهُ: أَيُجْزِئُ إِذَا اغْتَسَلْتُ بَعْدَ الْفَجْرِ لِلْجُمُعَةِ؟ قَالَ: « نَعَمْ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara and Al Fuzayl who both said,

‘We both said to himasws, ‘Would it suffice if the washing for the Friday is done after the dawn?’ Heasws said: ‘Yes’.102

9. حَمَّادٌ، عَنْ حَرِيزٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي الْحَضَرِ وَالسَّفَرِ، فَمَنْ نَسِيَ، فَلْيُعِدْ مِنَ الْغَدِ ». وَرُوِيَ: « فِيهِ رُخْصَةٌ لِلْعَلِيلِ ».

Hammad, from Hareyz, from one of our companions,

(It has been narrated) from Abu Ja’farasws having said: ‘It is a must to wash on the day of Friday when at home as well as travelling. So when he forgets, so let him take a (shower) on the next day’.

And it is reported, ‘(Heasws said): ‘Therein is an allowance for the sick’.103

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « غَسْلُ الرَّأْسِ بِالْخِطْمِيِّ فِي كُلِّ جُمُعَةٍ أَمَانٌ مِنَ الْبَرَصِ وَالْجُنُونِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullahasws having said: ‘Washing the head with the hibiscus during every Friday is a safety from the leprosy and the insanity’.104

68- بَابُ وُجُوبِ الْجُمُعَةِ وَعَلى كَمْ تَجِبُ‌

Chapter 68 – Obligation for the Friday (Salāt) and how many is it Obligated upon

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ فِي كُلِّ سَبْعَةِ أَيَّامٍ خَمْساً وَثَلَاثِينَ صَلَاةً، مِنْهَا صَلَاةٌ وَاجِبَةٌ عَلى كُلِّ مُسْلِمٍ أَنْ يَشْهَدَهَا إِلاَّ خَمْسَةً: الْمَرِيضَ، وَالْمَمْلُوكَ، وَالْمُسَافِرَ، وَالْمَرْأَةَ، وَالصَّبِيَّ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Necessitated during seven days, thirty-five (35) Salāts – from it is a Salāt Obligatory upon every Muslim that he attends it, except for the five – the sick, and the slave, and the traveller, and the woman, and the child’.105

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « تَجِبُ الْجُمُعَةُ عَلى مَنْ كَانَ مِنْهَا عَلى فَرْسَخَيْنِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim and Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘The Friday (Salāt) is Obligatory upon the one who was upon two Farsakhs (6 miles) from it’.106

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنِ ابْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْجُمُعَةِ؟ فَقَالَ: « تَجِبُ عَلى مَنْ كَانَ مِنْهَا عَلى رَأْسِ فَرْسَخَيْنِ، فَإِذَا زَادَ عَلى ذلِكَ، فَلَيْسَ عَلَيْهِ شَيْ‌ءٌ ».

Ali, from his father, from Hammad, from Hareyz, from Ibn Muslim who said,

‘I asked Abu Abdullahasws about the Friday (Salāt), so heasws said: ‘Obligatory upon the one who is at the most two Farsakhs (6 miles) from it. So when it was increased upon that, so there would be nothing upon him’.107

4. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: كَانَ أَبُو جَعْفَرٍ عليه‌السلام يَقُولُ: « لَا تَكُونُ الْخُطْبَةُ وَالْجُمُعَةُ وَصَلَاةُ رَكْعَتَيْنِ عَلى أَقَلَّ مِنْ خَمْسَةِ رَهْطٍ: الْإِمَامِ، وَأَرْبَعَةٍ ».

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

‘Abu Ja’farasws was saying: ‘Neither does the sermon take place, nor the Friday (Salāt), and the two Rak’at upon less that five persons, the prayer leader and four’.108

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ أَبِي الْعَبَّاسِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَدْنى مَا يُجْزِئُ فِي الْجُمُعَةِ سَبْعَةٌ أَوْ خَمْسَةٌ أَدْنَاهُ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban Bin Usman, from Abu Al Abbbas,

(It has been narrated) from Abu Abdullahasws having said: ‘The least of what would suffice during the Friday (Salāt) is seven (persons), or five being the least’.109

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ: وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « فَرَضَ اللهُ عَلَى النَّاسِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْساً وَثَلَاثِينَ صَلَاةً، مِنْهَا صَلَاةٌ وَاحِدَةٌ فَرَضَهَا اللهُ فِي جَمَاعَةٍ وَهِيَ الْجُمُعَةُ، وَوَضَعَهَا عَنْ تِسْعَةٍ: عَنِ الصَّغِيرِ، وَالْكَبِيرِ، وَالْمَجْنُونِ، وَالْمُسَافِرِ، وَالْعَبْدِ، وَالْمَرْأَةِ، وَالْمَرِيضِ، وَالْأَعْمى، وَمَنْ كَانَ عَلى رَأْسِ فَرْسَخَيْنِ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Necessitated upon the people, from the Friday to the Friday, thirty-five Salāts; from it is one Salāt which Allahazwj Necessitated to be in a Jam’at, and it is the Friday (Salāt) and Dropped it from nine – The young, and the old, and the insane, and the traveller, and the slave, and the woman, and the sick, and the blind, and the one who was upon more than two Farsakhs (six miles)’.110

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « يَكُونُ بَيْنَ الْجَمَاعَتَيْنِ ثَلَاثَةُ أَمْيَالٍ » يَعْنِي لَايَكُونُ جُمُعَةٌ إِلاَّ فِيمَا بَيْنَهُ وَبَيْنَ ثَلَاثَةِ أَمْيَالٍ « وَلَيْسَ تَكُونُ جُمُعَةٌ إِلاَّ بِخُطْبَةٍ » قَالَ: « فَإِذَا كَانَ بَيْنَ الْجَمَاعَتَيْنِ فِي الْجُمُعَةِ ثَلَاثَةُ أَمْيَالٍ، فَلَا بَأْسَ بِأَنْ يُجَمِّعَ هؤُلَاءِ، وَيُجَمِّعَ هؤُلَاءِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Jameel, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘There should happen to be three miles in between the two Jam’ats, meaning there should not be a Jam’at except in what is between them; and the Jam’at does not happen to be except with a sermon. So when there were three miles between the two Jam’ats, so there is no problem if these have a Jam’at and they have a Jam’at’.111

69- بَابُ وَقْتِ صَلَاةِ الْجُمُعَةِ وَوَقْتِ صَلَاةِ الْعَصْرِ يَوْمَ الْجُمُعَةِ‌

Chapter 69 – The time for the Friday Salāt, and the time for Al Asr Salāt on the day of Friday

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ‌ رِبْعِيٍّ: وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ جَمِيعاً: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « وَقْتُ الظُّهْرِ يَوْمَ الْجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ »

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Hammad Bin Isa, from Rabie and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at, altogether,

(It has been narrated) from Abu Abdullahasws having said: ‘The time for Al-Zohr on the day of Friday is when the sun (starts to) decline’.112

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا زَالَتِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فَابْدَأْ بِالْمَكْتُوبَةِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘When the sun (starts to) decline on the day of Friday, so begin with the Obligatory (Salāts)’.113

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ سُفْيَانَ بْنِ السِّمْطِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ وَقْتِ صَلَاةِ الْعَصْرِ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « فِي مِثْلِ وَقْتِ الظُّهْرِ فِي غَيْرِ يَوْمِ الْجُمُعَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Sufyan Bin Al Simt who said,

‘I asked Abu Abdullahasws about the time for Al-Asr Salāt on the day of Friday. So heasws said: ‘In a time similar to Al-Zohr in other than the day of Friday’.114

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « نَزَلَ بِهَا جَبْرَئِيلُ عليه‌السلام مُضَيَّقَةً، إِذَا زَالَتِ الشَّمْسُ فَصَلِّهَا ». قَالَ: قُلْتُ: إِذَا زَالَتِ الشَّمْسُ صَلَّيْتُ رَكْعَتَيْنِ، ثُمَّ صَلَّيْتُهَا. فَقَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَّا أَنَا إِذَا زَالَتِ الشَّمْسُ، لَمْ أَبْدَأْ بِشَيْ‌ءٍ قَبْلَ الْمَكْتُوبَةِ ». قَالَ الْقَاسِمُ: وَكَانَ ابْنُ بُكَيْرٍ يُصَلِّي الرَّكْعَتَيْنِ وَهُوَ شَاكٌّ فِي الزَّوَالِ، فَإِذَا اسْتَيْقَنَ الزَّوَالَ، بَدَأَ بِالْمَكْتُوبَةِ فِي يَوْمِ الْجُمُعَةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Muhammad Bin Abu Umeyr who said,

‘I asked Abu Abdullahasws about the Salāt on the day of Friday. So heasws said: ‘Jibraeelsa came down with it, with a short time-span. When the sun (starts to) decline, so pray it’.

He (the narrator) said, ‘I said, ‘When the sun (starts to) decline, I should pray two Rak’at, then pray it?’ So Abu Abdullahasws said: ‘As for myselfasws, when the sun (starts to) decline, Iasws do not begin with anything before the Obligatory (Salāts)’.

Al-Qasim (the narrator) said, ‘And Ibn Bukeyr (a narrator) used to pray two Rak’at and he was doubting regarding the midday (point). So when he was convinced of the midday, he began with the Obligatory (Salāts) during the day of Friday’.115

70- بَابُ تَهْيِئَةِ الْإِمَامِ لِلْجُمُعَةِ وَخُطْبَتِهِ وَالْإِنْصَاتِ

Chapter 70 – The preparation of the prayer leader, and his sermon and the listening (to it)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَنْبَغِي لِلْإِمَامِ الَّذِي يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ أَنْ يَلْبَسَ عِمَامَةً فِي الشِّتَاءِ وَالصَّيْفِ، وَيَتَرَدّى بِبُرْدٍ يَمَنِيٍّ أَوْ عَدَنِيٍّ، وَيَخْطُبَ وَهُوَ قَائِمٌ يَحْمَدُ اللهَ وَيُثْنِي عَلَيْهِ، ثُمَّ يُوصِي بِتَقْوَى اللهِ، وَيَقْرَأُ سُورَةً مِنَ الْقُرْآنِ صَغِيرَةً، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ، فَيَحْمَدُ اللهَ وَيُثْنِي عَلَيْهِ، وَيُصَلِّي عَلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم وَعَلى أَئِمَّةِ الْمُسْلِمِينَ، وَيَسْتَغْفِرُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَإِذَا فَرَغَ مِنْ هذَا أَقَامَ الْمُؤَذِّنُ، فَصَلّى بِالنَّاسِ رَكْعَتَيْنِ، يَقْرَأُ فِي الْأُولى بِسُورَةِ الْجُمُعَةِ، وَفِي الثَّانِيَةِ بِسُورَةِ الْمُنَافِقِينَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and Ahmad Bin Muhammad, altogether from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullahasws said: ‘It is befitting for the prayer leader who addresses the people on the day of Friday that he wears a turban during the winter and the summer, and he should wear either a Yemeni or an Adeny cloak, and he should address while he is standing. He should Praise Allahazwj and Laud upon Himazwj. Then he should advise with the fearing of Allahazwj, and he should recite a short Chapter from the Quran. Then he should be seated.

Then he should be standing, so he should Praise Allahazwj and Laud upon Himazwj, and send Blessings upon Muhammadsaww and upon Imamsasws of the Muslims, and he should seek Forgiveness for the believing men and the believing women. So when he is free from this, the Muezzin should stand, and he (the prayer leader) should pray Salāt with the people (leading them) in two Rak’at. He should recite in the first with Surah Al-Jummah (Chapter 62), and in the second (Rak’at) with Surah Al-Munafiqeen (Chapter 63)’.116

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا خَطَبَ الْإِمَامُ يَوْمَ الْجُمُعَةِ، فَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَتَكَلَّمَ حَتّى يَفْرُغَ الْإِمَامُ مِنْ خُطْبَتِهِ، وَإِذَا فَرَغَ الْإِمَامُ مِنَ الْخُطْبَتَيْنِ، تَكَلَّمَ مَا‌ بَيْنَهُ وَبَيْنَ أَنْ تُقَامَ الصَّلَاةُ، فَإِنْ سَمِعَ الْقِرَاءَةَ أَوْ لَمْ يَسْمَعْ، أَجْزَأَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘When the prayer leader addresses on the day of Friday, so it is not befitting for anyone that he speaks until the prayer leader is free from his sermon; and when the prayer leader is free from the two sermons, so you can speak in what is between it and the establishment of the Salāt. So whether you can hear the recitation or cannot hear, it would suffice’.117

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ أَبِي مَرْيَمَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ خُطْبَةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَقَبْلَ الصَّلَاةِ، أَوْ بَعْدُ ؟ فَقَالَ: « قَبْلَ الصَّلَاةِ يَخْطُبُ، ثُمَّ يُصَلِّي ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Usman Bin Isa,

(It has been narrated) from Abu Maryam, from Abu Ja’farasws, said, ‘I asked himasws about the sermon of Rasool-Allahsaww, was it before the Salāt or after it?’ So heasws said: ‘Before the Salāt’. Hesaww addressed, then he prayed Salāt’.118

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّلَاةِ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « أَمَّا مَعَ الْإِمَامِ، فَرَكْعَتَانِ: وَأَمَّا مَنْ يُصَلِّي وَحْدَهُ، فَهِيَ أَرْبَعُ رَكَعَاتٍ بِمَنْزِلَةِ الظُّهْرِ ». يَعْنِي إِذَا كَانَ إِمَامٌ يَخْطُبُ، فَأَمَّا إِذَا لَمْ يَكُنْ إِمَامٌ يَخْطُبُ، فَهِيَ أَرْبَعُ رَكَعَاتٍ وَإِنْ صَلَّوْا جَمَاعَةً.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullahasws about the Salāt on the day of Friday. So heasws said: ‘As for with the prayer leader, so it is of two Rak’at, and as for the one who prays alone, so it is four Rak’at, at the status of Al-Zohr – meaning when there was a prayer leader addressing. So as for when there does not happen to be a prayer leader addressing, so it is of four Rak’at, and even if they are praying in a Jam’at’.119

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « الْأَذَانُ الثَّالِثُ يَوْمَ الْجُمُعَةِ بِدْعَةٌ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khazzaz, from Hafs Bin Giyas,

(It has been narrated) from Ja’farasws, from hisasws fatherasws having said: ‘The third Azan on the day of Friday is an innovation’.120

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي خُطْبَةِ يَوْمِ الْجُمُعَةِ: الْخُطْبَةُ الْأُولى: « الْحَمْدُ لِلّهِ نَحْمَدُهُ‌ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ، وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِي اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، انْتَجَبَهُ لِوَلَايَتِهِ، وَاخْتَصَّهُ بِرِسَالَتِهِ، وَأَكْرَمَهُ بِالنُّبُوَّةِ، أَمِيناً عَلى غَيْبِهِ، وَرَحْمَةً لِلْعَالَمِينَ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ، وَعَلَيْهِمُ السَّلَامُ أُوصِيكُمْ عِبَادَ اللهِ بِتَقْوَى اللهِ، وَأُخَوِّفُكُمْ مِنْ عِقَابِهِ: فَإِنَّ اللهَ يُنْجِي مَنِ اتَّقَاهُ بِمَفَازَتِهِمْ، لَايَمَسُّهُمُ السُّوءُ، وَلَاهُمْ يَحْزَنُونَ، وَمُكْرِمٌ مَنْ خَافَهُ، يَقِيهِمْ شَرَّ مَا خَافُوا، وَيُلَقِّيهِمْ نَضْرَةً وَسُرُوراً، وَأُرَغِّبُكُمْ فِي كَرَامَةِ اللهِ الدَّائِمَةِ، وَأُخَوِّفُكُمْ عِقَابَهُ الَّذِي لَا انْقِطَاعَ لَهُ، وَلَانَجَاةَ لِمَنِ اسْتَوْجَبَهُ، فَلَا تَغُرَّنَّكُمُ الدُّنْيَا، وَلَاتَرْكَنُوا إِلَيْهَا: فَإِنَّهَا دَارُ غُرُورٍ، كَتَبَ اللهُ عَلَيْهَا وَعَلى أَهْلِهَا الْفَنَاءَ، فَتَزَوَّدُوا مِنْهَا الَّذِي أَكْرَمَكُمُ اللهُ بِهِ مِنَ التَّقْوى وَالْعَمَلِ الصَّالِحِ: فَإِنَّهُ لَايَصِلُ إِلَى اللهِ مِنْ أَعْمَالِ الْعِبَادِ إِلاَّ مَا خَلَصَ مِنْهَا، وَلَايَتَقَبَّلُ اللهُ إِلاَّ مِنَ الْمُتَّقِينَ. وَقَدْ أَخْبَرَكُمُ اللهُ عَنْ مَنَازِلِ مَنْ آمَنَ وَعَمِلَ صَالِحاً، وَعَنْ مَنَازِلِ مَنْ كَفَرَ وَعَمِلَ فِي غَيْرِ سَبِيلِهِ، وَقَالَ: (ذلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النّاسُ وَذلِكَ يَوْمٌ مَشْهُودٌ وَما نُؤَخِّرُهُ إِلاّ لِأَجَلٍ مَعْدُودٍ يَوْمَ يَأْتِ لا تَكَلَّمُ نَفْسٌ إِلاّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ فَأَمَّا الَّذِينَ شَقُوا فَفِي النّارِ لَهُمْ فِيها زَفِيرٌ وَشَهِيقٌ خالِدِينَ فِيها ما دامَتِ السَّماواتُ وَالْأَرْضُ إِلاّ ما شاءَ رَبُّكَ إِنَّ رَبَّكَ فَعّالٌ لِما يُرِيدُ وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خالِدِينَ فِيها ما دامَتِ السَّماواتُ وَالْأَرْضُ إِلاّ ما شاءَ رَبُّكَ عَطاءً غَيْرَ مَجْذُوذٍ) نَسْأَلُ اللهَ ـ الَّذِي جَمَعَنَا لِهذَا الْجَمْعِ ـ أَنْ يُبَارِكَ لَنَا فِي يَوْمِنَا هذَا، وَأَنْ يَرْحَمَنَا جَمِيعاً: إِنَّهُ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ. إِنَّ كِتَابَ اللهِ أَصْدَقُ الْحَدِيثِ، وَأَحْسَنُ الْقَصَصِ، وَقَالَ اللهُ عَزَّ وَجَلَّ: (وَإِذا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ) فَاسْمَعُوا طَاعَةَ اللهِ، وَأَنْصِتُوا ابْتِغَاءَ رَحْمَتِهِ. ثُمَّ اقْرَأْ سُورَةً مِنَ الْقُرْآنِ، وَادْعُ رَبَّكَ، وَصَلِّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَادْعُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، ثُمَّ تَجْلِسُ قَدْرَ مَا تَمَكَّنُ هُنَيْهَةً، ثُمَّ تَقُومُ، فَتَقُولُ: الْحَمْدُ لِلّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ، وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِي اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ وَحْدَهُ لَاشَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، وَجَعَلَهُ رَحْمَةً لِلْعَالَمِينَ بَشِيراً وَنَذِيراً وَدَاعِياً إِلَى اللهِ بِإِذْنِهِ وَسِرَاجاً مُنِيراً، مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا، فَقَدْ غَوى. أُوصِيكُمْ عِبَادَ اللهِ بِتَقْوَى اللهِ، الَّذِي يَنْفَعُ بِطَاعَتِهِ مَنْ أَطَاعَهُ، وَالَّذِي يَضُرُّ بِمَعْصِيَتِهِ مَنْ عَصَاهُ، الَّذِي إِلَيْهِ مَعَادُكُمْ، وَعَلَيْهِ حِسَابُكُمْ: فَإِنَّ التَّقْوى وَصِيَّةُ اللهِ فِيكُمْ، وَفِي الَّذِينَ مِنْ قَبْلِكُمْ: قَالَ اللهُ عَزَّ وَجَلَّ: (وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ وَإِيّاكُمْ أَنِ اتَّقُوا اللهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلّهِ ما فِي السَّماواتِ وَما فِي الْأَرْضِ وَكانَ اللهُ غَنِيًّا حَمِيداً) انْتَفِعُوا بِمَوْعِظَةِ اللهِ، وَالْزَمُوا كِتَابَهُ: فَإِنَّهُ أَبْلَغُ الْمَوْعِظَةِ، وَخَيْرُ الْأُمُورِ فِي الْمَعَادِ عَاقِبَةً، وَلَقَدِ اتَّخَذَ اللهُ الْحُجَّةَ، فَلَا يَهْلِكُ مَنْ هَلَكَ إِلاَّ عَنْ بَيِّنَةٍ، وَلَايَحْيى مَنْ حَيَّ إِلاَّ عَنْ بَيِّنَةٍ، وَقَدْ بَلَّغَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الَّذِي أُرْسِلَ بِهِ، فَالْزَمُوا وَصِيَّتَهُ وَمَا تَرَكَ فِيكُمْ مِنْ بَعْدِهِ مِنَ الثَّقَلَيْنِ: كِتَابِ اللهِ، وَأَهْلِ بَيْتِهِ، اللَّذَيْنِ لَا يَضِلُّ مَنْ تَمَسَّكَ بِهِمَا، وَلَايَهْتَدِي مَنْ تَرَكَهُمَا: اللهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَرَسُولِ رَبِّ الْعَالَمِينَ. ثُمَّ تَقُولُ: اللهُمَّ صَلِّ عَلى أَمِيرِ الْمُؤْمِنِينَ، وَوَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ، ثُمَّ تُسَمِّي الْأَئِمَّةَ حَتّى تَنْتَهِيَ إِلى صَاحِبِكَ. ثُمَّ تَقُولُ: اللهُمَّ افْتَحْ لَهُ فَتْحاً يَسِيراً، وَانْصُرْهُ نَصْراً عَزِيزاً، اللهُمَّ أَظْهِرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ حَتّى لَايَسْتَخْفِيَ بِشَيْ‌ءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ اللهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ بِهَا الْإِسْلَامَ وَأَهْلَهُ، وَتُذِلُّ بِهَا النِّفَاقَ وَأَهْلَهُ، وَتَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلى طَاعَتِكَ، وَالْقَادَةِ فِي سَبِيلِكَ، وَتَرْزُقُنَا فِيهَا كَرَامَةَ الدُّنْيَا وَالْآخِرَةِ. اللهُمَّ مَا حَمَّلْتَنَا مِنَ الْحَقِّ فَعَرِّفْنَاهُ، وَمَا قَصُرْنَا عَنْهُ فَعَلِّمْنَاهُ، ثُمَّ يَدْعُو اللهَ‌ عَلى عَدُوِّهِ، وَيَسْأَلُ لِنَفْسِهِ وَأَصْحَابِهِ، ثُمَّ يَرْفَعُونَ أَيْدِيَهُمْ، فَيَسْأَلُونَ اللهَ حَوَائِجَهُمْ كُلَّهَا، حَتّى إِذَا فَرَغَ مِنْ ذلِكَ قَالَ: اللهُمَّ اسْتَجِبْ لَنَا، وَيَكُونُ آخِرَ كَلَامِهِ أَنْ يَقُولَ: (إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسانِ وَإِيتاءِ ذِي الْقُرْبى وَيَنْهى عَنِ الْفَحْشاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ) ثُمَّ يَقُولُ: اللهُمَّ اجْعَلْنَا مِمَّنْ تَذَكَّرَ، فَتَنْفَعُهُ الذِّكْرى: ثُمَّ يَنْزِلُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws: ‘Regarding a sermon on the day of Friday, the first sermon – The Praise is for Allahazwj. We Praise Himazwj, and seek Hisazwj Assistance, and we seek Hisazwj Forgiveness, and seek Hisazwj Guidance, and we seek Refuge with Allahazwj from the evils of ourselves and from the sinfulness of our deeds. The one whom Allahazwj Guides, so there is no one to misguide him, and the one whom Allahazwj Lets to stray, so there is no guide for him.

And I testify that there is no god except for Allahazwj Alone, there being no associates for Himazwj; and I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, having Chosen himsaww for Hisazwj Wilayah, and Specialised himsaww with Hisazwj Message, and Honoured himsaww with the Prophet-hood, being a trustee upon Hisazwj Hidden matters, and a mercy for the worlds. And Blessings be upon Muhammadsaww and hissaww Progenyasws, and greetings be upon themasws.

I hereby advise you, servants of Allahazwj, and caution you from Hisazwj Retribution, for if Allahazwj was to Emancipate someone with theirasws places of salvation, neither would the evil touch them nor would they be grieving, and Heazwj would Honour the ones who fear Himazwj by Saving them from the evil of what they are fearing and Cast upon them the freshness and cheerfulness.

And I hereby encourage you regarding the eternal Benevolence of Allahazwj and I warn you of Hisazwj Retribution there being no interruption for it, nor a salvation for the one whom it is Obligated upon. So neither let the world deceive you nor incline towards it, for it is a house of deception. Allahazwj has Ordained destruction up it and upon its inhabitants. Thus, you should take such provisions from it which would make you be Honoured by Allahazwj with, from the piety and the righteous deeds, for nothing arrives to Allahazwj from the deeds of the servant except for what is sincere from it, nor does Allahazwj Accept except from the pious.

And Allahazwj has Informed you about the status of the one who believe and does righteous deeds, and about the status of the one who denies and works in other than Hisazwj Way [11:103] this is a day on which the people shall be gathered together and this is a day that shall be witnessed [11:104] And We do not Delay it but to an appointed term [11:105] On the Day when it shall come, no soul shall speak except by His Permission, then (some) of them shall be miserable and (others) happy [11:106] So as to those who are miserable, they shall be in the Fire; for them shall be sighing and groaning in it [11:107] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:108] And as to those who are made happy, they shall be in the garden, abiding in it for as long as the skies and the earth endure, except what your Lord so desires; a gift which shall never be cut off.

We hereby ask Allahazwj Who Gathered us for this gathering that Heazwj Blesses us in this day of ours, and that Heazwj should be Merciful upon us all, Heazwj being Able upon everything. The Book of Allahazwj is the most Truthful of the Hadeeth, and the best of the stories. And Allahazwj Mighty and Majestic Said [7:204] And when the Quran is recited, then listen to it and remain silent, perhaps Mercy may be Shown to you. Thus listening is obedience to Allahazwj and remaining silent is seeking Hisazwj Mercy.

Then recite a Chapter from the Quran and supplicate to your Lordazwj and send Blessings upon the Prophetsaww, and supplicate for the believing men and the believing women. Then be seated for a while. Then you should be standing and saying, ‘The Praise is for Allahazwj. We Praise Himazwj and seek Hisazwj Assistance, and we seek Hisazwj Forgiveness, and we seek Hisazwj Guidance, and we believe in Himazwj, and we Rely upon Himazwj, and we seek Refuge with Allahazwj from our own evils, and from the evilness of our deeds.

The one whom Allahazwj Guides so there is no straying for him, and the one whom Heazwj Lets to stray so there is no guide for him. And I testify that there is no god except for Allahazwj, Alone, there being no associate for Him. And I testify that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww [9:33] He it is Who sent His Rasool with the Guidance and the Religion of the Truth, in order to prevail it over all Religions, even though the Polytheists may be averse to it, and Made himsaww as a mercy for the worlds, a heralder of glad tidings and a warner, and an inviter to Allahazwj by Hisazwj Permission, and as a radiant lantern. The one who obeys Allahazwj and Hisazwj Rasoolsaww so he has been Guided, and the one who disobeys them both, so he has strayed.

I hereby advise you, servants of Allahazwj, with the fear of Allahazwj. They will benefit, the ones who obey Himazwj, and they will be harmed, the ones who disobey Himazwj. To Himazwj is your return and upon Himazwj is your Reckoning, for the piety is an Advice of Allahazwj among you and among those who were before you. Allahazwj Mighty and Majestic Says [4:131] and certainly We Enjoined those who were Given the Book before you and (We Enjoin) you too that you should be fear Allah; and if you disbelieve, then surely whatever is in the skies and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy Benefit yourselves with the Advice of Allahazwj and necessitate Hisazwj Book, for it is the most eloquent of the Advice, and the best of the Instruction regarding the consequential return. And Allahazwj has Taken the argument, so the one being destroyed would not be destroyed except from proof, nor would a living one live except from proof, and Rasool-Allahsaww had preached that which hesaww had been Sent with. Therefore, necessitate hissaww Advice, and whoever from among you all after himsaww, neglects the two weighty things – the Book of Allahazwj and the Peopleasws of hissaww Household, these two, none would stray if he were to attach himself to these two, nor will he be guided the one who neglects these two.

O Allahazwj! Send Blessings upon Muhammadsaww, Yourazwj servant and Yourazwj Rasoolsaww, the chief of the Rasoolssa, and the Imamasws of the pious, and a Rasoolsaww of the Lordazwj of the worlds’.

Then you should be saying, O Allahazwj! Send Blessings upon Amir Al-Momineenasws, and a successorasws of Rasoolsaww of the Lordazwj of the worlds’. Then you should name the Imamsasws until you end up to your Masterasws. Then you should be saying, ‘Grant victory to himasws an easy victory and Help himasws with a mighty Help. O Allahazwj! Overcome (the other religions) by himasws Yourazwj Religion, and the Sunnah of Yourazwj Prophetsaww until there does not remain anything concealed from the truth out of fear of anyone from the people.

O Allahazwj! We wish to Youazwj regarding the benevolent government to strengthen by it Al-Islam and its people, and to humiliate by it the hypocrisy and its people, and Make us in it to be from the ones who invite to Yourazwj obedience, and leaders in Yourazwj Way, and Grace us by it the prestige of the world and the Hereafter. O Allahazwj! Whatever Youazwj Have Loaded us with from the truth, so Make us to understand it, and whatever we are deficient from it, so Teach us it’.

Then he (the prayer leader) should supplicate to Allahazwj against Hisazwj enemies, and he should ask for himself and his companions. Then they (the people) should be raising their hands, so they should be asking Allahazwj for their needs, all of them, until when they are free from that, he should say, ‘O Allahazwj! Answer us!’, and it should happen to be the last of his speech that he should be saying [16:90] Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion; He Admonishes you that you may be mindful’.

Then he should be saying, ‘O Allahazwj! Make us to be from the ones who are mindful so the Reminder benefitted him’. Then you should descend (end the sermon)’.121

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الْجُمُعَةِ؟ فَقَالَ: « بِأَذَانٍ وَإِقَامَةٍ، يَخْرُجُ الْإِمَامُ بَعْدَ الْأَذَانِ، فَيَصْعَدُ الْمِنْبَرَ، فيَخْطِبُ، وَلَايُصَلِّي النَّاسُ مَا دَامَ الْإِمَامُ عَلَى الْمِنْبَرِ، ثُمَّ يَقْعُدُ الْإِمَامُ عَلَى الْمِنْبَرِ قَدْرَ مَا يَقْرَأُ « قُلْ هُوَ اللهُ أَحَدٌ »، ثُمَّ يَقُومُ، فَيَفْتَتِحُ خُطْبَتَهُ، ثُمَّ يَنْزِلُ، فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَقْرَأُ بِهِمْ فِي الرَّكْعَةِ الْأُولى بِالْجُمُعَةِ، وَفِي الثَّانِيَةِ بِالْمُنَافِقِينَ ».

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

‘I asked himasws about the Friday (Salāt). So heasws said: ‘By an Azan and an Iqamah. The prayer leader would come out after the Azan, so he would ascend the pulpit and address. The people should not pray Salāt for as long as the prayer leader is upon the pulpit. Then the prayer leader should sit upon the pulpit for a measurement of what it takes to recite [112:1] Say He Allah is One (Chapter 112). Then he should be standing, so he should open his sermon, then descend. So he should pray Salāt with the people (leading them), then recite with them in the first Rak’at with the (Surah) Al-Jummah (Chapter 62), and in the second (Rak’at) with the (Surah) Al-Munafiqeen (Chapter 63)’.122

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ ابْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) قَالَ: « فِي الْعِيدَيْنِ وَالْجُمُعَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ibn Sinan,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [7:31] O Children of Adam! Take to your adornments at every Masjid. Heasws said: ‘During the two Eids and the Friday’.123

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كُلُّ وَاعِظٍ قِبْلَةٌ، يَعْنِي إِذَا خَطَبَ الْإِمَامُ النَّاسَ يَوْمَ الْجُمُعَةِ، يَنْبَغِي لِلنَّاسِ أَنْ يَسْتَقْبِلُوهُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Every preacher is a Qiblah, meaning when the prayer leader addresses the people on the day of Friday, it is befitting for the people that they face towards him’.124

71- بَابُ الْقِرَاءَةِ يَوْمَ الْجُمُعَةِ وَلَيْلَتَهَا فِي الصَّلَوَاتِ‌

Chapter 71 – The recitation on the day of Friday and its night in the Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: «لَيْسَ فِي الْقِرَاءَةِ شَيْ‌ءٌ مُوَقَّتٌ إِلاَّ الْجُمُعَةِ، تُقْرَأُ بِالْجُمُعَةِ وَالْمُنَافِقِينَ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘There is nothing fixed regarding the recitation except for the Friday. You should recite with the (Surah) Al-Jummah (Chapter 62), and the (Surah) Al-Munafiqeen (Chapter 63)’.125

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اقْرَأْ فِي لَيْلَةِ الْجُمُعَةِ بِالْجُمُعَةِ و « سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى »، وَفِي الْفَجْرِ بِسُورَةِ الْجُمُعَةِ و « قُلْ هُوَ اللهُ أَحَدٌ »، وَفِي الْجُمُعَةِ بِالْجُمُعَةِ وَالْمُنَافِقِينَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at, from Abu Baseer who said,

‘Abu Abdullahasws said: ‘Recite during the night of Friday with the (Surah) Al-Jummah (Chapter 62), and [87:1] Glorify the name of your Lord, the Most High (Chapter 87); and Al-Fajr (Salāt) with Surah Al-Jummah (Chapter 62), and [112:1] Say He Allah is One (Chapter 112); and during the Friday (Salāt), with the (Surah) Al-Jummah (Chapter 62) and Al-Munafiqeen (Chapter 63)’.126

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ أَبِي حَمْزَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: بِمَا أَقْرَأُ فِي صَلَاةِ الْفَجْرِ فِي يَوْمِ الْجُمُعَةِ؟ فَقَالَ: « اقْرَأْ فِي الْأُولى بِسُورَةِ الْجُمُعَةِ، وَفِي الثَّانِيَةِ بِـ « قُلْ هُوَ اللهُ أَحَدٌ »، ثُمَّ اقْنُتْ حَتّى تَكُونَا سَوَاءً ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al Husayn Bin Abu Hamza who said,

‘I said to Abu Abdullahasws, ‘With what should I recite in Al-Fajr Salāt during the day of Friday?’ So heasws said: ‘Recite in the first (Rak’at) with Surah Al-Jummah (Chapter 62), and in the second (Rak’at) with [112:1] Say He Allah is One (Chapter 112), the perform Qunut until they both happen to be the same’.127

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ أَكْرَمَ بِالْجُمُعَةِ الْمُؤْمِنِينَ، فَسَنَّهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِشَارَةً لَهُمْ، وَالْمُنَافِقِينَ تَوْبِيخاً لِلْمُنَافِقِينَ، وَلَايَنْبَغِي تَرْكُهَا، فَمَنْ تَرَكَهَا مُتَعَمِّداً، فَلَا صَلَاةَ لَهُ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Jameel, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Honoured the Believers with (Surah) Al-Jummah, so Rasool-Allahsaww gave glad tidings to them; and (Surah) Al-Munafiqeen as a rebuke to the hypocrites, therefore it is not befitting to neglect it. So the one who neglects it deliberately, so there is no Salāt for him’.128

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْقِرَاءَةِ فِي الْجُمُعَةِ إِذَا صَلَّيْتُ وَحْدِي أَرْبَعاً أَجْهَرُ بِالْقِرَاءَةِ؟ فَقَالَ: « نَعَمْ » وَقَالَ: « اقْرَأْ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ فِي يَوْمِ الْجُمُعَةِ ».

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

‘I asked Abu Abdullahasws about the recitation in the Friday (Salāt) when one prays alone four (Rak’at), would he be loud with the recitation?’ So heasws said: ‘Yes’. And heasws said: ‘Recite with Surah Al-Jummah (Chapter 62), and Al-Mufiqeen (Chapter 63) during the day of Friday’.129

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام فِي الرَّجُلِ يُرِيدُ أَنْ يَقْرَأَ بِسُورَةِ الْجُمُعَةِ فِي الْجُمُعَةِ، فَيَقْرَأُ « قُلْ هُوَ اللهُ أَحَدٌ »؟ قَالَ: « يَرْجِعُ إِلى سُورَةِ الْجُمُعَةِ » وَرُوِيَ أَيْضاً: « يُتِمُّهَا رَكْعَتَيْنِ، ثُمَّ يَسْتَأْنِفُ ».

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

(It has been narrated) from one of the two (5th or 6th Imamasws) regarding the man intending to recite with Surah Al-Jummah (Chapter 62), but he recites [112:1] Say He Allah is One (Chapter 112)’. Heasws said: ‘He should return to Surah Al-Jummah (Chapter 62)’.

And it is reported as well, ‘(Heasws said): ‘He should complete the two Rak’at, then re-commence’.130

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ صَلَّى الْجُمُعَةَ بِغَيْرِ الْجُمُعَةِ وَالْمُنَافِقِينَ، أَعَادَ الصَّلَاةَ فِي سَفَرٍ أَوْ حَضَرٍ ». وَرُوِيَ: « لَا بَأْسَ فِي السَّفَرِ أَنْ يَقْرَأَ بِـ « قُلْ هُوَ اللهُ أَحَدٌ » ».

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

‘Abu Abdullahasws said: ‘The one prays the Friday (Salāt) without (Surah) Al-Jummah (Chapter 62), and (Surah) Al-Munafiqeen (Chapter 63), should repeat the Salāt, whether during a journey or staying’.

And it is reported, ‘(Heasws said): ‘There is no problem during the journey if he were to recite with [112:1] Say He Allah is One (Chapter 112)’.131

72- بَابُ الْقُنُوتِ فِي صَلَاةِ الْجُمُعَةِ وَالدُّعَاءِ فِيهِ‌

Chapter 72 – The Qunut during the Friday Salāt and the supplication during it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْقُنُوتُ قُنُوتُ يَوْمِ الْجُمُعَةِ فِي الرَّكْعَةِ الْأُولى بَعْدَ الْقِرَاءَةِ، تَقُولُ فِي الْقُنُوتِ: لَا إِلهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلهَ إِلاَّ اللهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلهَ إِلاَّ اللهُ رَبُّ السَّمَاوَاتِ السَّبْعِ، وَرَبُّ الْأَرَضِينَ السَّبْعِ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ، وَرَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ: اللهُمَّ صَلِّ عَلى مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ، اللهُمَّ، صَلِّ عَلى مُحَمَّدٍ كَمَا أَكْرَمْتَنَا بِهِ، اللهُمَّ اجْعَلْنَا مِمَّنِ اخْتَرْتَهُ لِدِينِكَ، وَخَلَقْتَهُ لِجَنَّتِكَ، اللهُمَّ لَاتُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا، وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً: إِنَّكَ أَنْتَ الْوَهَّابُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of our companions, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The Qunut on the day of Friday in the first Rak’at is after the recitation. You should be saying in the Qunut, ‘There is no god except for Allahazwj, the Forebearing, the Benevolent. There is no god except for Allahazwj the Exalted, the Magnificent. There is no god except for Allahazwj Lordazwj of the seven skies and Lordazwj of the seven firmaments and whatever is therein and whatever is between them, and Lordazwj of the Magnificent Throne. And the Praise is for Allahazwj Lordazwj of the worlds.

O Allahazwj! Send Blessings upon Muhammadsaww just as Youazwj Guided us by himsaww. O Allahazwj! Send Blessings upon Muhammadsaww just as Youazwj Honoured us with himsaww. O Allahazwj! Make us to be from the ones Youazwj Chose for Yourazwj Religion and Created himsaww for Yourazwj Paradise. O Allahazwj! Do not Let our hearts to deviate after having Guided us, and Bestow Mercy upon us from Yourselfazwj. Youazwj the most Benevolent’.132

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ فِي قُنُوتِ الْجُمُعَةِ: « إِذَا كَانَ إِمَاماً، قَنَتَ فِي الرَّكْعَةِ الْأُولى، وَإِنْ كَانَ يُصَلِّي أَرْبَعاً، فَفِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرُّكُوعِ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

‘I heard Abu Abdullahasws saying regarding a Qunut of the Friday (Salāt): ‘When there was a prayer leader perform Qunut in the first Rak’at; and if you were praying four (Rak’at), so (perform Qunut) in the second Rak’at before the Rukū’.133

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ أَبَانٍ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْقُنُوتُ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « أَنْتَ رَسُولِي إِلَيْهِمْ فِي هذَا: إِذَا صَلَّيْتُمْ فِي جَمَاعَةٍ، فَفِي الرَّكْعَةِ الْأُولى: وَإِذَا صَلَّيْتُمْ وُحْدَاناً، فَفِي الرَّكْعَةِ الثَّانِيَةِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Aban, from Ismail Al Juhfy, from Umar Bin Hanzala who said,

‘I said to Abu Abdullahasws, ‘The Qunut on the day of Friday’. So heasws said: ‘You are my messenger to them in this when you pray Salāt in a Jam’at, so (it is) in the first Rak’at, and when you pray Salāt alone, so (it is) in the second Rak’at before the Rukū’.134

73- بَابُ مَنْ فَاتَتْهُ الْجُمُعَةُ مَعَ الْإِمَامِ‌

Chapter 73 – The one who misses out on the Friday (Salāt) with the prayer leader

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ‌ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَمَّنْ لَمْ يُدْرِكِ الْخُطْبَةَ يَوْمَ الْجُمُعَةِ؟ قَالَ: « يُصَلِّي رَكْعَتَيْنِ، فَإِنْ فَاتَتْهُ الصَّلَاةُ فَلَمْ يُدْرِكْهَا، فَلْيُصَلِّ أَرْبَعاً » وَقَالَ: « إِذَا أَدْرَكْتَ الْإِمَامَ قَبْلَ أَنْ يَرْكَعَ الرَّكْعَةَ الْأَخِيرَةَ، فَقَدْ أَدْرَكْتَ الصَّلَاةَ: وَإِنْ كُنْتَ أَدْرَكْتَهُ بَعْدَ مَا رَكَعَ، فَهِيَ الظُّهْرُ أَرْبَعٌ ».

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

‘I asked Abu Abdullahasws about the ones did not achieve the sermon on the day of Friday. Heasws said: ‘He should pray two Rak’at. But, if he misses the Salāt and does not achieve it, so let him pray four (Rak’at)’. And heasws said: ‘When you achieve (being with) the prayer leader before he performs Rukū in the last Rak’at, so you have achieved the Salāt, and even if you achieve it after him having performed Rukū, so it is Al-Zohr of four (Rak’at)’.135

74- بَابُ التَّطَوُّعِ يَوْمَ الْجُمُعَةِ‌

Chapter 74 – The voluntary (Salāt) on the day of Friday

1. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ‌ أَبي نَصْرٍ، قَالَ: قَالَ أَبُو الْحَسَنِ عليه‌السلام: « الصَّلَاةُ النَّافِلَةُ يَوْمَ الْجُمُعَةِ سِتُّ رَكَعَاتٍ بُكْرَةً، وَسِتُّ رَكَعَاتٍ صَدْرَ النَّهَارِ، وَرَكْعَتَانِ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ صَلِّ الْفَرِيضَةَ، وَصَلِّ بَعْدَهَا سِتَّ رَكَعَاتٍ ».

Ali, from Muhammad, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassanasws said: The optional Salāt on the day of Friday is of six Rak’at early morning, and six Rak’at in the middle of the day, and two Rak’at when the sun (starts to) decline. Then pray the Obligatory Salāt and pray six Rak’at after it’.136

2. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مُرَادِ بْنِ خَارِجَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَّا أَنَا، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ وَكَانَتِ الشَّمْسُ مِنَ الْمَشْرِقِ بِمِقْدَارِهَا مِنَ الْمَغْرِبِ فِي وَقْتِ صَلَاةِ الْعَصْرِ، صَلَّيْتُ سِتَّ رَكَعَاتٍ، فَإِذَا انْتَفَخَ النَّهَارُ، صَلَّيْتُ سِتّاً، فَإِذَا زَاغَتِ الشَّمْسُ أَوْ زَالَتْ، صَلَّيْتُ رَكْعَتَيْنِ، ثُمَّ صَلَّيْتُ الظُّهْرَ، ثُمَّ صَلَّيْتُ بَعْدَهَا سِتّاً ».

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Ali Bin Abdul Aziz, from Murad Bin Kharjat who said,

‘Abu Abdullahasws said: ‘As for myselfasws, so whenever it is the day of Friday, and the sun from the east is of its measurement from the west during the time of Al-Asr Salāt, you should pray six Rak’at. So when the day swells, you should pray six (Rak’at). So when the sun dips or declines, you should pray two Rak’at, then you should pray Al-Zohr (Salāt), then you should pray six (Rak’at) after it’.137

3. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، أَوْ عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ عَبْدِ اللهِ بْنِ عَجْلَانَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِذَا كُنْتَ شَاكّاً فِي الزَّوَالِ، فَصَلِّ رَكْعَتَيْنِ، فَإِذَا اسْتَيْقَنْتَ، فَابْدَأْ بِالْفَرِيضَةِ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, or from Muhammad Bin Sinan, from Ibn Muskan, from Abdullah Bin Ajlan who said,

‘Abu Ja’farasws said: ‘If you were in doubt regarding the midday, so pray two Rak’at. But when you are convinced, so begin with the Obligatory (Salāt)’.138

75- بَابُ نَوَادِرِ الْجُمُعَةِ‌

Chapter 75 – Miscellaneous regarding the Friday

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَقُولُ فِي آخِرِ سَجْدَةٍ مِنَ النَّوَافِلِ بَعْدَ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ: "اللهُمَّ، إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ، وَاسْمِكَ الْعَظِيمِ، أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَغْفِرَ لِي ذَنْبِيَ الْعَظِيمَ" سَبْعاً ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suuweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘You should be saying during the last Sajdah from the optional (Salāt) after Al-Maghrib on the night of Friday, ‘O Allahazwj! I ask Youazwj by Yourazwj Benevolent Face and Yourazwj Magnificent Name that Youazwj should Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and that Youazwj should Forgive my grave sins for me’ – seven (times)’.139

2. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَكْثِرُوا مِنَ الصَّلَاةِ عَلَيَّ فِي‌ اللَّيْلَةِ الْغَرَّاءِ، وَالْيَوْمِ الْأَزْهَرِ: لَيْلَةِ الْجُمُعَةِ، وَيَوْمِ الْجُمُعَةِ. فَسُئِلَ إِلى كَمِ الْكَثِيرُ؟ قَالَ: إِلى مِائَةٍ، وَمَا زَادَتْ فَهُوَ أَفْضَلُ ».

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Frequent from the (sending of) Blessings upon mesaww during the dark night and the brilliant day, on the night of Friday and the day of Friday’. So heasws was asked, ‘Up to how much is the ‘frequent’?’ Heasws said: ‘Up to one hundred, and whatever exceeds, so it is superior’.140

3. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنِ الْمُفَضَّلِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَا مِنْ شَيْ‌ءٍ يُعْبَدُ اللهُ بِهِ يَوْمَ الْجُمُعَةِ أَحَبَّ إِلَيَّ مِنَ الصَّلَاةِ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ».

Muhammad Bin Abu Abdullah, from Muhammad Bin Hassan, from Al Hassan Bin Al Husayn, from Ali Bin Abdullah, from Yazeed Bin Is’haq, from Haroun Bin Kharjat, from Al Mufazzal,

(It has been narrated) from Abu Ja’farasws having said: ‘There is nothing which Allahazwj is worshipped with on the day of Friday which is more beloved to measws than the (sending of) Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww’.141

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ، قَالَ: قَالَ: « إِذَا صَلَّيْتَ يَوْمَ الْجُمُعَةِ، فَقُلِ: "اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، الْأَوْصِيَاءِ الْمَرْضِيِّينَ، بِأَفْضَلِ صَلَوَاتِكَ، وَبَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ، وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ": فَإِنَّهُ مَنْ قَالَهَا فِي دُبُرِ الْعَصْرِ، كَتَبَ اللهُ لَهُ مِائَةَ‌ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ، وَقَضى لَهُ بِهَا مِائَةَ أَلْفِ حَاجَةٍ، وَرَفَعَ لَهُ بِهَا مِائَةَ أَلْفِ دَرَجَةٍ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

‘Heasws said: ‘When you pray Salāt of the day of Friday, so say,

‘O Allahazwj! Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, the succesorsasws, the ones Pleased with, with the most superior of Yourazwj Blessings, and Bless upon them with the most superior of Yourazwj Blessings, and the greetings be upon himsaww and upon themasws, and the Mercy of Allahazwj and Hisazwj Blessings’.

So the one who says it at the end of Al-Asr (Salāt), Allahazwj would Write a hundred thousand good deeds for him and Delete a hundred thousand sins from him, and Fulfil a hundred thousand needs for him due to it, and Raise a hundred thousand Levels for him’.142

5. وَرُوِيَ: « أَنَّ مَنْ قَالَهَا سَبْعَ مَرَّاتٍ، رَدَّ اللهُ عَلَيْهِ مِنْ كُلِّ عَبْدٍ حَسَنَةً، وَكَانَ عَمَلُهُ فِي ذلِكَ الْيَوْمِ مَقْبُولاً، وَجَاءَ يَوْمَ الْقِيَامَةِ وَبَيْنَ عَيْنَيْهِ نُورٌ ».

And it is reported that,

‘(Heasws said): ‘The one who says it seven times, Allahazwj Revert one good deed upon him from every servant, and his deeds during that day would be Acceptable, and he would come on the Day of Judgement, and in front of him would be a Light’.143

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « يُسْتَحَبُّ أَنْ تَقْرَأَ فِي دُبُرِ الْغَدَاةِ يَوْمَ الْجُمُعَةِ‌ « الرَّحْمنَ » كُلَّهَا، ثُمَّ تَقُولَ كُلَّمَا قُلْتَ: (فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ): لَابِشَيْ‌ءٍ مِنْ آلَائِكَ رَبِّ أُكَذِّبُ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

‘I heard Abu Abdullahasws saying: ‘It is recommended that you recite at the end of the day on the day of Friday, (Surah) Al-Rahman (Chapter 55), all of it. Then you should be saying, every time you recited [55:13] Which then of the Favours of your Lord will you two deny?, ‘There is nothing from Yourazwj Favours, Lordazwj, do I deny’.144

7. وَبِهذَا الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ قَرَأَ الْكَهْفَ فِي كُلِّ لَيْلَةِ جُمُعَةٍ، كَانَتْ كَفَّارَةَ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ ». قَالَ: وَرَوى غَيْرُهُ أَيْضاً فِيمَنْ قَرَأَهَا يَوْمَ الْجُمُعَةِ بَعْدَ الظُّهْرِ وَالْعَصْرِ مِثْلَ ذلِكَ.

And by this chain, from Ali Bin Mahziyar, from Ayoub Bin Nuh, from Muhammad Bin Abu Hamza who said,

‘Abu Abdullahasws said: ‘The one who recites (Surah) Al-Kahf (Chapter 18) during every night of Friday, it would be an expiation for what is between the Friday to the (next) Friday’.

He (the narrator) said, ‘And it is reported by others as well regarding the one who recites in on the day of Friday after Al-Zohr and Al-Asr (Salāt) – similar (Rewards) to that’.145

8. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ، قَالَ: كَانَ أَبُو جَعْفَرٍ عليه‌السلام يُبَكِّرُ إِلَى الْمَسْجِدِ يَوْمَ الْجُمُعَةِ حِينَ تَكُونُ الشَّمْسُ قِيدَ رُمْحٍ، فَإِذَا كَانَ شَهْرُ رَمَضَانَ، يَكُونُ قَبْلَ ذلِكَ، وَكَانَ يَقُولُ: « إِنَّ لِجُمَعِ شَهْرِ رَمَضَانَ عَلى جُمَعِ سَائِرِ الشُّهُورِ فَضْلاً، كَفَضْلِ شَهْرِ رَمَضَانَ عَلى سَائِرِ الشُّهُورِ ».

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

‘It was so that Abu Ja’farasws used to go to the Masjid on the day of Friday when the sun happened to be of a measure of a spear (the shadow). So when it was the Month of Ramazan, it happened to be before that. And heasws was saying that the Frday of a Month of Ramazan over the Fridays of the rest of the months has a merit like the merit of a Month of Ramazan over the rest of the months’.146

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ حَفْصِ بْنِ غِيَاثٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ فِي رَجُلٍ أَدْرَكَ الْجُمُعَةَ وَقَدِ ازْدَحَمَ النَّاسُ، فَكَبَّرَ مَعَ الْإِمَامِ وَرَكَعَ، وَلَمْ يَقْدِرْ عَلَى السُّجُودِ، وَقَامَ الْإِمَامُ وَالنَّاسُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَقَامَ هذَا مَعَهُمْ، فَرَكَعَ الْإِمَامُ، وَلَمْ يَقْدِرْ هذَا عَلَى الرُّكُوعِ فِي الرَّكْعَةِ الثَّانِيَةِ مِنَ الزِّحَامِ، وَقَدَرَ عَلَى السُّجُودِ: كَيْفَ يَصْنَعُ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَمَّا الرَّكْعَةُ الْأُولى، فَهِيَ إِلى عِنْدِ الرُّكُوعِ تَامَّةٌ، فَلَمَّا لَمْ‌ يَسْجُدْ لَهَا حَتّى دَخَلَ فِي الثَّانِيَةِ، لَمْ يَكُنْ لَهُ ذلِكَ، فَلَمَّا سَجَدَ فِي الثَّانِيَةِ، إِنْ كَانَ نَوى هذِهِ السَّجْدَةَ الَّتِي هِيَ الرَّكْعَةُ الْأُولى، فَقَدْ تَمَّتْ لَهُ الْأُولى، وَإِذَا سَلَّمَ الْإِمَامُ، قَامَ فَصَلّى رَكْعَةً، ثُمَّ يَسْجُدُ فِيهَا، ثُمَّ يَتَشَهَّدُ وَيُسَلِّمُ: وَإِنْ كَانَ لَمْ يَنْوِ أَنْ تَكُونَ تِلْكَ السَّجْدَةُ لِلرَّكْعَةِ الْأُولى، لَمْ تُجْزِ عَنْهُ الْأُولى وَلَا الثَّانِيَةُ »

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

‘I heard Abu Abdullahasws saying regarding a man who achieved the Friday (Salāt) and the people had thronged. So he exclaimed Takbīr with the prayer leader and performed Rukū, and he was not able upon the Sajdah, and the prayer leader stood and the people were in the second Rak’at, and this one arose with them. So the prayer leader performed Rukū and this one was not able upon the Rukū during the second Rak’at due to the overcrowding, and he was able upon the Sajdah. How should he deal with it?’

So Abu Abdullahasws said: ‘As for the first Rak’at, so it is complete up to the Rukū. So when he did not perform Sajdah to it until he entered into the second (Rak’at), that did not happen for him. So when he performed Sajdah during the second (Rak’at), if he had intended this to be a Sajdah which was in the first Rak’at, so the first (Rak’at) is completed for him. And when the prayer leader offers Salam, he should stand and pray one Rak’at, then he should perform Sajdah in it, then he should recite Tashahhud, and he should say Salam (greet). And if it was so that he did not intend that Sajdah to be the Sajdah for the first Rak’at, the first Rak’at would not be allowed for him, nor would the second (Rak’at)’.147

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ رَفَعَهُ، قَالَ: قِيلَ لِأَبِي عَبْدِ اللهِ عليه‌السلام: يَزْعُمُ بَعْضُ النَّاسِ أَنَّ النُّورَةَ يَوْمَ الْجُمُعَةِ مَكْرُوهَةٌ؟ فَقَالَ: « لَيْسَ حَيْثُ ذَهَبَ، أَيُّ طَهُورٍ أَطْهَرُ مِنَ النُّورَةِ يَوْمَ الْجُمُعَةِ؟ ».

Ali Bin Ibrahim, from Ahmad Bin Abu Abdullah, raising it, said,

‘It was said to Abu Abdullahasws, ‘Some people are claiming that the waxing on the day of Friday is disliked’. So heasws said: ‘This is not where they are going (with it). Which cleanliness is more cleansing than the waxing on the day of Friday?’.148

Notes

1 Al-Kafi – V 3 – The Book of Salāt CH 60 H 1

2 Al-Kafi – V 3 – The Book of Salāt CH 60 H 2

3 Al-Kafi – V 3 – The Book of Salāt CH 60 H 3

4 Al-Kafi – V 3 – The Book of Salāt CH 60 H 4

5 Al-Kafi – V 3 – The Book of Salāt CH 60 H 5

6 Al-Kafi – V 3 – The Book of Salāt CH 60 H 6

7 Al-Kafi – V 3 – The Book of Salāt CH 60 H 7

8 Al-Kafi – V 3 – The Book of Salāt CH 60 H 8

9 Al-Kafi – V 3 – The Book of Salāt CH 60 H 9

10 Al-Kafi – V 3 – The Book of Salāt CH 60 H 10

11 Al-Kafi – V 3 – The Book of Salāt CH 60 H 11

12 Al-Kafi – V 3 – The Book of Salāt CH 60 H 12

13 Al-Kafi – V 3 – The Book of Salāt CH 60 H 13

14 Al-Kafi – V 3 – The Book of Salāt CH 60 H 14

15 Al-Kafi – V 3 – The Book of Salāt CH 60 H 15

16 Al-Kafi – V 3 – The Book of Salāt CH 60 H 16

17 Al-Kafi – V 3 – The Book of Salāt CH 60 H 17

18 Al-Kafi – V 3 – The Book of Salāt CH 60 H 18

19 Al-Kafi – V 3 – The Book of Salāt CH 60 H 19

20 Al-Kafi – V 3 – The Book of Salāt CH 60 H 20

21 Al-Kafi – V 3 – The Book of Salāt CH 60 H 21

22 Al-Kafi – V 3 – The Book of Salāt CH 60 H 22

23 Al-Kafi – V 3 – The Book of Salāt CH 60 H 23

24 Al-Kafi – V 3 – The Book of Salāt CH 60 H 24

25 Al-Kafi – V 3 – The Book of Salāt CH 60 H 25

26 Al-Kafi – V 3 – The Book of Salāt CH 60 H 26

27 Al-Kafi – V 3 – The Book of Salāt CH 60 H 27

28 Al-Kafi – V 3 – The Book of Salāt CH 60 H 28

29 Al-Kafi – V 3 – The Book of Salāt CH 60 H 29

30 Al-Kafi – V 3 – The Book of Salāt CH 60 H 30

31 Al-Kafi – V 3 – The Book of Salāt CH 60 H 31

32 Al-Kafi – V 3 – The Book of Salāt CH 60 H 32

33 Al-Kafi – V 3 – The Book of Salāt CH 60 H 33

34 Al-Kafi – V 3 – The Book of Salāt CH 60 H 34

35 Al-Kafi – V 3 – The Book of Salāt CH 60 H 35

36 Al-Kafi – V 3 – The Book of Salāt CH 61 H 1

37 Al-Kafi – V 3 – The Book of Salāt CH 61 H 2

38 Al-Kafi – V 3 – The Book of Salāt CH 61 H 3

39 Al-Kafi – V 3 – The Book of Salāt CH 61 H 4

40 Al-Kafi – V 3 – The Book of Salāt CH 61 H 5

41 Al-Kafi – V 3 – The Book of Salāt CH 61 H 6

42 Al-Kafi – V 3 – The Book of Salāt CH 61 H 7

43 Al-Kafi – V 3 – The Book of Salāt CH 61 H 8

44 Al-Kafi – V 3 – The Book of Salāt CH 61 H 9

45 Al-Kafi – V 3 – The Book of Salāt CH 61 H 10

46 Al-Kafi – V 3 – The Book of Salāt CH 61 H 11

47 Al-Kafi – V 3 – The Book of Salāt CH 61 H 12

48 Al-Kafi – V 3 – The Book of Salāt CH 61 H 13

49 Al-Kafi – V 3 – The Book of Salāt CH 61 H 14

50 Al-Kafi – V 3 – The Book of Salāt CH 61 H 15

51 Al-Kafi – V 3 – The Book of Salāt CH 61 H 15

52 Al-Kafi – V 3 – The Book of Salāt CH 62 H 1

53 Al-Kafi – V 3 – The Book of Salāt CH 62 H 2

54 Al-Kafi – V 3 – The Book of Salāt CH 62 H 3

55 Al-Kafi – V 3 – The Book of Salāt CH 62 H 4

56 Al-Kafi – V 3 – The Book of Salāt CH 62 H 5

57 Al-Kafi – V 3 – The Book of Salāt CH 63 H 1

58 Al-Kafi – V 3 – The Book of Salāt CH 63 H 2

59 Al-Kafi – V 3 – The Book of Salāt CH 63 H 3

60 Al-Kafi – V 3 – The Book of Salāt CH 64 H 1

61 Al-Kafi – V 3 – The Book of Salāt CH 64 H 2

62 Al-Kafi – V 3 – The Book of Salāt CH 64 H 3

63 Al-Kafi – V 3 – The Book of Salāt CH 64 H 4

64 Al-Kafi – V 3 – The Book of Salāt CH 64 H 5

65 Al-Kafi – V 3 – The Book of Salāt CH 64 H 6

66 The one who cannot control his anal discharge due to an illness

67 Al-Kafi – V 3 – The Book of Salāt CH 64 H 7

68 Al-Kafi – V 3 – The Book of Salāt CH 64 H 8

69 Al-Kafi – V 3 – The Book of Salāt CH 64 H 9

70 Al-Kafi – V 3 – The Book of Salāt CH 64 H 10

71 Al-Kafi – V 3 – The Book of Salāt CH 64 H 11

72 Al-Kafi – V 3 – The Book of Salāt CH 64 H 12

73 Al-Kafi – V 3 – The Book of Salāt CH 64 H 13

74 Al-Kafi – V 3 – The Book of Salāt CH 65 H 1

75 Al-Kafi – V 3 – The Book of Salāt CH 65 H 2

76 Al-Kafi – V 3 – The Book of Salāt CH 65 H 3

77 Al-Kafi – V 3 – The Book of Salāt CH 65 H 4

78 Al-Kafi – V 3 – The Book of Salāt CH 65 H 5

79 Al-Kafi – V 3 – The Book of Salāt CH 65 H 6

80 Al-Kafi – V 3 – The Book of Salāt CH 65 H 7

81 Al-Kafi – V 3 – The Book of Salāt CH 66 H 1

82 Al-Kafi – V 3 – The Book of Salāt CH 66 H 2

83 Al-Kafi – V 3 – The Book of Salāt CH 66 H 3

84 Al-Kafi – V 3 – The Book of Salāt CH 66 H 4

85 Al-Kafi – V 3 – The Book of Salāt CH 66 H 5

86 Al-Kafi – V 3 – The Book of Salāt CH 66 H 6

87 Al-Kafi – V 3 – The Book of Salāt CH 66 H 7

88 Al-Kafi – V 3 – The Book of Salāt CH 66 H 8

89 Al-Kafi – V 3 – The Book of Salāt CH 66 H 9

90 Al-Kafi – V 3 – The Book of Salāt CH 66 H 10

91 Al-Kafi – V 3 – The Book of Salāt CH 66 H 11

92 Al-Kafi – V 3 – The Book of Salāt CH 66 H 12

93 Al-Kafi – V 3 – The Book of Salāt CH 66 H 13

94 Al-Kafi – V 3 – The Book of Salāt CH 66 H 14

95 Al-Kafi – V 3 – The Book of Salāt CH 67 H 1

96 Al-Kafi – V 3 – The Book of Salāt CH 67 H 2

97 Al-Kafi – V 3 – The Book of Salāt CH 67 H 3

98 Al-Kafi – V 3 – The Book of Salāt CH 67 H 4

99 Al-Kafi – V 3 – The Book of Salāt CH 67 H 5

100 Al-Kafi – V 3 – The Book of Salāt CH 67 H 6

101 Al-Kafi – V 3 – The Book of Salāt CH 67 H 7

102 Al-Kafi – V 3 – The Book of Salāt CH 67 H 8

103 Al-Kafi – V 3 – The Book of Salāt CH 67 H 9

104 Al-Kafi – V 3 – The Book of Salāt CH 67 H 10

105 Al-Kafi – V 3 – The Book of Salāt CH 68 H 1

106 Al-Kafi – V 3 – The Book of Salāt CH 68 H 2

107 Al-Kafi – V 3 – The Book of Salāt CH 68 H 3

108 Al-Kafi – V 3 – The Book of Salāt CH 68 H 4

109 Al-Kafi – V 3 – The Book of Salāt CH 68 H 5

110 Al-Kafi – V 3 – The Book of Salāt CH 68 H 6

111 Al-Kafi – V 3 – The Book of Salāt CH 68 H 7

112 Al-Kafi – V 3 – The Book of Salāt CH 69 H 1

113 Al-Kafi – V 3 – The Book of Salāt CH 69 H 2

114 Al-Kafi – V 3 – The Book of Salāt CH 69 H 3

115 Al-Kafi – V 3 – The Book of Salāt CH 69 H 4

116 Al-Kafi – V 3 – The Book of Salāt CH 70 H 1

117 Al-Kafi – V 3 – The Book of Salāt CH 70 H 2

118 Al-Kafi – V 3 – The Book of Salāt CH 70 H 3

119 Al-Kafi – V 3 – The Book of Salāt CH 70 H 4

120 Al-Kafi – V 3 – The Book of Salāt CH 70 H 5

121 Al-Kafi – V 3 – The Book of Salāt CH 70 H 6

122 Al-Kafi – V 3 – The Book of Salāt CH 70 H 7

123 Al-Kafi – V 3 – The Book of Salāt CH 70 H 8

124 Al-Kafi – V 3 – The Book of Salāt CH 70 H 9

125 Al-Kafi – V 3 – The Book of Salāt CH 71 H 1

126 Al-Kafi – V 3 – The Book of Salāt CH 71 H 2

127 Al-Kafi – V 3 – The Book of Salāt CH 71 H 3

128 Al-Kafi – V 3 – The Book of Salāt CH 71 H 4

129 Al-Kafi – V 3 – The Book of Salāt CH 71 H 5

130 Al-Kafi – V 3 – The Book of Salāt CH 71 H 6

131 Al-Kafi – V 3 – The Book of Salāt CH 71 H 7

132 Al-Kafi – V 3 – The Book of Salāt CH 72 H 1

133 Al-Kafi – V 3 – The Book of Salāt CH 72 H 2

134 Al-Kafi – V 3 – The Book of Salāt CH 72 H 3

135 Al-Kafi – V 3 – The Book of Salāt CH 73 H 1

136 Al-Kafi – V 3 – The Book of Salāt CH 74 H 1

137 Al-Kafi – V 3 – The Book of Salāt CH 74 H 2

138 Al-Kafi – V 3 – The Book of Salāt CH 74 H 3

139 Al-Kafi – V 3 – The Book of Salāt CH 75 H 1

140 Al-Kafi – V 3 – The Book of Salāt CH 75 H 2

141 Al-Kafi – V 3 – The Book of Salāt CH 75 H 3

142 Al-Kafi – V 3 – The Book of Salāt CH 75 H 4

143 Al-Kafi – V 3 – The Book of Salāt CH 75 H 5

144 Al-Kafi – V 3 – The Book of Salāt CH 75 H 6

145 Al-Kafi – V 3 – The Book of Salāt CH 75 H 7

146 Al-Kafi – V 3 – The Book of Salāt CH 75 H 8

147 Al-Kafi – V 3 – The Book of Salāt CH 75 H 9

148 Al-Kafi – V 3 – The Book of Salāt CH 75 H 10

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (6)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

أبوابُ السَّفَرِ

CHAPTERS ON TRAVELLING

76- بَابُ وَقْتِ الصَّلَاةِ فِي السَّفَرِ وَالْجَمْعِ بَيْنَ الصَّلَاتَيْنِ‌

Chapter 76 – Timing of the Salāt during the journey and the gathering between the two Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللهِ عليه‌السلام عِنْدَ الزَّوَالِ، فَقُلْتُ: بِأَبِي وَأُمِّي، وَقْتُ الْعَصْرِ ؟ فَقَالَ: « وَقْتُ مَا تَسْتَقِيلُ إِبِلَكَ ». فَقُلْتُ: إِذَا كُنْتُ فِي غَيْرِ سَفَرٍ؟ فَقَالَ: « عَلى أَقَلَّ مِنْ قَدَمٍ، ثُلُثَيْ قَدَمٍ وَقْتُ الْعَصْرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Safwan Al-Jammal who said,

‘I prayed Salāt behind Abu Abdullahasws at midday, and I said, ‘By my father and my mother! (What is) the time for Al-Asr (Salāt)?’ So heasws said: ‘The time when you kneel your camel’. So I said, ‘When it was during other than a journey?’ So heasws said: ‘Upon less than one step (to) less than two-thirds of a step (shadow), it is time for Al-Asr’.1

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ مِسْمَعٍ أَبِي سَيَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ وَقْتِ الظُّهْرِ فِي يَوْمِ الْجُمُعَةِ فِي السَّفَرِ؟ فَقَالَ: « عِنْدَ زَوَالِ الشَّمْسِ، وَذلِكَ وَقْتُهَا يَوْمَ الْجُمُعَةِ فِي غَيْرِ السَّفَرِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Al Qasim, from Misma’a Abu Sayyar who said,

‘I asked Abu Abdullahasws about the time for Al-Zohr (Salāt) on the day of Friday during the journey. So heasws said: ‘At the (start of the) decline of the sun, and that is its time during the day of Friday, in other than a journey’.2

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِذَا كَانَ فِي سَفَرٍ، أَوْ عَجَّلَتْ بِهِ حَاجَةٌ، يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ ». قَالَ: وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا بَأْسَ بِأَنْ تُعَجِّلَ الْعِشَاءَ الْآخِرَةَ فِي السَّفَرِ‌ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever Rasool-Allahsaww was in a journey, or due to a reason of a need, would gather together Al-Zohr and Al Asr (Salāt), and between Al-Maghrib and Al-Isha (Salāt).

He (the narrator) said, ‘And heasws said: ‘Abu Abdullahasws said: ‘There is no problem with hastening the last Isha (Salāt) during the journey before the disappearing of the twilight (redness)’.3

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: كُنْتُ أَنَا وَنَفَرٌ مِنْ أَصْحَابِنَا مُتَرَافِقِينَ فِيهِمْ مُيَسِّرٌ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَارْتَحَلْنَا وَنَحْنُ نَشُكُّ فِي الزَّوَالِ، فَقَالَ بَعْضُنَا لِبَعْضٍ: فَامْشُوا بِنَا قَلِيلاً حَتّى نَتَيَقَّنَ الزَّوَالَ، ثُمَّ نُصَلِّيَ، فَفَعَلْنَا، فَمَا مَشَيْنَا إِلاَّ قَلِيلاً حَتّى عَرَضَ لَنَا قِطَارُ أَبِي عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ: أَتَى الْقِطَارُ، فَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، فَقُلْتُ لَهُ: صَلَّيْتُمْ؟ فَقَالَ لِي: أَمَرَنَا جَدِّي، فَصَلَّيْنَا الظُّهْرَ وَالْعَصْرَ جَمِيعاً، ثُمَّ ارْتَحَلْنَا، فَذَهَبْتُ إِلى‌ أَصْحَابِي، فَأَعْلَمْتُهُمْ ذلِكَ.

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

‘I and a number of our companions were in a group; among them was Muyassar in what is between Makkah and Al-Medina. So we rode and we were in doubt regarding the midday. So some of us said to the others, ‘Walk a little with us until we are certain of the midday, then we should pray’. So we did, and we had not walked except for a little until there presented to us the caravan of Abu Abdullahasws. So I said, ‘The caravan has come’. So I saw Muhammad Bin Ismail, and I said to him, ‘Have you prayed Salāt?’ So he said to me , ‘My grandfatherasws instructed us, so we prayed Al-Zohr and Al-Asr together, then we rode’. So I went over to my companions and let them know of that’.4

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَقْتُ الْمَغْرِبِ فِي السَّفَرِ إِلى ثُلُثِ اللَّيْلِ ». وَرُوِيَ أَيْضاً: « إِلى نِصْفِ اللَّيْلِ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Aban, from Umar Bin Yazeed who said,

‘Abu Abdullahasws said: ‘The timing for Al-Maghrib during the journey it up to a third of the night’. And it is reported as well, ‘Up to half the night’.5

77- بَابُ حَدِّ الْمَسِيرِ الَّذِي تُقْصَرُ فِيهِ الصَّلَاةُ‌

Chapter 77 – A limit of the traveller at which he would shorten the Salāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « التَّقْصِيرُ فِي بَرِيدٍ: وَالْبَرِيدُ أَرْبَعَةُ‌ فَرَاسِخَ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘The shortening is in a Bareyd, and the Bareyd is of four Farsakhs (approximately 12 miles)’.6

2. وَعَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَدْنى مَا يَقْصُرُ فِيهِ الْمُسَافِرُ؟ فَقَالَ: « بَرِيدٌ ».

And from him, from his father, from Ibn Abu Umeyr, from Abu Ayoub who said,

‘I said to Abu Abdullahasws, ‘The least of what the traveler would be shortening (his Salāt) in?’ So heasws said: ‘A Bareyd (12 miles approx.)’.7

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « بَيْنَا نَحْنُ جُلُوسٌ، وَأَبِي عِنْدَ وَالٍ لِبَنِي أُمَيَّةَ عَلَى الْمَدِينَةِ إِذْ جَاءَ أَبِي، فَجَلَسَ، فَقَالَ: كُنْتُ عِنْدَ هذَا قُبَيْلُ، فَسَأَلَهُمْ عَنِ التَّقْصِيرِ، فَقَالَ قَائِلٌ مِنْهُمْ: فِي ثَلَاثٍ، وَقَالَ قَائِلٌ مِنْهُمْ: يَوْمٍ وَلَيْلَةٍ، وَقَالَ قَائِلٌ مِنْهُمْ: رَوْحَةٍ، فَسَأَلَنِي، فَقُلْتُ لَهُ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لَمَّا نَزَلَ عَلَيْهِ جَبْرَئِيلُ عليه‌السلام بِالتَّقْصِيرِ، قَالَ لَهُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: فِي كَمْ ذَاكَ؟ فَقَالَ: فِي بَرِيدٍ، قَالَ: وَأَيُّ شَيْ‌ءٍ الْبَرِيدُ؟ قَالَ: مَا بَيْنَ ظِلِّ عَيْرٍ إِلى فَيْ‌ءِ وُعَيْرٍ ». قَالَ: « ثُمَّ عَبَرْنَا زَمَاناً، ثُمَّ رَأى بَنُو أُمَيَّةَ يَعْمَلُونَ أَعْلَاماً عَلَى الطَّرِيقِ، وَأَنَّهُمْ ذَكَرُوا مَا تَكَلَّمَ بِهِ أَبُو جَعْفَرٍ عليه‌السلام، فَذَرَعُوا مَا بَيْنَ ظِلِّ عَيْرٍ إِلى فَيْ‌ءِ وُعَيْرٍ، ثُمَّ جَزَّؤُوهُ إِلى اثْنَيْ عَشَرَ مِيلاً، فَكَانَ ثَلَاثَةَ آلَافٍ وَخَمْسَمِائَةِ ذِرَاعٍ كُلُّ مِيلٍ، فَوَضَعُوا الْأَعْلَامَ، فَلَمَّا ظَهَرَ بَنُو هَاشِمٍ، غَيَّرُوا أَمْرَ بَنِي أُمَيَّةَ غَيْرَةً: لِأَنَّ الْحَدِيثَ هَاشِمِيٌّ، فَوَضَعُوا إِلى جَنْبِ كُلِّ عَلَمٍ عَلَماً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khazzaz, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said ‘While weasws were seated and myasws fatherasws was in the presence of a governor of the Clan of Umayya upon Al-Medina. When myasws fatherasws came over and was seated, so heasws said: ‘Iasws was in the presence of someone such as this, so he asked them about the shortening. So a speaker from them said, ‘In three (days of travel)’, and a speaker from them said, ‘One day and night’, and a speaker from them said, ‘An early journey’.

So he asked measws, and Iasws said to him, ‘When Jibraeelas descended unto Rasool-Allahsaww with the shortening (of the Salāt). The Prophetsaww to himas: ‘In how much is that?’ So heas said: ‘In one Bareyd (12 miles)’. Hesaww said: ‘And which this is Al-Bareyd?’ Heas said: ‘What is between a shadow of (mount) Ayr to (mount) Wueyr’.

Hesaww said: ‘Then the time passed. Then beholders saw the Clan of Umayya constructing signs upon the road, and they remembered what Abu Ja’farasws had spoken of, so they measure out what is between the shadow of (mount) Ayr up to (mount) Wueyr, and measured it to be twelve miles. So it happened to be three thousand and five hundred cubit for each mile. So they paced the signs. So when the Clan of Hashim were victorious, they changed it and the matter of the Clan of Umayya was changed, because the Hadeeth is Hashimite, so they placed to the side of each sign, a sign’.8

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنْ حَدِّ الْأَمْيَالِ الَّتِي يَجِبُ فِيهَا التَّقْصِيرُ؟ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم جَعَلَ حَدَّ الْأَمْيَالِ مِنْ ظِلِّ عَيْرٍ إِلى‌ ظِلِّ وُعَيْرٍ، وَهُمَا جَبَلَانِ بِالْمَدِينَةِ، فَإِذَا طَلَعَتِ الشَّمْسُ، وَقَعَ ظِلُّ عَيْرٍ إِلى ظِلِّ وُعَيْرٍ، وَهُوَ الْمِيلُ الَّذِي وَضَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَلَيْهِ التَّقْصِيرَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked about a limit of the miles which Obligated the shortening in it. So Abu Abdullahasws said: ‘Rasool-Allahsaww said: ‘A limit of the miles was made to be from the shade of (mount) Ayr up to the shade of (mount) Wueyr, and these two are mountains in Al-Medina. So when the sun emerged, the shadow of (mount) Ayr fell upon the shadow of (mount) Uweyr), and it is the mile which Rasool-Allahsaww placed upon the shortening’.9

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجَبَلِيِّ، عَنْ صَبَّاحٍ الْحَذَّاءِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ قَوْمٍ خَرَجُوا فِي سَفَرٍ، فَلَمَّا انْتَهَوْا إِلَى الْمَوْضِعِ الَّذِي يَجِبُ عَلَيْهِمْ فِيهِ التَّقْصِيرُ، قَصَّرُوا مِنَ الصَّلَاةِ، فَلَمَّا صَارُوا عَلى فَرْسَخَيْنِ، أَوْ عَلى ثَلَاثَةِ فَرَاسِخَ أَوْ أَرْبَعَةٍ، تَخَلَّفَ عَنْهُمْ رَجُلٌ لَايَسْتَقِيمُ لَهُمْ سَفَرُهُمْ إِلاَّ بِهِ، فَأَقَامُوا يَنْتَظِرُونَ مَجِيئَهُ إِلَيْهِمْ، وَهُمْ لَايَسْتَقِيمُ لَهُمُ السَّفَرُ إِلاَّ بِمَجِيئِهِ إِلَيْهِمْ، فَأَقَامُوا عَلى ذلِكَ أَيَّاماً لَايَدْرُونَ هَلْ يَمْضُونَ فِي سَفَرِهِمْ أَوْ يَنْصَرِفُونَ؟ هَلْ يَنْبَغِي لَهُمْ أَنْ يُتِمُّوا الصَّلَاةَ، أَوْ يُقِيمُوا عَلى تَقْصِيرِهِمْ؟ قَالَ: « إِنْ كَانُوا بَلَغُوا مَسِيرَةَ أَرْبَعَةِ فَرَاسِخَ، فَلْيُقِيمُوا عَلى تَقْصِيرِهِمْ ـ أَقَامُوا، أَمِ انْصَرَفُوا ـ وَإِنْ كَانُوا سَارُوا أَقَلَّ مِنْ أَرْبَعَةِ فَرَاسِخَ، فَلْيُتِمُّوا الصَّلَاةَ ـ أَقَامُوا، أَوِ انْصَرَفُوا ـ فَإِذَا مَضَوْا فَلْيُقَصِّرُوا »

A number of our companions, from Ahmad Bin Muhammad Al Barqu, from Muhammad Bin Aslam Al Jabaly, from Sabbah Al Haza’a, from Is’haq Bin Ammar who said,

‘I said to Abu Al-Hassanasws about a group which went out in a journey. So when they ended up to the place in which the shortening would be Obligated upon them, they shortened the Salāt. So when they came to be upon two Farsakhs (6 miles), or upon three Farsakhs (9 miles), or four, a man was left behind from them, their journey not remaining straight for them except with him.

So they stayed awaiting his coming to them and the journey was not straight for them except with his coming to them. So they stayed upon that for days, not knowing whether they should be continuing in their journey or they should be dispersing. Is it befitting for them that they should be praying the complete Salāt, or they should be persisting upon their shortening?’

Heasws said: ‘If it was that the journey had reached four Farsakhs (12 miles), so let them stay upon their shortening, whether they stay or disperse; and if it was so that they had journeyed for less than four Farsakhs (12 miles), so let them pray the complete Salāt, whether they stay or disperse. So when they continue, so let them shorten’.10

78- بَابُ مَنْ يُرِيدُ السَّفَرَ أَوْ يَقْدَمُ مِنْ سَفَرٍ مَتى يَجِبُ عَلَيْهِ التَّقْصِيرُ أَوِ التَّمَامُ

Chapter 78 – The one who intends the journey or comes back from a journey, when would the shortening or the complete (Salāt) be Obligated upon him?’

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يُرِيدُ السَّفَرَ مَتى يُقَصِّرُ؟ قَالَ: « إِذَا تَوَارى مِنَ الْبُيُوتِ ». قَالَ: قُلْتُ: الرَّجُلُ يُرِيدُ السَّفَرَ، فَيَخْرُجُ حِينَ تَزُولُ الشَّمْسُ؟ قَالَ: « إِذَا خَرَجْتَ، فَصَلِّ رَكْعَتَيْنِ ». وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ، عَنْ صَفْوَانَ وَفَضَالَةَ، عَنِ الْعَلَاءِ مِثْلَهُ.

Muhammad Bin Yahy, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullahasws, ‘A man intends the journey, when should he shorten (the Salāt)?’ Heasws said, ‘When he loses sight of the houses’. I said, ‘The man intends the journey, so he goes out when the sun (starts to) decline’. Heasws said: ‘When he goes out, so he prays two Rak’at of Salāt’.

And Al-Husayn Bin Saeed reported from Safwan and Fazalat, from Al-A’ala – similar to it.11

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « إِذَا زَالَتِ الشَّمْسُ وَأَنْتَ فِي الْمِصْرِ وَأَنْتَ تُرِيدُ السَّفَرَ، فَأَتِمَّ، فَإِذَا خَرَجْتَ بَعْدَ الزَّوَالِ، قَصِّرِ الْعَصْرَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

‘I heard Al-Rezaasws saying: ‘When the sun (starts to) decline and you are inside the city, and you are intending the journey, so pray complete (Salāt). But when you go out after the midday, so shorten Al-Asr (Salāt)’.12

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ بَشِيرٍ النَّبَّالِ، قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام حَتّى أَتَيْنَا الشَّجَرَةَ، فَقَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا نَبَّالُ » قُلْتُ: لَبَّيْكَ، قَالَ: « إِنَّهُ لَمْ يَجِبْ عَلى أَحَدٍ مِنْ أَهْلِ هذَا الْعَسْكَرِ أَنْ يُصَلِّيَ أَرْبَعاً غَيْرِي وَغَيْرُكَ، وَذلِكَ أَنَّهُ دَخَلَ وَقْتُ الصَّلَاةِ قَبْلَ أَنْ نَخْرُجَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Dawood Bi Farqad, from Basheer Al Nabbal who said,

‘I went out with Abu Abdullahasws until we came to Al-Shajara. So Abu Abdullahasws said to me: ‘O Nabbal!’ I said, ‘At your service!’ Heasws said: ‘It is not Obligatory upon anyone from the people of this camp that he should be praying four (Rak’at of Salāt) apart from measws and you, and that is because the time for Salāt came up before we went out’.13

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ يَدْخُلُ مِنْ سَفَرِهِ وَقَدْ دَخَلَ وَقْتُ الصَّلَاةِ ؟ قَالَ: « يُصَلِّي رَكْعَتَيْنِ، فَإِذَا خَرَجَ إِلى سَفَرٍ وَقَدْ دَخَلَ وَقْتُ الصَّلَاةِ، فَلْيُصَلِّ‌ أَرْبَعاً »

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

‘I asked Abu Abdullahasws about a man who came over from his journey and the time for Salāt had come up. Heasws said: ‘He should pray two Rak’at of Salāt. But when he goes out on a journey and the time for the Salāt had come up, so let him pray a Salāt of four (Rak’at)’.14

5. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مُسَافِراً، ثُمَّ يَقْدَمُ، فَيَدْخُلُ بُيُوتَ الْكُوفَةِ: أَيُتِمُّ الصَّلَاةَ، أَمْ يَكُونُ مُقَصِّراً حَتّى يَدْخُلَ أَهْلَهُ؟ قَالَ: « بَلْ يَكُونُ مُقَصِّراً حَتّى يَدْخُلَ أَهْلَهُ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin ShAzaan altogether, from Safwan Bin Yahya, from Is’haq Bin Ammar,

(It has been narrated) from Abu Ibrahimasws (7th Imamasws), said, ‘I asked himasws about the man who happens to be a travelling. Then he returns and comes to the houses of Al-Kufa. Should he pray the complete Salāt or should he shorten until he comes over to his family?’ Heasws said: ‘But he should be shortening until he comes over to his family’.15

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعِيصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ صَلّى وَهُوَ مُسَافِرٌ، فَأَتَمَّ الصَّلَاةَ؟ قَالَ: « إِنْ كَانَ فِي وَقْتٍ، فَلْيُعِدْ، وَإِنْ كَانَ الْوَقْتُ قَدْ مَضى، فَلَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullahasws about a man who prays Salāt and he is a traveller, but he prays complete Salāt’. Heasws said: ‘If he was within the allotted time, so let him repeat; and if it was missed and has expired, so no’.16

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لَهُ: رَجُلٌ فَاتَتْهُ صَلَاةٌ مِنْ صَلَاةِ السَّفَرِ، فَذَكَرَهَا فِي الْحَضَرِ؟ قَالَ: « يَقْضِي مَا فَاتَهُ كَمَا فَاتَهُ، إِنْ كَانَتْ صَلَاةَ السَّفَرِ، أَدَّاهَا فِي الْحَضَرِ مِثْلَهَا، وَإِنْ كَانَتْ صَلَاةَ الْحَضَرِ، فَلْيَقْضِ فِي السَّفَرِ صَلَاةَ الْحَضَرِ كَمَا فَاتَتْهُ ».

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

‘I said to himasws, ‘A man who misses out of a Salāt from the Salāts of the journey, so he remembers it during the staying’. Heasws said: ‘He should fulfil what he missed as if he missed out as if it was a Salāt of the journey. He should pay it back during the staying, the like of it. And if it was a Salāt of the staying (being at home), so let him pay it back during the journey like the Salāt of the staying, just as he had missed it’.17

8. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ خَرَجَ فِي سَفَرٍ، ثُمَّ تَبْدُو لَهُ الْإِقَامَةُ وَهُوَ فِي صَلَاتِهِ ؟ قَالَ: « يُتِمُّ إِذَا بَدَتْ لَهُ الْإِقَامَةُ ».

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I asked himasws about a man who goes out in a journey, then the staying changes for him (the limit of 10 days) and he is in his Salāt. Heasws said: ‘He should pray complete Salāt when the staying (conditions) changes for him’ (see the Ahadith in the following chapter).18

79- بَابُ الْمُسَافِرِ يَقْدَمُ الْبَلْدَةَ كَمْ يُقَصِّرُ الصَّلَاةَ‌

Chapter 79 – The traveller comes back to the city, how much Salāt would he shorten

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ مَنْ قَدِمَ بَلْدَةً إِلى مَتى يَنْبَغِي لَهُ أَنْ يَكُونَ مُقَصِّراً؟ وَمَتى يَنْبَغِي لَهُ أَنْ يُتِمَّ؟ قَالَ: « إِذَا دَخَلْتَ أَرْضاً، فَأَيْقَنْتَ أَنَّ لَكَ بِهَا مُقَاماً عَشَرَةَ أَيَّامٍ، فَأَتِمَّ الصَّلَاةَ، وَإِنْ لَمْ تَدْرِ مَا مُقَامُكَ بِهَا، تَقُولُ: غَداً أَخْرُجُ أَوْ بَعْدَ غَدٍ، فَقَصِّرْ مَا بَيْنَكَ وَبَيْنَ أَنْ يَمْضِيَ شَهْرٌ، فَإِذَا تَمَّ لَكَ شَهْرٌ، فَأَتِمَّ الصَّلَاةَ وَإِنْ أَرَدْتَ أَنْ تَخْرُجَ مِنْ سَاعَتِكَ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘What is yourasws view of the one who comes back to a city, up to when is it befitting for him that he would happen to be shortening (the Salāt), or when would it be befitting for him that he prays complete (Salāt)?’

Heasws said: ‘When you enter a land, so you are convinced that for you there is a stay of ten days in it, so pray complete Salāt; and if you do not know what your stay would be in it, you are saying, ‘I shall go out tomorrow, of the day after tomorrow’, so shorten (the Salāt) what is between you and your going, for a month. So when a month is complete for you, then pray the complete the Salāt, and even if you intend to go out from that very moment’.19

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَكُونُ بِالْبَصْرَةِ وَهُوَ مِنْ أَهْلِ الْكُوفَةِ، لَهُ بِهَا دَارٌ وَمَنْزِلٌ، فَيَمُرُّ بِالْكُوفَةِ وَإِنَّمَا هُوَ مُجْتَازٌ لَايُرِيدُ الْمُقَامَ إِلاَّ بِقَدْرِ مَا يَتَجَهَّزُ يَوْماً أَوْ يَوْمَيْنِ؟ قَالَ: « يُقِيمُ فِي جَانِبِ الْمِصْرِ وَيُقَصِّرُ ». قُلْتُ: فَإِنْ دَخَلَ أَهْلَهُ؟ قَالَ: « عَلَيْهِ التَّمَامُ »

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullahasws about the man who happens to be in Al-Basra and he is from the people of Al-Kufa, there being a house for him in it, and a lodging. So he passes by Al-Kufa, and rather he is just passing by, not intending the staying except of a measurement of preparing for a day or two days. Heasws said: ‘He stays in the side of the city and he shortens (the Salāt)’. I said, ‘Supposing he goes over to his family?’ Heasws said: ‘Upon him is the complete (Salāt)’.20

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، قَالَ: سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اللهِ عليه‌السلام ـ وَأَنَا أَسْمَعُ ـ عَنِ الْمُسَافِرِ: إِنْ حَدَّثَ‌ نَفْسَهُ بِإِقَامَةِ عَشَرَةِ أَيَّامٍ؟ قَالَ: « فَلْيُتِمَّ الصَّلَاةَ، وَإِنْ لَمْ يَدْرِ مَا يُقِيمُ يَوْماً أَوْ أَكْثَرَ، فَلْيَعُدَّ ثَلَاثِينَ يَوْماً، ثُمَّ لْيُتِمَّ، وَإِنْ كَانَ أَقَامَ يَوْماً، أَوْ صَلَاةً وَاحِدَةً ». فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ: بَلَغَنِي أَنَّكَ قُلْتَ خَمْساً؟ فَقَالَ: « قَدْ قُلْتُ ذَاكَ ». قَالَ أَبُو أَيُّوبَ: فَقُلْتُ أَنَا: جُعِلْتُ فِدَاكَ، يَكُونُ أَقَلَّ مِنْ خَمْسٍ ؟ فَقَالَ: « لَا ».

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

‘Muhammad Bin Muslim asked Abu Abdullahasws and I heard, about the traveller who thinks to himself of staying for ten days. Heasws said: ‘So let him pray the complete Salāt. And if he does not know what his stay would be, a day or more, so let him count (up to) thirty days, then let him pray complete (Salāt), and even if his stay was for one day, or one Salāt’.

So Muhammad Bin Muslim said to himasws, ‘It has reached me that youasws said five (days)’. So heasws said: ‘Iasws had said that’. Abu Ayoub said, ‘So I said, ‘May I be sacrificed for youasws! Can it happen to be less than five?’ So heasws said: ‘No’.21

80- بَابُ صَلَاةِ الْمَلاَّحِينَ وَالْمُكَارِينَ وَأَصْحَابِ الصَّيْدِ وَالرَّجُلِ يَخْرُجُ إِلَى ضَيْعَتِهِ‌

Chapter 80 – The sailors, and the Hirers, and the hunters, and the man who goes out to his estate

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى: وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « أَرْبَعَةٌ قَدْ يَجِبُ عَلَيْهِمُ التَّمَامُ، فِي السَّفَرِ كَانُوا أَوِ الْحَضَرِ: الْمُكَارِي، وَالْكَرِيُّ، وَالرَّاعِي، وَالِاشْتِقَانُ: لِأَنَّهُ‌ عَمَلُهُمْ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’farasws said: ‘There are four upon whom the complete Salāt is Obligated whether they were in a journey or the staying – The Hirer (of animals), and the workers (of it), and the shepherds, and the mailmen, because it is their occupation’.22

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « لَيْسَ عَلَى الْمَلاَّحِينَ فِي سَفِينَتِهِمْ تَقْصِيرٌ، وَلَاعَلَى الْمُكَارِي وَالْجَمَّالِ ».

Muhamad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A’ala, form Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘The shortening is not upon the sailors in their ships, nor upon the hirers (of animals) and the cameleers’.

وَفِي رِوَايَةٍ أُخْرى: «الْمُكَارِي إِذَا جَدَّ بِهِ السَّيْرُ، فَلْيُقَصِّرْ». قَالَ: وَمَعْنى «جَدَّ بِهِ السَّيْرُ»: يَجْعَلُ مَنْزِلَيْنِ مَنْزِلاً.

And in another report: ‘The hirer (of animals), when the journey extends for him, so let him shorten’.

He (the narrator) said, ‘And the meaning of ‘journey extends for him’, is that he makes the two destinations as one destination (i.e. halves the journey)’.23

3. مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنِ الرَّجُلِ يَخْرُجُ إِلى ضَيْعَتِهِ، وَيُقِيمُ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةَ، أَيُقَصِّرُ، أَمْ يُتِمُّ؟ قَالَ: « يُتِمُّ الصَّلَاةَ كُلَّمَا أَتى ضَيْعَةً مِنْ‌ ضِيَاعِهِ ».

Muhammad Bin Al Hassan, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Al-Rezaasws about the man who goes out to an estate and he stays for the day, and the two days, and the three. Should he shorten (the Salāt) or pray complete?’ Heasws said: ‘He should pray the complete Salāt, every time he comes to an estates from his estates’.24

4. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَتَصَيَّدُ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةَ: أَيَقْصُرُ الصَّلَاةَ؟ قَالَ: « لَا، إِلاَّ أَنْ يُشَيِّعَ الرَّجُلُ أَخَاهُ فِي الدِّينِ، وَإِنَّ التَّصَيُّدَ مَسِيرٌ بَاطِلٌ لَا تُقْصَرُ الصَّلَاةُ فِيهِ » وَقَالَ: « يَقْصُرُ إِذَا شَيَّعَ أَخَاهُ ». عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ مِثْلَهُ.

Muhammad Bin Al Hassah, from Sahl Bin Ziyad Bin Asbaat, from Ibn Bukeyr who said,

‘I asked Abu Abdullahasws about the man who hunts for the day, and the two days, and the three. Should he shorten the Salāt?’ Heasws said: ‘No, unless if the man were to accompany his brother in the Religion, and if the hunt is an invalid travel, he should not shorten the Salāt during it’. And heasws said: ‘He should shorten when he accompanies his brother’.

A number of our companions, from Ahmad Bin Muhammad Al-Barqy, from one of his companions, from Ali Bin Asbaat – similar to it.25

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْأَعْرَابُ لَايُقَصِّرُونَ، وَذلِكَ أَنَّ مَنَازِلَهُمْ مَعَهُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Suleyman Bin Ja’far Al Ja’fary, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws having said: ‘The Bedouins would not be shortening, and that is because their houses are with them (like the nomads and the gypsies etc.)’.26

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَكُونُ لَهُ الضِّيَاعُ بَعْضُهَا قَرِيبٌ مِنْ بَعْضٍ، يَخْرُجُ فَيُقِيمُ فِيهَا: يُتِمُّ، أَوْ يُقَصِّرُ؟ قَالَ: « يُتِمُّ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Muhammad Bin Abu Umeyr, from Abdul Rahman who said,

‘I said to Abu Abdullahasws, ‘The man happens to have estates for him, some of them nearer than the others. He goes out and stays in them. Should he pray complete (Salāt) or shorten?’ Heasws said: ‘Complete’.27

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَمَنِ اضْطُرَّ غَيْرَ باغٍ وَلا عادٍ) قَالَ: « الْبَاغِي: بَاغِي الصَّيْدِ، وَالْعَادِي: السَّارِقُ، لَيْسَ لَهُمَا أَنْ يَأْكُلَا الْمَيْتَةَ إِذَا اضْطُرَّا إِلَيْهَا، هِيَ حَرَامٌ عَلَيْهِمَا، لَيْسَ هِيَ عَلَيْهِمَا كَمَا هِيَ عَلَى الْمُسْلِمِينَ، وَلَيْسَ لَهُمَا أَنْ يُقَصِّرَا فِي الصَّلَاةِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2:173] but whoever is driven to necessity, not desiring, nor exceeding the limit. Heasws said: ‘The ‘desiring’ is the one who desires the hunting, and the ‘exceeding’ is the thief. It is not for these two that they should be eating the dead when they are desperate to it. It is Prohibited upon them both. It is not upon them just as it is upon the Muslims, and it is not for them that they should be shortening in the Salāt’.28

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَخْرُجُ إِلَى الصَّيْدِ: أَيُقَصِّرُ، أَمْ يُتِمُّ؟ قَالَ: « يُتِمُّ: لِأَنَّهُ لَيْسَ‌ بِمَسِيرِ حَقٍّ ».

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

‘I asked Abu Abdullahasws about the man who goes out to the hunting (for leisure), should he shorten or pray complete?’ Heasws said: ‘He should pray complete because it is not a rightful travel’.29

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُهُ عَنِ الْمَلاَّحِينَ وَالْأَعْرَابِ: هَلْ عَلَيْهِمْ تَقْصِيرٌ؟ قَالَ: « لَا، بُيُوتُهُمْ مَعَهُمْ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is’haq Bin Ammar who said,

‘I asked himasws about the sailors and the Bedouins, ‘Is it upon them, the shortening (of the Salāt)?’ Heasws said: ‘Are their houses not with them?’30

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عِمْرَانَ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ الْقُمِّيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَخْرُجُ إِلَى الصَّيْدِ مَسِيرَةَ يَوْمٍ أَوْ يَوْمَيْنِ: يُقَصِّرُ، أَوْ يُتِمُّ ؟ فَقَالَ: « إِنْ خَرَجَ لِقُوتِهِ وَقُوتِ عِيَالِهِ، فَلْيُفْطِرْ وَلْيُقَصِّرْ، وَإِنْ خَرَجَ لِطَلَبِ الْفُضُولِ، فَلَا، وَلَا كَرَامَةَ ».

A number of our companions, from Ahmad Bin Muhammad, from Imran Bin Muhammad, from Imran Al Qummy, from one of our companions,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘The man goes out to the hunting, being a travel of a day, or two days. Should he shorten (the Salāt) of pray complete?’ So heasws said: ‘If he goes out for his livelihood and a provision of his dependants, so let him break (not Fast), and let him shorten (the Salāt); but if he goes out to seek the leisure, so no, and there is no prestige’.31

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَزَّكٍ، قَالَ: كَتَبْتُ إِلَيْهِ: جُعِلْتُ فِدَاكَ، إِنَّ لِي جِمَالاً، وَلِي قُوَّامٌ عَلَيْهَا، وَقَدْ أَخْرُجُ فِيهَا إِلى طَرِيقِ مَكَّةَ لِرَغْبَةٍ فِي الْحَجِّ، أَوْ فِي النَّدْرَةِ إِلى بَعْضِ الْمَوَاضِعِ، فَهَلْ يَجِبُ عَلَيَّ التَّقْصِيرُ فِي الصَّلَاةِ وَالصِّيَامِ؟ فَوَقَّعَ عليه‌السلام: « إِنْ كُنْتَ لَاتَلْزَمُهَا وَلَاتَخْرُجُ مَعَهَا فِي كُلِّ سَفَرٍ إِلاَّ‌ إِلى مَكَّةَ، فَعَلَيْكَ تَقْصِيرٌ وَفُطُورٌ ».

Muhammad Bin Yahya, from Abdullah Bin Ja’far, from Muhammad Bin Jazzaki who said,

‘I wrote to himasws, ‘May I be sacrificed for youasws! There are camels for me, and for me there is a caretaker over them, and I have gone out among them to a road of Makkah desiring the Hajj, with regards to overseeing one of the places. So does it Obligate upon me the shortening in the Salāt and the Fasting?’ So heasws signed: ‘If it was so that you do not necessitate it and are not going out with it in every journey, except to Makkah, so upon you is the shortening, and the breaking (not Fasting)’.32

81- بَابُ الْمُسَافِرِ يَدْخُلُ فِي صَلَاةِ الْمُقِيمِ‌

Chapter 81 – The traveller enters into a Salāt of the staying-one

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الْمُسَافِرِ يُصَلِّي خَلْفَ الْمُقِيمِ، قَالَ: « يُصَلِّي رَكْعَتَيْنِ، وَيَمْضِي حَيْثُ شَاءَ »

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

(It has been narrated) from Abu Abdullahasws regarding the traveller praying Salāt behind the staying one (non-traveller). Heasws said: ‘He should pray two Rak’at, and he can move (away) wherever he so desires to’.33

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ‌ عُثْمَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْمُسَافِرِ يُصَلِّي مَعَ الْإِمَامِ، فَيُدْرِكُ مِنَ الصَّلَاةِ رَكْعَتَيْنِ: أَيُجْزِئُ ذلِكَ عَنْهُ؟ فَقَالَ: « نَعَمْ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Umar Bin Yazeed who said,

‘I asked Abu Abdullahasws about the traveller who prays Salāt with the prayer leader, and he attains two Rak’at from the Salāt. Would that suffice him from it?’ So heasws said: ‘Yes’.34

82- بَابُ التَّطَوُّعِ فِي السَّفَرِ‌

Chapter 82 – The voluntary (Salāt) during the journey

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفَرِ؟ قَالَ: « رَكْعَتَيْنِ لَيْسَ قَبْلَهُمَا وَلَابَعْدَهُمَا شَيْ‌ءٌ، إِلاَّ أَنَّهُ يَنْبَغِي لِلْمُسَافِرِ أَنْ يُصَلِّيَ بَعْدَ الْمَغْرِبِ أَرْبَعَ رَكَعَاتٍ، وَلْيَتَطَوَّعْ بِاللَّيْلِ مَا شَاءَ إِنْ كَانَ نَازِلاً، وَإِنْ كَانَ رَاكِباً فَلْيُصَلِّ عَلى دَابَّتِهِ وَهُوَ رَاكِبٌ، وَلْتَكُنْ صَلَاتُهُ إِيمَاءً، وَلْيَكُنْ رَأْسُهُ حَيْثُ يُرِيدُ السُّجُودَ أَخْفَضَ مِنْ رُكُوعِهِ ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Zur’at Bin Muhammad, from Sama’at who said,

‘I asked himasws about the Salāt during the journey. Heasws said: ‘Two Rak’at, there neither being anything before these nor after these, except that it is befitting for the traveller that he prays four Rak’at Salāt after Al-Maghrib, and let him voluntarily pray at night whatever he so desires to if he was encamped; and if he was riding, so let him pray Salāt upon his animal while he is riding, and let his Salāt happen to me indicative (with gestures), and let his head happen to be where he intends the Sajdah, being lower than (for) his Rukū’.35

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ لَاتَدَعْهُنَّ فِي حَضَرٍ وَلَا سَفَرٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Al Haris Bin Al Mugheira who said,

‘Abu Abdullahasws said: ‘Do not leave the four (voluntary) Rak’at (of Salāt) after Al-Maghrib, neither during staying nor a journey’.36

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الصَّلَاةُ فِي السَّفَرِ رَكْعَتَانِ لَيْسَ قَبْلَهُمَا وَلَابَعْدَهُمَا شَيْ‌ءٌ إِلاَّ الْمَغْرِبَ، فَإِنَّ بَعْدَهَا أَرْبَعَ رَكَعَاتٍ لَاتَدَعْهُنَّ فِي حَضَرٍ وَلَاسَفَرٍ، وَلَيْسَ عَلَيْكَ قَضَاءُ صَلَاةِ النَّهَارِ، وَصَلِّ صَلَاةَ اللَّيْلِ وَاقْضِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The Salāt during the journey is of two Rak’at, there neither being anything before them nor after them, except for Al-Maghrib, for after it are four Rak’at. Neither leave these during a staying nor a journey, and there is no payback of the (outstanding) daytime Salāts upon you, and pray the night Salāt, and fulfil it (the outstanding ones)’.37

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ‌ ذَرِيحٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: فَاتَتْنِي صَلَاةُ اللَّيْلِ فِي السَّفَرِ، فَأَقْضِيهَا فِي النَّهَارِ ؟ فَقَالَ: « نَعَمْ، إِنْ أَطَقْتَ ذلِكَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Zareeh who said,

‘I said to Abu Abdullahasws, ‘The night Salāt was missed out by me during the journey, so can I fulfil it during the day?’ So heasws said: ‘Yes, if you can bear it’.38

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ صَلَاةِ النَّافِلَةِ عَلَى الْبَعِيرِ وَالدَّابَّةِ؟ فَقَالَ: « نَعَمْ، حَيْثُمَا كُنْتَ مُتَوَجِّهاً ». قَالَ: فَقُلْتُ: عَلَى الْبَعِيرِ وَالدَّابَّةِ ؟ قَالَ: « نَعَمْ، حَيْثُمَا كُنْتَ مُتَوَجِّهاً ». قُلْتُ: أَسْتَقْبِلُ الْقِبْلَةَ إِذَا أَرَدْتُ التَّكْبِيرَ؟ قَالَ: « لَا، وَلكِنْ تُكَبِّرُ حَيْثُمَا كُنْتَ مُتَوَجِّهاً، وَكَذلِكَ فَعَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan,

(It has been narrated) from Al-Halby who asked Abu Abdullahasws about the optional Salāt upon the camel and the riding animal. So heasws said: ‘Yes, whichever direction you may be facing’. So I said, ‘Upon the camel and the riding animal?’ Heasws said ‘Yes, whichever direction you may be’. I said, ‘Do I have to face the Qiblah when I intend to exclaim the Takbīr?’ Heasws said: ‘No, but you can exclaim Takbīr whichever direction you are facing, and like that is what Rasool-Allahsaww did’.39

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَكَانَ يَقُولُ: « أَمَّا أَنْتُمْ، فَشَبَابٌ تُؤَخِّرُونَ: وَأَمَّا أَنَا، فَشَيْخٌ أُعَجِّلُ » فَكَانَ يُصَلِّي صَلَاةَ اللَّيْلِ أَوَّلَ اللَّيْلِ.

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Safwan Bin Yahya, from Mansour Bin Hazim, from Abu Aban Bin Taghlub who said,

‘I went out with Abu Abdullahasws in what is between Makkah and Al-Medina, so heasws was saying: ‘As for you all, so you are youths. You are delaying, and as for myselfasws, so Iasws am an old man, Iasws hasten’. It was so that heasws would pray the night Salāt earlier part of night (Salāt)’.40

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُصَلِّي عَلى رَاحِلَتِهِ؟ قَالَ: « يُومِئُ إِيمَاءً يَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ ». قُلْتُ: يُصَلِّي وَهُوَ يَمْشِي؟ قَالَ: « نَعَمْ، يُومِئُ إِيمَاءً، وَلْيَجْعَلِ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said ‘I asked Abu Abdullahasws about the man who prays upon his riding animal. Heasws said: ‘He would indicated by gestures making the Sajdah to be lower than the Rukū’. I said, ‘Can he pray Salāt while he is walking?’ Heasws said: ‘Yes, indicating by gestures, and let him make the Sajdah to be lower than the Rukū’.41

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يُصَلِّي النَّوَافِلَ فِي الْأَمْصَارِ وَهُوَ عَلى دَابَّتِهِ حَيْثُ تَوَجَّهَتْ بِهِ؟ فَقَالَ: « نَعَمْ، لَابَأْسَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws regarding the man who prays the optional Salāt in the cities, and he is upon a riding animal, wherever he may be facing with it’. So heasws said: ‘Yes, there is no problem’.42

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام: أَنَّهُ لَمْ يَكُنْ يَرى بَأْساً أَنْ يُصَلِّيَ الْمَاشِي وَهُوَ يَمْشِي، وَلكِنْ لَا يَسُوقُ الْإِبِلَ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who mentioned it,

(It has been narrated) from Abu Ja’farasws not having seen any problem with if the walker were to pray Salāt while he was walking, but he should not be ushering the camels’.

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ صَلَاةِ اللَّيْلِ وَالْوَتْرِ فِي أَوَّلِ اللَّيْلِ فِي السَّفَرِ إِذَا تَخَوَّفْتُ الْبَرْدَ وَكَانَتْ عِلَّةٌ؟ فَقَالَ: « لَا بَأْسَ، أَنَا أَفْعَلُ ذلِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby who said,

‘I asked Abu Abdullahasws about the night Salāt and Al-Witr during the beginning of the night in a journey when fearing the cold, and if there was an illness’. So heasws said: ‘No problem, Iasws tend to do that’.43

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ سَعْدٍ، عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ، عَنْ أَبِي الْحَارِثِ، قَالَ: سَأَلْتُهُ ـ يَعْنِي الرِّضَا عليه‌السلام ـ عَنِ الْأَرْبَعِ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ فِي السَّفَرِ، يُعْجِلُنِي الْجَمَّالُ، وَلَايُمَكِّنِّي الصَّلَاةَ عَلَى الْأَرْضِ، هَلْ أُصَلِّيهَا فِي الْمَحْمِلِ؟ فَقَالَ: « نَعَمْ، صَلِّهَا فِي الْمَحْمِلِ ».

Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Sa’ad Bin sa’ad, from Muqatil Bin Muqatil, from Abu Al Haris who said,

‘I asked himasws, meaning Al-Rezaasws about the four Rak’at (of optional Salāt) after Al-Maghrib during the journey, ‘The cameleer brings me and does not let me pray the Salāt upon the ground. Can I pray Salāt in the carriage?’ So heasws said: ‘Yes, pray it in the carriage’.44

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « صَلِّ رَكْعَتَيِ الْفَجْرِ فِي الْمَحْمِلِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Safwan,

(It has been narrated) from Abu Al-Hassa Al-Rezaasws having said: ‘Pray the two Rak’at of Al-Fajr in the carriage’.45

83- بَابُ الصَّلَاةِ فِي السَّفِينَةِ‌

Chapter 83 – The Salāt (performed) in the ship

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يُسْأَلُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ؟ فَيَقُولُ: « إِنِ اسْتَطَعْتُمْ أَنْ تَخْرُجُوا إِلَى الْجَدَدِ فَاخْرُجُوا، فَإِنْ لَمْ تَقْدِرُوا فَصَلُّوا قِيَاماً، فَإِنْ لَمْ تَسْتَطِيعُوا فَصَلُّوا قُعُوداً، وَتَحَرَّوُا الْقِبْلَةَ ».

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

‘I heard Abu Abdullahasws being asked about the Salāt performed in the ship, so heasws was saying: ‘If you are able to go out to the hard ground, then go out. But if you are not able, so pray Salāt standing. But if you are not able, so pray Salāt seated, and investigate (the direction of) the Qiblah’.46

2. عَلِيٌّ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ؟ فَقَالَ: « يَسْتَقْبِلُ الْقِبْلَةَ، فَإِذَا دَارَتْ وَاسْتَطَاعَ أَنْ يَتَوَجَّهَ إِلَى الْقِبْلَةِ، فَلْيَفْعَلْ، وَإِلاَّ فَلْيُصَلِّ حَيْثُ تَوَجَّهَتْ بِهِ ». قَالَ: « فَإِنْ أَمْكَنَهُ الْقِيَامُ فَلْيُصَلِّ قَائِماً، وَإِلاَّ فَلْيَقْعُدْ، ثُمَّ لْيُصَلِّ ».

Ali, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullahasws having been asked about the Salāt in the ship, so heasws said: ‘He should face the Qiblah. So when he circles (the ship turns), and he is able to face towards the QIblah’ so let him do so, or else, so let him pray Salāt wherever he is facing with it’. Heasws said: ‘So if he is able to stand, so let him pray Salāt standing, or else, so let him be seated, then let him pray Salāt’.47

3. عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَكُونُ فِي السَّفِينَةِ، فَلَا يَدْرِي أَيْنَ الْقِبْلَةُ، قَالَ: « يَتَحَرّى، فَإِنْ لَمْ يَدْرِ، صَلّى نَحْوَ رَأْسِهَا ».

Ali, from his father, from Abdullah Bin Al Mugheira, from one of his companions,

(It has been narrated) from Abu Abdullahasws regarding the man who happens to be in the ship, so he does not know where the Qiblah is’. Heasws said: ‘He should investigate, but if he does not know, he can pray Salāt around its head (front part)’.48

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ، عَنْ هَارُونَ بْنِ حَمْزَةَ الْغَنَوِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ؟ فَقَالَ: « إِذَا كَانَتْ مُحَمَّلَةً ثَقِيلَةً إِذَا قُمْتَ فِيهَا لَمْ تَحَرَّكْ، فَصَلِّ قَائِماً، وَإِنْ كَانَتْ خَفِيفَةً تَكَفَّأُ، فَصَلِّ قَاعِداً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Bin Is’haq, from Haroun Bin Hamza Al Ganawy,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Salāt in the ship, so heasws said: ‘If it was a heavy carrier (such that) when you stand in it, it does not move, so pray Salāt standing; but if it was a light (carrier), rolling, so pray Salāt seated’.49

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ، قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ عليه‌السلام فِي السَّفِينَةِ فِي دِجْلَةَ، فَحَضَرَتِ الصَّلَاةُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، نُصَلِّي فِي جَمَاعَةٍ؟ قَالَ: فَقَالَ: « لَا تُصَلِّ فِي بَطْنِ وَادٍ جَمَاعَةً ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Abu Hashim Al Ja’fary who said,

‘I was with Abu Al-Hassanasws regarding the ship in (River) Dijlat, and the Salāt presented itself. So I said, ‘May I be sacrificed for youasws! We should pray in a Jam’at’. So heasws said: ‘You cannot pray a Jam’atal Salāt in the belly (bottom) of a valley’.50

84- بَابُ صَلَاةِ النَّوَافِلِ‌

Chapter 84 – The optional Salāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ، قَالَ: دَخَلْتُ عَلى أَبِي جَعْفَرٍ عليه‌السلام وَأَنَا شَابٌّ، فَوَصَفَ لِيَ التَّطَوُّعَ وَالصَّوْمَ، فَرَأى ثِقْلَ ذلِكَ فِي وَجْهِي، فَقَالَ لِي: « إِنَّ هذَا لَيْسَ كَالْفَرِيضَةِ مَنْ تَرَكَهَا هَلَكَ، إِنَّمَا هُوَ التَّطَوُّعُ، إِنْ شُغِلْتَ عَنْهُ أَوْ تَرَكْتَهُ، قَضَيْتَهُ: إِنَّهُمْ كَانُوا يَكْرَهُونَ أَنْ تُرْفَعَ أَعْمَالُهُمْ يَوْماً تَامّاً وَيَوْماً نَاقِصاً، إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ: (الَّذِينَ هُمْ عَلى صَلاتِهِمْ دائِمُونَ) وَكَانُوا يَكْرَهُونَ أَنْ يُصَلُّوا حَتّى يَزُولَ النَّهَارُ، إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ إِذَا زَالَ النَّهَارُ ».

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

‘I went over to Abu Ja’farasws and I was a youth, so heasws described the voluntary (Salāt) for me, and the Fasts. So heasws saw the heaviness of that in my face, and heasws said to me: ‘This is not like the Obligatory (Salāt) which if one were to neglect it, would be destroyed. But rather, it is the voluntary. If you were too busy from it or neglect it, make up for it. They (the people) would be disliking if their deeds were to be Raised as complete one day, and one day - deficient. Allahazwj Mighty and Majestic is Saying [70:23] Those who are constant at their Prayer, and they were disliking if they were to pray Salāt until the day declines, and that the gates of the sky are open when the day (starts to) decline’.51

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ فُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: الْفَرِيضَةُ وَالنَّافِلَةُ إِحْدى وَخَمْسُونَ رَكْعَةً، مِنْهَا رَكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِساً، تُعَدَّانِ بِرَكْعَةٍ وَهُوَ قَائِمٌ، الْفَرِيضَةُ مِنْهَا سَبْعَ عَشْرَةَ‌ رَكْعَةً، وَالنَّافِلَةُ أَرْبَعٌ وَثَلَاثُونَ رَكْعَةً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Fuzeyl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘The Obligatory and the optional (Salāts) are fifty one Rak’at – from it are two Rak’at after the night (to be prayed) seated, counted as one Rak’at prayed while he is standing. The Obligatory from these are seventeen Rak’at, and the optional are thirty four Rak’at’.52

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ وَالْفَضْلِ بْنِ عَبْدِ الْمَلِكِ وَبُكَيْرٍ، قَالُوا: سَمِعْنَا أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُصَلِّي مِنَ التَّطَوُّعِ مِثْلَيِ الْفَرِيضَةِ، وَيَصُومُ مِنَ التَّطَوُّعِ مِثْلَيِ الْفَرِيضَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fuzayl Bin Yasaar, and Al Fazl Bin Abdul Malik and Bukeyr, both said,

‘We both heard Abu Abdullahasws saying: ‘It was so that Rasool-Allahsaww prayed the voluntary Salāt as double the Obligatory ones, and hesaww would Fast from the voluntary as double the Obligatory ones’.53

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَفْضَلِ مَا جَرَتْ بِهِ السُّنَّةُ مِنَ الصَّلَاةِ؟ فَقَالَ: « تَمَامُ الْخَمْسِينَ ». وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ مِثْلَهُ.

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

‘I asked Abu Abdullahasws about the most superior of what the Sunnah has flowed with, from the Salāt. So heasws said: ‘The complete fifty (Rak’at and one while sitting- so 51 in total)’.

And it is reported by Al-Husayn Bin Saeed, from Muhammad Bin Sinan – similar to it.54

5. مُحَمَّدٌ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ حَنَانٍ، قَالَ: سَأَلَ عَمْرُو بْنُ حُرَيْثٍ أَبَا عَبْدِ اللهِ عليه‌السلام وَأَنَا جَالِسٌ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ فَقَالَ: « كَانَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم يُصَلِّي ثَمَانِيَ رَكَعَاتٍ الزَّوَالَ وَأَرْبَعاً الْأُولى، وَثَمَانِيَ بَعْدَهَا وَأَرْبَعاً الْعَصْرَ، وَثَلَاثاً الْمَغْرِبَ وَأَرْبَعاً بَعْدَ الْمَغْرِبِ، وَالْعِشَاءَ الْآخِرَةَ أَرْبَعاً، وَثَمَانِيَ صَلَاةَ اللَّيْلِ، وَثَلَاثاً الْوَتْرَ وَرَكْعَتَيِ الْفَجْرِ، وَصَلَاةَ الْغَدَاةِ رَكْعَتَيْنِ ». قُلْتُ: جُعِلْتُ فِدَاكَ، وَإِنْ كُنْتُ أَقْوى عَلى أَكْثَرَ مِنْ هذَا، يُعَذِّبُنِي اللهُ عَلى كَثْرَةِ الصَّلَاةِ؟ فَقَالَ: « لَا، وَلكِنْ يُعَذِّبُ عَلى تَرْكِ السُّنَّةِ ».

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazi’e, from Hanan who said,

‘Amro Bin Hureys asked Abu Abdullahasws and I was seated, so he said to himasws, ‘May I be sacrificed for youasws! Inform me about the Salāt of Rasool-Allahsaww’. So heasws said: ‘The Prophetsaww used to pray eight Rak’at at midday, and four of the first (Al-Zohr) and eight (Rak’at) after it, and four (Rak’at) of Al-Asr, and three (Rak’at of Maghrib), and four (Rak’at) after Al-Maghrib, and Al-Isha the last being four (Rak’at), and eight (Rak’at) at night, and three (Rak’at) of Al-Witr, and two (Rak’at) of Al-Fajr, and the morning Salāt as two Rak’at’.

I said, ‘May I be sacrificed for youasws! And if I was strong enough upon more than this, would Allahazwj Punish me upon the more Salāts?’ So heasws said: ‘No, but Heazwj would Punish upon neglecting the Sunnah’.55

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ هَلْ قَبْلَ الْعِشَاءِ الْآخِرَةِ وَبَعْدَهَا شَيْ‌ءٌ؟ قَالَ: « لَا، غَيْرَ أَنِّي أُصَلِّي بَعْدَهَا رَكْعَتَيْنِ، وَلَسْتُ أَحْسُبُهُمَا مِنْ صَلَاةِ اللَّيْلِ ».

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

‘I asked Abu Abdullahasws, ‘Is there anything before the Al-Isha the last and after it?’ Heasws said: ‘No, apart from that Iasws tend to pray two Rak’at of Salāt after it, and Iasws do not reckon these two to be from the night Salāt’.56

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنِ الْحُسَيْنِ بْنِ سَيْفٍ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ حَجَّاجٍ الْخَشَّابِ، عَنْ أَبِي الْفَوَارِسِ، قَالَ: نَهَانِي أَبُو عَبْدِ اللهِ عليه‌السلام أَنْ أَتَكَلَّمَ بَيْنَ الْأَرْبَعِ رَكَعَاتٍ الَّتِي بَعْدَ الْمَغْرِبِ.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Sayf, from Muhammad Bin Yaya, from Hajjaj Al Khashhab, from Abu Al Fawaris who said,

‘Abu Abdullahasws forbade us to speak in between the four Rak’at of Salāt which are after Al-Maghrib’.57

8. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي صَلَاةِ التَّطَوُّعِ: بَعْضُهُمْ يُصَلِّي أَرْبَعاً وَأَرْبَعِينَ، وَبَعْضُهُمْ يُصَلِّي خَمْسِينَ، فَأَخْبِرْنِي بِالَّذِي تَعْمَلُ بِهِ أَنْتَ كَيْفَ هُوَ حَتّى أَعْمَلَ بِمِثْلِهِ؟ فَقَالَ: « أُصَلِّي وَاحِدَةً وَخَمْسِينَ » ثُمَّ قَالَ: « أَمْسِكْ » وَعَقَدَ بِيَدِهِ: « الزَّوَالَ ثَمَانِيَةً، وَأَرْبَعاً بَعْدَ الظُّهْرِ، وَأَرْبَعاً قَبْلَ الْعَصْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ‌ قَبْلَ الْعِشَاءِ الْآخِرَةِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ مِنْ قُعُودٍ تُعَدَّانِ بِرَكْعَةٍ مِنْ قِيَامٍ، وَثَمَانِيَ صَلَاةَ اللَّيْلِ، وَالْوَتْرَ ثَلَاثاً وَرَكْعَتَيِ الْفَجْرِ، وَالْفَرَائِضَ سَبْعَ عَشْرَةَ، فَذلِكَ أَحَدٌ وَخَمْسُونَ ».

Muhammad Bin Al Hassan, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Al-Hassanasws, ‘Our companions are differing regarding the voluntary Salāts. Some of them are praying forty four (Rak’at), and some of them are praying fifty (Rak’at). So inform me with which are youasws acting upon, how it is so that I can act upon the like of it’. So heasws said: ‘Iasws pray fifty-one Rak’at’.

Then heasws said: ‘Hold on!’ And heasws counted by hisasws hand – ‘The midday is eight (Rak’at), and four after Al-Zohr, and four before Al-Asr, and two Rak’at after Al-Maghrib, and two Rak’at before Isha the last, and two Rak’at after Al-Isha while seated, accounted as one Rak’at while standing, and eight for the night Salāt, and Al-Witr is of three, and two Rak’at of Al-Faj, and the Obligatory ones are seventeen. So that is fifty-one (Rak’at)’.58

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، قَالَ: سَأَلْتُهُ عَنِ التَّطَوُّعِ بِالنَّهَارِ، فَذَكَرَ أَنَّهُ يُصَلِّي ثَمَانَ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَثَمَانٍ بَعْدَهَا.

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Hammad Bin Usman who said,

‘I asked himasws about the voluntary (Salāts) of the daytime. So heasws mentioned that heasws tends to pray eight Rak’at before Al-Zohr, and eight after it’.59

10. عَنْهُ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ: صَلَاةُ‌ الزَّوَالِ صَلَاةُ الْأَوَّابِينَ ».

From him, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Yahya Bin Abu Al A’ala,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘The midday Salāt is the Salāt of the repentant’.60

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: (آناءَ اللَّيْلِ ساجِداً وَقائِماً يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ) ؟ قَالَ: « يَعْنِي صَلَاةَ اللَّيْلِ ». قَالَ: قُلْتُ لَهُ: (وَأَطْرافَ النَّهارِ لَعَلَّكَ تَرْضى) ؟ قَالَ: « يَعْنِي تَطَوَّعْ بِالنَّهَارِ ». قَالَ: قُلْتُ لَهُ: « وَإِدْبارَ النُّجُومِ » قُلْتُ: (وَأَدْبارَ السُّجُودِ) ؟ قَالَ: « رَكْعَتَانِ قَبْلَ الصُّبْحِ »؟ قَالَ: « رَكْعَتَانِ بَعْدَ الْمَغْرِبِ ».

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

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘[39:9] Safe is He who is obedient during the hours of the night, performing Sajdah himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord’. Heasws said: ‘It Means the night Salāt’.

He (the narrator) said, ‘I said to himasws [20:130] so Glorify (Him) during parts of the day, so that you may be well pleased’. Heasws said: ‘It Means the voluntary (Salāt) at daytime’.

He (the narrator) said, ‘I said to himasws, ‘[52:49] and (Glorify Him) at the retreat of the stars’. Heasws said: ‘Two Rak’at prayed before the morning’.

I said, ‘[50:40] so glorify Him and after the Sajdahs?’ Heasws said: ‘Two Rak’at after Al-Maghrib’.61

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ، فَقُلِ: "الْحَمْدُ لِلّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدَهُ وَأَعْبُدَهُ"، فَإِذَا سَمِعْتَ صَوْتَ الدُّيُوكِ، فَقُلْ: سُبُّوحٌ‌قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، سَبَقَتْ رَحْمَتُكَ غَضَبَكَ، لَا إِلهَ إِلاَّ أَنْتَ وَحْدَكَ لَاشَرِيكَ لَكَ، عَمِلْتُ سُوءاً، وَظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي وَارْحَمْنِي: إِنَّهُ لَايَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. فَإِذَا قُمْتَ، فَانْظُرْ فِي آفَاقِ السَّمَاءِ وَقُلِ: اللهُمَّ إِنَّهُ لَايُوَارِي عَنْكَ لَيْلٌ سَاجٍ، وَلَاسَمَاءٌ ذَاتُ أَبْرَاجٍ، وَلَا أَرْضٌ ذَاتُ مِهَادٍ، وَلَاظُلُمَاتٌ‌ بَعْضُهَا فَوْقَ بَعْضٍ، وَلَابَحْرٌ لُجِّيٌّ تُدْلِجُ بَيْنَ يَدَيِ الْمُدْلِجِ مِنْ خَلْقِكَ، تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، غَارَتِ النُّجُومُ، وَنَامَتِ الْعُيُونُ، وَأَنْتَ الْحَيُّ الْقَيُّومُ، لَاتَأْخُذُكَ سِنَةٌ وَلَانَوْمٌ، سُبْحَانَ رَبِّ الْعَالَمِينَ، وَإِلهِ‌ الْمُرْسَلِينَ، وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ. ثُمَّ اقْرَأِ الْخَمْسَ الْآيَاتِ مِنْ آخِرِ آلِ عِمْرَانَ: (إِنَّ فِي خَلْقِ السَّماواتِ وَالْأَرْضِ) ـ إِلى قَوْلِهِ ـ (إِنَّكَ لا تُخْلِفُ الْمِيعادَ). ثُمَّ اسْتَكْ، وَتَوَضَّأْ، فَإِذَا وَضَعْتَ يَدَكَ فِي الْمَاءِ، فَقُلْ: بِسْمِ اللهِ وَبِاللهِ، اللهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ. فَإِذَا فَرَغْتَ، فَقُلِ: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ. فَإِذَا قُمْتَ إِلى صَلَاتِكَ، فَقُلْ: "بِسْمِ اللهِ، وَبِاللهِ، وَإِلَى اللهِ، وَمِنَ اللهِ، وَمَا شَاءَ اللهُ، وَلَا حَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ، اللهُمَّ اجْعَلْنِي مِنْ زُوَّارِكَ، وَعُمَّارِ مَسَاجِدِكَ، وَافْتَحْ لِي بَابَ تَوْبَتِكَ، وَأَغْلِقْ عَنِّي بَابَ مَعْصِيَتِكَ وَكُلِّ مَعْصِيَةٍ، الْحَمْدُ لِلّهِ الَّذِي جَعَلَنِي مِمَّنْ يُنَاجِيهِ، اللهُمَّ أَقْبِلْ عَلَيَّ بِوَجْهِكَ، جَلَّ ثَنَاؤُكَ": ثُمَّ افْتَتِحِ الصَّلَاةَ بِالتَّكْبِيرِ ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘When you stand at night from your sleep, so say, ‘The Praise is for Allahazwj Who Returned my soul to me so that I would Praise Himazwj and worship Himazwj’.

So when you hear the roosters, then say, ‘Glorious, Holy is the Lordazwj of the Angels and the Spirit. Yourazwj Mercy precedes Yourazwj Mercy precedes Yourazwj Punishment. There is no god except for Youazwj, Alone, there being no associates for Youazwj. I have done evil deeds and been unjust to myself, therefore Forgive me and be Merciful to me. None Forgives the sins except for Youazwj’.

So when you stand, look into the horizons of the sky and say, ‘O Allahazwj! Neither can a tranquil night hide Youazwj nor a sky with the constellations, nor an earth with flatness, nor darkness on top of each other, nor an ocean with an incoming wave in front of an outgoing wave from Yourazwj Creation. Youazwj Know the treachery of the eyes and what the chests are concealing. The stars have made an incursion and the eyes are asleep, and Youazwj and the Ever-Living, the Ever-Lasting. Neither does a slumber overtake Youazwj nor does sleep. Glorious is the Lordazwj of the worlds and God of the Mursil (Prophetsas). And the Praise is for Allahazwj, Lordazwj of the worlds’.

Then recite five Verses from the end part of (Surah) Aal-e-Imraan (Chapter 3) [3:190] Most surely in the Creation of the skies and the earth up to Hisazwj Words [3:194] surely You do not fail to Fulfill the Promise.

Then brush your teeth and perform ablution. So when you place your hand into the water, say,

‘In the Name of Allahazwj, and by Allahazwj. O Allahazwj! Make me to be from the repentant, and Make me to be from the ones who clean themselves’.

So when you are free (from that), say, ‘The Praise is for Allahazwj, Lordazwj of the world’. So when you stand to your Salāt, say, ‘In the Name of Allahazwj, and by Allahazwj, and to Allahazwj, and from Allahazwj, and whatever Allahazwj so Desires, and there is neither a Might nor Strength except with Allahazwj. O Allahazwj! Make me to be from the visitors of Yourazwj House (Kabah), and builders of Yourazwj Masjids, and Open for me the doors of Yourazwj repentance and Lock from me the doors of Yourazwj disobedience, and every disobedience. The Praise is for Allahazwj Who Made me to be from the one who whispers to Himazwj. O Allahazwj! Turn towards me by Yourazwj Face, Majestic is Yourazwj Laudation’. Then Open the Salāt with the exclamation of the Takbīr’.62

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم كَانَ إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ، أَمَرَ بِوَضُوئِهِ وَسِوَاكِهِ يُوضَعُ عِنْدَ رَأْسِهِ مُخَمَّراً، فَيَرْقُدُ مَا شَاءَ اللهُ، ثُمَّ يَقُومُ، فَيَسْتَاكُ، وَيَتَوَضَّأُ، وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَرْقُدُ، ثُمَّ يَقُومُ، فَيَسْتَاكُ، وَيَتَوَضَّأُ، وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَرْقُدُ حَتّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ قَامَ، فَأَوْتَرَ، ثُمَّ صَلَّى الرَّكْعَتَيْنِ، ثُمَّ قَالَ: (لَقَدْ كانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ) ». قُلْتُ: مَتى كَانَ يَقُومُ؟ قَالَ: « بَعْدَ ثُلُثِ اللَّيْلِ ». وَقَالَ فِي حَدِيثٍ آخَرَ: « بَعْدَ نِصْفِ اللَّيْلِ ». وَفِي رِوَايَةٍ أُخْرى: « يَكُونُ قِيَامُهُ وَرُكُوعُهُ وَسُجُودُهُ سَوَاءً، وَيَسْتَاكُ فِي كُلِّ مَرَّةٍ قَامَ مِنْ نَوْمِهِ، وَيَقْرَأُ الْآيَاتِ مِنْ آلِ عِمْرَانَ: (إِنَّ فِي خَلْقِ السَّماواتِ وَالْأَرْضِ) ـ إِلى قَوْلِهِ ـ (إِنَّكَ لا تُخْلِفُ الْمِيعادَ) ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever Rasool-Allahsaww prayed Al-Isha the last, ordered for hissaww water for the ablution and hissaww toothbrush to be place by hissaww head (pillow), covered. So hesaww would lie down for as long as Allahazwj so Desired. Then hesaww would stand, so hesaww would brush hissaww teeth, and perform ablution, and hesaww would pray four Rak’at of Salāt.

The hesaww woud lie down. Then hesaww would stand, so hesaww would brush hissaww teeth and perform ablution, and hesaww would pray four Rak’at of Salāt. Then hesaww would lie down until when it was during the face of the morning, hesaww would stand, so hesaww would perform (Salāt) Al-Witr, then pray the two Rak’at of Salāt’.

Then heasws said: ‘[33:21] Certainly you have in Rasool-Allah an excellent exemplar’. I said, ‘When was hesaww standing (for the night Salāt)?’ Heasws said ‘After a third of the night’. And heasws said in another Hadeeth: ‘After half the night’.

And in another report: ‘It should so happen that his standing, and his Rukū, and his Sajdah should be equal, and he should brush teeth every time he stands from his sleep, and he should recite the Verses from (Surah) Aal-e-Imraan (Chapter 3) [3:190] Most surely in the Creation of the skies and the earth up to Hisazwj Words [3:194] surely You do not fail to Fulfil the Promise’.63

14. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً: مِنْهَا الْوَتْرُ وَرَكْعَتَا الْفَجْرِ فِي السَّفَرِ وَالْحَضَرِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww used to pray, from the night (Salāts), thirteen Rak’at, from it being Al-Witr, and two Rak’at of Al-Fajr, during the travel and the staying’.64

15. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « صَلَاةُ النَّهَارِ سِتَّ عَشْرَةَ رَكْعَةً: ثَمَانٌ إِذَا زَالَتِ الشَّمْسُ، وَثَمَانٌ بَعْدَ الظُّهْرِ، وَأَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ ـ يَا حَارِثُ، لَاتَدَعْهُنَّ فِي سَفَرٍ وَلَاحَضَرٍ ـ وَرَكْعَتَانِ بَعْدَ الْعِشَاءِ الْآخِرَةِ، كَانَ أَبِي يُصَلِّيهِمَا وَهُوَ قَاعِدٌ، وَأَنَا أُصَلِّيهِمَا وَأَنَا قَائِمٌ، وَكَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ ».

From him, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Ali Bin Al Numan, from Al Haris Bin Mugheira Al Nasry who said,

‘I heard Abu Abdullahasws saying: ‘A Salāt of the daytime is of sixteen Rak’at – eight being when the sun (starts to) decline, and eight After Al Zohr, and four Rak’at after Al- Maghrib. O Haris! Do not leave these, neither during a journey nor staying; and the two Rak’at of Al Isha the last, myasws fatherasws was praying these two while heasws was seated, and Iasws pray these two while Iasws am standing; and it was so that Rasool-Allahsaww used to pray thirteen Rak’at of Salāt, from night time’.65

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَعْدِ بن الْأَحْوَصِ، قَالَ: قُلْتُ لِلرِّضَا عليه‌السلام: كَمِ الصَّلَاةُ مِنْ رَكْعَةٍ؟ فَقَالَ: « إِحْدى وَخَمْسُونَ رَكْعَةً ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said, ‘Ismail Bin Saeed Al-Ahous narrated to me saying,

‘I said to Al-Rezaasws, ‘How many Rak’at are in the (daily) Salāts?’ So heasws said: ‘Fifty-one Rak’at’.

Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Isa – similar to it.66

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّ ناشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئاً وَأَقْوَمُ قِيلاً) قَالَ: « يَعْنِي بِقَوْلِهِ (وَأَقْوَمُ قِيلاً): قِيَامَ الرَّجُلِ عَنْ فِرَاشِهِ يُرِيدُ بِهِ اللهَ، لَا يُرِيدُ بِهِ غَيْرَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [73:6] Surely the rising by night is the firmest way to tread and the best speech. Heasws said: ‘The Meaning of Hisazwj Words best speech is the standing of the man from his bed intending Allahazwj by it, not intending anything else by it’.67

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ الْعَبْدَ يُوقَظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ، فَإِنْ لَمْ يَقُمْ، أَتَاهُ الشَّيْطَانُ، فَبَالَ فِي أُذُنِهِ ». قَالَ: وَسَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (كانُوا قَلِيلاً مِنَ اللَّيْلِ ما يَهْجَعُونَ)؟ قَالَ: « كَانُوا أَقَلَّ اللَّيَالِي تَفُوتُهُمْ لَايَقُومُونَ فِيهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umeyr, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullahasws saying: ‘The servant wakes up three times at night, so if he does not stand (for Salāt), the Satanla comes to him and urinates in his ear’.

He (the narrator) said, ‘And I asked himasws about the Words of Allahazwj Mighty and Majestic [51:17] They used to sleep but little in the night. Heasws said: ‘There were very few nights which they missed out on, not standing (for the Salāt) in them’.68

19. عَنْهُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ عُمَرَ بْنِ يَزِيدَ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي وَيَدْعُو اللهَ فِيهَا إِلاَّ اسْتُجِيبَ لَهُ فِي كُلِّ لَيْلَةٍ ». قُلْتُ: أَصْلَحَكَ اللهُ، فَأَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ؟ قَالَ: « إِذَا مَضى نِصْفُ اللَّيْلِ فِي السُّدُسِ الْأَوَّلِ مِنَ النِّصْفِ الْبَاقِي ».

From him, from his father, from Ibn Abu Umeyr, from Umar Bin Azina,

(It has been narrated) from Umar Bin Yazeed having heard Abu Abdullahasws saying: ‘During the night there is a time what is compatible for a submissive servant to pray Salāt and supplicate to Allahazwj during it, except that it would be Answered to him during every night’. I said, ‘May Allahazwj Keep youasws well! So which time from the night is it?’ Heasws said: ‘When half the night passes by, during the first sixth of the remaining half’.69

20. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّ رَجُلاً مِنْ مَوَالِيكَ مِنْ صُلَحَائِهِمْ شَكَا إِلَيَّ مَا يَلْقى مِنَ النَّوْمِ، وَقَالَ: إِنِّي أُرِيدُ الْقِيَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ، فَيَغْلِبُنِي النَّوْمُ حَتّى أُصْبِحَ، وَرُبَّمَا قَضَيْتُ صَلَاتِيَ الشَّهْرَ مُتَتَابِعاً وَالشَّهْرَيْنِ، أَصْبِرُ عَلى ثِقَلِهِ. فَقَالَ: « قُرَّةُ عَيْنٍ لَهُ وَاللهِ ». قَالَ: وَلَمْ يُرَخِّصْ لَهُ فِي الصَّلَاةِ فِي أَوَّلِ اللَّيْلِ، وَقَالَ: « الْقَضَاءُ بِالنَّهَارِ أَفْضَلُ ». قُلْتُ: فَإِنَّ مِنْ نِسَائِنَا أَبْكَاراً الْجَارِيَةَ تُحِبُّ الْخَيْرَ وَأَهْلَهُ، وَتَحْرِصُ عَلَى الصَّلَاةِ، فَيَغْلِبُهَا النَّوْمُ حَتّى رُبَّمَا قَضَتْ وَرُبَّمَا ضَعُفَتْ عَنْ قَضَائِهِ وَهِيَ تَقْوى عَلَيْهِ أَوَّلَ اللَّيْلِ. فَرَخَّصَ لَهُنَّ فِي الصَّلَاةِ أَوَّلَ اللَّيْلِ إِذَا ضَعُفْنَ، وَضَيَّعْنَ الْقَضَاءَ.

A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘A man from the ones in yourasws Wilayah, from their righteous ones, complained to me of what he faced from the sleep, and said, ‘I intend to stand to the Salāt at night, but the sleep overcomes me until morning, and sometimes I fulfil my (missed out) Salāt of the month consecutively, and for the two months, bearing patiently upon its heaviness’’. So heasws said: ‘A delight for his eyes, by Allahazwj!’.

He (the narrator) said, ‘And heasws did not permit for him regarding the (fulfilling of the outstanding) Salāt during the first part of the night, and said: ‘The fulfilment at daytime is superior’. I said, ‘But there are virgins of our womenfolk, the young girls who love the goodness and its performance, and are covetous upon the Salāt, but the sleep overcomes them until sometimes they fulfil, and sometimes they are too weak from fulfilling it, and they are strong upon it at the beginning of the night’. So heasws permitted for them with regard to the Salāt at the beginning of the night when they were too weak and wasting the fulfilment’.70

21. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا كَانَ يُحْمَدُ الرَّجُلُ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ، فَيُصَلِّيَ صَلَاتَهُ ضَرْبَةً وَاحِدَةً، ثُمَّ يَنَامَ وَيَذْهَبَ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Bukeyr who said,

‘Abu Abdullahasws said: ‘If a man were to stand at the end of the night, so he prays his Salāt in one go, and then he goes (away) and sleeps, is not Praiseworthy.’71

22. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَسَنِ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُصَلِّي الرَّكْعَتَيْنِ مِنَ الْوَتْرِ، ثُمَّ يَقُومُ، فَيَنْسَى التَّشَهُّدَ حَتّى يَرْكَعَ، وَيَذْكُرُ وَهُوَ رَاكِعٌ؟ قَالَ: « يَجْلِسُ مِنْ رُكُوعِهِ، فَيَتَشَهَّدُ، ثُمَّ يَقُومُ، فَيُتِمُّ ». قَالَ: قُلْتُ: أَلَيْسَ قُلْتَ فِي الْفَرِيضَةِ: إِذَا ذَكَرَهُ بَعْدَ مَا رَكَعَ مَضى، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ مَا يَنْصَرِفُ، وَيَتَشَهَّدُ فِيهِمَا؟ قَالَ: « لَيْسَ النَّافِلَةُ مِثْلَ الْفَرِيضَةِ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al-Mugheira, from Ibn Muskan, from Al-Hassan Al-Sayqal,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘The man prays the two Rak’at of Al-Witr, then he stands, but he forgets the Tashahhud until he has performed Rukū (in the third Rak’at), and he remembers while he is going down in the Rukū’. Heasws said: ‘He should be seated from his Rukū, and he should perform Tashahhud, then she should stand and complete (the Salāt)’.

He (the narrator) said, ‘I said, ‘Did youasws not say regarding the obligatory (Salāt), when he remembers it after having performed the Rukū, he should continue, then perform Sajdah with two Sajdahs (of omission – Sajda-e-Sahw) after having finished, and he should perform Tashahhud in these two?’ Heasws said: ‘The optional (Salāt) is not like the Obligatory (Salāt)’.72

23. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَحَمَّادِ بْنِ عِيسى، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ أَفْضَلِ سَاعَاتِ الْوَتْرِ؟ فَقَالَ: « الْفَجْرُ أَوَّلُ ذلِكَ ».

Al-Husayn Bin Muhammad Al-Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, and Hammad Bin Isa, from Muawiya Bin Wahaba who said,

‘I asked Abu Abdullahasws about the most superior of the timings for Al-Witr. So heasws said: ‘The dawn is the beginning of that’.73

24. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي سَارَةَ، قَالَ: أَخْبَرَنِي أَبَانُ بْنُ تَغْلِبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَيَّةَ سَاعَةٍ كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُوتِرُ؟ فَقَالَ: « عَلى مِثْلِ مَغِيبِ الشَّمْسِ إِلى صَلَاةِ الْمَغْرِبِ ».

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ismail Bin Abu Sara who said,

‘Aban Bin Taghlub informed me saying, ‘I said to Abu Abdullahasws, ‘During which time did Rasool-Allahsaww pray Al-Witr (Salāt)?’ So heasws said: ‘Upon the like of the setting of the sun up to Al-Maghrib Salāt’.74

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: الرَّكْعَتَانِ اللَّتَانِ قَبْلَ الْغَدَاةِ أَيْنَ مَوْضِعُهُمَا؟ فَقَالَ: « قَبْلَ طُلُوعِ الْفَجْرِ، فَإِذَا طَلَعَ الْفَجْرُ فَقَدْ دَخَلَ وَقْتُ الْغَدَاةِ ».

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

‘I said to Abu Ja’farasws, ‘The two Rak’at which are before the morning, where is their place?’ So heasws said: ‘Before the emergence of the dawn. So when the dawn emerges, so the time for the morning has entered’.75

26. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَسْبَاطٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ، قَالَ: صَلَّيْتُ خَلْفَ الرِّضَا عليه‌السلام فِي الْمَسْجِدِ الْحَرَامِ صَلَاةَ اللَّيْلِ، فَلَمَّا فَرَغَ جَعَلَ مَكَانَ الضَّجْعَةِ سَجْدَةً.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Asbaat, from Ibrahim Bin Abu Al-Balaad who said,

‘I prayed Salāt behind Al-Rezaasws in the Sacred Masjid, the night Salāt. So when heasws was free, heasws made the place of rest as a Sajdah’.76

27. وَعَنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَجَّالِ، عَنْ عَبْدِ اللهِ بْنِ الْوَلِيدِ‌ الْكِنْدِيِّ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ أَوْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي أَقُومُ آخِرَ اللَّيْلِ، وَأَخَافُ الصُّبْحَ؟ قَالَ: « اقْرَأِ الْحَمْدَ، وَاعْجَلْ وَاعْجَلْ ».

And from him, from Muhammad Bin Al-Husayn, from Al-Hajjal, from Abdullah Bin Al-Waleed Al-Kindy, from Ismail Bin Jabir, or Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘I stand (for Salāt) at the end of the night, and I fear the morning’. Heasws said: ‘Recite Al-Hamd (Chapter 1), and hasten, and hasten’.77

28. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقُومُ مِنْ آخِرِ اللَّيْلِ وَهُوَ يَخْشى أَنْ يَفْجَأَهُ الصُّبْحُ: أَيَبْدَأُ بِالْوَتْرِ، أَوْ يُصَلِّي الصَّلَاةَ عَلى وَجْهِهَا حَتّى يَكُونَ الْوَتْرُ آخِرَ ذلِكَ؟ قَالَ: « بَلْ يَبْدَأُ بِالْوَتْرِ » وَقَالَ: « أَنَا كُنْتُ فَاعِلاً ذلِكَ ».

Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al-Qasim Bin Yazeed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, said, ‘I asked himasws about the man who stands (for the Salāt) at the end of the night and he is fearing if the morning comes up suddenly, should he begin with Al-Witr, or pray the Salāt upon its aspects until Al-

Witr happens to be at the end of that?’ Heasws said: ‘But, he should begin with Al-Witr’. And heasws said: ‘Iasws was doing that’.78

29. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ حَفْصِ بْنِ سَالِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ التَّسْلِيمِ فِي رَكْعَتَيِ الْوَتْرِ؟ فَقَالَ: « نَعَمْ، وَإِنْ كَانَتْ لَكَ حَاجَةٌ، فَاخْرُجْ وَاقْضِهَا، ثُمَّ عُدْ وَارْكَعْ رَكْعَةً ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Hafs Bin Saalim who said,

‘I asked Abu Abdullahasws about the Salām in the two Rak’at (Rak’ats) of Al-Witr’. So heasws said: ‘Yes, and even if there was a need for you, so go out and fulfil it, then return and Rukū with a Rukū’.79

30. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ ابْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْوَتْرِ: مَا يُقْرَأُ فِيهِنَّ جَمِيعاً؟ قَالَ بِـ (قُلْ هُوَ اللهُ أَحَدٌ) ». قُلْتُ: فِي ثَلَاثِهِنَّ ؟ قَالَ: « نَعَمْ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan who said,

‘I asked Abu Abdullahasws about Al-Witr, what is to be recited therein together’. Heasws said: ‘With [112:1] Say He Allah is One (Chapter 1112)’. I said, ‘In the three (Rak’at) of them?’ Heasws said: ‘Yes’.80

31. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الْقُنُوتِ فِي الْوَتْرِ: هَلْ فِيهِ شَيْ‌ءٌ مُوَقَّتٌ يُتَّبَعُ وَيُقَالُ؟ فَقَالَ: « لَا، أَثْنِ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَصَلِّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَاسْتَغْفِرْ لِذَنْبِكَ الْعَظِيمِ » ثُمَّ قَالَ: « كُلُّ ذَنْبٍ عَظِيمٌ ».

Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al-Halby,

(It has been narrated) from Abu Abdullahasws having been asked about the Qunut in Al-Witr (Salāt), ‘Is there anything fixed to be followed and said?’ So heasws said: ‘No. Laud upon Allahazwj Mighty and Majestic and send Blessings upon the Prophetsaww, and seek Forgiveness for your grievous sins’. Then heasws said: ‘Every sin is grievous’.81

32. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « الْقُنُوتُ فِي الْوَتْرِ الِاسْتِغْفَارُ، وَفِي الْفَرِيضَةِ الدُّعَاءُ ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

‘Abu Abdullahasws said: ‘The Qunut in Al-Witr (Salāt) is the seeking of Forgiveness, and in the Obligatory (Salāt), it is the supplication’.82

33. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اسْتَغْفِرِ اللهَ فِي الْوَتْرِ سَبْعِينَ مَرَّةً ».

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘The seeking of Forgiveness in Al-Witr (Salāt) is seventy times’.83

34. مُحَمَّدُ بْنُ يَحْيى، عَنْ عِمْرَانَ بْنِ مُوسى، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِيهِ، عَنْ بَعْضِ رِجَالِهِ، قَالَ: جَاءَ رَجُلٌ إِلى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللهِ عَلَيْهِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: « أَنْتَ رَجُلٌ قَدْ قَيَّدَتْكَ ذُنُوبُكَ ».

Muhammad Bin Yahya, from Imran Bin Musa, from Al-Hassan Bin Ali Bin Al-Numan, from his father, from one of his men who said,

‘A man came over to Amir Al-Momineen Aliasws Bin Abu Talibasws, so he said, ‘O Amir Al-Momineenasws! I have been deprived of the Salāt at night’. So Amir Al-Momineenasws said: ‘You are a man, your sins have restricted you’.84

35. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: قَرَأْتُ فِي كِتَابِ رَجُلٍ إِلى أَبِي جَعْفَرٍ عليه‌السلام: الرَّكْعَتَانِ اللَّتَانِ قَبْلَ صَلَاةِ الْفَجْرِ‌ مِنْ صَلَاةِ اللَّيْلِ هِيَ، أَمْ مِنْ صَلَاةِ النَّهَارِ؟ وَفِي أَيِّ وَقْتٍ أُصَلِّيهَا ؟ فَكَتَبَ بِخَطِّهِ: « احْشُهَا فِي صَلَاةِ اللَّيْلِ حَشْواً ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘I read in the letter of a man to Abu Abdullahasws, ‘The two Rak’at which are before Al-Fajr Salāt, are there from the Salāts of the night or from the Salāts of the daytime, and in which time should I be praying these?’ So heasws wrote in hisasws own handwriting: ‘Fill them in the night Salāt with a complete filling’.85

85- بَابُ تَقْدِيمِ النَّوَافِلِ وَتَأْخِيرِهَا وَقَضَائِهَا وَصَلَاةِ الضُّحى

Chapter 85 – Preceding the optional (Salāt) and delaying it, and its payback, and the Salāt at forenoon

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ بُرَيْدِ بْنِ ضَمْرَةَ اللَّيْثِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الرَّجُلِ يَشْتَغِلُ عَنِ الزَّوَالِ: أَيُعَجِّلُ مِنْ أَوَّلِ النَّهَارِ؟ فَقَالَ: « نَعَمْ، إِذَا عَلِمَ أَنَّهُ يَشْتَغِلُ، فَيُعَجِّلُهَا فِي صَدْرِ النَّهَارِ كُلَّهَا ».

Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Bureyd Bin Zamra Al-Laysi, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the man who is too busy from the midday, ‘Can he hasten from the beginning of the day?’ So heasws said: ‘Yes, when he knows that he would be too busy, so he can hasten it during the middle of the day, all of it’.86

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ، ضُرِبَتْ عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم خَيْمَةٌ سَوْدَاءُ مِنْ شَعْرٍ بِالْأَبْطَحِ، ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ مِنْ جَفْنَةٍ يُرى فِيهَا أَثَرُ الْعَجِينِ، ثُمَّ تَحَرَّى الْقِبْلَةَ ضُحًى، فَرَكَعَ ثَمَانِيَ رَكَعَاتٍ لَمْ يَرْكَعْهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَبْلَ ذلِكَ وَلَابَعْدُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muawiya Bin Wahab who said,

‘When it was the day of the conquest of Makkah, a tent of black hair (animal skin) was pitched up for Rasool-Allahsaww at Al-Abtah. The water was poured upon it for the traces of the dust seen in it. Then the direction of the Qiblah was investigated at forenoon, so hesaww prayed eight Rak’at (of Salāt). Never had Rasool-Allahsaww prayed these before that, nor (did hesaww pray these) afterwards’.87

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « اقْضِ مَا فَاتَكَ مِنْ صَلَاةِ النَّهَارِ بِالنَّهَارِ، وَمَا فَاتَكَ مِنْ صَلَاةِ اللَّيْلِ بِاللَّيْلِ » قُلْتُ: أَقْضِي وَتْرَيْنِ فِي لَيْلَةٍ ؟ فَقَالَ: « نَعَمِ، اقْضِ وَتْراً أَبَداً ».

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

‘Abu Abdullahasws said: ‘Fulfil whatever is lost by you from the Salāts of the daytime, at daytime, and whatever is lost by you from the Salāts of the night, at night-time’. I said, ‘Can I fulfil two Al-Witr (Salāt) during a night?’ So heasws said: ‘Yes, fulfil Witr (Salāt), always’.88

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَازِمٍ، قَالَ: سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ: أَصْلَحَكَ اللهُ، إِنَّ عَلَيَّ نَوَافِلَ كَثِيرَةً، فَكَيْفَ أَصْنَعُ؟ فَقَالَ: « اقْضِهَا ». فَقَالَ لَهُ: إِنَّهَا أَكْثَرُ مِنْ ذلِكَ ؟ قَالَ: « اقْضِهَا ». قُلْتُ: لَا أُحْصِيهَا؟ قَالَ: « تَوَخَّ ». قَالَ مُرَازِمٌ: وَكُنْتُ مَرِضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَتَنَفَّلْ فِيهَا، قُلْتُ: أَصْلَحَكَ اللهُ وَجُعِلْتُ فِدَاكَ، مَرِضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أُصَلِّ نَافِلَةً؟ فَقَالَ: « لَيْسَ عَلَيْكَ قَضَاءٌ: إِنَّ الْمَرِيضَ لَيْسَ كَالصَّحِيحِ، كُلُّ مَا غَلَبَ اللهُ عَلَيْهِ، فَاللهُ أَوْلى بِالْعُذْرِ فِيهِ ».

Ali Bin Ibrahim, from his father, from IbnAbu Umeyr, from Murazim who said,

‘Ismail Bin Jabir asked Abu Abdullahasws, so he said, ‘May Allahazwj Keep youasws well! Upon me are a lot of (outstanding) optional (Salāts). So how should I deal with these?’ So heasws said: ‘Fulfil them’. So he said to himasws, ‘They are more numerous than that’. Heasws said: ‘Fulfil these’. I said, ‘I cannot (even) count them’. Heasws said: ‘Be at it’.

Murazim said, ‘And I was sick for four months, not praying optional (Salāt) therein. I said, ‘May Allahazwj Keep youasws well! I was sick for four months, not praying optional Salāts’. So heasws said: ‘Fulfilment is not upon you. The sick one is not like the healthy one. Everyone whom Allahazwj Overcomes upon, so Allahazwj is the closest with the Excusing with regards to it’.89

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « أَفْضَلُ قَضَاءِ النَّوَافِلِ قَضَاءُ صَلَاةِ اللَّيْلِ بِاللَّيْلِ، وَصَلَاةِ النَّهَارِ بِالنَّهَارِ ». قُلْتُ: فَيَكُونُ وَتْرَانِ فِي لَيْلَةٍ؟ قَالَ: « لَا ». قُلْتُ: وَلِمَ تَأْمُرُنِي أَنْ أُوتِرَ وَتْرَيْنِ فِي لَيْلَةٍ؟ فَقَالَ عليه‌السلام: « أَحَدُهُمَا قَضَاءٌ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al-Hakam, from Aban Bin Usman, from Ismail Al-Ju’fy who said,

‘Abu Ja’farasws said: ‘The best way of fulfilling the optional (Salāts) is fulfilling the (outstanding) night ones at night, and the (outstanding) day ones at daytime’. I said, ‘So, can there be two Al-Witr (Salāts) at night?’ Heasws said: ‘No’. I said, ‘And why not? Youasws are ordering me that I pray one Witr (Salāt) and two Witr (Salāts) in one night’. So heasws said: ‘One of the two is a fulfilment (of an outstanding one)’.90

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ فَاتَتْهُ صَلَاةُ النَّهَارِ: مَتى يَقْضِيهَا؟ قَالَ: « مَتى مَا شَاءَ، إِنْ شَاءَ بَعْدَ الْمَغْرِبِ، وَإِنْ شَاءَ بَعْدَ الْعِشَاءِ ».

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

‘Abu Abdullahasws was asked about a man for whom the daytime Salāts were missed out, when should he fulfil them?’ Heasws said: ‘Whenever he so wishes to. If he so desires to, after Al-Maghrib, and if he so desires to, after Al-Isha’.91

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَفُوتُهُ صَلَاةُ النَّهَارِ ؟ قَالَ: « يُصَلِّيهَا، إِنْ شَاءَ بَعْدَ الْمَغْرِبِ، وَإِنْ شَاءَ بَعْدَ الْعِشَاءِ ».

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Al-A’ala, from Muhammad Bin Muslim who said,

‘I asked himasws about the man for whom the daytime Salāts are missed out. Heasws said: ‘He should pray these, if he so desires to, after Al-Maghrib, and if he so desires to, after Al-Isha’.92

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقُمِّيِّ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ رَفَعَهُ، قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ بِرَجُلٍ يُصَلِّي الضُّحى فِي مَسْجِدِ الْكُوفَةِ، فَغَمَزَ جَنْبَهُ بِالدِّرَّةِ، وَقَالَ: « نَحَرْتَ صَلَاةَ الْأَوَّابِينَ نَحَرَكَ اللهُ » قَالَ: فَأَتْرُكُهَا؟ قَالَ: فَقَالَ: « (أَرَأَيْتَ الَّذِي يَنْهى \* عَبْداً إِذا صَلّى) ؟ ». فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَكَفى بِإِنْكَارِ عَلِيٍّ عليه‌السلام نَهْياً ».

Muhammad Bin Yahya, from Muhammad Bin Ismail Al-Qummy, from Ali Bin Al-Hakam, from Sayf Bin Ameyra, raising it, said,

‘Amir Al-Momineenasws passed by a man who was praying the forenoon Salāt in Masjid Al-Kufa. So heasws pressed his side by the whip and said: ‘You slaughtered the Salāt of the repentant, may Allahazwj Slaughter you’. Heasws said: ‘So shall I leave it?’ So heasws said: ‘What is your view of those who forbid a servant when he is praying Salāt?’ So Abu Abdullahasws said: ‘And the denial of Aliasws is sufficient for its forbiddance’.93

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ صَلَوَاتُ اللهِ عَلَيْهِمَا: « أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: صَلَاةُ الضُّحى بِدْعَةٌ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Ibsa, from Hareyz, from Zurara, and Al-Fuzayl,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws that Rasool-Allahsaww said: ‘The Salāt at forenoon is an innovation’.94

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَضَاءِ الْوَتْرِ بَعْدَ الظُّهْرِ؟ فَقَالَ: « اقْضِهِ وَتْراً أَبَداً كَمَا فَاتَكَ ». قُلْتُ: وَتْرَانِ فِي لَيْلَةٍ؟. قَالَ: « نَعَمْ، أَلَيْسَ إِنَّمَا أَحَدُهُمَا قَضَاءٌ؟ ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Aban, from Suleyman Bin Halid who said,

‘I asked Abu Abdullahasws about the fulfilment of (an outstanding) Al-Witr (Salāt), after Al-Zohr. So heasws said: ‘Fulfil it is a Witr (Salāt) always just as it was missed out by you’. I said, ‘And (there would be) two Witr (Salāts) in one night?’ Heasws said: ‘Yes. Is it not so, rather, that one of the two is a fulfilment (of an outstanding one)?’95

11. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِي جَرِيرٍ الْقُمِّيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ أَبُو جَعْفَرٍ عليه‌السلام يَقْضِي عِشْرِينَ وَتْراً فِي لَيْلَةٍ ».

Ali, from his father, from Ibn Al-Mugheira, from Abu Jareer Al-Qummy,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that Abu Ja’farasws had fulfilled twenty Witr (Salāts) in one night’.96

12. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا اجْتَمَعَ عَلَيْكَ وَتْرَانِ، أَوْ ثَلَاثَةٌ، أَوْ أَكْثَرُ مِنْ ذلِكَ، فَاقْضِ ذلِكَ كَمَا فَاتَكَ، تَفْصِلُ بَيْنَ كُلِّ وَتْرَيْنِ بِصَلَاةٍ: لِأَنَّ الْوَتْرَ الْآخِرَ لَاتُقَدِّمَنَّ شَيْئاً قَبْلَ أَوَّلِهِ، الْأَوَّلَ فَالْأَوَّلَ، تَبْدَأُ إِذَا أَنْتَ قَضَيْتَ صَلَاةَ لَيْلَتِكَ، ثُمَّ الْوَتْرَ ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَا يَكُونُ وَتْرَانِ فِي لَيْلَةٍ إِلاَّ وَأَحَدُهُمَا قَضَاءٌ » وَقَالَ: « إِنْ أَوْتَرْتَ مِنْ أَوَّلِ اللَّيْلِ، وَقُمْتَ فِي آخِرِ اللَّيْلِ، فَوَتْرُكَ الْأَوَّلُ قَضَاءٌ، وَمَا صَلَّيْتَ مِنْ صَلَاةٍ فِي لَيْلَتِكَ كُلِّهَا، فَلْيَكُنْ قَضَاءً إِلى آخِرِ صَلَاتِكَ: فَإِنَّهَا لِلَيْلَتِكَ، وَلْيَكُنْ آخِرُ صَلَاتِكَ الْوَتْرَ وَتْرَ لَيْلَتِكَ ».

From him, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws having said: ‘When two (outstanding) Witr (Salāts) gather upon you, or three, or more than that, so fulfil that just as it has been missed out, keeping a distance between every two Witr (Salāts), with one Salāt, because Al-Witr (Salāt) is the last one, nothing can precede its first one as the first one. So the first one to begin with is when you fulfil an (outstanding) Salāt of your night, then you pray Al-Witr’.

He (the narrator) said, ‘And Abu Ja’farasws said: ‘Two Al-Witr (Salāts) cannot happen to be in one night except that one of the two is a fulfilment (of an outstanding one)’.

And heasws said: ‘If you were to pray Al-Witr (Salāt) at the beginning of the night and stand (to pray) at the end of the night, so your first Witr (Salāt) is a fulfilment (of an outstanding one), and whatever you had prayed from the Salāt during your night, all of them, so let the fulfilment (of outstanding Salāts) be at the end of your Salāts, for these are for your night, and let the last of your Salāts be Al-Witr (Salāt), being Witr for your night’.97

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ عَلَيْهِ مِنْ صَلَاةِ النَّوَافِلِ مَا لَايَدْرِي مَا هُوَ مِنْ كَثْرَتِهِ، كَيْفَ يَصْنَعُ؟ قَالَ: « فَلْيُصَلِّ حَتّى لَايَدْرِيَ كَمْ صَلّى مِنْ كَثْرَتِهِ، فَيَكُونَ قَدْ قَضى بِقَدْرِ‌ عِلْمِهِ ». قُلْتُ: فَإِنَّهُ لَايَقْدِرُ عَلَى الْقَضَاءِ مِنْ كَثْرَةِ شُغُلِهِ. فَقَالَ: « إِنْ كَانَ شُغُلُهُ فِي طَلَبِ مَعِيشَةٍ لَابُدَّ مِنْهَا، أَوْ حَاجَةٍ لِأَخٍ مُؤْمِنٍ، فَلَا شَيْ‌ءَ عَلَيْهِ: وَإِنْ كَانَ شُغُلُهُ لِدُنْيَا تَشَاغَلَ بِهَا عَنِ الصَّلَاةِ، فَعَلَيْهِ الْقَضَاءُ، وَإِلاَّ لَقِيَ اللهَ مُسْتَخِفّاً مُتَهَاوِناً مُضَيِّعاً لِسُنَّةِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ». قُلْتُ: فَإِنَّهُ لَايَقْدِرُ عَلَى الْقَضَاءِ، فَهَلْ يَصْلُحُ لَهُ أَنْ يَتَصَدَّقَ؟ فَسَكَتَ مَلِيّاً، ثُمَّ قَالَ: « نَعَمْ، فَلْيَتَصَدَّقْ بِصَدَقَةٍ ». قُلْتُ: وَمَا يَتَصَدَّقُ ؟ فَقَالَ: « بِقَدْرِ طَوْلِهِ، وَأَدْنى ذلِكَ مُدٌّ لِكُلِّ مِسْكِينٍ مَكَانَ كُلِّ صَلَاةٍ ». قُلْتُ: وَكَمِ الصَّلَاةُ الَّتِي تَجِبُ عَلَيْهِ فِيهَا مُدٌّ لِكُلِّ مِسْكِينٍ ؟ فَقَالَ: « لِكُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ اللَّيْلِ، وَكُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ النَّهَارِ ». فَقُلْتُ: لَايَقْدِرُ، فَقَالَ: « مُدٌّ لِكُلِّ أَرْبَعِ رَكَعَاتٍ ». فَقُلْتُ: لَايَقْدِرُ، فَقَالَ: « مُدٌّ لِكُلِّ صَلَاةِ اللَّيْلِ، وَمُدٌّ لِصَلَاةِ النَّهَارِ: وَالصَّلَاةُ أَفْضَلُ، وَالصَّلَاةُ أَفْضَلُ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Abdullah, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘There is a man upon whom are (outstanding) optional Salāts what he does not even know how many they are due to their abundance. How should he deal with these?’ Heasws said: ‘So let him pray until he does not know how many he has prayed, due to its abundance, so he would have fulfilled by a measure of his knowledge’.

I said, ‘Supposing he is not able upon the fulfilment due to many pre-occupations?’ So heasws said: ‘If it was so that his pre-occupation was regarding seeking of the livelihood, it being a must from it, or (fulfilling) a need of a Believing brother, so there is nothing upon him; and if it was so that his pre-occupation was for the world, being too pre-occupied with it from the Salāt, so upon him is the fulfilment, or else he would meet Allahazwj as fearful, negligent, wasteful of a Sunnah of Rasool-Allahsaww’.

I said, ‘Supposing he is not able upon the fulfilment, so would it be correct for him if he were to give charity (instead)?’ So heasws was silent for a while, then said: ‘Yes, so let him give in charity’. I said, ‘And what should he give in charity’. So heasws said: ‘In accordance with his capacity, and the least of that is a Mudd to each poor one in place of each Salāt’. I said, ‘And how many Salāt does it Obligate upon him with regards to it, a Mudd for every poor on?’ So heasws said: ‘For every two Rak’at from a Salāt of the night, and every two Rak’at from a Salāt of the daytime’.

So I said, ‘He is not able’. So heasws said: ‘A Mudd for every four Rak’at’. So I said, ‘He is not able’. So heasws said: ‘A Mudd for every night Salāt, and a Mudd for every daytime Salāt, and the (performing of the) Salāt is superior, and the (performing of the) Salāt is superior’.98

14. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « اعْلَمْ أَنَّ النَّافِلَةَ بِمَنْزِلَةِ الْهَدِيَّةِ، مَتى مَا أُتِيَ بِهَا قُبِلَتْ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafir, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘Know, that the optional (Salāt) is at the status of a gift. Whenever one comes up with it, is Accepted’.99

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا: أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ عليه‌السلام كَانَ إِذَا اهْتَمَّ تَرَكَ النَّافِلَةَ.

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbaat, from a number of our companions that,

‘It was so that whenever Abu Al-Hassanasws the 1st was distressed, heasws left the optional (Salāt)’.100

16. وَعَنْهُ، عَنْ عَلِيِّ بْنِ مَعْبَدٍ أَوْ غَيْرِهِ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: « قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: إِنَّ لِلْقُلُوبِ إِقْبَالاً وَإِدْبَاراً، فَإِذَا أَقْبَلَتْ فَتَنَفَّلُوا، وَإِذَا أَدْبَرَتْ فَعَلَيْكُمْ بِالْفَرِيضَةِ ».

And from him, from Ali Bin Ma’bad, or someone else,

(It has been narrated) from one of the two (5th or 6th Imamasws having said: ‘The Prophetsaww said: ‘For the hearts there is a welcoming and a turning back. So whenever it welcomes, so you tend to pray optional (Salāt), and when it turns back, so upon you is with the Obligatory (Salāts)’.101

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبِيبٍ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ الرِّضَا عليه‌السلام: يَكُونُ عَلَيَّ الصَّلَاةُ النَّافِلَةُ، مَتى أَقْضِيهَا؟ فَكَتَبَ عليه‌السلام: « أَيَّ سَاعَةٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ ».

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Yahya Bin Habeeb who said,

‘I wrote to Abu Al-Hassan Al-Rezaasws, ‘There happen to be optional Salāts (outstanding) upon me, when shall I fulfil them?’ So heasws wrote: ‘Whichever time you so desire to, from a night or a day’.102

18. وَبِهذَا الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ عَبْدِ اللهِ بْنِ عَلِيٍّ السَّرَّادِ، قَالَ: سَأَلَ أَبُو كَهْمَسٍ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ: يُصَلِّي الرَّجُلُ نَوَافِلَهُ فِي مَوْضِعٍ، أَوْ يُفَرِّقُهَا؟ فَقَالَ: « لَا، بَلْ يُفَرِّقُهَا هَاهُنَا وَهَاهُنَا، فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ ».

And by this chain, from Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Abdullah Bin Ali Al-Sarrad who said,

‘Abu Kahmasy asked Abu Abdullahasws, so he said, ‘Should the man pray optional (Salāts) in one place or different?’ So heasws said: ‘No, but he should pray in different places, over her, and over these, for these (places) would be testifying for him on the Day of Judgment’.103

19. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ، قَالَ: كَتَبْتُ إِلى أَبِي جَعْفَرٍ عليه‌السلام: رَجُلٌ يَقْضِي شَيْئاً مِنْ صَلَاتِهِ الْخَمْسِينَ فِي الْمَسْجِدِ الْحَرَامِ، أَوْ فِي مَسْجِدِ الرَّسُولِ صلى‌الله‌عليه‌وآله‌وسلم، أَوْ فِي مَسْجِدِ الْكُوفَةِ: أَتُحْسَبُ لَهُ الرَّكْعَةُ عَلى تَضَاعُفِ مَا جَاءَ عَنْ آبَائِكَ عليهم‌السلام فِي هذِهِ الْمَسَاجِدِ حَتّى يُجْزِئَهُ ـ إِذَا كَانَتْ عَلَيْهِ عَشَرَةُ آلَافِ رَكْعَةٍ ـ أَنْ يُصَلِّيَ مِائَةَ رَكْعَةٍ أَوْ أَقَلَّ أَوْ أَكْثَرَ، وَكَيْفَ يَكُونُ حَالُهُ ؟ فَوَقَّعَ عليه‌السلام: « يُحْسَبُ لَهُ بِالضِّعْفِ، فَأَمَّا أَنْ يَكُونَ تَقْصِيراً مِنَ صَلَاتِهِ بِحَالِهَا، فَلَا يَفْعَلُ، هُوَ إِلَى الزِّيَادَةِ أَقْرَبُ مِنْهُ إِلَى النُّقْصَانِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al-Rayyan who said,

‘I wrote to Abu Ja’farasws, ‘A man fulfils something from his (outstanding) fifty Salāts in the Sacred Masjid, or in the Masjid of Rasool-Allahsaww, or in Masjid Al-Kufa. Would the one Rak’at of his be Reckoned for him upon the multiplication of what has come from yourasws forefathersasws regarding these Masjids, to extent that it would suffice him, when there were ten thousand (outstanding) Rak’at upon him, if he were to pray one hundred Rak’at, or less, or more? And what would be his state?’

So heasws signed: ‘It would be Reckoned for him with the multiple. But, if there happen to be shortened ones from the Salāt, (these would be) at their state. So he would not do it except for the increase, being closer to it than the deficiency’.104

20. أَحْمَدُ بْنُ عَبْدِ اللهِ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الرَّجُلِ الْمُسْتَعْجِلِ: مَا الَّذِي يُجْزِئُهُ فِي النَّافِلَةِ؟ قَالَ: « ثَلَاثُ تَسْبِيحَاتٍ فِي الْقِرَاءَةِ، وَتَسْبِيحَةٌ فِي الرُّكُوعِ، وَتَسْبِيحَةٌ فِي‌ السُّجُودِ ».

Ahmad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al-Fazl Al-Nowfaly, from Ali Bin Abu Hamza who said,

‘I asked Abu Al-Hassanasws about the man in haste, what is that which would suffice him in the optional (Salāt)?’ Heasws said: ‘Three Glorifications in the recitation, and a Glorification in the Rukū, and a Glorification in the Sajdah’.105

86- بَابُ صَلَاةِ الْخَوْفِ‌

Chapter 86 – Salāt of (during) fear

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ صَلَاةِ الْخَوْفِ؟ قَالَ: « يَقُومُ الْإِمَامُ، وَتَجِي‌ءُ طَائِفَةٌ مِنْ أَصْحَابِهِ، فَيَقُومُونَ خَلْفَهُ، وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ، فَيُصَلِّي بِهِمُ الْإِمَامُ رَكْعَةً، ثُمَّ يَقُومُ، وَيَقُومُونَ مَعَهُ، فَيَمْثُلُ قَائِماً، وَيُصَلُّونَ هُمُ الرَّكْعَةَ الثَّانِيَةَ، ثُمَّ يُسَلِّمُ بَعْضُهُمْ عَلى بَعْضٍ، ثُمَّ يَنْصَرِفُونَ، فَيَقُومُونَ فِي مَقَامِ أَصْحَابِهِمْ، وَيَجِي‌ءُ الْآخَرُونَ، فَيَقُومُونَ خَلْفَ الْإِمَامِ، فَيُصَلِّي بِهِمُ الرَّكْعَةَ الثَّانِيَةَ، ثُمَّ يَجْلِسُ الْإِمَامُ، فَيَقُومُونَ هُمْ، فَيُصَلُّونَ رَكْعَةً أُخْرى، ثُمَّ يُسَلِّمُ عَلَيْهِمْ، فَيَنْصَرِفُونَ بِتَسْلِيمِهِ ». قَالَ: « وَفِي الْمَغْرِبِ مِثْلُ ذلِكَ يَقُومُ الْإِمَامُ، وَتَجِي‌ءُ طَائِفَةٌ، فَيَقُومُونَ خَلْفَهُ، ثُمَّ يُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ يَقُومُ وَيَقُومُونَ، فَيَمْثُلُ الْإِمَامُ قَائِماً، وَيُصَلُّونَ الرَّكْعَتَيْنِ، فَيَتَشَهَّدُونَ، وَيُسَلِّمُ بَعْضُهُمْ عَلى بَعْضٍ، ثُمَّ يَنْصَرِفُونَ، فَيَقُومُونَ فِي مَوْقِفِ أَصْحَابِهِمْ، وَيَجِي‌ءُ الْآخَرُونَ، وَيَقُومُونَ خَلْفَ الْإِمَامِ، فَيُصَلِّي بِهِمْ رَكْعَةً يَقْرَأُ فِيهَا، ثُمَّ يَجْلِسُ، فَيَتَشَهَّدُ، ثُمَّ يَقُومُ وَيَقُومُونَ مَعَهُ، وَيُصَلِّي بِهِمْ رَكْعَةً أُخْرى، ثُمَّ يَجْلِسُ، وَيَقُومُونَ هُمْ، فَيُتِمُّونَ رَكْعَةً أُخْرى، ثُمَّ يُسَلِّمُ عَلَيْهِمْ ».

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

‘I asked Abu Abdullahasws about the Salāt during the fear. Heasws said: ‘The prayer leader would be standing, and a group of his companions would come and be standing behind him, and a group would be facing the enemy, So the prayer leader would pray Salāt with them (leading them), for one Rak’at. Then he would be standing and they would be standing along with him. So he would represent them standing, and they would be in the second Rak’at. Then they would be greeting each other (Salaam), then they would be dispersing.

So they would be going to stand in the place of their companions, and the other ones would be coming and standing behind the prayer leader. So he would pray the second Rak’at with them. Then the prayer leader would be seated, and they would be standing, praying another Rak’at of Salāt. The he would greet upon them (Salaam), and they would be dispersing by his greeting (Salaam)’.

Heasws said: ‘And during Al-Maghrib (Salāt), it is similar to that. The prayer leader would be standing and a group would come, so they would be standing behind him. Then he would pray Salāt with them (leading them) for one Rak’at, and they would be standing. So the prayer leader would represent them standing, and they would be praying the two Rak’at. So they would be performing the Tashahhud, and some of the would say Salām upon the other.

Then they would dispersing, and be standing in the place of their companions, and the others would come and they would be standing behind the prayer leader. So he would pray Salāt with them (leading them), reciting therein, then be seated. So he would perform Tashahhud, then he would be standing and they would be standing along with him, and he would pray another Rak’at with them. Then he would be seated, and they would be standing, so they would be completing one more Rak’at. Then he would say Salām upon them’.106

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « صَلّى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِأَصْحَابِهِ فِي غَزْوَةِ ذَاتِ‌ الرِّقَاعِ صَلَاةَ الْخَوْفِ، فَفَرَّقَ أَصْحَابَهُ فِرْقَتَيْنِ، أَقَامَ فِرْقَةً بِإِزَاءِ الْعَدُوِّ وَفِرْقَةً خَلْفَهُ، فَكَبَّرَ وَكَبَّرُوا، فَقَرَأَ وَأَنْصَتُوا، وَرَكَعَ فَرَكَعُوا، وَسَجَدَ فَسَجَدُوا، ثُمَّ اسْتَتَمَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَائِماً، وَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ بَعْضُهُمْ عَلى بَعْضٍ، ثُمَّ خَرَجُوا إِلى أَصْحَابِهِمْ، فَقَامُوا بِإِزَاءِ الْعَدُوِّ، وَجَاءَ أَصْحَابُهُمْ، فَقَامُوا خَلْفَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَصَلّى بِهِمْ رَكْعَةً، ثُمَّ تَشَهَّدَ وَسَلَّمَ عَلَيْهِمْ، فَقَامُوا، فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ بَعْضُهُمْ عَلى بَعْضٍ ».

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww prayed Salāt with hissaww companions during a military expedition of Zaat Al-Riqa’a, the Salāt during the fear. So hissaww companions separated into to groups. One group stood facing the enemy, and one group was behind himsaww. So hesaww exclaimed a Takbīr, and they exclaimed Takbīr. So hesaww recited, and they listened silently, and hesaww went into Rukū, so they went into Rukū, and hesaww went into Sajdah, so they went into Sajdah.

Then Rasool-Allahsaww completed (the Salāt) standing, and they prayed one Rak’at by themselves. Then they performed Salām upon each other (Salām), then they went out to their companions. So they stood facing the enemy, and their companions came over, so they were standing behind Rasool-Allahsaww. So hesaww prayed one Rak’at with them (leading them). Then hesaww performed Tashahhud and offered Salām upon them. So they stood and prayed one Rak’at by themselves, then offered Salām upon each other’.107

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنْ كُنْتَ فِي أَرْضِ مَخَافَةٍ، فَخَشِيتَ لِصّاً أَوْ سَبُعاً، فَصَلِّ عَلى دَابَّتِكَ ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Hammad Bin Usman, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘If you were in a dangerous land, and you fear a thief, or predatory wild animal, so pray Salāt upon your animal’.108

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الْأَسِيرِ يَأْسِرُهُ الْمُشْرِكُونَ، فَتَحْضُرُهُ الصَّلَاةُ، فَيَمْنَعُهُ الَّذِي أَسَرَهُ مِنْهَا؟ قَالَ: « يُومِئُ إِيمَاءً ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Zur’at who said,

‘I asked himasws about the captive imprisoned by the Polytheists. So the Salāt (time) presents itself, but the one who imprisoned him prevents him from it. Heasws said: ‘He would indicate by gestures’.109

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: سَأَلْتُهُ، قُلْتُ: أَكُونُ فِي طَرِيقِ مَكَّةَ، فَنَنْزِلُ لِلصَّلَاةِ فِي مَوَاضِعَ فِيهَا الْأَعْرَابُ، أَنُصَلِّي الْمَكْتُوبَةَ عَلَى الْأَرْضِ، فَنَقْرَأُ أُمَّ الْكِتَابِ وَحْدَهَا، أَمْ نُصَلِّي عَلَى الرَّاحِلَةِ، فَنَقْرَأُ فَاتِحَةَ الْكِتَابِ وَالسُّورَةَ؟ فَقَالَ: « إِذَا خِفْتَ، فَصَلِّ عَلَى الرَّاحِلَةِ الْمَكْتُوبَةَ وَغَيْرَهَا، وَإِذَا قَرَأْتَ الْحَمْدَ وَسُورَةً أَحَبُّ إِلَيَّ، وَلَا أَرى بِالَّذِي فَعَلْتَ بَأْساً ».

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

‘I asked himasws saying, ‘I happen to be in a road of Makkah, so we descend for the Salāt in a place wherein are Bedouins. Can we pray the Obligatory Salāt upon the ground, reciting the Mother of the Book (Chapter 1) alone, or should we pray Salāt upon the ride, and we recite the Opening of the Book (Chapter 1) and the (another) Chapter?’ So heasws said: ‘When you fear, so pray Salāt upon the ride, the Prescribed ones and others; and when you recite Al-Hamd (Chapter 1) and a Chapter, it would be more beloved to me, and Iasws do not see a problem with that which you do’.110

6. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَإِنْ خِفْتُمْ فَرِجالاً أَوْ رُكْباناً): كَيْفَ يُصَلِّي، وَمَا يَقُولُ؟ إِذَا خَافَ مِنْ سَبُعٍ أَوْ لِصٍّ كَيْفَ يُصَلِّي؟ قَالَ: « يُكَبِّرُ وَيُومِئُ إِيمَاءً بِرَأْسِهِ ».

Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj MIghhty and Majestic [2:239] But if you are in danger, then (perform your Salat) on foot or on horseback, ‘How should be pray Salāt, and what are youasws saying where there is fear from predatory wild animals, or thieves, how should we be praying Salāt?’ Heasws said: ‘He should exclaim a Takbīr and indicate gesturing with his head’.111

87- بَابُ صَلَاةِ الْمُطَارَدَةِ وَالْمُوَاقَفَةِ وَالْمُسَايَفَةِ

Chapter 87 – The Salāt of the pursuit, and the cover, and the combat

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ الْقُمِّيُّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا جَالَتِ الْخَيْلُ تَضْطَرِبُ السُّيُوفُ، أَجْزَأَهُ تَكْبِيرَتَانِ: فَهذَا تَقْصِيرٌ آخَرُ ».

Ali Bin Ibrahim Bin Hashim, from his father, from Amro Bin Usman, from Muhammad Bin Uzafir,

(It has been narrated) from Abu Abdullahasws having said: ‘When the horses gallop and the swords are restless, two exclamations of Takbīr would suffice him. So this is another reduction’.112

2. عَلِيٌّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ وَفُضَيْلٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « فِي صَلَاةِ الْخَوْفِ عِنْدَ الْمُطَارَدَةِ وَالْمُنَاوَشَةِ يُصَلِّي‌ كُلُّ إِنْسَانٍ مِنْهُمْ بِالْإِيمَاءِ حَيْثُ كَانَ وَجْهُهُ وَإِنْ كَانَتِ الْمُسَايَفَةُ وَالْمُعَانَقَةُ وَتَلَاحُمُ الْقِتَالِ: فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ صَلّى لَيْلَةَ صِفِّينَ ـ وَهِيَ لَيْلَةُ الْهَرِيرِ ـ لَمْ تَكُنْ صَلَاتُهُمُ الظُّهْرُ وَالْعَصْرُ وَالْمَغْرِبُ وَالْعِشَاءُ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ إِلاَّ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّسْبِيحَ وَالتَّحْمِيدَ وَالدُّعَاءَ، فَكَانَتْ تِلْكَ صَلَاتَهُمْ، لَمْ يَأْمُرْهُمْ بِإِعَادَةِ الصَّلَاةِ ».

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara and Fuzayl and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘In a Salāt of the fear during a pursuit and the skirmishes, every person from them would be praying Salāt by the gesturing, wherever he was facing; and even if there was the fencing, and the wrestling, and close contact of the fighting, for Amir Al-Momineenasws prayed Salāt on the night of Siffeen, and it is the night of Al-Hareer (intense fighting), their Salāts did not take place for Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha during the timing of each Salāt, except for the exclamation of the Takbīr, and the extollation of the Oneness, and the Glorification, and the Praise, and the supplication. So that was their Salāt. Heasws did not order them with the repeating of the Salāt (making up for it)’.113

3. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِنَا يَذْكُرُ أَنَّ أَقَلَّ مَا يُجْزِئُ فِي حَدِّ الْمُسَايَفَةِ مِنَ التَّكْبِيرِ‌ تَكْبِيرَتَانِ لِكُلِّ صَلَاةٍ إِلاَّ الْمَغْرِبَ: فَإِنَّ لَهَا ثَلَاثاً.

From him, from his father, from Abdullah Bin Al-Mugheira who said,

‘I heard one of our companions mention that what would suffice during a time of the fencing, from the exclamations of the Takbīr, is two exclamations of Takbīrs for each Salāt, except for Al-Maghrib, for it there are three’.114

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَأَحْمَدُ بْنُ إِدْرِيسَ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (فَلَيْسَ عَلَيْكُمْ جُناحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا) قَالَ: « فِي الرَّكْعَتَيْنِ تَنْقُصُ مِنْهُمَا وَاحِدَةٌ ».

Ali Bin Ibrahim, from his father, and Ahmad Bin Idrees and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hammad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [4:101 there is no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you distress, said: ‘In the two Rak’at (of Salāt), one would be reduced from these two’.115

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْقِتَالِ؟ فَقَالَ: « إِذَا الْتَقَوْا فَاقْتَتَلُوا، فَإِنَّ الصَّلَاةَ حِينَئِذٍ التَّكْبِيرُ، وَإِنْ كَانُوا وُقُوفاً لَا يَقْدِرُونَ عَلَى الْجَمَاعَةِ، فَالصَّلَاةُ إِيمَاءٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the Salāt during the fighting, so heasws said: ‘When they meet and fight, so the Salāt during that is the exclamation of the Takbīr; and if they were paused, not be able upon the (enemy) group, so the Salāt is (in the form of) gestures’.116

6. مُحَمَّدٌ، عَنْ أَحْمَدَ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَكُنِ الْمُوَاقِفُ عَلى وُضُوءٍ، كَيْفَ يَصْنَعُ وَلَايَقْدِرُ عَلَى النُّزُولِ؟ قَالَ: « يَتَيَمَّمُ مِنْ لِبْدِهِ أَوْ سَرْجِهِ أَوْ مَعْرَفَةِ دَابَّتِهِ: فَإِنَّ فِيهَا غُبَاراً، وَيُصَلِّي، وَيَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ، وَلَايَدُورُ إِلَى الْقِبْلَةِ، وَلكِنْ أَيْنَمَا دَارَتْ دَابَّتُهُ غَيْرَ أَنَّهُ يَسْتَقْبِلُ الْقِبْلَةَ بِأَوَّلِ تَكْبِيرَةٍ حِينَ يَتَوَجَّهُ ».

Muhammad Bin Ahmad, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘What is yourasws view if there do not happen to be soldier covering the position does not happen to be upon an ablution. What should he do and he is not able upon the dismounting?’ Heasws said: ‘He can perform Tayammum from his pad, or his saddle, or the mane of his animal, for there would be dust therein; and he can pray Salāt and make the Sajdah to be lower than the Rukū, and he would not turn towards the Qiblah, but in whichever direction his animal turns, apart from that he should face the Qiblah with the first exclamation of Takbīr where he was attentive’.117

7. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَلْقَى السَّبُعَ وَقَدْ حَضَرَتِ الصَّلَاةُ، وَلَايَسْتَطِيعُ الْمَشْيَ مَخَافَةَ السَّبُعِ: فَإِنْ قَامَ يُصَلِّي، خَافَ فِي رُكُوعِهِ وَسُجُودِهِ السَّبُعَ، وَالسَّبُعُ أَمَامَهُ عَلى غَيْرِ الْقِبْلَةِ: فَإِنْ تَوَجَّهَ إِلَى الْقِبْلَةِ، خَافَ‌ أَنْ يَثِبَ عَلَيْهِ الْأَسَدُ، كَيْفَ يَصْنَعُ؟ قَالَ: فَقَالَ: « يَسْتَقْبِلُ الْأَسَدَ وَيُصَلِّي، وَيُومِئُ بِرَأْسِهِ إِيمَاءً وَهُوَ قَائِمٌ وَإِنْ كَانَ الْأَسَدُ عَلى غَيْرِ الْقِبْلَةِ ».

Muhammad Bin Yahya, from Al-Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’farasws, from his brotherasws Abu Al-Hassanasws, said, ‘I asked himasws about the man who faces the predatory wild animal and the time for the Salāt comes up, and he is not able upon the walking, fearing the predatory wild animal. So if he were to stand to Pray Salāt, he would fear the lion in his Rukū and his Sajdah, and the lion is in front of him upon (a direction) other than the Qiblah. So if he were to divert towards the Qiblah, he fears that the lion would leap upon him. How should he deal with it?’ So heasws said: ‘He should face the lion, and he should pray Salāt gesturing by his head with gestures, and he would be standing; and even if the lion was upon (a direction) other than the Qiblah’.118

88- بَابُ صَلَاةِ الْعِيدَيْنِ وَالْخُطْبَةِ فِيهِمَا‌

Chapter 88 – Salāt of the two Eids and the sermon in these two

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « لَيْسَ فِي يَوْمِ الْفِطْرِ وَالْأَضْحى أَذَانٌ وَلَا إِقَامَةٌ، أَذَانُهُمَا طُلُوعُ الشَّمْسِ، إِذَا طَلَعَتْ خَرَجُوا، وَلَيْسَ قَبْلَهُمَا وَلَابَعْدَهُمَا صَلَاةٌ، وَمَنْ لَمْ يُصَلِّ مَعَ إِمَامٍ فِي جَمَاعَةٍ، فَلَا صَلَاةَ لَهُ، وَلَاقَضَاءَ عَلَيْهِ ».

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

‘Abu Ja’farasws said: ‘In a day of (Eid) Al-Fitr and (Eid) Al-Azha, there is neither an Azan nor an Iqamah. An Azaan of these two is the emergence of the sun. When it emerges, they should be going out, and there is neither a Salāt before these two or after them; and the one who does not pray Salāt with a prayer leader in a Jam’at, so there is no Salāt for him, nor is there a fulfilment (of an outsanding one) upon him’.119

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ مَعْمَرِ بْنِ يَحْيى: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَا صَلَاةَ يَوْمَ الْفِطْرِ وَالْأَضْحى إِلاَّ مَعَ إِمَامٍ ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Hammad Bin Usman, from Ma’mar Bin Yahya,

(It has been narrated) from Abu Ja’farasws having said: ‘There is no Salāt on the day of (Eid) Al-Fitr and (Eid) Al-Az’ha, except with a prayer leader’.120

3. عَلِيٌّ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْعِيدَيْنِ؟ فَقَالَ: « رَكْعَتَانِ لَيْسَ قَبْلَهُمَا وَلَابَعْدَهُمَا شَيْ‌ءٌ، وَلَيْسَ فِيهِمَا أَذَانٌ وَلَا إِقَامَةٌ، يُكَبِّرُ فِيهِمَا اثْنَتَيْ عَشْرَةَ تَكْبِيرَةً يَبْدَأُ، فَيُكَبِّرُ وَيَفْتَتِحُ الصَّلَاةَ، ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ، ثُمَّ يَقْرَأُ (وَالشَّمْسِ وَضُحاها) ثُمَّ يُكَبِّرُ خَمْسَ تَكْبِيرَاتٍ، ثُمَّ يُكَبِّرُ وَيَرْكَعُ، فَيَكُونُ يَرْكَعُ بِالسَّابِعَةِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ، ثُمَّ يَقُومُ، فَيَقْرَأُ فَاتِحَةَ الْكِتَابِ، وَ (هَلْ أَتاكَ حَدِيثُ الْغاشِيَةِ) ثُمَّ يُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ، وَيَسْجُدُ سَجْدَتَيْنِ، وَيَتَشَهَّدُ، وَيُسَلِّمُ ». قَالَ: « وَكَذلِكَ صَنَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَالْخُطْبَةُ بَعْدَ الصَّلَاةِ، وَإِنَّمَا أَحْدَثَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ عُثْمَانُ، وَإِذَا خَطَبَ الْإِمَامُ، فَلْيَقْعُدْ بَيْنَ الْخُطْبَتَيْنِ قَلِيلاً، وَيَنْبَغِي لِلْإِمَامِ أَنْ يَلْبَسَ يَوْمَ الْعِيدَيْنِ بُرْداً، وَيَعْتَمَّ، شَاتِياً كَانَ أَوْ قَائِظاً، وَيَخْرُجَ‌ إِلَى الْبَرِّ حَيْثُ يَنْظُرُ إِلى آفَاقِ السَّمَاءِ، وَلَايُصَلِّىَ عَلى حَصِيرٍ، وَلَايَسْجُدَ عَلَيْهِ، وَقَدْ كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَخْرُجُ إِلَى الْبَقِيعِ، فَيُصَلِّي بِالنَّاسِ ».

Ali Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Muawiya who said,

‘I asked himasws about Salāt of the two Eids, so heasws said: ‘Two Rak’at. There is neither anything before these two nor after these two, and there is neither an Azan in these two nor an Iqamah. One should exclaim Takbīrs in these with twelve Takbīrs in the beginning. So he would exclaim Takbīr and he would commence the Salāt.

Then he should recite the Opening of the Book (Chapter 1), then he should recite [91:1] I swear by the sun and its brilliance (Chapter 91). Then he should exclaim five Takbīrs, then one Takbīr and Rukū, so that his Rukū would happen be with the seventh (Takbīr). Then he should perform two Sajdahs. Then he should be standing so he would recite the Opening of the Book (Chapter 1), and [88:1] Has not there come to you the Hadeeth of the overwhelming? (Chapter 88). Then he should exclaim four Takbīrs, and perform two Sajdahs, and he should say Salām’.

Heasws said: ‘And Rasool-Allahsaww did it like that. And the sermon is after the Salāt. But rather, it was Usman who innovated it to be before the Salāt. And when the prayer leader addresses, so let him be seated for a little while in between the two Sajdahs; and it is befitting for the prayer leader that he wears, on the day of the two Eids, a cloak, and a Shatiyya or a Qaizan turban, and he should go out to the open ground (outdoors) where he can look at the horizons of the sky, and he should neither pray Salāt upon straw (harvested ground) nor perform Sajdah upon it; and Rasool-Allahsaww had gone out to Al-Baqi’e, so he prayed with the people (leading them)’.121

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ لَيْثٍ الْمُرادِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قِيلَ لِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَوْمَ فِطْرٍ أَوْ يَوْمَ أَضْحًى: لَوْ صَلَّيْتَ فِي مَسْجِدِكَ. فَقَالَ: إِنِّي لَأُحِبُّ أَنْ أَبْرُزَ إِلى آفَاقِ السَّمَاءِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al-Mufazzal Bin Salih, from Lays Al-Murady,

(It has been narrated) from Abu Abdullahasws having said, ‘It was said to Rasool-Allahsaww on the day of (Eid) Al-Fitr or (Eid) Al-Az’ha, ‘If only yousaww would pray Salāt in yoursaww Masjid?’ So hesaww said: ‘Isaww loved to come out to (look at) the horizons of the sky’.122

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي صَلَاةِ الْعِيدَيْنِ، قَالَ: « يُكَبِّرُ، ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ خَمْساً، وَيَقْنُتُ بَيْنَ كُلِّ تَكْبِيرَتَيْنِ، ثُمَّ يُكَبِّرُ السَّابِعَةَ وَيَرْكَعُ بِهَا، ثُمَّ يَسْجُدُ، ثُمَّ يَقُومُ فِي الثَّانِيَةِ، فَيَقْرَأُ، ثُمَّ يُكَبِّرُ أَرْبَعاً، فَيَقْنُتُ بَيْنَ كُلِّ تَكْبِيرَتَيْنِ، ثُمَّ يُكَبِّرُ وَيَرْكَعُ بِهَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullahasws regarding the Salāt of the two Eids. Heasws said: ‘He should exclaim Takbīr, then recite, then exclaim five Takbīrs, and he should perform Qunut between every two Takbīrs. Then he should exclaim the seventh Takbīr and Rukū with it. Then he should perform Sajdah, then be standing regarding the second (Rak’at). So he should recite, then exclaim four Takbīrs, and perform Qunut in between every two Takbīrs. Then he should exclaim Takbīr and Rukū with it’.123

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « نَهى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَنْ يُخْرَجَ السِّلَاحُ فِي الْعِيدَيْنِ إِلاَّ أَنْ يَكُونَ عَدُوٌّ حَاضِرٌ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al-Nowfaly, from Al-Sakuny,

(It has been narrated) from Ja’farasws, from hisasws fatherasws having said: ‘Rasool-Allahsaww forbade from taking out the weapon during the two Eids, except if there happens to be an enemy present’.124

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أُتِيَ أَبِي بِالْخُمْرَةِ يَوْمَ الْفِطْرِ، فَأَمَرَ بِرَدِّهَا، ثُمَّ قَالَ: هذَا يَوْمٌ كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يُحِبُّ أَنْ يَنْظُرَ إِلى آفَاقِ السَّمَاءِ، وَيَضَعَ وَجْهَهُ عَلَى الْأَرْضِ ».

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan, from Hammad Bin Isa, from Rabi’e Bin Abdullah, form Al-Fazl Bin Yasaar,

(It has been narrated) from Abu Abdullahasws having said: ‘Iasws came over to myasws father with the ‘Khumra’ on the day of (Eid) Al-Fitr, but heasws instructed with returning it, then said: ‘This is a day which Rasool-Allahsaww used to love that hesaww looks at the horizons of the sky, and hesaww placed hissaww face upon the ground’.125

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانِ بْنِ‌ عُثْمَانَ، عَنْ سَلَمَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اجْتَمَعَ عِيدَانِ عَلى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ، فَخَطَبَ النَّاسَ، ثُمَّ قَالَ: هذَا يَوْمٌ اجْتَمَعَ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَجْمَعَ مَعَنَا فَلْيَفْعَلْ: وَمَنْ لَمْ يَفْعَلْ فَإِنَّ لَهُ رُخْصَةً، يَعْنِي مَنْ كَانَ مُتَنَحِّياً ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Salma,

(It has been narrated) from Abu Abdullahasws having said, ‘Two Eids were gathered upon the era of Amir Al-Momineenasws. So heasws addressed the people, then said:

‘This is a day in which two Eids are gathered. So the one who loves that he should gather along with us, so let him do so, and the one who does not do so, so there is an allowance for him, meaning the one who was laid back’.126

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ فَاتَتْهُ رَكْعَةٌ مَعَ الْإِمَامِ مِنَ الصَّلَاةِ أَيَّامَ التَّشْرِيقِ؟ قَالَ: « يُتِمُّ الصَّلَاةَ، وَيُكَبِّرُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al-A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked himasws about a man who missed out on one Rak’at of a Salāt with the prayer leader on the days of Al-Tashreek (11th, 12th & 13th Zil Hijja). Heasws said: ‘He should complete the Salāt, and he should exclaim a Takbīr’.127

10. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « السُّنَّةُ عَلى أَهْلِ الْأَمْصَارِ أَنْ يَبْرُزُوا مِنْ أَمْصَارِهِمْ‌ فِي الْعِيدَيْنِ إِلاَّ أَهْلَ مَكَّةَ: فَإِنَّهُمْ يُصَلُّونَ فِي الْمَسْجِدِ الْحَرَامِ ».

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘The Sunnah upon the people of the city is that they should be going out from their cities during the two Eids, except for the people of Makkah, for they would be praying Salāt in the Sacred Masjid’.128

11. مُحَمَّدٌ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبَانٍ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الْهَاشِمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « رَكْعَتَانِ مِنَ السُّنَّةِ لَيْسَ تُصَلَّيَانِ فِي مَوْضِعٍ إِلاَّ بِالْمَدِينَةِ » قَالَ: « يُصَلِّي فِي مَسْجِدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي الْعِيدِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْمُصَلّى، لَيْسَ ذلِكَ إِلاَّ بِالْمَدِينَةِ: لِأَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فَعَلَهُ ».

Muhammad, from Al-Hassan Bin Ali Bin Abdullah, from Al-Abbas Bin Aamir, from Aban, from Muhammad Bin Al-Fazl Al-Hashimy,

(It has been narrated) from Abu Abdullahasws having said: ‘Two Rak’at (of the Salāt) are from the Sunnah. These two are not prayed in any place except in Al-Medina. He would pray Salāt in the Masjid of Rasool-Allahsaww during the Eid, before he goes out to the praying place. That is nowhere except in Al-Medinca, because Rasool-Allahsaww did so’.129

Notes

1 Al-Kafi – V 3 – The Book Of Salāt CH 76 H 1

2 Al-Kafi – V 3 – The Book Of Salāt CH 76 H 2

3 Al-Kafi – V 3 – The Book Of Salāt CH 76 H 3

4 Al-Kafi – V 3 – The Book Of Salāt CH 76 H 4

5 Al-Kafi – V 3 – The Book Of Salāt CH 76 H 5

6 Al-Kafi – V 3 – The Book Of Salāt CH 77 H 1

7 Al-Kafi – V 3 – The Book Of Salāt CH 77 H 2

8 Al-Kafi – V 3 – The Book Of Salāt CH 77 H 3

9 Al-Kafi – V 3 – The Book Of Salāt CH 77 H 4

10 Al-Kafi – V 3 – The Book Of Salāt CH 77 H 5

11 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 1

12 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 2

13 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 3

14 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 4

15 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 5

16 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 6

17 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 7

18 Al-Kafi – V 3 – The Book Of Salāt CH 78 H 8

19 Al-Kafi – V 3 – The Book Of Salāt CH 79 H 1

20 Al-Kafi – V 3 – The Book Of Salāt CH 79 H 2

21 Al-Kafi – V 3 – The Book Of Salāt CH 79 H 3

22 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 1

23 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 2

24 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 3

25 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 4

26 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 5

27 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 6

28 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 7

29 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 8

30 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 9

31 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 10

32 Al-Kafi – V 3 – The Book Of Salāt CH 80 H 11

33 Al-Kafi – V 3 – The Book Of Salāt CH 81 H 1

34 Al-Kafi – V 3 – The Book Of Salāt CH 81 H 2

35 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 1

36 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 2

37 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 3

38 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 4

39 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 5

40 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 6

41 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 7

42 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 8

43 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 10

44 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 11

45 Al-Kafi – V 3 – The Book Of Salāt CH 82 H 12

46 Al-Kafi – V 3 – The Book Of Salāt CH 83 H 1

47 Al-Kafi – V 3 – The Book Of Salāt CH 83 H 2

48 Al-Kafi – V 3 – The Book Of Salāt CH 83 H 3

49 Al-Kafi – V 3 – The Book Of Salāt CH 83 H 4

50 Al-Kafi – V 3 – The Book Of Salāt CH 83 H 5

51 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 1

52 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 2

53 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 3

54 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 4

55 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 5

56 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 6

57 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 7

58 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 8

59 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 9

60 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 10

61 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 11

62 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 12

63 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 13

64 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 14

65 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 15

66 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 16

67 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 17

68 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 18

69 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 19

70 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 20

71 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 21

72 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 22

73 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 23

74 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 24

75 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 25

76 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 26

77 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 27

78 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 28

79 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 29

80 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 30

81 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 31

82 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 32

83 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 33

84 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 34

85 Al-Kafi – V 3 – The Book Of Salāt CH 84 H 35

86 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 1

87 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 2

88 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 3

89 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 4

90 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 5

91 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 6

92 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 7

93 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 8

94 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 9

95 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 10

96 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 11

97 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 12

98 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 13

99 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 14

100 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 15

101 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 16

102 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 17

103 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 18

104 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 19

105 Al-Kafi – V 3 – The Book Of Salāt CH 85 H 20

106 Al-Kafi – V 3 – The Book Of Salāt CH 86 H 1

107 Al-Kafi – V 3 – The Book Of Salāt CH 86 H 2

108 Al-Kafi – V 3 – The Book Of Salāt CH 86 H 3

109 Al-Kafi – V 3 – The Book Of Salāt CH 86 H 4

110 Al-Kafi – V 3 – The Book Of Salāt CH 86 H 5

111 Al-Kafi – V 3 – The Book Of Salāt CH 86 H 6

112 Al-Kafi – V 3 – The Book Of Salāt CH 87 H 1

113 Al-Kafi – V 3 – The Book Of Salāt CH 87 H 2

114 Al-Kafi – V 3 – The Book Of Salāt CH 87 H 3

115 Al-Kafi – V 3 – The Book Of Salāt CH 87 H 4

116 Al-Kafi – V 3 – The Book Of Salāt CH 87 H 5

117 Al-Kafi – V 3 – The Book Of Salāt CH 87 H 6

118 Al-Kafi – V 3 – The Book Of Salāt CH 87 H 7

119 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 1

120 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 2

121 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 3

122 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 4

123 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 5

124 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 6

125 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 7

126 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 8

127 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 9

128 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 10

129 Al-Kafi – V 3 – The Book Of Salāt CH 88 H 11

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (7)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

89- بَابُ صَلَاةِ الِاسْتِسْقَاءِ‌

Chapter 89 – Salāt for the rain

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ‌ مُسْلِمٍ: وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ جَمِيعاً، عَنْ مُرَّةَ مَوْلى مُحَمَّدِ بْنِ خَالِدٍ، قَالَ: صَاحَ أَهْلُ الْمَدِينَةِ إِلى مُحَمَّدِ بْنِ خَالِدٍ فِي الِاسْتِسْقَاءِ، فَقَالَ لِيَ: انْطَلِقْ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَسَلْهُ: مَا رَأْيُكَ: فَإِنَّ هؤُلَاءِ قَدْ صَاحُوا إِلَيَّ؟ فَأَتَيْتُهُ، فَقُلْتُ لَهُ، فَقَالَ لِي: « قُلْ لَهُ: فَلْيَخْرُجْ » قُلْتُ لَهُ: مَتى يَخْرُجُ جُعِلْتُ فِدَاكَ؟ قَالَ: « يَوْمَ الِاثْنَيْنِ ». قُلْتُ: كَيْفَ يَصْنَعُ؟ قَالَ: « يُخْرِجُ الْمِنْبَرَ، ثُمَّ يَخْرُجُ يَمْشِي كَمَا يَمْشِي يَوْمَ الْعِيدَيْنِ وَبَيْنَ يَدَيْهِ الْمُؤَذِّنُونَ فِي أَيْدِيهِمْ عَنَزُهُمْ حَتّى إِذَا انْتَهى إِلَى الْمُصَلّى يُصَلِّي بِالنَّاسِ رَكْعَتَيْنِ‌ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ يَصْعَدُ الْمِنْبَرَ، فَيَقْلِبُ رِدَاءَهُ، فَيَجْعَلُ الَّذِي عَلى يَمِينِهِ عَلى يَسَارِهِ، وَالَّذِي عَلى يَسَارِهِ عَلى يَمِينِهِ، ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ، فَيُكَبِّرُ اللهَ مِائَةَ تَكْبِيرَةٍ رَافِعاً بِهَا صَوْتَهُ، ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَمِينِهِ، فَيُسَبِّحُ اللهَ مِائَةَ تَسْبِيحَةٍ رَافِعاً بِهَا صَوْتَهُ، ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَسَارِهِ، فَيُهَلِّلُ اللهَ مِائَةَ تَهْلِيلَةٍ رَافِعاً بِهَا صَوْتَهُ، ثُمَّ يَسْتَقْبِلُ النَّاسَ، فَيَحْمَدُ اللهَ مِائَةَ تَحْمِيدَةٍ، ثُمَّ يَرْفَعُ يَدَيْهِ فَيَدْعُو، ثُمَّ يَدْعُونَ: فَإِنِّي لَأَرْجُو أَنْ لَايَخِيبُوا ». قَالَ: فَفَعَلَ، فَلَمَّا رَجَعْنَا، قَالُوا: هذَا مِنْ تَعْلِيمِ جَعْفَرٍ. وَفِي رِوَايَةِ يُونُسَ: فَمَا رَجَعْنَا حَتّى أَهَمَّتْنَا أَنْفُسُنَا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Muslim and Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Ahmad Bin Suleyman, altogether from Murra, a slave of Muhammad Bin Khalid who said,

‘The people of Al-Medina cried before Muhammad Binn Khalid regarding the (lack of) rain. So he said to me, ‘Go to Abu Abdullahasws and ask himasws, ‘What is yourasws view, for they have cried before me, so I came to you’. So I said it to himasws, and heasws said to me: ‘Tell him, so let him come out’. I said to himasws, ‘When should he go out, may I be sacrificed for youasws?’ Heasws said: ‘On the day of Monday’. I said, ‘How should he deal with it?’

Heasws said: ‘He should take out the pulpit, then go out walking just as he would walk on the day of the two Eids, and in front of him would be the Muezzins, in their hands being their walking sticks, until when he ends up to the praying place, where he would pray two Rak’at of Salāt with the people, without an Azan or an Iqamah. Then he would ascend the pulpit, and overturn his cloak, so that he would make that which is upon his right to be upon his left, and that which is upon his left to be upon his right.

Then he should face the Qiblah, and he would exclaim one hundred Takbīr’s, raising his voice with it. The he would turn towards the people on his right, so he would Glorify Allahazwj with one hundred Glorifications raising his voice with it. Then he would turn towards the people on his left, so he would extoll the Oneness of Allahazwj raising his voice with it. Then he would face the people, so he would Praise Allahazwj with one hundred Praises. Then he would raise his hands, and he would supplicate. Then they would be supplicating, so Iasws hope that they would not be unsuccessful’.

He (the narrator) said, ‘He did so. So when we returned, the rain came, and they said, ‘This is from the teaching of Ja’farasws’.

And in a report of Yunus, ‘(He (the narrator) said): ‘So we had not returned until we were drenched’.1

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الِاسْتِسْقَاءِ؟ فَقَالَ: « مِثْلُ صَلَاةِ الْعِيدَيْنِ: يَقْرَأُ فِيهَا وَيُكَبِّرُ فِيهَا كَمَا يَقْرَأُ وَيُكَبِّرُ فِيهَا، يَخْرُجُ الْإِمَامُ، وَيَبْرُزُ إِلى مَكَانٍ نَظِيفٍ، فِي سَكِينَةٍ وَوَقَارٍ وَخُشُوعٍ وَمَسْكَنَةٍ، وَيَبْرُزُ مَعَهُ النَّاسُ، فَيَحْمَدُ اللهَ وَيُمَجِّدُهُ وَيُثْنِي عَلَيْهِ، وَيَجْتَهِدُ فِي الدُّعَاءِ، وَيُكْثِرُ مِنَ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ، وَيُصَلِّي مِثْلَ صَلَاةِ الْعِيدَيْنِ رَكْعَتَيْنِ فِي دُعَاءٍ وَمَسْأَلَةٍ وَاجْتِهَادٍ، فَإِذَا سَلَّمَ الْإِمَامُ قَلَبَ ثَوْبَهُ، وَجَعَلَ الْجَانِبَ الَّذِي عَلَى الْمَنْكِبِ الْأَيْمَنِ عَلَى الْأَيْسَرِ، وَالَّذِي عَلَى الْأَيْسَرِ عَلَى الْأَيْمَنِ: فَإِنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم كَذلِكَ صَنَعَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the Salāt for the rain, so heasws said: ‘Similar to the Salāt of the two Eids. He would recite in it and exclaim Takbīr’ in it just as he would recite and exclaim Takbīr’ in those. The prayer leader would come out and go to a clean place in tranquillity, and dignity, and humbleness, and submissiveness, and the people would go out along with him.

So he would Prise Allahazwj, and Glorify Himazwj, and Laud upon Himazwj, and strive in the supplication, and frequent from the Glorifications and the Extollations of Oneness, and the exclamations of Takbīr’, and he would pray a Salāt similar to the Salāt of the two Eids, being two Rak’at in a supplication and asking and striving.

So when the prayer leader recites Salām (at the end of Salāt), he would overturn his cloth and make the side which is upon the right shoulder to be upon the left, and that which is upon the left to be upon the right, for the Prophetsaww did it like that’.2

3. مُحَمَّدُ بْنُ يَحْيى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ تَحْوِيلِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم رِدَاءَهُ إِذَا اسْتَسْقى؟ فَقَالَ: « عَلَامَةٌ بَيْنَهُ وَبَيْنَ أَصْحَابِهِ يُحَوَّلُ الْجَدْبُ خِصْباً ».

Muhammad Bin Yahya, raising it,

(It has been narrated) Abu Abdullahasws, said, ‘I asked himasws about the overturning by the Prophetsaww of hissaww cloak when hesaww (prayed the Salāt for the) rain. So heasws said: ‘A sign between himsaww and hissaww companions of the overturning of the aridity (dryness) into fertility’ (growth).3

4. وَفِي رِوَايَةِ ابْنِ الْمُغِيرَةِ، قَالَ: « يُكَبِّرُ فِي صَلَاةِ الِاسْتِسْقَاءِ كَمَا يُكَبِّرُ فِي الْعِيدَيْنِ: فِي الْأُولى سَبْعاً، وَفِي الثَّانِيَةِ خَمْساً، وَيُصَلِّي قَبْلَ الْخُطْبَةِ، وَيَجْهَرُ بِالْقِرَاءَةِ، وَيَسْتَسْقِي وَهُوَ قَاعِدٌ ».

And in a report of Ibn Al-Mugheira,

‘Heasws said: ‘One would exclaim Takbīr’ in a Salāt for the rain just as one would exclaim Takbīr’ in (the Salāt of the) two Eids – seven in the first (Rak’at), and five in the second (Rak’at), and he would pray Salāt before the sermon, and be loud with the recitation, and he would supplicate for the rain while he is seated’.4

90- بَابُ صَلَاةِ الْكُسُوفِ‌

Chapter 90 – Salāt of the eclipse

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ عَلِيِّ بْنِ عَبْدِ اللهِ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام، يَقُولُ: « إِنَّهُ لَمَّا قُبِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، جَرَتْ فِيهِ ثَلَاثُ سُنَنٍ: أَمَّا وَاحِدَةٌ، فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ، فَقَالَ النَّاسُ: انْكَسَفَتِ الشَّمْسُ لِفَقْدِ ابْنِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَصَعِدَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الْمِنْبَرَ، فَحَمِدَ اللهَ وَأَثْنى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، تَجْرِيَانِ بِأَمْرِهِ، مُطِيعَانِ لَهُ، لَاتَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَالِحَيَاتِهِ، فَإِذَا انْكَسَفَتَا أَوْ وَاحِدَةٌ مِنْهُمَا فَصَلُّوا، ثُمَّ نَزَلَ، فَصَلّى بِالنَّاسِ صَلَاةَ الْكُسُوفِ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Abdullah who said,

‘I heard Abu Al-Hassan Musaasws saying: ‘When Ibrahimas, the sonas of Rasool-Allahsaww passed away, three Sunnahs flowed regarding it. As for one, so when heas passed away, the sun was eclipsed. So the people said, ‘The sun eclipsed due to the loss of the sonas of Rasool-Allahsaww’.

So Rasool-Allahsaww ascended the Pulpit, and hesaww Praised Allahazwj and Lauded upon Himazwj, then said: ‘O you people! The sun and the moon are two signs from the signs of Allahazwj, both flowing by Hisazwj Command, Obedient to Himazwj. They do not get eclipsed for the death of anyone, nor for his life. So whenever they both get eclipsed, or one of the two, so pray Salāt’. Then hesaww descended and prayed Salāt with the people, a Salāt of the eclipse’.5

2. عَلِيٌّ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: سَأَلْنَا أَبَا جَعْفَرٍ عليه‌السلام عَنْ صَلَاةِ الْكُسُوفِ: كَمْ هِيَ رَكْعَةً ؟ وَكَيْفَ نُصَلِّيهَا؟ فَقَالَ: « عَشْرُ رَكَعَاتٍ، وَأَرْبَعُ سَجَدَاتٍ، تَفْتَتِحُ الصَّلَاةَ بِتَكْبِيرَةٍ، وَتَرْكَعُ بِتَكْبِيرَةٍ، وَتَرْفَعُ رَأْسَكَ بِتَكْبِيرَةٍ إِلاَّ فِي الْخَامِسَةِ الَّتِي تَسْجُدُ فِيهَا، وَتَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، وَتَقْنُتُ فِي كُلِّ رَكْعَتَيْنِ قَبْلَ الرُّكُوعِ، وَتُطِيلُ الْقُنُوتَ وَالرُّكُوعَ عَلى قَدْرِ الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، فَإِنْ فَرَغْتَ قَبْلَ أَنْ يَنْجَلِيَ فَاقْعُدْ، وَادْعُ اللهَ ـ عَزَّ وَجَلَّ ـ حَتّى يَنْجَلِيَ، وَإِنِ انْجَلى قَبْلَ أَنْ تَفْرُغَ مِنْ‌ صَلَاتِكَ، فَأَتِمَّ مَا بَقِيَ وَتَجْهَرُ بِالْقِرَاءَةِ ». قَالَ: قُلْتُ: كَيْفَ الْقِرَاءَةُ فِيهَا؟ فَقَالَ: « إِنْ قَرَأْتَ سُورَةً فِي كُلِّ رَكْعَةٍ، فَاقْرَأْ فَاتِحَةَ الْكِتَابِ، وَإِنْ نَقَصْتَ مِنَ السُّورَةِ شَيْئاً، فَاقْرَأْ مِنْ حَيْثُ نَقَصْتَ، وَلَاتَقْرَأْ فَاتِحَةَ الْكِتَابِ ». قَالَ: « وَكَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِيهَا بِالْكَهْفِ وَالْحِجْرِ إِلاَّ أَنْ يَكُونَ إِمَاماً يَشُقُّ عَلى مَنْ خَلْفَهُ، وَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ صَلَاتُكَ بَارِزاً لَايَجُنُّكَ بَيْتٌ فَافْعَلْ، وَصَلَاةُ كُسُوفِ الشَّمْسِ أَطْوَلُ مِنْ صَلَاةِ كُسُوفِ الْقَمَرِ، وَهُمَا سَوَاءٌ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ ».

Ali, from his father and Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan , altogether from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

‘We asked Abu Ja’farasws about the Salāt of the eclipse, ‘How many Rak’at it is, and how is to be prayed’. Ten Rak’at and four Sajdahs. You would commence the Salāt with a Takbīr’ and you would perform Rukū with a Takbīr’, and raise your head with a Takbīr’ except in the fifth in which you would perform Sajdah (prostrate) in, and you should be saying, ‘Allahazwj Hears the one who Praises Himazwj’, and you should perform Iqamah in every two Rak’at before the Rukū, and you should prolong the Iqamah and the Rukū upon a measurement of the recitation, and the Rukū and the Sajdah.

So if you are free before it clears, be seated and supplicate to Allahazwj Mighty and Majestic until it does clear; and if it clears before you are free from your Salāt, so complete whatever remains and be loud with the recitation’.

He (the narrator) said, ‘I said, ‘How is the recitation in it?’ So heasws said: ‘If you were to recite a Chapter in every Rak’at, so recite the Opening of the Book (Chapter 1); and if you reduce anything from the Chapter, so recite from wherever you had reduced, and do not recite the Opening of the Book’.

Heasws said: ‘And it was always a recommendation if one were to recite therein with (Surah) Al-Kahf, and (Surah) Al-Hijr, except if there happens to be a prayer leader, it being difficult upon the ones behind him; and if you have the capacity that your Salāt be out in the open, a house not shielding you, then do so; and a Salāt of an eclipse of the sun is longer than a Salāt for an eclipse of the moon, and they are both the same in the recitation, and the Rukū, and the Sajdah’.6

3. حَمَّادٌ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: قُلْنَا لِأَبِي جَعْفَرٍ عليه‌السلام: هذِهِ الرِّيَاحُ وَالظُّلَمُ الَّتِي تَكُونُ هَلْ يُصَلّى لَهَا؟ فَقَالَ: « كُلُّ أَخَاوِيفِ السَّمَاءِ مِنْ ظُلْمَةٍ أَوْ رِيحٍ أَوْ فَزَعٍ، فَصَلِّ لَهُ صَلَاةَ الْكُسُوفِ حَتّى يَسْكُنَ ».

Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

‘We said to Abu Ja’farasws, ‘These (strong) winds and the darkness which occur, should one pray Salāt for it?’ So heasws said: ‘Every fear of the sky, from a darkness, or a wind, or a terror, so pray Salāt for it, Salāt of the eclipse, until it settles’.7

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « وَقْتُ صَلَاةِ الْكُسُوفِ فِي السَّاعَةِ الَّتِي تَنْكَسِفُ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا ». قَالَ: وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « هِيَ فَرِيضَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) Abu Abdullahasws having said: ‘A time for Salāt of the eclipse among the timing which it eclipses, (be it) at the emergence of the sun, and at its setting’. And Abu Abdullahasws said: ‘It is Obligatory’.8

5. عَنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْكُسُوفِ فِي وَقْتِ الْفَرِيضَةِ؟ فَقَالَ: « ابْدَأْ بِالْفَرِيضَةِ ». فَقِيلَ لَهُ: فِي وَقْتِ صَلَاةِ اللَّيْلِ؟ فَقَالَ: « صَلِّ صَلَاةَ الْكُسُوفِ قَبْلَ صَلَاةِ اللَّيْلِ ».

From him, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Al-A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), said, ‘I asked himasws about Salāt of the eclipse during a time of the Obligatory (Salāt). So heasws said: ‘Begin with the Obligatory (Salāt)’. So it was said to himasws, ‘(Supposing it was) at the time of the night Salāt?’ So heasws said: ‘Pray the Salāt of the eclipse before the night Salāt’.9

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا انْكَسَفَتِ الشَّمْسُ كُلُّهَا، وَاحْتَرَقَتْ، وَلَمْ تَعْلَمْ، ثُمَّ عَلِمْتَ بَعْدَ ذلِكَ، فَعَلَيْكَ الْقَضَاءُ: وَإِنْ لَمْ تَحْتَرِقْ كُلُّهَا، فَلَيْسَ عَلَيْكَ قَضَاءٌ ».

From him, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘When the sun is eclipsed totally and it smoulders, and you did not know, then you came to know after that, so upon you is the fulfilment (of the Salāt missed out); and if all of it did not get eclipsed, so there is no fulfilment (of the Salāt missed out) upon you’.

وَفِي رِوَايَةٍ أُخْرى: « إِذَا عَلِمَ بِالْكُسُوفِ، وَنَسِيَ أَنْ يُصَلِّيَ، فَعَلَيْهِ الْقَضَاءُ، وَإِنْ لَمْ يَعْلَمْ بِهِ، فَلَا قَضَاءَ عَلَيْهِ: هذَا إِذَا لَمْ يَحْتَرِقْ كُلُّهُ ».

And in another report, ‘(heasws said): ‘When one knows of the eclipse and forgets to pray Salāt, so upon him would be the fulfilment (of the Salāt missed out); and if he did not know of it, so there is no fulfilment (of the Salāt missed out) upon him. This is when the whole of it is not eclipsed’.10

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ عِمْرَانَ بْنِ مُوسى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَلِيِّ بْنِ الْفَضْلِ الْوَاسِطِيِّ، قَالَ: كَتَبْتُ إِلَيْهِ: إِذَا انْكَسَفَتِ الشَّمْسُ أَوِ الْقَمَرُ وَأَنَا رَاكِبٌ لَا أَقْدِرُ عَلَى النُّزُولِ ؟ قَالَ: فَكَتَبَ إِلَيَّ: « صَلِّ عَلى مَرْكَبِكَ الَّذِي أَنْتَ عَلَيْهِ ».

Muhammad Bin yahya, from Imran Bin Musa, from Muhammad Bin Abdul Hameed, from Ali Bin Al-Fazl Al-Wasity who said,

‘I wrote to himasws, ‘When either the sun or the moon is eclipsed and I am riding, I am not able upon the dismounting’. So heasws wrote to me: ‘Pray Salāt upon your ride which you are upon’.11

91- بَابُ صَلَاةِ التَّسْبِيحِ

Chapter 91 – Salāt of the Glorification (Tasbeeh)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِجَعْفَرٍ: يَا جَعْفَرُ! أَلَا أَمْنَحُكَ؟ أَلَا أُعْطِيكَ؟ أَلَا أَحْبُوكَ ؟ فَقَالَ لَهُ جَعْفَرٌ: بَلى يَا رَسُولَ اللهِ، قَالَ: فَظَنَّ النَّاسُ أَنَّهُ‌ يُعْطِيهِ ذَهَباً أَوْ فِضَّةً، فَتَشَرَّفَ النَّاسُ لِذلِكَ، فَقَالَ لَهُ: إِنِّي أُعْطِيكَ شَيْئاً إِنْ أَنْتَ صَنَعْتَهُ فِي كُلِّ يَوْمٍ، كَانَ خَيْراً لَكَ مِنَ الدُّنْيَا وَمَا فِيهَا، وَإِنْ صَنَعْتَهُ بَيْنَ يَوْمَيْنِ، غُفِرَ لَكَ مَا بَيْنَهُمَا، أَوْ كُلَّ جُمْعَةٍ، أَوْ كُلَّ شَهْرٍ، أَوْ كُلَّ سَنَةٍ، غُفِرَ لَكَ مَا بَيْنَهُمَا: تُصَلِّي أَرْبَعَ رَكَعَاتٍ تَبْتَدِئُ فَتَقْرَأُ، وَتَقُولُ إِذَا فَرَغْتَ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّهِ، وَلَا إِلهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ: تَقُولُ ذلِكَ خَمْسَ عَشْرَةَ مَرَّةً بَعْدَ الْقِرَاءَةِ، فَإِذَا رَكَعْتَ قُلْتَهُ عَشْرَ مَرَّاتٍ، فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ قُلْتَهُ عَشْرَ مَرَّاتٍ، فَإِذَا سَجَدْتَ قُلْتَهُ عَشْرَ مَرَّاتٍ، فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَقُلْ بَيْنَ السَّجْدَتَيْنِ عَشْرَ مَرَّاتٍ، فَإِذَا سَجَدْتَ الثَّانِيَةَ فَقُلْ عَشْرَ مَرَّاتٍ، فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السَّجْدَةِ الثَّانِيَةِ قُلْتَ عَشْرَ مَرَّاتٍ وَأَنْتَ قَاعِدٌ قَبْلَ أَنْ تَقُومَ: فَذلِكَ خَمْسٌ وَسَبْعُونَ تَسْبِيحَةً، فِي كُلِّ رَكْعَةٍ ثَلَاثُمِائَةِ تَسْبِيحَةٍ، فِي أَرْبَعِ رَكَعَاتٍ أَلْفٌ وَمِائَتَا تَسْبِيحَةٍ وَتَهْلِيلَةٍ وَتَكْبِيرَةٍ وَتَحْمِيدَةٍ: إِنْ شِئْتَ صَلَّيْتَهَا بِالنَّهَارِ، وَإِنْ شِئْتَ صَلَّيْتَهَا بِاللَّيْلِ ». وَفِي رِوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام: « يَقْرَأُ فِي الْأُولى « إِذَا زُلْزِلَتْ » وَفِي الثَّانِيَةِ « وَالْعَادِيَاتِ » وَفِي الثَّالِثَةِ « إِذَا جَاءَ نَصْرُ اللهِ » وَفِي الرَّابِعَةِ بِـ « قُلْ هُوَ اللهُ أَحَدٌ » ». قُلْتُ: فَمَا ثَوَابُهَا؟ قَالَ: « لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِجٍ ذُنُوباً، غُفِرَ لَهُ » ثُمَّ نَظَرَ إِلَيَّ، فَقَالَ: « إِنَّمَا ذلِكَ لَكَ وَلِأَصْحَابِكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yahya Al-Halby, from Haroun Bin Jariya, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said to Ja’faras (Bin Abu Talibas): ‘O Ja’faras! Shall Isaww confer upon youas, shall Isaww give youas, shall I gift youas (something)?’ So Ja’faras said to himsaww: ‘Yes, O Rasool-Allahsaww!’ Heasws said: ‘So the people thought that hesaww would give himas some gold or silver, and the people anticipated for that.

So hesaww said to himasws: ‘Isaww am giving youas something, if youas were to act upon it during every day, it would be better for youas than the world and whatever is in it, and if youas were to do it in between two days, Allahazwj would Forgive for youas whatever (youas committed) what is between the two (days), or every Friday, or every month, or every year, (youras sins) would be Forgive for youas whatever (youas committed) between the two.

Youas should pray four Rak’at. Youas should begin reciting and youas should be saying, when youas are free: ‘Glory be to Allahazwj, and the Praise is for Allahazwj, and there is no god except for Allahazwj, and Allahazwj is the Greatest’. You should say that fifteen times after the recitation. So when youas go down into Rukū say it ten times. So when youas raise youras head from the Rukū, say it ten times. So when youas perform Sajdah, say it ten times. So when youas raise youras head from the Sajdah, say it ten times between the two Sajdahs. So when youas perform Sajdah the second (Sajdah) say it ten times. So when youas raise youras head from the second Sajdah say it ten times, while youas are seated, before youas stand.

So that would be seventy-five Glorifications during every Rak’at, being three hundred Glorification in four Rak’at. In four (Rak’at) there would be one thousand two hundred Glorifications, and Extollations of Oneness, and exclamations of Takbīr’s, and Praises. If youas so desire to, pray it during the day, and if youas so desire to, pray it at night’.

And in a report of Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassanasws (having said): ‘You should recite in the first (Rak’at) [99:1] When the earth is shaken (Chapter 99), and in the second (Rak’at) [100:1] I swear by the runners (Chapter 100), and in the third (Rak’at) [110:1] When there comes the help of Allah (Chapter 110), and in the fourth (Rak’at) [112:1] Say He Allah is One (Chapter 112)’. I said, ‘So what are its Rewards?’ Heasws said: ‘If there were upon him sin like the grains of sand, Allahazwj would Forgive them for him’. Then heasws looked at me, so heasws said: ‘But rather, that is for you and for your companions (The Shias)’.12

2. وَرُوِيَ عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ ذَرِيحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تُصَلِّيهَا بِاللَّيْلِ، وَتُصَلِّيهَا فِي السَّفَرِ بِاللَّيْلِ وَالنَّهَارِ، وَإِنْ شِئْتَ فَاجْعَلْهَا مِنْ نَوَافِلِكَ ».

And in a report (It has been narrated) from Ibn Abu Umeyr, from Yahya Bin Imran Al-Halby, from Zareeh,

(It has been narrated) from Abu Abdullahasws having said: ‘You can pray it (Salāt of Ja’faras) at night, and you can pray it during the journey at night and the day, and if you so desire to, so hasten it from your optional (Salāts)’.13

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَسِّنِ بْنِ أَحْمَدَ، عَنْ أَبَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ كَانَ مُسْتَعْجِلاً، يُصَلِّي صَلَاةَ جَعْفَرٍ مُجَرَّدَةً، ثُمَّ يَقْضِي التَّسْبِيحَ وَهُوَ ذَاهِبٌ فِي حَوَائِجِهِ ».

Ali Bin Ibrahim, from his father, from Muhassin Bin Ahmad, from Aban who said,

‘I heard Abu Abdullahasws saying: ‘The one who was in a hurry, can pray the Salāt of Ja’faras in brief, then he can fulfil the Glorifications while he is going regarding his needs’.14

4. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ سُلَيْمَانَ، قَالَ: كَتَبْتُ إِلَى الرَّجُلِ عليه‌السلام: مَا تَقُولُ فِي صَلَاةِ التَّسْبِيحِ فِي الْمَحْمِلِ؟ فَكَتَبَ عليه‌السلام: « إِذَا كُنْتَ مُسَافِراً، فَصَلِّ ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ali Bin Suleyman who said,

‘I wrote to the manasws, ‘What are youasws saying regarding the Salāt of the Glorification (prayed) in the carriage?’ So heasws wrote: ‘When you were travelling, so pray’.15

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ ابْنِ مَحْبُوبٍ رَفَعَهُ، قَالَ: قَالَ: « تَقُولُ فِي آخِرِ رَكْعَةٍ مِنْ صَلَاةِ جَعْفَرٍ عليه‌السلام: « يَا مَنْ لَبِسَ الْعِزَّ وَالْوَقَارَ، يَا مَنْ تَعَطَّفَ بِالْمَجْدِ وَتَكَرَّمَ بِهِ، يَا مَنْ لَايَنْبَغِي التَّسْبِيحُ إِلاَّ لَهُ، يَا مَنْ أَحْصى كُلَّ شَيْ‌ءٍ عِلْمُهُ، يَا ذَا النِّعْمَةِ وَالطَّوْلِ، يَا ذَا الْمَنِّ وَالْفَضْلِ، يَا ذَا الْقُدْرَةِ وَالْكَرَمِ، أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَبِمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ، وَبِاسْمِكَ الْأَعْظَمِ الْأَعْلى وَكَلِمَاتِكَ التَّامَّةِ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا‌ وَكَذَا ».

Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, raising it, said,

‘Heasws said: ‘You should be saying in the last Rak’at from the Salāt of Ja’faras, ‘O One Who is Clothed in Honour and Dignity! O One Who Grants with the Glory and is Prestiged with it! O One Who, the Glorification is not befitting except for Himazwj! O One Who Reckons everything in Hisazwj Knowledge! O One with the Bounties and the Abundance! O One with the Favours and the Grace! O One with the Power and the Benevolence! I ask Youazwj by the Honourable Splendour from Yourazwj Throne, and by the peak of the Mercy from Yourazwj Book, and by Yourazwj Magnificent Name, the Exalted, and Yourazwj complete Speech, that Youazwj Send Blessings upon Muhammad and the Progenyasws of Muhammadsaww, and that Youazwj should do such and such with me’.16

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْقَاسِمِ ذَكَرَهُ عَمَّنْ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْمَدَائِنِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « أَلَا أُعَلِّمُكَ شَيْئاً تَقُولُهُ فِي صَلَاةِ جَعْفَرٍ؟ » فَقُلْتُ: بَلى، فَقَالَ: « إِذَا كُنْتَ فِي آخِرِ سَجْدَةٍ مِنَ الْأَرْبَعِ رَكَعَاتٍ، فَقُلْ إِذَا فَرَغْتَ مِنْ تَسْبِيحِكَ: سُبْحَانَ مَنْ لَبِسَ الْعِزَّ وَالْوَقَارَ، سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَتَكَرَّمَ بِهِ، سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلاَّ لَهُ، سُبْحَانَ مَنْ أَحْصى كُلَّ شَيْ‌ءٍ عِلْمُهُ، سُبْحَانَ ذِي الْمَنِّ وَالنِّعَمِ، سُبْحَانَ ذِي الْقُدْرَةِ وَالْكَرَمِ: اللهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ، وَاسْمِكَ الْأَعْظَمِ وَكَلِمَاتِكَ التَّامَّةِ الَّتِي تَمَّتْ صِدْقاً وَعَدْلاً، صَلِّ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَافْعَلْ بِي كَذَا وَكَذَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Abu Al-Qasim, mentioning it from the one who narrated it, from Abu Saeed Al-Madainy who said,

‘Abu Abdullahasws said to me: ‘Shall Iasws teach you something you should be saying in the Salāt of Ja’faras?’ So I said, ‘Yes’. So heasws said: ‘When you were in the last Sajdah from the fourth Rak’at, say when you are free from your Glorification, ‘Glorious is the One Who is Clothed in Honour and the Dignity! Glorious is the One Who Gives with the Glory and is Prestiged with it! Glorious is the One, the Glorification not being befitting for anyone except for Himazwj! Glorious is the One Who Reckons everything in Hisazwj Knowledge! Glorious is the One with the Favours, and the Bounties! Glorious is the One with the Power and the Benevolence!

O Allahazwj! I ask Youazwj by the Honourable Splendour from Yourazwj Throne, and the peak of the Mercy from Yourazwj Book, and Yourazwj Magnificent Name, and Yourazwj complete Speech which is complete Truth, and Just. Send Blessings upon Muhammadsaww and the Peopleasws of Hisazwj Household, and Do such and such with me’.17

7. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَنْ صَلّى صَلَاةَ جَعْفَرٍ، كَتَبَ اللهُ ـ عَزَّ وَجَلَّ ـ لَهُ مِنَ‌ الْأَجْرِ مِثْلَ مَا قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِجَعْفَرٍ؟ قَالَ: « إِي وَاللهِ ».

Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al-Hakam Bin Miskeen, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘The one who prays a Salāt, the Salāt of Ja’faras, Allahazwj would Write for him, from the Recompense, the like of what Rasool-Allahsaww said to Ja’farasws?’ Heasws said: ‘Yes, by Allahazwj’.18

92- بَابُ صَلَاةِ فَاطِمَةَ ـ سَلَامُ اللهِ عَلَيْهَا ـ وَغَيْرِهَا مِنْ صَلَاةِ التَّرْغِيبِ‌

Chapter 92 – Salāt of Syeda Fatimaasws, and others from the Salāt of exhortation

1. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُثَنًّى الْحَنَّاطِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ صَلّى أَرْبَعَ رَكَعَاتٍ بِمِائَتَيْ مَرَّةٍ « قُلْ هُوَ اللهُ أَحَدٌ » فِي كُلِّ رَكْعَةٍ خَمْسُونَ مَرَّةً، لَمْ يَنْفَتِلْ وَبَيْنَهُ وَبَيْنَ اللهِ ذَنْبٌ إِلاَّ غُفِرَ لَهُ ».

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ali Bin Al-Hakam, from Musa Al-Hannat, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘The one who prays Salāt of four Rak’at with two hundred times reciting [112:1] Say He Allah is One (Chapter 112) – that is (reciting) fifty times in each Rak’at, would not wrap up (finish), and there would be between him and Allahazwj a sin, except that it would have been Forgiven for him’.19

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنْ سَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ صَلّى أَرْبَعَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ « قُلْ هُوَ اللهُ أَحَدٌ » خَمْسِينَ مَرَّةً، لَمْ يَنْفَتِلْ وَبَيْنَهُ وَبَيْنَ اللهِ ذَنْبٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Al-Barqy, from Sa’dan, from Abdullah Bin Sinan,

(It has been narrated) Abu Abdullahasws having said: ‘The one who prays a Salāt of four Rak’at, reciting in every Rak’at [112:1] Say He Allah is One (Chapter 112) fifty times, would not wrap up (finish), and there would be a sin (remaining) between him and Allahazwj’.20

3. مُحَمَّدُ بْنُ يَحْيى بِإِسْنَادِهِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ صَلّى رَكْعَتَيْنِ بِـ « قُلْ هُوَ اللهُ أَحَدٌ » فِي كُلِّ رَكْعَةٍ سِتِّينَ مَرَّةً، انْفَتَلَ وَلَيْسَ بَيْنَهُ وَبَيْنَ اللهِ ذَنْبٌ ».

Muhammad Bin Yahya, by his chain,

(It has been) raising it from Abu Abdullahasws having said: ‘The one who prays four Rak’at of Salāt with [112:1] Say He Allah is One (Chapter 112) sixty times in every Rak’at, would wrap up (finish), and there would not be a sin (remaining) between him and Allahazwj’.21

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « مَنْ صَلَّى الْمَغْرِبَ وَبَعْدَهَا أَرْبَعَ رَكَعَاتٍ وَلَمْ يَتَكَلَّمْ حَتّى يُصَلِّيَ عَشْرَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِالْحَمْدِ و « قُلْ هُوَ اللهُ أَحَدٌ »، كَانَتْ عِدْلَ عَشْرِ رِقَابٍ ».

Ali Bin Muhammad, from one of our companions,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘The one who prays the Maghrib Salāt, and four Rak’at after it, and does not speak until he has prayed ten Rak’at, reciting in each Rak’at with Al-Hamd (Chapter 1), and [112:1] Say He Allah is One (Chapter 112), it would equate to (freeing) ten necks (slaves)’.22

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ كُرْدُوسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَطَهَّرَ، ثُمَّ أَوى إِلى فِرَاشِهِ، بَاتَ وَفِرَاشُهُ، كَمَسْجِدِهِ، فَإِنْ قَامَ مِنَ اللَّيْلِ، فَذَكَرَ اللهَ، تَنَاثَرَتْ عَنْهُ خَطَايَاهُ، فَإِنْ قَامَ مِنْ آخِرِ اللَّيْلِ، فَتَطَهَّرَ وَصَلّى رَكْعَتَيْنِ، وَحَمِدَ اللهَ وَأَثْنى عَلَيْهِ، وَصَلّى عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، لَمْ يَسْأَلِ اللهَ شَيْئاً إِلاَّ أَعْطَاهُ: إِمَّا أَنْ يُعْطِيَهُ الَّذِي يَسْأَلُهُ بِعَيْنِهِ، وَإِمَّا أَنْ يَدَّخِرَ لَهُ مَا هُوَ خَيْرٌ لَهُ مِنْهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Kurdous,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who cleans himself, then lies down upon his bed overnight, his bed is like his Masjid. So if he was to stand at night and mention Allahazwj, his sins would scatter away from him. So if he was to stand at the end of the night, and cleans himself and prays two Rak’at of Salāt, and Praises Allahazwj and Lauds upon Himazwj, and sends Blessings upon the Prophetsaww, would not ask Allahazwj for anything, except that Heazwj would Grant it. Either Heazwj would Grant it what which he had asked for, exactly, or Heazwj would Treasure it for him what is better for him than it’.23

6. عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادِهِ: عَنْ بَعْضِهِمْ عليهم‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّ ناشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئاً وَأَقْوَمُ قِيلاً)، قَالَ: « هِيَ رَكْعَتَانِ بَعْدَ الْمَغْرِبِ، تَقْرَأُ فِي أَوَّلِ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ، وَعَشْرٍ مِنْ أَوَّلِ الْبَقَرَةِ، وَآيَةِ السُّخْرَةِ، وَمِنْ قَوْلِهِ: (وَإِلهُكُمْ إِلهٌ واحِدٌ لا إِلهَ إِلاّ هُوَ الرَّحْمنُ الرَّحِيمُ إِنَّ فِي خَلْقِ السَّماواتِ وَالْأَرْضِ) إِلى قَوْلِهِ (لَآياتٍ لِقَوْمٍ يَعْقِلُونَ)، وَخَمْسَ عَشْرَةَ مَرَّةً « قل هو الله أحد »، وَفِي الرَّكْعَةِ الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ، وَآيَةَ الْكُرْسِيِّ، وَآخِرَ الْبَقَرَةِ مِنْ قَوْلِهِ: (لِلّهِ ما فِي السَّماواتِ وَما فِي الْأَرْضِ) إِلى أَنْ تَخْتِمَ السُّورَةَ، وَخَمْسَ عَشْرَةَ مَرَّةً « قُلْ هُوَ اللهُ أَحَدٌ » ثُمَّ ادْعُ بَعْدَ هذَا بِمَا شِئْتَ ». قَالَ: « وَمَنْ وَاظَبَ عَلَيْهِ، كُتِبَ لَهُ بِكُلِّ صَلَاةٍ سِتُّمِائَةِ أَلْفِ حَجَّةٍ ».

Ali Bin Muhammad, by his chain,

(It has been narrated) from one of themasws regarding the Words of Allahazwj Mighty and Majestic [73:6] Surely the rising by night is the firmest way to tread and the best speech. Heasws said: ‘These are the two Rak’at of Salāt after Al-Maghrib. You should recite in the first Rak’at with the Opening of the Book (Chapter 1), and then (Verses) from the beginning of (Surah) Al-Baqarah, and Al-Sakhra Verse (Ch 7:54), and from Hisazwj Words [2:163] And your God is one God! There is no god but He; He is the Beneficent, the Merciful [2:164] Surely in the Creation of the skies and the earth – up to Hisazwj Words - there are signs for a people who understand, And fifteen times [112:1] Say He Allah is One (Chapter 112).

And in the second Rak’at, Opening of the Book (Chapter 1), and the Verse of the Throne (Ch 2:255), and the end part of (Surah) Al-Baqarah, from Hisazwj Words [2:284] Whatever is in the skies and whatever is in the earth is for Allah – up to the end of the Chapter, and fifteen times [112:1] Say He Allah is One (Chapter 112). Then, after this, supplicate with whatever you so desire to’.

Heasws said: ‘The one who persevered upon it, there would be Written for him, with each Salāt, six hundred thousand performances of Hajj’.24

7. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَ النِّصْفُ مِنْ شَعْبَانَ، فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ و « قُلْ هُوَ اللهُ أَحَدٌ » مِائَةَ مَرَّةٍ، فَإِذَا فَرَغْتَ فَقُلِ: اللهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ، وَإِنِّي عَائِذٌ بِكَ، وَمِنْكَ خَائِفٌ، وَبِكَ مُسْتَجِيرٌ، رَبِّ لَاتُبَدِّلِ اسْمِي، رَبِّ لَاتُغَيِّرْ جِسْمِي، رَبِّ لَاتُجْهِدْ بَلَائِي، أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ‌ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ، وَأَعُوذُ بِكَ مِنْكَ جَلَّ ثَنَاؤُكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلى نَفْسِكَ، وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ ». قَالَ: وَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَوْمُ سَبْعَةٍ وَعِشْرِينَ مِنْ رَجَبٍ نُبِّئَ فِيهِ رَسُولُ اللهِ صلى الله عليه وآله: مَنْ صَلّى فِيهِ أَيَّ وَقْتٍ شَاءَ اثْنَتَيْ عَشْرَةَ رَكْعَةً، يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِأُمِّ الْقُرْآنِ وَسُورَةٍ مَا تَيَسَّرَ، فَإِذَا فَرَغَ وَسَلَّمَ جَلَسَ مَكَانَهُ، ثُمَّ قَرَأَ أُمَّ الْقُرْآنِ أَرْبَعَ مَرَّاتٍ، وَالْمُعَوِّذَاتِ الثَّلَاثَ كُلَّ وَاحِدَةٍ أَرْبَعَ مَرَّاتٍ، فَإِذَا فَرَغَ وَهُوَ فِي مَكَانِهِ، قَالَ: "لَا إِلهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ، وَالْحَمْدُ لِلّهِ، وَسُبْحَانَ اللهِ، وَلَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ" أَرْبَعَ مَرَّاتٍ، ثُمَّ يَقُولُ: "اللهُ اللهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً" أَرْبَعَ مَرَّاتٍ، ثُمَّ يَدْعُو، فَلَا يَدْعُو بِشَيْ‌ءٍ إِلاَّ اسْتُجِيبَ لَهُ فِي كُلِّ حَاجَةٍ إِلاَّ أَنْ يَدْعُوَ فِي جَائِحَةِ قَوْمٍ، أَوْ قَطِيعَةِ رَحِمٍ ».

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever it is from the middle of Shabaan, so pray four Rak’at of Salāt, reciting in each Rak’at Al-Hamd (Chapter 1) and [112:1] Say He Allah is One (Chapter 112) one hundred times, So when you are free, say, ‘O Allahazwj! I am needy to Youazwj, and I seek Refuge with Youazwj, and fearful from Youazwj, and Sanctuary with Youazwj. Lordazwj! Do not Change my name. Lordazwj! Do not Change my body. Lordazwj! Do not Overload my afflictions. I seek Refuge with Yourazwj Pardon; and I seek Refuge with Yourazwj Pleasure from Yourazwj Wrath; and I seek Refuge with Yourazwj Mercy from Yourazwj Punishment; and I seek Refuge with Youazwj from Youazwj. Masjestic is Yourazwj Praise. Youazwj are just as Youazwj Praised Yourselfazwj, and above what the speakers are saying’.

He (the narrator) said, ‘Abu Abdullahasws said: ‘On the day of the twenty seventh of Rajab, Rasool-Allahsaww gave the news during it: ‘The one who prays a Salāt of twelve Rak’at during it, whichever time he so desires to, reciting in each Rak’at with the Mother of the Book (Chapter 1) and a Chapter what is easy, so when he is free and Salām, sits in his place, then recites the Mother of the Quran (Chapter 1) four times, and Al-Mawizat (Chapters 112, 113 & 114), each one four times, so when he is free and he is in his place, says, ‘There is no god except for Allahazwj, and Allahazwj is the Greatest, and the Praise is for Allahazwj, and Glorious is Allahazwj, and there is neither a Might nor Strength except with Allahazwj’, four times, then he is saying, ‘Allahazwj! Allahazwj is my Lordazwj. There is nothing which associates with Himazwj’, four times, then supplicates, so he would not supplicate with anything except that it would be Answered for him regarding every need, except if he were to supplicate regarding a catastrophe (to befall upon a) people, or cutting-off of a relationship’.25

93- بَابُ صَلَاةِ الِاسْتِخَارَةِ‌

Chapter 93 – Salāt of Istikhara (Seeking Allahszwj’s Choice)

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « صَلِّ رَكْعَتَيْنِ، وَاسْتَخِرِ اللهَ، فَوَ اللهِ مَا اسْتَخَارَ اللهَ مُسْلِمٌ إِلاَّ خَارَ لَهُ أَلْبَتَّةَ ».

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Amro Bin Hureys who said,

‘Abu Abdullahasws said: ‘Pray a Salāt of two Rak’at, and leave the choice to Allahazwj, so by Allahazwj, Allahazwj will not Choose for a Muslim except what is better for him, always’.26

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ إِذَا هَمَّ بِأَمْرِ حَجٍّ، أَوْ عُمْرَةٍ، أَوْ بَيْعٍ، أَوْ شِرَاءٍ، أَوْ عِتْقٍ، تَطَهَّرَ، ثُمَّ صَلّى رَكْعَتَيِ الِاسْتِخَارَةِ، فَقَرَأَ فِيهِمَا بِسُورَةِ الْحَشْرِ، وَبِسُورَةِ الرَّحْمنِ، ثُمَّ يَقْرَأُ الْمُعَوِّذَتَيْنِ و « قُلْ هُوَ اللهُ أَحَدٌ » إِذَا فَرَغَ وَهُوَ جَالِسٌ فِي دُبُرِ الرَّكْعَتَيْنِ، ثُمَّ يَقُولُ: اللهُمَّ إِنْ كَانَ كَذَا وَكَذَا‌ خَيْراً لِي فِي دِينِي وَدُنْيَايَ وَعَاجِلِ أَمْرِي وَآجِلِهِ، فَصَلِّ عَلى مُحَمَّدٍ وَآلِهِ، وَيَسِّرْهُ لِي عَلى أَحْسَنِ الْوُجُوهِ وَأَجْمَلِهَا: اللهُمَّ وَإِنْ كَانَ كَذَا وَكَذَا شَرّاً لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي وَعَاجِلِ أَمْرِي وَآجِلِهِ، فَصَلِّ عَلى مُحَمَّدٍ وَآلِهِ، وَاصْرِفْهُ عَنِّي: رَبِّ صَلِّ عَلى مُحَمَّدٍ وَآلِهِ، وَاعْزِمْ لِي عَلى رُشْدِي، وَإِنْ كَرِهْتُ ذلِكَ أَوْ أَبَتْهُ نَفْسِي ».

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘It was so that whenever Aliasws Bin Al-Husaynasws thought of the matter of a Hajj, or an Umra, or selling, or buying, or emancipating (a slave), would clean himselfasws, then pray two Rak’at of Salāt of Al-Istikhara. So heasws would recite in these two with Surah Al-Hashr (Chapter 59) and Surah Al-Rahmaan (Chapter 55). Then heasws recite the Mawazatayn (Chapter 113 & 114) and [112:1] Say He Allah is One (Chapter 112) when heasws was free, and heasws was seated at the end of the two Rak’at.

Then heasws was saying: ‘O Allahazwj! If it was so that such and such was better for measws in myasws Religion, and myasws world, and the immediacy of myasws matters and it’s later, so Send Blessings upon Muhammadasws and hissaww Progenyasws, Make it easy for me to be upon the best of its aspects and its beauties. And if it was so that it was evil for measws, in myasws Religion, and myasws world, and myasws Hereafter, and the immediacy of my matter and its later, so Send Blessings upon Muhammadsaww and hissaww Progenyasws, and Exchange it from measws. Lordazwj! Send Blessings upon Muhammadsaww and hissaww Progenyasws and Cause measws to be determined upon myasws rightful Guidance, and even if Iasws were to dislike that, or if myasws self refuses’.27

3. غَيْرُ وَاحِدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمنِ الْهَاشِمِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ أَمْراً، فَخُذْ سِتَّ رِقَاعٍ، فَاكْتُبْ فِي ثَلَاثٍ مِنْهَا: "بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، خِيَرَةً مِنْ اللهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانَةَ، افْعَلْهُ"، وَفِي ثَلَاثٍ مِنْهَا: "بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، خِيَرَةً مِنَ اللهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانَةَ: لَاتَفْعَلْ"، ثُمَّ ضَعْهَا تَحْتَ مُصَلاَّكَ، ثُمَّ صَلِّ رَكْعَتَيْنِ، فَإِذَا فَرَغْتَ فَاسْجُدْ سَجْدَةً، وَقُلْ فِيهَا مِائَةَ مَرَّةٍ: "أَسْتَخِيرُ اللهَ بِرَحْمَتِهِ‌خِيَرَةً فِي عَافِيَةٍ"، ثُمَّ اسْتَوِ جَالِساً، وَقُلِ: "اللهُمَّ خِرْ لِي، وَاخْتَرْ لِي فِي جَمِيعِ أُمُورِي فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ"، ثُمَّ اضْرِبْ بِيَدِكَ إِلَى الرِّقَاعِ، فَشَوِّشْهَا، وَأَخْرِجْ وَاحِدَةً، فَإِنْ خَرَجَ ثَلَاثٌ مُتَوَالِيَاتٌ « افْعَلْ » فَافْعَلِ الْأَمْرَ الَّذِي تُرِيدُهُ، وَإِنْ خَرَجَ‌ثَلَاثٌ مُتَوَالِيَاتٌ « لَا تَفْعَلْ » فَلَا تَفْعَلْهُ، وَإِنْ خَرَجَتْ وَاحِدَةٌ « افْعَلْ » وَالْأُخْرى « لَا تَفْعَلْ » فَأَخْرِجْ مِنَ الرِّقَاعِ إِلى خَمْسٍ، فَانْظُرْ أَكْثَرَهَا، فَاعْمَلْ بِهِ، وَدَعِ السَّادِسَةَ: لَا تَحْتَاجُ إِلَيْهَا ».

Someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Al-Basry, from Al-Qasim Bin Abdul Rahman Al-Hashimy, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you intend a matter, so take six papers and write in three of them ‘In the Name of Allahazwj the Beneficent, the Merciful. Goodness is from Allahazwj the Mighty, the Wise, for so and so. Do it’; and in three of them (write), ‘In the Name of Allahazwj the Beneficent, the Merciful. Goodness is from Allahazwj the Mighty, the Wise, for so and so. Do not do ‘.

Then place these beneath your prayer mat, then pray two Rak’at of Salāt. So when you are free, perform a Sajdah, and say one hundred times, ‘I leave the choice to Allahazwj to Choose by Hisazwj Mercy, good in safety’. Then sit straight and say, ‘O Allahazwj! Pick for me and Choose for me in the entirety of my affairs in ease from Youazwj and safety’.

Then strike with your hand to the papers, and jumble them up, and extract one. So if the ‘do it’ comes up three times consecutively, so do the matter which you intended to; and if ‘don’t do’ comes up three times consecutively, so do not do it; and if one ‘do it’ comes up and the other two are ‘don’t do’, then extract from the papers up to five, and look at the majority of it and act upon it, and leave the sixth, as you are not needy to it’.28

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، قَالَ: سَأَلَ الْحَسَنُ بْنُ الْجَهْمِ أَبَا الْحَسَنِ عليه‌السلام لِابْنِ أَسْبَاطٍ، فَقَالَ: مَا تَرى لَهُ؟ ـ وَابْنُ أَسْبَاطٍ حَاضِرٌ وَنَحْنُ جَمِيعاً ـ يَرْكَبُ الْبَرَّ أَوِ الْبَحْرَ إِلى مِصْرَ ؟ فَأَخْبَرَهُ بِخَيْرِ طَرِيقِ الْبَرِّ. فَقَالَ: « الْبَرُّ، وَائْتِ الْمَسْجِدَ فِي غَيْرِ وَقْتِ صَلَاةِ الْفَرِيضَةِ، فَصَلِّ رَكْعَتَيْنِ، وَاسْتَخِرِ اللهَ مِائَةَ مَرَّةٍ، ثُمَّ انْظُرْ أَيُّ شَيْ‌ءٍ يَقَعُ فِي قَلْبِكَ، فَاعْمَلْ بِهِ ». وَقَالَ لَهُ الْحَسَنُ: الْبَرُّ أَحَبُّ إِلَيَّ لَهُ، قَالَ: « وَإِلَيَّ ».

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

‘Al-Hassan Bin Al-Jahm asked Abu Al-Hassanasws for Ibn Asbaat, so he said, ‘What is yourasws view for him’, and Ibn Asbaat was present with all of us, ‘if he were to ride the land or (sail) the sea to Egypt, so inform him with the best road by land’. So heasws said: ‘The land, and go over to the Masjid (of Rasool-Allahsaww) in other than a time for the Obligatory Salāt. So you should pray two Rak’at of Salāt and leave the choice to Allahazwj, one hundred times, then look at which thing occurs in your heart, so act upon it’.

وَ قَالَ لَهُ الْحَسَنُ الْبَرُّ أَحَبُّ إِلَيَّ لَهُ قَالَ وَ إِلَيَّ .

And heasws said to him: ‘And the superiority of the land is more beloved to measws, for him’. He said, ‘And to me’.29

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَسْبَاطٍ: وَمُحَمَّدُ بْنُ أَحْمَدَ، عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ، عَنْ عَلِيِّ بْنِ‌ أَسْبَاطٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عليه‌السلام: جُعِلْتُ فِدَاكَ، مَا تَرى: آخُذُ بَرّاً أَوْ بَحْراً: فَإِنَّ طَرِيقَنَا مَخُوفٌ، شَدِيدُ الْخَطَرِ؟ فَقَالَ: « اخْرُجْ بَرّاً، وَلَاعَلَيْكَ أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَتُصَلِّيَ رَكْعَتَيْنِ فِي غَيْرِ وَقْتِ فَرِيضَةٍ، ثُمَّ لَتَسْتَخِيرُ اللهَ مِائَةَ مَرَّةٍ وَمَرَّةً، ثُمَّ تَنْظُرُ فَإِنْ عَزَمَ اللهُ لَكَ عَلَى الْبَحْرِ، فَقُلِ الَّذِي قَالَ اللهُ عَزَّ وَجَلَّ: (وَقالَ ارْكَبُوا فِيها بِسْمِ اللهِ مَجْراها وَمُرْساها إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ) فَإِنِ اضْطَرَبَ بِكَ الْبَحْرُ، فَاتَّكِ عَلى جَانِبِكَ الْأَيْمَنِ، وَقُلْ: بِسْمِ اللهِ، اسْكُنْ بِسَكِينَةِ اللهِ، وَقِرْ بِوَقَارِ اللهِ، وَاهْدَأْ بِإِذْنِ اللهِ، وَلَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ». قُلْنَا أَصْلَحَكَ اللهُ، مَا السَّكِينَةُ؟ قَالَ: « رِيحٌ تَخْرُجُ مِنَ الْجَنَّةِ، لَهَا صُورَةٌ كَصُورَةِ الْإِنْسَانِ، وَرَائِحَةٌ طَيِّبَةٌ، وَهِيَ الَّتِي نَزَلَتْ عَلى إِبْرَاهِيمَ، فَأَقْبَلَتْ تَدُورُ حَوْلَ أَرْكَانِ الْبَيْتِ وَهُوَ يَضَعُ الْأَسَاطِينَ ». قِيلَ لَهُ: هِيَ مِنَ الَّتِي قَالَ اللهُ عَزَّ وَجَلَّ: (فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمّا تَرَكَ آلُ مُوسى وَآلُ هارُونَ) ؟ قَالَ: « تِلْكَ السَّكِينَةُ فِي التَّابُوتِ، وَكَانَتْ فِيهِ طَشْتٌ تُغْسَلُ فِيهَا قُلُوبُ الْأَنْبِيَاءِ، وَكَانَ التَّابُوتُ يَدُورُ فِي بَنِي إِسْرَائِيلَ مَعَ الْأَنْبِيَاءِ ». ثُمَّ أَقْبَلَ عَلَيْنَا، فَقَالَ: « مَا تَابُوتُكُمْ؟ » قُلْنَا: السِّلَاحُ، قَالَ: « صَدَقْتُمْ، هُوَ تَابُوتُكُمْ. وَإِنْ خَرَجْتَ بَرّاً، فَقُلِ الَّذِي قَالَ اللهُ عَزَّ وَجَلَّ: (سُبْحانَ الَّذِي سَخَّرَ لَنا هذا وَما كُنّا لَهُ مُقْرِنِينَ وَإِنّا إِلى رَبِّنا لَمُنْقَلِبُونَ) فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ يَقُولُهَا عِنْدَ رُكُوبِهِ، فَيَقَعَ مِنْ بَعِيرٍ أَوْ دَابَّةٍ، فَيُصِيبَهُ شَيْ‌ءٌ بِإِذْنِ اللهِ ». ثُمَّ قَالَ: « فَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ، فَقُلْ: "بِسْمِ اللهِ، آمَنْتُ بِاللهِ، تَوَكَّلْتُ عَلَى‌ اللهِ، لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ": فَإِنَّ الْمَلَائِكَةَ تَضْرِبُ وُجُوهَ الشَّيَاطِينِ وَيَقُولُونَ: قَدْ سَمَّى اللهَ، وَآمَنَ بِاللهِ، وَتَوَكَّلَ عَلَى اللهِ، وَقَالَ: لَاحَوْلَ وَلَاقُوَّةَ إِلاَّ بِاللهِ ».

Ali Bin Ibrahim, from his father, from Ibn Asbaat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbaat who said,

‘I said to Abu Abu Al-Hassan Al-Rezaasws, ‘What is yourasws view of taking the road or the sea, for our ways are frightening with intense danger. So heasws said: ‘Go out by land and it is upon you that you go over to the Masjid of Rasool-Allahsaww and pray two Rak’at of Salāt therein in a time other than of an Obligatory Salāt. Then you should seek Allahazwj’s Choice one hundred and one times, then wait.

So if Allahazwj has Determined for you (to travel) upon the sea, so say [11:41] And he said: Embark in it, in the Name of Allah be its sailing and its anchoring; surely my Lord is Forgiving, Merciful. So if the sea is restless with you, so lean upon your right side and say, ‘In the Name of Allahazwj, Settle with the Tranquillity of Allahazwj, and be dignified with the Dignity of Allahazwj, and calm down by the Permission of Allahazwj. And there is neither a Might nor Strength except with Allahazwj’.

We said, ‘May Allahazwj Keep youasws well! What is the tranquillity?’ (Heasws said): ‘It is a wind which comes out from the Paradise. For it is an image like an image of the human being, and an aromatic fragrance, and it is which descended upon Ibrahimas. So it came circling around the corners of the House (Kabah), while heas was placing the foundations’.

It was said to himasws, ‘Is it from that which Allahazwj Mighty and Majestic Said [2:248] in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left?’ Heasws said: ‘That is the tranquillity in the box, and therein was a tray in which the heart of the Prophetsas had been washed, and the box was going around (in turns) among the Children of Israel with the Prophetsas. Then it came to usasws’.

So heasws said: ‘So what are your boxes?’ We said, ‘The weapons’. Heasws said: ‘You speak the truth. These are your boxes, and if you were to go out in the land, so say that which Allahazwj Mighty and Majestic has Said: “[43:13] Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return”, for there is none from a servant who says it during his embarkation, so he would fall from a camel or an animal, so anything would hit him by the Permission of Allahazwj.

Then heasws said: ‘So when you go out from your house, so say, ‘In the Name of Allahazwj. I believe in Allahazwj. I rely upon Allahazwj. There is neither a Might or Strength except with Allahazwj’, so the Angels would strike the faces of the devils and they would be saying: ‘He has Named Allahazwj, and believed in Allahazwj, and relied upon Allahazwj, and said ‘There is neither a Mighty nor Strength except with Allahazwj’.30

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَازِمٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا أَرَادَ أَحَدُكُمْ شَيْئاً، فَلْيُصَلِّ رَكْعَتَيْنِ، ثُمَّ لْيَحْمَدِ اللهَ، وَلْيُثْنِ عَلَيْهِ، وَلْيُصَلِّ عَلى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَيَقُولُ: اللهُمَّ إِنْ كَانَ هذَا الْأَمْرُ خَيْراً لِي فِي دِينِي وَدُنْيَايَ، فَيَسِّرْهُ لِي وَاقْدِرْهُ: وَإِنْ كَانَ غَيْرَ ذلِكَ، فَاصْرِفْهُ عَنِّي ». فَسَأَلْتُهُ: أَيَّ شَيْ‌ءٍ أَقْرَأُ فِيهِمَا ؟ فَقَالَ: « اقْرَأْ فِيهِمَا مَا شِئْتَ وَإِنْ شِئْتَ قَرَأْتَ فِيهِمَا « قُلْ هُوَ اللهُ أَحَدٌ » و « قُلْ يَا أَيُّهَا الْكَافِرُونَ » ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazam who said,

‘Abu Abdullahasws said to me: ‘Whenever one of you intends something, so let him pray two Rak’at of Salāt, then let him Praise Allahazwj and let him Laud upon Himazwj, and let him send Blessings upon Muhammadsaww and the Peopleasws of hissaww Household, and he should be saying, ‘O Allahazwj! If this matter was good for me in my Religion, and my world, so Make it easier for me; and if it was other than that, so Exchange it from me’.

So I asked himasws, ‘Which thing should I recite in these two?’ So heasws said: ‘Recite in these two whatever you so desire to, and if you so desire to, recite in these two [112:1] Say He Allah is One (Chapter 112) and [109:1] Say: O you unbelievers! Chapter 109)’.31

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: رُبَّمَا أَرَدْتُ الْأَمْرَ يَفْرُقُ مِنِّي‌ فَرِيقَانِ: أَحَدُهُمَا يَأْمُرُنِي، وَالْآخَرُ يَنْهَانِي؟ قَالَ: فَقَالَ: « إِذَا كُنْتَ كَذلِكَ، فَصَلِّ رَكْعَتَيْنِ، وَاسْتَخِرِ اللهَ مِائَةَ مَرَّةٍ وَمَرَّةً، ثُمَّ انْظُرْ أَحْزَمَ الْأَمْرَيْنِ لَكَ، فَافْعَلْهُ: فَإِنَّ الْخِيَرَةَ فِيهِ إِنْ شَاءَ اللهُ، وَلْتَكُنِ اسْتِخَارَتُكَ فِي عَافِيَةٍ: فَإِنَّهُ رُبَّمَا خِيرَ لِلرَّجُلِ فِي قَطْعِ يَدِهِ، وَمَوْتِ وَلَدِهِ، وَذَهَابِ مَالِهِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Sometimes I intend the matter, so there separate for me two views, one of the two instructs me and the other one forbids me’. So heasws said: ‘Whenever you are like that, so pray two Rak’at of Salāt, and seek the Choice of Allahazwj one hundred and one times, then look at the most determined of the two matters for you, so do it, and the goodness would be in it, Allahazwj Willing and your Istikhara would be in safety, for sometimes there is goodness for the man in the cutting-off of his hand, and a death of his child, and the loosing of his wealth’.32

8. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ، عَنْهُمْ عليهم‌السلام: أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ وَقَدْ سَأَلَهُ عَنِ الْأَمْرِ يَمْضِي فِيهِ وَلَايَجِدُ أَحَداً يُشَاوِرُهُ، فَكَيْفَ يَصْنَعُ؟ قَالَ: « شَاوِرْ رَبَّكَ ». قَالَ: فَقَالَ لَهُ: كَيْفَ؟ قَالَ لَهُ: « انْوِ الْحَاجَةَ فِي نَفْسِكَ، ثُمَّ اكْتُبْ رُقْعَتَيْنِ: فِي وَاحِدَةٍ: « لَا » وَفِي وَاحِدَةٍ: « نَعَمْ » وَاجْعَلْهُمَا فِي بُنْدُقَتَيْنِ مِنْ طِينٍ، ثُمَّ صَلِّ رَكْعَتَيْنِ، وَاجْعَلْهُمَا تَحْتَ ذَيْلِكَ، وَقُلْ: " يَا أَللهُ، إِنِّي أُشَاوِرُكَ فِي أَمْرِي هذَا، وَأَنْتَ خَيْرُ مُسْتَشَارٍ وَمُشِيرٍ، فَأَشِرْ عَلَيَّ بِمَا فِيهِ صَلَاحٌ وَحُسْنُ عَاقِبَةٍ "، ثُمَّ أَدْخِلْ يَدَكَ، فَإِنْ كَانَ فِيهَا « نَعَمْ » فَافْعَلْ، وَإِنْ كَانَ فِيهَا « لَا » لَاتَفْعَلْ: هكَذَا تَشَاوِرُ رَبَّكَ ».

Ali Bin Muhammad,

(It has been narrated) raising it, from themasws that heasws said to one of hisasws companions, and he had asked himasws about the matter to continue in it, and he could not find anyone to consult, so how should he be dealing with it?’ Heasws said: ‘Consult your Lordazwj’. So he said to himasws, ‘How?’

Heasws said to him: ‘Intend the need within yourself, then write out two pieces of paper, in one, ‘No’, and in one, ‘Yes’, and make these two to be inside two balls of clay, then pray two Rak’at of Salāt, and make these two to be behind you, and say, ‘O Allahazwj! I hereby consult Youazwj in this matter of mine, and Youazwj are the best of the consultants and advisers, therefore advise me with what is correct for me in it and the best safety’. Then insert your hand, so if it was ‘Yes’, so do it, and it is was ‘No’, do not do it. This is how you consult your Lordazwj’.33

94- بَابُ الصَّلَاةِ فِي طَلَبِ الرِّزْقِ‌

Chapter 94 – The Salāt regarding seeking of the livelihood

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ‌ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ، قَالَ: شَكَا رَجُلٌ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام الْفَاقَةَ وَالْحُرْفَةَ فِي التِّجَارَةِ بَعْدَ يَسَارٍ قَدْ كَانَ فِيهِ، مَا يَتَوَجَّهُ فِي حَاجَةٍ إِلاَّ ضَاقَتْ عَلَيْهِ الْمَعِيشَةُ. فَأَمَرَهُ أَبُو عَبْدِ اللهِ عليه‌السلام أَنْ يَأْتِيَ مَقَامَ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بَيْنَ الْقَبْرِ وَالْمِنْبَرِ، فَيُصَلِّيَ رَكْعَتَيْنِ، وَيَقُولَ مِائَةَ مَرَّةٍ: « اللهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ وَقُدْرَتِكَ، وَبِعِزَّتِكَ وَمَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُيَسِّرَ لِي مِنَ التِّجَارَةِ أَوْسَعَهَا رِزْقاً، وَأَعَمَّهَا فَضْلاً، وَخَيْرَهَا عَاقِبَةً ». قَالَ الرَّجُلُ: فَفَعَلْتُ مَا أَمَرَنِي بِهِ، فَمَا تَوَجَّهْتُ بَعْدَ ذلِكَ فِي وَجْهٍ إِلاَّ رَزَقَنِيَ اللهُ.

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan , from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Bin Ali Al-Halby who said,

‘A man complained to Abu Abdullahasws of the poverty and the difficulties in the trading after affluence, and it had been so that he had not diverted anywhere for his needs except that the livelihood was constrained upon him. So Abu Abdullahasws ordered him that he should go to the place of Rasool-Allahsaww, between the grave and the Pulpit, so he should pray two Rak’at of Salāt and he should be saying one hundred times, ‘O Allahazwj! I ask Youazwj by Yourazwj Power and by Yourazwj Honour,

and whatever Yourazwj Knowledge encompasses, that Yousaww should Facilitate to me from the trading Expanding the livelihood, and Grace, and of its best consequence’.

The man said, ‘So I did what I had been ordered with, so I did not divert myself after that in a direction except that Allahazwj Graced me’.34

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي‌ ذُو عِيَالٍ، وَعَلَيَّ دَيْنٌ وَقَدِ اشْتَدَّتْ حَالِي، فَعَلِّمْنِي دُعَاءً إِذَا دَعَوْتُ بِهِ رَزَقَنِيَ اللهُ مَا أَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلى عِيَالِي. فَقَالَ: يَا عَبْدَ اللهِ! تَوَضَّأْ، وَأَسْبِغْ وُضُوءَكَ، ثُمَّ صَلِّ رَكْعَتَيْنِ تُتِمُّ الرُّكُوعَ وَالسُّجُودَ فِيهِمَا، ثُمَّ قُلْ: يَا مَاجِدُ، يَا وَاحِدُ، يَا كَرِيمُ، أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ، يَا مُحَمَّدُ يَا رَسُولَ اللهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللهِ رَبِّكَ وَرَبِّ كُلِّ شَيْ‌ءٍ أَنْ تُصَلِّيَ عَلى مُحَمَّدٍ وَعَلى أَهْلِ بَيْتِهِ، وَأَسْأَلُكَ نَفْحَةً مِنْ نَفَحَاتِكَ، وَفَتْحاً يَسِيراً، وَرِزْقاً وَاسِعاً أَلُمُّ بِهِ شَعْثِي، وَأَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلى‌ عِيَالِي ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Dawood, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘A man came over to the Prophetsaww and he said, ‘O Rasool-Allahsaww! I am with dependants, and upon me are debts, and my state has become difficult, so teach me a supplication when I supplicate with it, Allahazwj would Grace me what I can payback my debts with, and assist my dependants with it’.

So hesaww said: ‘O servant of Allahsaww! Perform the Wuzu and the extensive Wuzu, then pray two Rak’at of Salāt, completing the Rukū and the Sajdah in them, then say, ‘O Glorious! O One! O Benevolent! I diver to Youazwj by Muhammadsaww Yourazwj Prophetsaww, a Prophetsaww of the Mercy! O Muhammadsaww! O Rasool-Allahsaww! I divert by yousaww to Allahazwj, yoursaww Lordazwj, and the Lordazwj of everything, that Youazwj should Send Blessings upon Muhammadsaww and upon the Peopleasws of hissaww Household, and I ask Youazwj for a gift from Yourazwj gifts, and easy openings, and extensive livelihood I can gather my affairs with, and fulfil my debts with, and assist my dependants with’.35

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَبَّاحٍ الْحَذَّاءِ، عَنِ ابْنِ الطَّيَّارِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّهُ كَانَ فِي يَدِي شَيْ‌ءٌ تَفَرَّقَ، وَضِقْتُ ضَيْقاً شَدِيداً. فَقَالَ لِي: « أَلَكَ حَانُوتٌ فِي السُّوقِ؟ ». قُلْتُ: نَعَمْ، وَقَدْ تَرَكْتُهُ. فَقَالَ: « إِذَا رَجَعْتَ إِلَى الْكُوفَةِ، فَاقْعُدْ فِي حَانُوتِكَ، وَاكْنُسْهُ، فَإِذَا أَرَدْتَ أَنْ تَخْرُجَ إِلى سُوقِكَ، فَصَلِّ رَكْعَتَيْنِ، أَوْ أَرْبَعَ رَكَعَاتٍ، ثُمَّ قُلْ فِي دُبُرِ صَلَاتِكَ: تَوَجَّهْتُ بِلَا حَوْلٍ مِنِّي وَلَاقُوَّةٍ، وَلكِنْ بِحَوْلِكَ وَقُوَّتِكَ، أَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ إِلاَّ بِكَ، فَأَنْتَ حَوْلِي، وَمِنْكَ قُوَّتِي: اللهُمَّ فَارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ رِزْقاً كَثِيراً طَيِّباً، وَأَنَا خَافِضٌ فِي عَافِيَتِكَ: فَإِنَّهُ لَايَمْلِكُهَا أَحَدٌ غَيْرُكَ ». قَالَ: فَفَعَلْتُ ذلِكَ، وَكُنْتُ أَخْرُجُ إِلى دُكَّانِي حَتّى خِفْتُ أَنْ يَأْخُذَنِي الْجَابِي بِأُجْرَةِ دُكَّانِي وَمَا عِنْدِي شَيْ‌ءٌ. قَالَ: فَجَاءَ جَالِبٌ بِمَتَاعٍ، فَقَالَ لِي: تُكْرِينِي نِصْفَ بَيْتِكَ؟ فَأَكْرَيْتُهُ نِصْفَ بَيْتِي بِكِرَى الْبَيْتِ كُلِّهِ. قَالَ: وَعَرَضَ مَتَاعَهُ، فَأُعْطِيَ بِهِ شَيْئاً لَمْ يَبِعْهُ، فَقُلْتُ لَهُ: هَلْ لَكَ إِلَيَّ خَيْرٌ، تَبِيعُنِي عِدْلاً مِنْ مَتَاعِكَ هذَا، أَبِيعُهُ وَآخُذُ فَضْلَهُ، وَأَدْفَعُ إِلَيْكَ ثَمَنَهُ؟ قَالَ: وَكَيْفَ لِي بِذلِكَ؟ قَالَ: قُلْتُ: وَلَكَ اللهُ عَلَيَّ بِذلِكَ، قَالَ: فَخُذْ عِدْلاً مِنْهَا، فَأَخَذْتُهُ وَرَقَمْتُهُ، وَجَاءَ بَرْدٌ شَدِيدٌ، فَبِعْتُ الْمَتَاعَ مِنْ يَوْمِي، وَدَفَعْتُ إِلَيْهِ الثَّمَنَ، وَأَخَذْتُ الْفَضْلَ، فَمَا زِلْتُ آخُذُ عِدْلاً عِدْلاً، فَأَبِيعُهُ وَآخُذُ فَضْلَهُ، وَأَرُدُّ عَلَيْهِ رَأْسَ الْمَالِ حَتّى رَكِبْتُ الدَّوَابَّ، وَاشْتَرَيْتُ الرَّقِيقَ، وَبَنَيْتُ الدُّورَ.

صَلَاتِ A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Sabbah Al-Haza’a, from Ibn Al-Tayyar who said,

‘I said to Abu Abdullahasws, ‘There was something in my hand which has separated from me, and I am constricted with intense constriction’. So heasws said to me: ‘Have you got a shop in the market?’ I said, ‘Yes, and I have neglected it’. So heasws said:

‘When you return to Al-Kufa, so sit in your shop, and sweep it (clean). So when you intend to go out to your market, so pray two Rak’at of Salāt or four Rak’at of Salāt, then say at the end of your Salāt,

‘I have diverted, without any might from myself nor any strength, but by Yourazwj Mighty and Yourazwj Strength, having disavowed to Youazwj from the might and the strength except with Youazwj, for Youazwj are my mighty and Youazwj is my strength. O Allahazwj! So grace me from Yourazwj Grace, the extensive livelihood, abundant, goodly, and I am free from anxiety in Yourazwj well-being for it no one controls it apart from Youazwj’.

He (the narrator) said, ‘So I did that, and I was going out to my shop until I feared that the collector would seize me for rent and there was nothing with me. Then an importer came over with goods and he said to me, ‘Can you hire out to me half of your room?’ So I rented it out half of my room to him by the rent of the room, the whole of it’.

He (the narrator) said, ‘And he displayed his goods and asked something (a price) for it but could not sell it. So I said to him, ‘If you think there is goodness for you to me, sell me a bundle of these goods of yours. I shall sell it (at a higher price) and keep the extra and hand over to you its price’. He said, ‘How is that going to work out for me?’ I said, ‘And for you is Allahazwj upon me, with that’.

He said, ‘So take a bundle from it’. So I took it, and priced it, and the cold became extreme. So I sold the goods on the same day and handed over the price to him and I kept the extra. And I did not cease to take bundle after bundle, selling it and taking its extra and returning to him the capital to the extent that I rode the animals, and I bought the slaves, and I built the houses’.36

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ ابْنِ الْوَلِيدِ بْنِ صَبِيحٍ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا وَلِيدُ ! أَيْنَ حَانُوتُكَ مِنَ الْمَسْجِدِ ؟ » فَقُلْتُ: عَلى بَابِهِ، فَقَالَ: « إِذَا أَرَدْتَ أَنْ تَأْتِيَ حَانُوتَكَ، فَابْدَأْ بِالْمَسْجِدِ، فَصَلِّ فِيهِ رَكْعَتَيْنِ، أَوْ أَرْبَعاً، ثُمَّ قُلْ: غَدَوْتُ بِحَوْلِ اللهِ وَقُوَّتِهِ، وَغَدَوْتُ بِلَا حَوْلٍ مِنِّي وَلَاقُوَّةٍ، بَلْ بِحَوْلِكَ وَقُوَّتِكَ يَا رَبِّ، اللهُمَّ إِنِّي عَبْدُكَ، أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي، فَيَسِّرْ لِي ذلِكَ، وَأَنَا خَافِضٌ فِي عَافِيَتِكَ ».

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ibn Al-Waleed Bin Sabeeh, from his father who said,

‘Abu Abdullahasws said: ‘O Waleed! Where is your shop from the Masjid?’ So I said, ‘By its door’. So heasws said: ‘Whenever you intend to go to your shop, so begin with the Masjid, and pray two Rak’at therein, or four, then say, ‘I came with the Might of Allahazwj and Hisazwj Strength, and I came without any might from me nor strength, but, by Youazwj Mighty and Yourazwj Strength, O Lordazwj of the worlds. I am Yourazwj servant seeking from Yourazwj Grace just as Youazwj Commanded me, therefore Make that to be easy for me, and I am free from anxiety in Yourazwj well-being’.37

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنِ الْبَرْقِيِّ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْعَطَّارِ، عَنْ رَجُلٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « يَا فُلَانُ! أَمَا تَغْدُو فِي الْحَاجَةِ؟ أَمَا تَمُرُّ بِالْمَسْجِدِ الْأَعْظَمِ عِنْدَكُمْ بِالْكُوفَةِ؟ ». قُلْتُ: بَلى. قَالَ: « فَصَلِّ فِيهِ أَرْبَعَ رَكَعَاتٍ، قُلْ فِيهِنَّ: غَدَوْتُ بِحَوْلِ اللهِ وَقُوَّتِهِ، غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَاقُوَّةٍ، وَلكِنْ بِحَوْلِكَ يَا رَبِّ وَقُوَّتِكَ، أَسْأَلُكَ بَرَكَةَ هذَا الْيَوْمِ وَبَرَكَةَ أَهْلِهِ، وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ حَلَالاً طَيِّباً تَسُوقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ، وَأَنَا خَافِضٌ فِي عَافِيَتِكَ ».

A number of our companions, from Al-Barqy, from his father, from Safwan Bin Yahya, from Muhammad Bin Al-Hassan Al-Attar, from a man from our companions,

(It has been narrated) from Abu Abdullahasws having said to me: ‘O so and so! Do you not come regarding the need? Do you not pass by the great (central) Masjid with you in Al-Kufa?’ I said, ‘Yes’. Heasws said: ‘So pray four Rak’at of Salāt in it, saying in these, ‘I come with the Might of Allahazwj and Hisazwj Strength, without any might from me, nor strength, but with Yourazwj Mighty, O Lordazwj, and Yourazwj Strength. I ask for Blessings of this day and Blessings of its people; and I ask Youazwj if Youazwj could (Grant) sustenance to me from Yourazwj Grace, Permissible, goodly, being ushered towards me with Yourazwj Mighty and Yourazwj Strength, and I am free from anxiety in Yourazwj well-being’.38

6. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ أَحْمَدَ، عَنِ الْحَسَنِ، عَنْ عُرْوَةَ ابْنِ أُخْتِ شُعَيْبٍ الْعَقَرْقُوفِيِّ، عَنْ خَالِهِ شُعَيْبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَنْ جَاعَ فَلْيَتَوَضَّأْ، وَلْيُصَلِّ رَكْعَتَيْنِ، ثُمَّ يَقُولُ: "يَا رَبِّ، إِنِّي جَائِعٌ، فَأَطْعِمْنِي": فَإِنَّهُ يُطْعَمُ مِنْ سَاعَتِهِ ».

Ali, from Muhammad Bin Abdullah, from Ibrahim Bin Is’haq, from Abdullah Bin Ahmad, from Al-Hassan Bin Urwat a son of the sister of Shuayb Al-Aqarquqy, from his maternal uncle Shuayb who said,

‘Abu Abdullahasws said: ‘The one who is hungry, so let him perform Wuzu, and let him pray two Rak’at of Salāt, then he should be saying, ‘O Lordazwj! I am hungry, so Feed me’, so he would be fed from that very moment’.39

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا غَدَوْتَ فِي حَاجَتِكَ بَعْدَ أَنْ تَجِبَ الصَّلَاةُ، فَصَلِّ رَكْعَتَيْنِ، فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ، قُلْتَ: اللهُمَّ إِنِّي غَدَوْتُ أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي، فَارْزُقْنِي رِزْقاً حَلَالاً طَيِّباً، وَأَعْطِنِي فِيمَا رَزَقْتَنِي الْعَافِيَةَ، تُعِيدُهَا ثَلَاثَ مَرَّاتٍ، ثُمَّ تُصَلِّي رَكْعَتَيْنِ أُخْرَاوَيْنِ، فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ، قُلْتَ: بِحَوْلِ اللهِ‌ وَقُوَّتِهِ غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَاقُوَّةٍ، وَلكِنْ بِحَوْلِكَ يَا رَبِّ وَقُوَّتِكَ، وَأَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ: اللهُمَّ إِنِّي أَسْأَلُكَ بَرَكَةَ هذَا الْيَوْمِ وَبَرَكَةَ أَهْلِهِ، وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ رِزْقاً وَاسِعاً طَيِّباً حَلَالاً تَسُوقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ، وَأَنَا خَافِضٌ فِي عَافِيَتِكَ: تَقُولُهَا ثَلَاثاً ».

Ali Bin Ibrahim, from his father, from Abdulah Bin Al-Mugheira, from Al-Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullahasws having said: ‘When you go regarding your needs after having performed the Obligatory Salāt, so pray two Rak’at of Salāt, and when you are free from the Tashahhud, say,

‘O Allahazwj! I am going out seeking from Yourazwj Grace just as Youazwj Commanded me to, therefore Sustain me with a Permissible goodly sustenance and Grant me in what would sustain my well-being’ – repeating it three times.

Then you should pray two other Rak’at of Salāt. So when you are free from the Tashahhud, say,

‘By the Might of Allahazwj and Hisazwj Strength I am going, without there being any might from me nor strength, but by Yourazwj Might, O Lordazwj! I ask Youazwj for Blessings of this day and Blessings of its people, and I ask Youazwj if Youazwj could Sustain me from Yourazwj Grace with extensive goodly Permissible sustenance, ushered towards me by Yourazwj Might and Yourazwj Strength, and I am free from anxiety in Yourazwj well-being’ – saying it thrice’.40

95- بَابُ صَلَاةِ الْحَوَائِجِ‌

Chapter 95 – Salāt for the needs

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ زِيَادٍ الْقَنْدِيِّ، عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنِّي اخْتَرَعْتُ دُعَاءً. قَالَ: « دَعْنِي مِنِ اخْتِرَاعِكَ، إِذَا نَزَلَ بِكَ أَمْرٌ، فَافْزَعْ إِلَى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، وَصَلِّ‌ رَكْعَتَيْنِ تُهْدِيهِمَا إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ». قُلْتُ: كَيْفَ أَصْنَعُ؟ قَالَ: « تَغْتَسِلُ، وَتُصَلِّي رَكْعَتَيْنِ، تَسْتَفْتِحُ بِهِمَا افْتِتَاحَ الْفَرِيضَةِ، وَتَشَهَّدُ تَشَهُّدَ الْفَرِيضَةِ، فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ وَسَلَّمْتَ، قُلْتَ: اللهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَإِلَيْكَ يَرْجِعُ السَّلَامُ: اللهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَبَلِّغْ رُوحَ مُحَمَّدٍ مِنِّي السَّلَامَ، وَأَرْوَاحَ الْأَئِمَّةِ الصَّادِقِينَ سَلَامِي، وَارْدُدْ عَلَيَّ مِنْهُمُ السَّلَامَ، وَالسَّلَامُ عَلَيْهِمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ: اللهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَأَثِبْنِي عَلَيْهِمَا مَا أَمَّلْتُ وَرَجَوْتُ فِيكَ وَفِي رَسُولِكَ يَا وَلِيَّ الْمُؤْمِنِينَ. ثُمَّ تَخِرُّ سَاجِداً، وَتَقُولُ: يَا حَيُّ يَا قَيُّومُ، يَا حَيُّ لَايَمُوتُ، يَا حَيُّ لَا إِلهَ إِلاَّ أَنْتَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا أَرْحَمَ الرَّاحِمِينَ، أَرْبَعِينَ مَرَّةً. ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ، فَتَقُولُهَا أَرْبَعِينَ مَرَّةً، ثُمَّ ضَعْ خَدَّكَ الْأَيْسَرَ، فَتَقُولُهَا أَرْبَعِينَ مَرَّةً، ثُمَّ تَرْفَعُ رَأْسَكَ، وَتَمُدُّ يَدَكَ، وَتَقُولُ أَرْبَعِينَ مَرَّةً، ثُمَّ تَرُدُّ يَدَكَ إِلى رَقَبَتِكَ، وَتَلُوذُ بِسَبَّابَتِكَ، وَتَقُولُ ذلِكَ أَرْبَعِينَ مَرَّةً، ثُمَّ خُذْ لِحْيَتَكَ بِيَدِكَ الْيُسْرَى، وَابْكِ أَوْ تَبَاكِ، وَقُلْ: يَا مُحَمَّدُ يَا رَسُولَ اللهِ، أَشْكُو إِلَى اللهِ وَإِلَيْكَ حَاجَتِي، وَإِلى أَهْلِ بَيْتِكَ الرَّاشِدِينَ حَاجَتِي، وَبِكُمْ أَتَوَجَّهُ إِلَى اللهِ فِي حَاجَتِي. ثُمَّ تَسْجُدُ، وَتَقُولُ: يَا أَللهُ يَا أَللهُ ـ حَتّى يَنْقَطِعَ نَفَسُكَ ـ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا ». قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَأَنَا الضَّامِنُ عَلَى اللهِ ـ عَزَّ وَجَلَّ ـ أَنْ لَايَبْرَحَ حَتّى تُقْضى حَاجَتُهُ ».

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Abu Abdullah, from Ziyad Al-Qandy, from Abdul Rahman Al-Qaseyr who said,

‘I went over to Abu Abdullahasws, and I said, ‘May I be sacrificed for youasws! I invented a supplication’. Heasws said: ‘Leave measws from your invention. When a matter descends with you, so panic towards Rasool-Allahsaww and pray two Rak’at of Salāt gifting them both to Rasool-Allahsaww’. I said, ‘How should I do it’. Heasws said: ‘You should wash and pray two Rak’at of Salāt, beginning both of these (like) the beginning of the Obligatory Salāt, and perform a Tashahhud (like the) Tashahhud of the Obligatory Salāt.

So when you are free from the Tashahhud and offered Salām, say,

‘O Allahazwj! Youazwj are the Safety, and from Youazwj is the safety, and to Youazwj does the safety return to. O Allahazwj! Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and deliver the greetings from me to the soul of Muhammadsaww, and the souls of the Imamsasws, the truthful ones my greetings, and Return upon me the greetings from themasws, and the greetings be upon themasws and the Mercy of Allahazwj and Hisazwj Blessings.

O Allahazwj! These two Rak’at of Salāt are a gift from me to Rasool-Allahsaww, Reward me upon these two what I wish for and hope in Youazwj and in Yourazwj Rasoolsaww, O Guardian of the Believers!’ Then fall down to Sajdah and you should be saying,

‘O Living! O Eternal! O Living Who does not die! O Living. There is no god except for Youazwj. O the One with the Majesty and the Benevolence. O the most Merciful of the merciful ones!’ – forty times.

Then place your right cheek (on the ground) and say it forty times. Then place your left cheek (on the ground) and say it forty times. Then raise your head and extend your hand and you should say it forty times. Then return your hand to your neck and place your index finger and say it forty times. Then grab your beard with your left hand and weep or wail and say,

‘O Muhammadsaww! O Rasool-Allahsaww! I complain to Allahazwj and to yousaww of my need, and to the Peopleasws of yoursaww Household, the rightly Guided ones, of my need, and through all of youasws I turn to Allahazwj with regards to my need’.

Then perform Sajdah, and you should be saying;

O Allahazwj! O Allahazwj!’ until your breath is cut off, ‘Send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and Do such and such for me’.

Abu Abdullahasws said: ‘So Iasws am a guarantor upon Allahazwj Mighty and Majestic that he would not depart until his need is Fulfilled’.41

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام قَالَ فِي الرَّجُلِ يَحْزُنُهُ الْأَمْرُ، أَوْ يُرِيدُ الْحَاجَةَ، قَالَ: « يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِي إِحْدَاهُمَا « قُلْ هُوَ اللهُ أَحَدٌ » أَلْفَ مَرَّةٍ، وَفِي الْأُخْرى مَرَّةً، ثُمَّ يَسْأَلُ حَاجَتَهُ ».

Ali Bin Ibrahim, from his father, from one of our companions,

(It has been narrated) raising it to Abu Abdullahasws having said regarding the man whose matter has grieved him or he wants the need, said: ‘He should pray two Rak’at of Salāt, reciting in one of the two [112:1] Say He Allah is One (Chapter 112) a thousand times, and in the other one, once. Then he should ask his need’.42

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ دُوَيْلٍ، عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ، قَالَ: قُلْتُ لِلرِّضَا عليه‌السلام: جُعِلْتُ فِدَاكَ، عَلِّمْنِي دُعَاءً لِقَضَاءِ الْحَوَائِجِ فَقَالَ: « إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ مُهِمَّةٌ، فَاغْتَسِلْ، وَالْبَسْ أَنْظَفَ ثِيَابِكَ، وَشَمَّ شَيْئاً مِنَ الطِّيبِ، ثُمَّ ابْرُزْ تَحْتَ السَّمَاءِ، فَصَلِّ رَكْعَتَيْنِ تَفْتَتِحُ الصَّلَاةَ، فَتَقْرَأُ فَاتِحَةَ الْكِتَابِ و « قُلْ هُوَ اللهُ أَحَدٌ » خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ، فَتَقْرَأُ‌ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تُتِمُّهَا عَلى مِثَالِ صَلَاةِ التَّسْبِيحِ غَيْرَ أَنَّ الْقِرَاءَةَ خَمْسَ عَشْرَةَ مَرَّةً، فَإِذَا سَلَّمْتَ فَاقْرَأْهَا خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَسْجُدُ، فَتَقُولُ فِي سُجُودِكَ: اللهُمَّ إِنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلى قَرَارِ أَرْضِكَ، فَهُوَ بَاطِلٌ سِوَاكَ: فَإِنَّكَ أَنْتَ اللهُ الْحَقُّ الْمُبِينُ، اقْضِ لِي حَاجَةَ كَذَا وَكَذَا، السَّاعَةَ السَّاعَةَ، وَتُلِحُّ فِيمَا أَرَدْتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Duweyl, from Muqatil Bin Muqat who said,

‘I said to Al-Rezaasws, ‘May I be sacrificed for youasws! Teach me a supplication for fulfilling the needs’. So heasws said: ‘When there was an important need for you to Allahazwj Mighty and Majestic, so wash, and wear the cleanest of your clothes, and apply something from the perfume, then go out beneath the sky and pray two Rak’at of Salāt. You should commence the Salāt by reciting the Opening of the Book (Chapter 1), and [112:1] Say He Allah is One (Chapter 112) fifteen times.

Then you should go down into Rukū and recite it fifteen times, then complete them both like the Salāt of the Glorification (Tasbeeh), apart from that the recitation is fifteen times. So when you Salām, so recite it fifteen times. Then perform Sajdah and you should be saying in your Sajdah,

‘O Allahazwj! It is false whatever is worshipped besides Youazwj, from Yourazwj Throne down to the settlement of Yourazwj earth, (Worship is only) for Youazwj, Youazwj are Allahazwj, The Evident Truth. Fulfil such and such a need of mine, at this moment, at this moment!’ and beg for what you want’.43

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَبِي عَلِيٍّ الْخَزَّازِ، قَالَ: حَضَرْتُ أَبَا عَبْدِ اللهِ عليه‌السلام، فَأَتَاهُ رَجُلٌ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، أَخِي بِهِ بَلِيَّةٌ أَسْتَحْيِي أَنْ أَذْكُرَهَا. فَقَالَ لَهُ: « اسْتُرْ ذلِكَ، وَقُلْ لَهُ: يَصُومُ يَوْمَ الْأَرْبِعَاءِ وَالْخَمِيسِ وَالْجُمُعَةِ، وَيَخْرُجُ إِذَا زَالَتِ الشَّمْسُ، وَيَلْبَسُ ثَوْبَيْنِ ـ إِمَّا جَدِيدَيْنِ وَإِمَّا غَسِيلَيْنِ ـ حَيْثُ‌ لَا يَرَاهُ أَحَدٌ، فَيُصَلِّي، وَيَكْشِفُ عَنْ رُكْبَتَيْهِ، وَيَتَمَطّى بِرَاحَتَيْهِ الْأَرْضَ وَجَنْبَيْهِ، وَيَقْرَأُ فِي صَلَاتِهِ فَاتِحَةَ الْكِتَابِ عَشْرَ مَرَّاتٍ و « قُلْ هُوَ اللهُ أَحَدٌ » عَشْرَ مَرَّاتٍ، فَإِذَا رَكَعَ قَرَأَ خَمْسَ عَشْرَةَ مَرَّةً « قُلْ هُوَ اللهُ أَحَدٌ »، فَإِذَا سَجَدَ قَرَأَهَا عَشْراً، فَإِذَا رَفَعَ رَأْسَهُ قَبْلَ أَنْ يَسْجُدَ، قَرَأَهَا عِشْرِينَ مَرَّةً، يُصَلِّي أَرْبَعَ رَكَعَاتٍ عَلى مِثْلِ هذَا، فَإِذَا فَرَغَ مِنَ التَّشَهُّدِ، قَالَ: يَا مَعْرُوفاً بِالْمَعْرُوفِ، يَا أَوَّلَ الْأَوَّلِينَ، يَا آخِرَ الْآخِرِينَ، يَا ذَا الْقُوَّةِ الْمَتِينَ، يَا رَازِقَ الْمَسَاكِينِ، يَا أَرْحَمَ الرَّاحِمِينَ، إِنِّي اشْتَرَيْتُ نَفْسِي مِنْكَ بِثُلُثِ مَا أَمْلِكُ، فَاصْرِفْ عَنِّي شَرَّ مَا ابْتُلِيتُ بِهِ: إِنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Ali Al-Khazzaz who said,

‘I was present with Abu Abdullahasws and a man came over to him, so he said to himasws, ‘May I be sacrificed for youasws! My brother suffers from something taht I feel embarrassed to mention’. So heasws said to him: ‘Conceal that and say to him that he should be Fasting on the day of Wednesday and the Thursday, and the Friday; and he should go out, when the sun (starts to) decline) and he should be wearing two clothes, either both being new ones or both being washed, where no one can see him.

Then he should pray and uncover from his knees and stretch his palms and his forehead upon the ground, and he should recite in his Salāt, the Opening of the Book (Chapter 1), ten times, and [112:1] Say He Allah is One (Chapter 112) ten times. So when he performs Rukū, he should recite fifteen times [112:1] Say He Allah is One (Chapter 112), and when he performs Sajdah, he should recite it ten (times). So when he raises his head after his Sajdah, he should recite it twenty times. He should pray four Rak’at of Salāt upon the likes of this.

So when he is free from the Tashahhud, he says,

‘O the One Well-Known with the Fame! O the First of the former ones! O Last of the later ones! O the One with the Robust Strength! O the Sustainer of the poor ones! O the most Merciful of the merciful ones! I have bought myself from Youazwj with one-third of what I own, so Exchange from me the evil what I am afflicted with. Youazwj are Able upon everything’.44

5. وَبِهذَا الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ تَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ وَصَلّى رَكْعَتَيْنِ، فَأَتَمَّ رُكُوعَهُمَا وَسُجُودَهُمَا، ثُمَّ جَلَسَ، فَأَثْنى عَلَى اللهِ عَزَّ وَجَلَّ، وَصَلّى عَلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، ثُمَّ سَأَلَ اللهَ حَاجَتَهُ، فَقَدْ طَلَبَ الْخَيْرَ فِي مَظَانِّهِ، وَمَنْ طَلَبَ‌ الْخَيْرَ فِي مَظَانِّهِ، لَمْ يَخِبْ ».

And by this chain, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Hassan Bin Salih who said,

‘I heard Abu Abdullahasws saying: ‘The one who performs Wuzu, so he perfects the Wuzu and prays two Rak’at of Salāt, completing their Rukūs and their Sajud (plural of Sajdah), then sits, so he Lauds upon Allahazwj Mighty and Majestic and sends Blessings upon Rasool-Allahsaww, then asks Allahazwj for his needs, so he has sought the goodness from its habitat; and the one who seeks the goodness in its habitat would never be unsuccessful’.45

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ عَبْدِ اللهِ بْنِ وَضَّاحٍ وَعَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ إِسْمَاعِيلَ بْنِ الْأَرْقَطِ وَأُمُّهُ أُمُّ سَلَمَةَ أُخْتُ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: مَرِضْتُ فِي شَهْرِ رَمَضَانَ مَرَضاً شَدِيداً حَتّى ثَقُلْتُ، وَاجْتَمَعَتْ بَنُو هَاشِمٍ لَيْلاً لِلْجَنَازَةِ وَهُمْ يَرَوْنَ أَنِّي مَيِّتٌ، فَجَزِعَتْ أُمِّي عَلَيَّ فَقَالَ لَهَا أَبُو عَبْدِ اللهِ عليه‌السلام خَالِي: « اصْعَدِي إِلى فَوْقِ الْبَيْتِ، فَابْرُزِي إِلَى السَّمَاءِ، وَصَلِّي رَكْعَتَيْنِ، فَإِذَا سَلَّمْتِ، فَقُولِي: اللهُمَّ إِنَّكَ وَهَبْتَهُ لِي وَلَمْ يَكُ شَيْئاً، اللهُمَّ وَإِنِّي أَسْتَوْهِبُكَهُ مُبْتَدِئاً فَأَعِرْنِيهِ ». قَالَ: فَفَعَلَتْ، فَأَفَقْتُ، وَقَعَدْتُ، وَدَعَوْا بِسَحُورٍ لَهُمْ هَرِيسَةٍ، فَتَسَحَّرُوا بِهَا، وَتَسَحَّرْتُ مَعَهُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abdullah Bin Usman Abu Ismail Al-Sarraj, from Abdullah Bin Wazzah, and Ali Bin Abu Hamza,

(It has been narrated) from Ismail Bin Al-Arqat and his mother Umm Salma, a sister of Abu Abdullahasws who said, ‘I fell ill in a Month of Ramazan with an extreme illness to the extent that I was heavy (could not get up), and the Clan of Hashimas gathered at night for the funeral, and they were viewing that I was dead. So my mother panicked over me, and Abu Abdullahasws said to her: ‘Myasws aunt! Ascend to the top of the house and go out to the open sky and pray two Rak’at of Salāt. So when you say Salām, say,

‘O Allahazwj! Youazwj Give it to me when he was not anything, O Allahazwj , gift him to Youazwj, so Lend it to me’.

So she did it, and I woke up and sat up straight, and called for the pre-dawn meal for them, Hareysa (minced meat with cereal). So they partook the pre-dawn meal with it, and I participated with them’.46

7. وَبِهذَا الْإِسْنَادِ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنِ ابْنِ مُسْكَانَ، عَنْ شُرَحْبِيلَ الْكِنْدِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ أَمْراً تَسْأَلُهُ رَبَّكَ، فَتَوَضَّأْ، وَأَحْسِنِ الْوُضُوءَ، ثُمَّ صَلِّ رَكْعَتَيْنِ، وَعَظِّمِ اللهَ، وَصَلِّ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، وَقُلْ بَعْدَ التَّسْلِيمِ: اللهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ، وَأَنَّكَ عَلى كُلِّ شَيْ‌ءٍ قَدِيرٌ مُقْتَدِرٌ، وَبِأَنَّكَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ: اللهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ صلى‌الله‌عليه‌وآله‌وسلم يَا مُحَمَّدُ يَا رَسُولَ اللهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللهِ رَبِّكَ وَرَبِّي لِيُنْجِحَ لِي طَلِبَتِي: اللهُمَّ بِنَبِيِّكَ أَنْجِحْ لِي طَلِبَتِي بِمُحَمَّدٍ، ثُمَّ سَلْ حَاجَتَكَ ».

And by this chain, from Abu Ismail Al-Sarraj, from Ibn Muskan, from Shurahbeyl Al-Kindy,

(It has been narrated) from Abu Ja’farasws having said: ‘Whenever you intend a matter to ask your Lordazwj for it, so perform extended Wuzu (including the Sunnah part). Then pray two Rak’at of Salāt and Magnify Allahazwj and send Blessings upon the Prophetsaww, and say after the Salām,

‘O Allahazwj! I ask Youazwj as Youazwj are the King and Youazwj are Able upon everything, All-Powerful, and that whatever matter Youazwj Desire for, occurs. O Allahazwj! I divert myself to Youazwj by Yourazwj Prophetsaww Muhammadsaww, the Prophetsaww of Mercy.

O Muhammadsaww! O Rasool-Allahsaww! I diverted by yousaww towards Allahazwj, yoursaww Lordazwj and my Lordazwj in order to achieve my need. O Allahazwj! By Yourazwj Prophetsaww Make me achieve my need by Muhammadsaww’. Then ask for your need’.47

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ: وَ أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، عَنْ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام قَالَ فِي الْأَمْرِ يَطْلُبُهُ الطَّالِبُ مِنْ رَبِّهِ. قَالَ: « تَصَدَّقْ فِي يَوْمِكَ عَلى سِتِّينَ مِسْكِيناً، عَلى كُلِّ مِسْكِينٍ صَاعٌ بِصَاعِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَإِذَا كَانَ اللَّيْلُ، اغْتَسَلْتَ فِي الثُّلُثِ الْبَاقِي، وَلَبِسْتَ أَدْنى مَا يَلْبَسُ مَنْ تَعُولُ مِنَ الثِّيَابِ إِلاَّ أَنَّ عَلَيْكَ فِي تِلْكَ الثِّيَابِ إِزَاراً، ثُمَّ تُصَلِّي رَكْعَتَيْنِ، فَإِذَا وَضَعْتَ جَبْهَتَكَ فِي الرَّكْعَةِ الْأَخِيرَةِ لِلسُّجُودِ، هَلَّلْتَ اللهَ وَعَظَّمْتَهُ وَقَدَّسْتَهُ وَمَجَّدْتَهُ، وَذَكَرْتَ ذُنُوبَكَ، فَأَقْرَرْتَ بِمَا تَعْرِفُ مِنْهَا مُسَمًّى، ثُمَّ رَفَعْتَ رَأْسَكَ، ثُمَّ إِذَا وَضَعْتَ رَأْسَكَ لِلسَّجْدَةِ الثَّانِيَةِ، اسْتَخَرْتَ اللهَ مِائَةَ مَرَّةٍ: "اللهُمَّ إِنِّي أَسْتَخِيرُكَ"، ثُمَّ تَدْعُو اللهَ بِمَا شِئْتَ، وَتَسْأَلُهُ إِيَّاهُ، وَكُلَّمَا سَجَدْتَ فَأَفْضِ بِرُكْبَتَيْكَ إِلَى الْأَرْضِ، ثُمَّ تَرْفَعُ الْإِزَارَ حَتّى تَكْشِفَهُمَا، وَاجْعَلِ الْإِزَارَ مِنْ خَلْفِكَ بَيْنَ أَلْيَتَيْكَ وَبَاطِنِ‌ سَاقَيْكَ ».

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Muawiya Bin Wahab, from Zurara,

(It has been narrated) from Abu Abdullahasws having said regarding the matter sought by the seeker, from his Lordazwj, said: ‘Give charity during your day upon sixty poor ones, upon each poor one being one Sa’a (approx. 3kg.) of the Sa’a of the Prophetsaww. So when it is the night-time, what during the remaining third (of the night) and wear the least one can wear from the clothes except that upon you, from those clothes, should be a loin cloth.

Then you should pray two Rak’at of Salāt. So when you place your forehead during the last Rak’at for the Sajdah, you should Extol Allahazwj, and Hisazwj Magnificence, and Hisazwj Holiness, and Hisazwj Glory, and mention your sins, and acknowledge with what you recognise from these, specifically, then raise your head.

When you place your head for the second Sajdah, seek the Choice of Allahazwj one hundred times, ‘O Allahazwj! I seek Yoursaww Choice’. Then supplicate to Allahazwj with whatever you so desire to, and ask Himazwj of it; and every time you perform Sajdah, so expose your knees to touch the ground, and secure the loincloth from behind between his legs’.48

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا كَانَتْ لَكَ حَاجَةٌ، فَتَوَضَّأْ، وَصَلِّ رَكْعَتَيْنِ، ثُمَّ احْمَدِ اللهَ، وَأَثْنِ عَلَيْهِ، وَاذْكُرْ مِنْ آلَائِهِ، ثُمَّ ادْعُ، تُجَبْ ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Aban, from Al-Haris Bin Al-Mugheira,

(It has been narrated) from Abu Abdullahasws having said: ‘When there is a need for you, so perform Wuzu and pray two Rak’at of Salāt. Then Praise Allahazwj and Laud upon Himazwj, and mention from the Verses (of the Holy Quran), you will be Answered’.49

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَرَدْتَ حَاجَةً فَصَلِّ رَكْعَتَيْنِ، وَصَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَسَلْ، تُعْطَهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Al-Haris Bin Al-Mugheira,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you want a need, so pray two Rak’at of Salāt, and send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww, and ask, you would be Given it’.50

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَدَخَلَتْ عَلَيْهِ امْرَأَةٌ، وَذَكَرَتْ أَنَّهَا تَرَكَتِ ابْنَهَا‌ وَقَدْ قَالَتْ بِالْمِلْحَفَةِ عَلى وَجْهِهِ مَيِّتاً. فَقَالَ لَهَا: « لَعَلَّهُ لَمْ يَمُتْ، فَقُومِي، فَاذْهَبِي إِلى بَيْتِكِ، فَاغْتَسِلِي، وَصَلِّي رَكْعَتَيْنِ، وَادْعِي وَقُولِي: "يَا مَنْ وَهَبَهُ لِي وَلَمْ يَكُ شَيْئاً، جَدِّدْ هِبَتَهُ لِي"، ثُمَّ حَرِّكِيهِ، وَلَاتُخْبِرِي بِذلِكِ أَحَداً ». قَالَتْ: فَفَعَلْتُ، فَحَرَّكْتُهُ، فَإِذَا هُوَ قَدْ بَكى.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel who said,

‘I was in the presence of Abu Abdullahasws, so a woman came over to himasws and she mentioned that she had neglected her son and she had said, ‘With a quilt upon his face, dead’. So heasws said to her: ‘Perhaps he did not die. Therefore, arise and go to your house, wash and pray two Rak’at of Salāt and supplicate, and say,

‘O the One Who Endowed him to me when there was nothing, Renew the Endowment to me’. Then move him, and do not inform anyone with that’. She said, ‘So I did it, and moved him, so there he was, crying’.51

96- بَابُ صَلَاةِ مَنْ خَافَ مَكْرُوهاً‌

Chapter 96 – Salāt of the one who fears an abhorrence

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ عَلِيٌّ عليه‌السلام إِذَا هَالَهُ شَيْ‌ءٌ، فَزِعَ إِلَى الصَّلَاةِ » ثُمَّ تَلَا هذِهِ الْآيَةَ: (وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلاةِ)

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan , from Hammad Bin Isa, from Shuayb Al-Aqarquqy, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘It was so that whenever something dismayed Aliasws, heasws hastened to the Salāt, then recited this Verse [2:45] And seek Assistance through the patience and the Salāt’.52

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ‌ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اتَّخِذْ مَسْجِداً فِي بَيْتِكَ، فَإِذَا خِفْتَ شَيْئاً، فَالْبَسْ ثَوْبَيْنِ غَلِيظَيْنِ مِنْ أَغْلَظِ ثِيَابِكَ، وَصَلِّ فِيهِمَا، ثُمَّ اجْثُ عَلى رُكْبَتَيْكَ، فَاصْرُخْ إِلَى اللهِ، وَسَلْهُ الْجَنَّةَ، وَتَعَوَّذْ بِاللهِ مِنْ شَرِّ الَّذِي تَخَافُهُ، وَإِيَّاكَ أَنْ يَسْمَعَ اللهُ مِنْكَ كَلِمَةَ بَغْيٍ، وَإِنْ أَعْجَبَتْكَ نَفْسَكَ وَعَشِيرَتَكَ ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Aban, from Hareyz,

(It has been narrated) from Abu Abdullahasws having said: ‘Take a Masjid to be in your house. So whenever you fear something, wear two thick clothes, from the thickest of your clothes, and pray Salāt in these two. Then leap upon your knees and shriek to Allahazwj, and ask Himazwj for the Paradise, and seek Refuge with Allahazwj from the evil of that which you fear. And beware of Having Allahazwj to hear from you rebellious words even though you may feel very proud of yourself or your tribe’.53

97- بَابُ صَلَاةِ مَنْ أَرَادَ سَفَراً‌

Chapter 97 – The Salāt of the one who intends a journey

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا اسْتَخْلَفَ عَبْدٌ عَلى أَهْلِهِ بِخِلَافَةٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا إِذَا أَرَادَ سَفَراً يَقُولُ: "اللهُمَّ إِنِّي‌ أَسْتَوْدِعُكَ نَفْسِي وَأَهْلِي وَمَالِي وَدِينِي وَدُنْيَايَ وَآخِرَتِي وَأَمَانَتِي وَخَوَاتِيمَ عَمَلِي" إِلاَّ أَعْطَاهُ اللهُ مَا سَأَلَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘A servant (of Allah) is not able to leave a successor among his people in his absence better than two Rak’at Salāt. He should be saying, ‘O Allahazwj!

I Entrust myself with Youazwj, and my family, and my wealth, and my Religion, and my world, and my Hereafter, and my entrustment, and the accomplishment of my deeds’, except that Allahazwj would Give him whatever he asks for’.54

98- بَابُ صَلَاةِ الشُّكْرِ‌

Chapter 98 – Salāt of gratefulness

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ فِي صَلَاةِ الشُّكْرِ: « إِذَا أَنْعَمَ اللهُ عَلَيْكَ بِنِعْمَةٍ، فَصَلِّ رَكْعَتَيْنِ: تَقْرَأُ فِي الْأُولى بِفَاتِحَةِ الْكِتَابِ و « قُلْ هُوَ اللهُ أَحَدٌ »، وَتَقْرَأُ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ و « قُلْ يَا أَيُّهَا الْكَافِرُونَ » وَتَقُولُ فِي الرَّكْعَةِ الْأُولى فِي رُكُوعِكَ وَسُجُودِكَ: الْحَمْدُ لِلّهِ شُكْراً شُكْراً وَحَمْداً، وَتَقُولُ فِي الرَّكْعَةِ الثَّانِيَةِ فِي‌ رُكُوعِكَ وَسُجُودِكَ: الْحَمْدُ لِلّهِ الَّذِي اسْتَجَابَ دُعَائِي، وَأَعْطَانِي مَسْأَلَتِي ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al-Sarraj, from Haroun Bin Kharijat,

(It has been narrated) from Abu Abdullahasws having said regarding ‘ صَلَاةِ الشُّكْرِ ’ the Salāt of gratefulness: ‘Whenever Allahazwj Favours upon you with a Bounty, so pray two Rak’at of Salāt, reciting in the first with the Opening of the Book (Chapter 1) and [112:1] Say He Allah is One (Chapter 112); and recite in the second with the Opening of the Book (Chapter 1) and [109:1] Say: O you unbelievers! Chapter 109); and you should be saying in the first Rak’at during your Rukū and your Sajdah,

‘The Praise for Allahazwj. Thanks! Thanks and Praise!’; and you should be saying in the second Rak’at during your Rukū and your Sajdah, ‘The Praise is for Allahazwj Whom Answered my supplication and Gave me what I asked for’’.55

99- بَابُ صَلَاةِ مَنْ أَرَادَ أَنْ يَدْخُلَ بِأَهْلِهِ وَمَنْ أَرَادَ أَنْ يَتَزَوَّجَ‌

Chapter 99 – Salāt of the one who intends to sleep with his wife, and the one who intends to get married

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ رَجُلاً وَهُوَ يَقُولُ لِأَبِي جَعْفَرٍ عليه‌السلام: جُعِلْتُ فِدَاكَ، إِنِّي رَجُلٌ قَدْ أَسْنَنْتُ، وَقَدْ تَزَوَّجْتُ امْرَأَةً بِكْراً صَغِيرَةً وَلَمْ أَدْخُلْ بِهَا، وَأَنَا أَخَافُ إِذَا أَدْخُلُ بِهَا عَلى فِرَاشِي أَنْ تَكْرَهَنِي لِخِضَابِي وَكِبَرِي. فَقَالَ أَبُو جَعْفَرٍ عليه‌السلام: « إِذَا دَخَلْتَ فَمُرْهُمْ قَبْلَ أَنْ تَصِلَ إِلَيْكَ أَنْ تَكُونَ مُتَوَضِّئَةً، ثُمَّ أَنْتَ لَاتَصِلُ إِلَيْهَا حَتّى تَتَوَضَّأَ، وَتُصَلِّيَ رَكْعَتَيْنِ، ثُمَّ مَجِّدِ اللهَ، وَصَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، ثُمَّ ادْعُ اللهَ، وَمُرْ مَنْ مَعَهَا أَنْ يُؤَمِّنُوا عَلى دُعَائِكَ، وَقُلِ: اللهُمَّ ارْزُقْنِي إِلْفَهَا وَوُدَّهَا وَرِضَاهَا، وَرَضِّنِي بِهَا، ثُمَّ اجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ، وَأَسَرِّ ائْتِلَافٍ: فَإِنَّكَ تُحِبُّ الْحَلَالَ، وَتَكْرَهُ الْحَرَامَ ». ثُمَّ قَالَ: « وَاعْلَمْ أَنَّ الْإِلْفَ مِنَ اللهِ، وَالْفِرْكَ مِنَ الشَّيْطَانِ، لِيُكَرِّهَ مَا أَحَلَّ اللهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Abu Baseer who said,

‘I heard a man and he was saying to Abu Ja’farasws, ‘May I be sacrificed for youasws! I am a man who has aged, and I have married a young virgin and have not slept with her, and I fear that when I do sleep with her upon my bed, she would dislike me due to my (hair) dye and my old age’.

So Abu Ja’farasws said: ‘When you go over, so instruct them before they send her to you that she should happen to be in Wuzu, then you (as well) should not go to her until you have performed Wuzu; and you should pray two Rak’at of Salāt, then Glorify Allahazwj, and send Blessings upon Muhammadsaww and the Progenyasws of Muhammadsaww. Then supplicate to Allahazwj and instruct the one who is with her than she should say ‘Ameen’ upon your supplication, and say,

‘O Allahazwj! Grace me her kindness, and her cordiality, and her pleasure, and my pleasure with her. Then Gather between us with the best of the gathering, and the most joyful of the coalitions, for Youazwj Love the Permissible and Youazwj Dislike the Prohibited’.

Then heasws said: ‘And know, that the union is from Allahazwj and the separation is from the Satanla, (so people) abhor that which Allahazwj has Permitted’.56

2. وَبِهذَا الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيى، عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا تَزَوَّجَ أَحَدُكُمْ، كَيْفَ يَصْنَعُ؟ ». قُلْتُ: لَا أَدْرِي. قَالَ: « إِذَا هَمَّ بِذلِكَ، فَلْيُصَلِّ رَكْعَتَيْنِ، وَيَحْمَدُ اللهَ، ثُمَّ يَقُولُ: اللهُمَّ إِنِّي أُرِيدُ‌ أَنْ أَتَزَوَّجَ، فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعَفَّهُنَّ فَرْجاً، وَأَحْفَظَهُنَّ لِي فِي نَفْسِهَا وَفِي مَالِي، وَأَوْسَعَهُنَّ رِزْقاً، وَأَعْظَمَهُنَّ بَرَكَةً، وَقَدِّرْ لِي وَلَداً طَيِّباً تَجْعَلُهُ خَلَفاً صَالِحاً فِي حَيَاتِي وَبَعْدَ مَمَاتِي ».

And by this chain, from Ahmad Bin Muhammad, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer who said,

‘Abu Abdullahasws said to me: ‘Whenever one of you (wants to) gets married how does he do it?’ I said, ‘I don’t know’. Heasws said: ‘When he thinks of that, so let him pray two Rak’at of Salāt, and he should Praise Allahazwj, then he should be saying,

‘O Allahazwj! I intend to get married, so Ordain for me from the women, the one who is the most preserving of her private part, and the most protective for me with regards to herself, and regarding my wealth, and one of extensive sustenance, and the greatest of Blessings; and Ordain for me a good child making him to be a righteous successor during my lifetime and after my death’.57

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَجُلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ أَرَادَ أَنْ يُحْبَلَ لَهُ، فَلْيُصَلِّ رَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ يُطِيلُ فِيهِمَا الرُّكُوعَ وَالسُّجُودَ، ثُمَّ يَقُولُ: اللهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ زَكَرِيَّا إِذْ قَالَ: (رَبِّ لا تَذَرْنِي فَرْداً وَأَنْتَ خَيْرُ الْوارِثِينَ): اللهُمَّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً، إِنَّكَ سَمِيعُ الدُّعَاءِ: اللهُمَّ بِاسْمِكَ اسْتَحْلَلْتُهَا، وَفِي أَمَانَتِكَ أَخَذْتُهَا، فَإِنْ قَضَيْتَ فِي‌ رَحِمِهَا وَلَداً، فَاجْعَلْهُ غُلَاماً، وَلَاتَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيباً وَلَاشِرْكاً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from a man, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who wants that there should be a pregnancy for him, so let him pray two Rak’at of Salāt after the Friday, prolonging in these two (Rak’at), the Rukū and the Sajud (plural of Sajdah). Then he should be saying,

‘O Allahazwj! I ask Youazwj with what Zakariyyaas had asked with when heas said [21:89] Lord! Do not leave me alone; and You are the Best of inheritors. O Allahazwj! Gift unto me a goodly child, Youazwj are the Hearer of the supplication. O Allahazwj! By Yourazwj Name I have made her Permissible, and in Yourazwj Safety I take her. So if Youazwj were to Judge a child for in her womb, so Make it to be a boy, and do not Make in it a share for the Satanla, nor a participation’.58

100- بَابُ النَّوَادِرِ‌

Chapter 100 – The Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « مَا تَرْوِي هذِهِ النَّاصِبَةُ؟ » فَقُلْتُ: جُعِلْتُ فِدَاكَ، فِيمَا ذَا؟ فَقَالَ: « فِي أَذَانِهِمْ وَرُكُوعِهِمْ وَسُجُودِهِمْ ». فَقُلْتُ: إِنَّهُمْ يَقُولُونَ: إِنَّ أُبَيَّ بْنَ كَعْبٍ رَآهُ فِي النَّوْمِ، فَقَالَ: « كَذَبُوا: فَإِنَّ دِينَ اللهِ ـ عَزَّ وَجَلَّ ـ أَعَزُّ مِنْ أَنْ يُرى فِي النَّوْمِ ». قَالَ: فَقَالَ لَهُ سَدِيرٌ الصَّيْرَفِيُّ: جُعِلْتُ فِدَاكَ، فَأَحْدِثْ لَنَا مِنْ ذلِكَ ذِكْراً. فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمَّا عَرَجَ بِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم إِلى سَمَاوَاتِهِ السَّبْعِ، أَمَّا أُولَاهُنَّ فَبَارَكَ عَلَيْهِ، وَالثَّانِيَةَ عَلَّمَهُ فَرْضَهُ، فَأَنْزَلَ اللهُ مَحْمِلاً مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعاً مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحْدِقَةً بِعَرْشِ اللهِ، تَغْشى أَبْصَارَ النَّاظِرِينَ، أَمَّا وَاحِدٌ مِنْهَا فَأَصْفَرُ، فَمِنْ أَجْلِ ذلِكَ اصْفَرَّتِ الصُّفْرَةُ، وَوَاحِدٌ مِنْهَا أَحْمَرُ، فَمِنْ أَجْلِ ذلِكَ احْمَرَّتِ الْحُمْرَةُ، وَوَاحِدٌ مِنْهَا أَبْيَضُ، فَمِنْ أَجْلِ ذلِكَ ابْيَضَّ الْبَيَاضُ، وَالْبَاقِي عَلى سَائِرِ عَدَدِ الْخَلْقِ مِنَ النُّورِ وَالْأَلْوَانِ، فِي ذلِكَ الْمَحْمِلِ حَلَقٌ وَسَلَاسِلُ مِنْ فِضَّةٍ. ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ، فَنَفَرَتِ الْمَلَائِكَةُ إِلى أَطْرَافِ السَّمَاءِ، وَخَرَّتْ سُجَّداً، وَقَالَتْ: سُبُّوحٌ قُدُّوسٌ، مَا أَشْبَهَ هذَا النُّورَ بِنُورِ رَبِّنَا! فَقَالَ جَبْرَئِيلُ عليه‌السلام: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، ثُمَّ فُتِحَتْ أَبْوَابُ السَّمَاءِ، وَاجْتَمَعَتِ الْمَلَائِكَةُ، فَسَلَّمَتْ عَلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم‌ أَفْوَاجاً، وَقَالَتْ: يَا مُحَمَّدُ، كَيْفَ أَخُوكَ ؟ إِذَا نَزَلْتَ فَأَقْرِئْهُ السَّلَامَ، قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَفَتَعْرِفُونَهُ ؟ قَالُوا: وَكَيْفَ لَانَعْرِفُهُ وَقَدْ أُخِذَ مِيثَاقُكَ وَمِيثَاقُهُ مِنَّا وَمِيثَاقُ شِيعَتِهِ إِلى يَوْمِ الْقِيَامَةِ عَلَيْنَا، وَإِنَّا لَنَتَصَفَّحُ وُجُوهَ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْساً ـ يَعْنُونَ فِي كُلِّ وَقْتِ صَلَاةٍ ـ وَإِنَّا لَنُصَلِّي عَلَيْكَ وَعَلَيْهِ ؟! ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعاً مِنْ أَنْوَاعِ النُّورِ لَايُشْبِهُ النُّورَ الْأَوَّلَ، وَزَادَنِي حَلَقاً وَسَلَاسِلَ، وَعَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَلَمَّا قَرِبْتُ مِنْ بَابِ السَّمَاءِ الثَّانِيَةِ، نَفَرَتِ الْمَلَائِكَةُ إِلى أَطْرَافِ السَّمَاءِ، وَخَرَّتْ سُجَّداً، وَقَالَتْ: سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، مَا أَشْبَهَ هذَا النُّورَ بِنُورِ رَبِّنَا! فَقَالَ جَبْرَئِيلُ عليه‌السلام: أَشْهَدُ أَنْ لَا إِلهَ‌ إِلاَّ اللهُ، أَشْهَدُ أَنْ لَا إِلهَ إِلاَّ اللهُ، فَاجْتَمَعَتِ الْمَلَائِكَةُ، وَقَالَتْ: يَا جَبْرَئِيلُ، مَنْ هذَا مَعَكَ؟ قَالَ: هذَا مُحَمَّدٌ صلى‌الله‌عليه‌وآله‌وسلم، قَالُوا: وَقَدْ بُعِثَ ؟ قَالَ: نَعَمْ. قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: فَخَرَجُوا إِلَيَّ شِبْهَ الْمَعَانِيقِ، فَسَلَّمُوا عَلَيَّ، وَقَالُوا: أَقْرِئْ أَخَاكَ السَّلَامَ، قُلْتُ: أَتَعْرِفُونَهُ؟ قَالُوا: وَكَيْفَ لَانَعْرِفُهُ وَقَدْ أُخِذَ مِيثَاقُكَ وَمِيثَاقُهُ وَمِيثَاقُ شِيعَتِهِ إِلى يَوْمِ الْقِيَامَةِ عَلَيْنَا، وَإِنَّا لَنَتَصَفَّحُ وُجُوهَ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْساً؟! يَعْنُونَ فِي كُلِّ وَقْتِ صَلَاةٍ. قَالَ: « ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعاً مِنْ أَنْوَاعِ النُّورِ لَاتُشْبِهُ الْأَنْوَارَ الْأُولى، ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَنَفَرَتِ الْمَلَائِكَةُ، وَخَرَّتْ سُجَّداً، وَقَالَتْ: سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، مَا هذَا النُّورُ الَّذِي يُشْبِهُ نُورَ رَبِّنَا؟ فَقَالَ‌ جَبْرَئِيلُ عليه‌السلام: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، فَاجْتَمَعَتِ الْمَلَائِكَةُ، وَقَالَتْ: مَرْحَباً بِالْأَوَّلِ، وَمَرْحَباً بِالْآخِرِ، وَمَرْحَباً بِالْحَاشِرِ، وَمَرْحَباً بِالنَّاشِرِ، مُحَمَّدٌ خَيْرُ النَّبِيِّينَ، وَعَلِيٌّ خَيْرُ الْوَصِيِّينَ. قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: ثُمَّ سَلَّمُوا عَلَيَّ، وَسَأَلُونِي عَنْ أَخِي، قُلْتُ: هُوَ فِي الْأَرْضِ، أَفَتَعْرِفُونَهُ؟ قَالُوا: وَكَيْفَ لَانَعْرِفُهُ وَقَدْ نَحُجُّ الْبَيْتَ الْمَعْمُورَ كُلَّ سَنَةٍ وَعَلَيْهِ رَقٌّ أَبْيَضُ فِيهِ اسْمُ مُحَمَّدٍ وَاسْمُ عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ وَالْأَئِمَّةِ عليهم‌السلام وَشِيعَتِهِمْ إِلى يَوْمِ الْقِيَامَةِ، وَإِنَّا لَنُبَارِكُ عَلَيْهِمْ كُلَّ يَوْمٍ وَلَيْلَةٍ خَمْساً ـ يَعْنُونَ فِي وَقْتِ كُلِّ صَلَاةٍ ـ وَيَمْسَحُونَ رُؤُوسَهُمْ بِأَيْدِيهِمْ. قَالَ: ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعاً مِنْ أَنْوَاعِ النُّورِ لَاتُشْبِهُ تِلْكَ الْأَنْوَارَ الْأُولى، ثُمَّ عَرَجَ بِي حَتّى انْتَهَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ، فَلَمْ تَقُلِ الْمَلَائِكَةُ شَيْئاً، وَسَمِعْتُ دَوِيّاً كَأَنَّهُ فِي الصُّدُورِ، فَاجْتَمَعَتِ الْمَلَائِكَةُ، فَفُتِحَتْ أَبْوَابُ السَّمَاءِ، وَخَرَجَتْ إِلَيَّ شِبْهَ الْمَعَانِيقِ، فَقَالَ جَبْرَئِيلُ عليه‌السلام: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، فَقَالَتِ الْمَلَائِكَةُ: صَوْتَانِ مَقْرُونَانِ مَعْرُوفَانِ، فَقَالَ جَبْرَئِيلُ عليه‌السلام: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، فَقَالَتِ الْمَلَائِكَةُ: هِيَ لِشِيعَتِهِ إِلى يَوْمِ الْقِيَامَةِ. ثُمَّ اجْتَمَعَتِ الْمَلَائِكَةُ، وَقَالَتْ: كَيْفَ تَرَكْتَ أَخَاكَ؟! فَقُلْتُ لَهُمْ: وَتَعْرِفُونَهُ ؟ قَالُوا: نَعْرِفُهُ وَشِيعَتَهُ وَهُمْ نُورٌ، حَوْلَ عَرْشِ اللهِ، وَإِنَّ فِي الْبَيْتِ الْمَعْمُورِ لَرَقاًّ مِنْ نُورٍ، فِيهِ كِتَابٌ مِنْ نُورٍ، فِيهِ اسْمُ مُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ وَالْأَئِمَّةِ‌ وَشِيعَتِهِمْ إِلى يَوْمِ الْقِيَامَةِ، لَايَزِيدُ فِيهِمْ رَجُلٌ، وَلَايَنْقُصُ مِنْهُمْ رَجُلٌ، وَإِنَّهُ لَمِيثَاقُنَا، وَإِنَّهُ لَيُقْرَأُ عَلَيْنَا كُلَّ يَوْمِ جُمُعَةٍ، ثُمَّ قِيلَ لِي: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ! فَرَفَعْتُ رَأْسِي، فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ خُرِقَتْ، وَالْحُجُبُ قَدْ رُفِعَتْ. ثُمَّ قَالَ لِي: طَأْطِئْ رَأْسَكَ انْظُرْ مَا تَرى، فَطَأْطَأْتُ رَأْسِي، فَنَظَرْتُ إِلى بَيْتٍ مِثْلِ بَيْتِكُمْ هذَا، وَحَرَمٍ مِثْلِ حَرَمِ هذَا الْبَيْتِ، لَوْ أَلْقَيْتُ شَيْئاً مِنْ يَدِي لَمْ يَقَعْ إِلاَّ عَلَيْهِ، فَقِيلَ لِي: يَا مُحَمَّدُ! إِنَّ هذَا الْحَرَمُ وَأَنْتَ الْحَرَامُ، وَلِكُلِّ مِثْلٍ مِثَالٌ، ثُمَّ أَوْحَى اللهُ إِلَيَّ: يَا مُحَمَّدُ! ادْنُ مِنْ صَادٍ، فَاغْسِلْ مَسَاجِدَكَ وَطَهِّرْهَا، وَصَلِّ لِرَبِّكَ، فَدَنَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مِنْ صَادٍ وَهُوَ مَاءٌ يَسِيلُ مِنْ سَاقِ الْعَرْشِ الْأَيْمَنِ، فَتَلَقّى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الْمَاءَ بِيَدِهِ الْيُمْنى، فَمِنْ أَجْلِ ذلِكَ صَارَ الْوُضُوءُ بِالْيَمِينِ، ثُمَّ أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: أَنِ اغْسِلْ وَجْهَكَ: فَإِنَّكَ تَنْظُرُ إِلى عَظَمَتِي، ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيُمْنى وَالْيُسْرى: فَإِنَّكَ تَلَقّى بِيَدِكَ كَلَامِي، ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ، وَرِجْلَيْكَ إِلى كَعْبَيْكَ: فَإِنِّي أُبَارِكُ عَلَيْكَ وَأُوطِئُكَ مَوْطِئاً لَمْ‌ يَطَأْهُ أَحَدٌ غَيْرُكَ: فَهذَا عِلَّةُ الْأَذَانِ وَالْوُضُوءِ. ثُمَّ أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: يَا مُحَمَّدُ! اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ، وَكَبِّرْنِي عَلى عَدَدِ حُجُبِي، فَمِنْ أَجْلِ ذلِكَ صَارَ التَّكْبِيرُ سَبْعاً: لِأَنَّ الْحُجُبَ سَبْعٌ، فَافْتَتِحْ عِنْدَ انْقِطَاعِ الْحُجُبِ، فَمِنْ أَجْلِ ذلِكَ صَارَ الِافْتِتَاحُ سُنَّةً، وَالْحُجُبُ مُتَطَابِقَةٌ بَيْنَهُنَّ بِحَارُ النُّورِ، وَذلِكَ النُّورُ الَّذِي أَنْزَلَهُ اللهُ عَلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله‌وسلم، فَمِنْ أَجْلِ ذلِكَ صَارَ الِافْتِتَاحُ ثَلَاثَ مَرَّاتٍ: لِافْتِتَاحِ الْحُجُبِ ثَلَاثَ مَرَّاتٍ، فَصَارَ التَّكْبِيرُ سَبْعاً، وَالِافْتِتَاحُ ثَلَاثاً. فَلَمَّا فَرَغَ مِنَ التَّكْبِيرِ وَالِافْتِتَاحِ، أَوْحَى اللهُ إِلَيْهِ: سَمِّ بِاسْمِي، فَمِنْ أَجْلِ ذلِكَ جُعِلَ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) فِي أَوَّلِ السُّورَةِ، ثُمَّ أَوْحَى اللهُ إِلَيْهِ: أَنِ احْمَدْنِي، فَلَمَّا قَالَ: (الْحَمْدُ لِلّهِ رَبِّ الْعالَمِينَ) قَالَ النَّبِيُّ فِي نَفْسِهِ: شُكْراً، فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: قَطَعْتَ حَمْدِي، فَسَمِّ بِاسْمِي، فَمِنْ أَجْلِ ذلِكَ جُعِلَ فِي الْحَمْدِ (الرَّحْمنِ الرَّحِيمِ) مَرَّتَيْنِ، فَلَمَّا بَلَغَ (وَلَا الضّالِّينَ) قَالَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ شُكْراً، فَأَوْحَى اللهُ إِلَيْهِ: قَطَعْتَ ذِكْرِي، فَسَمِّ بِاسْمِي، فَمِنْ أَجْلِ ذلِكَ‌ جُعِلَ (بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ) فِي أَوَّلِ السُّورَةِ ثُمَّ أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: اقْرَأْ يَا مُحَمَّدُ نِسْبَةَ رَبِّكَ تَبَارَكَ وَتَعَالى: (قُلْ هُوَ اللهُ أَحَدٌ اللهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ) ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: الْوَاحِدُ الْأَحَدُ الصَّمَدُ، فَأَوْحَى اللهُ إِلَيْهِ: (لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ). ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ، فَقَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: كَذلِكَ اللهُ كَذلِكَ اللهُ رَبُّنَا، فَلَمَّا قَالَ ذلِكَ، أَوْحَى اللهُ إِلَيْهِ: ارْكَعْ لِرَبِّكَ يَا مُحَمَّدُ، فَرَكَعَ، فَأَوْحَى اللهُ إِلَيْهِ ـ وَهُوَ رَاكِعٌ ـ: قُلْ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، فَفَعَلَ ذلِكَ ثَلَاثاً. ثُمَّ أَوْحَى اللهُ إِلَيْهِ: أَنِ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ، فَفَعَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَقَامَ مُنْتَصِباً، فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: أَنِ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ، فَخَرَّ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سَاجِداً، فَأَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: قُلْ: سُبْحَانَ رَبِّيَ الْأَعْلى، فَفَعَلَ عليه‌السلام ذلِكَ ثَلَاثاً، ثُمَّ أَوْحَى اللهُ إِلَيْهِ: اسْتَوِ جَالِساً يَا مُحَمَّدُ، فَفَعَلَ، فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَاسْتَوى جَالِساً، نَظَرَ إِلى عَظَمَتِهِ، تَجَلَّتْ لَهُ، فَخَرَّ سَاجِداً مِنْ تِلْقَاءِ‌ نَفْسِهِ، لَالِأَمْرٍ أُمِرَ بِهِ، فَسَبَّحَ أَيْضاً ثَلَاثاً، فَأَوْحَى اللهُ إِلَيْهِ: انْتَصِبْ قَائِماً، فَفَعَلَ، فَلَمْ يَرَ مَا كَانَ رَأى مِنَ الْعَظَمَةِ، فَمِنْ أَجْلِ ذلِكَ صَارَتِ الصَّلَاةُ رَكْعَةً وَسَجْدَتَيْنِ. ثُمَّ أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: اقْرَأْ بِالْحَمْدِ لِلّهِ، فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلاً، ثُمَّ أَوْحَى اللهُ ـ عَزَّ وَجَلَّ ـ إِلَيْهِ: اقْرَأْ « إِنَّا أَنْزَلْنَاهُ » فَإِنَّهَا نِسْبَتُكَ وَنِسْبَةُ أَهْلِ بَيْتِكَ إِلى يَوْمِ الْقِيَامَةِ، وَفَعَلَ فِي الرُّكُوعِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولى. ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً، فَلَمَّا رَفَعَ رَأْسَهُ، تَجَلَّتْ لَهُ الْعَظَمَةُ، فَخَرَّ سَاجِداً مِنْ تِلْقَاءِ نَفْسِهِ، لَالِأَمْرٍ أُمِرَ بِهِ، فَسَبَّحَ أَيْضاً، ثُمَّ أَوْحَى اللهُ إِلَيْهِ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ ثَبَّتَكَ رَبُّكَ، فَلَمَّا ذَهَبَ لِيَقُومَ، قِيلَ: يَا مُحَمَّدُ! اجْلِسْ، فَجَلَسَ، فَأَوْحَى اللهُ إِلَيْهِ: يَا مُحَمَّدُ إِذَا مَا أَنْعَمْتُ عَلَيْكَ فَسَمِّ بِاسْمِي، فَأُلْهِمَ أَنْ قَالَ: بِسْمِ اللهِ، وَبِاللهِ، وَلَا إِلهَ إِلاَّ اللهُ، وَالْأَسْمَاءُ الْحُسْنى كُلُّهَا لِلّهِ، ثُمَّ أَوْحَى اللهُ إِلَيْهِ: يَا مُحَمَّدُ، صَلِّ عَلى نَفْسِكَ وَعَلى أَهْلِ بَيْتِكَ، فَقَالَ: صَلَّى اللهُ عَلَيَّ وَعَلى أَهْلِ بَيْتِي وَقَدْ فَعَلَ ثُمَّ الْتَفَتَ فَإِذَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَالْمُرْسَلِينَ وَالنَّبِيِّينَ، فَقِيلَ: يَا مُحَمَّدُ، سَلِّمْ عَلَيْهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، فَأَوْحَى اللهُ إِلَيْهِ: أَنَّ السَّلَامَ وَالتَّحِيَّةَ وَالرَّحْمَةَ وَالْبَرَكَاتِ أَنْتَ وَذُرِّيَّتُكَ، ثُمَّ أَوْحَى اللهُ إِلَيْهِ: أَنْ لَا يَلْتَفِتَ يَسَاراً، وَأَوَّلُ آيَةٍ سَمِعَهَا بَعْدَ « قُلْ هُوَ اللهُ أَحَدٌ » و « إِنَّا أَنْزَلْنَاهُ » آيَةُ أَصْحَابِ الْيَمِينِ وَأَصْحَابِ الشِّمَالِ، فَمِنْ أَجْلِ ذلِكَ كَانَ السَّلَامُ وَاحِدَةً تُجَاهَ الْقِبْلَةِ، وَمِنْ أَجْلِ ذلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْراً وَقَوْلُهُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ لِأَنَّ النَّبِيَّ صلى‌الله‌عليه‌وآله‌وسلم سَمِعَ ضَجَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّهْلِيلِ، فَمِنْ أَجْلِ ذلِكَ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، وَمِنْ أَجْلِ ذلِكَ صَارَتِ الرَّكْعَتَانِ الْأَوَّلَتَانِ كُلَّمَا أَحْدَثَ فِيهِمَا حَدَثاً، كَانَ عَلَى صَاحِبِهِمَا إِعَادَتُهُمَا، فَهذَا الْفَرْضُ الْأَوَّلُ فِي صَلَاةِ الزَّوَالِ، يَعْنِي صَلَاةَ الظُّهْرِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘What are these Hostile Ones (Nasibis) reporting?’ So I said, ‘May I be sacrificed for youasws! With regards to what?’ So heasws said: Regarding their Azans, and their Rukū and their Sajud (plural of Sajdah)’. So I said, ‘They are saying that Abayy Bin Ka’ab saw it during the sleep (dream)’. So heasws said: ‘They are lying, for the Religion of Allahazwj Mighty and Majestic is more Honourable than for it to be seen during the sleep (dream)’.

He (the narrator) said, ‘So Sudeyr Al-Sayrafi said to himasws, ‘May I be sacrificed for youasws! So narrate to us a reminder of that’. So Abu Abdullahasws said: ‘When Allahazwj Mighty and Majestic Ascended Hisazwj Prophetsaww to the seven skies, so as for the first of these, Heazwj Blessed upon himsaww, and (in) the second, Taught himsaww hissaww Obligations. So Allahazwj Sent down a carriage of Light wherein were forty varieties from the varieties of Light which engulf the Throne of Allahazwj, overwhelming the sights of the onlookers.

As for one of these, so it was yellow, and due to that is the yellowness of the yellow; and one of these was red, and due to that is the redness of the red; and one of these was white, and due to that is the whiteness of the white; and the remainder were upon the number of the rest of the creatures of light; and the colours in that carriage, the ring, and the chain were from silver.

Then hesaww was ascended with to the sky, so the Angels alienated towards the horizons of the sky and fell down in Sajdah and said, ‘Glorious One! Holy One! How resembling is this light with the Light of our Lordazwj!’ So Jibraeelas said: ‘Allahazwj is the Greatest!’ Then the door of the sky were opened and the Angels gathered around. So they greeted upon the Prophetsaww in droves, and said, ‘O Muhammadsaww! How is yoursaww brotheras? When yousaww descend, so convey the greetings to himasws’. The Prophetsaww said: ‘Do you all recognise himasws?’ They said, ‘And how can we not recognise himasws, and heasws has taken yoursaww Covenant and hissaww own Covenant from us, and the Covenant of hisasws Shias upon us up to the Day of Judgement, and we browse through the faces of hisasws Shias five times during every day and night, meaning during every time for Salāt, and we send Blessings upon yousaww and upon himasws’.

Hesaww said: ‘Then mysaww Lordazwj Increased for mesaww forty types from the verities of the Light, non resembling the earlier Lights (Given to mesaww before), and Increased mesaww with a ring, and chain, and Ascended with me to the second sky. So when Isaww was near to the door of the second sky, the Angels alienated towards the horizons of the sky and fell down in Sajdah, and said: ‘Glorious One! Holy One! Lordazwj of the Angels and the Spirit! How resembling is this light with the Light of our Lordazwj!’ So Jibraeelas said: ‘I testify that there is no god except for Allahazwj’. So the Angels gathered around and said, ‘O Jibraeelas! Who is this one with youas?’ Heas said: ‘This is Muhammadsaww’. They said: ‘And hesaww has (already) been sent (with the Prophet-hood)?’ Heas said: ‘Yes’.

The Prophetsaww said: ‘So they came out towards mesaww resembling the swarms. So they greeted upon mesaww and said: ‘Convey the greetings to yoursaww brotherasws’. Isaww said: ‘Do you all recognise himasws?’ They said: ‘How can we not recognise himasws, and heasws has taken yoursaww Covenant, and hisasws own Covenant, and the Covenant of hisasws Shias upon us up to the Day of Judgement, and we browse through the faces of the Shias five times during every day and night, meaning during every time for Salāt’.

Hesaww said: ‘Then mysaww Lordazwj Increased me with forty types from the varieties of the Light, non resembling the earlier Lights (Given to mesaww before). Then Isaww was ascended with to the third sky. So the Angels alienated and fell down Sajdah, and said: ‘Glorious One! Holy One! Lordazwj of the Angels and the Spirit! What is this light which resembles the Light of our Lordazwj?’ So Jibraeelas said: ‘Ias testify that Muhammadsaww is Rasool-Allahsaww! Ias testify that Muhammadsaww is Rasool-Allahsaww! So the Angels gathered around and said: ‘Welcome to the first one! And welcome to the last one! And welcome to the Resurrector (of souls)! And welcome to the Publisher (of the deeds), Muhammadsaww, the best of the Prophetsas, and Aliasws the best of the successorsas’.

The Prophetsaww said: ‘Then they greeted upon mesaww and asked measws about mysaww brotherasws. Isaww said: ‘Heasws is in the earth. Do you all recognise himasws?’ They said: ‘And how can we not recognise himasws and we perform the Hajj of the Bayt Al-Mamour (The Oft-frequented House) every year, and upon it is a while Parchment wherein is the name of Muhammadsaww, and name of Aliasws, and Al-Hassanasws, and Al-Husaynasws, and the Imamsasws, and theirasws Shias up to the Day of Judgement, and we Bless upon them five times during every day and night, during the time for every Salāt, and we wipe their heads by their hands’ (while performing Wuzu).

Hesaww said: ‘Then mysaww Lordazwj Increased for me forty types from the varieties of Light non resembling the earlier Lights (Given to mesaww before). Then Isaww was ascended with to the sky until Isaww ended up to the fourth sky. Where the Angels were quiet, and I heard a vibration as if it is in the chests. So the Angels gathered around, and the doors of the sky were open, and they came out towards mesaww resembling the hordes. So Jibraeelas said:

‘Hasten to the Salāt! Hasten to the Salāt! Hasten to the success! Hasten to the success!’. So the Angels said: ‘These two voices are paired and well-known’. So Jibraeelas said: ‘The Salāt has been established! The Salāt has been established!’ So the Angels said: ‘It is for hissaww Shias up to the Day of Judgement’.

The Angels gathered around and said: ‘How did yousaww leave yoursaww brotherasws?’ So Isaww said to them: ‘And you all recognise himasws?’ They said: ‘We recognise himasws, and hisasws Shias when they were lights around the Throne of Allahazwj, and in the Bayt Al-Mamour (The Oft-Frequented House) is a Parchment of light wherein is writing of light, in which are names of Muhammadsaww, and Aliasws, and Al-Hassanasws, and Al-Husaynasws, and the Imamasws, after the Imamasws, and theirasws Shias up to the Day of Judgement. Neither is a man increased among them nor is a man reduced from them; and it is our Covenant which is read out to us every Friday’.

Then it was Said to mesaww: “O Muhammadsaww! Raise yoursaww head!” So Isaww raised mysaww head, and there were the layers of the sky which had been pierced and the veils had been raised. Then Heazwj Said to mesaww: “Lower yoursaww head, look! What do yousaww see?” So Isaww lowered mysaww head and looked at a house similar to these houses of yours, and a Sanctuary like the Sanctuary of this House (Kabah). If Isaww had thrown something from mysaww hand, it would not have fallen except upon it.

So it was Said to mesaww: “O Muhammadsaww! This is the Sanctuary and yousaww are the sanctimonious, and for every like there is a like”. Then Allahazwj Revealed unto mesaww: “O Muhammadsaww! Approach Sa’ad (a river) and wash yoursaww places of Sajdah, and clean these, and pray Salāt to yoursaww Lordazwj”.

So Rasool-Allahsaww approached Sa’ad (a river), and it is water which flows from the right Pillar of the Throne. So Rasool-Allahsaww scooped the water with hissaww right hand, and due to that the Wuzu came to be performed with the right hand.

Then Allahazwj Mighty and Majestic Revealed unto himsaww: “Wash yoursaww face for yousaww would be looking at Myazwj Magnificence. Then wash yoursaww right arm and the left for yousaww would be receiving Myazwj Speech with yoursaww hands. Then wipe your head with the remnants of what remain in your hands from the water, and the feet up to your ankles, for Iazwj would Bless upon yousaww, and Make yousaww to tread upon a place where not one had trod upon before apart from you”. Thus this is the reason for the Azan and the Wuzu’.

Then Allahazwj Mighty and Majestic Revealed unto himsaww: “O Muhammadsaww! Face the Black Stone and exclaim Myazwj Greatness upon the number of Myazwj Veils”. So due to that, the exclamations of Takbīr’ came to be seven, because the Veils are seven. So hesaww commenced at the intermission of the Veils, and due to that the commencement came to be a Sunnah; and the Veils are layered, there being oceans of Light between them, and that is the Light which descended unto Muhammadsaww,

and due to that, the commencement is three times because of the opening of the Veils three times. Thus the exclamations of the Takbīr’s (altogether before commencement) came to be seven, and the commencement, three.

So when you are free from the exclamations of Takbīr’ and the commencement, Allahazwj Revealed unto himsaww: “Name Meazwj by Myazwj Name”. So due to that, ‘In the Name of Allahazwj the Beneficent, the Merciful’ is in the first Chapter. Then Allahazwj Revealed unto himsaww: “Praise Meazwj”. So when hesaww said: ‘The Praise is for Allahazwj, Lordazwj of the worlds’, the Prophetsaww said within himselfsaww: ‘Thanks’. So Allahazwj Mighty and Majestic Revealed unto himsaww: “Now you discontinued speaking of Meazwj. Call Meazwj by Myazwj Name”. So due to that ‘The Beneficent, the Merciful’ was Made to be twice in Al-Hamd (Chapter 1).

So when hesaww reached ‘nor of those who has strayed’, the Prophetsaww said: ‘The Praise is for Allahazwj the Lordazwj of the worlds, thanks’. So Allahazwj Revealed unto himsaww: “Revealed unto himsaww: “Now you discontinued speaking of Meazwj. Call Meazwj by Myazwj Name”. So due to that, ‘In the Name of Allahazwj the Beneficent, the Merciful was made to be in the first Chapter.

Then Allahazwj Mighty and Majestic Revealed unto himsaww: “Read, O Muhammadsaww, a Relationship of yoursaww Lordazwj Blessed and High. Read [112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him”. Then the Wahi (Revelation) was Withheld from him, so Rasool-Allahsaww said: ‘The Alone, the One, the Depended’. So Allahazwj Revealed until himsaww: “[112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him”.

Then the Wali (Revelation) was Withheld from himsaww, so Rasool-Allahsaww said: ‘Like that is our Lordazwj! Like that is our Lordazwj!’. So when hesaww said that, Allahazwj Revealed unto himsaww: “Perform Rukū to yoursaww Lordazwj, O Muhammadsaww!” So hesaww went down into Rukū, and Allahazwj Revealed unto himsaww: “Say Glorious is mysaww Lordazwj, the Magnificent”. So hesaww did that three (times).

Then Allahazwj Revealed unto himsaww: “Raise yoursaww head, O Muhammadsaww!” So Rasool-Allahsaww stood upright and Allahazwj Mighty and Majestic Revealed unto himsaww: “ Perform Sajdah to yoursaww Lordazwj, O Muhammadsaww!” So Rasool-Allahsaww fell down in Sajdah, and Allahazwj Mighty and Majestic Revealed onto himsaww: “Say: Glorious is mysaww Lordazwj, the Exalted”. So hesaww did that three (times).

Then Allahazwj Revealed unto himsaww: “Sit upright, O Muhammadsaww!” So hesaww did. So when hesaww raised hissaww head from his Sajdah and sat upright, hesaww looked at Hisazwj Magnificence being Manifested to himsaww, so hesaww fell down in Sajdah from his own self, not to a Command hesaww been Commanded with, and he Glorified three (times) as well. So Allahazwj Revealed unto himas: “Stand upright!” So hesaww did, but could not see what hesaww had seen from the Magnificence. Thus, from the reason of that, the Salāt came to be with one Rukū and two Sajdud (plural of Sajdah).

Then Allahazwj Mighty and Majestic Revealed unto himsaww: “Read the Praise for Allahazwj”. So hesaww recited it similar to what hesaww had recited firstly. Then Allahazwj Mighty and Majestic Revealed unto him: “Read [97:1] We have indeed revealed it (Chapter 97), for it is yoursaww relationship and the relationship of the Peopleasws of yoursaww Household, up to the Day of Judgement”. And hesaww did in the Rukū the like of what hesaww had done the first time. Then he went down (and performed) one Sajdah. So when hesaww raised hissaww head, the Magnificence Manifested to himsaww, so hesaww fell down in Sajdah from hissaww own self, not to a Command hesaww had been Commanded with. So hesaww Glorified, as well.

Then Allahazwj Revealed unto himsaww: “Raise yoursaww head, O Muhammadsaww, yoursaww Lordazwj has Affirmed yousaww”. So when hesaww went on to stand, Heazwj Said: “O Muhammadsaww! Be seated”. So hesaww sat, and Allahazwj Revealed unto himsaww: “O Muhammadsaww! Whenever Iazwj Favour upon yousaww, so Name Meazwj by Myazwj Name”. So hesaww was inspired that hesaww should say: ‘In the Name of Allahazwj, and by Allahazwj, and there is no god except for Allahazwj, and the beautiful Names, all of them are for Allahazwj’.

Then Allahazwj Revealed unto himsaww: “O Muhammadsaww! Send Blessings upon yourselfsaww and upon the Peopleasws of yoursaww Household”. So hesaww said: ‘May Allahazwj Send Blessings upon mesaww and upon the Peopleasws of mysaww Household’, and it had been done. Then hesaww turned, and hesaww was with rows of Angels, and the Mursil Prophetsas, and the Prophetsas. So it was said: “O Muhammadsaww! Greet upon them!” So hesaww said: ‘The greetings be upon you, and the Mercy of Allahazwj and Hisazwj Blessings’.

So Allahazwj Revealed unto himsaww: “The greetings, and the salutation, and the Mercy, and the Blessings, are yousaww and yoursaww childrenasws”.

Then Allahazwj Revealed unto himsaww: “Do not turn towards the left!”; and the first Verse hesaww heard after [112:1] Say He Allah is One (Chapter 112) and [97:1] We have indeed revealed it (Chapter 97), was the Verse of the companions of the right and the companions of the left (Chapter 56).Thus, it was due to that, the Salām is one with you facing the Qiblah, and due to that the exclamation of Takbīr’ in the Sajdah is the thanks, and Hisazwj Words: “Allahazwj Hears the one who Praise Himazwj”, is because the Prophetsaww heard the sounds of the Angels with the Glorifications, and the Praises, and the Extolation of Holiness. Thus, it was due to that Heazwj Said: “Allahazwj Hears the one who Praises Himazwj; and it was due to that the first two Rak’at of Salāt came to be such that every time your Wuzu breaks in these two, it would be upon its performer that he repeats it. So this is the first necessity during Salāt of midday, meaning Salāt Al-Zohr’.59

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ، عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ الْعَامِرِيِّ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَمَّا عُرِجَ بِرَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، نَزَلَ بِالصَّلَاةِ عَشْرَ رَكَعَاتٍ رَكْعَتَيْنِ رَكْعَتَيْنِ، فَلَمَّا وُلِدَ الْحَسَنُ وَالْحُسَيْنُ، زَادَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم سَبْعَ رَكَعَاتٍ شُكْراً لِلّهِ، فَأَجَازَ اللهُ لَهُ ذلِكَ، وَتَرَكَ الْفَجْرَ لَمْ يَزِدْ فِيهَا لِضِيقِ وَقْتِهَا: لِأَنَّهُ تَحْضُرُهَا مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ، فَلَمَّا أَمَرَهُ اللهُ بِالتَّقْصِيرِ فِي السَّفَرِ، وَضَعَ عَنْ أُمَّتِهِ سِتَّ رَكَعَاتٍ، وَتَرَكَ الْمَغْرِبَ لَمْ يَنْقُصْ مِنْهَا شَيْئاً، وَإِنَّمَا يَجِبُ السَّهْوُ فِيمَا زَادَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، فَمَنْ شَكَّ فِي أَصْلِ الْفَرْضِ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ، اسْتَقْبَلَ صَلَاتَهُ ».

Ali Bin Muhammad, from one of our companions, from Ali Bin Al-Hakam, from Rabi’e Bin Muhammad Al-Muslay, from Abdullah Bin Suleyman Al-Aamiry,

(It has been narrated) from Abu Ja’farasws having said: ‘When they ascended with Rasool-Allahsaww, the Wahi (Revelation) came with the Salāt as being ten Rak’at - two Rak’at, two Rak’at (five times). So when (Ahl Al-Baytasws) were Blessed with Al-Hassanaswsand Al-Husaynasws, Rasool-Allahsaww increased seven Rak’at as gratefulness to Allahazwj. So Allahazwj Allowed that for himsaww; and hesaww left Al-Fajr (as was) and did not increase in it due to the time constraint in it, because it is attended by the Angels of the night and the Angels of the day.

So when Allahazwj Commanded himsaww with the reduction during the journey, hesaww dropped six Rak’at for hissaww community, and left Al-Maghrib as it was, not reducing anything from it; and rather, the omission can be whatever Rasool-Allahsaww increased. Thus, the one who doubts in the original Obligation during the first two Rak’at, would re-commence his Salāt’.60

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ عَائِذٍ الْأَحْمَسِيِّ، قَالَ: دَخَلْتُ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ صَلَاةِ اللَّيْلِ، فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللهِ. فَقَالَ: « وَعَلَيْكَ السَّلَامُ، إِي وَاللهِ، إِنَّا لَوُلْدُهُ، وَمَا نَحْنُ بِذَوِي قَرَابَتِهِ » ثَلَاثَ مَرَّاتٍ قَالَهَا، ثُمَّ قَالَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ: « إِذَا لَقِيتَ اللهَ بِالصَّلَوَاتِ الْخَمْسِ الْمَفْرُوضَاتِ، لَمْ يَسْأَلْكَ عَمَّا سِوى ذلِكَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Aiz Al-Ahmasy who said,

‘I went over to Abu Abdullahasws and I wanted to ask himasws about the night Salāt. So I said, ‘The greetings be upon youasws, O sonasws of Rasool-Allahsaww!’ So heasws said: ‘And upon you be the greetings. Yes, by Allahazwj! Iasws am indeed of hissaww sonsasws, and weasws are not with hissaww relatives’ – three times heasws said it. Then heasws said without me asking himasws: ‘When you meet Allahazwj with (having prayed) the five Obligatory Salāts, Heazwj would not ask you of besides that’.61

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ هَارُونَ بْنِ خَارِجَةَ، قَالَ: ذَكَرْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام رَجُلاً مِنْ أَصْحَابِنَا، فَأَحْسَنْتُ عَلَيْهِ الثَّنَاءَ. فَقَالَ لِي: « كَيْفَ صَلَاتُهُ؟ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismai Al-Sarraj, from Haroun Bin Kharjat who said,

‘I mentioned to Abu Abdullahasws, a man from our companions, and I praised him well. So heasws said to me: ‘What is the status of his Salāt?’62

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ السَّيَّارِيِّ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنِ الْخَمْسِينَ وَالْوَاحِدِ رَكْعَةً؟ فَقَالَ: « إِنَّ سَاعَاتِ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً، وَسَاعَاتِ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً، وَمِنْ طُلُوعِ الْفَجْرِ إِلى طُلُوعِ الشَّمْسِ سَاعَةٌ، وَمِنْ غُرُوبِ الشَّمْسِ إِلى غُرُوبِ الشَّفَقِ غَسَقٌ، وَلِكُلِّ سَاعَةٍ رَكْعَتَانِ، وَلِلْغَسَقِ رَكْعَةٌ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al-Sayyari, from Al-Fazl Bin Abu Qurra, raising it,

(It has been narrated) from Abu Abdullahasws, said, ‘Heasws was asked about the fifty one Rak’at (of daily Salāt). So heasws said: ‘The hours of the day are twelve hours, and the hours of the night are twelve hours; and from the emergence of the dawn to the emergence of the sun is an hour, and from the setting of the sun to the setting of the twilight is darkness, and for every two hours are two Rak’at, and for the darkness, one Rak’at’.63

6. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ، قَالَ: قِيلَ لِأَبِي عَبْدِ اللهِ عليه‌السلام: لِمَ صَارَ الرَّجُلُ يَنْحَرِفُ فِي الصَّلَاةِ إِلَى الْيَسَارِ؟ فَقَالَ: « لِأَنَّ لِلْكَعْبَةِ سِتَّةَ حُدُودٍ، أَرْبَعَةٌ مِنْهَا عَنْ يَسَارِكَ، وَاثْنَانِ مِنْهَا عَلى يَمِينِكَ، فَمِنْ أَجْلِ ذلِكَ وَقَعَ التَّحْرِيفُ إِلَى الْيَسَارِ ».

Ali Bin Muhammad, raising it, said,

‘It was said to Abu Abdullahasws, ‘Why did it become so that the man should be inclining towards the left during the Salāt?’ So heasws said: ‘Because for the Kabah there are six limits (boundaries) – four of these are on your left, and two of these are upon your right. Thus, it is due to that, the inclination occurs towards the left’.64

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ تَنَفَّلَ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْسَمِائَةِ رَكْعَةٍ، فَلَهُ عِنْدَ اللهِ مَا شَاءَ إِلاَّ أَنْ يَتَمَنّى مُحَرَّماً ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one who voluntarily prays five hundred Rak’at of Salāt between the Friday to the (next) Friday, so for him, in the Presence of Allahazwj, would be whatever he so desires for, except if he were to covet a Prohibition’.65

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الْعَبْدَ يَقُومُ، فَيَقْضِي النَّافِلَةَ، فَيُعَجِّبُ الرَّبُّ مَلَائِكَتَهُ مِنْهُ، فَيَقُولُ: يَا مَلَائِكَتِي، عَبْدِي يَقْضِي مَا لَمْ أَفْتَرِضْ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘If the servant stand to fulfil (outstanding) Optional Salāt, so the Lordazwj is Astounded to Hisazwj Angels due to it, so Heazwj is Saying: “O Myazwj Angels! Myazwj servant is fulfilling what Iazwj did not Obligate upon him”’.66

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ، وَعِزُّ الْمُؤْمِنِ كَفُّهُ عَنْ أَعْرَاضِ النَّاسِ ».

Muhammad Bin Yahya, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘A nobility of the Believer is his Salāt at night, and an honour of the Believer is his restraint from the vanities of the people’.67

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الصَّلَاةُ وُكِّلَ بِهَا مَلَكٌ لَيْسَ لَهُ عَمَلٌ غَيْرُهَا، فَإِذَا فُرِغَ مِنْهَا قَبَضَهَا، ثُمَّ صَعِدَ بِهَا، فَإِنْ كَانَتْ مِمَّا تُقْبَلُ، قُبِلَتْ: وَإِنْ كَانَتْ مِمَّا لَاتُقْبَلُ، قِيلَ لَهُ: رُدَّهَا عَلى عَبْدِي، فَيَنْزِلُ بِهَا حَتّى يَضْرِبَ بِهَا وَجْهَهُ، ثُمَّ يَقُولُ: أُفٍّ لَكَ مَا يَزَالُ لَكَ عَمَلٌ يَعْنِينِي ».

Abu Ali Al-Ashary, from Muhammad in Abdul Jabbar, from Safwan Bin Yahya, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullahasws having said: ‘The Salāt is such that an Angel has been Allocated with it, not having any work for him apart from it. So when he (the one praying it) is free from it, he (the Angel) captures it, then ascends with it. So if it was from what is acceptable, it is Accepted, and if it was from what is not acceptable, it is said to him: ‘Return it to Myazwj servant!. So he descend with it until he strikes with it upon his face, then he is saying: ‘Uff to you! You do not cease to produce (those) deeds which only tire me’.68

11. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم، فَقَالَ: يَا رَسُولَ اللهِ، أَوْصِنِي، فَقَالَ: لَاتَدَعِ الصَّلَاةَ مُتَعَمِّداً: فَإِنَّ مَنْ تَرَكَهَا مُتَعَمِّداً، فَقَدْ بَرِئَتْ مِنْهُ مِلَّةُ الْإِسْلَامِ ».

Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al-Ashary, from Al-Qaddah,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to the Prophetsaww, so he said, ‘O Rasool-Allahsaww! Advise me’. So hesaww said: ‘Do not leave the Salāt deliberately, for the one who neglects it deliberately, so the nation of Al-Islam is disavowed from him’.69

12. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي الْحَسَنِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (رَهْبانِيَّةً ابْتَدَعُوها ما كَتَبْناها عَلَيْهِمْ إِلاَّ ابْتِغاءَ رِضْوانِ اللهِ) قَالَ: « صَلَاةُ اللَّيْلِ ».

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Asbaar, from Muhammad Bin Ali Bin Abdullah,

(It has been narrated) from Abu Al-Hassanasws regarding the Words of Allahazwj Mighty and Majestic [57:27] and (as for) monasticism, they innovated it - We did not prescribe it to them - only to seek Allah's pleasure. Heasws said: ‘The night Salāt’.70

13. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ بَعْضِ الطَّالِبِيِّينَ يُلَقَّبُ بِرَأْسِ الْمَدَرِيِّ، قَالَ: سَمِعْتُ الرِّضَا عليه‌السلام يَقُولُ: « أَفْضَلُ مَوْضِعِ الْقَدَمَيْنِ لِلصَّلَاةِ النَّعْلَانِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al-Husayn, from one of the students teknonymed as Rais Al-Madary who said,

‘I heard Al-Rezaasws saying: ‘The best place for the two feet for the Salāt is the two slippers’ (clean Arabic shoes).71

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لِجَبْرَئِيلَ عليه‌السلام: يَا جَبْرَئِيلُ، أَيُّ الْبِقَاعِ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟ قَالَ: الْمَسَاجِدُ، وَأَحَبُّ أَهْلِهَا إِلَى اللهِ أَوَّلُهُمْ دُخُولاً، وَآخِرُهُمْ خُرُوجاً مِنْهَا ».

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

(It has been narrated) from Abu Ja’farasws having said: ‘Rasool-Allahsaww said to Jibraeelas: ‘O Jibraeelas! Which spot is the most Beloved to Allahazwj Mighty and Majestic?’ Heas said: ‘The Masjid, and the most Beloved of its people to Allahazwj is the first of them to enter it and the last of them to exit from it’.72

15. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ يَوْمِ سَحَابٍ يَخْفى فِيهِ عَلَى النَّاسِ وَقْتُ الزَّوَالِ إِلاَّ كَانَ مِنَ الْإِمَامِ لِلشَّمْسِ زَجْرَةٌ حَتّى تَبْدُوَ، فَيُحْتَجَّ عَلى أَهْلِ كُلِّ قَرْيَةٍ مَنِ اهْتَمَّ بِصَلَاتِهِ، وَمَنْ ضَيَّعَهَا ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a cloudy day during which the time of midday is concealed from the people, except that there would be a rebuke by the Imamasws to the sun until it appears, so it would be a proof upon the people of every town, the ones who attend its Salāt and the ones who waste it’.73

101- بَابُ مَسَاجِدِ الْكُوفَةِ‌

Chapter 101 – Masjids of Al-Kufa

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ، عَنْ أَبِي حَمْزَةَ، أَوْ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ بِالْكُوفَةِ مَسَاجِدَ مَلْعُونَةً، وَمَسَاجِدَ مُبَارَكَةً: فَأَمَّا الْمُبَارَكَةُ، فَمَسْجِدُ غَنِيٍّ، وَاللهِ إِنَّ قِبْلَتَهُ لَقَاسِطَةٌ، وَإِنَّ طِينَتَهُ لَطَيِّبَةٌ، وَلَقَدْ وَضَعَهُ رَجُلٌ مُؤْمِنٌ، وَلَاتَذْهَبُ الدُّنْيَا حَتّى تَفَجَّرَ مِنْهُ عَيْنَانِ، وَتَكُونَ عِنْدَهُ جَنَّتَانِ، وَأَهْلُهُ مَلْعُونُونَ وَهُوَ مَسْلُوبٌ مِنْهُمْ: وَمَسْجِدُ بَنِي ظَفَرٍ، وَهُوَ‌ مَسْجِدُ السَّهْلَةِ: وَمَسْجِدٌ بِالْخَمْرَاءِ: وَمَسْجِدُ جُعْفِيٍّ وَلَيْسَ هُوَ الْيَوْمَ مَسْجِدَهُمْ » قَالَ: « دَرَسَ. فَأَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ، فَمَسْجِدُ ثَقِيفٍ، وَمَسْجِدُ الْأَشْعَثِ، وَمَسْجِدُ جَرِيرٍ، وَمَسْجِدُ سِمَاكٍ، وَمَسْجِدٌ بِالْخَمْرَاءِ بُنِيَ عَلى قَبْرِ‌ فِرْعَوْنٍ مِنَ الْفَرَاعِنَةِ ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Muhammad Bin Uzafir, from Abu Hamza, or from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws having said: ‘In Al-Kufa there are accursed Masjids and Blessed Masjids. So, as for the Blessed, so it is Masjid Ghaniyyin. By Allahazwj! Its (direction of) Qiblah is balanced and just and as its clay (is good), and a Believing man has established (founded) it, and before the end of world two fountains will gush out from it and two gardens happen to be in its presence. However, the people around it are condemned and the Masjid is taken away from them. And the Masjid of the Clan of Zafar (is another such) Masjid, And another Masjid is in Al-Khamra’a, and Masjid Ju’fy, and it is not their Masjid today’. Heasws said: ‘It is extinct’.

So, as for the accursed Masjids, so it is Masjid Saqeef, and Masjid Al-Ash’as, and Masjid Jareer, and Masjid Simak, and Masjid at Al-Khamra’a built upon a grave of a Pharaoh from the Pharohs’.74

2. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنْ سَالِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « جُدِّدَتْ أَرْبَعَةُ مَسَاجِدَ بِالْكُوفَةِ فَرَحاً لِقَتْلِ الْحُسَيْنِ عليه‌السلام: مَسْجِدُ الْأَشْعَثِ، وَمَسْجِدُ جَرِيرٍ، وَمَسْجِدُ سِمَاكٍ، وَمَسْجِدُ شَبَثِ بْنِ رِبْعِيٍّ ».

Muhammad Bin Yahya, from Al-Hassan Bin Ali Bin Abullah, from Ubeys Bin Hisham, from Salim,

(It has been narrated) from Abu Ja’farasws having said: ‘Four Masjids were renewed in Al-Kufa in happiness of the killing of Al-Husaynasws – Masjid Al-Ash’as, and Masjid Jareyr, and Masjid Simak, and Masjid Shabas Bin Rabie’.75

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَمِيرَ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ نَهى بِالْكُوفَةِ عَنِ الصَّلَاةِ فِي خَمْسَةِ مَسَاجِدَ: مَسْجِدِ الْأَشْعَثِ بْنِ قَيْسٍ، وَمَسْجِدِ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ، وَمَسْجِدِ سِمَاكِ بْنِ مَخْرَمَةَ، وَمَسْجِدِ شَبَثِ بْنِ رِبْعِيٍّ، وَمَسْجِدِ التَّيْمِ ». وَفِي رِوَايَةِ أَبِي بَصِيرٍ: « مَسْجِدِ بَنِي السِّيدِ، وَمَسْجِدِ بَنِي عَبْدِ اللهِ بْنِ دَارِمٍ، وَمَسْجِدِ غَنِيٍّ، وَمَسْجِدِ سِمَاكٍ، وَمَسْجِدِ ثَقِيفٍ، وَمَسْجِدِ الْأَشْعَثِ ».

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘Amir Al-Momineenasws forbade in Al-Kufa from performing Salāt in five Masjids – Masjid Al-Ash’as Bin Qays, and Masjid Jareyr Bin Abdullah Bin Al-Bajal, and Masjid Simak Bin Makhrama, and Masjid Shabas Bin Rabie, and Masjid Al-Taym’.

And in a report of Abu Baseer, ‘Masjid of Clan of Sayyid, and Masjid of the Clan of Abdullah Bin Darim, and Masjid Ghaniyyin, and Masjid Simak, and Masjid Saqeef, and Masjid Al-Ash’as’.76

102- بَابُ فَضْلِ الْمَسْجِدِ الْأَعْظَمِ بِالْكُوفَةِ وَفَضْلِ الصَّلَاةِ فِيهِ وَالْمَوَاضِعِ الْمَحْبُوبَةِ فِيهِ‌

Chapter 102 – The merit of the Grand Masjid of Al-Kufa, and the merit of the Salāt performed therein, and the beloved places in it

1. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ‌ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الْخَزَّازِ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « يَا هَارُونَ بْنَ خَارِجَةَ، كَمْ بَيْنَكَ وَبَيْنَ مَسْجِدِ الْكُوفَةِ يَكُونُ مِيلاً؟ » قُلْتُ: لَا، قَالَ: « فَتُصَلِّي فِيهِ الصَّلَوَاتِ كُلَّهَا؟ » قُلْتُ: لَا، فَقَالَ: « أَمَا لَوْ كُنْتُ بِحَضْرَتِهِ، لَرَجَوْتُ أَلاَّ تَفُوتَنِي فِيهِ صَلَاةٌ، وَتَدْرِي مَا فَضْلُ ذلِكَ الْمَوْضِعِ؟ مَا مِنْ عَبْدٍ صَالِحٍ وَلَانَبِيٍّ إِلاَّ وَقَدْ صَلّى فِي مَسْجِدِ كُوفَانَ حَتّى أَنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم لَمَّا أَسْرَى اللهُ بِهِ، قَالَ لَهُ جَبْرَئِيلُ عليه‌السلام: تَدْرِي أَيْنَ أَنْتَ يَا رَسُولَ اللهِ السَّاعَةَ ؟ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ، قَالَ: فَاسْتَأْذِنْ لِي رَبِّي حَتّى آتِيَهُ، فَأُصَلِّيَ فِيهِ رَكْعَتَيْنِ، فَاسْتَأْذَنَ اللهَ ـ عَزَّ وَجَلَّ ـ فَأَذِنَ لَهُ، وَإِنَّ مَيْمَنَتَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ وَسَطَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ مُؤَخَّرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ لَتَعْدِلُ أَلْفَ صَلَاةٍ، وَإِنَّ‌ النَّافِلَةَ فِيهِ لَتَعْدِلُ خَمْسَمِائَةِ صَلَاةٍ، وَإِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ تِلَاوَةٍ وَلَاذِكْرٍ لَعِبَادَةٌ، وَلَوْ عَلِمَ النَّاسُ مَا فِيهِ، لَأَتَوْهُ وَلَوْ حَبْواً ». قَالَ سَهْلٌ: وَرَوى لِي غَيْرُ عَمْرٍو: « أَنَّ الصَّلَاةَ فِيهِ لَتَعْدِلُ بِحَجَّةٍ، وَأَنَّ النَّافِلَةَ فِيهِ لَتَعْدِلُ بِعُمْرَةٍ ».

Muhammad Bin Al-Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Abdullah Al-Khazzaz, from Haroun Bin Kharjat who said,

Abu Abdullahasws said to me: ‘O Haroun Bin Kharjat! How much (distance) is there between you and Masjid Al-Kufa, would it happen to be a mile?’ I said, ‘No’. Heasws said: ‘So you pray all of the Salāts in it?’ I said, ‘No’. So heasws said: ‘But, if Iasws was in its vicinity, Iasws would have wished that not a Salāt would have been missed out by measws in it, and do you know what is the merit of that place? There is none from a righteous servant, nor a Prophetas except that he has prayed Salāt in Masjid of Kufa, to the extent that Rasool-Allahsaww, when Allahsaww ascended himsaww, Jibraeelas said to himsaww: ‘Do yousaww know where yousaww are at the moment, O Rasool-Allahsaww? Yousaww are facing Masjid of Kufa’. Hesaww said: ‘So ask mysaww Lordazwj to Permit for mesaww, until Isaww go over to it, and prayed two Rak’at therein’.

So heas sought Permission of Allahazwj Mighty and Majestic, and Heazwj Permitted for himsaww. And one the right of it is a garden from the Gardens of the Paradise, and in the middle of it is a garden from the Gardens of the Paradise, and at the back of it is a garden from the Gardens of the Paradise; and an Obligatory Salāt performed therein equates to a thousand Salāts, and the optional (Salāt) performed therein equates to five hundred Salāts; and the sitting in it without a recitation or a mention is worship; and had the people known what is therein, they would go to it, even if they had to crawl’.

Sahl (the narrator) said, ‘And it was reported to me from someone other than Amro that the (Obligatory) Salāt in it equates to one Hajj, and that the optional (Salāt) in it equates to an Umra’.77

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي يُوسُفَ يَعْقُوبَ بْنِ عَبْدِ اللهِ ـ مِنْ وُلْدِ أَبِي فَاطِمَةَ ـ عَنْ إِسْمَاعِيلَ بْنِ زَيْدٍ ـ مَوْلى عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ ـ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَاءَ رَجُلٌ إِلى أَمِيرِ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ وَهُوَ فِي مَسْجِدِ الْكُوفَةِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ، وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ، فَقَالَ: جُعِلْتُ فِدَاكَ، إِنِّي أَرَدْتُ الْمَسْجِدَ الْأَقْصى، فَأَرَدْتُ أَنْ أُسَلِّمَ عَلَيْكَ وَأُوَدِّعَكَ، فَقَالَ لَهُ: وَأَيَّ شَيْ‌ءٍ أَرَدْتَ بِذلِكَ؟ فَقَالَ: الْفَضْلَ جُعِلْتُ فِدَاكَ، قَالَ: فَبِعْ رَاحِلَتَكَ، وَكُلْ زَادَكَ، وَصَلِّ فِي هذَا الْمَسْجِدِ: فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ حَجَّةٌ مَبْرُورَةٌ، وَالنَّافِلَةَ عُمْرَةٌ مَبْرُورَةٌ، وَالْبَرَكَةَ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلاً، يَمِينُهُ يُمْنٌ، وَيَسَارُهُ مَكْرٌ، وَفِي وَسَطِهِ عَيْنٌ مِنْ دُهْنٍ، وَعَيْنٌ مِنْ لَبَنٍ، وَعَيْنٌ مِنْ مَاءٍ شَرَابٍ لِلْمُؤْمِنِينَ، وَعَيْنٌ مِنْ مَاءٍ طُهْرٍ لِلْمُؤْمِنِينَ، مِنْهُ سَارَتْ‌ سَفِينَةُ نُوحٍ، وَكَانَ فِيهِ نَسْرٌ وَيَغُوثُ وَيَعُوقُ، وَصَلّى فِيهِ سَبْعُونَ نَبِيّاً وَسَبْعُونَ وَصِيّاً أَنَا أَحَدُهُمْ ـ وَقَالَ بِيَدِهِ فِي صَدْرِهِ ـ مَا دَعَا فِيهِ مَكْرُوبٌ بِمَسْأَلَةٍ فِي حَاجَةٍ مِنَ الْحَوَائِجِ إِلاَّ أَجَابَهُ اللهُ، وَفَرَّجَ عَنْهُ كُرْبَتَهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Abu Yusuf Yaqoub Bin Abdullah Bin Wulid Abu Fatima, from Ismail Bin Zayd, a slave of Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullahasws having said: ‘A man came over to Amir Al-Momineenasws, and heasws was in Masjid Al-Kufa. So he said, ‘The greetings be upon youasws, O Amir Al-Momineenasws, and the Mercy of Allahazwj and Hisazwj Blessings’. So heasws returned (the greeting). So he said, ‘May I be sacrificed for youasws! I intend (to go to) Masjid Al-Aqsa, so I wanted to greet upon youasws, and bid youasws farewell’. So heasws said to him: ‘And which thing do you want with that?’ So he said, ‘The merit, may I be sacrificed for youasws’.

Heasws said: ‘So sell your riding animal and all of your provisions, and go to this Masjid Grand Mosque of Al-Kufa), for the Obligatory Salāt therein (equates to) a correct Hajj, and the optional (Salāt equates to) a correct Umra, and the Blessings in it are upon twelve miles to its right, but its left is disliked, and in the middle of it is a spring of oil, and a spring of milk, and a spring of water, being a drink for the Believers, and a spring of water for the Believers to clean from.

The ship of Noahas sailed from here. And (unfortunately) in it were (placed the idols of) Nasr, and Yagous, and Yaouq and seventy Prophetsas prayed Salāt therein, and seventy successorsas. Iasws am one of themas’.

And heasws said with hisas hand upon hisasws chest: ‘A worried one will not supplicate in it with asking for a need from the needs except that Allahazwj would Answer him and Relive him from his worries’.78

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « نِعْمَ الْمَسْجِدُ مَسْجِدُ الْكُوفَةِ، صَلّى فِيهِ أَلْفُ نَبِيٍّ وَأَلْفُ وَصِيٍّ، وَمِنْهُ فَارَ التَّنُّورُ، وَفِيهِ نُجِرَتِ السَّفِينَةُ، مَيْمَنَتُهُ‌ رِضْوَانُ اللهِ، وَوَسَطُهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمَيْسَرَتُهُ مَكْرٌ ـ فَقُلْتُ لِأَبِي بَصِيرٍ: مَا يَعْنِي بِقَوْلِهِ: « مَكْرٌ »؟ قَالَ: يَعْنِي مَنَازِلَ السُّلْطَانِ ـ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يَقُومُ عَلى بَابِ الْمَسْجِدِ، ثُمَّ يَرْمِي بِسَهْمِهِ، فَيَقَعُ فِي مَوْضِعِ التَّمَّارِينَ، فَيَقُولُ: ذَاكَ مِنَ الْمَسْجِدِ وَكَانَ يَقُولُ: قَدْ نُقِصَ مِنْ أَسَاسِ الْمَسْجِدِ مِثْلُ مَا نُقِصَ فِي تَرْبِيعِهِ ».

Muhammad Bin Yahya, from one of our companions, from Al-Hassan Bin Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying: ‘The best of the Masjids is Masjid of Al-Kufa. A thousand Prophetsas have prayed Salāt in it, and a thousand succesorsas, and from it did the oven of Noahas burst out, and therein was the ship of Noahas built. On its right is the Pleasure of Allahazwj, and in its middle is a garden from the Gardens of the Paradise, and its left flanis disliked’.

So I said to Abu Baseer, ‘What did heasws mean by hisasws word: ‘Disliked’?’ He said, ‘Heasws meant the house of the Sultan (ruling authority), and Amir Al-Momineenasws had stood at the door of the Masjid, then heasws shot with hisasws arrow, and it fell in a place of the date-sellers. So heasws was saying: ‘That is from the Masjid (part of its area) ’.

And heasws was saying: ‘And there has been reduced from the foundation of the Masjid the like of what was reduced regarding its four corners’.79

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَلِيِّ بْنِ شَجَرَةَ، عَنْ بَعْضِ وُلْدِ مِيثَمٍ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام يُصَلِّي إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ، وَبَيْنَهُ وَبَيْنَ السَّابِعَةِ مِقْدَارُ مَمَرِّ عَنْزٍ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ali Bin Shajara, from one of the sons of Misam who said,

‘Amir Al-Momineenasws used to pray Salāt by the seventh pillar from what follows the doors of Kinda, and between himasws and the seventh (pillar) was a measurement of what a goat could pass by from’.80

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَسْبَاطٍ، قَالَ: وَحَدَّثَنِي‌ غَيْرُهُ: أَنَّهُ كَانَ يَنْزِلُ فِي كُلِّ لَيْلَةٍ سِتُّونَ أَلْفَ مَلَكٍ يُصَلُّونَ عِنْدَ السَّابِعَةِ، ثُمَّ لَايَعُودُ مِنْهُمْ مَلَكٌ إِلى يَوْمِ الْقِيَامَةِ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Asbaat who said,

‘And someone else narrated it to me that it is so that sixty thousand Angels descend to pray Salāt by the eleventh pillar, then no Angel from them would return up to the Day of Judgement’.81

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَأَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سُفْيَانَ بْنِ السِّمْطِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِذَا دَخَلْتَ مِنَ الْبَابِ الثَّانِي فِي مَيْمَنَةِ الْمَسْجِدِ، فَعُدَّ خَمْسَ أَسَاطِينَ، ثِنْتَيْنِ مِنْهَا فِي الظِّلَالِ، وَثَلَاثَةً فِي الصَّحْنِ، فَعِنْدَ الثَّالِثَةِ مُصَلّى إِبْرَاهِيمَ عليه‌السلام وَهِيَ الْخَامِسَةُ مِنَ الْحَائِطِ ». قَالَ: فَلَمَّا كَانَ أَيَّامُ أَبِي الْعَبَّاسِ، دَخَلَ أَبُو عَبْدِ اللهِ عليه‌السلام مِنْ بَابِ الْفِيلِ فَتَيَاسَرَ حِينَ دَخَلَ مِنَ الْبَابِ، فَصَلّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَهِيَ بِحِذَاءِ الْخَامِسَةِ، فَقُلْتُ: أَفَتِلْكَ أُسْطُوَانَةُ إِبْرَاهِيمَ عليه‌السلام؟ فَقَالَ لِي: « نَعَمْ ».

Muhammad Bin Yahjya, from Muhammad Bin Ismail and Ahmad Bin Muhammad, from Al-iBin Al-Hakam, from Sufyan Bin Al-Simti who said,

‘Abu Abdullahasws said: ‘Whenever you enter from the second door in the right flank of the Masjid, so count five pillars, two from these in the shade, and three in the courtyard, so by the third is the praying place of Ibrahimas, and it is the fifth (pillar) from the wall’.

He (the narrator) said, ‘So when it was the days of the Clan of Abbas, Abu Abdullahasws entered from the door of Al-Feel, so heasws went left from where heasws entered from the door, and he prayed Salāt by the fourth pillar, and it was parallel to the fifth. So I said, ‘Is that not the pillar of Ibrahimas?’ So heasws said to me: ‘Yes’.82

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ، عَنِ ابْنِ أَسْبَاطٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « الْأُسْطُوَانَةُ السَّابِعَةُ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ فِي الصَّحْنِ مَقَامُ إِبْرَاهِيمَ عليه‌السلام، وَالْخَامِسَةُ مَقَامُ جَبْرَئِيلَ عليه‌السلام ».

Ali Bin Muhammad, from Sahl, from Ibn Asbaat, raising it,

(It has been narrated) from Abu Abdullahasws having said: ‘The seventh pillar is from what follows the doors of Kinda in the courtyard, being a place of Ibrahimas, and the fifth place of Jibraeelas’.83

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، قَالَ: قَالَ مُعَاوِيَةُ بْنُ وَهْبٍ وَأَخَذَ بِيَدِي، وَقَالَ: قَالَ لِي أَبُو حَمْزَةَ وَأَخَذَ بِيَدِي، قَالَ: وَقَالَ لِي الْأَصْبَغُ بْنُ نُبَاتَةَ وَأَخَذَ بِيَدِي، فَأَرَانِي الْأُسْطُوَانَةَ السَّابِعَةَ، فَقَالَ: هذَا مَقَامُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ، قَالَ: وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ عليهما‌السلام يُصَلِّي عِنْدَ الْخَامِسَةِ، فَإِذَا غَابَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام صَلّى فِيهَا الْحَسَنُ عليه‌السلام وَهِيَ مِنْ بَابِ كِنْدَةَ.

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Bazie, from Abu Ismai Al-Sarraj who said,

‘Muawiya bin Wahab grabbed my hand and said, ‘Abu Hamza said to me, and he grabbed my hand, and said, ‘Al-Asbagh Bin Nubata grabbed my hand and showed me the seventh pillar, so he said, ‘This is a place of Amir Al-Momineenasws, and Al-Husayn Bin Aliasws used to pray Salāt by the fifth. So when Amir Al-Momineenasws was absent, Al-Hassanasws prayed Salāt therein, and it if from the door of Kinda’.84

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ أَبِي عَبْدِ الرَّحْمنِ الْحَذَّاءِ، عَنْ أَبِي أُسَامَةَ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَسْجِدُ كُوفَانَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، صَلّى فِيهِ أَلْفُ نَبِيٍّ وَسَبْعُونَ نَبِيّاً، وَمَيْمَنَتُهُ رَحْمَةٌ، وَمَيْسَرَتُهُ مَكْرٌ، فِيهِ عَصَا مُوسَى وَشَجَرَةُ يَقْطِينٍ وَخَاتَمُ سُلَيْمَانَ، وَمِنْهُ فَارَ التَّنُّورُ، وَنُجِرَتِ السَّفِينَةُ، وَهِيَ صُرَّةُ بَابِلَ، وَمَجْمَعُ الْأَنْبِيَاءِ عليهم‌السلام ».

Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja’far Bin Bashir, from Abu Abdul Rahman Al-Haza’a, from Abu Asama, from Abu Ubeyda,

(It has been narrated) from Abu Ja’farasws having said: ‘Masjid of Kufa is a garden from the Gardens of the Paradise. A thousand and seventy Prophetsas have prayed Salāt therein, and its right flank is a mercy, and its left flank is disliked. In it is the staff of Musaas, and in it is the gourd plant (37:146 – of Prophet Yunusas), and a ring of Suleymanas, and from it burst out the over (of Noahas), and the ship (of Noahas was built), and it is the hub of Babylon and a gathering of the Prophets’.85

103- بَابُ مَسْجِدِ السَّهْلَةِ‌

Chapter 103 – Masjid Al-Sahla

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ، عَنْ عَبْدِ اللهِ بْنِ أَبَانٍ، قَالَ: دَخَلْنَا عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَسَأَلَنَا: « أَفِيكُمْ أَحَدٌ عِنْدَهُ عِلْمُ عَمِّي زَيْدِ بْنِ عَلِيٍّ؟ » فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا عِنْدِي عِلْمٌ مِنْ عِلْمِ عَمِّكَ، كُنَّا عِنْدَهُ ذَاتَ لَيْلَةٍ فِي دَارِ مُعَاوِيَةَ بْنِ إِسْحَاقَ الْأَنْصَارِيِّ إِذْ قَالَ: انْطَلِقُوا بِنَا نُصَلِّي فِي مَسْجِدِ السَّهْلَةِ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَفَعَلَ؟ » فَقَالَ: لَا، جَاءَهُ أَمْرٌ، فَشَغَلَهُ عَنِ الذَّهَابِ، فَقَالَ: « أَمَا وَاللهِ، لَوْ أَعَاذَ اللهَ بِهِ حَوْلاً، لَأَعَاذَهُ، أَمَا عَلِمْتَ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ عليه‌السلام الَّذِي كَانَ يَخِيطُ فِيهِ، وَمِنْهُ سَارَ إِبْرَاهِيمُ عليه‌السلام إِلَى الْيَمَنِ بِالْعَمَالِقَةِ، وَمِنْهُ سَارَ‌ دَاوُدُ إِلى جَالُوتَ، وَإِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ، فِيهَا مِثَالُ كُلِّ نَبِيٍّ، وَمِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُخِذَتْ طِينَةُ كُلِّ نَبِيٍّ، وَإِنَّهُ لَمُنَاخُ الرَّاكِبِ ». قِيلَ: وَمَنِ الرَّاكِبُ؟ قَالَ: « الْخَضِرُ عليه‌السلام ».

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban who said,

‘We went over to Abu Abdullahasws, so heasws asked us: ‘Is there anyone among you who has knowledge with him of myasws uncle Ziyad Bin Ali?’ So a man from the group said, ‘I do. With me is knowledge from the knowledge of yourasws uncle. We were with him one night by the door of Muawiya Bin Is’haq Al-Ansary when he said, ‘Come with me so that we pray Salāt in Masjid Al-Sahla’. So Abu Abdullahasws said: ‘And did he?’ So he said, ‘No. A matter came up, so it pre-occupied him from the going’.

So heasws said: ‘But, by Allahazwj! Had he sought refuge with Allahazwj with it for a year, Heazwj would have Sheltered him. But, do you not know that it is the place of the house of Idreesas the Prophetas, and in which heas used to sew? And from it did Ibrahimas go to Al-Yemen with Al-Amaaliqa, and from it did Dawoodas go against Goliath; and that in it is the green stone in which is a resemblance of every Prophetas; and it is from beneath that very stone the clay of every Prophetas was taken, and it is a disembarkation of the rider’. It was said, ‘And who is the rider?’ Heasws said: ‘Al-Khizras’.86

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عُثْمَانَ، عَنْ‌ صَالِحِ بْنِ أَبِي الْأَسْوَدِ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام ـ وَذَكَرَ مَسْجِدَ السَّهْلَةِ ـ فَقَالَ: « أَمَا إِنَّهُ مَنْزِلُ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ ».

Muhammad Bin Yahya, from Ali Bin Al-Hassan Bin Ali, from Usman, from Salih Bin Abu Aswad who said,

‘Abu Abdullahasws said, and Masjid Al-Sahla was mentioned, heasws said: ‘But, it would an encampment for ourasws companions (Al-Qaimasws) when heasws arises with hisasws people’.87

3. عَنْهُ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ حُسَيْنِ بْنِ بَكْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ سَعِيدٍ الْخَزَّازِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « بِالْكُوفَةِ مَسْجِدٌ يُقَالُ لَهُ مَسْجِدُ السَّهْلَةِ، لَوْ أَنَّ عَمِّي زَيْداً أَتَاهُ فَصَلّى فِيهِ وَاسْتَجَارَ اللهَ، لَأَجَارَهُ عِشْرِينَ سَنَةً، فِيهِ مُنَاخُ الرَّاكِبِ، وَبَيْتُ إِدْرِيسَ النَّبِيِّ عليه‌السلام، وَمَا أَتَاهُ مَكْرُوبٌ قَطُّ، فَصَلّى فِيهِ بَيْنَ الْعِشَاءَيْنِ وَدَعَا اللهَ، إِلاَّ فَرَّجَ اللهُ كُرْبَتَهُ ».

From him, from Amro Bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed Al-Khazzaz,

(It has been narrated) from Abu Abdullahasws having said: ‘In Al-Kufa there is a Masjid called Masjid Al-Sahla. Had myasws uncle Zayd gone over to it and prayed Salāt therein and sought the Shelter of Allahazwj, Heazwj would have Sheltered him for twenty years. In it is a disembarkation of the rider (Prophet Khizras), and a house of Idreesas, the Prophetas; and not worried one would come over to it at all and pray Salāt therein between the two Isha (Salāts), and supplicate to Allahazwj, except that Allahazwj would Relieve him from his worries’.

وَرُوِيَ: « أَنَّ مَسْجِدَ السَّهْلَةِ حَدُّهُ إِلَى الرَّوْحَاءِ ».

And it is reported that Masjid Al-Sahla, its boundary it up to Al-Rawha.88

هذَا آخِرُ كِتَابِ الصَّلَاةِ مِنْ كِتَابِ الْكَافِي لِلشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ رَحْمَةُ اللهِ عَلَيْهِ، وَيَتْلُوهُ كِتَابُ الزَّكَاةِ

This is the end of the Book of Salāt from the Book Al-Kafi of the Sheykh Abu Ja’far Muhammad Bin Yaqoub Al-Kulayni, may Allahazwj have Mercy upon him; and it would be followed by the Book of Zakaat.

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2 Al-Kafi – V 3 – The Book Of Salāt CH 89 H 2

3 Al-Kafi – V 3 – The Book Of Salāt CH 89 H 3

4 Al-Kafi – V 3 – The Book Of Salāt CH 89 H 4

5 Al-Kafi – V 3 – The Book Of Salāt CH 90 H 1

6 Al-Kafi – V 3 – The Book Of Salāt CH 90 H 2

7 Al-Kafi – V 3 – The Book Of Salāt CH 90 H 3

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بِسْمِ اللهِ الرَّحمنِ الرَّحِيمِ‌

[13]

كِتَابُ الزَّكَاةِ‌

THE BOOK OF ZAKĀT (1)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

1- بَابُ فَرْضِ الزَّكَاةِ وَ مَا يَجِبُ فِي الْمَالِ مِنَ الْحُقُوقِ

Chapter 1 – The Obligation of Zakāt, and what is Obligated in the wealth, from the rights

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: أَنَّهُمَا قَالَا لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَرَأَيْتَ قَوْلَ اللهِ عَزَّ وَجَلَّ: (إِنَّمَا الصَّدَقاتُ لِلْفُقَراءِ وَالْمَساكِينِ وَالْعامِلِينَ عَلَيْها وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقابِ وَالْغارِمِينَ وَفِي سَبِيلِ اللهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللهِ) ؟ أَكُلُّ هؤُلَاءِ يُعْطى وَإِنْ كَانَ لَايَعْرِفُ ؟ فَقَالَ: « إِنَّ الْإِمَامَ يُعْطِي هؤُلَاءِ جَمِيعاً؛ لِأَنَّهُمْ يُقِرُّونَ لَهُ بِالطَّاعَةِ ». قَالَ: قُلْتُ: فَإِنْ كَانُوا لَايَعْرِفُونَ؟ فَقَالَ: « يَا زُرَارَةُ، لَوْ كَانَ يُعْطِي مَنْ يَعْرِفُ دُونَ مَنْ لَايَعْرِفُ، لَمْ يُوجَدْ‌ لَهَا مَوْضِعٌ، وَإِنَّمَا يُعْطِي مَنْ لَايَعْرِفُ لِيَرْغَبَ فِي الدِّينِ، فَيَثْبُتَ عَلَيْهِ، فَأَمَّا الْيَوْمَ فَلَا تُعْطِهَا أَنْتَ وَأَصْحَابُكَ إِلاَّ مَنْ يَعْرِفُ، فَمَنْ وَجَدْتَ مِنْ هؤُلَاءِ الْمُسْلِمِينَ عَارِفاً فَأَعْطِهِ، دُونَ النَّاسِ ». ثُمَّ قَالَ: « سَهْمُ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَسَهْمُ الرِّقَابِ عَامٌّ، وَالْبَاقِي خَاصٌّ ». قَالَ: قُلْتُ: فَإِنْ لَمْ يُوجَدُوا؟ قَالَ: « لَا تَكُونُ فَرِيضَةٌ فَرَضَهَا اللهُ ـ عَزَّ وَجَلَّ ـ لَايُوجَدُ لَهَا أَهْلٌ ». قَالَ: قُلْتُ: فَإِنْ لَمْ تَسَعْهُمُ الصَّدَقَاتُ؟ فَقَالَ: « إِنَّ اللهَ فَرَضَ لِلْفُقَرَاءِ فِي مَالِ الْأَغْنِيَاءِ مَا يَسَعُهُمْ، وَلَوْ عَلِمَ أَنَّ ذلِكَ لَا يَسَعُهُمْ لَزَادَهُمْ؛ إِنَّهُمْ لَمْ يُؤْتَوْا مِنْ قِبَلِ فَرِيضَةِ اللهِ، وَلكِنْ أُتُوا مِنْ مَنْعِ مَنْ مَنَعَهُمْ حَقَّهُمْ، لَامِمَّا فَرَضَ اللهُ لَهُمْ، وَلَوْ أَنَّ النَّاسَ أَدَّوْا حُقُوقَهُمْ، لَكَانُوا عَائِشِينَ بِخَيْرٍ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim,

who both said to Abu Abdullahasws, ‘What is yourasws view of the Words of Allahazwj Mighty and Majestic [9:60] But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah, would all of them be given it and even to one who does not recognise (the Wilayah)?’ So heasws said: ‘The Imamasws would give to all of them, altogether, because they are acknowledging himasws with the obedience’.

He (the narrator) said, ‘I said, ‘Supposing they are not recognising (the Wilayah)?’ So heasws said: ‘Were heasws to give to the ones who do recognise (the Wilayah) besides the ones who do not recognise, heasws would not find a place for it, and rather heasws would give to the one who does not recognise (the Wilayah), for him to incline in the Religion, so he would be steadfast upon it. But, as for today, so you should not give it, you and your companions, except to the ‘one’ who does recognise (the Wilayah). So the one whom you find from these Muslims having recognised (the Wilayah), so give to him, among the rest (of people)’.

Then heasws said: ‘The share of those whose hearts incline (towards the Wilayah), and the share of the slaves, are of a general nature, and the remainder are specific’.

He (the narrator) said, ‘I said, ‘Supposing one cannot find them?’ Heasws said: ‘It cannot happen that an Obligation which Allahazwj Mighty and Majestic has Obligated, a deserving one cannot be found for it’.

He (the narrator) said, ‘I said, ‘Supposing the charities are insufficient for them?’ So heasws said: ‘Allahazwj Obligated for the poor, in the wealth of the rich, what would suffice them, and had Heazwj Known that it would not suffice the, Heazwj would have Increased it for them. It (poverty) did not come to them from the direction of the Obligation of Allahazwj, but they are deficient due to the one who prevents their rights (to be given to them), not from what Allahazwj has Obligated for them; and had the people paid their rights, they (the poor) would all be living a good life’.1

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَمَّا أُنْزِلَتْ آيَةُ الزَّكَاةِ: (خُذْ مِنْ أَمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِها) وَأُنْزِلَتْ فِي شَهْرِ رَمَضَانَ، فَأَمَرَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم مُنَادِيَهُ، فَنَادى فِي النَّاسِ: أَنَّ اللهَ فَرَضَ عَلَيْكُمُ الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ الصَّلَاةَ، فَفَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْهِمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَفَرَضَ الصَّدَقَةَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ، وَمِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ، فَنَادى فِيهِمْ بِذلِكَ فِي شَهْرِ رَمَضَانَ، وَعَفَا لَهُمْ عَمَّا سِوى ذلِكَ ». قَالَ: « ثُمَّ لَمْ يَفْرِضْ لِشَيْ‌ءٍ مِنْ أَمْوَالِهِمْ حَتّى حَالَ عَلَيْهِمُ الْحَوْلُ مِنْ قَابِلٍ، فَصَامُوا، وَأَفْطَرُوا، فَأَمَرَ مُنَادِيَهُ، فَنَادى فِي الْمُسْلِمِينَ: أَيُّهَا الْمُسْلِمُونَ: زَكُّوا أَمْوَالَكُمْ، تُقْبَلْ صَلَاتُكُمْ » قَالَ: « ثُمَّ وَجَّهَ عُمَّالَ الصَّدَقَةِ وَعُمَّالَ الطَّسُوقِ ».

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, form Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘When the Verse of Zakāt was Revealed [9:103] Take charity out from their wealth, you would cleanse them and purify them thereby, and it was Revealed during a Month of Ramazan, so Rasool-Allahsaww ordered hissaww caller, so he called out among the people, ‘Allahazwj has imposed the Zakāt upon you just as Heazwj has Imposed the Salāt upon you all!’

Allahazwj Mighty and Majestic Obligated it upon them from the gold, and the silver, and Obligated the charity from the camels, and the cows, and sheep, and from the wheat, and the barley, and the dates, and the raisins. So he called out among them with that during a Month of Ramazan, and Excused for them from what is besides that’.

Heasws said: ‘Then Heazwj did not Impose anything from their wealth until a year passed by on them the next year. So they observed ‘Soām’ (Fasted), and they broke their Fasts. So hissaww caller called out among the Muslims, ‘O you Muslims! Purify your wealth, your Salāts would be Accepted!’ Then hesaww sent the office bearers of the charities, and the office bearers of the tax (Zakāt) (i.e. to collect these)’.2

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ رِفَاعَةَ بْنِ مُوسى: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا فَرَضَ اللهُ عَلى هذِهِ الْأُمَّةِ شَيْئاً أَشَدَّ عَلَيْهِمْ‌ مِنَ الزَّكَاةِ، وَفِيهَا تَهْلِكُ عَامَّتُهُمْ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from hammad Bin Usman, from Rifa’at Bin Musa that,

‘He heard Abu Abdullahasws saying: ‘Allahazwj has not Necessitated upon this community anything more difficult upon them than the Zakāt, and regarding it the common folk get destroyed’.3

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ وَغَيْرِ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ جَلَّ وَعَزَّ ـ جَعَلَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ مَا يَكْفِيهِمْ، وَلَوْلَا ذلِكَ لَزَادَهُمْ، وَإِنَّمَا يُؤْتَوْنَ مِنْ مَنْعِ مَنْ مَنَعَهُمْ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan and someone else,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Made for the poor, in the wealth of the rich, what would suffice them, and had it not been that, Heazwj would have Increased it for them, and rather they are poor due to the prevention of the ones who prevented it from them’.4

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدٍ وَفُضَيْلٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « فَرَضَ اللهُ الزَّكَاةَ مَعَ الصَّلَاةِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim, and Abu Baseer, and Bureyd and Fuzayl,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘Allahazwj Imposed the Zakāt along with the Salāt’.5

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ مُبَارَكٍ‌ الْعَقَرْقُوفِيِّ، قَالَ: قَالَ أَبُو الْحَسَنِ عليه‌السلام: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ وَضَعَ الزَّكَاةَ قُوتاً لِلْفُقَرَاءِ، وَتَوْفِيراً لِأَمْوَالِكُمْ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Mubarak Al Aqarquqy who said,

‘Abu Al-Hassanasws said: ‘Allahazwj Mighty and Majestic Placed the Zakāt as a livelihood for the poor, and a multiplication for your wealth’.6

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ الزَّكَاةَ كَمَا فَرَضَ الصَّلَاةَ، وَلَوْ أَنَّ رَجُلاً حَمَلَ الزَّكَاةَ فَأَعْطَاهَا عَلَانِيَةً، لَمْ يَكُنْ عَلَيْهِ فِي ذلِكَ عَيْبٌ، وَذلِكَ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ لِلْفُقَرَاءِ مَا يَكْتَفُونَ بِهِ الْفُقَرَاءُ، وَلَوْ عَلِمَ أَنَّ الَّذِي فَرَضَ لَايَكْفِيهِمْ، لَزَادَهُمْ؛ وَإِنَّمَا يُؤْتَى الْفُقَرَاءُ فِيمَا أُتُوا مِنْ مَنْعِ مَنْ مَنَعَهُمْ حُقُوقَهُمْ، لَامِنَ الْفَرِيضَةِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Imposed the Zakāt just as Heazwj Imposed the Salāt; and if a man were to carry the Zakāt and give it publicly, there would not be a fault upon him, and that is because Allahazwj Mighty and Majestic Imposed in the wealth of the rich for the poor, what the poor would be sufficing with, and had Heazwj Known, that what Heazwj has Imposed for them would not suffice them. Heazwj would Have Increased it for them, and rather the poor are coming into what they are in (poverty), it is due to the prevention of the one who prevents their rights from them, and not from the (rate of Zakāt) Imposed’.7

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَايُحْمَدُونَ إِلاَّ بِأَدَائِهَا، وَهِيَ الزَّكَاةُ، بِهَا حَقَنُوا دِمَاءَهُمْ، وَبِهَا سُمُّوا مُسْلِمِينَ، وَلكِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ حُقُوقاً غَيْرَ الزَّكَاةِ، فَقَالَ عَزَّ وَجَلَّ: (وَالَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ) فَالْحَقُّ الْمَعْلُومُ غَيْرُ الزَّكَاةِ، وَهُوَ شَيْ‌ءٌ يَفْرِضُهُ الرَّجُلُ عَلى نَفْسِهِ فِي مَالِهِ، يَجِبُ عَلَيْهِ أَنْ يَفْرِضَهُ عَلى قَدْرِ طَاقَتِهِ وَسَعَةِ مَالِهِ، فَيُؤَدِّي الَّذِي فَرَضَ عَلى نَفْسِهِ، إِنْ شَاءَ فِي كُلِّ يَوْمٍ، وَإِنْ شَاءَ فِي كُلِّ جُمْعَةٍ، وَإِنْ شَاءَ فِي كُلِّ شَهْرٍ، وَقَدْ قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ أَيْضاً: (أَقْرِضُوا اللهَ قَرْضاً حَسَناً) وَهذَا غَيْرُ الزَّكَاةِ، وَقَدْ قَالَ اللهُ ـ عَزَّ وَجَلَّ ـ أَيْضاً: (يُنْفِقُونَ مِمّا رَزَقْناهُمْ سِرًّا وَعَلانِيَةً) وَ (الْماعُونَ) أَيْضاً، وَهُوَ: الْقَرْضُ يُقْرِضُهُ، وَالْمَتَاعُ يُعِيرُهُ، وَالْمَعْرُوفُ يَصْنَعُهُ. وَمِمَّا فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ أَيْضاً فِي الْمَالِ مِنْ غَيْرِ الزَّكَاةِ قَوْلُهُ عَزَّ وَجَلَّ: (الَّذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ) وَمَنْ أَدّى مَا فَرَضَ اللهُ عَلَيْهِ، فَقَدْ قَضى مَا عَلَيْهِ، وَأَدّى شُكْرَ مَا أَنْعَمَ اللهُ عَلَيْهِ فِي مَالِهِ إِذَا هُوَ حَمِدَهُ عَلى مَا أَنْعَمَ اللهُ عَلَيْهِ فِيهِ مِمَّا فَضَّلَهُ بِهِ مِنَ السَّعَةِ عَلى غَيْرِهِ، وَلِمَا وَفَّقَهُ لِأَدَاءِ مَا فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْهِ وَأَعَانَهُ عَلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Imposed for the poor in the wealth of the rich, an imposition they would not be praiseworthy with except by paying it, and it is the Zakāt. By it, their blood is saved, and by it they are named as Muslims.

But, Allahazwj Mighty and Majestic Imposed in the wealth of the rich certain rights apart from the Zakāt, so the Mighty and Majestic Said [70:24] And those in whose wealth there is a known right. So the ‘known right’ is from other than the Zakāt, and it is something which the man imposes upon himself with regards to his wealth. It is Obligated upon him that he imposes upon himself in accordance to his strength and capacity of his wealth. Therefore, he would pay, that which he had imposed upon himself, if he so desires to, during every day, and if he so desires to, during every Friday, and if he so desires to, during every month.

And Allahazwj Mighty and Majestic has Said as well [57:18] and the lenders to Allah of a goodly loan, and this is other than the Zakāt. And Allahazwj Mighty as Majestic has Said as well [14:31] and spend out of what We have Given them secretly and openly. And the acts of kindness as well, and it is the loan which he lends (to Allahazwj); and the chattels (property) than one lends, and the act of goodness one does. And from what Allahazwj Mighty and Majestic has Imposed as well in the wealth, from other than the Zakāt, is as per the Words of the Mighty and Majestic [13:21] And those who join what Allah has Bidden to be joined, if he does (help the relatives).

And the one who pays what Allahazwj has Imposed upon him, so he has fulfilled whatever was upon him, and he would have paid his gratefulness of what Allahazwj had Favoured upon him in his wealth, when he Praises Himazwj upon what Allahazwj had Favoured upon him from what Heazwj had Preferred him with from the (financial) capacity over the others, and due to Inclining him to pay what Allahazwj Mighty and Majestic has Imposed upon him, and Supported him upon it’.8

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي الْمَغْرَاءِ، عَنْ أَبِي بَصِيرٍ، قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام وَمَعَنَا بَعْضُ أَصْحَابِ الْأَمْوَالِ، فَذَكَرُوا الزَّكَاةَ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ الزَّكَاةَ لَيْسَ يُحْمَدُ بِهَا صَاحِبُهَا، وَإِنَّمَا هُوَ شَيْ‌ءٌ ظَاهِرٌ، إِنَّمَا‌ حَقَنَ بِهَا دَمَهُ وَسُمِّيَ بِهَا مُسْلِماً، وَلَوْ لَمْ يُؤَدِّهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ، وَإِنَّ عَلَيْكُمْ فِي أَمْوَالِكُمْ غَيْرَ الزَّكَاةِ ». فَقُلْتُ: أَصْلَحَكَ اللهُ، وَمَا عَلَيْنَا فِي أَمْوَالِنَا غَيْرُ الزَّكَاةِ؟ فَقَالَ: « سُبْحَانَ اللهِ! أَمَا تَسْمَعُ اللهَ ـ عَزَّ وَجَلَّ ـ يَقُولُ فِي كِتَابِهِ: (وَالَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ لِلسّائِلِ وَالْمَحْرُومِ) ؟ ». قَالَ: قُلْتُ: مَاذَا الْحَقُّ الْمَعْلُومُ الَّذِي عَلَيْنَا؟ قَالَ: « هُوَ الشَّيْ‌ءُ يَعْمَلُهُ الرَّجُلُ فِي مَالِهِ، يُعْطِيهِ فِي الْيَوْمِ، أَوْ فِي الْجُمْعَةِ، أَوْ فِي الشَّهْرِ ـ قَلَّ أَوْ كَثُرَ ـ غَيْرَ أَنَّهُ يَدُومُ عَلَيْهِ ». وَقَوْلَهُ عَزَّ وَجَلَّ: (وَيَمْنَعُونَ الْماعُونَ) ؟ قَالَ: « هُوَ الْقَرْضُ يُقْرِضُهُ، وَالْمَعْرُوفُ يَصْطَنِعُهُ، وَمَتَاعُ الْبَيْتِ يُعِيرُهُ، وَمِنْهُ الزَّكَاةُ ». فَقُلْتُ لَهُ: إِنَّ لَنَا جِيرَاناً إِذَا أَعَرْنَاهُمْ مَتَاعاً، كَسَرُوهُ، وَأَفْسَدُوهُ، فَعَلَيْنَا جُنَاحٌ إِنْ نَمْنَعْهُمْ؟ فَقَالَ: « لَا، لَيْسَ عَلَيْكُمْ جُنَاحٌ إِنْ تَمْنَعُوهُمْ إِذَا كَانُوا كَذلِكَ ». قَالَ: قُلْتُ لَهُ: (وَيُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً) ؟ قَالَ: « لَيْسَ مِنَ الزَّكَاةِ » قُلْتُ: قَوْلُهُ عَزَّ وَجَلَّ: (الَّذِينَ يُنْفِقُونَ أَمْوالَهُمْ بِاللَّيْلِ وَالنَّهارِ سِرًّا وَعَلانِيَةً) ؟ قَالَ: « لَيْسَ مِنَ الزَّكَاةِ ». قَالَ: قُلْتُ: فَقَوْلُهُ عَزَّ وَجَلَّ: (إِنْ تُبْدُوا الصَّدَقاتِ فَنِعِمّا هِيَ وَإِنْ تُخْفُوها وَتُؤْتُوهَا الْفُقَراءَ فَهُوَ خَيْرٌ لَكُمْ) ؟ قَالَ: « لَيْسَ مِنَ الزَّكَاةِ، وَصِلَتُكَ قَرَابَتَكَ لَيْسَ مِنَ الزَّكَاةِ ».

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra’a, from Abu Baseer who said,

‘We were in the presence of Abu Abdullahasws, and with us was an owner of the wealth (rich man), and they mentioned the Zakāt, so Abu Abdullahasws said: ‘The Zakāt is not something which its payer is praised by, and rather it is something which is apparent. But rather, his blood is saved by it and he is named as a Muslim by it, and if were he not to pay it, Salāt would not be Acceptable from him, and that upon you, regarding your wealth, is other than the Zakāt’.

So I said, ‘May Allahazwj Keep you well! And what is (imposed) upon us regarding our wealth, apart from the Zakāt?’ So heasws said: ‘Glory be to Allahazwj! Have you not heard Allahazwj Mighty and Majestic Saying in Hisazwj Book [70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied?’ I said, ‘What is that ‘known right’ which is upon us?’ Heasws said: ‘It is something which the man works for regarding his wealth which he gives during the day, or during the Friday, or during the month, little or more, apart from that he is persistent upon it.

كَانُوا كَذَلِ And the Words of the Mighty and Majestic [107:7] And withhold the necessaries of life. It (necessaries of life) is the loan which he lends out, and the goodness of lending the chattels of his house, and from it is the Zakāt’. So I said to himasws, ‘There are neighbours of ours when we lend chattels, they break it, and spoil it. So would there be a blame upon us if were to withhold from them?’ So heasws said: ‘No, there is no blame upon you if you were to withhold from them when they were like that’.

He (the narrator) said, ‘I said to himasws, ‘(What about) [76:8] And they give food out of love for Him to the poor and the orphan and the captive?’ Heasws said: ‘Not from the Zakāt’. I said, ‘The Words of the Mighty and Majestic [2:274] (As for) those who are spending their property by the night and by the day, secretly and openly?’ Heasws said: ‘Not from the Zakāt’. I said, ‘The Words of the Mighty and Majestic [2:271] If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you?’ Heasws said: ‘Not from the Zakāt; and your helping the relatives is not from the Zakāt’.9

10. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَالَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ لِلسّائِلِ‌ وَالْمَحْرُومِ) أَهُوَ سِوَى الزَّكَاةِ؟ فَقَالَ: « هُوَ الرَّجُلُ يُؤْتِيهِ اللهُ الثَّرْوَةَ مِنَ الْمَالِ، فَيُخْرِجُ مِنْهُ الْأَلْفَ وَالْأَلْفَيْنِ وَالثَّلَاثَةَ الْآلَافِ وَالْأَقَلَّ وَالْأَكْثَرَ، فَيَصِلُ بِهِ رَحِمَهُ، وَيَحْمِلُ بِهِ الْكَلَّ عَنْ قَوْمِهِ ».

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Might and Majestic [70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied, ‘Is it besides the Zakāt?’ So heasws said: ‘It is the man whom Allahazwj has Given the fortune from the wealth, so he extracts from it the thousand, and the two thousand, and the three thousand, and the less and the more, so he helps his relatives with it, and carries by it the burdens from his people’.10

11. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمنِ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ رَجُلاً جَاءَ إِلى أَبِي عَلِيِّ بْنِ الْحُسَيْنِ عليهما‌السلام فَقَالَ لَهُ: أَخْبِرْنِي عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَالَّذِينَ فِي أَمْوالِهِمْ حَقٌّ مَعْلُومٌ لِلسّائِلِ وَالْمَحْرُومِ) مَا هذَا الْحَقُّ الْمَعْلُومُ ؟ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: الْحَقُّ الْمَعْلُومُ: الشَّيْ‌ءُ يُخْرِجُهُ مِنْ مَالِهِ لَيْسَ مِنَ الزَّكَاةِ، وَلَامِنَ الصَّدَقَةِ الْمَفْرُوضَتَيْنِ. قَالَ: فَإِذَا لَمْ يَكُنْ مِنَ الزَّكَاةِ وَلَامِنَ الصَّدَقَةِ، فَمَا هُوَ؟ فَقَالَ: هُوَ الشَّيْ‌ءُ يُخْرِجُهُ الرَّجُلُ مِنْ مَالِهِ إِنْ شَاءَ أَكْثَرَ، وَإِنْ شَاءَ أَقَلَّ عَلى قَدْرِ مَا يَمْلِكُ، فَقَالَ لَهُ الرَّجُلُ: فَمَا يَصْنَعُ بِهِ؟ قَالَ: يَصِلُ بِهِ رَحِماً، وَيُقَوِّي بِهِ ضَعْيفاً، وَيَحْمِلُ بِهِ كَلًّا، أَوْ يَصِلُ بِهِ أَخاً لَهُ فِي اللهِ، أَوْ لِنَائِبَةٍ تَنُوبُهُ، فَقَالَ الرَّجُلُ: اللهُ يَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ ».

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj, from Al Qasim Bin Abdul Rahman Al Ansary who said,

‘I heard Abu Ja’farasws saying: ‘A man came over to myasws fatherasws Aliasws Bin Al-Husaynasws and he said to himasws, ‘Inform me about the Words of Allahazwj Mighty and Majestic [70:24] And those in whose wealth there is a known right [70:25] For him who asks and for him who is denied. What is this ‘known right’?’ So Aliasws Bin Al-Husaynasws said to him: ‘The ‘known right’ is something which the man takes out from his wealth, it neither being from the Zakāt nor from the charity, the two Imposed ones’.

He said, ‘So when neither happens to be from the Zakāt, nor from the charity, so what is it?’ So heasws said: ‘It is something which the man takes out from his wealth, if he so desires to, more, and if he so desires to, less, upon a measurement of what he owns’. So the man said to himasws, ‘And what should he do with it?’ Heasws said: ‘Help his relatives with it, and entertain guests with it, and carries a burden with it, or helps his brother with it for the Sake of Allahazwj or repel (a problem) on his behalf’. So the man said: ‘Allahazwj Knows where Heazwj [6:124] Allah best Knows where He Places His Message’.11

12. وَعَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِهِ عَزَّ وَجَلَّ: (لِلسّائِلِ وَالْمَحْرُومِ) قَالَ: « الْمَحْرُومُ: الْمُحَارَفُ الَّذِي قَدْ حُرِمَ كَدَّ يَدِهِ فِي الشِّرَاءِ وَالْبَيْعِ ».

And from him, from Ibn Fazzal, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullahasws regarding the Words of the Mighty and Majestic [70:25] For him who asks and for him who is denied. Heasws said: ‘The denied one is the constrained one who is denied the toil of his hands regarding the buying and the selling’.

وَفِي رِوَايَةٍ أُخْرى عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام أَنَّهُمَا قَالَا: « الْمَحْرُومُ: الرَّجُلُ الَّذِي لَيْسَ بِعَقْلِهِ بَأْسٌ، وَلَمْ يُبْسَطْ لَهُ فِي الرِّزْقِ وَهُوَ مُحَارَفٌ ».

And in another report, from Abu Ja’farasws and Abu Abdullahasws, both having said: ‘The deprived is the man, there is nothing wrong with his intellect, but the livelihood is not extensive for him, and he is constrained’.12

13. عَلِيُّ بْنُ مُحَمَّدٍ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ عليه‌السلام، فَسَأَلَهُ رَجُلٌ: فِي كَمْ تَجِبُ الزَّكَاةُ مِنَ الْمَالِ؟ فَقَالَ لَهُ: « الزَّكَاةَ الظَّاهِرَةَ، أَمِ الْبَاطِنَةَ تُرِيدُ؟ ». فَقَالَ: أُرِيدُهُمَا جَمِيعاً. فَقَالَ: « أَمَّا الظَّاهِرَةُ: فَفِي كُلِّ أَلْفٍ خَمْسَةٌ وَعِشْرُونَ؛ وَأَمَّا الْبَاطِنَةُ: فَلَا تَسْتَأْثِرْ عَلى أَخِيكَ بِمَا هُوَ أَحْوَجُ إِلَيْهِ مِنْكَ ».

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Al Mufazzal who said,

‘I was in the presence of Abu Abdullahasws, and a man asked himasws, ‘With regards to how much is the Zakāt Obligated from the wealth?’ So heasws said to him: ‘Is it the apparent Zakāt or the hidden Zakāt are you intending?’ So he said, ‘I intend both of them together’. So heasws said: ‘As for the apparent, so it is twenty-five in every thousand, and as for the hidden, so not (considering as too much) preferring your brother with what he is more needy to it than you are’.13

14. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ عَامِرِ بْنِ جُذَاعَةَ، قَالَ: جَاءَ رَجُلٌ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ: يَا أَبَا عَبْدِ اللهِ، قَرْضٌ إِلى مَيْسَرَةٍ، فَقَال َ‌ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِلى غَلَّةٍ تُدْرَكُ » فَقَالَ الرَّجُلُ: لَاوَ اللهِ، قَالَ: « فَإِلى تِجَارَةٍ تُؤَبُّ » قَالَ: لَاوَ اللهِ، قَالَ: « فَإِلى عُقْدَةٍ تُبَاعُ » فَقَالَ: لَاوَ اللهِ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَأَنْتَ مِمَّنْ جَعَلَ اللهُ لَهُ فِي أَمْوَالِنَا حَقّاً » ثُمَّ دَعَا بِكِيسٍ فِيهِ دَرَاهِمُ، فَأَدْخَلَ يَدَهُ فِيهِ، فَنَاوَلَهُ مِنْهُ قَبْضَةً، ثُمَّ قَالَ لَهُ: « اتَّقِ اللهَ، وَلَاتُسْرِفْ، وَلَاتَقْتُرْ، وَلكِنْ بَيْنَ ذلِكَ قَوَاماً؛ إِنَّ التَّبْذِيرَ مِنَ الْإِسْرَافِ، قَالَ اللهُ عَزَّ وَجَلَّ: (وَلا تُبَذِّرْ تَبْذِيراً) ». الْحَسَنُ بْنُ مَحْبُوبٍ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام مِثْلَ ذلِكَ.

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Aamir Bin Juza’at who said,

‘A man came over to Abu Abdullahasws, and he said to himasws, ‘O Abu Abdullahasws! Lend me (some money) up to (my) financial ease’. So Abu Abdullahasws said to him: ‘Up to you realising a harvest?’ So the man said, ‘No, by Allahazwj’. Heasws said: ‘So up to your profit in a trade?’ He said, ‘No, by Allahazwj’. Heasws: ‘So up to a contract being fulfilled?’ So he said, ‘No, by Allahazwj’.

So Abu Abdullahasws said: ‘Thus, you are from the ones for whom, in ourasws wealth, there is a right’. Then heasws called for a bag wherein were some Dirhams, and heasws inserted hisasws hand in it and took out a handful from it, then said to him: ‘Fear Allahazwj and neither be extravagant nor be stingy, but be upright in between that. The squandering is from the extravagance. Allahazwj Mighty and Majestic Said [17:26] and do not squander wastefully’.

Al Hassan Bin Mahboub, from Sa’dan Bin Muslim,

(It has been narrated) from Abu Abdullahasws – similar to that’.14

15. أَحْمَدُ بْنُ عَبْدِ اللهِ وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ رَجُلٍ مِنْ أَهْلِ سَابَاطَ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام لِعَمَّارٍ السَّابَاطِيِّ: « يَا عَمَّارُ، أَنْتَ رَبُّ مَالٍ كَثِيرٍ؟ » قَالَ: نَعَمْ، جُعِلْتُ فِدَاكَ، قَالَ: « فَتُؤَدِّي مَا افْتَرَضَ اللهُ عَلَيْكَ مِنَ الزَّكَاةِ؟ » فَقَالَ: نَعَمْ، قَالَ: « فَتُخْرِجُ الْحَقَّ الْمَعْلُومَ مِنْ مَالِكَ؟ » قَالَ: نَعَمْ، قَالَ: « فَتَصِلُ قَرَابَتَكَ؟ » قَالَ: نَعَمْ، قَالَ: « فَتَصِلُ إِخْوَانَكَ؟ » قَالَ: نَعَمْ. فَقَالَ: « يَا عَمَّارُ، إِنَّ الْمَالَ يَفْنى، وَالْبَدَنَ يَبْلى، وَالْعَمَلَ يَبْقى، وَالدَّيَّانَ حَيٌّ لَا يَمُوتُ؛ يَا عَمَّارُ، إِنَّهُ مَا قَدَّمْتَ فَلَنْ يَسْبِقَكَ، وَمَا أَخَّرْتَ فَلَنْ يَلْحَقَكَ ».

Ahmad Bin Muhammad Bin Abdullah and someone else, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al Qasim, from a man from the people of Sabata who said,

‘Abu Abdullahasws said to Ammar Al-Sabaty: ‘O Ammar! You are a lord of a lot of wealth?’ He said, ‘Yes, may I be sacrificed for youasws’. Heasws said: ‘So do you pay what Allahazwj has Imposed upon you, from the Zakāt?’ So he said, ‘Yes’. Heasws said: ‘So you do take out the ‘known right’ from your wealth?’ He said, ‘Yes’. Heasws said: ‘So you do help your relatives?’ He said, ‘Yes’. Heasws said: ‘And you do help your brothers’. He said, ‘Yes’. So heasws said: ‘O Ammar! The wealth perishes, and the body wears out, and the deeds remain, and the Judge (Allahazwj) is Living and will not be dying. O Ammar! Whatever you send forward, so it will never preceded you (leave you behind), and whatever you delay (not perform), so it will never join you’.15

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: قَوْلُ اللهِ عَزَّ وَجَلَّ: (إِنَّمَا الصَّدَقاتُ لِلْفُقَراءِ وَالْمَساكِينِ) ؟ فَقَالَ: « الْفَقِيرُ: الَّذِي لَايَسْأَلُ النَّاسَ، وَالْمِسْكِينُ أَجْهَدُ مِنْهُ، وَالْبَائِسُ أَجْهَدُهُمْ، فَكُلُّ مَا فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ عَلَيْكَ، فَإِعْلَانُهُ أَفْضَلُ مِنْ إِسْرَارِهِ، وَكُلُّ مَا كَانَ تَطَوُّعاً، فَإِسْرَارُهُ أَفْضَلُ مِنْ إِعْلَانِهِ، وَلَوْ أَنَّ رَجُلاً يَحْمِلُ زَكَاةَ مَالِهِ عَلى عَاتِقِهِ فَقَسَمَهَا عَلَانِيَةً، كَانَ ذلِكَ حَسَناً جَمِيلاً ».

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘(What about) the Words of Allahazwj Mighty and Majestic [9:60] But rather, the charities are only for the poor and the needy?’ Heasws said: ‘The ‘poor’ is the one who does not ask the people, and the needy is even more straitened than him, and the wretch is even more straitened than them. Thus, everything what Allahazwj Mighty and Majestic has Imposed upon you, so its public (giving) is superior than its secretive (giving), and everything what was voluntary, so its secretive (giving) is superior than its publicly (giving), and even if a man were to carry the Zakāt of his wealth upon his shoulders and distribute it publicly, that would be good, beautiful’.16

17. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَإِنْ تُخْفُوها وَتُؤْتُوهَا الْفُقَراءَ فَهُوَ خَيْرٌ لَكُمْ) فَقَالَ: « هِيَ سِوَى الزَّكَاةِ؛ إِنَّ الزَّكَاةَ عَلَانِيَةٌ غَيْرُ سِرٍّ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [2:271] If you give alms openly, it is good, and if you hide it and give it to the poor, it is better for you. So heasws said: ‘It is besides the Zakāt. The (giving) of Zakāt is publicly, without being secretive’.17

18. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عليهما‌السلام: أَنَّهُ سَأَلَهُ عَنِ الْفَقِيرِ وَالْمِسْكِينِ؟ فَقَالَ: « الْفَقِيرُ: الَّذِي لَايَسْأَلُ، وَالْمِسْكِينُ: الَّذِي هُوَ أَجْهَدُ مِنْهُ، الَّذِي يَسْأَلُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Safwan in Yahya, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imamasws), that heasws was asked about the poor and the needy, so heasws said: ‘The poor is the one who does not ask, and the needy is the one who is more straitened that he does ask for’.18

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: ذَكَرْتُ لِلرِّضَا عليه‌السلام شَيْئاً، فَقَالَ: « اصْبِرْ؛ فَإِنِّي أَرْجُو أَنْ يَصْنَعَ اللهُ لَكَ إِنْ شَاءَ اللهُ » ثُمَّ قَالَ: « فَوَ اللهِ، مَا أَخَّرَ اللهُ عَنِ الْمُؤْمِنِ مِنْ هذِهِ الدُّنْيَا خَيْرٌ لَهُ مِمَّا عَجَّلَ لَهُ فِيهَا » ثُمَّ صَغَّرَ الدُّنْيَا، وَقَالَ: « أَيُّ شَيْ‌ءٍ هِيَ؟ ». ثُمَّ قَالَ: « إِنَّ صَاحِبَ النِّعْمَةِ عَلى خَطَرٍ؛ إِنَّهُ يَجِبُ عَلَيْهِ حُقُوقُ اللهِ فِيهَا، وَاللهِ إِنَّهُ لَتَكُونُ عَلَيَّ النِّعَمُ مِنَ اللهِ عَزَّ وَجَلَّ، فَمَا أَزَالُ مِنْهَا عَلى وَجَلٍ ـ وَحَرَّكَ يَدَهُ ـ حَتّى أَخْرُجَ مِنَ الْحُقُوقِ الَّتِي تَجِبُ لِلّهِ عَلَيَّ فِيهَا ». فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَنْتَ فِي قَدْرِكَ تَخَافُ هذَا؟ قَالَ: « نَعَمْ، فَأَحْمَدُ رَبِّي عَلى مَا مَنَّ بِهِ عَلَيَّ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I mentioned something to Al-Rezaasws, so heasws said: ‘Be patient, for Iasws am hoping that Allahazwj would do something for you, Allahazwj Willing’. Then heasws said: ‘By Allahazwj! Allahazwj does not delay from the Believer from this world what is good for him, from what Heazwj Hastens or him in it’. Then heasws belittled the world and said: ‘Which thing is it?’

Then heasws said: ‘The favoured one is upon a danger that there is Obligated upon him the Rights of Allahazwj in it. By Allahazwj! If there happens to be the Bounty upon measws from Allahazwj Mighty and Majestic, so Iasws would not cease to be apprehensive from it’, and he moved hisasws hand, ‘Until Iasws take out the rights which are Obligated for the Sake of Allahazwj upon measws with regards to it’. So I said, ‘May I be sacrificed for youasws! Youasws are within yourasws powers (and) youasws are fearing this?’ Heasws said: ‘Yes, so Iasws can Praise myasws Lordazwj upon what Heazwj Favoured with upon measws’.19

2- بَابُ مَنْعِ الزَّكَاةِ‌

Chapter 2 – Prevention of the Zakāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَوْمَ الْقِيامَةِ) ؟ فَقَالَ: « يَا مُحَمَّدُ، مَا مِنْ أَحَدٍ يَمْنَعُ مِنْ زَكَاةِ مَالِهِ شَيْئاً إِلاَّ جَعَلَ اللهُ ـ عَزَّ وَجَلَّ ـ ذلِكَ يَوْمَ الْقِيَامَةِ ثُعْبَاناً مِنْ نَارٍ مُطَوَّقاً فِي عُنُقِهِ، يَنْهَشُ مِنْ لَحْمِهِ حَتّى يَفْرُغَ مِنَ الْحِسَابِ ». ثُمَّ قَالَ: « هُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَوْمَ الْقِيامَةِ) يَعْنِي مَا بَخِلُوا بِهِ مِنَ الزَّكَاةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Muskan, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement. So heasws said: ‘O Muhammad! There is none who prevents anything from a Zakāt of his wealth except that Allahazwj Mighty and Majestic, on the Day of Judgement, would Make that to be a clothing of fire collared in his neck, eroding his flesh until he is free from the Reckoning’. Then heasws said: ‘These are the Words of Allahazwj Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement – Meaning what they were niggardly of, from the Zakāt’.20

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنِ ابْنِ مُسْكَانَ يَرْفَعُهُ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « بَيْنَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي الْمَسْجِدِ إِذْ قَالَ: قُمْ يَا فُلَانُ، قُمْ يَا فُلَانُ، قُمْ يَا فُلَانُ حَتّى أَخْرَجَ خَمْسَةَ نَفَرٍ، فَقَالَ: اخْرُجُوا مِنْ مَسْجِدِنَا، لَاتُصَلُّوا فِيهِ وَأَنْتُمْ لَاتُزَكُّونَ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ibn Muskan, raising it from a man,

(It has been narrated) from Abu Ja’farasws having said: ‘While Rasool-Allahsaww was in the Masjid when hesaww said: ‘Stand, O so and so! Stand O son of so! Stand O so and so!’, until hesaww has thrown out five persons, and hesaww said: ‘Get out from oursaww Masjid! Do not pray Salāt in it and you are not giving Zakāt’.21

3. يُونُسُ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ مَنَعَ قِيرَاطاً مِنَ الزَّكَاةِ، فَلَيْسَ بِمُؤْمِنٍ وَلَامُسْلِمٍ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ: (رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صالِحاً فِيما تَرَكْتُ) ». وَفِي رِوَايَةٍ أُخْرى: « وَلَاتُقْبَلُ لَهُ صَلَاةٌ ».

Yunus, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who prevent a carat of Zakāt, so he is neither a Believer nor a Muslim, and these are the Words of the Mighty and Majestic [23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had neglected?’

And in another report, ‘(Heasws said) ‘And his Salāt would not be Accepted for him’.22

4. يُونُسُ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا مِنْ ذِي زَكَاةِ مَالٍ: نَخْلٍ، أَوْ زَرْعٍ، أَوْ كَرْمٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلاَّ قَلَّدَهُ اللهُ تُرْبَةَ أَرْضِهِ، يُطَوَّقُ بِهَا مِنْ سَبْعِ أَرَضِينَ إِلى يَوْمِ الْقِيَامَةِ ».

Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘There is none with (payable) Zakāt of wealth, either a palm tree, or a farm, or a vineyard, who prevents the Zakāt of his wealth, except that Allahazwj would Collar him with the soil of his land from seven earths (firmaments) to be collared with up to the Day of Judgement’.23

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ‌ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمنِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبَانِ بْنِ تَغْلِبَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللهِ عليه‌السلام: « دَمَانِ فِي الْإِسْلَامِ حَلَالٌ مِنَ اللهِ لَايَقْضِي فِيهِمَا أَحَدٌ حَتّى يَبْعَثَ اللهُ قَائِمَنَا أَهْلَ الْبَيْتِ، فَإِذَا بَعَثَ اللهُ ـ عَزَّ وَجَلَّ ـ قَائِمَنَا أَهْلَ الْبَيْتِ، حَكَمَ فِيهِمَا بِحُكْمِ اللهِ، لَايُرِيدُ عَلَيْهِمَا بَيِّنَةً: الزَّانِي الْمُحْصَنُ يَرْجُمُهُ، وَمَانِعُ الزَّكَاةِ يَضْرِبُ عُنُقَهُ ». عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ‌ مُوسَى بْنِ سَعْدَانَ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبَانِ بْنِ تَغْلِبَ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام نَحْوَهُ.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Malik Bin Atiyya, from Aban Bin Taghlub who said,

‘Abu Abdullahasws said to me: ‘Two bloods in Al Islam are Permissible from Allahazwj. None can judge regarding these two until Allahazwj Sends ourasws Qaimasws of the Peopleasws of the Household. So when Allahazwj Mighty and Majestic Sends ourasws Qaimasws of the Peopleasws of the Household, heasws would judge regarding these two with a Judgement of Allahazwj, not wanting any proof against them – the married adulterer to be stoned (to death), and the preventer of the Zakāt, his neck being struck off’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Malik Bin Atiyya, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullahasws – approximate to it’.24

6. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْخَشَّابِ، عَنِ ابْنِ بَقَّاحٍ، عَنْ مُعَاذِ بْنِ ثَابِتٍ، عَنْ عَمْرِو بْنِ جُمَيْعٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا مِنْ رَجُلٍ أَدَّى الزَّكَاةَ، فَنَقَصَتْ مِنْ مَالِهِ؛ وَلَا مَنَعَهَا أَحَدٌ، فَزَادَتْ فِي مَالِهِ ».

Humeyd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz Bin Sa’ib, from Amro Bin Jumi’e,

(It has been narrated) from Abu Abdullahasws having said: ‘There is none from a man who pays the Zakāt, he would be reducing from his wealth, nor anyone preventing it, so it would increase his wealth (in any way)’.25

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا مِنْ عَبْدٍ يَمْنَعُ دِرْهَماً فِي حَقِّهِ إِلاَّ أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ، وَمَا مِنْ رَجُلٍ يَمْنَعُ حَقّاً مِنْ مَالِهِ إِلاَّ طَوَّقَهُ اللهُ ـ عَزَّ وَجَلَّ ـ بِهِ حَيَّةً مِنْ نَارٍ يَوْمَ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Ubeyd Bin Zurara who said,

‘I heard Abu Abdullahasws saying: ‘There is none from a servant who prevents one Dirham from its rightful (spending), except that he would (end up) spending two in other than its rightful way; and there is no man who prevents a right from his wealth except that Allahazwj Mighty and Majestic would Collar him with a snake of fire on the Day of Judgement’.26

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَلْعُونٌ مَلْعُونٌ مَالٌ لَايُزَكّى ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Accursed! Accursed, is the wealth which has not been purified (by paying Zakāt from it)’.27

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام يَعْنِي الْأَوَّلَ، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ أَخْرَجَ زَكَاةَ مَالِهِ تَامَّةً، فَوَضَعَهَا فِي مَوْضِعِهَا، لَمْ يُسْأَلْ مِنْ أَيْنَ اكْتَسَبَ مَالَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from Abu Al Hassanasws, meaning the 1st, said, ‘I heard himasws saying: ‘The one who takes out the complete Zakāt of his wealth, so he places it in its (appropriate) place, would not be asked (on the Day of Judgement) from where he earned his wealth’.28

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ مِهْرَانَ، عَنِ‌ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَوْمَ الْقِيامَةِ) ؟ قَالَ: « مَا مِنْ عَبْدٍ مَنَعَ مِنْ زَكَاةِ مَالِهِ شَيْئاً إِلاَّ جَعَلَ اللهُ لَهُ ذلِكَ يَوْمَ الْقِيَامَةِ ثُعْبَاناً مِنْ نَارٍ، يُطَوَّقُ فِي عُنُقِهِ، يَنْهَشُ مِنْ لَحْمِهِ حَتّى يَفْرُغَ مِنَ الْحِسَابِ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَوْمَ الْقِيامَةِ) » قَالَ: « مَا بَخِلُوا بِهِ مِنَ الزَّكَاةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mihran, from Ibn Muskan, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’farasws about the Words of Allahazwj Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement. Heasws said: ‘There is none from a servant who prevents anything from the Zakāt of his wealth except that Allahazwj, on the Day of Judgement, would Make that to be a cloth of Fire in his neck, eroding his flesh, until he is free from the Reckoning; and these are the Words of Allahazwj Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement, what they were niggardly with, from the Zakāt’.29

11. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَنْ مَنَعَ الزَّكَاةَ، سَأَلَ الرَّجْعَةَ عِنْدَ الْمَوْتِ، وَهُوَ‌ قَوْلُ اللهِ عَزَّ وَجَلَّ: (رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صالِحاً فِيما تَرَكْتُ) ».

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘The one who prevents the Zakāt would ask to be return during death, and these are the Words of the Mighty and Majestic [23:99] Lord, send me back [23:100] Perhaps I may do righteous deeds which I had neglected’.30

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « صَلَاةٌ مَكْتُوبَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً، وَحَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَباً يُنْفِقُهُ فِي بِرٍّ حَتّى يَنْفَدَ ». قَالَ: ثُمَّ قَالَ: « وَلَا أَفْلَحَ مَنْ ضَيَّعَ عِشْرِينَ بَيْتاً مِنْ ذَهَبٍ بِخَمْسَةٍ وَعِشْرِينَ دِرْهَماً ». فَقُلْتُ: وَمَا مَعْنى خَمْسَةٍ وَعِشْرِينَ دِرْهَماً ؟ قَالَ: « مَنْ مَنَعَ الزَّكَاةَ، وُقِفَتْ صَلَاتُهُ حَتّى يُزَكِّيَ ».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from one of his companions,

(It has been narrated) from Abu Abdullahasws having said: ‘A Prescribed Salāt is better than twenty Hajjs, and a Hajj is better than a house filled with gold spent in righteousness until it depletes’.

He (the narrator) said, ‘Then heasws said: ‘And there is no success for the one who wastes twenty houses of gold by twenty five Dirhams’. So I said, ‘What is the meaning of ‘twenty five Dirhams’?’ Heasws said: ‘The one who prevents the Zakāt, his Salāt would be paused until he purifies it (pays Zakāt)’.31

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « مَلْعُونٌ مَلْعُونٌ مَالٌ لَايُزَكّى ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

(It has been narrated) from Abu Abdullahasws having said: ‘Accursed! Accursed is the wealth not being purified (Zakāt not being paid from it)’.32

14. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَمَّنْ ذَكَرَهُ، عَنْ حَفْصِ بْنِ عُمَرَ، عَنْ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ مَنَعَ قِيرَاطاً مِنَ الزَّكَاةِ، فَلْيَمُتْ إِنْ شَاءَ يَهُودِيّاً، أَوْ نَصْرَانِيّاً ».

Abu Ali Al Ashary, from the one who mentioned it, from Hafs Bin Umar, from Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘The one who prevents a carat of Zakāt, so let him die, if he so desires to as a Jew, or a Christian’.33

15. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ إِسْحَاقَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا ضَاعَ مَالٌ فِي بَرٍّ وَلَابَحْرٍ إِلاَّ بِتَضْيِيعِ‌ الزَّكَاةِ، وَلَايُصَادُ مِنَ الطَّيْرِ إِلاَّ مَا ضَيَّعَ تَسْبِيحَهُ ».

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ali Bin Al Numan, from Is’haq who said,

‘It was narrated to me by the one who heard Abu Abdullahasws saying: ‘Neither is wealth destroyed in a land nor a sea unless the Zakāt was wasted (not taken out), and none from a bird gets hunted until it wastes its Glorification (not doing it)’.34

16. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَيُّوبَ بْنِ رَاشِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَانِعُ الزَّكَاةِ يُطَوَّقُ بِحَيَّةٍ قَرْعَاءَ، تَأْكُلُ مِنْ دِمَاغِهِ، وَذلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَوْمَ الْقِيامَةِ) ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al iBin Uqba, from Ayoub Bin Rashid who said,

‘I heard Abu Abdullahasws saying: ‘The preventer of the Zakāt would be collared with a bald snake, and it would eat from his brain; and that is in the Words of the Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement’.35

17. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْزَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « وَجَدْنَا فِي كِتَابِ عَلِيٍّ عليه‌السلام: قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: إِذَا مُنِعَتِ الزَّكَاةُ، مَنَعَتِ الْأَرْضُ بَرَكَاتِهَا ».

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Abu Ja’farasws having said: ‘Weasws found in the Book of Aliasws: ‘Rasool-Allahsaww said: ‘When the Zakāt is prevented, the earth is Prevented (from) its Blessings’.36

18. أَبُو عَبْدِ اللهِ الْعَاصِمِيُّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَبِيهِ أَسْبَاطِ بْنِ سَالِمٍ، عَنْ سَالِمٍ مَوْلى أَبَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا مِنْ طَيْرٍ يُصَادُ إِلاَّ بِتَرْكِهِ التَّسْبِيحَ، وَمَا مِنْ مَالٍ يُصَابُ إِلاَّ بِتَرْكِ الزَّكَاةِ ».

Abu Abdullah Al Aasimy, from Ali Bin Al Hassan Al Maysami, from Ali Bin Asbaat, from his father Asbaat Bin Salim, from Salim, a slave of Aban who said,

‘I heard Abu Abdullahasws saying: ‘There is none from a bird which gets hunted except by neglecting its Glorification, and there is none from a wealth getting wasted except by neglecting the Zakāt’.37

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ حَرِيزٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « مَا مِنْ ذِي مَالٍ ـ ذَهَبٍ، أَوْ فِضَّةٍ ـ يَمْنَعُ زَكَاةَ مَالِهِ إِلاَّ حَبَسَهُ اللهُ ـ عَزَّ وَجَلَّ ـ يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ، وَسَلَّطَ عَلَيْهِ شُجَاعاً أَقْرَعَ يُرِيدُه ُ‌ وَهُوَ يَحِيدُ عَنْهُ، فَإِذَا رَأى أَنَّهُ لَامَخْلَصَ لَهُ مِنْهُ، أَمْكَنَهُ مِنْ يَدِهِ، فَقَضِمَهَا كَمَا يُقْضَمُ الْفُجْلُ، ثُمَّ يَصِيرُ طَوْقاً فِي عُنُقِهِ، وَذلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَوْمَ الْقِيامَةِ) وَمَا مِنْ ذِي مَالٍ ـ إِبِلٍ، أَوْ غَنَمٍ، أَوْ بَقَرٍ ـ يَمْنَعُ زَكَاةَ مَالِهِ إِلاَّ حَبَسَهُ اللهُ يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ، يَطَؤُهُ كُلُّ ذَاتِ ظِلْف ٍ بِظِلْفِهَا، وَيَنْهَشُهُ كُلُّ ذَاتِ نَابٍ بِنَابِهَا؛ وَمَا مِنْ ذِي مَالٍ ـ نَخْلٍ، أَوْ كَرْمٍ، أَوْ زَرْعٍ ـ يَمْنَعُ زَكَاتَهَا إِلاَّ طَوَّقَهُ اللهُ رَيْعَةَ أَرْضِهِ إِلى سَبْعِ أَرَضِينَ إِلى يَوْمِ الْقِيَامَةِ ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Khalid, from Khalaf Bin Hammad, from Hareyz who said,

‘Abu Abdullahasws said: ‘There is none from the ones with wealth, be it gold or silver, who prevents the Zakāt of his wealth, except that Allahazwj Mighty and Majestic would Reckon him on the Day of Judgement in a pebbly spot, and a marsh serpent to overcome him, wanting him, and he would depart from it. So when it sees that he cannot finish himself from it, it would overpower him from his hand, so it would nibble him just as it would nibble a garden radish.

Then it would become a collar in his neck, and these are the Words of Allahazwj Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement. And there is none from the ones with wealth, either camels or sheep or cows, who prevents the Zakāt of his wealth, except that Allahazwj would Reckon him on the Day of Judgement upon a pebbly spot, wherein he would be trampled by everything with a hoof by its hooves, and being torn by everything with a claw by its claws; and there is none from the ones with wealth, either a palm tree, or a vineyard, or a plantation who prevents its Zakāt, except that Allahazwj would Collar him a pasture, or a land up to the seventh earth, up to the Day of Judgement’.38

20. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَا حَبَسَ عَبْدٌ زَكَاةً، فَزَادَتْ فِي مَالِهِ ».

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

(It has been narrated) from Abu Abdullahasws, from hisasws fatherasws having said: ‘Rasool-Allahsaww said: ‘A servant would not withhold Zakāt, so there would be an increase in his wealth’.39

21. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ مَنَعَ حَقّاً لِلّهِ ـ عَزَّ وَجَلَّ ـ أَنْفَقَ فِي بَاطِلٍ مِثْلَيْهِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘The one who prevents a Right of Allahazwj Mighty and Majestic would spend double the like of it in falsehood (the wrong way)’.40

22. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ يَبْعَثُ يَوْمَ الْقِيَامَةِ نَاساً مِنْ قُبُورِهِمْ مَشْدُودَةً أَيْدِيهِمْ إِلى أَعْنَاقِهِمْ، لَايَسْتَطِيعُونَ أَنْ يَتَنَاوَلُوا بِهَا قِيسَ أَنْمُلَةٍ، مَعَهُمْ مَلَائِكَةٌ يُعَيِّرُونَهُمْ تَعْيِيراً شَدِيداً، يَقُولُونَ: هؤُلَاءِ الَّذِينَ مَنَعُوا خَيْراً قَلِيلاً مِنْ خَيْرٍ كَثِيرٍ، هؤُلَاءِ الَّذِينَ أَعْطَاهُمُ اللهُ، فَمَنَعُوا حَقَّ اللهِ فِي أَمْوَالِهِمْ ».

A number of our companions, from Ahmad Bin Muhammad, from Ayoub Bin Nuh, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Blessed and High would be Resurrecting a group of people from their graves on the Day of Judgement, with their hands tied tight upon their necks, not being able to take anything with them from even a distance of a fingertip. With them would be Angels taunting them with severe taunts, saying: ‘These ones are those who prevented a little good from a lot of good! These are the ones whom Allahazwj had Given, but they prevented a Right of Allahazwj in their wealth’.41

23. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُمْهُورٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ عُثْمَانَ بْنِ رُشَيْدٍ، عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ قَرَنَ الزَّكَاةَ بِالصَّلَاةِ، فَقَالَ: (أَقِيمُوا الصَّلاةَ وَآتُوا الزَّكاةَ)، فَمَنْ أَقَامَ الصَّلَاةَ وَلَمْ يُؤْتِ الزَّكَاةَ، لَمْ يُقِمِ الصَّلَاةَ ».

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Ali Bin Hadeed, from Usman Bin Rusheyd, from Marouf bin Kharbouz,

(It has been narrated) from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Paired the Zakāt with the Salāt, so Heazwj Said [2:43] And establish the Salāt and give the Zakāt. Thus, the one who establishes the Salāt and does not give the Zakāt has not established the Salāt’.42

3- بَابُ الْعِلَّةِ فِي وَضْعِ الزَّكَاةِ عَلى مَا هِيَ لَمْ تُزَدْ وَلَمْ تُنْقَصْ

Chapter 3 – The reason regarding the placing of the Zakāt, upon what is it, and it is not increased and not reduced

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: « قِيلَ لِأَبِي عَبْدِ اللهِ عليه‌السلام: لِأَيِّ شَيْ‌ءٍ جَعَلَ اللهُ الزَّكَاةَ خَمْسَةً وَعِشْرِينَ فِي كُلِّ أَلْفٍ، وَلَمْ يَجْعَلْهَا ثَلَاثِينَ؟ فَقَالَ: إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ جَعَلَهَا خَمْسَةً وَعِشْرِينَ، أَخْرَجَ مِنْ أَمْوَالِ الْأَغْنِيَاءِ بِقَدْرِ مَا يَكْتَفِي بِهِ الْفُقَرَاءُ، وَلَوْ أَخْرَجَ النَّاسُ زَكَاةَ أَمْوَالِهِمْ، مَا احْتَاجَ أَحَدٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws having said: ‘It was said to Abu Abdullahasws, ‘For which thing did Allahazwj Make the Zakāt to be twenty five in every thousand, and why did Heazwj not Make it to be thirty?’ So heasws said: ‘Allahazwj Mighty and Majestic Made it as twenty five to be taken out from the wealth of the rich by a measurement of what would suffice the poor ones with, and if the people were to take out the Zakāt from their wealth, no one would be needy’.43

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنِ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِيثَمِيِّ، عَنْ حَبِيبٍ الْخَثْعَمِيِّ، قَالَ: كَتَبَ أَبُو جَعْفَرٍ الْمَنْصُورُ إِلى مُحَمَّدِ بْنِ خَالِدٍ ـ وَكَانَ عَامِلَهُ عَلَى الْمَدِينَةِ ـ أَنْ يَسْأَلَ أَهْلَ الْمَدِينَةِ عَنِ الْخَمْسَةِ فِي الزَّكَاةِ مِنَ الْمِائَتَيْنِ: كَيْفَ صَارَتْ وَزْنَ سَبْعَةٍ وَلَم ْ‌ يَكُنْ هذَا عَلى عَهْدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم؟ وَأَمَرَهُ أَنْ يَسْأَلَ فِيمَنْ يَسْأَلُ عَبْدَ اللهِ بْنَ الْحَسَنِ وَجَعْفَرَ بْنَ مُحَمَّدٍ عليهما‌السلام. قَالَ: فَسَأَلَ أَهْلَ الْمَدِينَةِ، فَقَالُوا: أَدْرَكْنَا مَنْ كَانَ قَبْلَنَا عَلى هذَا، فَبَعَثَ إِلى عَبْدِ اللهِ بْنِ الْحَسَنِ وَجَعْفَرِ بْنِ مُحَمَّدٍ عليهما‌السلام، فَسَأَلَ عَبْدَ اللهِ بْنَ الْحَسَنِ، فَقَالَ كَمَا قَالَ الْمُسْتَفْتَوْنَ مِنْ أَهْلِ الْمَدِينَةِ، قَالَ: فَقَالَ: مَا تَقُولُ يَا أَبَا عَبْدِ اللهِ؟ فَقَالَ: « إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم جَعَلَ فِي كُلِّ أَرْبَعِينَ أُوقِيَّةً، أُوقِيَّةً، فَإِذَا حَسَبْتَ ذلِكَ، كَانَ عَلى وَزْنِ سَبْعَةٍ، وَقَدْ كَانَتْ وَزْنَ سِتَّةٍ، كَانَتِ الدَّرَاهِمُ خَمْسَةَ دَوَانِيقَ ». قَالَ حَبِيبٌ: فَحَسَبْنَاهُ، فَوَجَدْنَاهُ كَمَا قَالَ، فَأَقْبَلَ عَلَيْهِ عَبْدُ اللهِ بْنُ الْحَسَنِ، فَقَالَ: مِنْ أَيْنَ أَخَذْتَ هذَا؟ قَالَ: « قَرَأْتُ فِي كِتَابِ أُمِّكَ فَاطِمَةَ ». قَالَ: ثُمَّ انْصَرَفَ، فَبَعَثَ إِلَيْهِ مُحَمَّدُ بْنُ خَالِدٍ: ابْعَثْ إِلَيَّ بِكِتَابِ فَاطِمَةَ عليها‌السلام. فَأَرْسَلَ إِلَيْهِ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنِّي إِنَّمَا أَخْبَرْتُكَ أَنِّي قَرَأْتُهُ، وَلَمْ أُخْبِرْكَ أَنَّهُ عِنْدِي ». قَالَ حَبِيبٌ: فَجَعَلَ مُحَمَّدُ بْنُ خَالِدٍ يَقُولُ لِي: مَا رَأَيْتُ مِثْلَ هذَا قَطُّ.

Ali Bin Ibrahim, from Salma Bin Al Khattab, from Al Hassan Bin Rashid, from Ali Bin Ismail Al Maysami, from Habeeb Al Khash’amy who said,

‘Abu Ja’far Al Mansour wrote to Muhammad Bin Khalid, and he was his office bearer upon Al-Medina, that he should ask the people of Al-Medina about the five from the two hundred regarding the Zakāt, how it came to be seven, and this did not happen to be in the era of Rasool-Allahsaww, and instructed him that among the ones he asks should be Abdullah Bin Al-Hassan, and Ja’farasws Bin Muhammadasws’.

He (Muhammad Bin Khalid) said, ‘So I asked the people of Al-Medina, and they said, ‘We came across the ones who were before us to be upon this’. So he sent for Abdullah Bin Al-Hassan and Ja’far Bin Muhammadasws. So he asked Abdullah Bin Al-Hassan, and he said just as the Fatwa issuers from the people of Al-Medina. So he said, ‘What are youasws saying, O Abu Abdullahasws?’ So heasws said: ‘Rasool-Allahsaww made to be in every forty Owqiyas, one Owqiya (unit of weight – forty Dirhams). So when that was counted, it was upon the weight of seven, and it had been weighed at six, and the Dirham was of five Dawaneeqs (units of weight)’.

Habeeb (the narrator) said, ‘So we counted it and found it to be just as heasws had said it to be. So Abdullah Bin Al-Hassan turned towards himasws and said: ‘From where did youasws take this?’ Heasws said: ‘Iasws read it in the Book of your motherasws Syeda Fatimaasws’.

He (the narrator) said, ‘Then they left. So Muhammad Bin Khalid sent a message to himasws, ‘Send the Book of Syeda Fatimaasws over to me’. So Abu Abdullahasws sent a message to him: ‘But rather, Iasws informed you that Iasws had read it and did not inform you that it was with measws’.

Habeeb (the narrator) said, ‘So Muhammad Bin Khalid went on to say to me, ‘I have not seen the likes of this, at all!’44

3. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ حَفْصٍ، عَنْ صَبَّاحٍ الْحَذَّاءِ، عَنْ قُثَمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، أَخْبِرْنِي عَنِ الزَّكَاةِ كَيْفَ صَارَتْ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَعِشْرِينَ لَمْ تَكُنْ أَقَلَّ أَوْ أَكْثَرَ؟ مَا وَجْهُهَا؟ فَقَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ خَلَقَ الْخَلْقَ كُلَّهُمْ، فَعَلِمَ صَغِيرَهُمْ وَكَبِيرَهُمْ، وَغَنِيَّهُمْ وَفَقِيرَهُمْ، فَجَعَلَ مِنْ كُلِّ أَلْفِ إِنْسَانٍ خَمْسَةً وَعِشْرِينَ مِسْكِيناً، وَلَوْ عَلِمَ أَنَّ ذلِكَ لَا يَسَعُهُمْ لَزَادَهُمْ؛ لِأَنَّهُ خَالِقُهُمْ وَهُوَ أَعْلَمُ بِهِمْ ».

Ahmad Bin Idrees and someone else, from Muhammad Bin Ahmad, from Ibrahim Bin Muhammad, from Muhammd Bin Hafs, from Sabbah Al haza’a, from Qusam,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! Inform me about the Zakāt, ‘How did it come to be twenty five from every thousand, not happening to be less or more, what is its cause?’ So heasws said: ‘Allahazwj Mighty and Majestic Created the creatures, all of them, so Heazwj Knows their young ones and their old ones, and their rich ones and their poor ones. Therefore, Heazwj Made twenty five human beings out of a thousand as poor, and had Heazwj Known that, that would be insufficient for them, Heazwj would have Increased (the proportion) for them, because Heazwj Created them, and Heazwj is more Knowing of them’.45

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ، قَالَ: سَأَلَنِي رَجُلٌ مِنَ الزَّنَادِقَةِ، فَقَالَ: كَيْفَ صَارَتِ الزَّكَاةُ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَعِشْرِينَ دِرْهَماً؟ فَقُلْتُ لَهُ: إِنَّمَا ذلِكَ مِثْلُ الصَّلَاةِ ثَلَاثٌ وَثِنْتَانِ وَأَرْبَعٌ، قَالَ: فَقَبِلَ مِنِّي. ثُمَّ لَقِيتُ بَعْدَ ذلِكَ أَبَا عَبْدِ اللهِ عليه‌السلام، فَسَأَلْتُهُ عَنْ ذلِكَ، فَقَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ حَسَبَ الْأَمْوَالَ وَالْمَسَاكِينَ، فَوَجَدَ مَا يَكْفِيهِمْ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَعِشْرِينَ، وَلَوْ لَمْ يَكْفِهِمْ لَزَادَهُمْ ». قَالَ: فَرَجَعْتُ إِلَيْهِ، فَأَخْبَرْتُهُ، فَقَالَ: جَاءَتْ هذِهِ الْمَسْأَلَةُ عَلَى الْإِبِلِ مِنَ الْحِجَازِ، ثُمَّ قَالَ: لَوْ أَنِّي أَعْطَيْتُ أَحَداً طَاعَةً، لَأَعْطَيْتُ صَاحِبَ هذَا الْكَلَامِ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abu Ja’far Al Ahowl who said,

‘A man from the atheists asked me saying, ‘How come the Zakāt came to be twenty five from every thousand Dirhams?’ So I said to him, ‘But rather that is like the Salāt, being of three (Cycles), and two (Cycles) and four (Cycles) (i.e., an arbitrary number)’. So he accepted it from me. Then I met Abu Abdullahasws after that. So I asked himasws about that, and heasws said: ‘Allahazwj Mighty and Majestic Counted the wealth and the poor ones, so Heazwj Found what would suffice them as being twenty five from every thousand, and if that would not have sufficed them, would have Increased (the proportion) for them.

He (the narrator) said, ‘So I returned to him and informed him, and he said, ‘This question has come upon the camel from Al-Hijaz’. Then he said, ‘If I were to obey anyone obediently, I would obey the author of this speech’.46

4- بَابُ مَا وَضَعَ رَسُولُ اللهِ ـ صَلَّى اللهُ عَلَيْهِ وَعَلى أَهْلِ بَيْتِهِ ـ الزَّكَاةَ عَلَيْهِ‌

Chapter 4 – What Rasool-Allahsaww placed the Zakāt on, upon hissaww family

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ وَفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « فَرَضَ اللهُ الزَّكَاةَ مَعَ الصَّلَاةِ فِي الْأَمْوَالِ، وَسَنَّهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِي تِسْعَةِ أَشْيَاءَ، وَعَفَا رَسُولُ اللهِ عَمَّا سِوَاهُنَّ: فِي الذَّهَبِ، وَالْفِضَّةِ، وَالْإِبِلِ، وَالْبَقَرِ، وَالْغَنَمِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَعَفَا عَمَّا سِوى ذلِكَ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim and Abu Baseer and Bureyd Bin Muawiya Al Ijaly, and Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘Allahazwj Imposed the Zakāt in the wealth along with the Salāt, and Rasool-Allahsaww made it a Sunnah in nine things and Rasool-Allahsaww excused it from whatever was besides these – in the gold, and the silver, and the camels, and the cows, and the sheep, and the wheat, and the barley, and the dates, and the raisins, and excused from whatever was besides that’.47

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « وَضَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الزَّكَاةَ عَلى تِسْعَةِ أَشْيَاءَ: الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالذَّهَبِ، وَالْفِضَّةِ، وَالْإِبِلِ، وَالْبَقَرِ، وَالْغَنَمِ، وَعَفَا عَمَّا سِوى ذلِكَ ». قَالَ يُونُسُ: مَعْنى قَوْلِهِ: « إِنَّ الزَّكَاةَ فِي تِسْعَةِ أَشْيَاءَ، وَعَفَا عَمَّا سِوى ذلِكَ » إِنَّمَا كَانَ ذلِكَ فِي أَوَّلِ النُّبُوَّةِ كَمَا كَانَتِ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ زَادَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم فِيهَا سَبْعَ رَكَعَاتٍ، وَكَذلِكَ الزَّكَاةُ وَضَعَهَا وَسَنَّهَا فِي أَوَّلِ نُبُوَّتِهِ عَلى تِسْعَةِ أَشْيَاءَ، ثُمَّ وَضَعَهَا عَلى جَمِيعِ الْحُبُوبِ.

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Muskan, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww placed the Zakāt upon nine things – the wheat, and the Barley, and the dates, and the raisins, and the gold, and the silver, and the camels, and the cows, and the sheep, and excused from whatever was besides that’.

Yunus (the narrator) said, ‘The meaning of hisasws words that the Zakāt is regarding nine things and excused from whatever is besides that, rather, that was during the beginning of the Prophet-hood, just as the Salāt used to be two Cycles, then Rasool-Allahsaww increased in it by seven Cycles, and similar to that is the Zakāt. Hesaww placed it and made it to be a Sunnah in the beginning of hissaww Prophet-hood, upon nine things, then hesaww placed it upon the entirety of the grains’.48

5- بَابُ مَا يُزَكّى مِنَ الْحُبُوبِ‌

Chapter 5 – What would be purified (Zakāt paid) from the grains

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عليه‌السلام عَنِ الْحُبُوبِ: مَا يُزَكّى مِنْهَا ؟ قَالَ: « الْبُرُّ، وَالشَّعِيرُ، وَالذُّرَةُ، وَالدُّخْنُ، وَالْأَرُزُّ، وَالسُّلْتُ، وَالْعَدَسُ، وَالسِّمْسِمُ؛ كُلُّ هذَا يُزَكّى وَأَشْبَاهُهُ ».

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

‘I asked himasws about the grains, ‘What would be purified (Zakāt paid) from these?’ Heasws said: ‘The wheat, and the barley, and the corn, and the millet, and the rice, and the rye, and the lentil, and the sesame – all of this would be purified (Zakāt paid), and those resembling these’.49

2. حَرِيزٌ، عَنْ زُرَارَةَ، عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام مِثْلَهُ. وَقَالَ: « كُلُّ مَا كِيلَ بِالصَّاعِ، فَبَلَغَ الْأَوْسَاقَ، فَعَلَيْهِ الزَّكَاةُ ». وَقَالَ: « جَعَلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الصَّدَقَةَ فِي كُلِّ شَيْ‌ء ٍ‌ أَنْبَتَتِ الْأَرْضُ، إِلاَّ مَا كَانَ فِي الْخُضَرِ وَالْبُقُولِ، وَكُلَّ شَيْ‌ءٍ يَفْسُدُ مِنْ يَوْمِهِ ».

Hareyz, from Zurara,

(It has been narrated) from Abu Abdullahasws, similar to it, and heasws said: ‘Everything which weighs up to a Sa’a (unit of measurement), so it reaches the Awsaaq (unit of weight), so upon it is the Zakāt’. And heasws said: ‘Rasool-Allahsaww made the charity to be in everything which the earth grows, except whatever was green, and the vegetables, and everything which spoils in a day’.50

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: قَرَأْتُ فِي كِتَابِ عَبْدِ اللهِ بْنِ مُحَمَّدٍ إِلى أَبِي الْحَسَنِ عليه‌السلام: جُعِلْتُ فِدَاكَ، رُوِيَ عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « وَضَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الزَّكَاةَ عَلى تِسْعَةِ أَشْيَاءَ: الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالذَّهَبِ، وَالْفِضَّةِ، وَالْغَنَمِ، وَالْبَقَرِ، وَالْإِبِلِ، وَعَفَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَمَّا سِوى ذلِكَ » فَقَالَ لَهُ الْقَائِلُ: عِنْدَنَا شَيْ‌ءٌ كَثِيرٌ يَكُونُ أَضْعَافَ ذلِكَ، فَقَالَ: « وَمَا هُوَ؟ » فَقَالَ لَهُ: الْأَرُزُّ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَقُولُ لَكَ: إِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم وَضَعَ الزَّكَاةَ عَلى تِسْعَةِ أَشْيَاءَ، وَعَفَا عَمَّا سِوى ذلِكَ، وَتَقُولُ: عِنْدَنَا أَرُزٌّ، وَعِنْدَنَا ذُرَةٌ، وَقَدْ كَانَتِ الذُّرَةُ عَلى عَهْدِ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم » فَوَقَّعَ عليه‌السلام: « كَذلِكَ هُوَ، وَالزَّكَاةُ عَلى كُلِّ مَا كِيلَ بِالصَّاعِ ». وَكَتَبَ عَبْدُ اللهِ: وَرَوى غَيْرُ هذَا الرَّجُلِ عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ سَأَلَهُ عَنِ هذَا غَلَّةٌ كَالْحِنْطَةِ وَالشَّعِيرِ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « فِي الْحُبُوبِ كُلِّهَا زَكَاةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Ali Bin Mahziyar who said,

‘I read in a letter of Abdullah Bin Muhammad to Abu Al-Hassanasws, ‘May I be sacrificed for youasws! It is reported from Abu Abdullahasws that heasws said: ‘Rasool-Allahsaww placed the Zakāt upon night things – the wheat, and the barley, and the dates, and the raisins, and the gold, and the silver, and the sheep, and the cows, and the camels; and Rasool-Allahsaww excused from whatever was besides that.

So a person said to himasws, ‘With us there are a lot of things which happen to be double that’. So heasws said: ‘And what is it?’ So he said to himasws, ‘The rice’. So Abu Abdullahasws said: ‘Iasws am saying to you that Rasool-Allahsaww placed the Zakāt upon nine things and excused from whatever was besides that, and you are saying, ‘With us there is rice, and with us there is corn’? And there was corn (existing) in the era of Rasool-Allahsaww’.

So heasws signed: ‘It is like that; and the Zakāt is upon everything which can be weighed with the Sa’a’ (3litres – dry measurement)’.

And Abdullah wrote, and it is reported by other than this man,

(It has been narrated) from Abu Abdullahasws having been asked about the grains, so heasws said: ‘And what is it?’ So he said, ‘The sesame, and the rice, and the millet, and all of this is produce like the wheat and the barley’. So Abu Abdullahasws said: ‘With regards to the grains, all of these, there is Zakāt’.51

4. وَرَوى أَيْضاً عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « كُلُّ مَا دَخَلَ الْقَفِيزَ، فَهُوَ يَجْرِي مَجْرَى الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ ». قَالَ: فَأَخْبِرْنِي جُعِلْتُ فِدَاكَ: هَلْ عَلى هذَا الْأَرُزِّ وَمَا أَشْبَهَهُ مِنَ الْحُبُوبِ ـ الْحِمِّصِ وَالْعَدَسِ ـ زَكَاةٌ؟ فَوَقَّعَ عليه‌السلام: « صَدَقُوا، الزَّكَاةُ فِي كُلِّ شَيْ‌ءٍ كِيلَ ».

And it is reported as well,

(It has been narrated) from Abu Abdullahasws having said: ‘Whatever enters the Qafeez (container of 528 litres – dry measure), so it would flow upon (the same rules) as flow the wheat, and the barley, and the dates, and the raisins’.

He said, ‘So inform me, may I be sacrificed for youasws, is there Zakāt upon the rice and what resembles it from the grains, and the chickpeas, and the lentils?’ So heasws signed: ‘Take out Zakāt in everything being weighed’.52

5. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: إِنَّ لَنَا رَطْبَةً وَأَرُزّاً، فَمَا الَّذِي عَلَيْنَا فِيهَا ؟ فَقَالَ عليه‌السلام: « أَمَّا الرَّطْبَةُ، فَلَيْسَ عَلَيْكَ فِيهَا شَيْ‌ءٌ؛ وَأَمَّا الْأَرُزُّ، فَمَا سَقَتِ السَّمَاءُ الْعُشْرُ؛ وَمَا سُقِيَ بِالدَّلْوِ، فَنِصْفُ الْعُشْرِ مِنْ كُلِّ مَا كِلْتَ بِالصَّاعِ ـ أَوْ قَالَ ـ وَكِيلَ بِالْمِكْيَالِ ».

And from him, from Ahmad Bin Muhammad, from Muhammad Bin Ismail who said ‘I said to Abu Al-Hassanasws, ‘For us are unripened dates and rice, so what is that which is upon us regarding these?’ So heasws said: ‘As for the un-ripened dates, so there is nothing upon you with regards to it; and as for the rice, so whatever was irrigated by the sky (rain) is with the one-tenth, and whatever was irrigated by the bucket, so it is half of the one-tenth (5%), from everything what is weighed by the Sa’a’, or said: ‘Weighed by the weights’.53

6. حُمَيْدُ بْنُ زِيَادٍ، عَنِ ابْنِ سَمَاعَةَ، عَمَّنْ ذَكَرَهُ، عَنْ أَبَانٍ، عَنْ أَبِي مَرْيَمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْحَرْثِ مَا يُزَكّى مِنْهُ ؟ فَقَالَ: « الْبُرُّ، وَالشَّعِيرُ، وَالذُّرَةُ، وَالْأَرُزُّ، وَالسُّلْتُ، وَالْعَدَسُ؛ كُلُّ هذَا مِمَّا يُزَكّى » وَقَالَ: « كُلُّ مَا كِيلَ بِالصَّاعِ، فَبَلَغَ الْأَوْسَاقَ، فَعَلَيْهِ الزَّكَاةُ ».

Humeyd Bin Ziyad, from ahmad Bin Sama’at, from the one who mentioned it, from Aban, from Abu Maryam,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the farm, what would be purified (Zakāt paid) from it?’ So heasws said: ‘The wheat, and the barley, and the corn, and the rice, and the rye, and the lentils – all of these are from what would be purified (Zakāt paid)’.

And heasws said: ‘Everything which is weighed by the Sa’a, so it reaches the Awsaaq, so upon it is the Zakāt’.54

6- بَابُ مَا لَايَجِبُ فِيهِ الزَّكَاةُ مِمَّا تُنْبِتُ الْأَرْضُ مِنَ الْخُضَرِ وَغَيْرِهَا‌

Chapter 6 – What the Zakāt is not Obligated upon, from the vegetation of the earth, from the greenery and other than it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ عَلَى الْبُقُولِ، وَلَاعَلَى الْبِطِّيخِ وَأَشْبَاهِهِ زَكَاةٌ، إِلاَّ مَا اجْتَمَعَ عِنْدَكَ مِنْ غَلَّتِهِ، فَبَقِيَ عِنْدَكَ سَنَةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘There is neither Zakāt upon the beans nor upon the melons and it’s similar, except whatever gathers with you from the produce, and it remains with you for a year’.55

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام: أَنَّهُ سُئِلَ عَنِ الْخُضَرِ فِيهَا زَكَاةٌ وَإِنْ بِيعَ بِالْمَالِ الْعَظِيمِ؟ فَقَالَ: « لَا، حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ ».

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

(It has been narrated) from Abu Ja’farasws having been asked about the greenery whether there is Zakāt regarding it and if it is sold for a great wealth. So heasws said: ‘No, until there passes by a year upon it’.56

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا فِي الْخُضَرِ ؟ قَالَ: « وَمَا هِيَ؟ » قُلْتُ: الْقَضْبُ وَالْبِطِّيخُ وَمِثْلُهُ مِنَ الْخُضَرِ. قَالَ: « لَيْسَ عَلَيْهِ شَيْ‌ءٌ إِلاَّ أَنْ يُبَاعَ مِثْلُهُ بِمَالٍ، وَيَحُولَ عَلَيْهِ الْحَوْلُ، فَفِيهِ الصَّدَقَةُ ». وَعَنِ الْغَضَاةِ مِنَ الْفِرْسِكِ وَأَشْبَاهِهِ، فِيهِ زَكَاةٌ؟ قَالَ: « لَا ». قُلْتُ: فَثَمَنُهُ ؟ قَالَ: « مَا حَالَ عَلَيْهِ الْحَوْلُ مِنْ ثَمَنِهِ فَزَكِّهِ ».

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

‘I said to Abu Abdullahasws, ‘What is (payable) regarding the greenery?’ Heasws said: ‘And what is it?’ I said, ‘The herbs and the melons, and similar to it from the greenery’. Heasws said: ‘There is nothing upon it except that if you were to sell the likes of it for wealth, and a year passes by over it, so there would be charity (payable) with regards to it’.

And about the edibles from the plums and what resembles it, ‘Is there Zakāt regarding it?’ Heasws said: ‘No’. I said, ‘So (what about) its price?’ Heasws said: ‘Whatever a year passes by over it, from its price, so purify it (pay Zakāt)’.57

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَغَيْرِهِ، عَنْ يُونُسَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْأُشْنَانِ، فِيهِ زَكَاةٌ؟ فَقَالَ: « لَا ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar and someone else, from Yunus who said,

‘I asked Abu Al-Hassanasws about the potash,’Is there Zakāt regarding it?’ So heasws said: ‘No’.58

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْقُطْنِ وَالزَّعْفَرَانِ: عَلَيْهِمَا زَكَاةٌ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar, from Abdul Aziz Bin Al Muhtady who said,

‘I asked Abu Al-Hassanasws about the cotton and the saffron, ‘Is there Zakāt upon these two?’ Heasws said: ‘No’.59

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام فِي الْبُسْتَانِ يَكُونُ فِيهِ مِنَ الثِّمَارِ مَا لَوْ بِيعَ كَانَ مَالاً، هَلْ فِيهِ صَدَقَةٌ ؟ قَالَ: « لَا ».

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

(It has been narrated) from Abu Ja’farasws or Abu Abdullahasws regarding the orchard wherein happen to be the fruits, ‘What if it were to be sold, there would be wealth, would there be charity (payable) regarding it?’ Heasws said: ‘No’.60

7- بَابُ أَقَلِّ مَا يَجِبُ فِيهِ الزَّكَاةُ مِنَ الْحَرْثِ‌

Chapter 7 – The least of what Obligates the Zakāt regarding it, from the farm

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ فِي الزَّبِيبِ وَالتَّمْرِ؟ فَقَالَ: « فِي كُلِّ خَمْسَةِ أَوْسَاقٍ وَسْقٌ؛ وَالْوَسْقُ سِتُّونَ صَاعاً، وَالزَّكَاةُ فِيهِمَا سَوَاءٌ، فَأَمَّا الطَّعَامُ، فَالْعُشْرُ فِيمَا سَقَتِ السَّمَاءُ؛ وَأَمَّا مَا سُقِيَ بِالْغَرْبِ وَالدَّوَالِي، فَإِنَّمَا عَلَيْهِ نِصْفُ الْعُشْرِ ».

Abu Ali Al Ashary, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked about the Zakāt regarding the raisins and the dates, so heasws said: ‘With regards to every five Owsaaq, one Wasaq (20%), and the Wasaq is of sixty Sa’as (unit of weight), and the Zakāt regarding these two is the same. But, as for the food, so it is the tenth, in what is irrigated by the sky (rain), and as for what is irrigated by the (human) energy and the buckets, so rather, upon it would be half the tenth (5%)’.61

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ، عَنْ صَفْوَانَ بْنِ يَحْيى وَأَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَا: ذَكَرْنَا لَهُ الْكُوفَةَ وَمَا وُضِعَ عَلَيْهَا مِنَ الْخَرَاجِ، وَمَا سَارَ فِيهَا أَهْلُ بَيْتِهِ فَقَالَ: « مَنْ أَسْلَمَ طَوْعاً، تُرِكَتْ أَرْضُهُ فِي يَدِهِ، وَأُخِذَ مِنْهُ الْعُشْرُ مِمَّا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ، وَنِصْفُ الْعُشْرِ مِمَّا كَانَ بِالرِّشَاءِ فِيمَا عَمَرُوهُ مِنْهَا؛ وَمَا لَمْ يَعْمُرُوهُ مِنْهَا أَخَذَهُ الْإِمَامُ، فَقَبَّلَهُ مِمَّنْ يَعْمُرُهُ وَكَانَ لِلْمُسْلِمِينَ، وَعَلَى الْمُتَقَبِّلِينَ فِي حِصَصِهِمُ الْعُشْرُ وَنِصْفُ الْعُشْرِ، وَلَيْسَ فِي أَقَلَّ مِنْ خَمْسَةِ أَوْسَاقٍ شَيْ‌ءٌ مِنَ الزَّكَاةِ، وَمَا أُخِذَ بِالسَّيْفِ فَذلِكَ إِلَى الْإِمَامِ يُقَبِّلُهُ بِالَّذِي يَرى، كَمَا صَنَع َ‌ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم بِخَيْبَرَ قَبَّلَ سَوَادَهَا وَبَيَاضَهَا، يَعْنِي أَرْضَهَا وَنَخْلَهَا، وَالنَّاسُ يَقُولُونَ: لَا يَصْلُحُ قَبَالَةُ الْأَرْضِ وَالنَّخْلِ، وَقَدْ قَبَّلَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم خَيْبَرَ، وَعَلَى الْمُتَقَبِّلِينَ سِوى قَبَالَةِ الْأَرْضِ الْعُشْرُ، وَنِصْفُ الْعُشْرِ فِي حِصَصِهِمْ ». وَقَالَ: « إِنَّ أَهْلَ الطَّائِفِ أَسْلَمُوا، وَجَعَلُوا عَلَيْهِمُ الْعُشْرَ وَنِصْفَ الْعُشْرِ، وَإِنَّ أَهْلَ مَكَّةَ دَخَلَهَا رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنْوَةً، فَكَانُوا أُسَرَاءَ فِي يَدِهِ، فَأَعْتَقَهُمْ، وَقَالَ: اذْهَبُوا فَأَنْتُمُ الطُّلَقَاءُ ».

A number of our companions, from Ahmad in Muhammad Bin Isa, from Ali Bin Ahmad Bin Asheym, from Safwan Bin Yahya and Ahmad Bin Muhammad Bin Abu Nasr who both said,

‘We mentioned Al-Kufa to himasws and what taxation had been placed upon it, and what hisasws family members had gone to. So heasws said: ‘The one who became a Muslim voluntarily, his land was left to be in his hands, and the tenth is taken from him from what is irrigated by the sky and the rivers, and half of the tenth (5%) is taken from what was (irrigated by) the sprinkling in what they had revived from it; and whatever they did not revive from it, the Imamasws would take it and contract it with the ones who do revive it. And it was so for the Muslims and upon the vendors in their shares, the tenth and half the tenth, and there was no Zakāt regarding less than five Owsaqs.

And whatever is taken by the sword, so that is up to the Imamasws. Heasws would contract it with one whom heasws sees fit to, just as Rasool-Allahsaww had done with Khyber. Hesaww contracted its black and its white, meaning its land and its palm trees, and the people were saying, ‘It is not correct to contract the land and the palm trees’; and Rasool-Allahsaww had contracted Khyber, and upon the contractees, besides the contract of the land, was the tenth and half the tenth in their shares.

And heasws said: ‘The people of Al-Taif became Muslims, and the one-tenth and half of the one-tenth was made to be upon them, the people of Makkah, Rasool-Allahsaww entered it forcibly. Thus, they were captives in hissaww hands, but heasws freed them and said: ‘Go, for you are all free!’.62

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام فِي الصَّدَقَةِ: « فِيمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ ـ إِذَا كَانَ سَيْحاً، أَوْ كَانَ بَعْلاً ـ الْعُشْرُ؛ وَمَا سَقَتِ السَّوَانِي وَالدَّوَالِي، أَوْ سُقِيَ بِالْغَرْبِ، فَنِصْفُ الْعُشْرِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Abu Umeyr, from Hammad, from Halby who said,

‘Abu Abdullahasws said: ‘Regarding the charity in what the sky and the rivers irrigate when it was arid or it was un-watered, is the one-tenth, and whatever is irrigated by the scoops and the buckets, or irrigated by the human energy, so it is half of the one-tenth’.63

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام أَنَّهُمَا قَالَا لَهُ: هذِهِ الْأَرْضُ الَّتِي يُزَارِعُ أَهْلُهَا مَا تَرى فِيهَا؟ فَقَالَ: « كُلُّ أَرْضٍ دَفَعَهَا إِلَيْكَ السُّلْطَانُ، فَمَا حَرَثْتَهُ فِيهَا، فَعَلَيْكَ فِيمَا أَخْرَجَ اللهُ مِنْهَا الَّذِي قَاطَعَكَ عَلَيْهِ، وَلَيْسَ عَلى جَمِيعِ مَا أَخْرَجَ اللهُ مِنْهَا الْعُشْرُ، إِنَّمَ ا‌ عَلَيْكَ الْعُشْرُ فِيمَا يَحْصُلُ فِي يَدِكَ بَعْدَ مُقَاسَمَتِهِ لَكَ ».

Ali Biin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Abu Baseer and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws, they both having said to himasws, ‘This land which its owners tend to plough, what do you see with regards to it?’ So heasws said: ‘Every land which the Sultan (ruling authority) hands over to you (under a farming contract), so whatever you cultivate in it, so upon you would be (to pay) regarding what Allahazwj Brings forth from it (harvest), that which has been your piece of land, and it is not upon the entirety of what Allahazwj Brings forth from it, the one-tenth, but rather, upon you is the one-tenth in what arrives in your hands after the distribution (of your share) to you’.64

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ أَقَلِّ مَا يَجِبُ فِيهِ الزَّكَاةُ مِنَ الْبُرِّ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ؟ فَقَالَ: « خَمْسَةُ أَوْسَاقٍ بِوَسْقِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم ». فَقُلْتُ: كَمِ الْوَسْقُ؟ قَالَ: « سِتُّونَ صَاعاً ». قُلْتُ: فَهَلْ عَلَى الْعِنَبِ زَكَاةٌ، أَوْ إِنَّمَا تَجِبُ عَلَيْهِ إِذَا صَيَّرَهُ زَبِيباً؟ قَالَ: « نَعَمْ، إِذَا خَرَصَهُ أَخْرَجَ زَكَاتَهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Sa’ad Bin Sa’ad Al Ashary who said,

‘I asked Abu Al-Hassanasws about the least what would Obligated the Zakāt, from the wheat, and the barley, and the dates, and the raisins. So heasws said: ‘Five Owsaaq by the Wasaq of the Prophetsaww’. So I said, ‘How much is the Wasaq?’ Heasws said: ‘Sixty Sa’as’. I said, ‘So is there Zakāt upon the grapes, or rather it would be Obligated upon it when it does become a raisin’. Heasws said: ‘Yes, when it is estimated, its Zakāt would be taken out’.65

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « فِيمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ، أَوْ كَانَ بَعْلاً الْعُشْرُ، وَأَمَّا مَا سَقَتِ السَّوَانِي وَالدَّوَالِي، فَنِصْفُ العُشْرِ ». فَقُلْتُ لَهُ: فَالْأَرْضُ تَكُونُ عِنْدَنَا تُسْقى بِالدَّوَالِي، ثُمَّ يَزِيدُ الْمَاءُ، فَتُسْقى سَيْحاً؟ فَقَالَ: « وَإِنَّ ذَا لَيَكُونُ عِنْدَكُمْ كَذلِكَ؟ » قُلْتُ: نَعَمْ، قَالَ: « النِّصْفُ وَالنِّصْفُ، نِصْفٌ بِنِصْفِ الْعُشْرِ، وَنِصْفٌ بِالْعُشْرِ ». فَقُلْتُ: الْأَرْضُ تُسْقى بِالدَّوَالِي، ثُمَّ يَزِيدُ الْمَاءُ، فَتُسْقَى السَّقْيَةَ وَالسَّقْيَتَيْنِ سَيْحاً؟ قَالَ: « وَفِي كَمْ تُسْقَى السَّقْيَةَ وَالسَّقْيَتَيْنِ سَيْحاً؟ ». قُلْتُ: فِي ثَلَاثِينَ لَيْلَةً أَوْ أَرْبَعِينَ لَيْلَةً، وَقَدْ مَضَتْ قَبْلَ ذلِكَ فِي الْأَرْضِ سِتَّةَ أَشْهُرٍ، سَبْعَةَ أَشْهُرٍ. قَالَ: « نِصْفُ الْعُشْرِ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘With regards to whatever is irrigated by the sky and the rivers, or if it was un-watered, is the one-tenth (10%), and as for what the scooping and the buckets irrigate, so it is half of the one-tenth (5%)’. So I said to himasws, ‘But the land which happens to be with us, we irrigate by the buckets, then the water increases, so the rivers irrigate it’. So heasws said: ‘And is that what is happening with you, like that?’ I said, ‘Yes’. Heasws said: ‘The half and the half. Half being with half of the one-tenth, and half being with the one-tenth’.

So I said, ‘The land irrigated by the buckets, then the water increases, so it gets irrigated by the irrigation, and the two irrigations by the canal’ Heasws said: ‘And in how much is the irrigation, of the one irrigation and the two irrigations of the canal?’ I said, ‘In thirty nights, or forty nights, and it has passed before that in the land, six months, seven months’. Heasws said: ‘Half of the one-tenth’.66

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ التَّمْرِ وَالزَّبِيبِ: مَا أَقَلُّ مَا تَجِبُ فِيهِ الزَّكَاةُ؟ فَقَالَ: « خَمْسَةُ أَوْسَاقٍ، وَيُتْرَكُ مِعى فَأْرَةٍ وَأُمُّ جُعْرُورٍ لَايُزَكَّيَانِ وَإِنْ كَثُرَا، وَيُتْرَكُ لِلْحَارِسِ الْعَذْقُ وَالْعَذْقَانِ، وَالْحَارِسُ يَكُونُ فِي النَّخْلِ يَنْظُرُهُ، فَيُتْرَكُ ذلِكَ لِعِيَالِهِ ».

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

‘I asked Abu Abdullahasws about the dates and the raisins, what is the least what would Obligate the Zakāt with regards to it?’ So heasws said: ‘Five Owsaaqs, and the Faratin and Umm Jarour (two types) would be left out, not purified (Zakāt not paid), and even if these were numerous; and the bunch and the two bunches would be left for the guard who happens to be among the palm trees watching out, so it would be left for his dependents’.67

8- بَابُ أَنَّ الصَّدَقَةَ فِي التَّمْرِ مَرَّةٌ وَاحِدَةٌ‌

Chapter 8 – The charity regarding the dates is for one time (only)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَعُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « أَيُّمَا رَجُلٍ كَانَ لَهُ حَرْثٌ أَوْ تَمْرَةٌ فَصَدَّقَهَا، فَلَيْسَ عَلَيْهِ فِيهِ شَيْ‌ءٌ وَإِنْ حَالَ عَلَيْهِ الْحَوْلُ عِنْدَهُ، إِلاَّ أَنْ يُحَوِّلَهُ مَالاً، فَإِنْ فَعَلَ ذلِكَ، فَحَالَ عَلَيْهِ الْحَوْلُ عِنْدَهُ، فَعَلَيْهِ أَنْ يُزَكِّيَهُ، وَإِلاَّ فَلَا شَيْ‌ءَ عَلَيْهِ، وَإِنْ ثَبَتَ ذلِكَ أَلْفَ عَامٍ ـ إِذَا كَانَ بِعَيْنِهِ ـ فَإِنَّمَا عَلَيْهِ فِيهِ صَدَقَةُ الْعُشْرِ، فَإِذَا أَدَّاهَا مَرَّةً وَاحِدَةً، فَلَا شَيْ‌ءَ عَلَيْهِ فِيهَا حَتّى يُحَوِّلَهُ مَالاً، وَيَحُولَ عَلَيْهِ الْحَوْلُ وَهُوَ عِنْدَهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘Whichever man who had a farm for him or dates, so he gives charity (Zakāt) of it, so there would be nothing upon him, and even if a year passes by over it, with it in his possession, except if he were to change it to wealth. So if he were to do that, and a year passes by over it being in his possession, then upon him would be that he purifies it (pay Zakāt), or else there would be nothing upon him, and even if it were to remain with him for a thousand years, when it was exactly it (in the same form). But rather, upon him with regards to it is the charity (Zakāt) of the one-tenth (10%). So when he pays it one time, so there would be nothing upon him with regards to it until he changes it to wealth, and the year passes by over it while it is in his possession’.68

9- بَابُ زَكَاةِ الذَّهَبِ وَالْفِضَّةِ‌

Chapter 9 – Zakāt of the gold and the silver

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « فِي كُلِّ مِائَتَيْ دِرْهَمٍ خَمْسَةُ دَرَاهِمَ مِنَ الْفِضَّةِ، وَإِنْ نَقَصَ فَلَيْسَ عَلَيْكَ زَكَاةٌ، وَمِنَ الذَّهَبِ مِنْ كُلِّ عِشْرِينَ دِينَاراً نِصْفُ دِينَارٍ، وَإِنْ نَقَصَ فَلَيْسَ عَلَيْكَ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘With regards to every two hundred Dirhams there are five Dirhams from silver, and if it is deficient, so there is no Zakāt upon you; and from the gold, from every twenty Dinars, half a Dinar, and if it is deficient, so there is nothing upon you’.69

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ النَّخَّاسِ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللهِ عليه‌السلام، فَقَالَ: إِنِّي رَجُلٌ صَائِغٌ أَعْمَلُ بِيَدِي، وَإِنَّهُ يَجْتَمِعُ عِنْدِيَ الْخَمْسَةُ وَالْعَشَرَةُ فَفِيهَا زَكَاةٌ ؟ فَقَالَ: « إِذَا اجْتَمَعَ مِائَتَا دِرْهَمٍ، فَحَالَ عَلَيْهَا الْحَوْلُ، فَإِنَّ عَلَيْهَا الزَّكَاةَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa’at Al Nakhhas who said,

‘A man asked Abu Abdullahasws, so he said, ‘I am a goldsmith man working with my hands, and there gathers in my possession, the five and the ten (items manufactured). So is there Zakāt regarding it?’ So heasws said: ‘When there gathers two hundred Dirhams, and the year passes by over it, so upon it would be the Zakāt’.70

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ وَعِدَّةٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « لَيْسَ فِيمَا دُونَ الْعِشْرِينَ مِثْقَالاً مِنَ الذَّهَبِ شَيْ‌ءٌ، فَإِذَا كَمَلَتْ عِشْرِينَ مِثْقَالاً، فَفِيهَا نِصْفُ مِثْقَالٍ إِلى أَرْبَعَةٍ وَعِشْرِينَ، فَإِذَا كَمَلَتْ أَرْبَعَةً وَعِشْرِينَ، فَفِيهَا ثَلَاثَةُ أَخْمَاسِ دِينَارٍ إِلى ثَمَانِيَةٍ وَعِشْرِينَ، فَعَلى هذَا الْحِسَابِ كُلَّمَا زَادَ أَرْبَعَةً ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, and a number of our companions,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘There is nothing (payable) in what is less than twenty Misqaals of gold. So when twenty Misqaals are complete, so half a Misqaal (is payable as Zakāt) up to twenty four Misqaals. So when twenty four Misqaals are complete, so there would be three-fifths of a Dinar (payable) up to twenty eight (Misqaals). Thus it would be upon this accounting, every time it increases by four’. (1 Misqaal – 4.25 gms).71

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ أَبِي عُيَيْنَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا جَازَتِ الزَّكَاةُ الْعِشْرِينَ دِينَاراً، فَفِي كُلِّ أَرْبَعَةِ دَنَانِيرَ عُشْرُ دِينَارٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Ibn Uyayna,

(It has been narrated) from Abu Abdullahasws having said: ‘When the Zakāt exceeds twenty Dinars, so in every four Dinars it would be one-tenth of a Dinar’.72

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الذَّهَبِ: كَمْ فِيهِ مِنَ الزَّكَاةِ؟ فَقَالَ: « إِذَا بَلَغَ قِيمَتُهُ مِائَتَيْ دِرْهَمٍ، فَعَلَيْهِ الزَّكَاةُ ».

Ali Bin Ibrahim, from his father, from hammad, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullahasws about the gold, ‘How much Zakāt is with regards to it?’ Heasws said: ‘When its price reaches two hundred Dirhams, so upon it is the Zakāt’.73

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام: فِي كَمْ وَضَعَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم الزَّكَاةَ؟ فَقَالَ: « فِي كُلِّ مِائَتَيْ دِرْهَمٍ خَمْسَةَ دَرَاهِمَ، فَإِنْ نَقَصَتْ فَلَا زَكَاةَ فِيهَا، وَفِي الذَّهَبِ فِي كُلِّ عِشْرِينَ دِينَاراً نِصْفُ دِينَارٍ، فَإِنْ نَقَصَ فَلَا زَكَاةَ فِيهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Husayn Bin Bashhar who said,

‘I asked Abu Al-Hassanasws, ‘In how much did Rasool-Allahsaww place the Zakāt?’ So heasws said: ‘In every two hundred Dirham, five Dirhams. So if it is deficient, so there is no Zakāt in it; and regarding the gold, so in every twenty Dinars, half a Dinar, but if it is deficient, so there is no Zakāt in it’.74

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى جَمِيعاً، عَن ِ‌ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الذَّهَبِ وَالْفِضَّةِ: مَا أَقَلُّ مَا يَكُونُ فِيهِ الزَّكَاةُ؟ قَالَ: « مِائَتَا دِرْهَمٍ، وَعِدْلُهَا مِنَ الذَّهَبِ ». قَالَ: وَسَأَلْتُهُ عَنِ النَّيِّفِ الْخَمْسَةِ وَالْعَشَرَةِ؟ قَالَ: « لَيْسَ عَلَيْهِ شَيْ‌ءٌ حَتّى يَبْلُغَ أَرْبَعِينَ، فَيُعْطى مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً دِرْهَمٌ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘Abu Abdullahasws was asked about the gold and the silver, ‘What is the least of what there would happen to be Zakāt in it?’ Heasws said: ‘Two hundred Dirhams, and the equivalent of it from the gold’.

And I asked himasws about the small change, the five and the ten. Heasws said: ‘There is nothing upon it until it reaches forty, so you would give from every forty Dirhams, one Dirham’.75

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام، قَالَ: قُلْتُ لَهُ: تِسْعُونَ وَمِائَةُ دِرْهَمٍ وَتِسْعَةَ عَشَرَ دِينَاراً: أَعَلَيْهَا فِي الزَّكَاةِ شَيْ‌ءٌ؟ فَقَالَ: « إِذَا اجْتَمَعَ الذَّهَبُ وَالْفِضَّةُ، فَبَلَغَ ذلِكَ مِائَتَيْ دِرْهَمٍ، فَفِيهَا الزَّكَاةُ؛ لِأَنَّ عَيْنَ الْمَالِ الدَّرَاهِمُ، وَكُلُّ مَا خَلَا الدَّرَاهِمَ مِنْ ذَهَبٍ أَوْ مَتَاعٍ، فَهُوَ عَرْضٌ مَرْدُودٌ ذلِكَ إِلَى الدَّرَاهِمِ فِي الزَّكَاةِ وَالدِّيَاتِ ».

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Is’haq Bin Ammar,

(It has been narrated) from Abu Ibrahimasws, said, ‘I said to himasws, ‘One hundred and ninety Dirhams, and nineteen Dinars, is there any Zakāt on it?’ So heasws said: ‘When there gathers the gold and the silver, and that reaches to two hundred Dirhams, so regarding these is the Zakāt, because the essence of the wealth is the Dirhams, and everything apart from the Dirhams, from gold or chattels, so it is dealt with by referring that to the Dirhams with regards to the Zakāt and the compensations’.76

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ هِلَالٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ زَيْدٍ الصَّائِغِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنِّي كُنْتُ فِي قَرْيَةٍ مِنْ قُرى خُرَاسَانَ يُقَالُ لَهَا: بُخَارى، فَرَأَيْتُ فِيهَا دَرَاهِمَ تُعْمَلُ: ثُلُثٌ فِضَّةٌ، وَثُلُث ٌ‌ مِسٌّ، وَثُلُثٌ رَصَاصٌ، وَكَانَتْ تَجُوزُ عِنْدَهُمْ، وَكُنْتُ أَعْمَلُهَا وَأُنْفِقُهَا؟ قَالَ: فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا بَأْسَ بِذلِكَ إِذَا كَانَتْ تَجُوزُ عِنْدَهُمْ ». فَقُلْتُ: أَرَأَيْتَ إِنْ حَالَ عَلَيْهَا الْحَوْلُ وَهِيَ عِنْدِي وَفِيهَا مَا يَجِبُ عَلَيَّ فِيهِ الزَّكَاةُ أُزَكِّيهَا؟ قَالَ: « نَعَمْ، إِنَّمَا هُوَ مَالُكَ ». قُلْتُ: فَإِنْ أَخْرَجْتُهَا إِلى بَلْدَةٍ لَايُنْفَقُ فِيهَا مِثْلُهَا، فَبَقِيَتْ عِنْدِي حَتّى يَحُولَ عَلَيْهَا الْحَوْلُ أُزَكِّيهَا؟ قَالَ: « إِنْ كُنْتَ تَعْرِفُ أَنَّ فِيهَا مِنَ الْفِضَّةِ الْخَالِصَةِ مَا يَجِبُ عَلَيْكَ فِيهَا الزَّكَاةُ، فَزَكِّ مَا كَانَ لَكَ فِيهَا مِنَ الْفِضَّةِ الْخَالِصَةِ، وَدَعْ مَا سِوى ذلِكَ مِنَ الْخَبِيثِ ». قُلْتُ: وَإِنْ كُنْتُ لَا أَعْلَمُ مَا فِيهَا مِنَ الْفِضَّةِ الْخَالِصَةِ، إِلاَّ أَنِّي أَعْلَمُ أَنَّ فِيهَا مَا يَجِبُ فِيهِ الزَّكَاةُ؟ قَالَ: « فَاسْبِكْهَا حَتّى تَخْلُصَ الْفِضَّةُ، وَيَحْتَرِقَ الْخَبِيثُ، ثُمَّ يُزَكّى مَا خَلَصَ مِنَ الْفِضَّةِ لِسَنَةٍ وَاحِدَةٍ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Mhammad Bin Abdullah Bin Hilal, from Al A’ala Bin Razeyn, from Zayd Al Saig who said,

‘I said to Abu Abdullahasws, ‘I was in a town from the towns of Khurasan called Bukhara. So I saw therein Dirham made of a third being of silver and a third being of copper and a third being of lead; and it was allowed in their present, and I used to work with it and spend it’.

He (the narrator) said, ‘So Abu Abdullahasws said: ‘There is no problem with that when it was allowed in their presence’. What is yourasws view if a year passes by over it and it is in my possession, and with regards to it what Zakāt would be Obligated upon me, shall I purify it (pay Zakāt)?’ Heasws said: ‘Yes. But rather, it is your wealth’.

I said, ‘Supposing if I take it to a city where it cannot be spent and it remains with me upon the year passes by over it, should I purify it (pay Zakāt)?’ Heasws said: ‘If you recognise that therein is pure silver (of an amount) what would Obligate the Zakāt upon you with regards to it, so purify it (pay Zakāt) whatever was for you therein from the pure silver, and leave what is besides that from the impurities’.

I said, ‘And if I do not know what is therein from the pure silver except that I know that there is in it what would Obligate the Zakāt with regards to it?’ Heasws said: ‘So cast it until the silver is pure and the impurities burn off, the purify (pay Zakāt on) whatever is pure from the silver for one year’.77

10- بَابُ أَنَّهُ لَيْسَ عَلَى الْحُلِيِّ وَسَبَائِكِ الذَّهَبِ وَنُقَرِ الْفِضَّةِ وَالْجَوْهَرِ زَكَاةٌ‌

Chapter 10 – There is no Zakāt upon the ornaments, and the gold alloys, and the silver carvings and the jewels

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْحُلِيِّ: فِيهِ زَكَاةٌ؟ قَالَ: « لَا ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the ornaments, ‘Is there Zakāt regarding it?’ Heasws said: ‘No’.78

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَن ِ‌ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الْحُلِيِّ: فِيهِ زَكَاةٌ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the ornaments, ‘Is there Zakāt regarding it?’ Heasws said: ‘No’.79

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْحُلِيِّ: أَيُزَكّى؟ فَقَالَ: « إِذاً لَايَبْقى مِنْهُ شَيْ‌ءٌ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said,

‘I asked Abu Abdullahasws about the ornaments, ‘Should I purify (pay Zakāt)?’ So heasws said: ‘Then there would not remain anything from it’.80

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام وَسَأَلَهُ بَعْضُهُمْ عَنِ الْحُلِيِّ: فِيهِ زَكَاةٌ؟ فَقَالَ: « لَا، وَلَوْ بَلَغَ مِائَةَ أَلْفٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa’at who said,

‘I heard Abu Abdullahasws and one of them have asked himasws about the ornaments whether there is Zakāt regarding it. So heasws said: ‘No, and even if it (value) were to reached one hundred thousand’.81

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْن ِ‌ يَقْطِينٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الْمَالِ الَّذِي لَايُعْمَلُ بِهِ وَلَايُقَلَّبُ؟ قَالَ: « يَلْزَمُهُ الزَّكَاةُ فِي كُلِّ سَنَةٍ إِلاَّ أَنْ يُسْبَكَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from Ali Bin Yaqteen who said,

‘I asked Abu Al-Hassanasws about the wealth which is not worked with (in business) nor is it changed over. Heasws said: ‘The Zakāt would be imposed upon it during every year, except if he casts it’.82

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « زَكَاةُ الْحُلِيِّ عَارِيَتُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhmmad, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The Zakāt of the ornaments is its lending it’.83

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّ أَخِي يُوسُفَ وُلِّيَ لِهؤُلَاءِ الْقَوْمِ أَعْمَالا ً‌ أَصَابَ فِيهَا أَمْوَالاً كَثِيرَةً، وَإِنَّهُ جَعَلَ تِلْكَ الْأَمْوَالَ حُلِيّاً أَرَادَ أَنْ يَفِرَّ بِهَا مِنَ الزَّكَاةِ: أَعَلَيْهِ الزَّكَاةُ؟

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘My brother Yusuf is a custodian for these people, an office bearer, He attained a lot of wealth in it, and he made that wealth into ornaments, intending to flee from the Zakāt. Is there Zakāt upon it?’ Heasws said: ‘There is no Zakāt upon the ornaments, and whatever he entered upon himself from the loss is his wasting it, and preventing himself of its merit is more than what he fears from the Zakāt’.84

8. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام، قَالَ: قُلْتُ لَهُ: إِنَّهُ يَجْتَمِعُ عِنْدِي الشَّيْ‌ءُ، فَيَبْقى نَحْواً مِنْ سَنَةٍ، أَنُزَكِّيهِ ؟ قَالَ: « لَا، كُلُّ مَا لَمْ يَحُلْ عَلَيْهِ عِنْدَكَ الْحَوْلُ، فَلَيْسَ عَلَيْكَ فِيهِ زَكَاةٌ، وَكُلُّ مَا لَمْ يَكُنْ رِكَازاً، فَلَيْسَ عَلَيْكَ فِيهِ شَيْ‌ءٌ ». قَالَ: قُلْتُ: وَمَا الرِّكَازُ؟ قَالَ: « الصَّامِتُ الْمَنْقُوشُ » ثُمَّ قَالَ: « إِذَا أَرَدْتَ ذلِكَ فَاسْبِكْهُ؛ فَإِنَّهُ لَيْسَ فِي سَبَائِكِ الذَّهَبِ وَنِقَارِ الْفِضَّةِ شَيْ‌ءٌ مِنَ الزَّكَاةِ ».

Hammad Bin Isa, from Hareyz, from Ali Bin Yaqteen,

(It has been narrated) from Abu Ibrahimasws (7th Imamasws), said, ‘I said to himasws, ‘Something has gathered in my possession, and it remained for approximately a year, should we purify it (pay Zakāt)?’ Heasws said: ‘No. Everything in your possession which a year has not passed upon, so there is no Zakāt in it; and everything what does not happen to be a mineral, so there is nothing upon you’.

He (the narrator) said, ‘And what is the mineral?’ Heasws said: ‘The silent carving’. Then heasws said: ‘Whenever you intend that, so cast it, for there would not be, in your casting of gold and a carving of silver, anything from the Zakāt’.85

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ قَالَ: لَيْسَ فِي التِّبْرِ زَكَاةٌ، إِنَّمَا هِيَ عَلَى الدَّنَانِيرِ وَالدَّرَاهِمِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from one of our companions that,

‘Heasws said: ‘There is no Zakāt upon the gold dust. But rather it (Zakāt) is upon the Dinars and the Dirhams’.86

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ وَبُكَيْرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَيْسَ فِي الْجَوْهَرِ وَأَشْبَاهِهِ زَكَاةٌ وَإِنْ كَثُرَ ».

Ali Bin Ibrahim, from his father, from Hammad, from Ibn Azina, from Zurara and Bukeyr,

(It has been narrated) from Abu Ja’farasws having said: ‘There is not Zakāt upon the jewels and it’s like, and even if these were a lot’.87

11- بَابُ زَكَاةِ الْمَالِ الْغَائِبِ وَالدَّيْنِ وَالْوَدِيعَةِ‌

Chapter 11 – Zakāt of the hidden wealth, and the debts, and the deposits

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ سَدِيرٍ الصَّيْرَفِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: مَا تَقُولُ فِي رَجُلٍ كَانَ لَهُ مَالٌ، فَانْطَلَقَ بِهِ، فَدَفَنَهُ فِي مَوْضِعٍ، فَلَمَّا حَالَ عَلَيْهِ الْحَوْلُ، ذَهَبَ لِيُخْرِجَهُ مِنْ مَوْضِعِهِ، فَاحْتَفَرَ الْمَوْضِعَ الَّذِي ظَنَّ أَنَّ الْمَالَ فِيهِ مَدْفُونٌ، فَلَمْ يُصِبْهُ، فَمَكَثَ بَعْدَ ذلِكَ ثَلَاثَ سِنِينَ، ثُمَّ إِنَّهُ احْتَفَرَ الْمَوْضِعَ مِنْ جَوَانِبِهِ كُلِّهِ، فَوَقَعَ عَلَى الْمَالِ بِعَيْنِهِ، كَيْفَ يُزَكِّيهِ؟ قَالَ: « يُزَكِّيهِ لِسَنَةٍ وَاحِدَةٍ، لِأَنَّهُ كَانَ غَائِباً عَنْهُ وَإِنْ كَانَ احْتَبَسَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A’ala Bin Razeyn, from Sadeyr Al Sayrafi who said,

‘I said to Abu Ja’farasws, ‘What are youasws saying regarding a man who used to have wealth for him, so he went and buried it in a place (for safekeeping). So when a year passed by over it, he went to take it out from its place. So he dug the place in which he thought that the wealth was buried in, but could not attain it. So it remained like that for three years. Then he dug the places by all its sides, and he came across the wealth exactly. How should he purify it (pay Zakāt)?’ Heasws said: ‘He should purify it (pay Zakāt) for one year, except it was absent (hidden) from him, and even if he had withheld it’.88

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ بْنِ مُوسى، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَغِيبُ عَنْهُ مَالُهُ خَمْسَ سِنِينَ، ثُمَّ يَأْتِيهِ، فَلَا يُرَدُّ رَأْسُ الْمَالِ، كَمْ يُزَكِّيهِ؟ قَالَ: « سَنَةً وَاحِدَةً »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa’at Bin Musa who said,

‘I asked Abu Abdullahasws about the man whose wealth was hidden from him for five years, then it came to him, so he did not reject the capital wealth. How much should he purify (pay Zakāt on)?’ Heasws said: ‘One year’.89

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ دُرُسْتَ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ فِي الدَّيْنِ زَكَاةٌ، إِلاَّ أَنْ يَكُونَ صَاحِبُ الدَّيْنِ هُوَ الَّذِي يُؤَخِّرُهُ، فَإِذَا كَانَ لَايَقْدِرُ عَلى أَخْذِهِ، فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتّى يَقْبِضَهُ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Dorost, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no Zakāt regarding the debts, except if it so happens that it is the lender who is delaying it. But if he was not able upon taking it, so there is no Zakāt upon it until he takes possession of it’.90

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلَى النَّاسِ يَحْتَبِسُ فِيهِ الزَّكَاةَ؟ قَالَ: « لَيْسَ عَلَيْهِ فِيهِ زَكَاةٌ حَتّى يَقْبِضَهُ، فَإِذَا قَبَضَهُ فَعَلَيْهِ الزَّكَاةُ، وَإِنْ هُوَ طَالَ حَبْسُهُ عَلَى النَّاسِ حَتّى يَتِمَّ لِذلِكَ سِنُونَ، فَلَيْسَ عَلَيْه ِ‌ زَكَاةٌ حَتّى يَخْرُجَ، فَإِذَا هُوَ خَرَجَ، زَكَّاهُ لِعَامِهِ ذلِكَ، وَإِنْ هُوَ كَانَ يَأْخُذُ مِنْهُ قَلِيلاً قَلِيلاً، فَلْيُزَكِّ مَا خَرَجَ مِنْهُ أَوَّلاً فَأَوَّلاً، فَإِنْ كَانَ مَتَاعُهُ وَدَيْنُهُ وَمَالُهُ فِي تِجَارَتِهِ الَّتِي يَتَقَلَّبُ فِيهَا يَوْماً بِيَوْمٍ، يَأْخُذُ وَيُعْطِي وَيَبِيعُ وَيَشْتَرِي، فَهُوَ يُشْبِهُ الْعَيْنَ فِي يَدِهِ، فَعَلَيْهِ الزَّكَاةُ، وَلَايَنْبَغِي لَهُ أَنْ يُغَيِّرَ ذلِكَ إِذَا كَانَ حَالُ مَتَاعِهِ وَمَالِهِ عَلى مَا وَصَفْتُ لَكَ، فَيُؤَخِّرَ الزَّكَاةَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the man who happens to have the debts upon the people (owing him), ‘Would the Zakāt be reckoned in it?’ Heasws said: ‘There is no Zakāt upon him with regards to it until he takes possession of it. So when he does take the possession of it, then upon him would be the Zakāt; and if its withholding is prolonged by the people until complete years go by, so there would be no Zakāt upon him until it comes out (to him). So when it does come, there would be Zakāt for that year of his; and if it was so that he had taken a little by little, so let him purify (pay Zakāt) what comes out from it firstly.

And if it was so that his chattels, and his debts and his wealth were in a business which changes day by day, he takes and he gives, and he sells and he buys, so it would be like the essence in his hand, so the Zakāt would be upon him. And it is not befitting for him that he changes that when the state of his chattels and his wealth upon what Iasws have described to you, so he would delay the Zakāt’.91

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ اسْتَقْرَضَ مَالاً، فَحَالَ عَلَيْهِ الْحَوْلُ وَهُوَ عِنْدَهُ. قَالَ: « إِنْ كَانَ الَّذِي أَقْرَضَهُ يُؤَدِّي زَكَاتَهُ، فَلَا زَكَاةَ عَلَيْهِ؛ وَإِنْ كَانَ لَايُؤَدِّي، أَدَّى الْمُسْتَقْرِضُ »

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

(It has been narrated) from Abu Abdullahasws regarding a man who borrow some wealth, and a year passes by over it and it is still in his possession. Heasws said: ‘If it was so that then one who lent it to him did pay his Zakāt, so there would be no Zakāt upon him; but if it was so that he had not paid, the borrower would pay’.92

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ دَفَعَ إِلى رَجُلٍ مَالاً قَرْضاً، عَلى مَنْ زَكَاتُهُ؟ عَلَى الْمُقْرِضِ، أَوْ عَلَى الْمُقْتَرِضِ ؟ قَالَ: « لَا، بَلْ زَكَاتُهَا ـ إِنْ كَانَتْ مَوْضُوعَةً عِنْدَهُ حَوْلاً ـ عَلَى الْمُقْتَرِضِ ». قَالَ: قُلْتُ: فَلَيْسَ عَلَى الْمُقْرِضِ زَكَاتُهَا؟ قَالَ: « لَا يُزَكَّى الْمَالُ مِنْ وَجْهَيْنِ فِي عَامٍ وَاحِدٍ، وَلَيْسَ عَلَى الدَّافِعِ شَيْ‌ءٌ؛ لِأَنَّهُ لَيْسَ فِي يَدِهِ شَيْ‌ءٌ، إِنَّمَا الْمَالُ فِي يَدِ الْآخِذِ، فَمَنْ كَانَ الْمَالُ فِي يَدِهِ زَكَّاهُ ». قَالَ: قُلْتُ: أَفَيُزَكِّي مَالَ غَيْرِهِ مِنْ مَالِهِ؟ فَقَالَ: « إِنَّهُ مَالُهُ مَا دَامَ فِي يَدِهِ، وَلَيْسَ ذلِكَ الْمَالُ لِأَحَدٍ غَيْرِهِ ». ثُمَّ قَالَ: « يَا زُرَارَةُ، أَرَأَيْتَ وَضِيعَةَ ذلِكَ الْمَالِ وَرِبْحَهُ لِمَنْ هُوَ؟ وَعَلى مَنْ ؟ » قُلْتُ: لِلْمُقْتَرِضِ، قَالَ: « فَلَهُ الْفَضْلُ، وَعَلَيْهِ النُّقْصَانُ، وَلَهُ أَنْ يَنْكِحَ، وَيَلْبَسَ مِنْهُ، وَيَأْكُلَ مِنْهُ، وَلَايَنْبَغِي لَهُ أَنْ يُزَكِّيَهُ ؟! بَلْ يُزَكِّيهِ؛ فَإِنَّهُ عَلَيْهِ ».

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

‘I said to Abu Abdullahasws, ‘A man hands over some wealth to a man on loan upon a stipulation that the (payment of) Zakāt would be upon the lender, or the borrower’. Heasws said: ‘No, but its Zakāt (would be paid) by the one with whom it would be for a year, upon the borrower’. I said, ‘So there is no Zakāt upon its lender?’ Heasws said: ‘The wealth would not be purified (Zakāt paid on) from two aspects in one year, and there is nothing upon the one handing over because there is nothing in his hand. But rather, the wealth is in the hand of the one who possesses it. Thus, the one in whose hand is the wealth would purify (pay Zakāt)’.

He (the narrator) said, ‘I said, ‘So he would be purifying (paying Zakāt) from a wealth other than his own wealth?’ So heasws said: ‘It is his wealth so long as it is in his hands, and that wealth is not for anyone other than him’. Then heasws said: ‘O Zurara! What is your view if that wealth is lost or profited from, for whom would it (the profit) be, and upon whom would be (the loss)?’ I said, ‘The borrower’. Heasws said: ‘So for him is the excess, and upon him is the deficiency, and for him is that he marries, and wears (clothes) from it, and eat from it; and it is not befitting for him that he purifies it, but he has to purify it, for it is upon him’.93

7. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ عَلَيْهِ دَيْنٌ، وَفِي يَدِهِ مَالٌ لِغَيْرِهِ، هَلْ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: « إِذَا كَانَ قَرْضاً، فَحَالَ عَلَيْهِ الْحَوْلُ، فَزَكِّهِ ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a man upon whom are debts and in his hand is wealth of theirs’. Is the Zakāt upon him?’ So heasws said: ‘When it was a loan, and a year passes by over it, so he should purify it (pay Zakāt)’.94

8. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ رَجُلٍ بَاعَ بَيْعاً إِلى ثَلَاثِ سِنِينَ مِنْ رَجُلٍ مَلِيٍّ بِحَقِّهِ وَمَالِهِ فِي ثِقَةٍ: يُزَكِّي ذلِكَ الْمَالَ فِي كُلِّ سَنَةٍ تَمُرُّ بِهِ، أَوْ يُزَكِّيهِ إِذَا أَخَذَهُ؟ فَقَالَ: « لَا بَلْ يُزَكِّيهِ إِذَا أَخَذَهُ ». قُلْتُ لَهُ: لِكَمْ يُزَكِّيهِ ؟ قَالَ: « لِثَلَاثِ سِنِينَ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Hameed Bin Sa’ad, said,

‘I asked Abu Al-Hassanasws about a man who buys goods for up to three years (delayed payment), from a man who trusts his right and his wealth for long period, would he have to purify that wealth every year which passes by, or would he purify it when he takes it. So heasws said: ‘But, he who takes it would purify it (pay Zakāt)’. I said to himasws, ‘For how long would he purify it (pay Zakāt)?’ Heasws said: ‘Three years’.95

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَمَّنْ أَخْبَرَهُ، قَالَ: سَأَلْتُ أَحَدَهُمَا عليهما‌السلام عَنْ رَجُلٍ عَلَيْهِ دَيْنٌ، وَفِي يَدِهِ مَالٌ وَفى بِدَيْنِهِ، وَالْمَالُ لِغَيْرِهِ، هَلْ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: « إِذَا اسْتَقْرَضَ، فَحَالَ عَلَيْهِ الْحَوْلُ، فَزَكَاتُهُ عَلَيْهِ إِذَا كَانَ فِيهِ فَضْلٌ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Sazalat Bin Ayoub, from Aban Bin Usman, from the one who informed him who said,

‘I asked one of the two (5th or 6th Imamasws) about a man upon whom are debts, and in his hand is wealth to fulfil his debts, and the wealth belongs to someone else. Is there Zakāt upon it?’ So heasws said: ‘When he borrows and a year passes by over it, so the Zakāt is upon him, where there was an excess in it’.96

10. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنْ كَانَ عِنْدَكَ وَدِيعَةٌ تُحَرِّكُهَا، فَعَلَيْكَ الزَّكَاةُ؛ فَإِنْ لَمْ تُحَرِّكْهَا، فَلَيْسَ عَلَيْكَ شَيْ‌ءٌ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘If there was a deposit with you and you move (use) it, so upon you would be the Zakāt. But if you do not move (use) it, so there would be nothing upon you’.97

11. غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، قَالَ: كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنْ رَجُلٍ عَلَيْهِ مَهْرُ امْرَأَتِهِ لَاتَطْلُبُهُ مِنْهُ إِمَّا لِرِفْقٍ بِزَوْجِهَا، وَإِمَّا حَيَاءً، فَمَكَثَ بِذلِكَ عَلَى الرَّجُلِ عُمُرَهُ وَعُمُرَهَا: يَجِبُ عَلَيْهِ زَكَاةُ ذلِكَ الْمَهْرِ، أَمْ لَا؟ فَكَتَبَ: « لَا يَجِبُ عَلَيْهِ الزَّكَاةُ إِلاَّ فِي مَالِهِ ».

Someone else from our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘I wrote to himasws asking himasws about a man upon whom is a dower of his wife, she not seeking it from him, either from kindness with her husband, or from embarrassment. So it remains like that upon the man for his life and her life. Would the Zakāt be Obligated upon that dower or not?’ So heasws wrote: ‘The Zakāt would not be Obligated upon him except with regards to his wealth’.98

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَنْسى، أَوْ يُعَيِّنُ، فَلَا يَزَالُ مَالُهُ دَيْناً، كَيْفَ يَصْنَعُ فِي زَكَاتِهِ؟ قَالَ: « يُزَكِّيهِ، وَلَايُزَكِّي مَا عَلَيْهِ مِنَ الدَّيْنِ؛ إِنَّمَا الزَّكَاةُ عَلى صَاحِب ِ‌ الْمَالِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullahasws regarding the man who forgets or assists (the borrower) and his wealth does not cease to remain as outstanding debts. How should he deal with his Zakāt?’ Heasws said: ‘He should purify it (pay Zakāt), and he would not pay for what is upon him from the debts. But rather, the Zakāt is upon the owner of the wealth’.99

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام؛ وَ ضُرَيْسٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُمَا قَالَا: « أَيُّمَا رَجُلٍ كَانَ لَهُ مَالٌ مَوْضُوعٌ حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ، فَإِنَّهُ يُزَكِّيهِ؛ وَإِنْ كَانَ عَلَيْهِ مِنَ الدَّيْنِ مِثْلُهُ وَأَكْثَرُ مِنْهُ، فَلْيُزَكِّ مَا فِي يَدِهِ ».

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

(It has been narrated) from Abu Ja’farasws, and Zureys from Abu Abdullahasws, both having said: ‘Whichever man who has wealth placed for him until a year passes by over it, so he would be purifying it (paying Zakāt); and even though there may be debts upon him of the likes of it, and more than it. So let him purify (pay Zakāt) on what is in his hands’.100

12- بَابُ أَوْقَاتِ الزَّكَاةِ‌

Chapter 12 – Timings of the Zakāt

1. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ الْحَجَّاجِ الْكَرْخِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الزَّكَاةِ؟ فَقَالَ: « انْظُرْ شَهْراً مِنَ السَّنَةِ، فَانْوِ أَنْ تُؤَدِّيَ زَكَاتَكَ فِيهِ، فَإِذَا دَخَلَ ذلِكَ الشَّهْرُ، فَانْظُرْ مَا نَضَّ ـ يَعْنِي مَا حَصَلَ فِي يَدِكَ مِنْ مَالِكَ ـ فَزَكِّهِ، فَإِذَا حَالَ الْحَوْلُ مِنَ الشَّهْرِ الَّذِي زَكَّيْتَ فِيهِ، فَاسْتَقْبِلْ بِمِثْلِ مَا صَنَعْتَ، لَيْسَ عَلَيْكَ أَكْثَرُ مِنْهُ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Muhammad Bin Hakeym, from Khalid Bin Al Hajjaj Al Karkhy who said,

‘I asked Abu Abdullahasws about the Zakāt, so heasws said: ‘Look at a month from the year and intend that you would be paying your Zakāt during it. So when that month comes up, so look at what is in your hands from your wealth, and purify it (pay Zakāt). So when the year passes by from the month in which you purified (paid Zakāt), so face it with the likes of what you did. There is nothing more upon you than it’.101

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: هَلْ لِلزَّكَاةِ وَقْتٌ مَعْلُومٌ تُعْطى فِيهِ؟ فَقَالَ: « إِنَّ ذلِكَ لَيَخْتَلِفُ فِي إِصَابَةِ الرَّجُلِ الْمَالَ، وَأَمَّا الْفِطْرَةُ فَإِنَّهَا مَعْلُومَةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Is there a known time for the Zakāt to be given during it?’ So heasws said: ‘That is different (based upon) the attain of the wealth by the man; and as for Al-Fitra, so it is known (time)’.102

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: زَكَاتِي تَحِلُّ عَلَيَّ فِي شَهْرٍ، أَيَصْلُحُ لِي أَنْ أَحْبِسَ مِنْهَا شَيْئاً مَخَافَةَ أَنْ يَجِيئَنِي مَنْ يَسْأَلُنِي؟ فَقَالَ: « إِذَا حَالَ الْحَوْلُ، فَأَخْرِجْهَا مِنْ مَالِكَ، لَاتَخْلُطْهَا بِشَيْ‌ءٍ، ثُمَّ أَعْطِهَا كَيْفَ شِئْتَ ». قَالَ: قُلْتُ: فَإِنْ أَنَا كَتَبْتُهَا وَأَثْبَتُّهَا، يَسْتَقِيمُ لِي؟ قَالَ: « لَا يَضُرُّكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Yunus Bin Yaqoub who said,

‘I said to Abu Abdullahasws, ‘My Zakāt is resolved upon me in a particular month. Would it be correct for me that I withhold something from it, fearing that there might be someone coming over asking me for it?’ So heasws said ‘When the year passes by, so extract it from your wealth, not mixing it with anything (else). Then give it however you so desire to’.

He (the narrator) said, ‘I said, ‘Supposing I write it out and affirm it to be correct for me?’ Heasws said: ‘It would not harm you’.103

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ، عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ: عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَحِلُّ عَلَيْهِ الزَّكَاةُ فِي السَّنَةِ فِي ثَلَاثَةِ أَوْقَاتٍ: أَيُؤَخِّرُهَا حَتّى يَدْفَعَهَا فِي وَقْتٍ وَاحِدٍ؟ فَقَالَ: « مَتى حَلَّتْ أَخْرَجَهَا ». وَعَنِ الزَّكَاةِ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ، مَتى تَجِبُ عَلى صَاحِبِهَا؟ قَالَ: « إِذَا مَا صَرَمَ، وَإِذَا مَا خَرَصَ ».

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid Al Barqy, from Sa’ad Bin Sa’ad Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws, said, ‘I asked about the man, the Zakāt being determined upon him during the year in three timings. Can he delay it until he hands it over during one time?’ So heasws said: ‘When it is determined, he should extract it’.

And about the Zakāt regarding the wheat, and the barley, and the dates, and the raisins, ‘When would it be Obligated upon its owner?’ Heasws said: ‘When he cuts it (harvests), and when he evaluates it’.104

5. وَعَنْهُ، عَنْ مُحَمَّدِ بْنِ حَمْزَةَ، عَنِ الْأَصْبَهَانِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: يَكُونُ لِي عَلَى الرَّجُلِ مَالٌ، فَأَقْبِضُهُ مِنْهُ، مَتى أُزَكِّيهِ ؟ قَالَ: « إِذَا قَبَضْتَهُ، فَزَكِّهِ ». قُلْتُ: فَإِنِّي أَقْبِضُ بَعْضَهُ فِي صَدْرِ السَّنَةِ، وَبَعْضَهُ بَعْدَ ذلِكَ؟ قَالَ: فَتَبَسَّمَ، ثُمَّ قَالَ: « مَا أَحْسَنَ مَا دَخَلْتَ فِيهَا » ثُمَّ قَالَ: « مَا قَبَضْتَهُ مِنْهُ فِي السِّتَّةِ الْأَشْهُرِ الْأُولى، فَزَكِّهِ لِسَنَتِهِ، وَمَا قَبَضْتَهُ بَعْدُ فِي السِّتَّةِ الْأَشْهُرِ الْأَخِيرَةِ، فَاسْتَقْبِلْ بِهِ فِي السَّنَةِ الْمُسْتَقْبَلَةِ، وَكَذلِكَ إِذَا اسْتَفَدْتَ مَالاً مُنْقَطِعاً فِي السَّنَةِ كُلِّهَا، فَمَا اسْتَفَدْتَ مِنْهُ فِي أَوَّلِ السَّنَةِ إِلى سِتَّةِ أَشْهُرٍ، فَزَكِّهِ فِي عَامِكَ ذلِكَ كُلِّهِ، وَمَا اسْتَفَدْتَ بَعْدَ ذلِكَ، فَاسْتَقْبِلْ بِهِ السَّنَةَ الْمُسْتَقْبَلَةَ ».

From him, from Muhammad Bin Hamza, from Al Isfahany who said,

‘I said to Abu Abdullahasws, ‘There happened to be some wealth for me upon the man, and I took possession from him. When should I purify it (pay Zakāt)?’ Heasws said: ‘When you take possession of it, so purify it (pay Zakāt)’. I said, ‘Supposing I take possession of some of it in the middle of the year, and some of it after that?’ So heasws smiled, then said: ‘How wonderful is what you are involved in’.

Then heasws said: ‘Whatever you take possession from him during the first six months, so purify it (pay Zakāt) for its year, and whatever you take possession of afterwards during the last six months, so face with it during the next year; and similar to that is when you benefit with wealth piece-meal during the year, all of it. So whatever you benefit from during the first six months, so purify it (pay Zakāt) in that year of yours, all of it; and whatever you benefit after that, so face with it the next year’.105

6. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ نِصْفُ مَالِهِ عَيْناً وَنِصْفُهُ دَيْناً، فَتَحِلُّ عَلَيْهِ الزَّكَاةُ؟ قَالَ: « يُزَكِّي الْعَيْنَ، وَيَدَعُ الدَّيْنَ ». قُلْتُ: فَإِنَّهُ اقْتَضَاهُ بَعْدَ سِتَّةِ أَشْهُرٍ؟ قَالَ: « يُزَكِّيهِ حِينَ اقْتَضَاهُ ». قُلْتُ: فَإِنْ هُوَ حَالَ عَلَيْهِ الْحَوْلُ، وَحَلَّ الشَّهْرُ الَّذِي كَانَ يُزَكِّي فِيهِ، وَقَدْ أَتى لِنِصْفِ مَالِهِ سَنَةٌ، وَلِنِصْفِهِ الْآخَرِ سِتَّةُ أَشْهُرٍ؟ قَالَ: « يُزَكِّي الَّذِي مَرَّتْ عَلَيْهِ سَنَةٌ، وَيَدَعُ الْآخَرَ حَتّى تَمُرَّ عَلَيْهِ سَنَتُهُ ». قُلْتُ: فَإِنِ اشْتَهى أَنْ يُزَكِّيَ ذلِكَ؟ قَالَ: « مَا أَحْسَنَ ذلِكَ! ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about a man whose half wealth happens to be in front of his eyes and half of it as debts outstanding. So the Zakāt becomes due upon him. Heasws said: ‘He should purify (pay Zakāt) on the cash and leave the outstanding debts’. I said, ‘Supposing it becomes due after six months?’ Heasws said: ‘He should purify it when it becomes due’.

I said, ‘Supposing a year passes by upon him and the month during which he pays Zakāt comes up, and for half his wealth there has been a year, and for the other half it has been six months?’ Heasws said: ‘He should purify that upon which a year has passed by, and leave the other (half) until a year passes by upon it’. I said, ‘Supposing he desires to purify (pay Zakāt on) that?’ Heasws said: ‘How wonderful that is!’106

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ فِي الرَّجُلِ يُخْرِجُ زَكَاتَهُ، فَيَقْسِمُ بَعْضَهَا، وَيُبْقِي بَعْضَهَا يَلْتَمِسُ بِهَا الْمَوْضِعَ، فَيَكُونُ مِنْ أَوَّلِهِ إِلى آخِرِهِ ثَلَاثَةُ أَشْهُرٍ، قَالَ: « لَا بَأْسَ ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said regarding the man who extracts his Zakāt, so he distributes some of it and there remains some of it, seeking the placing of it. So it happens from its beginning up to its end (distribution), three months, heasws said: ‘There is no problem’.107

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَكُونُ عِنْدَهُ الْمَالُ، أَيُزَكِّيهِ إِذَا مَضى نِصْفُ السَّنَةِ؟ قَالَ: « لَا، وَلكِنْ حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ وَيَحِلَّ عَلَيْهِ؛ إِنَّهُ لَيْسَ لِأَحَدٍ أَنْ يُصَلِّيَ صَلَاةً إِلاَّ لِوَقْتِهَا، وَكَذلِكَ الزَّكَاةُ، وَلَايَصُومُ أَحَدٌ شَهْرَ رَمَضَانَ إِلاَّ فِي شَهْرِهِ إِلاَّ قَضَاءً، وَكُلُّ فَرِيضَةٍ إِنَّمَا تُؤَدّى إِذَا حَلَّتْ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Umar Bin Yazeed who said,

‘I said to Abu Abdullahasws, ‘The man happens to have some wealth in his possession, can he purify it (pay Zakāt) when half the year passes by?’ Heasws said: ‘No, but until the year passes by over it, and it becomes due upon him. It is not for anyone that he prays Salāt except in its timing, and similar to that is the Zakāt; and no one can Fast for a Month of Ramazan except during its Month, except for paying back the outstanding Fast; and every Obligation, but rather, is rendered when due’.108

9. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: أَيُزَكِّي الرَّجُلُ مَالَهُ إِذَا مَضى ثُلُثُ السَّنَةِ؟ قَالَ: « لَا، أَيُصَلِّي الْأُولى قَبْلَ الزَّوَالِ؟ ».

Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘Can the man purify his wealth (pay Zakāt) when a third of the year passes by?’ Heasws said: ‘No. Can one pray the first (Al-Zohr) Salāt before the midday?’

وَقَدْ رُوِيَ أَيْضاً: « أَنَّهُ يَجُوزُ ـ إِذَا أَتَاهُ مَنْ يَصْلُحُ لَهُ الزَّكَاةُ ـ أَنْ يُعَجِّلَ لَهُ قَبْلَ وَقْتِ الزَّكَاةِ إِلاَّ أَنَّهُ يَضْمَنُهَا، إِذَا جَاءَ وَقْتُ الزَّكَاةِ وَقَدْ أَيْسَرَ الْمُعْطى أَوِ ارْتَدَّ، أَعَادَ الزَّكَاةَ ».

And it has been reported as well that heasws allowed it when he gives the Zakāt to the one whom it is correct for, that he can hasten it for him before the due time for Zakāt, except that he would be responsible when the due time for the Zakāt comes up and the recipient has become affluent or turned apostate (not deserving anymore), he would have to repeat the Zakāt’.109

13- بَابٌ

Chapter 13 – A Chapter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « بَاعَ أَبِي أَرْضاً مِنْ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ بِمَالٍ، فَاشْتَرَطَ فِي بَيْعِهِ أَنْ يُزَكِّيَ هذَا الْمَالَ مِنْ عِنْدِهِ لِسِتِّ سِنِينَ ».

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

(It has been narrated) from Abu Abdullahasws having said: ‘Myasws fatherasws was sold a land by Suleyman Bin Abdul Malik for cash, so heasws stipulated in his sale that he would pay the due Zakāt on this wealth from him for six years’.110

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « بَاعَ أَبِي مِنْ هِشَامِ بْنِ عَبْدِ الْمَلِكِ أَرْضاً لَهُ بِكَذَا وَكَذَا أَلْفَ دِينَارٍ، وَاشْتَرَطَ عَلَيْهِ زَكَاةَ ذلِكَ الْمَالِ عَشْرَ سِنِينَ، وَإِنَّمَا فَعَلَ ذلِكَ لِأَنَّ هِشَاماً كَانَ هُوَ الْوَالِيَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin mahboub, from Abdullah bbin Abdullah Bin Sinan who said,

‘I heard Abu Abdullahasws saying: ‘Myasws fatherasws was sold from Hisham Bin Abdul Malik a land of his for such and such thousand Dinars, and heasws stipulated upon him the Zakāt of that wealth for ten years, and rather heasws did that because Hisham, he was the governor’.111

14- بَابُ الْمَالِ الَّذِي لَايَحُولُ عَلَيْهِ الْحَوْلُ فِي يَدِ صَاحِبِهِ‌

Chapter 14 – The wealth on which a year has not passed upon in the hand of its owner

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عليه‌السلام عَنِ الرَّجُلِ يَكُونُ لَهُ الْوُلْدُ، فَيَغِيبُ بَعْضُ وُلْدِهِ، فَلَا يَدْرِي أَيْنَ هُوَ؟ وَمَاتَ الرَّجُلُ، فَكَيْفَ يُصْنَعُ بِمِيرَاثِ الْغَائِبِ مِنْ أَبِيهِ؟ قَالَ: « يُعْزَلُ حَتّى يَجِي‌ءَ ». قُلْتُ: فَعَلى مَالِهِ زَكَاةٌ؟ فَقَالَ: « لَا، حَتّى يَجِي‌ءَ » قُلْتُ: فَإِذَا هُوَ جَاءَ أَيُزَكِّيهِ؟ فَقَالَ: « لَا، حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ فِي يَدِهِ ».

Muhammad in Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Is’haq Bin Ammar who said,

‘I asked Abu Ibrahimasws about the man who happens to have children for him, so one of his children is absent, and he does not know where he is, and the man dies. So how would one deal with the inheritance of the absentee from his father?’

Heasws said: ‘It would be isolated until he comes over’. I said, ‘So, upon his wealth would be the Zakāt?’ So heasws said: ‘No, until he comes over’. I said, ‘So when he does come over he would purify (pay Zakāt)?’ So heasws said: ‘No, until a year passes by over it, being it in his hand’.112

2. وَبِهذَا الْإِسْنَادِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدٍ الْحَلَبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يُفِيدُ الْمَالَ؟ قَالَ: « لَا يُزَكِّيهِ حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ ».

And by this chain, from Safwan, from Abdullah Bin Muskan, from Muhammad Al Halby who said,

‘I asked Abu Abdullahasws about the man who benefits the wealth, said: ‘He would not purify it (pay Zakāt) until a year passes by over it’.113

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ كَانَ لَهُ مَالٌ مَوْضُوعٌ، حَتّى إِذَا كَانَ قَرِيباً مِنْ رَأْسِ الْحَوْلِ، أَنْفَقَهُ قَبْلَ أَنْ يَحُولَ عَلَيْهِ، أَعَلَيْهِ صَدَقَةٌ؟ قَالَ: « لَا ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullahasws about a man who had some wealth for him, deposited, until when it was the head of the year, he spends it before a year passes by over it. Is charity (Zakāt) upon him?’ Heasws said: ‘No’.114

4. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: رَجُلٌ كَانَ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرَ دِرْهَمٍ أَحَدَ عَشَرَ شَهْراً، ثُمَّ أَصَابَ دِرْهَماً بَعْدَ ذلِكَ فِي الشَّهْرِ الثَّانِي عَشَرَ، فَكَمَلَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ، أَعَلَيْهِ زَكَاتُهَا؟ قَالَ: «لَا، حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ، وَهِيَ مِائَتَا دِرْهَمٍ، فَإِنْ كَانَتْ مِائَةً وَخَمْسِينَ دِرْهَماً، فَأَصَابَ خَمْسِينَ بَعْدَ أَنْ يَمْضِيَ شَهْرٌ، فَلَا زَكَاةَ عَلَيْهِ حَتّى يَحُولَ عَلَى الْمِائَتَيْنِ الْحَوْلُ ». قُلْتُ لَهُ: فَإِنْ كَانَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرَ دِرْهَمٍ، فَمَضى عَلَيْهَا أَيَّامٌ قَبْلَ أَنْ يَنْقَضِيَ الشَّهْرُ، ثُمَّ أَصَابَ دِرْهَماً، فَأَتى عَلَى الدَّرَاهِمِ مَعَ الدِّرْهَمِ حَوْلٌ، أَعَلَيْهِ زَكَاةٌ؟ قَالَ: «نَعَمْ، وَإِنْ لَمْ يَمْضِ عَلَيْهَا جَمِيعاً الْحَوْلُ، فَلَا شَيْ‌ءَ عَلَيْهِ فِيهَا».

قَالَ: وَقَالَ زُرَارَةُ وَمُحَمَّدُ بْنُ مُسْلِمٍ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَيُّمَا رَجُلٍ كَانَ لَهُ مَالٌ، وَحَالَ عَلَيْهِ الْحَوْلُ، فَإِنَّهُ يُزَكِّيهِ ». قُلْتُ لَهُ: فَإِنْ هُوَ وَهَبَهُ قَبْلَ حَلِّهِ بِشَهْرٍ أَوْ بِيَوْمٍ ؟ قَالَ: « لَيْسَ عَلَيْهِ شَيْ‌ءٌ أَبَداً ». قَالَ: وَقَالَ زُرَارَةُ، عَنْهُ عليه‌السلام أَنَّهُ قَالَ: « إِنَّمَا هذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْماً فِي إِقَامَتِهِ، ثُمَّ خَرَجَ فِي آخِرِ النَّهَارِ فِي سَفَرٍ، فَأَرَادَ بِسَفَرِهِ ذلِكَ إِبْطَالَ الْكَفَّارَةِ الَّتِي وَجَبَتْ عَلَيْهِ » وَقَالَ: « إِنَّهُ حِينَ رَأَى الْهِلَالَ الثَّانِيَ عَشَرَ، وَجَبَتْ عَلَيْهِ الزَّكَاةُ، وَلكِنَّهُ لَوْ كَانَ وَهَبَهَا قَبْلَ ذلِكَ لَجَازَ، وَلَمْ يَكُنْ عَلَيْهِ شَيْ‌ءٌ، بِمَنْزِلَةِ مَنْ خَرَجَ ثُمَّ أَفْطَرَ، إِنَّمَا لَايَمْنَعُ مَا حَالَ عَلَيْهِ، فَأَمَّا مَا لَمْ يَحُلْ فَلَهُ مَنْعُهُ، وَلَا يَحِلّ ُ‌ لَهُ مَنْعُ مَالِ غَيْرِهِ فِيمَا قَدْ حَلَّ عَلَيْهِ ».

قَالَ زُرَارَةُ: وَقُلْتُ لَهُ: رَجُلٌ كَانَتْ لَهُ مِائَتَا دِرْهَمٍ، فَوَهَبَهَا لِبَعْضِ إِخْوَانِهِ أَوْ وُلْدِهِ أَوْ أَهْلِهِ فِرَاراً بِهَا مِنَ الزَّكَاةِ، فَعَلَ ذلِكَ قَبْلَ حَلِّهَا بِشَهْرٍ ؟ فَقَالَ: « إِذَا دَخَلَ الشَّهْرُ الثَّانِيَ عَشَرَ، فَقَدْ حَالَ عَلَيْهَا الْحَوْلُ، وَوَجَبَتْ عَلَيْهِ فِيهَا الزَّكَاةُ ». قُلْتُ لَهُ: فَإِنْ أَحْدَثَ فِيهَا قَبْلَ الْحَوْلِ؟ قَالَ: « جَائِزٌ ذلِكَ لَهُ ». قُلْتُ: إِنَّهُ فَرَّ بِهَا مِنَ الزَّكَاةِ؟ قَالَ: « مَا أَدْخَلَ عَلى نَفْسِهِ أَعْظَمُ مِمَّا مَنَعَ مِنْ زَكَاتِهَا ». فَقُلْتُ لَهُ: إِنَّهُ يَقْدِرُ عَلَيْهَا. قَالَ: فَقَالَ: « وَمَا عِلْمُهُ أَنَّهُ يَقْدِرُ عَلَيْهَا، وَقَدْ خَرَجَتْ مِنْ مِلْكِهِ » قُلْتُ: فَإِنَّهُ دَفَعَهَا إِلَيْهِ عَلى شَرْطٍ. فَقَالَ: « إِنَّهُ إِذَا سَمَّاهَا هِبَةً جَازَتِ الْهِبَةُ، وَسَقَطَ الشَّرْطُ، وَضَمِنَ الزَّكَاةَ ». قُلْتُ لَهُ: وَكَيْفَ يَسْقُطُ الشَّرْطُ، وَتَمْضِي الْهِبَةُ، وَيَضْمَنُ الزَّكَاةَ؟ فَقَالَ: « هذَا شَرْطٌ فَاسِدٌ، وَالْهِبَةُ الْمَضْمُونَةُ مَاضِيَةٌ، وَالزَّكَاةُ لَهُ لَازِمَةٌ عُقُوبَةً لَهُ ». ثُمَّ قَالَ: « إِنَّمَا ذلِكَ لَهُ إِذَا اشْتَرى بِهَا دَاراً، أَوْ أَرْضاً، أَوْ مَتَاعاً ». ثُمَّ قَالَ زُرَارَةُ: قُلْتُ لَهُ: إِنَّ أَبَاكَ قَالَ لِي: « مَنْ فَرَّ بِهَا مِنَ الزَّكَاةِ، فَعَلَيْهِ أَنْ يُؤَدِّيَهَا ». قَالَ: « صَدَقَ أَبِي، عَلَيْهِ أَنْ يُؤَدِّيَ مَا وَجَبَ عَلَيْهِ، وَمَا لَم ْ‌ يَجِبْ عَلَيْهِ، فَلَا شَيْ‌ءَ عَلَيْهِ فِيهِ ». ثُمَّ قَالَ: « أَرَأَيْتَ، لَوْ أَنَّ رَجُلاً أُغْمِيَ عَلَيْهِ يَوْماً، ثُمَّ مَاتَ، فَذَهَبَتْ صَلَاتُهُ، أَكَانَ عَلَيْهِ ـ وَقَدْ مَاتَ ـ أَنْ يُؤَدِّيَهَا؟ » قُلْتُ: لَا، إِلاَّ أَنْ يَكُونَ أَفَاقَ مِنْ يَوْمِهِ. ثُمَّ قَالَ: « لَوْ أَنَّ رَجُلاً مَرِضَ فِي شَهْرِ رَمَضَانَ، ثُمَّ مَاتَ فِيهِ، أَكَانَ يُصَامُ عَنْهُ؟ » قُلْتُ: لَا، قَالَ: « فَكَذلِكَ الرَّجُلُ، لَايُؤَدِّي عَنْ مَالِهِ إِلاَّ مَا حَالَ عَلَيْهِ الْحَوْلُ ».

From him, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara who said,

‘I said to Abu Ja’farasws, ‘A man has two hundred Dirhams apart from one Dirham (199) for ten months. The he attains one Dirham after that during the twelfth month, thus completing two hundred Dirhams with him. Is its Zakāt upon him?’ Heasws said: ‘No, until there passes by a year over it, and it is two hundred Dirhams. So if it was one hundred and fifty Dirham, and he attains fifty after the passing of a month, so there would be no Zakāt upon him until there passes by a year upon the two hundred’. I said, ‘Supposing there were two hundred Dirhams with him apart from one, and days pass by over it before the passing of the month. Then he attains one Dirham, so there come up the Dirhams, along with the one Dirham, a year over it. Would the Zakāt be upon him?’ Heasws said: ‘Yes, and if the year does not pass over the whole, so there would be nothing upon him’.

He (Hareyz) said, ‘And Zurara said, and Muhammad Bin Muslim, ‘Abu Abdullahasws said: ‘Whichever man has wealth for him and the year passes by over it, so he should purify it (pay Zakāt)’. I said to himasws, ‘Supposing he gifts it before its due day, by a month or by a day?’ Heasws said: ‘There would be nothing upon him, ever!’

He (Hareyz) said, ‘And Zurara said from himasws that heasws said: ‘But rather, this is at the status of a man who breaks (does not Fast) during a Month of Ramazan by one day during his stay, then he goes out at the end of the day in a journey, intending by that journey of his, invalidation of the expiation which would be Obligated upon him’.

And heasws said: ‘He, when he sees the crescent of the twelfth month, the Zakāt would be Obligated upon him, but if he were to gift it before that, it is allowed, and there be nothing upon him, being at the status of the one who goes out, then breaks (does not Fast). But rather, he cannot prevent what a year has passed upon, but as for what a year has not passed upon, so it is for him to prevent, and it is not Permissible for him to prevent the wealth of others with regards to what a year has passed upon it’.

Zurara said, ‘And I said to himasws, ‘A man who has two hundred Dirhams for him, so he gifts it to one of his brothers, or his children, or his wife, (in order) to flee from the Zakāt by it. He does that before its due date by a month’. So heasws said: ‘When the twelfth month comes by, so a year has passed over it and the Zakāt is Obligated upon him with regards to it’. I said, ‘Supposing he does something new in it before the year’. Heasws said: ‘That is allowed for him’. I said, ‘He is fleeing from the Zakāt by it’. Heasws said: ‘What he has entered upon himself is more grievous than what he prevented from its Zakāt’.

So I said to himasws, ‘He is able upon it (getting it back)’. So heasws said: ‘And what is his knowledge that he is able upon it, and it has gone out from his ownership?’ I said, ‘but he could hand it over to him upon a stipulation (that he would get it back)’. So heasws said: ‘When he named it as a gift, the gift is allowed, and the stipulation drops (becomes invalidated), and the Zakāt is ensured’. I said to himasws, ‘And how come the stipulation drops (becomes invalid), and the gift proceeds, and the Zakāt is ensured?’ So heasws said: ‘This is an invalid stipulation, and the gift is ensured, having passed, and the Zakāt is necessary for him as a punishment for him’.

Then heasws said: ‘But rather that is for him when he buys a house with it, or a land, or chattels’.

Then Zurara said, ‘I said to himasws, ‘Yourasws fatherasws said to me: ‘The one who flees from the Zakāt by it, so upon him is that he pays it’. Heasws said: ‘Myasws fatherasws spoke the truth, that he should pay whatever is Obligated upon him, and whatever is not Obligated upon him, so there is nothing upon him with regards to it’.

Then heasws said ‘What is your view if a man were to have fainting upon him one day, then he dies, so his Salāt would have gone (missed out on), would it be upon him to pay it back and he has died?’ I said, ‘No, unless he happens to be awake from his day’.

Then heasws said: ‘If a man was sick during a Month of Ramazan, then dies during it, would Fasting be done on his behalf?’ I said, ‘No’. Heasws said: ‘So similar to that is the man who does not pay from his wealth except what a year has passed over it’.115

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ وَرِثَ مَالاً وَالرَّجُلُ غَائِبٌ، هَلْ عَلَيْهِ زَكَاةٌ؟ قَالَ: « لَا، حَتّى يَقْدَمَ ». قُلْتُ: أَيُزَكِّيهِ حِينَ يَقْدَمُ؟ قَالَ: « لَا، حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ وَهُوَ عِنْدَهُ ».

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Is’haq Bin Ammar,

(It has been narrated) from Abu Ibrahimasws (7th Imamasws), said, ‘I asked himasws about a man who inherited some wealth, and the man was absent, ‘Would there be Zakāt upon him?’ Heasws said: ‘No, until he comes back’. I said, ‘Would he purify when he comes back?’ Heasws said: ‘No, until a year has passed over it and it is in his possession’.116

Notes

1 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 1

2 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 2

3 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 3

4 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 4

5 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 5

6 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 6

7 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 7

8 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 8

9 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 9

10 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 10

11 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 11

12 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 12

13 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 13

14 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 14

15 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 15

16 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 16

17 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 17

18 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 18

19 Al-Kafi – V 3 – The Book Of Zakaat CH 1 H 19

20 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 1

21 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 2

22 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 3

23 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 4

24 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 5

25 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 6

26 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 7

27 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 8

28 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 9

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30 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 11

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43 Al-Kafi – V 3 – The Book Of Zakaat CH 3 H 1

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45 Al-Kafi – V 3 – The Book Of Zakaat CH 3 H 3

46 Al-Kafi – V 3 – The Book Of Zakaat CH 3 H 4

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49 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 1

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51 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 3

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55 Al-Kafi – V 3 – The Book Of Zakaat CH 6 H 1

56 Al-Kafi – V 3 – The Book Of Zakaat CH 6 H 2

57 Al-Kafi – V 3 – The Book Of Zakaat CH 6 H 3

58 Al-Kafi – V 3 – The Book Of Zakaat CH 6 H 4

59 Al-Kafi – V 3 – The Book Of Zakaat CH 6 H 5

60 Al-Kafi – V 3 – The Book Of Zakaat CH 6 H 6

61 Al-Kafi – V 3 – The Book Of Zakaat CH 7 H 1

62 Al-Kafi – V 3 – The Book Of Zakaat CH 7 H 2

63 Al-Kafi – V 3 – The Book Of Zakaat CH 7 H 3

64 Al-Kafi – V 3 – The Book Of Zakaat CH 7 H 4

65 Al-Kafi – V 3 – The Book Of Zakaat CH 7 H 5

66 Al-Kafi – V 3 – The Book Of Zakaat CH 7 H 6

67 Al-Kafi – V 3 – The Book Of Zakaat CH 7 H 7

68 Al-Kafi – V 3 – The Book Of Zakaat CH 8 H 1

69 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 1

70 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 2

71 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 3

72 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 4

73 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 5

74 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 6

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78 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 1

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80 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 3

81 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 4

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84 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 7

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كِتَابُ الزَّكَاةِ

THE BOOK OF ZAKĀT (2)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

15- بَابُ مَا يَسْتَفِيدُ الرَّجُلُ مِنَ الْمَالِ بَعْدَ أَنْ يُزَكِّيَ مَا عِنْدَهُ مِنَ الْمَالِ‌

Chapter 15 – What the man benefits from the wealth after having purified (paid Zakāt) on what was with him from the wealth

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ؛ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبَانٍ، عَنْ شُعَيْبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « كُلُّ شَيْ‌ءٍ جَرَّ عَلَيْكَ الْمَالَ، فَزَكِّهِ؛ وَكُلُّ شَيْ‌ءٍ وَرِثْتَهُ، أَوْ وُهِبَ لَكَ، فَاسْتَقْبِلْ بِهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, altogether from Al Hassan Bin Ali Al Washa, from Aban, from Shuayb who said,

‘Abu Abdullahasws said: ‘Every thing from the wealth which flows upon you, so purify it (pay Zakāt), and everything you inherit or is gifted to you, so face the next year with it’.1

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُمْهُورٍ، عَنْ أَبِيهِ، عَنْ يُونُسَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَّاضٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام قَالَ فِي الرَّجُلِ يَكُونُ عِنْدَهُ الْمَالُ، فَيَحُولُ عَلَيْهِ الْحَوْلُ، ثُمَّ يُصِيبُ مَالاً آخَرَ قَبْلَ أَنْ يَحُولَ عَلَى الْمَالِ الْحَوْلُ، قَالَ: « إِذَا حَالَ عَلَى الْمَالِ الْأَوَّلِ الْحَوْلُ، زَكَّاهُمَا جَمِيعاً ».

Ali bin Muhammad, from Ibn Jamhour, from his father, from Yunus, from Abdul Hameed Bin Awwaz,

(It has been narrated) from Abu Abdullahasws having said regarding the man who happens to have some wealth with him, and a year passes by over it. Then he attains other wealth before a year passes by upon the former wealth. Heasws said: ‘When a year passes by upon the former wealth, he should purify (pay Zakāt) the whole of it’.2

16- بَابُ الرَّجُلِ يَشْتَرِي الْمَتَاعَ فَيَكْسُدُ عَلَيْهِ وَالْمُضَارَبَةِ‌

Chapter 16 – A man buys goods so it becomes un-saleable upon him, and the speculation

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ اشْتَرى مَتَاعاً، فَكَسَدَ عَلَيْهِ مَتَاعُهُ، وَقَدْ كَانَ زَكّى مَالَهُ قَبْلَ أَنْ يَشْتَرِيَ بِهِ، هَلْ عَلَيْهِ زَكَاةٌ، أَوْ حَتّى يَبِيعَهُ؟ فَقَالَ: « إِنْ كَانَ أَمْسَكَهُ لِيَلْتَمِسَ الْفَضْلَ عَلى رَأْسِ الْمَالِ، فَعَلَيْهِ الزَّكَاةُ »

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim, from Abu Al Rabih Al Shamu,

(It has been narrated) from Abu Abdullahasws regarding a man who buys goods, so the goods become unsalable upon him, and he had already purified (paid Zakāt of)

his wealth before having purchased it. Is there Zakāt upon him, or until (after) he sells it?’ So heasws said: ‘If he withheld it in order to seek the extra upon the capital wealth (from the price rise), so upon him is the Zakāt’.3

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ اشْتَرى مَتَاعاً، وَكَسَدَ عَلَيْهِ، وَقَدْ زَكّى مَالَهُ قَبْلَ أَنْ يَشْتَرِيَ الْمَتَاعَ، مَتى يُزَكِّيهِ؟ فَقَالَ: « إِنْ كَانَ أَمْسَكَ مَتَاعَهُ يَبْتَغِي بِهِ رَأْسَ مَالِهِ، فَلَيْسَ عَلَيْهِ زَكَاةٌ، وَإِن ْ كَانَ حَبَسَهُ بَعْدَ مَا يَجِدُ رَأْسَ مَالِهِ، فَعَلَيْهِ الزَّكَاةُ بَعْدَ مَا أَمْسَكَهُ، بَعْدَ رَأْسِ الْمَالِ ». قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يُوضَعُ عِنْدَهُ الْأَمْوَالُ يَعْمَلُ بِهَا؟ فَقَالَ: « إِذَا حَالَ الْحَوْلُ، فَلْيُزَكِّهَا ».

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

‘I asked Abu Abdullahasws about a man who buys goods and they become un-saleable upon him, and he had already purified (paid Zakāt on) his wealth before he bought the goods. When should he purify it (pay Zakāt)’. So heasws said: ‘If he withholds his goods seeking by it his capital wealth so there would be no Zakāt upon it; but if it was so that he withholds it after finding (recovering) the capital of his wealth, so upon him is the Zakāt after having withheld it after (the recovery) of the capital wealth’.

He (the narrator) said, ‘And I asked himasws about the man who has deposits of wealth with him to work with these. So heasws said: ‘When the year passes by, so let him purify (pay Zakāt)’.4

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الْمَتَاعُ مَوْضُوعاً، فَيَمْكُثُ عِنْدَهُ السَّنَةَ وَالسَّنَتَيْنِ، أَوْ أَكْثَرَ مِنْ ذلِكَ؟ قَالَ: « لَيْسَ عَلَيْهِ زَكَاةٌ حَتّى يَبِيعَهُ، إِلاَّ أَنْ يَكُونَ أُعْطِيَ بِهِ رَأْسَ مَالِهِ، فَيَمْنَعَهُ مِنْ ذلِكَ الْتِمَاسُ الْفَضْلِ، فَإِذَا هُوَ فَعَلَ ذلِكَ، وَجَبَتْ فِيهِ الزَّكَاةُ، وَإِنْ لَمْ يَكُنْ أُعْطِيَ بِهِ رَأْسَ مَالِهِ، فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتّى‌يَبِيعَهُ، وَإِنْ حَبَسَهُ بِمَا حَبَسَهُ، فَإِذَا هُوَ بَاعَهُ، فَإِنَّمَا عَلَيْهِ زَكَاةُ سَنَةٍ وَاحِدَةٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked himasws about the man who happens to have the goods with him, being deposits. So they remain with him for the year, and the two years, or more than that. Heasws said: ‘There is no Zakāt upon him until he sells it, unless he has given the capital of his wealth for it, so he blocks it from that seeking the excess (price increase). So when he does that, the Zakāt would be Obligated upon him; but if he has not been given the capital of his wealth for it, so there is no Zakāt upon him until he sells it; and if he were to withhold it with whatever (other goods) he withholds, so it would be his saleable item, and rather, upon him would be the Zakāt of one year’.5

4. سَمَاعَةُ، قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مَعَهُ الْمَالُ مُضَارَبَةً، هَلْ عَلَيْهِ فِي ذلِكَ الْمَالِ زَكَاةٌ إِذَا كَانَ يَتَّجِرُ بِهِ؟ فَقَالَ: « يَنْبَغِي لَهُ أَنْ يَقُولَ لِأَصْحَابِ الْمَالِ: زَكُّوهُ، فَإِنْ قَالُوا: إِنَّا نُزَكِّيهِ، فَلَيْسَ عَلَيْهِ غَيْرُ ذلِكَ، وَإِنْ هُمْ أَمَرُوهُ أَنْ يُزَكِّيَهُ، فَلْيَفْعَلْ ». قُلْتُ: أَرَأَيْتَ لَوْ قَالُوا: إِنَّا نُزَكِّيهِ وَالرَّجُلُ يَعْلَمُ أَنَّهُمْ لَايُزَكُّونَهُ؟ فَقَالَ: « إِذَا هُمْ أَقَرُّوا بِأَنَّهُمْ يُزَكُّونَهُ، فَلَيْسَ عَلَيْهِ غَيْرُ ذلِكَ، وَإِنْ هُمْ قَالُوا: إِنَّا لَا نُزَكِّيهِ، فَلَا يَنْبَغِي لَهُ أَنْ يَقْبَلَ ذلِكَ الْمَالَ وَلَايَعْمَلَ بِهِ حَتّى يُزَكُّوهُ ». وَفِي رِوَايَةٍ أُخْرى عَنْهُ: « إِلاَّ أَنْ تَطِيبَ نَفْسُكَ أَنْ تُزَكِّيَهُ مِنْ رِبْحِكَ ». قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يَرْبَحُ فِي السَّنَةِ خَمْسَمِائَةِ دِرْهَمٍ وَسِتَّمِائَةٍ وَسَبْعَمِائَةٍ هِيَ نَفَقَتُهُ، وَأَصْلُ الْمَالِ مُضَارَبَةٌ؟ قَالَ: « لَيْسَ عَلَيْهِ فِي الرِّبْحِ زَكَاةٌ ».

Sama’at said,

‘And I asked himasws about the man who happens to have the wealth with him for speculation. Is there Zakāt upon him regarding that wealth, when he would be trading with it?’ So heasws said: ‘It is befitting for him that he should be saying to the owners of the wealth, ‘Purify it (pay Zakāt on it)’. So if they were to say, ‘We have already purified it (paid Zakāt)’, so there would not be anything upon him apart from that; but if they instruct him that he should be purifying it (paying Zakāt), then let him do so’.

I said, ‘What is your view, if they were to say, ‘We have purified it (paid Zakāt)’, and the man knows that they have not purified it (paid Zakāt)?’ So heasws said: ‘Why are they acknowledging that they have purified it (paid Zakāt)? so there is nothing upon him apart from that; and if they are saying, ‘We have nor purified it (not paid Zakāt)’, so it is not befitting for him that he should accept that wealth, nor work with it until he has purified it (paid Zakāt)’.

And in another report from himasws: ‘Unless by the goodness of his self he purifies it (pays Zakāt) from his own profits’.

He (the narrator) said, ‘And I asked himasws about the man who profits in the year by five hundred Dirhams, and six hundred, and seven hundred. It is his expenditure and the capital of the wealth speculated’. Heasws said: ‘There is no Zakāt upon him regarding the profit’.6

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: أَنَّهُ قَالَ: كُلُّ مَالٍ عَمِلْتَ بِهِ، فَعَلَيْكَ فِيهِ الزَّكَاةُ إِذَا حَالَ عَلَيْهِ الْحَوْلُ. قَالَ يُونُسُ: تَفْسِيرُ ذلِكَ أَنَّهُ كُلُّ مَا عُمِلَ لِلتِّجَارَةِ مِنْ حَيَوَانٍ وَغَيْرِهِ، فَعَلَيْهِ فِيهِ الزَّكَاةُ.

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

‘Heasws said: ‘Every wealth worked with, so upon you is the Zakāt with regards to it, when the year passes by over it’.

Yunus said, ‘The interpretation of that is that everything what is worked with for the business from the animals and other such, so upon him is the Zakāt with regards to it’.7

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عليه‌السلام: الرَّجُلُ يَشْتَرِي الْوَصِيفَةَ يُثَبِّتُهَا عِنْدَهُ لِتَزِيدَ وَهُوَ يُرِيدُ بَيْعَهَا: أَعَلى ثَمَنِهَا زَكَاةٌ؟ قَالَ: « لَا، حَتّى يَبِيعَهَا ». قُلْتُ: فَإِذَا بَاعَهَا يُزَكِّي ثَمَنَهَا؟ قَالَ: « لَا، حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ وَهُوَ فِي يَدِهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Isa, from Is’haq Bin Ammar who said,

‘I said to Abu Ibrahimasws (7th Imamasws), ‘The man buys the maid to be kept with him in order to increase (her value), and he intends to sell her. Is there Zakāt upon her price?’ Heasws said: ‘No, until he does sell her’. I said, ‘So when he does sell her, he should purify (pay Zakāt) on her price?’ Heasws said: ‘No, until the year passes by over it, and it (the price) is (still) in his hands’.8

7. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ الْحَجَّاجِ الْكَرْخِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الزَّكَاةِ؟ فَقَالَ: « مَا كَانَ مِنْ تِجَارَةٍ فِي يَدِكَ فِيهَا فَضْلٌ لَيْسَ يَمْنَعُكَ مِنْ بَيْعِهَا إِلاَّ لِتَزْدَادَ فَضْلاً عَلى فَضْلِكَ، فَزَكِّهِ؛ وَمَا كَانَتْ مِنْ تِجَارَةٍ فِي يَدِكَ فِيهَا نُقْصَانٌ، فَذلِكَ شَيْ‌ءٌ آخَرُ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Hakeym, from Khalid Bin Al Hajjjaj Al Karkhy who said,

‘I asked Abu Abdullahasws about the Zakāt, so heasws said: ‘Whatever was from a trading asset in your hand where is a profit, nothing preventing you from selling it except for the increase in profit (price) on top of your profit, so purify it (pay Zakāt) and whatever was from a trading asset in your hand wherein is a loss, so that is another thing’.9

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَأْخُذَنَّ مَالاً مُضَارَبَةً إِلاَّ مَالاً تُزَكِّيهِ، أَوْ يُزَكِّيهِ صَاحِبُهُ ». وَقَالَ: « إِنْ كَانَ عِنْدَكَ مَتَاعٌ فِي الْبَيْتِ مَوْضُوعٌ، فَأُعْطِيتَ بِهِ رَأْسَ مَالِكَ فَرَغِبْتَ عَنْهُ، فَعَلَيْكَ زَكَاتُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws) having said: ‘Do not be taking wealth for trading except wealth which you purify (pay Zakāt on) or its owner purifies it (pays Zakāt on)’. And heasws said: ‘If there were goods with you in the house, for which you are given the capital of your wealth, but you turn away from it, so upon you is its Zakāt’.10

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ، قَالَ: سَأَلَهُ سَعِيدٌ الْأَعْرَجُ وَأَنَا أَسْمَعُ، فَقَالَ: إِنَّا نَكْبِس ُ الزَّيْتَ وَالسَّمْنَ، نَطْلُبُ بِهِ التِّجَارَةَ، فَرُبَّمَا مَكَثَ عِنْدَنَا السَّنَةَ وَالسَّنَتَيْنِ، هَلْ عَلَيْهِ زَكَاةٌ؟ قَالَ: فَقَالَ: « إِنْ كُنْتَ تَرْبَحُ فِيهِ شَيْئاً، أَوْ تَجِدُ رَأْسَ مَالِكَ، فَعَلَيْكَ زَكَاتُهُ؛ وَإِنْ كُنْتَ إِنَّمَا تَرَبَّصُ بِهِ لِأَنَّكَ لَاتَجِدُ إِلاَّ وَضِيعَةً، فَلَيْسَ عَلَيْكَ زَكَاتُهُ حَتّى يَصِيرَ ذَهَباً أَوْ فِضَّةً، فَإِذَا صَارَ ذَهَباً أَوْ فِضَّةً، فَزَكِّهِ لِلسَّنَةِ الَّتِي اتَّجَرْتَ فِيهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Abdul Khaliq who said,

‘Saeed Al-A’araj asked himasws and I was listening, and he said, ‘We press the oil and the butter seeking the trading with it. So, sometimes it remains with us for the year and the two years. Is there Zakāt upon it?’ So heasws said: ‘If you have profited something in it (by the increase of the price), or if you find the capital of your wealth (same value), so upon you would be its Zakāt; but if you, rather, were waiting with it because you cannot find except for a loss, so there is no Zakāt upon you until it becomes either gold or silver. So when it does become gold or silver, then purify it (pay Zakāt) for the year in which you traded in’.11

17- بَابُ مَا يَجِبُ عَلَيْهِ الصَّدَقَةُ مِنَ الْحَيَوَانِ وَمَا لَايَجِبُ

Chapter 17 – What Obligates the charity (Zakāt) upon the animals, and what does not Obligate

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَن ْ‌ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَارَةَ، عَنْهُمَا جَمِيعاً عليهما‌السلام، قَالَا: « وَضَعَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ عَلَى الْخَيْلِ الْعِتَاقِ الرَّاعِيَةِ فِي كُلِّ فَرَسٍ فِي كُلِّ عَامٍ دِينَارَيْنِ، وَجَعَلَ عَلَى الْبَرَاذِينِ دِينَاراً ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim, and Zurara,

(It has been narrated) from both of themasws (5th and 6th Imamasws) together having said: ‘Amir Al-Momineenasws placed the ‘liberation of the shepherd’ (Zakāt) upon the cavalry horse regarding every horse, during every year, being two Dinars, and made upon the non-cavalry horse, one Dinar’.12

2. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: هَلْ فِي الْبِغَالِ شَيْ‌ءٌ؟ فَقَالَ: « لَا ». فَقُلْتُ: فَكَيْفَ صَارَ عَلَى الْخَيْلِ وَلَمْ يَصِرْ عَلَى الْبِغَالِ؟ فَقَالَ: « لِأَنَّ الْبِغَالَ لَاتَلْقَحُ، وَالْخَيْلَ الْإِنَاثَ يُنْتَجْنَ، وَلَيْسَ عَلَى الْخَيْلِ الذُّكُورِ شَيْ‌ءٌ ». قَالَ: فَقُلْتُ: فَمَا فِي الْحَمِيرِ؟ فَقَالَ: « لَيْسَ فِيهَا شَيْ‌ءٌ ». قَالَ: قُلْتُ: هَلْ عَلَى الْفَرَسِ أَوِ الْبَعِيرِ يَكُونُ لِلرَّجُلِ يَرْكَبُهُمَا شَيْ‌ءٌ؟. فَقَالَ: « لَا، لَيْسَ عَلى مَا يُعْلَفُ شَيْ‌ءٌ، إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ الْمُرْسَلَةِ فِي مَرْجِهَا عَامَهَا الَّذِي يَقْتَنِيهَا فِيهِ الرَّجُلُ؛ فَأَمَّا مَا سِوى ذلِكَ، فَلَيْسَ فِيهِ شَيْ‌ءٌ ».

Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Abdullahasws, ‘Is there anything upon the mules?’ So heasws said: ‘No’. So I said, ‘So how come it came to be upon the cavalry horse and did not come to be upon the mule?’ So heasws said: ‘Because the mules do not reproduce, and the cavalry female horses do, and there is nothing upon the male cavalry horses’.

He (the narrator) said, ‘So I said, ‘So what is regarding the donkeys?’ So heasws said: ‘There is nothing with regards to them’. I said, ‘Is there anything upon the horse, or the camel which the man happens to be riding upon?’ So heasws said: ‘No, there is nothing upon what one feeds. But rather, the charity (Zakāt) is upon the grazing ones sent in its pasture during its year which the man acquired. But, as for what is besides that, so there is nothing with regards to it’.13

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ عَلَى الرَّقِيقِ زَكَاةٌ إِلاَّ رَقِيقٌ يُبْتَغى بِهِ التِّجَارَةُ؛ فَإِنَّهُ مِنَ الْمَالِ الَّذِي يُزَكّى ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no Zakāt upon the slaves except the slave acquired seeking the trading with him, for he would be from the wealth which should be purified (Zakāt paid)’.14

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام: أَنَّهُمَا سُئِلَا عَمَّا فِي الرَّقِيقِ؟ فَقَالَا: « لَيْسَ فِي الرَّأْسِ شَيْ‌ءٌ أَكْثَرُ مِنْ صَاعٍ مِنْ تَمْرٍ إِذَا حَالَ عَلَيْهِ الْحَوْلُ، وَلَيْسَ فِي ثَمَنِهِ شَيْ‌ءٌ حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having been asked about what is regarding the slaves. So theyasws both said: ‘There is nothing upon the head anything more than a Sa’a (3 kg.) of dates, when the year passes by upon him; and there is nothing upon his price until the year passes by over it’.15

5. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبِي عَبْدِ اللهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ لَمْ يُزَكِّ إِبِلَهُ أَوْ شَاتَهُ عَامَيْنِ، فَبَاعَهَا عَلى مَنِ اشْتَرَاهَا أَنْ يُزَكِّيَهَا لِمَا مَضى؟ قَالَ: « نَعَمْ، تُؤْخَذُ مِنْهُ زَكَاتُهَا، وَيَتْبَعُ بِهَا الْبَائِعَ، أَوْ يُؤَدِّيَ زَكَاتَهَا الْبَائِعُ ».

Hammad Bin Isa, from Hareyz, from Abdul Rahman Bin Abu Abdullah, said,

‘I said to Abu Abdullahasws, ‘A man did not pay Zakāt on his camel or his sheep for two years, Then he sells it stipulating upon the buyer that he would be paying the Zakāt on it on what has passed’. Heasws said: ‘Yes, its Zakāt would be taken from him, and the seller would pursue with it or else the seller would have to pay the Zakāt’.16

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يَكُونُ لَهُ إِبِلٌ، أَوْ بَقَرٌ، أَوْ غَنَمٌ، أَوْ مَتَاعٌ، فَيَحُولُ عَلَيْهَا الْحَوْلُ، فَيَمُوتُ الْإِبِلُ وَالْبَقَرُ وَالْغَنَمُ، وَيَحْتَرِقُ الْمَتَاعُ، قَالَ: « لَيْسَ عَلَيْهِ شَيْ‌ءٌ ».

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

(It has been narrated) from Abu Abdullahasws regarding the man who happens to have a camel, or a cow, or a sheep, or chattels. So the year passes by over it and the camel, and the cow, and the sheep dies, and the chattels burn down. Heasws said: ‘There is nothing upon him’.17

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، قَالَ: كَانَ عَلِيٌّ عليه‌السلام لَايَأْخُذُ مِنْ صِغَارِ الْإِبِلِ شَيْئاً حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ، وَلَايَأْخُذُ مِنْ جِمَالِ الْعَمَلِ صَدَقَةً، وَكَأَنَّهُ لَمْ يَجِبْ أَنْ يُؤْخَذَ مِنَ الذُّكُورِ شَيْ‌ءٌ؛ لِأَنَّهُ ظَهْرٌ يُحْمَلُ عَلَيْهَا.

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

‘Aliasws did not take anything from the young camel until the year passes by over it, and heasws did not take charity (Zakāt) from the working camels, and it was as if it was not Obligatory to take from the males anything before their backs were carrying load’.18

18- بَابُ صَدَقَةِ الْإِبِلِ‌

Chapter 18 – Charity (Zakāt) of the camels

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدٍ الْعِجْلِيِّ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ ـ صَلَوَاتُ اللهِ عَلَيْهِمَا ـ قَالَا: « فِي صَدَقَةِ الْإِبِلِ فِي كُلِّ خَمْسٍ شَاةٌ إِلى أَنْ تَبْلُغَ خَمْساً وَعِشْرِينَ، فَإِذَا بَلَغَتْ ذلِكَ، فَفِيهَا ابْنَةُ مَخَاضٍ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ حَتّى تَبْلُغَ خَمْساً وَثَلَاثِينَ، فَإِذَا بَلَغَتْ خَمْسا ً وَثَلَاثِينَ، فَفِيهَا ابْنَةُ لَبُونٍ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ حَتّى تَبْلُغَ خَمْساً وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ خَمْساً وَأَرْبَعِينَ، فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ حَتّى تَبْلُغَ سِتِّينَ، فَإِذَا بَلَغَتْ سِتِّينَ، فَفِيهَا جَذَعَةٌ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ حَتّى تَبْلُغَ خَمْساً وَسَبْعِينَ، فَإِذَا بَلَغَتْ خَمْساً وَسَبْعِينَ، فَفِيهَا ابْنَتَا لَبُونٍ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ حَتّى تَبْلُغَ تِسْعِينَ، فَإِذَا بَلَغَتْ تِسْعِينَ، فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ حَتّى تَبْلُغَ عِشْرِينَ وَمِائَةً، فَإِذَا بَلَغَتْ عِشْرِينَ وَمِائَةً، فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ، فَإِذَا زَادَتْ وَاحِدَةٌ عَلى عِشْرِينَ وَمِائَةٍ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَفِي كُلِّ أَرْبَعِينَ ابْنَة ُ لَبُونٍ، ثُمَّ تَرْجِعُ الْإِبِلُ عَلى أَسْنَانِهَا، وَلَيْسَ عَلَى النَّيِّفِ شَيْ‌ءٌ، وَلَاعَلَى الْكُسُورِ شَيْ‌ءٌ، وَلَيْسَ عَلَى الْعَوَامِلِ شَيْ‌ءٌ، إِنَّمَا ذلِكَ عَلَ ى‌ السَّائِمَةِ الرَّاعِيَةِ ». قَالَ: قُلْتُ: مَا فِي الْبُخْتِ السَّائِمَةِ شَيْ‌ءٌ ؟ قَالَ: « مِثْلُ مَا فِي الْإِبِلِ الْعَرَبِيَّةِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim, and Abu Baseer, and Bureyd Al Ijaly, and Al Fuzayl,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said: ‘Regarding charity (Zakāt) of the camels - in every five, one sheep, until it reaches twenty five (camels). So when it reaches that, so regarding these would be one female newborn. Then there would be nothing regarding it until it reaches thirty-five. So when it does reach thirty five, so regarding these would be a two year old female camel giving milk. Then there would be nothing regarding it until it reaches forty-five. So when it does reach forty-five, so regarding these would be a three year old female camel left with a stallion. Then there would be nothing regarding it until it reaches sixty. So when it does reach sixty, so regarding these would be a four year old female camel.

Then there would be nothing regarding these until it reaches seventy-five. So when it reaches seventy five, so regarding these would be two two-year old females giving milk. Then there would be nothing regarding these until it reaches ninety. So when it does reach ninety, so regarding these would be two three-year old female camels left with a stallion. Then there would be nothing regarding these until it reaches one hundred and twenty. So when it does reach one hundred and twenty, so regarding these would be two three year old females left with a stallion.

So when one increases upon one hundred and twenty, so regarding every fifty would be a three year old female camel, and regarding every forty would be a two year old female camel giving milk. Then the camel would be returned upon its years. And there would be nothing upon the in between numbers and the fractions, and there would be nothing upon the working camels. But rather, that is upon the ones left to pasture’.

He (the narrator) said, ‘I said, ‘What is regarding the running camels, anything?’ Heasws said: ‘Similar to what is regarding the Arabian camels’.19

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « فِي خَمْسِ قَلَائِصَ شَاةٌ، وَلَيْسَ فِيمَا دُونَ الْخَمْسِ شَيْ‌ءٌ، وَفِي عَشْرٍ شَاتَانِ، وَفِي خَمْسَ عَشْرَةَ ثَلَاثُ شِيَاهٍ، وَفِي عِشْرِينَ أَرْبَعٌ، وَفِي خَمْسٍ وَعِشْرِينَ خَمْسٌ، وَفِي سِتٍّ وَعِشْرِينَ بِنْتُ مَخَاضٍ إِلى خَمْسٍ وَثَلَاثِينَ ». وَقَالَ عَبْدُ الرَّحْمنِ: هذَا فَرْقٌ بَيْنَنَا وَبَيْنَ النَّاس ِ « فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا بِنْتُ لَبُونٍ إِلى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا حِقَّةٌ إِلى سِتِّينَ، فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا جَذَعَةٌ إِلى خَمْسٍ وَسَبْعِينَ، فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا بِنْتَا لَبُونٍ إِلى تِسْعِينَ، فَإِذَا كَثُرَتِ الْإِبِلُ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘Regarding every five young camels is a sheep, and there is nothing regarding less than five; and regarding ten are two sheep, and regarding fifteen are three sheep, and regarding twenty are four (sheep), and regarding twenty five are five (sheep), and regarding twenty six is a new-born camel up to thirty five’.

And Abdul Rahman said, ‘There is a difference between us and the people. So when it is increased by one, so regarding these would be a two year old female camels giving milk up to forty five. So when it is increased by one, so regarding these would be a three year old female camel up to sixty. So when it increases by one, so regarding these would be a four year old female camel up to seventy-five. So when it increases by one, so regarding these would be two two-year old female camels giving milk, up to ninety. So when there are more camels, so regarding every fifty would be a three-year old female camel’.20

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « لَيْسَ فِي صِغَارِ الْإِبِلِ شَيْ‌ءٌ حَتّى يَحُولَ عَلَيْهَا الْحَوْلُ مِنْ يَوْمِ تُنْتَجُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’farasws having said ‘There is nothing regarding the young camels until the year passes by over them from the day they were born’.21

19- بَابٌ: أَسْنَانُ الْإِبِلِ

Chapter 19 – A Chapter (The ages of the camels)

مِنْ أَوَّلِ يَوْمٍ تَطْرَحُهُ أُمُّهُ إِلى تَمَامِ السَّنَةِ حُوَارٌ، فَإِذَا دَخَلَ فِي الثَّانِيَةِ سُمِّيَ ابْنَ مَخَاضٍ؛ لِأَنَّ أُمَّهُ قَدْ حَمَلَتْ، فَإِذَا دَخَلَ فِي السَّنَةِ الثَّالِثَةِ يُسَمَّ ى ابْنَ لَبُونٍ؛ وَذلِكَ أَنَّ أُمَّهُ قَدْ وَضَعَتْ وَصَارَ لَهَا لَبَنٌ، فَإِذَا دَخَلَ فِي السَّنَةِ الرَّابِعَةِ يُسَمَّى الذَّكَرُ حِقّاً، وَالْأُنْثى حِقَّةً؛ لِأَنَّهُ قَدِ اسْتَحَقَّ أَنْ يُحْمَلَ عَلَيْهِ، فَإِذَا دَخَلَ فِي السَّنَةِ الْخَامِسَةِ يُسَمّى جَذَعاً، فَإِذَا دَخَلَ فِي السَّادِسَةِ يُسَمّى ثَنِيّاً؛ لِأَنَّهُ قَدْ أَلْقى ثَنِيَّتَهُ، فَإِذَا دَخَلَ فِي السَّابِعَةِ أَلْقى رَبَاعِيَتَهُ، وَيُسَمّى رَبَاعِياً، فَإِذَا دَخَلَ فِي الثَّامِنَةِ أَلْقَى السِّنَّ الَّذِي بَعْدَ الرَّبَاعِيَةِ، وَسُمِّيَ سَدِيساً، فَإِذَا دَخَلَ فِي التَّاسِعَةِ وَطَرَحَ نَابَهُ، سُمِّيَ بَازِلاً، فَإِذَا دَخَلَ فِي الْعَاشِرَةِ فَهُوَ مُخْلِفٌ، وَلَيْسَ لَهُ بَعْدَ هذَا اسْمٌ، وَالْأَسْنَانُ الَّتِي تُؤْخَذُ مِنْهَا فِي الصَّدَقَةِ مِنْ بِنْتِ مَخَاضٍ إِلَى الْجَذَع ِ

The years of the camel – From the first day its mother gives it birth up to the completion of the year (it is name as) ‘Al-Huwarun’. So when it enters into the second, it is named as ‘Ibn Makhaaz’, because its mother had carried it. So when it enter into the third years, it is named as ‘Ibn Laboun’, and that is because its mother had placed (gave birth) and milk has come for her. So when it enters into the fourth year, it’s male is named as ‘Hiqqa’, and its female as ‘Hiqqat’, because it is rightful that it be burdened upon.

So when it enters into the fifth year, it is named as ‘Jaz’an’. So when it enters into the sixth year, it is named as ‘Saniyya’, because it had cast its front teeth. So when it enters into the seventh year, it casts its four (teeth) and it is named as ‘Rubaiya’. And when it enters into the eight, it casts the teeth which are after the four, and it is named as ‘Sadeysa’. So when it enters into the ninth year and drops its canines, it is named a ‘Bazila’. So when it enters into the tenth year, so it is left behind, and there is no name for it after that. And the years which it would be seized from with regards to the charity (Zakāt), is from ‘Bint Makhaaz’ up to ‘Al Jaza’a’’. (P.s. – This is an explanation of the terminology and is not a Hadeeth).22

20- بَابُ صَدَقَةِ الْبَقَرِ‌

Chapter 20 – Charity (Zakāt) of the cows

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدٍ الْعِجْلِيِّ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام، قَالَا: « فِي الْبَقَرِ فِي كُلِّ ثَلَاثِينَ بَقَرَةً تَبِيعٌ حَوْلِيٌّ، وَلَيْسَ فِي أَقَلَّ مِنْ ذلِكَ شَيْ‌ءٌ، وَفِي أَرْبَعِينَ بَقَرَةً بَقَرَةٌ مُسِنَّةٌ، وَلَيْسَ فِيمَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ شَيْ‌ءٌ حَتّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا مُسِنَّةٌ، وَلَيْسَ فِيمَا بَيْنَ الْأَرْبَعِينَ إِلَى السِّتِّينَ شَيْ‌ءٌ، فَإِذَا بَلَغَتِ السِّتِّينَ فَفِيهَا تَبِيعَانِ إِلى سَبْعِينَ، فَإِذَا بَلَغَتْ سَبْعِينَ فَفِيهَا تَبِيعٌ وَمُسِنَّةٌ إِلى ثَمَانِينَ، فَإِذَا بَلَغَتْ ثَمَانِينَ فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ إِلى تِسْعِينَ، فَإِذَا بَلَغَتْ تِسْعِينَ فَفِيهَا ثَلَاث ُ‌ تَبَائِعَ حَوْلِيَّاتٍ، فَإِذَا بَلَغَتْ عِشْرِينَ وَمِائَةً فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ، ثُمَّ تَرْجِعُ الْبَقَرُ عَلى أَسْنَانِهَا، وَلَيْسَ عَلَى النَّيِّفِ شَيْ‌ءٌ، وَلَاعَلَى الْكُسُورِ شَيْ‌ءٌ، وَلَاعَلَى الْعَوَامِلِ شَيْ‌ءٌ، إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ الرَّاعِيَةِ، وَكُلُّ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ، فَلَا شَيْ‌ءَ عَلَيْهِ حَتّى يَحُولَ عَلَيْهِ الْحَوْلُ، فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ، وَجَبَ عَلَيْهِ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim and Abu Baseer, and Bureyd Al Ijaly, and Al Fuzayl,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having said regarding the cows: ‘In every thirty cows is one Tabi’e (baby cow) a year old, and there is nothing regarding less than that; and regarding forty cows, is a two year old cow, and there is nothing regarding what is between the thirty to the forty until it reaches forty. So when it does reach forty, so regarding these would be a two year old cow, and there would be nothing regarding what is between the forty up to the sixty.

So when it does reach the sixty, so regarding these would be two one-year olds up to seventy. So when it reaches seventy, so regarding these would be a one-year old and a two-year old up to eighty. So when it does reach eighty, so regarding every forty would be a two-year old up to ninety. So when it reaches ninety, so regarding these would be three one-year olds. So when it reaches one hundred and twenty and two hundred, so regarding every forty would be a two year old.

Then the cows would be returned (accounted) upon their ages. And there is nothing upon the in between, nor upon the fractions, nor upon the working cows, but rather, the charity (Zakāt) is upon the grazing ones. And everything upon which the year has not passed in the possession of its lord, so there is nothing upon it until the year passes by upon it. So when the year passes by upon it, it (Zakāt) would be Obligated upon it’.23

2. زُرَارَةُ، عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: قُلْتُ لَهُ: فِي الْجَوَامِيسِ شَيْ‌ءٌ ؟ قَالَ: « مِثْلُ مَا فِي الْبَقَرِ ».

Zurara,

(It has been narrated) from Abu Ja’farasws, said, ‘I said to himasws, ‘is there anything upon the buffaloes?’ Heasws said: ‘Similar to what is regarding the cows’.24

21- بَابُ صَدَقَةِ الْغَنَمِ‌

Chapter 21 – Charity (Zakāt) of the sheep

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدٍ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام: « فِي الشَّاةِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ، وَلَيْسَ فِيمَا دُونَ الْأَرْبَعِينَ شَيْ‌ءٌ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ حَتّى تَبْلُغَ عِشْرِينَ وَمِائَةً، فَإِذَا بَلَغَتْ عِشْرِينَ وَمِائَةً، فَفِيهَا مِثْلُ ذلِكَ شَاةٌ وَاحِدَةٌ، فَإِذَا زَادَتْ عَلى مِائَةٍ وَعِشْرِينَ، فَفِيهَا شَاتَانِ، وَلَيْسَ فِيهَا أَكْثَرُ مِنْ شَاتَيْنِ حَتّى تَبْلُغَ مِائَتَيْنِ، فَإِذَا بَلَغَتِ الْمِائَتَيْنِ، فَفِيهَا مِثْلُ ذلِكَ، فَإِذَا زَادَتْ عَلَى الْمِائَتَيْنِ شَاةٌ وَاحِدَةٌ، فَفِيهَا ثَلَاثُ شِيَاهٍ، ثُمَّ لَيْسَ فِيهَا شَيْ‌ءٌ أَكْثَرُ مِنْ ذلِكَ حَتّى تَبْلُغَ ثَلَاثَمِائَةٍ، فَإِذَا بَلَغَتْ ثَلَاثَمِائَةٍ، فَفِيهَا مِثْلُ ذلِكَ ثَلَاثُ شِيَاهٍ، فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا أَرْبَعُ شِيَاهٍ حَتّى تَبْلُغَ أَرْبَعَمِائَةٍ، فَإِذَا تَمَّتْ أَرْبَعُمِائَةٍ، كَانَ عَلى كُلِّ مِائَةٍ شَاةٌ، وَسَقَطَ الْأَمْرُ الْأَوَّلُ، وَلَيْسَ عَلى مَا دُونَ الْمِائَة ِ بَعْدَ ذلِكَ شَيْ‌ءٌ، وَلَيْسَ فِي النَّيِّفِ شَيْ‌ءٌ ». وَقَالَا: « كُلُّ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ، فَلَا شَيْ‌ءَ عَلَيْهِ، فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ وَجَبَ عَلَيْهِ »

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim, and Abu Baseer, and Bureyd and Al Fuzayl,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws regarding the sheep: ‘Regarding every forty sheep, is one sheep (as Zakāt), and there is nothing regarding what is below forty. Then there would be nothing regarding it until it reaches one hundred and twenty. So when it does reach one hundred and twenty,

so regarding these would be similar to that one sheep. So when it exceeds upon one hundred and twenty, so regarding these would be two sheep.

And there would be nothing more than two sheep until it reaches two hundred. So when it does reach two hundred, so regarding these would be similar to that. So when it exceed upon two hundred by one sheep, so regarding these would be three sheep. Then there would not be anything more than that until it reaches three hundred. So when it does reach three hundred, so regarding these would be three sheep similar to that. So when it exceed by one, so regarding these would be four sheep until it reaches four hundred. So when the four hundred is complete, that would be upon every one hudred, one sheep, and the former matter would be dropped. And there is nothing upon what is below the one hundred after that, and there is nothing regarding the in-betweeners’.

And theyasws both said: ‘Everything upon which the year has not passed by, so there is nothing upon it. So when the year does pass by, it would be Obligated upon it’.25

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « لَيْسَ فِي الْأَكِيلَةِ، وَلَافِي الرُّبّ ى ـ وَالرُّبَّى الَّتِي تُرَبّى اثْنَيْنِ ـ وَلَاشَاةِ لَبَنٍ، وَلَافَحْلِ الْغَنَمِ صَدَقَةٌ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘The charity (Zakāt) is neither regarding the fed ones, nor the nourisher, and the nourisher is that which feeds two (others), nor upon a milking sheep, nor upon the stallion sheep’.26

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تُؤْخَذُ أَكُولَةٌ ـ وَالْأَكُولَةُ الْكَبِيرَةُ مِنَ الشَّاةِ تَكُونُ فِي الْغَنَمِ ـ وَلَاوَالِدَةٌ، وَلَا الْكَبْشُ الْفَحْلُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘You do not take an Akoula, and the Akoula is the old one from the ewes which happens to be among the sheep, nor is parent, nor the stallion ram’.27

4. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: السَّخْلُ مت ى‌ تَجِبُ فِيهِ الصَّدَقَةُ؟ قَالَ: « إِذَا أَجْذَعَ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘The lamb, when would the charity (Zakāt) be Obligatory with regards to it?’ Heasws said: ‘When it is a year old’.28

22- بَابُ أَدَبِ الْمُصَدِّقِ‌

Chapter 22 – Discipline of the charity (Zakāt) collector

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « بَعَثَ أَمِيرُ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ مُصَدِّقاً مِنَ الْكُوفَةِ إِلى بَادِيَتِهَا، فَقَالَ لَهُ: يَا عَبْدَ اللهِ، انْطَلِقْ، وَعَلَيْكَ بِتَقْوَى اللهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَلَاتُؤْثِرَنَّ دُنْيَاكَ عَلى آخِرَتِكَ، وَكُنْ حَافِظاً لِمَا ائْتَمَنْتُكَ عَلَيْهِ، رَاعِياً لِحَقِّ اللهِ فِيهِ حَتّى تَأْتِيَ نَادِيَ بَنِي فُلَانٍ، فَإِذَا قَدِمْتَ فَانْزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَبْيَاتَهُمْ، ثُمَّ امْضِ إِلَيْهِمْ بِسَكِينَةٍ وَوَقَارٍ حَتّى تَقُومَ بَيْنَهُمْ، وَتُسَلِّمَ عَلَيْهِمْ، ثُمَّ قُلْ لَهُمْ: يَا عِبَادَ اللهِ، أَرْسَلَنِي إِلَيْكُمْ وَلِيُّ اللهِ لِآخُذَ مِنْكُمْ حَقَّ اللهِ فِي أَمْوَالِكُمْ، فَهَلْ لِلّهِ فِي أَمْوَالِكُمْ مِنْ حَقٍّ فَتُؤَدُّونَ إِلى وَلِيِّهِ؟ فَإِنْ قَالَ لَكَ قَائِلٌ: لَا، فَلَا تُرَاجِعْهُ، وَإِنْ أَنْعَمَ لَكَ مِنْهُمْ مُنْعِمٌ، فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تَعِدَهُ إِلاَّ خَيْراً، فَإِذَا أَتَيْتَ مَالَهُ فَلَا تَدْخُلْهُ إِلاَّ بِإِذْنِهِ، فَإِنَّ أَكْثَرَهُ لَهُ، فَقُلْ: يَا عَبْدَ اللهِ، أَتَأْذَنُ لِي فِي دُخُولِ مَالِكَ؟ فَإِنْ أَذِنَ لَكَ فَلَا تَدْخُلْهُ دُخُولَ مُتَسَلِّطٍ عَلَيْهِ فِيهِ، وَلَاعُنْفٍ بِهِ، فَاصْدَعِ الْمَالَ صَدْعَيْنِ، ثُمَّ خَيِّرْهُ أَيَّ الصَّدْعَيْنِ شَاءَ، فَأَيَّهُمَا اخْتَارَ فَلَا تَعَرَّضْ لَهُ، ثُمَّ اصْدَعِ الْبَاقِيَ صَدْعَيْنِ، ثُمَّ خَيِّرْهُ، فَأَيَّهُمَا اخْتَارَ فَلَا تَعَرَّضْ لَهُ، وَلَاتَزَالُ كَذلِكَ حَتّ ى يَبْقى مَا فِيهِ وَفَاءٌ لِحَقِّ اللهِ ـ تَبَارَكَ وَتَعَالى ـ مِنْ مَالِهِ، فَإِذَا بَقِيَ ذلِكَ فَاقْبِضْ حَقَّ اللهِ مِنْهُ، وَإِنِ اسْتَقَالَكَ فَأَقِلْهُ، ثُمَّ اخْلِطْهَا، وَاصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلاً حَتّى تَأْخُذَ حَقَّ اللهِ فِي مَالِهِ، فَإِذَا قَبَضْتَهُ فَلَا تُوَكِّلْ بِهِ إِلاَّ نَاصِحاً شَفِيقاً أَمِيناً حَفِيظاً غَيْرَ مُعْنِفٍ لِشَيْ‌ءٍ مِنْهَا، ثُمَّ احْدُرْ كُلَّ مَا اجْتَمَعَ عِنْدَكَ مِنْ كُلِّ نَادٍ إِلَيْنَا نُصَيِّرْهُ حَيْثُ أَمَرَ اللهُ عَزَّ وَجَلَّ، فَإِذَا انْحَدَرَ بِهَا رَسُولُكَ، فَأَوْعِزْ إِلَيْهِ أَنْ لَايَحُولَ بَيْنَ نَاقَةٍ وَبَيْنَ فَصِيلِهَا، وَلَايُفَرِّقَ بَيْنَهُمَا، وَلَايَمْصُرَنَّ لَبَنَهَا، فَيُضِرَّ ذلِكَ بِفَصِيلِهَا، وَلَايَجْهَدَ بِهَا رُكُوباً، وَلْيَعْدِلْ بَيْنَهُنَّ فِي ذلِكَ، وَلْيُورِدْهُنَّ كُلَّ مَاءٍ يَمُرُّ بِهِ، وَلَايَعْدِلْ بِهِنَّ عَنْ نَبْتِ الْأَرْضِ إِلى جَوَادِّ الطَّرِيقِ فِي السَّاعَةِ الَّتِي فِيهَا تُرِيحُ وَتَغْبُقُ، وَلْيَرْفُقْ بِهِنَّ جُهْدَهُ حَتّى يَأْتِيَنَا بِإِذْنِ اللهِ سِحَاحاً سِمَاناً غَيْرَ مُتْعَبَات ٍ‌ وَلَامُجْهَدَاتٍ، فَيُقْسَمْنَ بِإِذْنِ اللهِ عَلى كِتَابِ اللهِ وَسُنَّةِ نَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم عَلى أَوْلِيَاءِ اللهِ؛ فَإِنَّ ذلِكَ أَعْظَمُ لِأَجْرِكَ، وَأَقْرَبُ لِرُشْدِكَ، يَنْظُرُ اللهُ إِلَيْهَا وَإِلَيْكَ وَإِلى جُهْدِكَ وَنَصِيحَتِكَ لِمَنْ بَعَثَكَ وَبُعِثْتَ فِي حَاجَتِهِ؛ فَإِنَّ رَسُولَ اللهِ صلى‌الله‌عليه‌وآله‌وسلم قَالَ: مَا يَنْظُرُ اللهُ إِلى وَلِيٍّ لَهُ يَجْهَدُ نَفْسَهُ بِالطَّاعَةِ وَالنَّصِيحَةِ لَهُ وَلِإِمَامِهِ إِلاَّ كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلى ». قَالَ: ثُمَّ بَكى أَبُو عَبْدِ اللهِ عليه‌السلام، ثُمَّ قَالَ: « يَا بُرَيْدُ، لَاوَ اللهِ، مَا بَقِيَتْ لِلّهِ حُرْمَةٌ إِلاَّ انْتُهِكَتْ، وَلَاعُمِلَ بِكِتَابِ اللهِ وَلَاسُنَّةِ نَبِيِّهِ فِي هذَا الْعَالَمِ، وَلَا أُقِيمَ فِي هذَا الْخَلْقِ حَدٌّ مُنْذُ قَبَضَ اللهُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِ، وَلَاعُمِلَ بِشَيْ‌ءٍ مِنَ الْحَقِّ إِلى يَوْمِ النَّاسِ هذَا ». ثُمَّ قَالَ: « أَمَا وَاللهِ، لَاتَذْهَبُ الْأَيَّامُ وَاللَّيَالِي حَتّى يُحْيِيَ اللهُ الْمَوْتى، وَيُمِيت َ‌ الْأَحْيَاءَ، وَيَرُدَّ اللهُ الْحَقَّ إِلى أَهْلِهِ، وَيُقِيمَ دِينَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ وَنَبِيِّهِ، فَأَبْشِرُوا، ثُمَّ أَبْشِرُوا، ثُمَّ أَبْشِرُوا؛ فَوَ اللهِ، مَا الْحَقُّ إِلاَّ فِي أَيْدِيكُمْ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Bureyd Bin Muawiya who said,

‘I heard Abu Abullahasws saying: ‘Amir Al-Momineenasws sent a Zakāt collector from Al-Kufa to its valleys, and said to him: ‘O servant of Allahazwj! Go, and upon you be the fear of Allahazwj Alone, there being no associates for Himazwj, and do not be preferring your world upon your Hereafter, and be protective to what you are entrusted upon it as a shepherd of the Right of Allahazwj, until you come over to the society of the clan of so and so.

So when you set foot there, descend in their waters and do not mix in with their houses. Then go with tranquility and dignity until you are standing between them, and greet upon them. Then say to them, ‘O servants of Allahazwj! A Guardianasws of Allahazwj has sent me in order to take from you a Right of Allahazwj among your wealth. So, is there for Allahazwj a Right in your wealth to pay it to Hisazwj Guardianasws?’

So if a spokesperson were say to you, ‘No’, then do not return him (ask him again); but if one of them says yes to you, so go with him from without having frightened him, or promising him except for goodness. So when you come to his wealth, do not enter it except by his permission, for most of it is for him. Then say, ‘O servant of Allahazwj! Do you permit me regarding entering into your wealth?’ So if he was to permit you, do not enter it like the entering of the one dominant upon it, nor be arrogant with it.

Split the wealth into two parts, then give him the choice whichever of the two parts he so likes. So whichever of the two he chooses, so do not object to him. Then split the remaining part into two parts, then give him the choice, so whichever of the two he chooses, do not object to it. And do not cease doing like that until there remain what can fulfil the Right of Allahazwj Blessed and High, from his wealth. So when that remains, take possession of the Right of Allahazwj from him, and if he were to ask for a reduction, reduce it.

Then mix it and do similar to that which you had done firstly until you take the Right of Allahazwj in his wealth. So when you take possession of it, do not allocate it except for a good adviser, kind, trustworthy, protective, without arrogance, from anything from it. Then bring over everything what is gathered with you, from every society, to usasws, so weasws can give it where Allahazwj Mighty and Majestic has Commanded for.

So when your messenger comes with it, advise him that he should neither impede between a she-camel and her young, nor effect a separation between the two, nor overdo her milking for that would be harmful with her young ones, not be excessive in riding her, and be equitable between these regarding that; and let them be watered at every watering place he passes by with them, and not isolate them from the vegetation of the earth to the middle of the road during the timings during which they should be resting and grazing; and let him be kind with them in his effort until he brings them over to usasws by the Permission of Allahazwj, healthy, fat, without tiredness or being over-worked.

Thus, these would be distributed by the Permission of Allahazwj upon the Book of Allahazwj and the Sunnah of Hisazwj Prophetsaww upon the friends of Allahazwj. Thus, that would be great for your Recompense and closer for your righteous guidance. Allahazwj is Looking at them and at you and to your efforts, and your advice to the oneasws who sent you and you sent, regarding hisasws need, for Rasool-Allahsaww said: ‘Allahazwj does not Look at a friend of Hisazwj who strives with his self with the obedience and the correct advice for himself and for his Imamasws, except that he would be with ussaww among the lofty friends’.

He (the narrator) said: ‘Then Abu Abdullahasws wept, then said: ‘O Bureyd! No, by Allahazwj! There does not remain (today) any sanctity for the Sake of Allahazwj except that it is contravened, nor is there a deed being done by the Book of Allahazwj or a Sunnah of Hisazwj Prophetsaww in this world, nor a Limit is being established among these people since the passing away of Amir Al-Momineenasws, nor has anything been done from the Truth by these people until this day’.

Then heasws said: ‘But, by Allahazwj, The days and the night will not go away until Allahazwj Revives the dead and Causes the living ones to die, and Allahazwj Returns the Truth to its Peopleasws, and Establishes Hisazw Religion which Heazwj is Pleased with for Himselfazwj and Hisazwj Prophetsaww. Therefore, receive glad tidings, then receive glad tidings, then receive glad tidings, for by Allahazwj, there is no Truth except (what will come) in your hands’.29

2. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ سُئِلَ: أَيَجْمَعُ النَّاسَ الْمُصَدِّقُ، أَمْ يَأْتِيهِمْ عَلى مَنَاهِلِهِمْ ؟ قَالَ: « لَا، بَلْ يَأْتِيهِمْ عَلى مَنَاهِلِهِمْ، فَيُصَدِّقُهُمْ ».

Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having been asked, ‘Should the Zakāt collector gather the people or should he go to them to their watering places?’ Heasws said: ‘No, but he should go to them to their watering places, so he would collect their charity (Zakāt)’.30

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عليهم‌السلام أَنَّهُ قَالَ: « لَا تُبَاعُ الصَّدَقَةُ حَتّى تُعْقَلَ ».

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

(It has been narrated) from Ja’farasws, from hisasws fatherasws, from Aliasws having said: ‘The charity (Zakāt) would not be sold until it is decided upon (for distribution)’.31

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عليهما‌السلام، قَالَ: « كَانَ عَلِيٌّ ـ صَلَوَاتُ اللهِ عَلَيْه ـ إِذَا بَعَثَ مُصَدِّقَهُ، قَالَ لَهُ: إِذَا أَتَيْتَ عَلى رَبِّ الْمَالِ فَقُلْ لَهُ: تَصَدَّقْ رَحِمَكَ اللهُ مِمَّا أَعْطَاكَ اللهُ، فَإِنْ وَلّى عَنْكَ فَلَا تُرَاجِعْهُ ».

A number of our companiond, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja’farasws, from hisasws fatherasws having said: ‘It was so that whenever Aliasws sent a Zakāt collector, heasws said to him: ‘When you go over to a lord of the wealth, so say to him, ‘Give charity (Zakāt), may Allahazwj have Mercy on you, from what Allahazwj has Given to you’. But, if he turn around from you (refuses), so do not return (ask again)’.32

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الصَّدَقَةِ؟ فَقَالَ: « إِنَّ ذلِكَ لَايُقْبَلُ مِنْكَ ». فَقَالَ: إِنِّي أُحَمِّلُ ذلِكَ فِي مَالِي. فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « مُرْ مُصَدِّقَكَ أَنْ لَايَحْشُرَ مِنْ مَاءٍ إِلى مَاءٍ، وَلَايَجْمَع َ‌ بَيْنَ الْمُتَفَرِّقِ، وَلَايُفَرِّقَ بَيْنَ الْمُجْتَمِعِ، وَإِذَا دَخَلَ الْمَالَ فَلْيَقْسِمِ الْغَنَمَ نِصْفَيْنِ، ثُمَّ يُخَيِّرُ صَاحِبَهَا أَيَّ الْقِسْمَيْنِ شَاءَ، فَإِذَا اخْتَارَ فَلْيَدْفَعْهُ إِلَيْهِ، فَإِنْ تَتَبَّعَتْ نَفْسُ صَاحِبِ الْغَنَمِ مِنَ النِّصْفِ الْآخَرِ مِنْهَا شَاةً أَوْ شَاتَيْنِ، أَوْ ثَلَاثاً، فَلْيَدْفَعْهَا إِلَيْهِ، ثُمَّ لْيَأْخُذْ صَدَقَتَهُ، فَإِذَا أَخْرَجَهَا فَلْيَقْسِمْهَا فِيمَنْ يُرِيدُ، فَإِذَا قَامَتْ عَلى ثَمَنٍ، فَإِنْ أَرَادَهَا صَاحِبُهَا، فَهُوَ أَحَقُّ بِهَا، وَإِنْ لَمْ يُرِدْهَا فَلْيَبِعْهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Hajjaj,

(It has been narrated) from Muhammad Bin Khalid having asked Abu Abdullahasws about the charity (Zakāt), so heasws said: ‘That is not acceptable from you’. So he said, ‘I do carry that in my wealth’. So Abu Abdullahasws said to him: ‘Instruct a Zakāt collector that he should not assemble from water to the water (watering place), nor gather between the separate ones, nor separate between the gathered ones. And whenever he enters the wealth, so let him divide the sheep into two halves (groups), then its owner should choose which of the two groups he so likes to. So when he has chosen, so let him hand over (that group) to him.

But if the owner of the sheep would prefer to have a sheep, or two sheep, or three from the other half, so let him hand these over to him. Then let him take its charity (Zakāt). So when he extracts it, so let him divide it among the one he (the owner) intends to. So when it is evaluated upon a price, and if its owner wants it (the price), so he is more rightful with it, and if he does not want it, so let him (Zakāt collector) sell it’.33

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَمَّنْ يَلِي صَدَقَةَ الْعُشْرِ عَلى مَنْ لَابَأْسَ بِهِ ؟ فَقَالَ: « إِنْ كَانَ ثِقَةً، فَمُرْهُ يَضَعُهَا فِي مَوَاضِعِهَا، وَإِنْ لَمْ يَكُنْ ثِقَةً، فَخُذْهَا مِنْهُ، وَضَعْهَا فِي مَوَاضِعِهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from Ali Bin Yaqteen who said,

‘I asked Abu Al-Hassanasws about the one who gives out the charity (Zakāt) of the tenth (10%) upon the one there is no problem with. So heasws said: ‘If he was reliable, so instruct him to place it in its (appropriate) place, and if he does not happen to be reliable, so seize it from him and place in its (appropriate) place’.34

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ مُقَرِّنِ بْنِ عَبْدِ اللهِ بْنِ زَمْعَةَ بْنِ سُبَيْعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ جَدِّ أَبِيهِ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ كَتَبَ لَهُ فِي كِتَابِهِ الَّذِي كَتَبَ لَهُ بِخَطِّهِ حِينَ بَعَثَهُ عَلَى الصَّدَقَاتِ: « مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَذَعَةِ، وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهُ تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ جَذَعَةٌ، فَإِنَّهُ تُقْبَلُ مِنْهُ الْجَذَعَةُ، وَيُعْطِيهِ الْمُصَدِّقُ شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ صَدَقَتُهُ حِقَّةً، وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ، وَيُعْطِي مَعَهَا شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهُ تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيُعْطِيهِ الْمُصَدِّقُ شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ، وَعِنْدَهُ ابْنَةُ مَخَاضٍ، فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنَةُ مَخَاضٍ، وَيُعْطِي مَعَهَا شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةَ مَخَاضٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ مَخَاضٍ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ، وَيُعْطِيهِ الْمُصَدِّقُ شَاتَيْنِ، أَوْ عِشْرِينَ دِرْهَماً. وَمَنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ عَلى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنُ لَبُونٍ، وَلَيْسَ مَعَهُ شَيْ‌ءٌ. وَمَنْ لَمْ يَكُنْ مَعَهُ شَيْ‌ءٌ إِلاَّ أَرْبَعَةٌ مِنَ الْإِبِلِ، وَلَيْسَ لَهُ مَالٌ غَيْرُهَا، فَلَيْسَ فِيهَا شَيْ‌ءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَ مَالُهُ خَمْساً مِنَ الْإِبِلِ فَفِيهَا شَاةٌ ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Muqarrin Bin Abdullah Bin Zama’a Bin Subay, from his father, from his grandfather, from the grandfather of his father that,

‘Amir Al-Momineenasws wrote to him in a letter of hisasws which heasws wrote to him in hisasws own handwriting, when heasws sent him (as a collector) upon the charities (Zakāt): ‘The one in whose possession of the camels, the charity (Zakāt) reaches the one four year old female camel, and there is no four year old female camel in his possession, and in his possession is a three year old female camel, so the three year old female camel would be accepted from him, and two sheep would be made to be along with it, or twenty Dirhams.

The one with whom the charity (Zakāt) reaches the three year old female camel, and there is no three year old female camel with him, and with him is a four year old female camel, so the four year old female camel would be accepted from him, and the Zakāt collector would give him two sheep or twenty Dirhams.

And the one whose charity (Zakāt) reaches a three year old female camel, and in his possession is a two year old female milking camel, so the two year old milking female camel would be accepted from him, and he would give along with it, two sheep or twenty Dirhams. And the one whose charity (Zakāt) reaches a two year old female milking camel, and there is no two year old female milking camel with him, and with him is a three year old female camel, so the three year old female camel would be accepted from, and the Zakāt collector would give him two sheep or twenty Dirhams.

And the one whose charity (Zakāt) reaches a two year old female milking camel, and there is no two year old female milking camel with him, and there is a three year old female camel with him, so the three year old camel would be accepted from him, and the Zakāt collector would give him two sheep or twenty Dirhams. And the one whose charity reaches a two year old female milking camel, and there is no two year old female milking camel with him, and with him is a one year old female camel, so the one year old female camel would be accepted from him, and he would give two sheep or twenty Dirhams along with it.

The one whose charity (Zakāt) reaches a one year old female camel, and there is no one year old female camel with him, and with him is a two year old female milking camel, so the two year old female milking camel would be accepted from him, and the Zakāt collector would give him two sheep or twenty Dirhams.

And the one who does not happen to have a one year old female camel upon its aspect, and with him is a two year old male camel, so the two year old male camel would be accepted from him, and there is nothing (else to give) along with it.

And the who does not happen to have anything with him except for four camels, and there is no wealth for him apart from it, so there is nothing regarding it, except if its lord so desires. So when his wealth reaches five from the camels, so there would be a sheep regarding it’.35

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَحْمَدَ بْنِ مَعْمَرٍ، قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ الْعُرَنِيُّ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، قَالَ: اسْتَعْمَلَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ عليه‌السلام عَلى بَانِقْيَا وَسَوَادٍ مِنْ سَوَادِ الْكُوفَةِ، فَقَالَ لِي وَالنَّاسُ حُضُورٌ: « انْظُرْ خَرَاجَكَ، فَجِدَّ فِيهِ، وَلَاتَتْرُكْ مِنْهُ دِرْهَماً، فَإِذَا أَرَدْتَ أَنْ تَتَوَجَّهَ إِلى عَمَلِكَ، فَمُرَّ بِي ». قَالَ: فَأَتَيْتُهُ، فَقَالَ لِي: « إِنَّ الَّذِي سَمِعْتَ مِنِّي خُدْعَةٌ، إِيَّاكَ أَنْ تَضْرِبَ مُسْلِماً، أَوْ يَهُودِيّاً، أَوْ نَصْرَانِيّاً فِي دِرْهَمِ خَرَاجٍ، أَوْ تَبِيعَ دَابَّةَ عَمَلٍ فِي دِرْهَمٍ؛ فَإِنَّمَا أُمِرْنَا أَنْ نَأْخُذَ مِنْهُمُ الْعَفْوَ ».

A number of our companins, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ahmad Bin Ma’mar who said, ‘Abu Al Hassan al Urny informed me saying, ‘Ismail Bin Ibrahim narrated to me, from Muhajir, from a man from Saqeyf who said,

‘Aliasws Bin Abu Talibasws utilised me (as a Zakāt collector) upon Baniqiya, and an outskirt from the outskirts of Al-Kufa, and heasws said to me, and the people were present: ‘Look after your taxes (collected), and be careful regarding it, and do not neglect even one Dirham from it. So when you want to divert yourself towards your work, so pass by measws’.

He (the narrator) said, ‘So I went over to himasws, and heasws said to me: ‘That which you heard from measws were principles. Beware of striking a Muslim, or a Jew, or a Christian regarding a Dirham of tax, or pursuing a working animal regarding a Dirham. But rather, weasws order that weasws should observe tolerance for them’.36

23- بَابُ زَكَاةِ مَالِ الْيَتِيمِ‌

Chapter 23 – Zakāt on the wealth of the orphans

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي مَالِ الْيَتِيمِ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: « إِذَا كَانَ مَوْضُوعاً، فَلَيْسَ عَلَيْهِ زَكَاةٌ، وَإِذَا عَمِلْتَ بِهِ، فَأَنْتَ لَهُ ضَامِنٌ، وَالرِّبْحُ لِلْيَتِيمِ ».

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullahasws regarding the wealth of the orphans, ‘Is there Zakāt upon it?’ So heasws said: ‘When it is a deposit, so there is no Zakāt upon it, but when it is worked with, so you would be responsible (guarantor) for it, and the profit would be for the orphan’.37

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي الْعُطَارِدِ الْحَنَّاطِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَالُ الْيَتِيمِ يَكُونُ عِنْدِي، فَأَتَّجِرُ بِهِ. فَقَالَ: « إِذَا حَرَّكْتَهُ، فَعَلَيْكَ زَكَاتُهُ ». قَالَ: قُلْتُ: فَإِنِّي أُحَرِّكُهُ ثَمَانِيَةَ أَشْهُرٍ، وَأَدَعُهُ أَرْبَعَةَ أَشْهُرٍ. فَقَالَ: « عَلَيْكَ زَكَاتُهُ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether fromSafwan Bin Yahya, from Is’haq Bin Ammar, from Abu Al Utarid Al Khayyat who said,

‘I said to Abu Abdullahasws, ‘The wealth of the orphans happens to be in my possession. So, can I trade with it?’ So heasws said: ‘You move it and upon you would be its Zakāt’. I said, ‘Supposing if I was to move it for eight months, and leave it for four months?’ Heasws said: ‘Upon you would be its Zakāt’.38

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: هَلْ عَلى مَالِ الْيَتِيمِ زَكَاةٌ؟ قَالَ: « لَا، إِلاَّ أَنْ يُتَّجَرَ بِهِ، أَوْ يُعْمَلَ بِهِ ».

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

‘I said to Abu Abdullahasws, ‘Is there Zakāt upon the wealth of the orphans?’ Heasws said: ‘No, unless if one were to trade with it, or work with it’.39

4. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَيْسَ عَلى مَالِ الْيَتِيمِ زَكَاةٌ، وَإِنْ بَلَغَ الْيَتِيمُ، فَلَيْسَ عَلَيْهِ لِمَا مَضى زَكَاةٌ، وَلَاعَلَيْهِ فِيمَا بَقِيَ حَتّى يُدْرِكَ، فَإِذَا أَدْرَكَ فَإِنَّمَا عَلَيْه ِ‌ زَكَاةٌ وَاحِدَةٌ، ثُمَّ كَانَ عَلَيْهِ مِثْلُ مَا عَلى غَيْرِهِ مِنَ النَّاسِ ».

Hammad Bin Isa, from Hareyz, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘There is no Zakāt upon the wealth of the orphans, and even if the orphan reaches adulthood, there would be nothing upon him, due to the Zakāt of the past, and there would be nothing upon him regarding what remains until he becomes aware (adult). So when he does become aware (adult). So rather there would be one (year’s) Zakāt upon him. Then, upon him, would be similar to what is upon others from the people’.40

5. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، أَنَّهُمَا قَالَا: لَيْسَ عَلى مَالِ الْيَتِيمِ فِي الدَّينِ وَالْمَالِ الصَّامِتِ شَيْ‌ءٌ، فَأَمَّا الْغَلاَّتُ فَعَلَيْهَا الصَّدَقَةُ وَاجِبَةٌ.

Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim, both having said,

‘There is nothing upon the wealth of the orphans regarding the debts and the silent wealth (immovable asset). But, as for the produce, so upon it is the Obligatory charity (Zakāt)’.41

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ سَعِيدٍ السَّمَّانِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ إِلاَّ أَنْ يُتَّجَرَ بِهِ، فَإِنِ اتُّجِرَ بِهِ فَالرِّبْحُ لِلْيَتِيمِ، فَإِنْ وُضِعَ فَعَلَى الَّذِي يَتَّجِرُ بِهِ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Al Samman who said,

‘I heard Abu Abdullahasws saying: ‘There is no Zakāt regarding the wealth of the orphans except if one were to trade with it. So if it is traded with, then the profits would be for the orphan. But if there is a loss, so it would be upon the one who traded with it’.42

7. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: أَرْسَلْتُ إِلى أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّ لِي إِخْوَةً صِغَاراً، فَمَتى تَجِبُ عَلى أَمْوَالِهِمُ الزَّكَاةُ؟ قَالَ: « إِذَا وَجَبَتْ عَلَيْهِمُ الصَّلَاةُ، وَجَبَتِ الزَّكَاةُ ». قُلْتُ: فَمَا لَمْ تَجِبْ عَلَيْهِمُ الصَّلَاةُ؟ قَالَ: « إِذَا اتُّجِرَ بِهِ فَزَكِّهِ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yunus Bin Yaqoub who said,

‘I sent a message to Abu Abdullahasws that there are young brothers for me, so when would the Zakāt be Obligated upon their wealth?’ Heasws said: ‘When the Salāt is Obligated upon them, the Zakāt would (also) be Obligated’. I said, ‘So what about the ones whom the Salāt is not Obligated upon?’ Heasws said: ‘When you trade with it, so purify it (pay Zakāt)’.43

8. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفُضَيْلِ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ الرِّضَا عليه‌السلام أَسْأَلُهُ عَنِ الْوَصِيِّ: أَيُزَكِّي زَكَاةَ الْفِطْرَةِ عَن ِ الْيَتَامى إِذَا كَانَ لَهُمْ مَالٌ؟ قَالَ: فَكَتَبَ عليه‌السلام: « لَا زَكَاةَ عَلى يَتِيمٍ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Al Qasim Bin Al Fuzayl who said,

‘I wrote to Abu Al-Hassan Al-Rezaasws asking himasws about the trustee, ‘Would he pay the Zakāt of Al-Fitra on behalf of the orphans who happened to have had some wealth?’ So heasws wrote: ‘There is no Zakāt upon the orphans’ (when an orphan reaches the age of offering Salāt he is not an orphan but achieves the status of an adult).44

24- بَابُ زَكَاةِ مَالِ الْمَمْلُوكِ وَالْمُكَاتَبِ وَالْمَجْنُونِ‌

Chapter 24 – Zakāt on the wealth of the owned slaves, and the contracted slaves, and the insane

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ فِي مَالِ الْمَمْلُوكِ شَيْ‌ءٌ وَلَوْ كَانَ لَهُ أَلْفُ أَلْفٍ، وَلَوِ احْتَاجَ لَمْ يُعْطَ مِنَ الزَّكَاةِ شَيْئاً ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘There is nothing regarding the wealth of the owned slaves, and even though there may be thousands upon thousand for him, and even if he was in need, he would not be given anything from the Zakāt’.45

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: امْرَأَةٌ مِنْ أَهْلِنَا مُخْتَلِطَةٌ، أَعَلَيْهَا زَكَاةٌ؟ فَقَالَ: « إِنْ كَانَ عُمِلَ بِهِ، فَعَلَيْهَا زَكَاةٌ؛ وَإِنْ لَمْ يُعْمَلْ بِهِ، فَلَا ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Abdullahasws, ‘A woman of our family is mixed up (confused - Not of right mind), ‘Is there Zakāt upon her?’ So heasws said: ‘if it was worked with, so upon her would be the Zakāt, but if it is no worked with, so no’.46

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ مُوسَى بْنِ بَكْرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ امْرَأَةٍ مُصَابَةٍ وَلَهَا مَالٌ فِي يَدِ أَخِيهَا، هَل ْ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: « إِنْ كَانَ أَخُوهَا يَتَّجِرُ بِهِ، فَعَلَيْهِ زَكَاةٌ ». عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ عَبْدٍ صَالِحٍ عليه‌السلام مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazl, from Musa Bin Bakr who said,

‘I asked Abu Al-Hassanasws about a possessed woman, and for her is some wealth in the hands of her brother, ‘Is the Zakāt upon him?’ So heasws said: ‘If her brother were to trade with it, so Zakāt would be upon him’.47

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Sama’at, from Musa Bin Bakr,

(It has been narrated) from Abd Salihasws (7th Imamasws) – similar to it’.48

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِي الْبَخْتَرِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ فِي مَالِ الْمُكَاتَبِ زَكَاةٌ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no Zakāt regarding the wealth of the contracted slaves’.49

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْخَشَّابِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَمْلُوكٌ فِي يَدِهِ مَالٌ، أَعَلَيْهِ زَكَاةٌ؟ قَالَ: « لَا ». قُلْتُ: وَلَا عَلى سَيِّدِهِ؟ قَالَ: « لَا، إِنَّهُ لَمْ يَصِلْ إِلى سَيِّدِهِ، وَلَيْسَ هُوَ لِلْمَمْلُوكِ ».

Muhammad Bin Yahya, form Muhammad Bin Ahmad, from Al Khasshab, from Ali Bin Al Husayn, from Muhammad Bin Abu Hamza, from Abdullah Bin Sinan who said,

‘I said to Abu Abdullahasws, ‘An owned slave has wealth in his hands, would there be Zakāt upon him?’ Heasws said: ‘No’. I said, ‘Nor upon his master?’ Heasws said: ‘No. It is what he did not give to his master, and it is not for the owned slave’.50

25- بَابٌ فِيمَا يَأْخُذُ السُّلْطَانُ مِنَ الْخَرَاجِ

Chapter 25 – Regarding what the Sultan (ruling authority) takes from the taxes

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « إِنَّ أَصْحَابَ أَبِي أَتَوْهُ، فَسَأَلُوهُ عَمَّا يَأْخُذُ السُّلْطَانُ، فَرَقَّ لَهُمْ، وَإِنَّهُ لَيَعْلَمُ أَنَّ الزَّكَاةَ لَاتَحِلُّ إِلاَّ لِأَهْلِهَا، فَأَمَرَهُمْ أَنْ يَحْتَسِبُوا بِهِ، فَجَالَ فِكْرِي وَاللهِ لَهُمْ، فَقُلْتُ: يَا أَبَتِ، إِنَّهُمْ إِنْ سَمِعُوا إِذاً لَمْ يُزَكِّ أَحَدٌ، فَقَالَ: يَا بُنَيَّ، حَقٌّ أَحَبَّ اللهُ أَنْ يُظْهِرَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullahasws saying: ‘The companions of myasws fatherasws came over to himasws and asked himasws about what the Sultan (ruling authority) takes, to differentiate for them, and he knew that the Zakāt is not Permissible except for its deserving ones. So heasws ordered them that they should reckon with it (as being Zakāt). So Iasws thought about them, and said to myasws fatherasws, ‘O fatherasws! They (people), if they were to hear it, then none of them would even pay Zakāt’. So heasws said: ‘O myasws sonasws! Allahazwj Loves a right to be manifested’.51

2. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الْعُشُورِ الَّتِي تُؤْخَذُ مِنَ الرَّجُلِ: أَيَحْتَسِبُ بِهَا مِنْ زَكَاتِهِ؟ قَالَ: « نَعَمْ، إِنْ شَاءَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said,

‘I asked Abu Abdullahasws about the tenth (10%) which is taken from the man (by the government), ‘Can one reckon with it to be from the Zakāt?’ Heasws said: ‘Yes, if he so desires to’.52

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ رِفَاعَةَ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرِثُ الْأَرْضَ، أَوْ يَشْتَرِيهَا، فَيُؤَدِّي خَرَاجَهَا إِلَى السُّلْطَانِ: هَلْ عَلَيْهِ عُشْرٌ؟ قَالَ: « لَا ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who inherits a land, or he buys it, and he pays its taxes to the Sultan (ruling authority), ‘Is there a tenth (10%) to pay upon it (as Zakāt)?’ Heasws said: ‘No’.53

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عِيصِ بْنِ الْقَاسِمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الزَّكَاةِ، فَقَالَ: « مَا أَخَذَ مِنْكُمْ بَنُو أُمَيَّةَ فَاحْتَسِبُوا بِهِ، وَلَا تُعْطُوهُمْ شَيْئاً مَا اسْتَطَعْتُمْ؛ فَإِنَّ الْمَالَ لَايَبْقى عَلى هذَا أَنْ تُزَكِّيَهُ مَرَّتَيْنِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullahasws regarding the Zakāt, so heasws said: ‘Whatever the Clan of Umayya take from you, so reckon with it (as being Zakāt), and do not give them anything what you can (get away with), for the wealth would not remain (but being depleted), if Zakāt were to be paid twice’.54

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ، عَنْ سَهْلِ بْنِ الْيَسَعِ: أَنَّهُ حَيْثُ أَنْشَأَ سَهْلَ‌آبَادَ، وَسَأَلَ أَبَا الْحَسَنِ مُوسى عليه‌السلام عَمَّا يُخْرَجُ مِنْهَا، مَا عَلَيْهِ؟ فَقَالَ: « إِنْ كَانَ السُّلْطَانُ يَأْخُذُ خَرَاجَهُ، فَلَيْسَ عَلَيْكَ شَيْ‌ءٌ، وَإِنْ لَمْ يَأْخُذِ السُّلْطَانُ مِنْهَا شَيْئاً، فَعَلَيْكَ إِخْرَاجُ عُشْرِ مَا يَكُونُ فِيهَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Malik, from Abu Qatada,

(It has been narrated) from Sahl Bin Al-Yas’a when he established Sahl Abaad, and asked Abu Al-Hassan Musaasws about what to take from it, what was (Obligated) upon him. So heasws said: ‘If it was so that the Sultan (ruling authority) has taken its taxes, so there is nothing upon you; and if the Sultan (ruling authority) has not taken anything from it, so upon you is its tax of a tenth (10%), whatever happens to be in it’.55

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ جَعْفَرٍ، عَنْ آبَائِهِ عليهم‌السلام، قَالَ: « مَا أَخَذَهُ مِنْكَ الْعَاشِرُ، فَطَرَحَهُ فِي كُوزِهِ، فَهُوَ مِنْ زَكَاتِكَ، وَمَا لَمْ يَطْرَحْ فِي الْكُوزِ، فَلَا تَحْتَسِبْهُ مِنْ زَكَاتِكَ ».

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

(It has been narrated) from Ja’farasws, from hisasws forefathersasws having said: ‘Whatever the tax collector (of 10%) takes from you and throws it into a jug, so it is from your Zakāt, and whatever he does not throw in into the jug, so you cannot reckon it to be from your Zakāt’.56

26- بَابُ الرَّجُلِ يُخَلِّفُ عِنْدَ أَهْلِهِ مِنَ النَّفَقَةِ مَا يَكُونُ فِي مِثْلِهَا الزَّكَاةُ‌

Chapter 26 – The man leaves behind expenses with his wife similar to what would happen to incur the Zakāt

1. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ الْمَاضِي عليه‌السلام، قَالَ: قُلْتُ لَهُ: رَجُلٌ خَلَّفَ عِنْدَ أَهْلِهِ نَفَقَةً أَلْفَيْنِ لِسَنَتَيْنِ: عَلَيْهَا زَكَاةٌ؟ قَالَ: « إِنْ كَانَ شَاهِداً فَعَلَيْهِ زَكَاةٌ، وَإِنْ كَانَ غَائِباً فَلَيْسَ عَلَيْهِ زَكَاةٌ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is’haq Bin Ammar,

(It has been narrated) from Abu Al Hassan Al-Maazyasws (7th Imamasws), said, ‘I said to himasws, ‘A man leaves behind expense monies with his wife, two thousand for two years. Would there be Zakāt upon her?’ Heasws said: ‘If he was present, so upon him would be the Zakāt, but if he was absent, so there would be no Zakāt upon it’.57

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ وَضَعَ لِعِيَالِهِ أَلْفَ دِرْهَمٍ نَفَقَةً، فَحَالَ عَلَيْهَا الْحَوْلُ، قَالَ: « إِنْ كَانَ مُقِيماً زَكَّاهُ، وَإِنْ كَانَ غَائِباً لَمْ يُزَكِّهِ ».

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

(It has been narrated) from Abu Abdullahasws regarding a man who places a thousand Dirhams for his dependents as expense money, and a year passes by upon it. Heasws said: ‘If he was staying, there would be Zakāt, and if he was absent, it would not be subjected to Zakāt’.58

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُخَلِّفُ لِأَهْلِهِ ثَلَاثَةَ آلَافِ دِرْهَمٍ نَفَقَةَ سَنَتَيْنِ: عَلَيْهِ زَكَاةٌ؟ قَالَ: « إِنْ كَانَ شَاهِداً فَعَلَيْهَا زَكَاةٌ، وَإِنْ كَانَ غَائِباً فَلَيْسَ فِيهَا شَيْ‌ءٌ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Sama’at, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘The man leaves behind three thousand Dirhams as expense monies (with his wife) for two years. Would there be Zakāt upon it?’ Heasws said: ‘If he was present, so upon her would be the Zakāt, but if he was absent, so there is nothing with regards to it’.59

27- بَابُ الرَّجُلِ يُعْطِي مِنْ زَكَاتِهِ مَنْ يَظُنُّ أَنَّهُ مُعْسِرٌ ثُمَّ يَجِدُهُ مُوسِراً‌

Chapter 27 – The man gives from the Zakāt to the one whom he thinks is financially straitened, then he finds him to be affluent

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ يُعْطِي زَكَاةَ مَالِهِ رَجُلاً وَهُوَ يَرى أَنَّهُ مُعْسِرٌ، فَوَجَدَهُ مُوسِراً، قَالَ: « لَا يُجْزِئُ عَنْهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws regarding a man who gave the Zakāt of his wealth to a man and he saw him as financially straitened, but he found him to be affluent (after paying him)’. Heasws said: ‘He would not be sufficed from it (i.e. he has to pay again)’.60

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْأَحْوَلِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ عَجَّلَ زَكَاةَ مَالِهِ، ثُمَّ أَيْسَرَ الْمُعْطى قَبْلَ رَأْسِ السَّنَةِ، قَالَ: « يُعِيدُ الْمُعْطِي الزَّكَاةَ ».

Ali Bin Ibrahim, from his father and Muhbammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Al Ahowl,

(It has been narrated) from Abu Abdullahasws regarding a man who hastened with the Zakāt of his wealth, then the recipient became affluent before the end of the year. Heasws said: ‘The giver would repeat the Zakāt’.61

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ أَبِي الْمَغْرَاءِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ أَشْرَكَ بَيْنَ الْأَغْنِيَاءِ وَالْفُقَرَاءِ فِي الْأَمْوَالِ، فَلَيْسَ لَهُمْ أَنْ يَصْرِفُوا إِلى غَيْرِ شُرَكَائِهِمْ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Abu Al Magra,

(It has been narrated) from Abu Abdullahasws having said: ‘Allahazwj Blessed and high Associated between the rich and the poor in the wealth. Thus, it is not for them that they should be disbursing it upon other than their associates’.62

28- بَابُ الزَّكَاةِ لَاتُعْطى غَيْرَ أَهْلِ الْوَلَايَةِ‌

Chapter 28 – The Zakāt cannot be given to other than the people of Al-Wilayah

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ وَبُكَيْرٍ وَالْفُضَيْلِ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَبُرَيْدٍ الْعِجْلِيِّ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام أَنَّهُمَا قَالَا فِي الرَّجُلِ يَكُونُ فِي بَعْضِ هذِهِ الْأَهْوَاءِ ـ الْحَرُورِيَّةِ وَالْمُرْجِئَة ِ وَالْعُثْمَانِيَّةِ وَالْقَدَرِيَّةِ ـ ثُمَّ يَتُوبُ، وَيَعْرِفُ هذَا الْأَمْرَ، وَيُحْسِنُ رَأْيَهُ: أَيُعِيدُ كُلَّ صَلَاةٍ صَلاَّهَا، أَوْ صَوْمٍ، أَوْ زَكَاةٍ، أَوْ حَجٍّ، أَوْ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْ‌ءٍ مِنْ ذلِكَ؟ قَالَ: « لَيْسَ عَلَيْهِ إِعَادَةُ شَيْ‌ءٍ مِنْ ذلِكَ غَيْرِ الزَّكَاةِ لَابُدَّ أَنْ يُؤَدِّيَهَا؛ لِأَنَّهُ وَضَعَ الزَّكَاةَ فِي غَيْرِ مَوْضِعِهَا، وَإِنَّمَا مَوْضِعُهَا أَهْلُ الْوَلَايَةِ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, and Bukeyr, and Al Fuzayl, and Muhammad Bin Muslim, and Bureyd Al Ijaly,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws, both having said regarding the man who happens to be among one of these followers of personal desires – the Harouriyya, and the Murjiyya, and the Usmaniyya, and the Qadariyya. Then he repents and recognises this matter (Al-Wilayah), and his view (Emān) improves. Would he have to repeat every Salāt he had prayed, or Soām (Fast), or Zakāt, or Hajj, or there isn’t anything upon him to repeat from that?’ Heasws said: ‘There is no repeating upon him from that other than the Zakāt. It is inevitable that he pays it, because he had placed the Zakāt in other that is (appropriate) place, and rather, its (appropriate) place is the people of Al-Wilayah’.63

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « مَا مِنْ رَجُلٍ يَمْنَعُ دِرْهَماً مِنْ حَقٍّ إِلاَّ أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ، وَمَا مِنْ رَجُلٍ مَنَعَ حَقّاً فِي مَالِهِ إِلاَّ طَوَّقَهُ اللهُ بِهِ حَيَّةً مِنْ نَارٍ يَوْمَ الْقِيَامَةِ ». قَالَ: قُلْتُ لَهُ: رَجُلٌ عَارِفٌ أَدّى زَكَاتَهُ إِلى غَيْرِ أَهْلِهَا زَمَاناً، هَلْ عَلَيْهِ أَنْ يُؤَدِّيَهَا ثَانِياً إِلى أَهْلِهَا إِذَا عَلِمَهُمْ؟ قَالَ: « نَعَمْ ». قَالَ: قُلْتُ: فَإِنْ لَمْ يَعْرِفْ لَهَا أَهْلاً، فَلَمْ يُؤَدِّهَا، أَوْ لَمْ يَعْلَمْ أَنَّهَا عَلَيْهِ، فَعَلِمَ بَعْدَ ذلِكَ؟ قَالَ: « يُؤَدِّيهَا إِلى أَهْلِهَا لِمَا مَضى ». قَالَ: قُلْتُ لَهُ: فَإِنَّهُ لَمْ يَعْلَمْ أَهْلَهَا، فَدَفَعَهَا إِلى مَنْ لَيْسَ هُوَ لَهَا بِأَهْلٍ، وَقَدْ كَانَ طَلَبَ وَاجْتَهَدَ، ثُمَّ عَلِمَ بَعْدَ ذلِكَ سُوءَ مَا صَنَعَ؟ قَالَ: « لَيْسَ عَلَيْهِ أَنْ يُؤَدِّيَهَا مَرَّةً أُخْرى ». وَعَنْ زُرَارَةَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: « إِنِ اجْتَهَدَ فَقَدْ بَرِئَ، وَإِنْ قَصَّرَ فِي الِاجْتِهَادِ فِي الطَّلَبِ، فَلَا ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Ubeyd Bin Zurara who said,

‘I heard Abu Abdllahasws saying: ‘There is none from a man who prevent a Dirham from a right except that he would spend two in other than its rightful way; and there is none from a man who prevents a right in his wealth except that Allahazwj would Collar him, due to it, a snake of fire on the Day of Judgement’.

He (the narrator) said, ‘I said to himasws, ‘An understanding man paid his Zakāt to other than its deserving ones for a long time. Would it be upon him that he repeats it for a second time to its deserving ones when he does know them?’ Heasws said: ‘Yes’. I said, ‘Supposing he does not recognise its deserving ones so he does not give it, or does not know that is it upon him (to give), so he comes to know after that?’ Heasws said: ‘He should pay it to its deserving ones of what has passed’.

He (the narrator) said, ‘I said to himasws, ‘Supposing he did not know its deserving ones, so he handed it over to the one who was not deserving of it, and he had sought and strived, then came to know after that, the evil of what he had done’. Heasws said: ‘It is not upon him that he pays it another time’.

And from Zurara, similar to it, apart from that, that heasws said: ‘If he had strived, so he is blameless, and if he was deficient in the striving regarding the seeking (of the deserving recipient), so no’.64

3. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ الصَّدَقَةَ وَالزَّكَاةَ لَايُحَابى بِهَا قَرِيبٌ، وَلَا يُمْنَعْهَا بَعِيدٌ ».

Hammad Bin Isa, from hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullahasws having said: ‘The charity and the Zakāt, cannot be gifted to the near ones, and would not be prevented to the remote ones’.65

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ، قَالَ: قَالَ لِي شِهَابُ بْنُ عَبْدِ رَبِّهِ: أَقْرِئْ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِّي السَّلَامَ، وَأَعْلِمْهُ أَنَّهُ يُصِيبُنِي فَزَعٌ فِي مَنَامِي، قَالَ: فَقُلْتُ لَهُ: إِنَّ شِهَاباً يُقْرِئُكَ السَّلَامَ، وَيَقُولُ لَكَ: إِنَّهُ يُصِيبُنِي فَزَعٌ فِي مَنَامِي قَالَ: « قُلْ لَهُ، فَلْيُزَكِّ مَالَهُ ». قَالَ: فَأَبْلَغْتُ شِهَاباً ذلِكَ، فَقَالَ لِي: فَتُبْلِغُهُ عَنِّي؟ فَقُلْتُ: نَعَمْ، فَقَالَ: قُلْ لَهُ: إِنَّ الصِّبْيَانَ ـ فَضْلاً عَنِ الرِّجَالِ ـ لَيَعْلَمُونَ أَنِّي أُزَكِّي مَالِي. قَالَ: فَأَبْلَغْتُهُ، فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « قُلْ لَهُ: إِنَّكَ تُخْرِجُهَا، وَلَاتَضَعُهَا فِي مَوَاضِعِهَا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Waleed Bin Sabeeh who said,

‘Shihab Bin Abd Rabbih said to me, ‘Convey the greetings to Abu Abdullahasws from me and let himasws know that I have been hit by the terror in my sleep (nightmare)’.

So I said to himasws, ‘Shihab conveys the greeting to youasws, and is saying to you, ‘I have been hit by terror in my sleep’. Heasws said: ‘Say to him that he should be paying Zakāt of his wealth’.

He said, ‘So I delivered that to Shihab, and he said to me, ‘So, did you deliver it from me?’ So I said, ‘Yes. So he said, ‘Say to himasws, ‘The children as well as the men are knowing that I do pay the Zakāt of my wealth’. So I delivered it to himasws, and Abu Abdullahasws said to him: ‘You do take it out, and (but) you do not place it in its (appropriate) place’.66

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، قَالَ: كَتَبَ إِلَيَّ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَنَّ كُلَّ عَمَلٍ عَمِلَهُ النَّاصِبُ فِي حَالِ ضَلَالِهِ، أَوْ حَال ِ‌ نَصْبِهِ، ثُمَّ مَنَّ اللهُ عَلَيْهِ، وَعَرَّفَهُ هذَا الْأَمْرَ، فَإِنَّهُ يُؤْجَرُ عَلَيْهِ وَيُكْتَبُ لَهُ إِلاَّ الزَّكَاةَ، فَإِنَّهُ يُعِيدُهَا؛ لِأَنَّهُ وَضَعَهَا فِي غَيْرِ مَوْضِعِهَا، وَإِنَّمَا مَوْضِعُهَا أَهْلُ الْوَلَايَةِ، وَأَمَّا الصَّلَاةُ وَالصَّوْمُ، فَلَيْسَ عَلَيْهِ قَضَاؤُهُمَا ».

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

‘Abu Abdullahasws wrote to me: ‘Every deed worked by the Hostile One (Nasibi) during his state of straying, or state of his hostility, then Allahazwj Favours upon him and he recognises this matter (Al-Wilayah), so he would be Recompensed upon it, and there would be written for him (all deeds) except for the Zakāt, for he would have to repeat that because he had placed it in other than its (appropriate) place; and rather, its (appropriate) place is the people of Al-Wilayah. And as for the Salāt, and the Soām, so there would be no fulfilling (repeating) of these upon him’.67

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ سَعْدٍ الْأَشْعَرِيِّ: عَنِ الرِّضَا عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ: هَلْ تُوضَعُ فِيمَنْ لَايَعْرِفُ؟ قَالَ: « لَا، وَلَازَكَاةُ الْفِطْرَةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ismail Bin Saeed Al Ashary,

(It has been narrated) from Al-Rezaasws, said, ‘I asked himasws about the Zakāt, ‘Can it be placed among the ones who do not recognise (Al-Wilayah)?’ Heasws said: ‘No, nor the Zakāt of Al-Fitra’.68

29- بَابُ قَضَاءِ الزَّكَاةِ عَنِ الْمَيِّتِ‌

Chapter 29 – Fulfilment of the Zakāt on behalf of the deceased

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَسَنِ بْن ِ‌ مَحْبُوبٍ، عَنْ عَبَّادِ بْنِ صُهَيْبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي رَجُلٍ فَرَّطَ فِي إِخْرَاجِ زَكَاتِهِ فِي حَيَاتِهِ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، حَسَبَ جَمِيعَ مَا كَانَ فَرَّطَ فِيهِ مِمَّا لَزِمَهُ مِنَ الزَّكَاةِ، ثُمَّ أَوْصى بِهِ أَنْ يُخْرَجَ ذلِكَ، فَيُدْفَعَ إِلى مَنْ يَجِبُ لَهُ. قَالَ: « جَائِزٌ، يُخْرَجُ ذلِكَ مِنْ جَمِيعِ الْمَالِ، إِنَّمَا هُوَ بِمَنْزِلَةِ دَيْنٍ لَوْ كَانَ عَلَيْهِ لَيْسَ لِلْوَرَثَةِ شَيْ‌ءٌ، حَتّى يُؤَدُّوا مَا أَوْصى بِهِ مِنَ الزَّكَاةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abbad Bin Suheyb,

(It has been narrated) from Abu Abdullahasws regarding a man who omitted the extraction of his Zakāt during his lifetime. So when the death presented itself to him, he counted the entirety of what he had omitted from what been Imposed upon him from the Zakāt, then bequeathed that it be extracted and handed over to the one it is Obligated upon (to be handed over to)’. Heasws said: ‘Allowed. That would be extracted from the entirety of the wealth. But rather, it would be at the status of a debt, had it been upon him. There would not be anything for the inheritors until what he had bequeathed with from the Zakāt, is paid over’.69

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: رَجُلٌ لَمْ يُزَكِّ مَالَهُ، فَأَخْرَجَ زَكَاتَهُ عِنْدَ مَوْتِهِ، فَأَدَّاهَا، كَانَ ذلِكَ يُجْزِئُ عَنْهُ. قَالَ: « نَعَمْ ». قُلْتُ: فَإِنْ أَوْصى بِوَصِيَّةٍ مِنْ ثُلُثِهِ، وَلَمْ يَكُنْ زَكّى: أَيُجْزِئُ عَنْهُ مِنْ زَكَاتِهِ؟ قَالَ: « نَعَمْ، يُحْسَبُ لَهُ زَكَاةٌ، وَلَاتَكُونُ لَهُ نَافِلَةٌ وَعَلَيْهِ فَرِيضَةٌ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’farasws, ‘A man did not pay Zakāt of his wealth, so his Zakāt was extracted during his death. So, would the payment of what suffice him from it?’ Heasws said: ‘Yes’. I said, ‘Supposing he were to bequeath with a bequest from his third, and Zakāt had not been paid on it, would it suffice him from his Zakāt?’ Heasws said: ‘Yes. Zakāt would be reckoned for him, and no optional Salāt would happen to be upon him, and upon him would be the Obligatory (Salāt)’.70

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ شُعَيْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ عَلى أَخِي زَكَاةً كَثِيرَةً، فَأَقْضِيهَا، أَوْ أُؤَدِّيهَا عَنْهُ؟ فَقَالَ لِي: « وَكَيْفَ لَكَ بِذلِكَ؟ » قُلْتُ: أَحْتَاطُ، قَالَ: « نَعَمْ، إِذاً تُفَرِّجَ عَنْهُ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Shuayb who said,

‘I said to Abu Abdullahasws, ‘There is a lot of Zakāt upon my brother. So, can I fulfil it or pay it on his behalf?’ So heasws said to me: ‘And how is it for you with that?’ I said, ‘Precaution’. Heasws said: ‘Yes, then you relieve if from him’.71

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لَهُ: رَجُلٌ يَمُوتُ وَعَلَيْهِ خَمْسُمِائَةِ دِرْهَمٍ مِنَ الزَّكَاةِ، وَعَلَيْهِ حَجَّةُ الْإِسْلَامِ، وَتَرَكَ ثَلَاثَمِائَةِ دِرْهَمٍ، فَأَوْصى بِحَجَّةِ الْإِسْلَامِ، وَأَنْ يُقْضى عَنْهُ دَيْنُ الزَّكَاةِ. قَالَ: « يُحَجُّ عَنْهُ مِنْ أَقْرَبِ مَا يَكُونُ، وَيُخْرَجُ الْبَقِيَّةُ فِي الزَّكَاةِ ».

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

‘I said to himasws, ‘A man is dying and upon him is five hundred Dirhams of Zakāt, and upon him is the (performance) of Hajj of Al-Islam, and leaves three hundred Dirhams. So he bequeaths with (the performance of) the Hajj of Al-Islam, and that the debt of Zakāt to be fulfilled from him’. Heasws said: ‘Hajj would be performed on his behalf from the nearest of what can happen to be, and the remainder would be extracted regarding the Zakāt’.72

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ يَقْطِينٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام: رَجُلٌ مَاتَ وَعَلَيْهِ زَكَاةٌ، وَأَوْصى أَنْ يُقْض ى عَنْهُ الزَّكَاةُ وَوُلْدُهُ مَحَاوِيجُ، إِنْ دَفَعُوهَا أَضَرَّ ذلِكَ بِهِمْ ضَرَراً شَدِيداً. فَقَالَ: « يُخْرِجُونَهَا، فَيَعُودُونَ بِهَا عَلى أَنْفُسِهِمْ، وَيُخْرِجُونَ مِنْهَا شَيْئاً، فَيُدْفَعُ إِلى غَيْرِهِمْ ».

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

‘I said to Abu Al-Hassanasws the 1st, ‘A man dies, and upon him is the Zakāt, and he bequeaths that the Zakāt be fulfilled from him, and his children are destitute. If it were to be handed over, that would be extremely harmful to them’. So heasws said: ‘It would be extracted and paid over upon themselves, and they (in turn) would take something out from it and hand it over to others’.73

30- بَابُ أَقَلِّ مَا يُعْطى مِنَ الزَّكَاةِ وَأَكْثَرَ

Chapter 30 – The least of what would be given from the Zakāt, and the most

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلاَّدٍ الْحَنَّاطِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « لَا يُعْطى أَحَدٌ مِنَ الزَّكَاةِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمَ، وَهُوَ أَقَلُّ مَا فَرَضَ اللهُ ـ عَزَّ وَجَلَّ ـ مِنَ الزَّكَاةِ فِي أَمْوَالِ الْمُسْلِمِينَ، فَلَا تُعْطُوا أَحَداً مِنَ الزَّكَاةِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمَ فَصَاعِداً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullahasws, said, ‘I heard himasws saying, ‘No one shall be given less than five Dirhams from the Zakāt and it is the least of what Allahazwj Mighty and Majestic Imposed from the Zakāt in the wealth of the Muslims. Therefore do not give anyone less than five Dirhams from the Zakāt, (and give) upwards (of that)’.74

2. وَعَنْهُ، عَنْ أَحْمَدَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: قُلْتُ لَهُ: أُعْطِي الرَّجُلَ مِنَ الزَّكَاةِ ثَمَانِينَ دِرْهَماً؟ قَالَ: « نَعَمْ، وَزِدْهُ ». قُلْتُ: أُعْطِيهِ مِائَةً ؟ قَالَ: « نَعَمْ، وَأَغْنِهِ إِنْ قَدَرْتَ أَنْ تُغْنِيَهُ ».

And from him, from Ahmad, from Abdul Malik Bin Utba, from Is’haq Bin Ammar,

(It has been narrated) from Abu Al Hassan Musaasws, said, ‘I said to himasws, ‘Can the man give eighty Dirhams from the Zakāt?’ Heasws said: ‘Yes, and increase it’. I said, ‘Can I give him a hundred?’ Heasws said: ‘Yes, and enrich him, if you are able to enrich him’.75

3. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسى: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ سُئِلَ: كَمْ يُعْطَى الرَّجُلُ مِنَ الزَّكَاةِ؟ قَالَ: « قَالَ أَبُو جَعْفَرٍ عليه‌السلام: إِذَا أَعْطَيْت َ‌ فَأَغْنِهِ ».

Ahmad Bin Idreed, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullahasws having been asked, ‘How much can the man give from the Zakāt’. Heasws said: ‘Abu Ja’farasws said: ‘Give him so that he get enriched’.76

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعِيدِ بْنِ غَزْوَانَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تُعْطِيهِ مِنَ الزَّكَاةِ حَتّى تُغْنِيَهُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed Bin Gazwan,

(It has been narrated) from Abu Abdullahasws having said: ‘You can give him from the Zakāt until you enrich him’.77

31- بَابُ أَنَّهُ يُعْطى عِيَالُ الْمُؤْمِنِ مِنَ الزَّكَاةِ إِذَا كَانُوا صِغَاراً وَيُقْضى عَنِ الْمُؤْمِنِينَ الدُّيُونُ مِنَ الزَّكَاةِ‌

Chapter 31 - Giving from the Zakāt to the dependants of the Believer when they were young, and fulfilling the debts from the Believers from the Zakāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَمُوتُ، وَيَتْرُكُ الْعِيَالَ: أَيُعْطَوْنَ مِنَ الزَّكَاةِ؟ قَالَ: « نَعَمْ، حَتّى يَنْشَوْا وَيَبْلُغُوا وَيَسْأَلُوا: مِنْ أَيْنَ كَانُوا يَعِيشُونَ إِذَا قُطِع َ ذلِكَ عَنْهُمْ؟ ». فَقُلْتُ: إِنَّهُمْ لَايَعْرِفُونَ. قَالَ: « يُحْفَظُ فِيهِمْ مَيِّتُهُمْ، وَيُحَبَّبُ إِلَيْهِمْ دِينُ أَبِيهِمْ، فَلَا يَلْبَثُوا أَنْ يَهْتَمُّوا بِدِينِ أَبِيهِمْ، فَإِذَا بَلَغُوا وَعَدَلُوا إِلى غَيْرِكُمْ، فَلَا تُعْطُوهُمْ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘A man dies and leave the dependants. Would they be given from the Zakāt?’ Heasws said: ‘Yes, until they grow up and reach adulthood, and can asked, from where would they be living when that is cut off from them’. So I said, ‘They are not recognising (Al-Wilayah)’. Heasws said: ‘Their deceased should be preserved among them, and the Religion of their father should be made to be beloved to them, it won’t be long before they pay attention to their Religion. So when reach adulthood and change to others, then do not give to them’.78

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنْ رَجُلٍ عَارِفٍ فَاضِلٍ تُوُفِّيَ، وَتَرَكَ عَلَيْهِ دَيْناً قَدِ ابْتُلِيَ بِهِ، لَمْ يَكُنْ بِمُفْسِدٍ، وَلَابِمُسْرِفٍ، وَلَامَعْرُوفٍ بِالْمَسْأَلَةِ، هَلْ يُقْضى عَنْهُ مِنَ الزَّكَاةِ الْأَلْفُ وَالْأَلْفَانِ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Mihammad Bin Yahya, from Muhammad Bin Al Husayn, altogether from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassanasws about an understanding, meritorious man who dies and leaves debts upon him that he had been afflicted with, not happening by corruption, nor extravagance, nor being well-known for begins. Would these be fulfilled on his behalf from the Zakāt, the thousand and the two thousand?’ Heasws said: ‘Yes’.79

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِذٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « ذُرِّيَّةُ الرَّجُلِ الْمُسْلِمِ إِذَا مَاتَ يُعْطَوْنَ مِنَ الزَّكَاةِ وَالْفِطْرَةِ كَمَا كَانَ يُعْطى أَبُوهُمْ حَتّى يَبْلُغُوا فَإِذَا بَلَغُوا، وَعَرَفُوا مَا كَانَ أَبُوهُمْ يَعْرِفُ، أُعْطُوا، وَإِنْ نَصَبُوا، لَمْ يُعْطَوْا ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al washa, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullahasws having said: ‘The offspring of the Muslim man, when he dies, would be given from the Zakāt and the Fitra, just as their father was given until they reach adulthood. So when they do reach adulthood and recognise (Al-Wilayah) what their father had recognised, they would be given, and if they turn to be Hostile Ones (Nasibis), they would not be given’.80

32- بَابُ تَفْضِيلِ أَهْلِ الزَّكَاةِ بَعْضِهِمْ عَلى بَعْضٍ‌

Chapter 32 - The preferring of the deserving ones of e Zakāt, some of them over the others

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عُتَيْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَجْلَانَ السَّكُونِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: إِنِّي رُبَّمَا قَسَمْتُ الشَّيْ‌ءَ بَيْنَ أَصْحَابِي أَصِلُهُمْ بِهِ، فَكَيْفَ أُعْطِيهِمْ؟ فَقَالَ: « أَعْطِهِمْ عَلَى الْهِجْرَةِ فِي الدِّينِ وَالْعَقْلِ وَالْفِقْهِ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Uteyba Bin Abdullah Bin Ijlan Al Sakuny who said,

‘I said to Abu Ja’farasws, ‘Sometimes I distribute something between my companions to maintain good relations by it. So how should I be giving to them?’ So heasws said: ‘Give to them upon the emigration in the Religion (towards Al-Wilayah), and the intellect, and the understanding’.81

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى وَابْنِ أَبِي عُمَيْرٍ جَمِيعاً، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الزَّكَاةِ: أَيُفَضَّلُ بَعْضُ مَنْ يُعْطى مِمَّنْ لَايَسْأَلُ عَلى غَيْرِهِ؟ قَالَ: « نَعَمْ، يُفَضَّلُ الَّذِي لَايَسْأَلُ عَلَى الَّذِي يَسْأَلُ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, altogether from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassanasws about the Zakāt, ‘Can I prefer some whom I give to from the ones who do not ask, over the others?’ Heasws said: ‘Yes, you can prefer those who do not ask over those who do ask’.82

3. عَلِيُّ بْنِ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ صَدَقَةَ الْخُفِّ وَالظِّلْفِ تُدْفَعُ إِلَى الْمُتَجَمِّلِينَ مِنَ الْمُسْلِمِينَ، فَأَمَّا صَدَقَةُ الذَّهَبِ وَالْفِضَّةِ وَمَا كِيلَ بِالْقَفِيزِ مِمَّا أَخْرَجَتِ الْأَرْضُ، فَلِلْفُقَرَاءِ الْمُدْقَعِينَ ». قَالَ ابْنُ سِنَانٍ: قُلْتُ: وَكَيْفَ صَارَ هذَا هكَذَا ؟ فَقَالَ: « لِأَنَّ هؤُلَاءِ مُتَجَمِّلُونَ يَسْتَحْيُونَ مِنَ النَّاسِ، فَيُدْفَعُ إِلَيْهِمْ أَجْمَلُ الْأَمْرَيْنِ عِنْدَ النَّاسِ، وَكُلٌّ صَدَقَةٌ ».

Ali Bin Muhammad, from Ibrahiam Bin Is’haq, from Muhammad Bin Suleyman, from Abdullah Bin Sinan who said,

‘Abu Abdullahasws said: ‘Charity (Zakāt) of the mules and the cloven hooves (goats etc.) are given to the beautifying ones from the Muslims. But, as for the charity (Zakāt) of the gold and the silver, and what is weighed by the scale from what the earth brings forth (produce), so it is for the poor ones and the wretched’.

Ibn Sinan said, ‘I said, ‘And how did this come to be like that?’ So heasws said: ‘Because they are beautifying themselves out of embarrassment from the people, thus the more beautiful of the two matters in the presence of the people would be handed over to them; and all of it is charity (Zakāt)’.83

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُعْطِي الْأَلْفَ الدِّرْهَمِ مِنَ الزَّكَاةِ، فَيَقْسِمُهَا، فَيُحَدِّثُ نَفْسَهُ أَنْ يُعْطِيَ الرَّجُلَ مِنْهَا، ثُمَّ يَبْدُو لَهُ وَيَعْزِلُهُ، فَيُعْطِي غَيْرَهُ؟ قَالَ: « لَا بَأْسَ بِهِ ».

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

(It has been narrated) from Abu Ibrahimasws (7th Imamasws), said, ‘I said to himasws, ‘The man has a thousand Dirhams to give out from the Zakāt. So he distributes it, and he discusses with himself that he should be giving it to the man from it, then he changes his mind about him and he isolates him and gives it to someone else’. Heasws said: ‘There is no problem with it’.84

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « أُتِيَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم بِشَيْ‌ءٍ، فَقَسَمَهُ، فَلَمْ يَسَعْ أَهْلَ الصُّفَّةِ جَمِيعاً، فَخَصَّ بِهِ أُنَاساً مِنْهُمْ، فَخَافَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَنْ يَكُونَ قَدْ دَخَلَ قُلُوبَ الْآخَرِينَ شَيْ‌ءٌ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: مَعْذِرَةً إِلَى اللهِ ـ عَزَّ وَجَلَّ ـ وَإِلَيْكُمْ يَا أَهْلَ الصُّفَّةِ، إِنَّا أُوتِينَا بِشَيْ‌ءٍ، فَأَرَدْنَا أَنْ نَقْسِمَهُ بَيْنَكُمْ، فَلَمْ يَسَعْكُمْ، فَخَصَصْتُ بِهِ أُنَاساً مِنْكُمْ خَشِينَا جَزَعَهُمْ وَهَلَعَهُمْ ».

Notice:

The above Hadith is mentioned but is not translated. [www.alhassanain.org/english]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، أَوْ عَنْ أَبِي الْحَسَنِ عليه‌السلام فِي الرَّجُلِ يَأْخُذُ الشَّيْ‌ءَ لِلرَّجُلِ، ثُمَّ يَبْدُو لَهُ، فَيَجْعَلُهُ لِغَيْرِهِ، قَالَ: « لَا بَأْسَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, or from Abu Al-Hassanasws regarding the man who takes the thing to the man, then he changes his mind for him, so he makes it to be for someone else. Heasws said: ‘There is no problem’.85

33- بَابُ تَفْضِيلِ الْقَرَابَةِ فِي الزَّكَاةِ وَمَنْ لَايَجُوزُ مِنْهُمْ أَنْ يُعْطَوْا مِنَ الزَّكَاةِ‌

Chapter 33 – Preferring of the near relatives regarding the Zakāt, and the ones who are not allowed from them that they should be given from the Zakāt

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ مُوسى عليه‌السلام، قَالَ: قُلْتُ لَهُ: لِي قَرَابَةٌ أُنْفِقُ عَلى بَعْضِهِمْ، وَأُفَضِّلُ بَعْضَهُمْ عَلى بَعْضٍ، فَيَأْتِينِي إِبَّانُ الزَّكَاةِ، أَفَأُعْطِيهِمْ مِنْهَا؟ قَالَ: « مُسْتَحِقُّونَ لَهَا؟ » قُلْتُ: نَعَمْ، قَالَ: « هُمْ أَفْضَلُ مِنْ غَيْرِهِمْ، أَعْطِهِمْ ». قَالَ: قُلْتُ: فَمَنْ ذَا الَّذِي يَلْزَمُنِي مِنْ ذَوِي قَرَابَتِي حَتّى لَا أَحْسُبَ الزَّكَاة َ ‌عَلَيْهِمْ ؟ فَقَالَ: « أَبُوكَ وَأُمُّكَ ». قُلْتُ: أَبِي وَأُمِّي؟ قَالَ: « الْوَالِدَانِ وَالْوُلْدُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdul Malik Bin Utba, from Is’haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan Musaasws, said, ‘I said to himasws, ‘There are near relatives of mine. I tend to spend upon some of them, and prefer some of them upon the others. So (when) the time for Zakāt comes up, can I give them from it?’ Heasws said: ‘They are deserving of it?’ I said, ‘Yes’. Heasws said: ‘(If) they are superior to the others, so give them’. I said, ‘So who is that necessitating upon me, from my near relatives until I cannot withhold the Zakāt upon them?’ So heasws said: ‘Your father, and your mother’. I said, ‘My father and my mother?’ Heasws said: ‘The two parents and the children’.86

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُثَنًّى، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلَهُ رَجُلٌ وَأَنَا أَسْمَعُ، قَالَ: أُعْطِي قَرَابَتِي مِنْ زَكَاةِ مَالِي وَهُمْ لَايَعْرِفُونَ ؟ قَالَ: فَقَالَ: « لَا تُعْطِ الزَّكَاةَ إِلاَّ مُسْلِماً، وَأَعْطِهِمْ مِنْ غَيْرِ ذلِكَ ». ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « أَتَرَوْنَ أَنَّ مَا فِي الْمَالِ الزَّكَاةُ وَحْدَهَا؟ مَا فَرَضَ اللهُ فِي الْمَالِ مِنْ غَيْرِ الزَّكَاةِ أَكْثَرُ، تُعْطِي مِنْهُ الْقَرَابَةَ وَالْمُعْتَرِضَ لَكَ مِمَّنْ يَسْأَلُكَ، فَتُعْطِيهِ مَا لَمْ تَعْرِفْهُ بِالنَّصْبِ، فَإِذَا عَرَفْتَهُ بِالنَّصْبِ، فَلَا تُعْطِهِ إِلاَّ أَنْ تَخَافَ لِسَانَهُ، فَتَشْتَرِيَ دِينَكَ وَعِرْضَكَ مِنْهُ ».

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

‘A man asked himasws and I heard. He said, ‘Can I give the Zakāt to my relatives and they are not recognising (Al-Wilayah)?’ So heasws said: ‘You cannot give the Zakāt except to a Muslim (Al-Wilayah), and give them from other than that’.

Then Abu Abdullahasws said: ‘Are you viewing rather that the Zakāt alone is regarding the wealth? What Allahazwj Imposed in the wealth from other than the Zakāt is more. You should give from it to the relatives, and the objectors against you from the ones who ask you. So you can give to them for as long as you do not recognise him with the hostility (Nasibi). So when you recognise him to be with the hostility, so do not give to him except if you were to fear his tongue, so you can (then) buy your Religion and your acceptance from him’.87

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: سَأَلْتُ الرِّضَا عليه‌السلام عَنِ الرَّجُلِ لَهُ قَرَابَةٌ وَمَوَالٍ وَأَتْبَاعٌ يُحِبُّونَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ، وَلَيْسَ يَعْرِفُونَ صَاحِبَ هذَا الْأَمْرِ، أَيُعْطَوْنَ مِنَ الزَّكَاةِ؟ قَالَ: « لَا ».

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

‘I asked Al-Rezaasws about the man for whom there are relatives and friends and followers who are loving Amir Al-Momineenasws, and (but) they are not recognising the Masterasws of this command (Imamasws). Should I be giving them from the Zakāt?’ Heasws said: ‘No’.88

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يَكُونُ لَهُ الزَّكَاةُ، وَلَهُ قَرَابَةٌ مُحْتَاجُونَ غَيْر ُ عَارِفِينَ، أَيُعْطِيهِمْ مِنَ الزَّكَاةِ؟ فَقَالَ: « لَا، وَلَاكَرَامَةَ، لَايَجْعَلُ الزَّكَاةَ وِقَايَةً لِمَالِهِ، يُعْطِيهِمْ مِنْ غَيْرِ الزَّكَاةِ إِنْ أَرَادَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Zur’at Bin Muhammad, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘The man who happens to have the Zakāt for him (to give out), and for him are needy relatives, not recognising (Al-Wilayah). Can he give them from the Zakāt?’ So heasws said: ‘No, and there is no prestige. He should not make the Zakāt as a preservation of his wealth. He can give them from other than the Zakāt if he wants to’.89

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « خَمْسَةٌ لَايُعْطَوْنَ مِنَ الزَّكَاةِ شَيْئاً: الْأَبُ، وَالْأُمُّ، وَالْوَلَدُ، وَالْمَمْلُوكُ، وَالْمَرْأَةُ، وَذلِكَ أَنَّهُمْ عِيَالُهُ لَازِمُونَ لَهُ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullahasws having said: ‘Five should not be given anything from the Zakāt – The father, and the mother, and the children, and the owned slavers, and the wife – and that is because they are his dependants, hanging on to him’.90

6. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي جَمِيلَةَ، عَنْ زَيْدٍ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ فِي الزَّكَاةِ: « يُعْطى مِنْهَا: الْأَخُ، وَالْأُخْتُ، وَالْعَمُّ، وَالْعَمَّةُ، وَالْخَالُ، وَالْخَالَةُ، وَلَايُعْطَى الْجَدُّ، وَلَا الْجَدَّةُ ».

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullahasws having said: ‘Regarding the Zakāt, you can give from it to the brother, and the sister, and the paternal uncle, and the paternal aunt, and the maternal uncle, and the maternal aunt, and (but) you can neither give to the grandfather nor the grandmother’.91

7. مُحَمَّدُ بْنُ يَحْيى وَمُحَمَّدُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ أَحْمَدَ بْنِ حَمْزَةَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: رَجُلٌ مِنْ مَوَالِيكَ، لَهُ قَرَابَةٌ كُلُّهُمْ يَقُولُ بِكَ، وَلَهُ زَكَاةٌ، أَيَجُوزُ لَهُ أَنْ يُعْطِيَهُمْ جَمِيعَ زَكَاتِهِ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, and Muhammad Bin Abdullah, from Abdullah Bin Ja’far, from Ahmad Bin Hamza who said,

‘I said to Abu Al-Hassanasws, ‘A man from the ones in yourasws Wilayah has relatives for him, all of them are saying (believing) in youasws, and for him is Zakāt (to be given out). Is it allowed for him that he gives them the entirety of his Zakāt?’ Heasws said: ‘Yes’.92

8. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارَ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَضَعُ زَكَاتَهُ كُلَّهَا فِي أَهْلِ بَيْتِهِ وَهُمْ يَتَوَلَّوْنَكَ ؟ فَقَالَ: « نَعَمْ ».

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Ali Bin Mahziyar,

(It has been narrated) from Abu Al Hassanasws, said,’I asked himasws about the man who places his Zakāt, all of it, among his own family members, and they are in yourasws Wilayah’. So heasws said: ‘Yes’.93

9. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عِمْرَانَ بْنِ إِسْمَاعِيلَ بْنِ عِمْرَانَ الْقُمِّيِّ، قَالَ: كَتَبْتُ إِلى أَبِي الْحَسَنِ الثَّالِثِ عليه‌السلام: أَنَّ لِي وُلْداً رِجَالاً وَنِسَاءً: أَفَيَجُوزُ أَنْ أُعْطِيَهُم ْ‌ مِنَ الزَّكَاةِ شَيْئاً ؟ فَكَتَبَ عليه‌السلام: « أَنَّ ذلِكَ جَائِزٌ لَكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Imran Bin Ismail Bin Imran Al Qummy who said,

‘I wrote to Abu Al-Hassanasws the 3rd that I have male and female children, so it is allowed for me that I should give them something from the Zakāt?’ So heasws wrote: ‘That is allowed for you’.94

10. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ جَزَّكٍ، قَالَ: سَأَلْتُ الصَّادِقَ عليه‌السلام: أَدْفَعُ عُشْرَ مَالِي إِلى وُلْدِ ابْنَتِي ؟ قَالَ: « نَعَمْ، لَابَأْسَ ».

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from one of our companions, from Muhammad Bin Jazzaki who said,

‘I asked Al-Sadiqasws, ‘Can I hand over the tax (10%) of my wealth to the children of my daughter?’ Heasws said: ‘Yes, and there is no problem’.95

34- بَابٌ نَادِرٌ‌

Chapter 34 - Miscellaneous

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَن ْ‌ أَبِي مُحَمَّدٍ الْوَابِشِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلَهُ بَعْضُ أَصْحَابِنَا، عَنْ رَجُلٍ اشْتَرى أَبَاهُ مِنَ الزَّكَاةِ؛ زَكَاةِ مَالِهِ؟ قَالَ: « اشْتَرى خَيْرَ رَقَبَةٍ، لَابَأْسَ بِذلِكَ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Muhammad Al Wabishy,

(It has been narrated) from Abu Abdullahasws, said, ‘One of our companions asked himasws about a man who buys his own father (who was a slave), from the Zakāt, the Zakāt of his wealth’. Heasws said: ‘he has bought the best of slave. There is no problem with it’.96

2. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ عَلى أَبِيهِ دَيْنٌ، وَلِأَبِيهِ مَؤُونَةٌ، أَيُعْطِي أَبَاهُ مِنْ زَكَاتِهِ يَقْضِي دَيْنَهُ؟ قَالَ: « نَعَمْ، وَمَنْ أَحَقُّ مِنْ أَبِيهِ؟ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is’haq Bin Ammar who said,

‘I asked Abu Abdullahasws about a man upon whose father there is a debt, and for his father there is a provision. Can he give his father from his Zakāt for him to fulfil his debts?’ Heasws said: ‘Yes, and who is more deserving of it than his own father?’.97

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ حَلَّتْ عَلَيْهِ الزَّكَاةُ، وَمَاتَ أَبُوهُ وَعَلَيْهِ دَيْنٌ، أَيُؤَدِّي زَكَاتَهُ فِي دَيْنِ أَبِيهِ وَلِلِابْنِ مَالٌ كَثِيرٌ؟ فَقَالَ: « إِنْ كَانَ أَبُوهُ أَوْرَثَهُ مَالاً، ثُمَّ ظَهَرَ عَلَيْهِ دَيْنٌ لَمْ يَعْلَمْ بِهِ يَوْمَئِذٍ فَيَقْضِيَهُ عَنْهُ، قَضَاهُ مِنْ جَمِيعِ‌الْمِيرَاثِ، وَلَمْ يَقْضِهِ مِنْ زَكَاتِهِ، وَإِنْ لَمْ يَكُنْ أَوْرَثَهُ مَالاً، لَمْ يَكُنْ أَحَد ٌ‌ أَحَقَّ بِزَكَاتِهِ مِنْ دَيْنِ أَبِيهِ، فَإِذَا أَدَّاهَا فِي دَيْنِ أَبِيهِ عَلى هذِهِ الْحَالِ، أَجْزَأَتْ عَنْهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Abdullahasws, ‘The Zakāt became due upon the man, and his father died, and upon him was a debt. Can he pay the Zakāt regarding the debt of his father, and for his son there is a lot of wealth?’ So heasws said: ‘If it was so that his father had made him to inherit wealth, then a debt manifested upon him, if he did not know it in that day, so he can fulfil it on his behalf from the entirety of the inheritance, and he should not fulfil it from his Zakāt.

And if he did not happen to have inherited wealth, there will not happen to be anything more deserving of his Zakāt than the debts of his father. So when he does pay it regarding the debts of his father, upon this state, he would be suffice from it’.98

35- بَابُ الزَّكَاةِ تُبْعَثُ مِنْ بَلَدٍ إِلى بَلَدٍ أَوْ تُدْفَعُ إِلى مَنْ يَقْسِمُهَا فَتَضِيعُ

Chapter 35 – The Zakāt being sent from a city to a city, or is handed over to someone to distribute it, so it gets wasted

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ بَعَثَ بِزَكَاةِ مَالِهِ لِتُقْسَمَ، فَضَاعَتْ، هَلْ عَلَيْهِ ضَمَانُهَا حَتّى تُقْسَمَ ؟ فَقَالَ: « إِذَا وَجَدَ لَهَا مَوْضِعاً، فَلَمْ يَدْفَعْهَا، فَهُوَ لَهَا ضَامِنٌ حَتّى يَدْفَعَهَا، وَإِنْ لَمْ يَجِدْ لَهَا مَنْ يَدْفَعُهَا إِلَيْهِ، فَبَعَثَ بِهَا إِلى أَهْلِهَا، فَلَيْسَ عَلَيْهِ ضَمَانٌ؛ لِأَنَّهَا قَدْ خَرَجَتْ مِنْ يَدِهِ، وَكَذلِكَ الْوَصِيُّ الَّذِي يُوصى إِلَيْهِ يَكُونُ ضَامِناً لِمَا دُفِعَ إِلَيْهِ إِذَا وَجَدَ رَبَّهُ الَّذِي أُمِرَ بِدَفْعِهِ إِلَيْهِ، فَإِنْ لَمْ يَجِدْ فَلَيْسَ عَلَيْهِ ضَمَانٌ ».

Ali Bin Ibrahim, from his father, from hammad Bin Isa, from Hareyz, from Zurara, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullahasws, ‘A man sent the Zakāt of his wealth to be distributed, but it was wasted. It is responsibility upon him until it gets distributed?’ So heasws said: ‘When he found an appropriate place for it, but did not hand it over, so he would be responsible for it until it is handed over; but if he did not find for it the one whom he could hand it over to, so he sent it to its deserving ones, then the responsibility is not upon him, because it went out from his hand.

And similar to that is the trustee to whom it is entrusted, would happen to be responsible for whatever is handed over to him when he finds the one whom its owner had instructed him to hand it over to. But if he does not find, then there is no responsibility upon him’.99

2. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « إِذَا أَخْرَجَ الرَّجُلُ الزَّكَاةَ مِنْ مَالِهِ، ثُمَّ سَمَّاهَا لِقَوْمٍ، فَضَاعَتْ، أَوْ أَرْسَلَ بِهَا إِلَيْهِمْ، فَضَاعَتْ، فَلَا شَيْ‌ءَ عَلَيْهِ ».

Hammad Bin Isa, from Hareyz, from Abu Baseer,

(It has been narrated) from Abu Ja’farasws having said: ‘When the man extracts the Zakāt from his wealth, then specifies it for a particular group of people, but it gets wasted, or he sends with it/him to them, but it gets wasted, so there is nothing upon him’.100

3. حَرِيزٌ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام أَنَّهُ قَالَ: « إِذَا أَخْرَجَهَا مِنْ مَالِهِ، فَذَهَبَتْ، وَلَمْ يُسَمِّهَا لِأَحَدٍ، فَقَدْ بَرِئَ مِنْهَا ».

Hareyz, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullahasws having said: ‘When he extracts it (Zakāt) from his wealth, so it gets wasted, and he had not specified it for anyone, so he is not accountable for it’.101

4. حَرِيزٌ، عَنْ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ بَعَثَ إِلَيْهِ أَخٌ لَهُ زَكَاتَهُ لِيَقْسِمَهَا، فَضَاعَتْ؟ فَقَالَ: « لَيْسَ عَلَى الرَّسُولِ وَلَاعَلَى الْمُؤَدِّي ضَمَانٌ ». قُلْتُ: فَإِنَّهُ لَمْ يَجِدْ لَهَا أَهْلاً، فَفَسَدَتْ وَتَغَيَّرَتْ، أَيَضْمَنُهَا؟ قَالَ: « لَا، وَلكِنْ إِنْ عَرَفَ لَهَا أَهْلاً، فَعَطِبَتْ أَوْ فَسَدَتْ، فَهُوَ لَهَا ضَامِنٌ حَتّ ى‌ يُخْرِجَهَا ».

Hareyz, from Zurara who said,

‘I asked Abu Abdullahasws about a man whose brother sent his Zakāt to him to distribute it, but it got wasted. So heasws said: ‘It is not upon the messenger, nor upon the payer, any responsibility’. I said, ‘So if he does not find a deserving one for it, and it gets spoilt, and altered, would he be responsible?’ Heasws said: ‘No, but if he recognised a deserving one for it, so it got damaged, or spoilt, so he would be responsible for it until he extracts it’.102

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ )

عليه السلام ( عَنِ الرَّجُلِ يَبْعَثُ بِزَكَاتِهِ فَتُسْرَ أَوْ تَضِيعُ قَالَ لَيْسَ عَلَيْهِ شَيْ ء .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Bukeyr Bin Ayn who said,

‘I asked Abu Ja’farasws about the man who sends his Zakāt, but it gets stolen, or wasted. Heasws said: ‘There is nothing upon him’.103

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الرَّجُلِ يَبْعَثُ بِزَكَاتِهِ، فَتُسْرَقُ أَوْ تَضِيعُ؟ قَالَ: « لَيْسَ عَلَيْهِ شَيْ‌ءٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who informed him, from Dorost, from a man,

(It has been narrated) from Abu Abdullahasws having said regarding the Zakāt being sent by the man to a city other than his own city: ‘There is no problem if he were to send the third’, ‘Or a quarter’. The doubt is from Abu Ahmad (the narrator)’.104

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ أَخْبَرَهُ، عَنْ دُرُسْتَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام: أَنَّهُ قَالَ فِي الزَّكَاةِ يَبْعَثُ بِهَا الرَّجُلُ إِلى بَلَدٍ غَيْرِ بَلَدِهِ، قَالَ: « لَا بَأْسَ أَنْ يَبْعَثَ الثُّلُثَ، أَوِ الرُّبُعَ » شَكَّ أَبُو أَحْمَد َ 7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي الرَّجُلِ يُعْطَى الزَّكَاةَ يَقْسِمُهَا، أَلَهُ أَنْ يُخْرِجَ الشَّيْ‌ءَ مِنْهَا مِنَ الْبَلْدَةِ الَّتِي هُوَ فِيهَا إِلى غَيْرِهَا ؟ قَالَ: « لَا بَأْسَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullahasws regarding the man who gives the Zakāt to be distributed. Is it for him that he takes something from it from the city which he is in to other than it?’ Heasws said: ‘There is no problem’.105

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَارَةَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عُتْبَةَ الْهَاشِمِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « كَانَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم يَقْسِمُ صَدَقَةَ أَهْلِ الْبَوَادِي فِي أَهْلِ الْبَوَادِي، وَصَدَقَةَ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ، وَلَايَقْسِمُهَا بَيْنَهُمْ بِالسَّوِيَّةِ، إِنَّمَا يَقْسِمُهَا عَلى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ، وَمَا يَرى، لَيْسَ فِي ذلِكَ شَيْ‌ءٌ مُوَقَّتٌ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abdul Kareem Bin Utba Al Hashimy,

(It has been narrated) from Abu Abdullahasws having said: ‘Rasool-Allahsaww used to distribute charity (Zakāt) of the people of the valleys, among the people of the valleys, and the charity (Zakāt) of the people of the town, among the people of the town, and hesaww did not distribute between them with the equality. But rather, hesaww distributed it upon those who were present from them, and hesaww did not see anything fixed in that’.106

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ وُهَيْبِ بْنِ حَفْصٍ، قَالَ: كُنَّا مَعَ أَبِي بَصِيرٍ، فَأَتَاهُ عَمْرُو بْنُ إِلْيَاسَ، فَقَالَ لَهُ: يَا أَبَا مُحَمَّدٍ، إِنَّ أَخِي بِحَلَبَ بَعَثَ إِلَيَّ بِمَالٍ مِنَ الزَّكَاةِ أَقْسِمُهُ بِالْكُوفَةِ، فَقُطِعَ عَلَيْهِ الطَّرِيقُ، فَهَلْ عِنْدَكَ فِيهِ رِوَايَةٌ ؟ فَقَالَ: نَعَمْ، سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنْ هذِهِ الْمَسْأَلَةِ، وَلَمْ أَظُنَّ أَنَّ أَحَداً يَسْأَلُنِي عَنْهَا أَبَداً، فَقُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: جُعِلْتُ فِدَاكَ، الرَّجُلُ يَبْعَثُ بِزَكَاتِهِ مِنْ أَرْضٍ إِلى أَرْضٍ، فَيُقْطَعُ عَلَيْهِ الطَّرِيقُ، فَقَالَ: « قَدْ أَجْزَأَتْ عَنْهُ، وَلَوْ كُنْتُ أَنَا لَأَعَدْتُهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Wuheyb Bin Hafs who said,

‘We were with Abu Baseer, and Amro Bin Ilyas came over to him, and he said to him, ‘O Abu Muhammad! My brother in Halab sent over to me wealth from the Zakāt for me to distribute it in Al-Kufa. But the road was cut off from it (by bandits). So is there a report (Hadeeth) with regards to it with you?’ So he said, ‘Yes. I did ask Abu Ja’farasws this question, and I did not think anyone would ask me about it, ever. So I said to Abu Ja’farasws, ‘May I be sacrificed for youasws! The man sends his Zakāt from a land to a land, but the road is cut off upon it (by bandits)’. So heasws said: ‘It has sufficed him from it, and had it been measws, Iasws would have paid it (again)’.107

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَحِلُّ صَدَقَةُ الْمُهَاجِرِينَ لِلْأَعْرَابِ، وَلَاصَدَقَةُ الْأَعْرَابِ لِلْمُهَاجِرِينَ ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Al Halby,

(It has been narrated) from Abu Abdullahasws having said: ‘It is not Permissible, a charity (Zakāt) of the Emigrant for the Bedouins, nor a charity (Zakāt) of the Bedouins for the Emigrants’.108

11. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ ضُرَيْسٍ، قَالَ: سَأَلَ الْمَدَائِنِيُّ أَبَا جَعْفَرٍ عليه‌السلام، قَالَ: إِنَّ لَنَا زَكَاةً نُخْرِجُهَا مِنْ أَمْوَالِنَا، فَفِي مَنْ نَضَعُهَا؟ فَقَالَ: « فِي أَهْلِ وَلَايَتِكَ ». فَقَالَ: إِنِّي فِي بِلَادٍ لَيْسَ فِيهَا أَحَدٌ مِنْ أَوْلِيَائِكَ؟ فَقَالَ: « ابْعَثْ بِهَا إِلى بَلَدِهِمْ تُدْفَعُ إِلَيْهِمْ، وَلَاتَدْفَعْهَا إِلى قَوْمٍ إِنْ دَعَوْتَهُمْ غَداً إِلى أَمْرِكَ لَمْ يُجِيبُوكَ، وَكَانَ ـ وَاللهِ ـ الذَّبْحُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Ibn Muskan, from Zureys who said,

‘Al-Madainy asked Abu Ja’farasws, ‘For use there is Zakāt we extract from our wealth. So among whom should we be placing it?’ So heasws said: ‘Among your people of the Wilayah’. So heasws said: ‘For the time being there is no one in the city from those in yourasws Wilayah’. So heasws said: ‘Send with it to their cities to be handed over to them, and do not hand it over to a group of people such that, tomorrow if you were to invite them to your matter, they would not be responding to you, and by Allahazwj, they would be slaughtered (by Al-Qaimasws)’.109

36- بَابُ الرَّجُلِ يُدْفَعُ إِلَيْهِ الشَّيْ‌ءُ يُفَرِّقُهُ وَهُوَ مُحْتَاجٌ إِلَيْهِ يَأْخُذُ لِنَفْسِهِ‌

Chapter 36 – The man, something is handed over to him, he separates it and he is needy to it, taking it for himself

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الرَّجُلُ يُعْطَى الزَّكَاةَ يَقْسِمُهَا فِي أَصْحَابِهِ، أَيَأْخُذُ مِنْهَ ا‌ شَيْئاً؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Saeed Bin Yasaar who said,

‘I said to Abu Abdullahasws, ‘The man is given the Zakāt to distribute it among his companions. Can he take anything from it (for himself)?’ Heasws said: ‘Yes’.110

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ: عَنْ أَبِي إِبْرَاهِيمَ عليه‌السلام فِي رَجُلٍ أُعْطِيَ مَالاً يُفَرِّقُهُ فِيمَنْ يَحِلُّ لَهُ، أَلَهُ أَنْ يَأْخُذَ مِنْهُ شَيْئاً لِنَفْسِهِ وَإِنْ لَمْ يُسَمَّ لَهُ ؟ قَالَ: « يَأْخُذُ مِنْهُ لِنَفْسِهِ مِثْلَ مَا يُعْطِي غَيْرَهُ ».

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

(It has been narrated) from Abu Ibrahimasws (7th Imamasws) regarding a man is give some wealth to distribute it among the ones whom it is Permissible for. Is it for him that he takes something from it for himself, and even if it has not been specified for him?’ Heasws said: ‘He can take for himself what he would be giving to the others’.111

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عليه‌السلام عَنِ الرَّجُلِ يُعْطِي الرَّجُلَ الدَّرَاهِمَ يَقْسِمُهَا وَيَضَعُهَا فِي مَوَاضِعِهَا، وَهُوَ مِمَّنْ يَحِلُّ لَهُ الصَّدَقَةُ؟ قَالَ: « لَا بَأْسَ أَنْ يَأْخُذَ لِنَفْسِهِ كَمَا يُعْطِي غَيْرَهُ » قَالَ: « وَلَايَجُوزُ لَهُ أَنْ يَأْخُذَ إِذَا أَمَرَهُ أَنْ يَضَعَهَا فِي مَوَاضِعَ مُسَمَّاةٍ إِلاَّ بِإِذْنِهِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassanasws about the man who gives the Dirhams to the man to distribute these in their (appropriate) places, and he (himself) is from the ones for whom the charity (Zakāt) is Permissible’. There is no problem if he were to take for himself just as (what) he would be giving to the others. And it is not allowed for him than he takes when he has been instructed that he places it in a specified place, except with his (owner’s) permission’.112

37- بَابُ الرَّجُلِ إِذَا وَصَلَتْ إِلَيْهِ الزَّكَاةُ فَهِيَ كَسَبِيلِ مَالِهِ يَفْعَلُ بِهَا مَا يَشَاءُ

Chapter 37 – The man, when the Zakāt arrives to him, so it is like the way (part) of his wealth. He can do with it whatever he so desires to

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِذَا أَخَذَ الرَّجُلُ الزَّكَاةَ، فَهِيَ كَمَالِهِ يَصْنَعُ بِهَا مَا يَشَاءُ ». قَالَ: وَقَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَا يُحْمَدُونَ بِأَدَائِهَا، وَهِيَ الزَّكَاةُ، فَإِذَا هِيَ وَصَلَتْ إِلَى الْفَقِيرِ، فَهِيَ بِمَنْزِلَةِ مَالِهِ يَصْنَعُ بِهَا مَا يَشَاءُ ». فَقُلْتُ: يَتَزَوَّجُ بِهَا، وَيَحُجُّ مِنْهَا؟ قَالَ: « نَعَمْ، هِيَ مَالُهُ ». قُلْتُ: فَهَلْ يُؤْجَرُ الْفَقِيرُ إِذَا حَجَّ مِنَ الزَّكَاةِ كَمَا يُؤْجَرُ الْغَنِيُّ صَاحِبُ الْمَالِ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘When the man takes the Zakāt, so it would be like his own wealth. He can do with it whatever he so desires to. Allahazwj Mighty and Majestic Imposed for the poor in the wealth of the rich such an Imposition that they would not be praiseworthy except by paying it, and it is the Zakāt. So when it arrive to the poor, so it would be at the status of his own wealth. He can do with it whatever he so desires to’.

So I said, ‘He can get married with it and perform Hajj with it?’ I said, ‘So would the poor one be Recompensed when he performs a Hajj from the Zakāt (monies) just as the rich one, the owner of the wealth would be Recompensed?’ Heasws said: ‘Yes’.113

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: إِنَّ شَيْخاً مِنْ أَصْحَابِنَا ـ يُقَالُ لَهُ: عُمَرُ ـ سَأَلَ عِيسَى بْن َ‌ أَعْيَنَ وَهُوَ مُحْتَاجٌ، فَقَالَ لَهُ عِيسَى بْنُ أَعْيَنَ: أَمَا إِنَّ عِنْدِي مِنَ الزَّكَاةِ وَلكِنْ لَا أُعْطِيكَ مِنْهَا، فَقَالَ لَهُ: وَلِمَ؟ فَقَالَ: لِأَنِّي رَأَيْتُكَ اشْتَرَيْتَ لَحْماً وَتَمْراً، فَقَالَ: إِنَّمَا رَبِحْتُ دِرْهَماً، فَاشْتَرَيْتُ بِدَانِقَيْنِ لَحْماً، وَبِدَانِقَيْنِ تَمْراً، وَرَجَعْتُ بِدَانِقَيْنِ لِحَاجَة ٍ قَالَ: فَوَضَعَ أَبُو عَبْدِ اللهِ عليه‌السلام يَدَهُ عَلى جَبْهَتِهِ سَاعَةً، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ قَالَ: « إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ نَظَرَ فِي أَمْوَالِ الْأَغْنِيَاءِ، ثُمَّ نَظَرَ فِي الْفُقَرَاءِ، فَجَعَلَ فِي أَمْوَالِ الْأَغْنِيَاءِ مَا يَكْتَفُونَ بِهِ، وَلَوْ لَمْ يَكْفِهِمْ لَزَادَهُمْ، بَلْ يُعْطِيهِ مَا يَأْكُلُ وَيَشْرَبُ وَيَكْتَسِي وَيَتَزَوَّجُ وَيَتَصَدَّقُ وَيَحُجُّ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer who said,

‘I said to Abu Abdullahasws, ‘An old man from our companions called Umar asked Isa Bin Ayn, and he was needy. So Isa Bin Ayn said to him, ‘I have some Zakāt with me, but I cannot give you from it’. So he said to him, ‘And why not?’ So he said, ‘Because I saw you buying meat and dates’. So he said, ‘But rather, I profited by a Dirham, so I bought meat with two coins, and dates with two coins, then I return with two coins for a need’.

He (the narrator) said, ‘So Abu Abdullahasws placed hisasws hand upon his forehead for a while, then raised hisasws head, then said: ‘Allahazwj Blessed and High Looked at the wealth of the rich, then Looked at the poor, and Heazwj Made to be in the wealth of the rich that which they would be sufficing with, and had that not been sufficient for them, Heazwj would have Increased (the rate of Zakāt) for them. But he should give him what he can eat, and drink, and dress, and get married, and give charity, and perform Hajj’.114

3. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللهِ عليه‌السلام وَأَنَا جَالِسٌ، فَقَالَ: إِنِّي أُعْطى مِنَ الزَّكَاةِ، فَأَجْمَعُهُ حَتّى أَحُجَّ بِهِ؟ قَالَ: « نَعَمْ، يَأْجُرُ اللهُ مَنْ يُعْطِيكَ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘A man asked Abu Abdullahasws and I was seated, so he said, ‘I have been given from the Zakāt. So, can I gather it until I can perform Hajj with it?’ Heasws said: ‘Yes. May Allahazwj Recompense the one who gave you’.115

38- بَابُ الرَّجُلِ يَحُجُّ مِنَ الزَّكَاةِ أَوْ يُعْتِقُ‌

Chapter 38 – The man performs Hajj from the Zakāt, or liberates (a slave)

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ إِسْمَاعِيلَ الشَّعِيرِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ يُعْطِي الرَّجُلَ مِنْ زَكَاةِ مَالِهِ يَحُجُّ بِهَا. قَالَ: « مَالُ الزَّكَاةِ يُحَجُّ بِهِ ؟ » فَقُلْتُ لَهُ: إِنَّهُ رَجُلٌ مُسْلِمٌ أَعْطى رَجُلاً مُسْلِماً. فَقَالَ: « إِنْ كَانَ مُحْتَاجاً، فَلْيُعْطِهِ لِحَاجَتِهِ وَفَقْرِهِ، وَلَايَقُولُ لَهُ: حُجَّ بِهَا، يَصْنَعُ بِهَا بَعْدُ مَا يَشَاءُ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Ismail Al Shaeery, from Al Hakam Bin Uteyba who said,

‘I said to Abu Abdullahasws, ‘A man gives to the man from the Zakāt of his wealth what he can perform Hajj with’. Heasws said: ‘Hajj can be performed with it (the wealth of Zakāt)’. So I said to himasws, ‘He is a Muslim man giving to a Muslim’. So heasws said: ‘If he was needy, so let him give to him for his need, and his poverty, and he should not be saying to him, ‘Perform Hajj with it’. He can do whatever he so desires to with, afterwards’.116

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَجْتَمِعُ عِنْدَهُ مِنَ الزَّكَاةِ الْخَمْسُمِائَةِ وَالسِّتُّمِائَةِ يَشْتَرِي بِهَا نَسَمَة ً وَيُعْتِقُهَا ؟ فَقَالَ: « إِذاً يَظْلِمَ قَوْماً آخَرِينَ حُقُوقَهُمْ » ثُمَّ مَكَثَ مَلِيّاً، ثُمَّ قَالَ: « إِلاَّ أَنْ يَكُونَ عَبْداً مُسْلِماً فِي ضَرُورَةٍ، فَيَشْتَرِيَهُ وَيُعْتِقَهُ ».

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Amro, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man in whose possession have gathered from the (payable) Zakāt, five hundred, six hundred. Can he buy a person (slave) with it and liberate him?’ So heasws said: ‘Then he is unjust to another group of their rights’. Then heasws remained (silent) for a while, then said: ‘Unless he happens to be a Muslim slave in desperation, so he buys him and frees him’.117

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ فَضَّالٍ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ أَخْرَجَ زَكَاةَ مَالِهِ أَلْفَ دِرْهَمٍ، فَلَمْ يَجِدْ مَوْضِعاً يَدْفَعُ ذلِكَ إِلَيْهِ، فَنَظَرَ إِلى مَمْلُوكٍ يُبَاعُ فِيمَنْ يُرِيدُهُ، فَاشْتَرَاهُ بِتِلْكَ الْأَلْفِ الدِّرْهَمِ الَّتِي أَخْرَجَهَا مِنْ زَكَاتِهِ، فَأَعْتَقَهُ، هَلْ يَجُوزُ لَهُ ذلِكَ؟ قَالَ: « نَعَمْ، لَابَأْسَ بِذلِكَ ». قُلْتُ: فَإِنَّهُ لَمَّا أَنْ أُعْتِقَ وَصَارَ حُرّاً، اتَّجَرَ، وَاحْتَرَفَ، وَأَصَابَ مَالاً، ثُمَّ مَاتَ، وَلَيْسَ لَهُ وَارِثٌ، فَمَنْ يَرِثُهُ إِذَا لَمْ يَكُنْ لَهُ وَارِثٌ؟ قَالَ: « يَرِثُهُ الْفُقَرَاءُ الْمُؤْمِنُونَ الَّذِينَ يَسْتَحِقُّونَ الزَّكَاةَ؛ لِأَنَّهُ إِنَّمَا اشْتُرِيَ بِمَالِهِمْ ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Marwan Bin Muslim, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullahasws about a man who extracted a thousand Dirham of Zakāt of his wealth, but could not find its (appropriate) place to hand that over to him. So he looks at the owned slaves being sold, intending to buy him with that thousand Dirhams which he had extracted from his Zakāt, and liberate him. Is that allowed for him?’ Heasws said: ‘Yes. There is no problem with that’.

I said, ‘Supposing when he is liberated and becomes free, trades and becomes a craftsman, and attains wealth. Then he dies and there is no inheritor for him. So who would inherit him when there is no inheritor for him?’ Heasws said: ‘The poor Believers would inherit him, those who were deserving of the Zakāt, because he, rather, was bought with their money’.118

39- بَابُ الْقَرْضِ أَنَّهُ حِمَى الزَّكَاةِ‌

Chapter 39 – The loan, it supports the Zakāt

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ وَالْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ إِبْرَاهِيمَ بْنِ السِّنْدِيِّ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَتَعْجِيلُ أَجْرٍ، إِنْ أَيْسَرَ قَضَاكَ، وَإِنْ مَاتَ قَبْلَ ذلِكَ احْتَسَبْتَ بِهِ مِنَ الزَّكَاةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal and Al Hajjal, from Sa’alba Bin Maymoun, from Ibrahim Bin Al Sindy, from Yunus Bin Ammar who said,

‘I heard Abu Abdullahasws saying: ‘A loan of the Believer is a booty, and it hastens the Recompense. If he (borrower) is affluent, he would fulfil it, and if he were to die before that, it would be Reckoned with him (the lender) as being from the Zakāt’.119

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ، عَنْ مُوسَى بْنِ بَكْرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: « كَانَ عَلِيٌّ ـ صَلَوَاتُ اللهِ عَلَيْهِ ـ يَقُولُ: قَرْضُ الْمَالِ حِمَى الزَّكَاةِ ».

Ahmad Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Fuzayl, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassanasws having said: ‘Aliasws was saying: ‘Lending the wealth supports the Zakāt’.120

3. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شِمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: « مَنْ أَقْرَضَ رَجُلاً قَرْضاً إِلى مَيْسَرَةٍ، كَانَ مَالُهُ فِي زَكَاةٍ، وَكَانَ هُوَ فِي الصَّلَاةِ مَعَ الْمَلَائِكَةِ حَتّى يَقْضِيَهُ ».

Ahmad Bin Muhammad, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’farasws having said: ‘The one who lends a loan to a man up to the time he becomes affluent, his (lender’s) wealth would be in Zakāt, he would be in the Salāt along with the Angels until he (the borrower) fulfils it (pays back the loan)’.121

40- بَابُ قِصَاصِ الزَّكَاةِ بِالدَّيْنِ‌

Chapter 40 – Offsetting the Zakāt with the debts

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عليه‌السلام عَنْ دَيْنٍ لِي عَلى قَوْمٍ قَدْ طَالَ حَبْسُهُ عِنْدَهُمْ، لَا يَقْدِرُونَ عَلى قَضَائِهِ، وَهُمْ مُسْتَوْجِبُونَ لِلزَّكَاةِ، هَلْ لِي أَنْ أَدَعَهُ، وَأَحْتَسِبَ بِهِ عَلَيْهِمْ مِنَ الزَّكَاةِ؟ قَالَ: « نَعَمْ ».

Muhammad Bin yahya, from Muhammad Bin Al Husayn and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al Hassanasws the 1st about debts of mine upon a people who had prolonged its withholding with them, not be able upon its fulfilment, and they are deserving of the Zakāt. It is for me that I leave it (collection of the debts) and reckon with it upon them as being from the Zakāt?’ Heasws said: ‘Yes’.122

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلى رَجُلٍ فَقِيرٍ يُرِيدُ أَنْ يُعْطِيَهُ مِنَ الزَّكَاةِ؟ فَقَالَ: « إِنْ كَانَ الْفَقِيرُ عِنْدَهُ وَفَاءٌ بِمَا كَانَ عَلَيْهِ مِنْ دَيْنٍ مِنْ عَرْضٍ مِنْ دَارٍ، أَو ْ مَتَاعٍ مِنْ مَتَاعِ الْبَيْتِ، أَوْ يُعَالِجُ عَمَلاً يَتَقَلَّبُ فِيهَا بِوَجْهِهِ، فَهُوَ يَرْجُو أَنْ يَأْخُذَ مِنْهُ مَالَهُ عِنْدَهُ مِنْ دَيْنِهِ، فَلَا بَأْسَ أَنْ يُقَاصَّهُ بِمَا أَرَادَ أَنْ يُعْطِيَهُ مِنَ الزَّكَاةِ، أَوْ يَحْتَسِبَ بِهَا، فَإِنْ لَمْ يَكُنْ عِنْدَ الْفَقِيرِ وَفَاءٌ، وَلَايَرْجُو أَنْ يَأْخُذَ مِنْهُ شَيْئاً، فَلْيُعْطِهِ مِنْ زَكَاتِهِ، وَلَايُقَاصَّهُ بِشَيْ‌ءٍ مِنَ الزَّكَاةِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at Bin Muhammad, from Sama’at,

(The narrator) asked from Abu Abdullahasws, about the man who happens to have (collectable) debts for him upon a poor man, so he intends to give him from the Zakāt’. So heasws said: ‘If the poor was having in his possession what he can fulfil with whatever was upon him from the debts, from a display of the house, or chattels from the chattels of the house, or a skill he can perform, fluctuating in its aspects, so he hopes that he can take his wealth which is in his possession from his debts, so there is no problem if he were to offset with what he intends to give him from the Zakāt (i.e. not pay him Zakāt). But if there does not happen to be in the possession of the poor one which can ful;fill, and he does not hpe to take anything from him, so let him give him from his Zakāt, and he should not offset anything from the Zakāt’.123

41- بَابُ مَنْ فَرَّ بِمَالِهِ مِنَ الزَّكَاةِ‌

Chapter 41 – The one who flees with his wealth from the Zakāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ فَرَّ بِمَالِهِ مِنَ الزَّكَاةِ، فَاشْتَرى بِهِ أَرْضاً أَوْ دَاراً، أَعَلَيْهِ فِيهِ شَيْ‌ءٌ؟ فَقَالَ: « لَا، وَلَوْ جَعَلَهُ حُلِيّاً أَوْ نُقَراً، فَلَا شَيْ‌ءَ عَلَيْهِ فِيهِ، وَمَا مَنَعَ نَفْسَهُ مِنْ فَضْلِهِ أَكْثَرُ مِمَّا مَنَعَ مِنْ حَقِّ اللهِ بِأَنْ يَكُونَ فِيهِ ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Umar Bin Yazeed who said,

‘I said to Abu Abdullahasws, ‘A man flees with his wealth from the Zakāt, and he buys a land with it, or a house. Is there anything upon him with regards to it?’ So heasws said: ‘No, and if he makes it to be an ornament or a carving, so there would be nothing upon him; and what he has prevented himself from its merit is more than what he prevented from a Right of Allahazwj if it happened to be in it’.

42- بَابُ الرَّجُلِ يُعْطِي عَنْ زَكَاتِهِ الْعِوَضَ‌

Chapter 42 – The man who gives in lieu of his Zakāt

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ، قَالَ: كَتَبْتُ إِلى أَبِي جَعْفَرٍ الثَّانِي عليه‌السلام: هَلْ يَجُوزُ أَنْ يُخْرَجَ عَمَّا يَجِبُ فِي الْحَرْثِ مِنَ الْحِنْطَةِ وَالشَّعِيرِ، وَمَا يَجِبُ عَلَى الذَّهَبِ دَرَاهِمُ بِقِيمَةِ مَا يَسْوى، أَمْ لَايَجُوزُ إِلاَّ أَنْ يُخْرَجَ مِنْ كُلِّ شَيْ‌ءٍ مَا فِيهِ؟ فَأَجَابَ عليه‌السلام: « أَيُّمَا تَيَسَّرَ يُخْرَجُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid al Barqy who sid,

‘I wrote to Abu Ja’farasws the 2nd, ‘Is it allowed if one were to take out from what is Obligated regarding the farm, from the wheat and the barley, and what is Obligated upon the gold, as Dirhams, being the price of what equates to it, or is it not allowed except to take out from everything whatever it (actually) is?’ So heasws answered: ‘Whichever is easier, take out’.124

2. مُحَمَّدُ بْنُ يَحْيى، عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسى عليه‌السلام عَنِ الرَّجُلِ يُعْطِي عَنْ زَكَاتِهِ عَنِ الدَّرَاهِمِ دَنَانِيرَ، وَعَنِ الدَّنَانِيرِ دَرَاهِمَ بِالْقِيمَةِ، أَيَحِلُّ ذلِكَ؟ قَالَ: « لَا بَأْسَ بِهِ ».

Muhammad Bin Yahya, from Al Amraky Bin Ali, from Ali Bin Ja’far who said,

‘I asked Abu Al-Hassan Musaasws about the man who gives from his Zakāt of Dirhams, Dinars, and from his Zakāt of Dinars, Dirhams, by the price. Is that Permissible for him?’ Heasws said: ‘There is no problem with it’.125

3. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْن ِ‌ أَبِي نَصْرٍ، عَنْ سَعِيدِ بْنِ عَمْرٍو: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: يَشْتَرِي الرَّجُلُ مِنَ الزَّكَاةِ الثِّيَابَ وَالسَّوِيقَ وَالدَّقِيقَ وَالْبِطِّيخَ وَالْعِنَبَ، فَيَقْسِمُهُ. قَالَ: « لَا يُعْطِيهِمْ إِلاَّ الدَّرَاهِمَ كَمَا أَمَرَ اللهُ تَبَارَكَ وَتَعَالى ».

Muhammad Bin Abdullah, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Saeed Bin Amro,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘Can the man buy from the (payable) Zakāt, the clothes, and the porridge, and the flour, and the watermelons, and the grapes, so he distributes these (instead)?’ Heasws said: ‘He cannot give them except for the Dirhams, just as Allahazwj Blessed and High Commanded’.126

43- بَابُ مَنْ يَحِلُّ لَهُ أَنْ يَأْخُذَ الزَّكَاةَ وَمَنْ لَايَحِلُّ لَهُ وَمَنْ لَهُ الْمَالُ الْقَلِيلُ‌

Chapter 43 – The one for whom it is Permissible that he takes the Zakāt, and the one for whom it is not Permissible, and the one for whom is little wealth

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « يَأْخُذُ الزَّكَاةَ صَاحِبُ السَّبْعِمِائَةِ إِذَا لَمْ يَجِدْ غَيْرَهُ ». قُلْتُ: فَإِنَّ صَاحِبَ السَّبْعِمِائَةِ تَجِبُ عَلَيْهِ الزَّكَاةُ؟ قَالَ: « زَكَاتُهُ صَدَقَةٌ عَلى عِيَالِهِ، وَلَايَأْخُذُهَا إِلاَّ أَنْ يَكُونَ إِذَا اعْتَمَدَ عَلَ ى‌ السَّبْعِمِائَةِ، أَنْفَدَهَا فِي أَقَلَّ مِنْ سَنَةٍ، فَهذَا يَأْخُذُهَا، وَلَاتَحِلُّ الزَّكَاةُ لِمَنْ كَانَ مُحْتَرِفاً وَعِنْدَهُ مَا يَجِبُ فِيهِ الزَّكَاةُ أَنْ يَأْخُذَ الزَّكَاةَ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘He can take the Zakāt, the owner of the seven hundred (Dirhams) when someone else cannot be found’. I said, ‘supposing the owner of the seven hundred, the Zakāt becomes Obligated upon him?’ Heasws said: ‘His Zakāt would be charity upon his own dependents, and he cannot take it unless if he happens to be (totally) reliant upon the seven hundred, it running out from (within) a year; and the (taking of) Zakāt is not Permissible for the one who had a profession, and with him is what would Obligate the Zakāt with regards to it’.127

2. حَمَّادُ بْنُ عِيسى، عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ، عَنْ زُرَارَةَ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الصَّدَقَةَ لَاتَحِلُّ لِمُحْتَرِفٍ، وَلَالِذِي مِرَّةٍ سَوِيٍّ قَوِيٍّ، فَتَنَزَّهُوا عَنْهَا ».

Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja’farasws, said, ‘I heard himasws saying that the charity (Zakāt) is not Permissible for the professional, nor for the one with capability, normal, strong, so he should keep himself away from it (taking the Zakāt)’.128

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ صَالِحٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ رَجُلٍ مِنْ أَصْحَابِنَا، لَهُ ثَمَانُمِائَةِ دِرْهَمٍ، وَهُوَ رَجُل ٌ‌ خَفَّافٌ، وَلَهُ عِيَالٌ كَثِيرَةٌ، أَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ؟ فَقَالَ: « يَا أَبَا مُحَمَّدٍ، أَيَرْبَحُ فِي دَرَاهِمِهِ مَا يَقُوتُ بِهِ عِيَالَهُ وَيَفْضُلُ؟ » قَالَ: قُلْتُ: نَعَمْ، قَالَ: « كَمْ يَفْضُلُ؟ » قُلْتُ: لَا أَدْرِي، قَالَ: « إِنْ كَانَ يَفْضُلُ عَنِ الْقُوتِ مِقْدَارُ نِصْفِ الْقُوتِ، فَلَا يَأْخُذِ الزَّكَاةَ، وَإِنْ كَانَ أَقَلَّ مِنْ نِصْفِ الْقُوتِ، أَخَذَ الزَّكَاةَ ». قُلْتُ: فَعَلَيْهِ فِي مَالِهِ زَكَاةٌ تَلْزَمُهُ ؟ قَالَ: « بَلى » قُلْتُ: كَيْفَ يَصْنَعُ؟ قَالَ: « يُوَسِّعُ بِهَا عَلى عِيَالِهِ فِي طَعَامِهِمْ وَشَرَابِهِمْ وَكِسْوَتِهِمْ، وَإِنْ بَقِيَ مِنْهَا شَيْ‌ءٌ، يُنَاوِلُهُ غَيْرَهُمْ، وَمَا أَخَذَ مِنَ الزَّكَاةِ، فَضَّهُ عَلى عِيَالِهِ حَتّى يُلْحِقَهُمْ بِالنَّاسِ ».

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Hassan Bin Ali, from Ismail Bin Abdul Aziz, from his father, from Abu Baseer who said,

‘I asked Abu Abdullahasws about a man from our companions for whom were eight hundred Dirhams and he is a man who is a glass polisher, and for him there are a lot of dependants. Is it for him that he takes from the Zakāt?’ So heasws said: ‘O Abu Muhammad! Does he profit regarding his Dirhams what would provide his dependants with and there would be excess?’ I said, ‘Yes’. Heasws said: ‘How much is the excess?’ I said, ‘I don’t know’. Heasws said: ‘If it was so that the excess upon the provision was of a measurement of half the provision, so he cannot take from the Zakāt; but if it was less than half the provision, he can take from the Zakāt’.

I said, ‘So, would Zakāt be Imposed upon his wealth?’ Heasws said: ‘Yes’. I said, ‘How should he deal with it?’ Heasws said: ‘He can expand upon his dependants with it in their foods and their drinks, and their clothing; and if there was to remain something from it, he can give it to others; and whatever he takes from the Zakāt, he can dedicate it upon his dependants until he makes them catch up with the people (financially)’.129

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الزَّكَاةِ، هَلْ تَصْلُحُ لِصَاحِبِ الدَّارِ وَالْخَادِمِ؟ فَقَالَ: « نَعَمْ، إِلاَّ أَنْ تَكُونَ دَارُهُ دَارَ غَلَّةٍ، فَيَخْرُجَ لَهُ مِنْ غَلَّتِهَا دَرَاهِمُ مَا يَكْفِيهِ لِنَفْسِهِ وَعِيَالِهِ؛ فَإِنْ لَمْ تَكُنِ الْغَلَّةُ تَكْفِيهِ لِنَفْسِهِ وَعِيَالِهِ فِي طَعَامِهِمْ وَكِسْوَتِهِمْ وَحَاجَتِهِمْ مِنْ غَيْرِ إِسْرَافٍ، فَقَدْ حَلَّتْ لَهُ الزَّكَاةُ؛ فَإِنْ كَانَتْ غَلَّتُهَا تَكْفِيهِمْ، فَلَا ».

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

‘I asked Abu Abdullahasws about the Zakāt, ‘Is it correct for the owner of the house and the servants?’ So heasws said: ‘Yes, unless his house happens to be a house of yield (rent etc.). So there would be extracted for him, from its yield, Dirhams which would suffice for himself and his dependants. But if the yield does not happen to suffice for himself and his dependants regarding their foods, and their clothing, and their needs from without extravagance, then the Zakāt would be Permissible for him. But if its yield was sufficing them, so no’.130

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْد ِ‌ الرَّحْمنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ أَبُوهُ أَوْ عَمُّهُ أَوْ أَخُوهُ يَكْفِيهِ مَؤُونَتَهُ، أَيَأْخُذُ مِنَ الزَّكَاةِ، فَيَتَوَسَّعَ بِهِ إِنْ كَانُوا لَايُوَسِّعُونَ عَلَيْهِ فِي كُلِّ مَا يَحْتَاجُ إِلَيْهِ؟ فَقَالَ: « لَا بَأْسَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassanasws the 1st, said, ‘I asked himasws about the man who happens to have his father, and his mother, and his brother, sufficing their provision, ‘Can he take from the Zakāt, so he can expand (upon them) with it, if it was so that it was not sufficient for him for everything that they are needy to him with?’ So heasws said: ‘There is no problem’.131

6. صَفْوَانُ بْنُ يَحْيى، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الرَّجُلِ يَكُونُ لَهُ ثَلَاثُمِائَةِ دِرْهَمٍ أَوْ أَرْبَعُمِائَةِ دِرْهَمٍ وَلَهُ عِيَالٌ وَهُوَ يَحْتَرِفُ، فَلَا يُصِيبُ نَفَقَتَهُ فِيهَا، أَيُكِبُّ فَيَأْكُلَهَا وَلَايَأْخُذَ الزَّكَاةَ، أَوْ يَأْخُذُ الزَّكَاةَ؟ قَالَ: « لَا، بَلْ يَنْظُرُ إِلى فَضْلِهَا، فَيَقُوتُ بِهَا نَفْسَهُ وَمَنْ وَسِعَهُ ذلِكَ مِنْ عِيَالِهِ، وَيَأْخُذُ الْبَقِيَّةَ مِنَ الزَّكَاةِ، وَيَتَصَرَّفُ بِهذِهِ لَايُنْفِقُهَا ».

Safwan Bin Yahya, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullahasws about the man who happens to have three hundred Dirhams for him, or four hundred Dirhams, and for him are dependants, and he is a craftsman. So he does not attain his expenses in it. Should he suppress its consumption and not take the Zakāt, or should he take the Zakāt?’ Heasws said: ‘No, but he should look at its excess (profit), so he should provide with it for himself and expand from that upon his dependants, and he should take the remainder from the Zakāt, and he should conduct (his business) with this (capital) and not spend it’.132

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَن ْ‌ غَيْرِ وَاحِدٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهما‌السلام: أَنَّهُمَا سُئِلَا عَنِ الرَّجُلِ لَهُ دَارٌ وَخَادِمٌ، أَوْ عَبْدٌ، أَيَقْبَلُ الزَّكَاةَ؟ قَالَ: « نَعَمْ، إِنَّ الدَّارَ وَالْخَادِمَ لَيْسَتَا بِمَالٍ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from someone else,

(It has been narrated) from Abu Ja’farasws and Abu Abdullahasws both having been asked about the man for whom is a house and a servant or a slave, ‘Can he accept the Zakāt?’ Heasws said: ‘Yes. The house and the servant are not (considered as) wealth’.133

8. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: رَجُلٌ لَهُ ثَمَانُمِائَةِ دِرْهَمٍ، وَلِابْنٍ لَهُ مِائَتَا دِرْهَمٍ، وَلَهُ عَشْرٌ مِنَ الْعِيَالِ وَهُوَ يَقُوتُهُمْ فِيهَا قُوتاً شَدِيداً، وَلَيْسَ لَهُ حِرْفَةٌ بِيَدِهِ، وَإِنَّمَا يَسْتَبْضِعُهَا، فَتَغِيبُ عَنْهُ الْأَشْهُرَ، ثُمَّ يَأْكُلُ مِنْ فَضْلِهَا، أَتَرى لَهُ إِذَا حَضَرَتِ الزَّكَاة ُ‌ أَنْ يُخْرِجَهَا مِنْ مَالِهِ، فَيَعُودَ بِهَا عَلى عِيَالِهِ يُسْبِغُ عَلَيْهِمْ بِهَا النَّفَقَةَ ؟ قَالَ: « نَعَمْ، وَلكِنْ يُخْرِجُ مِنْهَا الشَّيْ‌ءَ الدِّرْهَمَ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullahasws, ‘A man has eight hundred Dirhams for him, and for a son of his there are two hundred Dirhams, and for him there are ten dependants, and he is providing for them with difficulty, and there is no profession in his hands, and rather he trades with it, and it remains absent from him for months. Then he consumes from its excess (profits). What is yourasws view for him, when the Zakāt is due, should he take it out from his wealth and assist his dependants with it, bestowing upon them with it for the expenses?’ Heasws said: ‘Yes, but he should be taking something from it (in the form of) the Dirhams’.134

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَدْ تَحِلُّ الزَّكَاةُ لِصَاحِبِ السَّبْعِمِائَةِ، وَتَحْرُمُ عَلى صَاحِبِ الْخَمْسِينَ دِرْهَماً ». فَقُلْتُ لَهُ: وَكَيْفَ يَكُونُ هذَا؟ فَقَالَ: « إِذَا كَانَ صَاحِبُ السَّبْعِمِائَةِ لَهُ عِيَالٌ كَثِيرٌ، فَلَوْ قَسَمَهَا بَيْنَهُمْ لَمْ تَكْفِهِ، فَلْيُعِفَّ عَنْهَا نَفْسُهُ، وَلْيَأْخُذْهَا لِعِيَالِهِ، وَأَمَّا صَاحِبُ الْخَمْسِينَ، فَإِنَّهُ يَحْرُمُ عَلَيْهِ إِذَا كَانَ وَحْدَهُ، وَهُوَ مُحْتَرِفٌ يَعْمَلُ بِهَا، وَهُوَ يُصِيبُ مِنْهَا مَا يَكْفِيهِ إِنْ شَاءَ اللهُ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al hassan, from Zur’at, from Sama’at,

(It has been narrated) from Abu Abdullahasws having said: ‘The Zakāt can be Permitted for the owner of the seven hundred and be Prohibited upon the owner of the five hundred’. So I said to himasws, ‘And can this happen to be?’ So heasws said: ‘If it was so that the owner of the seven hundred ad a lot of dependants for him, and if he were to distribute between them, it would not suffice, so let him excuse himself from it (the Zakāt) and take it for his dependants; and as for the owner of the five hundred, so it is Prohibited upon him when he was alone and he was a craftsman, working with it, and he would be attaining from it what would suffice him, Allahazwj Willing’.135

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، قَالَ: دَخَلْتُ أَنَا وَأَبُو بَصِيرٍ عَلى أَبِي عَبْدِ اللهِ عليه‌السلام، فَقَالَ لَهُ أَبُو بَصِيرٍ: إِنَّ لَنَا صَدِيقاً وَهُوَ رَجُلٌ صَدُوقٌ يَدِينُ اللهَ بِمَا نَدِينُ بِهِ. فَقَالَ: « مَنْ هذَا يَا أَبَا مُحَمَّدٍ الَّذِي تُزَكِّيهِ؟ ». فَقَالَ: الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ صَبِيحٍ. فَقَالَ: « رَحِمَ اللهُ الْوَلِيدَ بْنَ صَبِيحٍ، مَا لَهُ يَا أَبَا مُحَمَّدٍ؟ ». قَالَ: جُعِلْتُ فِدَاكَ، لَهُ دَارٌ تَسْوى أَرْبَعَةَ آلَافِ دِرْهَمٍ، وَلَهُ جَارِيَةٌ، وَلَهُ غُلَامٌ يَسْتَقِي عَلَى الْجَمَلِ كُلَّ يَوْمٍ مَا بَيْنَ الدِّرْهَمَيْنِ إِلَى الْأَرْبَعَةِ سِوى عَلَفِ الْجَمَلِ، وَلَهُ عِيَالٌ، أَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ؟ قَالَ: « نَعَمْ ». قَالَ: وَلَهُ هذِهِ الْعُرُوضُ؟ فَقَالَ: « يَا أَبَا مُحَمَّدٍ، فَتَأْمُرُنِي أَنْ آمُرَهُ أَنْ يَبِيعَ دَارَهُ وَهِيَ عِزُّهُ وَمَسْقَط ُ رَأْسِهِ، أَوْ يَبِيعَ جَارِيَتَهُ الَّتِي تَقِيهِ الْحَرَّ وَالْبَرْدَ وَتَصُونُ وَجْهَهُ وَوَجْهَ عِيَالِهِ، أَوْ آمُرَهُ أَنْ يَبِيعَ غُلَامَهُ وَجَمَلَهُ وَهُوَ مَعِيشَتُهُ وَقُوتُهُ؟ بَلْ يَأْخُذُ الزَّكَاةَ، فَهِيَ لَهُ حَلَالٌ، وَلَايَبِيعُ دَارَهُ، وَلَاغُلَامَهُ، وَلَاجَمَلَهُ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Abdul Aziz, from his father who said,

‘I and Abu Baseer went over to Abu Abdullahasws, so Abu Baseer said to himasws, ‘There is a friend of ours and he is a truthful man, making a Religion of Allahazwj with what we make it to be’. So heasws said: ‘O Abu Muhammad! Whom are you praising?’ So he said, ‘Al-Abbas Bin Al-Waleed Bin Sabeeh’. So heasws said: ‘May Allahazwj be Merciful to Waleed Bin Sabeeh. What is the matter with him, O Abu Muhammad?’

He said, ‘May I be sacrificed for youasws! For him is a house equating to four thousand Dirhams, and for him is a slave girl, and for him is a slave watering the camel (costing) what is between the two Dirhams up to the four, besides the feed of the camel, and there are dependants for him. Is it for him that he takes from the Zakāt?’ Heasws said: ‘Yes.

He said, ‘And for there are these displays?’ So heasws said: ‘O Abu Muhammad” So you are instructing measws that Iasws should order him that he should sell his house and it is his honour and his birthplace, or sell his slave girl who saves him from the heat and the cold and maintains his face and the faces of his dependants, or order him that he should sell his slave and his camel and it is his livelihood and his provision? But, he can take the Zakāt and it is Permissible for him, and he should neither sell his house, nor his slave, nor his camel’.136

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّرَاهِمُ يَعْمَلُ بِهَا، وَقَدْ وَجَبَ عَلَيْهِ فِيهَا الزَّكَاةُ، وَيَكُونُ فَضْلُهُ الَّذِي يَكْسِبُ بِمَالِهِ كَفَافَ عِيَالِهِ لِطَعَامِهِمْ وَكِسْوَتِهِمْ، لَايَسَعُهُ لِأُدُمِهِمْ، وَإِنَّمَا هُوَ مَا يَقُوتُهُمْ فِي الطَّعَامِ وَالْكِسْوَةِ؟ قَالَ: « فَلْيَنْظُرْ إِلى زَكَاةِ مَالِهِ ذلِكَ، فَلْيُخْرِجْ مِنْهَا شَيْئاً قَلَّ أَوْ كَثُرَ، فَيُعْطِيهِ بَعْضَ مَنْ تَحِلُّ لَهُ الزَّكَاةُ، وَلْيَعُدْ بِمَا بَقِيَ مِنَ الزَّكَاةِ عَلى عِيَالِهِ، وَلْيَشْتَرِ بِذلِكَ آدَامَهُمْ وَمَا يُصْلِحُهُمْ مِنْ طَعَامِهِمْ مِنْ غَيْرِ إِسْرَافٍ، وَلَايَأْكُلْ هُوَ مِنْهُ، فَإِنَّهُ رُبَّ فَقِيرٍ أَسْرَفُ مِنْ غَنِيٍّ ». فَقُلْتُ: كَيْفَ يَكُونُ الْفَقِيرُ أَسْرَفَ مِنَ الْغَنِيِّ ؟ فَقَالَ: « إِنَّ الْغَنِيَّ يُنْفِقُ مِمَّا أُوتِيَ، وَالْفَقِيرَ يُنْفِقُ مِنْ غَيْرِ مَا أُوتِيَ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur’at, from Sama’at,

(It has been narrated) from Abu Abdullahasws, said, ‘I asked himasws about the man who happens to have Dirhams for him, working with it, and the Zakāt is Obligated upon him with regards to it, and there happens to be his excess (profits) which he achieved with his wealth sufficing his dependants for their foods, and their clothing, not being able to afford for their sauces, and rather it is what he provides for them regarding the food and the clothing’.

Heasws said: ‘So let him look into the Zakāt of that wealth of his, and let him extract something from it, little or more, so he should give it to someone for whom the Zakāt is Permissible, and let him assist with whatever remains from the Zakāt, upon his dependants, and let him buy with that, their sauces and whatever is correct for them from their food, from without any extravagance, and he himself should not consume from it, for sometimes the poor can be more extravagant than the rich’.

So I said, ‘How can the poor happen to be more extravagant than the rich?’ So heasws said: ‘The rich spend from what is given (earned), and the poor spend from without having earned’.137

12. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: يَرْوُونَ عَنِ النَّبِيِّ صلى‌الله‌عليه‌وآله‌وسلم أَنَّ الصَّدَقَةَ لَاتَحِلُّ لِغَنِيٍّ، وَلَالِذِي مِرَّةٍ سَوِيٍّ فَقَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « لَا تَصْلُحُ لِغَنِيٍّ ».

Anumber of our companbions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I said to Abu Abdullahasws, ‘They (people) are reporting from the Prophetsaww that the charity (Zakāt) is not Permissible for the rich nor for the one with strong resources’. So Abu Abdullahasws said: ‘It is not correct for the rich’.138

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: مَا يُعْطَى الْمُصَدِّقُ؟ قَالَ: « مَا يَرَى الْإِمَامُ، وَلَايُقَدَّرُ لَهُ شَيْ‌ءٌ ».

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

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘What would the Zakāt collector be given?’ Heasws said: ‘Whatever the Imamasws sees (appropriate), and there is nothing measured out for him (fixed)’.139

14. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ عَبْدِ الرَّحْمنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عليه‌السلام: رَجُلٌ مُسْلِمٌ مَمْلُوكٌ، وَمَوْلَاهُ رَجُلٌ مُسْلِمٌ، وَلَهُ مَالٌ يُزَكِّيهِ، وَلِلْمَمْلُوكِ وَلَدٌ صَغِيرٌ حُرٌّ، أَيُجْزِئُ مَوْلَاهُ أَنْ يُعْطِيَ ابْنَ عَبْدِهِ مِنَ الزَّكَاةِ؟ فَقَالَ: « لَا بَأْسَ بِهِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I said to Abu Al-Hassanasws, ‘A Muslim man is an owned slave, and his master is (also) as Muslim man, and for him is wealth to pay Zakāt from, and for the owned slave is a young child, free. Is it allowed for his master that he should give to the son of his slave, from the Zakāt?’ So heasws said: ‘There is no problem with it’.140

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ دَاوُدَ الصَّرْمِيِّ، قَالَ: سَأَلْتُهُ عَنْ شَارِبِ الْخَمْرِ يُعْطى مِنَ الزَّكَاةِ شَيْئاً؟ قَالَ: « لَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Dawood Al Sarmy who said,

‘I asked himasws about the drinker of the wine, ‘Would he be given anything from the Zakāt?’ Heasws said: ‘no’.141

44- بَابُ مَنْ تَحِلُّ لَهُ الزَّكَاةُ فَيَمْتَنِعُ مِنْ أَخْذِهَا‌

Chapter 44 – The one for whom the Zakāt is Obligated but he refuses from taking it

1. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بْنِ هِلَالِ بْنِ جَابَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « تَارِكُ الزَّكَاةِ وَقَدْ وَجَبَتْ لَهُ، مِثْلُ مَانِعِهَا وَقَدْ وَجَبَتْ عَلَيْهِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Haysam Bin Abu masrouq, from Al Hassan Bin Ali, from Marwan Bin Muslim, from Abdullah Bin Hilal Bin Khaqan who said,

‘I heard Abu Abdullahasws saying: ‘The neglecter of the Zakāt while it has been Obligated for him is like its prevented while it has been Obligated upon him’.142

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله ِ‌ الْعَلَوِيِّ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « تَارِكُ الزَّكَاةِ وَقَدْ وَجَبَتْ لَهُ، كَمَانِعِهَا وَقَدْ وَجَبَتْ عَلَيْهِ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Abdul Azeem Bin Abdullah Al Alawy, from Al Husayn Bin Ali, from one of our companions,

(It has been narrated) from Abu Abdullahasws having said: ‘The neglecter of the Zakāt while it has been Obligated for him is like its preventer while it has been Obligated upon him’.143

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: الرَّجُلُ مِنْ أَصْحَابِنَا يَسْتَحْيِي أَنْ يَأْخُذَ مِنَ الزَّكَاةِ، فَأُعْطِيهِ مِنَ الزَّكَاةِ وَلَا أُسَمِّي لَهُ أَنَّهَا مِنَ الزَّكَاةِ؟ فَقَالَ: « أَعْطِهِ، وَلَاتُسَمِّ لَهُ، وَلَاتُذِلَّ الْمُؤْمِنَ ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhamad Bin Abu Nasr, from Aasim Bin Humeyd, from Abu Baseer who said,

‘I said to Abu Ja’farasws, ‘The man from our companions is too embarrassed to take from the Zakāt. So can I give him from the Zakāt and not specify to him that it is from the Zakāt?’ So heasws said: ‘Give him and do not specify to him, and do not humiliate a Believer’.144

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه‌السلام: الرَّجُلُ يَكُونُ مُحْتَاجاً، فَيُبْعَثُ إِلَيْهِ بِالصَّدَقَةِ، فَلَا يَقْبَلُهَ ا عَلى وَجْهِ الصَّدَقَةِ، يَأْخُذُهُ مِنْ ذلِكَ ذِمَامٌ وَاسْتِحْيَاءٌ وَانْقِبَاضٌ، أَفَيُعْطِيهَا إِيَّاهُ عَلى غَيْرِ ذلِكَ الْوَجْهِ، وَهِيَ مِنَّا صَدَقَةٌ؟ فَقَالَ: « لَا، إِذَا كَانَتْ زَكَاةً، فَلَهُ أَنْ يَقْبَلَهَا، فَإِنْ لَمْ يَقْبَلْهَا عَلى وَجْهِ الزَّكَاةِ، فَلَا تُعْطِهَا إِيَّاهُ، وَمَا يَنْبَغِي لَهُ أَنْ يَسْتَحْيِيَ مِمَّا فَرَضَ اللهُ عَزَّ وَجَلَّ؛ إِنَّمَا هِيَ فَرِيضَةُ اللهِ لَهُ، فَلَا يَسْتَحْيِي مِنْهَا ».

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

‘I said to Abu Ja’farasws, ‘The man happens to be needy, so I sent the charity (Zakāt) to him, but he did not accept it upon its aspect that it is the charity (Zakāt). Taking it from that makes him an introvert, and embarrassed, and withdrawn. Should I give it to him upon other than that aspect, and it is a charity (Zakāt) from us?’

So heasws said: ‘No. When it was Zakāt, so it is for him that he accepts it. But if he does not accept it upon its aspect as the Zakāt, so do not give it to him; and it is not befitting for him that he should be too embarrassed from what Allahazwj Mighty and Majestic has Imposed. But rather, it is an Imposition of Allahazwj for him, therefore he should not be embarrassed from it’.145

45- بَابُ الْحَصَادِ وَالْجَدَادِ

Chapter 45 – The harvest and the replanting

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « فِي الزَّرْعِ حَقَّانِ: حَقٌّ تُؤْخَذُ بِهِ، وَحَقّ ٌ‌ تُعْطِيهِ ». قُلْتُ: وَمَا الَّذِي أُوخَذُ بِهِ؟ وَمَا الَّذِي أُعْطِيهِ ؟ قَالَ: « أَمَّا الَّذِي تُؤْخَذُ بِهِ، فَالْعُشُرُ، وَنِصْفُ الْعُشُرِ؛ وَأَمَّا الَّذِي تُعْطِيهِ، فَقَوْلُ اللهِ عَزَّ وَجَلَّ: (وَآتُوا حَقَّهُ يَوْمَ حَصادِهِ) يَعْنِي مِنْ حَصْدِكَ الشَّيْ‌ءَ بَعْدَ الشَّيْ‌ءِ » وَلَا أَعْلَمُهُ إِلاَّ قَالَ: « الضِّغْثَ ثُمَّ الضِّغْثَ حَتّى يَفْرُغَ ».

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

‘I heard Abu Abdullahasws saying: ‘Regarding the plantation there are two rights to be seized with, and a right to be given’. I said, ‘And what is that which is seized with and that is that which is given?’ Heasws said: ‘As for that which is seized with, so it is the tenth and half of the tenth (being the Zakāt), and as for that which is given, so these are the Words of Allahazwj Mighty and Majestic [6:141] and give the due of it on the day of its harvest – Meaning your reaping the thing after the thing’.

(He the narrator said), ‘And I do not know except that heasws said: ‘The bale after the bale until he is free’.146

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَآتُوا حَقَّهُ يَوْمَ حَصادِهِ) فَقَالُوا جَمِيعاً: قَالَ أَبُو جَعْفَرٍ عليه‌السلام: « هذَا مِنَ الصَّدَقَةِ يُعْطِي الْمِسْكِينَ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ، وَمِنَ الْجَدَادِ الْحَفْنَةَ بَعْدَ الْحَفْنَةِ حَتّى يَفْرُغَ، وَيُعْطِي الْحَارِسَ أَجْراً مَعْلُوماً، وَيَتْرُكُ مِنَ النَّخْلِ مِعى فَأْرَةٍ، وَأُمَّ جُعْرُورٍ، وَيُتْرَكُ لِلْحَارِسِ، يَكُونُ فِي الْحَائِطِ الْعَذْقُ وَالْعَذْقَانِ وَالثَّلَاثَةُ لِحِفْظِهِ إِيَّاهُ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa from Hareyz, from Zurara, and Muhammad Bin Muslim, and Abu Baseer,

(It has been narrated) from Abu Ja’farasws regarding the Words of Allahazwj Mighty and Majestic [6:141] and give the due of it on the day of its harvest, and they all (narrators) said, ‘Abu Ja’farasws said: ‘This is from the charity (Zakāt) given to the poor, the bunch after the bunch, and the handful after the handful until he is free, and he gives to the guard a known recompense, and he leaves from the palm tree Mi’a Farat or Umm Jarour (two types) and he would leave for the guard what happens to be in the wall, the bunch and the two bunches, and the three, for him having guarded it’.147

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا تَصْرِمْ بِاللَّيْلِ، وَلَاتَحْصُدْ بِاللَّيْلِ، وَلَاتُضَحِّ بِاللَّيْلِ، وَلَاتَبْذُرْ بِاللَّيْلِ؛ فَإِنَّكَ إِنْ تَفْعَلْ، لَمْ يَأْتِكَ الْقَانِعُ وَالْمُعْتَرُّ ». فَقُلْتُ: مَا الْقَانِعُ وَالْمُعْتَرُّ؟ قَالَ: « الْقَانِعُ: الَّذِي يَقْنَعُ بِمَا أَعْطَيْتَهُ، وَالْمُعْتَرُّ: الَّذِي يَمُرُّ بِكَ، فَيَسْأَلُكَ؛ وَإِن ْ‌ حَصَدْتَ بِاللَّيْلِ، لَمْ يَأْتِكَ السُّؤَّالُ وَهُوَ قَوْلُ اللهِ تَعَالى: (وَآتُوا حَقَّهُ يَوْمَ حَصادِهِ): عِنْدَ الْحَصَادِ، يَعْنِي الْقَبْضَةَ بَعْدَ الْقَبْضَةِ إِذَا حَصَدْتَهُ، وَإِذَا خَرَجَ فَالْحَفْنَةَ بَعْدَ الْحَفْنَةِ، وَكَذلِكَ عِنْدَ الصِّرَامِ، وَكَذلِكَ عِنْدَ الْبَذْرِ، وَلَاتَبْذُرْ بِاللَّيْلِ؛ لِأَنَّكَ تُعْطِي مِنَ الْبَذْرِ كَمَا تُعْطِي مِنَ الْحَصَادِ ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws having said: ‘Neither pick (fruits) at night, nor harvest at night, nor slaughter (sacrificial animal) at night, nor sow at night, for if you were to do so, the contented one and the beggar would not come to you’. So I said, ‘What is the contented one and the beggar?’ Heasws said: ‘The contented one is the one who is contented with whatever he is given, and the beggar is the one who would pass by you, so he would ask you; and if you were to harvest at night, he would not come asking; and these are the Words of Allahazwj the Exalted [6:141] and give the due of it on the day of its harvest – Meaning the bunch after the bunch when it is harvested; and when it comes out, so the handful after the handful; and similar to that is during the picking (of fruits), similar to that during the sowing. And do not sow at night because you would give from the sowing just as you would give from the harvest’.148

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبَانٍ، عَنْ أَبِي مَرْيَمَ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَآتُوا حَقَّهُ يَوْمَ حَصادِهِ) قَالَ: « تُعْطِي الْمِسْكِينَ يَوْمَ حَصَادِكَ الضِّغْثَ، ثُمَّ إِذَا وَقَعَ فِي الْبَيْدَرِ، ثُمَّ إِذَا وَقَعَ فِي الصَّاعِ الْعُشْرُ وَنِصْفُ الْعُشْرِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abu Maryam,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [6:141] and give the due of it on the day of its harvest. Heasws said: ‘You should give to the poor on the day of your harvest, the bale. Then when it falls in the threshing floor, then when it falls during the harvest, it is the tenth and half the tenth (as Zakāt)’.149

5. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَازِمٍ، عَنْ مُصَادِفٍ، قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللهِ عليه‌السلام فِي أَرْضٍ لَهُ، وَهُمْ يَصْرِمُونَ، فَجَاءَ سَائِلٌ يَسْأَلُ، فَقُلْتُ: اللهُ يَرْزُقُكَ، فَقَالَ عليه‌السلام: « مَهْ، لَيْسَ ذلِكَ لَكُمْ حَتّى تُعْطُوا ثَلَاثَةً، فَإِذَا أَعْطَيْتُمْ ثَلَاثَةً، فَإِنْ أَعْطَيْتُمْ فَلَكُمْ، وَإِنْ أَمْسَكْتُمْ فَلَكُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim, from Musadif who said,

‘I was with Abu Abdullahasws in a land of hisasws, and they (workers) were picking. So a beggar came over and begged. So I said, ‘May Allahazwj Grace you’. So heasws said: ‘Shh! That is not for you (to say) until you have given to three (beggars). So when you have given to three (beggars), then if you were to give, so it is for you to do so, and if you withhold, so it would be for you to do so’.150

6. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَآتُوا حَقَّهُ يَوْمَ حَصادِهِ وَلا تُسْرِفُوا)؟ فقَالَ: « كَانَ أَبِي عليه‌السلام يَقُولُ: مِنَ الْإِسْرَافِ فِي الْحَصَادِ وَالْجَدَادِ أَنْ يَصَّدَّقَ الرَّجُلُ بِكَفَّيْهِ جَمِيعاً، وَكَانَ أَبِي إِذَا حَضَرَ شَيْئاً مِنْ هذَا، فَرَأى أَحَداً مِنْ غِلْمَانِهِ يَتَصَدَّقُ بِكَفَّيْهِ، صَاحَ بِهِ: أَعْطِ بِيَدٍ وَاحِدَةٍ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ، وَالضِّغْثَ بَعْدَ الضِّغْثِ مِنَ السُّنْبُلِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassanasws, said, ‘I asked himasws about the Words of Allahazwj Mighty and Majestic [6:141] and give the due of it on the day of its harvest and do not act extravagantly. Heasws said: ‘Myasws fatherasws was saying: ‘From the extravagance during the harvest and replanting is that the man gives in charity with both his palms’, and it was so that whenever myasws fatherasws was presented something from this, and heasws saw one of his slaves giving charity with both his hands, would shout at him, ‘Give with one hand, the handful after the handful, the bale after the bale!’, from the ears of corn’.151

46- بَابُ صَدَقَةِ أَهْلِ الْجِزْيَةِ‌

Chapter 46 – Charity (Zakāt) of the taxpayers

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ زُرَارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: مَا حَدُّ الْجِزْيَةِّ عَلى أَهْلِ الْكِتَابِ؟ وَهَلْ عَلَيْهِمْ فِي ذلِكَ شَيْ‌ءٌ مُوَظَّفٌ لَايَنْبَغِي أَنْ يَجُوزُوا إِلى غَيْرِهِ؟ فَقَالَ: « ذَاكَ إِلَى الْإِمَامِ، يَأْخُذُ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا شَاءَ عَلى قَدْرِ مَالِهِ بِمَا يُطِيقُ، إِنَّمَا هُمْ قَوْمٌ فَدَوْا أَنْفُسَهُمْ مِنْ أَنْ يُسْتَعْبَدُوا أَوْ يُقْتَلُوا، فَالْجِزْيَةُ تُؤْخَذُ مِنْهُمْ عَلى قَدْرِ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَهُمْ بِهِ حَتّى يُسْلِمُوا، فَإِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ قَالَ: (حَتّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صاغِرُونَ) وَكَيْفَ يَكُونُ صَاغِراً وَهُوَ لَايَكْتَرِثُ لِمَا يُؤْخَذُ مِنْهُ حَتّى يَجِدَ ذُلاَّ لِمَا أُخِذَ مِنْهُ، فَيَأْلَمَ لِذلِكَ، فَيُسْلِمَ ». مُسْلِمٍ: قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَرَأَيْتَ، مَا يَأْخُذُ هؤُلَاءِ مِنْ هذَا الْخُمُسِ مِنْ أَرْضِ الْجِزْيَةِ، وَيَأْخُذُ مِنَ الدَّهَاقِينِ جِزْيَةَ رُؤُوسِهِمْ؟ أَمَا عَلَيْهِمْ فِي ذلِكَ شَيْ‌ءٌ مُوَظَّفٌ؟ فَقَالَ: « كَانَ عَلَيْهِمْ مَا أَجَازُوا عَلى أَنْفُسِهِمْ، وَلَيْسَ لِلْإِمَامِ أَكْثَرُ مِنَ الْجِزْيَةِ، إِنْ شَاءَ الْإِمَامُ وَضَعَ ذلِكَ عَلى رُؤُوسِهِمْ، وَلَيْسَ عَلى أَمْوَالِهِمْ شَيْ‌ءٌ، وَإِنْ شَاءَ فَعَلى أَمْوَالِهِمْ، وَلَيْسَ عَلى رُؤُوسِهِمْ شَيْ‌ءٌ ». فَقُلْتُ: فَهذَا، الْخُمُسُ؟ فَقَالَ: « إِنَّمَا هذَا شَيْ‌ءٌ كَانَ صَالَحَهُمْ عَلَيْهِ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Abdullahasws, ‘What is the limit of the tax upon the People of the Book, and is there anything upon them regarding that which is fixed, not befitting for it to be exceeded to something else?’ So heasws said: ‘That (determination) is up to the Imamasws if he were to take from every person from them whatever heasws so desires to in accordance with his wealth with what he can endure, until he becomes a Muslim.

But rather they are a people who expiate themselves from being enslaves or fighting (in a war), therefore the tax would be taken from them upon a measurement of what they would be enduring to it, and they would be seized with it until they do become Muslims, for Allahazwj Blessed and High Said [9:29] until they pay the tax and they are belittled. And how would he happen to be belittled if he does not care to what is taken from him (due to its low rate) until he finds humiliation to what is taken from him, so he would be hurt by that, so he would become a Muslim’.

He (the narrator) said, ‘And Ibn Muslim said, ‘I said to Abu Abdullahasws, ‘What is your view of what they (government) are taking from this fifth from a land as the taxation, and it is taken from farmer a taxation per head, is there anything fixed upon them with regards to that?’ So heasws said: ‘It was upon them what they had allowed upon their own selves, and it not for the Imamasws, more from the taxation. If the Imamasws so desires to, heasws can place that (tax) upon their heads (flat rate), and there would not be anything upon their wealth, and if heasws so desires to, so upon their wealth, and there would be nothing upon their heads (flat rate)’.

So I said, ‘So this if the fifth (Khums)’. So heasws said: ‘But rather, this is something which Rasool-Allahsaww reconciled upon them’.152

2. حَرِيزٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنْ أَهْلِ الذِّمَّةِ: مَا ذَا عَلَيْهِمْ مِمَّا يَحْقُنُونَ بِهِ دِمَاءَهُمْ وَأَمْوَالَهُمْ؟ قَالَ: « الْخَرَاجُ، فَإِنْ أُخِذَ مِنْ رُؤُوسِهِمُ الْجِزْيَةُ، فَلَا سَبِيلَ عَلى أَرْضِهِمْ، وَإِنْ أُخِذَ مِنْ أَرْضِهِمْ، فَلَا سَبِيلَ عَلى رُؤُوسِهِمْ ».

Hareyz, from Muhammad Bin Muslim who said,

‘I asked himasws about the ones under the responsible (Ahl Al-Zimma), ‘What is that which is upon them from what they are saving their blood and their wealth with?’ Heasws said: ‘The tribute, So if the tax is taken from their heads, so there is no way upon their land, but if it is taken from their lands, so there is no way upon their heads’.153

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَ مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيى جَمِيعاً، عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « جَرَتِ السُّنَّةُ أَنْ لَاتُؤْخَذَ الْجِزْيَةُ مِنَ الْمَعْتُوهِ وَلَامِنَ الْمَغْلُوبِ عَلى عَقْلِهِ ».

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, altogether, from Abdullah Bin Al Mugheira, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullahasws having said: ‘The Sunnah flowed that the taxation would not be taken from the insane and the one overcome upon his mind’.154

4. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْض ِ‌ أَصْحَابِنَا، قَالَ: سُئِلَ أَبُو عَبْدِ اللهِ عليه‌السلام عَنِ الْمَجُوسِ: أَكَانَ لَهُمْ نَبِيٌّ؟ فَقَالَ: « نَعَمْ، أَمَا بَلَغَكَ كِتَابُ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم إِلى أَهْلِ مَكَّةَ: أَنْ أَسْلِمُوا، وَإِلاَّ نَابَذْتُكُمْ بِحَرْبٍ ؟ فَكَتَبُوا إِلى رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: أَنْ خُذْ مِنَّا الْجِزْيَةَ، وَدَعْنَا عَلى عِبَادَةِ الْأَوْثَانِ. فَكَتَبَ إِلَيْهِمُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَنِّي لَسْتُ آخُذُ الْجِزْيَةَ إِلاَّ مِنْ أَهْلِ الْكِتَابِ، فَكَتَبُوا إِلَيْهِ ـ يُرِيدُونَ بِذلِكَ تَكْذِيبَهُ ـ: زَعَمْتَ أَنَّكَ لَاتَأْخُذُ الْجِزْيَةَ إِلاَّ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ أَخَذْتَ الْجِزْيَةَ مِنْ مَجُوسِ هَجَرَ فَكَتَبَ إِلَيْهِمُ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم: أَنَّ الْمَجُوسَ كَانَ لَهُمْ نَبِيٌّ فَقَتَلُوهُ، وَكِتَابٌ أَحْرَقُوهُ، أَتَاهُمْ نَبِيُّهُمْ بِكِتَابِهِمْ فِي اثْنَيْ عَشَرَ أَلْفَ جِلْدِ ثَوْرٍ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions who said,

‘Abu Abdullahasws was asked about the Magians, ‘Was there a Prophetas for them?’ So heasws said: ‘Yes. Has it not reached you a letter of Rasool-Allahsaww to the people of Makkah: ‘Either you become Muslims or else we shall initiate a war against you’. So they wrote to Rasool-Allahsaww, ‘If yousaww could take the tax from us and leave us upon the worship of the idols’. So the Prophetsaww wrote to them: ‘The taxation is not to be taken except from the People of the Book’.

So they wrote to him, intending by that to belie himsaww, ‘Yousaww are alleging that yousaww do not take the taxation from except from the People of the Book, then yousaww take the tax from the Magians who emigrated’. So the Prophetsaww wrote to them: ‘It was so that the Magians had a Prophetas for them, but they killed himas, and (they had) a Book which they burnt. Their Prophetsaww came to them with their Book in twelve thousand skins of bulls’.155

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنْ صَدَقَاتِ أَهْلِ الْجِزْيَةِ، وَمَا يُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ خُمُورِهِمْ وَلَحْمِ خَنَازِيرِهِمْ وَمَيِّتِهِمْ ؟ قَالَ: « عَلَيْهِمُ الْجِزْيَةُ فِي أَمْوَالِهِمْ، يُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ لَحْمِ الْخِنْزِيرِ أَوْ خَمْرٍ، وَكُلُّ مَا أَخَذُوا مِنْهُمْ مِنْ ذلِكَ، فَوِزْرُ ذلِكَ عَلَيْهِمْ، وَثَمَنُهُ لِلْمُسْلِمِينَ حَلَالٌ، يَأْخُذُونَهُ فِي جِزْيَتِهِمْ ».

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

‘I asked Abu Abdullahasws about charities (Zakāt payable) by the people of the taxation (Non-Muslim taxpayers), and what would be taken from them from the price of their wines and their flesh of swine, and their carcasses’. Heasws said: ‘Upon them is the taxation in their wealth taken from them from the price of the flesh of the swine,

or wine, and everything what would be taken from them from that, so the burden of that would be upon them, and its price would be for the Muslims as Permissible, it being taken from their taxes’.156

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ أَرْضَ الْجِزْيَةِ لَاتُرْفَعُ عَنْهَا الْجِزْيَةُ، وَإِنَّمَا الْجِزْيَة ُ‌ عَطَاءُ الْمُهَاجِرِينَ، وَالصَّدَقَةُ لِأَهْلِهَا الَّذِينَ سَمَّى اللهُ فِي كِتَابِهِ، وَلَيْسَ لَهُمْ مِنَ الْجِزْيَةِ شَيْ‌ءٌ » ثُمَّ قَالَ: « مَا أَوْسَعَ الْعَدْلَ! » ثُمَّ قَالَ: « إِنَّ النَّاسَ يَسْتَغْنُونَ إِذَا عُدِلَ بَيْنَهُمْ، وَتُنْزِلُ السَّمَاءُ رِزْقَهَا، وَتُخْرِجُ الْأَرْضُ بَرَكَتَهَا بِإِذْنِ اللهِ تَعَالى ».

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullahasws having said: ‘The taxable land, the taxation would not be lifted from it, and rather, the taxation would be given to the emigrants, and the charities (Zakāt) would be for its deserving ones whom Allahazwj has Specified in Hisazwj Book, and there would be nothing from the taxation for them’.

Then heasws said: ‘How Capacious is Allahazwj’s Justice!’ Then heasws said: ‘The people would be enriched when there would be justice between them, and the sky would send down its sustenance and the earth would bring forth its Blessings by the Permission of Allahazwj the Exalted’.157

7. مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه‌السلام فِي أَهْلِ الْجِزْيَةِ: يُؤْخَذُ مِنْ أَمْوَالِهِمْ وَمَوَاشِيهِمْ شَيْ‌ءٌ سِوَى الْجِزْيَةِ؟ قَالَ: « لَا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’farasws regarding the people of the taxation (taxpayers), ‘Would anything be taken from their wealth and their livelihoods besides the taxation?’ Heasws said: ‘No’.158

47- بَابٌ نَادِرٌ‌

Chapter 47 – Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا بَأْسَ بِالرَّجُلِ يَمُرُّ عَلَى الثَّمَرَةِ وَيَأْكُلُ مِنْهَا، وَلَا يُفْسِدُ؛ قَدْ نَهى رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم أَنْ تُبْنَى الْحِيطَانُ بِالْمَدِينَةِ؛ لِمَكَانِ الْمَارَّةِ ». قَالَ: « وَكَانَ إِذَا بَلَغَ نَخْلُهُ، أَمَرَ بِالْحِيطَانِ فَخُرِقَتْ؛ لِمَكَانِ الْمَارَّةِ ». مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ خَالِدِ بْنِ جَرِيرٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام نَحْوَهُ إِلاَّ أَنَّهُ قَالَ: « وَلَايُفْسِدُ، وَلَايَحْمِلُ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with the man who passes by upon the fruits and he eats from it, but he should not spoil (the fruits). Rasool-Allahsaww had forbidden the building of the walls in Al-Medina in the place of the passers-by (footpaths), and when it was so that the palm tree reached (maturity), hesaww ordered for the openings (to be made) in the walls in the places of the passers-by’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullahasws, similar to it except that heasws said: ‘And he should neither spoil nor carry (take away)’.159

2. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، عَنْ أَبِيهِ، عَنْ يُونُسَ أَوْ غَيْرِهِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، بَلَغَنِي أَنَّكَ كُنْتَ تَفْعَلُ فِي غَلَّةِ عَيْنِ زِيَادٍ شَيْئاً، وَأَنَا أُحِبُّ أَنْ أَسْمَعَهُ مِنْكَ. قَالَ: فَقَالَ لِي: « نَعَمْ، كُنْتُ آمُرُ إِذَا أَدْرَكَتِ الثَّمَرَةُ أَنْ يُثْلَمَ فِي حِيطَانِهَا الثُّلَمُ؛ لِيَدْخُلَ النَّاسُ وَيَأْكُلُوا، وَكُنْتُ آمُرُ فِي كُلِّ يَوْمٍ أَنْ يُوضَعَ عَشْرُ بُنَيَّاتٍ، يَقْعُدُ عَلى كُلِّ بُنَيَّةٍ عَشَرَةٌ، كُلَّمَا أَكَلَ عَشَرَةٌ جَاءَ عَشَرَةٌ أُخْرى، يُلْقى لِكُلِّ نَفْسٍ مِنْهُمْ مُدٌّ مِنْ رُطَبٍ، وَكُنْتُ آمُرُ لِجِيرَانِ الضَّيْعَةِ كُلِّهِمُ: الشَّيْخِ، وَالْعَجُوزِ، وَالصَّبِيِّ، وَالْمَرِيضِ، وَالْمَرْأَةِ، وَمَنْ لَايَقْدِرُ أَنْ يَجِي‌ءَ فَيَأْكُلَ مِنْهَا، لِكُلِّ إِنْسَانٍ مِنْهُمْ مُدٌّ، فَإِذَا كَانَ الْجَذَاذُ أَوْفَيْتُ الْقُوَّامَ وَالْوُكَلَاءَ وَالرِّجَالَ أُجْرَتَهُمْ، وَأَحْمِلُ الْبَاقِيَ إِلَى الْمَدِينَةِ، فَفَرَّقْتُ فِي أَهْلِ الْبُيُوتَاتِ وَالْمُسْتَحِقِّينَ الرَّاحِلَتَيْنِ وَالثَّلَاثَةَ وَالْأَقَلَّ وَالْأَكْثَرَ عَلى قَدْرِ اسْتِحْقَاقِهِمْ، وَحَصَلَ لِي بَعْدَ ذلِكَ أَرْبَعُمِائَةِ دِينَارٍ، وَكَانَ غَلَّتُهَا أَرْبَعَةَ آلَافِ دِينَارٍ ».

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan, from his father, from Yunus, or someone else, from the one who mentioned it,

(It has been narrated) from Abu Abdullahasws, said, ‘I said to himasws, ‘May I be sacrificed for youasws! It reached me that youasws did something regarding the produce of Ayn Ziyad, and I would love to hear it from youasws’. So heasws said to me: ‘Yes. Iasws used to order, whenever the fruits ripened, that a groove be grooved in its walls for the people to enter and eat; and Iasws used to order, during every day, for ten structures (to be set up), with ten people being able to sit upon. Every time ten had eaten, ten others would come, attaching for every person of them, a Mudd (750 gms.) of dates.

And Iasws used to order for the neighbours of the place, all of them, the old man, and the old woman, and the children, and the sick, and the women, and the one who was not able to come and eat from it, a Mudd (750 gms.) for each person of them.

So when it was the picking time, I fulfilled to the workers, and the allocated guards, and paid the workers to carry the remainder to Al-Medina. So I scattered it among the people of the houses and the deserving ones, the two camel loads, and the three, and the less and the more, upon a measurement of their deservedness, and there arrived to me after that, four hundred Dinars, and its gross produce had been four thousand Dinars’.160

3. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَمَّنْ حَدَّثَهُ، عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ صلى‌الله‌عليه‌وآله‌وسلم إِذَا بَلَغَتِ الثِّمَارُ، أَمَرَ بِالْحِيطَانِ، فَثُلِمَت ْ

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qasany, from the one who narrated it to him, from Abdullah Bin Al Qasim Al Ja’fary, from his father who said,

‘It was so that the Prophetsaww, when the fruits reached (maturity), ordered with the walls, so they were grooved (for people to come inside and eat their fill)’.161

تَمَّ الْمُجَلَّدُ الثَّالِثُ مِنْ هَذَا الطَّبْعِ وَ يَلِيهِ الْمُجَلَّدُ الرَّابِعُ أَوَّلُهُ أَبْوَابُ الصَّدَقَةِ .

The third volume is completed from this edition, and it would be followed by the fourth volume, the beginning of it being chapters on charity (Zakāt)

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