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

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Table of Contents

[9].....	1
كِتَابُ الطَّهَارَةِ	1
THE BOOK OF CLEANLINESS (1)	1
1 - بَابُ طَهْوْرِ الْمَاءِ	1
Chapter 1 – The cleansing of water	1
2 - بَابُ الْمَاءِ الَّذِي لَا يَنْجَسُهُ شَيْءٌ	2
Chapter 2 – The (quantity of the) water which nothing can pollute	2
3 - بَابُ الْمَاءِ الَّذِي تَكُونُ فِيهِ قَلَّةٌ، وَالْمَاءِ الَّذِي فِيهِ الْجَيْفُ، وَالرَّجُلُ يَأْتِي الْمَاءَ وَيَدُهُ قَدْرَةٌ.....	4
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	4
4 - بَابُ الْبَيْتْرِ وَمَا يَقَعُ فِيهَا	6
Chapter 4 – The water well and what falls into it	6
5 - بَابُ الْبَيْتْرِ تَكُونُ إِلَى جَنْبِ الْبَالُوعَةِ	9
Chapter 5 – The well which happens to be to the side of the cesspool	9
6 - بَابُ الْوُضُوءِ مِنْ سُورِ الدَّوَابِّ وَالسَّبَاعِ وَالطَّيْرِ	11
Chapter 6 – The Ablution (Wudhu) from the residue (of the water of) the animals, and the predators, and the birds.....	11
7 - بَابُ الْوُضُوءِ مِنْ سُورِ الْحَائِضِ وَالْجُنْبِ وَالْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالنَّاصِبِ	13
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)	13
8 - بَابُ الرَّجُلِ يُدْخِلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا، وَالْحَدَّ فِي غَسْلِ الْيَدَيْنِ مِنَ الْجَنَابَةِ وَالْبَوْلِ وَالْعَائِطِ وَالنَّوْمِ	15
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	15

9- بَابُ اخْتِلَاطِ مَاءِ الْمَطَرِ بِالْبَوْلِ، وَمَا يَرْجِعُ فِي الْإِنَاءِ مِنْ غُسَالَةِ الْجُنْبِ، وَالرَّجُلِ يَفْعُ ثَوْبُهُ عَلَى الْمَاءِ الَّذِي يَسْتَنْجِي بِهِ.....	17
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.....	17
10- بَابُ مَاءِ الْحَمَّامِ وَالْمَاءِ الَّذِي تُسَخِّنُهُ الشَّمْسُ.....	19
Chapter 10 – Water of the bathhouse, and the water which the sun warms up.....	19
11- بَابُ الْمَوْضِعِ الَّذِي يُكْرَهُ أَنْ يُتَعَوَّطَ فِيهِ أَوْ يُبَالَ.....	21
Chapter 11 – The place in which it is abhorred to deface or urinate in .	21
12- بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْحَلَاءِ وَعِنْدَ الْخُرُوجِ وَالِاسْتِنْجَاءِ وَمَنْ نَسِيَهُ، وَالتَّسْمِيَةَ عِنْدَ الْوُضُوءِ.....	22
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).....	22
13- بَابُ الْاسْتِبْرَاءِ مِنَ الْبَوْلِ وَعَسَلِهِ وَمَنْ لَمْ يَجِدِ الْمَاءَ.....	27
Chapter 13 – The Istibra’a from the urine, and washing it, and the one who cannot find the water	27
14- بَابُ مِقْدَارِ الْمَاءِ الَّذِي يُجْزَى لِلْوُضُوءِ وَالْعُسْلِ، وَمَنْ تَعَدَّى فِي الْوُضُوءِ.....	29
Chapter 14 – Measurement of the water which suffices for the Ablution (Wudhu) and the washing, the one who exceeds in the Ablution (Wudhu)	29
15- بَابُ السِّوَاكِ.....	31
Chapter 15 – The teeth brushing	31
16- بَابُ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ.....	33
Chapter 16 – The rinsing of the mouth and the sniffing (of the water)..	33
17- بَابُ صِفَةِ الْوُضُوءِ.....	34
Chapter 17 – Description of the Ablution (Wudhu)	34
18- بَابُ حَدِّ الْوَجْهِ الَّذِي يُغْسَلُ وَالذِّرَاعَيْنِ وَكَيْفَ يُغْسَلُ.....	39
Chapter 18 – Limit of the face which should be washed, and the two arms, and how to wash	39
19- بَابُ مَسْحِ الرَّأْسِ وَالْقَدَمَيْنِ.....	42
Chapter 19 – Wiping the head and the two feet	42
20- بَابُ مَسْحِ الْخُفِّ.....	46
Chapter 20 – Wiping (over) the shoes.....	46

21 - بَابُ الْجَبَائِرِ وَالْفُرُوحِ وَالْجِرَاحَاتِ	46
Chapter 21 – The splints, and the sores, and the wounds	46
22 - بَابُ الشَّكِّ فِي الوُضُوءِ وَ مَنْ نَسِيَهُ أَوْ قَدَّمَ أَوْ أَخَّرَ	47
Chapter 22 – The doubt in the Ablution (Wudhu) and the one who forgets it or brings something forward or delays	48
Notes	52
كِتَابُ الطَّهَارَةِ	55
THE BOOK OF CLEANLINESS (2)	55
23 - بَابُ مَا يَنْفُضُ الوُضُوءَ وَمَا لَا يَنْفُضُهُ	55
Chapter 23 – What breaks the Ablution (Wudhu) and what does not break it	55
24 - بَابُ الرَّجُلِ يَطَأُ عَلَى الْعَذْرَةِ أَوْ غَيْرِهَا مِنْ الْفَدْرِ	59
Chapter 24 – The man treads upon the faeces or other than it, from the filth	59
25 - بَابُ الْمَذْيِ وَالْوَذْيِ	61
Chapter 25 – The seminal fluid and the semen.....	61
26 - بَابُ أَنْوَاعِ الْغُسْلِ	62
Chapter 26 – Types of washing	62
27 - بَابُ مَا يُجْزِي الْغُسْلُ مِنْهُ إِذَا اجْتَمَعَ	63
Chapter 27 – What the washing suffices from when (the matters) gather.....	63
28 - بَابُ وَجُوبِ الْغُسْلِ يَوْمَ الْجُمُعَةِ	64
Chapter 28 – Obligation of the washing for the day of Friday.....	64
29 - بَابُ صِفَةِ الْغُسْلِ وَالْوُضُوءِ قَبْلَهُ وَبَعْدَهُ، وَالرَّجُلِ يَغْتَسِلُ فِي مَكَانٍ غَيْرِ طَيِّبٍ، وَمَا يُقَالُ عِنْدَ الْغُسْلِ، وَتَحْوِيلِ الْخَاتَمِ عِنْدَ الْغُسْلِ	66
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.	66
30 - بَابُ مَا يُوجِبُ الْغُسْلَ عَلَى الرَّجُلِ وَالْمَرْأَةِ	71
Chapter 30 – What Obligates the washing upon the man and the woman.. ..	71
31 - بَابُ اخْتِلَامِ الرَّجُلِ وَالْمَرْأَةِ	73
Chapter 31 – The bed-wetting of the man and the woman.....	73
32 - بَابُ الرَّجُلِ وَالْمَرْأَةِ يَغْتَسِلَانِ مِنَ الْجُنَابَةِ، ثُمَّ يَخْرُجُ مِنْهُمَا شَيْءٌ بَعْدَ الْغُسْلِ	75
Chapter 32 – The man and the woman both wash from the sexual impurity, then something comes out from them after the washing	75

33- بَابُ الْجُنُبِ يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ وَيَدْخُلُ الْمَسْجِدَ وَيَخْتَضِبُ وَيَدَّهِنُ وَيَطْلِي وَيَخْتَجِمُ

76

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..... 76

34- بَابُ الْجُنُبِ يَعْرِقُ فِي الثَّوْبِ أَوْ يُصِيبُ جَسَدَهُ ثَوْبُهُ وَهُوَ رَطْبٌ

Chapter 34 – The one with sexual impurity sweats in the clothes, or his body touches his clothes and he is wet 79

35- بَابُ الْمَيِّ وَالْمَذِي يُصِيبَانِ الثَّوْبَ وَالْجَسَدَ

Chapter 35 – The semen and the seminal fluid both hit the clothes and the body 81

36- بَابُ الْبَوْلِ يُصِيبُ الثَّوْبَ أَوْ الْجَسَدَ

Chapter 36 – The urine hitting the clothes or the body 83

37- بَابُ أَبْوَالِ الدَّوَابِّ وَأَرْوَاتِهَا

Chapter 37 – The urine of the animals and their droppings..... 85

38- بَابُ الثَّوْبِ يُصِيبُهُ الدَّمُ وَالْمِدَّةُ

Chapter 38 – The clothes hit by the blood and the pus 87

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 90

40- بَابُ صِفَةِ التَّيْمُمِ

Chapter 40 – Description of Tayammum (Performing Ablution (Wudhu) with dust in lieu of water) 91

41- بَابُ الْوَقْتِ الَّذِي يُوجِبُ التَّيْمُمَ، وَمَنْ تَيَمَّمَ ثُمَّ وَجَدَ الْمَاءَ

Chapter 41 – The timing which Obligates the Tayammum, and the one who performs Tayammum, then finds the water 93

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 96

43- بَابُ الرَّجُلِ يُصِيبُهُ الْجَنَابَةُ، فَلَا يَجِدُ إِلَّا التَّلْجَ، أَوْ الْمَاءَ الْجَامِدَ

Chapter 43 – The man is hit by the sexual impurity but he cannot find except for the snow or the frozen water 97

44- بَابُ التَّيْمُمِ بِالطِّينِ

Chapter 44 – The Tayammum with the clay 98

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... 99

46- بَابُ التَّوَادِرِ

100

Chapter 46 – Miscellaneous	100
Notes	108
[10].....	112
كِتَابُ الْحَيْضِ	112
THE BOOK OF MENSTRUATION (HAYDH)	112
1 - أَبْوَابُ الْحَيْضِ	112
Chapter 1 – The Menstruation (Haydh)	112
2 - بَابُ أَدْنَى الْحَيْضِ وَأَفْصَاهُ وَأَدْنَى الطُّهْرِ	112
Chapter 2 – The minimum of the menstruation (Haydh), and its maximum, and the minimum of the purity	112
3 - بَابُ الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ أَيَّامِهَا أَوْ بَعْدَ طُهْرِهَا	115
Chapter 3 – The woman sees the blood before her (regular) days, or after her purity.....	115
4 - بَابُ الْمَرْأَةِ تَرَى الصُّفْرَةَ قَبْلَ الْحَيْضِ أَوْ بَعْدَهُ	116
Chapter 4 – The woman sees the yellowness before the menstruation (Haydh), or after it.....	116
5 - بَابُ أَوَّلِ مَا تَحِيضُ الْمَرْأَةُ	117
Chapter 5 – The first (menstruation (Haydh) which the woman menstruates	117
6 - بَابُ اسْتِبْرَاءِ الْحَائِضِ	118
Chapter 6 – The absolution of the menstruating woman.....	118
7 - بَابُ غُسْلِ الْحَائِضِ وَمَا يُجْزئُهَا مِنَ الْمَاءِ	120
Chapter 7 – The washing of the menstruating woman, and what would suffice her from the water	121
8 - بَابُ الْمَرْأَةِ تَرَى الدَّمَ وَهِيَ جُنُبٌ	122
Chapter 8 – The woman sees the blood and she is with sexual impurity	122
9 - بَابُ جَامِعِ فِي الْحَائِضِ وَالْمُسْتَحَاضَةِ	123
Chapter 9 – The comprehensive regarding the menstruation (Haydh) and the inter-period bleeding (Istihaaza).....	123
10 - بَابُ مَعْرِفَةِ دَمِ الْحَيْضِ مِنْ دَمِ الْإِسْتِحَاضَةِ	132
Chapter 10 – Recognition of the menstruation (Haydh) blood from the inter-period bleeding (Istihaaza).....	132
11 - بَابُ مَعْرِفَةِ دَمِ الْحَيْضِ وَالْعُدْرَةِ وَالْقَرْحَةِ	134
Chapter 11 – Recognition of the blood of menstruation (Haydh), and the virginity, and the ulcers.....	135
12 - بَابُ الْحَبْلِى تَرَى الدَّمَ	138
Chapter 12 – The pregnant woman sees the blood.....	138

13 - بَابُ النُّفْسَاءِ	140
Chapter 13 – The post-childbirth bleeding (Nafsa'a)	141
14 - بَابُ النُّفْسَاءِ تَطْهُرُ ثُمَّ تَرَى الدَّمَ أَوْ رَأَتْ الدَّمَ قَبْلَ أَنْ تَلِدَ	143
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	143
15 - بَابُ مَا يَجِبُ عَلَى الْحَائِضِ فِي أَوْقَاتِ الصَّلَاةِ	144
Chapter 15 – What is Obligated upon the menstruating woman during her Salaat times	144
16 - بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ دُخُولِ وَقْتِ الصَّلَاةِ قَبْلَ أَنْ تُصَلِّيَهَا، أَوْ تَطْهُرُ قَبْلَ دُخُولِ وَقْتِهَا، فَتَتَوَانَى فِي الْعُسْلِ	145
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	145
17 - بَابُ الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ فَتَحْسُ بِالْحَيْضِ	147
Chapter 17 – The woman happens to be in the Salaat, so she feels the menstruation (Haydh).....	148
18 - بَابُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ	148
Chapter 18 – The menstruating woman would make up the (missed) Fasts and she would not make up the (missed) Salaats	148
19 - بَابُ الْحَائِضِ وَالنُّفْسَاءِ تَقْرَأُ الْقُرْآنَ	149
Chapter 19 – The menstruating woman and the one with post-childbirth bleeding (Nafsa'a), reciting the Quran	150
20 - بَابُ الْحَائِضِ تَأْخُذُ مِنَ الْمَسْجِدِ وَلَا تَضَعُ فِيهِ شَيْئًا	151
Chapter 20 – The Menstruating woman can take something from the Masjid and she cannot place anything in it.....	151
21 - بَابُ الْمَرْأَةِ يَرْتَفِعُ طَمْنُهَا ثُمَّ يَعُودُ، وَحَدِّ الْيَأْسِ مِنَ الْمَحِيضِ	151
Chapter 21 – The woman's menstruation (Haydh) is raised, then it returns, and a limit of the despair from the menstruation (Haydh) (menopause).....	151
22 - بَابُ الْمَرْأَةِ يَرْتَفِعُ طَمْنُهَا مِنْ عِلَّةٍ، فَتُسْقَى الدَّوَاءَ لِيَعُودَ طَمْنُهَا	152
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	152
23 - بَابُ الْحَائِضِ تَحْتَضِبُ	153
Chapter 23 – The menstruating woman dyes (hair).....	153
24 - بَابُ غَسْلِ ثِيَابِ الْحَائِضِ	154
Chapter 24 – Washing the clothes of the menstruating woman	154
25 - بَابُ الْحَائِضِ تَتَنَاوَلُ الْحُمْرَةَ أَوْ الْمَاءَ	155

Chapter 25 – The menstruating woman fetching the prayer-mat, or the water	155
Notes	156
[11].....	158
كِتَابُ الْجَنَائِزِ.....	158
THE BOOK OF FUNERALS (1).....	158
1 - بَابُ عِلَلِ الْمَوْتِ وَأَنَّ الْمُؤْمِنَ يَمُوتُ بِكُلِّ مَيِّتَةٍ	158
Chapter 1 – Causes of the death, and that the Believer dies with every (type of) death.....	158
2 - بَابُ ثَوَابِ الْمَرَضِ	161
Chapter 2 – Rewards of the sick one	161
3 - بَابُ آخِرُ مِنْهُ	164
Chapter 3 – Another chapter from it	164
4 - بَابُ حَدِّ الشِّكَايَةِ	166
Chapter 4 – The limit of complaints.....	166
5 - بَابُ الْمَرِيضِ يُؤْذَنُ بِهِ النَّاسَ	167
Chapter 5 – The sick one permitting the people (to visit him).....	167
6 - بَابُ فِي كَمْ يُعَادُ الْمَرِيضُ وَقَدْرُ مَا يَجْلِسُ عِنْدَهُ وَتَمَامِ الْعِيَادَةِ	168
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.....	168
7 - بَابُ حَدِّ مَوْتِ الْفَجْأَةِ	169
Chapter 7 – A limit of the sudden death.....	169
8 - بَابُ ثَوَابِ عِيَادَةِ الْمَرِيضِ	170
Chapter 8 – Rewards for visiting the sick	170
9 - بَابُ تَلْقِينِ الْمَيِّتِ	173
Chapter 9 – Indoctrination (Talqeen) of the deceased	173
10 - بَابُ إِذَا عَسَرَ عَلَى الْمَيِّتِ الْمَوْتُ وَاشْتَدَّ عَلَيْهِ النَّزْعُ	178
Chapter 10 – When the death is difficult upon the dying one and the pangs are intense upon him.....	178
11 - بَابُ تَوْجِيهِ الْمَيِّتِ إِلَى الْقِبْلَةِ	179
Chapter 11 – Diverting the deceased to face the Qiblah	179
12 - بَابُ أَنَّ الْمُؤْمِنَ لَا يُكْرَهُ عَلَى قَبْضِ رُوحِهِ	180
Chapter 12 – The Believer does not dislike the capture of his soul.....	180
13 - بَابُ مَا يُعَايِنُ الْمُؤْمِنُ وَالْكَافِرُ	181
Chapter 13 – What the Believer and the Infidel see	181
14 - بَابُ إِخْرَاجِ رُوحِ الْمُؤْمِنِ وَالْكَافِرِ	192

Chapter 14 – The extraction of the soul of the Believer and the Infidel	192
15- بَابُ تَعْجِيلِ الدَّفْنِ	194
Chapter 15 – Hastening the burial	194
16- بَابُ نَادِرٍ	195
Chapter 16 – Miscellaneous	195
17- بَابُ الْحَائِضِ مُرَضِّضِ الْمَرِيضِ	195
Chapter 17 – The menstruating woman looking after the sick.....	196
18- بَابُ غُسْلِ الْمَيِّتِ	196
Chapter 18 – Washing the deceased.....	196
19- بَابُ تَحْطِيطِ الْمَيِّتِ وَتَكْفِينِهِ	201
Chapter 19 – Embalming the deceased and his enshrouding	201
20- بَابُ تَكْفِينِ الْمَرْأَةِ	206
Chapter 20 – Enshrouding the woman	206
Notes	208
كِتَابُ الْجَنَائِزِ	211
THE BOOK OF FUNERALS (2)	211
21- بَابُ كَرَاهِيَةِ تَحْمِيرِ الْكَفْنِ وَتَسْحِينِ الْمَاءِ	211
Chapter 21 – Abhorrence of burning the incense for the shroud and warming the water	211
22- بَابُ مَا يُسْتَحَبُّ مِنَ الثِّيَابِ لِلْكَفْنِ وَمَا يُكْرَهُ	212
Chapter 22 – What is recommended from the clothes for the shroud and what is disliked	212
23- بَابُ حَدِّ الْمَاءِ الَّذِي يُعَسَّلُ بِهِ الْمَيِّتُ وَالْكَافُورِ	215
Chapter 23 – A limit of the water to wash the deceased with, and (for) the camphor	215
24- بَابُ الْجُرَيْدَةِ	216
Chapter 24 – The Twig	216
25- بَابُ الْمَيِّتِ يَمُوتُ وَهُوَ جُنُبٌ أَوْ حَائِضٌ أَوْ نَفْسَاءٌ	220
Chapter 25 – The dying one is dying and he is with sexual impurity, or a menstruating woman, or a woman with post-childbirth bleeding	220
26- بَابُ الْمَرْأَةِ تَمُوتُ وَفِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ	220
Chapter 26 – The woman dies and in her belly is a moving child	220
27- بَابُ كَرَاهِيَةِ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظُفْرٌ أَوْ شَعْرٌ	221
Chapter 27 – Abhorrence of cutting the nails and the hair from the deceased	221
28- بَابُ مَا يُخْرَجُ مِنَ الْمَيِّتِ بَعْدَ أَنْ يُعَسَّلَ	222

Chapter 28 – What comes out from the deceased after having been washed	222
..... 29- بَابُ الرَّجُلِ يُغَسِّلُ الْمَرْأَةَ وَالْمَرْأَةُ تُغَسِّلُ الرَّجُلَ	223
Chapter 29 – The man washes the woman, and the woman washes the man	223
..... 30 - بَابُ حَدِّ الصَّبِيِّ الَّذِي يَجُوزُ لِلنِّسَاءِ أَنْ يُغَسِّلَنَّهُ	228
Chapter 30 – A limit of the male child which is allowed for the women that they can wash him	228
..... 31- بَابُ غُسْلٍ مَنْ غَسَّلَ الْمَيِّتَ وَمَنْ مَسَّهُ وَهُوَ حَارٌّ وَمَنْ مَسَّهُ وَهُوَ بَارِدٌ	228
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.....	228
..... 32- بَابُ الْعِلَّةِ فِي غُسْلِ الْمَيِّتِ غُسْلَ الْجَنَائِزِ	230
Chapter 32 – The reason regarding washing the deceased and washing from the sexual impurity	230
..... 33 - بَابُ ثَوَابِ مَنْ غَسَّلَ مُؤْمِنًا	233
Chapter 33 – Rewards of the one who washes a Believer	233
..... 34 - بَابُ ثَوَابِ مَنْ كَفَّنَ مُؤْمِنًا	234
Chapter 34 – Rewards of the one who enshrouds a Believer	234
..... 35 - بَابُ ثَوَابِ مَنْ حَفَرَ لِمُؤْمِنٍ قَبْرًا	234
Chapter 35 – Rewards of the one who digs a grave for a Believer	234
..... 36 - بَابُ حَدِّ حَفْرِ الْقَبْرِ وَاللَّحْدِ وَالشَّقِّ وَأَنَّ رَسُولَ اللَّهِ ﷺ حَدَّ لَهُ	235
Chapter 36 – Limit of the pit (depth) of the grave, and the sepulchre (Lahad), and the chasm (length).....	235
..... 37 - بَابُ أَنَّ الْمَيِّتَ يُؤَدَّنُ بِهِ النَّاسُ	236
Chapter 37 – The deceased, the people should be proclaimed with it (his news of death)	236
..... 38- بَابُ الْقَوْلِ عِنْدَ رُؤْيَةِ الْجَنَائِزِ	237
Chapter 38 – The words (to be spoken) during seeing the funeral (coffin).	237
..... 39 - بَابُ السُّنَّةِ فِي حَمْلِ الْجَنَائِزِ	238
Chapter 39 – The Sunnah regarding carrying the coffin	238
..... 40 - بَابُ الْمَشْيِ مَعَ الْجَنَائِزِ	239
Chapter 40 – The walking with the coffin.....	239
..... 41 - بَابُ كَرَاهِيَةِ الرُّكُوبِ مَعَ الْجَنَائِزِ	241
Chapter 41 – Abhorrence of the riding with the coffin	241
..... 42- بَابُ مَنْ يَتَّبِعُ جَنَائِزَهُ ثُمَّ يَرْجِعُ	241
Chapter 42 – The one who follows a coffin, then returns.....	242

بابُ ثَوَابِ مَنْ مَشَى مَعَ جَنَازَةٍ 43.....	243
Chapter 43- Rewards of the one who walks with a coffin	243
بابُ ثَوَابِ مَنْ حَمَلَ جَنَازَةً 44.....	245
Chapter 44 – Rewards for the one who carries a coffin.....	245
بابُ جَنَائِزِ الرِّجَالِ والنِّسَاءِ والصِّبْيَانِ والأَحْرَارِ والعَبِيدِ 45.....	246
Chapter 45 – The funerals of the men, and the women, and the children, and the free ones, and the slaves	246
بابُ نَادِرٍ 46.....	248
Chapter 46 – Miscellaneous	249
بابُ المَوْضِعِ الَّذِي يَقُومُ الإمامُ إِذَا صَلَّى عَلَى الجَنَازَةِ 47.....	249
Chapter 47 – The place at which the prayer leader should be standing when he prays Salaat upon the deceased	249
بابُ مَنْ أَوَّلَى النَّاسِ بِالصَّلَاةِ عَلَى المَيِّتِ 48.....	250
Chapter 48 – Who is the closest of the people with the Salaat upon the deceased.....	250
بابُ مَنْ يُصَلِّي عَلَى الجَنَازَةِ وَهُوَ عَلَى غَيْرِ وُضُوءٍ 49.....	251
Chapter 49 – The one who prays Salaat upon the deceased and he is upon (a state) without an ablution	251
بابُ صَلَاةِ النِّسَاءِ عَلَى الجَنَازَةِ 50	253
Chapter 50 – The Salaat of the women upon the deceased	253
Notes	255
كِتَابُ الجَنَائِزِ.....	258
THE BOOK OF FUNERALS (3)	258
بابُ وَقْتِ الصَّلَاةِ عَلَى الجَنَازَةِ 51	258
Chapter 51 – Timing of the Salaat upon the deceased	258
بابُ عِلَّةِ تَكْبِيرِ الحُمْسِ عَلَى الجَنَازَةِ 52.....	258
Chapter 52 – Reason for the five exclamations of Takbeer upon the deceased.....	258
بابُ الصَّلَاةِ عَلَى الجَنَازَةِ فِي المَسَاجِدِ 53	260
Chapter 53 – The Salaat upon the deceased in the Masjids.....	260
بابُ الصَّلَاةِ عَلَى المُؤْمِنِ والتَّكْبِيرِ والدُّعَاءِ 54.....	260
Chapter 54 – The Salaat upon the Believer, and the exclamation of the Takbeer and the supplication	260
بابُ أَنَّهُ لَيْسَ فِي الصَّلَاةِ دُعَاءٌ مُوقَّتٌ وَأَنَّهُ لَيْسَ فِيهَا تَسْلِيمٌ 55.....	264
Chapter 55 – There is no Prescribed supplication in the Salaat and there is no greeting in it	264
بابُ مَنْ زَادَ عَلَى حَمْسِ تَكْبِيرَاتٍ 56.....	265

Chapter 56 – The one who exceeds upon the five Takbeers	265
57- بَابُ الصَّلَاةِ عَلَى الْمُسْتَضْعَفِ وَعَلَى مَنْ لَا يَعْرِفُ	266
Chapter 57 – The Salaat upon the weak ones (of understanding) and upon the one who did not recognise (the Wilayah)	266
58- بَابُ الصَّلَاةِ عَلَى النَّاصِبِ	268
Chapter 58 – The Salaat upon the Hostile one (Nasibi).....	268
59- بَابُ فِي الْجَنَازَةِ تَوْضِعُ وَقَدْ كُتِبَ عَلَى الْأَوْلَى	271
Chapter 59 – Regarding (another) dead body placed (brought), and Takbeer had already been exclaimed upon the first one.....	271
60- بَابُ فِي وَضْعِ الْجَنَازَةِ دُونَ الْقَبْرِ	272
Chapter 60 – Regarding placing of the deceased besides the grave	272
61- بَابُ نَادِرٌ	272
Chapter 61 – Miscellaneous	272
62- بَابُ دُخُولِ الْقَبْرِ وَالخُرُوجِ مِنْهُ	273
Chapter 62 – Entering the grave and the exiting from it.....	273
63- بَابُ مَنْ يَدْخُلُ الْقَبْرَ وَمَنْ لَا يَدْخُلُ	275
Chapter 63 – The one who enters the grave and the one who does not enter	275
64- بَابُ سَلِّ الْمَيِّتِ وَمَا يُقَالُ عِنْدَ دُخُولِ الْقَبْرِ	277
Chapter 64 – Placing the deceased and what is said during entering the grave	277
65- بَابُ مَا يُبْسَطُ فِي اللَّحْدِ وَوَضْعِ اللَّبَنِ وَالْأَجْرِ وَالسَّاجِ	281
Chapter 65 – What is levelled off in the chasm (Lahad), and placing of the slab, and the brick, and the wood.....	281
66- بَابُ مَنْ حَتَّنَا عَلَى الْمَيِّتِ وَكَيْفَ يُحْتَنَى	282
Chapter 66 – The one who spreads (soil) upon the deceased, and how he should spread it	282
67- بَابُ تَرْبِيعِ الْقَبْرِ وَرَشِّهِ بِالْمَاءِ، وَمَا يُقَالُ عِنْدَ ذَلِكَ، وَقَدْرُ مَا يُرْفَعُ مِنَ الْأَرْضِ	284
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.....	284
68- بَابُ تَطْيِينِ الْقَبْرِ وَتَحْصِيسِهِ	287
Chapter 68 – Applying clay to the grave, and plastering it	287
69- بَابُ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا الْمَيِّتُ	288
Chapter 69 – The soil in which the deceased is buried	288
70- بَابُ التَّعْزِيَةِ وَمَا يَجِبُ عَلَى صَاحِبِ الْمُصِيبَةِ	288
Chapter 70 – The condolences and what is Obligated upon the one with the difficulties (the bereaved)	288

71 - بَابُ ثَوَابِ مَنْ عَزَّى حَزِينًا	291
Chapter 71 – Rewards of the one who comforts one in grief	291
72 - بَابُ الْمَرْأَةِ تَمُوتُ وَفِي بَطْنِهَا صَبِيٌّ يَتَحَرَّكُ	291
Chapter 72 – The woman dies and in her belly is a moving child	291
73 - بَابُ غُسْلِ الْأَطْفَالِ وَالصَّبِيَّانِ وَالصَّلَاةِ عَلَيْهِمْ	292
Chapter 73 – Washing the children and boys, and the Salaat upon them	292
74 - بَابُ الْعَرِيقِ وَالْمَصْعُوقِ	297
Chapter 74 – The drowned and the one struck by lightning	297
75 - بَابُ الْقَتْلِ	298
Chapter 75 – The killed	298
76 - بَابُ أَكْيَلِ السَّبُعِ وَالطَّيْرِ وَالْقَتِيلِ يُوجَدُ بَعْضُ جَسَدِهِ وَالْحَرِيقِ	300
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	300
77 - بَابُ مَنْ يَمُوتُ فِي السَّفِينَةِ وَلَا يُقَدَّرُ عَلَى الشَّطِّ أَوْ يُصَابُ وَهُوَ عُرْيَانٌ	302
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	302
78 - بَابُ الصَّلَاةِ عَلَى الْمَصْلُوبِ وَالْمَرْجُومِ وَالْمُقْتَصِرِ مِنْهُ	303
Chapter 78 – The Salaat upon the crucified, and the stoned, and the one killed in (legal) retaliation from it	303
79 - بَابُ مَا يَجِبُ عَلَى الْجِيرَانِ لِأَهْلِ الْمُصِيبَةِ وَإِتْحَادِ الْمَأْتَمِ	305
Chapter 79 – What is Obligated upon the neighbour of the bereaved, and adopting the mourning	305
Notes	307
كِتَابُ الْجَنَائِزِ	310
THE BOOK OF FUNERALS (4)	310
80 - بَابُ الْمُصِيبَةِ بِالْوَلَدِ	310
Chapter 80 – The bereavement with the son	310
81 - بَابُ التَّعْزِي	313
Chapter 81 – The condolences	313
82 - بَابُ الصَّبْرِ وَالْجُرْعِ وَالْإِسْتِرْجَاعِ	316
Chapter 82 – The patience, and the panic, and the saying of [2:156] Surely we are for Allah and to Him we are returning	316
83 - بَابُ ثَوَابِ التَّعْزِيَةِ	321
Chapter 83 – Rewards of the condolences	321
84 - بَابُ فِي السَّلْوَةِ	322

Chapter 84 – Regarding the comfort	322
85- بَابُ زِيَارَةِ الْقُبُورِ	323
Chapter 85 – Visitation of the graves	323
86- بَابُ أَنَّ الْمَيِّتَ يَزُورُ أَهْلَهُ	326
Chapter 86 – The deceased visits his family	326
87- بَابُ أَنَّ الْمَيِّتَ يُمَثَّلُ لَهُ مَالُهُ وَوَلَدُهُ وَعَمَلُهُ قَبْلَ مَوْتِهِ	328
Chapter 87 – The deceased, a resemblance is made for him, of his wealth, and his children, and his deeds before his death	328
88- بَابُ الْمَسْأَلَةِ فِي الْقَبْرِ وَمَنْ يُسْأَلُ وَمَنْ لَا يُسْأَلُ	333
Chapter 88 – The questioning in the grave, and the one who would be questioned and the one who would not be questioned	333
89- بَابُ مَا يَنْطِقُ بِهِ مَوْضِعُ الْقَبْرِ	343
Chapter 89 – What the place of the grave speaks with.....	343
90- بَابُ فِي أَزْوَاجِ الْمُؤْمِنِينَ	345
Chapter 90 – Regarding the souls of the Believers	345
91- بَابُ آخَرَ فِي أَزْوَاجِ الْمُؤْمِنِينَ	346
Chapter 91 – Another chapter regarding the souls of the Believers	346
92- بَابُ فِي أَزْوَاجِ الْكُفَّارِ	348
Chapter 92 – Regarding the souls of the Infidels	348
93- بَابُ جَنَّةِ الدُّنْيَا	350
Chapter 93 – Garden of the world	350
94- بَابُ الْأَطْفَالِ	352
Chapter 94 – The children	352
95- بَابُ التَّوَادِرِ	355
Chapter 95 – The Miscellaneous	355
Notes	376
[12]	379
كِتَابُ الصَّلَاةِ	379
THE BOOK OF SALĀ T (1)	379
1- بَابُ فَضْلِ الصَّلَاةِ	379
Chapter 1 – The merit of (Salāt).....	379
2- بَابُ مَنْ حَافِظٌ عَلَى صَلَاتِهِ أَوْ ضَيَّعَهَا	383
Chapter 2 – The one who preserves upon his Salāt or wastes it	383
3- بَابُ فَرَضِ الصَّلَاةِ	388
Chapter 3 – Obligation of the Salāt.....	388
4- بَابُ الْمَوَاقِيتِ أَوْلَاهَا وَآخِرُهَا وَأَفْضَلُهَا	391

Chapter 4 – The timings – its beginning, and its ending, and the best of it	391
5- بَابُ وَقْتِ الظُّهْرِ وَالْعَصْرِ	394
Chapter 5 – The timing of Al-Zohr and Al-Asr	394
6- بَابُ وَقْتِ الْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ	398
Chapter 6 – The time for Al Maghrib and the last Isha (Salāts)	398
7- بَابُ وَقْتِ الْفَجْرِ	403
Chapter 7 – The time for Al-Fajr (Salāt)	403
8- بَابُ وَقْتِ الصَّلَاةِ فِي يَوْمِ الْعَيْمِ وَالرِّيحِ وَمَنْ صَلَّى لِعَيْرِ الْقِبْلَةِ	405
Chapter 8 – The time for Salāt during a cloudy and windy day, and the one who prays Salāt to other than the Qiblah.....	405
9- بَابُ الْجُمُعِ بَيْنَ الصَّلَاتَيْنِ	408
Chapter 9 – The gathering of the two Salāts	408
10- بَابُ الصَّلَاةِ الَّتِي تُصَلَّى فِي كُلِّ وَقْتٍ	410
Chapter 10 – The Salāt which can be prayed during every time.....	410
11- بَابُ التَّطَوُّعِ فِي وَقْتِ الْفَرِيضَةِ وَالسَّاعَاتِ الَّتِي لَا يُصَلَّى فِيهَا	411
Chapter 11 – The Optional Salāt during the time of the Obligatory (Salāts), and the timings in which you cannot pray these	411
12- بَابُ مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ سَهَا عَنْهَا	414
Chapter 12 – The one who sleeps through the Salāt, or forgets about it	414
13- بَابُ بِنَاءِ مَسْجِدِ النَّبِيِّ ﷺ	419
Chapter 13 – Construction of Masjid of the Prophet ^{saww}	419
14- بَابُ مَا يَسْتَبْرَأُ بِهِ الْمُصَلِّي مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ	421
Chapter 14 – What the praying one can veil with from the ones who are passing in front of him.....	421
15- بَابُ الْمَرْأَةِ تُصَلِّي بِجِوَالِ الرَّجُلِ وَالرَّجُلِ يُصَلِّي وَالْمَرْأَةُ بِجِوَالِهِ	423
Chapter 15 – The woman prays Salāt parallel with the man, and the man prays Salāt and the woman is parallel to him	423
Notes	425
كِتَابُ الصَّلَاةِ	428
THE BOOK OF SALĀT (2).....	428
16- بَابُ الْخُشُوعِ فِي الصَّلَاةِ وَكَرَاهِيَةِ الْعَبَثِ	428
Chapter 16 – The humbleness during the Salāt and abhorrence of the frivolities	428
17- بَابُ الْبُكَاءِ وَالِدُعَاءِ فِي الصَّلَاةِ	431
Chapter 17 – The weeping and the supplication during the Salāt	431
18- بَابُ بَدْءِ الْأَذَانِ وَالْإِقَامَةِ وَفَضْلِهِمَا وَتَوَابِعِهِمَا	432

Chapter 18 – The Azān (Call to the Salāt), and the Iqamah (Call to the establishment of the Salāt), and their merits and their Rewards	432
19 - بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْمَسْجِدِ وَالخُرُوجِ مِنْهُ	441
Chapter 19 – The words (to be spoken) during entering the Masjid and exiting from it.....	441
20 - بَابُ افْتِتَاحِ الصَّلَاةِ وَالْحَدِّ فِي التَّكْبِيرِ وَمَا يُقَالُ عِنْدَ ذَلِكَ	443
Chapter 20 – Commencing the Salāt and the limit regarding the exclamations of Takbīr, and what is to be said during that	443
21 - بَابُ قِرَاءَةِ الْقُرْآنِ	447
Chapter 21 – Recitation of the Quran	447
22 - بَابُ عَزَائِمِ السُّجُودِ	454
Chapter 22 – The determined Verses of Sujūd (plural of Sajdah)	454
23 - بَابُ الْقِرَاءَةِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ وَالتَّسْبِيحِ فِيهِمَا	456
Chapter 23 – The recitation in the two last Rak'at and the Glorification (Tasbeeh) in these two	456
24 - بَابُ الرُّكُوعِ وَمَا يُقَالُ فِيهِ مِنَ التَّسْبِيحِ وَالدُّعَاءِ فِيهِ وَإِذَا رَفَعَ الرَّأْسَ مِنْهُ	457
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	457
25 - بَابُ السُّجُودِ وَالتَّسْبِيحِ وَالدُّعَاءِ فِيهِ فِي الْفُرَائِضِ وَالتَّوَافِلِ وَمَا يُقَالُ بَيْنَ السَّجْدَتَيْنِ	459
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.....	460
Notes	473
كِتَابُ الصَّلَاةِ	476
THE BOOK OF SALĀT (3).....	476
26 - بَابُ أَدْنَى مَا يُجْزَى مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ وَأَكْثَرَهُ	476
Chapter 26 – The least of what would suffice from the Glorification (Tasbīh) during the Rukū and the Sajdah, and the most of it	476
27 - بَابُ مَا يُسْجَدُ عَلَيْهِ وَمَا يُكْرَهُ	478
Chapter 27 – What one can perform Sajdah upon and what is disliked	478
28 - بَابُ وَضْعِ الْجَبْهَةِ عَلَى الْأَرْضِ	482
Chapter 28 – Placing of the forehead upon the ground	482
29 - بَابُ الْقِيَامِ وَالْقُعُودِ فِي الصَّلَاةِ	484
Chapter 29 – The standing and the sitting during the Salāt	484
30 - بَابُ التَّشْهُدِ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ وَالرَّابِعَةِ وَالتَّسْلِيمِ	487
Chapter 30 – The performing of the Tashahhud (testimonies) during the first two Rak'at, and the fourth, and the greeting (Salām)	488

بابُ الْفُتُوتِ فِي الْفَرِيضَةِ وَالنَّافِلَةِ وَمَتَى هُوَ وَمَا يُجْرِي فِيهِ	490
Chapter 31 – The Qunut during the Obligatory and the optional Salāt, and when is it (to be done) and what would suffice regarding it	490
بابُ التَّعْقِيبِ بَعْدَ الصَّلَاةِ وَالِدُعَاءِ	493
Chapter 32 – The follow up after the Salāt and the supplication	493
بابُ مَنْ أَحْدَثَ قَبْلَ التَّسْلِيمِ	503
Chapter 33 – The one whose ablution breaks before Salām (the greeting at the end of Salāt)	503
بابُ السَّهْوِ فِي افْتِتَاحِ الصَّلَاةِ	504
Chapter 34 – The mistake during the commencement of the Salāt	504
بابُ السَّهْوِ فِي الْقِرَاءَةِ	504
Chapter 35 – The mistake during the recitation	504
بابُ السَّهْوِ فِي الرُّكُوعِ	505
Chapter 36 – The mistake during the Rukū	505
بابُ السَّهْوِ فِي السُّجُودِ	506
Chapter 37 – The omission in the Sajdah	506
بابُ السَّهْوِ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ	507
Chapter 38 – The omission in the two first Rak'at	507
بابُ السَّهْوِ فِي الْفَجْرِ وَالْمَغْرِبِ وَالْجُمُعَةِ	508
Chapter 39 – The omission in Al-Fajr, and Al-Maghrib and the Friday (Salāts)	508
بابُ السَّهْوِ فِي الثَّلَاثِ وَالْأَرْبَعِ	510
Chapter 40 – The omission in the third and the fourth (Rak'at)	510
بابُ مَنْ سَهَا فِي الْأَرْبَعِ وَالْحُمْسِ وَلَمْ يَدْرِ زَادَ أَوْ نَقَصَ أَوْ اسْتَيْقَنَ أَنَّهُ زَادَ	513
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	513
بابُ مَنْ تَكَلَّمَ فِي صَلَاتِهِ أَوْ انصَرَفَ قَبْلَ أَنْ يُيَمِّمَهَا أَوْ يَقُومَ فِي مَوْضِعِ الْجُلُوسِ	515
Chapter 42 – The one who speaks during his Salāt, or leaves before he completes it, or stands in place of the sitting	515
بابُ مَنْ شَكَّ فِي صَلَاتِهِ كُلِّهَا وَلَمْ يَدْرِ زَادَ أَوْ نَقَصَ، وَمَنْ كَثُرَ عَلَيْهِ السَّهْوُ، وَالسَّهْوُ	519
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	519
Notes	523

كِتَابُ الصَّلَاةِ	526
THE BOOK OF SALĀT (4).....	526
44- بَابُ مَا يُقْبَلُ مِنْ صَلَاةِ السَّاهِي	526
Chapter 44 – What is Acceptable from the Salāt of an omitter	526
45- بَابُ مَا يَقْطَعُ الصَّلَاةَ مِنَ الصَّحِكِ وَالْحَدَثِ وَالْإِشَارَةِ وَالنِّسْيَانِ وَعَبْرِ ذَلِكَ	528
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	528
46- بَابُ التَّسْلِيمِ عَلَى الْمُصَلِّيِّ وَالْعُطَاسِ فِي الصَّلَاةِ	531
Chapter 46 – The greetings upon the praying one, and the sneezing during the Salāt	531
47- بَابُ الْمُصَلِّيِّ يَعْرِضُ لَهُ شَيْءٌ مِنَ الْهَوَامِّ فَيَقْتُلُهُ	532
Chapter 47 – The praying one, something from the insects presents itself to him, so he kills it.....	532
48- بَابُ بِنَاءِ الْمَسَاجِدِ وَمَا يُؤْخَذُ مِنْهَا وَالْحَدَثِ فِيهَا مِنَ النَّوْمِ وَعَبْرِهِ	534
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 ..	534
49- بَابُ فَضْلِ الصَّلَاةِ فِي الْجَمَاعَةِ	538
Chapter 49 – The merits of the Salāt in the Jam’at	538
50- بَابُ الصَّلَاةِ خَلْفَ مَنْ لَا يُتَّقَدَى بِهِ	541
Chapter 50 – The Salāt behind the one whom one does not follow with Non-Shias)	541
51- بَابُ مَنْ تُكْرَهُ الصَّلَاةُ خَلْفَهُ وَالْعَبْدُ يُؤْمُ الْقَوْمَ وَمَنْ أَحَقُّ أَنْ يُؤْمَ	544
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)..	544
52- بَابُ الرَّجُلِ يُؤْمُ النِّسَاءَ وَالْمَرْأَةُ تُؤْمُ النِّسَاءَ	546
Chapter 52 – The man leading the women, and the woman leading the women	546
53- بَابُ الصَّلَاةِ خَلْفَ مَنْ يُتَّقَدَى بِهِ وَالْقِرَاءَةَ خَلْفَهُ وَصَمَانِهِ الصَّلَاةَ	546
Chapter 53 – The Salāt behind the one who is followed by, and the recitation behind him, and his responsibility of the Salāt.....	546
54- بَابُ الرَّجُلِ يُصَلِّي بِالْقَوْمِ وَهُوَ عَلَى غَيْرِ طَهْرٍ أَوْ لِعَبْرِ الْقِبْلَةِ	548
Chapter 54 – A man prays Salāt with the people (leading them) and he is upon without cleanliness, or towards other than the Qiblah	548
55- بَابُ الرَّجُلِ يُصَلِّي وَحْدَهُ ثُمَّ يُعِيدُ فِي الْجَمَاعَةِ أَوْ يُصَلِّي بِقَوْمٍ وَقَدْ كَانَ صَلَّى قَبْلَ ذَلِكَ	549
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	549

552.....552	56- بَابُ الرَّجُلِ يُدْرِكُ مَعَ الْإِمَامِ بَعْضَ صَلَاتِهِ وَيُحَدِّثُ الْإِمَامَ فَيَقْدِمُهُ
552	Chapter 56 – A man attains part of his Salāt with the Imam, and the Imam breaks his ablution, so he asks him to lead.....
577	57- بَابُ الرَّجُلِ يَخْطُو إِلَى الصَّفِّ أَوْ يَفُومُ خَلْفَ الصَّفِّ وَحَدَّهُ أَوْ يَكُونُ بَيْنَهُ وَبَيْنَ
556	الْإِمَامِ مَا لَا يَتَخَطَّى.....
557	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 constitute a line.....
560	58- بَابُ الصَّلَاةِ فِي الْكَعْبَةِ وَفَوْقَهَا وَفِي الْبَيْعِ وَالْكَنَائِسِ وَالْمَوَاضِعِ الَّتِي تُكْرَهُ الصَّلَاةُ فِيهَا
568	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.....
568	59- بَابُ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ وَالْمَرْأَةِ فِي كَمٍّ تُصَلِّي وَصَلَاةِ الْعُرَاةِ وَالتَّوَشُّحِ
574	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.....
574	Notes.....
577	كِتَابُ الصَّلَاةِ.....
577	THE BOOK OF SALĀT (5).....
577	60- بَابُ اللَّيَاسِ الَّذِي تُكْرَهُ الصَّلَاةُ فِيهِ وَمَا لَا تُكْرَهُ
577	Chapter 60 - The clothes in which the Salāt is disliked, and what is not disliked.....
587	61- بَابُ الرَّجُلِ يُصَلِّي فِي الثَّوْبِ وَهُوَ غَيْرُ طَاهِرٍ عَالِمًا أَوْ جَاهِلًا
587	Chapter 61 – The man prays Salāt in the clothes and they are without cleanliness, knowingly or unknowingly.....
593	62- بَابُ الرَّجُلِ يُصَلِّي وَهُوَ مُتَلَيِّمٌ، أَوْ مُتَّصِفٌ، أَوْ لَا يُخْرِجُ يَدَيْهِ مِنْ تَحْتِ الثَّوْبِ فِي صَلَاتِهِ.....
593	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.....
594	63- بَابُ صَلَاةِ الصِّبْيَانِ وَمَتَى يُؤَخِّدُونَ بِهَا.....
594	Chapter 63 – The Salāt of the children, and when they should begin Salāt.....
595	64- بَابُ صَلَاةِ الشَّيْخِ الْكَبِيرِ وَالْمَرِيضِ.....
595	Chapter 64 – The Salāt of an elderly man and the sick.....
598	65- بَابُ صَلَاةِ الْمُعْمَى عَلَيْهِ وَالْمَرِيضِ الَّذِي تَقَوُّهُ الصَّلَاةُ.....
599	Chapter 65 – Salāt of the unconscious and the sick who has missed out on the Salāt.....
600	66- بَابُ فَضْلِ يَوْمِ الْجُمُعَةِ وَلَيْلَتِهِ.....

Chapter 66 – Merits of the day of Friday and its night	600
67 - بَابُ التَّزْيِينِ يَوْمَ الْجُمُعَةِ	605
Chapter 67 – The adorning on the day of Friday.....	606
68 - بَابُ وُجُوبِ الْجُمُعَةِ وَعَلَى كَمِّ نَجْبٍ	608
Chapter 68 – Obligation for the Friday (Salāt) and how many is it Obligated upon	608
69 - بَابُ وَقْتِ صَلَاةِ الْجُمُعَةِ وَوَقْتِ صَلَاةِ الْعَصْرِ يَوْمَ الْجُمُعَةِ	610
Chapter 69 – The time for the Friday Salāt, and the time for Al Asr Salāt on the day of Friday	610
70 - بَابُ تَهَيُّةِ الْإِمَامِ لِلْجُمُعَةِ وَخُطْبَتِهِ وَالْإِنْصَاتِ	611
Chapter 70 – The preparation of the prayer leader, and his sermon and the listening (to it)	611
71 - بَابُ الْقِرَاءَةِ يَوْمَ الْجُمُعَةِ وَلَيْلَتِهَا فِي الصَّلَاةِ	618
Chapter 71 – The recitation on the day of Friday and its night in the Salāt	618
72 - بَابُ الْقُنُوتِ فِي صَلَاةِ الْجُمُعَةِ وَالِدُعَاءِ فِيهِ	620
Chapter 72 – The Qunut during the Friday Salāt and the supplication during it	620
73 - بَابُ مَنْ فَاتَتْهُ الْجُمُعَةُ مَعَ الْإِمَامِ	621
Chapter 73 – The one who misses out on the Friday (Salāt) with the prayer leader.....	621
74 - بَابُ التَّطَوُّعِ يَوْمَ الْجُمُعَةِ	622
Chapter 74 – The voluntary (Salāt) on the day of Friday	622
75 - بَابُ نَوَادِرِ الْجُمُعَةِ	623
Chapter 75 – Miscellaneous regarding the Friday	623
Notes	627
كِتَابُ الصَّلَاةِ	630
THE BOOK OF SALĀT (6).....	630
أَبْوَابُ السَّفَرِ.....	630
CHAPTERS ON TRAVELLING.....	630
76 - بَابُ وَقْتِ الصَّلَاةِ فِي السَّفَرِ وَالْجَمْعِ بَيْنَ الصَّلَاتَيْنِ	630
Chapter 76 – Timing of the Salāt during the journey and the gathering between the two Salāt.....	630
77 - بَابُ حَدِّ الْمَسِيرِ الَّذِي تُقْصَرُ فِيهِ الصَّلَاةُ	632
Chapter 77 – A limit of the traveller at which he would shorten the Salāt .	632
78 - بَابُ مَنْ يُرِيدُ السَّفَرَ أَوْ يَتَقَدَّمُ مِنْ سَفَرٍ مَتَى يَجِبُ عَلَيْهِ التَّقْصِيرُ أَوْ التَّمَامُ	634

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?	634
79 - بَابُ الْمُسَافِرِ يَتَقَدَّمُ الْبَلَدَةَ كَمْ يُقَصِّرُ الصَّلَاةَ	636
Chapter 79 – The traveller comes back to the city, how much Salāt would he shorten	636
80 - بَابُ صَلَاةِ الْمَلَاحِيْنَ وَالْمُكَارِبِينَ وَأَصْحَابِ الصَّيْدِ وَالرَّجُلِ يَخْرُجُ إِلَى ضَيْعَتِهِ	637
Chapter 80 – The sailors, and the Hirers, and the hunters, and the man who goes out to his estate	637
81 - بَابُ الْمُسَافِرِ يَدْخُلُ فِي صَلَاةِ الْمُقِيمِ	641
Chapter 81 – The traveller enters into a Salāt of the staying-one.....	641
82 - بَابُ التَّطَوُّعِ فِي السَّفَرِ	641
Chapter 82 – The voluntary (Salāt) during the journey	641
83 - بَابُ الصَّلَاةِ فِي السَّفِينَةِ	644
Chapter 83 – The Salāt (performed) in the ship	644
84 - بَابُ صَلَاةِ النَّوَافِلِ	646
Chapter 84 – The optional Salāt	646
85 - بَابُ تَقْدِيمِ النَّوَافِلِ وَتَأْخِيرِهَا وَقَضَائِهَا وَصَلَاةِ الضُّحَى	657
Chapter 85 – Preceding the optional (Salāt) and delaying it, and its payback, and the Salāt at forenoon	657
86 - بَابُ صَلَاةِ الْحُؤُوفِ	664
Chapter 86 – Salāt of (during) fear	664
87 - بَابُ صَلَاةِ الْمُطَارِدَةِ وَالْمُؤَاقِفَةِ وَالْمُسَائِفَةِ	667
Chapter 87 – The Salāt of the pursuit, and the cover, and the combat..	667
88 - بَابُ صَلَاةِ الْعِيدَيْنِ وَالْحُطْبَةِ فِيهِمَا	669
Chapter 88 – Salāt of the two Eids and the sermon in these two	669
Notes	674
كِتَابُ الصَّلَاةِ	677
THE BOOK OF SALĀT (7).....	677
89 - بَابُ صَلَاةِ الْإِسْتِسْقَاءِ	677
Chapter 89 – Salāt for the rain.....	677
90 - بَابُ صَلَاةِ الْكُسُوفِ	679
Chapter 90 – Salāt of the eclipse	679
91 - بَابُ صَلَاةِ التَّسْبِيحِ	682
Chapter 91 – Salāt of the Glorification (Tasbeeh)	682
92 - بَابُ صَلَاةِ فَاطِمَةَ . سَلَامُ اللَّهِ عَلَيْهَا . وَغَيْرِهَا مِنْ صَلَاةِ التَّرْغِيبِ	685

Chapter 92 – Salāt of Syeda Fatima ^{asws} , and others from the Salāt of exhortation	685
93- بَابُ صَلَاةِ الْإِسْتِخَارَةِ	688
Chapter 93 – Salāt of Istikhara (Seeking Allah's Choice)	688
94- بَابُ الصَّلَاةِ فِي طَلْبِ الرِّزْقِ	694
Chapter 94 – The Salāt regarding seeking of the livelihood	694
95- بَابُ صَلَاةِ الْحَوَائِجِ	698
Chapter 95 – Salāt for the needs	698
96- بَابُ صَلَاةٍ مَنْ خَافَ مَكْرُوهًا	704
Chapter 96 – Salāt of the one who fears an abhorrence	704
97- بَابُ صَلَاةٍ مَنْ أَرَادَ سَفْرًا	705
Chapter 97 – The Salāt of the one who intends a journey	705
98- بَابُ صَلَاةِ الشُّكْرِ	705
Chapter 98 – Salāt of gratefulness	705
99- بَابُ صَلَاةٍ مَنْ أَرَادَ أَنْ يَدْخُلَ بِأَهْلِهِ وَمَنْ أَرَادَ أَنْ يَنْزَوِّجَ	706
Chapter 99 – Salāt of the one who intends to sleep with his wife, and the one who intends to get married	706
100- بَابُ النَّوَادِرِ	707
Chapter 100 – The Miscellaneous	707
101- بَابُ مَسَاجِدِ الْكُوفَةِ	719
Chapter 101 – Masjids of Al-Kufa	719
102- بَابُ فَضْلِ الْمَسْجِدِ الْأَعْظَمِ بِالْكُوفَةِ وَفَضْلِ الصَّلَاةِ فِيهِ وَالْمَوَاضِعِ الْمَحْبُوبَةِ فِيهِ	720
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	720
103- بَابُ مَسْجِدِ السَّهْلَةِ	725
Chapter 103 – Masjid Al-Sahla	725
Notes	727
[13]	729
كِتَابُ الزَّكَاةِ	729
THE BOOK OF ZAKĀT (1)	729
1- بَابُ فَرَضِ الزَّكَاةِ وَ مَا يَجِبُ فِي الْمَالِ مِنَ الْحُقُوقِ	729
Chapter 1 – The Obligation of Zakāt, and what is Obligated in the wealth, from the rights	729
2- بَابُ مَنَعِ الزَّكَاةِ	739
Chapter 2 – Prevention of the Zakāt	739

3-.....	746
Chapter 3 – The reason regarding the placing of the Zakāt, upon what is it, and it is not increased and not reduced	746
4-.....	748
Chapter 4 – What Rasool-Allah ^{saww} placed the Zakāt on, upon his ^{saww} family	748
5-.....	749
Chapter 5 – What would be purified (Zakāt paid) from the grains	749
6-.....	752
Chapter 6 – What the Zakāt is not Obligated upon, from the vegetation of the earth, from the greenery and other than it	752
7-.....	753
Chapter 7 – The least of what Obligates the Zakāt regarding it, from the farm	753
8-.....	757
Chapter 8 – The charity regarding the dates is for one time (only).....	757
9-.....	757
Chapter 9 – Zakāt of the gold and the silver	757
10-.....	760
Chapter 10 – There is no Zakāt upon the ornaments, and the gold alloys, and the silver carvings and the jewels.....	760
11-.....	763
Chapter 11 – Zakāt of the hidden wealth, and the debts, and the deposits .	763
12-.....	767
Chapter 12 – Timings of the Zakāt	767
13-.....	771
Chapter 13 – A Chapter.....	771
14-.....	771
Chapter 14 – The wealth on which a year has not passed upon in the hand of its owner	771
Notes	776
كِتَابُ الزَّكَاةِ	779
THE BOOK OF ZAKĀT (2)	779
15-.....	779
Chapter 15 – What the man benefits from the wealth after having purified (paid Zakāt) on what was with him from the wealth.....	779

16- بابُ الرَّجُلِ يَشْتَرِي الْمَتَاعَ فَيَكْسُدُ عَلَيْهِ وَالْمُضَارَبَةَ	779
Chapter 16 – A man buys goods so it becomes un-saleable upon him, and the speculation	779
17- بابُ مَا يَجِبُ عَلَيْهِ الصَّدَقَةُ مِنَ الْحَيَوَانِ وَمَا لَا يَجِبُ	783
Chapter 17 – What Obligates the charity (Zakāt) upon the animals, and what does not Obligate	783
18- بابُ صَدَقَةِ الْإِبِلِ	785
Chapter 18 – Charity (Zakāt) of the camels	785
19- بابُ: أَسْنَانُ الْإِبِلِ	787
Chapter 19 – A Chapter (The ages of the camels)	787
20- بابُ صَدَقَةِ الْبَقَرِ	788
Chapter 20 – Charity (Zakāt) of the cows	788
21- بابُ صَدَقَةِ الْعَنَمِ	789
Chapter 21 – Charity (Zakāt) of the sheep	789
22- بابُ أَدَبِ الْمُصَدِّقِ	790
Chapter 22 – Discipline of the charity (Zakāt) collector	790
23- بابُ زَكَاةِ مَالِ الْيَتِيمِ	797
Chapter 23 – Zakāt on the wealth of the orphans	797
24- بابُ زَكَاةِ مَالِ الْمَمْلُوكِ وَالْمُكَاتَبِ وَالْمَجْنُونِ	799
Chapter 24 – Zakāt on the wealth of the owned slaves, and the contracted slaves, and the insane	799
25- بابُ فِيمَا يَأْخُذُ السُّلْطَانُ مِنَ الْخَرَاجِ	800
Chapter 25 – Regarding what the Sultan (ruling authority) takes from the taxes	800
26- بابُ الرَّجُلِ يُخَلِّفُ عِنْدَ أَهْلِهِ مِنَ النَّقْعَةِ مَا يَكُونُ فِي مِثْلِهَا الزَّكَاةُ	802
Chapter 26 – The man leaves behind expenses with his wife similar to what would happen to incur the Zakāt	802
27- بابُ الرَّجُلِ يُعْطِي مِنْ زَكَاتِهِ مَنْ يَظُنُّ أَنَّهُ مُعْسِرٌ ثُمَّ يَجِدُهُ مُوسِرًا	803
Chapter 27 – The man gives from the Zakāt to the one whom he thinks is financially straitened, then he finds him to be affluent	803
28- بابُ الزَّكَاةِ لَا تُعْطَى غَيْرَ أَهْلِ الْوِلَايَةِ	803
Chapter 28 – The Zakāt cannot be given to other than the people of Al-Wilayah	804
29- بابُ قَضَاءِ الزَّكَاةِ عَنِ الْمَيِّتِ	806
Chapter 29 – Fulfilment of the Zakāt on behalf of the deceased	806
30- بابُ أَقَلِّ مَا يُعْطَى مِنَ الزَّكَاةِ وَأَكْثَرِ	808

Chapter 30 – The least of what would be given from the Zakāt, and the most	808
31- بَابُ أَنَّهُ يُعْطَى عِيَالُ الْمُؤْمِنِ مِنَ الزَّكَاةِ إِذَا كَانُوا صِغَارًا وَيُقْضَى عَنِ الْمُؤْمِنِينَ	
الدُّيُونُ مِنَ الزَّكَاةِ.....	809
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	809
32- بَابُ تَفْضِيلِ أَهْلِ الزَّكَاةِ بَعْضِهِمْ عَلَى بَعْضٍ	810
Chapter 32 - The preferring of the deserving ones of e Zakāt, some of them over the others	810
33- بَابُ تَفْضِيلِ الْقَرَابَةِ فِي الزَّكَاةِ وَمَنْ لَا يَجُوزُ مِنْهُمْ أَنْ يُعْطَوْا مِنَ الزَّكَاةِ	812
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	812
34- بَابُ نَادِرٍ	815
Chapter 34 - Miscellaneous.....	815
35- بَابُ الزَّكَاةِ تُبْعَثُ مِنْ بَلَدٍ إِلَى بَلَدٍ أَوْ تُدْفَعُ إِلَى مَنْ يَتَسَمَّهَا فَتَضَيِّعُ	816
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	816
36- بَابُ الرَّجُلِ يُدْفَعُ إِلَيْهِ الشَّيْءُ يُعْرِفُهُ وَهُوَ مُحْتَاجٌ إِلَيْهِ يَأْخُذُ لِنَفْسِهِ	819
Chapter 36 – The man, something is handed over to him, he separates it and he is needy to it, taking it for himself.....	819
37- بَابُ الرَّجُلِ إِذَا وَصَلَتْ إِلَيْهِ الزَّكَاةُ فَهِيَ كَسَبِيلِ مَالِهِ يَفْعَلُ بِهَا مَا يَشَاءُ	820
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	820
38- بَابُ الرَّجُلِ يَخْرُجُ مِنَ الزَّكَاةِ أَوْ يُعْتِقُ	822
Chapter 38 – The man performs Hajj from the Zakāt, or liberates (a slave)	822
39- بَابُ الْقَرْضِ أَنَّهُ جَمَى الزَّكَاةِ	823
Chapter 39 – The loan, it supports the Zakāt.....	823
40- بَابُ قِصَاصِ الزَّكَاةِ بِالذِّينِ	824
Chapter 40 – Offsetting the Zakāt with the debts	824
41- بَابُ مَنْ فَرَّ بِمَالِهِ مِنَ الزَّكَاةِ	825
Chapter 41 – The one who flees with his wealth from the Zakāt	825
42- بَابُ الرَّجُلِ يُعْطَى عَنْ زَكَاتِهِ الْعَوَاضَ	825
Chapter 42 – The man who gives in lieu of his Zakāt	825
43- بَابُ مَنْ يَحِلُّ لَهُ أَنْ يَأْخُذَ الزَّكَاةَ وَمَنْ لَا يَحِلُّ لَهُ وَمَنْ لَهُ الْمَالُ الْقَلِيلُ	826

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
44- بَابُ مَنْ نَحَلَّ لَهُ الزَّكَاةُ فَيَمْتَنِعُ مِنْ أَخْذِهَا	832
Chapter 44 – The one for whom the Zakāt is Obligated but he refuses from taking it	832
45- بَابُ الْحَصَادِ وَالْجَدَادِ	833
Chapter 45 – The harvest and the replanting	833
46- بَابُ صَدَقَةِ أَهْلِ الْجَزِيرَةِ	835
Chapter 46 – Charity (Zakāt) of the taxpayers	835
47- بَابُ نَادِرٍ	838
Chapter 47 – Miscellaneous	839
Notes	841

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[9]

كِتَابُ الطَّهَّارَةِ

THE BOOK OF CLEANLINESS (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

1 - بَابُ طَهْوَرِ الْمَاءِ

Chapter 1 – The cleansing of water

1. قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْبِيُّ رَحِمَهُ اللَّهُ: حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَاءُ يُطَهِّرُ، وَلَا يُطَهَّرُ. »

Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah^{azwj} 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 Abdullah^{asws} says that Rasool-Allah^{saww} said: 'Rasool-Allah^{saww} said: 'The water cleans and cannot (itself) be cleaned (by something else)'¹.

2. مُحَمَّدُ بْنُ يَحْيَى وَعَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ بِإِسْنَادِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ قَدِرٌ. »

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

Abu Abdullah^{asws} said: 'The water, all of it is (to be considered as) clean, until one knows that it is dirty'².

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَبِي دَاوُدَ الْمُشَدِّدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ يُونُسَ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ قَدِرٌ. »

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 Abdullah^{asws} 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 عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the sea water, 'Is it clean?' He^{asws} said: 'Yes'.⁴

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: 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 Abdullah^{asws} about the sea water, 'Is it clean?' He^{asws} said: 'Yes'.⁵

2 - بَابُ الْمَاءِ الَّذِي لَا يَنْجَسُهُ شَيْءٌ

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

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى جَمِيعاً، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا كَانَ الْمَاءُ قَدْرَ كُرٍّ، لَمْ يُنَجَسْهُ 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 Abdullah^{asws} 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 عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي أَيُّوبَ الْخَزَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: عَنِ الْمَاءِ الَّذِي تَبُولُ فِيهِ الدَّوَابُّ، وَتَلَعُ فِيهِ الْكِلَابُ، وَيَغْتَسِلُ فِيهِ الْجُنُبُ؟ قَالَ: «إِذَا كَانَ الْمَاءُ قَدْرَ كُرٍّ، لَمْ يُنَجَسْهُ 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 Abdullah^{asws} about the water in which the animals urinate, and in which the dogs lick, and the one with sexual impurity bathes in it. He^{asws} 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 شاذَانَ جَمِيعاً، عَنْ حَمَادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: إِذَا كَانَ الْمَاءُ أَكْثَرَ مِنْ رَاوِيَةٍ، لَمْ يُنَجِّسْهُ شَيْءٌ، تَفَسَّحَ فِيهِ أَوْ لَمْ يَتَفَسَّحْ فِيهِ، إِلَّا أَنْ يَجِيءَ لَهُ رِيحٌ يَغْلِبُ عَلَى 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, 'He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ الْحُسَيْنِ بْنِ صَالِحِ النَّوْرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا كَانَ الْمَاءُ فِي الرَّكْبِيِّ كُرّاً، لَمْ يُنَجِّسْهُ شَيْءٌ». قُلْتُ: وَكَمْ الْكُرُّ؟ قَالَ: «ثَلَاثَةُ أَشْبَارٍ وَنِصْفٌ عُمُقُهَا فِي ثَلَاثَةِ أَشْبَارٍ وَنِصْفٍ عَرْضُهَا»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Hassan Bin Salih Al Sowry, (It has been narrated) from Abu Abdullah^{asws} having said: 'When the water in the container was a Kurr, nothing would pollute it'. I said, 'And how much (volume) is a Kurr?' He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكُرِّ مِنَ الْمَاءِ: كَمْ يَكُونُ قَدْرُهُ؟ قَالَ: «إِذَا كَانَ الْمَاءُ ثَلَاثَةَ أَشْبَارٍ وَنِصْفًا فِي مِثْلِهِ ثَلَاثَةَ أَشْبَارٍ وَنِصْفٍ فِي عُمُقِهِ فِي الْأَرْضِ، فَذَلِكَ 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 Abdullah^{asws} about the Kurr from the water, 'How much is its measurement?' He^{asws} 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 عَمْرٍو، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْكُرُّ مِنَ الْمَاءِ أَلْفٌ وَمِائَتَا رَطْلٍ».

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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنِ ابْنِ سِنَانَ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَاءِ الَّذِي لَا يُنَجِّسُهُ 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 Abdullah^{asws} about the water which nothing can pollute. He^{asws} said: ‘A Kurr’. I said, ‘And what is the Kurr?’ He^{asws} said: ‘Three open palm’s width by three open palm’s width’.¹²

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْكُرُّ مِنَ الْمَاءِ نَحْوُ حُجِّي هَذَا» وَأَشَارَ بِيَدِهِ إِلَى حُبِّ 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 Abdullah^{asws} having said: ‘The Kurr from the water is approximately of this water container’, and he^{asws} gestured towards a container from those containers which happen to be in Al-Medina’.¹³

3 - بَابُ الْمَاءِ الَّذِي تَكُونُ فِيهِ قَلَّةٌ، وَالْمَاءِ الَّذِي فِيهِ الْجَيْفُ، وَالرَّجُلُ يَأْتِي الْمَاءَ وَيَدُهُ قَدِرَةٌ

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 اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا أَتَيْتَ مَاءً وَفِيهِ قَلَّةٌ، 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 Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُيَسَّرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ الْجُنُبِ يَنْتَهِي إِلَى الْمَاءِ الْقَلِيلِ فِي الطَّرِيقِ، وَيُرِيدُ أَنْ يَغْتَسِلَ مِنْهُ، وَلَيْسَ مَعَهُ إِنَاءٌ يَعْرِفُ بِهِ وَيَدَاهُ قَدِرَتَانِ؟ قَالَ: «يَضَعُ يَدَهُ وَيَتَوَضَّأُ، ثُمَّ يَغْتَسِلُ، هَذَا مِمَّا قَالَ اللَّهُ عَزَّ وَجَلَّ: « مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ »».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan who said,

‘Muhammad Bin Al-Muysar narrated to me saying, ‘I asked Abu Abdullah^{asws} 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. He^{asws} said: ‘He should place his hands (in it) and perform Ablution (Wudhu), then he should wash. This is from what Allah^{azwj} 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 شاذَانَ جَمِيعاً، عَنْ حَمَّادٍ، عَنْ حَرِيرٍ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «كُلَّمَا غَلَبَ الْمَاءُ رِيحَ الْجَيْفَةِ، فَتَوَضَّأَ مِنَ الْمَاءِ وَاشْرَبَ، وَإِذَا تَغَيَّرَ الْمَاءُ وَتَغَيَّرَ الطَّعْمُ، فَلَا تَتَوَضَّأُ وَلَا تَشْرَبُ».

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 Abdullah^{asws} 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 عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ . وَأَنَا جَالِسٌ . عَنْ غَدِيرِ أُنْتُوهِ وَفِيهِ جَيْفَةٌ؟ فَقَالَ: «إِذَا كَانَ الْمَاءُ فَاهِراً وَلَا يُوجَدُ فِيهِ الرَّيْحُ، فَتَوَضَّأَ».

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

‘A man asked Abu Abdullah^{asws} and I was seated, about a flowing stream and therein is a carcass. So he^{asws} 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 حَمْرَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَاءِ السَّاكِنِ وَالْأَسْتِنَجَاءِ مِنْهُ وَالْجَيْفَةَ فِيهِ؟ فَقَالَ: «تَوَضَّأَ مِنَ الْجَانِبِ الْآخَرِ، وَلَا تَوَضَّأَ مِنْ جَانِبِ الْجَيْفَةِ».

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 Abdullah^{asws} about stagnant water and the cleaning of oneself from it after the defecation, and the carcass being in it. So he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْمَاءِ الْأَجَنِ: «تَتَوَضَّأُ مِنْهُ، إِلَّا أَنْ يَجِدَ مَاءً غَيْرَهُ، فَتَنْزَهُ مِنْهُ».

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

(It has been narrated) from Abu Abdullah^{asws}: ‘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 نَصْرِ، عَنْ صَفْوَانَ الْجُمَّالِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَيَاضِ الَّتِي بَيْنَ مَكَّةَ وَالْمَدِينَةِ، تَرُدُّهَا السِّبَاعُ، وَتَلْعُ فِيهَا الْكِلَابُ، وَيَعْتَسِلُ فِيهَا الْجُنُوبُ: أَيَتَوَضَّأُ مِنْهَا؟ قَالَ: « وَكَمْ قَدْرُ الْمَاءِ؟ » قُلْتُ: إِلَى نِصْفِ السَّاقِ، وَإِلَى الرُّكْبَةِ، وَأَقَلَّ، قَالَ: « تَوَضَّأُ ».

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

‘I asked Abu Abdullah^{asws} 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?’ He^{asws} said: ‘And how much is its measurement?’ I said, ‘Up to half the leg and up to the knees, and less’. He^{asws} Said: ‘Perform Ablution (Wudhu)’.²⁰

4 - بَابُ الْبَيْرِ 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 بَرِيْعٍ، قَالَ: كَتَبْتُ إِلَى رَجُلٍ أَسْأَلُهُ: أَنْ يَسْأَلَ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْبَيْرِ تَكُونُ فِي الْمَنْزِلِ لِلْوُضُوءِ، فَتَقْطُرُ فِيهَا قَطْرَاتٌ مِنْ بَوْلٍ، أَوْ دَمٍ، أَوْ يَسْقُطُ فِيهَا شَيْءٌ مِنْ عَذْرَةِ كَالْبَعْرَةِ وَنَحْوِهَا: مَا الَّذِي يُطَهِّرُهَا حَتَّى يَجِلَّ الْوُضُوءُ مِنْهَا لِلصَّلَاةِ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ بِحُطْبِهِ فِي كِتَابِي: « تَنْزِحُ مِنْهَا دِلَاءٌ ».

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-Reza^{asws} 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 he^{asws} wrote by his^{asws} own handwriting in his^{asws} letter: ‘Remove some buckets from it’ (then use it).²¹

2. وَهَذَا الْإِسْنَادُ، قَالَ: « مَاءُ الْبَيْرِ وَاسِعٌ لَا يُفْسِدُهُ شَيْءٌ، إِلَّا أَنْ يَتَغَيَّرَ ».

And by this chain,

‘He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي الْفَأْرَةِ وَالسِّنَّورِ وَالذَّجَاجَةِ وَالطَّيْرِ وَالْكَلْبِ، قَالَ: « مَا لَمْ يَتَفَسَّخْ أَوْ يَتَغَيَّرَ طَعْمُ الْمَاءِ، فَيَكْفِيكَ حَمْسُ دَلَاءٍ، فَإِنْ تَغَيَّرَ الْمَاءُ، فَخُذْ مِنْهُ حَتَّى 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 Abdullah^{asws} regarding the rats, and the cats, and the birds, and the dogs (falling into the well). He^{asws} 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 يَحْيَى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يُفْسِدُ الْمَاءَ إِلَّا مَا كَانَ لَهُ نَفْسٌ سَائِلَةٌ ». »

Muhammad Bin Yahya,

(It has been narrated) raising it from Abu Abdullah^{asws} 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 شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي السَّامِ أَوْ بَرَصٍ يَفْعُ فِي الْبَيْتِ، قَالَ: « لَيْسَ بِشَيْءٍ، حَرَكِ الْمَاءِ بِالذَّلْوِ ». »

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'far^{asws} regarding the poisonous snake falling into the well. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا يَقَعُ فِي الْأَنْبَارِ؟ فَقَالَ: « أَمَّا الْفَأْرَةُ وَأَشْبَاهُهَا، فَيُنزَخُ مِنْهَا سَبْعُ دَلَاءٍ، إِلَّا أَنْ يَتَغَيَّرَ الْمَاءُ فَيُنزَخُ حَتَّى يَطِيبَ، فَإِنْ سَقَطَ فِيهَا كَلْبٌ، فَقَدَرْتَ أَنْ تَنْزَحَ مَاءَهَا فَافْعَلْ؛ وَكُلُّ شَيْءٍ وَقَعَ فِي الْبَيْتِ لَيْسَ لَهُ دَمٌ مِثْلُ الْعَقْرَبِ وَالْحَنَافِسِ وَأَشْبَاهِ ذَلِكَ، 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 Abdullah^{asws} about what falls into the wells, so he^{asws} 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 الْجُبَّارِ، عَنْ صَفْوَانَ، عَنْ ابْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَقَطَ فِي الْبَيْتْرِ شَيْءٌ صَغِيرٌ فَمَاتَ فِيهَا، فَانزَحْ مِنْهَا دَلَاءً؛ وَإِنْ وَقَعَ فِيهَا جُنْبٌ، فَانزَحْ مِنْهَا سَبْعَ دَلَاءٍ؛ فَإِنْ مَاتَ فِيهَا بَعِيرٌ، أَوْ صَبَّ فِيهَا خَمْرٌ، فَلْيُنزَحْ ». »

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

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ ذَبَحَ شَاةً، فَاصْطَرَبَتْ فَوَقَعَتْ فِي بَيْتْرِ مَاءٍ وَأَوْدَاجِهَا تَشْتَحِبُ دَمًا، هَلْ يُتَوَضَّأُ مِنْ تِلْكَ الْبَيْتْرِ؟ قَالَ: « يُنْزَحُ مِنْهَا مَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ دَلْوًا، ثُمَّ يُتَوَضَّأُ مِنْهَا، وَلَا بَأْسَ بِهِ ». قَالَ: وَسَأَلْتُهُ عَنْ رَجُلٍ ذَبَحَ دَجَاجَةً، أَوْ حَمَامَةً، فَوَقَعَتْ فِي بَيْتْرِ، هَلْ يَصْلُحُ أَنْ يُتَوَضَّأَ مِنْهَا؟ قَالَ: « يُنْزَحُ مِنْهَا دَلَاءً يَسِيرَةً، ثُمَّ يُتَوَضَّأُ مِنْهَا ». وَسَأَلْتُهُ عَنْ رَجُلٍ يَسْتَقِي مِنْ بَيْتْرِ، فَيَزْعُفُ فِيهَا هَلْ يُتَوَضَّأُ مِنْهَا؟ قَالَ: « يُنْزَحُ مِنْهَا دَلَاءً يَسِيرَةً ». »

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, ‘I asked him^{asws} about a man who 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?’ He^{asws} 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 him^{asws} 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?’ He^{asws} said: ‘He should withdraw a few buckets from it, then he can perform Ablution (Wudhu) from it’.

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

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: بَيْتْرٌ يُخْرَجُ فِي مَائِهَا قِطْعٌ جُلُودٍ؟ قَالَ: « لَيْسَ بِشَيْءٍ؛ إِنَّ الْوَرَعَ زَمًا 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 Abdullah^{asws}, said, ‘I said, ‘A well, there comes out from its water, pieces of skin’. He^{asws} said: ‘It is not with anything.’

The salamander, sometimes it sheds its skin'. And he^{asws} said: 'It would suffice you (to withdraw) a bucket of water' (before using it).²⁹

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ ابْنِ رِثَابٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْحَبْلِ يَكُونُ مِنْ شَعْرِ الْخَنْزِيرِ يُسْتَقَى بِهِ الْمَاءُ مِنَ الْبَيْرِ، هَلْ يُتَوَضَّأُ مِنْ ذَلِكَ 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 Abdullah^{asws}, said, 'I asked him^{asws} 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?' He^{asws} said: 'There is no problem'.³⁰

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْعَذِرَةِ تَقَعُ فِي الْبَيْرِ؟ قَالَ: « يُنْرَخُ مِنْهَا عَشْرَةٌ دَلَاءً؛ فَإِنْ ذَابَتْ، فَأَرْبَعُونَ أَوْ خَمْسُونَ دَلْوًا ».

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 Abdullah^{asws} about the faeces falling into the well. He^{asws} said: 'Withdraw ten buckets from it. But, if it has melted, so forty or fifty buckets'.³¹

12. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي بصيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بَيْتٌ يُسْتَقَى مِنْهَا، وَيُتَوَضَّأُ بِهِ، وَيُغَسَّلُ مِنْهُ الثِّيَابُ، وَيُعْحَنُ بِهِ، ثُمَّ يُعْلَمُ أَنَّهُ كَانَ فِيهَا مَيْتٌ؟ قَالَ: قَالَ: « لَا بَأْسَ، وَلَا يُغَسَّلُ مِنْهُ الثُّوبُ، وَلَا تُعَادُ 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 Abdullah^{asws}, '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 he^{asws} 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 الْبَيْرِ تَكُونُ إِلَى 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْبَالُوعَةِ تَكُونُ فَوْقَ الْبَيْرِ؟ قَالَ: « إِذَا كَانَتْ فَوْقَ

الْبُئْرِ، فَسَبْعَةُ أَذْرُعٍ، وَإِذَا كَانَتْ أَسْفَلَ مِنَ الْبُئْرِ، فَخَمْسَةُ أَذْرُعٍ مِنْ كُلِّ نَاحِيَةٍ وَذَلِكَ 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 Abdullah^{asws}, said, ‘I asked him^{asws} about the gutter which happens to be higher than the well. He^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ، قَالُوا: فُلْنَا لَهُ: بُئْرٌ يُتَوَضَّأُ مِنْهَا يَجْرِي الْبَوْلُ قَرِيباً مِنْهَا، أَيْنَجِسُهَا؟ قَالَ: فَقَالَ: « إِنْ كَانَتْ الْبُئْرُ فِي أَعْلَى الْوَادِي، وَالْوَادِي يَجْرِي فِيهِ الْبَوْلُ مِنْ تَحْتِهَا، وَكَانَ بَيْنَهُمَا قَدْرُ ثَلَاثَةِ أَذْرُعٍ أَوْ أَرْبَعَةِ أَذْرُعٍ، لَمْ يُنَجَسْ ذَلِكَ شَيْءٌ، وَإِنْ كَانَ أَقَلَّ مِنْ ذَلِكَ، يُنَجَسُهَا؛ وَإِنْ كَانَتْ الْبُئْرُ فِي أَسْفَلِ الْوَادِي، وَبُئْرُ الْمَاءِ عَلَيْهَا، وَكَانَ بَيْنَ الْبُئْرِ وَبَيْنَهُ تِسْعَةُ أَذْرُعٍ، لَمْ يُنَجَسْهَا، وَمَا كَانَ أَقَلَّ مِنْ ذَلِكَ، فَلَا يُتَوَضَّأُ مِنْهُ ». قَالَ زُرَّارَةُ: فَقُلْتُ لَهُ: فَإِنْ كَانَ يَجْرِي الْبَوْلُ بِلِزْقِهَا، وَكَانَ لَا يَثْبُتُ عَلَى الْأَرْضِ؟ فَقَالَ: « مَا لَمْ يَكُنْ لَهُ قَرَارٌ، فَلَيْسَ بِهِ بَأْسٌ وَإِنْ اسْتَقَرَّ مِنْهُ قَلِيلٌ؛ فَإِنَّهُ لَا يَنْثَبُ الْأَرْضَ، وَلَا فَعَرَ لَهُ حَتَّى يَنْبَغَ الْبُئْرُ، وَلَيْسَ عَلَى الْبُئْرِ مِنْهُ بَأْسٌ، فَيَتَوَضَّأُ مِنْهُ، 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 him^{asws}, ‘A well one performs Ablution (Wudhu) from it, the urine flows, close by, would it pollute it?’ So he^{asws} 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 him^{asws}, ‘Supposing the flow of the urine was with steep declination and it was not stationary upon the ground?’ So, he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ قُدَّامَةَ بْنِ أَبِي يَزِيدَ الْحَمَّارِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي

عَبْدُ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: كَمْ أَدْنَى مَا يَكُونُ بَيْنَ الْبُئْرِ . بِغْرِ الْمَاءِ . وَالْبَالُوعَةِ؟ فَقَالَ: « إِنْ كَانَ سَهْلًا فَسَبْعَةُ أَذْرُعٍ، وَإِنْ كَانَ جَبَلًا فَخَمْسَةُ أَذْرُعٍ ». ثُمَّ قَالَ: « الْمَاءُ يَجْرِي إِلَى الْقِبْلَةِ إِلَى يَمِينٍ، وَيَجْرِي عَنْ يَمِينِ الْقِبْلَةِ إِلَى يَسَارِ الْقِبْلَةِ، وَيَجْرِي عَنْ يَسَارِ الْقِبْلَةِ إِلَى يَمِينِ الْقِبْلَةِ، وَلَا يَجْرِي مِنَ الْقِبْلَةِ إِلَى 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 Abdullah^{asws}, said, 'I asked him^{asws}, 'How close by can there happen to be between the water well and the cesspool (drain of dirty water)?' So he^{asws} said: 'If it was a plain then seven cubits, and if it was a mountain, so five cubits'.

Then he^{asws} 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 عَلَيْهِ السَّلَامُ فِي الْبُئْرِ يَكُونُ بَيْنَهَا وَبَيْنَ الْكَنْيْفِ خَمْسَةُ أَذْرُعٍ، أَوْ أَقَلُّ أَوْ أَكْثَرُ، يُتَوَضَّأُ مِنْهَا؟ قَالَ: « لَيْسَ يُكْرَهُ مِنْ قُرْبٍ وَلَا بُعْدٍ، 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-Hassan^{asws} 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?' He^{asws} 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 سُورِ الدَّوَابِّ وَالسَّبَاعِ 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 عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «فَضْلُ الْحَمَامَةِ وَالِدَّجَاجِ لَا بَأْسَ 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 Abdullah^{asws} 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 الْحُسَيْنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ: هَلْ يُشْرَبُ سُورُ شَيْءٍ مِنَ الدَّوَابِّ، وَيَتَوَضَّأُ مِنْهُ؟ قَالَ: فَقَالَ: «أَمَّا الْإِبِلُ وَالْبَقَرُ وَالْعَنَمُ، فَلَا بَأْسَ».

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

‘I asked him^{asws}, ‘Can one drink something from the residue (of the water drunk by) the animals, and can one perform Ablution (Wudhu) from it?’ So he^{asws} 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 زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ: أَنَّ الْهَرَّ سَبْعٌ؛ فَلَا بَأْسَ بِسُورِهِ، وَإِنِّي لَأَسْتَحْيِي مِنَ اللَّهِ أَنْ أَدْعَ طَعَامًا لِأَنَّ هَرًّا أَكَلَ مِنْهُ».

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

(It has been narrated) from Abu Abdullah^{asws} having said, ‘In the Book of Ali^{asws}, ‘The cat is a predator, but there is no problem with its leftovers, and I^{asws} would be embarrassed from Allah^{azwj} if I^{asws} were to leave food because a cat has eaten from it’.⁴⁰

5. أَحْمَدُ بْنُ إِدْرِيسَ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سِئِلَ عَمَّا تَشْرَبُ مِنْهُ الْحَمَامَةُ، فَقَالَ: «كُلُّ مَا أَكَلَ لَحْمُهُ، فَتَوَضَّأَ مِنْ سُورِهِ وَاشْرَبَ» وَعَمَّا شَرِبَ مِنْهُ بَازٌ، أَوْ صَفْرٌ، أَوْ عَقَابٌ، فَقَالَ: «كُلُّ شَيْءٍ مِنَ الطَّيْرِ يُتَوَضَّأُ جَمًّا يَشْرَبُ مِنْهُ إِلَّا أَنْ تَرَى فِي مَنْقَارِهِ دَمًا، فَإِنْ رَأَيْتَ فِي مَنْقَارِهِ دَمًا، فَلَا تَوَضَّأُ مِنْهُ وَلَا تَشْرَبُ».

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 Abdullah^{asws} having been asked about what the doves had drunk from. So he^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ جَرَّةٍ وُجِدَ فِيهَا حُنْفَسَاءٌ قَدْ مَاتَ؟ قَالَ: «أَلْقِهْ وَتَوَضَّأْ مِنْهُ، وَإِنْ كَانَ عَقْرَبًا فَأَرِقِ الْمَاءَ، وَتَوَضَّأْ مِنْ مَاءٍ غَيْرِهِ». وَعَنْ رَجُلٍ مَعَهُ إِنَاءٌ فِيهِمَا مَاءٌ وَقَعَتْ فِي أَحَدِهِمَا قَدْرٌ، لَا يَدْرِي أَيُّهُمَا هُوَ، وَلَيْسَ يَقْدِرُ عَلَى مَاءٍ غَيْرِهِ؟ قَالَ: «يُهْرَيْفُهُمَا جَمِيعًا وَيَتَيَمَّمُ».

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

‘I asked Abu Abdullah^{asws} about a jug wherein a beetle is found to be, and it had died. He^{asws} 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. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَكْرَهُ سُؤْرَ كُلِّ شَيْءٍ لَا يُؤْكَلُ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ عَبْسَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اشْرَبْ مِنْ سُؤْرِ الْحَائِضِ، وَلَا تَوَضَّأْ 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 Abdullah^{asws} 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 يَحْيَى، عَنِ الْعَيْصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَلْ يَغْتَسِلُ الرَّجُلُ وَالْمَرْأَةُ مِنْ إِنَاءٍ وَاحِدٍ؟ فَقَالَ: «نَعَمْ، يُفْرَعَانِ عَلَى أَيْدِيهِمَا قَبْلَ أَنْ يَضَعَا أَيْدِيَهُمَا فِي الْإِنَاءِ». قَالَ: وَسَأَلْتُهُ عَنْ سُورِ الْحَائِضِ؟ فَقَالَ: «لَا تَوَضَّأُ مِنْهُ، وَتَوَضَّأُ مِنْ سُورِ الْجُنْبِ إِذَا كَانَتْ مَأْمُونَةً، ثُمَّ تَغْسِلُ يَدَيْهَا قَبْلَ أَنْ تُدْخِلَهُمَا فِي الْإِنَاءِ، وَكَانَ رَسُولُ اللَّهِ ﷺ 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 Abdullah^{asws}, ‘Can the man and the woman wash from one vessel?’ So he^{asws} 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 him^{asws} about the residue of the menstruating woman, so he^{asws} 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-Allah^{saww} used to bathe, him^{saww} and Ayesha from one vessel, and they would both be bathing together (from one vessel)’.⁴⁵

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يُشْرَبُ مِنْ سُورِهَا؟ قَالَ: «نَعَمْ، وَلَا يَتَوَضَّأُ 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 Abdullah^{asws} about the menstruating woman, ‘Can one drink from her residue (of water)?’ He^{asws} said: ‘Yes, and he cannot perform Ablution (Wudhu) from it’.⁴⁶

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنِ ابْنِ أَبِي يَعْمُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيَتَوَضَّأُ الرَّجُلُ مِنْ فَضْلِ الْمَرْأَةِ؟ قَالَ: «إِذَا كَانَتْ تَعْرِفُ الْوُضُوءَ، وَلَا يَتَوَضَّأُ مِنْ سُورِ 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 Abdullah^{asws}, ‘Can the man perform Ablution (Wudhu) from the excess residue of the woman?’ He^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ سَعِيدِ الْأَعْرَجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the residue of (the water drunk by) the Jew and Christian, so he^{asws} said: 'No'.⁴⁸

6. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنِ الْوَشَّاءِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَرِهَ سُؤْرَ وَلَدِ الرَّبِّيِّ وَسُؤْرَ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمُشْرِكِ وَكُلِّ مَا خَالَفَ الْإِسْلَامَ، وَكَانَ أَشَدَّ ذَلِكَ 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 Abdullah^{asws} 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 his^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْهُمْ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَدْخَلْتَ يَدَكَ فِي الْإِنَاءِ قَبْلَ أَنْ تَغْسِلَهَا، فَلَا بَأْسَ إِلَّا أَنْ يَكُونَ أَصَابِحًا قَدْرُ بَوْلٍ أَوْ جَنَابَةٍ، فَإِنْ أَدْخَلْتَ يَدَكَ فِي الْإِنَاءِ وَفِيهَا شَيْءٌ مِنْ ذَلِكَ، فَأَهْرَقْ ذَلِكَ الْمَاءَ ».

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

(It has been narrated) from them^{asws} 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 عُثْبَةَ، قَالَ: سَأَلْتُ الشَّيْخَ عَنِ الرَّجُلِ يَسْتَيْقِظُ مِنْ نَوْمِهِ وَمَنْ يَبُلُّ: أَيْدِيَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا؟ قَالَ: « لَا، لِأَنَّهُ لَا يَدْرِي أَيَّنَ كَانَتْ يَدُهُ، فَلْيَغْسِلَهَا ».

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 ‘Sheikh^{asws}’ 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?’ He^{asws} said: ‘No, because he does not know where his hand was, therefore he should wash it (first)’.⁵¹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ الْجُنُبِ يَسْهُو، فَيَعْمَسُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا: «أَنْتَ لَا بَأْسَ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْعَلَاءِ بْنِ رَزِينِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَبُولُ وَلَمْ يَمَسَّ يَدَهُ شَيْءٌ: أَيَعْمِسُهَا فِي الْمَاءِ؟ قَالَ: «نَعَمْ وَإِنْ كَانَ جُنُبًا».

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 Imam^{asws}), said, ‘I asked him^{asws} about the man who urinates and nothing (from it) touched his hand, can he immerse it into the water?’ He^{asws} said: ‘Yes, and even if he was sexually impure’.⁵³

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ: كَمْ يُفْرِغُ الرَّجُلُ عَلَى يَدِهِ قَبْلَ أَنْ يُدْخِلَهَا فِي الْإِنَاءِ؟ قَالَ: «وَاحِدَةً مِنْ حَدَثِ الْبَوْلِ، وَثِنْتَيْنِ مِنَ الْعَائِطِ، وَثَلَاثَةً مِنَ الْجُنَابَةِ».

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

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

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ، عَمَّنْ ذَكَرَهُ، عَنْ يُوسُفَ، عَنْ بَكَّارِ بْنِ أَبِي بَكْرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَضَعُ الْكُوزَ الَّذِي يَعْرِفُ بِهِ مِنَ الْحَبِّ فِي مَكَانٍ قَدِيرٍ، ثُمَّ يُدْخِلُهُ الْحَبَّ؟ قَالَ: «يَصُبُّ مِنَ الْمَاءِ ثَلَاثَةَ أَكْفِ، ثُمَّ يَدُلُّكَ 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 Abdullah^{asws}, 'The man places the mug which he scoops with from the container, in a dirty place, then he enters it into the container'. He^{asws} 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 الْجُنْبِ، وَالرَّجُلُ 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 اللَّهِ عَائِلًا فِي مِيزَابَيْنِ سَالَا، أَحَدُهُمَا بَوْلٌ، وَالْآخَرُ مَاءُ الْمَطَرِ، فَاخْتَلَطَا، فَأَصَابَ ثَوْبَ رَجُلٍ: «لَمْ يَضُرَّهُ ذَلِكَ».

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

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ عَائِلًا، قَالَ: «لَوْ أَنَّ مِيزَابَيْنِ سَالَا، أَحَدُهُمَا مِيزَابُ بَوْلٍ، وَالْآخَرُ مِيزَابُ مَاءٍ، فَاخْتَلَطَا، ثُمَّ أَصَابَكَ، مَا سَكَانَ 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 Abdullah^{asws} 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 اللَّهِ عَائِلًا، قَالَ: قُلْتُ: أَمُرُّ فِي الطَّرِيقِ، فَيَسِيلُ عَلَيَّ الْمِيزَابُ فِي أَوْقَاتٍ أَعْلَمُ أَنَّ النَّاسَ يَتَوَضَّؤُونَ؟ قَالَ: قَالَ: «لَيْسَ بِهِ بَأْسٌ لَا تَسْأَلُ عَنْهُ». قُلْتُ: وَ يَسِيلُ عَلَيَّ مِنْ مَاءِ الْمَطَرِ أَرَى فِيهِ التَّغْيِيرَ، وَأَرَى فِيهِ آثَارَ الْقَدْرِ، فَتَقَطُرُ الْقَطْرَاتُ عَلَيَّ، وَيَتَنَضَّحُ عَلَيَّ مِنْهُ، وَالْبَيْتُ يُتَوَضَّأُ عَلَى سَطْحِهِ، فَيَكِفُّ عَلَى ثِيَابِنَا؟ قَالَ: «مَا بَدَأَ بَأْسٌ، لَا تَعْسَلُهُ؛ كُلُّ شَيْءٍ يَرَاهُ مَاءَ الْمَطَرِ فَقَدْ طَهَّرَ».

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

(It has been narrated) from Abu Abdullah^{asws}, 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'. He^{asws} 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?' He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي طِينِ الْمَطَرِ: « أَنَّهُ لَا بَأْسَ بِهِ أَنْ يُصِيبَ الثَّوْبَ ثَلَاثَةَ أَيَّامٍ، إِلَّا أَنْ يُعْلَمَ أَنَّهُ قَدْ نَجَسَهُ شَيْءٌ بَعْدَ الْمَطَرِ، فَإِنْ أَصَابَهُ بَعْدَ ثَلَاثَةِ أَيَّامٍ فَاعْسِلْهُ، وَإِنْ كَانَ الطَّرِيقُ نَظِيفًا لَمْ تَعْسِلْهُ ». «

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

(It has been narrated) from Abu Al Hassan^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنِ الْأَحْوَلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَخْرُجُ مِنَ الْخَلَاءِ، فَاسْتَنْجِي بِالْمَاءِ، فَيَقَعُ تَوْبِي فِي ذَلِكَ 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 Abdullah^{asws}, '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 he^{asws} said: 'There is no problem with it'.⁶⁰

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي الْجُنُبِ يَعْتَسِلُ، فَيَقْطُرُ الْمَاءُ عَنْ جَسَدِهِ فِي الْإِنَاءِ، وَيَنْتَضِحُ الْمَاءُ مِنَ الْأَرْضِ، فَيَصِيرُ فِي الْإِنَاءِ: « إِنَّهُ لَا بَأْسَ بِهَذَا 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 Abdullah^{asws} 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 عَيْسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَالَ فِي الرَّجُلِ الْجُنُبِ يَغْتَسِلُ، فَيَنْتَضِحُ مِنَ الْمَاءِ فِي الْإِنَاءِ، فَقَالَ: « لَا بَأْسَ، (مَا 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 Abdullah^{asws} having said regarding the man with sexually impurity washing, and some of the water spills over into the vessel. So he^{asws} said: ‘There is no problem. (Allah^{azwj}) [22:78] has not Laid upon you a hardship in the Religion’.⁶²

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَائِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ عُمَرَ بْنِ يَرِيدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَعْتَسِلُ فِي مُعْتَسِلٍ 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 Abdullah^{asws}, ‘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, he^{asws} 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 جُمُهورٍ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ، عَنِ ابْنِ أَبِي يَعْقُوبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « لَا تَغْتَسِلُ مِنَ الْبَيْتِ الَّتِي تَجْتَمِعُ فِيهَا عُسَالَةُ الْحَمَّامِ؛ فَإِنَّ فِيهَا عُسَالَةَ وَلَدِ الرَّبِّ وَهُوَ لَا يَطْهَرُ إِلَى سَبْعَةِ آبَاءٍ، وَفِيهَا عُسَالَةُ النَّاصِبِ وَهُوَ شَرُّهُمَا؛ إِنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا شَرًّا مِنَ الْكَلْبِ، وَإِنَّ النَّاصِبَ أَهْوَنُ عَلَى اللَّهِ مِنَ الْكَلْبِ ». قُلْتُ: أَخْبِرْنِي عَنْ مَاءِ الْحَمَّامِ يَغْتَسَلُ مِنْهُ الْجُنُبُ وَالصَّبِيُّ وَالْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالْمَجُوسِيُّ. فَقَالَ: « إِنَّ مَاءَ الْحَمَّامِ كَمَا فِي النَّهْرِ، يُطَهِّرُ بَعْضُهُ بَعْضًا ».

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

(It has been narrated) from Abu Abdullah^{asws} 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. Allah^{azwj} did not Create a creature more evil than the dog, and the Hostile One (Nasibi) is lower to Allah^{azwj} 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 he^{asws} 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 يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ بَكْرِ بْنِ حَبِيبٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَاءُ الْحَمَّامِ لَا بَأْسَ 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'far^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ حَنَانٍ، قَالَ: سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أَدْخُلُ الْحَمَّامَ فِي السَّحْرِ وَفِيهِ الْجُنُبُ وَعَيْرُ ذَلِكَ، فَأَقُومُ، فَأَعْتَسِلُ، فَيَنْتَضِحُ عَلَيَّ بَعْدَ مَا أَفْرُغُ مِنْ مَائِهِمْ؟ قَالَ: «أَلَيْسَ هُوَ جَارٍ؟» قُلْتُ: بَلَى، 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 Abdullah^{asws}, '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'. He^{asws} said: 'Is it not so that it is flowing (water)?' I said, 'Yes'. He^{asws} said: 'There is no problem'.⁶⁶

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ الْمَاضِي عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنْ جَمْعِ 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-Maazy^{asws} (7th Imam^{asws}), said, 'He^{asws} was asked about the gathering of the water in the bathhouse, from the bathing of the people, hitting the clothes'. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: الْمَاءُ الَّذِي تُسَخِّنُهُ الشَّمْسُ لَا تَوَضَّؤُوا بِهِ، وَلَا تَعْتَسِلُوا بِهِ، وَلَا تَعَجِّنُوا 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 يُتَعَوَّطَ فِيهِ أَوْ يُبَالَ

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

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ فَمِهِ الرَّجُلُ أَنْ يَزِنَادَ مَوْضِعاً لِيَوْلِهِ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 الْجُبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَاصِمِ بْنِ حُمَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: أَيْنَ يَتَوَضَّأُ الْعُرَبَاءُ؟ قَالَ: يَتَّقِي شَطُوطَ الْأَنْهَارِ، وَالطَّرِيقَ النَّافِذَةَ، وَتَحْتَ الْأَشْجَارِ الْمُثْمِرَةِ، وَمَوَاضِعَ اللَّعْنِ. فَقِيلَ لَهُ: وَأَيْنَ مَوَاضِعَ 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 Abdullah^{asws} having said: ‘A man said to Ali^{asws} Bin Al-Husayn^{asws}, ‘Where should the strangers perform Ablution (Wudhu)?’ He^{asws} 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?’ He^{asws} said: ‘The doors of the houses’.⁷⁰

3. مُحَمَّدُ بْنُ يَحْيَى بِإِسْنَادِهِ رَفَعَهُ، قَالَ: سُئِلَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: مَا حَدُّ الْعَائِطِ؟ قَالَ: « لَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا تَسْتَدْبِرْهَا، وَلَا تَسْتَقْبِلِ الرِّيحَ وَلَا تَسْتَدْبِرْهَا ». وَرُويَ أَيْضاً فِي حَدِيثٍ آخَرَ: « لَا تَسْتَقْبِلِ الشَّمْسَ وَلَا الْقَمَرَ ».

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

‘Abu Al-Hassan^{asws} was asked, ‘What is the limit of the defecation?’ He^{asws} 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: ‘(He^{asws} said): ‘Neither face the sun nor the moon’.⁷¹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « هَيَّ النَّبِيُّ ﷺ أَنْ يُطَمَّحَ 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 Abdullah^{asws} having said: 'The Prophet^{saww}
forbade the man to urinate from the roof, or something from the high places,
in the air'.⁷²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ، قَالَ: حَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَبُو الْحَسَنِ
مُوسَى عَلَيْهِ السَّلَامُ فَاتَمَّ وَهُوَ غُلَامٌ، فَقَالَ لَهُ أَبُو حَنِيفَةَ: يَا غُلَامُ، أَيْنَ يَضَعُ الْغَرِيبُ بِلَدِكُمْ؟ فَقَالَ:
« اجْتَنِبْ أَفْنِيَةَ الْمَسَاجِدِ، وَشُطُوطَ الْأَهْجَارِ، وَمَسَاقِطَ التَّمَارِ، وَمَنَازِلَ النَّزَالِ، وَلَا تَسْتَقْبِلِ الْقِبْلَةَ
بِعَائِطٍ وَلَا بَوْلٍ، وَارْفَعْ ثَوْبَكَ، وَضَعْ حَيْثُ شِئْتَ ». »

Ali Bin Ibrahim, raising it, said,

'Abu Haneefa exited from the presence of Abu Abdullah^{asws}, and Abu Al-
Hassan Musa^{asws} was standing, and he^{asws} was a young boy. So Abu Haneefa
said to him^{asws}, 'O boy! Where can the strangers in your^{asws} city place (their
faeces and urine)?' So he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ
إِبْرَاهِيمَ الْكَرْخِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ مَلْعُونُونَ مَنْ
فَعَلَهُنَّ: الْمَتَعَوِّطُ فِي ظِلِّ النَّزَالِ، وَالْمَانِعُ الْمَاءِ الْمُتَنَابِ، 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 Abdullah^{asws} having said: 'Rasool-
Allah^{saww} 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 وَالْإِسْتِنَجَاءِ وَمَنْ نَسِيَهُ، وَالتَّسْمِيَةَ 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 عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ
أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا دَخَلْتَ الْمَحْرَجَ، فَقُلْ: بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْحَبِيثِ الْمُخْبِثِ، الرَّجْسِ الرَّجْسِ، الشَّيْطَانِ الرَّجِيمِ! فَإِذَا خَرَجْتَ، فَقُلْ: بِسْمِ اللَّهِ، الْحَمْدُ

لِلَّهِ الَّذِي عَافَانِي مِنَ الْحَبِيثِ الْمُحْبِثِ، وَأَمَاطَ عَنِّي الْأَذَى؛ وَإِذَا تَوَضَّأْتَ، فَقُلْ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

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

‘I heard Abu Abdullah^{asws} saying, ‘When you enter the toilet, so say, ‘In the Name of Allah^{azwj}! O Allah^{azwj}! I seek refuge with You^{azwj} from the most wicked of the wicked ones, the unclean, the filthy Satan^{la}, the pelted one.

So when you exit, so say, ‘In the Name of Allah^{azwj} 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 Allah^{azwj}. O Allah^{azwj}! Make me to be from the repentant, and Make me to be from the clean ones, and the Praise is for Allah^{azwj}, Lord^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَمَّيْتَ فِي الْوُضُوءِ طَهَّرَ جَسَدَكَ كُلَّهُ، وَإِذَا لَمْ تُسَمِّمْ لَمْ يَطْهُرْ مِنْ جَسَدِكَ إِلَّا 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ، قَالَ: سَمِعْتُ الرَّضَا عَلَيْهِ السَّلَامُ يَقُولُ: « يُسْتَنْجَى وَيُغَسَّلُ مَا ظَهَرَ مِنْهُ عَلَى الشَّرْحِ، وَلَا تُدْخَلُ فِيهِ الْأَمْلَةُ ».

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

‘I heard Al-Reza^{asws} 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 الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ بِأَيِّمَا يَبْدَأُ: بِالْمَقْعَدَةِ، أَوْ بِالْإِخْلِيلِ؟ فَقَالَ: « بِالْمَقْعَدَةِ، ثُمَّ بِالْإِخْلِيلِ ».

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 Abdullah^{asws}, 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 he^{asws} said: ‘With the back part, then with the front part’.⁷⁸

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَسْتَنْجِيَ الرَّجُلُ بِيَمِينِهِ ». »

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} forbade the man to cleanse himself with his right hand’.⁷⁹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ رَبِّهِ، قَالَ: قُلْتُ لَهُ: مَا تَقُولُ فِي الْفَصِّ يَتَّخِذُ مِنْ حِجَارَةِ زُمُرِدٍ؟ قَالَ: « لَا بَأْسَ بِهِ، وَلَكِنْ إِذَا أَرَادَ الْأَسْتِنْجَاءَ 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 him^{asws}, ‘What are you saying regarding ring stone taken from the emerald stones’. He^{asws} 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 اللَّهِ عَائِلًا، قَالَ: « الْأَسْتِنْجَاءُ 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 Abdullah^{asws} 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 جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « إِذَا انْقَطَعَتْ دِرَّةُ الْبُولِ، فَصَبَّ 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 Abdullah^{asws} 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 عَائِلًا، قَالَ: قُلْتُ لَهُ: لِأَسْتِنْجَاءِ حَدٌّ؟ قَالَ: « لَا، يُنْفَى مَا نَمَّةٌ ». قُلْتُ: فَإِنَّهُ يُنْفَى مَا نَمَّةٌ، وَيَبْقَى الرِّيحُ؟ قَالَ: « الرِّيحُ لَا يُنْظَرُ إِلَيْهَا ». »

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, ‘I said to him^{asws}, ‘For the cleansing of the private parts, there is a limit?’ He^{asws} 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?’ He^{asws} said: ‘The wind is not something you can look at’.⁸³

10. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنِ الْحَسَنِ بْنِ زِيَادٍ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُبُولُ، فَيُصِيبُ فَخْدَهُ قَدَرَ نُكْتَةٍ مِنْ بَوْلِهِ، فَيُصَلِّي، ثُمَّ يَذْكُرُ بَعْدَ أَنْ لَمْ يَغْسِلْهُ؟ قَالَ: « يَغْسِلُهُ، وَيُعِيدُ صَلَاتَهُ ».

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro, from Al Hassan Bin Ziyad who said, 'Abu Abdullah^{asws} 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. He^{asws} said: 'He should wash and he would repeat the Salaat'.⁸⁴

11. مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ سَهْلِ، عَنْ مُوسَى بْنِ الْقَاسِمِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُرِيدُ أَنْ يَسْتَنْجِيَ كَيْفَ يَفْعَلُ؟ قَالَ: « كَمَا يَفْعَلُ لِلْعَائِطِ » 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 Abdullah^{asws}, said, 'I said to him^{asws}, 'The man intends to cleanse his private parts, how should he sit?' He^{asws} said: 'Just as he would sit for the defecation'. And he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبَعْضِ نِسَائِهِ: مُرِّي نِسَاءَ الْمُؤْمِنِينَ أَنْ يَسْتَنْجِينَ بِالْمَاءِ، وَيُبَالِغْنَ؛ فَإِنَّهُ مَطَهَّرَهُ لِلْحَوَاشِي، وَمَذْهَبَهُ لِلْبَوَاسِيرِ ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Ziyad, (It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} said to one of his^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ: قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) قَالَ: « كَانَ النَّاسُ يَسْتَنْجُونَ بِالْكُرْسُفِ وَالْأَحْجَارِ، ثُمَّ أُحْدِثَ الْوُضُوءُ وَهُوَ خُلِقَ كَرِيمٌ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَنَعَهُ، وَأَنْزَلَ اللَّهُ فِي كِتَابِهِ: (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ 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 Abdullah^{asws} having said regarding the Words of Allah^{azwj} 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-Allah^{saww} ordered for it, and they did it. So Allah^{azwj} Revealed in His^{azwj} 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 زُرَّارَةَ، قَالَ: تَوَضَّأْتُ يَوْمًا وَلَمْ أَعْسِلْ ذَكَرِي، ثُمَّ صَلَّيْتُ، فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: «اعْسِلْ 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 Abdullah^{asws}, and he^{asws} said: ‘Wash your manhood and repeat the Salaat’.⁸⁸

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقْطِينٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ عَلِيٍّ بْنِ يَقْطِينٍ: عَنْ أَبِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَبُولُ، فَيَنْسَى غَسْلَ ذَكَرِهِ، ثُمَّ يَتَوَضَّأُ وَضُوءَ الصَّلَاةِ، قَالَ: «يَغْسِلُ ذَكَرَهُ، وَلَا يُعِيدُ 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-Hassan^{asws} regarding the man who urinates but he forgets to wash his manhood. Then he performs Ablution (Wudhu) for the Salaat.

He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَبُولُ، وَيَنْسَى أَنْ يَغْسِلَ ذَكَرَهُ حَتَّى يَتَوَضَّأَ وَيُصَلِّيَ، قَالَ: «يَغْسِلُ ذَكَرَهُ، وَيُعِيدُ الصَّلَاةَ، وَلَا يُعِيدُ الْوُضُوءَ».

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who urinates and forgets to wash his manhood until he performs Ablution (Wudhu), and he prays Salaat. He^{asws} 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 عِيسَى، عَنْ يُونُسَ، عَنْ زُرَّعَةَ، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا دَخَلْتَ الْعَائِطَ، فَقَضَيْتَ الْحَاجَةَ، فَلَمْ تُهْرِقِ الْمَاءَ، ثُمَّ تَوَضَّأْتَ، وَنَسِيتَ أَنْ تَسْتَنْجِيَ، فَذَكَرْتَ بَعْدَ مَا صَلَّيْتَ، فَعَلَيْكَ الْإِعَادَةُ، وَإِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ،

فَنَسِيَتْ أَنْ تَغْسِلَ ذَكَرَكَ حَتَّى صَلَّيْتَ، فَعَلَيْكَ إِعَادَةُ الْوُضُوءِ وَالصَّلَاةِ، وَغَسَلُ ذَكَرِكَ؛ لِأَنَّ الْبَوْلَ لَيْسَ مِثْلَ الْبَرَازِ.»

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

'Abu Abdullah^{asws} 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 الْاِسْتِبْرَاءِ 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 حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: رَجُلٌ بَالَ، وَلَمْ يَكُنْ مَعَهُ مَاءٌ؟ فَقَالَ: «يَعْصِرُ أَصْلَ ذَكَرِهِ إِلَى طَرْفِهِ ثَلَاثَ عَصْرَاتٍ، وَيَنْتَرُ طَرْفَهُ، فَإِنْ خَرَجَ بَعْدَ ذَلِكَ شَيْءٌ، فَلَيْسَ مِنَ الْبَوْلِ، وَلَكِنَّهُ مِنَ الْحَبَائِلِ.»

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

'I said to Abu Ja'far^{asws}, 'A man urinates and there does not happen to be water with him'. So he^{asws} 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؛ وَأَبُو دَاوُدَ جَمِيعًا، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ، عَنِ ابْنِ أَبِي يَعْقُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ بَالَ، ثُمَّ تَوَضَّأَ وَقَامَ إِلَى الصَّلَاةِ، فَوَجَدَ بَلَاءً؟ قَالَ: «لَا يَتَوَضَّأُ، إِنَّمَا ذَلِكَ 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 Abdullah^{asws} about a man who urinates, then he performs Ablution (Wudhu)s and stands for the Prayer, so he finds wetness. He^{asws} said: 'He would not perform Ablution (Wudhu). But rather, that is from the sexual veins'.⁹³

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشِيمٍ، عَنْ صَفْوَانَ، قَالَ: سَأَلَ الرَّضَا عَلَيْهِ السَّلَامُ رَجُلٌ وَأَنَا حَاضِرٌ، فَقَالَ: إِنَّ بِي جُرْحًا فِي مَفْعَدَتِي، فَأَتَوَضَّأُ وَأَسْتَنْجِي، ثُمَّ أَجِدُ بَعْدَ ذَلِكَ النَّدَى وَالصُّفْرَةَ مِنَ الْمَفْعَدَةِ أَمْ أَفَعِيدُ الْوُضُوءَ؟ فَقَالَ: «وَقَدْ أَنْقَيْتَ؟» فَقَالَ:

نَعَمْ، قَالَ: « لَا، وَلَكِنْ رُشَّتُهُ بِالْمَاءِ، وَلَا تُعِدِ الْوُضُوءَ ». أَحْمَدُ، عَنِ ابْنِ أَبِي نَصْرٍ، قَالَ: سَأَلَ الرِّضَا عَلَيْهِ السَّلَامُ رَجُلًا بَنَحُو حَدِيثِ صَفْوَانَ.

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

‘A man asked Al-Reza^{asws} 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 he^{asws} said: ‘And you have purified it?’ So he said, ‘Yes’. He^{asws} said: ‘No. But, sprinkle water upon it and do not repeat the Ablution (Wudhu)’.

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

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَنَانِ بْنِ سَدِيرٍ، قَالَ: سَمِعْتُ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: رُبَّمَا بُلْتُ وَمَ أَقْدِرُ عَلَى الْمَاءِ، وَيَشْتَدُّ عَلَيَّ ذَلِكَ؟ فَقَالَ: « إِذَا بُلْتَ وَتَمَسَّحْتَ، فَاْمَسَّحْ ذَكَرَكَ بِرَيْحِكَ، فَإِنْ وَجَدْتَ شَيْئًا، فَقُلْ: هَذَا مِنْ ذَاكَ ».

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

‘I heard a man ask Abu Abdullah^{asws}, so he said, ‘Sometimes I urinate and am not able upon the water, and that is difficult upon me’. So he^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَغْتَرِيهِ الْبَوْلُ، وَلَا يَقْدِرُ عَلَى حَبْسِهِ؟ قَالَ: « إِذَا لَمْ يَقْدِرْ عَلَى حَبْسِهِ، فَاللَّهُ أَوْلَى بِالْعُدْرِ، يَجْعَلُ حَرِيْطَةً ».

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

‘I said to Abu Abdullah^{asws}, ‘The man is desperate for the urination and he is not able upon withholding it’. So he^{asws} said to me: ‘When he is not able upon withholding it, so Allah^{azwj} 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 الرَّحْمَنِ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي خَصِيٍّ يَبُولُ، فَيَلْقَى مِنْ ذَلِكَ شِدَّةً، وَيَرَى الْبَلَّلَ 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-Hassan^{asws} regarding a eunuch urinating, so he faces difficulty from that and he sees the urine after the urine’. He^{asws} said: ‘He should perform Ablution (Wudhu), then pour water once during the day’.⁹⁷

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَوْلِ يُصِيبُ الْجَسَدَ؟ قَالَ: « صَبَّ عَلَيْهِ الْمَاءُ مَرَّتَيْنِ ».

وَرُوِيَ: « أَنَّهُ يُجْزَى أَنْ يَغْسَلَ بِمِثْلِهِ مِنَ الْمَاءِ إِذَا كَانَ عَلَى رَأْسِ الْحُشْفَةِ وَغَيْرِهِ ». وَرُوِيَ « أَنَّهُ مَاءٌ لَيْسَ بِوَسْخٍ فَيَحْتَاجُ أَنْ يُدْلِكَ ».

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 Abdullah^{asws} about the urine hitting the body. He^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ ابْنِ فَضَّالٍ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا قَائِمٌ عَلَى رَأْسِهِ، وَمَعِيَ إِدَاوَةٌ. أَوْ قَالَ: كُوزٌ. فَلَمَّا انْقَطَعَ شَحْبُ الْبَوْلِ، قَالَ بِيَدِهِ هَكَذَا إِلَى، فَتَوَلَّوْتُهُ الْمَاءَ، 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 Abdullah^{asws} urinated and I was standing by his^{asws} head, and with me was a container', or said, 'a pitcher. So when the flow of urine stopped, he^{asws} said (gestured) by his^{asws} hand like this, 'To me^{asws}'. So I gave it to him^{asws} with the water, and he^{asws} performed Ablution (Wudhu) in his^{asws} place'.⁹⁹

14 - بَابُ مِقْدَارِ الْمَاءِ الَّذِي يُجْزَى لِلْوُضُوءِ وَالْغُسْلِ، وَمَنْ تَعَدَّى 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 عَيْسَى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « يَأْخُذُ أَحَدُكُمْ الرَّاحَةَ مِنَ الدَّهْنِ، فَيَمْلَأُ بِهَا جَسَدَهُ، وَالْمَاءُ أَوْسَعُ مِنْ ذَلِكَ ».

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

(It has been narrated) from Abu Ja'far^{asws} 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 شاذَانَ، عَنْ حمادٍ، عَنْ حَرِيْزِ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّمَا الْوُضُوءُ حَدٌّ مِنْ حُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَمَنْ يَعْصِيهِ، وَإِنَّ الْمُؤْمِنَ لَا يُنَجِّسُهُ 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'far^{asws} having said: 'But rather, the Ablution (Wudhu) is a Limit from the Limits of Allah^{azwj} in order to Allah^{azwj} to Know the one who obeys Him^{azwj} and the one who disobeys Him^{azwj}, 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 فَزَقْدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ أَبِي كَانَ يَقُولُ: إِنَّ لِلْوَضُوءِ حَدًّا مَنْ تَعَدَّاهُ لَمْ يُؤْجِزْ. وَكَانَ أَبِي يَقُولُ: إِنَّمَا يَتَلَدَّدُ، فَقَالَ لَهُ رَجُلٌ: وَمَا حَدُّهُ؟ قَالَ: تَغْسِلُ وَجْهَكَ وَيَدَيْكَ، وَتَمْسُحُ 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 Abdullah^{asws} saying: 'My^{asws} father^{asws} was saying that for the Ablution (Wudhu) there is a Limit. The one who exceeds it would not be Recompensed; and my^{asws} father^{asws} was saying: 'But rather, he would be bewildered'. So a man said to him^{asws}, 'And what is its Limit?' He^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «الْجُنُبُ مَا جَرَى عَلَيْهِ الْمَاءُ مِنْ جَسَدِهِ قَلِيلُهُ وَكَثِيرُهُ، فَقَدْ أَجْرَاهُ.»

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

(It has been narrated) from Abu Ja'far^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ: كَمْ يُجْزِي مِنَ الْمَاءِ؟ فَقَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ بِخَمْسَةِ أَمْدَادٍ بَيْنَهُ وَبَيْنَ صَاحِبَتِهِ، وَيَغْتَسِلَانِ جَمِيعاً مِنْ إِنَاءٍ وَاحِدٍ.»

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about the major Ablution (Wudhu) (for sexual impurity), how much of the water would suffice?' So he^{asws} said: 'Rasool-Allah^{saww} used to wash with five handfuls between him^{saww} and his^{saww} companion (wife), and they would both be washing from one vessel'.¹⁰⁴

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ، عَنْ هَارُونَ بْنِ حَمَزَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُجْزِيكَ مِنَ الْغُسْلِ وَالِاسْتِنْجَاءِ 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 Abdullah^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ 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’far^{asws} regarding the Ablution (Wudhu), said: ‘When the water touches your skin, so it is sufficient for you’.¹⁰⁶

8. عَلِيُّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُجْنِبُ، فَيَرْتَمِسُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً وَيَخْرُجُ، يُجْزِئُهُ ذَلِكَ مِنْ غُسْلِهِ؟ قَالَ: « نَعَمْ ».

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘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?’ He^{asws} said: ‘Yes’.¹⁰⁷

9. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ لِلَّهِ مَلَكًا يَكْتُبُ سَرَفَ الْوُضُوءِ كَمَا يَكْتُبُ عُذْوَانَهُ ».

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 Abdullah^{asws} having said: ‘For Allah^{azwj} 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 سَهْلِ بْنِ زِيَادٍ، وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « رَكْعَتَانِ بِالسِّوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بَعْدَ سِوَاكِ ». قَالَ: « وَقَالَ رَسُولُ اللَّهِ ﷺ: لَوْ لَا أَنْ أَشُقَّ عَلَى 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 Abdullah^{asws} having said: ‘Two Cycles (of Salaat) with brushing the teeth is superior than seventy Cycles (of Salaat) without brushing the teeth’.

He^{asws} said: ‘Rasool-Allah^{saww} said: ‘Had it not been difficult upon my^{saww} community, I^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} having said: ‘From the Sunnah of the Mursil Prophets^{as}, is the brushing of the teeth’.¹¹⁰

3. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: مَا زَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ يُوصِينِي بِالسِّوَاكِ حَتَّى خِفْتُ أَنْ أُخْفِيَ أَوْ أُدْرَدَ ».

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Prophet^{saww} said: ‘Jibraeel^{as} did not cease to advise me^{saww} with brushing of the teeth to the extent that I^{saww} 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 عَلَيْهِ السَّلَامُ، قَالَ: « لَا تَدَعُهُ فِي كُلِّ ثَلَاثٍ، وَلَوْ أَنْ تُمَرَّةً 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’far^{asws} 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. عَلِيُّ بْنُ إِبْرَاهِيمَ، قَالَ: « أَدْنَى السِّوَاكِ أَنْ تَدُلَّكَ بِإِصْبِعِكَ ».

Ali, by his chain,

He^{asws} 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 الْمُعَلَّى أَبِي عَثْمَانَ، عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَعْدَ الْوُضُوءِ؟ فَقَالَ: « الْإِسْتِيَاكُ قَبْلَ أَنْ تَتَوَضَّأَ ». قُلْتُ: أَرَأَيْتَ إِنْ نَسِيَ حَتَّى يَتَوَضَّأَ؟ قَالَ: « يَسْتَاكُ، ثُمَّ يَتَمَضَّمُ 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 Abdullah^{asws} about brushing of the teeth after the Ablution (Wudhu), so he^{asws} said: ‘You should brush the teeth before you perform the Ablution (Wudhu)’. I said, ‘If I forget until I perform the Ablution (Wudhu)?’ He^{asws} said: ‘You should brush the teeth, then you should rinse your mouth three times’.

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

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

8. عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي سَمَّالٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا قُمْتَ بِاللَّيْلِ، فَاسْتَكْ؛ فَإِنَّ الْمَلَكَ يَأْتِيكَ، فَيَضَعُ فَاهُ عَلَى فَيْكِ، وَلَيْسَ مِنْ حَرْفٍ تَتْلُوهُ وَتَنْطِقُ بِهِ إِلَّا صَعِدَ بِهِ إِلَى السَّمَاءِ، فَلْيَكُنْ فُوكَ طَيِّبَ الرَّيْحِ ».

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 Abdullah^{asws} 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 عَثْمَانَ، عَنْ حَكَمِ بْنِ حُكَيْمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَضْمَضَةِ وَالاسْتِنْشَاقِ: أَمِنَ الْوُضُوءُ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the rinsing (of the mouth) and the sniffing (of the water), is it (part) of the Ablution (Wudhu)?' He^{asws} said: 'No'.¹¹⁶

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ شَاذَانَ بْنِ الْخَلِيلِ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَمَّادٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the rinsing (of the mouth and the sniffing (of the water)). He^{asws} said: 'These two are not from the Ablution (Wudhu), they are from the (cleaning of the) inside'.¹¹⁷

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أَنَانَ وَجَمِيلٍ، عَنْ زُرَّارَةَ، قَالَ: حَكَى لَنَا أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ وَضُوءَ رَسُولِ اللَّهِ ﷺ، فَدَعَا بِقَدَحٍ، وَأَخَذَ كَفًّا مِنْ مَاءٍ، فَأَسَدَلَهُ عَلَى وَجْهِهِ، ثُمَّ مَسَحَ وَجْهَهُ مِنَ الْجَانِبَيْنِ جَمِيعاً، ثُمَّ أَعَادَ يَدَهُ الْيُسْرَى فِي الْإِنَاءِ، فَأَسَدَلَهَا عَلَى يَدِهِ الْيُمْنَى، ثُمَّ مَسَحَ جَوَانِبَهَا، ثُمَّ أَعَادَ الْيُمْنَى فِي الْإِنَاءِ، فَصَبَّهَا عَلَى الْيُسْرَى، ثُمَّ صَنَعَ بِهَا كَمَا صَنَعَ بِالْيُمْنَى، ثُمَّ مَسَحَ بِمَا بَقِيَ فِي يَدِهِ رَأْسَهُ وَرِجْلَيْهِ، وَلَمْ يُعِدَّهُمَا فِي الْإِنَاءِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Aban and Jameel, from Zurara who said,
'Abu Ja'far^{asws} imitated for us an Ablution (Wudhu) of Rasool-Allah^{saww}. So he^{asws} called for a jug and took a handful of water and poured it upon his^{asws} face. Then he^{asws} wiped his^{asws} face from both the sides together. Then he^{asws} scooped (the water) by immersing his left hand into the vessel, so he^{asws} poured it upon his right hand. Then he^{asws} wiped its two sides. Then he^{asws} scooped (the water) by immersing his right hand into the vessel, so he^{asws} poured it upon his left hand. Then he^{asws} did just as he^{asws} had done with the right hand. Then he^{asws} wiped with whatever remained in his^{asws} hand, upon his^{asws} head and his^{asws} feet, and he^{asws} did not immerse these two into the vessel'.¹¹⁹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ دَاوُدَ بْنِ التُّعْمَانِ، عَنْ أَبِي أَيُّوبَ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «أَلَا أَحْكِي لَكُمْ وَضُوءَ رَسُولِ اللَّهِ ﷺ؟» فَأَخَذَ بِكَفِّهِ الْيُمْنَى كَفًّا مِنْ مَاءٍ، فَعَسَلَ بِهِ وَجْهَهُ، ثُمَّ أَخَذَ بِيَدِهِ الْيُسْرَى كَفًّا، فَعَسَلَ بِهِ يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ بِيَدِهِ الْيُمْنَى كَفًّا مِنْ مَاءٍ، فَعَسَلَ بِهِ يَدَهُ الْيُسْرَى، 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'far^{asws} having said: 'Shall I^{asws} imitate for you an Ablution (Wudhu) of Rasool-Allah^{saww}? So he^{asws} took a handful

of water by his right palm, and he^{asws} washed his^{asws} face with it. Then he took with his left hand, a palm-full of water, so he^{asws} washed his right hand. Then he^{asws} took a palm-full of water with his^{asws} right hand and he^{asws} washed his^{asws} left hand with it. Then he^{asws} wiped with the remnant (of the water) in his^{asws} hand, his^{asws} head and his^{asws} feet'.¹²⁰

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « يَا أَخْذُ أَحَدُكُمْ الرَّاحَةَ مِنَ الدُّهْنِ، فَيَمْلَأُ بِهَا جَسَدَهُ، وَالْمَاءُ أَوْسَعُ، أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ؟ » فُلْتُ: بلى، قَالَ: فَأَدْخَلَ يَدَهُ فِي الْإِنَاءِ، وَوَمَّ يَغْسِلُ يَدَهُ، فَأَخَذَ كَفًّا مِنْ مَاءٍ، فَصَبَّهُ عَلَى وَجْهِهِ، ثُمَّ مَسَحَ جَانِبَيْهِ حَتَّى مَسَحَهُ كُلَّهُ، ثُمَّ أَخَذَ كَفًّا آخَرَ بِيَمِينِهِ، فَصَبَّهُ عَلَى يَسَارِهِ، ثُمَّ عَسَلَ بِهِ ذِرَاعَهُ الْأَيْمَنَ، ثُمَّ أَخَذَ كَفًّا آخَرَ، فَعَسَلَ 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'far^{asws} 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 I^{asws} imitate for you all an Ablution (Wudhu) of Rasool-Allah^{saww}?' I said, 'Yes'. He (the narrator) said, 'So he^{asws} entered his^{asws} hand into the vessel and did not wash his^{asws} hand, but he^{asws} grabbed a palm-full of water and poured it upon his^{asws} face. Then he^{asws} wiped its two (facial) sides until he^{asws} had wiped all of it. Then he^{asws} grabbed another (palm-full) with his^{asws} left hand and he^{asws} poured it upon his^{asws} right hand. Then he^{asws} washed it his^{asws} right arm. Then he^{asws} grabbed another palm-full, so he^{asws} washed with it his^{asws} left arm. Then he^{asws} wiped his^{asws} head and his^{asws} feet with whatever remained in his^{asws} hand'.¹²¹

4. عَلِيُّ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ؟ » فُلْنَا: بلى، فَدَعَا بِقَعْبٍ فِيهِ شَيْءٌ مِنْ مَاءٍ، ثُمَّ وَضَعَهُ بَيْنَ يَدَيْهِ، ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ، ثُمَّ غَمَسَ فِيهِ كَفَّهُ الْيُمْنَى، ثُمَّ قَالَ: « هَكَذَا إِذَا كَانَتْ الْكَفُّ طَاهِرَةً » ثُمَّ غَرَفَ فَمَلَأَهَا مَاءً، فَوَضَعَهَا عَلَى جَبِينِهِ، ثُمَّ قَالَ: « بِسْمِ اللَّهِ » وَسَدَلَهُ عَلَى أَطْرَافِ لِحْيَتِهِ، ثُمَّ أَمَرَ يَدَهُ عَلَى وَجْهِهِ وَظَاهِرِ جَبِينِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَمَسَ يَدَهُ الْيُسْرَى، فَغَرَفَ بِهَا مِلَأَهَا، ثُمَّ وَضَعَهُ عَلَى مِرْفَقِهِ الْيُمْنَى، وَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ، ثُمَّ غَرَفَ بِيَمِينِهِ مِلَأَهَا، فَوَضَعَهُ عَلَى مِرْفَقِهِ الْيُسْرَى، وَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ، وَمَسَحَ مُقَدَّمَ رَأْسِهِ وَظَهَرَ قَدَمَيْهِ بِلَّةٍ يَسَارِهِ وَبَقِيَّةَ بِلَّةٍ يُمْنَاهُ. قَالَ: وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « إِنَّ اللَّهَ وَتَرَ يُجِبُّ الْوَتَرَ، فَقَدْ يُجْزِئُكَ مِنَ الْوُضُوءِ ثَلَاثُ غُرْفَاتٍ: وَاحِدَةٌ لِلْوَجْهِ، وَاثْنَتَانِ لِلذَّرَاعَيْنِ، وَتَمْسُحُ بِلَّةٍ بِمَنَّاكَ نَاصِيَتِكَ، وَمَا بَقِيَ مِنْ بِلَّةٍ يَمِينِكَ ظَهَرَ قَدَمِكَ الْيُمْنَى، وَتَمْسُحُ بِلَّةٍ يَسَارِكَ ظَهَرَ قَدَمِكَ

الْيُسْرَى «. قَالَ زُرَّارَةُ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « سَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحَكَى لَهُ مِثْلَ ذَلِكَ ».

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’far^{asws} said: ‘Shall I^{asws} imitate for you all an Ablution (Wudhu) of Rasool-Allah^{saww}?’ So we said, ‘Yes’. So he^{asws} called for a jug wherein was some water. Then he^{asws} placed it in front of him^{asws}. Then he^{asws} bared his^{asws} arms. Then he^{asws} immersed his^{asws} right palm into it, then said: ‘This is how, when the palm was clean’.

Then he^{asws} scooped and filled it with water, so he^{asws} placed it upon his^{asws} forehead, then said: ‘In the Name of Allah^{azwj}’, and poured it upon the sides of his^{asws} beard. Then he^{asws} passed his^{asws} hand upon his^{asws} face and the apparent of his^{asws} forehead, once.

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

He (the narrator) said, ‘And Abu Ja’far^{asws} said: ‘Allah^{azwj} 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’far^{asws} said: ‘A man asked Amir Al-Momineen^{asws} about an Ablution (Wudhu) of Rasool-Allah^{saww}, so he^{asws} imitated it for him similar to that’.¹²²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أَدِينَةَ، عَنْ زُرَّارَةَ وَبُكَيْرٍ: أَكْهَمَا سَأَلَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَعَا بِطَسْتٍ، أَوْ تَوْرٍ فِيهِ مَاءٌ، فَغَمَسَ يَدَهُ الْيُمْنَى، فَعَرَفَ بِهَا عُرْفَهُ، فَصَبَّهَا عَلَى وَجْهِهِ، فَغَسَلَ بِهَا وَجْهَهُ، ثُمَّ غَمَسَ كَفَّهُ الْيُسْرَى، فَعَرَفَ بِهَا عُرْفَهُ، فَأَفْرَغَ عَلَى ذِرَاعِهِ الْيُمْنَى، فَغَسَلَ بِهَا ذِرَاعَهُ مِنَ الْمِرْفَقِ إِلَى الْكَفِّ لَا يَزُدُّهَا إِلَى الْمِرْفَقِ، ثُمَّ غَمَسَ كَفَّهُ الْيُمْنَى، فَأَفْرَغَ بِهَا عَلَى ذِرَاعِهِ الْيُسْرَى مِنَ الْمِرْفَقِ، وَصَنَعَ بِهَا مِثْلَ مَا صَنَعَ بِالْيُمْنَى، ثُمَّ مَسَحَ رَأْسَهُ وَقَدَمَيْهِ بِبَلَلِ كَفِّهِ، لَمْ يُحَدِّثْ لُهُمَا مَاءً جَدِيداً، ثُمَّ قَالَ: « وَلَا يَدْخُلُ أَصَابِعُهُ تَحْتَ الشِّرَاكِ ». قَالَ: ثُمَّ قَالَ: « إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ) فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ وَجْهِهِ إِلَّا غَسَلَهُ، وَأَمَرَ بِغَسْلِ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ، فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا غَسَلَهُ؛ لِأَنَّ اللَّهَ يَقُولُ: (فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ) ثُمَّ قَالَ: (وَأَمْسَحُوا بِرُؤُسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) فَإِذَا مَسَحَ بِشَيْءٍ مِنْ رَأْسِهِ، أَوْ بِشَيْءٍ مِنْ قَدَمَيْهِ مَا بَيْنَ

الْكَعْبَيْنِ إِلَى أَطْرَافِ الْأَصَابِعِ، فَقَدْ أَجْزَأَهُ». قَالَ: فَقُلْنَا: أَيْنَ الْكَعْبَانِ؟ قَالَ: « هَاهُنَا » يَعْنِي الْمَفْصِلَ دُونَ عَظْمِ السَّاقِ، فَقُلْنَا: هَذَا مَا هُوَ؟ فَقَالَ: « هَذَا مِنْ عَظْمِ السَّاقِ، وَالْكَعْبُ أَسْفَلُ مِنْ ذَلِكَ ». فَقُلْنَا: أَصْلَحَكَ اللَّهُ، فَالْعُرْفَةُ الْوَاحِدَةُ تُجْزَى لِلْوَجْهِ وَعُرْفَةُ لِلذَّرَاعِ؟ قَالَ: « نَعَمْ، إِذَا بَالَعْتَ فِيهَا، وَالنَّيْتَانِ تَأْتِيَانِ عَلَى ذَلِكَ 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'far^{asws} about the Ablution (Wudhu) of Rasool-Allah^{saww}. So he^{asws} called for a tray, or bucket wherein was water. So he^{asws} immersed his^{asws} right hand in it and scooped with it a scoop (of water) and poured it upon his^{asws} face, and he^{asws} washed his^{asws} face with it. Then he^{asws} immersed his^{asws} left palm and scooped with it a scoop (of water) and emptied it upon the right arm, washing his^{asws} arm from the elbow up to the wrist, nor returning it back to the elbow (one-way motion). Then he^{asws} immersed his^{asws} right hand and emptied with it upon his^{asws} left arm from the elbow, and did with it similar to what he^{asws} did with the right hand. Then he^{asws} wiped his^{asws} heard and his^{asws} feet with the remnant of (the water in) his^{asws} plam, nor renewing for these both, the new water'.

Then he (the narrator) said: 'And he^{asws} did not enter his^{asws} fingers underneath the slipper-straps. Then he^{asws} said: 'Allah^{azwj} 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 Allah^{azwj} is Saying [5:6] wash your faces and your hands as far as the elbows.

Then He^{azwj} 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?' He^{asws} said: 'Over here, meaning the joint bellowed the bones of the leg'. So we said, 'This, what is it (exactly)?' So he^{asws} said: 'This is from the bone of the leg, and the ankle is below from that'. So we said, 'May Allah^{azwj} Keep you^{asws} well! So the one scoop (of water) would suffice for the face, and a scoop (each) for the arms?' He^{asws} 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 وَعَبِيدُ بْنُ رِزَابٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رَبَاطٍ، عَنْ يُونُسَ

بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْوُضُوءِ لِلصَّلَاةِ؟ فَقَالَ: « مَرَّةً مَرَّةً ».

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 Abdullah^{asws} about the Ablution (Wudhu) for the Salaat, so he^{asws} 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 عُمَانَ، عَنْ عَلِيِّ بْنِ أَبِي الْمُغَيْرَةِ، عَنْ مُبَيَّرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، 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'far^{asws} having said: 'The Ablution (Wudhu) is one (washing), one (washing)', and he^{asws} described the ankles regarding the back of the feet'.¹²⁵

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ حَمَّادِ بْنِ عُمَانَ، قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَدَعَا بِمَاءٍ، فَمَلَأَ بِهِ كَفَّهُ، فَعَمَّ بِهِ وَجْهَهُ، ثُمَّ مَلَأَ كَفَّهُ، فَعَمَّ بِهِ يَدَهُ الْيُمْنَى، ثُمَّ مَلَأَ كَفَّهُ، فَعَمَّ بِهِ الْيُسْرَى، ثُمَّ مَسَحَ عَلَى رَأْسِهِ وَرِجْلَيْهِ، وَقَالَ: «هَذَا وَضُوءٌ مَنْ لَمْ يُحْدِثْ حَدَثًا» يَعْنِي بِهِ التَّعَدِّيَّ 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 Abdullah^{asws}, so he^{asws} called for the water. Then he^{asws} filled his^{asws} palm with it and impacted his^{asws} face with it. Then he^{asws} filled his^{asws} palm and impacted his^{asws} right hand with it. Then he^{asws} filled his palm and impacted his^{asws} left hand with it. Then he^{asws} wiped upon his^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ الْكَرِيمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْوُضُوءِ؟ فَقَالَ: «مَا كَانَ وَضُوءُ عَلِيِّ عَلَيْهِ السَّلَامُ إِلَّا 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 Abdullah^{asws} about the Ablution (Wudhu), so he^{asws} said: 'What was the Ablution (Wudhu) of Ali^{asws} except for one (washing), one (washing)'.

هَذَا دَلِيلٌ عَلَى أَنَّ الْوُضُوءَ إِثْمًا هُوَ مَرَّةً مَرَّةً؛ لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ إِذَا وَرَدَ عَلَيْهِ أَمْرَانِ كِلَاهُمَا لِلَّهِ طَاعَةٌ، أَحَدٌ بِأَحْوِطِهِمَا، وَأَشَدُّهُمَا عَلَى بَدَنِهِ. وَإِنَّ الَّذِي جَاءَ عَنْهُمْ عَلَيْهِمُ السَّلَامُ أَنَّهُ قَالَ: «الْوُضُوءُ مَرَّتَانِ» إِنَّهُ هُوَ لِمَنْ لَمْ يُفْبِعْهُ مَرَّةً وَاسْتَرَادَهُ، فَقَالَ: «مَرَّتَانِ» ثُمَّ قَالَ: «وَمَنْ زَادَ عَلَى مَرَّتَيْنِ لَمْ يُوجَرْ». وَهُوَ أَقْصَى غَايَةِ الْحَدِّ فِي الْوُضُوءِ الَّذِي مَنْ تَجَاوَزَهُ أَثْمٌ، وَلَمْ يَكُنْ

لَهُ وَضُوءٌ، وَكَانَ كَمَنْ صَلَّى الظُّهْرَ خَمْسَ رَكَعَاتٍ، وَلَوْ لَمْ يُطَلِّقْ عَلَيْهِ السَّلَامَ فِي الْمَرْتَيْنِ، لَكَانَ سَبِيلَهُمَا سَبِيلَ الثَّلَاثِ .

(Al-Kulayni said), ‘This is proof upon (the fact) that the Ablution (Wudhu), rather, is once, once, because he^{asws}, had two orders to him^{asws}, both of these would be in obedience to Allah^{azwj}, to be on the safe side, and taking to the most difficult one upon his body, and that which has come from them^{asws} is that he^{asws} said: ‘The Ablution (Wudhu) is twice’, is for the one who is not certain of once, and increases it, thus he^{asws}, said: ‘Twice’. Then he^{asws} 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 he^{asws} 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 كَفِّ وَحَضَرَتِ الصَّلَاةُ، قَالَ: فَقَالَ: « يَفْسِمُهُ أَثَلَاثًا: ثُلُثٌ لِلْوَجْهِ، وَثُلُثٌ لِلْيَدِ الْيُمْنَى، وَثُلُثٌ لِلْيَسْرَى، وَيَمْسُخُ بِالْبَلَّةِ 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 he^{asws} 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 جَمِيعًا، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيرٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنْ حَدِّ الْوَجْهِ الَّذِي يَنْبَغِي لَهُ أَنْ يُوضَأَ، الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ. فَقَالَ: « الْوَجْهُ الَّذِي أَمَرَ اللَّهُ تَعَالَى بِغَسْلِهِ . الَّذِي لَا يَنْبَغِي لِأَحَدٍ أَنْ يَزِيدَ عَلَيْهِ وَلَا يَنْقُصَ مِنْهُ، إِنْ زَادَ عَلَيْهِ لَمْ يُؤْجَرْ، وَإِنْ نَقَصَ مِنْهُ أَثِمَ . مَا دَارَتْ عَلَيْهِ السَّبَابَةُ وَ الْوُسْطَى وَالْإِبْهَامُ مِنْ قُصَاصِ الرَّأْسِ إِلَى الدَّقْنِ؛ وَمَا جَرَتْ عَلَيْهِ الْإِصْبَعَانِ مِنَ الْوَجْهِ مُسْتَدِيرًا، فَهُوَ مِنَ الْوَجْهِ؛ وَمَا سِوَى ذَلِكَ فَلَيْسَ مِنَ الْوَجْهِ ». قُلْتُ: الصُّدْعُ لَيْسَ مِنَ الْوَجْهِ؟ قَالَ: « لَا » .

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 him^{asws}, ‘Inform me about the extent of the face which is befitting for one that he washes for the Ablution (Wudhu) which Allah^{azwj} Mighty and Majestic Speaks of?’ So he^{asws} said: ‘The face which Allah^{azwj} 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?’ He^{asws} said: ‘No’.¹²⁸

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ أَيُّبْطُنُ لِحْيَتِهِ؟ 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 Imam^{asws}), said, ‘I asked him^{asws} about the man who performs Ablution (Wudhu), should he (wash) the interior of his beard?’ He^{asws} said: ‘No’.¹²⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ أَبِيهِ، عَنْ ابْنِ الْمُغِيرَةِ، عَنْ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَضْرِبُوا وُجُوهَكُمْ بِالْمَاءِ إِذَا تَوَضَّأْتُمْ، وَلَكِنْ شُنُّوا الْمَاءَ شُنًّا ». «.

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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 الرَّضَا عَلَيْهِ السَّلَامُ، أَسْأَلُهُ عَنِ حَدِّ الْوَجْهِ؟ فَكَتَبَ: « مِنْ أَوَّلِ الشَّعْرِ إِلَى آخِرِ الْوَجْهِ، وَكَذَلِكَ الْجَبِينِ ». «.

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

‘I wrote to Al-Reza^{asws} asking him^{asws} about the extent of the face (to be washed for the Ablution (Wudhu)). So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ) فَقُلْتُ: هَكَذَا. وَمَسَحْتُ مِنْ ظَهْرِ كَفِّي إِلَى الْمِرْفَقِ؟ فَقَالَ: « لَيْسَ هَكَذَا تَنْزِيلُهَا، إِنَّمَا هِيَ: فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ مِنَ الْمَرَافِقِ » ثُمَّ أَمَرَ يَدَهُ مِنْ مِرْفَقِهِ إِلَى 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 Abdullah^{asws} about the Words of Allah^{azwj} 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 he^{asws} said: ‘Not like this. Descend it. But rather, it (the Verse is) [5:6] wash your faces and your hands from the elbows’. Then he^{asws} passed his^{asws} hand from his^{asws} elbow down to his^{asws} fingers’.¹³²

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَخِيهِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: « فَرَضَ اللَّهُ عَلَى النِّسَاءِ فِي الوُضُوءِ لِلصَّلَاةِ أَنْ يَبْتَدِئْنَ بِبَاطِنِ أَدْرُعِهِنَّ، وَفِي الرِّجَالِ بِظَاهِرِ الدِّرَاعِ ».

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-Reza^{asws} having said: ‘Allah^{azwj} 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، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، 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’far^{asws}, said, ‘I asked him^{asws} about the cut hand (injury) and the leg. He^{asws} said: ‘He should wash both’.¹³⁴

8. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ، وَ مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ رِفَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the cut (hand or leg). He^{asws} said: ‘He should wash what has been cut off from’.¹³⁵

9. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْعَمْرِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ، 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’far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja’far^{asws}, said, ‘I asked him^{asws} about a man with a hand cut off from the elbow, ‘How would he perform the Ablution (Wudhu)?’ He^{asws} said: ‘He should wash whatever remains from his limb’.¹³⁶

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّ أَنْاسًا يَقُولُونَ: إِنَّ بَطْنَ الْأُذُنَيْنِ مِنَ الْوَجْهِ، وَظَهْرَهُمَا مِنَ الرَّأْسِ؟ فَقَالَ: «لَيْسَ عَلَيْهِمَا غَسْلٌ وَلَا مَسْحٌ».

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

‘I asked Abu Ja’far^{asws} 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 he^{asws} 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 شَادَانَ بْنِ الْحَلِيلِ النَّيْسَابُورِيِّ، عَنْ مَعْمَرِ بْنِ عُمَرَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «يُجْرَى مِنَ الْمَسْحِ عَلَى الرَّأْسِ مَوْضِعُ ثَلَاثِ أَصَابِعٍ، وَكَذَلِكَ الرَّجُلُ».

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’far^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْأُذُنَانِ لَيْسَا مِنَ الْوَجْهِ، وَلَا مِنَ الرَّأْسِ». قَالَ: وَذَكَرَ الْمَسْحَ، فَقَالَ: «امْسَحْ عَلَى مُقَدِّمِ 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 Abdullah^{asws} having said: ‘The two ears are not from the face, nor from the head’.

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

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ شَادَانَ بْنِ الْحَلِيلِ، عَنْ يُونُسَ، عَنْ حَمَّادٍ، عَنِ الْحُسَيْنِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ تَوَضَّأَ وَهُوَ مُعْتَمِّمٌ، فَتَقَلَّ عَلَيْهِ نَزْعُ الْعِمَامَةِ؛ لِمَكَانِ الْبَرْدِ؟ فَقَالَ: «لِيَدْخُلَ إِصْبَعُهُ».

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 Abdullah^{asws}, ‘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 he^{asws} 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 عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَلَا تُخْبِرُنِي مِنْ أَيْنَ عَلِمْتَ، وَقُلْتَ: « إِنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ، وَبَعْضِ الرَّجْلَيْنِ؟ ». فَضَحَكَ، ثُمَّ قَالَ: « يَا زُرَّارَةُ، قَالَ رَسُولُ اللَّهِ ﷺ، وَنَزَلَ بِهِ الْكِتَابُ مِنَ اللَّهِ؛ لِأَنَّ اللَّهَ - عَزَّ وَجَلَّ - يَقُولُ: (فَاغْسِلُوا وُجُوهَكُمْ) فَعَرَفْنَا أَنَّ الْوَجْهَ كُلَّهُ يَنْبَغِي أَنْ يُغْسَلَ، ثُمَّ قَالَ: (وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ) ثُمَّ فَصَّلَ بَيْنَ الْكَلَامِ، فَقَالَ: (وَأَمْسَحُوا بِرُؤُسِكُمْ) فَعَرَفْنَا حِينَ قَالَ: (بِرُؤُسِكُمْ) أَنَّ الْمَسْحَ بِبَعْضِ الرَّأْسِ؛ لِمَكَانِ الْبَاءِ، ثُمَّ وَصَلَ الرَّجْلَيْنِ بِالرَّأْسِ، كَمَا وَصَلَ الْيَدَيْنِ بِالْوَجْهِ، فَقَالَ: (وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) فَعَرَفْنَا حِينَ وَصَلَهَا بِالرَّأْسِ أَنَّ الْمَسْحَ عَلَى بَعْضِهَا، ثُمَّ فَسَّرَ ذَلِكَ رَسُولُ اللَّهِ ﷺ لِلنَّاسِ، فَضَيَعُوهُ، ثُمَّ قَالَ: (فَلَمْ تَجِدُوا) (مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ) فَلَمَّا وَضَعَ الْوُضُوءَ إِنْ لَمْ تَجِدُوا الْمَاءَ، أَثْبَتَ بَعْضَ الْعَسَلِ مَسْحًا؛ لِأَنَّهُ قَالَ: (بِوُجُوهِكُمْ) ثُمَّ وَصَلَ بِهَا (وَأَيْدِيَكُمْ) ثُمَّ قَالَ: (مِنْهُ) أَيُّ مِنْ ذَلِكَ التَّيْمُمِ؛ لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ أَجْمَعُ لَمْ يَجْرِ عَلَى الْوَجْهِ؛ لِأَنَّهُ يَغْلِقُ مِنْ ذَلِكَ الصَّعِيدِ بِبَعْضِ الْكَفِّ، وَلَا يَغْلِقُ بِبَعْضِهَا، ثُمَّ قَالَ: (مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ) وَالْحَرْجُ الضَّيْقُ. «

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’far^{asws}, ‘Can you^{asws} inform me from where do you^{asws} know and say that the wiping is with part of the head and part of the two legs?’ So he^{asws} smiled and said: ‘O Zurara! Rasool-Allah^{saww} said so and the Book was Revealed with it from Allah^{azwj}, because Allah^{azwj} 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 He^{azwj} Said and your hands as far as the elbows.

Then He^{azwj} Detailed between the Speech, so He^{azwj} Said and wipe your heads. So we recognise where He^{azwj} 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 He^{azwj} Linked the two feet with the head just as He^{azwj} Linked the two hands with the face, so He^{azwj} Said and your feet to the ankles. Thus, we recognise where He^{azwj} Linked it with the head that the wiping is upon part of it.

Then Rasool-Allah^{saww} interpreted it for the people, by they wasted it. Then He^{azwj} 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 He^{azwj} Said wipe your faces, the Linked with it and your hands. Then He^{saww} Said from it, i.e. from that Tayammum, because He^{azwj} Knew that that is not the entirety of the face because He^{azwj} Attached the dust from that with part of the palm, and He^{azwj} did not Attach with part of it. Then

He^{azwj} Said Allah does not desire to put on you any difficulty in the Religion, and the difficulty, it is the adversity'.¹⁴¹

5. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « الْمَرْأَةُ يُجْرِئُهَا مِنْ مَسْحِ الرَّأْسِ أَنْ تَمْسَحَ مُقَدَّمَهُ قَدْرَ ثَلَاثِ أَصَابِعَ، وَلَا تُلْقِي عَنْهَا خِمَارَهَا ». .

Ali, from his father, from Hammad, from Hareyz, from zurara who said, 'Abu Ja'far^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَسْحِ عَلَى الْقَدَمَيْنِ: كَيْفَ هُوَ؟ فَوَضَعَ كَفَّهُ عَلَى الْأَصَابِعِ، فَمَسَحَهَا إِلَى الْكَعْبَيْنِ إِلَى ظَاهِرِ الْقَدَمِ فَقُلْتُ: جُعِلْتُ فِدَاكَ، لَوْ أَنَّ رَجُلًا قَالَ: بِإِصْبَعَيْنِ مِنْ أَصَابِعِهِ هَكَذَا؟ فَقَالَ: « لَا، إِلَّا بِكَفِّهِ ». .

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the wiping upon the two feet, how it is (to be done). So he^{asws} placed his^{asws} 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 you^{asws}! Supposing if a man were to do it with two fingers from his fingers, like this?' So he^{asws} said: 'No, except with his palm'.¹⁴³

7. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُوسُفَ، قَالَ: أَخْبَرَنِي مَنْ رَأَى أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَمْسَحُ ظَهَرَ قَدَمَيْهِ مِنْ أَعْلَى الْقَدَمِ إِلَى الْكَعْبِ، وَمِنْ الْكَعْبِ إِلَى أَعْلَى الْقَدَمِ، وَيَقُولُ: « الْأَمْرُ فِي مَسْحِ الرَّجُلَيْنِ مُوسَّعٌ، مَنْ شَاءَ مَسَحَ مُقْبِلًا، وَمَنْ شَاءَ مَسَحَ مُدْبِرًا؛ فَإِنَّهُ مِنَ الْأَمْرِ الْمَوْسَّعِ إِنْ شَاءَ اللَّهُ ». .

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-Hassan^{asws} at Mina wiping the back of his^{asws} 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 he^{asws} 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, Allah^{azwj} Willing'.¹⁴⁴

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ: « لَوْ أَنَّكَ تَوَضَّأْتَ، فَجَعَلْتَ مَسْحَ الرَّجُلَيْنِ غَسَلًا، ثُمَّ أَضْمَرْتَ أَنَّ ذَلِكَ هُوَ الْمُفْتَرَضُ، لَمْ يَكُنْ ذَلِكَ بِوُضُوءٍ ». ثُمَّ قَالَ: « ابْدَأْ بِالْمَسْحِ عَلَى الرَّجُلَيْنِ، فَإِنْ بَدَأَ لَكَ غَسْلٌ، فَغَسَلْتَ، فَاْمَسَحَ بَعْدَهُ لِيَكُونَ آخِرَ ذَلِكَ الْمُفْتَرَضِ ». .

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

‘He^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّهُ يَأْتِي عَلَى الرَّجُلِ سِتُّونَ وَسَبْعُونَ سَنَةً مَا قَبِلَ اللَّهُ مِنْهُ صَلَاةً». قُلْتُ: وَكَيْفَ ذَاكَ؟ قَالَ: «لِأَنَّهُ يَغْسِلُ مَا أَمَرَ اللَّهُ بِمَسْحِهِ».

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

‘Abu Abdullah^{asws} said: ‘There comes to be upon the man, sixty or seventy years, Allah^{azwj} not Accepting a Salaat from him’. I said, ‘And how can that be?’ He^{asws} said: ‘Because he washes what Allah^{azwj} Commanded for the wiping’.¹⁴⁶

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَمِّهِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ: قُلْتُ: جُعِلْتُ فِدَاكَ، يَكُونُ خُفُّ الرَّجُلِ مُحَرَّفًا، فَيَدْخُلُ يَدَهُ، فَيَمْسَحُ ظَهْرَ قَدَمِهِ أُخْرَى ذَلِكَ؟ 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 Musa^{asws}. I said, ‘May I be sacrificed for you^{asws}! 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?’ He^{asws} said: ‘Yes’.¹⁴⁷

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنِ أَبَانَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «تَوَضَّأَ عَلِيُّ عَلَيْهِ السَّلَامُ، فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ مَسَحَ عَلَى رَأْسِهِ وَعَلَى نَعْلَيْهِ، وَلَمْ يَدْخُلْ يَدَهُ تَحْتَ الشَّرَاكِ».

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Ali^{asws} performed Ablution (Wudhu), so he^{asws} washed his^{asws} face, and his^{asws} forearm. Then he^{asws} wiped upon his^{asws} head, and upon his^{asws} slipper (open from the front), and did not enter his^{asws} hand beneath the straps’.¹⁴⁸

12. مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الَّذِي يَخْضِبُ رَأْسَهُ بِالْحِنَاءِ، ثُمَّ يَبْدُو لَهُ فِي الْوُضُوءِ، قَالَ: «لَا يَجُوزُ حَتَّى يُصِيبَ بَشْرَةَ رَأْسِهِ بِالْمَاءِ».

Muhammad Bin Yahya,

(It has been narrated) raising it from Abu Abdullah^{asws} regarding the one who dyes his head with the henna, then it becomes inevitable for him with regards to the Ablution (Wudhu). He^{asws} 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 الْحُفَّيْنِ

Chapter 20 – Wiping (over) the shoes

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the sick, 'Is it permitted for him with regards to (neglecting) the wiping?' He^{asws} said: 'No'.¹⁵⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لَهُ: فِي مَسْحِ الْحُفَّيْنِ تَقِيَّةٌ؟ فَقَالَ: «ثَلَاثَةٌ لَا أَنْتَقِي فِيهِنَّ أَحَدًا: شُرْبُ الْمُسْكِرِ، وَمَسْحُ الْحُفَّيْنِ، وَمُتَعَةُ الْحَجِّ».

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

'I said to him^{asws}, 'With regards to the wiping (over) the two shoes, can there be dissimulation?' So he^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ؛ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُبَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَلَيْهِ السَّلَامُ 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 سِوَى ذَلِكَ مِمَّا لَا يَسْتَطِيعُ غَسْلَهُ، وَلَا يَنْزِعُ الْجَبَائِرَ، وَلَا يَعْبَثُ 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-Reza^{asws} 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. He^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the wound, 'How should one deal with it (for the Ablution (Wudhu))?' He^{asws} said: 'He should wash what is around it'.¹⁵³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَكُونُ بِهِ الْقَرْحَةُ فِي ذِرَاعِهِ، أَوْ نَحْوِ ذَلِكَ فِي مَوْضِعِ الْوُضُوءِ، فَيَعْبَثُهَا بِالْحَرْقَةِ، وَيَتَوَضَّأُ، وَيَمْسَحُ عَلَيْهَا إِذَا تَوَضَّأَ؟ فَقَالَ: «إِنْ كَانَ يُؤْذِيهِ الْمَاءُ، فَلْيَمْسَحْ عَلَى الْحَرْقَةِ، وَإِنْ كَانَ لَا يُؤْذِيهِ الْمَاءُ، فَلْيَنْزِعِ الْحَرْقَةَ، ثُمَّ لْيَغْسِلْهَا».

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

(It has been narrated) from Abu Abdullah^{asws} 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 he^{asws} 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 him^{asws} about the wound, 'How shall I deal with it in washing it?' He^{asws} said: 'Wash what is around it'.¹⁵⁴

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رَبَاطٍ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: عَثَرْتُ، فَأَنْقَطَعَ ظُفْرِي، فَجَعَلْتُ عَلَى إِصْبَعِي مَرَارَةً، فَكَيْفَ أَصْنَعُ بِالْوُضُوءِ؟ قَالَ: «يُعْرِفُ هَذَا وَأَشْبَاهُهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: (مَا 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 Abdullah^{asws}, 'I stumbled, and my nail got cut. So I made ointment to be upon my toe. How should I deal with the Ablution (Wudhu)?' He^{asws} said: 'Recognise this and it's like from the Book of Allah^{azwj} 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 آخَرَ

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 اللَّهِ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا اسْتَيْقَنْتَ أَنَّكَ قَدْ أَحَدْتَنِي، فَتَوَضَّأْ؛ وَإِيَّاكَ أَنْ تُحَدِّثَ وَضُوءاً أَبَداً حَتَّى تَسْتَيْقِنَ أَنَّكَ قَدْ أَحَدْتَنِي ». »

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

‘Abu Abdullah^{asws} 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 شَادَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كُنْتَ قَاعِداً عَلَى وَضُوءٍ وَلَمْ تَدْرِ أَعَسَلْتَ ذِرَاعَكَ أَمْ لَا، فَأَعِدْ عَلَيْهَا وَعَلَى جَمِيعِ مَا شَكَّكَتَ فِيهِ أَنَّكَ لَمْ تَغْسِلْهُ أَوْ تَمَسَّحَهُ بِمَا سَمَّى اللَّهُ مَا دُمْتَ فِي حَالِ الْوُضُوءِ، فَإِذَا قُمْتَ مِنَ الْوُضُوءِ وَفَرَعْتَ، فَقَدْ صِرْتَ فِي حَالٍ أُخْرَى فِي صَلَاةٍ أَوْ غَيْرِ صَلَاةٍ، فَشَكَّكَتَ فِي بَعْضِ مَا سَمَّى اللَّهُ بِمَا أَوْجَبَ اللَّهُ تَعَالَى عَلَيْكَ فِيهِ وَضُوءاً، فَلَا شَيْءَ عَلَيْكَ. وَإِنْ شَكَّكَتَ فِي مَسْحِ رَأْسِكَ وَأَصَبْتَ فِي لِحْيَتِكَ بِلَّةً، فَاْمَسَحْ بِهَا عَلَيْهِ، وَعَلَى ظَهْرِ قَدَمَيْكَ، وَإِنْ لَمْ تُصِبْ بِلَّةً، فَلَا تَنْفُضِ الْوُضُوءَ بِالشَّكِّ، وَامْضِ فِي صَلَاتِكَ، وَإِنْ تَبَيَّنْتَ أَنَّكَ لَمْ تُتِمَّ وَضُوءَكَ، فَأَعِدْ عَلَى مَا تَرَكْتَ يَقِيناً حَتَّى تَأْتِيَ عَلَى الْوُضُوءِ ». قَالَ حَمَّادٌ وَقَالَ حَرِيزٌ: قَالَ زُرَّارَةُ: 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 أُخْرَى، فَلْيَمْضِ فِي صَلَاتِهِ، وَلَا شَيْءَ عَلَيْهِ، وَإِنْ اسْتَبَانَ، رَجَعَ وَأَعَادَ الْمَاءَ عَلَيْهِ، وَإِنْ رَأَهُ وَبِهِ بِلَّةٌ، مَسَحَ عَلَيْهِ، وَأَعَادَ الصَّلَاةَ بِاسْتَيْقَانٍ، وَإِنْ كَانَ شَاكاً، فَلْيَسِرْ عَلَيْهِ فِي شَكِّهِ شَيْئاً، 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’far^{asws} 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 Allah^{azwj} 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 Allah^{azwj} has Specified from what Allah^{azwj} 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)'.¹⁵⁷

Hammad said, and Hareyz said, and Zurara said, 'I said to him^{asws}, 'A man neglects part of his forearm, or part of his body in the major Ablution (Wudhu) (for the sexual impurity)'. So he^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ دَكَرْتَ . وَأَنْتَ فِي صَلَاتِكَ . أَنْتَ قَدْ تَرَكْتَ شَيْئاً مِنْ وُضُوءِكَ الْمَفْرُوضِ عَلَيْكَ، فَانصَرَفْ، وَأَتَمَّ الَّذِي نَسَيْتَهُ مِنْ وُضُوءِكَ، وَأَعِدَّ صَلَاتَكَ، وَيَكْفِيكَ مِنْ مَسْحِ رَأْسِكَ أَنْ تَأْخُذَ مِنْ لِحْيَتِكَ بَلَلَهَا إِذَا نَسَيْتَ أَنْ تَمْسَحَ رَأْسَكَ، فَتَمَسَحَ بِهِ مُقَدِّمَ رَأْسِكَ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: '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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا نَسِيَ الرَّجُلُ أَنْ يَغْسِلَ يَمِينَهُ، فَغَسَلَ شِمَالَهُ، وَمَسَحَ رَأْسَهُ وَرِجْلَيْهِ، وَذَكَرَ بَعْدَ ذَلِكَ، غَسَلَ يَمِينَهُ وَشِمَالَهُ، وَمَسَحَ رَأْسَهُ وَرِجْلَيْهِ، وَإِنْ كَانَ إِذَا نَسِيَ شِمَالَهُ، فَلْيَغْسِلِ الشِّمَالَ، وَلَا يُعِيدُ عَلَى مَا كَانَ تَوْضِئاً ». وَقَالَ: « أَتْبَعُ وُضُوءَكَ بَعْضَهُ بَعْضاً ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the man 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 he^{asws} 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 حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « تَابِعْ بَيْنَ الْوُضُوءِ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ، ابْدَأْ بِالْوَجْهِ، ثُمَّ بِالْيَدَيْنِ، ثُمَّ امْسَحِ الرَّأْسَ وَالرِّجْلَيْنِ، وَلَا تُقَدِّمَنَّ شَيْئاً بَيْنَ يَدَيْ شَيْءٍ؛ تُخَالِفُ مَا أُمِرْتَ بِهِ، وَإِنْ غَسَلْتَ الذِّرَاعَ قَبْلَ الْوَجْهِ، فَإِبْدَأْ بِالْوَجْهِ، وَأَعِدْ عَلَى الذِّرَاعِ، وَإِنْ مَسَحْتَ الرِّجْلَ قَبْلَ الرَّأْسِ، فَاْمْسَحْ عَلَى الرَّأْسِ قَبْلَ الرِّجْلِ، ثُمَّ أَعِدْ عَلَى الرِّجْلِ، ابْدَأْ بِمَا بَدَأَ اللَّهُ 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’far^{asws} sai: ‘There is a sequence between the Ablution (Wudhu) just as Allah^{azwj} 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 Allah^{azwj} (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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ نَسِيتَ فَعَسَلْتَ ذِرَاعَكَ قَبْلَ وَجْهِكَ، فَأَعِدْ غَسَلْ وَجْهَكَ، ثُمَّ اغْسِلْ ذِرَاعَيْكَ بَعْدَ الْوَجْهِ، فَإِنْ بَدَأْتَ بِذِرَاعِكَ الْأَيْسَرِ قَبْلَ الْأَيْمَنِ، فَأَعِدْ غَسَلِ الْأَيْمَنِ، ثُمَّ اغْسِلِ الْيَسَارَ، وَإِنْ نَسِيتَ مَسَحَ رَأْسِكَ حَتَّى تَغْسِلَ رِجْلَيْكَ، فَاْمْسَحْ 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 Abdullah^{asws} 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. وَهَذَا الْإِسْنَادُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا تَوَضَّأْتَ بَعْضَ وُضُوءِكَ، فَعَرَضَتْ لَكَ حَاجَةٌ حَتَّى يَنْشَفَ وُضُوءُكَ، فَأَعِدْ وُضُوءَكَ؛ فَإِنَّ الْوُضُوءَ لَا يَتَّبَعُ ». »

And by this chain, said,

‘Abu Abdullah^{asws} 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 حَمْرَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَبِّمَا تَوَضَّأْتُ، فَتَفَدَّ الْمَاءُ، فَدَعَوْتُ الْجَارِيَةَ، فَأَبْطَأَتْ عَلَيَّ بِالْمَاءِ، فَيَجِفُّ وَضُوءِي؟ 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 Abdullah^{asws}, ‘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 he^{asws} said: ‘Repeat’.¹⁶³

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُمْتَانَ، عَنْ حَكَمِ بْنِ حَكِيمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ نَسِيَ مِنَ الْوُضُوءِ الذِّرَاعَ وَالرَّأْسَ؟ قَالَ: «يُعِيدُ الْوُضُوءَ؛ إِنَّ الْوُضُوءَ يُتَّبَعُ بَعْضُهُ بَعْضًا».

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 Abdullah^{asws} about a man who forgot the forearms and the head from the Ablution (Wudhu). He^{asws} 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
- 9 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 4
- 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
- 13 Al-Kafi – V 3 – The Book of Cleanliness Ch 2 H 8
- 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
- 26 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 6
- 27 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 7
- 28 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 8
- 29 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 9
- 30 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 10
- 31 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 11
- 32 Al-Kafi – V 3 – The Book of Cleanliness Ch 4 H 12
- 33 Al-Kafi – V 3 – The Book of Cleanliness Ch 5 H 1
- 34 Al-Kafi – V 3 – The Book of Cleanliness Ch 5 H 2
- 35 Al-Kafi – V 3 – The Book of Cleanliness Ch 5 H 3
- 36 Al-Kafi – V 3 – The Book of Cleanliness Ch 5 H 4
- 37 Al-Kafi – V 3 – The Book of Cleanliness Ch 6 H 1
- 38 Al-Kafi – V 3 – The Book of Cleanliness Ch 6 H 2
- 39 Al-Kafi – V 3 – The Book of Cleanliness Ch 6 H 3
- 40 Al-Kafi – V 3 – The Book of Cleanliness Ch 6 H 4
- 41 Al-Kafi – V 3 – The Book of Cleanliness Ch 6 H 5
- 42 Al-Kafi – V 3 – The Book of Cleanliness Ch 6 H 6
- 43 Al-Kafi – V 3 – The Book of Cleanliness Ch 6 H 7
- 44 Al-Kafi – V 3 – The Book of Cleanliness Ch 7 H 1
- 45 Al-Kafi – V 3 – The Book of Cleanliness Ch 7 H 2
- 46 Al-Kafi – V 3 – The Book of Cleanliness Ch 7 H 3
- 47 Al-Kafi – V 3 – The Book of Cleanliness Ch 7 H 4
- 48 Al-Kafi – V 3 – The Book of Cleanliness Ch 7 H 5
- 49 Al-Kafi – V 3 – The Book of Cleanliness Ch 7 H 6
- 50 Al-Kafi – V 3 – The Book of Cleanliness Ch 8 H 1
- 51 Al-Kafi – V 3 – The Book of Cleanliness Ch 8 H 2
- 52 Al-Kafi – V 3 – The Book of Cleanliness Ch 8 H 3
- 53 Al-Kafi – V 3 – The Book of Cleanliness Ch 8 H 4
- 54 Al-Kafi – V 3 – The Book of Cleanliness Ch 8 H 5
- 55 Al-Kafi – V 3 – The Book of Cleanliness Ch 8 H 6
- 56 Al-Kafi – V 3 – The Book of Cleanliness Ch 9 H 1
- 57 Al-Kafi – V 3 – The Book of Cleanliness Ch 9 H 2

- 116 Al-Kafi – V 3 – The Book of Cleanliness Ch 16 H 1
- 117 Al-Kafi – V 3 – The Book of Cleanliness Ch 16 H 2
- 118 Al-Kafi – V 3 – The Book of Cleanliness Ch 16 H 3
- 119 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 1
- 120 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 2
- 121 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 3
- 122 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 4
- 123 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 5
- 124 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 6
- 125 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 7
- 126 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 8
- 127 Al-Kafi – V 3 – The Book of Cleanliness Ch 17 H 9
- 128 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 1
- 129 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 2
- 130 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 3
- 131 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 4
- 132 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 5
- 133 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 6
- 134 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 7
- 135 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 8
- 136 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 9
- 137 Al-Kafi – V 3 – The Book of Cleanliness Ch 18 H 10
- 138 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 1
- 139 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 2
- 140 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 3
- 141 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 4
- 142 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 5
- 143 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 6
- 144 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 7
- 145 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 8
- 146 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 9
- 147 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 10
- 148 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 11
- 149 Al-Kafi – V 3 – The Book of Cleanliness Ch 19 H 12
- 150 Al-Kafi – V 3 – The Book of Cleanliness Ch 20 H 1
- 151 Al-Kafi – V 3 – The Book of Cleanliness Ch 20 H 2
- 152 Al-Kafi – V 3 – The Book of Cleanliness Ch 21 H 1
- 153 Al-Kafi – V 3 – The Book of Cleanliness Ch 21 H 2
- 154 Al-Kafi – V 3 – The Book of Cleanliness Ch 21 H 3
- 155 Al-Kafi – V 3 – The Book of Cleanliness Ch 21 H 4
- 156 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 1
- 157 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 2
- 158 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 3
- 159 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 4
- 160 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 5
- 161 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 6
- 162 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 7
- 163 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 8
- 164 Al-Kafi – V 3 – The Book of Cleanliness Ch 22 H 9

كِتَابُ الطَّهَارَةِ

THE BOOK OF CLEANLINESS (2)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،
وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

23 - بَابُ مَا يَنْقُضُ الْوُضُوءَ وَمَا لَا يَنْقُضُهُ

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 جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ سَالِمِ أَبِي الْفَضْلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ يَنْقُضُ الْوُضُوءَ إِلَّا مَا خَرَجَ مِنْ طَرْفَيْكَ الْأَسْفَلَيْنِ اللَّذَيْنِ أَنْعَمَ اللَّهُ 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 Abdullah^{asws} having said: ‘The Ablution (Wudhu) does not break except by what comes out from your two lower ends which Allah^{azwj} has Favoured upon you by these two’.¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سَهْلٍ، عَنْ زَكَرِيَّا بْنِ آدَمَ، قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ النَّاسُورِ: أَيَنْقُضُ الْوُضُوءَ؟ قَالَ: «إِنَّمَا يَنْقُضُ الْوُضُوءَ ثَلَاثٌ: الْبَوْلُ، وَالْعَائِطُ، وَالرِّيْحُ».

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

‘I asked Al-Reza^{asws} about the nose bleed, ‘Does it break the Ablution (Wudhu)?’ He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الشَّيْطَانَ يَنْفُخُ فِي دُبُرِ الْإِنْسَانِ حَتَّى يُخَيَّلَ إِلَيْهِ أَنَّهُ قَدْ خَرَجَ مِنْهُ رِيْحٌ، فَلَا يَنْقُضُ الْوُضُوءَ إِلَّا رِيْحٌ تَسْمَعُهَا، أَوْ تَجِدُ رِيْحَهَا».

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

‘Abu Abdullah^{asws} said: ‘The Satan^{la} 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 نَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ فِي حَبِّ الْقَرْعِ وَالذَّيْدَانِ الصِّغَارِ وَضُوءٌ، إِنَّمَا هُوَ بِمَنْزِلَةِ الْقَمَلِ».

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

(It has been narrated) from Abu Abdullah^{asws} 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 بْنِ أَحْيَى فُضَيْلٍ، عَنْ فُضَيْلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَخْرُجُ مِنْهُ مِثْلُ حَبِّ الْقَرْعِ؟ قَالَ: «لَيْسَ عَلَيْهِ وَضُوءٌ». وَرَوَى «إِذَا كَانَتْ مُلَطَّحَةً بِالْعَدْرَةِ، 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 Abdullah^{asws} regarding the man from whom comes out similar to a seed. He^{asws} 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 زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ وَلَايِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا يَنْفُضُ الْوُضُوءَ؟ فَقَالَ: «مَا يَخْرُجُ مِنْ طَرْفَيْكَ الْأَسْقَلَيْنِ. مِنَ الدُّبْرِ وَالذَّكْرِ: غَائِطٌ، أَوْ بَوْلٌ، أَوْ مَنِيٌّ، أَوْ رِيحٌ. وَالتَّوْمٌ حَتَّى يُذْهَبَ الْعَقْلُ، وَكُلُّ النَّوْمِ يُكْرَهُ إِلَّا أَنْ تَكُونَ تَسْمَعُ الصَّوْتِ».

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz who said, 'I said to Abu Ja'far^{asws} and Abu Abdullah^{asws}, 'What breaks the Ablution (Wudhu)?' So they^{asws} 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 يَحْيَى، عَنْ الْعُمَرَكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَدْخِلَ الدَّوَاءَ، ثُمَّ يُصَلِّيَ وَهُوَ مَعَهُ؟ أَيْنَفُضُ الْوُضُوءَ؟ قَالَ: «لَا يَنْفُضُ الْوُضُوءَ، وَلَا يُصَلِّيَ حَتَّى يَطْرَحَهُ».

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} 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)?' He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَنْجَسُهُ، فَيَخْرُجُ مِنْهُ شَيْءٌ: أَيْعِيدُ 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 Abdullah^{asws} about the man who belched, so something came out from him, 'Should he repeat the Ablution (Wudhu)?' He^{asws} said: 'No'.⁸

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقَيْءِ: هَلْ يَنْفُضُ الْوُضُوءَ؟ قَالَ: « لَا ».

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

'I asked Abu Abdullah^{asws} about the vomit, 'Would it break the Ablution (Wudhu)?' So he^{asws} said: 'No'.⁹

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، وَ أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانَ، عَنْ عُيَيْدِ بْنِ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قَاءَ الرَّجُلُ وَهُوَ عَلَى طَهْرٍ، فَلْيَتَمَضَّضْ ».

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 Abdullah^{asws} 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 شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ عَلَى طَهْرٍ، فَيَأْخُذُ مِنْ أَظْفَارِهِ، أَوْ شَعْرِهِ: أَيْعِيدُ الْوُضُوءَ؟ فَقَالَ: « لَا، وَلَكِنْ يَمْسَحُ رَأْسَهُ وَأَظْفَارَهُ بِالْمَاءِ ». قَالَ: قُلْتُ: فَإِنَّهُمْ يَزْعُمُونَ أَنَّ فِيهِ الْوُضُوءَ؟ فَقَالَ: « إِنَّ خَاصِمُكُمْ، فَلَا تُخَاصِمُوهُمْ وَقُولُوا: هَكَذَا 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 Abdullah^{asws} 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 he^{asws} 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 he^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَيْسَ فِي الْقُبْلَةِ، وَلَا مَسِّ الْفَرْجِ، وَلَا الْمُبَاشَرَةِ وَضُوءٌ ». »

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

(It has been narrated) from Abu Ja'far^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّعَافِ وَالْحِجَامَةِ وَكُلِّ دَمٍ سَائِلٍ؟ فَقَالَ: « لَيْسَ فِي هَذَا وَضُوءٌ، إِنَّمَا الْوُضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ تَعَالَى 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 Abdullah^{asws}, said, 'I asked him^{asws} about the nose bleed and the cupping, and every blood which flows. So he^{asws} said: 'There is no Ablution (Wudhu) in this. But rather, the Ablution (Wudhu) is from your two lower ends which Allah^{azwj} the Exalted has Favoured with these two upon you'.¹³

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَمَّرِ بْنِ خَلَادٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ بِهِ عِلَّةٌ لَا يَقْدِرُ عَلَى الْاضْطِجَاعِ، وَالْوُضُوءُ يَشْتَدُّ عَلَيْهِ وَهُوَ قَاعِدٌ مُسْتَنَبِدٌ بِالْوَسَائِدِ، فَرُبَّمَا أَغْفَى وَهُوَ قَاعِدٌ عَلَى 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، وَكَذَلِكَ الْمَغْرِبُ وَالْعِشَاءُ ». »

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

'I asked Abu Al-Hassan^{asws} 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. He^{asws} said: 'When the sounds are concealed from him, the Ablution (Wudhu) is Obligated upon him'. And he^{asws} 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 شَادَانَ، وَ مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحُقْفَةِ وَالْحُقْفَتَيْنِ؟ فَقَالَ: « مَا أَدْرِي مَا الْحُقْفَةُ وَالْحُقْفَتَانِ؛ إِنَّ اللَّهَ يَقُولُ: (بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ) إِنَّ عَلَيْنَا عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: مَنْ وَجَدَ طَعْمَ النَّوْمِ قَائِمًا أَوْ قَاعِدًا، 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 Abdullah^{asws} about the (sleeping for) a heartbeat or two heartbeats. So he^{asws} said: ‘I^{asws} do not know what is (sleeping for) the heartbeat or two heartbeats. Allah^{azwj} is Saying [75:14] But! The human being has an insight unto himself. Ali^{asws} 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 جُمُهورٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ سَعْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: «أُذُنَانِ وَعَيْنَانِ، تَنَامُ الْعَيْنَانِ وَلَا تَنَامُ الْأُذُنَانِ، وَذَلِكَ لَا يَنْقُضُ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابِطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: الرَّجُلُ يَفْرُضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ: أَيْمَسَّحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ؟ قَالَ: «لَا بَأْسَ، إِنَّمَا ذَلِكَ 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 Abdullah^{asws}, said: ‘The man cuts his hair with his teeth, should he wipe it with the water before he prays Salaat?’ He^{asws} said: ‘There is no problem. But rather, that is regarding (cutting it with) the iron’.¹⁷

24 - بَابُ الرَّجُلِ يَطَأُ عَلَى الْعِدْرَةِ أَوْ غَيْرِهَا مِنَ الْقَدَرِ

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

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْأَحْوَلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: فِي الرَّجُلِ يَطَأُ عَلَى الْمَوْضِعِ الَّذِي لَيْسَ بِنَظِيفٍ، ثُمَّ يَطَأُ بَعْدَهُ مَكَانًا نَظِيفًا؟ قَالَ: «لَا بَأْسَ إِذَا كَانَ خَمْسَةَ عَشَرَ ذِرَاعًا، أَوْ نَحْوَ ذَلِكَ».

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

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who trod upon the place which was not with cleanliness, then he trod

after it in a clean place, he^{asws} 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 عَلَيْهِ السَّلَامُ إِذْ مَرَّ عَلَى عَذْرَةِ يَابِسَةٍ، فَوَطِئَ عَلَيْهَا، فَأَصَابَتْ ثَوْبِي، فَقُلْتُ: جُعِلْتُ فِدَاكَ، قَدْ وَطِئْتُ عَلَى عَذْرَةٍ، فَأَصَابَتْ ثَوْبَكَ، فَقَالَ: «أَلَيْسَ هِيَ يَابِسَةً؟» فَقُلْتُ: بلى، فَقَالَ: «لَا بَأْسَ؛ إِنَّ الْأَرْضَ يُطَهِّرُ بَعْضُهَا بَعْضًا».

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

‘I was with Abu Ja’far^{asws} when he^{asws} passed upon a dry excrement, so he^{asws} trod upon it, and it hit his^{asws} cloth. So I said, ‘May I be sacrificed for you^{asws}! You have trod upon a filth and it hit your^{asws} clothes’. So he^{asws} said: ‘Was it not dry?’ So I said, ‘Yes’. So he^{asws} 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 مُحَمَّدِ الْحَلْبِيِّ، قَالَ: نَزَلْنَا فِي مَكَانٍ بَيْنَنَا وَبَيْنَ الْمَسْجِدِ زُقَاقٌ قَدْرٌ، فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: «أَيْنَ نَزَلْتُمْ» فَقُلْتُ: نَزَلْنَا فِي دَارِ فُلَانٍ، فَقَالَ: «إِنَّ بَيْنَكُمْ وَبَيْنَ الْمَسْجِدِ زُقَاقًا قَدْرًا» أَوْ قُلْنَا لَهُ: إِنَّ بَيْنَنَا وَبَيْنَ الْمَسْجِدِ زُقَاقًا قَدْرًا، فَقَالَ: «لَا بَأْسَ، الْأَرْضُ تُطَهِّرُ بَعْضُهَا بَعْضًا». قُلْتُ: وَالسَّرِقِيُّ الرُّطْبُ أَطَأَ 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 Abdullah^{asws}, and he^{asws} said: ‘Where are you encamped?’ So I said, ‘We are lodged in the house of so and so’. So he^{asws} said: ‘Between you and the Masjid there is a dirty alleyway’, or we said to him^{asws}, ‘Between us and the Masjid is a dirty alleyway’. So he^{asws} 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 he^{asws} said: ‘The likes of that does not harm you’.²⁰

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَطَأُ فِي الْعَذْرَةِ أَوْ الْبَوْلِ، أَيْعِيدُ الْوُضُوءَ؟ قَالَ: «لَا، وَلَكِنْ يَغْسِلُ مَا أَصَابَهُ». وَفِي رَوَايَةٍ أُخْرَى «إِذَا كَانَ جَافًا 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 Abdullah^{asws} regarding the man who treads upon the excrement, or the urine, should he be repeating the Ablution (Wudhu)? He^{asws} said: ‘No, but he should wash whatever it hit’.

And in another report, (He^{asws} 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 حُنَيْسٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْخِنْزِيرِ يُخْرَجُ مِنَ الْمَاءِ، فَيَمُرُّ عَلَى الطَّرِيقِ، فَيَسِيلُ مِنْهُ الْمَاءُ أَمْرٌ عَلَيْهِ حَافِيًا؟ فَقَالَ: « أَلَيْسَ وَرَاءَهُ شَيْءٌ جَافٌ؟ » قُلْتُ: بَلَى، قَالَ: « فَلَا بَأْسَ؛ إِنَّ الْأَرْضَ يُطَهَّرُ بَعْضُهَا بَعْضًا ».

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

'I asked Abu Abdullah^{asws} 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 he^{asws} said: 'Is there not something dry around it?' I said, 'Yes'. He^{asws} 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 حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ سَالَ مِنْ ذَكَرِكَ شَيْءٌ مِنْ مَذْيٍ أَوْ وَدْيٍ وَأَنْتَ فِي الصَّلَاةِ، فَلَا تَغْسِلُهُ، وَلَا تَقْطَعِ الصَّلَاةَ، وَلَا تَنْفُضَ لَهُ الْوُضُوءَ وَإِنْ بَلَغَ عَقْبِيكَ، فَإِنَّمَا ذَلِكَ بِمَنْزِلَةِ النَّخَامَةِ، وَكُلُّ شَيْءٍ يُخْرَجُ مِنْكَ بَعْدَ الْوُضُوءِ فَإِنَّهُ مِنَ الْحَبَائِلِ، أَوْ مِنَ الْبَوَاسِيرِ، وَالَيْسَ بِشَيْءٍ، فَلَا تَغْسِلُهُ مِنْ ثَوْبِكَ إِلَّا أَنْ تُفْذِرَهُ ».

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

(It has been narrated) from Abu Abdullah^{asws} 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 يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عَمْرِ بْنِ حَنْظَلَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَذْيِ؟ فَقَالَ: « مَا هُوَ وَالنُّخَامَةُ إِلَّا سَوَاءٌ ».

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

'I asked Abu Abdullah^{asws} about the seminal fluid, so he^{asws} 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 عَلَيْهِمَا السَّلَامُ عَنِ الْمَذْيِ؟ فَقَالَ: « لَا يَنْقُضُ الْوُضُوءَ، وَلَا يُغْسَلُ مِنْهُ ثَوْبٌ وَلَا جَسَدٌ، إِنَّمَا هُوَ بِمَنْزِلَةِ الْمَخَاطِ وَالْبِرَاقِ ».»

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 Imam^{asws}) about the seminal fluid, so he^{asws} 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 حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِمَا السَّلَامُ عَنِ الْمَذْيِ يَسِيلُ حَتَّى يُصِيبَ الْفَخِذَ؟ فَقَالَ: « لَا يَقْطَعُ صَلَاتَهُ، وَلَا يُغْسَلُ مِنْ فَخِذِهِ؛ إِنَّهُ لَمْ يَخْرُجْ مِنْ مَخْرَجِ الْمَنِيِّ، إِنَّمَا هُوَ بِمَنْزِلَةِ النَّحَامَةِ ».»

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

'I asked Abu Ja'far^{asws} about the seminal fluid flowing until it hits the thigh. So he^{asws} 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 يَحْيَى وَابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « الْغُسْلُ مِنَ الْجَنَابَةِ، وَيَوْمَ الْجُمُعَةِ وَالْعِيدَيْنِ، وَحِينَ تَحْرُمُ، وَحِينَ تَدْخُلُ مَكَّةَ وَالْمَدِينَةَ، وَيَوْمَ عَرَفَةَ، وَيَوْمَ تَزُورُ الْبَيْتَ، وَحِينَ تَدْخُلُ الْكَعْبَةَ، وَفِي لَيْلَةِ تِسْعِ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ، وَثَلَاثٍ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ، وَمَنْ غَسَلَ مَيِّتًا ».»

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ عَنِ غُسْلِ الْجُمُعَةِ؟ فَقَالَ: « وَاجِبٌ فِي السَّقَرِ وَالْحَضَرِ إِلَّا أَنَّهُ رُحِّصَ لِلنِّسَاءِ فِي

السَّفَرِ، وَقَلَّةِ الْمَاءِ». وَقَالَ: «غُسْلُ الْجَنَابَةِ وَاجِبٌ، وَغُسْلُ الْحَائِضِ إِذَا طَهَّرَتْ وَاجِبٌ، وَغُسْلُ الْمُسْتَحَاضَةِ وَاجِبٌ إِذَا احْتَسَّتْ بِالْكَرْسُفِ، فَجَارَ الدَّمُ الْكَرْسُفَ، فَعَلَيْهَا الْغُسْلُ لِكُلِّ صَلَاتَيْنِ، وَلِلْفَجْرِ غُسْلٌ، وَإِنْ لَمْ يَبْجُرِ الدَّمُ الْكَرْسُفَ، فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً، وَالْوُضُوءُ لِكُلِّ صَلَاةٍ، وَغُسْلُ النَّفْسَاءِ وَاجِبٌ، وَغُسْلُ الْمُؤَلُّودِ وَاجِبٌ، وَغُسْلُ الْمَيِّتِ وَاجِبٌ، وَغُسْلُ الزِّيَارَةِ وَاجِبٌ، وَغُسْلُ دُخُولِ الْبَيْتِ وَاجِبٌ، وَغُسْلُ الْإِسْتِسْقَاءِ وَاجِبٌ، وَغُسْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُسْتَحَبُّ، وَغُسْلُ لَيْلَةِ إِحْدَى وَعِشْرِينَ وَغُسْلُ لَيْلَةِ ثَلَاثٍ وَعِشْرِينَ سُنَّةٌ لَا تَنْزَكُهَا؛ فَإِنَّهُ يُرْجَى فِي إِحْدَاهُنَّ لَيْلَةُ الْقَدْرِ، وَغُسْلُ يَوْمِ الْفِطْرِ وَغُسْلُ يَوْمِ الْأَضْحَى سُنَّةٌ لَا أَحَبُّ تَزَكُّهَا، وَغُسْلُ الْإِسْتِحَارَةِ يُسْتَحَبُّ، الْعَمَلُ فِي غُسْلِ الثَّلَاثِ اللَّيَالِي مِنْ شَهْرِ رَمَضَانَ: لَيْلَةُ تِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ، وَثَلَاثٍ وَعِشْرِينَ».

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

'I asked Abu Abdullah^{asws} about the Friday washing, so he^{asws} 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 he^{asws} 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, I^{asws} 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 يُجْزَى الْغُسْلُ مِنْهُ إِذَا اجْتَمَعَ

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

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: « إِذَا اغْتَسَلْتَ بَعْدَ طُلُوعِ الْفَجْرِ، أَجْزَأَكَ غُسْلُكَ ذَلِكَ لِلْجَنَابَةِ وَالْجُمُعَةِ وَعَرَفَةَ وَالنَّحْرَ وَالْحَلْقَ وَالذَّبْحَ وَالزِّيَارَةَ، وَإِذَا اجْتَمَعَتْ عَلَيْكَ حُقُوقٌ، أَجْزَأَهَا عَنْكَ غُسْلٌ وَاحِدٌ ». قَالَ: ثُمَّ قَالَ: « وَكَذَلِكَ الْمَرْأَةُ يُجْزئُهَا غُسْلٌ وَاحِدٌ لِجَنَابَتِهَا وَإِحْرَامِهَا وَجُمُعَتِهَا وَعُسْلِهَا مِنْ حَيْضِهَا وَعَيْدِهَا ».

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

He^{asws}: ‘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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ أَنَّهُ قَالَ: « إِذَا اغْتَسَلَ الْجُنُبُ بَعْدَ طُلُوعِ الْفَجْرِ، أَجْزَأَ عَنْهُ ذَلِكَ الْغُسْلُ مِنْ كُلِّ غُسْلٍ يَلْزِمُهُ فِي ذَلِكَ 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 Imam^{asws}) 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 وَجُوبِ الْغُسْلِ يَوْمَ الْجُمُعَةِ

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

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « وَاجِبٌ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى، عَبْدٌ أَوْ حُرٌّ ».

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, ‘I asked him^{asws} about the washing for the day of Friday, so he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلَامُ عَنْ غُسْلِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: « وَاجِبٌ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى، عَبْدٌ أَوْ حُرٌّ ».

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-Reza^{asws} about washing for the day of Friday, so he^{asws} said: ‘An Obligation upon every male and female, whether a slave or free’.³²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْعُسْلُ يَوْمَ الْجُمُعَةِ عَلَى الرَّجَالِ وَالنِّسَاءِ فِي الْحَضَرِ، وَعَلَى الرَّجَالِ فِي السَّفَرِ، وَالنِّسَاءِ عَلَى النِّسَاءِ فِي السَّفَرِ». وَفِي رِوَايَةٍ أُخْرَى: «أَنَّهُ رُحِّصَ لِلنِّسَاءِ فِي السَّفَرِ؛ لِقَلَّةِ الْمَاءِ».

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

(It has been narrated) from Abu Abdullah^{asws} 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, (He^{asws} 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 عَلَيْهِ السَّلَامُ: كَيْفَ صَارَ عُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبًا؟ فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى. أَتَمَّ صَلَاةَ الْفَرِيضَةِ بِصَلَاةِ النَّافِلَةِ، وَأَتَمَّ صِيَامَ الْفَرِيضَةِ بِصِيَامِ النَّافِلَةِ، وَأَتَمَّ وُضُوءَ الْفَرِيضَةِ بِعُسْلِ يَوْمِ الْجُمُعَةِ مَا كَانَ فِي ذَلِكَ مِنْ سَهْوٍ، أَوْ تَقْصِيرٍ، أَوْ نِسْيَانٍ، أَوْ نُفْصَانٍ».

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-Hassan^{asws} the first, 'How did the washing for the day of Friday come to be an Obligation?' So he^{asws} said: 'Allah^{azwj} 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 اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ، عَنْ صَبَّاحِ الْمُرِّيِّ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنِ الْأَصْبَغِ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا أَرَادَ أَنْ يُوَبِّخَ الرَّجُلَ، يَقُولُ: «وَاللَّهِ، لَأَنْتَ أَعْجَزُ مِنَ التَّارِكِ الْعُسْلُ يَوْمَ الْجُمُعَةِ، وَإِنَّهُ لَا يَزَالُ فِي طَهْرٍ إِلَى الْجُمُعَةِ الْأُخْرَى».

A number 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-Momineen^{asws} wanted to rebuke the man, he^{asws} was saying: 'By Allah^{azwj}! 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 مُوسَى، عَنْ أُمِّهِ وَأُمِّ أَحْمَدَ بِنْتِ مُوسَى، قَالَتَا: كُنَّا مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ بِالْبَادِيَةِ وَنَحْنُ نُرِيدُ بَغْدَادَ، فَقَالَ لَنَا يَوْمَ الْحَمِيسِ: « اَعْتَسِلَا الْيَوْمَ لِعَدِّ يَوْمِ الْجُمُعَةِ؛ فَإِنَّ الْمَاءَ بِهَا غَدًا قَلِيلٌ » فَأَعْتَسَلْنَا يَوْمَ الْحَمِيسِ 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-Hassan^{asws} in the wilderness, and we intended to go to Baghdad. So he^{asws} 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 حَرِيرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي السَّفَرِ وَالْحَضَرِ، فَمَنْ نَسِيَ فَلْيَعِدْ مِنَ الْعَدِّ ». وَرُوي: « فِيهِ رُحْصَةٌ لِلْعَلِيلِ ».

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

(It has been narrated) from Abu Ja’far^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَبْدَأُ بِكَفَيْتِكَ، فَتَغْسِلُهُمَا، ثُمَّ تَغْسِلُ فَرْجَكَ، ثُمَّ تَصُبُّ عَلَى رَأْسِكَ ثَلَاثًا، ثُمَّ تَصُبُّ عَلَى سَائِرِ جَسَدِكَ مَرَّتَيْنِ، فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ طَهَّرَ».

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 Imam^{asws}) who said, ‘I asked him^{asws} about washing for the sexual impurity, so he^{asws} 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 عَيْسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يُفِيضُ الْجُنُبُ عَلَى رَأْسِهِ الْمَاءَ ثَلَاثًا، لَا يُجِزُّهُ أَقَلُّ مِنْ ذَلِكَ ». »

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

(It has been narrated) from Abu Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ: كَيْفَ يَغْتَسِلُ الْجُنُبُ؟ فَقَالَ: « إِنْ لَمْ يَكُنْ أَصَابَ كَفَّهُ شَيْءٌ، غَمَسَهَا فِي الْمَاءِ، ثُمَّ بَدَأَ بِفَرْجِهِ، فَأَنْقَاهُ بِثَلَاثِ عُرْفٍ، ثُمَّ صَبَّ عَلَى رَأْسِهِ ثَلَاثَ أَكْفٍ، ثُمَّ صَبَّ عَلَى مَنْكِبِهِ الْأَيْمَنِ مَرَّتَيْنِ، وَعَلَى مَنْكِبِهِ الْأَيْسَرِ مَرَّتَيْنِ، فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ أَجَزَّهُ ». »

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 he^{asws} 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: "اللَّهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ تَمَحَّقُ بِهَا دِينِي، وَتُبْطِلْ عَمَلِي"، وَتَقُولُ فِي غُسْلِ الْجَنَابَةِ: اللَّهُمَّ طَهِّرْ قَلْبِي، وَرَزِّكْ عَمَلِي، وَتَقَبَّلْ سَعْيِي، وَاجْعَلْ مَا عِنْدَكَ خَيْرًا لِي ». »

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

'He^{asws} said: 'You should be saying during the washing for Friday, 'O Allah^{azwj}! 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 Allah^{azwj}! Clean my heart, and Purify my deeds, and Accept my striving and Make what is with You^{azwj} to be good for me'.⁴¹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا ارْتَمَسَ الْجُنُبُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً، أَجَزَّهُ ذَلِكَ مِنْ غُسْلِهِ ». »

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

'I heard Abu Abdullah^{asws} 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 يَحْيَى، عَنِ الْعَمْرِكِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ عَلَيْهَا السِّتَوَارُ وَالذُّمْلُجُ فِي بَعْضِ ذِرَاعَيْهَا لَا تَدْرِي يَجْرِي الْمَاءُ تَحْتَهُ أَمْ لَا: كَيْفَ تَصْنَعُ إِذَا تَوَضَّأَتْ، أَوْ اغْتَسَلَتْ؟ قَالَ: « تُحَرِّكُهُ حَتَّى يَدْخُلَ الْمَاءُ تَحْتَهُ، أَوْ تَنْزِعُهُ ». وَعَنِ الْحَاقِمِ الصَّبِيِّ لَا يَدْرِي هَلْ يَجْرِي الْمَاءُ تَحْتَهُ إِذَا تَوَضَّأَتْ أَمْ لَا: كَيْفَ يَصْنَعُ؟ قَالَ: « إِنَّ عَلِمَ أَنَّ الْمَاءَ لَا يَدْخُلُهُ، فَلْيُخْرِجْهُ إِذَا تَوَضَّأَ ».

Muhammad Bin Yahya, from Al-Amraky, from Ali son of Ja'far^{asws}, from his brother^{asws} Musa Bin Ja'far^{asws}, said, 'I asked him^{asws} 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?' He^{asws} 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, he^{asws} 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 مُحَمَّدٍ بْنِ عَيْسَى؛ وَأَبُو دَاوُدَ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ، فَقَامَ فِي الْمَطَرِ حَتَّى سَأَلَ عَلَى جَسَدِهِ: أَيْجُزُهُ ذَلِكَ مِنَ الْعُسْلِ؟ 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 Abdullah^{asws} 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?' He^{asws} said: 'Yes'.⁴⁴

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يَرِ بِأَسَاءً أَنْ يَغْسِلَ الْجُنُبُ رَأْسَهُ عُذْوَةً، 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 Abdullah^{asws} having said that: 'Ali^{asws} 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 زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ اغْتَسَلَ مِنْ جَنَابَةٍ، فَلَمْ يَغْسِلْ رَأْسَهُ، ثُمَّ بَدَأَ لَهُ أَنْ يَغْسِلَ رَأْسَهُ، لَمْ يَجِدْ بُدْأً مِنْ إِعَادَةِ الْعُسْلِ ».

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

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ حَمَّادٍ، عَنْ بَكْرِ بْنِ كَرِبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ: أَيُغْسِلُ رِجْلَيْهِ بَعْدَ الْغُسْلِ؟ فَقَالَ: «إِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسِيلُ الْمَاءُ عَلَى رِجْلَيْهِ بَعْدَ الْغُسْلِ، فَلَا عَلَيْهِ أَنْ يَغْسِلَهُمَا، وَإِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسْتَنْقِعُ رِجْلَاهُ فِي الْمَاءِ، فَلْيَغْسِلَهُمَا».

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

‘I asked Abu Abdullah^{asws} about the man washing from the sexual impurity, ‘Can he wash his legs before the washing?’ So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، أَعْتَسِلُ 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! Can I wash in the bathroom which I urinate in and upon me are slippers (made in) Sind?’ So he^{asws} 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 شَادَانَ بْنِ الْحَلِيلِ، عَنْ يُونُسَ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْوَضُوءُ 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 Abdullah^{asws} saying: ‘The Ablution (Wudhu) after the washing is an innovation’.⁴⁹

13 مُحَمَّدُ بْنُ يُحْيَى وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كُلُّ غُسْلٍ قَبْلَهُ وُضُوءٌ إِلَّا 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 Abdullah^{asws} 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 إِلَّا غُسْلُ يَوْمِ الْجُمُعَةِ؛ فَإِنَّ قَبْلَهُ وُضُوءٌ».

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 أَطَهَّرُ 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَاتِمِ إِذَا اغْتَسَلْتُ، قَالَ: «حَوَّلَهُ مِنْ مَكَانِهِ» وَقَالَ فِي الْوُضُوءِ: «تُدِيرُهُ، وَإِنْ نَسِيتَ حَتَّى 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 Abdullah^{asws} about the ring when I wash. He^{asws} said: 'Turn it around from its place'. And he^{asws} said: 'With regards to the Ablution (Wudhu), turn it around, and if you forget until you are standing in the Salaat, so I^{asws} 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 اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اغْتَسَلَ أَبِي مِنَ الْجَنَابَةِ، فَقِيلَ لَهُ: قَدْ أَبْقَيْتَ لُمَعَةً فِي ظَهْرِكَ لَمْ يُصِبْهَا الْمَاءُ، فَقَالَ لَهُ: مَا كَانَ عَلَيْكَ لَوْ سَكَتَ، ثُمَّ مَسَحَ تِلْكَ اللَّمَعَةَ 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 Abdullah^{asws} having said: 'My^{asws} father (says) wash from the sexual impurity (first), and it was said to him^{asws}, 'If there remains a spot in the back which has not been hit by the water'. So he^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا تَنْفُضُ الْمَرْأَةَ شَعْرَهَا إِذَا اغْتَسَلْتَ 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا تَصْنَعُ النِّسَاءُ فِي الشَّعْرِ وَالْقُرُونِ؟ فَقَالَ: «لَمْ تَكُنْ هَذِهِ الْمَشْطَةُ، إِمَّا كُنَّ يَجْمَعُنَهَا» ثُمَّ وَصَفَ أَرْبَعَةَ أَمْكِنَةٍ، ثُمَّ قَالَ: «يُبَالِغْنَ فِي الْعَسَلِ».

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

‘I asked Abu Abdullah^{asws} about what the woman should do regarding the hair and the plaits (curls). So he^{asws} said: ‘She did not happen to have combed these. But rather she happened to have gathered it’. Then he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: مَتَى يَجِبُ الْغُسْلُ عَلَى الرَّجُلِ وَالْمَرْأَةِ؟ فَقَالَ: «إِذَا أَدْخَلَهُ، فَقَدْ وَجِبَ 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 Imam^{asws}), said, ‘I asked him^{asws}, ‘When is the washing Obligated upon the man and the woman?’ So he^{asws} 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 عَيْسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ قَرِيبًا مِنَ الْفَرْجِ فَلَا يُنْزِلَانِ: مَتَى يَجِبُ الْغُسْلُ؟ فَقَالَ: «إِذَا التَّقَى الْحِتَانَانَ، فَقَدْ وَجِبَ الْغُسْلُ».

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

‘I asked Al-Reza^{asws} about the man who copulates with a woman nearby the private part but they both do not discharge, ‘When is the washing Obligated?’ So he^{asws} 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?’ He^{asws} said: ‘Yes’.⁵⁶

3. وَهَذَا الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقُطِينٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنِ عَلِيِّ بْنِ يَقُطِينٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصِيبُ الْجَارِيَةَ الْبِكْرَ لَا يُفْضِي

إِلَيْهَا وَلَا يُنْزَلُ عَلَيْهَا: أَعْلَيْهَا غُسْلٌ؟ وَإِنْ كَانَتْ لَيْسَتْ بِبِكْرٍ، ثُمَّ أَصَابَهَا وَلَمْ يُفْضِ إِلَيْهَا: أَعْلَيْهَا غُسْلٌ؟ قَالَ: « إِذَا وَقَعَ الْخِتَانُ عَلَى الْخِتَانِ، فَقَدْ وَجَبَ الْغُسْلُ، الْبِكْرُ وَعَيْرُ 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-Hassan^{asws} 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?’ He^{asws} 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 عَثْمَانَ، عَنْ عَبْدِ اللَّهِ الْحَلْبِيِّ،

قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمُمْحِذِ: 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 Abdullah^{asws} about the man indulging in foreplay, is there a washing upon him?’ He^{asws} said: ‘Yes, when he discharges’.⁵⁸

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَشْعَرِيِّ، قَالَ: سَأَلْتُ

الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَلْمِسُ فَرْجَ جَارِيَتِهِ حَتَّى تُنْزَلَ الْمَاءُ مِنْ عَيْرٍ أَنْ يُبَاشِرَ، يُعْبَثُ بِهَا بِيَدِهِ حَتَّى تُنْزَلَ؟ 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-Reza^{asws} 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’. He^{asws} said: ‘When she discharges from the excitement, so the washing is upon her’.⁵⁹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ، قَالَ: سَأَلْتُ الرِّضَا

عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ فِيمَا دُونَ الْفَرْجِ، وَتُنْزَلُ الْمَرْأَةُ: عَلَيْهَا غُسْلٌ؟ قَالَ: « نَعَمْ ». »

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

‘I asked Al-Reza^{asws} 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’ He^{asws} said: ‘Yes’.⁶⁰

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ،

عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تُعَانِقُ زَوْجَهَا مِنْ خَلْفِهِ، فَتَحْرُكُ عَلَى ظَهْرِهِ، فَتَأْتِيهَا الشَّهْوَةُ، فَتُنْزَلُ الْمَاءُ: عَلَيْهَا الْغُسْلُ، أَوْ لَا يَجِبُ عَلَيْهَا الْغُسْلُ؟ قَالَ: « إِذَا جَاءَتْهَا الشَّهْوَةُ فَأَنْزَلَتْ 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-Hassan^{asws} 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?'

He^{asws} said: 'When the desires comes to her and the water discharges, the washing is Obligated upon her'.⁶¹

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَتَى الرَّجُلُ الْمَرْأَةَ فِي دُبُرِهَا فَلَمْ يُنْزِلْ، فَلَا غُسْلَ عَلَيْهِمَا، وَإِنْ أَنْزَلَ، فَعَلَيْهِ الْغُسْلُ، وَلَا غُسْلَ عَلَيْهِمَا ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, (It has been narrated) raising it from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَرَى فِي الْمَنَامِ حَتَّى يَجِدَ الشَّهْوَةَ، فَهُوَ يَرَى أَنَّهُ قَدْ احْتَلَمَ، فَإِذَا اسْتَيْقَظَ لَمْ يَرَ فِي ثَوْبِهِ الْمَاءَ، وَلَا فِي جَسَدِهِ؟ قَالَ: « لَيْسَ عَلَيْهِ الْغُسْلُ » وَقَالَ: « كَانَ عَلِيُّ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا الْغُسْلُ مِنَ الْمَاءِ الْأَكْبَرِ، فَإِذَا رَأَى فِي مَنَامِهِ وَمَ 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 Abdullah^{asws} 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. He^{asws} said: 'The washing is not upon him'.

And he^{asws} said: 'Ali^{asws} 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 شاذَانَ، عَنِ ابْنِ أَبِي عَمْرٍو، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ احْتَلَمَ، فَلَمَّا اسْتَبْتَبَهُ وَجَدَ بَلَلًا؟ فَقَالَ: « لَيْسَ بِشَيْءٍ إِلَّا أَنْ يَكُونَ مَرِيضًا، فَعَلَيْهِ الْغُسْلُ ». »

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who bed-wetted. So, when he paid attention, he found wetness. So

he^{asws} 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 عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: إِذَا كُنْتَ مَرِيضًا فَأَصَابَتْكَ شَهْوَةٌ، فَإِنَّهُ زَيْمًا كَانَ هُوَ الدَّافِقُ، لَكِنَّهُ يَجِيءُ بِحَيْثُ ضَعِيفًا لَيْسَ لَهُ قُوَّةٌ؛ لِمَكَانِ مَرَضِكَ، سَاعَةً بَعْدَ سَاعَةٍ، قَلِيلًا قَلِيلًا، فَأَغْتَسِلَ 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 حَرِيْزٍ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَرَى فِي الْمَنَامِ، وَيَجِدُ الشَّهْوَةَ، فَيَسْتَيْقِظُ وَيَنْظُرُ، فَلَا يَجِدُ شَيْئًا، ثُمَّ يَمُكُثُ بَعْدُ، فَيَخْرُجُ؟ قَالَ: «إِنْ كَانَ مَرِيضًا، فَلْيَغْتَسِلْ؛ وَإِنْ لَمْ يَكُنْ مَرِيضًا، فَلَا شَيْءَ عَلَيْهِ». قَالَ: قُلْتُ لَهُ: فَمَا فَرْقُ مَا بَيْنَهُمَا؟ فَقَالَ: «لِأَنَّ الرَّجُلَ إِذَا كَانَ صَاحِحًا، جَاءَ الْمَاءُ بِدُقْفَةٍ وَقُوَّةٍ؛ وَإِذَا كَانَ مَرِيضًا، لَمْ يَجِيءْ إِلَّا 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 Abdullah^{asws}, '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'. He^{asws} 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 him^{asws}, 'So what is the difference between the two?' So he^{asws} 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 عَثْمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى فِي الْمَنَامِ مَا يَرَى الرَّجُلُ؟ قَالَ: «إِنْ أَنْزَلَتْ، فَعَلَيْهَا الْغُسْلُ؛ وَإِنْ لَمْ تُنْزَلْ، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the woman who saw (a dream) in the sleep what the man sees'. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَرَى أَنَّ الرَّجُلَ يُجَامِعُهَا فِي الْمَنَامِ فِي فَرْجِهَا حَتَّى تُنْزَلَ؟

قَالَ: « تَغْتَسِلُ ». وَفِي رِوَايَةٍ أُخْرَى قَالَ: « عَلَيْهَا غُسْلٌ، وَلَكِنْ لَا تُحَدِّثُوهُنَّ بِهَذَا، فَيَتَّخِذْنَهُ عَلَّةً ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} about the woman who sees during the sleep that the man is copulating with her in her private part, until she discharges. He^{asws} said: ‘She should wash’.

And in another report, ‘He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا

عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَنَامُ وَمَا يَرَى فِي نَوْمِهِ أَنَّهُ احْتَلَمَ، فَيَجِدُ فِي ثَوْبِهِ وَعَلَى 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 Abdullah^{asws} 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?’ He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ،

عَنْ سُلَيْمَانَ بْنِ خَالِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الرَّجُلِ أَجْتَبَ، فَأَغْتَسَلَ 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 إِذَا 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 Abdullah^{asws}, said, ‘I asked him^{asws} about a man who comes to be with sexual impurity. So he washes before he urinates, and something comes out from him’. He^{asws} said: ‘He should repeat the washing’. I said, ‘So (what about) the woman, something comes out from her after the washing?’ He^{asws} said: ‘She would not repeat’. I said, ‘So what is the difference between the two?’ He^{asws} 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 الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنِ الرَّجُلِ يَغْتَسِلُ، ثُمَّ يَجِدُ بَعْدَ ذَلِكَ بَلَاءً 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 Abdullah^{asws} having been asked about the man who washes, then he finds wetness after that, and he had already urinated before he had washed. He^{asws} 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 الْوَشَائِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَغْتَسِلُ مِنَ الْجَنَابَةِ، ثُمَّ تَرَى نُطْفَةَ الرَّجُلِ بَعْدَ ذَلِكَ: 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 Abdullah^{asws} about the woman washing from the sexual impurity, then she sees a drop from the man after that, is a washing upon her?' So he^{asws} 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 بَلَاءً بَعْدَ مَا يَغْتَسِلُ؟ قَالَ: «يُعِيدُ الْغُسْلَ، وَإِنْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ، فَلَا يُعِيدُ غُسْلَهُ، وَلَكِنْ يَتَوَضَّأُ وَيَسْتَنْجِي».

Abu Dawood, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at who said,

'I asked him^{asws} about the man who comes to be with a sexual impurity, then he washes before he urinates, so he finds wetness after having washed'. He^{asws} 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 الْجُنْبِ يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ وَيَدْخُلُ الْمَسْجِدَ وَيَخْتَضِبُ وَيَدَّهْنُ وَيَطْلِي

وَيَخْتَجِمُ

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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ وَيَشْرَبَ، غَسَلَ يَدَهُ وَمَضْمَضَ، 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'far^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجُنُبِ: يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ؟ قَالَ: « نَعَمْ، يَأْكُلُ وَيَشْرَبُ وَيَقْرَأُ، وَيَذْكُرُ اللَّهَ. عَزَّ وَجَلَّ. مَا شَاءَ ». »

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said, 'I asked Abu Abdullah^{asws} about the one with sexual impurity eating and drinking and reciting (the Quran)'. He^{asws} said: 'Yes, he can eat and drink and recite (the Quran), and mentioned Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لِلْجُنُبِ أَنْ يَمْشِيَ فِي الْمَسَاجِدِ كُلِّهَا، وَلَا يَجْلِسُ فِيهَا، إِلَّا الْمَسْجِدَ الْحَرَامَ وَمَسْجِدَ الرَّسُولِ ﷺ ». »

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 Abdullah^{asws} 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-Allah^{saww} (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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجُنُبِ: يَجْلِسُ فِي الْمَسَاجِدِ؟ قَالَ: « لَا، وَلَكِنْ يَمُرُّ فِيهَا كُلِّهَا، إِلَّا الْمَسْجِدَ الْحَرَامَ وَمَسْجِدَ الرَّسُولِ ﷺ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said, 'I asked Abu Abdullah^{asws} about the one with sexual impurity sitting in the Masjids. He^{asws} said: 'No, but he can pass in them, except for the Sacred Masjid and Masjid of the Rasool^{saww}'.⁷⁷

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّنْ قَرَأَ فِي الْمُصْحَفِ وَهُوَ عَلَى غَيْرِ وُضُوءٍ؟ قَالَ: « لَا بَأْسَ، وَلَا يَمَسُّ 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 Abdullah^{asws} about the one who recites the Parchment and he is without an Ablution (Wudhu). He^{asws} said: ‘There is no problem, but he should not touch the Book (Quran)’.⁷⁸

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ، عَنْ حَرِيزٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْجُنُبُ يَدَّهْنُ 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 Abdullah^{asws}, ‘The one with sexual impurity massages (with oil), then washes’. He^{asws} said: ‘No’.⁷⁹

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ، قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: الرَّجُلُ يُجْنِبُ، فَيَصِيبُ جَسَدَهُ وَرَأْسَهُ الْخُلُوقَ وَالطِّيبَ وَالشَّيْءَ اللَّكِدُ مِثْلُ عِلْكَ الرُّومِ وَالطَّرَارِ وَمَا أَشْبَهَهُ، فَيَغْتَسِلُ، فَإِذَا فَرَّغَ، وَجَدَ شَيْئًا قَدْ بَقِيَ فِي جَسَدِهِ مِنْ أَثَرِ الْخُلُوقِ وَالطِّيبِ وَغَيْرِهِ؟ قَالَ: « لَا بَأْسَ ».

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

‘I said to Al-Reza^{asws}, ‘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’. He^{asws} said: ‘There is no problem’.⁸⁰

8. أَبُو دَاوُدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجُنُبِ وَالْحَائِضِ: يَتَنَاوَلَانِ مِنَ الْمَسْجِدِ الْمَتَاعَ يَكُونُ فِيهِ؟ قَالَ: « نَعَمْ، وَلَكِنْ لَا يَضَعَانِ فِي الْمَسْجِدِ شَيْئًا ».

Abu Dawood, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} about the one with sexual impurity and the menstruating woman both taking the chattel from the Masjid which happens to be in it. He^{asws} said: ‘Yes, but they should not place anything in the Masjid’.⁸¹

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ أَبِي جَمِيلَةَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا بَأْسَ أَنْ يَحْتَضِبَ الْجُنُبُ، وَيُجْنِبَ الْمُحْتَضِبُ، وَيَطْلِي بِالنُّورَةِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Abu Jameela,

(It has been narrated) from Abu Al-Hassan^{asws} 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 أَيْضًا: « أَنَّ الْمُحْتَضِبَ لَا يُجْنِبُ حَتَّى يَأْخُذَ الْحِضَابَ، وَأَمَّا فِي أَوَّلِ الْحِضَابِ، 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، وَالْعُسْلُ أَحَبُّ إِلَيَّ، وَ أَفْضَلُ مِنْ ذَلِكَ، فَإِنْ هُوَ نَامَ وَلَمْ يَتَوَضَّأْ وَلَمْ يَغْتَسِلْ، فَلَيْسَ عَلَيْهِ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى .«

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 him^{asws} about the man who comes to be with sexual impurity, then he wants to sleep. He^{asws} said: 'I^{asws} would love it if he were to perform Ablution (Wudhu), so let him do so, and the washing is more beloved to me^{asws}, 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, Allah^{azwj} Willing'.⁸³

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا بَأْسَ أَنْ يَحْتَضِبَ الرَّجُلُ، وَيُجْنِبُ وَهُوَ مُحْتَضِبٌ، وَلَا بَأْسَ أَنْ يَسْتَوِّرَ الْجُنُبُ وَيَحْتَجِمَ وَيَدْبَحَ، وَلَا يَدُوقُ شَيْئًا حَتَّى يَغْسِلَ يَدَيْهِ وَيَتَمَضَّمْ؛ فَإِنَّهُ يُخَافُ مِنْهُ الْوَضْحُ .«

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

(It has been narrated) from Abu Abdullah^{asws} 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 يَعْرِقُ فِي التَّوْبِ أَوْ يُصِيبُ جَسَدَهُ تَوْبُهُ 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجُنْبِ يَغْرُقُ فِي ثَوْبِهِ، أَوْ يَغْتَسِلُ، فَيُعَانِقُ امْرَأَتَهُ وَيُضَاجِعُهَا وَهِيَ حَائِضٌ أَوْ جُنْبٌ، فَيُصِيبُ جَسَدَهُ مِنْ عَرَفِهَا؟ قَالَ: « هَذَا كُلُّهُ لَيْسَ بِشَيْءٍ ».

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

‘I asked Abu Abdullah^{asws} 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. He^{asws} said: ‘All of this is not with anything’.⁸⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي أُسَامَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يُصِيبُنِي السَّمَاءُ وَعَلَيَّ ثَوْبٌ، فَتَبْلُهُ وَأَنَا جُنْبٌ، 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 Abdullah^{asws}, ‘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?’ He^{asws} said: ‘Yes’.⁸⁷

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ . وَأَنَا حَاضِرٌ . عَنْ رَجُلٍ أَجَنَّبَ فِي ثَوْبِهِ، فَيَغْرُقُ فِيهِ؟ فَقَالَ: « مَا أَرَى بِهِ بَأْسًا ». فَقِيلَ: إِنَّهُ يَغْرُقُ حَتَّى لَوْ شَاءَ أَنْ يَعْصِرَهُ، عَصَرَهُ قَالَ: فَفَطَّبَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} 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 he^{asws} said: ‘I^{asws} 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمْرَةَ بْنِ حُمْرَانَ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يُجْنِبُ الثَّوْبُ الرَّجُلَ، وَلَا يُجْنِبُ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ أَبِي أُسَامَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّوْبِ تَكُونُ فِيهِ الْجَنَابَةُ، فَتُصِيبُنِي السَّمَاءُ حَتَّى يَيْتَلَ 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 Abdullah^{asws} about the clothes wherein happen to be the sexual impurity, so the sky hits me (rain) to the extent that it drenches me. He^{asws} said: ‘There is no problem’.⁹⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَبُولُ وَهُوَ جُنُبٌ، ثُمَّ يَسْتَنْجِي، فَيُصِيبُ ثَوْبَهُ 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 Abdullah^{asws}, ‘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’. He^{asws} said: ‘There is no problem’.⁹¹

35 - بَابُ الْمَنِيِّ وَالْمَذْيِ يُصِيبَانِ التَّوْبَ 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 عَثْمَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَنِيِّ يُصِيبُ التَّوْبَ؟ قَالَ: « إِنْ عَرَفْتَ مَكَانَهُ، فَاعْسِلْهُ؛ وَإِنْ خَفِيَ عَلَيْكَ مَكَانُهُ، فَاعْسِلْهُ 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 Abdullah^{asws}, said, ‘I asked him^{asws} about the semen hitting the clothes. He^{asws} 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 مُيسَّرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَمْرُ الْجَارِيَةِ، فَتَغْسِلُ ثَوْبِي مِنَ الْمَنِيِّ، فَلَا تُبَالِغُ عَسَلَهُ، فَأُصَلِّي فِيهِ، فَإِذَا هُوَ يَابِسٌ؟ قَالَ: « أَعِدْ صَلَاتِكَ، 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 Abdullah^{asws}, ‘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?’ He^{asws} said: ‘Repeat your Salaat. As for you, had you washed it yourself, there would not have been anything upon you’.⁹³

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ الْمَيِّ يَصِيبُ التَّوْبَ؟ قَالَ: «اغْسِلِ التَّوْبَ كُلَّهُ إِذَا خَفِيَ عَلَيْكَ مَكَانُهُ، فَلَيْلًا كَانَ، أَوْ كَثِيرًا».

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

'I asked him^{asws} about the semen hitting the clothes. He^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا احْتَلَمَ الرَّجُلُ، فَأَصَابَ ثَوْبَهُ شَيْءٌ، فَلْيَغْسِلِ الَّذِي أَصَابَهُ؛ وَإِنْ ظَنَّ أَنَّهُ أَصَابَهُ شَيْءٌ وَلَمْ يَسْتَيْقِنْ وَلَمْ يَرَ مَكَانَهُ، فَلْيَنْضَحْهُ بِالْمَاءِ؛ وَإِنْ اسْتَيْقِنَ أَنَّهُ قَدْ أَصَابَهُ وَلَمْ يَرَ مَكَانَهُ، فَلْيَغْسِلِ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بصيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَذْيِ يَصِيبُ التَّوْبَ؟ 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 Abdullah^{asws} about the seminal fluid hitting the clothes. He^{asws} said: 'There is no problem with it'.⁹⁶

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ أَنَانَ، عَنْ عَنبَسَةَ بْنِ مُصْعَبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا نَرَى فِي الْمَذْيِ وَضُوءًا، وَلَا غَسْلًا مَا أَصَابَ التَّوْبَ مِنْهُ إِلَّا 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 Abdullah^{asws} saying: 'We^{asws} 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 يَصِيبُ التَّوْبَ أَوْ الْجَسَدَ

Chapter 36 – The urine hitting the clothes or the body

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَوْلِ يُصِيبُ الْجَسَدَ؟ قَالَ: « صَبَّ عَلَيْهِ الْمَاءَ مَرَّتَيْنِ، فَإِنَّمَا هُوَ مَاءٌ ». وَسَأَلْتُهُ عَنِ التَّوْبِ يُصِيبُهُ الْبَوْلُ؟ قَالَ: « اغْسِلْهُ مَرَّتَيْنِ ». وَسَأَلْتُهُ عَنِ الصَّبِيِّ يَبُولُ عَلَى التَّوْبِ؟ قَالَ: « يَصُبُّ عَلَيْهِ الْمَاءَ قَلِيلاً، ثُمَّ يَعَصِرُهُ ».

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 Abdullah^{asws} about the urine hitting the body. He^{asws} said: 'Pour the water upon it, twice, for rather, it is water'.

And I asked him^{asws} about the clothes hit by the urine. He^{asws} said: 'Wash it twice'.

And I asked him^{asws} about the child urinating upon the clothes. He^{asws} said: 'Pour a little water upon it, then wring it'.⁹⁸

2. أَحْمَدُ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ، قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: الطَّنْفِسَةُ وَالْفِرَاشُ يُصِيبُهُمَا الْبَوْلُ كَيْفَ يُصْنَعُ بِهِمَا وَهُوَ نَخِينٌ كَثِيرٌ الْحَشْوِ؟ قَالَ: « يُغْسَلُ مَا ظَهَرَ مِنْهُ فِي وَجْهِهِ ».

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

'I said to Al-Reza^{asws}, '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'. He^{asws} 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 الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَنِ التَّوْبِ يُصِيبُهُ الْبَوْلُ، فَيَنْفُذُ إِلَى الْجَانِبِ الْآخَرَ، وَعَنِ الْقَرْوِ وَمَا فِيهِ مِنَ الْحَشْوِ؟ قَالَ: « اغْسِلْ مَا أَصَابَ مِنْهُ، وَمَسَّ الْجَانِبَ الْآخَرَ، فَإِنْ أَصَبَتْ مَسَّ شَيْءٍ مِنْهُ، فَأَغْسِلْهُ، وَإِلَّا فَاَنْصَحْهُ بِالْمَاءِ ».

Ahmad, from Musa Bin Al Qasim, from Ibrahim Bin Abdul Hameed who said,

'I asked Abu Al-Hassan^{asws} 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. He^{asws} 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 حَكِيمٍ الصَّيْرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أُبُولُ، فَلَا أُصِيبُ الْمَاءَ وَقَدْ أَصَابَ يَدَيَّ شَيْءٌ مِنَ الْبَوْلِ، فَأَمْسَحُهُ بِالْحَائِطِ وَالتُّرَابِ، ثُمَّ تَعَرَّقُ يَدَيَّ، 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 Abdullah^{asws}, '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'. He^{asws} said: 'There is no problem with it'.¹⁰¹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ أَنَّهُ قَالَ: فِي كِتَابِ سَمَاعَةَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنْ أَصَابَ الثَّوْبَ شَيْءٌ مِنْ بَوْلِ السِّنْوَرِ، فَلَا تَصْلُحُ الصَّلَاةُ فِيهِ حَتَّى 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 Abdullah^{asws}: '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 الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ بَوْلِ الصَّبِيِّ؟ قَالَ: «تَصُبُّ عَلَيْهِ الْمَاءَ، وَإِنْ كَانَ قَدْ أَكَلَ، فَأَغْسِلْهُ غَسَلًا، وَالْغُلَامُ وَالْجَارِيَةُ فِي ذَلِكَ شَرَعٌ سَوَاءٌ».

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

'I asked Abu Abdullah^{asws} about the urine of the child. He^{asws} 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 الْفَضِيلِ بْنِ غَزْوَانَ، عَنِ الْحَكَمِ بْنِ حُكَيْمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أَعْدُو إِلَى السُّوقِ، فَأَخْتِاجُ إِلَى الْبَوْلِ وَلَيْسَ عِنْدِي مَاءٌ، ثُمَّ أَمْسَحُ، وَأَتَنَشَّفُ بِيَدِي، ثُمَّ أَمْسَحُهَا بِالْحَائِطِ وَبِالْأَرْضِ، ثُمَّ أَهْكُ جَسَدِي بَعْدَ ذَلِكَ؟ 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 Abdullah^{asws}, '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'. He^{asws} said: 'There is no problem'.¹⁰⁴

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْمُثَنَّى، عَنْ أَبِي أَيُّوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَدْخُلُ الْخُلَاءَ وَفِي يَدِي حَاتَمٌ فِيهِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى؟ قَالَ: «لَا، وَلَا يُجَامَعُ فِيهِ». وَرُويَ أَيْضًا: «أَنَّهُ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ مِنَ الْخُلَاءِ، فَلْيَحْوِلْهُ 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 Abdullah^{asws}, 'I enter the toilet and in my hand is a ring wherein is a Name from the Names of Allah^{azwj} the Exalted'. He^{asws} 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 أَنْبَوَالِ الدَّوَابِّ وَأَرْوَاتِهَا

Chapter 37 – The urine of the animals and their droppings

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ أُمَّهَا قَالَ: لَا تَغْسِلُ ثَوْبَكَ مِنْ بَوْلِ شَيْءٍ يُؤْكَلُ لَحْمُهُ.

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

Both, (5th and 6th Imam^{asws}) said: 'There is no need to wash your clothes from the urine of something that you can eat - its flesh'.¹⁰⁶

2. حَمَّادٌ، عَنْ حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَلْبَانِ الْإِبِلِ وَالْعَنَمِ وَالْبَقَرِ وَأَنْبَوَالِهَا وَلُحُومِهَا؟ فَقَالَ: « لَا تَوْضَأُ مِنْهُ، إِنْ أَصَابَكَ مِنْهُ شَيْءٌ أَوْ ثَوْبًا لَكَ، فَلَا تَغْسِلُهُ إِلَّا أَنْ تَتَنَظَّفَ ». قَالَ: وَسَأَلْتُهُ عَنْ أَنْبَوَالِ الدَّوَابِّ وَالْبِعَالِ وَالْحَمِيرِ؟ فَقَالَ: « اغْسِلْهُ، فَإِنْ لَمْ تَعْلَمْ مَكَانَهُ، فَاغْسِلِ الثَّوْبَ كُلَّهُ؛ وَإِنْ شَكَّكَتْ فَانْضَحْهُ ».

Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the milk of the camel, and the sheep, and the cow, and their urines and their flesh. So he^{asws} 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 him^{asws} about the urines of the animal, and the mules, and the donkeys. So he^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « اغْسِلْ ثَوْبَكَ مِنْ أَنْبَوَالِ مَا لَا يُؤْكَلُ لَحْمُهُ ».

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

'Abu Abdullah^{asws} said: 'Wash your clothes from the urines for that whose flesh cannot be eaten'.¹⁰⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ حَالِدٍ، عَنْ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ بُكَيرِ بْنِ أَعْيَنَ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ فِي أَنْبَوَالِ الدَّوَابِّ تُصِيبُ الثَّوْبَ، فَكْرَهُ، فَقُلْتُ: أَلَيْسَ لُحُومُهَا حَلَالًا؟ قَالَ: « بلى، وَلَكِنْ لَيْسَ بِمَا جَعَلَهُ اللَّهُ 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 Imam^{asws}) regarding the urines of the animals hitting the clothes. So he^{asws} disliked it. So I said to

him^{asws}, 'Is not their flesh Permissible (to eat)?' He^{asws} said: 'Yes, but it is not from what Allah^{azwj} Made for the eating'.¹⁰⁹

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ أَبِي مَرْيَمَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي أَبْوَالِ الدَّوَابِّ وَأَزْوَانِهَا؟ قَالَ: «أَمَّا أَبْوَالُهَا، فَأَغْسِلْ إِنَّ أَصَابَكَ؛ وَأَمَّا أَزْوَانُهَا، فَهِيَ أَكْثَرُ مِنْ ذَلِكَ.»

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin usman, from Abu Maryam who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the urines of the animal and their droppings?' He^{asws} 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 يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنْ أَبَانَ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا بَأْسَ بِرُوثِ الْحَمِيرِ، وَاعْسِلْ أَبْوَالَهَا.»

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Barqy, from Aban, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the dropping of the donkeys, but wash its urine'.¹¹¹

7. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ مَالِكِ الْجُهَنِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا يَخْرُجُ مِنْ مَنْخَرِ 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 Abdullah^{asws} about what comes out from the nostrils of the animals, hitting me. He^{asws} said: 'There is no problem with it'.¹¹²

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنْ أَصَابَ التُّؤَبُ شَيْءٌ مِنْ بَوْلِ السِّنُورِ، فَلَا يَصْلُحُ الصَّلَاةُ فِيهِ حَتَّى تَغْسِلَهُ.»

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كُلُّ شَيْءٍ يَطِيرُ فَلَا بَأْسَ بِبَوْلِهِ وَخُرَّتِهِ.»

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Jameel Bin Darraj, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Everything which flies, so there is no problem with its urine and its droppings'.¹¹⁴

10. مُحَمَّدُ بْنُ يُحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي الْأَعَزِّ النَّحَّاسِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أُعَالِجُ الدَّوَابَّ، فَزَيْمًا حَرَجْتُ بِاللَّيْلِ وَقَدْ بَالَتْ وَرَأَتْ،

فَيَضْرِبُ أَحَدَهَا بِرِجْلِهِ أَوْ يَدِهِ، فَيَنْضِجُ عَلَى ثِيَابِي، فَأَصْبِحُ فَأَرَى أَثْرَهُ 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 Abdullah^{asws}, '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 he^{asws} said: 'There is nothing upon you'.¹¹⁵

38 - بَابُ التَّوْبِ يُصِيبُهُ الدَّمُ وَالْمِدَّةُ

Chapter 38 – The clothes hit by the blood and the pus

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ، عَنِ الْمُعَلَّى أَبِي عَثْمَانَ، عَنِ أَبِي بَصِيرٍ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي، فَقَالَ لِي قَائِدِي: إِنَّ فِي ثَوْبِهِ دَمًا، فَلَمَّا انْصَرَفَ، قُلْتُ لَهُ: إِنَّ قَائِدِي أَخْبَرَنِي أَنَّ بِثَوْبِكَ دَمًا؟ فَقَالَ لِي: «إِنَّ بِي دَمَامِيلَ، وَلَسْتُ أَعْسِلُ ثَوْبِي حَتَّى 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'far^{asws} and he^{asws} was praying Salaat. So my guide said to me, 'There is blood in his^{asws} clothes'. So when he^{asws} finished, I said to him^{asws}, 'My guide informs me that there is blood in your^{asws} clothes'. So he^{asws} said to me: 'I have pimples, and I^{asws} will not wash my^{asws} clothes until I^{asws} am cured'.¹¹⁶

2. أَحْمَدُ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ بِهِ الْقَرْحُ أَوْ الْجُرْحُ، وَلَا يَسْتَطِيعُ أَنْ يَرِبْطَهُ، وَلَا يَغْسِلَ دَمَهُ؟ قَالَ: «يُصَلِّي، وَلَا يَغْسِلُ ثَوْبَهُ كُلَّ يَوْمٍ إِلَّا مَرَّةً؛ فَإِنَّهُ لَا يَسْتَطِيعُ 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. He^{asws} 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 التَّوْبِ 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 يَرِدْ عَلَى مِقْدَارِ الدَّرْهِمِ، وَمَا كَانَ أَقَلَّ مِنْ ذَلِكَ، فَلَيْسَ بِشَيْءٍ، رَأَيْتَهُ قَبْلُ أَوْ لَمْ تَرَهُ، وَإِذَا كُنْتَ قَدْ رَأَيْتَهُ وَهُوَ أَكْثَرُ مِنْ مِقْدَارِ الدَّرْهِمِ، فَضَيِّعَتْ غَسَلُهُ، 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 him^{asws}, ‘The blood which happens to be in the clothes which are upon me, and I am in the Salaat’. He^{asws} 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 التَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ لَا يَرَى نَاسًا بِدَمٍ مَا لَمْ يَذْكُورْ 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 Abdullah^{asws} having said that Ali^{asws} 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 الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابَاطِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يَسِيلُ مِنَ أَنْفِهِ الدَّمَ: 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 Abdullah^{asws} 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 he^{asws} said: ‘But rather, upon him is that he washes what is apparent from it’.¹²⁰

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ: عَنِ الْعَبْدِ الصَّالِحِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ أُمُّ وَلَدٍ لِأَبِيهِ، فَقَالَتْ: جُعِلَتْ فِدَاكَ، إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَأَنَا أَسْتَحْيِي مِنْهُ. قَالَ: « سَلِّي، وَلَا تَسْتَحْيِي ». قَالَتْ: أَصَابَ نَوْبِي دَمُ الْحَيْضِ، فَغَسَلْتُهُ فَلَمْ يَذْهَبْ أَثَرُهُ؟ فَقَالَ: « اصْبِغِيهِ بِمِشْقٍ حَتَّى 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-Salih^{asws} (7th Imam^{asws}), said, ‘A mother of a child of his^{asws} son asked him^{asws} saying, ‘May I be sacrificed for you^{asws}! I would like to ask you^{asws} about something but I am too embarrassed from it’. He^{asws} said: ‘Ask me^{asws} 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 he^{asws} said: ‘Dye it with red pigment until it mixes and goes away’.¹²¹

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « دَمَكَ أَنْظَفُ مِنْ دَمِ غَيْرِكَ، إِذَا كَانَ فِي ثَوْبِكَ شِبْهُ النَّصْحِ مِنْ دَمِكَ، فَلَا بَأْسَ، وَإِنْ كَانَ دَمُ غَيْرِكَ. قَلِيلاً، أَوْ كَثِيراً. فَاعْسِلْهُ.»

Ali Bin Ibrahim, from Ahmad Bin Abu Abdullah, from his father, raising it,

(It has been narrated) from Abu Abdullah^{asws} 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 يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ دَمِ الْبَرَاغِيثِ يَكُونُ فِي الثَّوْبِ: هَلْ يَمْنَعُهُ ذَلِكَ مِنَ الصَّلَاةِ فِيهِ؟ قَالَ: « لَا، وَإِنْ كَثُرَ فَلَا بَأْسَ أَيْضاً بِشَبْهِهِ مِنَ الرُّعَافِ يَنْصَحُهُ وَلَا يَعْسِلُهُ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Al Halby who said,

‘I asked Abu Abdullah^{asws} about the blood of fleas which happens to be in the clothes, ‘Would that prevent him from praying Salaat in them?’ He^{asws} 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 لَا يُعْسَلُ بِالرِّيقِ شَيْءٌ إِلَّا 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 عَلَيْهِ السَّلَامُ: هَلْ يَجْرِي دَمُ الْبَقِّ مَجْرَى دَمِ الْبَرَاغِيثِ؟ وَهَلْ يَجُوزُ لِأَحَدٍ أَنْ يَقِيسَ بِدَمِ الْبَقِّ عَلَى الْبَرَاغِيثِ، فَيُصَلِّيَ فِيهِ، وَأَنْ يَقِيسَ عَلَى نَحْوِ هَذَا، فَيَعْمَلَ بِهِ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ: « يَجُوزُ الصَّلَاةُ، وَالطُّهُرُ مِنْهُ أَفْضَلُ.»

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al rayyan who said,

‘I wrote to the man^{asws}, ‘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 he^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدٍ، عَمَّنْ أَحْبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا مَسَّ ثَوْبَكَ الْكَلْبُ، فَإِنْ كَانَ يَابِسًا، فَاَنْضَحْهُ؛ وَإِنْ كَانَ رَطْبًا، 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 Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكَلْبِ يُصِيبُ شَيْئًا مِنْ جَسَدِ الرَّجُلِ؟ قَالَ: « يَغْسِلُ الْمَكَانَ الَّذِي أَصَابَهُ ». »

Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said, 'I asked Abu Abdullah^{asws} about the dog hitting something from the body of the man. He^{asws} said: 'He should wash the place which it hit him'.¹²⁶

3. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ النَّبَسَابُورِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ الرُّطْبَةِ قَدْ وَقَعَتْ فِي الْمَاءِ تَمْشِي عَلَى الثِّيَابِ: أَيُصَلِّي فِيهَا؟ قَالَ: « اغْسِلْ مَا رَأَيْتَ مِنْ أَثَرِهَا، وَمَا لَمْ تَرَهُ فَاَنْضَحْهُ بِالْمَاءِ ». »

Muhammad Bin Yahya, from Al Amraky Bin Ali Al Neyshapoury, (It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} about the wet mouse which had fallen into the water, walking upon the clothes, can one pray Salaat in them?' He^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: هَلْ يَجِلُّ أَنْ يَمَسَّ الثَّعْلَبُ وَالْأَزْنَبُ، أَوْ شَيْئًا مِنَ السَّبَاعِ، حَيًّا أَوْ مَيِّتًا؟ قَالَ: « لَا يَضُرُّهُ، وَلَكِنْ يَغْسِلُ يَدَهُ ». »

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, 'Is it Permissible if the fox, and the rabbit, or something from the predators touches, whether it is alive or dead?' He^{asws} said: 'It would not harm him, but he should wash his hands'.¹²⁸

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِثَابٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ رَجُلٍ يَقَعُ ثَوْبُهُ عَلَى جَسَدِ الْمَيِّتِ؟ قَالَ: « إِنْ كَانَ

عُسِّلَ، فَلَا تَغْسِلْ مَا أَصَابَ ثَوْبَكَ مِنْهُ، وَإِنْ كَانَ لَمْ يُعَسَّلَنْ، فَأَغْسِلْ 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 Abdullah^{asws} about a man whose clothes fall upon a body of the deceased. He^{asws} 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 يَحْيَى، عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ مُوسَى بْنِ جَعْفَرٍ
عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ ثَوْبَهُ خِنْزِيرٌ، فَلَمْ يَغْسِلْهُ، فَذَكَرَ ذَلِكَ وَهُوَ فِي صَلَاتِهِ:
كَيْفَ يَصْنَعُ؟ قَالَ: «إِنْ كَانَ دَخَلَ فِي صَلَاتِهِ، فَلْيَمْنُصْ؛ وَإِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ،
فَلْيَنْضَحْ مَا أَصَابَ مِنْ ثَوْبِهِ إِلَّا أَنْ يَكُونَ فِيهِ أَثَرٌ، فَيَغْسِلْهُ».

Muhammad Bin yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’far^{asws}, from Musa Bin Ja’far^{asws}, said, ‘I asked him^{asws} 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?’ He^{asws} 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 التَّيْمُمِ

Chapter 40 – Description of Tayammum (Performing Ablution (Wudhu) with dust in lieu of water)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ
أَبِي نَصْرٍ، عَنْ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَضَرَبَ بِيَدِهِ
الْأَرْضَ، ثُمَّ رَفَعَهَا فَتَمَضَّهَا، ثُمَّ مَسَحَ بِهَا جَبِينَيْهِ وَكَفَيْهِ 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’far^{asws} about the Tayammum, so he^{asws} struck the ground with his^{asws} hand, then raised it and shook it (the dust). Then he^{asws} wiped his^{asws} forehead with it, and (the back of his) wrist, once’.¹³¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ أَنَّهُ سُئِلَ عَنِ التَّيْمُمِ، فَتَلَا هَذِهِ الْآيَةَ: (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا) وَقَالَ:
(فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ) قَالَ: «فَامْسَحْ عَلَى كَفَيْكَ مِنْ حَيْثُ مَوْضِعِ
الْقَطْعِ» وَقَالَ: (وَمَا كَانَ رَبُّكَ ذَسِيًّا)

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about the Tayammum, so he^{asws} 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. He^{asws} said: 'Therefore wipe upon (the back of your) wrists from where is the place of the cut. And He^{azwj} Said [19:64] and your Lord was not forgetful'.¹³²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْكَاهِلِيِّ، قَالَ: سَأَلْتُهُ عَنِ التَّيْمُمِ، قَالَ: فَضْرَبَ بِيَدِهِ عَلَى الْبَسَاطِ، فَمَسَحَ بِهَا وَجْهَهُ، ثُمَّ مَسَحَ كَفَّيْهِ إِحْدَاهُمَا عَلَى ظَهْرِ الْأُخْرَى.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al Kahily who said,

'I asked him^{asws} about the Tayammum. So he^{asws} struck with his^{asws} hand upon the rug, and he^{asws} wiped his^{asws} face with it. Then he^{asws} wiped his wrists, one of them upon the back of the other'.¹³³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ أَبِي أَيُّوبَ الْحَرَّازِ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: سَأَلْتُهُ عَنِ التَّيْمُمِ، فَقَالَ: «إِنَّ عَمَّارَ بْنَ يَاسِرٍ أَصَابَتْهُ جَنَابَةٌ، فَتَمَعَكَ كَمَا تَتَمَعَكَ الدَّابَّةُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: يَا عَمَّارُ، تَمَعَكَ كَمَا تَتَمَعَكَ الدَّابَّةُ؟!» فَقُلْتُ لَهُ: كَيْفَ التَّيْمُمُ؟ فَوَضَعَ يَدَهُ عَلَى الْمَسْحِ، ثُمَّ رَفَعَهَا، فَمَسَحَ وَجْهَهُ، ثُمَّ مَسَحَ فَوْقَ الْكَفِّ قَلِيلًا. وَرَوَاهُ عَنْ أَبِيهِ، عَنْ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the Tayammum, so he^{asws} said: 'Ammar Bin Yasser was hit by the sexual impurity, so he rolled upon the ground like the rolling of the animal. So Rasool-Allah^{saww} said to him: 'O Ammar! You are rolling just as the animal does'. So I said to him^{asws}, 'How is the Tayammum?' So he^{asws} placed his^{asws} hand upon the rough cloth, then raised it, so he^{asws} wiped his^{asws} 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 يَحْيَى، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنِ النَّوْفَلِيِّ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: لَا وُضوءَ مِنْ مُوطِئٍ». قَالَ النَّوْفَلِيُّ: يَعْنِي مَا تَطَأَ عَلَيْهِ بِرَجْلِكَ

Muhammad Bin Yahya, from Al Husayn Bin Ali Al Kufy, from Al Nowfaly, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} 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 اللَّهِ الْحَسَنِيِّ،
 عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « هَيَّ أَمِيرُ
 الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ يَتَيَّمَمَ 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 Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} forbade that a man performs Tayammum with the dust of the road'.¹³⁶

41 - بَابُ الْوَقْتِ الَّذِي يُوجِبُ التَّيَّمَّمَ، وَمَنْ تَيَّمَّمَ ثُمَّ وَجَدَ الْمَاءَ

Chapter 41 – The timing which Obligates the Tayammum, and the one who performs Tayammum, then finds the water

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ،
 قَالَ: سَمِعْتُهُ يَقُولُ: « إِذَا لَمْ يَجِدْ مَاءً وَأَرَدْتَ التَّيَّمَّمَ، فَأَخِّرِ التَّيَّمَّمَ إِلَى آخِرِ الْوَقْتِ، فَإِنْ فَاتَكَ
 الْمَاءُ، لَمْ تَفُتِكَ الْأَرْضُ ».»

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

'I heard him^{asws} 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 زُرَّارَةَ: عَنْ أَحَدِهِمَا
 عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا لَمْ يَجِدِ الْمَسَافِرُ الْمَاءَ، فَلْيَطْلُبْ مَا دَامَ فِي الْوَقْتِ، فَإِذَا خَافَ أَنْ يَفُوتَهُ
 الْوَقْتُ، فَلْيَتَيَّمَمْ 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 Imam^{asws}) 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 الْحَلْبِيِّ، قَالَ: سَمِعْتُ أَبَا
 عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا لَمْ يَجِدِ الرَّجُلُ طَهُورًا، وَكَانَ جُنُبًا، فَلْيَمْسَحْ مِنَ الْأَرْضِ وَيُصَلِّ،
 فَإِذَا وَجَدَ مَاءً، فَلْيَغْتَسِلْ وَقَدْ أَجْرَأْتُهُ صَلَاتُهُ الَّتِي صَلَّى ».»

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

‘I heard Abu Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: 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 يُصِيبَ مَاءً». قُلْتُ: فَإِنْ أَصَابَ الْمَاءُ، وَرَجَا أَنْ يَفِدِرَ عَلَى مَاءٍ آخَرَ، وَظَنَّ أَنَّهُ يَفِدِرُ عَلَيْهِ كُلَّمَا أَرَادَ، فَعَسَرَ ذَلِكَ عَلَيْهِ؟ قَالَ: «يَنْفُضُ ذَلِكَ تَيَمُّمَهُ، وَعَلَيْهِ أَنْ يُعِيدَ التَّيَمُّمَ». قُلْتُ: فَإِنْ أَصَابَ الْمَاءُ وَقَدْ دَخَلَ فِي الصَّلَاةِ؟ قَالَ: «فَلْيَنْصَرِفْ، وَلْيَتَوَضَّأْ مَا لَمْ يَرَكْعَ، فَإِنْ كَانَ قَدْ رَكْعَ، فَلْيَمْنُصْ فِي صَلَاتِهِ؛ فَإِنَّ التَّيَمُّمَ أَحَدُ الطَّهَوْرَيْنِ».

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’far^{asws}, ‘The man prays Salaat with one Ablution (Wudhu), the night Salaats and the day Salaats, all of them’. He^{asws} 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?’ He^{asws} 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?’ He^{asws} 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?’ He^{asws} 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 أَبَانَ بْنِ عُمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ لَا يَجِدُ الْمَاءَ، فَيَتَيَمَّمُ وَيُقِيمُ فِي الصَّلَاةِ، فَجَاءَ الْعُلَامُ، فَقَالَ: هُوَ ذَا الْمَاءِ؟ فَقَالَ: «إِنْ كَانَ لَمْ يَرَكْعَ، فَلْيَنْصَرِفْ وَلْيَتَوَضَّأْ؛ وَإِنْ كَانَ قَدْ رَكْعَ، فَلْيَمْنُصْ 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 Abdullah^{asws} 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 he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: أَكُونُ فِي السَّفَرِ، وَتَحْضُرُ الصَّلَاةُ وَلَيْسَ مَعِيَ مَاءٌ، وَيُقَالُ: إِنَّ الْمَاءَ قَرِيبٌ مِنَّا: أَفَأَطْلُبُ الْمَاءَ وَأَنَا فِي وَقْتِ يَمِينًا وَشِمَالًا؟ قَالَ: « لَا تَطْلُبِ الْمَاءَ، وَلَكِنْ 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 Abdullah^{asws}, '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)?' He^{asws} said: 'Do not seek the water, but perform Tayammum, for I^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَمْشِي 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 Abdullah^{asws} about the man who passes by the water well and there is no bucket with him (to draw the water with)'. He^{asws} said: 'It is not upon him that he descends into the water well. The Lord^{azwj} of the water, He^{azwj} is (also) the Lord^{azwj} of the earth. So let him perform Tayammum'.¹⁴³

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ يَعْقُوبَ بْنِ سَالِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ لَا يَكُونُ مَعَهُ مَاءٌ، وَالْمَاءُ عَنْ يَمِينِ الطَّرِيقِ وَيَسَارِهِ غُلُوتَيْنِ، أَوْ نَحْوَ ذَلِكَ؟ قَالَ: « لَا أَمْرُهُ أَنْ يُعَرِّرَ بِنَفْسِهِ، فَيَعْرِضَ لَهُ لِصٍّ أَوْ سَبْعٍ ». »

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Yaqoub Bin Salim who said,

'I asked Abu Abdullah^{asws} 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. He^{asws} said: 'I^{asws} 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 شَادَانَ، عَنْ صَفْوَانَ، عَنْ مَنْصُورِ بْنِ حَارِظٍ، عَنِ ابْنِ أَبِي يَعْقُورٍ وَعَنْبَسَةَ بْنِ مُضْعَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَتَيْتَ الْبَيْعَةَ وَأَنْتَ جُنُبٌ،

وَلَمْ يَجِدْ دَلْوًا وَلَا شَيْئًا تَعْرِفُ بِهِ، فَتَيَمَّمُ بِالصَّعِيدِ؛ فَإِنَّ رَبَّ الْمَاءِ وَرَبَّ الصَّعِيدِ وَاحِدٌ، وَلَا تَتَّقِ فِي الْبُئْرِ، وَلَا تُفْسِدْ 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 Abdullah^{asws} 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 Lord^{azwj} of the water and the Lord^{azwj} of the soil, is One; and neither fall into the well, nor spoil upon the people, their water'.¹⁴⁵

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَانَ فِي سَفَرٍ، وَكَانَ مَعَهُ مَاءٌ، فَنَسِيَهِ وَتَيَمَّمُ وَصَلَّى، ثُمَّ ذَكَرَ أَنَّ مَعَهُ مَاءً قَبْلَ أَنْ يَخْرُجَ الْوَقْتُ؟ قَالَ: «عَلَيْهِ أَنْ يَتَوَضَّأَ، وَيُعِيدَ الصَّلَاةَ». قَالَ: وَسَأَلْتُهُ عَنْ تَيَمُّمِ الْحَائِضِ وَالْجُنُبِ سَوَاءً 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 him^{asws} 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). He^{asws} said: 'Upon him is that he should perform Ablution (Wudhu) and repeat the Salaat'.

He (the narrator) said, 'And I asked him^{asws} about the Tayammum of the menstruating woman and the one with sexual impurity was the saw when they cannot find the water?' He^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي السَّفَرِ، وَلَيْسَ مَعَهُ مَاءٌ إِلَّا قَلِيلٌ، وَخَافَ أَنْ هُوَ اعْتَسَلَ أَنْ يَعْطَشَ، قَالَ: «إِنْ خَافَ عَطَشًا، فَلَا يُهْرِيقُ 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 Abdullah^{asws} 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. He^{asws} 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 me^{asws}'.¹⁴⁷

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِي، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجْنِبُ، وَمَعَهُ مِنَ الْمَاءِ قَدْرٌ مَا يَكْفِيهِ لِشُرْبِهِ: أَيَتَيَّمُّ، أَوْ يَتَوَضَّأُ؟ قَالَ: « يَتَيَّمُّ أَفْضَلُ، الْآتَرَى أَنَّهُ إِنَّمَا جُعِلَ عَلَيْهِ نِصْفُ الطَّهُورِ ».»

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from hammad Bin Usman, from Ibn Abu Yafour who said,

‘I asked Abu Abdullah^{asws} 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)?’ He^{asws} 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 حُمَرَانَ وَجَمِيلٍ، قَالَا: قُلْنَا لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِمَامٌ قَدِمَ أَصَابَتْهُ جَنَابَةٌ فِي السَّفَرِ، وَلَيْسَ مَعَهُ مَاءٌ يَكْفِيهِ لِلْعُسْلِ: أَيَتَوَضَّأُ بَعْضُهُمْ وَيُصَلِّي بِهِمْ؟ قَالَ: « لَا، وَلَكِنْ يَتَيَّمُّ وَيُصَلِّي بِهِمْ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَ التُّرَابَ طَهُورًا ».»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran and Jameel who both said,

‘We said to Abu Abdullah^{asws}, ‘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?’ He^{asws} said: ‘No, but let him perform Tayammum, and he should pray Salaat with them, for Allah^{azwj} Mighty and Majestic has made the dust to be a purifier’.¹⁴⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ، قَالَ: إِنْ كَانَتِ الْأَرْضُ مُبْتَلَّةً، وَلَيْسَ فِيهَا تُرَابٌ وَلَا مَاءٌ، فَانظُرْ أَحْفَافَ مَوْضِعِ بَحْدُهُ، فَتَيَّمَّمْ مِنْ غُبَارِهِ، أَوْ شَيْءٍ مُغَيْرٍ؛ وَإِنْ كَانَ فِي حَالٍ لَا يَجِدُ إِلَّا الطِّينَ، فَلَا بَأْسَ أَنْ يَتَيَّمَّمَ بِهِ.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, He^{asws} 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 إِلَّا التَّلْحَ، أَوْ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَجْنَبَ فِي سَفَرٍ، وَلَمْ يَجِدْ إِلَّا التَّلَجَّ، أَوْ مَاءً جَامِدًا؟ فَقَالَ: «هُوَ بِمَنْزِلَةِ الصَّرُورَةِ يَتَيَّمُ، وَلَا أَرَى أَنْ يَعُودَ إِلَى هَذِهِ الْأَرْضِ الَّتِي تُؤَبِّقُ 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 Abdullah^{asws}, said, 'I asked him^{asws} about a man who comes to be with sexual impurity during the journey and cannot find except for the snow or frozen water. So he^{asws} said: 'He would be at the status of the desperate one. He should perform Tayammum, and I^{asws} 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 عَلَى مَا كَانَ مِنْهُ، وَإِنْ احْتَلَمَ تَيَّمَّ».

Ali Bin Ibrahim, from his father, raising it, said,

'He^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْهُ الْجُنَابَةُ فِي لَيْلَةٍ بَارِدَةٍ يَخَافُ عَلَى نَفْسِهِ التَّلَفَ إِنْ اغْتَسَلَ؟ قَالَ: «يَتَيَّمُ 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 Abdullah^{asws}, said, 'I asked him^{asws} 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'. He^{asws} 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 التَّيَّمِّ بِالطِّينِ

Chapter 44 – The Tayammum with the clay

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ ابْنِ رَبَائِبٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا كُنْتَ فِي حَالٍ لَا تَقْدِرُ إِلَّا عَلَى الطِّينِ، فَتَيَّمْ بِهِ؛ فَإِنَّ اللَّهَ أَوْلَى بِالْعُذْرِ إِذَا لَمْ يَكُنْ مَعَكَ ثَوْبٌ جافٌّ، أَوْ لَبْدٌ تَقْدِرُ أَنْ تَنْفِضَهُ، وَتَتَيَّمْ بِهِ». وَفِي رِوَايَةٍ أُخْرَى: «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 Abdullah^{asws} having said: ‘When you were in a situation not being able upon except for the clay, so perform Tayammum with it, for Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ الْخَزَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ بِهِ الْقَرْخُ وَالْجِرَاحَةُ يُجْنَبُ؟ قَالَ: « لَا بَأْسَ بِأَنْ لَا يَغْتَسِلَ، وَيَتَيَمَّمُ ».»

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’far^{asws} about the man who happens to be with the sores and the injuries, experiences the sexual impurity. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, ‘I asked him^{asws} about the one with pockmarks hit by the sexual impurity. He^{asws} 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 اللَّهِ بْنِ إِبْرَاهِيمَ الْعَفَّارِيِّ، عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذُكِرَ لَهُ أَنَّ رَجُلًا

أَصَابَتْهُ جَنَابَةٌ عَلَى جُرْحٍ كَانَ بِهِ، فَأَمَرَ بِالْعَسَلِ فَأَعْتَسَلَ، فَكُزَّ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: قَتَلُوهُ، قَتَلَهُمُ اللَّهُ، إِنَّمَا كَانَ دَوَاءَ 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 Abdullah^{asws} having said that the Prophet^{saww}, it was mentioned to him^{saww} 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-Allah^{saww} said: 'They killed him, may Allah^{azwj} 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 سَكِينٍ وَعَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قِيلَ لَهُ: إِنَّ فُلَانًا أَصَابَتْهُ جَنَابَةٌ وَهُوَ مَجْدُورٌ، فَعَسَلُوهُ، فَمَاتَ. فَقَالَ: « قَتَلُوهُ، أَلَّا سَأَلُوا، أَلَّا يَمُوتُ؛ إِنَّ شِفَاءَ الْعِيِّ السُّؤَالَ ». قَالَ: وَرُويَ ذَلِكَ فِي الْكَسِيرِ وَالْمَبْطُونِ: « يَتَيَّمُ، وَلَا يَعْتَسِلُ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Sukeyn, and someone else,

(It has been narrated) from Abu Abdullah^{asws}, said, 'It was said to him^{asws}, 'So and so was hit by the sexual impurity and he was with pockmarks. So he washed, and he died'. So he^{asws} said: 'They killed him. Why did they not ask? He could have performed Tayammum. The healing is prevented by the asking (for it)'.¹⁵⁹

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 اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، قَالَ: دَخَلْتُ عَلَى الرَّضَا عَلَيْهِ السَّلَامُ وَبَيْنَ يَدَيْهِ إِبْرِيْقٌ يُرِيدُ أَنْ يَتَهَيَّأَ مِنْهُ لِلصَّلَاةِ، فَذَنُوتُ مِنْهُ لِأَصَبَّ عَلَيْهِ، فَأَبَى ذَلِكَ، وَقَالَ: « مَهْ يَا حَسَنُ » فَقُلْتُ لَهُ: لِمَ تَنْهَانِي أَنْ أَصَبَّ عَلَى يَدِكَ؟ تَكْرَهُ أَنْ أُوجَرَ؟ قَالَ: « تُوجَرُ أَنْتَ وَأُوْرَرُ أَنَا » فَقُلْتُ لَهُ: وَكَيْفَ ذَلِكَ؟ فَقَالَ: « أَمَا سَمِعْتَ اللَّهَ . عَزَّ وَجَلَّ . يَقُولُ: (فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)؟ وَهَذَا أَنَا ذَا أَنْتَوَضُّا لِلصَّلَاةِ وَهِيَ الْعِبَادَةُ، فَأَكْرَهُ أَنْ يَشْرِكَنِي 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-Reza^{asws} and in front of him^{asws} was a jug intending to prepare from it for the Salaat. So I approached him^{asws} to pour it upon him^{asws}, but he^{asws} refused that and said: 'No, O Hassan!' So I said to him^{asws}, 'Why are you^{asws} forbidding be to pour upon your^{asws} hand? Do you^{asws} dislike for

me to be Recompensed (for it)?' He^{asws} said: 'You will be Recompensed and I^{asws} would be burdened'.

So I said to him^{asws}, 'And how can that be?' So he^{asws} said: 'Have you not heard Allah^{azwj} 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 I^{asws} am performing Ablution (Wudhu) for the Salaat, and it is the (act of) worship, therefore I^{asws} 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 اللَّهِ عَائِلًا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: 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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} 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 صَبَّاحِ الْحَدَّاءِ، عَنْ أَبِي أُسَامَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَائِلًا، فَسَأَلَهُ رَجُلٌ مِنَ الْمُغَيْرِيَّةِ عَنْ شَيْءٍ مِنَ السُّنَنِ؟ فَقَالَ: « مَا مِنْ شَيْءٍ يَخْتِاجُ إِلَيْهِ أَحَدٌ مِنْ وُلْدِ آدَمَ إِلَّا وَقَدْ جَرَتْ فِيهِ مِنَ اللَّهِ وَمِنْ رَسُولِهِ سُنَّةٌ، عَرَفَهَا مَنْ عَرَفَهَا، وَأَنْكَرَهَا مَنْ أَنْكَرَهَا ». فَقَالَ رَجُلٌ: فَمَا السُّنَّةُ فِي دُخُولِ الْحَلَاءِ؟ قَالَ: « تَذَكُّرُ اللَّهِ، وَتَتَعَوُّدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَإِذَا فَرَّغْتَ، قُلْتَ: الْحَمْدُ لِلَّهِ عَلَى مَا أَخْرَجَ مِنِّي مِنَ الْأَذَى فِي يُسْرٍ وَعَافِيَةٍ ». قَالَ الرَّجُلُ: فَأَلَيْسَانُ يُكُونُ عَلَى تِلْكَ الْحَالِ، وَلَا يَصْبِرُ حَتَّى يَنْظُرَ إِلَى مَا يَخْرُجُ مِنْهُ؟ قَالَ: « إِنَّهُ لَيْسَ فِي الْأَرْضِ آدَمِيٍّ إِلَّا وَمَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ، فَإِذَا كَانَ عَلَى تِلْكَ الْحَالِ، ثَنِيًا بِرَقَبَتَيْهِ، ثُمَّ قَالَ: يَا ابْنَ آدَمَ، انظُرْ إِلَى مَا كُنْتَ تَكْذِبُ لَهُ فِي الدُّنْيَا إِلَى 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 Abdullah^{asws}, and a man from the Mugheira clan asked him^{asws} about something from the Sunnah, so he^{asws} said: 'There is nothing which anyone from the children of Adam^{as} would be needy to except that there has flowed a Sunnah from Allah^{azwj} and a Sunnah from His^{azwj} Rasool^{saww} 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?' He^{asws} said: 'Mentioning Allah^{azwj} and seeking refuge with Allah^{azwj} from the Satan^{la}, the Pelted one. And when you are free, you should say, 'The Praise is for Allah^{azwj} 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’. He^{asws} 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 Adam^{as}! Look at what you were toiling for in the world, to what it has become’.¹⁶²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلْمَةَ بْنِ الْخَطَّابِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ الْمُعَلَّى، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ تَوَضَّأَ فَتَمَنَّدَلْ، كَانَتْ لَهُ حَسَنَةٌ، وَإِنْ تَوَضَّأَ وَلَمْ يَتَمَنَّدَلْ حَتَّى يَجِفَّ وَضُوءُهُ، 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 Abdullah^{asws} 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 عَمْرٍو بْنِ عُثْمَانَ، عَنْ صَبَّاحِ الْحَدَّاءِ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ: « مَنْ تَوَضَّأَ لِلْمَغْرِبِ، كَانَ وَضُوءُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي نَهَارِهِ مَا خَلَا الْكَبَائِرَ؛ وَمَنْ تَوَضَّأَ لِصَلَاةِ الصُّبْحِ، كَانَ وَضُوءُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلَّا 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 Musa^{asws} 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 قَاسِمِ الْحَزَّازِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَاعِدًا وَمَعَهُ ابْنُهُ مُحَمَّدٌ إِذْ قَالَ: يَا مُحَمَّدُ، اثْبَتِي بِإِنَاءٍ مِنْ مَاءٍ، فَأَتَاهُ بِهِ، فَصَبَّهُ بِيَدِهِ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا، وَلَمْ يَجْعَلْهُ نَجَسًا. ثُمَّ اسْتَنْجَى فَقَالَ: اللَّهُمَّ حَصِّنْ فَرْجِي وَأَعْفُءْ، وَأَسْتُرْ عَوْرَتِي وَحَرِّمْهَا عَلَى النَّارِ. ثُمَّ اسْتَنْشَقَ، فَقَالَ: اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ، وَاجْعَلْ لِي مِمَّنْ يَشْمُ رِيحَهَا وَطِيْبَهَا وَرِيْحَانَهَا. ثُمَّ تَمَضَّمْ، فَقَالَ: اللَّهُمَّ أَنْطِقْ لِسَانِي بِذِكْرِكَ، وَاجْعَلْ لِي مِمَّنْ تَرْضَى عَنْهُ. ثُمَّ غَسَلَ وَجْهَهُ، فَقَالَ: اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ فِيهِ الْوُجُوهُ وَلَا تَسْوَدْ، وَجْهِي يَوْمَ تَبْيَضُ فِيهِ الْوُجُوهُ. ثُمَّ غَسَلَ يَمِينَهُ، فَقَالَ: اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي، وَاحْتَلِدْ بَيْسَارِي. ثُمَّ غَسَلَ شِمَالَهُ، فَقَالَ: اللَّهُمَّ لَا تُعْطِنِي

كِتَابِي بِشِمَالِي، وَلَا تَجْعَلْهَا مَعْلُومَةً لِي عُنُقِي، وَأَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النَّيِّرَانِ. ثُمَّ مَسَحَ رَأْسَهُ، فَقَالَ: اللَّهُمَّ عَشِّنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَقْوِكَ. ثُمَّ مَسَحَ عَلَى رِجْلَيْهِ، فَقَالَ: اللَّهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ، وَاجْعَلْ سَعْيِي فِيمَا يُرْضِيكَ عَنِّي. ثُمَّ التَفَّتْ إِلَى مُحَمَّدٍ، فَقَالَ: يَا مُحَمَّدُ، مَنْ تَوَضَّأَ بِمِثْلِ مَا تَوَضَّأْتُ، وَقَالَ مِثْلَ مَا قُلْتُ، حَلَقَ اللَّهُ لَهُ مِنْ كُلِّ قَطْرَةٍ مَلَكًا يُفَدِّسُهُ، وَيُسَبِّحُهُ، وَيُكَبِّرُهُ، وَيُهَلِّلُهُ، وَيَكْتُبُ لَهُ ثَوَابَ ذَلِكَ.»

Ali Bin Ibrahim, from his father, from Qasim Al Khazzaz, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘While Amir Al-Momineen^{asws} was seated and with him^{asws} was his^{asws} son Muhammad, when he^{asws} said: ‘O Muhammad! Bring me a container of water’. So he gave it to him^{asws}, and he^{asws} poured by his^{asws} right hand upon his^{asws} hand, then said: ‘The Praise is for Allah^{azwj} Who Made the water as a purifier and did not Make it unclean’.

Then he^{asws} cleaned his^{asws} private part and he^{asws} said: ‘O Allah^{azwj}! Fortify my^{asws} private part and Keep it chaste, and conceal my^{asws} nakedness and Prohibit it upon the Fire’.

Then he^{asws} inhaled and he^{asws} said: ‘O Allah^{azwj}! Do not Prohibit the aroma of the Paradise upon me^{asws} and Make me^{asws} to be from the one who smell its aroma, and its perfume, and its fragrances’.

Then he rinsed his^{asws} mouth and he^{asws} said: ‘O Allah^{azwj}! Cause my^{asws} tongue to speak with Your^{azwj} Mention, and Make me to be from the ones You^{azwj} are Pleased with’.

Then he^{asws} washed his^{asws} face and he^{asws} said: ‘O Allah^{azwj}! Whiten my^{asws} face on the Day in which the faces would be Blackened, and do not Blacken my^{asws} face on the Day in which faces would be Whitened’.

Then he^{asws} washed his^{asws} right hand and he^{asws} said: ‘O Allah^{azwj}! Give me^{asws} my Book (Register of deeds) in my^{asws} right hand and the eternity (the eternal life) to be in my^{asws} left hand’.

Then he^{asws} washed his^{asws} left hand and he^{asws} said: ‘O Allah^{azwj}! Do not Give me^{asws} my^{asws} Book (Register of deeds) in my^{asws} left hand, nor Make it to be a tied to my^{asws} neck, and I^{asws} hereby seek Refuge with You^{azwj} from the pieces of the Fires’.

Then he^{asws} wiped his^{asws} head and said: ‘O Allah^{azwj}! Overwhelm me^{asws} with Your^{azwj} Mercy and Your^{azwj} Forgiveness’.

Then he^{asws} wiped upon his^{asws} feet and he^{asws} said: ‘O Allah^{azwj}! Affirm my^{asws} feet upon the Bridge on the Day on which the feet would waver upon it, and Make my^{asws} striving to be in what Pleases You^{azwj} about me^{asws}’.

Then he^{asws} turned towards Muhammad, so he^{asws} said: ‘O Muhammad! The one who performs Ablution (Wudhu) with the likes of what I^{asws} performed the Ablution (Wudhu) and says the like of what I^{asws} said, Allah^{azwj} would Create for him and Angel from every drop, Extolling Him^{azwj}, and Glorifying Him^{azwj}, and Exclaiming His^{azwj} Greatness, and Extolling His^{azwj} Holiness, and Write for him the Rewards of that’.¹⁶⁵

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ ابْنِ رِقَابٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ. وَهُوَ يُحَدِّثُ النَّاسَ بِمَكَّةَ: « صَلَّى رَسُولُ اللَّهِ ﷺ الْفَجْرَ، ثُمَّ جَلَسَ مَعَ أَصْحَابِهِ حَتَّى طَلَعَتِ الشَّمْسُ، فَجَعَلَ يَقُومُ الرَّجُلُ بَعْدَ الرَّجُلِ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا رَجُلَانِ: أَنْصَارِيُّ، وَتَقْفِيٌّ، فَقَالَ لُهُمَا رَسُولُ اللَّهِ ﷺ: قَدْ عَلِمْتُ أَنَّ لَكُمَا حَاجَةً تُرِيدَانِ أَنْ تَسْأَلَا عَنْهَا، فَإِنْ شِئْتُمَا أَخْبِرْتُكُمَا بِحَاجَتِكُمَا قَبْلَ أَنْ تَسْأَلَانِي، وَإِنْ شِئْتُمَا فَاسْأَلَا عَنْهَا؟ قَالَا: بَلَى نُخْبِرُنَا قَبْلَ أَنْ نَسْأَلَكَ عَنْهَا؛ فَإِنَّ ذَلِكَ أَجْلَى لِلْعَمَى، وَأَبْعَدُ مِنَ الْإِزْتِيَابِ، وَأَثْبَتُ لِلْإِيمَانِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَّا أَنْتَ يَا أَخَا تَقْفِيٍّ، فَإِنَّكَ جِئْتَ أَنْ تَسْأَلَنِي عَنْ وُضُوءِكَ وَصَلَاتِكَ: مَا لَكَ فِي ذَلِكَ مِنَ الْخَيْرِ؟ أَمَّا وُضُوءُكَ، فَإِنَّكَ إِذَا وَضَعْتَ يَدَكَ فِي إِيَّائِكَ، ثُمَّ قُلْتَ: بِسْمِ اللَّهِ، تَنَاءَثَرَتْ مِنْهَا مَا أَكْتَسَبْتَ مِنَ الذُّنُوبِ؛ فَإِذَا غَسَلْتَ وَجْهَكَ، تَنَاءَثَرَتِ الذُّنُوبُ الَّتِي أَكْتَسَبْتَهَا عَيْنَاكَ بِنَظَرِهَا وَفُوكَ؛ فَإِذَا غَسَلْتَ ذِرَاعَيْكَ، تَنَاءَثَرَتِ الذُّنُوبُ عَنْ يَمِينِكَ وَشِمَالِكَ؛ فَإِذَا مَسَحْتَ رَأْسَكَ وَقَدَمَيْكَ، تَنَاءَثَرَتِ الذُّنُوبُ الَّتِي مَشَيْتَ إِلَيْهَا عَلَى قَدَمَيْكَ، فَهَذَا لَكَ فِي وُضُوءِكَ.»

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’far^{asws} saying, and he^{asws} was narrating to the people in Makkah: ‘Rasool-Allah^{saww} prayed the Fajr Salaat, then sat along with his^{saww} companions until the sun emerged. So the man after the man arose until there did not remain with him^{saww} anyone except for two man, one from the ‘Helpers’ and one from ‘Saqeef’. So Rasool-Allah^{saww} said to them both: ‘I^{saww} know that there is a need for the two of you that you would like to ask about it. So if you two want I^{saww} can inform both of you before you even ask me^{saww}, 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-Allah^{saww} said: ‘As for you, O brother of Saqeef, so you came over to ask me^{saww} 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 Allah^{azwj}’, 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْوُضُوءُ شَطْرُ الْإِيمَانِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Ablution (Wudhu) is part of the Emaan (faith)’.¹⁶⁷

9. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ صَبَّاحِ الْحَدَّادِ، عَنْ سَمَاعَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، فَصَلَّى الظُّهْرَ وَالْعَصْرَ بَيْنَ يَدَيَّ، وَجَلَسْتُ عِنْدَهُ حَتَّى حَضَرَتِ الْمَغْرِبُ، فَدَعَا بِوُضُوءٍ، فَتَوَضَّأَ لِلصَّلَاةِ، ثُمَّ قَالَ لِي: «تَوَضَّأْ» فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَنَا عَلَى وُضُوءٍ، فَقَالَ: «وَإِنْ كُنْتُ عَلَى وُضُوءٍ؛ إِنَّ مَنْ تَوَضَّأَ لِلْمَغْرِبِ، كَانَ وُضُوءُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي يَوْمِهِ إِلَّا الْكَبَائِرَ؛ وَمَنْ تَوَضَّأَ لِلصُّبْحِ، كَانَ وُضُوءُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلَّا 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-Hassan^{asws}. So he^{asws} prayed Al-Zohar and Al-Asr Salaats in front of me, and I sat in his^{asws} present until the Maghrib Salaat presented itself. So he^{asws} called for the Ablution (Wudhu) and he^{asws} performed the Ablution (Wudhu) for the Salaat, then said to me: ‘Perform Ablution (Wudhu)’. So I said, ‘May I be sacrificed for you^{asws}! I am already upon my Ablution (Wudhu)’. So he^{asws} 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 يَحْيَى وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الطُّهُرُ عَلَى الطُّهُرِ 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 Abdullah^{asws} having said: ‘The purification upon the purity has ten Rewards’.¹⁶⁹

11. مُحَمَّدُ بْنُ الْحَسَنِ وَعَبِيدُ بْنُ سَهْلٍ، عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا فَرَعَ أَحَدُكُمْ مِنْ وُضُوءِهِ، فَلْيَأْخُذْ كَفًّا مِنْ مَاءٍ، فَلْيَمْسَحْ بِهِ قَفَاهُ؛ يَكُونُ ذَلِكَ فَكَأَنَّكَ رَقَبَتِهِ مِنَ النَّارِ».

Muhammad Bin Al Hassan, and someone else from Sahl Bin Ziyad, by his chain,

(It has been narrated) from Abu Abdullah^{asws} 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 عَيْسَى، عَنْ يُونُسَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَغْتَسِلُ بِمَاءِ الْوَرْدِ، وَيَتَوَضَّأُ بِهِ لِلصَّلَاةِ؟ قَالَ: «لَا بَأْسَ بِذَلِكَ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Yunus,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'The man washes with the rose water and performs Ablution (Wudhu) with it for the Salaat'. He^{asws} 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 الْجُفَيْيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَمَّنْ مَسَّ عَظْمَ الْمَيِّتِ؟ قَالَ: «إِذَا كَانَ سَنَةً، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the one who touches a bone of a deceased. He^{asws} said: 'When it was a year old, so there is no problem with it'.¹⁷²

14. مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ، عَنْ أَبِي حَمْزَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِذَا كَانَ الرَّجُلُ نَائِمًا فِي الْمَسْجِدِ الْحَرَامِ، أَوْ مَسْجِدِ الرَّسُولِ ﷺ، فَاحْتَلَمَ، فَأَصَابَتْهُ جَنَابَةٌ، فَلَيْتَبِمَمَّ، وَلَا يَمُرُّ فِي الْمَسْجِدِ إِلَّا مُتَبِمًا حَتَّى يَخْرُجَ مِنْهُ، ثُمَّ يَغْتَسِلُ، وَكَذَلِكَ الْحَائِضُ إِذَا أَصَابَهَا الْحَيْضُ تَفَعَّلَ كَذَلِكَ، وَلَا بَأْسَ أَنْ يَمُرَّ فِي سَائِرِ الْمَسَاجِدِ، وَلَا يَجْلِسَ فِيهَا».

Muhammad Bin Yahya, raising it, from Abu Hamza who said,

'Abu Ja'far^{asws} said: 'When a man was asleep in the Sacred Masjid or Masjid of the Rasool^{saww} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ وَهْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ حَيَّةٍ دَخَلَتْ حُبًّا فِيهِ مَاءٌ، وَخَرَجَتْ مِنْهُ؟ قَالَ: «إِنْ وَجَدَ مَاءً غَيْرَهُ، فَلْيُهْرِثْهُ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I asked him^{asws} about a snake which enters into a container of water and exits from it. He^{asws} said: 'If you can find water other than it, so spill it'.¹⁷⁴

16. مُحَمَّدُ بْنُ يَحْيَى، عَنْ الْعَمْرِكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ، فَأَمْتَحَطَ، فَصَارَ بَعْضُ ذَلِكَ الدَّمِ قِطْعًا صِعَارًا، فَأَصَابَ

إِنَاءَهُ: هَلْ يَصْلُحُ لَهُ الْوُضُوءُ مِنْهُ؟ فَقَالَ: «إِنْ لَمْ يَكُنْ شَيْءٌ يَسْتَبِينُ فِي الْمَاءِ، فَلَا بَأْسَ؛ وَإِنْ كَانَ شَيْئاً بَيِّنًا، فَلَا يَتَوَضَّأُ مِنْهُ». قَالَ: وَسَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ وَهُوَ يَتَوَضَّأُ، فَتَفَطَّرَ قَطْرَةٌ فِي إِِنَائِهِ: هَلْ يَصْلُحُ الْوُضُوءُ مِنْهُ؟ قَالَ: «لَا».

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about a man 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 he^{asws} 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 him^{asws} 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?' He^{asws} said: 'No'.¹⁷⁵

17. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْبَرْقِيِّ، عَنْ سَعْدِ بْنِ سَعْدٍ، عَنْ صَفْوَانَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ اِحْتَجَّاجَ إِلَى الْوُضُوءِ لِلصَّلَاةِ وَهُوَ لَا يَقْدِرُ عَلَى الْمَاءِ، فَوَجَدَ يَقْدِرُ مَا يَتَوَضَّأُ بِهِ بِمِائَةِ دِرْهَمٍ، أَوْ بِأَلْفِ دِرْهَمٍ وَهُوَ وَاحِدٌ هُنَا: يَشْتَرِي وَيَتَوَضَّأُ، أَوْ يَتَيْمَّمُ؟ قَالَ: «لَا، بَلْ يَشْتَرِي، قَدْ أَصَابَنِي مِثْلُ ذَلِكَ، 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-Hassan^{asws} 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?' He^{asws} said: 'No, but he should buy. I^{asws} had come across the like of that, so I^{asws} bought and performed Ablution (Wudhu); and whatever he buys with that wealth, is a lot'.¹⁷⁶

وَمَا يَسْرُبِي بِذَلِكَ مَالٌ كَثِيرٌ». هَذَا آخِرُ كِتَابِ الطَّهَّارَةِ مِنْ كِتَابِ الْكَافِي، وَيَتْلُوهُ كِتَابُ

الْحَبِضِ إِنْ شَاءَ اللَّهُ تَعَالَى

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, Allah^{azwj} 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
- 12 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 12
- 13 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 13
- 14 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 14
- 15 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 15
- 16 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 16
- 17 Al-Kafi – V 3 – The Book of Cleanliness Ch 23 H 17
- 18 Al-Kafi – V 3 – The Book of Cleanliness Ch 24 H 1
- 19 Al-Kafi – V 3 – The Book of Cleanliness Ch 24 H 2
- 20 Al-Kafi – V 3 – The Book of Cleanliness Ch 24 H 3
- 21 Al-Kafi – V 3 – The Book of Cleanliness Ch 24 H 4
- 22 Al-Kafi – V 3 – The Book of Cleanliness Ch 24 H 5
- 23 Al-Kafi – V 3 – The Book of Cleanliness Ch 25 H 1
- 24 Al-Kafi – V 3 – The Book of Cleanliness Ch 25 H 2
- 25 Al-Kafi – V 3 – The Book of Cleanliness Ch 25 H 3
- 26 Al-Kafi – V 3 – The Book of Cleanliness Ch 25 H 4
- 27 Al-Kafi – V 3 – The Book of Cleanliness Ch 26 H 1
- 28 Al-Kafi – V 3 – The Book of Cleanliness Ch 26 H 2
- 29 Al-Kafi – V 3 – The Book of Cleanliness Ch 27 H 1
- 30 Al-Kafi – V 3 – The Book of Cleanliness Ch 27 H 2
- 31 Al-Kafi – V 3 – The Book of Cleanliness Ch 28 H 1
- 32 Al-Kafi – V 3 – The Book of Cleanliness Ch 28 H 2
- 33 Al-Kafi – V 3 – The Book of Cleanliness Ch 28 H 3
- 34 Al-Kafi – V 3 – The Book of Cleanliness Ch 28 H 4
- 35 Al-Kafi – V 3 – The Book of Cleanliness Ch 28 H 5
- 36 Al-Kafi – V 3 – The Book of Cleanliness Ch 28 H 6
- 37 Al-Kafi – V 3 – The Book of Cleanliness Ch 28 H 7
- 38 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 1
- 39 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 2
- 40 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 3
- 41 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 4
- 42 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 5
- 43 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 6
- 44 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 7
- 45 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 8
- 46 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 9
- 47 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 10
- 48 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 11
- 49 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 12
- 50 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 13
- 51 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 14
- 52 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 15
- 53 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 16
- 54 Al-Kafi – V 3 – The Book of Cleanliness Ch 29 H 17
- 55 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 1
- 56 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 2
- 57 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 3

- 58 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 4
- 59 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 5
- 60 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 6
- 61 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 7
- 62 Al-Kafi – V 3 – The Book of Cleanliness Ch 30 H 8
- 63 Al-Kafi – V 3 – The Book of Cleanliness Ch 31 H 1
- 64 Al-Kafi – V 3 – The Book of Cleanliness Ch 31 H 2
- 65 Al-Kafi – V 3 – The Book of Cleanliness Ch 31 H 3
- 66 Al-Kafi – V 3 – The Book of Cleanliness Ch 31 H 4
- 67 Al-Kafi – V 3 – The Book of Cleanliness Ch 31 H 5
- 68 Al-Kafi – V 3 – The Book of Cleanliness Ch 31 H 6
- 69 Al-Kafi – V 3 – The Book of Cleanliness Ch 31 H 7
- 70 Al-Kafi – V 3 – The Book of Cleanliness Ch 32 H 1
- 71 Al-Kafi – V 3 – The Book of Cleanliness Ch 32 H 2
- 72 Al-Kafi – V 3 – The Book of Cleanliness Ch 32 H 3
- 73 Al-Kafi – V 3 – The Book of Cleanliness Ch 32 H 4
- 74 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 1
- 75 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 2
- 76 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 3
- 77 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 4
- 78 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 5
- 79 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 6
- 80 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 7
- 81 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 8
- 82 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 9
- 83 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 10
- 84 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 11
- 85 Al-Kafi – V 3 – The Book of Cleanliness Ch 33 H 12
- 86 Al-Kafi – V 3 – The Book of Cleanliness Ch 34 H 1
- 87 Al-Kafi – V 3 – The Book of Cleanliness Ch 34 H 2
- 88 Al-Kafi – V 3 – The Book of Cleanliness Ch 34 H 3
- 89 Al-Kafi – V 3 – The Book of Cleanliness Ch 34 H 4
- 90 Al-Kafi – V 3 – The Book of Cleanliness Ch 34 H 5
- 91 Al-Kafi – V 3 – The Book of Cleanliness Ch 34 H 6
- 92 Al-Kafi – V 3 – The Book of Cleanliness Ch 35 H 1
- 93 Al-Kafi – V 3 – The Book of Cleanliness Ch 35 H 2
- 94 Al-Kafi – V 3 – The Book of Cleanliness Ch 35 H 3
- 95 Al-Kafi – V 3 – The Book of Cleanliness Ch 35 H 4
- 96 Al-Kafi – V 3 – The Book of Cleanliness Ch 35 H 5
- 97 Al-Kafi – V 3 – The Book of Cleanliness Ch 35 H 6
- 98 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 1
- 99 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 2
- 100 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 3
- 101 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 4
- 102 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 5
- 103 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 6
- 104 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 7
- 105 Al-Kafi – V 3 – The Book of Cleanliness Ch 36 H 8
- 106 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 1
- 107 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 2
- 108 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 3
- 109 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 4
- 110 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 5
- 111 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 6
- 112 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 7
- 113 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 8
- 114 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 9
- 115 Al-Kafi – V 3 – The Book of Cleanliness Ch 37 H 10

174 Al-Kafi – V 3 – The Book of Cleanliness Ch 46 H 15
175 Al-Kafi – V 3 – The Book of Cleanliness Ch 46 H 16
176 Al-Kafi – V 3 – The Book of Cleanliness Ch 46 H 17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[10]

كِتَابُ الْحَيْضِ

THE BOOK OF MENSTRUATION (HAYDH)

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

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

1 - أَبْوَابُ الْحَيْضِ

Chapter 1 – The Menstruation (Haydh)

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنْ أُدَيْمِ بْنِ الْحُرِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى . 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 Abdullah^{asws} saying that Allah^{azwj} 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 الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنْ ارْتَبْتُمْ) فَقَالَ: «مَا جَاَزَ الشَّهْرَ فَهُوَ رِيَّةٌ».

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [65:4] if you have a doubt. So he^{asws} 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 مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ أَدْنَى مَا يَكُونُ مِنَ الْحَيْضِ؟ فَقَالَ: «ثَلَاثَةٌ، وَأَكْثَرُهُ عَشْرَةٌ».

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-Hassan^{asws} about the minimum of what happens to be from the menstruation (Haydh). So he^{asws} said: ‘Three (days), and the most of it is ten (days)’.³

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَقَلُّ مَا يَكُونُ الْحَيْضُ ثَلَاثَةَ أَيَّامٍ، وَأَكْثَرُ مَا يَكُونُ عَشْرَةَ 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 Abdullah^{asws} 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 شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ أَدْنَى مَا يَكُونُ مِنَ الْحَيْضِ؟ فَقَالَ: «أَدْنَاهُ ثَلَاثَةٌ، وَأَبْعَدُهُ عَشْرَةٌ».

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-Hassan^{asws} about the least of what the menstruation (Haydh) can happen to be. So he^{asws} said: ‘The least is for three days, and the furthest (it can go to) is ten (days)’.⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَكُونُ الْقُرْبُ فِي أَقَلِّ مِنْ عَشْرَةِ أَيَّامٍ فَمَا زَادَ، أَقَلُّ مَا يَكُونُ عَشْرَةٌ مِنْ حِينَ تَطْهُرُ إِلَى 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’far^{asws} 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 مَرْزَارٍ، عَنْ يُونُسَ، عَنْ بَعْضِ رِجَالِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَدْنَى الطَّهْرِ عَشْرَةَ أَيَّامٍ، وَذَلِكَ أَنَّ الْمَرْأَةَ أَوَّلَ مَا تَحِيضُ رُبَّمَا كَانَتْ كَثِيرَةً الدَّمِ، فَيَكُونُ حَيْضُهَا عَشْرَةَ أَيَّامٍ، فَلَا تَزَالُ كُلَّمَا كَبُرَتْ نَقَصَتْ حَتَّى تَرْجِعَ إِلَى ثَلَاثَةِ أَيَّامٍ، فَإِذَا رَجَعَتْ إِلَى ثَلَاثَةِ أَيَّامٍ، ارْتَفَعَ حَيْضُهَا، وَلَا يَكُونُ أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ. فَإِذَا رَأَتْ الْمَرْأَةُ الدَّمَ فِي أَيَّامِ حَيْضِهَا، تَرَكَتِ الصَّلَاةَ، فَإِنْ اسْتَمَرَّ بِهَا الدَّمُ ثَلَاثَةَ أَيَّامٍ، فَهِيَ حَائِضٌ، وَإِنْ انْقَطَعَ الدَّمُ بَعْدَ مَا رَأَتْهُ يَوْمًا أَوْ يَوْمَيْنِ، اغْتَسَلَتْ وَصَلَّتْ، وَانْتَظَرَتْ مِنْ يَوْمِ رَأَتْ الدَّمَ إِلَى عَشْرَةِ أَيَّامٍ، فَإِنْ رَأَتْ فِي تِلْكَ الْعَشْرَةِ أَيَّامٍ مِنْ يَوْمِ رَأَتْ الدَّمَ يَوْمًا أَوْ يَوْمَيْنِ حَتَّى يَبَيِّنَ لَهَا ثَلَاثَةَ أَيَّامٍ، فَذَلِكَ الَّذِي

رَأْتُهُ فِي أَوَّلِ الْأَمْرِ مَعَ هَذَا الَّذِي رَأَتْهُ بَعْدَ ذَلِكَ فِي الْعَشْرَةِ، فَهُوَ مِنَ الْحَيْضِ، وَإِنْ مَرَّ بِهَا مِنْ يَوْمٍ رَأَتْ الدَّمَ عَشْرَةَ أَيَّامٍ، وَلَمْ تَرَ الدَّمَ، فَذَلِكَ الْيَوْمُ وَالْيَوْمَانِ الَّذِي رَأَتْهُ لَمْ يَكُنْ مِنَ الْحَيْضِ، إِذَا كَانَ مِنَ عِلَّةٍ: إِذَا قَرِحَتْ فِي جَوْفِهَا، وَإِذَا مِنَ الْجَوْفِ، فَعَلَيْهَا أَنْ تُعِيدَ الصَّلَاةَ تِلْكَ الْيَوْمَيْنِ، الَّتِي تَرَكَتْهَا؛ لِأَنَّهَا لَمْ تَكُنْ حَائِضًا، فَيَجِبُ أَنْ تَقْضِيَ مَا تَرَكَتْ مِنَ الصَّلَاةِ فِي الْيَوْمِ وَالْيَوْمَيْنِ، وَإِنْ تَمَّ لَهَا ثَلَاثَةُ أَيَّامٍ، فَهُوَ مِنَ الْحَيْضِ وَهُوَ أَذْنَى الْحَيْضِ، وَلَمْ يَجِبْ عَلَيْهَا الْقَضَاءُ. وَلَا يَكُونُ الطُّهُرُ أَقَلَّ مِنْ عَشْرَةِ أَيَّامٍ، فَإِذَا حَاضَتِ الْمَرْأَةُ وَكَانَ حَيْضُهَا خَمْسَةَ أَيَّامٍ، ثُمَّ انْقَطَعَ الدَّمُ، اعْتَسَلَتْ وَصَلَّتْ، فَإِنْ رَأَتْ بَعْدَ ذَلِكَ الدَّمَ، وَلَمْ يَبْقَ لَهَا مِنْ يَوْمِ طَهَّرَتْ عَشْرَةَ أَيَّامٍ، فَذَلِكَ مِنَ الْحَيْضِ تَدْعُ الصَّلَاةَ، وَإِنْ رَأَتْ الدَّمَ مِنْ أَوَّلِ مَا رَأَتْ الثَّانِي الَّذِي رَأَتْهُ تَمَامَ الْعَشْرَةِ أَيَّامٍ وَدَامَ عَلَيْهَا، عَدَّتْ مِنْ أَوَّلِ مَا رَأَتْ الدَّمَ الْأَوَّلَ وَالثَّانِي عَشْرَةَ أَيَّامٍ، ثُمَّ هِيَ مُسْتَحَاضَةٌ تَعْمَلُ مَا تَعْمَلُهُ الْمُسْتَحَاضَةُ». وَقَالَ: «كُلُّ مَا رَأَتْ 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 Abdullah^{asws} 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 (Istihaza). She would do what the one with the inter-period bleeding (Istihaza) does’.

And he^{asws} 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 طَهْرِهَا

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 حَجْمِيلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « إِذَا رَأَتْ الْمَرْأَةُ الدَّمَ قَبْلَ عَشْرَةٍ، فَهُوَ مِنَ الْحَيْضَةِ الْأُولَى، وَإِنْ كَانَ بَعْدَ الْعَشْرَةِ، 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’far^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ وَقْتِ حَيْضِهَا؟ فَقَالَ: « إِذَا رَأَتْ الدَّمَ قَبْلَ وَقْتِ حَيْضِهَا، فَلْتَدْعِ الصَّلَاةَ؛ فَإِنَّهُ رُبَّمَا تَعَجَّلَ بِهَا الْوَقْتُ، فَإِذَا كَانَ أَكْثَرَ مِنْ أَيَّامِهَا الَّتِي كَانَتْ تَحِيضُ فِيهَا، فَلْتَرَبِّصْ ثَلَاثَةَ أَيَّامٍ بَعْدَ مَا تَمُضِي أَيَّامُهَا، فَإِذَا تَرَبَّصْتَ 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 him^{asws} about the woman who sees the blood before the (regular) time of her menstruation (Haydh). So he^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَمَّنْ أَحَبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَتْ أَيَّامُ الْمَرْأَةِ عَشْرَةَ أَيَّامٍ، لَمْ تَسْتَظْهَرْ؛ 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 Abdullah^{asws} 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 شَادَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ فِي أَيَّامِهَا؟ فَقَالَ: « لَا تُصَلِّي حَتَّى تَنْقُضِي أَيَّامَهَا، وَإِنْ رَأَتْ 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 Abdullah^{asws} about the woman who sees the yellowness during her (regular menstruating) days. So he^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} regarding the woman who sees the yellowness. So he^{asws} 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 الْوَشَاءِ، عَنْ أَبَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا رَأَتْ الْمَرْأَةُ الصُّفْرَةَ قَبْلَ انْقِضَاءِ أَيَّامِ عِدَّتِهَا، لَمْ تُصَلِّ؛ وَإِنْ كَانَتْ صُفْرَةً بَعْدَ انْقِضَاءِ أَيَّامِ قُرْبَتِهَا، 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ . وَأَنَا حَاضِرٌ . 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 Abdullah^{asws} was asked and I was present, about the woman who sees the yellowness. So he^{asws} 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 اللَّهِ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ، قَالَ: قَالَ: « الصُّفْرَةُ قَبْلَ الْحَيْضِ يَوْمَيْنِ فَهُوَ مِنَ الْحَيْضِ، وَبَعْدَ أَيَّامِ الْحَيْضِ لَيْسَ مِنَ الْحَيْضِ، وَهِيَ فِي أَيَّامِ الْحَيْضِ حَيْضٌ ». »

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym who said, 'He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُهُ عَنِ الْجَارِيَةِ الْبِكْرِ أَوَّلَ مَا تَحِيضُ، فَتَقَعُدُ فِي الشَّهْرِ يَوْمَيْنِ، وَفِي الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، وَتَحْتَلِفُ عَلَيْهَا، لَا يَكُونُ طَمَثُهَا فِي الشَّهْرِ عِدَّةَ أَيَّامٍ سَوَاءً؟ قَالَ: « فَلَهَا أَنْ تَجْلِسَ وَتَدْعَ الصَّلَاةَ مَا دَامَتْ تَرَى الدَّمَ مَا لَمْ يَجْزِ الْعَشْرَةَ، 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 him^{asws} 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. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: الْمَرْأَةُ تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً؟ قَالَ: «تَدَعُ الصَّلَاةَ». قُلْتُ: فَإِنَّمَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً؟ قَالَ: «تُصَلِّي». قُلْتُ: فَإِنَّمَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً؟ قَالَ: «تَدَعُ الصَّلَاةَ». قُلْتُ: فَإِنَّمَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً؟ قَالَ: «تُصَلِّي». قُلْتُ: فَإِنَّمَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةً؟ قَالَ: «تَدَعُ الصَّلَاةَ، تَصْنَعُ مَا بَيْنَهَا وَبَيْنَ شَهْرٍ، فَإِذَا انْقَطَعَ الدَّمُ عَنْهَا، وَإِلَّا فَهِيَ بِمَنْزِلَةِ الْمُسْتَحَاضَةِ.»

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

'I said to Abu Abdullah^{asws}, 'The woman sees the blood for three or four days'. He^{asws} said: 'She should leave the Salaat'. I said, 'Supposing she sees the purity for three days or four?' He^{asws} said: 'She should pray Salaat'. I said, 'Supposing she sees the blood for three days or four?' He^{asws} said: 'She should leave the Salaat'. I said, 'Supposing she sees the purity for three days or four?' He^{asws} said: 'She should pray Salaat'. I said, 'Supposing she sees the blood for three days or four?' He^{asws} 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 (Istihaza)'.¹⁷

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ جَارِيَةٍ حَاضَتْ أَوَّلَ حَيْضِهَا، فَدَامَ دَمُهَا ثَلَاثَةَ أَشْهُرٍ وَهِيَ لَا تَعْرِفُ أَيَّامَ أَقْرَائِهَا؟ فَقَالَ: «أَقْرَائُهَا مِثْلُ أَقْرَاءِ نِسَائِهَا، فَإِنْ كَانَتْ نِسَاؤُهَا مُخْتَلِفَاتٍ، فَأَكْثَرُ جُلُوسِهَا عَشْرَةَ أَيَّامٍ، وَأَقَلُّهُ ثَلَاثَةَ أَيَّامٍ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Zur'at, from Sama'at who said,

'I asked him^{asws} 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 he^{asws} 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 وَعَبِيهِ، عَنْ يُونُسَ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنِ امْرَأَةٍ انْقَطَعَ عَنْهَا الدَّمُّ، فَلَا تَدْرِي أَطَهَّرَتْ أَمْ لَا؟ قَالَ: «تَقُومُ قَائِمًا، وَتُلْزِقُ بَطْنَهَا بِحَائِطٍ، وَتَسْتَدْخِلُ قُطْنَةً بَيْضَاءَ، وَتَرْفَعُ رِجْلَهَا الْيُمْنَى، فَإِنْ خَرَجَ عَلَى رَأْسِ الْقُطْنَةِ مِثْلُ رَأْسِ الذُّبَابِ دَمٌ عَيْبِطٌ، لَمْ تَطْهَرْ؛ وَإِنْ لَمْ يَخْرُجْ، فَقَدْ طَهَّرْتَ، 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 Abdullah^{asws}, said, 'He^{asws} was asked about a woman from whom the blood had been cut off, but she did not know whether she was pure or not. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أَرَادَتِ الْحَائِضُ أَنْ تَغْتَسِلَ، فَلْتَسْتَدْخِلْ قُطْنَةً، فَإِنْ خَرَجَ فِيهَا شَيْءٌ مِنَ الدَّمِ، فَلَا تَغْتَسِلَ، وَإِنْ لَمْ تَرَ شَيْئًا، فَلْتَغْتَسِلَ، وَإِنْ رَأَتْ بَعْدَ ذَلِكَ صُفْرَةً، فَلْتَتَوَضَّأْ وَتُصَلِّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} 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 يَحْيَى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الطَّاطَرِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، عَنِ ابْنِ مُسْكَانَ، عَنْ شُرْحِبِيلِ الْكِنْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: كَيْفَ تَعْرِفُ الطَّامِثُ طَهْرَهَا؟ قَالَ: «تَعْتَمِدُ بِرِجْلِهَا الْيُسْرَى عَلَى الْحَائِطِ، وَتَسْتَدْخِلُ الْكُرْسُفَ بِيَدِهَا الْيُمْنَى، 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 Abdullah^{asws}, said, 'I said, 'How would the menstruating woman recognise that she is clean?' He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْرَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ بَلَغَهُ أَنَّ نِسَاءً كَانَتْ إِحْدَاهُنَّ تَدْعُو بِالْمِصْبَاحِ فِي جَوْفِ اللَّيْلِ تَنْظُرُ إِلَى الطُّهْرِ، فَكَانَ يَعْيبُ ذَلِكَ، وَيَقُولُ: «مَتَى كَانَتْ النِّسَاءُ يَصْنَعْنَ هَذَا».

Muhammad Bin Yahya, from Ahmad Bin Myhammad, from Ibn Mahboub, from Abu Hamza,

Once it was mentioned before Abu Ja'far^{asws} that, women during the night, asked for a lantern to examine if blood discharge has stopped or not; and it was considered laughable. So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَنْهَى النِّسَاءَ أَنْ يَنْظُرْنَ إِلَى أَنْفُسِهِنَّ فِي الْمَحِيضِ بِاللَّيْلِ، وَيَقُولُ: «إِنَّمَا قَدْ تَكُونُ الصُّفْرَةَ وَالْكَدْرَةَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa'alba,

(It has been narrated) from Abu Abdullah^{asws} having forbidden the women that they should be examining themselves regarding the menstruation (Haydh) at night, and he^{asws} 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 الْحُسَيْنِ الْأَخِيرَ عَلَيْهِ السَّلَامُ، وَقُلْتُ لَهُ: إِنَّ ابْنَةَ شَهَابٍ تَفْعُدُ أَيَّامَ أَقْرَانِهَا، فَإِذَا هِيَ اغْتَسَلَتْ، رَأَتْ الْقَطْرَةَ بَعْدَ الْقَطْرَةِ؟ قَالَ: فَقَالَ: «مُرَهَا فَلْتَقُمْ بِأَصْلِ الْحَائِطِ كَمَا يَفْعُومُ الْكَلْبُ، ثُمَّ تَأْمُرُ امْرَأَةً فَلْتَعْمِرَ بَيْنَ وَرَكَيْتَيْهَا غَمْرًا شَدِيدًا؛ فَإِنَّهُ إِذَا هُوَ شَيْءٌ يَبْقَى فِي الرَّحِمِ يُقَالُ لَهُ: الْإِرَاقَةُ، وَإِنَّهُ سَيَخْرُجُ كُلُّهُ». ثُمَّ قَالَ: «لَا تُخْبِرُوهُنَّ بِهَذَا وَشَبِيهِهِ، وَدَرُوهُنَّ وَعَلْتَهُنَّ الْقَدْرَةَ». قَالَ: فَمَعَلْتُ بِالْمَرْأَةِ الَّتِي قَالَتْ، فَأَنْقَطَعَ عَنْهَا، فَمَا عَادَ إِلَيْهَا الدَّمُ حَتَّى مَاتَتْ.

Ali Bin Muhammad, from one of our companions, from Muhammad Bin Ali Al Basry who said,

'I asked Abu Al-Hassan^{asws} the last, and I said to him^{asws}, 'The daughter of Shihaab sat for days during her purity. But when she washed, she saw drop after the drop (of blood)'. He^{asws} 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 he^{asws} 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 he^{asws} 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 يُجْزئُهَا مِنَ الْمَاءِ

Chapter 7 – The washing of the menstruating woman, and what would suffice her from the water

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عَمِيرٍ جَمِيعاً، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ النِّسَاءَ الْيَوْمَ أَحَدَتْنَ مَشْطاً تَعْمِدُ إِحْدَاهُنَّ إِلَى الْقَرَامِلِ مِنَ الصُّوفِ، تَفْعَلُهُ الْمَاشِطَةُ تَصْنَعُهُ مَعَ الشَّعْرِ، ثُمَّ تَحْشُوهُ بِالرِّيَاحِينَ، ثُمَّ تَجْعَلُ عَلَيْهِ خِرْقَةً رَقِيقَةً، ثُمَّ تَحِيطُهُ بِمِسْلَةٍ، ثُمَّ تَجْعَلُهُ فِي رَأْسِهَا، ثُمَّ تُصَيِّبُهَا الْجَنَابَةَ؟ فَقَالَ: «كَانَ النِّسَاءُ الْأَوَّلُ إِذَا يَمْتَشِطْنَ الْمَقَادِيمَ، فَإِذَا أَصَابَتْنَّ الْعُسْلُ بِقَدْرِ، مُرَّهَا أَنْ تُرَوِّيَ رَأْسَهَا مِنَ الْمَاءِ وَتَعَصِرَهُ حَتَّى يَرَوِيَ، 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 Abdullah^{asws}, ‘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 he^{asws} 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?’ He^{asws} said: ‘She should undo for the combing, with an undoing’.²⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ مُثَنَّى الْحُنَّاطِ، عَنْ حَسَنِ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الطَّامِثُ تَعْتَسِلُ 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 Abdullah^{asws} having said: ‘The menstruating woman should wash with (at least) nine Ratls of water (one Ratl = 450 gms. Approx.)’.²⁶

3. عَلِيُّ بْنُ مُحَمَّدٍ وَعَمِيرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ ابْنِ رَبَائِبٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ الْحَائِضِ تَرَى الطُّهْرَ وَهِيَ فِي السَّفَرِ، وَلَيْسَ مَعَهَا مِنَ الْمَاءِ مَا يَكْفِيهَا لِغُسْلِهَا وَقَدْ حَضَرَتِ الصَّلَاةُ؟ قَالَ: «إِذَا كَانَ مَعَهَا بِقَدْرِ مَا تَعْسِلُ 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 Abdullah^{asws} 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?' He^{asws} 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?' He^{asws} said: 'Yes. When she has washed her private part and performed Tayammum, so there is no problem'.²⁷

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مُحَمَّدٍ، عَنْ أَبِي أَيُّوبَ الْخَزَّازِ، عَنْ مُحَمَّدِ

بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْحَائِضُ مَا بَلَغَ بَلَاءَ الْمَاءِ مِنْ شَعْرِهَا، أَجْرَاهَا ». .

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'far^{asws} 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 مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْحَائِضِ تَغْتَسِلُ وَعَلَى جَسَدِهَا الرَّعْفَرَانُ لَمْ يَذْهَبَ 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 Abdullah^{asws} regarding the menstruating woman washing herself and upon her body is saffron, not going away with the water'. He^{asws} said: 'There is no problem'.²⁹

8 - بَابُ الْمَرْأَةِ تَرَى الدَّمَّ وَهِيَ جُنُبٌ

Chapter 8 – The woman sees the blood and she is with sexual impurity

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيٍّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ يُجَامِعُهَا زَوْجُهَا، فَتَحِيضُ وَهِيَ فِي الْمُغْتَسِلِ: تَغْتَسِلُ، أَوْ لَا تَغْتَسِلُ؟ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the woman who copulates with her husband, and (then) she menstruates while she is in the bathroom. Should she wash or not wash?' He^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the woman who menstruates and she is with sexual impurity. Is there a major ablution (from sexual impurity) upon her?' He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: الْمَرْأَةُ تَرَى الدَّمَ وَهِيَ جُنُبٌ: أَنْتَغَسِلُ مِنَ الْجَنَابَةِ، أَمْ غُسْلُ الْجَنَابَةِ وَالْحَيْضِ؟ فَقَالَ: « قَدْ أَتَاهَا مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{asws}, '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 he^{asws} said: 'There has come to her what is greater than that'.³²

9 - بَابُ جَامِعٍ فِي الْحَائِضِ وَالْمُسْتَحَاضَةِ

Chapter 9 – The comprehensive regarding the menstruation (Haydh) and the inter-period bleeding (Istihaaza)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَيْرٍ وَاحِدٍ: سَأَلُوا أَبَا عَبْدِ اللَّهِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَائِضِ وَالسُّنَّةِ فِي وَقْتِهِ؟ فَقَالَ: « إِنَّ رَسُولَ اللَّهِ ﷺ سَنَّ فِي الْحَائِضِ ثَلَاثَ سُنَنٍ، بَيَّنَّ فِيهَا كُلَّ مُشْكَلٍ لِمَنْ سَمِعَهَا وَفَهَمَهَا حَتَّى لَا يَدَعَ لِأَحَدٍ مَقَالًا فِيهِ بِالرَّأْيِ: أَمَّا إِحْدَى السُّنَنِ، فَالْحَائِضُ الَّتِي لَهَا أَيَّامٌ مَعْلُومَةٌ قَدْ أَحْصَتْهَا بِلَا اخْتِلَافٍ عَلَيْهَا، ثُمَّ اسْتَحَاضَتْ وَاسْتَمَرَّ بِهَا الدَّمُ وَهِيَ فِي ذَلِكَ تَعْرِفُ أَيَّامَهَا وَمَبْلَغَ عَدْدِهَا؛ فَإِنَّ امْرَأَةً. يُقَالُ لَهَا: فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ اسْتَحَاضَتْ، فَاسْتَمَرَّ بِهَا الدَّمُ، فَأَنْتِ أَمْ سَلَمَةَ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: تَدْعُ الصَّلَاةَ قَدَرِ أَقْرَائِهَا، أَوْ قَدَرِ حَيْضِهَا، وَقَالَ: إِنَّمَا هُوَ عِرْقٌ، وَأَمْرَهَا أَنْ تَغْتَسِلَ، وَتَسْتَنْفِرَ بِتَوْبٍ، وَتُصَلِّيَ ». قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « هَذِهِ سُنَّةُ النَّبِيِّ ﷺ فِي الَّتِي تَعْرِفُ أَيَّامَ أَقْرَائِهَا، لَمْ تَحْتَلِطْ عَلَيْهَا، أَلَا تَرَى أَنَّهُ لَمْ يَسْأَلْهَا: كَمْ يَوْمٌ هِيَ؟ وَلَمْ يَقُلْ: إِذَا زَادَتْ عَلَى كَذَا يَوْمًا، فَأَنْتِ مُسْتَحَاضَةٌ؟ وَإِنَّمَا سَنَّ لَهَا أَيَّامًا مَعْلُومَةً مَا كَانَتْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ بَعْدَ أَنْ تَعْرِفَهَا، وَكَذَلِكَ أَفْتَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ. وَسُئِلَ عَنِ الْمُسْتَحَاضَةِ. فَقَالَ: إِنَّمَا ذَلِكَ عِرْقٌ غَابِرٌ، أَوْ رُكْحَةٌ مِنَ الشَّيْطَانِ، فَلْتَدْعِ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلْ، وَتَتَوَضَّأْ لِكُلِّ صَلَاةٍ ». قِيلَ: وَإِنْ سَأَلَ؟ قَالَ: « وَإِنْ سَأَلَ

مِثْلُ الْمُنْعَبِ». قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « هَذَا تَفْسِيرُ حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُوَافِقٌ لَهُ، فَهَذِهِ سُنَّةُ النَّبِيِّ تَعْرِفُ أَيَّامَ أَقْرَائِهَا، لَا وَقْتَ لَهَا إِلَّا أَيَّامُهَا، قَلَّتْ أَوْ كَثُرَتْ. وَأَمَّا سُنَّةُ النَّبِيِّ قَدْ كَانَتْ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ، ثُمَّ اخْتَلَطَ عَلَيْهَا مِنْ طَوْلِ الدَّمِّ، فَزَادَتْ وَنَقَصَتْ حَتَّى اعْغَلَتْ عَدَدَهَا وَمَوْضِعَهَا مِنَ الشَّهْرِ، فَإِنَّ سُنَّتَهَا غَيْرُ ذَلِكَ، وَذَلِكَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: إِنِّي أَسْتَحَاضُ، فَلَا أَطْهُرُ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ ذَلِكَ بِحَيْضٍ، إِنَّمَا هُوَ عِرْقٌ، فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرْتَ فَأَعْسَلِي عَنكَ الدَّمَ، وَصَلِّي، وَكَانَتْ تَعْتَسِلُ فِي كُلِّ صَلَاةٍ، وَكَانَتْ تَجْلِسُ فِي مِرْكَانٍ لِأُحْتِيهَا، وَكَانَتْ صُفْرَةَ الدَّمِّ تَعْلُو الْمَاءَ». قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَمَا تَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ هَذِهِ بِغَيْرِ مَا أَمَرَ بِهِ تِلْكَ؟ أَلَا تَرَاهُ لَمْ يَثْلُ لَهَا: دَعِي الصَّلَاةَ أَيَّامَ أَقْرَائِكَ، وَلَكِنْ قَالَ لَهَا: إِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرْتَ فَأَعْسَلِي وَصَلِّي؟ فَهَذَا يُبَيِّنُ أَنَّ هَذِهِ امْرَأَةٌ قَدْ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا، لَمْ تَعْرِفْ عَدَدَهَا وَلَا وَقْتَهَا، أَلَا تَسْمَعُهَا تَقُولُ: إِنِّي أَسْتَحَاضُ فَلَا أَطْهُرُ؟ وَكَانَ أَبِي يَقُولُ: إِنَّهَا اسْتَحْيَضَتْ سَبْعَ سِنِينَ، فَبِي أَقَلِّ مِنْ هَذَا تُكَوِّنُ الرَّبِيبَةَ وَالْإِخْتِلَاطُ، فَلِهَذَا اخْتَجَحْتُ إِلَى أَنْ تَعْرِفَ إِقْبَالَ الدَّمِّ مِنْ إِذْبَارِهِ، وَتَغَيِّرَ لَوْنَهُ مِنَ السَّوَادِ إِلَى غَيْرِهِ، وَذَلِكَ أَنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ، وَلَوْ كَانَتْ تَعْرِفُ أَيَّامَهَا، مَا اخْتَجَحْتُ إِلَى مَعْرِفَةِ لَوْنِ الدَّمِّ؛ لِأَنَّ السُّنَّةَ فِي الْحَيْضِ أَنْ تَكُونَ الصُّفْرَةَ وَالْكَدْرَةَ فَمَا فَوْقَهَا فِي أَيَّامِ الْحَيْضِ إِذَا عُرِفَتْ حَيْضًا كُلُّهُ إِنْ كَانَ الدَّمُّ أَسْوَدَ، أَوْ غَيْرَ ذَلِكَ. فَهَذَا يُبَيِّنُ لَكَ أَنَّ قَلِيلَ الدَّمِّ وَكَثِيرَهُ أَيَّامِ الْحَيْضِ حَيْضٌ كُلُّهُ إِذَا كَانَتِ الْأَيَّامُ مَعْلُومَةً، فَإِذَا جَهَلَتِ الْأَيَّامَ وَعَدَدَهَا، اخْتَجَحْتُ إِلَى النَّظَرِ حِينَئِذٍ إِلَى إِقْبَالِ الدَّمِّ وَإِذْبَارِهِ، وَتَغَيِّرَ لَوْنِهِ، ثُمَّ تَدْعُ الصَّلَاةَ عَلَى قَدْرِ ذَلِكَ، وَلَا أَرَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اجْلِسِي كَذَا وَكَذَا يَوْمًا، فَمَا زَادَتْ فَأَنْتِ مُسْتَحَاضَةٌ، كَمَا لَمْ يَأْمُرِ الْأَوَّلَى بِذَلِكَ، وَكَذَلِكَ أَبِي عَلَيْهِ السَّلَامُ أَفْتَى فِي مِثْلِ هَذَا؛ وَذَلِكَ أَنَّ امْرَأَةً مِنْ أَهْلِنَا اسْتَحَاضَتْ، فَسَأَلَتْ أَبِي عَلَيْهِ السَّلَامُ عَنْ ذَلِكَ، فَقَالَ: إِذَا رَأَيْتِ الدَّمَ الْبَحْرَانِيَّ فَدَعِي الصَّلَاةَ، وَإِذَا رَأَيْتِ الطُّهْرَ. وَلَوْ سَاعَةً مِنْ نَهَارٍ. فَأَعْسَلِي وَصَلِّي». قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَأَرَى جَوَابَ أَبِي عَلَيْهِ السَّلَامُ هَاهُنَا غَيْرَ جَوَابِهِ فِي الْمُسْتَحَاضَةِ الْأُولَى، أَلَا تَرَى أَنَّهُ قَالَ: تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا؟ لِأَنَّهُ نَظَرَ إِلَى عَدَدِ الْأَيَّامِ، وَقَالَ هَاهُنَا: إِذَا رَأَتْ الدَّمَ الْبَحْرَانِيَّ فَتَدْعُ الصَّلَاةَ، وَأَمَرَ هَاهُنَا أَنْ تَنْظُرَ إِلَى الدَّمِّ إِذَا أَقْبَلَ وَأَذْبَرَ وَتَغَيَّرَ. وَقَوْلُهُ: « الْبَحْرَانِيَّ » شَبُهَ مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ، وَأَمَّا سَمَاهُ أَبِي بَحْرَانِيًّا لِكَثْرَتِهِ وَلَوْنِهِ، فَهَذِهِ سُنَّةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّبِيِّ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا حَتَّى لَا تَعْرِفَهَا، وَإِنَّمَا تَعْرِفُهَا بِالدَّمِّ مَا سَكَانَ مِنْ قَلِيلِ الْأَيَّامِ وَكَثِيرِهِ». قَالَ: « وَأَمَّا السُّنَّةُ الثَّلَاثَةُ، فَهِيَ الَّتِي لَيْسَ لَهَا أَيَّامٌ مُتَقَدِّمَةٌ، وَلَمْ تَرِ الدَّمَ قَطُّ، وَرَأَتْ أَوَّلَ مَا أَذْرَكَتِ، وَاسْتَمَرَّ بِهَا، فَإِنَّ سُنَّةَ هَذِهِ غَيْرُ سُنَّةِ الْأُولَى وَالثَّانِيَّةِ، وَذَلِكَ أَنَّ امْرَأَةً. يُقَالُ لَهَا: حَمْنَةُ بِنْتُ جَحْشٍ. أَتَتْ

رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: إِنِّي اسْتَحِضْتُ حَيْضَةً شَدِيدَةً؟ فَقَالَ لَهَا: احْتَشِي كُرْسُفًا، فَقَالَتْ: إِنَّهُ أَشَدُّ مِنْ ذَلِكَ؛ إِنِّي أَتَجُّهُ نَجًّا؟ فَقَالَ: تَلَجَّمِي وَحَيِّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللَّهِ سِتَّةَ أَيَّامٍ أَوْ سَبْعَةً، ثُمَّ اغْتَسِلِي غُسْلًا، وَصُومِي ثَلَاثَةَ وَعِشْرِينَ يَوْمًا، أَوْ أَرْبَعَةَ وَعِشْرِينَ، وَاغْتَسِلِي لِلْفَجْرِ غُسْلًا، وَأَجْرِي الظُّهْرَ، وَعَجَلِي العَصْرَ، وَاغْتَسِلِي غُسْلًا، وَأَجْرِي المَغْرِبَ، وَعَجَلِي العِشَاءَ، وَاغْتَسِلِي غُسْلًا». قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَأَرَاهُ قَدْ سَنَّ فِي هَذِهِ غَيْرَ مَا سَنَّ فِي الْأُولَى وَالثَّانِيَّةِ، وَذَلِكَ لِأَنَّ أَمْرَهَا مُخَالِفٌ لِأَمْرِ تَيْبِكَ، أَلَا تَرَى أَنَّ أَيَّامَهَا لَوْ كَانَتْ أَقَلَّ مِنْ سَبْعٍ، وَكَانَتْ حَمْسًا أَوْ أَقَلَّ مِنْ ذَلِكَ، مَا قَالَ لَهَا: تَحَيِّضِي سَبْعًا، فَيَكُونُ قَدْ أَمَرَهَا بِتَرْكِ الصَّلَاةِ أَيَّامًا وَهِيَ مُسْتَحَاضَةٌ غَيْرَ حَائِضٍ، وَكَذَلِكَ لَوْ كَانَ حَيْضُهَا أَكْثَرَ مِنْ سَبْعٍ، وَكَانَتْ أَيَّامُهَا عَشْرًا أَوْ أَكْثَرَ، لَمْ يَأْمُرَهَا بِالصَّلَاةِ وَهِيَ حَائِضٌ». ثُمَّ مِمَّا يَرِيدُ هَذَا بَيَانًا قَوْلُهُ عَلَيْهِ السَّلَامُ لَهَا: «تَحَيِّضِي» وَليْسَ يَكُونُ التَّحَيُّضُ إِلَّا لِلْمَرْأَةِ الَّتِي تُرِيدُ أَنْ تُكَلِّفَ مَا تَعْمَلُ الحَائِضُ، أَلَا تَرَاهُ لَمْ يَقُلْ لَهَا: أَيَّامًا مَعْلُومَةً تَحَيِّضِي أَيَّامَ حَيْضِكَ؟ وَمِمَّا يُبَيِّنُ هَذَا قَوْلُهُ لَهَا: «فِي عِلْمِ اللَّهِ» لِأَنَّهُ قَدْ كَانَ لَهَا وَإِنْ كَانَتْ الْأَشْيَاءُ كُلُّهَا فِي عِلْمِ اللَّهِ تَعَالَى، وَهَذَا بَيِّنٌ وَاضِحٌ أَنَّ هَذِهِ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذَلِكَ قَطُّ، وَهَذِهِ سُنَّةُ الَّتِي اسْتَمَرَّ بِهَا الدَّمُ أَوَّلَ مَا تَرَاهُ، أَفْصَى وَقْتِهَا سَبْعٌ، وَأَفْصَى طَهْرُهَا ثَلَاثٌ وَعِشْرُونَ، حَتَّى يَصِيرَ لَهَا أَيَّامًا مَعْلُومَةً، فَتَنْتَقِلَ إِلَيْهَا، فَجَمِيعُ حَالَاتِ المُسْتَحَاضَةِ تَدُورُ عَلَى هَذِهِ السُّنَنِ الثَّلَاثِ لَا تَكَادُ أَبَدًا تَخْلُو مِنْ وَاحِدَةٍ مِنْهُنَّ إِنْ كَانَتْ لَهَا أَيَّامٌ مَعْلُومَةً، مِنْ قَلِيلٍ أَوْ كَثِيرٍ، فَهِيَ عَلَى أَيَّامِهَا وَخَلْفِهَا الَّذِي جَرَتْ عَلَيْهِ، لَيْسَ فِيهِ عَدَدٌ مَعْلُومٌ مُوقَّتٌ غَيْرَ أَيَّامِهَا، فَإِنْ اخْتَلَطَتْ الْأَيَّامُ عَلَيْهَا، وَتَقَدَّمَتْ وَتَأَخَّرَتْ، وَتَغَيَّرَ عَلَيْهَا الدَّمُ أَلْوَانًا، فَسُنَّتُهَا إِقْبَالُ الدَّمِ وَإِدْبَارُهُ وَتَغَيُّرُ حَالَاتِهِ، وَإِنْ لَمْ تَكُنْ لَهَا أَيَّامٌ قَبْلَ ذَلِكَ، وَاسْتَحَاضَتْ أَوَّلَ مَا رَأَتْ، فَوَقْتُهَا سَبْعٌ، وَطَهْرُهَا ثَلَاثٌ وَعِشْرُونَ، فَإِنْ اسْتَمَرَّ بِهَا الدَّمُ أَشْهُرًا، فَعَلَتْ فِي كُلِّ شَهْرٍ كَمَا قَالَ لَهَا، فَإِنْ انْقَطَعَ الدَّمُ فِي أَقَلِّ مِنْ سَبْعٍ، أَوْ أَكْثَرَ مِنْ سَبْعٍ فَإِنَّهَا تَغْتَسِلُ سَاعَةَ تَرَى الطُّهْرَ وَتُصَلِّي، فَلَا تَزَالُ كَذَلِكَ حَتَّى تَنْظُرَ مَا يَكُونُ فِي الشَّهْرِ الثَّانِي، فَإِنْ انْقَطَعَ الدَّمُ لَوْفَتِهِ فِي الشَّهْرِ الْأَوَّلِ سَوَاءً، حَتَّى تَوَالِيَ عَلَيْهَا حَيْضَتَانِ أَوْ ثَلَاثَ، فَقَدْ عَلِمَ الْآنَ أَنَّ ذَلِكَ قَدْ صَارَ لَهَا وَقْتًا وَخَلْقًا مَعْرُوفًا تَعْمَلُ عَلَيْهِ، وَتَدْعُ مَا سِوَاهُ، وَتَكُونُ سُنَّتَهَا فِيمَا تَسْتَقْبِلُ، إِنْ اسْتَحَاضَتْ قَدْ صَارَتْ سُنَّةً إِلَى أَنْ تَجْلِسَ أَقْرَاءُهَا، وَإِنَّمَا جُعِلَ الْوَقْتُ أَنْ تَوَالِيَ عَلَيْهَا حَيْضَتَانِ أَوْ ثَلَاثَ؛ لِقَوْلِ رَسُولِ اللَّهِ ﷺ لِتِي تَعْرِفُ أَيَّامَهَا: «دَعِي الصَّلَاةَ أَيَّامَ أَقْرَائِكَ» فَعَلِمْنَا أَنَّهُ لَمْ يَجْعَلِ الْفُرْءَ الْوَاحِدَ سُنَّةً لَهَا، فَيَقُولُ: دَعِي الصَّلَاةَ أَيَّامَ قُرْبِكَ، وَلَكِنْ سَنَّ لَهَا الْأَقْرَاءَ، وَأَدْنَاهُ حَيْضَتَانِ فَصَاعِدًا، وَإِنْ اخْتَلَطَ عَلَيْهَا أَيَّامُهَا، وَزَادَتْ وَنَقَصَتْ حَتَّى لَا تَقِفَ مِنْهَا عَلَى حَدٍّ، وَلَا مِنَ الدَّمِ عَلَى لَوْنٍ، عَمِلَتْ بِإِقْبَالِ الدَّمِ وَإِدْبَارِهِ، وَلَيْسَ لَهَا سُنَّةٌ غَيْرُ هَذَا؛ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «إِذَا أَقْبَلَتِ الحَيْضَةَ فَدَعِي الصَّلَاةَ،

وَإِذَا أُدْبِرَتْ فَأَعْتَسِلِي « وَلِقَوْلِهِ: « إِنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ « كَقَوْلِ أَبِي عَائِشَةَ: « إِذَا رَأَيْتِ الدَّمَ الْبَحْرَائِيَّ » فَإِنْ لَمْ يَكُنِ الْأَمْرُ كَذَلِكَ، وَلَكِنَّ الدَّمَ أَطْبَقَ عَلَيْهَا، فَلَمْ تَزَلِ الْاسْتِحَاظَةَ دَارَةً، وَكَانَ الدَّمُ عَلَى لَوْنٍ وَاحِدٍ، وَحَالَةٍ وَاحِدَةٍ، فَسُنَّتْهَا السَّبْعُ وَالثَّلَاثُ وَالْعِشْرُونَ؛ لِأَنَّ قِصَّتَهَا كَقِصَّةِ حَمْنَةَ حِينَ قَالَتْ: إِنِّي أَتُجُّهُ تَجًّا «.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone else,

‘They asked Abu Abdullah^{asws} about the menstruation (Haydh) and the Sunnah during his^{saww} time’. So he^{asws} said: ‘Rasool-Allah^{saww} established three Sunnahs between these for every difficulty, and made these to be understood to the extent that he^{saww} 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 (Istihaza), 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 Hubeish had inter-period bleeding (Istihaza), and the blood passed with her. So she came over to Umm Salma^{as}, and she^{as} asked Rasool-Allah^{saww} about that. So he^{saww} said: ‘She should leave the Salaat either of a measurement of her pure days, or a measurement of her menstruating days’. And he^{saww} said: ‘But rather it is a perspiration’, and he^{saww} ordered her that she should wash, and stuff with a cloth and pray Salaat’.

Abu Abdullah^{asws} said: ‘This is a Sunnah of the Prophet^{saww} regarding the one who recognises the days of her purity, not getting mixed up over it. Do you not see that he^{saww} did not ask her how many days these were and he^{saww} did not say: ‘When there is an increase upon such and such number of days so you would be in inter-period bleeding (Istihaza)? And rather, he^{saww} 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 my^{asws} father^{asws} issued, and he^{asws} had been asked about the one with inter-period bleeding (Istihaza), so he^{asws} said: ‘But rather, that is an old perspiration or a run of Satan^{la}, 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?’ He^{asws} said: ‘And even if it flows like the siphoned water’.

Abu Abdullah^{asws} said: ‘This is the interpretation of the Hadeeth of Rasool-Allah^{saww}, 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 Hubeish came over to the Prophet^{saww} and said, ‘I am with inter-period bleeding (Istihaza), so I am not clean’.

So the Prophet^{saww} 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 Abdullah^{asws} said: ‘Did you not hear Rasool-Allah^{saww} order this with other than what he^{saww} had ordered with that (first) one? Do you not see that he^{saww} 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 (Istihaza), so I am not clean’?

My^{asws} father^{asws} was saying that she had inter-period bleeding (Istihaza) 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 I^{asws} did not see the Prophet^{saww} say: ‘Sit (awaiting) for such and such a number of days, so whatever increases it, then you would be in inter-period bleeding (Istihaza)’, just as he^{saww} did not order the first one with that.

And similar to that is the verdict - my^{asws} father^{asws} issued in a case similar to this, and that is that the woman from our^{asws} family was with inter-period bleeding (Istihaza), so she asked my^{asws} father about that. So he^{asws} 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 Abdullah^{asws} said: ‘And I^{asws} see the answer of my^{asws} father^{asws} over here to be other than his^{asws} answer regarding the one with inter-period bleeding (Istihaza), the first one (above). Did you not see that he^{asws} said that she should leave the Salaat for the number of days of her pure period because he^{asws} 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 his^{asws} words, ‘The sea (of blood), resembles the meaning of the words of the Prophet^{saww} 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 Prophet^{saww} 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’.

He^{asws} 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 I^{asws} 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-Allah^{saww} and she said, ‘I tend to menstruate with intense inter-period bleeding (Istihaaza)’. So he^{saww} said to her: ‘Insert a cloth’. So she said, ‘It is more intense than that. I experience it as a torrent’. So he^{saww} said: ‘Tie it up tightly and you are menstruation (Haydh) during every month in the Knowledge of Allah^{azwj}, 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 Abdullah^{asws} said: ‘So I^{asws} see that he^{saww} has established a sunnah regarding this as being other than the Sunnah he^{saww} established regarding the first and the second cases, and that is because he^{saww} 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, he^{saww} would not have told her to consider her menstruation (Haydh) to be for seven days, so he^{saww} 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, he^{saww} would not have ordered her with the Salaat and she is in menstruation (Haydh).

Then from whatever increases this would clarify his^{saww} 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 he^{saww} did not say to her: ‘Known number of days are your menstruating days. And from what this clarifies is his^{saww} words to her: ‘In the Knowledge of Allah^{azwj}’, because it was for her, and even though all the things are in the Knowledge of Allah^{azwj} 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 (Istihaza), 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 (Istihaza), 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-Allah^{saww} for the one who recognises her days: 'Leave the Salaat based on the days of your pure periods', so we know that he^{saww} did not make the one pure period as a Sunnah for her, so he^{saww} 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-Allah^{saww}: 'When the menstruation (Haydh) comes, so leave the Salaat, and when it leaves, so wash', and due to his^{saww} words: 'The blood of the menstruation (Haydh) is black, recognisable', like the words of my^{asws} father^{asws}: '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 (Istihaza) 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 شاذَانَ، عَنْ حَمَّادِ بْنِ عِيسَى وَابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْمُسْتَحَاضَةُ تَنْظُرُ أَيَّامَهَا، فَلَا تُصَلِّي فِيهَا، وَلَا يَغْتَسِلُهَا بَعْضُهَا، فَإِذَا جَارَتْ أَيَّامُهَا، وَرَأَتْ الدَّمَ يَنْقُبُ الْكُرْسُفَ، اغْتَسَلَتْ لِلظُّهْرِ وَالْعَصْرِ، تُؤَخِّرُ هَذِهِ وَتُعَجِّلُ هَذِهِ، وَالْمَغْرِبَ وَالْعِشَاءَ غُسْلًا، تُؤَخِّرُ هَذِهِ وَتُعَجِّلُ هَذِهِ، وَتَغْتَسِلُ لِلصُّبْحِ، وَتَحْتَشِي وَتَسْتَفِرُّ، وَلَا تَحْتِي، وَتَضُمُّ فَحَدِيثُهَا فِي الْمَسْجِدِ، وَسَائِرُ جَسَدِهَا خَارِجٌ، وَلَا يَأْتِيهَا بَعْضُهَا

أَيَّامَ فُرُؤَيْهَا، وَإِنْ كَانَ الدَّمُ لَا يَتَّقِبُ الكُرْسُفَ، تَوَضَّأَتْ، وَدَخَلَتْ المَسْجِدَ، وَصَلَّتْ كُلَّ صَلَاةٍ بِوَضُوءٍ، وَهَذِهِ يَأْتِيهَا بَعْلُهَا إِلَّا 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 Abdullah^{asws} having said: ‘The one with inter-period bleeding (Istihaza) 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، عَنِ صَفْوَانَ، عَنِ مُحَمَّدِ الْحَلْبِيِّ: عَنِ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تُسْتَحَاضُ؟ فَقَالَ: « قَالَ أَبُو جَعْفَرٍ عَائِلًا: سِئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تُسْتَحَاضُ، فَأَمَرَهَا أَنْ تَمْكُثَ أَيَّامَ حَيْضِهَا لِاتِّصَلِي فِيهَا، ثُمَّ تَغْتَسِلَ، وَتَسْتَدْخِلَ فُطْنَةً، وَتَسْتَنْفِرَ بِتَوْبٍ، ثُمَّ تُصَلِّيَ حَتَّى يَخْرُجَ الدَّمُ مِنْ وَرَاءِ التَّوْبِ ». وَقَالَ: « تَغْتَسِلُ الْمَرْأَةُ الدَّمِيَّةُ بَيْنَ كُلِّ صَلَاتَيْنِ ». وَالْإِسْتِنْفَارُ أَنْ تَطَيَّبَ وَتَسْتَجِمِرَ بِالذُّخَانِ وَعَيْرِ ذَلِكَ. وَالْإِسْتِنْفَارُ أَنْ تَجْعَلَ مِثْلَ ثِقْرِ الدَّائِيَةِ.

Muhammad, from Al Fazl, from Safwan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the woman with inter-period bleeding (Istihaza). So he^{asws} said: ‘Abu Ja’far^{asws} said: ‘Rasool-Allah^{saww} was asked about the woman with inter-period bleeding (Istihaza), so he^{asws} 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’. He^{asws} 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 يَحْيَى، عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ عُثْمَانَ بْنِ عِيسَى، عَنِ سَمَاعَةَ، قَالَ: قَالَ: « الْمُسْتَحَاضَةُ إِذَا تَقَبَ الدَّمُ الكُرْسُفَ، اغْتَسَلَتْ لِكُلِّ صَلَاتَيْنِ وَلِلْفَجْرِ عُسْلًا، وَإِنْ لَمْ يَجْزِ الدَّمُ الكُرْسُفَ، فَعَلَيْهَا الْعُسْلُ كُلَّ يَوْمٍ مَرَّةً، وَالْوَضُوءُ لِكُلِّ صَلَاةٍ، وَإِنْ أَرَادَ زَوْجُهَا أَنْ يَأْتِيَهَا، فَحِينَ تَغْتَسِلُ؛ هَذَا إِنْ كَانَ دَمُهَا عَبِيطًا، وَإِنْ كَانَ صُفْرَةً، فَعَلَيْهَا الْوَضُوءُ ». »

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'He^{asws} said: 'If the blood 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 اللَّهِ بْنِ الْمُغْبِرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْمُسْتَحَاضَةُ تَغْتَسِلُ عِنْدَ صَلَاةِ الظُّهْرِ، وَتُصَلِّي الظُّهْرَ وَالْعَصْرَ، ثُمَّ تَغْتَسِلُ عِنْدَ الْمَغْرِبِ، فَتُصَلِّي الْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ تَغْتَسِلُ عِنْدَ الصُّبْحِ، فَتُصَلِّي الْفَجْرَ، وَلَا بَأْسَ أَنْ يَأْتِيَهَا بَعْلُهَا إِذَا شَاءَ إِلَّا أَيَّامَ حَيْضِهَا فَيَعْتَرِهَا زَوْجُهَا ». قَالَ: وَقَالَ: « لَمْ تَفْعَلْهُ امْرَأَةٌ فَطُ احْتِسَابًا إِلَّا عُوقِبَتْ مِنْ ذَلِكَ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one with inter-period bleeding (Istihaza) 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 he^{asws} 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 يَحْيَى: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، إِذَا مَكَّنَتِ الْمَرْأَةُ عَشْرَةَ أَيَّامٍ تَرَى الدَّمَ، ثُمَّ طَهَّرَتْ، فَمَكَّنَتْ ثَلَاثَةَ أَيَّامٍ طَاهِرَةً، ثُمَّ رَأَتْ الدَّمَ بَعْدَ ذَلِكَ: أُمَّسِكُ عَنِ الصَّلَاةِ؟ قَالَ: « لَا، هَذِهِ مُسْتَحَاضَةٌ تَغْتَسِلُ، وَتَسْتَدْخِلُ فُطْنَةً بَعْدَ فُطْنَةٍ، وَتَجْمَعُ بَيْنَ صَلَاتَيْنِ بَعْغِلِ، وَيَأْتِيهَا زَوْجُهَا إِنْ أَرَادَ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan Bin Yahya,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! 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?' He^{asws} said: 'No. This is woman with inter-period bleeding (Istihaza). 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 مَوْلَى أَبِي الْمَعْرَاءِ الْعَجَلِيِّ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَحِيضُ، ثُمَّ يَمْضِي وَقَتُّ طَهْرِهَا وَهِيَ تَرَى الدَّمَ؟ قَالَ: فَقَالَ: «تَسْتَنْظِرُ يَوْمًا إِنْ كَانَ حَيْضُهَا دُونَ الْعَشْرِ أَيَّامٍ، فَإِنْ اسْتَمَرَ الدَّمُ، فَهِيَ مُسْتَحَاضَةٌ، وَإِنْ انْقَطَعَ الدَّمُ، اغْتَسَلَتْ وَصَلَّتْ». قَالَ: قُلْتُ لَه: فَالْمَرْأَةُ يَكُونُ حَيْضُهَا سَبْعَةَ أَيَّامٍ أَوْ ثَمَانِيَةَ أَيَّامٍ، حَيْضُهَا دَائِمٌ مُسْتَقِيمٌ، ثُمَّ تَحِيضُ ثَلَاثَةَ أَيَّامٍ، ثُمَّ يَنْقَطِعُ عَنْهَا الدَّمُ، فَتَرَى الْبَيَاضَ، لَا صُفْرَةً وَلَا دَمًا؟ قَالَ: «تَغْتَسِلُ، وَتُصَلِّيُ». قُلْتُ: تَغْتَسِلُ، وَتُصَلِّيُ وَتَصُومُ، ثُمَّ يَعُودُ الدَّمُ؟ قَالَ: «إِذَا رَأَتْ الدَّمَ، أَمْسَكَتْ عَنِ الصَّلَاةِ وَالصَّيَامِ». قُلْتُ: فَإِنَّهَا تَرَى الدَّمَ يَوْمًا، وَتَطْهَرُ يَوْمًا؟ قَالَ: فَقَالَ: «إِذَا رَأَتْ الدَّمَ أَمْسَكَتْ، وَإِذَا رَأَتْ الطَّهْرَ صَلَّتْ، فَإِذَا مَضَتْ أَيَّامٌ حَيْضِهَا وَاسْتَمَرَ بِهَا الطَّهْرُ صَلَّتْ، فَإِذَا رَأَتْ الدَّمَ فَهِيَ مُسْتَحَاضَةٌ، قَدْ انْتَضَمَتْ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the woman who menstruates, then the time of the purity passes by, and she sees the blood. So he^{asws} 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 (Istihaza); 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?' He^{asws} said: 'She should wash and pray Salaat'. I said, 'Supposing she washes and prays Salaat, and Fasts, then the blood returns?' He^{asws} 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 he^{asws} 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 (Istihaza). I^{asws} have organized for you, all of her matters'.³⁹

10 - بَابُ مَعْرِفَةِ دَمِ الْحَيْضِ مِنَ الدَّمِ الْإِسْتِحَاضَةِ

Chapter 10 – Recognition of the menstruation (Haydh) blood from the inter-period bleeding (Istihaza)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ امْرَأَةً، فَسَأَلْتُهُ عَنِ الْمَرْأَةِ يَسْتَمِرُّ بِهَا الدَّمُ، فَلَا تَدْرِي حَيْضٌ هُوَ أَوْ غَيْرُهُ؟ قَالَ: فَقَالَ لَهَا: « إِنَّ دَمَ الْحَيْضِ حَارٌّ، عَيْبُطٌ، أَسْوَدٌ، لَهُ دَفْعٌ وَحَرَارَةٌ، وَدَمَ الْإِسْتِحَاضَةِ أَصْفَرٌ، بَارِدٌ، فَإِذَا كَانَ لِلدَّمِ حَرَارَةٌ وَدَفْعٌ وَسَوَادٌ، فَلْتَدَعِ الصَّلَاةَ ». قَالَ: فَخَرَجْتُ وَهِيَ تَقُولُ: وَاللَّهِ أَنْ لَوْ كَانَ امْرَأَةٌ مَا زَادَ عَلَى هَذَا.

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

‘A woman came over to Abu Abdullah^{asws} and she asked him^{asws} about the woman whose bleeding is continuous with her, so she does not know whether it is menstruation (Haydh) or something else. So he^{asws} 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 (Istihaza) 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 Allah^{azwj}! Had he^{asws} been a woman, she would not have increased upon this (explanation)’.⁴⁰

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى وَابْنِ أَبِي عُمَيْرٍ جَمِيعاً، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ دَمَ الْإِسْتِحَاضَةِ وَالْحَيْضِ لَيْسَا يَخْرُجَانِ مِنْ مَكَانٍ وَاحِدٍ؛ إِنَّ دَمَ الْإِسْتِحَاضَةِ 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 Abdullah^{asws} said: ‘The blood of the inter-period bleeding (Istihaza) and the menstruation (Haydh) do not come out from one place. The blood of the inter-period bleeding (Istihaza) 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: سَأَلْتَنِي امْرَأَةٌ مِمَّا أَنْ أُدْخِلَهَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَاسْتَأْذَنْتُ لَهَا، فَأَذِنَ لَهَا، فَدَخَلْتُ وَمَعَهَا مَوْلَاةٌ لَهَا، فَقَالَتْ لَهُ: يَا أَبَا عَبْدِ اللَّهِ، قَوْلُهُ تَعَالَى: « (زَيْنُوبَةُ لَا شَرَفِيَّةَ وَلَا غَرِيْبَةَ) مَا عَنَى بِهَذَا؟ فَقَالَ لَهَا: « أَتَيْتُهَا الْمَرْأَةَ، إِنَّ اللَّهَ تَعَالَى لَمْ يَضْرِبِ الْأُمَّثَالَ لِلشَّجَرَةِ، إِنَّمَا ضَرَبَ الْأُمَّثَالَ لِبَنِي آدَمَ، سَلْبِي عَمَّا تُرِيدِينَ ». قَالَتْ: أَحْبَبْتَنِي عَنِ اللَّوَاتِي بِاللَّوَاتِي: مَا حَدَّثَهُنَّ فِيهِ؟ قَالَ: « حَدُّ الرِّبِيِّ؛ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَتَى بِهِنَّ، وَالْبِسْنَ مَقْطَعَاتٍ مِنْ نَارٍ، وَقُدَمْنَ بِمَقَامِعٍ مِنْ نَارٍ، وَسُرْبِلْنَ مِنَ النَّارِ، وَأُدْخِلْنَ فِي أَجْوَابِهِنَّ إِلَى رُؤُوسِهِنَّ أَعْمَدَةً مِنْ نَارٍ، وَقُدِفَ بِهِنَّ فِي النَّارِ. أَتَيْتُهَا الْمَرْأَةَ، إِنَّ أَوَّلَ مَنْ عَمِلَ هَذَا الْعَمَلَ قَوْمٌ لُوطِي، وَاسْتَعْنَى الرَّجَالُ بِالرِّجَالِ، فَبَقِيْنَ النَّسَاءُ بِغَيْرِ رِجَالٍ، فَفَعَلْنَ كَمَا فَعَلَ رِجَالُهُنَّ، لَيْسَتْغَنِي بَعْضُهُنَّ بِبَعْضٍ ». قَالَتْ لَهُ: أَصْلَحَكَ

اللَّهُ، مَا تَقُولُ فِي الْمَرْأَةِ تَحِيضٌ، فَتَجُوزُ أَيَّامَ حَيْضِهَا؟ قَالَ: «إِنْ كَانَ أَيَّامُ حَيْضِهَا دُونَ عَشْرَةِ أَيَّامٍ، اسْتَظْهَرَتْ يَوْمَ 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 تَحْتَلِفُ عَلَيْهَا، وَكَانَ يَتَقَدَّمُ الْحَيْضُ الْيَوْمَ، وَالْيَوْمَيْنِ، وَالثَّلَاثَةَ، وَيَتَأَخَّرُ مِثْلَ ذَلِكَ، فَمَا عَلِمْتُهَا بِهِ؟ قَالَ: «دَمُ الْحَيْضِ لَيْسَ بِهِ حَفَاءٌ، هُوَ دَمٌ حَارٌّ، يَجِدُ لَهُ حُرْقَةً، وَدَمُ الْأَسْتِحَاضَةِ 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 Abdullah^{asws}. So I sought the permission for her and he^{asws} permitted for her, and with her was a slave girl of hers. So she said to him, 'O Abu Abdullah^{asws}! The Words of the Exalted, [24:35] lit from a blessed olive-tree, neither eastern nor western, what is Meant by this?' So he^{asws} said to her: 'O you woman! Allah^{azwj} the Exalted does not Strike the examples for the trees. But rather, He^{azwj} struck examples for the children of Adam^{as}. Ask about whatever you are intending to'.

She said, 'Inform me about the lesbian with the lesbian, what are their legal punishments (Hadd)?' He^{asws} 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 Lot^{as}, 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 him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! What are you^{asws} saying regarding the woman who menstruates and it exceeds the (regular) days of her menstruation (Haydh)?' He^{asws} 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?' He^{asws} 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 him^{asws}, '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?' He^{asws} 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 وَالْعُدْرَةِ 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 مُحَمَّدٍ بْنِ خَالِدٍ جَمِيعاً، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ خَلْفِ بْنِ حَمَادٍ؛ وَرَوَاهُ أَحْمَدُ أَيْضاً عَنْ مُحَمَّدِ بْنِ أَسْلَمَ، عَنْ خَلْفِ بْنِ حَمَادٍ الْكُوفِيِّ، قَالَ: تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِراً لَمْ تَطْمَثْ، فَلَمَّا اقْتَضَتْهَا سَالَ الدَّمُ، فَمَكَثَتْ سَائِلاً لَا يَنْقَطِعُ نَحْواً مِنْ عَشْرَةِ أَيَّامٍ، قَالَ: فَأَرَوْهَا الْقَوَابِلَ وَمَنْ طُنُوا أَنَّهُ يُبْصِرُ ذَلِكَ مِنَ النِّسَاءِ، فَاحْتَلَفْنَ، فَقَالَ بَعْضٌ: هَذَا مِنْ دَمِ الْحَيْضِ، وَقَالَ بَعْضٌ: هُوَ مِنْ دَمِ الْعُدْرَةِ، فَسَأَلُوا عَنْ ذَلِكَ فَمَهَّاهُمْ كَأَبِي حَنِيفَةَ وَعَبْرَهُ مِنْ فُقَهَائِهِمْ، فَقَالُوا: هَذَا شَيْءٌ قَدْ أَشْكَلَ، وَالصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ، فَلْتَتَوَضَّأْ وَلْتَصَلِّ، وَلْيُمْسِكْ عَنْهَا زَوْجَهَا حَتَّى تَرَى الْبَيَاضَ، فَإِنْ كَانَ دَمَ الْحَيْضِ، لَمْ يَضُرَّهَا الصَّلَاةُ، وَإِنْ كَانَ دَمَ الْعُدْرَةِ، كَانَتْ قَدْ أَذَتْ الْفَرِيضَةَ، فَفَعَلَتِ الْجَارِيَةُ ذَلِكَ، وَحَجَّجْتُ فِي تِلْكَ السَّنَةِ، فَلَمَّا صِرْنَا بِمِنَى بَعَثْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عليه السلام، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ لَنَا مَسْأَلَةً قَدْ ضِغْنَا بِهَا دَرْعاً، فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي، فَأَتَيْكَ وَأَسْأَلُكَ عَنْهَا؟ فَبَعَثَ إِلَيَّ: « إِذَا هَدَّاتِ الرَّجُلُ وَأَنْقَطَعَ الطَّرِيقُ، فَأَقْبِلِ إِنْ شَاءَ اللَّهُ ». قَالَ خَلْفٌ: فَرَعَيْتُ اللَّيْلَ حَتَّى إِذَا رَأَيْتُ النَّاسَ قَدْ قَلَّ اخْتِلاَفُهُمْ بِمِنَى، تَوَجَّهْتُ إِلَى مَضْرَبِهِ، فَلَمَّا كُنْتُ قَرِيباً إِذَا أَنَا بِأَسْوَدَ قَاعِدٍ عَلَى الطَّرِيقِ، فَقَالَ: مَنْ الرَّجُلُ؟ فَقُلْتُ: رَجُلٌ مِنَ الْحَاجِّ، فَقَالَ: مَا اسْمُكَ؟ قُلْتُ: خَلْفُ بْنُ حَمَادٍ، قَالَ: ادْخُلِي بَعِيرٍ إِذْنِ، فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا، فَإِذَا أَتَيْتِ أَدْنَيْتُ لَكَ، فَدَخَلْتُ وَسَلَّمْتُ، فَزَدَّ السَّلَامَ وَهُوَ جَالِسٌ عَلَى فِرَاشِهِ وَحَدَهُ مَا فِي الْأُفْسَاطِ غَيْرُهُ، فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ، سَأَلَنِي وَسَأَلْتُهُ عَنْ خَالِهِ، فَقُلْتُ لَهُ: إِنَّ رَجُلًا مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِراً لَمْ تَطْمَثْ، فَلَمَّا اقْتَضَتْهَا، سَالَ الدَّمُ، فَمَكَثَتْ سَائِلاً لَا يَنْقَطِعُ نَحْواً مِنْ عَشْرَةِ أَيَّامٍ، وَإِنَّ الْقَوَابِلَ اخْتَلَفْنَ فِي ذَلِكَ، فَقَالَ بَعْضُهُنَّ: دَمُ الْحَيْضِ، وَقَالَ بَعْضُهُنَّ: دَمُ الْعُدْرَةِ، فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ؟ قَالَ: « فَلْتَتَّقِ اللَّهَ، فَإِنْ كَانَ مِنْ دَمِ الْحَيْضِ، فَلْتُمْسِكْ عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ، وَلْيُمْسِكْ عَنْهَا بَعْلُهَا؛ وَإِنْ كَانَ مِنَ الْعُدْرَةِ فَلْتَتَّقِ اللَّهَ، وَلْتَتَوَضَّأْ، وَلْتَصَلِّ، وَيَأْتِيهَا بَعْلُهَا إِنْ أَحَبَّ ذَلِكَ ». فَقُلْتُ لَهُ: وَكَيْفَ لَهُمْ أَنْ يَعْلَمُوا مِمَّا هُوَ حَتَّى يَفْعَلُوا مَا يَنْبَغِي؟ قَالَ: فَالْتَمَّتْ بَيْنَنَا وَشِمَالاً فِي الْأُفْسَاطِ مَخَافَةً أَنْ يَسْمَعَ كَلَامَهُ أَحَدٌ، قَالَ: ثُمَّ نَحَدَ إِلَيَّ، فَقَالَ: « يَا خَلْفُ، سِرَّ اللَّهُ، سِرَّ اللَّهُ، فَلَا تُدِيغُوهُ، وَلَا تُعَلِّمُوا هَذَا الْخَلْقَ أُصُولَ دِينِ اللَّهِ، بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللَّهُ لَهُمْ مِنْ صَلَالٍ ». قَالَ: ثُمَّ عَقَدَ بِيَدِهِ الْيُسْرَى تِسْعِينَ، ثُمَّ قَالَ: « تَسْتَدْخُلِ الْفُطْنَةَ، ثُمَّ تَدْعُهَا مَلِيّاً، ثُمَّ تُخْرِجُهَا إِخْرَاجاً رَفِيقاً، فَإِنْ كَانَ الدَّمُ مُطَوَّقاً فِي الْفُطْنَةِ، فَهُوَ مِنَ الْعُدْرَةِ؛ وَإِنْ كَانَ مُسْتَنْفِعاً فِي الْفُطْنَةِ، فَهُوَ مِنَ الْحَيْضِ ». قَالَ خَلْفٌ: فَاسْتَحَفَّنِي الْفَرْحُ، فَبَكَيْتُ، فَلَمَّا سَكَنَ بُكَائِي قَالَ: « مَا

أَبْنَاكَ؟» قُلْتُ: جُعِلْتُ فِدَاكَ، مَنْ كَانَ يُحْسِنُ هَذَا غَيْرُكَ؟ قَالَ: فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ، وَقَالَ: «وَاللَّهِ، إِلَيَّ مَا أُخْبِرُكَ إِلَّا عَنْ رَسُولِ اللَّهِ ﷺ، عَنْ جَبْرِئِيلَ، عَنِ اللَّهِ 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 Musa^{asws} Bin Ja’far^{asws}, saying, ‘May I be sacrificed for you^{asws}! There is a problem for us which we have been straitened with and are fed up with it. So if you^{asws} see fit to permit me so I can come over to see you^{asws} and ask you^{asws} about it’. So he^{asws} 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, Allah^{azwj} 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 his^{asws} 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 he^{asws} 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 he^{asws} returned the greetings, and he^{asws} was seated upon his^{asws} carpet, alone, there being no one else in the tent. So when I came to be in front of him^{asws}, he^{asws} asked me and I asked him^{asws} about his^{asws} state, and I said to him^{asws}, ‘A man from the ones in your^{asws} 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?’

He^{asws} said: ‘So let her fear Allah^{azwj}, 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 Allah^{azwj}, 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 him^{asws}, 'So how is it for them to know what it is from until they do what is befitting?' So he^{asws} looked towards the right and left in the tent, fearing that someone might hear his^{asws} speech, then he^{asws} diverted towards me and he^{asws} said: 'O Khalaf! A secret of Allah^{azwj}! A secret of Allah^{azwj}! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allah^{azwj} is Pleased for them, from the straying'.

He (the narrator) said: 'Then he^{asws} he formed the (number) ninety with his^{asws} 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, he^{asws} said: 'What made you cry?' I said, 'May I be sacrificed for you^{asws}! Who can be better at this than you^{asws}?' So he^{asws} raised his^{asws} hand towards the sky and said: 'By Allah^{azwj}! I^{asws} did not inform you except from Rasool-Allah^{saww}, from Jibraeel^{as}, from Allah^{azwj} Mighty and Majestic'.⁴³

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ مَجْبُوبٍ، عَنِ ابْنِ رَبَائِبٍ، عَنِ زِيَادِ بْنِ سُوْقَةَ، قَالَ: سئِلُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ افْتَضَّ امْرَأَتَهُ أَوْ أُمَّتَهُ، فَرَأَتْ دَمًا كَثِيرًا لَا يَنْقَطِعُ عَنْهَا يَوْمًا: كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟ قَالَ: « تُمْسِكُ الْكُرْسُفَ، فَإِنْ خَرَجَتِ الْفُطْنَةُ مُطَوَّقَةً بِالْدَّمِ، فَإِنَّهُ مِنَ الْعُدْرَةِ تَغْتَسِلُ، وَتُمْسِكُ مَعَهَا فُطْنَةً وَتُصَلِّي، فَإِنْ خَرَجَ الْكُرْسُفُ مُنْعَمِسًا بِالْدَّمِ، فَهُوَ مِنَ الطَّمْثِ تَفْعُدُ 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'far^{asws} 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?' He^{asws} 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 يَحْيَى رَفَعَهُ، عَنْ أَبَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فَتَاةٌ مِنَّا بِهَا قَرْحَةٌ فِي فَرْجِهَا، وَالْدَّمُ سَائِلٌ، لَا تَدْرِي مِنْ دَمِ الْحَيْضِ، أَوْ مِنْ دَمِ الْقَرْحَةِ؟ فَقَالَ: « مَرَّهَا، فَلْتَسْتَلْقِ عَلَى ظَهْرِهَا، ثُمَّ تَرْفَعُ رِجْلَيْهَا، ثُمَّ تَسْتَدْخِلُ إِصْبَعَهَا الْوُسْطَى، 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 Abdullah^{asws}, '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 he^{asws} 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 الْحَبْلِ تَرَى الدَّمَّ

Chapter 12 – The pregnant woman sees the blood

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ الصَّخَّافِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ أُمَّمَ وَوَلَدِي تَرَى الدَّمَّ وَهِيَ حَامِلَةٌ: كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟ قَالَ: فَقَالَ لِي: « إِذَا رَأَتْ الْحَامِلُ الدَّمَّ بَعْدَ مَا يَمْضِي عِشْرُونَ يَوْمًا مِنَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَّ مِنَ الشَّهْرِ الَّذِي كَانَتْ تَقْعُدُ فِيهِ، فَإِنَّ ذَلِكَ لَيْسَ مِنَ الرَّجْمِ، وَلَا مِنَ الطَّمْثِ، فَلْتَتَوَضَّأْ، وَتَحْتَشِي بِكُرْسُفٍ، وَتُصَلِّيَ؛ وَإِذَا رَأَتْ الْحَامِلُ الدَّمَّ قَبْلَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَّ بِقَلِيلٍ، أَوْ فِي الْوَقْتِ مِنْ ذَلِكَ الشَّهْرِ، فَإِنَّهُ مِنَ الْحَيْضَةِ، فَلْتُمْسِكْ عَنِ الصَّلَاةِ عَدَدَ أَيَّامِهَا الَّتِي كَانَتْ تَقْعُدُ فِي حَيْضِهَا، فَإِنْ انْقَطَعَ الدَّمُّ عَنْهَا قَبْلَ ذَلِكَ، فَلْتَتَغَسَّلْ وَلْتُصَلِّ؛ وَإِنْ لَمْ يَنْقَطِعِ الدَّمُّ عَنْهَا إِلَّا بَعْدَ مَا يَمْضِي الْأَيَّامُ الَّتِي كَانَتْ تَرَى فِيهَا الدَّمَّ بِيَوْمٍ أَوْ يَوْمَيْنِ، فَلْتَتَغَسَّلْ، ثُمَّ تَحْتَشِي وَتَسْتَنْفِرُ، وَتُصَلِّيَ الظُّهْرَ وَالْعَصْرَ، ثُمَّ لَتَنْظُرَ، فَإِنْ كَانَ الدَّمُّ فِيمَا بَيْنَهَا وَبَيْنَ الْمَغْرِبِ لَا يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ، فَلْتَتَوَضَّأْ، وَلْتُصَلِّ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ مَا لَمْ تَطْرَحِ الْكُرْسُفَ، فَإِنْ طَرَحَتْ الْكُرْسُفَ عَنْهَا، فَسَالَ الدَّمُّ، وَجَبَ عَلَيْهَا الْغُسْلُ، وَإِنْ طَرَحَتْ الْكُرْسُفَ، وَلَمْ يَسِلِ الدَّمُّ، فَلْتَتَوَضَّأْ وَلْتُصَلِّ، وَلَا غُسْلَ عَلَيْهَا ». قَالَ: « وَإِنْ كَانَ الدَّمُّ إِذَا أَمْسَكَتِ الْكُرْسُفَ يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ صَبِيحًا لَا يَزِفُّ، فَإِنَّ عَلَيْهَا أَنْ تَغْتَسِلَ فِي كُلِّ يَوْمٍ وَلَيْلَةً ثَلَاثَ مَرَّاتٍ، وَتَحْتَشِي، وَتُصَلِّيَ، وَتَغْتَسِلَ لِلْفَجْرِ، وَتَغْتَسِلَ لِلظُّهْرِ وَالْعَصْرِ، وَتَغْتَسِلَ لِلْمَغْرِبِ وَالْعِشَاءِ ». قَالَ: « وَكَذَلِكَ تَفْعَلُ الْمُسْتَحَاضَةُ؛ فَإِنَّمَا إِذَا فَعَلْتَ ذَلِكَ، أَذْهَبَ اللَّهُ بِالدَّمِّ 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 Abdullah^{asws} that a mother of my children saw the blood and she is pregnant. How should she deal with the Salaat?’ So he^{asws} 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’.

He^{asws} 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’.

He^{asws} said: ‘And similar to that is what the one with inter-period bleeding (Istihaza) would do. So if she were to do that, Allah^{azwj} would Remove the blood from her’.⁴⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ رِجَالِهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ الْخُبْلَى قَدْ اسْتَبَانَ حَبْلُهَا، تَرَى مَا تَرَى الْحَائِضُ مِنَ الدَّمِ؟ قَالَ: « تِلْكَ الْهَرَاقَةُ مِنَ الدَّمِ، إِنْ كَانَ دَمًا أَحْمَرَ كَثِيرًا، فَلَا تُصَلِّ؛ وَإِنْ كَانَ قَلِيلًا أَصْفَرَ، فَلَيْسَ عَلَيْهَا إِلَّا 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 Imam^{asws}), said, ‘I asked him^{asws} about the pregnant woman whose pregnancy is detected, sees what the menstruating woman sees, from the blood. He^{asws} 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 رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَأَلْتُهُ عَنِ الْخُبْلَى تَرَى الدَّمَ كَمَا كَانَتْ تَرَى أَيَّامَ حَيْضِهَا مُسْتَقِيمًا فِي كُلِّ شَهْرٍ؟ فَقَالَ: « تَمْسِكُ عَنِ الصَّلَاةِ كَمَا كَانَتْ تَصْنَعُ فِي حَيْضِهَا، فَإِذَا طَهَّرْتَ 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 Imam^{asws}), said, ‘I asked him^{asws} about the pregnant woman seeing the blood just as she would see during the days of her menstruation (Haydh), regularly, during every month. So he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَلَيْهِ السَّلَامُ عَنِ الْحُبْلَى تَرَى الدَّمَ وَهِيَ حَامِلٌ كَمَا كَانَتْ تَرَى قَبْلَ ذَلِكَ 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-Hassan^{asws} 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?' He^{asws} 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 سُؤَيْدٍ وَفَضَّالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سُئِلَ عَنِ الْحُبْلَى تَرَى الدَّمَ: أَتَتْرُكُ الصَّلَاةَ؟ فَقَالَ: « نَعَمْ؛ إِنَّ الْحُبْلَى رُبَّمَا قَدَفَتْ 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 Abdullah^{asws} having been asked about the pregnant woman seeing the blood, 'Should she leave the Salaat?' So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، الْحُبْلَى رُبَّمَا طَمِثَتْ؟ فَقَالَ: « نَعَمْ، وَذَلِكَ أَنَّ الْوَلَدَ فِي بَطْنِ أُمِّهِ غَدَاؤُهُ الدَّمَ، فَرُبَّمَا كَثُرَ فَفَضَلَ عَنْهُ، فَإِذَا فَضَلَ دَفَعْتُهُ، فَإِذَا دَفَعْتُهُ حَرَمَتْ عَلَيْهَا الصَّلَاةُ ». وَ فِي رِوَايَةٍ أُخْرَى: « إِذَا كَانَ كَذَلِكَ، تَأَخَّرَ الْوِلَادَةُ ».

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

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Does the pregnant woman menstruate sometimes?' So he^{asws} 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 الْوِلَادَةُ.

And in another report, '(He^{asws} said): 'When it was like that, the birth would be delayed'.⁵¹

13 - بَابُ التُّفْسَاءِ

Chapter 13 – The post-childbirth bleeding (Nafsa'a)

1. عليُّ بنُ إبراهيمَ، عن أبيه، عن ابنِ أبي عميرٍ، عن عُمَرَ بنِ أُذَيْنَةَ، عنِ الفُضَيْلِ بنِ يسارٍ وَزُرَّارَةَ: عنِ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « النَّفْسَاءُ تُكْفَى عَنِ الصَّلَاةِ أَيَّامَ أَقْرَائِهَا الَّتِي كَانَتْ تُمَكِّثُ فِيهَا، ثُمَّ تَعْتَسِلُ، 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 Imam^{asws}) 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 (Istihaza) would do'.⁵²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بنِ مُحَمَّدٍ، عَنْ عَلِيِّ بنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بنِ بُكَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بنِ أَعْيَنَ، قَالَ: قُلْتُ لَهُ: إِنَّ امْرَأَةً عَبْدُ الْمَلِكِ وَلَدَتْ، فَعَدَّ لَهَا أَيَّامَ حَيْضِهَا، ثُمَّ أَمَرَهَا، فَاغْتَسَلَتْ، وَاحْتَشَتْ، وَأَمَرَهَا أَنْ تَلْبَسَ ثَوْبَيْنِ نَظِيفَيْنِ، وَأَمَرَهَا بِالصَّلَاةِ، فَقَالَتْ لَهُ: لَا تَطِيبُ نَفْسِي أَنْ أَدْخُلَ الْمَسْجِدَ، فَدَعَنِي أَقْوَمُ خَارِجاً مِنْهُ، وَأَسْجُدُ فِيهِ. فَقَالَ: « قَدْ أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ » قَالَ: « وَأَنْقَطَعَ الدَّمُ عَنِ الْمَرْأَةِ، وَرَأَتْ الطُّهْرَ، وَأَمَرَ عَلِيُّ عَلَيْهِ السَّلَامُ بِهَذَا قَبْلَكُمْ، فَانْقَطَعَ الدَّمُ عَنِ الْمَرْأَةِ، وَرَأَتْ الطُّهْرَ، فَمَا فَعَلْتِ 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 him^{asws}, '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 he^{asws} said: 'Rasool-Allah^{saww} 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 Ali^{asws} 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. عليُّ بنُ إبراهيمَ، عن أبيه رَفَعُهُ، قَالَ: سَأَلْتُ امْرَأَةَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَتْ: إِنِّي كُنْتُ أَقْعُدُ فِي نَفَاسِي عِشْرِينَ يَوْماً حَتَّى أَفْتَوِي بِثَمَانِيَةِ عَشَرَ يَوْماً. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَلَمْ أَفْتَوْكَ بِثَمَانِيَةِ عَشَرَ يَوْماً؟ ». فَقَالَ رَجُلٌ: لِلْحَدِيثِ الَّذِي رَوَى عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نَفَسَتْ بِمُحَمَّدِ بنِ أَبِي بَكْرٍ. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ وَقَدْ أَتَى بِهَا ثَمَانِيَةَ عَشَرَ يَوْماً، وَلَوْ سَأَلْتَهُ قَبْلَ ذَلِكَ، لَأَمَرَهَا أَنْ تَعْتَسِلَ، وَتَفْعَلَ مَا تَفْعَلُهُ الْمُسْتَحَاضَةُ ».

Ali Bin Ibrahim, from his father, raising it, said,

‘A woman asked Abu Abdullah^{asws} 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 Abdullah^{asws} 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-Allah^{saww} saying to Asma Bint Umays, when she experienced post-childbirth bleeding (Nafsa’a) with Muhammad Bin Abu Bakr’.

So Abu Abdullah^{asws} said: ‘Asma asked Rasool-Allah^{saww} and eighteen days had already come to her, and had she asked before that he^{saww} 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؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدَ بْنَ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لَهُ: النِّفْسَاءُ مَتَى تُصَلِّي؟ قَالَ: «تَقْعُدُ بِقَدْرِ حَيْضِهَا، وَتَسْتَظْهَرُ بِيَوْمَيْنِ، فَإِنْ انْقَطَعَ الدَّمُ، وَإِلَّا اغْتَسَلْتَ، وَاحْتَشَشْتَ، وَاسْتَنْقَرْتَ، وَصَلَّتْ؛ وَإِنْ جَارَ الدَّمُ الْكُرْسُفَ، تَعَصَّبْتَ، وَاعْتَسَلْتَ، ثُمَّ صَلَّتِ الْعِدَّةَ بِغُسْلٍ، وَالظُّهْرَ وَالْعَصْرَ بِغُسْلٍ، وَالْمَغْرِبَ وَالْعِشَاءَ بِغُسْلٍ؛ وَإِنْ لَمْ يَجْزِ الدَّمُ الْكُرْسُفَ، صَلَّتْ بِغُسْلٍ وَاحِدٍ». قُلْتُ: وَالْحَائِضُ؟ قَالَ: «مِثْلُ ذَلِكَ سَوَاءً، فَإِنْ انْقَطَعَ عَنْهَا الدَّمُ، وَإِلَّا فَهِيَ مُسْتَحَاضَةٌ، تَصْنَعُ مِثْلَ النِّفْسَاءِ سَوَاءً، ثُمَّ تُصَلِّي، وَلَا تَدْعُ الصَّلَاةَ عَلَى حَالٍ، فَإِنَّ النَّبِيَّ ﷺ 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 him^{asws}, ‘The one with post-childbirth bleeding (Nafsa’a), when would she pray Salaat?’ He^{asws} 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?’ He^{asws} 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 Prophet^{saww} 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 سُؤَيْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « تَجْلِسُ النِّفْسَاءُ 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 Abdullah^{asws} 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 يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تَقْعُدُ النِّفْسَاءُ 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 Abdullah^{asws} 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 النِّفْسَاءِ تَطْهُرُ ثُمَّ تَرَى الدَّمَ أَوْ رَأَتْ 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 اللَّهِ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ فِي امْرَأَةٍ نَفَسَتْ، فَتَرَكَتِ الصَّلَاةَ ثَلَاثِينَ يَوْمًا، ثُمَّ تَطَهَّرَتْ، ثُمَّ رَأَتْ الدَّمَ بَعْدَ ذَلِكَ؟ قَالَ: « تَدْعُ الصَّلَاةَ؛ لِأَنَّ أَيَّامَهَا أَيَّامُ الطُّهْرِ، قَدْ جَارَتْ مَعَ أَيَّامِ النِّفَاسِ ». »

Muhammad Bin Abu Abdullah, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws} 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. He^{asws} 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؛ وَ مُحَمَّدُ بْنُ يُحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يُحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنِ امْرَأَةٍ نَفَسَتْ، فَمَكَثَتْ ثَلَاثِينَ يَوْمًا أَوْ أَكْثَرَ، ثُمَّ طَهَّرَتْ وَصَلَّتْ، ثُمَّ رَأَتْ دَمًا أَوْ صُفْرَةً؟ قَالَ: « إِنَّ كَانَتْ صُفْرَةً، فَلْتَغْتَسِلْ، وَلْتُصَلِّ، وَلَا تُنْسِكْ 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 Ibrahim^{asws} (7th Imam^{asws}) 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. He^{asws} 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 مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْمَرْأَةِ يُصِيبُهَا الطَّلُقُ أَيَّامًا، أَوْ يَوْمًا، أَوْ يَوْمَيْنِ، فَتَرَى الصُّفْرَةَ أَوْ دَمًا؟ قَالَ: « تُصَلِّي مَا لَمْ تَلِدْ، فَإِنْ غَلَبَهَا الْوَجَعُ، فَقَاكَ صَلَاةً 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 Abdullah^{asws} regarding the woman who is hit by the labour pains for days, or two days, and she sees the yellowness or blood. So he^{asws} 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 عَيْسَى، عَنْ حَرِيرٍ، عَنْ مُحَمَّدِ بْنِ مَسْلَمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَائِضِ تَطْهُرُ يَوْمَ الْجُمُعَةِ، وَتَذْكُرُ اللَّهَ؟ قَالَ: « أَمَّا الطُّهُرُ، فَلَا، وَلَكِنَّهَا تَتَوَضَّأُ فِي وَقْتِ الصَّلَاةِ، ثُمَّ تَسْتَقْبِلُ الْقِبْلَةَ، وَتَذْكُرُ اللَّهَ .«

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

‘I asked Abu Abdullah^{asws} about the menstruating woman becoming clean on the day of Friday, and she mentions Allah^{azwj}. He^{asws} 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 Allah^{azwj}’.⁶¹

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ وَحَمَّادٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تَتَوَضَّأُ الْمَرْأَةُ الْحَائِضُ إِذَا أَرَادَتْ أَنْ تَأْكُلَ، وَإِذَا كَانَ

وَقَتُّ الصَّلَاةِ تَوَضَّأَتْ، وَاسْتَقْبَلَتِ الْقِبْلَةَ، وَهَلَّلَتْ، وَكَبَّرَتْ، وَتَلَّتِ الْقُرْآنَ، وَذَكَرَتِ اللَّهَ 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 Abdullah^{asws} 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 Allah^{azwj}, and recite the Quran, and mention Allah^{azwj} Mighty and Majestic’.⁶²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدِ الشَّحَّامِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « يَنْبَغِي لِلْحَائِضِ أَنْ تَتَوَضَّأَ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ، ثُمَّ تَسْتَقْبِلَ الْقِبْلَةَ، وَتَذْكُرَ اللَّهَ مِقْدَارَ مَا كَانَتْ تُصَلِّيهِ ». «

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ammar Bin Marwan, from Zayd Al Shahham who said,

‘I heard Abu Abdullah^{asws} 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 Allah^{azwj} 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 شَادَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَتِ الْمَرْأَةُ طَائِمَةً، فَلَا تَحِلُّ لَهَا الصَّلَاةُ، وَعَلَيْهَا أَنْ تَتَوَضَّأَ وَضُوءَ الصَّلَاةِ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ، ثُمَّ تَقْعُدَ فِي مَوْضِعٍ طَاهِرٍ، فَتَذْكُرَ اللَّهَ عَزَّ وَجَلَّ، وَتُسَبِّحَهُ، وَتُهَلِّلَهُ، وَتَحْمَدَهُ 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'far^{asws} 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 Allah^{azwj} Mighty and Majestic, and Glorify Him^{azwj}, and Praise Him^{azwj}, and Extol His^{azwj} 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، فَتَتَوَانَى فِي الْعُسْلِ

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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ الْفَضْلِ بْنِ يُوسُفَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عَلَيْهِ السَّلَامُ، قُلْتُ: الْمَرْأَةُ تَرَى الطُّهْرَ قَبْلَ غُرُوبِ الشَّمْسِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟ قَالَ: « إِذَا رَأَتْ الطُّهْرَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ، فَلَا تُصَلِّي إِلَّا الْعَصْرَ؛ لِأَنَّ وَقْتَ الطُّهْرِ دَخَلَ عَلَيْهَا وَهِيَ فِي الدَّمِ، وَخَرَجَ عَنْهَا الْوَقْتُ وَهِيَ فِي الدَّمِ، فَلَمْ يَجِبْ عَلَيْهَا أَنْ تُصَلِّي الطُّهْرَ، وَمَا طَرَحَ اللَّهُ عَنْهَا مِنَ الصَّلَاةِ وَهِيَ فِي الدَّمِ أَكْثَرَ ». قَالَ: « وَإِذَا رَأَتْ الْمَرْأَةُ الدَّمَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ، فَلْتَمْسِكْ عَنِ الصَّلَاةِ، فَإِذَا طَهَّرْتَ مِنَ الدَّمِ، فَلْتَقْضِ صَلَاةَ الطُّهْرِ؛ لِأَنَّ وَقْتَ الطُّهْرِ دَخَلَ عَلَيْهَا وَهِيَ طَاهِرَةٌ، وَخَرَجَ عَنْهَا وَقْتُ الطُّهْرِ وَهِيَ طَاهِرَةٌ، فَضَيَّعَتْ صَلَاةَ الطُّهْرِ، فَوَجِبَ عَلَيْهَا فَضَاؤُهَا ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

‘I asked Abu Al-Hassan^{asws} the 1st, I said, ‘The woman sees the purity before the setting of the sun, how would she deal with the Salaat?’ He^{asws} 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 Allah^{azwj} has Dropped from her, from the Salaats while she is in the blood (menstruating), is even more’.

He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنِ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ عُمَرَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْحَائِضِ تَطْهُرُ عِنْدَ الْعَصْرِ: تُصَلِّي الْأُولَى؟ 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’far^{asws} about the menstruating woman becoming clean during Al-Asr, ‘Should she pray the former Salaats?’ He^{asws} said: ‘No. But rather, she should pray the Salaats which there was cleanliness with her’.⁶⁶

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَجْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَائِبٍ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا رَأَتْ الْمَرْأَةُ الطُّهْرَ وَقَدْ دَخَلَ عَلَيْهَا وَقْتُ الصَّلَاةِ، ثُمَّ أَحْرَتْ الْعُسْلَ حَتَّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى، كَانَ عَلَيْهَا فَضَاءٌ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا، فَإِذَا

طَهَّرَتْ فِي وَقْتِ وُجُوبِ الصَّلَاةِ، فَأَخَّرَتْ الصَّلَاةَ حَتَّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى، ثُمَّ رَأَتْ دَمًا، كَانَ عَلَيْهَا قِضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا.»

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda,

‘He^{asws} 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 رَبَائِبٍ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «أَيُّ امْرَأَةٍ رَأَتْ الطُّهْرَ وَهِيَ قَادِرَةٌ عَلَى أَنْ تَغْتَسِلَ فِي وَقْتِ صَلَاةٍ، فَفَرَطَتْ فِيهَا حَتَّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى، كَانَ عَلَيْهَا قِضَاءُ تِلْكَ الصَّلَاةِ الَّتِي فَرَطَتْ فِيهَا، وَإِنْ رَأَتْ الطُّهْرَ فِي وَقْتِ صَلَاةٍ، فَقَامَتْ فِي تَهَيِّئَةِ ذَلِكَ، فَجَازَ وَقْتُ صَلَاةٍ، وَدَخَلَ وَقْتُ صَلَاةٍ أُخْرَى، فَلَيْسَ عَلَيْهَا قِضَاءٌ، وَتُصَلِّي الصَّلَاةَ الَّتِي دَخَلَ وَقْتُهَا.»

Ibn Mahboub, from Ali Bin Raib, from Ubed Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} 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 رَبَائِبٍ، عَنْ أَبِي الْوَرْدِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَكُونُ فِي صَلَاةِ الطُّهْرِ وَقَدْ صَلَّتْ رُكْعَتَيْنِ، ثُمَّ تَرَى الدَّمَ؟ قَالَ: «تَقُومُ مِنْ مَسْجِدِهَا، وَلَا تَقْضِي الرُّكْعَتَيْنِ، وَإِنْ كَانَتْ رَأَتْ الدَّمَ وَهِيَ فِي صَلَاةِ الْمَغْرِبِ وَقَدْ صَلَّتْ رُكْعَتَيْنِ، فَلْتَقُمْ مِنْ مَسْجِدِهَا، فَإِذَا طَهَّرَتْ، فَلْتَقْضِ الرُّكْعَةَ الَّتِي فَاتَتْهَا مِنَ الْمَغْرِبِ.»

Ibn Mahboub, from Ali Bin Raib, from Abu Al Warad who said,

‘I asked Abu Ja’far^{asws} about the woman who happens to be in Salaat Al-Zohr and she has already prays two Cycles, then she sees the blood. He^{asws} 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 فَتَحْسُ بِالْحَيْضِ

Chapter 17 – The woman happens to be in the Salaat, so she feels the menstruation (Haydh)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ، فَتَنْظُرُ أَهْمًا قَدْ حَاصَتْ؟ قَالَ: « تَدْخُلُ يَدَهَا، فَتَمَسُّ الْمَوْضِعَ، فَإِنْ رَأَتْ شَيْئًا، انصَرَفَتْ؛ وَإِنْ لَمْ تَرَ شَيْئًا، أَمَّتْ 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 Abdullah^{asws} regarding the woman who happens to be in the Salaat, so she thinks that she has menstruated. He^{asws} 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 الصَّوْمِ وَلَا تَقْضِي 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 الْوَشَاءِ، عَنْ أَبَانَ، عَمَّنْ أَحْبَرَهُ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْحَائِضُ تَقْضِي الصَّيَّامَ، وَلَا تَقْضِي 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'far^{asws} and Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: الْحَائِضُ تَقْضِي الصَّلَاةَ؟ قَالَ: « لَا » قُلْتُ: تَقْضِي الصَّوْمَ؟ قَالَ: « نَعَمْ » قُلْتُ: مِنْ أَيْنَ جَاءَ هَذَا؟ 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 Abdullah^{asws}, ‘The menstruating woman would make up the (missed) Salaats?’ He^{asws} said: ‘No’. I said, ‘She should make up the (missed) Fasts?’ He^{asws} said: ‘Yes’. I said, ‘Where has this come from?’ He^{asws} said: ‘The first one who analogised was Iblees^{la}’.⁷²

3. عَلِيُّ بْنُ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قِضَاءِ الْحَائِضِ الصَّلَاةَ، ثُمَّ تَقْضِي الصَّيَّامَ؟ قَالَ: « لَيْسَ عَلَيْهَا أَنْ تَقْضِيَ الصَّلَاةَ،

وَعَلَيْهَا أَنْ تَقْضِيَ صَوْمَ شَهْرِ رَمَضَانَ « ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: « إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ فَاطِمَةَ عَلَيْهَا، وَكَانَتْ تَأْمُرُ بِذَلِكَ الْمُؤْمِنَاتِ «.

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from urara who said,

‘I asked Abu Ja’far^{asws} about the menstruating woman making up for the (missed) Salaats, then she makes up for the (missed) Fasts’. He^{asws} 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 he^{asws} turned towards me and said: ‘Rasool-Allah^{saww} had instructed Syeda Fatima^{asws} with that, and she^{asws} had ordered the believing women with that’.⁷³

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَائِ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ الْمُغَيْرَةَ بِنَ سَعِيدٍ رَوَى عَنْكَ أَنَّكَ قُلْتَ لَهُ: إِنَّ الْحَائِضَ تَقْضِي الصَّلَاةَ؟ فَقَالَ: « مَا لَهُ؟ لَا وَفَقَهُ اللَّهُ، إِنَّ امْرَأَةَ عِمْرَانَ نَذَرَتْ مَا فِي بَطْنِهَا مُحْرَرًا، وَالْمُحْرَرُ لِلْمَسْجِدِ يَدْخُلُهُ، ثُمَّ لَا يَخْرُجُ مِنْهُ أَبَدًا (فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى)، (وَلَيْسَ الذَّكَرُ كَالْأُنْثَى)، فَلَمَّا وَضَعَتْهَا أَدْخَلْتَهَا الْمَسْجِدَ، فَسَاهَمْتَ عَلَيْهَا الْأَنْبِيَاءَ، فَأَصَابَتْ الْفُرْعَةَ زَكْرِيَّا، فَكَفَلَهَا زَكْرِيَّا، فَلَمْ تَخْرُجْ مِنَ الْمَسْجِدِ حَتَّى بَلَغَتْ، فَلَمَّا بَلَغَتْ مَا تَبْلُغُ الْبَنَاتُ، خَرَجَتْ، فَهَلْ كَانَتْ تَقْدِرُ عَلَى 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’far^{asws}, ‘Al-Mugheira Bin Saeed reported from you^{asws} that you^{asws} said to him: ‘The menstruating woman would make up for the Salaat’. So he^{asws} said: ‘What is the matter with him? May Allah^{azwj} not Reconcile him. The wife of Imran^{as} 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 her^{as} (Maryam^{as}, she entered her^{asws} into the Masjid. So the Prophets^{as} drew lots over her^{as}, and the vote came out for Zakariyya^{as}, and Zakariyya^{as} took the responsibility for her.

Thus, she^{as} did not come out from the Masjid until she^{as} was an adult. So when she^{as} became an adult to what the women tend to reach in adulthood, she^{as} went out. So was she^{as} able upon making up for those days which she went out, and it was upon her^{as} that she^{as} would happen to be in the Masjid for ever?’⁷⁴

19 - بَابُ الْحَائِضِ وَالنَّفْسَاءِ تَفَرَّغَ إِنْ 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، عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْحَائِضُ تَقْرَأُ الْقُرْآنَ، وَتَحْمَدُ اللَّهَ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The menstruating woman can recite the Quran and Praise Allah^{azwj}’,⁷⁵

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ زَيْدِ الشَّحَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تَقْرَأُ الْحَائِضُ الْقُرْآنَ، وَالنُّفْسَاءُ وَالْجُنُبُ أَيْضًا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umer, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ رَبَائِبٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ 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’far^{asws} about the menstruating woman hearing the (Verse of) the Prostration (in the Quran). He^{asws} 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 يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ التَّغْوِيدِ يُعَلَّقُ عَلَى الْحَائِضِ؟ فَقَالَ: « نَعَمْ إِذَا كَانَ فِي جِلْدٍ، أَوْ فِضَّةٍ، أَوْ قَصَبَةٍ حَدِيدٍ ».

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the amulet hanging upon the menstruating woman. So he^{asws} 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 فَزْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ التَّغْوِيدِ يُعَلَّقُ عَلَى الْحَائِضِ؟ قَالَ: « نَعَمْ، لَا بَأْسَ » قَالَ: وَقَالَ: « تَقْرُؤُهُ، وَتَكْتِبُهُ، وَلَا تُصِيبُهُ يَدُهَا ». وَرَوَى: « أَهْمَا لَا تَكْتُبُ الْقُرْآنَ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the amulet hanging upon the menstruating woman. He^{asws} said: 'Yes, there is no problem'.

He (the narrator) said, 'And he^{asws} 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 وَلَا تَضَعُ فِيهِ شَيْئاً

Chapter 20 – The Menstruating woman can take something from the Masjid and she cannot place anything in it

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: كَيْفَ صَارَتِ الْحَائِضُ تَأْخُذُ مَا فِي الْمَسْجِدِ، وَلَا تَضَعُ فِيهِ؟ فَقَالَ: «لِأَنَّ الْحَائِضَ تَسْتَطِيعُ أَنْ تَضَعَ مَا فِي يَدَيْهَا فِي غَيْرِهِ، وَلَا تَسْتَطِيعُ أَنْ تَأْخُذَ مَا فِيهِ إِلَّا مِنْهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws}, '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 he^{asws} 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 طَمَنُهَا 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 يَحْيَى، عَنْ الْعَيْصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ امْرَأَةٍ ذَهَبَ طَمَنُهَا سِنِينَ، ثُمَّ عَادَ إِلَيْهَا شَيْءٌ؟ قَالَ: «تَتْرُكُ الصَّلَاةَ حَتَّى 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 Abdullah^{asws} about a woman whose menstruation (Haydh) had gone away for years, then something returned to her. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: «الْمَرْأَةُ الَّتِي قَدْ يَمَسَّتْ مِنَ الْمَحِيضِ حَدَّهَا حَمْسُونَ سَنَةً».

وَرُوي: «سِتُونَ سَنَةً» أَيْضاً.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions who said,

‘Abu Abdullah^{asws} 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 طَرْفِيفٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا بَلَغَتِ الْمَرْأَةُ خَمْسِينَ سَنَةً، لَمْ تَرَ حُمْرَةً إِلَّا 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 Abdullah^{asws} 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 شاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « حَدُّ الْتِي قَدْ بَيَسَتْ 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 Abdullah^{asws} having said: ‘A limit of the one who despairs from the menstruation (Haydh) is fifty years (of age)’.⁸⁴

22 - بَابُ الْمَرْأَةِ يَرْتَفِعُ طَمَنُّهَا مِنْ عِلَّةٍ، فَتُسْقَى الدَّوَاءَ لِيَعُودَ طَمَنُّهَا

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 عَلَيْهِ السَّلَامُ: « قُلْتُ: أَشْتَرِي الْجَارِيَةَ، فَتَمَكُّتُ عِنْدِي الْأَشْهُرَ لَا تَطْمَئُتُ، وَلَيْسَ ذَلِكَ مِنْ كِبَرٍ، وَأُرِيهَا النِّسَاءَ، فَيَقْلَنَ لِي: لَيْسَ بِهَا حَبْلٌ، فَلِي أَنْ أَنْكِحَهَا فِي فَرْجِهَا؟ فَقَالَ: « إِنَّ الطَّمَنَ قَدْ تَحْبَسَهُ الرِّيحُ مِنْ غَيْرِ حَبْلٍ، فَلَا بَأْسَ أَنْ تَمَسَّهَا فِي الْفَرْجِ ». « قُلْتُ: فَإِنْ كَانَ بِهَا حَبْلٌ، فَمَا لِي مِنْهَا؟ قَالَ: « إِنَّ 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 Musa^{asws} Bin Ja’far^{asws} 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 he^{asws} 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?’ He^{asws} said: ‘If you intend so, in what is besides the private part’.⁸⁵

2. ابن محبوب، عن رفاعة، قال: قلت لأبي عبد الله عليه السلام: اشتري الجارية، فرمما احتبس طمئتها من فساد دم، أو ربح في رحم، فتسقى الدواء لذلك، فتطمث من يومها، أفيجوز لي ذلك وأنا لا أذري من حبل هو، أو من غيره؟ فقال لي: « لا تفعل ذلك ». فقلت له: إنه إنما ارتفع طمئتها منها شهراً، ولو كان ذلك من حبل إنما كان نطفة كنفقة الرجل الذي يعزل؟ فقال لي: « إن النطفة إذا وقعت في الرحم، تصير إلى علقه، ثم إلى مضغته، ثم إلى ما شاء الله، وإن النطفة إذا وقعت في غير الرحم، لم يخلق منها شيء، فلا تسقها دواءً إذا ارتفع طمئتها شهراً، وجاز وقتها الذي كانت تطمث فيه ».

Ibn Mahboub, from Rifa'at who said,

'I said to Abu Abdullah^{asws}, '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 he^{asws} said to me: 'Do not do that'.

So I said to him^{asws}, '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 he^{asws} 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 Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ رَجُلٍ اشْتَرَى جَارِيَةً مُدْرِكَةً، وَلَمْ تَحْضْ عِنْدَهُ حَتَّى مَضَى لِدَلِكِ سِتَّةَ أَشْهُرٍ وَلَيْسَ بِهَا حَبْلٌ؟ قَالَ: « إِنْ كَانَ مِثْلَهَا تَحِيضٌ وَلَمْ يَكُنْ ذَلِكَ مِنْ كِبَرٍ، فَهَذَا عَيْبٌ تَرُدُّ مِنْهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad who said,

'I asked Abu Abdullah^{asws} 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. He^{asws} 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 تَحْتَضِبُ

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 عليه السلام عَنِ الْمَرْأَةِ تَحْتَضِبُ 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-Hassan^{asws} about the woman dyeing (her hair) and she is menstruating. He^{asws} said: 'There is no prolem with it'.⁸⁸

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ،

قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: 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 Ibrahim^{asws} (7th Imam^{asws}), 'Can the woman dye (her hair) and she is menstruating?' He^{asws} said: 'Yes'.⁸⁹

24 - بَابُ غَسْلِ ثِيَابِ الْحَائِضِ

Chapter 24 – Washing the clothes of the menstruating woman

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سَوْرَةَ بْنِ

كَلْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ الْحَائِضِ: أَتَغْسِلُ ثِيَابَهَا الَّتِي لِبَسْتِهَا فِي طَمَثِهَا؟

قَالَ: « تَغْسِلُ مَا أَصَابَ ثِيَابَهَا مِنَ الدَّمِ، وَتَدَعُ مَا سِوَى ذَلِكَ ». قُلْتُ لَهُ: وَقَدْ عَرَفْتُ 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 Abdullah^{asws} about the menstruating woman, should she wash her clothes which wears during her menstruation (Haydh)?' He^{asws} 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 him^{asws}, 'And she has sweated in them'. He^{asws} said: 'The sweat is not from the menstruation (Haydh)'.⁹⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عَمَيْرٍ، عَنْ عُقْبَةَ بْنِ مَحْرَزٍ، عَنْ إِسْحَاقَ بْنِ

عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} having said: 'The menstruating woman can pray Salaat in her clothes which have not been hit by the blood'.⁹¹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ

عَلِيِّ بْنِ أَبِي حَمْرَةَ: عَنِ الْعَبْدِ الصَّالِحِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ أُمُّ وَالدِّ لِأَبِيهِ، فَقَالَتْ: جُعِلْتُ فِدَاكَ،

إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَأَنَا أَسْتَحْيِي مِنْهُ، فَقَالَ: « سَلِي، وَلَا تَسْتَحْيِي » قَالَتْ: أَصَابَ

ثَوْبِي دَمُ الْحَيْضِ، فَغَسَلْتُهُ، فَلَمْ يَذْهَبْ أَثَرُهُ؟ فَقَالَ: « أَصْبِغِيهِ بِمِشْقٍ حَتَّى 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-Salih^{asws} (7th Imam^{asws}), said, ‘A mother of the child of his^{asws} father^{asws} asked him^{asws}, so she said, ‘May I be sacrificed for you^{asws}! I would like to ask you^{asws} about something but I am too embarrassed from it’. So he^{asws} said: ‘Ask me^{asws} 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 he^{asws} said: ‘Dye it with Mishq (a dye) until it gets mixed up and goes away’.⁹²

25 - بَابُ الْحَائِضِ تَتَنَاوَلُ الْحُمْرَةَ أَوْ 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْحَائِضِ تُتَنَاوَلُ الرَّجُلَ الْمَاءَ؟ فَقَالَ: « قَدْ كَانَ بَعْضُ نِسَاءِ النَّبِيِّ ﷺ تَسْكُبُ عَلَيْهِ الْمَاءَ وَهِيَ حَائِضٌ، وَتُتَنَاوَلُهُ الْحُمْرَةَ ». .

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the menstruating woman fetching the water for the man’. So he^{asws} said: ‘It was so that some of the wives of the Prophet^{saww} would pour the water for him^{saww}, and she would be menstruating, and she would fetch the prayer-mat for him^{saww}’.⁹³

تَمَّ كِتَابُ الْحَيْضِ مِنْ كِتَابِ الْكَافِي؛ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

The book of Haydh (Menstruation) from Al-Kafi is completed, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and may Allah^{azwj} Send Blessings upon Muhammad^{saww} and His^{saww} progeny^{asws}.

- 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[11]

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،
وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

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 عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطًا، فَلَمَّا كَانَ زَمَانُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: يَا رَبِّ، اجْعَلْ لِلْمَوْتِ عِلَّةً يُوجِزُ بِهَا الْمَيِّتُ، وَيُسَلَّى بِهَا عَنِ الْمُصَابِ» قَالَ: «فَأَنْزَلَ اللَّهُ. عَزَّ وَجَلَّ الْمَوْمَ 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'far^{asws} having said: 'The people used to die arbitrarily. So when it was the era of Ibrahim^{as}, he^{as} said: 'O Lord^{azwj}! Make a cause to be for the death for the deceased to be Recompensed by and for the affected ones to be consoled by'. He^{asws} said: 'So Allah^{azwj} Mighty and Majestic Sent down serious illness, and it is the pleurisy. Then He^{azwj} Sent down the cure after it'.¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ سَعْدِ بْنِ طَرِيفٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطًا، فَقَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: يَا رَبِّ، لَوْ جَعَلْتَ لِلْمَوْتِ عِلَّةً يُعْرَفُ بِهَا، وَيُسَلَّى عَنِ الْمُصَابِ، فَأَنْزَلَ اللَّهُ. عَزَّ وَجَلَّ الْمَوْمَ وَهُوَ الْبِرْسَامُ، ثُمَّ أَنْزَلَ الدَّاءَ بَعْدَهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Aasin Bin Humejd, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people were dying arbitrarily, so Ibrahim^{as} said: 'O Lord^{azwj}! If only You^{azwj} Make a cause to be for the death for it to be recognised by, and for the affected ones to be consoled by'. So Allah^{azwj} Mighty and Majestic Sent down the serious illness, and it is the pleurisy. Then He^{azwj} Sent down the cure after it'.²

3. مُحَمَّدٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ سَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «الْحُمَّى رَائِدُ الْمَوْتِ، وَهُوَ سِجْنُ اللَّهِ فِي الْأَرْضِ، وَهُوَ حِطُّ 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 Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The fever is the harbinger of death and it is a prison of Allah^{azwj} in the earth, and it is a share of the Believer from the Fire (of Hell)'.³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ فَضَّالٍ، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ، عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَاتَ دَاوُدُ النَّبِيُّ عَلَيْهِ السَّلَامُ يَوْمَ السَّبْتِ مَفْجُوءًا، فَأَظْلَمَتِ الطَّيْرُ بِأَجْحِيحَتِهَا، وَمَاتَ مُوسَى كَلِيمَ اللَّهِ عَلَيْهِ السَّلَامُ فِي النَّبِيِّ، فَصَاحَ صَائِحٌ مِنَ السَّمَاءِ: مَاتَ مُوسَى عَلَيْهِ السَّلَامُ، وَأَيُّ نَفْسٍ لَا تَمُوتُ؟».

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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The Prophet Dawood^{as} passed away suddenly on the day of Saturday, so the birds shaded him^{as} by their wings; and Musa^{as}, the Speaker with Allah^{azwj}, passed away in the wilderness, so a shrieker shrieked from the sky: 'Musa^{saww} 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 مُحَمَّدٍ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مَوْتَ الْفَجَاءَةِ تَخْفِيفٌ عَنِ الْمُؤْمِنِ، وَأَحْذَةُ أَسْفِ 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'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The sudden death is a lightning upon the Believer and a regrettable seizing of the Infidel'.⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ، عَنْ عَلِيِّ بْنِ حَدِيدٍ: عَنِ الرَّضَا عَلَيْهِ السَّلَامُ، قَالَ: «أَكْثَرُ مَنْ يَمُوتُ مِنْ مَوَالِينَا بِالْبَطْنِ الدَّرِيْعِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ali Bin Hadeed,

(It has been narrated) from Al-Reza^{asws} having said: 'Most of the dying ones, from those who are in our^{asws} Wilayah, (are dying) by abdominal illnesses'.⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنِ اَهَيْتَمِ بْنِ أَبِي مَسْرُوقٍ، عَنْ شَيْخٍ مِنْ اَصْحَابِنَا بِكَيْتَى بِأَبِي عَبْدِ اللَّهِ - عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحُمَى رَائِدُ الْمَوْتِ، وَسَجْنُ اللَّهِ تَعَالَى فِي أَرْضِهِ، وَفَوْزُهَا 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The fever is a harbinger of death, and a prison of Allah^{azwj} the Exalted in His^{azwj} earth, and its outburst is from Hell, and it is a share of every Believer from the Fire (of Hell)’⁷.

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، عَنْ نَاجِيَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ، وَيَمُوتُ بِكُلِّ مِيتَةٍ، إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ ».

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Al Husayn, from Safwan, from Muawiya Bin Ammar, from Najiya who said,

‘Abu Ja’far^{asws} 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 وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مِيتَةِ الْمُؤْمِنِ؟ فَقَالَ: « يَمُوتُ الْمُؤْمِنُ بِكُلِّ مِيتَةٍ: يَمُوتُ عَرَقًا، وَيَمُوتُ بِأَهْلِهِ، وَيُبْتَلَى بِالسَّبْعِ، وَيَمُوتُ بِالصَّاعِقَةِ، وَلَا تُصِيبُ ذَاكِرًا لِلَّهِ تَعَالَى ».

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Wuheyb Bin Hafs, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the deceased Believer. So he^{asws} 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 Allah^{azwj} the Exalted’⁹.

10. عِدَّةٌ مِنْ اَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ عُمَانَ النَّوَّاءِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ - عَزَّ وَجَلَّ - يُبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ، وَيُمِيتُهُ بِكُلِّ مِيتَةٍ، وَلَا يُبْتَلِيهِ بِذَهَابِ عَقْلِهِ، أَمَا تَرَى أَيُّوبَ عَلَيْهِ السَّلَامُ كَيْفَ سَلَطَ إِبْلِيسَ عَلَى مَالِهِ وَوَلَدِهِ، وَعَلَى أَهْلِهِ، وَعَلَى كُلِّ شَيْءٍ مِنْهُ، وَلَمْ يُسَلِّطْهُ عَلَى عَقْلِهِ؟ تَرَكَ لَهُ مَا يُوحِدُ اللَّهُ - عَزَّ وَجَلَّ - 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 Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Afflict the Believer with every affliction, and he dies with every death, but He^{azwj} does not afflict him with the departure of his intellect. Did you not see Ayoub^{as}, how Iblees^{la} overcame upon his^{as} wealth, and his^{as} children, and upon his^{as} wife, and upon everything from it, but did

not overcome upon his^{as} intellect? It was left for him^{as} to what he^{as} could (worship) the One the Undivisible^{azwj}.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 اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « إِنَّ رَسُولَ اللَّهِ ﷺ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَتَبَسَّمَ، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، رَأَيْتَنَاكَ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ، فَتَبَسَّمْتَ؟ قَالَ: نَعَمْ، عَجِبْتُ لِمَلَكَ لِي هَبْطًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَلْتَمِسَانِ عَبْدًا صَالِحًا مُؤْمِنًا فِي مُصَلِّي كَانَ يُصَلِّي فِيهِ لِيَكْتُبَا لَهُ عَمَلَهُ فِي يَوْمِهِ وَلَيْلَتِهِ، فَلَمْ يَجِدَاهُ فِي مُصَلَاةٍ، فَعَرَجَا إِلَى السَّمَاءِ، فَقَالَا: رَبَّنَا، عَبْدُكَ فُلَانُ الْمُؤْمِنُ التَّمَسَّنَا فِي مُصَلَاةٍ لِنَكْتُبَ لَهُ عَمَلَهُ لِيَوْمِهِ وَلَيْلَتِهِ، فَلَمْ نُصِبْهُ، فَوَجَدْنَاهُ فِي جِبَالِكَ؟ فَقَالَ اللَّهُ: عَزَّ وَجَلَّ: اكْتُبَا لِعَبْدِي مِثْلَ مَا كَانَ يَعْمَلُهُ فِي صِحَّتِهِ مِنَ الْخَيْرِ فِي يَوْمِهِ وَلَيْلَتِهِ مَا دَامَ فِي جِبَالِي؛ 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} raised his^{saww} head towards the sky and he^{saww} smiled. So it was said to him^{saww}, ‘O Rasool-Allah^{saww}! We saw you^{saww} raising your^{saww} head towards the sky’. So he^{saww} smiled and said: ‘Yes. I^{saww} 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 Lord^{azwj}! Your^{azwj} 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 Your^{azwj} ropes (i.e. tied down by illness)’. So Allah^{azwj} Mighty and Majestic Said: “Write down for My^{azwj} 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 My^{azwj} ropes (Illness from Me^{azwj}), for it is upon Me^{azwj} that I^{azwj} Write for him a Recompense of what he would have done during his well-being when I^{azwj} Reckon from him”¹¹.

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ ﷺ: إِنَّ الْمُسْلِمَ إِذَا غَلَبَهُ ضَعْفُ الْكِبَرِ، أَمَرَ اللَّهُ عَزَّ وَجَلَّ. الْمَلَكَ أَنْ يَكْتُبَ لَهُ فِي حَالِهِ تِلْكَ مِثْلَ مَا كَانَ يَعْمَلُ وَهُوَ شَابٌ نَشِيطٌ صَحِيحٌ، وَمِثْلَ ذَلِكَ إِذَا مَرَضَ، وَكُلَّ اللَّهُ بِهِ مَلَكَاً يَكْتُبُ لَهُ فِي سُقْمِهِ مَا كَانَ يَعْمَلُ مِنَ الْخَيْرِ فِي صِحَّتِهِ

حَتَّى يَرْفَعَهُ اللَّهُ وَيَقْبِضَهُ؛ وَكَذَلِكَ الْكَافِرُ إِذَا اشْتَغَلَ بِسُؤْمٍ فِي جَسَدِهِ، كَتَبَ اللَّهُ 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'far^{asws} having said: 'The Prophet^{saww} said: 'When the Muslim is overcome by weakness of the old age, Allah^{azwj} 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, Allah^{azwj} 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 Allah^{azwj} Raises him, and Captures him (death).

And similar to that is the Infidel, when he labours with sickness in his body, Allah^{azwj} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ - عَزَّ وَجَلَّ - لِلْمَلَكِ الْمُوَكَّلِ بِالْمُؤْمِنِ: إِذَا مَرَضَ، اكْتُبْ لَهُ مَا كُنْتَ تَكْتُبُ لَهُ فِي صِحَّتِهِ؛ فَإِنِّي أَنَا الَّذِي صَيَّرْتُهُ فِي حَبَالِي.»

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} 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 I^{azwj} Who have Caused him to be in My^{azwj} ropes (tied down by illness)'.¹³

4. عَلِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ أَبِي الصَّبَّاحِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « سَهْرٌ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ.»

Ali, from his father, from Abdullah Bin Al Mugheira, from Abu Al Sabbah who said,

'Abu Ja'far^{asws} 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 مُحَمَّدٍ، عَنْ عَبْدِ الْحَمِيدِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَعِدَ مَلَكًا الْعَبْدُ الْمَرِيضُ إِلَى السَّمَاءِ عِنْدَ كُلِّ مَسَاءٍ، يَقُولُ الرَّبُّ - تَبَارَكَ وَتَعَالَى -: مَاذَا كُنْتُمْ لِعَبْدِي فِي مَرَضِهِ؟ فَيَقُولَانِ: الشِّكَايَةُ، فَيَقُولُ: مَا أَنْصَفْتُ عَبْدِي إِذْ حَبَسْتُهُ فِي حَبْسٍ مِنْ حَبْسِي، ثُمَّ أَمْنَعُهُ الشِّكَايَةَ، اكْتُبَا لِعَبْدِي مِثْلَ مَا كُنْتُمْ تَكْتُبَانِ لَهُ مِنْ الْخَيْرِ فِي صِحَّتِهِ، وَلَا تَكْتُبَا عَلَيْهِ سَيِّئَةً حَتَّى 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 Abdullah^{asws} having said: ‘When the two Angels Allocated to the sick person ascend to the sky during every evening, the Lord^{azwj} Blessed and High is Saying: “What is that which the two of you have written for My^{azwj} servant during his illness?” So they are saying: ‘The complaints’. So He^{azwj} is Saying: “There would not be justice for My^{azwj} servant if I^{azwj} were to Imprison him in a prison of My^{azwj} prisons, then Forbid him from complaining. Write down for My^{azwj} 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 I^{azwj} Release him from My^{azwj} prison, for he is in a prison from My^{azwj} prisons”’.¹⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ دُرُسْتِ، عَنِ زُرَّارَةَ: عَنِ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « سَهْرٌ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ، أَفْضَلُ وَأَعْظَمُ أَجْرًا 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 Imam^{asws}) having said: ‘Staying awake at night due to illness or pain is superior and with greater Recompense than worship for a year’.¹⁶

7. عَنْ أَحْمَدَ، عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ، عَنِ دُرُسْتِ، قَالَ: سَمِعْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا مَرَضَ الْمُؤْمِنُ، أَوْحَى اللَّهُ - عَزَّ وَجَلَّ - إِلَى صَاحِبِ الشِّمَالِ: لَا تَكْتُبْ عَلَى عَبْدِي مَا دَامَ فِي حَبْسِي وَوَتَاقِي ذَنْبًا، وَيُوحِي إِلَى صَاحِبِ الْيَمِينِ: أَنْ أَكْتُبَ 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 Ibrahim^{asws} (7th Imam^{asws}) saying: ‘When the Believer is sick, Allah^{azwj} Mighty and Majestic Reveals unto the companion (Angel) on the left hand side: “Do not write (bad deeds) against My^{azwj} servant for as long as he is in My^{azwj} prison and My^{azwj} fetters”; and He^{azwj} Reveals unto the companion (Angel) of the right hand side: “Write for My^{azwj} servant what you would have written for him during his good health, from the good deeds”’.¹⁷

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ حَفْصِ بْنِ غِيَاثٍ، عَنِ حَجَّاجٍ: عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْجَسَدُ إِذَا لَمْ يَمْرُضْ أَشْرَ، وَلَا خَيْرَ فِي جَسَدٍ لَا يَمْرُضُ بِأَشْرٍ ». «

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’far^{asws} 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 حَمَزَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « حُمَّى لَيْلَةٍ تَعْدِلُ عِبَادَةَ سَنَةٍ، وَحُمَّى لَيْلَتَيْنِ تَعْدِلُ عِبَادَةَ سَنَتَيْنِ، وَحُمَّى ثَلَاثٍ تَعْدِلُ عِبَادَةَ سَبْعِينَ سَنَةً ». قَالَ: قُلْتُ: فَإِنْ لَمْ يَبْلُغْ سَبْعِينَ سَنَةً؟ قَالَ: « فَلَأُمَّهِ وَأَبِيهِ ». قَالَ: قُلْتُ: فَإِنْ لَمْ يَبْلُغْ؟ قَالَ: « فَلِقَرَابَتِهِ ». قَالَ: قُلْتُ: فَإِنْ لَمْ يَبْلُغْ قَرَابَتَهُ؟ قَالَ: « فَجِيرَانِهِ ».

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'far^{asws} 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?' He^{asws} said: 'So it would be for his mother and his father'. I said, 'Supposing they both don't reach (to that)'. He^{asws} said: 'So it would be for his relatives'. I said, 'Supposing his relatives don't reach to that?' He^{asws} said: 'So it would be for his neighbours'.¹⁹

10. مُحَمَّدُ بْنُ يُحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « حُمَّى 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 Abdullah^{asws} having said: 'Fever for a night is an expiation for his previous and future (sins).²⁰

3 - بَابُ آخَرُ مِنْهُ

Chapter 3 – Another chapter from it

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَيْمٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ: عَزَّ وَجَلَّ: مَنْ مَرِضَ ثَلَاثًا، فَلَمْ يَشْكُ إِلَى أَحَدٍ مِنْ عَوَادِهِ، أَبَدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، فَإِنْ عَافَيْتُهُ، عَافَيْتُهُ وَلَا ذَنْبَ لَهُ، وَإِنْ قَبَضْتُهُ، قَبَضْتُهُ إِلَى 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'far^{asws} having said: 'Rasool-Allah^{saww} having said: 'Allah^{azwj} Mighty and Majestic Said: "The one who gets sick for three (days) and he does not complain to anyone from his consolers, I^{azwj} would Change his flesh to better than his (current) flesh, and to better blood than his (current) blood. So if I^{azwj} were to Grant him good health, it would be with no sins for him, and if I^{azwj} were to Capture him (Cause him to die), would do so to My^{azwj} Mercy"²¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي حَمْرَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ اللَّهُ . تَبَارَكَ وَتَعَالَى .: مَا مِنْ عَبْدٍ ابْتَلَيْتُهُ بِبَلَاءٍ، فَلَمْ يَشْكُ إِلَى عُوَادِهِ، إِلَّا أَبَدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، فَإِنْ قَبَضْتُهُ، قَبَضْتُهُ إِلَى 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'far^{asws} having said: 'Allah^{azwj} Blessed and High Said: "There is none from a servant whom I^{azwj} Try with an affliction and he does not complain to his visitors, except that I^{azwj} Change him to a flesh better than his (current) flesh, and to a blood better than his (current) blood. So if I^{azwj} were to Capture him (Cause him to die), it would be to My^{azwj} Mercy, and if I^{azwj} 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 مَهْرِيَّارَ، عَنِ الْحَسَنِ بْنِ الْفَضْلِ، عَنْ غَالِبِ بْنِ عُثْمَانَ، عَنْ بَشِيرِ الدَّهَّانِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ اللَّهُ . عَزَّ وَجَلَّ .: إِيْمًا عَبْدٍ ابْتَلَيْتُهُ بِبَلِيَّةٍ، فَكْتَمَ ذَلِكَ عُوَادَةَ ثَلَاثًا، أَبَدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، وَبَشْرًا خَيْرًا مِنْ بَشْرِهِ، فَإِنْ أَبَقَيْتُهُ، أَبَقَيْتُهُ وَلَا ذَنْبَ لَهُ؛ وَإِنْ مَاتَ، مَاتَ إِلَى 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 Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: "Whichever servant I^{azwj} Try him with an affliction and he conceals that from his visitors for three (days), I^{azwj} 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 I^{azwj} Cause him to remain (living), would do so and there would be no sin for him, and if he dies, would do so to My^{azwj} Mercy"' 23

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ مَرِضَ لَيْلَةً، فَقَبِلَهَا بِقَبُولِهَا، كَتَبَ اللَّهُ . عَزَّ وَجَلَّ . لَهُ عِبَادَةَ سِتِّينَ سَنَةً » قُلْتُ: مَا مَعْنَى قَبُولِهَا؟ قَالَ: « لَا يَشْكُو مَا أَصَابَهُ فِيهَا إِلَى 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 Abdullah^{asws} having said: 'The one who gets sick for a night and he accepts it with an acceptance, Allah^{azwj} Mighty and Majestic would Write for him worship performed for sixty years'. I said, 'What is the meaning of 'an acceptance'?' He^{asws} said: 'He does not complain of what has afflicted him during it, to anyone'. 24

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنِ الْعَرَزَمِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ اشْتَكَى لَيْلَةً، فَقَبِلَهَا بِقَبُولِهَا، وَأَدَّى إِلَى اللَّهِ شُكْرَهَا، كَانَتْ كَعِبَادَةِ سِتِّينَ

سَنَةً». قَالَ أَبِي: فَقُلْتُ لَهُ: مَا قَبُولُهَا؟ قَالَ: «يَصْبِرُ عَلَيْهَا، وَلَا يُخْبِرُ بِمَا كَانَ فِيهَا، فَإِذَا أَصْبَحَ حَمِدَ اللَّهَ عَلَى مَا كَانَ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Azramy, from his father,

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj} for it, would be like sixty years of his worship’. My father said, ‘So I said to him^{asws}, ‘What is its acceptance?’ He^{asws} said: ‘His being patient over it and not inform (anyone) with whatever was in it. So when it is the morning, he Praises Allah^{azwj} upon what was before’.²⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ مَرِضَ ثَلَاثَةَ أَيَّامٍ، فَكَتَمَهُ، وَمَنْ يُخْبِرُ بِهِ أَحَدًا، أَبَدَلَ اللَّهُ عَزَّ وَجَلَّ لَهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، وَبَشَرَةً خَيْرًا مِنْ بَشَرَتِهِ، وَشَعْرًا خَيْرًا مِنْ شَعْرِهِ». قَالَ: قُلْتُ: جُعِلَتْ فِدَاكَ، وَكَيْفَ يُبَدِّلُهُ؟ قَالَ: «يُبَدِّلُهُ لَحْمًا وَشَعْرًا وَدَمًا وَبَشَرَةً لَمْ يُذْنَبْ فِيهَا».

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

‘Abu Abdullah^{asws} said: ‘The one who is sick for three days and he conceals it, and does not inform anyone with it, Allah^{azwj} Mighty and Majestic would Change for him, his flesh to better than his (current) flesh, and blood to better than his (current) blood’. He^{asws} said: ‘He^{azwj} 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 الشَّكَايَةِ

Chapter 4 – The limit of complaints

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنْ حَدِّ الشَّكَايَةِ لِلْمَرِيضِ؟ فَقَالَ: «إِنَّ الرَّجُلَ يَقُولُ: حُمِمْتُ الْيَوْمَ وَسَهَرْتُ الْبَارِحَةَ، وَقَدْ صَدَقَ، وَلَيْسَ هَذَا شَكَايَةً، وَإِنَّمَا الشُّكْوَى أَنْ يَقُولَ: لَقَدْ ابْتُلَيْتُ بِمَا لَمْ يُبْتَلِ بِهِ أَحَدٌ، وَيَقُولَ: لَقَدْ أَصَابَنِي مَا لَمْ يُصَبْ أَحَدًا، وَلَيْسَ الشُّكْوَى أَنْ يَقُولَ: سَهَرْتُ الْبَارِحَةَ وَحُمِمْتُ الْيَوْمَ، وَنَحْوَ هَذَا».

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} was asked about the limit of the complaints of the sick person. So he^{asws} 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 مَجْبُوبٍ، عَنِ أَبِي وَوَلَادِ الْحَنَاطِطِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «يَنْبَغِي لِلْمَرِيضِ مِنْكُمْ أَنْ يُؤْذِنَ إِخْوَانَهُ بِمَرَضِهِ، فَيَعُوذُونَ، فَيُؤْجِرُ فِيهِمْ، وَيُؤْجِرُونَ فِيهِ». قَالَ: فَقِيلَ لَهُ: نَعَمْ هُمْ يُؤْجِرُونَ بِمَشَاهِمِ إِلَيْهِ، فَكَيْفَ يُؤْجِرُ هُوَ فِيهِمْ؟ قَالَ: فَقَالَ: «بِاِكْتِسَابِهِ لَهُمُ الْحَسَنَاتِ، فَيُؤْجِرُ فِيهِمْ، فَيُكْتَبُ لَهُ بِذَلِكَ عَشْرُ حَسَنَاتٍ، وَيُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ، وَيُمْحَى 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 Abdullah^{asws} 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 Recompensed regarding him'. So it was said to him^{asws}, 'Yes, they would be Recompensed with their walking to him, so how would he be recompensed regarding them?' So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ، عَنْ يُونُسَ، قَالَ: قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: «إِذَا مَرِضَ أَحَدُكُمْ، فَلْيَأْذِنْ لِلنَّاسِ يَدْخُلُونَ عَلَيْهِ؛ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Aziz Bin Muhtada, from Yunus who said,

'Abu Al-Hassan^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ عَائِدًا لَهُ، فَلْيَسْأَلْهُ يَدْعُو لَهُ، فَإِنَّ دُعَاءَهُ مِثْلَ 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 Abdullah^{asws} 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 - بَابُ فِي كَمِّ يُعَادُ الْمَرِيضُ وَقَدْرٍ 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا عِيَادَةَ فِي وَجَعِ الْعَيْنِ، وَلَا تَكُونُ عِيَادَةٌ فِي أَقَلِّ مِنْ ثَلَاثَةِ أَيَّامٍ، فَإِذَا وَجِبَتْ، فَيَوْمٌ، وَيَوْمٌ لَا، فَإِذَا طَالَتِ الْعِلَّةُ، تُرِكَ الْمَرِيضُ وَعِيَالُهُ ». »

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْعِيَادَةُ قَدْرُ فُوقِ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُوسَى بْنِ الْحُسَيْنِ، عَنْ الْفَضْلِ بْنِ عَامِرٍ أَبِي الْعَبَّاسِ، عَنْ مُوسَى بْنِ الْقَاسِمِ، قَالَ: حَدَّثَنِي أَبُو زَيْدٍ، قَالَ: أَخْبَرَنِي مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ، قَالَ: مَرِضَ بَعْضُ مَوَالِيهِ، فَخَرَجْنَا إِلَيْهِ نَعُوذُهُ وَنَحْنُ عِدَّةٌ مِنْ مَوَالِي جَعْفَرٍ، فَاسْتَقْبَلَنَا جَعْفَرٌ عَلَيْهِ السَّلَامُ فِي بَعْضِ الطَّرِيقِ، فَقَالَ لَنَا: « أَيْنَ تُرِيدُونَ؟ » فَقُلْنَا: نُرِيدُ فَلَانَا نَعُوذُهُ، فَقَالَ لَنَا: « قِفُوا » فَوَقَفْنَا، فَقَالَ: « مَعَ أَحَدِكُمْ تُفَاحَةٌ، أَوْ سَفْرَجَلَةٌ، أَوْ أُتْرُجَةٌ، أَوْ لُعْقَةٌ مِنْ طِيبٍ، أَوْ قِطْعَةٌ مِنْ عُودِ بَحُورٍ؟ » فَقُلْنَا: مَا مَعَنَا شَيْءٌ مِنْ هَذَا، فَقَالَ: « أَمَا تَعْلَمُونَ أَنَّ الْمَرِيضَ يَسْتَرِيحُ إِلَى 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 Muhammad^{asws} said: ‘One of the ones in his^{asws} Wilayah became sick, so we went out to visit him, and we were a number of the ones in the Wilayah of Ja’far^{asws}. So we met Ja’far^{asws} in one of the streets. He^{asws} said to us: ‘Where are you intending (to go to)?’ So we said, ‘We are intending to visit so and so’. So he^{asws} said to us: ‘Pause’. So we paused. So he^{asws} 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 he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تَمَامُ الْعِيَادَةِ لِلْمَرِيضِ أَنْ تَضَعَ يَدَكَ عَلَى ذِرَاعِهِ، وَتُعَجِّلَ الْقِيَامَ مِنْ عِنْدِهِ؛ فَإِنَّ عِيَادَةَ النَّوْكَى 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 Abdullah^{asws} 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. مُحَمَّدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبِي يَحْيَى، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ: إِنَّ مِنْ أَعْظَمِ الْعُودَادِ أَجْرًا عِنْدَ اللَّهِ . عَزَّ وَجَلَّ . لَمَنْ إِذَا عَادَ أَحَاهُ حَقَفَ الْجُلُوسَ، إِلَّا أَنْ يَكُونَ الْمَرِيضُ يُحِبُّ ذَلِكَ وَيُرِيدُهُ، وَيَسْأَلُهُ ذَلِكَ، وَقَالَ عَلَيْهِ السَّلَامُ: مِنْ تَمَامِ الْعِيَادَةِ أَنْ يَضَعَ الْعَائِدُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، أَوْ عَلَى جَبْهَتِهِ ». »

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa, (It has been narrated) from Abu Abdullah^{asws} having said that Amir Al-Momineen^{asws} said: ‘The visitation with the greatest Recompense in the Presence of Allah^{azwj} 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 he^{asws} 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 الْفَجَاءَةِ

Chapter 7 – A limit of the sudden death

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ أَبِي الْحَسَنِ النَّهْدِيِّ رَفَعَ الْحَدِيثَ، قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ مَاتَ دُونَ الْأَرْبَعِينَ، فَقَدِ احْتَرَمَ؛ وَقَالَ: مَنْ مَاتَ دُونَ أَرْبَعَةِ عَشَرَ يَوْمًا، فَمَوْتُهُ مَوْتٌ فَجَاءَةٌ ». »

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Abu Al Hassan Al Nahdy, raising the Hadeeth, said,

‘Abu Ja’far^{asws} 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 جُحْلُولِ بْنِ مُسْلِمٍ، عَنْ حِصْنِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ مَاتَ فِي أَقَلِّ مِنْ أَرْبَعَةِ عَشَرَ يَوْمًا، 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 Abdullah^{asws} having said: ‘The one who dies in less than 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 مُيَسَّرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ عَادَ امْرَأً مُسْلِمًا فِي مَرَضِهِ، صَلَّى عَلَيْهِ يَوْمَئِذٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِنْ كَانَ صَبَاحًا حَتَّى يُمْسُوا، وَإِنْ كَانَ مَسَاءً حَتَّى يُصْبِحُوا، مَعَ أَنَّ لَهُ حَرِيفًا 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’far^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنْ فَضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ عَادَ مَرِيضًا، شَيَعُهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَعْفِرُونَ لَهُ حَتَّى يَرْجِعَ إِلَى 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 Abdullah^{asws} 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 الْمُضَيْلِ، عَنْ أَبِي حَمْرَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « أَيُّهَا الْمُؤْمِنُ عَادَ مُؤْمِنًا، خَاضَ الرَّحْمَةَ حَوْضًا، فَإِذَا جَلَسَ، غَمَرَتْهُ الرَّحْمَةُ؛ فَإِذَا أَنْصَرَفَ، وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَعْفِرُونَ لَهُ، وَيَسْتَرْحِمُونَ عَلَيْهِ، وَيَقُولُونَ: طِبْتُ وَطَابَتْ لَكَ الْجَنَّةُ إِلَى تِلْكَ السَّاعَةِ مِنْ عَدِي، وَكَانَ لَهُ. يَا أَبَا حَمْرَةَ. حَرِيفٌ فِي الْجَنَّةِ ». قُلْتُ: وَمَا الْحَرِيفُ جُعِلْتُ فِدَاكَ؟ قَالَ: « زَاوِيَةٌ فِي الْجَنَّةِ يَسِيرُ الرَّكَّابُ فِيهَا أَرْبَعِينَ عَامًا ».

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} 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, Allah^{azwj} 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 you^{asws}?' He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا فِي اللَّهِ. عَزَّ وَجَلَّ. فِي مَرَضِهِ، وَكَلَّ اللَّهُ بِهِ مَلَكًا مِنَ الْعَوَادِ يَعُوذُهُ فِي قَبْرِهِ، وَيَسْتَغْفِرُ لَهُ إِلَى 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 Abdullah^{asws} having said: 'Whichever Believer visits a Belliever for the Sake of Allah^{azwj} Mighty and Majestic during his illness, Allah^{azwj} 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 اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجُمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ عَادَ مَرِيضًا مِنَ الْمُسْلِمِينَ، وَكَلَّ اللَّهُ بِهِ أَبَدًا سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يَعْشُونَ رَحْلَهُ، وَيُسَبِّحُونَ فِيهِ، وَيُتَدَبَّرُونَ، وَيُهَلَّلُونَ، وَيُكَبَّرُونَ إِلَى 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 Abdullah^{asws} having said: 'The one who visits a sick one from the Muslims, Allah^{azwj} 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 Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا مَرِيضًا فِي مَرَضِهِ حِينَ يُصْبِحُ، سَبْعَةَ سَبْعُونَ أَلْفَ مَلَكٍ، فَإِذَا قَعَدَ عَمَرَتْهُ الرَّحْمَةُ، وَاسْتَغْفَرُوا اللَّهَ. عَزَّ وَجَلَّ. لَهُ حَتَّى يُمْسِيَ، وَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ.»

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Wahab Bin Abd Rabbih who said,

'I heard Abu Abdullah^{asws} 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 Allah^{azwj} 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 عَلِيِّ الْأَشْعَرِيِّ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ عُبَيْسِ بْنِ هِشَامٍ، عَنِ إِبْرَاهِيمَ بْنِ مِهْزَمٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ عَادَ مَرِيضًا، وَكَلَّ اللَّهُ. عَزَّ وَجَلَّ. بِهِ مَلَكًا يَعُودُهُ فِي قَبْرِهِ».

Abu Ali Al Ashary, from Al Hassan Bin Ali, from Abdullah Bin Al Mugheira, from Ubays Bin Hisham, from Ibrahim Bin Mihzam, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who visits a sick one, Allah^{azwj} Mighty and Majestic would Allocate an Angel with him, visiting him in his grave'.⁴⁵

8. مُحَمَّدُ بْنُ يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مُحَمَّدٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا مُؤْمِنٍ عَادَ مُؤْمِنًا حِينَ يُصْبِحُ، شِيعَتُهُ سَبْعُونَ أَلْفَ مَلَكٍ، فَإِذَا قَعَدَ عَمَرَتْهُ الرَّحْمَةُ، وَاسْتَعْفَرُوا لَهُ حَتَّى يُمْسِي، وَإِنْ عَادَهُ مَسَاءً كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ فِيمَا نَاجَى بِهِ مُوسَى رَبَّهُ: أَنْ قَالَ: يَا رَبِّ، مَا بَلَغَ مِنْ عِيَادَةِ الْمَرِيضِ مِنَ الْأَجْرِ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَوْكَلُ بِهِ مَلَكًا يَعُودُهُ فِي قَبْرِهِ إِلَى مَحْشَرِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was in what Musa^{as} whispered with to his^{as} Lord^{azwj}, that he^{as} said: 'O Lord^{azwj}! What Recompense would reach the one who visits the sick one?' So Allah^{azwj} Mighty and Majestic Said: 'I^{azwj} would Allocate 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا، نَادَى مُنَادٍ مِنَ السَّمَاءِ بِاسْمِهِ: يَا فُلَانُ، طِبْتَ وَطَابَ مَمَشَاكَ بِثَوَابٍ مِنَ الْجَنَّةِ».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadqa,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا حَضَرْتَ الْمَيِّتَ قَبْلَ أَنْ يَمُوتَ، فَلَقِّنْهُ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ». »

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When you attend to be with the deceased before he dies, so indoctrinate him with the testimony that there is no god except for Allah^{azwj} Alone and there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}’.⁴⁹

2. عَنْهُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ؛ وَحَفْصِ بْنِ الْبُخْتَرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّكُمْ تُلَقِّنُونَ مَوْتَاكُمْ عِنْدَ الْمَوْتِ لَا إِلَهَ إِلَّا اللَّهُ، وَنَحْنُ نُلَقِّنُ مَوْتَانَا مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ ». »

From him, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws}, and Hafs Bin Al-Bakhtary from Abu Abdullah^{asws} having said: ‘You should be indoctrinating your dying ones during the death, ‘There is no god except for Allah^{azwj}’, and we^{asws} are indoctrinating our^{asws} dying ones, ‘Muhammad^{saww} is Rasool-Allah^{saww}’.⁵⁰

3. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَدْرَكَتِ الرَّجُلَ عِنْدَ النَّعْجِ، فَلَقِّنْهُ كَلِمَاتِ الْفُرَجِ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ، وَرَبِّ الْأَرْضِينَ السَّبْعِ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « لَوْ أَدْرَكَتُ عِكْرِمَةَ عِنْدَ الْمَوْتِ لَنَفَعْتُهُ ». فَقِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بِمَاذَا 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’far^{asws} 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 Allah^{azwj}, the Forbearing. There is no god except for Allah^{azwj}, the Lofty, the Magnificent. Glorious is Allah^{azwj} Lord^{azwj} of the seven skies and Lord^{azwj} of the seven firmaments, and whatever is within them

and whatever is between them and whatever is beneath them; and Lord^{azwj} of the Magnificent Throne, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’.

He (the narrator) said, ‘So Abu Ja’far^{asws} said: ‘Had you seen Ikrama during the death, you would have benefitted him’. It was said to Abu Abdullah^{asws}, ‘With what would he have benefitted him?’ He^{asws} said: ‘He could have been indoctrinated with what you are upon (Al-Wilayah)’.⁵¹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ دَاوُدَ بْنِ سُلَيْمَانَ الْكُوفِيِّ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ، قَالَ: مَرَضَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، فَأَتَيْتُهُ عَائِدًا لَهُ، فَقُلْتُ لَهُ: يَا ابْنَ أَخِي، إِنَّ لَكَ عِنْدِي نَصِيحَةً أَنْتَ بَلَّغَهَا؟ فَقَالَ: نَعَمْ، فَقُلْتُ: قُلْ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، فَشَهِدَ بِذَلِكَ فَكُلْتُ: قُلْ: وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَشَهِدَ بِذَلِكَ، فَقُلْتُ: إِنَّ هَذَا لَا تَنْتَفِعُ بِهِ إِلَّا أَنْ يَكُونَ مِنْكَ عَلَى يَقِينٍ، فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ. فَقُلْتُ: قُلْ: أَشْهَدُ أَنَّ عَلِيًّا وَصِيَّهُ وَهُوَ الْخَلِيفَةُ مِنْ بَعْدِهِ، وَالْإِمَامُ الْمُفْتَرَضُ الطَّاعَةَ مِنْ بَعْدِهِ، فَشَهِدَ بِذَلِكَ، فَقُلْتُ لَهُ: إِنَّكَ لَنْ تَنْتَفِعَ بِذَلِكَ حَتَّى يَكُونَ مِنْكَ عَلَى يَقِينٍ، فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ. ثُمَّ سَمَّيْتُ لَهُ الْأَيْمَةَ عَلَيْهِ السَّلَامُ رَجُلًا رَجُلًا، فَأَقَرَّ بِذَلِكَ، وَذَكَرَ أَنَّهُ عَلَى يَقِينٍ، فَلَمْ يَلْبَثِ الرَّجُلُ أَنْ تُؤَيِّبَ، فَجَزَعَ أَهْلُهُ عَلَيْهِ جَزَعًا شَدِيدًا. قَالَ: فَعَبْتُ عَنْهُمْ، ثُمَّ أَتَيْتُهُمْ بَعْدَ ذَلِكَ، فَرَأَيْتُ عَزَاءً حَسَنًا، فَقُلْتُ: كَيْفَ تَجِدُونَكُمْ؟ كَيْفَ عَزَاؤُكَ أَيَّتُهَا الْمَرْأَةُ؟ فَقَالَتْ: وَاللَّهِ، لَقَدْ أَصْبَنَّا بِمُصِيبَةٍ عَظِيمَةٍ بَوَاقٍ فَلَانَ رَحِمَهُ اللَّهُ، وَكَانَ مِمَّا سَخَا بِنَفْسِي لِرُؤْيَا رَأْيُهَا اللَّيْلَةَ، فَقُلْتُ: وَمَا تِلْكَ الرُّؤْيَا؟ قَالَتْ: رَأَيْتُ فُلَانًا. تَعْنِي الْمَيِّتَ. حَيًّا سَلِيمًا، فَقُلْتُ: فُلَانٌ؟ قَالَ: نَعَمْ، فَقُلْتُ لَهُ: أَمَا كُنْتَ مِتَّ؟ فَقَالَ: بَلَى، وَلَكِنْ نَجَوْتُ بِكَلِمَاتٍ لَقِنِيهَا أَبُو بَكْرٍ، وَ لَوْلَا ذَلِكَ لَكِدْتُ أَهْلِيكَ.

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 Allah^{azwj} Alone, there being no associates for Him^{azwj}’. 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 Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}’. 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 Ali^{asws} is his^{saww} successor and he^{asws} is the Caliph from after him^{saww}, and the Imam^{asws} of Obligatory obedience from after him^{saww}’. 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 Imams^{asws}, 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 Allah^{azwj}! We have been hit by great difficulty by the death of so and so, may Allah^{azwj} 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: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: كُنَّا عِنْدَهُ وَعِنْدَهُ حُمْرَانُ إِذْ دَخَلَ عَلَيْهِ مَوْلًى لَهُ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، هَذَا عِكْرِمَةُ فِي الْمَوْتِ؛ وَكَانَ يَرَى رَأْيَ الْخَوَارِجِ، وَكَانَ مُنْقَطِعاً إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقَالَ لَنَا أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « أَنْظِرُونِي حَتَّى أَرْجِعَ إِلَيْكُمْ » فَقُلْنَا: نَعَمْ، فَمَا لَبِثَ أَنْ رَجَعَ، فَقَالَ: « أَمَا إِنِّي لَوْ أَدْرَكْتُ عِكْرِمَةَ قَبْلَ أَنْ تَفْعَ النَّفْسُ مَوْجِعَهَا، لَعَلَّمْتُهُ كَلِمَاتٍ يَنْتَفِعُ بِهَا، وَلَكِنِّي أَدْرَكْتُهُ وَقَدْ وَقَعَتِ النَّفْسُ مَوْجِعَهَا ». فُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا ذَاكَ الْكَلَامُ؟ قَالَ: « هُوَ . وَاللَّهِ . مَا أَنْتُمْ عَلَيْهِ، فَلَقِّنُوا مَوْتَاكُمْ عِنْدَ الْمَوْتِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، 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'far^{asws}, said, 'We were in his^{asws} presence, and in his^{asws} presence was Humran, when a slave of his^{asws} came over, and he said, 'May I be sacrificed for you^{asws}! This Ikrama is in (pangs of) death, and he views with the views of the Kharijites, and he was (also) devoted to Abu Ja'far^{asws}'. So Abu Ja'far^{asws} said to us: 'Wait for me^{asws} until I^{asws} return to you'. So we said, 'Yes'.

So it was not long before he^{asws} returned, and he^{asws} said: 'But, had I^{asws} seen Ikrama before the soul had reached its place, I^{asws} would have taught him certain words he would have benefitted by. But I^{asws} saw him, and the soul had already reached its place'. I said, 'And what is that speech?' He^{asws} said: 'It is, by Allah^{azwj}, what you all are upon, therefore indoctrinate your dying ones during the death, the testimony that there is no god except for Allah^{azwj}, and the Wilayah'.⁵³

6. عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ أَحَدٍ يَخْضُرُهُ الْمَوْتُ إِلَّا وَكَلَّ بِهِ إِبْلِيسُ مِنْ شَيْطَانِيهِ مَنْ يَأْمُرُهُ بِالْكَفْرِ، وَيُشَكِّكُهُ فِي دِينِهِ حَتَّى تَخْرُجَ نَفْسُهُ، فَمَنْ كَانَ

مُؤْمِنًا لَمْ يَقْدِرْ عَلَيْهِ، فَإِذَا حَضَرْتُمْ مَوْتَكُمْ، فَلَقِّنُوهُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ حَتَّى يَمُوتَ». وَفِي رِوَايَةٍ أُخْرَى، قَالَ: «فَلَقِّنْهُ كَلِمَاتِ الْفَرْجِ، وَالشَّهَادَتَيْنِ، وَتُسَمِّي لَهُ الْإِقْرَارَ بِالْأَيِّمَةِ عَلَيْهِ السَّلَامُ وَاحِدًا بَعْدَ وَاحِدٍ حَتَّى 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 Abdullah^{asws} having said, ‘There is no one to whom death presents itself except that Iblees^{la} allocates one of his^{la} devils instructing him with the infidelity, and making him doubt in his Religion until his soul exits. So the one who was a Believer, he^{la} 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 Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}’, until he dies’.

And in another report, ‘He^{asws} said: ‘Indoctrinate him with the words of relief, and the two testimonies, and specify for him the acknowledgement in the Imams^{asws}, 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 اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا حَضَرَ أَحَدًا مِنْ أَهْلِ بَيْتِهِ الْمَوْتِ، قَالَ لَهُ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ، وَرَبِّ الْأَرْضِينَ السَّبْعِ، وَمَا بَيْنَهُمَا، وَرَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، فَإِذَا قَالَهَا الْمَرِيضُ، قَالَ: أَذْهَبَ، 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 Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘When the death presents itself for anyone from his family, so he should say to him, ‘Say, ‘There is no god except for Allah^{azwj}, the Lofty, the Magnificent. Glorious is Allah^{azwj}, Lord^{azwj} of the seven skies and Lord^{azwj} of the seven firmaments and whatever is between them, and Lord^{azwj} of the Magnificent Throne; and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’. So when the patient says it, he^{asws} said: ‘So go, for there is no problem upon him’.⁵⁵

8. سَهْلُ بْنُ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «وَاللَّهِ، لَوْ أَنَّ عَابِدًا وَشَنِّ وَصَفَ مَا تَصِفُونَ عِنْدَ خُرُوجِ نَفْسِهِ، مَا طَعِمَتِ النَّارُ مِنْ جَسَدِهِ شَيْئًا أَبَدًا».

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 Abdullah^{asws} said: ‘By Allah^{azwj}! 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ مِنْ بَنِي هَاشِمٍ وَهُوَ يَفْضِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ، وَرَبِّ الْأَرْضِينَ السَّبْعِ، وَمَا بَيْنَهُنَّ، وَرَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: الْحَمْدُ لِلَّهِ 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 Abdullah^{asws} that Rasool-Allah^{saww} went over to a man from the Clan of Hashim^{as} and he was expiring. So Rasool-Allah^{saww} said to him: ‘Say, ‘There is not god except for Allah^{azwj}, the Lofty, the Magnificent. There is no god except for Allah^{azwj}, the Forbearing, the Benevolent. Glory be to the Lord^{azwj} of the seven skies and the seven firmaments, and whatever is between them, and Lord^{azwj} of the Magnificent Throne. And the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’. So he said it, and Rasool-Allah^{saww} said: ‘The Praise is for Allah^{azwj} Who Rescued him from the Fire’.⁵⁷

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ سَالِمِ أَبِي سَلَمَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «حَضَرَ رَجُلًا الْمَوْتَ، فَقِيلَ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانًا قَدْ حَضَرَهُ الْمَوْتُ، فَهَضَّ رَسُولُ اللَّهِ ﷺ وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ حَتَّى أَتَاهُ وَهُوَ مُعْمَى عَلَيْهِ.» قَالَ: «فَقَالَ: يَا مَلِكَ الْمَوْتِ، كُفَّ عَنِ الرَّجُلِ حَتَّى أَسْأَلَهُ، فَأَفَاقَ الرَّجُلُ، فَقَالَ النَّبِيُّ ﷺ: مَا رَأَيْتَ؟ قَالَ: رَأَيْتُ بَيَاضًا كَثِيرًا، وَسَوَادًا كَثِيرًا، قَالَ: فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ؟ فَقَالَ: السَّوَادُ، فَقَالَ النَّبِيُّ ﷺ: قُلِ: اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ، وَأَقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ، فَقَالَ: ثُمَّ أُعْمِيَ عَلَيْهِ، فَقَالَ: يَا مَلِكَ الْمَوْتِ، حَقِّفْ عَنْهُ حَتَّى أَسْأَلَهُ، فَأَفَاقَ الرَّجُلُ، فَقَالَ: مَا رَأَيْتَ؟ قَالَ: رَأَيْتُ بَيَاضًا كَثِيرًا، وَسَوَادًا كَثِيرًا، قَالَ: فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ؟ فَقَالَ: الْبَيَاضُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: غَفَرَ اللَّهُ لِصَاحِبِكُمْ.» قَالَ: فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا حَضَرْتُمْ مَيِّتًا، فَقُولُوا لَهُ هَذَا الْكَلَامَ لِيُقُولَهُ.»

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 Abdullah^{asws} having said: ‘The death presented itself to a man, so it was said, ‘O Rasool-Allah^{saww}! The death has presented itself to so and so’. So Rasool-Allah^{saww} stood up, and with him^{saww} were some people from his^{saww} companions, and went until he^{saww} came over to him, and there was unconsciousness upon him. So he^{saww} said: ‘O Angel of death, restrain from the man until I^{saww} question him’. So the man woke up.

So the Prophet^{saww} said: ‘What did you see?’ He said, ‘I saw a lot of whiteness and a lot of darkness’. He^{saww} said: ‘So which of the two was nearer to you?’ So he said, ‘The darkness’. So the Prophet^{saww} said: ‘Say, ‘O

Allah^{azwj}! Forgive me the abundance of my disobedience to You^{azwj}, and Accept from the little from my obedience to You^{azwj}. So he said it’.

Then unconsciousness came upon him, so he^{saww} said: ‘O Angel of death! Lighten from him until I question him’. So the man awoke, and he^{saww} said: ‘What did you see?’ I saw a lot of whiteness and a lot of darkness’. He^{saww} said: ‘So which of the two was nearer to you?’ So he said, The whiteness’. So Rasool-Allah^{saww} said: ‘Allah^{azwj} has Forgiven your companion’.

He (the narrator) said, ‘So Abu Abdullah^{asws} 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 عَسَرَ 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 عَثْمَانَ، عَنْ ذَرِيحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ كَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَكَانَ مُسْتَقِيمًا، فَتَزَعُ ثَلَاثَةَ أَيَّامٍ، فَعَسَلَهُ أَهْلُهُ، ثُمَّ حُمِلَ إِلَى مُصَلَاةٍ، فَمَاتَ فِيهِ ». »

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

‘I heard Abu Abdullah^{asws} saying: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘Abu Saeed Al-Khudry was from the companions of Rasool-Allah^{saww}, 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 workshop).⁵⁹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا عَسَرَ عَلَى الْمَيِّتِ مَوْتُهُ وَتَزَعُهُ، فُزِبَ إِلَى مُصَلَاةٍ الَّتِي 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 Abdullah^{asws} 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 حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: إِذَا اشْتَدَّ عَلَيْهِ النَّزْعُ، فَضَعَهُ فِي مُصَلَاةٍ الَّتِي 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 الْوَشَاءِ، عَنْ أَبَانَ، عَنْ لَيْثِ الْمُرَادِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « إِنَّ أَبَا سَعِيدِ الْخُدْرِيِّ قَدْ رَزَقَهُ اللَّهُ هَذَا الرَّأْيَ، وَإِنَّهُ قَدْ اشْتَدَّ نَزْعُهُ، فَقَالَ: احْمِلُونِي إِلَى مُصَلَّائِي، 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 Abdullah^{asws} having said: ‘Abu Saeed Al-Khudry, Allahaz^{wj} 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 يَحْيَى، عَنْ مُوسَى بْنِ الْحُسَيْنِ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ يَقُولُ لِابْنِهِ الْقَاسِمِ: « فُمْ يَا بُيَّيْ، فَأَقْرَأْ عِنْدَ رَأْسِ أَخِيكَ (وَالصَّافَاتِ صَفًّا) حَتَّى تَسْتَمْتَهَا » فَقَرَأَ، فَلَمَّا بَلَغَ (أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا) قَضَى الْقَتَى، فَلَمَّا سَجَّي وَخَرَجُوا، أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ، فَقَالَ لَهُ: كُنَّا نَعْتَدُ الْمَيِّتَ إِذَا نَزَلَ بِهِ الْمَوْتُ، يُقْرَأُ عِنْدَهُ (يَسَ وَالْقُرْآنَ الْحَكِيمِ) فَصِرْتَ تَأْمُرُنَا بِ « الصَّافَاتِ »؟ فَقَالَ: « يَا بُيَّيْ لَمْ تُقْرَأْ عِنْدَ مَكْرُوبٍ مِنْ مَوْتٍ فَطُ إِلَّا عَجَّلَ اللَّهُ رَاحَتَهُ ».

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Suleyman Al Ja’fary who said,

‘I saw Abu Al-Hassan^{asws} saying to his^{asws} son Al-Qasim: ‘Arise O my^{asws} 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 him^{asws} and said to him^{asws}, ‘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 you^{asws} have come ordering us with Al-Saffaat (Chapter 37)?’ So he^{asws} said: ‘O my^{asws} son! It would not be recited for one who is suffering from death at all, except that Allah^{azwj} 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 وَعَبْرِ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Shaery and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said regarding making the deceased to face by his face towards the Qiblah: ‘You should make his feet from what follows the Qiblah’.⁶⁴

2. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنِ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ، عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the deceased, so he^{asws} said: ‘Get him to face the Qiblah with the underside of his feet’.⁶⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ هِشَامِ بْنِ سَالِمٍ، عَنِ سَلِيمَانَ بْنِ خَالِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا مَاتَ لِأَحَدِكُمْ مَيِّتٌ، فَسَجُّوهُ نُجَاهَ الْقِبْلَةِ، وَكَذَلِكَ إِذَا غُسِلَ، يُخَفَّرُ لَهُ مَوْضِعُ الْمُغْتَسَلِ نُجَاهَ الْقِبْلَةِ، فَيَكُونُ مُسْتَقْبِلُ بَاطِنِ 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 Abdullah^{asws} 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 لَا يُكْرَهُ عَلَى قَبْضِ رُوحِهِ

Chapter 12 – The Believer does not dislike the capture of his soul

1. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنِ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ. قَالَ: وَكَانَ حَبِيرًا . قَالَ: حَدَّثَنِي أَبُو الْيَقْظَانَ عَمَّا زُ الْأَسَدِيِّ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ مُؤْمِنًا أَقْسَمَ عَلَى رَبِّهِ أَنْ لَا يُمَيِّتَهُ، مَا أَمَاتَهُ أَبَدًا، وَلَكِنْ إِذَا كَانَ ذَلِكَ، أَوْ إِذَا حَضَرَ أَجْلُهُ، بَعَثَ اللَّهُ عَزَّ وَجَلَّ - إِلَيْهِ رِيحَيْنِ: رِيحًا يُقَالُ لَهَا: الْمُنْسِيَّةُ وَرِيحًا يُقَالُ لَهَا: الْمُسْحِيَّةُ، فَأَمَّا الْمُنْسِيَّةُ، فَأَمَّا تُنْسِيهِ أَهْلَهُ وَمَالَهُ، وَأَمَّا الْمُسْحِيَّةُ، فَأَمَّا تُسْحِي نَفْسَهُ عَنِ الدُّنْيَا حَتَّى يَخْتَارَ مَا عِنْدَ اللَّهِ ».

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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘If a Believer were to swear upon his Lord^{azwj} that He^{azwj} should not Cause him to die, He^{azwj} would not Cause him to die, ever. But, when it was that, or when his term approaches (its end), Allah^{azwj} 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 Allah^{azwj}.⁶⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ سَدِيرِ الصَّيْرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، يَا ابْنَ رَسُولِ اللَّهِ، هَلْ يُكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ؟ قَالَ: « لَا وَاللَّهِ؛ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ، جَرَعَ عِنْدَ ذَلِكَ، فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: يَا وَلِيَّ اللَّهِ، لَا تَجْرَعْ، فَوَالَّذِي بَعَثَ مُحَمَّدًا ﷺ لَأَنَا أَبْرُؤُ بِكَ وَأَشْفَقُ عَلَيْكَ مِنْ وَالِدِ رَحِيمٍ، لَوْ حَضَرَكَ افْتَحَ عَيْنَيْكَ فَانظُرْ ». قَالَ: « وَمِثْلُ لَهُ رَسُولُ اللَّهِ ﷺ وَأَمِيرُ الْمُؤْمِنِينَ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَيْمَةُ مِنْ ذُرِّيَّتِهِمْ عَلَيْهِ السَّلَامُ، فَيَقَالُ لَهُ: هَذَا رَسُولُ اللَّهِ وَأَمِيرُ الْمُؤْمِنِينَ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَيْمَةُ عَلَيْهِ السَّلَامُ رُفَقَاؤُكَ » قَالَ: « فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ، فَيُنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ، فَيَقُولُ: (يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ) إِلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ (ارجعي إلى ربك راضيةً) بِالْوَلَايَةِ (مَرْضِيَّةً) بِالتَّوَابِ (فادخلي في عبادي) يَغْنِي مُحَمَّدًا وَأَهْلَ بَيْتِهِ (وَادخلي جنتي) فَمَا شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ اسْتِئْذَانِ رُوحِهِ، وَالتَّلْحُوقِ بِالمُنَادِي ». »

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 Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Does the Believer dislike it, upon the capture of his soul?’ He^{asws} said: ‘No. By Allah^{azwj}, 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 Allah^{azwj}, do not panic! By the One^{azwj} Who Send Muhammad^{saww}, 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!’

He^{asws}, and he would make resemblances for him of Rasool-Allah^{saww}, and Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from their^{asws} offspring, and he would say to him: ‘This is Rasool-Allah^{saww}, and Amir Al-Momineen^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, your friends’.

He^{asws} said: ‘So he would open his eyes and looks, and a Caller Calls our to his soul, from the Lord^{azwj} of Might saying: ‘[89:27] O soul that art at rest! Upon Muhammad^{saww} and the People^{asws} of his^{saww} 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 Muhammad^{saww} and the People^{asws} of his^{saww} Household [89:30] And enter into My garden’. So there would be nothing more beloved to him than the extraction of his soul, and be attached with the Caller’.⁶⁸

13 - بَابُ مَا يُعَايَنُ الْمُؤْمِنُ وَالْكَافِرُ

Chapter 13 – What the Believer and the Infidel see

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ فَضَالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا عُقْبَةُ، لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ يَوْمَ الْقِيَامَةِ إِلَّا هَذَا الْأَمْرَ الَّذِي أَنْتُمْ عَلَيْهِ، وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ إِلَى هَذِهِ » ثُمَّ أَهْوَى يَدَهُ إِلَى الْوَرِيدِ، ثُمَّ اتَّكَأَ. وَكَانَ مَعِيَ الْمُعَلَّى، فَعَمَزَنِي أَنْ أَسْأَلَهُ، فَقُلْتُ: يَا ابْنَ رَسُولِ اللَّهِ، فَإِذَا بَلَغَتْ نَفْسُهُ هَذِهِ أَيَّ شَيْءٍ يَرَى؟ فَقُلْتُ لَهُ بِضْعَ عَشْرَةَ مَرَّةً: أَيَّ شَيْءٍ؟ فَقَالَ فِي كُلِّهَا: « يَرَى » وَلَا يَزِيدُ عَلَيْهَا. ثُمَّ جَلَسَ فِي آخِرِهَا، فَقَالَ: « يَا عُقْبَةُ » فَقُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ، فَقَالَ: « أَبَيْتَ إِلَّا أَنْ تَعْلَمَ؟ » فَقُلْتُ: نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ، إِنَّمَا دِينِي مَعَ دِينِكَ، فَإِذَا ذَهَبَ دِينِي كَانَ ذَلِكَ، كَيْفَ لِي بِكَ يَا ابْنَ رَسُولِ اللَّهِ كُلَّ سَاعَةٍ؟ وَبَكَيْتُ، فَفَرَّقَ لِي، فَقَالَ: « يَرَاهَا وَاللَّهِ ». قُلْتُ: بِأَبِي وَأُمِّي مَنْ هُمَا؟ قَالَ: « ذَلِكَ رَسُولُ اللَّهِ ﷺ وَعَلِيٌّ عَلَيْهِ السَّلَامُ، يَا عُقْبَةُ، لَنْ تَمُوتَ نَفْسٌ مُؤْمِنَةٌ أَبَدًا حَتَّى تَرَاهُمَا ». قُلْتُ: فَإِذَا نَظَرَ إِلَيْهِمَا الْمُؤْمِنُ، أَيْرْجِعُ إِلَى الدُّنْيَا؟ فَقَالَ: « لَا، يَمْضِي أَمَامَهُ، إِذَا نَظَرَ إِلَيْهِمَا مَضَى أَمَامَهُ ». فَقُلْتُ لَهُ: يَقُولَانِ شَيْئًا؟ قَالَ: « نَعَمْ، يَدْخُلَانِ جَمِيعًا عَلَى الْمُؤْمِنِ، فَيَجْلِسُ رَسُولُ اللَّهِ ﷺ عِنْدَ رَأْسِهِ، وَعَلِيٌّ عَلَيْهِ السَّلَامُ عِنْدَ رِجْلَيْهِ، فَيَكُوبُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَيَقُولُ: يَا وَلِيَّ اللَّهِ، أَبَشِرْ، أَنَا رَسُولُ اللَّهِ، إِلَيَّ خَيْرٌ لَكَ مِمَّا تَرَكْتَ مِنَ الدُّنْيَا، ثُمَّ يَنْهَضُ رَسُولُ اللَّهِ ﷺ، فَيَقُومُ عَلَيَّ عَلَيْهِ السَّلَامُ حَتَّى يُكَبِّ عَلَيْهِ، فَيَقُولُ: يَا وَلِيَّ اللَّهِ، أَبَشِرْ، أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتَ تُحِبُّ، أَمَا لَأَنْفَعَنَّكَ ». ثُمَّ قَالَ: « إِنَّ هَذَا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ ». قُلْتُ: أَيْنَ. جَعَلَنِي اللَّهُ فِدَاكَ. هَذَا مِنْ كِتَابِ اللَّهِ؟ قَالَ: « فِي يُوسُفَ قَوْلِ اللَّهِ. عَزَّ وَجَلَّ. هَاهُنَا (الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ 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 Abdullah^{asws} said to me: ‘O Uqba! Allah^{azwj} 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 he^{asws} gestured by his^{asws} to the jugular (vein), then he^{asws} reclined. And Moalla was with me, so he winked at me that I should ask him^{asws}, so I said, ‘O son^{asws} of Rasool-Allah^{saww}! So when his soul reaches to this, which thing would he see?’ And I said it to him^{asws} ten times, ‘Which thing?’, and every time he^{asws} said: ‘He sees’, and would not increase upon it.

Then he^{asws} sat up during the last of it and he^{asws} said: ‘O Uqba!’ So I said, ‘At your^{asws} service and your^{asws} assistance!’ So he^{asws} said: ‘You refuse except that I^{asws} teach you?’. So I said, ‘Yes, O Rasool-Allah^{saww}! But rather, my Religion is with your^{asws} Religion. So when my Religion goes away to what it was beforehand, how would it be for me with you^{asws}, O son^{asws} of Rasool-Allah^{saww}, every moment?’ And I cried, so he^{asws} was sympathetic to

me, and he^{asws} said: ‘He sees them both, by Allah^{azwj}’. So I said, ‘May my father and my mother be sacrifice for you^{asws}! Who are the two (he would be seeing)?’

He^{asws} said: ‘That would be Rasool-Allah^{saww} and Ali^{asws}. O Uqba! Never would a Believer be drying, ever, until he sees them both^{asws}. I said, ‘So when the Believer looks at them^{asws} both, would he return to the world?’ So he^{asws} said: ‘No, he would go ahead when he looks at them^{asws} in front of him’. So I said to him^{asws}, ‘Would they^{asws} be saying anything?’ He^{asws} said: ‘Yes. They^{asws} would both be coming over to the Believer, so Rasool-Allah^{saww} would be seatd by his head, and Ali^{asws} by his feet.

So Rasool-Allah^{saww} would lean over and he^{saww} would be saying: ‘O friend of Allah^{azwj}! Receive glad tidings. I^{saww} am Rasool-Allah^{saww}. I^{saww} am better for you than whatever you left from the world’. Then Rasool-Allah^{saww} would get up and Ali^{asws} would stand until he^{asws} leans over him, and he^{asws} would be saying: ‘O friend of Allah^{azwj}! Receive glad tidings. I^{asws} am Ali^{asws} Bin Abu Talib^{asws} whom you used to love, I^{asws} shall benefitting me’.

Then he^{asws} said: ‘This is in the Book of Allah^{azwj}, Mighty and Majestic’. I said, ‘May I be sacrificed for you^{asws}! Where is this from the Book of Allah^{azwj}?’ He^{asws} said: ‘In (Surah) Yunus^{as} (Chapter 10), the Words of Allah^{azwj} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ خَالِدِ بْنِ عَمْرَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا حِيلَ بَيْنَهُ وَبَيْنَ الْكَلَامِ، أَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْ شَاءَ اللَّهُ، فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِينِهِ، وَالْآخِرُ عَنْ يَسَارِهِ، فَيَقُولُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا مَا كُنْتَ تَرْجُو، فَهُوَ ذَا أَمَامِكَ، وَأَمَا مَا كُنْتَ تَخَافُ مِنْهُ، فَقَدْ أَمِنْتَ مِنْهُ. ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، فَيَقُولُ: هَذَا مَنْزِلُكَ مِنَ الْجَنَّةِ، فَإِنْ شِئْتَ رَدَدْنَاكَ إِلَى الدُّنْيَا وَلَكَ فِيهَا ذَهَبٌ وَفِضَّةٌ، فَيَقُولُ: لَا حَاجَةَ لِي فِي الدُّنْيَا، فَعِنْدَ ذَلِكَ يَبْيَضُ لَوْنُهُ، وَيُرْشَحُ جَبِينُهُ، وَتَقْلَصُ شَفَتَاهُ، وَتَنْتَشِرُ مَنْحَرَاهُ، وَتَدْمَعُ عَيْنُهُ الْيُسْرَى، فَأَيُّ هَذِهِ الْعَلَامَاتِ رَأَيْتَ فَاتَّكَنَفَ بِهَا، فَإِذَا خَرَجَتِ النَّفْسُ مِنَ الْجَسَدِ، فَيَعْرِضُ عَلَيْهَا كَمَا عَرَضَ عَلَيْهِ وَهِيَ فِي الْجَسَدِ، فَتَخْتَارُ الْآخِرَةَ، فَتُعَسِّلُهُ فِيمَنْ يُعَسِّلُهُ، وَتُقَلِّبُهُ فِيمَنْ يُقَلِّبُهُ، فَإِذَا أُدْرِجَ فِي أَكْفَانِهِ، وَوُضِعَ عَلَى سَرِيرِهِ، خَرَجَتْ رُوحُهُ تَمْشِي بَيْنَ أَيْدِي الْقَوْمِ قُدَمًا، وَتَلْقَاهُ أَرْوَاحُ الْمُؤْمِنِينَ يُسَلِّمُونَ عَلَيْهِ، وَيُبَشِّرُونَهُ بِمَا أَعَدَّ اللَّهُ لَهُ. جَلَّ ثَنَاؤُهُ. مِنْ النَّعِيمِ، فَإِذَا وُضِعَ فِي قَبْرِهِ، رُذِّ إِلَيْهِ الرُّوحُ إِلَى وَرَكْبِهِ، ثُمَّ يُسْأَلُ عَمَّا يَعْلَمُ، فَإِذَا جَاءَ بِمَا يَعْلَمُ، فُتِحَ لَهُ ذَلِكَ الْبَابُ الَّذِي أَرَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَدْخُلُ عَلَيْهِ مِنْ نُورِهَا وَيَبْرُدُهَا وَطِيبَ رِيحِهَا. » قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَأَيَّنَ ضَعَطَةُ الْقَبْرِ؟ فَقَالَ: « هَيْهَاتَ، مَا عَلَى الْمُؤْمِنِينَ مِنْهَا شَيْءٌ، وَاللَّهِ، إِنَّ هَذِهِ الْأَرْضَ لَتَفْتَحِرُ عَلَى هَذِهِ، فَتَقُولُ: وَطِئَ عَلَى ظَهْرِي مُؤْمِنٌ، وَمَ يَطَأُ عَلَى ظَهْرِكَ

مُؤْمِنٌ، وَتَقُولُ لَهُ الْأَرْضُ: وَاللَّهِ، لَقَدْ كُنْتُ أُحِبُّكَ وَأَنْتَ تَمْشِي عَلَى ظَهْرِي، فَأَمَّا إِذَا وُلِّيتُكَ، فَسَتَعْلَمُ مَاذَا أَصْنَعُ بِكَ، فَتَفْسَحَ لَهُ مَدَّ بَصَرِهِ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Kjalid Bin Umara, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘When there is a cessation between him and the speech, Rasool-Allah^{saww} comes over to him along with the one whom Allah^{azwj} Desires. So Rasool-Allah^{saww} would get seated on his right, and the other one^{asws} on his left, and Rasool-Allah^{saww} 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 they^{asws} would be saying: ‘This is your house from the Paradise, and if you so desire to, we^{asws} 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 Allah^{azwj}, Majestic is His^{azwj} 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-Allah^{saww} had shown would be opened up for him, and there would enter upon him, its light, and its illumination, and its coolness, and its aromatic fragrances’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! So where is the squeezing of the grave?’ So he^{asws} 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 Allah^{azwj}! 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ سَعِيدِ بْنِ يَسَارٍ: أَنَّهُ حَضَرَ أَحَدَ ابْنَيْ سَابُورَ . وَكَانَ هُمَا فَضْلٌ وَوَرَعٌ وَإِحْبَاتٌ، فَمَرَضَ أَحَدُهُمَا، وَلَا أَحْسَبُهُ إِلَّا زَكَرِيَّا بْنَ سَابُورَ . قَالَ: فَحَضَرْتُهُ عِنْدَ مَوْتِهِ، فَبَسَطَ يَدَهُ، ثُمَّ قَالَ: ابْيَضَّتْ يَدِي يَا عَلِيُّ، قَالَ: فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَعِنْدَهُ مُحَمَّدُ بْنُ مُسْلِمٍ، قَالَ: فَلَمَّا قُمْتُ مِنْ عِنْدِهِ، طَنَنْتُ أَنَّ مُحَمَّدًا يُخْبِرُهُ بِحَبْرِ الرَّجُلِ، فَأَتْبَعَنِي بِرَسُولٍ، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: « أَخْبِرْنِي

عَنْ هَذَا الرَّجُلِ الَّذِي حَضَرْتَهُ عِنْدَ الْمَوْتِ أَيَّ شَيْءٍ سَمِعْتَهُ يَقُولُ؟ « قَالَ: قُلْتُ: بَسَطَ يَدَهُ، وَقَالَ: ابْيَضَّتْ يَدَيَّ يَا عَلِيُّ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَاللَّهِ رَأَهُ، وَاللَّهِ رَأَهُ، وَاللَّهِ رَأَهُ ».

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 Abdullah^{asws}, and in his^{asws} presence was Muhammad Bin Muslim. So when I arose from his^{asws} presence, I think that Muhammad informed him^{asws} with the news of the man. So a messenger pursued me and I returned back to him^{asws}. So he^{asws} 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 Abdullah^{asws} said: 'By Allah^{azwj}, he saw him^{saww}! By Allah^{azwj}, he saw him^{saww}! By Allah^{azwj}, he saw him^{saww}!'.⁷¹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مِنْكُمْ وَاللَّهِ يُقْبَلُ، وَلَكُمْ وَاللَّهِ يُعْفَرُ، إِنَّهُ لَيْسَ بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَغْتَبِطَ وَيَرَى السُّرُورَ وَفَرَّةَ الْعَيْنِ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا » وَأَوْمَأَ بِيَدِهِ إِلَى حَلْفِهِ. ثُمَّ قَالَ: « إِنَّهُ إِذَا كَانَ ذَلِكَ وَاحْتَضَرَ، حَضَرَهُ رَسُولُ اللَّهِ ﷺ وَعَلِيُّ عَلَيْهِ السَّلَامُ وَجَبْرِئِيلُ وَمَلَكَ الْمَوْتِ عَلَيْهِ السَّلَامُ، فَيَدْنُو مِنْهُ عَلِيُّ عَلَيْهِ السَّلَامُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا كَانَ يُجِئُنَا أَهْلَ الْبَيْتِ، فَأَحْبَبَهُ، وَيَقُولُ رَسُولُ اللَّهِ ﷺ: يَا جَبْرِئِيلُ، إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَحْبَبَهُ، وَيَقُولُ جَبْرِئِيلُ لِمَلَكَ الْمَوْتِ: إِنَّ هَذَا كَانَ يُحِبُّ اللَّهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَحْبَبَهُ، وَأَرْفُقُ بِهِ، فَيَدْنُو مِنْهُ مَلَكَ الْمَوْتِ، فَيَقُولُ: يَا عَبْدَ اللَّهِ، أَخَذْتَ فَكَأَكْ رَقَبَتِكَ؟ أَخَذْتَ أَمَانَ بَرَاءَتِكَ؟ تَمَسَّكَتَ بِالْعِصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا؟ ». قَالَ: « فَيُؤَقِّمُهُ اللَّهُ عَزَّ وَجَلَّ، فَيَقُولُ: نَعَمْ، فَيَقُولُ: وَمَا ذَاكَ؟ فَيَقُولُ: وَلَا يَأْتِي عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَيَقُولُ: صَدَقْتَ، أَمَّا الَّذِي كُنْتَ تَحَدِّثُهُ، فَقَدْ آمَنَكَ اللَّهُ مِنْهُ، وَأَمَّا الَّذِي كُنْتَ تَرْجُوهُ، فَقَدْ أَدْرَكْتَهُ، أُبَشِّرُ بِالسَّلَفِ الصَّالِحِ مُرَافِقَةِ رَسُولِ اللَّهِ ﷺ وَعَلِيٍّ وَفَاطِمَةَ عَلَيْهِ السَّلَامُ. ثُمَّ يَسْأَلُ نَفْسَهُ سَلًا رَافِقًا، ثُمَّ يَنْزِلُ بِكَفْنِهِ مِنَ الْجَنَّةِ وَحَنُوطِهِ مِنَ الْجَنَّةِ بِمَسْكِ أَذْفَرٍ، فَيَكْفِنُ بِذَلِكَ الْكَفْنَ، وَيُحْنِطُ بِذَلِكَ الْحَنُوطِ، ثُمَّ يُكْسِي حُلَّةً صَفْرَاءَ مِنْ حُلِيِّ الْجَنَّةِ، فَإِذَا وُضِعَ فِي قَبْرِهِ، فَتُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَرِيحَانِهَا، ثُمَّ يُفْسَخُ لَهُ عَنْ أَمَامِهِ مَسِيرَةٌ شَهْرٍ، وَعَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، ثُمَّ يُقَالُ لَهُ: نَمِ نَوْمَةَ الْعُرُوسِ عَلَى فِرَاشِهَا، أُبَشِّرُ بِرُوحٍ وَرِيحَانٍ، وَجَنَّةٍ نَعِيمٍ، وَرَبِّ غَيْرِ غَضْبَانَ، ثُمَّ يَزُورُ آلَ مُحَمَّدٍ فِي جَنَانِ رَضْوَى، فَيَأْكُلُ مَعَهُمْ مِنْ طَعَامِهِمْ، وَيَشْرَبُ مَعَهُمْ مِنْ شَرَابِهِمْ، وَيَتَحَدَّثُ

مَعَهُمْ فِي مَجَالِسِهِمْ حَتَّى يَأْتِيَ قَائِمُنَا أَهْلَ الْبَيْتِ، فَإِذَا قَامَ قَائِمُنَا بَعَثَهُمُ اللَّهُ، فَأَقْبَلُوا مَعَهُ يُلَبُّونَ زُمْرًا زُمْرًا، فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ، وَيَضْمَحِلُّ الْمُحِلُّونَ، وَقَلِيلٌ مَا يَكُونُونَ، هَلَكَتِ الْمَحَاضِيرُ، وَنَجَا الْمُفَرِّقُونَ، مِنْ أَجْلِ ذَلِكَ قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ بْنِ أَبِي تَالِبٍ: أَنْتَ أَخِي، وَمِيعَادُ مَا بَيْنِي وَبَيْنَكَ وَادِي السَّلَامِ». قَالَ: «وَإِذَا احْتَضَرَ الْكَافِرُ، حَضَرَ رَسُولُ اللَّهِ ﷺ وَعَلِيُّ بْنُ أَبِي تَالِبٍ وَجَبْرِئِيلُ وَمَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ، فَيَدْنُو مِنْهُ عَلِيُّ بْنُ أَبِي تَالِبٍ، فَيَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا كَانَ يُبْغِضُ اللَّهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَبْغَضَهُ، وَيَقُولُ رَسُولُ اللَّهِ ﷺ: يَا جَبْرِئِيلُ، إِنَّ هَذَا كَانَ يُبْغِضُ اللَّهَ وَرَسُولَهُ وَأَهْلَ بَيْتِ رَسُولِهِ، فَأَبْغَضَهُ وَاعْتَفَ عَلَيْهِ، فَيَدْنُو مِنْهُ مَلَكُ الْمَوْتِ، فَيَقُولُ: يَا عَبْدَ اللَّهِ، أَخَذْتَ فَكَأَنَّكَ رَهَانِكَ؟ أَخَذْتَ أَمَانَ بَرَاءَتِكَ؟ تَمَسَّكَتَ بِالْعِصْمَةِ الْكُبْرَى فِي الْحَيَاةِ الدُّنْيَا؟ فَيَقُولُ: لَا، فَيَقُولُ: أَبَشِّرْ يَا عَبْدَ اللَّهِ بِسَخَطِ اللَّهِ. عَزَّ وَجَلَّ. وَعَذَابِهِ وَالنَّارِ، أَمَا الَّذِي كُنْتُ تَخَذِرُهُ فَقَدْ نَزَلَ بِكَ، ثُمَّ يُسْأَلُ نَفْسَهُ سَلًا عَنِيفًا، ثُمَّ يُؤَكِّدُ بِرُوحِهِ ثَلَاثِمِائَةَ شَيْطَانٍ كُلُّهُمْ يَبْزُقُ فِي وَجْهِهِ، وَيَتَأَدَّى بِرُوحِهِ، فَإِذَا وُضِعَ فِي قَبْرِهِ، فَتُحَلَّى لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ، فَيَدْخُلُ عَلَيْهِ مِنْ فَيْحِهَا وَهَبِهَا».

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 Abdullah^{asws} saying: ‘By Allah^{azwj}, there would be Acceptance from you, and by Allah^{azwj} 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 he^{asws} gestured with his^{asws} hand to his^{asws} throat.

Then he^{asws} said: ‘When it would be like that, and he is about to die, Rasool-Allah^{saww} and Ali^{asws} and Jibraeel^{as} and the Angel of death attend him, and Ali^{asws} would approach him and he^{asws} would be saying: ‘O Rasool-Allah^{saww}! This one used to love us^{asws}, the People^{asws} of the Household, so love him. And Rasool-Allah^{saww} would be saying: ‘O Jibraeel^{as}! This one used to love Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so love him. And Jibraeel^{as} would be saying to the Angel of death: ‘This one used to love Allah^{azwj}, and His^{azwj} Rasool^{saww} and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so I^{as} love him and be kind with him.

So the Angel of death approaches him and would be saying to him: ‘O servant of Allah^{azwj}! 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 Allah^{azwj} 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 Ali^{asws} Bin Abu Talib^{asws}’. He would be saying, ‘You have spoken the truth. As for that which you were cautious of, so Allah^{azwj}

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-Allah^{saww} and Ali^{asws} and Fatima^{asws}.

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 Lord^{azwj} not Angered'.

Then he would be visiting the Progeny^{asws} of Muhammad^{saww} in Gardens of Pleasure, so he would eat with them^{asws} from their^{asws} meals, and drink from their^{asws} drinks, and would be discussing with them^{asws} in their^{asws} gatherings until the rising of our^{asws} Qaim^{asws} of the People^{asws} of the Household. So when our^{asws} Qaim^{asws} rises, Allah^{azwj} would Send for them, and they would meet up with him^{asws} 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-Qaim^{asws}) would happen to perish, and the ones speaking of its nearness (of the appearance of Al-Qaim^{asws}) would attain salvation. Due to that, Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws}, and an appointment between me^{saww} and you^{asws} is in the Valley of Peace'.

When the infidel is near to dying, Rasool-Allah^{saww} and Ali^{asws} and Jibraeel^{as} and the Angel of death come over to him. So Ali^{asws} approaches him and would be saying: 'O Rasool-Allah^{saww}! This one used to hate the People^{asws} of the Household, so hate him'. And Rasool-Allah^{saww} would be saying: 'O Jibraeel^{as}! This one used to hate Allah^{azwj} and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so hate him'. So Jibraeel^{as} would be saying: 'O Angel of death! This is one who used to hate Allah^{azwj} and His^{azwj} Rasool^{saww} and the People^{asws} of his^{saww} 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 Allah^{azwj}! 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 Allah^{azwj} Mighty and Majestic, of His^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ يَحْيَى الْحَلْبِيِّ، عَنِ ابْنِ مُسْكَانٍ، عَنْ عَبْدِ الرَّحِيمِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: حَدَّثَنِي صَالِحُ بْنُ مِيثَمٍ، عَنْ عَبَايَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: « وَاللَّهِ، لَا يُبْغِضُنِي عَبْدٌ أَبَدًا يَمُوتُ عَلَى بُغْضِي إِلَّا رَأَى عِنْدَ مَوْتِهِ حَيْثُ يَكْرَهُ، وَلَا يُحِبُّنِي عَبْدٌ أَبَدًا فَيَمُوتُ عَلَى حُبِّي إِلَّا رَأَى عِنْدَ مَوْتِهِ حَيْثُ يُحِبُّ ». فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « نَعَمْ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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’far^{asws}, ‘Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Ali^{asws} saying: ‘By Allah^{azwj}! No servant would hate me^{asws} ever, dying on hatred, except that he would see me^{asws} during his death abhorring it, and no servant would love me^{asws} ever, dying upon my^{asws} love, except that he would see me^{asws} during his death loving it’. So Abu Ja’far^{asws} said: ‘Yes, and with Rasool-Allah^{saww} upon his right’.⁷³

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، عَنْ يَحْيَى بْنِ سَابُورٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ فِي الْمَيِّتِ: « تَدْمَعُ عَيْنَاهُ عِنْدَ الْمَوْتِ » فَقَالَ: « ذَلِكَ عِنْدَ مُعَايِنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَرَى مَا يَسْرُهُ » ثُمَّ قَالَ: « أَمَا تَرَى الرَّجُلَ يَرَى مَا يَسْرُهُ وَمَا يُحِبُّ، فَتَدْمَعُ عَيْنُهُ لِذَلِكَ 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 Abdullah^{asws} saying regarding the deceased, tears flowing from his eyes: ‘That is during him seeing Rasool-Allah^{saww}, so he sees what overjoys him’.

Then he^{asws} 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 أَبَانَ بْنِ عَثْمَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ النَّفْسَ إِذَا وَقَعَتْ فِي الْخَلْقِ، أَنَاهُ مَلَكٌ، فَقَالَ لَهُ: يَا هَذَا. أَوْ يَا فَلَانُ. أَمَّا مَا كُنْتَ تَرْجُو، فَأَيْسَ مِنْهُ وَهُوَ الرَّجُوعُ إِلَى الدُّنْيَا، وَأَمَّا مَا كُنْتَ تَخَافُ، فَقَدْ أُمِنْتَ مِنْهُ ». »

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from someone else, from Aban Bin Usman, from Aamir Bin Abdullah Bin Juza’at,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ الرَّجُلَ إِذَا وَقَعَتْ نَفْسُهُ فِي صَدْرِهِ، رَأَى ». قُلْتُ: جُعِلْتُ فِدَاكَ، وَمَا يَرَى؟ قَالَ: « يَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَقُولُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا رَسُولُ اللَّهِ، أُبَشِّرُ ». ثُمَّ قَالَ: « ثُمَّ يَرَى عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَيَقُولُ: أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ تُحِبُّهُ، تُحِبُّ أَنْ أَنْفَعَكَ الْيَوْمَ ». قَالَ: قُلْتُ لَهُ: أَيَكُونُ أَحَدٌ مِنَ النَّاسِ يَرَى هَذَا، ثُمَّ يَرْجِعُ إِلَى الدُّنْيَا؟ قَالَ: قَالَ: « لَا، إِذَا رَأَى هَذَا أَبَدًا مَاتَ » وَأَعْظَمَ ذَلِكَ، قَالَ: « وَذَلِكَ فِي الْقُرْآنِ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ) ».

Aban Bin Usman,

(It has been narrated) from Uqba who heard Abu Abdullah^{asws} saying: ‘The man, when his soul comes up to be in his chest, sees’. I said, ‘May I be sacrificed for you^{asws}! And what does he see?’ He^{asws} said: ‘He sees Rasool-Allah^{saww}, and Rasool-Allah^{saww} is saying to him: ‘Receive glad tidings!’ The he sees Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is saying to him: ‘I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, whom you used to love. Your love would benefit you today’.

He (the narrator) said, ‘I said to him^{asws}, ‘Can it happen for anyone from the people when he sees this, then he would return to the world?’ He^{asws} 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 Allah^{azwj} 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، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنْ ابْنِ أَبِي يَعْقُوبٍ، قَالَ: كَانَ خَطَّابُ الْجُهَنِيِّ خَلِيطًا لَنَا، وَكَانَ شَدِيدَ النَّصْبِ لِأَلِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ، وَكَانَ يَصْحَبُ نَجْدَةَ الْحُرُورِيِّ، قَالَ: فَدَخَلْتُ عَلَيْهِ أَعُوذُهُ لِلْخُلُطَةِ وَالتَّقِيَّةِ، فَإِذَا هُوَ مُعَمَّى عَلَيْهِ فِي حَدِّ الْمَوْتِ، فَسَمِعْتُهُ يَقُولُ: مَا لِي وَلَكَ يَا عَلِيُّ، فَأَحْبَرْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « رَأَهُ وَرَبِّ الْكَعْبَةِ، رَأَهُ 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-Juhnny used to blend in with us and he was extremely hostile to the Progeny^{asws} of Muhammad^{saww}, 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 Abdullah^{asws} about that. So Abu Abdullah^{asws} said: ‘He saw him^{saww}, by the Lord^{azwj} of the Kabah! He saw him^{saww}, by the Lord^{azwj} of the Kabah!’⁷⁷

10. سَهْلُ بْنُ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا بَلَغَتْ نَفْسٌ أَحَدِكُمْ هَذِهِ، قِيلَ لَهُ: أَمَا مَا كُنْتَ تَحْذَرُ مِنْ هَمِّ الدُّنْيَا وَحُزْنِهَا، فَقَدْ أَمِنْتَ مِنْهُ، وَيُقَالُ لَهُ: رَسُولُ اللَّهِ ﷺ وَعَلِيِّ وَفَاطِمَةَ عَلَيْهِمُ السَّلَامُ 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 Abdullah^{asws} 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-Allah^{saww} and Ali^{asws} and Fatima^{asws} are in front of you’.⁷⁸

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، عَنْ أَبِي حَمَزَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ آيَةَ الْمُؤْمِنِ إِذَا حَضَرَهُ الْمَوْتُ بَيَاضٌ وَجْهُهُ أَشَدَّ مِنْ بَيَاضِ لَوْنِهِ، وَيَرَشُّحُ جَبِينُهُ، وَيَسِيلُ مِنْ عَيْنَيْهِ كَهَيْئَةِ الدُّمُوعِ، فَيَكُونُ ذَلِكَ خُرُوجَ نَفْسِهِ؛ وَإِنَّ الْكَافِرَ تَخْرُجُ نَفْسُهُ سَلًّا مِنْ شِدْقِهِ كَرَبْدِ 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’far^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعًا، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: أَصْلَحَكَ اللَّهُ، مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ أَبْغَضَ لِقَاءَ اللَّهِ أَبْغَضَ اللَّهُ لِقَاءَهُ؟ قَالَ: « نَعَمْ » قُلْتُ: فَوَ اللَّهِ، إِنَّا لَنَكْرَهُ الْمَوْتَ، فَقَالَ: « لَيْسَ ذَلِكَ حَيْثُ تَذْهَبُ، إِنَّمَا ذَلِكَ عِنْدَ الْمُعَايَنَةِ، إِذَا رَأَى مَا يُحِبُّ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَقَدَّمَ، وَاللَّهُ تَعَالَى يُحِبُّ لِقَاءَهُ، وَهُوَ يُحِبُّ لِقَاءَ اللَّهِ حِينَئِذٍ؛ وَإِذَا رَأَى مَا يَكْرَهُ، فَلَيْسَ شَيْءٌ أَبْغَضَ إِلَيْهِ مِنْ لِقَاءِ اللَّهِ، وَاللَّهُ 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 Abdullah^{asws}, said, ‘I said, ‘May Allah^{azwj} Keep you^{asws} well! The one who loves to meet Allah^{azwj}, Allah^{azwj} Loves to meet him, and the one who hates meeting Allah^{azwj}, Allah^{azwj} would Hate to meet him?’ He^{asws} said: ‘Yes’. I said, ‘By Allah^{azwj}! I dislike the death’. So he^{asws} 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 Allah^{azwj} the Exalted would Love to meet him, and he would love to meet Allah^{azwj}, then and there. And when he sees what he dislikes, so there would be nothing more hateful to him than meeting Allah^{azwj} and Allah^{azwj} would Hate to meet him'.⁸⁰

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ أَبِي الْمُسْتَهَلِّ، عَنْ مُحَمَّدِ بْنِ حَنْظَلَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، حَدِيثٌ سَمِعْتُهُ مِنْ بَعْضِ شَيْعَتِكَ وَمَوَالِكَ يَرْوِيهِ عَنْ أَبِيكَ؟ قَالَ: « وَمَا هُوَ؟ » قُلْتُ: زَعَمُوا أَنَّهُ كَانَ يَقُولُ: « أَغْبَطُ مَا يَكُونُ أَمْرًا بِمَا نَحْنُ عَلَيْهِ إِذَا كَانَتِ النَّفْسُ فِي هَذِهِ ». فَقَالَ: « نَعَمْ، إِذَا كَانَ ذَلِكَ أَتَاهُ نَبِيُّ اللَّهِ، وَأَتَاهُ عَلِيٌّ، وَأَتَاهُ جِبْرَائِيلُ، وَأَتَاهُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ، فَيَقُولُ ذَلِكَ الْمَلِكُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ، إِنَّ فَلَانًا كَانَ مُوَالِيًا لَكَ وَالْأَهْلَ بَيْتِكَ، فَيَقُولُ: نَعَمْ، كَانَ يَتَوَلَّانَا، وَيَتَبَرَّأُ مِنْ عَدُوِّنَا، فَيَقُولُ ذَلِكَ نَبِيُّ اللَّهِ لِبِرِّئِيلَ، فَيَرْفَعُ ذَلِكَ جِبْرَائِيلُ إِلَى اللَّهِ 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 Abdullah^{asws}, 'May I be sacrificed for you^{asws}! A Hadeeth which I heard from one of your^{asws} Shia and the one in your^{asws} Wilayah, reporting it from your^{asws} father^{asws}'. He^{asws} said: 'And what is it?' I said, 'He was claiming that he^{asws} had said: 'Overjoyed is what a person would happen to be with what we^{asws} are upon, when the soul was in this (point)'. So he^{asws} said: 'Yes. When it would be that, the Prophet^{saww} of Allah^{azwj} would come to him, and Ali^{asws} would come to him, and Jibraeel^{as} would come to him, and the Angel of death would come to him. So that Angel would be saying to Ali^{asws}: 'O Ali^{asws}! Was so and so in your^{asws} Wilayah and of the People^{asws} of your^{asws} Household?' So he^{asws} would be saying: 'Yes, he used to be with our^{asws} Wilayah, and used to disavow from our^{asws} enemies'. And Rasool-Allah^{azwj} would be saying that to Jibraeel^{as}, and Jibraeel^{as} would raise that to Allah^{azwj} Mighty and Majestic'.⁸¹

14. وَعَنْهُ، عَنْ صَفْوَانَ، عَنْ جَارُودِ بْنِ الْمُنْذِرِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا بَلَغَتْ نَفْسٌ أَحَدِكُمْ هَذِهِ . وَأَوْمَأَ بِيَدِهِ إِلَى حَلْقِهِ . فَرَّتْ عَيْنُهُ ».

And from him, from Safwan, from Jaroud Bin Al Munzar who said,

'I heard Abu Abdullah^{asws} saying: 'When the soul of one of you reaches this (point)', and he^{asws} gestured with his^{asws} hand to his^{asws} throat, his eyes would be delighted'.⁸²

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ، عَنْ أَبِي بصيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُهُ عَزَّ وَجَلَّ: (فَلَوْلَا إِذَا بَلَغَتِ الْخُلُقُومَ) إِلَى قَوْلِهِ (إِنْ كُنْتُمْ صَادِقِينَ)؟ فَقَالَ: « إِنَّهَا إِذَا بَلَغَتِ الْخُلُقُومَ، ثُمَّ أَرَى مَنْزِلَهُ مِنَ الْجَنَّةِ، فَيَقُولُ: زِدُونِي إِلَى الدُّنْيَا حَتَّى أُخْبِرَ أَهْلِي بِمَا أَرَى، فَيَقَالَ لَهُ: لَيْسَ إِلَى ذَلِكَ 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 Abdullah^{asws}, ‘(What about) the Words of Allah^{azwj} Mighty and Majestic [56:83] So why is it not then that when it (soul) comes up to the throat – up to His^{azwj} Words [56:87] That you do not send it back, if you are truthful? So he^{asws} 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 شَخَّصَ بِبَصَرِهِ، وَسَالَتْ عَيْنُهُ الْيُسْرَى، وَرَشَّحَ جَبِينَهُ، وَتَقَلَّصَتْ شَفَتَاهُ، وَأَنْتَشَرَتْ مَنْجَرَاهُ، فَأَيُّ شَيْءٍ رَأَيْتَ مِنْ ذَلِكَ فَحَسْبُكَ هَذَا ». وَفِي رِوَايَةٍ أُخْرَى: « وَإِذَا ضَحِكَ أَيْضًا، فَهُوَ مِنَ الدَّلَالَةِ ». قَالَ: « وَإِذَا رَأَيْتَهُ قَدْ حَمَصَ وَجْهَهُ، وَسَالَتْ عَيْنُهُ الْيُمْنَى، فَأَعْلَمَ أَنَّهُ ».

Sahl Bin Ziyad, from someone else from our companions who said,

‘He^{asws} 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, (He^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ إِدْرِيسَ الْقُمِّيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ اللَّهَ - عَزَّ وَجَلَّ - يَأْمُرُ مَلَكَ الْمَوْتِ، فَيَرُدُّ نَفْسَ الْمُؤْمِنِ لِيَهْوَنَ عَلَيْهِ وَيُخْرِجَهَا مِنْ أَحْسَنِ وَجْهَيْهَا، فَيَقُولُ النَّاسُ: لَقَدْ شَدَدَ عَلَى فُلَانٍ الْمَوْتِ، وَذَلِكَ تَهْوِينٌ مِنَ اللَّهِ - عَزَّ وَجَلَّ - عَلَيْهِ ». وَقَالَ: « يُصْرَفُ عَنْهُ - إِذَا كَانَ مِنْ سَخِطِ اللَّهِ عَلَيْهِ، أَوْ مِمَّنْ أَبْعَضَ اللَّهُ أَمْرَهُ - أَنْ يَجْذِبَ الْجَذْبَةَ الَّتِي بَلَعْتَكُمْ مِنْهَا السُّفُودَ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَقُولُ النَّاسُ: لَقَدْ هَوَّنَ اللَّهُ عَلَى فُلَانٍ الْمَوْتِ ».

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Idrees Al Qummy who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} 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 وَقِيدٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ مِنْ أَصْحَابِهِ وَهُوَ يَجُودُ بِنَفْسِهِ، فَقَالَ: يَا مَلَكَ الْمَوْتِ، ارْفُقْ بِصَاحِبِي؛ فَإِنَّهُ مُؤْمِنٌ، فَقَالَ: أَبَشِرْ يَا مُحَمَّدُ؛ فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ، وَاعْلَمْ يَا مُحَمَّدُ، أَنِّي أَقْبِضُ رُوحَ ابْنِ آدَمَ، فَيَجْزَعُ أَهْلُهُ، فَأَقُومُ فِي نَاحِيَةٍ مِنْ دَارِهِمْ، فَأَقُولُ: مَا هَذَا الْجُرْعُ؟ فَوَ اللَّهُ، مَا تَعَجَّلْنَا قَبْلَ أَجَلِهِ، وَمَا كَانَ لَنَا فِي قَبْضِهِ مِنْ ذَنْبٍ، فَإِن تَحْتَسِبُوهُ وَتَصْبِرُوا، تُؤَجَّرُوا، وَإِن تَجْرَعُوا، تَأْتُمُوا وَتُوزَرُوا، وَاعْلَمُوا أَنَّ لَنَا فِيكُمْ عَوْدَةً، ثُمَّ عَوْدَةً، فَالْحَذَرَ الْحَذَرَ؛ إِنَّهُ لَيْسَ فِي شَرْقِهَا وَلَا فِي غَرْبِهَا أَهْلٌ بَيْتٍ مَدْرٍ وَلَا وَبَرٍ إِلَّا وَأَنَا أَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ حَمْسَ مَرَّاتٍ، وَلَئِنَّا أَعْلَمُ بِصَغِيرِهِمْ وَكَبِيرِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ، وَلَوْ أَرَدْتُ قَبْضَ رُوحِ بَعُوضَةٍ، مَا قَدَرْتُ عَلَيْهَا حَتَّى يَأْتِرَنِي رَبِّي بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِذَا يَتَصَفَّحُهُمْ فِي مَوَاقِبِ الصَّلَاةِ، فَإِن كَانَ مِمَّنْ يُوَاظِبُ عَلَيْهَا عِنْدَ مَوَاقِبِهَا، لَقَنَّه شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَنَحَى عَنْهُ مَلَكُ الْمَوْتِ إِبْلِيسَ .«

From him, from Yunus, from Al Haysam Bin Waqid, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} went over to a man from his^{saww} companions and he was in his last breaths. So he^{saww} said: ‘O Angel of death! Be kind to my^{saww} companions for he is a Believer’. So he said, ‘Receive glad tidings, O Muhammad^{saww}, for I am kind with every Believer, and know, O Muhammad^{saww}, I capture the soul of a son of Adam^{as} and his family members panic. So I stand in a corner of their room and I am saying: ‘What is this panic? By Allah^{azwj}! 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 Lord^{azwj} were to Command me with it’.

So Rasool-Allah^{saww} 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 Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}’, and the Angel of death would prevent Iblees^{la} from him’.⁸⁶

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « حَضَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَنْصَارِ وَكَانَتْ لَهُ حَالَةٌ حَسَنَةٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَحَضَرَهُ عِنْدَ مَوْتِهِ، فَنَظَرَ إِلَى مَلَكِ الْمَوْتِ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ارْفُقْ بِصَاحِبِي؛ فَإِنَّهُ مُؤْمِنٌ، فَقَالَ لَهُ مَلَكُ الْمَوْتِ: يَا مُحَمَّدُ، طِبْ نَفْسًا، وَقَرَّ

عَيْنًا؛ فَإِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ شَفِيقٌ، وَأَعْلَمُ يَا مُحَمَّدُ، إِنِّي لَأَحْضُرُ ابْنَ آدَمَ عِنْدَ قَبْضِ رُوحِهِ، فَإِذَا قَبَضْتُهُ صَرَخَ صَارِخٌ مِنْ أَهْلِهِ عِنْدَ ذَلِكَ، فَأَتَنَحَّى فِي جَانِبِ الدَّارِ وَمَعِيَ رُوحُهُ، فَأَقُولُ لَهُمْ: وَاللَّهِ، مَا ظَلَمْنَاكَ، وَلَا سَبَقْنَا بِهَ أَجَلَهُ، وَلَا اسْتَعَجَلْنَا بِهَ قَدْرَهُ، وَمَا كَانَ لَنَا فِي قَبْضِ رُوحِهِ مِنْ ذَنْبٍ، فَإِن تَرْضَوْنَا بِمَا صَنَعَ اللَّهُ بِهَ وَتَصْبِرُوا، تُوجِرُوا وَتُحْمَدُوا؛ وَإِن تَجْرَعُوا وَتَسْخَطُوا، تَأْتَمُّوا وَتُوزَرُوا، وَمَا لَكُمْ عِنْدَنَا مِنْ عُثْبِي، وَإِنَّ لَنَا عِنْدَكُمْ أَيْضًا لَبَقِيَّةً وَعَوْدَةً، فَالْحُدْرُ الحُدْرُ، فَمَا مِنْ أَهْلِ بَيْتِ مَدْرٍ وَلَا شَعْرٍ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا وَأَنَا أَنْصَفُهُمْ فِي كُلِّ يَوْمٍ حَمْسَ مَرَّاتٍ عِنْدَ مَوَاقِبِ الصَّلَاةِ حَتَّى لَأَنَا أَعْلَمُ مِنْهُمْ بِأَنْفُسِهِمْ، وَلَوْ أَنِّي يَا مُحَمَّدُ، أَرَدْتُ قَبْضَ نَفْسٍ بَعُوضَةٍ، مَا قَدَرْتُ عَلَى قَبْضِهَا حَتَّى يَكُونَ اللَّهُ. عَزَّ وَجَلَّ. هُوَ الْأَمْرُ بِقَبْضِهَا، وَإِنِّي لَمُلَقِّنُ الْمُؤْمِنَ عِنْدَ مَوْتِهِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ.»

Ali Bin Ibrahim, from Ibn Mahboub, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} attended a man from the Helpers, and there was a good status for him in the presence of Rasool-Allah^{saww}. So he^{saww} attended him during his death, and he^{saww} looked towards the Angel of death by his head, and Rasool-Allah^{saww} said to him: 'Be kind with my^{saww} companion, for he is a Believer'.

So the Angel of death said to him^{saww}: 'O Muhammad^{saww}! Feel good with yourself^{saww} and delight the eyes, for I am kind, compassionate with every Believer. And know, O Muhammad^{saww}! I am present with a son of Adam^{as} 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 Allah^{azwj}! We have neither oppressed you nor have we 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 Allah^{azwj} 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 Muhammad^{saww}, to capture the soul of a fly, I would not have the ability upon its capture until Allah^{azwj} 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 Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}.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 شَيْمِرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ النَّاسِ، لَا أَلْفَيْتَ رَجُلًا مَاتَ لَهُ مَيِّتٌ، فَانْتَظَرَ بِهِ الصُّبْحَ، وَلَا رَجُلًا مَاتَ لَهُ مَيِّتٌ حَارًّا، فَانْتَظَرَ بِهِ اللَّيْلَ، لَا تَنْتَظِرُوا بِمَوْتَاكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، عَجِّلُوا بِهِمْ إِلَى مَضَاجِعِهِمْ يَرْحَمُكُمُ اللَّهُ، فَقَالَ النَّاسُ: وَأَنْتَ يَا رَسُولَ اللَّهِ يَرْحَمُكَ اللَّهُ.»

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'far^{asws} having said: 'Rasool-Allah^{saww} 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 Allah^{azwj} have Mercy on you'. So the people said, 'And you^{saww}, O Rasool-Allah^{saww}, may Allah^{azwj} have Mercy on you (as well)'.⁸⁸

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنِ الْبَعْثُورِيِّ، عَنْ مُوسَى بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ مُبَسَّرٍ، عَنْ هَارُونَ بْنِ الْجُهْمِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَاتَ الْمَيِّتُ أَوَّلَ النَّهَارِ، فَلَا يَقْبَلُ إِلَّا 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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} 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 - بَابُ نَادِرٍ

Chapter 16 – Miscellaneous

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ؛ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعًا، عَنِ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَيْسَ مِنْ مَيِّتٍ يَمُوتُ وَيُتْرَكُ وَحْدَهُ إِلَّا 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 Abdullah^{asws} having said: 'There is none from deceased who dies and he is left alone except that the Satan^{la} would play with him in his inside'.⁹⁰

17 - بَابُ الْحَائِضِ تَمْرِضُ الْمَرِيضَ

Chapter 17 – The menstruating woman looking after the sick

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: الْمَرْأَةُ تَقْعُدُ عِنْدَ رَأْسِ الْمَرِيضِ. وَهِيَ حَائِضٌ. فِي حَدِّ الْمَوْتِ؟ فَقَالَ: « لَا بَأْسَ أَنْ تُمَرِّضَهُ، فَإِذَا خَافُوا عَلَيْهِ وَقَرَّبَ ذَلِكَ، فَلَتَنَّحْ عَنْهُ وَعَنْ قُرْبِهِ؛ فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى بِذَلِكَ ».»

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-Hassan^{asws}, ‘The woman sits by the side of the head of the patient during the limit of death, and she is menstruating’. So he^{asws} 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 الْمَيِّتِ

Chapter 18 – Washing the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَرَدْتَ غُسْلَ الْمَيِّتِ، فَاجْعَلْ بَيْنَكَ وَبَيْنَهُ ثَوْبًا يَسْتُرُ عَنْكَ عَوْرَتَهُ، إِمَّا فَمِيصٌ وَإِمَّا غَيْرُهُ، ثُمَّ تَبَدُّأْ بِكَفِّهِ وَرَأْسِهِ ثَلَاثَ مَرَّاتٍ بِالسِّدْرِ، ثُمَّ سَائِرِ جَسَدِهِ، وَابْدَأْ بِشِقْوِهِ الْأَيْمَنِ؛ فَإِذَا أَرَدْتَ أَنْ تَغْسِلَ فَرْجَهُ، فَخُذْ خِرْقَةً نَظِيفَةً، فَلَقِّهَا عَلَى يَدِكَ الْيُسْرَى، ثُمَّ ادْخِلْ يَدَكَ مِنْ تَحْتِ الثَّوْبِ الَّذِي عَلَى فَرْجِ الْمَيِّتِ، فَاعْسِلْهُ مِنْ غَيْرِ أَنْ تَرَى عَوْرَتَهُ، فَإِذَا فَرَعْتَ مِنْ غُسْلِهِ بِالسِّدْرِ، فَاعْسِلْهُ مَرَّةً أُخْرَى بِمَاءٍ وَكَافُورٍ وَشَيْءٍ مِنْ حُنُوطِهِ، ثُمَّ اغْسِلْهُ بِمَاءٍ بَحْتِ غَسْلَةِ أُخْرَى حَتَّى إِذَا فَرَعْتَ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ ابْنِ مُسْكَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ غُسْلِ الْمَيِّتِ، فَقَالَ: «أَغْسِلْهُ بِمَاءٍ وَسِدْرٍ، ثُمَّ اغْسِلْهُ عَلَى أَثَرِ ذَلِكَ غَسْلَةً أُخْرَى بِمَاءٍ وَكَافُورٍ وَذَرِيرَةٍ إِنْ كَانَتْ، وَأَغْسِلْهُ الثَّلَاثَةَ بِمَاءٍ قَرَّاحٍ». قُلْتُ: ثَلَاثَ غَسَلَاتٍ لِحَسَدِهِ كُلِّهِ؟ قَالَ: «نَعَمْ». قُلْتُ: يَكُونُ عَلَيْهِ ثَوْبٌ إِذَا غُسِلَ؟ قَالَ: «إِنْ اسْتَطَعْتَ أَنْ يَكُونَ عَلَيْهِ قَمِيصٌ، فَعَسَلْتَهُ مِنْ تَحْتِهِ» وَقَالَ: «أَحِبُّ لِمَنْ غَسَلَ الْمَيِّتَ أَنْ يَلْفَ عَلَى يَدِهِ الْحِرْقَةَ حِينَ يُغَسَّلُهُ».

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 Abdullah^{asws}, said, 'I asked him^{asws} about washing the deceased, so he^{asws} 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?' He^{asws} said: 'Yes'. I said, 'There would happen to be a cloth upon him when he is washed?' He^{asws} said: 'If there is capacity that there happens to be a shirt upon him, so wash him from beneath it'. And he^{asws} 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 الْحُسَيْنِ بْنِ مَجْهَبٍ، عَنْ عَلِيِّ بْنِ رَبَائِبٍ، عَنِ الْحَلْبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يُغَسَّلُ الْمَيِّتُ ثَلَاثَ غَسَلَاتٍ: مَرَّةً بِالسِّدْرِ، وَمَرَّةً بِالمَاءِ يُطْرَحُ فِيهِ الكَافُورُ، وَمَرَّةً أُخْرَى بِالمَاءِ القَرَّاحِ، ثُمَّ يُكْفَنُ». وَقَالَ: «إِنَّ أَبِي كَتَبَ فِي وَصِيَّتِهِ أَنْ أُكْفَنَهُ فِي ثَلَاثَةِ أَثْوَابٍ: أَحَدُهَا رِدَاءٌ لَهُ حَبْرَةٌ، وَثَوْبٌ آخَرُ، وَقَمِيصٌ». قُلْتُ: وَلِمَ كَتَبَ هَذَا؟ قَالَ: «مُخَافَةَ قَوْلِ النَّاسِ، وَعَصَبَنَاهُ بَعْدَ ذَلِكَ بِعِمَامَةٍ، وَشَقَقْنَا لَهُ الأَرْضَ مِنْ أَجْلِ أَنَّهُ كَانَ بَادِنًا، وَأَمَرَنِي أَنْ أَرْفَعَ القَبْرَ مِنَ الأَرْضِ أَرْبَعَ أَصَابِعَ مُفَرَّجَاتٍ» وَذَكَرَ: «أَنَّ رَشَّ القَبْرِ بِالمَاءِ 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 Abdullah^{asws} 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 he^{asws} said: 'My^{asws} father^{asws} wrote in his^{asws} bequest that I^{asws} should enshroud him^{asws} in three clothes – one of them being a cloak of his^{asws} as a veil, and another cloth, and a shirt'. I said, 'And why did he^{asws} write this?' He^{asws} said: 'Fearing the words of the people, and we placed a turban on him^{asws} after that, and we^{asws} cleaved the ground for him for the reason that he^{asws} was hefty, and had instructed me^{asws} that I^{asws} raise the grave from the ground by four thin fingers, and he^{asws} mentioned that sprinkling the grave with the water is good'.⁹⁴

4. عَنْهُ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ غَسْلِ الْمَيِّتِ؟ فَقَالَ: «اسْتَقْبِلْ بِيَاطِنِ قَدَمَيْهِ الْقِبْلَةَ حَتَّى يَكُونَ وَجْهُهُ مُسْتَقْبِلَ الْقِبْلَةِ، ثُمَّ تَلَيِّنْ مَفَاصِلَهُ، فَإِنْ اِمْتَنَعَتْ عَلَيْكَ فَدَعَّهَا، ثُمَّ ابْدَأْ بِفَرْجِهِ بِمَاءِ السِّدْرِ وَالْحُرْضِ، فَاغْسِلْهُ ثَلَاثَ غَسَلَاتٍ، وَأَكْثِرْ مِنَ الْمَاءِ، وَامْسَحْ بَطْنَهُ مَسْحًا رَفِيقًا. ثُمَّ تَحَوَّلْ إِلَى رَأْسِهِ، وَابْدَأْ بِشِقِّهِ الْأَيْمَنِ مِنْ لِحْيَتِهِ وَرَأْسِهِ، ثُمَّ نِيَّ بِشِقِّهِ الْأَيْسَرِ مِنْ رَأْسِهِ وَلِحْيَتِهِ وَوَجْهِهِ، وَاغْسِلْهُ بِرَفْقٍ، وَإِيَّاكَ وَالْعُنْفَ، وَاغْسِلْهُ غَسْلًا نَاعِمًا، ثُمَّ أَضْجِعْهُ عَلَى شِقِّهِ الْأَيْسَرِ لِيَبْدُوَ لَكَ الْأَيْمَنُ، ثُمَّ اغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ، وَامْسَحْ يَدَكَ عَلَى ظَهْرِهِ وَبَطْنِهِ ثَلَاثَ غَسَلَاتٍ، ثُمَّ رُدَّهُ إِلَى جَنْبِهِ الْأَيْمَنِ لِيَبْدُوَ لَكَ الْأَيْسَرُ، فَاغْسِلْهُ بِمَاءٍ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ، وَامْسَحْ يَدَكَ عَلَى ظَهْرِهِ وَبَطْنِهِ ثَلَاثَ غَسَلَاتٍ. ثُمَّ رُدَّهُ إِلَى قَفَاهُ، فَابْدَأْ بِفَرْجِهِ بِمَاءِ الْكَافُورِ، فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلَ مَرَّةٍ: اغْسِلْهُ ثَلَاثَ غَسَلَاتٍ بِمَاءِ الْكَافُورِ وَالْحُرْضِ، وَامْسَحْ يَدَكَ عَلَى بَطْنِهِ مَسْحًا رَفِيقًا، ثُمَّ تَحَوَّلْ إِلَى رَأْسِهِ، فَاصْنَعْ كَمَا صَنَعْتَ أَوَّلًا بِلِحْيَتِهِ مِنْ جَانِبَيْهِ كِلَاهِمَا وَرَأْسِهِ وَوَجْهِهِ بِمَاءِ الْكَافُورِ ثَلَاثَ غَسَلَاتٍ. ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْسَرِ حَتَّى يَبْدُوَ لَكَ الْأَيْمَنُ، فَاغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ. ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْمَنِ حَتَّى يَبْدُوَ لَكَ الْأَيْسَرُ، فَاغْسِلْهُ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ ثَلَاثَ غَسَلَاتٍ، وَأَدْخِلْ يَدَكَ تَحْتَ مَنْكِبَيْهِ وَ ذِرَاعَيْهِ، وَيَكُونُ الذِّرَاعُ وَالْكَفُّ مَعَ جَنْبِهِ، كَمَا عَسَلْتَ شَيْئًا مِنْهُ أَدْخَلْتَ يَدَكَ تَحْتَ مَنْكِبَيْهِ وَفِي بَاطِنِ ذِرَاعَيْهِ. ثُمَّ رُدَّهُ إِلَى ظَهْرِهِ، ثُمَّ اغْسِلْهُ بِمَاءٍ فَرَّاحٍ كَمَا صَنَعْتَ أَوَّلًا، تَبَدُّلاً بِالْفَرْجِ، ثُمَّ تَحَوَّلْ إِلَى الرَّأْسِ وَاللِّحْيَةِ وَالْوَجْهِ حَتَّى تَصْنَعْ كَمَا صَنَعْتَ أَوَّلًا بِمَاءِ فَرَّاحٍ، ثُمَّ أَرْزُهُ بِالْحَرْقَةِ، وَيَكُونُ تَحْتَهَا الْقُطْنُ تُدْفِرُهُ بِهِ إِذَا فَرَأَ قُطْنَا كَثِيرًا، ثُمَّ تَشُدُّ فَحِذْبِهِ عَلَى الْقُطْنِ بِالْحَرْقَةِ شَدًّا شَدِيدًا حَتَّى لَا تَخَافَ أَنْ يَظْهَرَ شَيْءٌ، وَإِيَّاكَ أَنْ تُفْعِدَهُ، أَوْ تَعْمَرَ بَطْنَهُ، وَإِيَّاكَ أَنْ تُحْشُوَ فِي مَسَامِعِهِ شَيْئًا، فَإِنْ خِفْتَ أَنْ يَظْهَرَ مِنَ الْمَنْجَرَيْنِ شَيْءٌ، فَلَا عَلَيْكَ أَنْ تُصَيِّرَ ثَمَّ قُطْنَا، وَإِنْ لَمْ تَخَفْ، فَلَا تَجْعَلْ فِيهِ شَيْئًا، وَلَا تُحْلِلْ أَظْفِيرَهُ؛ وَكَذَلِكَ غُسْلُ الْمَرْأَةِ.»

From him, from Muhammad Bin Sinan, from Abullah Al Kahily who said, 'I asked Abu Abdullah^{asws} about washing the deceased, so he^{asws} 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 رَجَالِهِ، عَنْ يُوسُفَ: عَنْهُمْ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَرَدْتَ غَسَلَ الْمَيِّتِ، فَضَعُهُ عَلَى الْمُعْتَسَلِ مُسْتَقْبِلَ الْقِبْلَةِ، فَإِنْ كَانَ عَلَيْهِ قَمِيصٌ، فَأَخْرِجْ يَدَهُ مِنْ الْقَمِيصِ، وَاجْمَعْ قَمِيصَهُ عَلَى عَوْرَتِهِ، وَارْفَعَهُ مِنْ رِجْلَيْهِ إِلَى فَوْقِ الرَّكْبَةِ؛ وَإِنْ لَمْ يَكُنْ عَلَيْهِ قَمِيصٌ، فَأَلْقِ عَلَى عَوْرَتِهِ خِرْقَةً، وَاعْمِدْ إِلَى السِّدْرِ، فَصَيِّرْهُ فِي طَسْتٍ، وَصَبَّ عَلَيْهِ الْمَاءَ، وَاضْرِبْهُ بِيَدِكَ حَتَّى تَرْتَفِعَ رَعْوَتُهُ، وَاعْزِلِ الرَّغْوَةَ فِي شَيْءٍ، وَصَبَّ الْآخَرَ فِي الْإِجَانَةِ الَّتِي فِيهَا الْمَاءُ، ثُمَّ اغْسِلْ يَدَيْهِ ثَلَاثَ مَرَّاتٍ كَمَا يَغْسِلُ الْإِنْسَانُ مِنَ الْجَنَابَةِ إِلَى نِصْفِ الذَّرَاعِ، ثُمَّ اغْسِلْ فَرْجَهُ، وَنَقَّهِ، ثُمَّ اغْسِلْ رَأْسَهُ بِالرَّغْوَةِ، وَبَالَغْ فِي ذَلِكَ، وَاجْتَهِدْ أَنْ لَا يَدْخُلَ الْمَاءُ مَنْخَرَيْهِ وَمَسَامِعَهُ، ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْسَرِ، وَصَبَّ الْمَاءَ مِنْ نِصْفِ رَأْسِهِ إِلَى قَدَمَيْهِ ثَلَاثَ مَرَّاتٍ، وَادْلُكْ بَدَنَهُ ذَلِكَ رَفِيقًا، وَكَذَلِكَ ظَهْرَهُ وَبَطْنَهُ، ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْمَنِ، وَافْعَلْ بِهِ مِثْلَ ذَلِكَ، ثُمَّ صَبَّ ذَلِكَ الْمَاءَ مِنَ الْإِجَانَةِ، وَاغْسِلِ الْإِجَانَةَ بِمَاءٍ قَرَّاحٍ، وَاغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ، ثُمَّ صَبَّ الْمَاءَ فِي الْآيَةِ، وَأَلْقِ فِيهِ حَبَّاتِ كَافُورٍ، وَافْعَلْ بِهِ كَمَا فَعَلْتَ فِي الْمَرَّةِ الْأُولَى ابْدَأْ بِيَدَيْهِ، ثُمَّ بِفَرْجِهِ، وَامْسَحْ بَطْنَهُ مَسْحًا رَفِيقًا، فَإِنْ خَرَجَ شَيْءٌ، فَأَنْقِهِ، ثُمَّ اغْسِلْ رَأْسَهُ، ثُمَّ أَضْجِعْهُ عَلَى جَنْبِهِ الْأَيْسَرِ، وَاغْسِلْ جَنْبَهُ الْأَيْمَنَ وَظَهْرَهُ وَبَطْنَهُ، ثُمَّ أَضْجِعْهُ عَلَى جَنْبِهِ الْأَيْمَنِ، وَاغْسِلْ جَنْبَهُ الْأَيْسَرَ

كَمَا فَعَلْتَ أَوَّلَ مَرَّةٍ، ثُمَّ اغْسِلْ يَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَالْأَيْمَنِ، وَصَبَّ فِيهَا الْمَاءَ الْقَرَّاحَ، وَاغْسِلْهُ بِمَاءٍ قَرَّاحٍ كَمَا غَسَلْتَهُ فِي الْمَرَّتَيْنِ الْأَوَّلَتَيْنِ، ثُمَّ نَتِّفِئُهُ بِتَوْبٍ طَاهِرٍ، وَاعْمِدْ إِلَى قُطْنٍ، فَدَرِّ عَلَيْهِ شَيْئاً مِنْ حُنُوطٍ، وَضَعُهُ عَلَى فَرْجِهِ قَبْلَ وَدْبُرٍ، وَاحْشُ الْقُطْنَ فِي دُبُرِهِ لئَلَّا يُخْرِجَ مِنْهُ شَيْءٌ، وَحُذِّ خِرْقَةً طَوِيلَةً عَرَضُهَا شِبْرٌ، فَشُدَّهَا مِنْ حَقْوِيهِ، وَضَمَّ فَخَذَيْهِ ضَمًّا شَدِيداً، وَلَفَّهَا فِي فَخَذَيْهِ، ثُمَّ أَخْرَجَ رَأْسَهَا مِنْ تَحْتِ رِجْلَيْهِ إِلَى جَانِبِ الْأَيْمَنِ، وَأَعْرَزَهَا فِي الْمَوْضِعِ الَّذِي لَفَّتَ فِيهِ الْحِرْقَةَ، وَتَكُونُ الْحِرْقَةُ طَوِيلَةً تَلْفُ فَخَذَيْهِ مِنْ حَقْوِيهِ إِلَى رُكْبَتَيْهِ لَفًّا شَدِيداً.»

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from them^{asws} 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 يَحْيَى، عَنِ الْعُمَرَكِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَيِّتِ: هَلْ يُعَسَّلُ فِي الْفُضَاءِ؟ قَالَ: «لَا بَأْسَ، وَإِنْ سِتَرَ بِسِتْرِ، فَهُوَ أَحَبُّ إِلَيَّ».

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the deceased, 'Can he be washed in the open?' He^{asws} said: 'There is no problem, and if he were to be veiled with a curtain, so it would be more beloved to me^{asws}' .⁹⁷

19 - بَابُ تَحْنِيطِ الْمَيِّتِ وَتَكْفِينِهِ

Chapter 19 – Embalming the deceased and his enshrouding

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ رَجَالِهِ، عَنْ يُونُسَ: عَنْهُمْ عَلَيْهِ السَّلَامُ، قَالَ فِي تَحْنِيطِ الْمَيِّتِ وَتَكْفِينِهِ، قَالَ: «ابْسُطِ الْحَبْرَةَ بَسْطًا، ثُمَّ ابْسُطِ عَلَيْهَا الْإِرَارَ، ثُمَّ ابْسُطِ الْقَمِيصَ عَلَيْهِ وَتَرُدُّ مُقَدَّمَ الْقَمِيصِ عَلَيْهِ، ثُمَّ اَعْمِدْ إِلَى كَافُورٍ مَسْحُوقٍ، فَضَعُهُ عَلَى جَبْهَتِهِ مَوْضِعَ سُجُودِهِ، وَأَمْسَحْ بِالْكَافُورِ عَلَى جَمِيعِ مَفَاصِلِهِ مِنْ قَرْنِهِ إِلَى قَدَمَيْهِ، وَفِي رَأْسِهِ، وَفِي عُنُقِهِ وَمَنْكَبَيْهِ وَمَرَافِقِهِ، وَفِي كُلِّ مَفْصَلٍ مِنْ مَفَاصِلِهِ مِنَ الْيَدَيْنِ وَالرِّجْلَيْنِ، وَفِي وَسْطِ رَاحَتَيْهِ، ثُمَّ يُحْمَلُ، فَيُوضَعُ عَلَى قَمِيصِهِ، وَيُرَدُّ مُقَدَّمُ الْقَمِيصِ عَلَيْهِ، وَيَكُونُ الْقَمِيصُ غَيْرَ مَكْفُوفٍ وَلَا مَزْرُورٍ، وَيَجْعَلُ لَهُ قِطْعَتَيْنِ مِنْ جَرِيدِ النَّحْلِ رَطْبًا قَدْرَ ذِرَاعٍ: يُجْعَلُ لَهُ وَاحِدَةٌ بَيْنَ رُكْبَتَيْهِ نِصْفَ مِمَّا يَلِي السَّاقَ، وَنِصْفَ مِمَّا يَلِي الْفَخْذَ، وَيُجْعَلُ الْأُخْرَى تَحْتَ إِنْطِهِ الْأَيْمَنِ، وَلَا يُجْعَلُ فِي مَنْحَرَيْهِ، وَلَا فِي بَصَرِهِ وَمَسَامِعِهِ، وَلَا عَلَى وَجْهِهِ قُطْنًا وَلَا كَافُورًا، ثُمَّ يُعَمَّمُ يُؤْخَذُ وَسْطُ الْعِمَامَةِ، فَيُثْنَى عَلَى رَأْسِهِ بِالتَّدْوِيرِ، ثُمَّ يُلْقَى فَضْلُ السِّنِّقِ الْأَيْمَنِ عَلَى الْأَيْسَرِ، وَالْأَيْسَرِ عَلَى الْأَيْمَنِ، ثُمَّ يَمُدُّ عَلَى صَدْرِهِ».

Ali Bin Ibrahim, from his father, from his men, from Yunus,

(It has been narrated) from them^{asws} 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 زَيْدِ الشَّحَّامِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَسُولِ اللَّهِ ﷺ: بِمِ كُفْنٍ؟ قَالَ: « فِي ثَلَاثَةِ أَثْوَابٍ: ثَوْبَيْنِ صُحَارِيِّينِ، وَوَرْدٍ حَبْرَةٍ ». »

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shahham who said,

'Abu Abdullah^{asws} was asked about Rasool-Allah^{saww}, by what he^{saww} was enshrouded. He^{asws} said: 'In three clothes, two 'Suhary' fabrics and one garment wrapping'.⁹⁹

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَفَّنْتَ الْمَيِّتَ، فَذَرِّ عَلَى 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 Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَرَدْتَ أَنْ تُحْتَبَطَ الْمَيِّتَ، فَأَعْمِدْ إِلَى الْكَافُورِ، فَأَمْسَحْ بِهِ آثَارَ السُّجُودِ مِنْهُ، وَمَقَاصِلَهُ كُلَّهَا، وَرَأْسَهُ وَخَيْطَهُ، وَعَلَى صَدْرِهِ مِنَ الْحُنُوطِ ». وَقَالَ: « حُنُوطُ 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 Abdullah^{asws} 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 he^{asws} said: 'The embalming of the man and the woman is the same'. And he^{asws} 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 عِيسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: قُلْنَا لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: الْعِمَامَةُ لِلْمَيِّتِ مِنَ الْكُفْنِ؟ قَالَ: « لَا، إِنَّمَا الْكُفْنُ الْمَفْرُوضُ ثَلَاثَةٌ أَثْوَابٍ، وَ ثَوْبٌ تَامٌّ لَا أَقْلَ مِنْهُ يُوَارِي بِهِ جَسَدَهُ كُلَّهُ، فَمَا زَادَ فَهُوَ سُنَّةٌ إِلَى أَنْ يَبْلُغَ خَمْسَةَ أَثْوَابٍ، فَمَا زَادَ فَهُوَ مُبْتَدَعٌ، وَالْعِمَامَةُ سُنَّةٌ ». وَقَالَ: « أَمَرَ النَّبِيُّ ﷺ بِالْعِمَامَةِ، وَعَمَّمَ النَّبِيُّ ﷺ ». وَبَعَثَ إِلَيْنَا الشَّيْخُ. وَنَحْنُ بِالْمَدِينَةِ لَمَّا مَاتَ أَبُو عُبَيْدَةَ الْحَدَّاءُ. بِدِينَارٍ، وَأَمَرْنَا أَنْ نَشْتَرِيَ لَهُ حُنُوطاً 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’far^{asws}, ‘The turban of the deceased, is from the enshrouding’. He^{asws} 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 he^{asws} said: ‘The Prophet^{saww} ordered with the turban, and the Prophet^{saww} was turbaned’.

The Sheikh Al-Sadiq^{asws} 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 مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْمَيِّتُ يُكْفَنُ فِي ثَلَاثَةِ سَوَى الْعِمَامَةِ وَالْحِرْقَةِ، يَشُدُّ بِهَا وَرَكْبِيهِ لِكَيْلَا يَبْدُو مِنْهُ شَيْءٌ، وَالْحِرْقَةُ وَالْعِمَامَةُ لَا بُدَّ مِنْهُمَا، وَلَيْسَتْ 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 Abdullah^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَتَبَ أَبِي فِي وَصِيَّتِهِ أَنْ أُكْفَنَهُ فِي ثَلَاثَةِ أَثْوَابٍ: أَحَدُهَا رِدَاءٌ لَهُ حَبْرَةٌ كَانَ يُصَلِّي فِيهِ يَوْمَ الْجُمُعَةِ، وَثَوْبٌ آخَرٌ، وَقَمِيصٌ، فَقُلْتُ لِأَبِي: لِمَ تَكْتُبُ هَذَا؟ فَقَالَ: أَخَافُ أَنْ يَغْلِبَكَ النَّاسُ، وَإِنْ قَالُوا: كَفَّنَهُ فِي أَرْبَعَةٍ أَوْ خَمْسَةٍ، فَلَا تَفْعَلْ، وَعَمِّمْنِي بِعِمَامَةٍ، وَلَيْسَ تُعَدُّ الْعِمَامَةُ مِنَ الْكَفَنِ، إِنَّمَا يُعَدُّ مَا يُلْفُ بِهِ الْجَسَدُ ». .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} wrote in his^{asws} bequest that I^{asws} should enshroud him^{asws} in three clothes – one of them being a cloak of his^{asws} which he^{asws} used to pray Salaat in on the day of Friday, and another cloth, and a shirt. So I^{asws} said to my^{asws} father^{asws}, ‘Why did you^{asws} write this?’ So he^{asws} said: ‘Out of fear that the people might overcome you and if they were to say, ‘Shroud him^{asws} in four, or five (clothes)’, do not do it, and turban me^{asws} 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. عَلِيُّ بْنُ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْخَرَّازِ، عَنْ عَثْمَانَ النَّوَّاسِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أَعْسَلُ، فَقَالَ: « إِذَا

عَسَلَتْ فَارْفُقُ بِهِ، وَلَا تَعْمِرْهُ، وَلَا تَمَسَّ مَسَامِعَهُ بِكَافُورٍ، وَإِذَا عَمَّمْتَهُ فَلَا تُعَمِّمُهُ عِمَّةَ الْأَعْرَابِيِّ «. قُلْتُ: كَيْفَ أَصْنَعُ؟ قَالَ: « خُذْ حَدَّ الْعِمَامَةِ مِنْ وَسْطِهَا، وَأَنْشُرْهَا عَلَى رَأْسِهِ، ثُمَّ رُدَّهَا إِلَى حَلْفِهِ، وَاطْرَحْ طَرْفَيْهَا عَلَى 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 Abdullah^{asws}, 'I tend to wash the dead bodies'. He^{asws} said: 'And you are good (at it)?' I said, 'I wash'. So he^{asws} 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 turbanding of the Bedouins'. I said, 'How should I do (it)?' He^{asws} said: 'Take the turban from its middle and display it upon his head, then turn it to its behind, and drop its two ends upon his chest'.¹⁰⁵

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَيْفَ أَصْنَعُ بِالْكَفَنِ؟ قَالَ: « تُؤَخِّدُ خِرْقَةً، فَتَشُدُّ بِهَا عَلَى مَقْعَدَتِهِ وَرِجْلَيْهِ « قُلْتُ: فَأَلَا زَارُ؟ قَالَ: « إِنَّمَا لَا تُعَدُّ شَيْئًا، إِنَّمَا تُصْنَعُ لِيُصَمَّ مَا هُنَاكَ لِئَلَّا يَخْرُجَ مِنْهُ شَيْءٌ، وَمَا يُصْنَعُ مِنَ الْقُطْنِ أَفْضَلُ مِنْهَا، ثُمَّ يُخْرَقُ الْقَمِيصُ إِذَا عُسِّلَ، وَيُنَزَعُ مِنْ رِجْلَيْهِ « قَالَ: « ثُمَّ الْكَفَنُ قَمِيصٌ غَيْرُ مَزْرُورٍ، وَلَا مَكْمُوفٍ، وَعِمَامَةٌ يُعَصَّبُ بِهَا رَأْسُهُ، وَيُرَدُّ فَضْلُهَا عَلَى 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 Abdullah^{asws}, 'How should I deal with the shroud?' He^{asws} said: 'Take a cloth and tighten it upon his seat and his legs'. I said, 'So (what about) the loincloth?' He^{asws} 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'. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي الْعِمَامَةِ لِلْمَيِّتِ، فَقَالَ: « حَتِّكُهُ «.

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

(It has been narrated) from Abu Abdullah^{asws} regarding the turban for the deceased. So he^{asws} said: 'Wrap it (around his head)'.¹⁰⁷

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُكْفَنُ الْمَيِّتُ فِي خَمْسَةِ أَثْوَابٍ: قَمِيصٍ لَا يُزْرُ عَلَيْهِ، وَإِرَارٍ، وَخِرْقَةٍ يُعَصَّبُ بِهَا وَسَطُهُ، وَبُرْدٍ يُلْفُ فِيهِ، وَعِمَامَةٍ يُعَمَّمُ بِهَا، وَيُلْقَى فَضْلُهَا عَلَى صَدْرِهِ.»

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ عَيْرٍ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْكَافُورُ هُوَ الْخُنُوطُ.»

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The camphor, it is the embalming (material)’.¹⁰⁹

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِي فِي كَفْنِ أَبِي عُبَيْدَةَ الْخُدَّاءِ: «إِنَّمَا الْخُنُوطُ الْكَافُورُ، وَلَكِنْ أَذْهَبَ، 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 Abdullah^{asws} 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 يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ دَاوُدَ بْنِ سِرْحَانَ، قَالَ: مَاتَ أَبُو عُبَيْدَةَ الْخُدَّاءِ وَأَنَا بِالْمَدِينَةِ، فَأَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِدِينَارٍ، وَقَالَ: «اشْتَرِ بِهَذَا خُنُوطًا، وَاعْلَمْ أَنَّ الْخُنُوطَ هُوَ الْكَافُورُ، وَلَكِنْ اصْنَعْ كَمَا يَصْنَعُ النَّاسُ.» قَالَ: فَلَمَّا مَضَيْتُ أَتْبَعَنِي بِدِينَارٍ، وَقَالَ: «اشْتَرِ بِهَذَا كَافُورًا.»

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 Abdullah^{asws} 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, he^{asws} followed me with a Dinar and said: ‘Buy camphor with this’.¹¹¹

15. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْخُنُوطِ 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 Abdullah^{asws} about the embalming for the deceased. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُوضَعَ عَلَى التَّعْشِ الْحُنُوطُ ». .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} forbade from places the embalming material (camphor) upon the coffin’.¹¹³

20 - بَابُ تَكْفِينِ الْمَرْأَةِ

Chapter 20 – Enshrouding the woman

1. مُحَمَّدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَنَانَ بْنِ عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي كَمْ تُكْفَنُ الْمَرْأَةُ؟ قَالَ: « تُكْفَنُ فِي خَمْسَةِ أَثْوَابٍ أَحَدُهَا الْحِمَارُ ».

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 Abdullah^{asws} was asked regarding enshrouding the woman. He^{asws} 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 تُكْفَنُ الْمَرْأَةُ؟ فَقَالَ: « كَمَا يُكْفَنُ الرَّجُلُ، غَيْرَ أَنَّا نَشُدُّ عَلَى تَدْيِينِهَا خِرْقَةً تَضُمُّ التَّدْيِ إِلَى الصَّدْرِ، وَتَشُدُّ عَلَى ظَهْرِهَا، وَيُصْنَعُ لَهَا الْقَطْنُ أَكْثَرَ مِمَّا يُصْنَعُ لِلرِّجَالِ، وَيُجَشَى الْقَبْلُ وَالذُّبُرُ بِالْقَطْنِ وَالْحُنُوطِ، ثُمَّ تُشَدُّ عَلَيْهَا الْخِرْقَةُ شَدًّا شَدِيدًا ».

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

‘I asked him^{asws} about how the woman would be enshrouded. So he^{asws} 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. الْحَسِينُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ، عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « يُكْفَنُ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ، وَالْمَرْأَةُ إِذَا كَانَتْ عَظِيمَةً فِي خَمْسَةِ دِرْعٍ، وَمِنْطَقٍ، وَخِمَارٍ، وَلِقَافَتَيْنِ ».

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'far^{asws} 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
- 32 Al-Kafi – V 3 – The Book Of Funerals CH 6 H 2
- 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
- 63 Al-Kafi – V 3 – The Book Of Funerals CH 10 H 5
- 64 Al-Kafi – V 3 – The Book Of Funerals CH 11 H 1
- 65 Al-Kafi – V 3 – The Book Of Funerals CH 11 H 2
- 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)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،
وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يُجْمَرُ الْكَفَنُ ». «

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Do 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يُسَخَّنُ الْمَاءُ لِلْمَيِّتِ، وَلَا يُعْجَلُ لَهُ النَّارُ، وَلَا يُخْنَطُ بِمِسْكِ ». «

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 Abdullah^{asws} 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 جُمُهورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ؛ قَالَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا تُجْمَرُوا الْأَكْفَانَ، وَلَا تَمَسُّحُوا مَوْتَاكُمْ بِالطِّيبِ إِلَّا بِالْكَافُورِ؛ فَإِنَّ الْمَيِّتَ بِمَنْزِلَةِ الْمُحْرَمِ ». «

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 Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُتْبَعَ جَنَازَةٌ بِمِجْمَرَةٍ ».»

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,
(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنْ لِبَاسِكُمْ شَيْءٌ أَحْسَنَ مِنَ الْبِياضِ، 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'far^{asws} having said: ‘Rasool-Allah^{saww} 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 وَعِزِّهِ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنْ لِبَاسِكُمْ شَيْءٌ أَحْسَنَ مِنَ الْبِياضِ، فَأَلْبِسُوهُ، وَكَفِّنُوهُ 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'far^{asws} having said: ‘The Prophet^{saww} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: يُسْتَحَبُّ أَنْ يَكُونَ فِي كَفْنِهِ ثَوْبٌ كَانَ يُصَلِّي فِيهِ نَظِيفٌ؛ فَإِنَّ ذَلِكَ يُسْتَحَبُّ أَنْ يُكْفَنَ فِيهَا 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، عَنِ مَرْوَانَ، عَنِ عَبْدِ الْمَلِكِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ اشْتَرَى مِنْ كِسْوَةِ الْكَعْبَةِ شَيْئًا، فَفَضَى بِبَعْضِهِ حَاجَتَهُ، وَبَقِيَ بَعْضُهُ فِي يَدِهِ، هَلْ يَصْلُحُ بَيْعُهُ؟ قَالَ: « يَبِيعُ مَا أَرَادَ، وَيَهَبُ مَا لَمْ يُرِدْ، وَيَسْتَنْفَعُ بِهِ، وَيَطْلُبُ بَرَكَتَهُ ». قُلْتُ: أَيَكْفُنُ 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-Hassan^{asws} 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?' He^{asws} 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?' He^{asws} said: 'No'.⁹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي حَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تَتَوَقَّوْا 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 Abdullah^{asws} having said: 'Be choosy regarding the shrouds for you would be Resurrected in it'.¹⁰

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ أَبِي حَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْكَتَّانُ كَانَ لِبَنِي إِسْرَائِيلَ يُكْفَمُونَ بِهِ، وَالْقَطْنُ لِأُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ». «

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The flax (linen) was for the Children of Israel, they were enshrouding with it, and the cotton is for the community of Muhammad^{saww}'.¹¹

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنِّي كَفَّنتُ أَبِي فِي ثَوْبَيْنِ شَطَوِيَيْنِ كَانَ يُحْرَمُ فِيهِمَا، وَفِي قَمِيصٍ مِنْ قُمُصِهِ، وَعِمَامَةٍ كَانَتْ لِإِلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، وَفِي بُرْدٍ اشْتَرَيْتُهُ بِأَرْبَعِينَ دِينَارًا، لَوْ كَانَ الْيَوْمَ لَسَاوَى 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-Hassan^{asws} the 1st, said, 'I heard him^{asws} saying: 'My^{asws} father^{asws} was enshrouded in two clothes, Shatwayn (a type of Egyptian fabric) which he^{asws} used to wear Ihraam with, and in a shirt from his^{asws} shirts, and a turban which was for Ali^{asws} Bin Al-Husayn^{asws}, 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 عَلَيْهِ السَّلَامُ: «أَنَّ الْحَسَنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ كَفَّنَ أُسَامَةَ بْنَ زَيْدٍ بِرُؤْدِ أَحْمَرَ حَبْرَةَ، وَأَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَفَّنَ سَهْلَ بْنَ حُنَيْفٍ بِرُؤْدِ أَحْمَرَ حَبْرَةَ.»

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'far^{asws} that Al-Hassan^{asws} Bin Ali^{asws} enshrouded Asama Bin Zayd with a red cloak of Hibra (a type of fabric), and that Ali^{asws} enshrouded Sahl Bin Huneyf with a red cloak of Hibra'.¹³

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْكَفْنُ يَكُونُ بُرْدًا، فَإِنْ لَمْ يَكُنْ بُرْدًا، فَاجْعَلْهُ كُلَّهُ قُطْنًا، فَإِنْ لَمْ يَجِدْ عِمَامَةَ قُطْنٍ، فَاجْعَلِ الْعِمَامَةَ سَابِرِيًّا.»

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 Abdullah^{asws} 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 الْوَشَاءِ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يُكْفَنُ 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 Abdullah^{asws} having said: 'Do not enshroud the deceased in black'.¹⁵

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ، قَالَ: سَأَلْتُهُ عَنْ ثِيَابِ تَعْمَلُ بِالْبَصْرَةِ عَلَى عَمَلِ الْعَصَبِ الْيَمَانِيِّ مِنْ قَزٍّ وَقُطْنٍ: هَلْ يَصْلُحُ أَنْ يُكْفَنَ فِيهَا الْمَوْتَى؟ 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 him^{asws} 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?’ He^{asws} said: ‘When it was more cotton than the silk, so there is no problem’.¹⁶

23 - بَابُ حَدِّ الْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ وَالْكَافُورُ

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 مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ فَضَيْلِ سَكْرَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، هَلْ لِلْمَاءِ حَدٌّ مَحْدُودٌ؟ قَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ: إِذَا أَنَا مِتُّ، فَاسْتَقِ لِي سِتَّ قَرَبٍ مِنْ مَاءٍ بِئْرِ عَرَسٍ، فَعَسِّلْنِي، وَكَفِّنِي، وَحَنِّطْنِي، فَإِذَا فَرَعْتَ مِنْ عُسْلِي وَكَفِّنِي وَحَنِّطْنِي، فَخُذْ بِمَجَامِعِ كَفِّنِي، وَأَجْلِسْنِي، ثُمَّ سَلْنِي عَمَّا شِئْتَ، فَوَاللَّهِ، لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا 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 Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Is there a restriction limit for the water?’ He^{asws} said: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘When I^{saww} pass away, so draw for me^{saww}, six buckets of water from the well of Ghars, and wash me^{saww}, and enshroud me^{saww}, and embalm me^{saww}. So when you^{asws} are free from washing me^{saww}, and enshrouding me^{saww}, and embalming me^{saww}, then take the entirety of my^{saww} shroud and sit me^{saww} upright and ask me^{saww} about whatever you^{asws} so desire to, for, by Allah^{azwj}, you^{asws} will not ask me^{saww} anything except that I^{saww} will answer you^{asws} with regards to it’.¹⁷

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ، إِذَا أَنَا مِتُّ، فَاعْسِلْنِي بِسَبْعِ قَرَبٍ مِنْ بئْرِ عَرَسٍ.»

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! When I^{saww} pass away, so wash me^{saww} with seven buckets from the well of Ghars’.¹⁸

3. مُحَمَّدُ بْنُ يَحْيَى، قَالَ: كَتَبَ مُحَمَّدُ بْنُ الْحَسَنِ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ فِي الْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ: كَمْ حَدُّهُ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ: «حَدُّ عُسْلِ الْمَيِّتِ: يُغَسَّلُ حَتَّى يَطْهَرَ إِنْ شَاءَ اللَّهُ.» قَالَ: وَكَتَبَ إِلَيْهِ: هَلْ يَجُوزُ أَنْ يُغَسَّلَ الْمَيِّتُ وَمَاؤُهُ الَّذِي يُصَبُّ عَلَيْهِ يَدْخُلُ إِلَى بئْرِ كَنَيْفٍ، أَوْ الرَّجُلُ يَتَوَضَّأُ وَضوءَ الصَّلَاةِ أَنْ يُصَبَّ مَاءٌ وَضُوئِهِ فِي كَنَيْفٍ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ: «يَكُونُ ذَلِكَ فِي بَلَالِيَعٍ.»

Muhammad Bin Yahya who said,

‘Muhammad Bin Al-Hassan wrote to Abu Muhammad^{asws} regarding the water by which the deceased is to be washed, how much is it’s limit?’ So

he^{asws} signed: ‘A limit of washing the deceased is until he is clean, Allah^{azwj} Willing’.

He (the narrator) said, ‘And he wrote to him^{asws}, ‘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 he^{asws} 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 دِرْهَمًا وَثُلُثُ أَكْثَرِهِ ». وَقَالَ: « إِنَّ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ بِحَنُوطٍ، وَكَانَ وَزْنُهُ أَرْبَعِينَ دِرْهَمًا، فَفَسَمَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَجْزَاءٍ: جُزْءٌ لَهُ، وَجُزْءٌ لِعَلِيِّ، وَجُزْءٌ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ ». »

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 he^{asws} said: ‘Jibraeel^{as} descended unto Rasool-Allah^{saww} with embalming (camphor), and its weight was of forty Dirhams. So Rasool-Allah^{saww} divided it into three parts – a part for himself^{saww}, and a part for Ali^{asws}, and a part for (Syeda) Fatima^{asws}’.²⁰

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَقَلُّ مَا يُجْزَى مِنَ الْكَافُورِ لِلْمَيِّتِ مِثْقَالٌ ». وَفِي رِوَايَةِ الْكَاهِلِيِّ وَحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْقِصْدُ مِنْ ذَلِكَ أَرْبَعَةُ مِثْقَالٍ ». »

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} 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 Abdullah^{asws} 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 الْجُبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَسَنِ بْنِ زِيَادِ الصَّيْقَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يُوضَعُ لِلْمَيِّتِ جَرِيدَتَانِ: وَاحِدَةٌ فِي الْيَمِينِ، وَالْأُخْرَى 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 Abdullah^{asws} having said: ‘Two twigs would be placed for the deceased – one on the right and the other on the left’.

He (the narrator) said, ‘He^{asws} said:’ The twig would benefit the Believer and (as well as) the infidel’.²²

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ، عَنْ حَنَانِ بْنِ سَدِيرٍ، عَنْ يَحْيَى بْنِ عُبَادَةَ الْمَكِّيِّ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَسْأَلُهُ عَنِ التَّحْضِيرِ، فَقَالَ: « إِنَّ رَجُلًا مِنَ الْأَنْصَارِ هَلَكَ، فَأَوْذَنَ رَسُولُ اللَّهِ ﷺ بِمَوْتِهِ، فَقَالَ لِمَنْ يَلِيهِ مِنْ قَرَابَتِهِ: حَضَرُوا صَاحِبَكُمْ، فَمَا أَقَلَّ الْمُحَضَّرِينَ؟! ». قَالَ: وَمَا التَّحْضِيرُ؟ قَالَ: « جَرِيدَةٌ حَضْرَاءُ تُوضَعُ مِنْ أَصْلِ الْيَدَيْنِ إِلَى التَّرْقُوتِ ».

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 him^{asws} about the greenery, so he^{asws} said: ‘A man from the Helpers died and Rasool-Allah^{saww} advised in his death and he^{saww} 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?’ He^{saww} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ رَجُلٍ، عَنْ يَحْيَى بْنِ عُبَادَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تُؤْخَذُ جَرِيدَةٌ رَطْبَةٌ قَدَرِ ذِرَاعٍ، فَتُوضَعُ. وَأَشَارَ بِيَدِهِ. مِنْ عِنْدِ تَرْقُوتِهِ إِلَى يَدِهِ، ثَلْفُ مَعَ ثِيَابِهِ ». قَالَ: وَقَالَ الرَّجُلُ: لَقَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} having said: ‘You should take a wet twig of the measurement of a cubit and you should place it’, and he^{asws} gestured by his^{asws} from his^{asws} clavicle up to his^{asws} hand’, ‘wrapped with his cloth (shroud)’.

He (the narrator) said, ‘And the man who met Abu Abdullah^{asws} said afterwards, ‘I asked him^{asws} about it, so he^{asws} said: ‘Yes, I^{asws} had narrated with it to Yahya Bin Ubada (the narrator of this Hadeeth)’.²⁴

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَرَأَيْتَ الْمَيِّتَ إِذَا مَاتَ لَمْ يُجْعَلْ مَعَهُ الْجَرِيدَةُ؟ قَالَ: « يَتَجَانَى عَنْهُ الْعَذَابُ وَالْحِسَابُ مَا دَامَ الْعُودُ رَطْبًا » قَالَ: « وَالْعَذَابُ كُلُّهُ فِي يَوْمٍ وَاحِدٍ فِي سَاعَةٍ وَاحِدَةٍ قَدَرُ مَا يُدْخَلُ الْقَبْرَ وَبِرْجَعِ الْقَوْمِ، وَإِنَّمَا جُعِلَتِ السَّعَفَتَانِ لِذَلِكَ، فَلَا يُصِيبُهُ عَذَابٌ وَلَا حِسَابٌ بَعْدَ جُفُوفِهِمَا إِنْ شَاءَ اللَّهُ ».

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

‘I said to Abu Ja’far^{asws}, ‘What is your^{asws} view of the deceased when he died and the twig was not made to be with him?’ He^{asws} said: ‘The Punishment and the Reckoning would be staved off from him as long as the branch is wet’.

He^{asws} 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, Allah^{azwj} Willing’.²⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: قَالَ: « إِنَّ الْجُرَيْدَةَ قَدْرُ شِبْرِ، تُوضَعُ وَاحِدَةً مِنْ عِنْدِ التَّرْقُوتِ إِلَى مَا بَلَغَتْ مِمَّا يَلِي الْجِلْدَ، وَالْأُخْرَى فِي الْأَيْسَرِ مِنْ عِنْدِ التَّرْقُوتِ إِلَى مَا بَلَغَتْ مِنْ فَوْقِ الْقَمِيصِ ». «

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

‘He^{asws} 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 فَضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تُوضَعُ لِلْمَيِّتِ جُرَيْدَتَانِ: وَاحِدَةٌ فِي الْأَيْمَنِ، وَالْأُخْرَى 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 Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ حَرِيزِ بْنِ وَفْضَيْلٍ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لِأَيِّ شَيْءٍ تُوضَعُ مَعَ الْمَيِّتِ الْجُرَيْدَةُ؟ قَالَ: « إِنَّهُ يَنْجَانِي 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 Abdullah^{asws}, ‘For which thing is the twig placed with the deceased?’ He^{asws} 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: جُعِلَتْ فِدَاكَ، رُبَّمَا حَضَرَ بِي مَنْ أَخَافُهُ، فَلَا يُمَكِّنُ وَضْعُ الْجُرَيْدَةِ عَلَيَّ مَا رَوَيْتَنَا؟ قَالَ: « أَدْخِلْهَا حَيْثُ مَا أَمَكَّنَ ». «

A number of our companions, from Sahl Bin Ziyad, raising it, said, ‘It was said to him^{asws}, ‘May I be sacrificed for you^{asws}! Sometimes there is danger for me from the one whom I fear, so it is not possible to place the twig upon what you^{asws} have narrated to us’. He^{asws} said: ‘Enter it (in the grave) wherever it is possible’.²⁹

9. مُحَمَّدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْجُرَيْدَةِ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the twig placed in the grave. He^{asws} 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 الْجُرَيْدَةِ؟ فَقَالَ: « عُوْدَ السِّدْرِ ». قِيلَ: فَإِنْ لَمْ نَقْدِرْ عَلَى السِّدْرِ؟ فَقَالَ: « عُوْدَ الْخِلَافِ ».

A number of our companions, from Sahl Bin Ziyad, from someone else from our companions who said,

'We said to him^{asws}, 'May we be sacrificed for you^{asws}! (Supposing) we are not able upon the (palm) twigs?' So he^{asws} said: 'A lotus twig'. It was said, 'Supposing we are not able upon the lotus?' So he^{asws} 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 الْجُرَيْدَةِ: إِذَا لَمْ يَجِدْ يُجْعَلُ بِدَلَّهَا غَيْرَهَا فِي مَوْضِعٍ لَا يُمْكِنُ النَّحْلُ؟ فَكَتَبَ: « يَجُوزُ إِذَا أُعْزِرَتِ الْجُرَيْدَةُ، وَالْجُرَيْدَةُ أَفْضَلُ، وَبِهِ جَاءَتْ الرَّوَايَةُ ». وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ فِي رَوَايَةٍ أُخْرَى، قَالَ: « يُجْعَلُ بِدَلَّهَا 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 him^{asws} asking him^{asws} 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 he^{asws} 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,

'He^{asws} 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 الْجُرَيْدَةِ: تُوضَعُ مِنْ دُونَ النَّيَابِ، أَوْ مِنْ فَوْقِهَا؟ قَالَ: « فَوْقَ الْقَمِيصِ وَدُونَ الْخَاصِرَةِ ». فَسَأَلْتُهُ مِنْ أَيِّ جَانِبٍ؟ فَقَالَ: « مِنْ الْجَانِبِ الْأَيْمَنِ ».

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

'I asked him^{asws} about the twig to be placed below the cloth (shroud), or from above it?' He^{asws} said: 'Above the shirt and below the loins'. So I asked him^{asws}, 'From which side?' So he^{asws} said: 'On the right side'.³⁴

25 - بَابُ الْمَيِّتِ يَمُوتُ وَهُوَ جُنُبٌ أَوْ حَائِضٌ أَوْ نَفْسَاءُ

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 عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لَهُ: مَاتَ مَيِّتٌ وَهُوَ جُنُبٌ كَيْفَ يُعَسَّلُ؟ وَمَا يُجْزئُهُ مِنَ الْمَاءِ؟ فَقَالَ: « يُعَسَّلُ غُسْلًا وَاحِدًا، يُجْزئُ ذَلِكَ 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 him^{asws}, ‘A dying one died and he was with sexual impurity. How should he be washed and what would suffice him from the water?’ So he^{asws} 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 يُحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ: إِذَا مَاتَتْ فِي نَفْسِهَا كَيْفَ تُعَسَّلُ؟ قَالَ: « مِثْلُ غُسْلِ الطَّاهِرَةِ، وَكَذَلِكَ الْحَائِضُ، وَكَذَلِكَ الْجُنُبُ إِذَا يُعَسَّلُ غُسْلًا وَاحِدًا 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 Abdullah^{asws}, said, ‘I asked him^{asws} about the woman when she dies in her post-childbirth bleeding, how would she be washed. He^{asws} 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 نَفْسَاءً وَكَثُرَ دَمُهَا، أُدْخِلَتْ إِلَى السَّرَّةِ فِي الْأَدَمِ، أَوْ مِثْلِ الْأَدَمِ نَظِيفٍ، ثُمَّ تُكْفَنُ بَعْدَ ذَلِكَ.

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 الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ، عَنِ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، عَنِ عَلِيِّ بْنِ يَثْرِبِينَ، قَالَ: سَأَلْتُ الْعَبْدَ الصَّالِحَ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَمُوتُ وَوَلَدُهَا فِي بَطْنِهَا؟ قَالَ: « يُسْتَقُ 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-Salih^{asws} (7th Imam^{asws}) about the woman dying and her child is in her belly. He^{asws} said: 'Her belly would be split and her child would be extracted'.³⁸

2. سَهْلُ بْنُ زِيَادٍ، عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَمُوتُ وَيَتَحَرَّكُ الْوَلَدُ فِي بَطْنِهَا: أَيُسْتَقُ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the woman dying and the child is moving in her belly, should her belly be split open and her child extracted?' He^{asws} 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، عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ أَبِيهِ، عَنِ ابْنِ وَهْبٍ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا مَاتَتِ الْمَرْأَةُ وَفِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ، يُسْتَقُ بَطْنُهَا، وَيُخْرَجُ الْوَلَدُ ». وَقَالَ فِي الْمَرْأَةِ يَمُوتُ فِي بَطْنِهَا الْوَلَدُ، فَيَتَخَوَّفُ عَلَيْهَا، قَالَ: « لَا بَأْسَ أَنْ يُدْخَلَ الرَّجُلُ يَدَهُ، فَيَقْطَعَهُ وَيُخْرِجَهُ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'When the woman dies and in her belly is a moving child, split open her belly and extract the child'.

And he^{asws} 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 يَقْصَّ مِنَ الْمَيِّتِ ظَفْرًا أَوْ شَعْرًا

Chapter 27 – Abhorrence of cutting the nails and the hair from the deceased

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ بَعْضِ أَصْحَابِهِ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يُمَسُّ مِنَ الْمَيِّتِ شَعْرٌ وَلَا ظَفْرٌ، وَإِنْ سَقَطَ مِنْهُ شَيْءٌ، فَاجْعَلْهُ فِي كَفْنِهِ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Do 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ غِيَاثٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَرِهَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ تُحْلَقَ عَانَةُ الْمَيِّتِ إِذَا غُسِّلَ، أَوْ يُقَلَّمُ لَهُ ظُفْرٌ، أَوْ يُجَزَّ لَهُ شَعْرٌ.»

From him, from his father, from Abdullah Bin Al Mugheira, from Giyas, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} 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 مُحْبُوبٍ، عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَرِهَ أَنْ يُقَصَّ مِنَ الْمَيِّتِ ظُفْرٌ، أَوْ يُقَصَّ لَهُ شَعْرٌ، أَوْ تُحْلَقَ لَهُ عَانَةٌ، أَوْ يُعْمَضَ 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 Abdullah^{asws} 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 الْمَيْمُونِيِّ، عَنْ أَبِي بَانَ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the deceased who happens to have the hair upon him, so can it be shaved off from it or clipped?’ He^{asws} said: ‘Do not touch anything from him. Wash him and bury him’.⁴⁴

28 - بَابُ مَا يُخْرُجُ 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 مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا خَرَجَ مِنْ مَنْخَرِ الْمَيِّتِ الدَّمُ، أَوْ الشَّيْءُ بَعْدَ الْغُسْلِ، وَأَصَابَ الْعِمَامَةَ أَوْ الْكَفْنَ، فَرَضَهُ 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 Abdullah^{asws} 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 it off with the cutter’.⁴⁵

2. عَنْهُ، عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ، قَالَ: « إِذَا غُسِّلَ الْمَيِّتُ، ثُمَّ أُحْدِثَ بَعْدَ الْغُسْلِ، فَإِنَّهُ يُغْسَلُ الْحَدَثُ، وَلَا يُعَادُ 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا حَرَجَ مِنَ الْمَيِّتِ شَيْءٌ بَعْدَ مَا يُكْفَنُ، فَأَصَابَ الْكَفَنَ، فُرِضَ مِنْهُ ». .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘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 يُغْسِلُ الْمَرْأَةَ وَالْمَرْأَةُ تُغْسِلُ 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 حَمَادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَمُوتُ وَلَيْسَ عِنْدَهُ مَنْ يُغْسِلُهُ إِلَّا النِّسَاءُ؟ فَقَالَ: « تُغْسَلُهَا امْرَأَتُهُ، أَوْ ذَاتُ قَرَابَةٍ إِنْ كَانَتْ لَهُ، وَتَصُبُّ النِّسَاءُ عَلَيْهِ الْمَاءَ صَبًّا؛ وَفِي الْمَرْأَةِ إِذَا مَاتَتْ، يُدْخِلُ زَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا، فَيُغْسِلُهَا ». .

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

(It has been narrated) from Abu Abdullah^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ: أَيُصْلِحُ لَهُ أَنْ يَنْظُرَ إِلَى امْرَأَتِهِ حِينَ تَمُوتُ، أَوْ يُغْسِلُهَا إِنْ لَمْ يَكُنْ عِنْدَهَا مَنْ يُغْسِلُهَا؟ وَعَنِ الْمَرْأَةِ هَلْ تَنْظُرُ إِلَى مِثْلِ ذَلِكَ مِنْ زَوْجِهَا حِينَ تَمُوتُ؟ فَقَالَ: « لَا بَأْسَ بِذَلِكَ، إِنَّمَا يَفْعَلُ ذَلِكَ أَهْلُ الْمَرْأَةِ كَرَاهَةً أَنْ يَنْظُرَ زَوْجُهَا إِلَى 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 Abdullah^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: يُعَسِّلُ 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 him^{asws} about the man washing his wife. He^{asws} said: ‘Yes, from behind the cloth’.⁵⁰

4. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَمُوتُ وَأَيْسَ عِنْدَهُ مَنْ يُعَسِّلُهُ إِلَّا النِّسَاءَ: هَلْ تُعَسِّلُهُ النِّسَاءُ؟ فَقَالَ: « تُعَسِّلُهُ امْرَأَتُهُ وَذَاتُ مَحْرَمِهِ، وَتَصُبُّ عَلَيْهِ النِّسَاءُ الْمَاءَ صَبًّا 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 Abdullah^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، قَالَ: سَمِعْتُ صَاحِبًا لَنَا يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رَجَالٍ لَيْسَ فِيهِمْ ذُو مَحْرَمٍ: هَلْ يُعَسِّلُونَهَا وَعَلَيْهَا ثِيَابُهَا؟ قَالَ: « إِذَا يُدْخَلُ ذَلِكَ عَلَيْهِمْ، وَلَكِنْ يُعَسِّلُونَ 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 Abdullah^{asws} 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?’ He^{asws} said: ‘When that (situation) comes upon them, but they should be washing her palms’.⁵²

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ؟ فَقَالَ: « يُدْخَلُ زَوْجُهَا يَدَهُ تَحْتَ فَمِصْرِهَا 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 he^{asws} 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 مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ دَاوُدَ بْنِ سِرْحَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَمُوتُ فِي السَّفَرِ، أَوْ فِي الْأَرْضِ لَيْسَ مَعَهُ فِيهَا إِلَّا الْبَسَاءُ، قَالَ: « يُدْفَنُ، وَلَا يُعَسَّلُ ». وَقَالَ فِي الْمَرْأَةِ تَكُونُ مَعَ الرِّجَالِ: « يَتَلَكَّ الْمَنْزِلَةَ إِلَّا أَنْ يَكُونَ مَعَهَا زَوْجُهَا، فَإِنْ كَانَ مَعَهَا زَوْجُهَا، فَلْيُعَسَّلْهَا مِنْ فَوْقِ الدَّرْعِ، وَيَسْكُبْ عَلَيْهَا الْمَاءَ سَكْبًا، وَلْيُعَسَّلْهُ امْرَأَتُهُ إِذَا مَاتَ، وَالْمَرْأَةُ لَيْسَتْ مِثْلَ الرَّجُلِ، الْمَرْأَةُ أَسْوَأُ مَنْظَرًا 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 Abdullah^{asws} regarding the man who dies during the journey, or in a land, (where) there being no one with him except for the women. He^{asws} said: 'He should be buried and not washed'.

And he^{asws} 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 شَادَانَ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَخْرُجُ فِي السَّفَرِ وَمَعَهُ امْرَأَتُهُ: يُعَسَّلُهَا؟ قَالَ: « نَعَمْ، وَأُمُّهُ وَأُخْتُهُ وَنَحْوُ هَذَا، يُلْقَى عَلَى 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 Abdullah^{asws} about the man going out in a journey and with him is his wife, can he wash her (if she were to die)?' He^{asws} 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 فَارْقِدٍ، قَالَ: سَمِعْتُ صَاحِبًا لَنَا يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رَجَالٍ لَيْسَ مَعَهُمْ دُوٌّ مَحْرَمٌ: هَلْ يُعَسَّلُونَهَا وَعَلَيْهَا ثِيَابُهَا؟ فَقَالَ: « إِذَا يُدْخَلُ عَلَيْهِمْ، وَلَكِنْ يُعَسَّلُونَ 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 Abdullah^{asws} 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 he^{asws} said: 'When it comes up upon them, but they would be washing her palms'.⁵⁶

10. سَهْلٌ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ ابْنِ رَيْابٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْمَرْأَةِ إِذَا مَاتَتْ وَلَيْسَ مَعَهَا امْرَأَةٌ تُغَسِّلُهَا، قَالَ: « يُدْخِلُ زَوْجُهَا يَدَهُ تَحْتَ قَمِيصِهَا، فَيَغْسِلُهَا إِلَى الْمَرَافِقِ ».»

Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,
(It has been narrated) from Abu Abdullah^{asws} regarding the woman when she dies and there is no woman with her to wash her. He^{asws} 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 عَيْسَى، عَنْ حَرِيزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: يُغَسِّلُ امْرَأَتَهُ؟ قَالَ: « نَعَمْ، إِمَّا يَمْتَنِعُهَا أَهْلُهَا تَعَصُّبًا ».»

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

'I asked him^{asws} about the man, 'Can his wife washing him?' He^{asws} said: 'Yes. But rather her family would prevent him out of prejudice'.⁵⁸

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ الْمُسْلِمِ مَيُوتُ فِي السَّفَرِ وَلَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ، وَمَعَهُ رِجَالٌ نَصَارَى، وَمَعَهُ عَمَّتُهُ وَخَالَتُهُ مُسْلِمَتَانِ: كَيْفَ يُصْنَعُ فِي غُسْلِهِ؟ قَالَ: « تُغَسَّلُ عَمَّتُهُ وَخَالَتُهُ فِي قَمِيصِهِ، وَلَا تَقْرُبُهُ النَّصَارَى ». وَعَنِ الْمَرْأَةِ تَمُوتُ فِي السَّفَرِ وَلَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ، وَمَعَهَا نِسَاءٌ نَصَارَى، وَعَمَّتُهَا وَخَالَتُهَا مُسْلِمَتَانِ؟ قَالَ: « يُغَسَّلَانِهَا، وَلَا تَقْرُبُهَا النَّصْرَانِيَّةُ كَمَا كَانَتِ الْمُسْلِمَةُ تُغَسَّلُهَا 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 نَصَارَى، وَنِسَاءٌ مُسْلِمَاتٌ لَيْسَ بَيْنَهُنَّ قَرَابَةٌ؟ قَالَ: « يُغْتَسَلُ النَّصْرَانِيُّ، ثُمَّ يُغَسَّلُ، فَقَدْ اضْطُرَّ ». وَعَنِ الْمَرْأَةِ الْمُسْلِمَةِ تَمُوتُ وَلَيْسَ مَعَهَا امْرَأَةٌ مُسْلِمَةٌ، وَلَا رَجُلٌ مُسْلِمٌ مِنْ ذَوِي قَرَابَتِهَا، وَمَعَهَا نَصْرَانِيَّةٌ، وَرِجَالٌ مُسْلِمُونَ لَيْسَ بَيْنَهَا وَبَيْنَهُمْ قَرَابَةٌ؟ قَالَ: « تَغْتَسَلُ النَّصْرَانِيَّةُ، ثُمَّ تُغَسَّلُهَا ». وَعَنِ النَّصْرَانِيِّ يَكُونُ فِي السَّفَرِ وَهُوَ مَعَ الْمُسْلِمِينَ، فَيَمُوتُ؟ قَالَ: « لَا يُغَسَّلُ مُسْلِمٌ وَلَا كَرَامَةٌ، وَلَا يَدْفِنُهُ، وَلَا يَقُومُ عَلَى 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 Abdullah^{asws} 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?' He^{asws} 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. He^{asws} 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’. He^{asws} 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. He^{asws} 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. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ غَسَلَ فَاطِمَةَ عَلَيْهِ السَّلَامُ؟ قَالَ: «ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ» كَأَنَّمَا اسْتَفْطَعْتُ، ذَلِكَ مِنْ قَوْلِهِ، فَقَالَ لِي: «كَأَنَّكَ ضِفَّتَ بِمَا أَخْبَرْتُكَ؟» فَقُلْتُ: فَذَلِكَ كَانَ ذَلِكَ جُعِلْتُ فِدَاكَ، فَقَالَ: «لَا تَضَيِّقَنَّ؛ فَإِنَّهَا صِدِّيقَةٌ لَمْ يَكُنْ يُغَسَّلُهَا إِلَّا صِدِّيقٌ، أَمَا عَلِمْتَ أَنَّ مَرْيَمَ عَلَيْهِ السَّلَامُ لَمْ يُغَسَّلْهَا إِلَّا عَيْسَى عَلَيْهِ السَّلَامُ؟». قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَا تَقُولُ فِي الْمَرْأَةِ تَكُونُ فِي السَّفَرِ مَعَ الرِّجَالِ لَيْسَ لَهَا مَعَهُمْ دُوٌّ مُحَرَّمٌ، وَلَا مَعَهُمْ امْرَأَةٌ، فَتَمُوتُ الْمَرْأَةُ مَا يُصْنَعُ بِهَا؟ قَالَ: «يُغَسَّلُ مِنْهَا مَا أَوْجَبَ اللَّهُ عَلَيْهِ التَّيْمُمَ، وَلَا تَمَسُّ، وَلَا يُكشَفُ شَيْءٌ مِنْ مُحَاسِنِهَا الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِسِتْرِهَا». قُلْتُ: كَيْفَ يُصْنَعُ بِهَا؟ قَالَ: «يُغَسَّلُ بَطْنُ كَفِّهَا وَوَجْهَهَا، وَيُغَسَّلُ ظَهْرُ كَفِّهَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

‘I said to Abu Abdullah^{asws}, ‘Who washed Syeda Fatima^{asws}?’ He^{asws} said: ‘Amir Al-Momineen^{asws}’. It was as if I was astonished from his^{asws} words, so he^{asws} said to me: ‘It is as if you are constricted from what I^{asws} informed you’. So I said, ‘It was that, may I be sacrificed for you^{asws}’. So he^{asws} said to me: ‘Do not be constricted, for she^{asws} is a truthful. None could have washed her^{asws} except for a truthful. Do you not know that Maryam^{as}, none washed her^{as} except for Isa^{as}?’

I said, ‘May I be sacrificed for you^{asws}! So what are you^{asws} 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?’ He^{asws} said: ‘He would wash from her what Allah^{azwj} Obligated the Tayammum upon, and she

would neither be touched nor anything being uncovered from her beauty which Allah^{azwj} Mighty and Majestic Commanded with its concealment'. I said, 'How would he deal with it?' He^{asws} 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 يُغَسِّلَنَّهُ

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 التَّمِيمِ مَوْلَى الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: حَدِّثْنِي عَنِ الصَّبِيِّ إِلَى كَمْ تُغَسِّلُهُ النِّسَاءُ؟ فَقَالَ: «إِلَى 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 Abdullah^{asws}, 'Narrate to me about the male child, up to how much (age) can the women wash him?' So he^{asws} said: 'Up to three years'.⁶¹

31 - بَابُ غُسْلِ مَنْ غَسَلَ 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 عَيْسَى، عَنْ حَرِيْزِ بْنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ غَسَلَ مَيِّتًا، فَلْيَغْتَسِلْ». قُلْتُ: فَإِنْ مَسَّهُ مَا دَامَ حَارًّا؟ قَالَ: «فَلَا غُسْلَ عَلَيْهِ، وَإِذَا بَرَدَ ثُمَّ مَسَّهُ، فَلْيَغْتَسِلْ». قُلْتُ: فَمَنْ أَدْخَلَهُ الْقَبْرَ؟ قَالَ: «لَا غُسْلَ عَلَيْهِ، إِذَا يَمَسُّ الْقِيَابَ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, (It has been narrated) from Abu Abdullah^{asws} 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?' He^{asws} 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?' He^{asws} 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 يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: الرَّجُلُ يُغَمِّضُ عَيْنَ الْمَيِّتِ، عَلَيْهِ غُسْلٌ؟ قَالَ: «إِذَا مَسَّهُ بِحَرَارَتِهِ، فَلَا، وَلَكِنْ إِذَا مَسَّهُ بَعْدَ مَا يَبْرُدُ، فَلْيَغْتَسِلْ». قُلْتُ: فَالَّذِي يُغَسِّلُهُ يَغْتَسِلُ؟ قَالَ: «نَعَمْ». قُلْتُ: فَيَغْسِلُهُ، ثُمَّ يَكْفِنُهُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: «يَغْسِلُهُ، ثُمَّ يَغْسِلُ».

يَدُهُ مِنَ الْعَاتِقِ، ثُمَّ يَلْبِسُهُ أَكْفَانَهُ، ثُمَّ يَغْتَسِلُ». قُلْتُ: فَمَنْ حَمَلَهُ، عَلَيْهِ غُسْلٌ؟ قَالَ: «لَا». قُلْتُ: فَمَنْ أَدْخَلَهُ الْقَبْرَ، عَلَيْهِ وُضُوءٌ؟ قَالَ: «لَا، إِلَّا أَنَّهُ يَتَوَضَّأُ مِنْ تَرَابِ 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 Imam^{asws}, said, 'I said, 'The man closes the eyes of the deceased, upon him is a washing?' He^{asws} 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)?' He^{asws} said: 'Yes'. I said, 'So he would wash, then enshroud him, before he washes (himself)?' He^{asws} 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?' He^{asws} said: 'No'. I said, 'So the one who goes into the grave, upon him is an ablution?' He^{asws} 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 اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَغْتَسِلُ الَّذِي غَسَلَ الْمَيِّتَ، وَإِنْ قَبَلَ الْمَيِّتَ إِنْسَانٌ بَعْدَ مَوْتِهِ وَهُوَ حَارٌّ، فَلَيْسَ عَلَيْهِ غُسْلٌ، وَلَكِنْ إِذَا مَسَّهُ وَقَبَلَهُ وَقَدْ بَرَدَ، فَعَلَيْهِ الْغُسْلُ، وَلَا بَأْسَ 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 Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَمَسُّ الْمَيِّتَةَ: أَيَنْبَغِي لَهُ أَنْ يَغْتَسِلَ مِنْهَا؟ قَالَ: «لَا، إِنَّمَا ذَلِكَ مِنَ الْإِنْسَانِ وَحْدَهُ». قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ ثَوْبَهُ جَسَدَ الْمَيِّتِ؟ فَقَالَ: «يَغْتَسِلُ مَا أَصَابَ الثَّوْبَ».

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who touches the deceased, is it befitting for him that he washes due to it?' He^{asws} said: 'No. But rather, that is from the humans only (not dead animals etc.)'.

He (the narrator) said, 'And I asked him^{asws} about the man whose clothes touch the body of the deceased. So he^{asws} said: 'He would wash what (part of) the clothes had been touched'.⁶⁵

5. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنِ الْحُجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ مَعْمَرِ بْنِ يَحْيَى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَنْهَى 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 Abdullah^{asws} forbid from the washing, when entering the grave'.⁶⁶

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عُثْمَانَ بْنَ مَطْعُونٍ 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 Abdullah^{asws} having said that Rasool-Allah^{saww} kissed Usman Bin Maz'oun after his death'.⁶⁷

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَائِبٍ، عَنْ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَقَعُ طَرَفُ ثَوْبِهِ عَلَى 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 Abdullah^{asws} regarding the man whose side of his clothes fall upon a body of the deceased. He^{asws} 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 اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَيْغَسِّلُ مَنْ غَسَّلَ الْمَيِّتَ؟ قَالَ: «نَعَمْ». قُلْتُ: مَنْ أَدْخَلَهُ الْقَبْرَ؟ قَالَ: «لَا، إِنَّمَا يَمَسُّ النَّيَابَ».

Sahl Bin Ziyad, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Should he wash, the one who washed the deceased?' He^{asws} said: 'Yes'. I said, 'The one who enters into his grave?' He^{asws} 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. علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه: عن أبي عبد الله عليه السلام، قال: « دخل عبد الله بن قيس الماصر على أبي جعفر عليه السلام، فقال: أخبرني عن الميت: لم يُغسل غسل الجنابة؟ فقال له أبو جعفر عليه السلام: لا أخبرك، فخرج من عنده، فلقي بعض الشيعة، فقال له: العجب لكم يا معشر الشيعة، توليتم هذا الرجل، وأطعتموه، ولو دعاكم إلى عبادته، لأجبتكم، وقد سأله عن مسألة، فما كان عنده فيها شيء. فلما كان من قابل، دخل عليه أيضاً، فسأله عنها، فقال: لا أخبرك بها، فقال عبد الله بن قيس لرجل من أصحابه: انطلق إلى الشيعة، فاصحبهم، وأظهر عندهم موالاةك إياهم وألغني والتبري مني، فإذا كان وقت الحج، فأني حتى أدفع إليك ما تحج به، وسألهم أن يدخلوك على محمد بن علي، فإذا صرت إليه، فاسأله عن الميت: لم يُغسل غسل الجنابة؟ فانطلق الرجل إلى الشيعة، فكان معهم إلى وقت الموسم، فنظر إلى دين القوم، فقبله بقبوله، وكنتم ابن قيس أمره مخافة أن يجرم الحج، فلما كان وقت الحج أتاه، فأعطاه حجة، وخرج. فلما صار بالمدينة، قال له أصحابه: تخلف في المنزل حتى نذكرك له، ونسأله ليأذن لك، فلما صاروا إلى أبي جعفر عليه السلام، قال لهم: أين صاحبكم؟ ما أنصفتهم، قالوا لم نعلم ما يوافقك من ذلك، فأمر بعض من حضر أن يأتيه به فلما دخل على أبي جعفر عليه السلام، قال له: مرحباً، كيف رأيت ما أنت فيه اليوم بما كنت فيه قبل؟ فقال: يا ابن رسول الله، لم أكن في شيء، فقال: صدقت، أما إن عبادتك يومئذ كانت أخف عليك من عبادتك اليوم؛ لأن الحق ثقيل، والشيطان مؤكل بشيئنا؛ لأن سائر الناس قد كفوه أنفسهم، إني سأخبرك بما قال لك ابن قيس الماصر قبل أن تسألني عنه، وأصبر الأمر في تعريفه إياه إليك، إن شئت أخبرته، وإن شئت لم تخبره، إن الله عز وجل: خَلَقَ خَلَائِفِينَ، فإذا أراد أن يخلق خلقاً، أمرهم فأخذوا من التربة التي قال في كتابه: (مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى) فَعَجَنَ التُّفْةَ بِتِلْكَ التُّرْبَةِ الَّتِي يَخْلُقُ مِنْهَا بَعْدَ أَنْ أَسْكَنَهَا الرَّجَمَ أَرْبَعِينَ لَيْلَةً، فَإِذَا تَمَّتْ لَهَا أَرْبَعَةُ أَشْهُرٍ، قَالُوا: يَا رَبِّ، خَلِّقْ مَا ذَا؟ فَيَأْمُرُهُمْ بِمَا يُرِيدُ: مِنْ ذَكَرٍ أَوْ أُنْثَى، أَبْيَضَ أَوْ أَسْوَدَ، فَإِذَا خَرَجَتِ الرُّوحُ مِنَ الْبَدَنِ، خَرَجَتْ هَذِهِ التُّفْةُ بِعَيْنِهَا مِنْهُ، كَأَنَّهَا مَا كَانَ، صَغِيراً أَوْ كَبِيراً، ذَكَرًا أَوْ أُنْثَى، فَلِذَلِكَ يُغَسَّلُ الْمَيِّتُ غُسْلَ الْجَنَابَةِ، فَقَالَ الرَّجُلُ: يَا ابْنَ رَسُولِ اللَّهِ، لَأَوْ اللَّهِ، مَا أُخْبِرُ ابْنَ قَيْسِ الْمَاصِرِ بِهَذَا أَبَدًا، فَقَالَ: ذَلِكَ 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 Abdullah^{asws} having said, 'Abdullah Bin Qays Al-Masir came over to Abu Ja'far^{asws} 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’far^{asws} said to him: ‘I^{asws} will not inform you’. So he went out from his^{asws} presence and met one of his^{asws} Shias and he said, ‘I wonder at you, O group of Shias. You are in the Wilayah of this man^{asws} and obeying him^{asws}, and if he^{asws} were to invite you to worship him^{asws}, you would respond to him^{asws}; and I had asked him^{asws} a question, but there was nothing with him^{asws} with regards to it!’

So when it was in the future, he (again) went over to him^{asws} and asked him^{asws} about it, and he^{asws} said: ‘I^{asws} 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 Muhammad^{asws} Bin Ali^{asws}. So when you arrive to him^{asws}, ask him^{asws} 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 him^{asws}, and we ask him for permission for you’.

So when they arrived to Abu Ja’far^{asws}, he^{asws} said to them: ‘Where is your companion? You have not been just to him’. They said, ‘We did not know what your^{asws} acceptance would be from that’. So he^{asws} ordered one of those present that he should come with him. So when he came over to Abu Ja’far^{asws}, he^{asws} said to him: ‘Welcome! How is your view of what you are in today, from what you were in beforehand?’ So he said, ‘O son^{asws} of Rasool-Allah^{saww}! I wasn’t in anything (before)’.

So he^{asws} 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 Satan^{la} is allocated with our^{asws} Shias, because the rest of the people he^{la} has sufficed with their selves. I^{asws} shall be informing you with what Ibn Qays Al-Masir said to you, before you even ask me^{asws} 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.

Allah^{azwj} the Exalted, Created creators. So whenever He^{azwj} Intends to create a creature, He^{azwj} Commands them. So they take from the dust which Allah^{azwj} has Spoken on in His^{azwj} 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 Lord^{azwj}! What is that to be?’ So He^{azwj} is Commanding them with whatever He^{azwj} 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 son^{asws} of Rasool-Allah^{saww}! No, by Allah^{azwj}! I will not inform Ibn Qays Al-Masir with this, ever!’ So he^{asws} said: ‘That is up to you’.⁷⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ: مَا بَالُ الْمَيِّتِ يُمْنِي؟ قَالَ: «التُّطْفَةُ الَّتِي خُلِقَ مِنْهَا يَرْمِي بِهَا».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} was asked, ‘What is the matter, the deceased tends to discharge semen?’ He^{asws} said: ‘The seed which he was Created from, is thrown out with’.⁷¹

3. بَعْضُ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّمِيمِيِّ، عَنْ هَارُونَ بْنِ حَمْرَةَ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْمَخْلُوقَ لَا يَمُوتُ حَتَّى تَخْرُجَ مِنْهُ التُّطْفَةُ 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 Ali^{asws} Bin Al-Husayn^{asws} 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 غَسَلَ مُؤْمِنًا

Chapter 33 – Rewards of the one who washes a Believer

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ، عَنْ سَعْدِ الْإِسْكَافِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا مُؤْمِنٍ غَسَلَ مُؤْمِنًا، فَقَالَ: إِذَا قَلْبُهُ: "اللَّهُمَّ، إِنَّ هَذَا بَدَنُ عَبْدِكَ الْمُؤْمِنِ قَدْ أَخْرَجَتْ رُوحَهُ مِنْهُ، وَفَرَّقَتْ بَيْنَهُمَا، فَعَفْوُكَ عَفْوُكَ" إِلَّا عَفَرَ اللَّهُ لَهُ ذُنُوبَ سَنَةِ إِلَّا 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’far^{asws} having said: ‘Whichever Believer washes a Believer and he says when facing him, ‘O Allah^{azwj}! This is a body of Your^{azwj} Believing servant. His soul has come out from him, and there is a separation between the two. Your^{azwj} Forgiveness, Your^{azwj} Forgiveness (for him)’, Allah^{azwj} 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 عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ غَسَلَ مَيِّتًا، فَأَدَّى فِيهِ الْأَمَانَةَ، عَفَرَ اللَّهُ لَهُ». قُلْتُ: وَكَيْفَ يُؤَدِّي فِيهِ الْأَمَانَةَ؟ قَالَ: «لَا يُخْبِرُ بِمَا يَرَى».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who washes a deceased and fulfills the entrustments with regards to him, Allah^{azwj} would Forgive him'. I said, 'And would he fulfill the entrustments with regards to him?' He^{asws} said: 'He would not narrate with what he saw'.⁷⁴

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ مُؤْمِنٍ يُغَسِّلُ مُؤْمِنًا، وَيَقُولُ . وَهُوَ يُغَسِّلُهُ : رَبِّ، عَفْوِكَ عَفْوِكَ إِلَّا عَفَا اللَّهُ عَنْهُ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a Believer who washes a Believer and is saying while washing him, 'Lord^{azwj}! Your Forgiveness, Your^{azwj} Forgiveness (for him)', except that Allah^{azwj} would Forgive him'.⁷⁵

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ فِيمَا نَاجَى اللَّهُ بِهِ مُوسَى عَلَيْهِ السَّلَامُ رَبَّهُ قَالَ: يَا رَبِّ، مَا لِمَنْ غَسَّلَ الْمَوْتَى؟ فَقَالَ: أَعَسَلَهُ 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'far^{asws} having said: 'Among what Musa^{as} whispered to Allah^{azwj} with, was: 'O Lord^{azwj}! What is for the one who washes the dead?' So He^{azwj} Said: "'Allah^{azwj} would Wash him from his sins to just as he was when his mother gave birth to him'.⁷⁶

34 - بَابُ ثَوَابِ مَنْ كَفَّنَ مُؤْمِنًا

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 عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ كَفَّنَ مُؤْمِنًا، كَانَ كَمَنْ ضَمِنَ كِسْوَتَهُ إِلَى 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'far^{asws} 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 قَبْرًا

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 عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ حَفَرَ لِمَيِّتٍ قَبْرًا، كَانَ كَمَنْ بَوَّأَهُ بَيْنًا مُوَافِقًا إِلَى 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'far^{asws} 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 اللَّهِ ﷺ لِحَدِّ 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 Prophet^{saww} is not translated. [www.alhassanain.org/english]

1. سَهْلُ بْنُ زِيَادٍ، قَالَ: رَوَى أَصْحَابُنَا أَنَّ حَدَّ الْقَبْرِ إِلَى الرَّقُوعَةِ؛ وَقَالَ بَعْضُهُمْ: إِلَى النَّدْيِ؛ وَقَالَ بَعْضُهُمْ: قَامَةَ الرَّجُلِ حَتَّى يُمَدَّ التَّوْبُ عَلَى رَأْسِ مَنْ فِي الْقَبْرِ. وَأَمَّا اللَّحْدُ، فَبِقَدْرِ مَا يُمْكِنُ فِيهِ الْجُلُوسُ؛ قَالَ: وَلَمَّا حَضَرَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ الْوَفَاةَ، أُغْمِيَ عَلَيْهِ، فَبَقِيَ سَاعَةً، ثُمَّ زَفَعَ عَنْهُ التَّوْبُ، ثُمَّ قَالَ: « الْحَمْدُ لِلَّهِ الَّذِي أَوْزَنَنَا الْجَنَّةَ، نَتَبَوَّأُ مِنْهَا حَيْثُ نَشَاءُ، فَنِعْمَ أَجْرُ الْعَامِلِينَ » ثُمَّ قَالَ: « اخْفِرُوا لِي، وَابْلُغُوا إِلَى الرَّشْحِ » قَالَ: ثُمَّ مَدَّ التَّوْبُ عَلَيْهِ، فَمَاتَ عَلَيْهِ السَّلَامُ.

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 Ali^{asws} Bin Al-Husayn^{asws}, unconsciousness came over him^{asws}, then raised the cloth from him^{asws}, then said: 'The Praise is for Allah^{azwj} Who Made us^{asws} the inheritors of the Paradise, so we^{asws} can dwell in it wherever we^{asws} so desire to. Thus, the best of the Recompense is for the workers'. Then he^{asws} said: 'Dig (the grave) for me^{asws} and deliver its sprinkling (of the water)'. He (the narrator) said, 'Then he^{asws} pulled the sheet upon him^{asws}, and he^{asws} passed away'.⁷⁹

2. سَهْلٌ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ حِينَ اخْتَضَرَ: إِذَا أَنَا مِتُّ فَاحْفَرُوا لِي، وَشَقُّوا لِي شَقًّا، فَإِنْ قِيلَ لَكُمْ: إِنَّ رَسُولَ اللَّهِ ﷺ لِحَدِّ لَهُ، فَقَدْ صَدَقُوا ».»

Sahl, from one of his companions, from Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} said when he^{asws} was passing away: 'When I^{asws} pass away, so dig out for me^{asws} and dig for me^{asws} a grave. So if they say to you that Rasool-

Allah^{saww}, there was a dug out for him^{asws}, so they would have spoken the truth'.⁸⁰

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَخَدَّ 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 Abdullah^{asws} that Rasool-Allah^{saww}, the one who dug out the chasm for him^{saww} was Abu Talha Al-Ansaryy'.⁸¹

4. عَلِيُّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَهَى أَنْ يُعَمَّقَ الْقَبْرُ فَوْقَ ثَلَاثَةِ أَدْمِجَ».

Ali, from his father, from Al Nowfaly, from Al Sakny,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} forbade from a depth of the grave to be above three cubits' (6 feet).⁸²

37 - بَابُ أَنَّ الْمَيِّتَ يُؤَدَّنُ 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؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي وَلَادٍ وَعَبْدِ اللَّهِ بْنِ سِنَانَ جَمِيعاً: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَنْبَغِي لِأَوْلِيَاءِ الْمَيِّتِ مِنْكُمْ أَنْ يُؤَدُّوا إِخْوَانَ الْمَيِّتِ بِمَوْتِهِ، فَيَشْهَدُونَ جَنَازَتَهُ، وَيُصَلُّونَ عَلَيْهِ، وَيَسْتَغْفِرُونَ لَهُ، فَيَكْتَسِبُ لَهُمُ الْأَجْرُ، وَيَكْتَسِبُ لِلْمَيِّتِ الْإِسْتِغْفَارُ، وَيَكْتَسِبُ هُوَ الْأَجْرَ فِيهِمْ وَفِيمَا أَكْتَسَبَ لِمَيِّتِهِمْ مِنَ الْإِسْتِغْفَارِ».

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 Abdullah^{asws} 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 يَحْيَى، عَنْ دَرِيحِ الْمُحَارِبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْجِنَازَةِ: يُؤَدَّنُ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the funeral, should there be a proclamation of it to the people?' He^{asws} said: 'Yes'.⁸⁴

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْجَنَازَةَ يُؤَدَّنُ 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 Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ أَبَانَ . لَا أَعْلَمُهُ إِلَّا ذَكَرَهُ . عَنْ أَبِي حمزة، قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا رَأَى جَنَازَةً قَدْ أَقْبَلَتْ، قَالَ: « الْحَمْدُ لِلَّهِ 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, 'Ali^{asws} Bin Al-Husayn^{asws}, whenever he^{asws} saw the funeral (coffin) to have faced, said: 'The Praise is for Allah^{azwj} Who did not Make me^{asws} to be from the perished masses'.⁸⁶

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُوسَى بْنِ الْحَسَنِ، عَنْ أَبِي الْحَسَنِ التَّهَدِيدِيِّ رَفَعَهُ، قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِذَا رَأَى جَنَازَةً، قَالَ: « الْحَمْدُ لِلَّهِ 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'far^{asws}, whenever he^{asws} saw a funeral, said: 'The Praise is for Allah^{azwj} Who did not Make me to be from the perished masses'.⁸⁷

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ ابْنِ سَمَاعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ مُحَمَّدِ بْنِ مَسْعُودِ الطَّائِيِّ، عَنْ عُنْبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ اسْتَقْبَلَ جَنَازَةً أَوْ رَأَاهَا، فَقَالَ: "اللَّهُ أَكْبَرُ، هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، اللَّهُمَّ زِدْنَا إِيمَانًا وَتَسْلِيمًا، الْحَمْدُ لِلَّهِ الَّذِي تَعَزَّرَ بِالْقُدْرَةِ، وَفَهَرَ الْعِبَادَ بِالْمَوْتِ"، لَمْ يَبْقَ فِي السَّمَاءِ مَلَكٌ إِلَّا بَكَى رَحْمَةً لَصَوْتِهِ ». «

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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who comes across a funeral or sees it, so he should say,

‘Allah^{azwj} is the Greatest! This is what Allah^{azwj} and His^{azwj} Rasool^{saww} Promised us, and Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth. O Allah^{azwj}! Increase us in Eman (faith) and submission. The Praise is for Allah^{azwj} 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 عَيْرٍ وَاحِدٍ، عَنْ يُونُسَ، عَنْ عَلِيِّ بْنِ يَظِينَ: عَنْ أَبِي الْحُسَيْنِ مُوسَى عَلِيًّا، قَالَ: سَمِعْتُهُ يَقُولُ: « السُّنَّةُ فِي حَمْلِ الْجَنَازَةِ أَنْ تَسْتَقْبِلَ جَانِبَ السَّرِيرِ بِشِقِّكَ الْأَيْمَنِ، فَتَلْزَمَ الْأَيْسَرَ بِكَفِّكَ الْأَيْمَنِ، ثُمَّ تَمُرُّ عَلَيْهِ إِلَى الْجَانِبِ الْأَخْرَى، وَتَدْوَرُ مِنْ حَلْفِهِ إِلَى الْجَانِبِ الثَّلَاثِ مِنَ السَّرِيرِ، ثُمَّ تَمُرُّ عَلَيْهِ إِلَى الْجَانِبِ الرَّابِعِ مِمَّا يَلِي سَارَكَ ». »

Ali Bin Ibrahim, from his father, from someone else, from Yunus, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, ‘I heard him^{asws} 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 شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلِيًّا، قَالَ: « السُّنَّةُ أَنْ يُحْمَلَ السَّرِيرُ مِنْ جَوَانِبِهِ الْأَرْبَعِ، وَمَا كَانَ بَعْدَ ذَلِكَ 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’far^{asws} 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، عَنْ الْفَضْلِ بْنِ يُونُسَ، قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلِيًّا عَنْ تَرْبِيعِ الْجَنَازَةِ؟ قَالَ: « إِذَا كُنْتَ فِي مَوْضِعِ تَقْيَةٍ، فَأَبْدَأْ بِالْيَدِ الْيُمْنَى، ثُمَّ بِالرَّجْلِ الْيُمْنَى، ثُمَّ ارْجِعْ مِنْ مَكَانِكَ إِلَى مِيَامِنِ الْمَيِّتِ، لَأَتَمُّرُ حَلْفَ رِجْلِهِ الْبَيْتَةِ حَتَّى تَسْتَقْبِلَ الْجَنَازَةَ، فَتَأْخُذَ يَدَهُ الْيُسْرَى، ثُمَّ رِجْلَهُ الْيُسْرَى، ثُمَّ ارْجِعْ مِنْ مَكَانِكَ، لَأَتَمُّرُ حَلْفَ الْجَنَازَةِ الْبَيْتَةَ حَتَّى تَسْتَقْبِلَهَا، تَفْعَلُ كَمَا فَعَلْتَ أَوْلًا، فَإِنْ لَمْ تَكُنْ تَتَّقِي فِيهِ، فَإِنَّ تَرْبِيعَ الْجَنَازَةِ الَّذِي جَرَتْ بِهِ السُّنَّةُ أَنْ تَبْدَأَ بِالْيَدِ الْيُمْنَى، ثُمَّ بِالرَّجْلِ الْيُمْنَى، ثُمَّ بِالرَّجْلِ الْيُسْرَى، ثُمَّ بِالْيَدِ الْيُسْرَى حَتَّى تَدْوَرُ حَوْلَهَا ». »

Ali Bin Ibrahim, from his father, from one of his companions, from Al Fazl Bin Yunus who said,

‘I asked Abu Ibrahim^{asws} (7th Imam^{asws}) about (lifting of the) four corners of the coffin. He^{asws} 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 فَضَالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ أَكْبِيلٍ، عَنِ الْعَلَاءِ بْنِ سَيَابَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَبْدَأُ فِي حَمَلِ السَّرِيرِ مِنَ الْجَانِبِ الْأَيْمَنِ، ثُمَّ تَمُرُّ عَلَيْهِ مِنْ خَلْفِهِ إِلَى الْجَانِبِ الْأَخْرَى، ثُمَّ تَمُرُّ حَتَّى تَرْجِعَ إِلَى الْمُقَدَّمِ، كَذَلِكَ دَوْرَانُ الرَّحَى 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَدَّافٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 أَوْرَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ حُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ، عَنْ يُونُسَ بْنِ ظَبْيَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «امشِ أَمَامَ

جَنَازَةَ الْمُسْلِمِ الْعَارِفِ، وَلَا تَمْشِ أَمَامَ جَنَازَةِ الْجَاهِدِ؛ فَإِنَّ أَمَامَ جَنَازَةِ الْمُسْلِمِ مَلَائِكَةٌ يُسْرِعُونَ بِهِ إِلَى الْجَنَّةِ، وَإِنَّ أَمَامَ جَنَازَةِ الْكَافِرِ مَلَائِكَةٌ 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 Abdullah^{asws} 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 اللَّهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَشَى النَّبِيُّ ﷺ خَلْفَ جَنَازَةٍ، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، مَا لَكَ تَمْشِي خَلْفَهَا؟ فَقَالَ: إِنَّ الْمَلَائِكَةَ رَأَيْتُهُمْ يَمْشُونَ أَمَامَهَا، وَنَحْنُ تَبِعْ 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’far^{asws} having said: ‘The Prophet^{saww} walked behind a coffin, so it was said to him^{saww}’. So he^{saww} said: ‘The Angels. I^{saww} 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 يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَشْيِ مَعَ الْجَنَازَةِ؟ فَقَالَ: «بَيْنَ يَدَيْهَا، وَعَنْ يَمِينِهَا، وَعَنْ شِمَالِهَا، وَخَلْفَهَا.»

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 two^{asws} (5th or 6th Imam^{asws}), said, ‘I asked him^{asws} about the walking with the coffin, so he^{asws} 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 مُحَمَّدِ الْكِنْدِيِّ، عَنْ عَمْرِو بْنِ وَاحِدٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «امْشِ بَيْنَ يَدَيْ 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’far^{asws} 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 سَدِيدٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ أَحَبَّ أَنْ يَمْشِيَ الْكِرَامَ الْكَاتِبِينَ، فَلْيَمْشِ جَنِّي 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'far^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ: كَيْفَ أَصْنَعُ إِذَا خَرَجْتُ مَعَ الْجَنَازَةِ: أَمَشِي أَمَامَهَا، أَوْ خَلْفَهَا، أَوْ عَنْ يَمِينِهَا، أَوْ عَنْ شِمَالِهَا؟ فَقَالَ: «إِنْ كَانَ مُخَالِفًا، فَلَا تَمْشِ أَمَامَهُ؛ فَإِنَّ مَلَائِكَةَ الْعَذَابِ يَسْتَقْبِلُونَهُ بِاللَّوَانِ الْعَذَابِ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} 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 he^{asws} said: 'If he (the deceased) was an adversary (opponent of Ahl Al-Bayt^{asws}), 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «رَأَى رَسُولُ اللَّهِ ﷺ قَوْمًا خَلْفَ جَنَازَةٍ رُكِبَانًا، فَقَالَ: مَا اسْتَحْيَا هَؤُلَاءِ أَنْ يَتَّبِعُوا صَاحِبَهُمْ رُكِبَانًا وَقَدْ أَسْلَمُوهُ عَلَى هَذِهِ الْحَالِ؟».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} saw a group of people riding behind a coffin, so he^{saww} said: 'Are they not ashamed of following their companion while riding and they are delivering him (to the grave) upon this state?'¹⁰⁰

2. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَاتَ رَجُلٌ مِّنَ الْأَنْصَارِ مِّنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَتِهِ يَمْشِي، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: أَلَا تَرَكِبُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: إِنِّي لَأَكْرَهُ أَنْ أُرَكَّبَ وَالْمَلَائِكَةُ يَمْشُونَ، وَأَبَى أَنْ يَرَكَّبَ».

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-Allah^{saww} died. So Rasool-Allah^{saww} went out walking in his funeral. So one of his^{saww} companions said to him^{saww}, 'Will you^{saww} not ride, O Rasool-Allah^{saww}?' So he^{saww} said: 'I^{saww} dislike it that I^{saww} should ride and the Angels are walking', and he^{saww} refused to ride'.¹⁰¹

42 - بَابُ مَنْ يَتَّبِعُ جَنَازَةً ثُمَّ يَرْجِعُ

Chapter 42 – The one who follows a coffin, then returns

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ رَبَابٍ، عَنْ زُرَّارَةَ، قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي جِنَازَةِ لِبْعُضِ قَرَابَتِهِ، فَلَمَّا أَنْ صَلَّى عَلَيَّ الْمَيِّتِ، قَالَ وَلِيُّهُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: ارْجِعْ يَا أَبَا جَعْفَرٍ مَا جُورًا، وَلَا تَعْتَى؛ لِأَنَّكَ تَضَعُفُ عَنِ الْمَشْيِ، فَقُلْتُ أَنَا لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: قَدْ أُذِنَ لَكَ فِي الرَّجُوعِ، فَارْجِعْ وَلِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا. فَقَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِنَّمَا هُوَ فَضْلٌ وَأَجْرٌ، فَيَقْدِرُ مَا يَمَشِي مَعَ الْجِنَازَةِ يُؤَجِّرُ الَّذِي يَتَّبِعُهَا، فَأَمَّا بِإِذْنِهِ، فَلَيْسَ بِإِذْنِهِ جِئْنَا، وَلَا بِإِذْنِهِ 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’far^{asws} during a funeral of one of his^{asws} relatives. So when he^{asws} had Prayed Salaat over the deceased, his guardian said to Abu Ja’far^{asws}, ‘Return, O Abu Ja’far^{asws}, having been Recompensed, and do not tire (yourself^{asws}) because you^{asws} are too weak to walk’. So I said to Abu Ja’far^{asws}, ‘There is permission for you^{asws} with regards to the returning, so return, and for me is a need which I want to ask you^{asws} about it’.

So Abu Ja’far^{asws} 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 اللَّهِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَمِيرَانِ وَلَيْسَا بِأَمِيرَيْنِ: لَيْسَ لِمَنْ تَبِعَ جِنَازَةً أَنْ يَرْجِعَ حَتَّى يُدْفَنَ، أَوْ يُؤَدَّنَ لَهُ؛ وَرَجُلٌ يَحُجُّ مَعَ امْرَأَةٍ، فَلَيْسَ لَهُ أَنْ يَنْفِرَ حَتَّى تَقْضِيَ نُسُكَهَا».

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

(It has been narrated) raising it from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ رَبَابٍ، عَنْ زُرَّارَةَ، قَالَ: حَضَرَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ جِنَازَةَ رَجُلٍ مِنْ قُرَيْشٍ وَأَنَا مَعَهُ. وَكَانَ فِيهَا عَطَاءٌ. فَصَرَخْتُ صَارِخَةً، فَقَالَ عَطَاءٌ: لَتَسْكُتِي أَوْ لَتَرْجِعِي، قَالَ: فَلَمْ تَسْكُتِي، فَارْجِعْ عَطَاءٌ، قَالَ: فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ عَطَاءً قَدْ رَجَعَ، قَالَ: «وَلِمَ؟» قُلْتُ: صَرَخْتُ هَذِهِ الصَّارِخَةَ، فَقَالَ لَهَا: لَتَسْكُتِي أَوْ لَتَرْجِعِي، فَلَمْ تَسْكُتِي، فَارْجِعْ، فَقَالَ: «امْضِ بِنَا؛ فَلَوْ أَنَا إِذَا رَأَيْنَا شَيْئًا مِنَ الْبَاطِلِ مَعَ الْحَقِّ، تَرَكْنَا لَهُ الْحَقَّ، لَمْ نَقْضِ حَقَّ مُسْلِمٍ».

عَلِيًّا: ارْجِعْ مَا جُورًا رَحِمَكَ اللَّهُ؛ فَإِنَّكَ لَا تَقْوَى عَلَى الْمَشْيِ، فَأَبَى أَنْ يَرْجِعَ؛ قَالَ: فَقُلْتُ لَهُ: قَدْ أَذِنَ لَكَ فِي الرَّجُوعِ وَلِي حَاجَةٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا، فَقَالَ: « اْمْضِ؛ فَلَيْسَ بِإِذْنِهِ جِئْنَا، وَلَا بِإِذْنِهِ نَرْجِعُ، إِنَّمَا هُوَ فَضْلٌ وَأَجْرٌ طَلَبْنَاهُ، فَبَقَدْرٍ مَا يَتَّبِعُ الْجَنَازَةَ الرَّجُلُ يُؤَجَّرُ عَلَى ذَلِكَ ».

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

‘Abu Ja’far^{asws} attended a funeral of a man from Qureysh and I was with him^{asws}, 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’far^{asws}, ‘Ata’a has returned’. He^{asws} 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 he^{asws} said: ‘Come with us^{asws}, so if we^{asws} were to see something from the falsehood along with the Truth, we^{asws} leave the right for it, we^{asws} would not be fulfilling a right of a Muslim’.

He (the narrator) said, ‘So when he^{asws} had prayed Salaat over the deceased, his guardian said to Abu Ja’far^{asws}, ‘Return, having been Recompensed, may Allah^{azwj} have Mercy on you^{asws}, for you^{asws} are not strong enough upon the walking’. But he^{asws} refused to return. So I said to him^{asws}, ‘He has permitted for you^{asws} with regards to the returning, and for me there is a need which I want to ask you^{asws} about it’. So he^{asws} 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 مَشَى 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 عَلِيًّا، قَالَ: « إِذَا أُدْخِلَ الْمُؤْمِنُ قَبْرَهُ، نُودِيَ: أَلَا إِنَّ أَوَّلَ حَبَائِكَ الْجَنَّةُ، أَلَا وَأَوَّلَ حَبَاءٍ 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’far^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مُحَمَّدٍ، عَنْ دَاوُدَ الرَّقِّيِّ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلِيًّا، قَالَ: « مَنْ شِيعَ جَنَازَةَ مُؤْمِنٍ حَتَّى يُدْفَنَ فِي قَبْرِهِ، وَكَلَّ اللَّهُ - عَزَّ وَجَلَّ - بِهِ سَبْعِينَ مَلَكاً مِنَ الْمُشْبِعِينَ يُشْبِعُونَهُ، 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 Abdullah^{asws} having said: ‘The one who escorts a coffin of a Believer until he is buried in his grave, Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَوَّلُ مَا يُتَخَفُّ بِهِ الْمُؤْمِنُ يُعْفَرُ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ شِيعَ مَيِّتًا حَتَّى يُصَلِّيَ عَلَيْهِ، كَانَ لَهُ قِيرَاطٌ مِنَ الْأَجْرِ؛ وَمَنْ بَلَغَ مَعَهُ إِلَى قَبْرِهِ حَتَّى 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’far^{asws} 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 عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ مَشَى مَعَ جَنَازَةٍ حَتَّى يُصَلِّيَ عَلَيْهَا، ثُمَّ رَجَعَ، كَانَ لَهُ قِيرَاطٌ مِنَ الْأَجْرِ، فَإِذَا مَشَى مَعَهَا حَتَّى تُدْفَنَ، كَانَ لَهُ قِيرَاطَانِ، وَالْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Aasim Bin Humejd, from Abu Baseer who said,

‘I heard Abu Ja’far^{asws} 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 مُبَسَّرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ تَبِعَ جَنَازَةَ مُسْلِمٍ، أُعْطِيَ يَوْمَ الْقِيَامَةِ أَرْبَعَ شَفَاعَاتٍ، وَلَمْ يُقَلِّ شَيْئًا إِلَّا قَالَ الْمَلَكُ: وَلَكَ مِثْلُ ذَلِكَ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Muyassar who said,

‘I heard Abu Ja’far^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ، عَنْ سَعْدِ بْنِ طَرِيفٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: « مَنْ تَبِعَ جَنَازَةً، كَتَبَ اللَّهُ لَهُ أَرْبَعَ قَرَارِيطَ: قَبْرَاطٍ بِاتِّبَاعِهِ، وَقَبْرَاطٍ لِلصَّلَاةِ عَلَيْهَا، وَقَبْرَاطٍ بِالْإِنْتِظَارِ حَتَّى يَفْرُغَ مِنْ دَفْنِهَا، وَقَبْرَاطٍ 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-Momineen^{asws} said: ‘The one who follows a coffin, Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنِ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « فِيمَا نَاجَى بِهِ مُوسَى عَلَيْهِ السَّلَامُ رَبَّهُ قَالَ: يَا رَبِّ، مَا لِمَنْ شِيعَ جَنَازَةً؟ قَالَ: أُوكِلَ بِهِ مَلَائِكَةٌ مِنْ مَلَائِكَتِي مَعَهُمْ رَايَاتٌ يُسَبِّحُونَهُمْ مِنْ قُبُورِهِمْ إِلَى مَحْشَرِهِمْ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Among what Musa^{as} whispered to his^{as} Lord^{azwj} was that he^{as} said: ‘O Lord^{azwj}! What is for the one who escorts a coffin?’ He^{azwj} Said: “I^{azwj} Allocate and Angel from My^{azwj} 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 عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ حَمَلَ جَنَازَةً مِنْ أَرْبَعِ جَوَانِبِهَا، غُفِرَ اللَّهُ 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’far^{asws} having said: ‘The one who carries a coffin from its four sides, Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ أَخَذَ بِقَائِمَةِ السَّرِيرِ، غَفَرَ اللَّهُ لَهُ خَمْسًا وَعِشْرِينَ كَبِيرَةً؛ وَإِذَا رَجَعَ، 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 Abdullah^{asws} having said: 'The one who grabs by a corner of the coffin, Allah^{azwj} 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 الْجُبَّارِ، عَنِ الْحُجَّالِ، عَنْ عَلِيِّ بْنِ شَجْرَةَ، عَنْ عَيْسَى بْنِ رَاشِدٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « مَنْ أَخَذَ بِجَوَانِبِ السَّرِيرِ الْأَرْبَعَةِ، غَفَرَ اللَّهُ 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 Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one who grabs by the four sides of the coffin, Allah^{azwj} would Forgive for him forty major sins'.¹¹⁵

45 - بَابُ جَنَائِزِ الرِّجَالِ وَالنِّسَاءِ وَالصِّبْيَانِ وَالْأَخْرَارِ 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 عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: كَيْفَ يُصَلَّى 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'far^{asws}, said, 'I asked him^{asws} about how to pray Salaat upon the (deceased) men, and the women. He^{asws} said: 'They would place the (deceased) men in front and the (deceased) women behind the men'.¹¹⁶

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرٍو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّنَابَطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُصَلَّى عَلَى مَيِّتَيْنِ، أَوْ ثَلَاثَةِ مَوْتَى كَيْفَ يُصَلَّى عَلَيْهِمْ؟ قَالَ: « إِنْ كَانَ ثَلَاثَةً أَوْ اثْنَيْنِ أَوْ عَشْرَةً أَوْ أَكْثَرَ مِنْ ذَلِكَ، فَلْيُصَلِّ عَلَيْهِمْ صَلَاةً وَاحِدَةً، يُكَبِّرُ عَلَيْهِمْ خَمْسَ تَكْبِيرَاتٍ كَمَا يُصَلَّى عَلَى مَيِّتٍ وَاحِدٍ وَقَدْ صَلَّى عَلَيْهِمْ جَمِيعًا، يَضَعُ مَيِّتًا وَاحِدًا، ثُمَّ يَجْعَلُ الْآخَرَ إِلَى الْآلِيَةِ الْأُولَى، ثُمَّ يَجْعَلُ رَأْسَ »

الثَّالِثِ إِلَى آلِيَةِ الثَّانِيِ شِبْهَ الْمَدْرَجِ حَتَّى يُفْرَغَ مِنْهُمْ كُلِّهِمْ مَا كَانُوا، فَإِذَا سَوَّاهُمْ هَكَذَا، قَامَ فِي الْوَسْطِ، فَكَبَّرَ خَمْسَ تَكْبِيرَاتٍ، يَفْعَلُ كَمَا يَفْعَلُ إِذَا صَلَّى عَلَى مَيِّتٍ وَاحِدٍ». سُئِلَ: فَإِنْ كَانَ الْمَوْتَى رِجَالًا وَنِسَاءً؟ قَالَ: «يَبْدَأُ بِالرِّجَالِ، فَيَجْعَلُ رَأْسَ الثَّانِيِ إِلَى آلِيَةِ الْأَوَّلِ حَتَّى يُفْرَغَ مِنَ الرِّجَالِ كُلِّهِمْ، ثُمَّ يَجْعَلُ رَأْسَ الْمَرْأَةِ إِلَى آلِيَةِ الرَّجُلِ الْأَخِيرِ، ثُمَّ يَجْعَلُ رَأْسَ الْمَرْأَةِ الْأُخْرَى إِلَى آلِيَةِ الْمَرْأَةِ الْأُولَى حَتَّى يُفْرَغَ مِنْهُمْ كُلِّهِمْ، فَإِذَا سَوَّى هَكَذَا، قَامَ فِي الْوَسْطِ. وَسَطَ الرِّجَالِ. فَكَبَّرَ وَصَلَّى عَلَيْهِمْ كَمَا يُصَلِّي عَلَى مَيِّتٍ وَاحِدٍ». وَسُئِلَ عَنْ مَيِّتٍ صَلَّيَ عَلَيْهِ، فَلَمَّا سَلَّمَ الْإِمَامُ، فَإِذَا الْمَيِّتُ مَقْلُوبٌ رِجَالُهُ إِلَى مَوْضِعِ رَأْسِهِ؟ قَالَ: «يُسَوَّى، وَتُعَادُ الصَّلَاةُ عَلَيْهِ وَإِنْ كَانَ قَدْ حُمِلَ مَا لَمْ يُدْفَنَ، فَإِنْ كَانَ قَدْ دُفِنَ، فَقَدْ مَضَتْ الصَّلَاةُ، لَا يُصَلِّي 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 Abdullah^{asws} regarding the man who (wants to) pray Salaat over two dead bodies, or three dead bodies, how should he pray Salaat over them. He^{asws} 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, then 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'.

He^{asws} was asked, 'Supposing the deceased were men and women?' He^{asws} 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 he^{asws} 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. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ إِذَا صَلَّى عَلَى الْمَرْأَةِ وَالرَّجُلِ، قَدَّمَ الْمَرْأَةَ، وَأَخَّرَ الرَّجُلَ؛ وَإِذَا

صَلَّى عَلَى الْعَبْدِ وَالْحُرِّ، قَدَّمَ الْعَبْدَ، وَأَخَّرَ الْحُرَّ؛ وَإِذَا صَلَّى 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 Abdullah^{asws} 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 يَحْيَى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ. عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجَالِ وَالنِّسَاءِ: كَيْفَ يُصَلَّى عَلَيْهِمْ؟ قَالَ: « الرَّجَالُ أَمَامَ النِّسَاءِ مِمَّا يَلِي الْأَمَامَ، يُصَفُّ بَعْضُهُمْ عَلَى آخَرِ 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 Imam^{asws}), said, ‘I asked him^{asws} about the men and the women, how to pray Salaat upon them. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي جَنَائِزِ الرَّجَالِ وَالصِّبْيَانِ وَالنِّسَاءِ، قَالَ: « يَضَعُ النِّسَاءُ مِمَّا يَلِي الْقِبْلَةَ، وَالصِّبْيَانُ دُونَهُمْ، وَالرَّجَالُ دُونَ ذَلِكَ، وَيَقُومُ الْأَمَامُ مِمَّا يَلِي الرَّجَالَ ».

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 Abdullah^{asws} regarding the funerals of the men, and the children, and the women. He^{asws} 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 الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنْ عَمْرِو وَاحِدٍ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ جَنَائِزِ الرَّجَالِ وَالنِّسَاءِ إِذَا اجْتَمَعَتْ؟ فَقَالَ: « يُقَدَّمُ الرَّجَالُ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ ».

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 Abdullah^{asws} about the funerals of the men and the women when they are together. So he^{asws} said: ‘The men are preceded with, (it is so) in the Book of Ali^{asws}’.¹²¹

46 - بَابُ نَادِرٍ

Chapter 46 – Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ أَبِيهِ زَكَرِيَّا بْنِ مُوسَى، عَنِ الْبَسَّعِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يُصَلِّي عَلَى جَنَازَةٍ وَحْدَهُ؟ قَالَ: «نَعَمْ». قُلْتُ: فَاتْنَانِ يُصَلِّيَانِ عَلَيْهَا؟ قَالَ: «نَعَمْ، وَلَكِنْ يَفُومُ الْآخِرُ حَلْفَ الْآخِرِ، وَلَا يَفُومُ 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 Abdullah^{asws} about a man, 'Can he pray Salaat upon one a deceased, alone?' He^{asws} said: 'Yes'. I said, 'So can two pray upon it?' He^{asws} 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 عَمِيْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يُصَلَّى عَلَى الْجَنَازَةِ بِحِذَاءِ، وَلَا نَأْسَ بِالْحُفِّ».

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Sayf Bin Ameyra,

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ الصُّفُوفِ فِي الصَّلَاةِ الْمُقَدَّمُ، وَخَيْرُ الصُّفُوفِ فِي الْجَنَائِزِ الْمُؤَخَّرُ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَ؟ قَالَ: صَارَ سِتْرَةً لِلنِّسَاءِ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} 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-Allah^{saww}! And why is it so?' He^{saww} said: 'For it to become a veil for the women'.¹²⁴

47 - بَابُ الْمَوْضِعِ الَّذِي يَفُومُ الْإِمَامُ إِذَا صَلَّى 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَى امْرَأَةٍ، فَلَا يَفُومُ فِي وَسْطِهَا، وَيَكُونُ مِمَّا يَلِي صَدْرَهَا؛ وَإِذَا صَلَّى عَلَى الرَّجُلِ، فَلْيَقُمْ فِي وَسْطِهِ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَلَّيْتَ عَلَى الْمَرْأَةِ، فُقِّمَ عِنْدَ رَأْسِهَا؛ وَإِذَا صَلَّيْتَ عَلَى الرَّجُلِ، فُقِّمَ 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 Hassan^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قُلْتُ لَهُ: الْمَرْأَةُ تَمُوتُ مَنْ أَحَقُّ بِالصَّلَاةِ عَلَيْهَا؟ قَالَ: « زَوْجُهَا ». قُلْتُ: الرَّوْحُ أَحَقُّ مِنَ الْأَبِ وَالْوَالِدِ وَالْأَخِّ؟ قَالَ: « نَعَمْ، وَيُعَسِّلُهَا ». »

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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘The woman dies, who would be the most rightful with the praying of the Salaat upon her?’ He^{asws} said: ‘Her husband’. I said, ‘The husband is more rightful than the father, and the son, and the brother?’ He^{asws} said: ‘Yes, and he can wash her’.¹²⁸

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَمُوتُ مَنْ أَحَقُّ أَنْ يُصَلِّيَ عَلَيْهَا؟ قَالَ: «الرَّوْجُ». فُلْتُ: الرَّوْجُ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the woman who dies, 'Who would be most rightful to pray Salaat upon her?' He^{asws} said: 'The husband'. I said, 'The husband is more rightful than the father, and the brother, and the son?' He^{asws} said: 'Yes'.¹²⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا حَضَرَ الْإِمَامَ 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 Abdullah^{asws} having said: 'When the Imam^{asws} is present at the funeral, so he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 عَلَى غَيْرِ وُضُوءٍ

Chapter 49 – The one who prays Salaat upon the deceased and he is upon (a state) without an ablution

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجَنَازَةِ: أُصَلِّي عَلَيْهَا عَلَى غَيْرِ وُضُوءٍ؟ فَقَالَ: «نَعَمْ، إِنَّمَا هُوَ تَكْبِيرٌ وَتَسْبِيحٌ وَتَحْمِيدٌ وَتَهْلِيلٌ، كَمَا تُكَبِّرُ وَتُسَبِّحُ فِي بَيْتِكَ عَلَى غَيْرِ وُضُوءٍ».

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

'I asked Abuy Abdullah^{asws} about the deceased, 'Can one pray Salaat upon (a state) without an ablution?' So he^{asws} 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 عُمَانَ، عَنِ الْحَلْبِيِّ، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ تُدْرِكُهُ الْجِنَازَةُ وَهُوَ عَلَى 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 Abdullah^{asws} 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. He^{asws} said: ‘He should perform Tayammum and he should pray Salaat’.¹³³

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، وَأَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَعْدٍ، قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ: الْجِنَازَةُ يُخْرَجُ بِهَا، وَلَسْتُ عَلَى وُضُوءٍ، فَإِنْ ذَهَبْتُ أَنْتَوَضَّأُ، فَاتَتْنِي الصَّلَاةُ: أَلِي أَنْ أَصَلِّيَ عَلَيْهَا وَأَنَا عَلَى غَيْرِ وُضُوءٍ؟ قَالَ: « تَكُونُ عَلَى طَهْرٍ 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-Hassan^{asws}, ‘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?’ He^{asws} said: ‘Your happening to be upon cleanliness is more beloved to me^{asws}’.¹³⁴

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَفْجُوهُ الْجِنَازَةُ وَهُوَ عَلَى غَيْرِ طَهْرٍ؟ قَالَ: « فَلْيَكْبِرْ 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 Imam^{asws}), said, ‘I asked him^{asws} about the man who suddenly comes across the funeral and he is upon (a state) without an ablution. He^{asws} said: ‘So let him exclaim along with them’.¹³⁵

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ مَرَّتْ بِهِ جِنَازَةٌ وَهُوَ عَلَى غَيْرِ وُضُوءٍ: كَيْفَ يَصْنَعُ؟ قَالَ: « يَضْرِبُ بِيَدَيْهِ عَلَى خَائِطِ اللَّيْنِ، 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 him^{asws} about a man who passes by a funeral and he is upon (a state) without an ablution, how should he act?’ He^{asws} 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 عَلِيٍّ بْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنِ امْرَأَةِ الْحَسَنِ الصَّيْقَلِ، عَنِ الْحَسَنِ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ: كَيْفَ تُصَلِّي النِّسَاءُ عَلَى الْجَنَازَةِ إِذَا لَمْ يَكُنْ مَعَهُنَّ رَجُلٌ؟ قَالَ: « يَصْفُفْنَ جَمِيعًا، وَلَا تَتَقَدَّمُهُنَّ 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 Abdullah^{asws}, said, 'He^{asws} was asked, 'How should the women pray Salaat upon the deceased when there does not happen to be a man among them?' He^{asws} 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 شَيْمٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا لَمْ يَخْضُرِ الرَّجُلُ، تَقَدَّمَ امْرَأَةٌ وَسَطَهُنَّ، وَقَامَ النِّسَاءُ عَنْ يَمِينِهَا وَشِمَالِهَا وَهِيَ وَسَطَهُنَّ تُكَبِّرُ حَتَّى تَفْرَغَ 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'far^{asws} 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 الْمَيْمَنِيِّ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ تُصَلِّي الْحَائِضُ عَلَى الْجَنَازَةِ؟ قَالَ: « نَعَمْ، وَلَا تَصُفُّ مَعَهُمْ، تَقُومُ مُفْرَدَةً ».»

Humeid 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 Abdullah^{asws}, said, 'I said, 'Can the menstruating woman pray Salaat upon the deceased?' He^{asws} 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 عَيْسَى، عَنْ حَرِيرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَائِضِ: تُصَلِّي عَلَى الْجَنَازَةِ؟ قَالَ: « نَعَمْ، وَلَا تَصُفُّ مَعَهُمْ ».»

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

'I asked Abu Abdullah^{asws} about the menstruating woman, 'Can she pray Salaat upon the deceased?'. He^{asws} said: 'Yes, and she should not form a row along with them'.¹⁴⁰

5. حَمَّادٌ، عَنْ حَرِيْزٍ، عَمَّنْ أَحْبَبَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الطَّامِثُ تُصَلِّي عَلَى

الْجَنَازَةِ؛ لِأَنَّهُ لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ، وَالْجُنُبُ تَتَيَمَّمُ وَتُصَلِّي عَلَى الْجَنَازَةِ ».

Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} 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

Notes

- 1 Al-Kafi – V 3 – The Book Of Funerals CH 20 H 1
- 2 Al-Kafi – V 3 – The Book Of Funerals CH 20 H 2
- 3 Al-Kafi – V 3 – The Book Of Funerals CH 20 H 3`
- 4 Al-Kafi – V 3 – The Book Of Funerals CH 20 H 4
- 5 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 1
- 6 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 2
- 7 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 3
- 8 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 4
- 9 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 5
- 10 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 6
- 11 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 7
- 12 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 8
- 13 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 9
- 14 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 10
- 15 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 11
- 16 Al-Kafi – V 3 – The Book Of Funerals CH 21 H 12
- 17 Al-Kafi – V 3 – The Book Of Funerals CH 22 H 1
- 18 Al-Kafi – V 3 – The Book Of Funerals CH 22 H 2
- 19 Al-Kafi – V 3 – The Book Of Funerals CH 22 H 3`
- 20 Al-Kafi – V 3 – The Book Of Funerals CH 22 H 4
- 21 Al-Kafi – V 3 – The Book Of Funerals CH 22 H 5
- 22 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 1
- 23 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 2
- 24 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 3
- 25 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 4`
- 26 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 5
- 27 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 6
- 28 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 7
- 29 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 8
- 30 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 9`
- 31 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 10
- 32 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 11
- 33 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 12
- 34 Al-Kafi – V 3 – The Book Of Funerals CH 23 H 13`
- 35 Al-Kafi – V 3 – The Book Of Funerals CH 24 H 1
- 36 Al-Kafi – V 3 – The Book Of Funerals CH 24 H 2
- 37 Al-Kafi – V 3 – The Book Of Funerals CH 24 H 3
- 38 Al-Kafi – V 3 – The Book Of Funerals CH 25 H 1`
- 39 Al-Kafi – V 3 – The Book Of Funerals CH 25 H 2
- 40 Al-Kafi – V 3 – The Book Of Funerals CH 25 H 3
- 41 Al-Kafi – V 3 – The Book Of Funerals CH 26 H 1
- 42 Al-Kafi – V 3 – The Book Of Funerals CH 26 H 2`
- 43 Al-Kafi – V 3 – The Book Of Funerals CH 26 H 3
- 44 Al-Kafi – V 3 – The Book Of Funerals CH 26 H 4
- 45 Al-Kafi – V 3 – The Book Of Funerals CH 27 H 1
- 46 Al-Kafi – V 3 – The Book Of Funerals CH 27 H 2`
- 47 Al-Kafi – V 3 – The Book Of Funerals CH 27 H 3
- 48 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 1
- 49 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 2
- 50 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 3`
- 51 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 4
- 52 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 5
- 53 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 6`
- 54 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 7
- 55 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 8
- 56 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 9
- 57 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 10`

- 58 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 11
- 59 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 12`
- 60 Al-Kafi – V 3 – The Book Of Funerals CH 28 H 13
- 61 Al-Kafi – V 3 – The Book Of Funerals CH 29 H 1`
- 62 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 1
- 63 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 2`
- 64 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 3
- 65 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 4
- 66 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 5
- 67 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 6`
- 68 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 7
- 69 Al-Kafi – V 3 – The Book Of Funerals CH 30 H 8`
- 70 Al-Kafi – V 3 – The Book Of Funerals CH 31 H 1
- 71 Al-Kafi – V 3 – The Book Of Funerals CH 31 H 2
- 72 Al-Kafi – V 3 – The Book Of Funerals CH 31 H 3
- 73 Al-Kafi – V 3 – The Book Of Funerals CH 32 H 1`
- 74 Al-Kafi – V 3 – The Book Of Funerals CH 32 H 2
- 75 Al-Kafi – V 3 – The Book Of Funerals CH 32 H 3
- 76 Al-Kafi – V 3 – The Book Of Funerals CH 32 H 4
- 77 Al-Kafi – V 3 – The Book Of Funerals CH 33 H 1`
- 78 Al-Kafi – V 3 – The Book Of Funerals CH 34 H 1
- 79 Al-Kafi – V 3 – The Book Of Funerals CH 35 H 1
- 80 Al-Kafi – V 3 – The Book Of Funerals CH 35 H 2`
- 81 Al-Kafi – V 3 – The Book Of Funerals CH 35 H 3
- 82 Al-Kafi – V 3 – The Book Of Funerals CH 35 H 4
- 83 Al-Kafi – V 3 – The Book Of Funerals CH 36 H 1
- 84 Al-Kafi – V 3 – The Book Of Funerals CH 36 H 2`
- 85 Al-Kafi – V 3 – The Book Of Funerals CH 36 H 3
- 86 Al-Kafi – V 3 – The Book Of Funerals CH 37 H 1
- 87 Al-Kafi – V 3 – The Book Of Funerals CH 37 H 2`
- 88 Al-Kafi – V 3 – The Book Of Funerals CH 37 H 3
- 89 Al-Kafi – V 3 – The Book Of Funerals CH 38 H 1
- 90 Al-Kafi – V 3 – The Book Of Funerals CH 38 H 2`
- 91 Al-Kafi – V 3 – The Book Of Funerals CH 38 H 3
- 92 Al-Kafi – V 3 – The Book Of Funerals CH 38 H 4
- 93 Al-Kafi – V 3 – The Book Of Funerals CH 39 H 1
- 94 Al-Kafi – V 3 – The Book Of Funerals CH 39 H 2`
- 95 Al-Kafi – V 3 – The Book Of Funerals CH 39 H 3
- 96 Al-Kafi – V 3 – The Book Of Funerals CH 39 H 4
- 97 Al-Kafi – V 3 – The Book Of Funerals CH 39 H 5
- 98 Al-Kafi – V 3 – The Book Of Funerals CH 39 H 6`
- 99 Al-Kafi – V 3 – The Book Of Funerals CH 39 H 7
- 100 Al-Kafi – V 3 – The Book Of Funerals CH 40 H 1
- 101 Al-Kafi – V 3 – The Book Of Funerals CH 40 H 2`
- 102 Al-Kafi – V 3 – The Book Of Funerals CH 41 H 1
- 103 Al-Kafi – V 3 – The Book Of Funerals CH 41 H 2`
- 104 Al-Kafi – V 3 – The Book Of Funerals CH 41 H 3
- 105 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 1
- 106 Al-Kafi – V 3 – The Book Of Funerals CH 42 H 2
- 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)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،
وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

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 أَبَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَلْ يَمْتَنَعُ شَيْءٌ مِنْ هَذِهِ 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 Abdullah^{asws}, 'Does anything from these timings prevent you^{asws} from praying the Salaat upon the deceased?' He^{asws} said: 'No'.¹

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «يُصَلَّى عَلَى الْجَنَائِزِ فِي كُلِّ سَاعَةٍ؛ إِهْمَا لَيْسَتْ بِصَلَاةِ رُكُوعٍ وَلَا سُجُودٍ، وَإِنَّمَا تُكْرَهُ الصَّلَاةُ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا الَّتِي فِيهَا الْخُشُوعُ وَالرُّكُوعُ وَالسُّجُودُ؛ لِأَنَّهَا تَعْرُبُ 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'far^{asws} 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 Satan^{la} and the emergence is between the two horns of Satan^{la}'.²

52 - بَابُ عِلَّةِ تَكْبِيرِ الْخُمْسِ 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 اللَّهِ عَلَيْهِ السَّلَامُ: لِمَ جُعِلَ التَّكْبِيرُ عَلَى الْمَيِّتِ خُمْسًا؟ فَقَالَ: «وَرَدَ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةٌ».

Ali Bin Ibrahim, from his father, raising it, said,

'I said to Abu Abdullah^{asws}, 'Why has the exclamation of Takbeer upon the deceased made to be five (times)?' So he^{asws} 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 وَهَيْشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ عَلَى قَوْمٍ خَمْسًا، وَعَلَى قَوْمٍ آخَرِينَ أَرْبَعًا، فَإِذَا كَبَّرَ عَلَى رَجُلٍ أَرْبَعًا أَهْمَ» يَعْنِي بِاللِّتْفَاقِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman and Hisham Bin Salim,

from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to exclaim five Takbeers upon a group of people, and upon another group of people, four (Takbeers). So when he^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى عَلَى مَيِّتٍ، كَبَّرَ وَتَشَهَّدَ، ثُمَّ كَبَّرَ، ثُمَّ صَلَّى عَلَى الْأَنْبِيَاءِ وَدَعَا، ثُمَّ كَبَّرَ وَدَعَا لِلْمُؤْمِنِينَ، ثُمَّ كَبَّرَ الرَّابِعَةَ وَدَعَا لِلْمَيِّتِ، ثُمَّ كَبَّرَ وَانصَرَفَ، فَلَمَّا هَاهُ اللَّهُ . عَزَّ وَجَلَّ . عَنِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ، كَبَّرَ وَتَشَهَّدَ، ثُمَّ كَبَّرَ وَصَلَّى عَلَى النَّبِيِّينَ . صَلَّى اللَّهُ عَلَيْهِمْ .، ثُمَّ كَبَّرَ وَدَعَا لِلْمُؤْمِنِينَ، ثُمَّ كَبَّرَ الرَّابِعَةَ وَانصَرَفَ، وَمَا 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 Abdullah^{asws} saying: 'Whenever Rasool-Allah^{saww} prayed Salaat upon a deceased, exclaimed Takbeer and testified, then exclaimed Takbeer, then send Blessings upon the Prophets^{as} and supplicated, then exclaimed Takbeer and supplicated for the Believers, then exclaimed the fourth Takbeer and supplicated for the deceased, and left.

So when Allah^{azwj} Mighty and Majestic Forbade him^{saww} to pray the Salaat upon the hypocrites, he^{saww} exclaimed Takbeer and testified, then exclaimed Takbeer and send Blessings upon the Prophets^{as}, 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 يُحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ، عَنْ أَبِيهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ . تَبَارَكَ وَتَعَالَى . فَرَضَ الصَّلَاةَ خَمْسًا، 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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and High Necessitated 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 عَثْمَانَ بْنِ عَبْدِ الْمَلِكِ الْحَضْرَمِيِّ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « يَا أَبَا بَكْرٍ، تَدْرِي كَمْ الصَّلَاةُ عَلَى الْمَيِّتِ؟ » قُلْتُ: لَا، قَالَ: « خَمْسُ تَكْبِيرَاتٍ؛ فَتَدْرِي مِنْ أَيْنَ أُخِذَتِ الْحَمْسُ؟ » قُلْتُ: لَا، قَالَ: « أُخِذَتِ الْحَمْسُ 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’far^{asws} said: ‘O Abu Bakr! Do you know how is the Salaat upon the deceased?’ I said, ‘No’. He^{asws} said: ‘Five exclamations of Takbeer. So, do you know where the five have been taken from?’ I said, ‘No’. He^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي بَكْرٍ بْنِ عَيْسَى بْنِ أَحْمَدَ الْعَلَوِيِّ، قَالَ: كُنْتُ فِي الْمَسْجِدِ وَقَدْ جِيءَ بِجَنَازَةٍ، فَأَرَدْتُ أَنْ أُصَلِّيَ عَلَيْهَا، فَجَاءَ أَبُو الْحَسَنِ الْأَوَّلُ عَلَيْهِ السَّلَامُ، فَوَضَعَ مِرْفَقَهُ فِي صَدْرِي، فَجَعَلَ يَدْفَعُنِي حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ: « يَا أَبَا بَكْرٍ، إِنَّ الْجَنَائِزَ لَا يُصَلَّى 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 Hassan^{asws} the 1st came up and placed his elbow upon my chest and he^{asws} kept pushing me until I exited from the Masjid, as he^{asws} 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 إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَلَى الْأَيْمَةِ الْهُدَاةِ، وَاعْفِرْ لَنَا وَإِلِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا، رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ؛ اللَّهُمَّ اغْفِرْ لِأَحْيَائِنَا وَأَمْوَاتِنَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَأَلْفِ قُلُوبِنَا عَلَى قُلُوبِ أَحْيَارِنَا، وَاهْدِنَا لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ

تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. فَإِنْ قَطَعَ عَلَيْكَ التَّكْبِيرَةَ الثَّانِيَةَ، فَلَا يَصْرُكَ تَقُولُ: "اللَّهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ، أَنْتَ أَعْلَمُ بِهِ، افْتَقَرَ إِلَى رَحْمَتِكَ، وَاسْتَعْنَيْتَ عَنَّهُ، اللَّهُمَّ فَتَجَاوَزْ عَن سَيِّئَاتِهِ، وَرِدْ فِي حَسَنَاتِهِ، وَاعْفِرْ لَهُ وَارْحَمْهُ، وَنَوِّرْ لَهُ فِي قَبْرِهِ، وَلَقِّنْهُ حُجَّتَهُ، وَأَلْحِقْهُ بِنَبِيِّهِ ﷺ، وَلَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ"، تَقُولُ هَذَا حَتَّى تَفْرُغَ مِنْ حَمْسِ 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 him^{asws} about the Salaat upon the deceased, so he^{asws} said: 'Exclaim five Takbeers saying in the first of the Takbeers, 'I testify that there is no God except for Allah^{azwj}, Alone, there being no associates to him, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. O Allah^{azwj}, Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and upon the Imams^{asws} of Guidance, and Forgive us and our brethren who preceded us with the faith, and do not Make rancor to be in our hearts for those who believe.

Our Lord^{azwj}! You^{azwj} are Gracious, Merciful. O Allah^{azwj}! Forgive our living ones and our dead ones from the believing 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 Your^{azwj} Permission. You^{azwj} Guide whoever You^{azwj} 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 Allah^{azwj}! (This is) Your^{azwj} servant, son of Your^{azwj} servant, and son of Your^{azwj} Maid. You^{azwj} are more Knowing of him than I am. He is needy to Your^{azwj} Mercy and You^{azwj} are Needless from him. O Allah^{azwj}! 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 Proof^{asws} and meet up with his Prophet^{saww}, 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 الْحَلْبِيِّ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى الْمَيِّتِ، قَالَ: «تُكَبِّرُ، ثُمَّ تُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ تَقُولُ: اللَّهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ، لَا أَعْلَمُ مِنْهُ إِلَّا حَيْرًا، وَأَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ إِنْ كَانَ مُحْسِنًا، فَرِدْ فِي إِحْسَانِهِ، وَتَقَبَّلْ مِنْهُ؛ وَإِنْ كَانَ مُسِيئًا، فَاعْفِرْ لَهُ ذَنْبَهُ، وَأفْسَحْ لَهُ فِي قَبْرِهِ، وَاجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ ﷺ. ثُمَّ تُكَبِّرُ الثَّانِيَةَ، وَتَقُولُ: اللَّهُمَّ إِنْ كَانَ زَاكِيًا فَزَكِّهِ، وَإِنْ كَانَ خَاطِئًا فَاعْفِرْ لَهُ. ثُمَّ تُكَبِّرُ الثَّلَاثَةَ، وَتَقُولُ: اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ. ثُمَّ تُكَبِّرُ الرَّابِعَةَ، وَتَقُولُ: اللَّهُمَّ اكْتُبْهُ عِنْدَكَ فِي عِلِّيِّينَ، وَاحْلُفْ عَلَى عَقْبِهِ فِي الْعَابِرِينَ، وَاجْعَلْهُ مِنْ رُفَقَاءِ مُحَمَّدٍ ﷺ. ثُمَّ كَبِّرِ الْخَامِسَةَ، وَأَنْصِرْفَ «.

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

from Abu Abdullah^{asws} regarding the Salaat upon the deceased. He^{asws} said: ‘You should exclaim Takbeer, then send Blessings upon the Prophet^{saww}, then you should be saying, ‘O Allah^{azwj}! (This is) Your^{azwj} servant, son of Your^{azwj} servant, son of Your^{azwj} maid. I do not know from him except for the goodness and You^{azwj} are more Knowing of him than I am. O Allah^{azwj}! 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 Muhammad^{saww}’.

Then you should exclaim the second Takbeer and say, ‘O Allah^{azwj}! 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 Allah^{azwj}! Do not Deprive us of its Recompense and do not Try us after him’.

Then you should exclaim the fourth Takbeer and say, ‘O Allah^{azwj}! Write Your^{azwj} servant in the Illiyen and Replace him in his offspring among the ancients and Make him to be among the friends of Muhammad^{saww}’.

Then exclaim the fifth Takbeer and leave’.¹⁰

3. عَلِيُّ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنِ ابْنِ مَجْبُوبٍ، عَنْ أَبِي وِلَادٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّكْبِيرِ عَلَى الْمَيِّتِ، فَقَالَ: «حَمْسٌ، تَقُولُ فِي أَوْلَاهُنَّ: "أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ"، ثُمَّ تَقُولُ: "اللَّهُمَّ إِنَّ هَذَا الْمُسَجَّى قُدَّامَنَا عَبْدُكَ وَابْنُ عَبْدِكَ، وَقَدْ قَبَضَتْ رُوحَهُ إِلَيْكَ، وَقَدْ اخْتَجَّحَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَيَّبْتَهُ عَنْ عَدَابِهِ، اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْ ظَاهِرِهِ إِلَّا خَيْرًا، وَأَنْتَ أَعْلَمُ بِسِرِّيَّتِهِ، اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ"، ثُمَّ تُكَبِّرُ الثَّانِيَةَ، وَتَفْعَلُ ذَلِكَ فِي كُلِّ تَكْبِيرٍ».

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 Abdullah^{asws} about the exclamations of Takbeer upon the deceased, so he^{asws} said: ‘Five. You should be saying in the first of these, ‘I testify that there is no God except for Allah^{azwj}, Alone, there being no associates for him. O Allah^{azwj}! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad’.

Then you should be saying, ‘O Allah^{azwj}! This enshrouded one in front of us is Your^{azwj} servant, and a son of Your^{azwj} servant, and his soul has been Captured to (come) to You^{azwj}, and he is needy to Your^{azwj} Mercy and You^{azwj} Needless from Punishing him. O Allah^{azwj}! We do not know from his apparent except for goodness and You^{azwj} are more Knowing of his secrets. O Allah^{azwj}! If he was a good doer, so Increase in his good deeds; 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تُكَبِّرُ، ثُمَّ تَشْهَدُ، ثُمَّ تَقُولُ: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،

رَبِّ الْمَوْتِ وَالْحَيَاةِ، صَلَّى عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، جَزَى اللَّهُ عَنَّا مُحَمَّدًا خَيْرَ الْجَزَاءِ بِمَا صَنَعَ بِأَمْنِهِ،
وَبِمَا بَلَغَ مِنْ رِسَالَاتِ رَبِّهِ. ثُمَّ تَقُولُ: اللَّهُمَّ عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ، نَاصِيئَتُهُ بِيَدِكَ، خَلَا مِنْ
الدُّنْيَا، وَاحْتِاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَن عَذَابِهِ، اللَّهُمَّ إِنَّا لَنَعْلَمُ مِنْهُ إِلَّا خَيْرًا، وَأَنْتَ أَعْلَمُ
بِهِ، اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَتَقَبَّلْ مِنْهُ، وَإِنْ كَانَ مُسِيئًا فَاعْفُ لَهُ ذَنْبَهُ، وَارْحَمْهُ،
وَجَاوِزْ عَنْهُ بِرَحْمَتِكَ، اللَّهُمَّ أَلْحِقْهُ بِبَنِيكَ، وَثَبِّتْهُ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، اللَّهُمَّ
اسْأَلْكَ بِنَا وَبِهِ سَبِيلَ الْهُدَى، وَاهْدِنَا وَإِيَّاهُ صِرَاطَكَ الْمُسْتَقِيمَ، اللَّهُمَّ عَفْوَكَ عَفْوَكَ ثُمَّ تَكْبِيرِ الثَّانِيَةَ،
وَتَقُولُ مِثْلَ مَا قُلْتَ حَتَّى تَفْرُغَ مِنْ حَمْسِ تَكْبِيرَاتٍ «.

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

from Abu Abdullah^{asws} having said: ‘You should exclaim Takbeer, then you should testify, then you should be saying, ‘We are from Allah^{azwj} and to Him^{azwj} we are returning. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, Lord^{azwj} of the death and the life. Send Blessings upon Muhammad^{azwj} and the People^{asws} of His^{azwj} Household. O Allah^{azwj}! Recompense Muhammad^{saww} with the best of the Recompense due to what he^{saww} did with his^{saww} community, and due to what he^{saww} delivered from the Message of his^{saww} Lord^{azwj}’.

Then you should be saying, ‘O Allah^{azwj}! (This here is) Your^{azwj} servant, a son of Your^{azwj} servant, a son of Your^{azwj} maid. His forehead is in Your^{azwj} Hands, having vacated from the world and is needy to Your^{azwj} Mercy, and You^{azwj} are Needless from Punishing him. O Allah^{azwj}! We do not know from him except for goodness and You^{azwj} are more Knowing with him. O Allah^{azwj}! 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 Your^{azwj} Mercy.

O Allah^{azwj}! Attach him with Your^{azwj} Prophet^{saww} and Affirm him with the firm Words in the life of the world and in the Hereafter. O Allah^{azwj}! I ask You^{azwj} by us and by him, the Way of Guidance, and Guide us and him to Your^{azwj} Straight Path. O Allah^{azwj}! Your^{azwj} Forgiveness! Your^{azwj} 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 عَيْسَى، عَنْ يُونُسَ، قَالَ: سَأَلْتُ
الرِّضَا عَلَيْهِ السَّلَامُ: قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ النَّاسَ يَرْفَعُونَ أَيْدِيَهُمْ فِي التَّكْبِيرِ عَلَى الْمَيِّتِ فِي التَّكْبِيرَةِ
الْأُولَى، وَلَا يَرْفَعُونَ فِيهَا بَعْدَ ذَلِكَ، فَأَقْتَصِرُ عَلَى التَّكْبِيرَةِ الْأُولَى كَمَا يَفْعَلُونَ، أَوْ أَرْفَعُ يَدِي فِي
كُلِّ تَكْبِيرَةٍ؟ فَقَالَ: « اِرْفَعْ يَدَكَ فِي كُلِّ تَكْبِيرَةٍ ».

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

‘I asked Al Reza^{asws} saying, ‘May I be sacrificed for you^{asws}! 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 he^{asws} said: ‘Raise your hands during every Takbeer’.¹³

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ أَبِي الصَّخْرِ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ عَلَى الْجَنَائِزِ: « تَقُولُ: اللَّهُمَّ أَنْتَ خَلَقْتَ هَذِهِ النَّفْسَ، وَأَنْتَ أَمَتَّهَا، تَعْلَمُ سِرَّهَا وَعَلَانِيَتَهَا، أَتَيْنَاكَ شَافِعِينَ فِيهَا، فَشَفِّعْنَا، اللَّهُمَّ وَهِيَ مِنْ تَوَلَّيْتُ، وَاحْشُرْهَا مَعَ مَنْ أَحَبَبْتَ ». »

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 Abdullah^{asws}: ‘Regarding the Salaat upon the deceased, you should be saying, ‘O Allah^{azwj}! You^{azwj} Created this self and You^{azwj} Caused it to die. You^{azwj} Know its secrets and its public matters. We come to you inteceding with regards to it, therefore, Accept out intercession. O Allah^{azwj}! 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 مُوقَّتٌ 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 وَزُرَّارَةَ وَمَعْمَرِ بْنِ يَحْيَى وَإِسْمَاعِيلَ الْجُعْفِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَيْسَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ قِرَاءَةٌ وَلَا دُعَاءٌ مُوقَّتٌ، تَدْعُو بِمَا بَدَأَ لَكَ، وَأَحَقُّ الْمَوْتَى أَنْ يُدْعَى لَهُ الْمُؤْمِنُ، وَأَنْ يُبَدَأَ بِالصَّلَاةِ عَلَى رَسُولِ اللَّهِ ﷺ ». »

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'far^{asws} 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-Allah^{saww}’.¹⁵

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « 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 Abdullah^{asws} said, ‘There is no greeting in the Salaat upon the deceased’.¹⁶

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادِ بْنِ عَثْمَانَ، عَنِ الْحَلْبِيِّ وَزُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: «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'far^{asws} and Abu Abdullah^{asws} both having said: 'There is no greeting in the Salaat upon the deceased'.¹⁷

56 - بَابُ مَنْ زَادَ عَلَى خَمْسِ تَكْبِيرَاتٍ

Chapter 56 – The one who exceeds upon the five Takbeers

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ مُثَنَّى بْنِ الْوَلِيدِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى حَمْرَةَ 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'far^{asws} having said: 'Rasool-Allah^{saww} prayed seventy Salaat upon Hamza^{as}'. (i.e. exclaimed seventy Takbeers – see Hadeeth 3 below).¹⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادِ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: «كَبَّرَ أَمِيرُ الْمُؤْمِنِينَ صَلَواتُ اللَّهِ عَلَيْهِ. عَلَى سَهْلِ بْنِ حُنَيْفٍ. وَكَانَ بَدْرِيًّا. خَمْسَ تَكْبِيرَاتٍ، ثُمَّ مَشَى سَاعَةً، ثُمَّ وَضَعَهُ وَكَبَّرَ عَلَيْهِ خَمْسَةَ أُخْرَى، فَصَنَعَ ذَلِكَ حَتَّى كَبَّرَ عَلَيْهِ خَمْسًا وَعِشْرِينَ تَكْبِيرَةً».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,
from Abu Abdullah^{asws} having said: 'Amir Al Momineen^{asws} exclaimed five Takbeers upon Sahl Bin Huneyf, and he was a Badariyya (a participant in the battle of Badr). Then he^{asws} walked a while, then placed him (his body) and exclaimed another five Takbeers upon him. So he^{asws} kept on doing that until he^{asws} had exclaimed twenty five Takbeers upon him'.¹⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، قَالَ: «كَبَّرَ رَسُولُ اللَّهِ ﷺ عَلَى حَمْرَةَ سَبْعِينَ تَكْبِيرَةً، وَكَبَّرَ عَلَيَّ. عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. عِنْدَكُمْ عَلَى سَهْلِ بْنِ حُنَيْفٍ خَمْسًا وَعِشْرِينَ تَكْبِيرَةً». قَالَ: «كَبَّرَ خَمْسًا خَمْسًا، كُلَّمَا أَدْرَكُهُ النَّاسُ، قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ، لَمْ تُدْرِكِ الصَّلَاةَ عَلَى سَهْلِ، فَيَضَعُهُ، فَيَكَبِّرُ عَلَيْهِ خَمْسًا حَتَّى انْتَهَى إِلَى 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'far^{asws} having said: 'Rasool-Allah^{saww} exclaimed seventy Takbeers upon Hamza^{as}, and Ali^{asws} exclaimed twenty five Takbeers upon

Sahl Bin Huneyf. He^{asws} exclaimed five, five (at a time). Every time (more) people came over and they said, 'O Amir Al Momineen^{asws}! We could not attend the Salaat upon Sahl'. So he^{asws} placed him (his dead body) and he^{asws} exclaimed five (Takbeers) upon him until he ended up to his grave, (having done so five times)'.²⁰

57 - بَابُ الصَّلَاةِ عَلَى الْمُسْتَضْعَفِ وَعَلَى مَنْ لَا يَعْرِفُ

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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « الصَّلَاةُ عَلَى الْمُسْتَضْعَفِ وَالَّذِي لَا يَعْرِفُ الصَّلَاةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالِدَعَاءُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، تَقُولُ: "رَبَّنَا اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ"، إِلَى 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 Imam^{asws}) having said: 'The Salaat upon the one of weak understanding and those who do not recognise the sending of Blessings upon the Prophet^{saww} and the supplication for the believing men and the believing women, you should be saying, 'Our Lord^{azwj}! [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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أَدِينَةَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَلَّيْتَ عَلَى الْمُؤْمِنِ فَادْعُ لَهُ، وَاجْتَهِدْ لَهُ فِي الدَّعَاءِ، وَإِنْ كَانَ وَاقِفًا مُسْتَضْعَفًا فَكَبِّرْ، وَقُلْ: اللَّهُمَّ 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'far^{asws} 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 Allah^{azwj}! [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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ كَانَ مُسْتَضْعَفًا، فَقُلْ: "اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ

عَدَابَ الْجَحِيمِ"، وَإِذَا كُنْتَ لَا تَدْرِي مَا حَالُهُ، فَقُلْ: "اللَّهُمَّ إِنْ كَانَ يُحِبُّ الْخَيْرَ وَأَهْلَهُ، فَاعْفِرْ لَهُ وَارْحَمْهُ، وَتَجَاوَزْ عَنْهُ". وَإِنْ كَانَ الْمُسْتَضَعْفُ مِنْكَ بِسَبِيلٍ، فَاسْتَغْفِرْ لَهُ عَلَى وَجْهِ الشَّفَاعَةِ، لِأَعْلَى وَجْهِ الْوَلَايَةِ».

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

from Abu Abdullah^{asws} having said: 'If he (the deceased) was of weak understanding, so say, 'O Allah^{azwj}! [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 Allah^{azwj}! If he used to love the good and its people^{asws}, 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 Allah^{azwj}),

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 اللَّهِ عَلَيْهِ السَّلَامُ،

قَالَ: «الْتَرَحُّمُ عَلَى جِهَتَيْنِ: جِهَةَ الْوَلَايَةِ، وَجِهَةَ الشَّفَاعَةِ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from one of his companions,

from Abu Abdullah^{asws} having said: 'The (Divine) Mercy is upon two aspects – the aspect of Wilayah and the aspect of intercession'.²⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ رَجُلٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَقُولُ: "أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؛ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ؛ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَتَقَبَّلْ شَفَاعَتَهُ، وَبَيِّضْ وَجْهَهُ، وَأَكْثِرْ تَبَعَهُ؛ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَتُبَّ عَلَيَّ؛ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ"، فَإِنْ كَانَ مُؤْمِنًا 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 Abdullah^{asws} having said: 'You should be saying, 'I testify that there is no God except for Allah^{azwj}, and I testify that Muhammad^{saww} is Rasool-Allah^{azwj}. O Allah^{azwj}! Send Blessings upon Muhammad^{saww}, Your^{azwj} servant and Your^{azwj} Rasool^{saww}. O Allah^{azwj}! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Accept his intercession, and Whiten his^{saww} face and Multiply his^{saww} followers.

O Allah^{azwj}! Forgive me, and be Merciful to me, and Turn towards me. O Allah^{azwj}! [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 اللَّهِ بْنِ غَالِبٍ، عَنْ ثَابِتِ أَبِي الْمِقْدَامِ، قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَإِذَا بِجَنَازَةٍ لِقَوْمٍ مِنْ حِيرَتِهِ، فَحَضَرَهَا وَكُنْتُ قَرِيباً مِنْهُ، فَسَمِعْتُهُ يَقُولُ: «اللَّهُمَّ إِنَّكَ أَنْتَ خَلَقْتَ هَذِهِ النَّفْسَ، وَأَنْتَ تُمِيتُهَا، وَأَنْتَ تُحْيِيهَا، وَأَنْتَ أَعْلَمُ بِسَرَائِرِهَا وَعَلَانِيَتِهَا مِنَّا وَمُسْتَقْرَرِهَا وَمُسْتَوْدَعِهَا؛ اللَّهُمَّ وَهَذَا عَبْدُكَ، وَلَا أَعْلَمُ مِنْهُ شَيْئاً، وَأَنْتَ أَعْلَمُ بِهِ، وَقَدْ جِئْنَاكَ شَافِعِينَ لَهُ بَعْدَ مَوْتِهِ، فَإِنْ كَانَ مُسْتَوْجِباً فَشَفِّعْنَا فِيهِ، وَاحْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ.»

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'far^{asws} and there was a funeral prayer of someone from his^{asws} neighbourhood. So they presented it, and I was nearby him^{asws} and I heard him^{asws} saying: 'O Allah^{azwj}! You^{azwj} Created this soul and You^{azwj} Caused it to die, and You^{azwj} You^{azwj} would be Reviving it, and You^{azwj} are more Knowing of its secrets and its apparent than we are, and the permannace (of his faith) and its temporariness.

O Allah^{azwj}! And this is Your^{azwj} servant and I^{asws} do not know of any evil from his and You^{azwj} are more Knowing of him, and we have come over interceding 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 عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ، حَضَرَ النَّبِيُّ ﷺ جَنَازَتَهُ، فَقَالَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَلَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ؟ فَسَكَتَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ؟ فَقَالَ لَهُ: وَيْلَكَ، وَمَا يُدْرِيكَ مَا قُلْتُ، إِنِّي قُلْتُ: اللَّهُمَّ احْشُرْ جَوْفَهُ نَاراً، وَأَمْلَأْ قَبْرَهُ نَاراً، وَأَصْلِهِ نَاراً» قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَأَبْدَى مِنْ رَسُولِ اللَّهِ مَا كَانَ يَكْرَهُ.»

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

from Abu Abdullah^{asws} having said: 'When Abdullah Bin Abu Saloul died, the Prophet^{saww} was present at his funeral. So Umar said to Rasool-Allah^{saww}, 'O Rasool-Allah^{saww}! Hasn't Allah^{azwj} Forbidden you^{saww} from standing at his grave?' So he^{saww} was silent, and he said, 'O Rasool-Allah^{saww}! Hasn't Allah^{azwj} Forbidden you^{saww} from standing at his grave?' So he^{saww} said to him: 'Woe be unto you! And what would you know what I^{saww} said? I^{saww} said: 'O Allah^{azwj}! Tamp his inside with fire and fill upon his grave with fire, and his origin with fire'.

Abu Abdullah^{asws} said: ‘Thus he exposed from Rasool-Allah^{saww} what he^{saww} disliked (to expose)’.²⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَحْبُوبٍ، عَنْ زِيَادِ بْنِ عَيْسَى، عَنْ عَامِرِ بْنِ السَّمِطِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ رَجُلًا مِنَ الْمُنَافِقِينَ مَاتَ، فَخَرَجَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ. صَلَّى اللَّهُ عَلَيْهِمَا. يَمْشِي مَعَهُ، فَلَقِيَهُ مَوْلَى لَهُ، فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: «أَيْنَ تَذْهَبُ يَا فُلَانُ؟». قَالَ: «فَقَالَ لَهُ مَوْلَاهُ: أَفِرُّ مِنْ جَنَازَةِ هَذَا الْمُنَافِقِ أَنْ أَصَلِّيَ عَلَيْهِ، فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: انْظُرْ أَنْ تَقُومَ عَلَيَّ يَمِينِي، فَمَا تَسْمَعُنِي أَقُولُ فَقُلْ مِثْلَهُ، فَلَمَّا أَنْ كَبَّرَ عَلَيْهِ وَوَلِيَّهُ، قَالَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: اللَّهُ أَكْبَرُ، اللَّهُمَّ الْعَنْ فُلَانًا عَبْدَكَ أَلْفَ لَعْنَةٍ مُؤْتَلَفَةٍ غَيْرِ مُخْتَلَفَةٍ، اللَّهُمَّ أَخْزِ عَبْدَكَ فِي عِبَادِكَ وَبِلَادِكَ، وَأَصْلِهِ حَرَّ نَارِكَ، وَأَذْفُهُ أَشَدَّ عَذَابِكَ؛ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ، وَيُعَادِي أَوْلِيَاءَكَ، وَيُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ ﷺ».

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 Abdullah^{asws} that: ‘A man from the hypocrites died, So Al Hassan Bin Ali^{asws} went out walking with him and came across a slave of his. So Al Husayn^{asws} said to him: ‘Where are you going, O so and so?’ So his slave said to him^{asws}, ‘I am fleeing from the funeral of this hypocrite that I would have to pray Salaat over him’. So Al Husayn^{asws} said to him: ‘Wait, and stand upon my^{asws} right. So whatever you hear me^{asws} saying, so say similar to it’.

So when his guardian (of the deceased) exclaimed Takbeer upon him, Al Husayn^{asws} said: ‘Allah^{azwj} is the Greatest! O Allah^{azwj}! Curse so and so, Your^{azwj} servant with a thousand Curses, combined without a separation. O Allah^{azwj}! Withhold Your^{azwj} servant among Your^{azwj} servants and Your^{azwj} city and Make the heat of Your^{azwj} Fire arrive to him, and Make his Taste the intensity of Your^{azwj} Punishment, for he used to befriend Your^{azwj} enemies and was inimical towards Your^{azwj} friends, and used to hate the People^{asws} of the Household of Your^{azwj} Prophet^{saww}’,²⁸

3. سَهْلٌ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَاتَ رَجُلٌ مِنَ الْمُنَافِقِينَ، فَخَرَجَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ يَمْشِي، فَلَقِيَهُ مَوْلَى لَهُ، فَقَالَ لَهُ: إِلَى أَيْنَ تَذْهَبُ؟ فَقَالَ: أَفِرُّ مِنْ جَنَازَةِ هَذَا الْمُنَافِقِ أَنْ أَصَلِّيَ عَلَيْهِ، فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: فَمَا سَمِعْتَنِي أَقُولُ فَقُلْ مِثْلَهُ، قَالَ: فَرَفَعَ يَدَيْهِ، فَقَالَ: اللَّهُمَّ أَخْزِ عَبْدَكَ فِي عِبَادِكَ وَبِلَادِكَ، اللَّهُمَّ أَصْلِهِ حَرَّ نَارِكَ، اللَّهُمَّ أَدْفُهُ أَشَدَّ عَذَابِكَ؛ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ، وَيُعَادِي أَوْلِيَاءَكَ، وَيُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ ﷺ».

Sahl, from Ibn Abu Najran, from Safwan Al Jammal,

from Abu Abdullah^{asws} having said: ‘A man from the hypocrites died, so Al Husayn^{asws} went out walking, and he^{asws} came across a slave of his. So he^{asws} 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 Husayn^{asws} said to him: 'Stand by my^{asws} side, and whatever you hear from me^{asws}, so say the like of it'.

He^{asws} said: 'So he^{asws} raised his^{asws} hands and said: 'O Allah^{azwj}! Withhold Your^{azwj} servant among Your^{azwj} servants and Your^{azwj} city. O Allah^{azwj}! Cause the heat of Your^{azwj} Fire to arrive to him. O Allah^{azwj}! Make his taste the intensity of Your^{azwj} Punishment, for he used to befriend Your^{azwj} enemies, and was inimical to Your^{azwj} friends, and used to hate the People^{asws} of the Household of Your^{azwj} Prophet^{saww}'.²⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: « إِذَا صَلَّيْتَ عَلَى عَدُوِّ اللَّهِ، فَقُلْ: "اللَّهُمَّ، إِنَّ فُلَانًا لَا نَعْلَمُ مِنْهُ إِلَّا أَنَّهُ عَدُوٌّ لَكَ وَلِرَسُولِكَ، اللَّهُمَّ فَاحْشُ قَبْرَهُ نَارًا، وَاحْشُ جَوْفَهُ نَارًا، وَعَجِّلْ بِهِ إِلَى النَّارِ؛ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ، وَيُعَادِي أَوْلِيَاءَكَ، وَيُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ؛ اللَّهُمَّ صَبِّحْ عَلَيْهِ قَبْرَهُ"، فَإِذَا رَفَعْتَ فَقُلْ: اللَّهُمَّ لَا تَرْفَعُهُ وَلَا تُرْكِهِ ». »

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

from Abu Abdullah^{asws} having said: 'Whenever you (have to) pray Salaat upon an enemy of Allah^{azwj}, so say, 'O Allah^{azwj}! So and so, we do not know from him except that he is an enemy of Yours (s.w.t.) and of Your^{azwj} Rasool^{saww}. Therefore Tamp his grave with fire, and Tamp his inside with fire, and Hasten with him to the Fire, for he used to befriend Your^{azwj} enemies and was inimical to Your^{azwj} friends, and was Hating the People^{asws} of the Household of Your^{azwj} Prophet^{saww}. O Allah^{azwj}! Straiten his grave upon him'.

So when he (the deceased) is raised, say, 'O Allah^{azwj}! Neither Raise him (his levels), nor Purify him (by Forgiving his sins)'.³⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ، قَالَ: « إِنْ كَانَ جَا حِدًا لِلْحَقِّ، فَقُلْ: اللَّهُمَّ امْلَأْ جَوْفَهُ نَارًا، وَقَبْرَهُ نَارًا، وَسَلِّطْ عَلَيْهِ الْحَيَّاتِ وَالْعَقَّارِبَ. وَذَلِكَ قَالَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لِامْرَأَةٍ سَوِيءٍ مِنْ بَنِي أُمَيَّةَ صَلَّى عَلَيْهَا أَبِي وَقَالَ هَذِهِ الْمَقَالَةُ. وَاجْعَلِ الشَّيْطَانَ لَهَا قَرِينًا ». قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ: فَقُلْتُ لَهُ: لِأَيِّ شَيْءٍ يَجْعَلُ الْحَيَّاتِ وَالْعَقَّارِبَ فِي قَبْرِهَا؟ فَقَالَ: « إِنَّ الْحَيَّاتِ يَعْضُضْنَهَا، وَالْعَقَّارِبَ يَلْسَعْنَهَا، وَالشَّيْطَانَ يُقَارِئُهَا فِي قَبْرِهَا ». قُلْتُ: بَحْدُ أَلَمْ ذَلِكَ؟ قَالَ: « نَعَمْ شَدِيدًا ». »

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

from one of the two (5th or 6th Imam^{asws} having said: 'If he (deceased) was one who fought against the Truth, so say, 'O Allah^{azwj}! 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'far^{asws} said for an evil woman of the Clan of Umayya. My^{asws} father^{asws} prayed Salaat over her and said these words: 'And Make the devils as her companions'.

Muhammad Bin Muslim said, ‘So I said to him^{asws}, ‘For which thing were the snakes and the scorpions to be in her grave?’ So he^{asws} 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?’ He^{asws} said: ‘Yes, intense’.³¹

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ، قَالَ: «تَقُولُ: اللَّهُمَّ أَخْرِ عَبْدَكَ فِي بِلَادِكَ وَعِبَادِكَ، اللَّهُمَّ أَصْلِهِ حَرَّ نَارِكَ، وَأَذِقْهُ أَشَدَّ عَذَابِكَ؛ فَإِنَّهُ كَانَ يُعَادِي أَوْلِيَاءَكَ، وَيُوَالِي أَعْدَاءَكَ، وَيُبْعِضُ أَهْلَ بَيْتِ نَبِيِّكَ ﷺ».

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

‘You should be saying, ‘O Allah^{azwj}! Humiliate Your^{azwj} servant among Your^{azwj} servants and Your^{azwj} city. O Allah^{azwj}! Make Your^{azwj} fire to arrive to him and Make him taste the intensity of Your^{azwj} Punishment, for he used to be inimical to Your^{azwj} friends and used to befriend Your^{azwj} enemies, and used to hate the People^{asws} of the Household of Your^{azwj} Prophet^{saww}’.³²

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ الْحُجَّالِ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، أَوْ عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: مَاتَتِ امْرَأَةٌ مِنْ بَنِي أُمَيَّةَ، فَحَضَرْتُهَا، فَلَمَّا صَلَّوْا عَلَيْهَا وَرَفَعُوهَا وَصَارَتْ عَلَى أَيْدِي الرِّجَالِ، قَالَ: «اللَّهُمَّ ضَعِّهَا، وَلَا تَرْفَعْهَا وَلَا تُرَكِّبْهَا» قَالَ: «وَكَانَتْ عَدُوَّةً لِلَّهِ» قَالَ: «وَلَا أَعْلَمُهُ إِلَّا قَالَ: «وَلَنَا».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Hammad Bin Usman,

from Abu Abdullah^{asws}, or from the one who mentioned it, from Abu Abdullah^{asws} 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), he^{asws} said: ‘O Allah^{azwj}! Place her down and do not Raise her, and do not Purify her’.

He (the narrator) said, ‘And she was an enemy of Allah^{azwj}, and I do not know it except that he^{asws} said: ‘And (an enemy of) ours’.³³

59 - بَابٌ فِي الْجَنَازَةِ تُوَضَّعُ 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 يَحْيَى، عَنِ الْعُمَرِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْمٍ كَبَرُوا عَلَى جَنَازَةٍ تَكْبِيرَةً أَوْ ثِنْتَيْنِ، وَوَضَعَتْ مَعَهَا أُخْرَى: كَيْفَ يَصْنَعُونَ؟ قَالَ: «إِنْ شَأُوْا، تَرَكَوْا الْأَوَّلَى حَتَّى يَفْرُغُوا مِنَ التَّكْبِيرِ عَلَى الْأَخِيرَةِ، وَإِنْ شَأُوْا رَفَعُوا الْأَوَّلَى، وَأَعْمُوا مَا بَقِيَ عَلَى الْأَخِيرَةِ؛ كُلُّ ذَلِكَ لَا بَأْسَ بِهِ».

Muhammad Bin Yahya, from Al Amraky,

from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} 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?' He^{asws} 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 سِنَانَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَا تَفْدَحْ مَيْتَكَ بِالْقَبْرِ، وَلَكِنْ ضَعُهُ أَسْفَلَ مِنْهُ بِذِرَاعَيْنِ أَوْ ثَلَاثَةٍ، وَدَعُهُ يَأْخُذُ أَهْبَتَهُ ». «

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

'Abu Abdullah^{asws} 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 مُوسَى عَلَيْهِ السَّلَامُ مَا ذَكَرْتُهُ. وَأَنَا فِي بَيْتٍ. إِلَّا ضَاقَ عَلَيَّ، يَقُولُ: « إِذَا أَتَيْتَ بِالْمَيِّتِ شَفِيرَ قَبْرِهِ، فَأَمْهَلْهُ سَاعَةً؛ فَإِنَّهُ يَأْخُذُ أَهْبَتَهُ 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 Musa^{asws}, I do not remember it and I am in the house except that it is straitening upon me. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ زُرَّارَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَعِنْدَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَمَرَّتْ بِهِ جَنَازَةٌ، فَقَامَ الْأَنْصَارِيُّ وَمَ يَأْتِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَعَدْتُ مَعَهُ، وَمَ يَزَلُ الْأَنْصَارِيُّ قَائِمًا حَتَّى مَضَوْا بِهَا، ثُمَّ جَلَسَ، فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « مَا أَقَامَكَ؟ » قَالَ: رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ يَفْعَلُ ذَلِكَ، فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « وَاللَّهِ، مَا فَعَلَهُ

الْحُسَيْنِ عَلَيْهِ السَّلَامُ، وَلَا قَامَ لَهَا أَحَدٌ مِّنْ أَهْلِ الْبَيْتِ فَطُ « فَقَالَ الْأَنْصَارِيُّ: شَكَكْتُني أَصْلَحَكَ اللهُ قَدْ كُنْتُ أَظُنُّ أَبِي 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’far^{asws}, and in his^{asws} presence was a man from the Ansaar, and a coffin passed by. So the Ansary stood up and Abu Ja’far^{asws} did not stand up. So I remained seated along with him^{asws}, and the Ansary did not remain standing until they had passed with it. Then he sat down.

So Abu Ja’far^{asws} said to him: ‘What made you stand up?’ He said, ‘I saw Al Husayn Bin Ali^{asws} do that (before)’. So Abu Ja’far^{asws} said: ‘By Allah^{azwj}! Neither did Al Husayn^{asws} stand up for it nor did anyone else from us^{asws}, the People^{asws} of the Household, at all’. So the Ansaary said, ‘You^{asws} have placed me in doubt, may Allah^{azwj} Keep you^{asws} well. I thought, I had seen him^{asws} do so’.³⁷

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ مُتَيْيِ الْحَنَاطِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ جَالِسًا، فَمَرَّتْ عَلَيْهِ جَنَازَةٌ، فَقَامَ النَّاسُ حِينَ طَلَعَتِ الْجَنَازَةُ، فَقَالَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: مَرَّتْ جَنَازَةٌ يَهُودِيٍّ وَكَانَ رَسُولُ اللَّهِ ﷺ عَلَى طَرِيقِهَا جَالِسًا، فَكَرِهَ أَنْ تَعْلُوَ رَأْسُهُ جَنَازَةَ يَهُودِيٍّ، فَقَامَ لِذَلِكَ. »

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musanna Al Hannat,

from Abu Abdallah^{asws} having said: ‘Al Husayn Bin Ali^{asws} was seated, and a funeral coffin passed by him. So the people stood up when the coffin emerged. So Al Husayn^{asws} said: ‘A funeral coffin of a Jew passed by and Rasool-Allah^{saww} was upon its road, seated. So he^{saww} disliked that the head of the deceased Jew be higher than his^{saww}, therefore he^{saww} 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 مُحَمَّدٍ، عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ، عَنِ ابْنِ أَبِي يَعْقُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَنْبَغِي لِأَحَدٍ أَنْ يَدْخُلَ الْقَبْرَ فِي نَعْلَيْنِ، وَلَا حُفَّيْنِ، وَلَا عِمَامَةٍ، وَلَا رِدَائٍ، وَلَا فَلَائِسُوَّةٍ. »

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour,

from Abu Abdallah^{asws} 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 يُقْطِينٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: « لَا تَنْزِلْ فِي الْقَبْرِ وَعَلَيْكَ الْعِمَامَةُ وَالْقَلَنْسُوَةُ وَلَا الْحِذَاءُ وَلَا الطَّيْلَسَانُ، وَحُلَّ أَرْزَارِكَ؛ وَبِذَلِكَ سُنَّةُ رَسُولِ اللَّهِ ﷺ جَرَتْ، وَلِتَعَوِّذَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَلِيَقْرَأَ فَاتِحَةَ الْكِتَابِ، وَالْمُعَوِّذَتَيْنِ، وَ « قُلْ هُوَ اللَّهُ أَحَدٌ »، وَآيَةَ الْكُرْسِيِّ، وَإِنْ قَدَرَ أَنْ يَحْسِرَ عَنْ خَدِّهِ، وَيُلْصِقَهُ بِالْأَرْضِ، فَلْيَفْعَلْ، وَلْيَشْهَدْ، وَلْيَذْكَرْ مَا يَعْلَمُ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِهِ ». »

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

‘I heard Abu Al Hassan^{asws} 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-Allah^{saww}. And let him (the one descends into the grave) seek Refuge from the Pelted Satan^{la}, and let him recite the Opening of the Book (Chapter 1 – Al Fatiha), and the Maw’azayatayn (Chapter 113 & 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 (Allah^{azwj}) whatever he knows until he ends up to his companion’.⁴⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمِسْمَعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ يَسَارِ الْوَاسِطِيِّ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تَنْزِلِ الْقَبْرَ وَعَلَيْكَ الْعِمَامَةُ وَلَا الْقَلَنْسُوَةُ وَلَا رِدَاءٌ وَلَا حِذَاءٌ، وَحُلَّ أَرْزَارِكَ ». قَالَ: قُلْتُ: وَالْحُفَّ؟ قَالَ: « لَا بَأْسَ بِالْحُفِّ فِي وَفْتِ الضَّرُورَةِ وَالتَّيَقَةِ ». »

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 Abdullah^{asws} 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?’ He^{asws} said: ‘There is no problem with the socks during a time of necessity and the dissimulation’.⁴¹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ التَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ دَخَلَ الْقَبْرَ، فَلَا يَخْرُجُ إِلَّا مِنْ قِبَلِ الرَّجْلَيْنِ ». »

Ali Bin Muhammad, from his father, from Al Nowfaly, from Al Sakuny, from Abu Abdullah^{asws} 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، وَلَا يَخْرُجُ إِلَّا مِنْ قِبَلِ رِجْلَيْهِ ». »

A number of our companions, from Sahl Bin Ziyad, raising it, said, ‘He^{asws} 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 أُخْرَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « إِنَّ لِكُلِّ بَيْتٍ بَابًا، وَإِنَّ بَابَ الْقَبْرِ مِنْ قِبَلِ الرَّجُلَيْنِ ». «

And in another report, he^{asws} said: ‘Rasool-Allah^{saww} 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 لَا يَدْخُلُ

Chapter 63 – The one who enters the grave and the one who does not enter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: « الرَّجُلُ يَنْزِلُ فِي قَبْرِ وَالِدِهِ، وَلَا يَنْزِلُ 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 Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَعَبْدِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، 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 Abdullah^{asws} having said: ‘It is disliked for the man that he should descend into the grave of his son’.⁴⁵

3. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَائِلًا، قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ، أَتَى أَبُو عَبْدِ اللَّهِ عَائِلًا الْقَبْرَ، فَأَرَخَى نَفْسَهُ، فَقَعَدَ، ثُمَّ قَالَ: « رَحِمَكَ اللَّهُ، وَصَلَّى عَلَيْكَ » وَمَنْ يَنْزِلُ فِي قَبْرِهِ، وَقَالَ: « هَكَذَا فَعَلَ النَّبِيُّ ﷺ بِإِبْرَاهِيمَ عَائِلًا ». «

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from a man, from Abu Abdullah^{asws} having said: ‘When Ismail son of Abu Abdullah^{asws} died, Abu Abdullah^{asws} came over to the grave and loosend himself^{asws} and was seated. Then he^{asws} said: ‘May Allah^{azwj} have Mercy on you, and Send Blessings upon you’, and he^{asws} did not descend into his grave, and said: ‘This is how the Prophet^{saww} did with (his^{saww} son^{as}) Ibrahim^{as}’.⁴⁶

4. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ عَبْدِ اللَّهِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ زُرَّارَةَ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَائِلًا عَنِ الْقَبْرِ: كَمْ يَدْخُلُهُ؟ قَالَ: « ذَاكَ إِلَى الْوَلِيِّ، إِنْ شَاءَ أَدْخَلَ وَتَرًّا، وَإِنْ شَاءَ شَفَعًا ». «

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdullah Al Hajjal, from Sa'alba Bin Maymoun,

from Zurara who asked Abu Abdullah^{asws} about the grave, how many can enter into it. He^{asws} 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، وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ . صَلَوَاتُ اللَّهِ عَلَيْهِ .: مَضَتْ السُّنَّةُ مِنْ رَسُولِ اللَّهِ ﷺ أَنَّ الْمَرْأَةَ لَا يَدْخُلُ قَبْرَهَا إِلَّا 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 Abdullah^{asws} having said: ‘Amir Al Momineen^{asws} said: ‘The Sunnah has transpired from Rasool-Allah^{saww} 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 أَوْرَمَةَ، عَنْ عَلِيِّ بْنِ مُبَسَّرٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الرَّوْحُ أَحَقُّ بِامْرَأَتِهِ حَتَّى يَضَعَهَا فِي قَبْرِهَا ». «

Sahl Bin Ziyad, from Muhammad Bin Awrama, from Ali Bin Maysara, from Is’haq Bin Ammar,

from Abu Abdullah^{asws} having said: ‘The husband is more rightful with his wife until he places her in her grave’.⁴⁹

7. مُحَمَّدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ، عَنْ أَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ، قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حِينَ مَاتَ إِسْمَاعِيلُ ابْنُهُ عَلَيْهِ السَّلَامُ، فَأُنزِلَ فِي قَبْرِهِ، ثُمَّ رَمَى بِنَفْسِهِ عَلَى الْأَرْضِ مِمَّا يَلِي الْقِبْلَةَ، ثُمَّ قَالَ: « هَكَذَا صَنَعَ رَسُولُ اللَّهِ ﷺ بِإِبْرَاهِيمَ » ثُمَّ قَالَ: « إِنَّ الرَّجُلَ يَنْزِلُ فِي قَبْرِ وَالِدِهِ، وَلَا يَنْزِلُ فِي قَبْرِ وَلَدِهِ ». «

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban, from Abdullaha Bin Rashid who said,

‘I was with Abu Abdullah^{asws} when his^{asws} son Ismail died and he was descended into his grave. Then he^{asws} threw himself^{asws} onto the ground from what faced the Qiblah, then said: ‘This is how Rasool-Allah^{saww} dealt with Ibrahim^{as}’.

Then he^{asws} 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 اللَّهِ بْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ الْعَنْبَرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَدْفِنُ ابْنَهُ؟ قَالَ: « لَا يَدْفِنُهُ فِي التُّرَابِ ». قَالَ: قُلْتُ: فَالِابْنُ يَدْفِنُ أَبَاهُ؟ قَالَ: « نَعَمْ، لَا بَأْسَ ». «

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yahya Bin Amro, from Abdullaha Bin Rashid, from Abdullaha Al Anbary who said,

'I said to Abu Abdullah^{asws}, 'Can the man bury his son?' He^{asws} said: 'He cannot bury him in the soil'. I said, 'So can the son bury his father?' He^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَتَيْتَ بِالْمَيِّتِ الْقَبْرَ، فَسَلِّهُ مِنْ قِبَلِ رِجْلَيْهِ، فَإِذَا وَضَعْتَهُ فِي الْقَبْرِ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ، وَقُلْ: "بِسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ، وَأَلْحِقْهُ بِنَبِيِّهِ ﷺ"، وَقُلْ كَمَا قُلْتَ فِي الصَّلَاةِ عَلَيْهِ مَرَّةً وَاحِدَةً مِنْ عِنْدِ "اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئًا فَاعْفِرْ لَهُ، وَارْحَمْهُ، وَتَجَاوَزْ عَنْهُ"، وَاسْتَغْفِرْ لَهُ مَا اسْتَطَعْتَ » قَالَ: « وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا أَدْخَلَ الْمَيِّتَ الْقَبْرَ، قَالَ: اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ، وَصَاعِدْ عَمَلَهُ، وَلَقِّهِ مِنْكَ رِضْوَانًا ».

استطاع Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Hammad, from Al Halby,

from Hammad, from Al Halby,

from Abu Abdullah^{asws} 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 grave, recite Ayat Al Kursy (Chapter 2:255) and say, 'In the Name of Allah^{azwj}', and say just as you said during the Salaat upon him, once in his presence, 'O Allah^{azwj}! 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'.

He^{asws} said: 'And it was so that whenever Ali Bin Al Husayn^{asws} entered the deceased into the grave, said: 'O Allah^{azwj}! Expand the ground from both his sides and Ascend his deeds, and Assign him the Pleasure from You^{azwj}'.⁵²

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ جَمِيعًا، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ، عَنْ هَارُونَ بْنِ حَارِجَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَلَّلْتَ الْمَيِّتَ، فَقُلْ: "بِسْمِ اللَّهِ وَبِاللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ إِلَى رَحْمَتِكَ، لَا إِلَى عَذَابِكَ"، فَإِذَا وَضَعْتَهُ فِي اللَّحْدِ، فَضَعْ يَدَكَ عَلَى أُذُنِهِ، فَقُلْ: اللَّهُ رُبُّكَ، 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 Abdullah^{asws} having said: 'When you bring forth the deceased, so say, 'In the Name of Allah^{azwj}, and by Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}. O Allah^{azwj}! To Your^{azwj} Mercy, not to Your^{azwj}

Punishment'. So when you place him into the chasm (Lahad), so place your hand upon his ear and say, 'Allah^{azwj} is your Lord^{azwj}, and Al Islam is your Religion, and Muhammad^{saww} is your Prophet^{saww}, and the Quran is your Book, and Ali^{asws} is your Imam^{asws}'.⁵³

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَحَدَهُمَا عَلَيْهِمَا عَنِ الْمَيِّتِ؟ فَقَالَ: « تَسْأَلُهُ مِنْ قِبَلِ الرَّجُلَيْنِ، وَتُلْزِقُ الْقَبْرَ بِالْأَرْضِ إِلَى قَدْرِ أَرْبَعِ أَصَابِعِ مُفْرَجَاتٍ، 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 Imam^{asws} about the deceased, so he^{asws} 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، عَنِ مُحَمَّدِ بْنِ سِنَانَ، عَنِ مُحَمَّدِ بْنِ عَجَلَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « سَأَلَهُ سَلًا رَفِيفًا، فَإِذَا وَضَعْتَهُ فِي حُدَيْهِ، فَلْيَكُنْ أَوْلَى النَّاسِ مِمَّا يَلِي رَأْسَهُ لِيَذْكُرَ اسْمَ اللَّهِ، وَيُصَلِّيَ عَلَى النَّبِيِّ ﷺ، وَيَتَعَوَّذَ مِنَ الشَّيْطَانِ، وَلْيَقْرَأْ فَاتِحَةَ الْكِتَابِ، وَالْمُعَوِّذَتَيْنِ، وَ « قُلْ هُوَ اللَّهُ أَحَدٌ », وَآيَةَ الْكُرْسِيِّ، وَإِنْ قَدَرَ أَنْ يَحْسِرَ عَنْ حُدَيْهِ، وَيُلْزِقَهُ بِالْأَرْضِ، فَعَلْ، وَيَشْهَدْ، وَيَذْكُرْ مَا يَعْلَمُ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِهِ ».»

Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Ajlan, from Abu Abdullah^{asws} 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 Allah^{azwj} upon him, and he should send Blessings upon the Prophet^{saww}, and seek Refuge from the Satan^{la}, 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 يُحْيَى، عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنِ عَلِيِّ بْنِ الْحَكَمِ، عَنِ مُحَمَّدِ بْنِ سِنَانَ، عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: « إِذَا أَرَدْتَ أَنْ تَدْفِنَ الْمَيِّتَ، فَلْيَكُنْ أَعْقَلُ مَنْ يَنْزِلُ فِي قَبْرِهِ عِنْدَ رَأْسِهِ، وَلْيَكْشِفْ حُدَّهُ الْأَيْمَنَ حَتَّى يُفْضِي بِهِ إِلَى الْأَرْضِ، وَيُؤَدِّيَ فَمَهُ إِلَى سَمْعِهِ، وَيَقُولُ: " اسْمِعْ أَفْهَمَ . ثَلَاثَ مَرَّاتٍ . اللَّهُ رُبُّكَ، وَمُحَمَّدٌ نَبِيُّكَ، وَالْإِسْلَامُ دِينُكَ، وَفُلَانٌ إِمَامُكَ، اسْمِعْ وَأَفْهَمَ "، وَأَعِدْهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ هَذَا التَّلْفِينِ ».»

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muhammad Bin Sinan, from Mahfouz Al Iskaaf,

from Abu Abdullah^{asws} 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, 'Allah^{azwj} is your Lord^{azwj}, and Muhammad^{saww} is your Prophet^{saww}, and Al Islam is your Religion, and so and so is your Imam^{asws}. Listen and understand'; and repeat it to him three times, this indoctrination (Talqeen)' .⁵⁶

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ ، قَالَ: « إِذَا وَضِعَ الْمَيِّتُ فِي حُدَيْدِهِ، فَقُلْ: بِسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ، عَبْدُكَ ابْنُ عَبْدِكَ، نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ؛ اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ، وَأَلْحِفْهُ بِنَبِيِّهِ؛ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا، وَأَنْتَ أَعْلَمُ بِهِ فَإِذَا وَضَعْتَ عَلَيْهِ اللَّيْنَ، فَقُلْ: اللَّهُمَّ صِلْ وَحْدَتَهُ، وَأَنْسِ وَحْشَتَهُ، وَأَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ عَنْ رَحْمَةِ مَنْ سِوَاكَ. فَإِذَا حَرَجْتَ مِنْ قَبْرِهِ، فَقُلْ: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ؛ اللَّهُمَّ ارْفَعْ دَرَجَتَهُ فِي أَعْلَى عِلِّيِّينَ، وَاخْلُفْ عَلَى عَقْبِهِ فِي الْعَابِرِينَ، 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 Imam^{asws}) having said: 'When the deceased is placed in his chasm (Lahad), so say, 'In the Name of Allah^{azwj} and in the Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}. Your^{azwj} servant, son of Your^{azwj} servant has lodged with You^{azwj} and You^{azwj} are the best of the Hosts with him. O Allah^{azwj}! Expand for him in his grave, and Attach him with Your^{azwj} Prophet^{azwj}. O Allah^{azwj}! We do not know from him except for goodness, and Your^{azwj} are more Knowing with him.

So when the slab is placed upon him, say, 'O Allah^{azwj}! (Grant) companionship for his loneliness, and calmness for his fear, and Settle upon him a Mercy from Your^{azwj} Mercies which would suffice him from (all) mercies besides Yours^{saww}' .

So when you come out from his grave, say, 'We are from Allah^{azwj} to Him^{azwj} are we returning, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds. O Allah^{azwj}! Raise his levees in the high Illiyen and Make a successor to be among his remaining offspring, O Lord^{azwj} of the worlds' .⁵⁷

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: إِذَا وَضَعْتَ الْمَيِّتَ فِي حُدَيْدِهِ، قَرَأْتَ آيَةَ الْكُرْسِيِّ، وَاضْرِبْ يَدَكَ عَلَى مَنْكِبِهِ الْأَيْمَنِ، ثُمَّ قُلْ: "يَا فُلَانُ، قُلْ: رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَبِعَلِيِّ عَلَيْهِ السَّلَامُ إِمَامًا"، وَسَمِّ إِمَامَ زَمَانِهِ.

From him, from his father, from Hammad, from Hareyz, from Zurara,

'He^{asws} 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 Allah^{azwj} as Lord^{azwj}, and with Al Islam as Religion, and with Muhammad^{saww} as Prophet^{saww}, and with Ali^{asws} as Imam^{asws}, and name the Imam^{asws} of his time' .⁵⁸

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ ابْنِ مَجْبُوبٍ، عَنْ أَبِي أَيُّوبَ، عَنْ سَمَاعَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا أَقُولُ إِذَا أَدْخَلْتُ

الْمَيِّتِ مِنَّا قَبْرُهُ؟ قَالَ: « قُلْ: اللَّهُمَّ هَذَا عَبْدُكَ فُلَانٌ وَابْنُ عَبْدِكَ، قَدْ نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، وَقَدْ احْتَجَّاحَ إِلَى رَحْمَتِكَ؛ اللَّهُمَّ وَلَا تَعْلَمُ مِنْهُ إِلَّا خَيْرًا، وَأَنْتَ أَعْلَمُ بِسِرِّيرَتِهِ، وَنَحْنُ الشُّهَدَاءُ بِعَلَانِيَتِهِ؛ اللَّهُمَّ فَجَافِ الْأَرْضَ عَن جَنَبِيهِ، وَلَقِّنْهُ حُجَّتَهُ، وَاجْعَلْ هَذَا الْيَوْمَ خَيْرَ يَوْمٍ أَتَى عَلَيْهِ، وَاجْعَلْ هَذَا الْقَبْرَ خَيْرَ بَيْتٍ نَزَلَ فِيهِ، وَصَيِّرْهُ إِلَى خَيْرٍ مِّمَّا كَانَ فِيهِ، وَوَسِّعْ لَهُ فِي مَدْخَلِهِ، وَأَنْسِ وَحْشَتَهُ، وَاعْفِرْ ذَنْبَهُ، وَلَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ. »

A number of our companions, from Sahl Bin بَعْلَانِيَتِ 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 Abdullah^{asws}, 'What should I be saying when I enter into the grave of a deceased of ours?' He^{asws} said: 'Say, 'This is Your^{azwj} servant, so and so, and a son of Your^{azwj} servant who had lodged with You^{azwj} and You^{azwj} are the best of the Hosts with him, and he is needy to Your^{azwj} Mercy. O Allah^{azwj}! And we do not know from him except for goodness and You^{azwj} are more Knowing with his secrets, and we are the witnesses of the apparent.

O Allah^{azwj}! Expand the ground from his two sides, and let him meet his Proof^{asws} 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، عَنِ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} having said: 'Tear (slightly) the shroud from the head of the deceased when you enter his grave'.⁶⁰

10. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ، عَنِ بَعْضِ أَصْحَابِهِ، عَنِ أَبَانَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « سُلِّ الْمَيِّتِ سَلًّا. »

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 Abdullah^{asws} having said: 'Placed the deceased with a gentle placing (in his grave)'.⁶¹

11. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ عَثْمَانَ بْنِ عِيسَى، عَنِ سَمَاعَةَ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا وَضَعْتَ الْمَيِّتَ عَلَى الْقَبْرِ، قُلْتَ: اللَّهُمَّ عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أُمَّتِكَ، نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ. فَإِذَا سَلَّمْتَهُ مِنْ قِبَلِ الرَّجُلَيْنِ وَدَلَّيْتَهُ، قُلْتَ: بِسْمِ اللَّهِ وَبِاللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ؛ اللَّهُمَّ إِلَى رَحْمَتِكَ، لَا إِلَى عَذَابِكَ؛ اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ، »

وَلَقِنَهُ حُجَّتَهُ، وَتَبَّتْهُ بِالْقَوْلِ الثَّابِتِ، وَقِنَا وَإِيَّاهُ عَذَابَ الْقَبْرِ. وَإِذَا سَوَّيْتَ عَلَيْهِ التُّرَابَ، قُلْ: اللَّهُمَّ جَافِ الْأَرْضَ عَن جَنَّبِيهِ، وَأَصْعِدْ رُوحَهُ إِلَى أَرْوَاحِ الْمُؤْمِنِينَ فِي عِلِّيِّينَ، وَأَلْحِقْهُ بِالصَّالِحِينَ».

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

from Abu Abdullah^{asws} having said: 'When you place the deceased in the grave, you should say, 'O Allah^{azwj}! This is Your^{azwj} and a son of Your^{azwj} servant and a son of Your^{azwj} maid. He is lodged with You^{azwj} and You^{azwj} 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 Allah^{azwj} and by Allah^{azwj} and upon the Religion of Rasool-Allah^{saww}. O Allah^{azwj}! To Your^{azwj} Mercy, not to Your^{azwj} Punishment. O Allah^{azwj}! Expand his grave for him, and let him meet his Proof^{asws} 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 Allah^{azwj}! 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 وَوَضْعُ اللَّبْنِ وَالْأَجْرِ 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 إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: أَنَّهُ زُبَّ مَا تَمَّتِ الْمَيِّتُ عِنْدَنَا، وَتَكُونُ الْأَرْضُ نَدِيَّةً، فَتَقْرُشُ الْقَبْرَ بِالسَّاجِ، أَوْ نُطْبِقُ عَلَيْهِ، فَهَلْ يَجُوزُ ذَلِكَ؟ فَكَتَبَ عَلَيْهِ: « ذَلِكَ جَائِزٌ ».

Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Al Qasany who said,

'Ali Bin Bilal wrote to Abu Al Hassan^{asws}, '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 he^{asws} wrote: 'That is allowed'.⁶³

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السَّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَلْقَى شُقْرَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ 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 Abdullah^{asws} having said: 'The cotton spread was cast upon Shuqran, a slave of Rasool-Allah^{saww}, in his grave'.⁶⁴

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ حُسَيْنِ بْنِ عَثْمَانَ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبَانَ بْنِ تَغْلِبَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « جَعَلَ عَلِيُّ عَلَيْهِ السَّلَامُ

عَلَى قَبْرِ النَّبِيِّ ﷺ لِنَبَأٍ». فَقُلْتُ: أَرَأَيْتَ، إِنْ جَعَلَ الرَّجُلُ عَلَيْهِ أَجْرًا 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 Abdullah^{asws} saying: 'Ali^{asws} made a slab to be upon the grave of the Prophet^{saww}'. So I said, 'What is your^{asws} view if the man were to make a brick to be upon him, would it harm the deceased?' He^{asws} said: 'No'.⁶⁵

66 - بَابُ مَنْ حَتَّأَ عَلَى الْمَيِّتِ وَكَيْفَ يُحْتَى

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 عَمْرٍو، عَنْ دَاوُدَ بْنِ التُّعْمَانِ، قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا شَاءَ اللَّهُ، لَأَمَّا شَاءَ النَّاسُ » فَلَمَّا انْتَهَى إِلَى الْقَبْرِ، تَنَحَّى، فَجَلَسَ، فَلَمَّا أُدْخِلَ الْمَيِّتَ لِحَدَّهُ، قَامَ فَحَتَّأَ 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 Hassan^{asws} saying: 'Whatever Allah^{azwj} so Desires and not what the people desire'. So when he^{asws} ended up to the grave, he^{asws} isolated himself^{asws} and sat down. So when the deceased was entered into his chasm (Lahad), he^{asws} stood up and spread the soil upon him, three times, by his^{asws} hand'.⁶⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ التَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا حَتَّوْتَ التُّرَابَ عَلَى الْمَيِّتِ، فَقُلْ: إِيمَانًا بِكَ، وَتَصَدِّيقًا بِبِعْتِكَ، هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ ﷺ ». قَالَ: « وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ حَتَّأَ عَلَى مَيِّتٍ، وَقَالَ هَذَا الْقَوْلَ، أَعْطَاهُ اللَّهُ بِكُلِّ ذَرَّةٍ حَسَنَةً ».

Ali Bin Ibrahim, from his father, from Al nowfaly, from Al Sakuny, from Abu Abdullah^{asws} having said: 'When you spread the soil upon the deceased, say, 'I believe in You^{azwj} and ratify Your^{azwj} Resurrection. [33:22] This is what Allah and His Rasool promised us'.

He^{asws} said: 'And Amir Al Momineen^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'The one who spreads (soil) upon a deceased and says these words, Allah^{azwj} 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 عَلَيْهِ السَّلَامُ فِي جِنَازَةِ رَجُلٍ مِنْ أَصْحَابِنَا، فَلَمَّا أَنْ دَفَنُوهُ، قَامَ عَلَيْهِ السَّلَامُ إِلَى قَبْرِهِ، فَحَتَّأَ عَلَيْهِ مِمَّا يَلِي رَأْسَهُ ثَلَاثًا بِكَفِّهِ، ثُمَّ بَسَطَ كَفَّهُ عَلَى الْقَبْرِ، ثُمَّ قَالَ: « اللَّهُمَّ جَافِ

الأرضَ عَنْ جَنْبَيْهِ، وَأَصْعَدَ إِلَيْكَ رُوحَهُ، وَلَقَّهِ مِنْكَ رِضْوَانًا، وَأَسْكِنَ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهِ عَنْ رَحْمَةٍ مِنْ سِوَاكَ» ثُمَّ مَضَى.

Ali Bin Ibrahim, from his father, from one of his companions, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I was with Abu Ja'far^{asws} in a funeral of a man from our companions. So when they buried him, he^{asws} stood at his grave and spread (soil) upon him, from what followed his head, three times with his^{asws} handful. Then he^{asws} spread his^{asws} palm upon the grave, then said, 'O Allah^{azwj}! Expand the ground from both his sides, and Ascend his soul to You^{azwj} and let him Get Pleasure from You^{asws}, and Settle Your^{azwj} Mercy in his grave what would make him to be needless from a mercy besides Yours^{azwj}'. Then he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ يَطْرَحُ التُّرَابَ عَلَى الْمَيِّتِ، فَيُمْسِكُهُ سَاعَةً فِي يَدِهِ، ثُمَّ يَطْرَحُهُ، وَلَا يَزِيدُ عَلَى ثَلَاثَةِ أَكْفٍ، قَالَ: فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: « يَا عُمَرُ، كُنْتَ أَقُولُ: إِيْمَانًا بِكَ، وَتَصَدِيقًا بِبِعْتِكَ، (هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ) إِلَى قَوْلِهِ: (تَسْلِيمًا)، هَكَذَا كَانَ يَفْعَلُ رَسُولُ اللَّهِ ﷺ، وَبِهِ جَرَتْ السُّنَّةُ».

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

'I saw Abu Abdullah^{asws} spread the soil upon the decease. So he^{asws} withheld it for a while in his^{asws} hand, then spread it, and he^{asws} did not increased upon three handfulls. So I asked him^{asws} about that, and he^{asws} said: 'O Umar! I^{asws} was saying: 'I^{asws} believe in You^{azwj}, and ratify Your^{azwj} Resurrection. [33:22] This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the truth up to His^{azwj} Words (and it only increased them in faith and) submission'. This what Rasool-Allah^{saww} 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 زُرَّارَةَ، قَالَ: مَاتَ لِبَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَلَدٌ، فَحَضَرَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَلَمَّا أَحْدَدَ، تَقَدَّمَ أَبُوهُ، فَطَرَحَ عَلَيْهِ التُّرَابَ، فَأَخَذَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِكَفِّهِ، وَقَالَ: « لَا تَطْرَحْ عَلَيْهِ التُّرَابَ؛ وَمَنْ كَانَ مِنْهُ ذَا رَحِمٍ، فَلَا يَطْرَحْ عَلَيْهِ التُّرَابَ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَطْرَحَ الْوَالِدُ، أَوْ ذُو رَحِمٍ عَلَى مَيِّتِهِ التُّرَابَ». فَقُلْنَا: يَا ابْنَ رَسُولِ اللَّهِ، أَتَنْهَانَا عَنْ هَذَا وَحَدَهُ؟ فَقَالَ: « أَتَحَاكُمُ مِنْ أَنْ تَطْرَحُوا التُّرَابَ عَلَى ذَوِي أَرْحَامِكُمْ؛ فَإِنَّ ذَلِكَ يُورِثُ الْمُسُوَّةَ فِي الْقَلْبِ، وَمَنْ فَسَا 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 Abdullah^{asws} died. So Abu Abdullah^{asws} attended (the funeral). So when he (the deceased) was placed in the chasm (Lahad), he^{asws} spread soil upon him. Abu Abdullah^{asws} grabbed

with his palm and said: ‘None should spread the soil upon him, one who was a close relative of his, for Rasool-Allah^{saww} forbade the parent, or one with womb relationships to spread soil upon the deceased’.

So we said, ‘O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} forbidding us from this (deceased) alone?’ So he^{asws} said: ‘I^{asws} am forbidding you all from spreading the soil 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 Lord^{azwj}’.⁷⁰

67 - بَابُ تَرْبِيعِ الْقَبْرِ وَرَشِّهِ بِالْمَاءِ، وَمَا يُقَالُ عِنْدَ ذَلِكَ، وَقَدْرُ مَا يُرْفَعُ مِنَ الْأَرْضِ

Chapter 67 – Squaring 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنِ ابْنِ بُكَيْرٍ، عَنْ قُدَامَةَ بْنِ زَائِدَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ رَسُولَ اللَّهِ ﷺ سَلَّ إِبْرَاهِيمَ ابْنَهُ سَلًّا، 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’far^{asws} saying that Rasool-Allah^{azwj} placed his^{saww} son^{as} Ibrahim^{as} with a gentle placing, and squared his^{as} grave’.⁷¹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يُسْتَحَبُّ أَنْ يُدْخَلَ مَعَهُ فِي قَبْرِهِ جَرِيدَةٌ رَطْبَةٌ، وَيُرْفَعَ قَبْرُهُ مِنَ الْأَرْضِ قَدْرَ أَرْبَعِ أَصَابِعَ مَضْمُومَةٍ، وَيُنْضَحَ عَلَيْهِ الْمَاءُ، وَيُجَلَّى عَنْهُ ». «

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama’at,

from Abu Abdullah^{asws} 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 مُحَمَّدٍ بْنِ سَمَاعَةَ، عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُهُ عَنْ وَضْعِ الرَّجْلِ يَدَهُ عَلَى الْقَبْرِ: مَا هُوَ؟ وَلِمَ صُنِعَ؟ فَقَالَ: « صَنَعَهُ رَسُولُ اللَّهِ ﷺ عَلَى ابْنِهِ بَعْدَ النَّضْحِ ». قَالَ: وَسَأَلْتُهُ: كَيْفَ أَضْعُ يَدِي عَلَى قُبُورِ الْمُسْلِمِينَ؟ فَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ، وَوَضَعَهَا عَلَيْهَا، ثُمَّ رَفَعَهَا وَهُوَ مُقَابِلُ الْقَبَلَةِ.

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 him^{asws} about the man placing his hand upon the grave, what is it, and why is it done?’ So he^{asws} said: ‘Rasool-Allah^{saww} did it upon his^{asws} son^{as} after sprinkling of the water’.

He (the narrator) said, ‘And I asked him^{asws} about how I should be placing my hand upon the graves of the Muslims. So he^{asws} gestured by his^{asws} hand to

the ground and placed it upon it, then raised it, and he^{asws} was facing the Qiblah'.⁷³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ بِمَنْ مَاتَ مِنْ بَنِي هَاشِمٍ خَاصَّةً شَيْئاً لَا يَصْنَعُهُ بِأَحَدٍ مِنَ الْمُسْلِمِينَ، كَانَ إِذَا صَلَّى عَلَى الْهَاشِمِيِّ، وَنَضَحَ قَبْرَهُ بِالْمَاءِ، وَضَعَ رَسُولُ اللَّهِ ﷺ كَفَّهُ عَلَى الْقَبْرِ حَتَّى تُرَى أَصَابِعُهُ فِي الطِّينِ، فَكَانَ الْعَرِيبُ يُقَدِّمُ، أَوْ الْمُسَافِرُ مِنْ أَهْلِ الْمَدِينَةِ، فَيَرَى الْقَبْرَ الْجَدِيدَ عَلَيْهِ أَثَرُ كَفِّ رَسُولِ اللَّهِ ﷺ، فَيَقُولُ: مَنْ مَاتَ مِنْ آلِ مُحَمَّدٍ ﷺ؟».

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

from Abu Ja'far^{asws} having said: 'Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} used to do a special thing with the one who died from the Clan of Hashim than with anyone from the Muslims. When he^{saww} prayed Salaat upon the Hashimy and sprinkle his grave with the water, would place his^{saww} hand upon the grave until his^{saww} 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-Allah^{azwj}, and he would be saying, 'The one from the family of Muhammad^{saww} has died'.⁷⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَبِي قَالَ لِي ذَاتَ يَوْمٍ فِي مَرَضِهِ: يَا بُنَيَّ، أَدْخِلْ أَنَا سَأً مِنْ قُرَيْشٍ مِنْ أَهْلِ الْمَدِينَةِ حَتَّى أَشْهَدَهُمْ». قَالَ: «فَأَدْخَلْتُ عَلَيْهِ أَنَا سَأً مِنْهُمْ، فَقَالَ: يَا جَعْفَرُ، إِذَا أَنَا مِتُّ فَعَسَلْنِي، وَكَفَّنِي، وَازْفَعْ قَبْرِي أَرْبَعَ أَصَابِعَ، وَرَشَّهُ بِالْمَاءِ؛ فَلَمَّا خَرَجُوا قُلْتُ: يَا أَبَتِي، لَوْ أَمَرْتَنِي بِهَذَا صَنَعْتُهُ، وَلَمْ تُرِدْ أَنْ أَدْخِلْ عَلَيْكَ قَوْمًا تُشْهَدُهُمْ فَقَالَ: يَا بُنَيَّ، أَرَدْتُ أَنْ لَا تُتَارَعَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

from Abu Abdullah^{asws} having said: 'My^{asws} father said to me^{asws} one day during his^{asws} illness: 'O my^{asws} son^{asws}! Get the people of Qureysh from the inhabitants of Al Medina to come over so that I^{asws} can get them to bear witness'. So I^{asws} got the people from them to come over to him^{asws}, and he^{asws} said: 'O Ja'far^{asws}! When I^{asws} pass away, so wash me^{asws}, and enshroud me^{asws}, and raise my^{asws} grave to four fingers (in height), and sprinkle it with the water'.

So when they went out, I^{asws} said: 'O father^{asws}! If you^{asws} had instructed me^{asws} with this, I^{asws} would have done it, and why did you^{asws} want the people to come over to you^{asws}, for them to witness?' So he^{asws} said: 'O my^{asws} son^{asws}! I^{asws} wanted that there should be no dispute'.⁷⁵

6. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَشِّ الْمَاءِ عَلَى الْقَبْرِ، قَالَ: «يَتَجَانَفُ عَنْهُ الْعَذَابُ مَا دَامَ النَّدى فِي التُّرابِ».

Ali, from his father, from Ibn Abu Umeyr, from one of his companions, from Abu Abdullah^{asws} regarding sprinkling of the water upon the grave. He^{asws} 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 سِنَانَ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَشُّ الْقَبْرِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Talha Bin Zayd, from Abyu Abdullah^{asws} having said: 'Sprinkling the grave (with water) was prevalent upon the era of Rasool-Allah^{saww}'.⁷⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيرٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا فَرَعْتَ مِنَ الْقَبْرِ فَأَنْضَحْهُ، ثُمَّ صَعْ يَدَكَ عِنْدَ رَأْسِهِ وَتَعْمِرْ كَفَّكَ عَلَيْهِ بَعْدَ النَّضْحِ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said, 'Abu Abdullah^{asws} 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 عَبْدِ وَاحِدٍ، عَنْ أَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَجْلَانَ، قَالَ: قَامَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ عَلَى قَبْرِ رَجُلٍ مِنَ الشَّيْعَةِ، فَقَالَ: «اللَّهُمَّ صَلِّ وَحَدِّثْهُ، وَأَنْسِنْ وَحَشْتَهُ، وَأَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ مَا يَسْتَعْنِي 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'far^{asws} stood upon the grave of a man from the Shiah and he^{asws} said: 'O Allah^{azwj}! Grant companionship in his loneliness, and Comfort his fear, and Settle to him from Your^{azwj} Mercy what would make him to be needless from a mercy from anyone besides You^{azwj}'.⁷⁹

10. أَبَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «يُدْعَى لِلْمَيِّتِ حِينَ يُدْخَلُ حُفْرَتَهُ، وَيُرْفَعُ الْقَبْرُ فَوْقَ الْأَرْضِ أَرْبَعَ أَصَابِعَ».

Aban, from Muhammad Bin Muslim, from Abu Ja'far^{asws} 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 يَحْيَى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي أَبُو الْحَسَنِ الدَّلَّالُ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا عَلَى أَهْلِ الْمَيِّتِ مِنْكُمْ أَنْ يَدْرُؤُوا عَنْ مَيِّتِهِمْ لِقَاءَ مُنْكَرٍ وَنَكِيرٍ». قُلْتُ: كَيْفَ يُصْنَعُ؟

قَالَ: « إِذَا أُفِرِدَ الْمَيِّتُ، فَلْيَخْلَفْ عِنْدَهُ أَوْلَى النَّاسِ بِهِ، فَيَضَعُ فَمَهُ عِنْدَ رَأْسِهِ، ثُمَّ يَنَادِي بِأَعْلَى صَوْتِهِ: يَا فُلَانُ بِنَ فُلَانٍ، أَوْ يَا فُلَانَةَ بِنْتَ فُلَانٍ، هَلْ أَنْتَ عَلَيَّ الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سَيِّدُ النَّبِيِّينَ، وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ سَيِّدُ الْوَصِيِّينَ، وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ ﷺ حَقٌّ، وَأَنَّ الْمَوْتَ حَقٌّ، وَأَنَّ الْبَعْثَ حَقٌّ، وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ؟ » قَالَ: « فَيَقُولُ مُنْكَرٌ لِنَكِيرٍ: انصَرِفْ بِنَا عَنْ هَذَا؛ فَقَدْ لَقِنَ 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 Abdullah^{asws} 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?’

He^{asws} 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 Allah^{azwj}, alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, chief of the Prophets^{as}, and that Ali^{asws} Amir Al Momineen^{asws}, chief of the successors^{as}, and that whatever Muhammad^{saww} came with is truth, and that the death is truth, and that the Resurrection is truth, and that Allah^{azwj} would be Resurrections the one who are in the graves’.

He^{asws} 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 وَتَجْصِيسِهِ

Chapter 68 – Applying clay to the grave, and plastering it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تُطَيَّبُوا الْقَبْرَ مِنْ غَيْرِ طِينِهِ ». »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from Abu Abdullah^{asws} 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 أَبَانَ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَبْرُ رَسُولِ اللَّهِ ﷺ مُحْصَبٌ حَصْبَاءَ حَمْرَاءَ ». »

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from one of his companions,

from Abu Abdullah^{asws} having said: ‘The grave of Rasool-Allah^{saww} 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 مُوسَى عَلَيْهِ السَّلَامُ مِنْ بَغْدَادَ، وَمَضَى إِلَى الْمَدِينَةِ، مَاتَتْ لَهُ ابْنَةٌ بِعَيْدٍ، فَدَفَنَهَا، وَأَمَرَ بَعْضَ مَوَالِيهِ أَنْ يُجَصِّصَ قَبْرَهَا، وَيَكْتُبَ عَلَى 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 Musa^{asws} returned from Baghdad and went to Al Medina, and daughter of his^{asws} died. So he^{asws} buried her and ordered one of his^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُزَادَ عَلَى الْقَبْرِ تُرَابٌ لَمْ يُخْرَجْ مِنْهُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from Abu Abdullah^{asws} that the Prophet^{saww} 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 مُحَمَّدَ بْنِ عَيْسَى، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، 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 Imam^{asws}) 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي الرَّحِمِ، بَعَثَ اللَّهُ عَزَّ وَجَلَّ . مَلَكًا، فَأَخَذَ مِنَ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا، فَمَاتَهَا فِي النُّطْفَةِ، فَلَا يَزَالُ قَلْبُهُ يَجُنُّ إِلَيْهَا حَتَّى 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 Abdullah^{asws} saying: ‘When the seed falls into the womb, Allah^{azwj} 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 عَلَى 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 عَدَّافٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ التَّعْزِيَةُ إِلَّا عِنْدَ الْقَبْرِ، ثُمَّ يَنْصَرِفُونَ؛ لَا يَخْدُثُ فِي الْمَيِّتِ حَدَثٌ، فَيَسْمَعُونَ الصَّوْتِ».»

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from Muhammad Bin Uzafar, from Is'haq Bin Ammar, from Abu Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «التَّعْزِيَةُ لِأَهْلِ الْمُصِيبَةِ بَعْدَ مَا يُدْفَنُ».»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, from Abu Abdullah^{asws} having said: 'The offering of condolences is to the bereaved after the burial'.⁸⁹

3. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنِ الْحُجَّالِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: «لَيْسَ التَّعْزِيَةُ إِلَّا عِنْدَ الْقَبْرِ، ثُمَّ يَنْصَرِفُونَ؛ لَا يَخْدُثُ فِي الْمَيِّتِ حَدَثٌ، فَيَسْمَعُونَ الصَّوْتِ».»

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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} having said: 'The offering of condolences is the Obligation after the burial'.⁹¹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ عُمَانَ، قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، خَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَتَقَدَّمَ السَّرِيرَ بِلَا حِذَاءٍ وَلَا رِدَائٍ

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 Abdullah^{asws} died, Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ يَضَعَ رِدَاءَهُ حَتَّى يَعْلَمَ النَّاسُ أَنَّهُ صَاحِبُ الْمُصِيبَةِ» .«

Ali Bin Ibrahim, from Ibn Abu Umeyr, from one of his companions, from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رِفَاعَةَ النَّخَّاسِ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «عَزَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلًا بَابِنِ لَهُ، فَقَالَ: «اللَّهُ خَيْرٌ لَابْنِكَ مِنْكَ، وَتَوَابُ اللَّهِ خَيْرٌ لَكَ مِنْ ابْنِكَ». فَلَمَّا بَلَغَهُ جَزَعُهُ بَعْدَ، عَادَ إِلَيْهِ، فَقَالَ لَهُ: «قَدْ مَاتَ رَسُولُ اللَّهِ ﷺ فَمَا لَكَ بِهِ أَسْوَةٌ؟» فَقَالَ: إِنَّهُ كَانَ مَرَهَقًا، فَقَالَ: «إِنَّ أَمَامَهُ ثَلَاثَ خِصَالٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَرَحْمَةٌ مِنَ اللَّهِ، وَشَفَاعَةُ رَسُولِ اللَّهِ ﷺ، فَلَنْ تَقُوتَهُ وَاحِدَةً مِنْهُنَّ إِنْ شَاءَ اللَّهُ» .«

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rifa'at Al Nakhhas, from a man, from Abu Abdullah^{asws}, said, 'Abu Abdullah^{asws} comforted a man for a son of his (who had died), so he^{asws} said: 'Allah^{azwj} is better for your son than you are, and the Rewards of Allah^{azwj} are better for you than your son was'.

So when his sobbing reached him^{asws} afterwards, he^{asws} returned to him, and he^{asws} said to him: 'Rasool-Allah^{saww} passed away, so what is for you with it, is similar'. So he said, 'My son was a drunkard'. So he^{asws} said: 'In front of him are three qualities – the testimony that there is no God except for Allah^{azwj}, and Mercy of Allah^{azwj}, and intercession of Rasool-Allah^{saww}, there one of these would not be missed out on for him, Allah^{azwj} Willing'.⁹⁴

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ لَا يَلْبَسَ رِدَاءً، وَأَنْ يَكُونَ فِي قَمِيصٍ حَتَّى يُعْرَفَ» .«

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abu Baseer, from Abu Abdullah^{asws} 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 الْمُضَلِّ بْنِ شَادَانَ جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ، قَالَ: رَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ 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 Musa^{asws} comforting (the bereaved) before the burial and after it'.⁹⁶

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ مَهْرِيَّارٍ، قَالَ: كَتَبَ أَبُو جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ إِلَى رَجُلٍ: « دَكَرْتَ مُصِيبَتَكَ بِعَلِيِّ ابْنِكَ، وَدَكَرْتَ أَنَّهُ كَانَ أَحَبَّ وُلْدِكَ إِلَيْكَ، وَكَذَلِكَ اللَّهُ. عَزَّ وَجَلَّ. إِنَّمَا يَأْخُذُ مِنَ الْوَالِدِ وَعَظِيمِهِ أَرْكَى مَا عِنْدَ أَهْلِهِ لِيُعْظِمَ بِهِ أَجْرَ الْمُصَابِ بِالْمُصِيبَةِ، فَأَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاكَ، وَرَبَطَ عَلَى قَلْبِكَ؛ إِنَّهُ قَدِيرٌ، وَعَجَّلَ اللَّهُ عَلَيْكَ بِالْخُلْفِ، وَأَرْجُو أَنْ يَكُونَ اللَّهُ قَدْ فَعَلَ إِنْ شَاءَ اللَّهُ تَعَالَى ». »

A number of our companions, from Sahl Bin Ziyad, from Ibn Mihran who said,

‘Abu Ja’far^{asws} 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 Allah^{azwj} 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 Allah^{azwj} Magnify your Recompense, and Grant the best of the comforts, and attachment upon your heart, and may Allah^{azwj} Hasten upon you with the successor, and I^{asws} am hoping that Allah^{azwj} would have done so, Allah^{azwj}, the Exalted, Willing’.⁹⁷

71 - بَابُ ثَوَابِ مَنْ عَزَى حَزِينًا

Chapter 71 – Rewards of the one who comforts one in grief

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَزَى حَزِينًا، كُتِبَ فِي الْمَوْقِفِ حُلَّةٌ يُحْبَرُ بِهَا ». »

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} 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 حَالِدٍ، عَنْ أَبِيهِ، عَنْ وَهْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَزَى مُصَابًا، كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِ الْمُصَابِ شَيْئًا ». »

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Wahab,

from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} regarding the dying woman and the child is moving in her belly, should her belly be split and the child taken out? So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا مَاتَتِ الْمَرْأَةُ وَفِي بَطْنِهَا وَلَدٌ يَتَحَرَّكُ، فَيَتَخَوَّفُ عَلَيْهِ، فَشَقُّ بَطْنِهَا، وَأُخْرِجَ الْوَلَدُ». وَقَالَ فِي الْمَرْأَةِ تَمُوتُ وَلَدُهَا فِي بَطْنِهَا، فَيَتَخَوَّفُ عَلَيْهَا، قَالَ: «لَا بَأْسَ أَنْ يُدْخَلَ الرَّجُلُ يَدَهُ، فَيَقْطَعَهُ، وَيُخْرِجَهُ إِذَا لَمْ تَرْفُقْ بِهِ النِّسَاءُ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from wahab Bin Wahab,

from Abu Abdullah^{asws} having said: 'Amir Al Momineen^{asws} 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 he^{asws} 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 مُوسَى، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «السَّقَطُ 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 Abdullah^{asws} 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 الْحَلْبِيِّ وَ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ عَلَى الصَّبِيِّ: مَتَى يُصَلَّى عَلَيْهِ؟ قَالَ: «إِذَا عَقَلَ الصَّلَاةَ». قُلْتُ: مَتَى تَجِبُ الصَّلَاةُ عَلَيْهِ؟ فَقَالَ: «إِذَا كَانَ ابْنُ سِتِّ سِنِينَ، وَالصَّبِيَامَ إِذَا أَطَاقَهُ».

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

from Abu Abdullah^{asws} having been asked about the Salaat upon the boys, when should Salaat be prayed upon him?' He^{asws} said: 'When he has reasoning, the Salaat (would be prayed)'. I said, 'When would the Salaat be Obligated upon him?' So he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أَدِيْنَةَ، عَنْ زُرَّارَةَ، قَالَ: رَأَيْتُ ابْنَ ابْنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَيَاةِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ . يُقَالُ لَهُ: عَبْدُ اللَّهِ . فَطِيمٌ قَدْ دَرَجَ، فَقُلْتُ لَهُ: يَا غُلَامُ، مَنْ ذَا الَّذِي إِلَى جَنْبِكَ لِمَوْلَى لَهُمْ؟ فَقَالَ: هَذَا مَوْلَايَ، فَقَالَ لَهُ الْمَوْلَى . يُمَارِضُهُ .: لَسْتُ لَكَ بِمَوْلَى، فَقَالَ: ذَلِكَ شَرُّ لَكَ، فَطَعَنَ فِي حِنَاةِ الْغُلَامِ، فَمَاتَ، فَأُخْرِجَ فِي سَفَطٍ إِلَى الْبَقِيعِ، فَخَرَجَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ وَعَلَيْهِ جُبَّةٌ حَزْرٌ صَفْرَاءُ، وَعِمَامَةٌ حَزْرٌ صَفْرَاءُ، وَمِطْرَفٌ حَزْرٌ أَصْفَرٌ، فَأَنْطَلَقَ بِمَشِيٍّ إِلَى الْبَقِيعِ وَهُوَ مُعْتَمِدٌ عَلَيَّ، وَالنَّاسُ يُعْزُونَهُ عَلَيَّ ابْنَ ابْنِهِ . فَلَمَّا انْتَهَى إِلَى الْبَقِيعِ، تَقَدَّمَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ فَصَلَّى عَلَيْهِ وَكَبَّرَ عَلَيْهِ أَرْبَعًا، ثُمَّ أَمَرَ بِهِ فُدْفِنَ، ثُمَّ أَخَذَ بِيَدِي فَتَنَحَّى بِي، ثُمَّ قَالَ: « إِنَّهُ لَمْ يَكُنْ يُصَلَّى عَلَيَّ عَلَى الْأَطْفَالِ، إِنَّمَا كَانَ أَمِيرُ الْمُؤْمِنِينَ . صَلَّوَاتُ اللَّهِ عَلَيْهِ . يَا مُرَّ بِهِمْ، فَيُدْفَنُونَ مِنْ وَرَائِهِ، وَلَا يُصَلَّى عَلَيْهِمْ، وَإِنَّمَا صَلَّيْتُ عَلَيْهِ مِنْ أَجْلِ أَهْلِ الْمَدِينَةِ؛ كَرَاهِيَةً أَنْ يَقُولُوا: لَا يُصَلُّونَ عَلَيَّ عَلَى الْأَطْفَالِهِمْ .»

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

'I saw a son of Abu Abdullah^{asws} during the lifetime of Abu Ja'far^{asws} 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'far^{asws} came out and upon him^{asws} was a coat of yellow Khazz (a material), and a turban of yellow Khazz, and a shawl of yellow Khazz. So he^{asws} went walking to Al Baqi'e and he^{asws} was leaning upon me and the people were consoling him^{asws} upon a son of his^{asws} son^{asws}.

So when he ended up to Al Baqi'e, Abu Ja'far^{asws} went forward to pray Salaat upon him, and he^{asws} exclaimed four Takbeers upon him, then ordered for him, and he was buried. Then he^{asws} grabbed my hand and isolated with me, then said: 'The Salaat did not happen to be upon the children, and rather, Amir Al Momineen^{asws} used to order with them, and they were buried afterwards, and Salaat was not prayed upon them. But rather, I^{asws} prayed Salaat upon him due to the people of Al Medina, disliking that they should be saying, 'They are not praying Salaat upon their children''.¹⁰⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ، عَنْ ابْنِ مُسْكَانَ، عَنْ زُرَّارَةَ، قَالَ: مَاتَ ابْنُ ابْنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَأُخْرِجَ بِمَوْلَاهُ، فَأَمَرَ بِهِ، فَعُسِّلَ وَكُفِّنَ وَمَشَى مَعَهُ وَصَلَّى عَلَيْهِ وَطُرِحَتْ حُمْرَةٌ، فَقَامَ

عَلَيْهَا، ثُمَّ قَامَ عَلَى قَبْرِهِ حَتَّى فَرَغَ مِنْهُ، ثُمَّ انْصَرَفَ وَانْصَرَفْتُ مَعَهُ حَتَّى إِنِّي لَأَمْشِي مَعَهُ، فَقَالَ: «أَمَا إِنَّهُ لَمْ يَكُنْ يُصَلِّي عَلَى مِثْلِ هَذَا. وَكَانَ ابْنُ ثَلَاثِ سِنِينَ. كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَأْمُرُ بِهِ، فَيُدْفَنُ وَلَا يُصَلِّي عَلَيْهِ، وَلَكِنَّ النَّاسَ صَنَعُوا شَيْئًا، فَتَحْنُ نَصْنَعُ مِثْلَهُ». قَالَ: قُلْتُ: فَمَتَى يَجِبُ عَلَيْهِ الصَّلَاةُ؟ فَقَالَ: «إِذَا عَقَلَ الصَّلَاةَ» وَكَانَ ابْنُ سِتِّ سِنِينَ. قَالَ: قُلْتُ: فَمَا تَقُولُ فِي الْوَلَدَانِ؟ فَقَالَ: «سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ، فَقَالَ: اللَّهُ 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’far^{asws} died and he^{asws} was informed of his death. So he^{asws} ordered with him to be washed and shrouded, and he^{asws} walked with him, and prayed Salaat upon him, and a prayer mat was placed for him. So he^{asws} stood upon it then stood at his grave, then was free from him. The he^{asws} left and I left with him^{asws} until I walked along with him^{asws}.

So he^{asws} said: ‘But, the Salaat is not performed upon the likes of this one, and he was a boy of three years old. Ali^{asws} 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 we^{asws} are doing similar to it’.

He (the narrator) said, ‘I said, ‘So when is the Salaat Obligated upon him?’ So he^{asws} said: ‘When he has intellect for the Salaat, and was a boy six years of age’. I said, ‘So what are you^{asws} saying regarding the children?’. So he^{asws} said: ‘Rasool-Allah^{saww} was asked about them, so he^{saww} said: ‘Allah^{azwj} is more Knowing with what they were doing (during their lifetime)’.¹⁰⁵

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ السَّقَطِ إِذَا اسْتَوَى خَلْقُهُ: يَجِبُ عَلَيْهِ الْعُسْلُ وَاللَّحْدُ وَالْكَفْنُ؟ قَالَ: «كُلُّ ذَلِكَ 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 Hassan^{asws} the 1st, said, ‘I asked him^{asws} about the miscarried child, when its creation is established, does it Obligate upon him the washing, and the chasm (Lahad), and the shroud. So he^{asws} said: ‘All that is Obligated upon him’.¹⁰⁶

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْرِيَّارٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ السَّقَطِ: كَيْفَ يُصْنَعُ بِهِ؟ فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ: «السَّقَطُ 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’far^{asws} asking him^{asws} about the miscarried child, how to deal with him. So he^{asws} 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 اللَّهِ، قَالَ: سَمِعْتُ أَبَا الْحُسَيْنِ مُوسَى عَلِيًّا يَقُولُ: « إِنَّهُ لَمَّا قُبِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ﷺ، جَرَتْ فِيهِ ثَلَاثُ سُنَنِ: أَمَّا وَاحِدَةٌ، فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ، فَقَالَ النَّاسُ: انْكَسَفَتِ الشَّمْسُ لِفَقْدِ ابْنِ رَسُولِ اللَّهِ، فَصَعِدَ رَسُولُ اللَّهِ ﷺ الْمِنْبَرَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، يَجْرِيَانِ بِأَمْرِهِ، مُطِيعَانِ لَهُ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا حَيَاتِهِ، فَإِنْ انْكَسَفَتَا أَوْ وَاحِدَةٌ مِنْهُمَا، فَصَلُّوا. ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ، فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُوفِ، فَلَمَّا سَلَّمَ، قَالَ: يَا عَلِيُّ، قُمْ، فَجَهِّزْ ابْنِي، فَقَامَ عَلِيُّ عَلِيًّا، فَغَسَلَ إِبْرَاهِيمَ وَحَنَطَهُ وَكَفَّنَهُ، ثُمَّ خَرَجَ بِهِ، وَمَضَى رَسُولُ اللَّهِ ﷺ حَتَّى انْتَهَى بِهِ إِلَى قَبْرِهِ، فَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَسِيَ أَنْ يُصَلِّيَ عَلَى إِبْرَاهِيمَ لَمَّا دَخَلَهُ مِنَ الْجَزَعِ عَلَيْهِ، فَانْتَصَبَ قَائِمًا، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، أَتَانِي جَبْرَائِيلُ عَلِيًّا بِمَا قُلْتُمْ، زَعَمْتُمْ أَنِّي نَسَيْتُ أَنْ أُصَلِّيَ عَلَى ابْنِي لَمَّا دَخَلَنِي مِنَ الْجَزَعِ، أَلَا وَإِنَّهُ لَيْسَ كَمَا ظَنَنْتُمْ، وَلَكِنَّ اللَّطِيفَ الْحَبِيرَ فَرَضَ عَلَيْكُمْ حُمْسَ صَلَوَاتٍ، وَجَعَلَ لِمَوْتِكُمْ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً، وَأَمَرَنِي أَنْ لَا أُصَلِّيَ إِلَّا عَلَى مَنْ صَلَّى. ثُمَّ قَالَ: يَا عَلِيُّ انزِلْ، فَأَلْحِدْ ابْنِي، فَنَزَلَ، فَأَلْحَدَ إِبْرَاهِيمَ فِي حُدَيْهِ، فَقَالَ النَّاسُ: إِنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْزَلَ فِي قَبْرِ وَلَدِهِ؛ إِذْ لَمْ يَفْعَلْ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ عَلَيْكُمْ بِحَرَامٍ أَنْ تَنْزِلُوا فِي قُبُورِ أَوْلَادِكُمْ، وَلَكِنِّي لَسْتُ أَمْرٌ. إِذَا حَلَّ أَحَدُكُمْ الْكَفْنَ عَنْ وَلَدِهِ. أَنْ يَلْعَبَ بِهِ الشَّيْطَانُ، فَيَدْخُلُهُ عِنْدَ ذَلِكَ مِنَ الْجَزَعِ مَا يُحْبِطُ أَجْرَهُ، ثُمَّ انصَرَفَ ﷺ.»

Ali Bin Ibrahim, from his father, from Amro Bin Saeed, from Ali Bin Abdullah who said,

'I heard Abu Al Hassan Musa^{asws} saying that when Ibrahim^{as} son^{as} of Rasool-Allah^{saww} passed away, three Sunnahs flowed with regards to it. As for one - so when he^{as} passed away the sun was eclipsed, and the people said, 'The sun is eclipsed due to Rasool-Allah^{saww} losing a son'. So Rasool-Allah^{saww} ascended the Pulpit, and he^{saww} Praised Allah^{azwj} Lauded Him^{azwj}, then said: 'O you people! The sun and the moon are two Signs of Allah^{azwj} from the Signs of Allah^{azwj}, both flowing by His^{azwj} Command, obedient to Him^{azwj}. 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 he^{saww} descended from the Pulpit and he^{saww} prayed Salaat with the people, Salaat of the eclipse. So when he^{saww} greeted, said: 'O Ali^{asws}! Arise and prepare my^{saww} son^{as}!' So Ali^{asws} arose and washed Ibrahim^{as}, and embalmed him^{as}, and enshrouded him^{as}, then came out with him^{as}, and Rasool-Allah^{saww} went until he^{saww} ended up with him^{as} to his^{as} grave.

So the people said, 'Rasool-Allah^{saww} forgot to pray Salaat upon Ibrahim^{as} when the panic entered upon him^{saww}. So he^{saww} stood up straight, then said: 'O you people! Jibraeel^{as} came to me^{saww} with what you all said. You are alleging that I^{saww} forgot to pray Salaat upon my^{saww} son^{as} due to what entered

into me^{saww} 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 me^{saww} that I^{saww} should not pray Salaat except upon the one who did pray Salaat’.

Then he^{saww} said: ‘O Ali^{asws}! Descend and (dig the) chasm (Lahad) for my^{saww} son^{as}’. So he^{as} laid Ibrahim^{as} in his^{as} chasm (Lahad). So the people said, ‘It is not befitting for anyone that he should descend in a grave of his son, when Rasool-Allah^{saww} did not do so’. So Rasool-Allah^{saww} 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 Satan^{la} were to play with him, so the panic would enter upon him what would cause his Recompense to be confiscated’. Then he^{saww} left’.¹⁰⁸

8. عَلِيٌّ، عَنْ عَلِيِّ بْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ حُسَيْنِ الْحَرْشُوشِ، عَنْ هِشَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ النَّاسَ يُكَلِّمُونَا، وَيَزِدُّونَ عَلَيْنَا قَوْلَنَا: إِنَّهُ لَا يُصَلَّى عَلَى الطِّفْلِ؛ لِأَنَّهُ لَمْ يُصَلِّ، فَيَقُولُونَ: لَا يُصَلَّى إِلَّا عَلَى مَنْ صَلَّى؟ فَتَقُولُ: نَعَمْ، فَيَقُولُونَ: أَرَأَيْتُمْ، لَوْ أَنَّ رَجُلًا نَصْرَانِيًّا أَوْ يَهُودِيًّا أَسْلَمَ، ثُمَّ مَاتَ مِنْ سَاعَتِهِ، فَمَا الْجَوَابُ فِيهِ؟ فَقَالَ: « قُولُوا لَهُمْ: أَرَأَيْتَ لَوْ أَنَّ هَذَا الَّذِي أَسْلَمَ السَّاعَةَ، ثُمَّ افْتَرَى عَلَى إِنْسَانٍ، مَا كَانَ يَجِبُ عَلَيْهِ فِي فُرَيْتِهِ؟ فَإِنَّهُمْ سَيَقُولُونَ: يَجِبُ عَلَيْهِ الْحُدُودُ، فَإِذَا قَالُوا هَذَا، قِيلَ لَهُمْ: فَلَوْ أَنَّ هَذَا الصَّبِيَّ الَّذِي لَمْ يُصَلِّ افْتَرَى عَلَى إِنْسَانٍ هَلْ كَانَ يَجِبُ عَلَيْهِ الْحُدُودُ؟ فَإِنَّهُمْ سَيَقُولُونَ: لَا، فَيَقَالُ لَهُمْ: صَدَقْتُمْ، إِنَّمَا يَجِبُ أَنْ يُصَلَّى عَلَى مَنْ وَجِبَتْ عَلَيْهِ الصَّلَاةُ وَالْحُدُودُ، وَلَا يُصَلَّى عَلَى مَنْ لَمْ يَجِبْ 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 Abdullah^{asws}, ‘The people are speaking against us and are refuting our words that Salaat is not to be prayed upon the children because they did not 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 he^{asws} 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 عَلِيٍّ فِي الْمَصْعُوقِ وَالْغَرِيقِ، قَالَ: « يُنْتَظَرُ بِهِ ثَلَاثَةَ أَيَّامٍ، إِلَّا أَنْ يَتَغَيَّرَ قَبْلَ ذَلِكَ ».

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

from Abu Al Hassan^{asws} the 1st regarding the one struck by lightning and the drowned. He^{asws} said: 'They would be awaited with for three days except if (their state) were to alter before that'.¹¹⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُهُ عَنِ الْغَرِيقِ: أَيْغَسَلُ؟ قَالَ: « نَعَمْ، وَيُسْتَبْرَأُ ». قُلْتُ: وَكَيْفَ يُسْتَبْرَأُ؟ قَالَ: « يُتْرَكُ ثَلَاثَةَ أَيَّامٍ قَبْلَ أَنْ يُدْفَنَ، وَكَذَلِكَ أَيْضًا صَاحِبُ الصَّاعِقَةِ؛ فَإِنَّهُ زُبْمًا 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 him^{asws} about the drowned, would he be washed (prior to burial)?' He^{asws} said: 'Yes, and he would be absolved'. I said, 'And how would he be absolved?' He^{asws} 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 اللَّهِ عَلِيٍّ، قَالَ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ يَقُولُ: الْغَرِيقُ يُغَسَلُ ».

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from Abu Abdullah^{asws} having said: 'Amir Al Momineen^{asws} was saying: 'The drowned one would be washed (prior to burial)'.¹¹²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلِيٍّ، قَالَ: « الْغَرِيقُ يُجْبَسُ حَتَّى يَتَغَيَّرَ، وَيُغْلَمَ أَنَّهُ قَدْ مَاتَ، ثُمَّ يُغَسَلُ، وَيُكْفَنُ ». قَالَ: وَسُئِلَ عَنِ الْمَصْعُوقِ، فَقَالَ: « إِذَا صُعِقَ حُبْسَ يَوْمَيْنِ، ثُمَّ يُغَسَلُ وَيُكْفَنُ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar, from Abu Abdullah^{asws} 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 he^{asws} was asked about the one struck by lightning, so he^{asws} said: 'He would be withheld for two days, then he would be washed and enshrouded'.¹¹³

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقِ أَحْيَى شَهَابِ بْنِ عَبْدِ رَبِّهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «حَمْسٌ يُنْتَظَرُ بِهِمْ إِلَّا أَنْ يَنْعَجِرُوا: الْغَرِيقُ، وَالْمَصْعُوقُ، وَالْمَبْطُونُ، وَالْمَهْدُومُ، وَالْمَدْحَرُ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ismail Bin Abdul Khaliq a brother of Shihaab Bin Abd Rabbih who said,

‘Abu Abdullah^{asws} said: ‘Five would be awaited with them unless they alter – (the one who) drowned, and the one struck by lightning, and the one suffering from intestinal ailments, and the one crushed, and one subjected to fumes’.¹¹⁴

6. أَحْمَدُ بْنُ مِهْرَانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، قَالَ: أَصَابَ مَكَّةَ سَنَةٌ مِنْ السِّنِينَ صَوَاعِقُ كَثِيرَةٌ مَاتَ مِنْ ذَلِكَ حُلُقٌ كَثِيرٌ، فَدَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: مُبْتَدَأًا مِنْ غَيْرِ أَنْ أَسْأَلَهُ: «يَنْبَغِي لِلْغَرِيقِ وَالْمَصْعُوقِ أَنْ يُرَبَّصَ بِهِ ثَلَاثًا لَا يُدْفَنُ، إِلَّا أَنْ تَجِيءَ مِنْهُ رِيحٌ تَدُلُّ عَلَى مَوْتِهِ». قُلْتُ: جُعِلْتُ فِدَاكَ، كَأَنَّكَ تُخْبِرُنِي أَنَّهُ قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءٌ؟ فَقَالَ: «نَعَمْ يَا عَلِيُّ، قَدْ دُفِنَ نَاسٌ كَثِيرٌ أَحْيَاءٌ مَا مَاتُوا إِلَّا 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 Ibrahim^{asws} (7th Imam^{asws}), and he^{asws} said initiating from without me asking him^{asws}: ‘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 except if a smell comes out from him evidencing upon his death’. I said, ‘May I be sacrificed for you^{asws}! It is as if you^{asws} are informing me that a lot of the people have been buried alive!’. So he^{asws} said: ‘Yes, O Ali! A lot of people have been buried alive. They did not die except inside their graves’.¹¹⁵

75 - بَابُ الْقَتْلَى

Chapter 75 – The killed

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبَانَ بْنِ تَغْلِبَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ: أَيْعَسَلُ وَيُكْفَنُ وَيُحْنَطُ؟ قَالَ: «يُدْفَنُ كَمَا هُوَ فِي ثِيَابِهِ، إِلَّا أَنْ يَكُونَ بِهِ رَمَقٌ ثُمَّ مَاتَ؛ فَإِنَّهُ يُعَسَلُ وَيُكْفَنُ وَيُحْنَطُ، وَيُصَلَّى عَلَيْهِ؛ إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى حَمْرَةَ، وَكَفَّنَهُ؛ لِأَنَّهُ كَانَ قَدْ جُرِدَ».

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 Abdullah^{asws} about the one who is killed in the Way of Allah^{azwj}, should he be washed, and enshrouded, and embalmed?’ He^{asws} 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-Allah^{saww} prayed Salaat upon Hamza^{as} and enshrouded him^{as} because he was stripped’.¹¹⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَزُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: كَيْفَ رَأَيْتَ، الشَّهِيدَ يُدْفَنُ بِدِمَائِهِ؟ قَالَ: «نَعَمْ، فِي ثِيَابِهِ بِدِمَائِهِ، وَلَا يُحْنَطُ، وَلَا يُعَسَّلُ، وَيُدْفَنُ كَمَا هُوَ». ثُمَّ قَالَ: «دَفَنَ رَسُولُ اللَّهِ ﷺ عَمَّهُ حَمْرَةَ فِي ثِيَابِهِ بِدِمَائِهِ الَّتِي أُصِيبَ فِيهَا، وَرَدَّاهُ النَّبِيُّ ﷺ بِرِدَائِهِ، فَقَصُرَ عَنْ رَجُلَيْهِ، فَدَعَا لَهُ بِإِذْخِرٍ، فَطَرَحَهُ عَلَيْهِ، وَصَلَّى 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'far^{asws}, said, ‘I said to him^{asws}, ‘How do you^{asws} view the martyr, should he be buried with his blood?’ He^{asws} 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 he^{asws} said: ‘Rasool-Allah^{saww} buried his^{saww} uncle Hamza^{as} in his^{as} clothes with his^{as} blood which he^{as} had been struck in, and the Prophet^{saww} cloaked him^{as} with his^{saww} own cloak, but it was short from his^{as} legs. So he^{saww} called for lemongrass for him^{asws} and placed it upon him^{as}, and prayed Salaat upon him^{as}, and exclaimed Takbeer upon him^{as} with seventy Takbeers’.¹¹⁷

3. حُمَيْدُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ وَاحِدٍ، عَنْ أَبِي مَرْيَمَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الشَّهِيدُ إِذَا كَانَ بِهِ رَمَقٌ، غُسِّلَ وَكُفِّنَ وَحْنِطٌ وَصَلِّيَ 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 Abdullah^{asws} 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 مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ، عَنْ عَمْرٍو بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: يُنَزَعُ عَنِ الشَّهِيدِ: الْقَرُوءُ، وَالْحُفُّ، وَالْقَلَنْسُوَّةُ، وَالْعِمَامَةُ، وَالْمِنْطَقَةُ، وَالسَّرَاوِيلُ، إِلَّا أَنْ يَكُونَ أَصَابَهُ دَمٌ، فَإِنْ أَصَابَهُ دَمٌ تَرَكَ، وَلَا يُتْرَكُ عَلَيْهِ شَيْءٌ مَعْفُودٌ إِلَّا حُلٌّ».

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 forefathers^{asws} having said: ‘Amir Al Momineen^{asws} 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 أَبَانَ بْنِ تَغْلِبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ يُدْفَنُ فِي ثِيَابِهِ، وَلَا يُعَسَّلُ، إِلَّا أَنْ يُدْرِكَهُ الْمُسْلِمُونَ وَبِهِ رَمَقٌ، ثُمَّ يَمُوتَ بَعْدَهُ؛ فَإِنَّهُ يُعَسَّلُ وَيُكْفَنُ وَيُحْنَطُ؛ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّنَ حَمْرَةَ فِي ثِيَابِهِ، وَلَمْ يُعَسَّلْهُ، وَلَكِنَّهُ صَلَّى عَلَيْهِ.»

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Sinan, from Aban Bin Taghlab who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who has been killed in the Way of Allah^{azwj} 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-Allah^{saww} enshrouded Hamza^{as} in his^{as} clothes, and did not wash him^{as}, but he^{saww} prayed Salaat upon him^{as}’.¹²⁰

76 - بَابُ أَكِيلِ السَّبْعِ 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 يَحْيَى، عَنِ الْعُمَرِيِّ، عَنِ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُهُ السَّبْعُ وَالطَّيْرُ، فَتَبَقِيَ عِظَامُهُ بِغَيْرِ لَحْمٍ: كَيْفَ يُصْنَعُ بِهِ؟ قَالَ: «يُعَسَّلُ وَيُكْفَنُ وَيُصَلَّى عَلَيْهِ وَيُدْفَنُ، وَإِذَا كَانَ الْمَيِّتُ نِصْفَيْنِ، صَلَّيَ عَلَى النِّصْفِ الَّذِي فِيهِ الْقَلْبُ.»

Muhammad Bin Yahya, from Al Amraky,

from Ali son of Ja'far^{asws}, from his brother^{as} Abu Al Hassan^{asws}, said, ‘I asked him^{asws} 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?’ He^{asws} 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 مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا قُتِلَ قَتِيلٌ، فَلَمْ يُوجَدِ إِلَّا لَحْمٌ بِلَا عَظْمٍ، لَمْ يُصَلَّ عَلَيْهِ؛ وَإِنْ وَجَدَ عَظْمٌ بِلَا لَحْمٍ، صَلَّيَ عَلَيْهِ.» قَالَ: وَرَوَى: «أَنَّهُ لَا يُصَلَّى 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 مُحَمَّدٍ بْنِ حَالِدٍ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا وَجِدَ الرَّجُلُ قَتِيلًا، فَإِنْ وَجِدَ لَهُ عَضْوًا تَامًا، صَلَّيْ عَلَيْهِ وَدُفِنَ؛ وَإِنْ لَمْ يُوْجَدْ لَهُ عَضْوٌ تَامًا، 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قُطِعَ مِنَ الرَّجُلِ قِطْعَةٌ، فَهُوَ مَيِّتَةٌ، وَإِذَا مَسَّهُ الرَّجُلُ، فَكُلُّ مَا كَانَ فِيهِ عَظْمٌ فَقَدْ وَجَبَ عَلَى 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 Abdullah^{asws} having said: 'When a piece is cut off from the man, so it is dead, 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. سَهْلًا، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا وَسَّطَ الرَّجُلُ نَصْفَيْنِ، صَلَّي عَلَى الَّذِي فِيهِ الْقَلْبُ ». »

Sahl, from Abdullah Bin Al Husayn, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} 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 مُحَمَّدٍ بْنِ حَالِدٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ حَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ. وَسُئِلَ عَنِ الرَّجُلِ يَخْتَرِقُ بِالنَّارِ، فَأَمَرَهُمْ أَنْ يَصُبُّوا عَلَيْهِ الْمَاءَ صَبًّا، وَأَنْ يُصَلَّى 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 forefathers^{asws} having said: ‘Amir Al-Momineen^{asws} was asked about the man who was incinerated by the fire, so he^{asws} 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 مَعْبُدٍ، عَنِ الدَّهْقَانِ، عَنْ دُرُسْتٍ، عَنْ أَبِي خَالِدٍ، قَالَ: اغْسِلْ كُلَّ شَيْءٍ مِنَ الْمَوْتَى: الْعَرَبِيَّ، وَأَكْبِلِ السَّبْعَ، وَكُلَّ شَيْءٍ إِلَّا مَا قُتِلَ بَيْنَ الصَّفَيْنِ، فَإِنْ كَانَ بِهِ رَمَقٌ غُسِّلَ، وَإِلَّا فَلَا.

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Al Dahqan, from Dorost, from Abu Khalid,

‘He^{asws} 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 وَلَا يُقَدِّرُ 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 الْجُبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنْ أَيُّوبَ بْنِ الْحُسَيْنِ، قَالَ: سُنِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ مَاتَ فِي سَفِينَةٍ فِي الْبَحْرِ: كَيْفَ يُصْنَعُ بِهِ؟ قَالَ: « يُوضَعُ فِي خَابِيَةِ، وَيُوكَى 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 Abdullah^{asws} was asked about a man who died in a ship in the sea, how would he be dealt with. He^{asws} 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 عَيْرٍ وَاحِدٍ، عَنْ أَبَانَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي الرَّجُلِ يَمُوتُ مَعَ الْقَوْمِ فِي الْبَحْرِ، فَقَالَ: « يُعَسَّلُ وَيُكَفَّنُ وَيُصَلَّى عَلَيْهِ، وَيُتَّقَلُ، وَيُرْمَى 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 Abdullah^{asws} having said regarding the man who dies with the group in the sea, so he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِذَا مَاتَ الرَّجُلُ فِي السَّفِينَةِ، وَمَنْ يُقَدَّرُ عَلَى الشَّطِّ، قَالَ: « يُكْفَنُ وَيُحْتَطُّ وَيُلْفُ فِي ثَوْبٍ، وَيُلْتَمَى فِي الْمَاءِ ». .

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) raising it from Abu Abdullah^{asws} 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 نَصْرِ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عَمَّارِ بْنِ مُوسَى، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي قَوْمٍ كَانُوا فِي سَفَرٍ، فَهُمْ يَمْشُونَ عَلَى سَاحِلِ الْبَحْرِ، فَإِذَا هُمْ بِرَجُلٍ مَيِّتٍ غُرْيَانٍ قَدْ لَفَظَهُ الْبَحْرُ وَهُمْ غُرَاءُ، لَيْسَ عَلَيْهِمْ إِلَّا إِزَارٌ، كَيْفَ يُصَلُّونَ عَلَيْهِ وَهُوَ غُرْيَانٌ، وَلَيْسَ مَعَهُمْ فَضْلٌ نَوْبٍ يُكْفِنُونَهُ فِيهِ؟ قَالَ: « يُخْفَرُ لَهُ، وَيُوضَعُ فِي لَحْدِهِ، وَيُوضَعُ اللَّبْنُ عَلَى عَوْرَتِهِ لِيَسْتُرَ عَوْرَتَهُ بِاللَّبَنِ، ثُمَّ يُصَلَّى عَلَيْهِ، ثُمَّ يُدْفَنُ ». قَالَ: قُلْتُ: فَلَا يُصَلَّى عَلَيْهِ إِذَا دُفِنَ؟ قَالَ: « لَا، لَا يُصَلَّى عَلَى الْمَيِّتِ بَعْدَ مَا يُدْفَنُ، وَلَا يُصَلَّى عَلَيْهِ وَهُوَ غُرْيَانٌ حَتَّى تُوَارَى 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 Abdullah^{asws}, ‘What are you^{asws} 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?’

He^{asws} 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 وَالْمُقْتَصِرِ 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 اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِسْمَعِ كِرْدِيِّنٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْمَرْجُومُ وَالْمَرْجُومَةُ يُعَسَّلَانِ

وَيُحْتَطَانِ، وَيُلبَسَانِ الكَفَنَ قَبْلَ ذَلِكَ، ثُمَّ يُرَجَمَانِ، وَيُصَلَّى عَلَيْهِمَا، وَالْمُفْتَضُّ مِنْهُ بِمَنْزِلَةِ ذَلِكَ يُعَسَّلُ وَيُحْتَطُّ، وَيُلبَسُ الكَفَنَ، وَيُصَلَّى 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 Abdullah^{asws} 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 هَاشِمِ الْجَعْفَرِيِّ، قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْمَصْلُوبِ؟ فَقَالَ: «أَمَا عَلِمْتَ أَنَّ جَدِّي عَلَيْهِ السَّلَامُ صَلَّى عَلَى عَمِّهِ؟» قُلْتُ: أَعَلِمْتُ ذَلِكَ، وَلَكِنِّي لَا أَفْهَمُهُ مُبَيَّنًّا. فَقَالَ: «أَبَيْتُهُ لَكَ، إِنْ كَانَ وَجْهُ الْمَصْلُوبِ إِلَى الْقِبْلَةِ، فُقْمٌ عَلَى مَنْكِبِهِ الْأَيْمَنِ؛ وَإِنْ كَانَ فَفَاهُ إِلَى الْقِبْلَةِ، فُقْمٌ عَلَى مَنْكِبِهِ الْأَيْسَرِ؛ فَإِنَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ؛ وَإِنْ كَانَ مَنْكِبُهُ الْأَيْسَرِ إِلَى الْقِبْلَةِ، فُقْمٌ عَلَى مَنْكِبِهِ الْأَيْمَنِ؛ وَإِنْ كَانَ مَنْكِبُهُ الْأَيْمَنِ إِلَى الْقِبْلَةِ، فُقْمٌ عَلَى مَنْكِبِهِ الْأَيْسَرِ، وَكَيْفَ كَانَ مُنْحَرِفًا فَلَا تُزَايِلُ مَنْكِبَهُ، وَلَيْكُنْ وَجْهَكَ إِلَى مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، وَلَا تَسْتَقْبِلْهُ، وَلَا تَسْتَدْبِرْهُ الْبَتَّةَ.» قَالَ أَبُو هَاشِمٍ: وَقَدْ فَهِمْتُ إِنْ شَاءَ اللَّهُ، فَهَمَّتُهُ وَاللَّهِ.

Ali Bin Ibrahim, from his father, from Abu Hashim Al Ja'fary who said, 'I asked Al-Reza^{asws} about the crucified one. So he^{asws} said: 'But, do you know that my^{asws} grandfather^{asws} prayed Salaat upon his^{asws} uncle?' I said, 'I know that, but I do not understand it clearly'. He^{asws} said: 'I^{asws} 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, Allah^{azwj} Willing! I understood it, by Allah^{azwj}}'.¹³⁴

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنِ الْبَعْثَوِيِّ، عَنْ مُوسَى بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ مُبَيْسِرٍ، عَنْ هَارُونَ بْنِ الْجُهْمِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقْرُوا الْمَصْلُوبَ بَعْدَ ثَلَاثَةِ حَتَّى 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 حُفْصِ بْنِ الْبَحْتَرِيِّ وَهَشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، أَمَرَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ عَلَيْهِ السَّلَامُ أَنْ تَتَّخِذَ طَعَامًا لِأَسْمَاءَ بِنْتِ عُمَيْسٍ ثَلَاثَةَ أَيَّامٍ، وَتَأْتِيَهَا وَنِسَاءَهَا، فَتَقِيمَ عِنْدَهَا ثَلَاثَةَ أَيَّامٍ، فَجَرَتْ بِذَلِكَ السُّنَّةُ أَنْ يُصْنَعَ لِأَهْلِ الْمُصِيبَةِ طَعَامٌ ثَلَاثًا.»

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Ja’far Bin Abu Talibas was killed, Rasool-Allah^{saww} ordered Syeda Fatima^{asws} that she^{asws} should take some food to Asma Bint Umays for three days, and get her^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، 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’far^{asws} 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: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيزِ أَوْ غَيْرِهِ، قَالَ: أَوْصَى أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ بِثَمَانِ مِائَةِ دِرْهَمٍ لِمَأْتَمِهِ، وَكَانَ يَرَى ذَلِكَ مِنَ السُّنَّةِ؛ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّخِذُوا لِأَلِ جَعْفَرٍ طَعَامًا؛ فَقَدْ شَغَلُوا.»

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, or someone else who said,

‘Abu Ja’far^{asws} bequeathed with three hundred Dirhams for mourning him^{asws}, and he^{asws} used to view that to be from the Sunnah, because Rasool-

Allah^{saww} said: ‘Take food to the family of Ja’far^{as}, for they are too pre-occupied (with their grief)’.¹³⁹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنَّ امْرَأَتِي وَامْرَأَةَ ابْنِ مَارِدٍ تَخْرُجَانِ فِي الْمَأْتَمِ، فَأَتَاهُمَا، فَتَقُولُ لِي امْرَأَتِي: إِنَّ كَانَ حَرَامًا، فَأَتَيْنَا عَنْهُ حَتَّى نَبْرَكَهُ؛ وَإِنْ لَمْ يَكُنْ حَرَامًا، فَلَا يَجِيءُ شَيْءٌ تَمْنَعُنَاهُ؟ فَإِذَا مَاتَ لَنَا مَيِّتٌ لَمْ يَجِيئْنَا أَحَدًا؟ قَالَ: فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: «عَنِ الْحَقُوقِ تَسْأَلُنِي؟ كَانَ أَبِي عَلَيْهِ السَّلَامُ يَبْعَثُ أُمِّي وَأُمَّ فَرَوَةَ 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-Hassan^{asws}, ‘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-Hassan^{asws} said: ‘You are asking me about the rights. My^{asws} father^{asws} used to send my^{asws} mother^{asws} and Umm Farwa^{as} to fulfil the rights of the people of Al-Medina’.¹⁴⁰

6. أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ، عَنِ ابْنِ جُمُهورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْمُفَضَّلِ بْنِ عَمْرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَالَ: وَحَدَّثَنَا الْأَصَمُّ، عَنْ حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: مُرُوا أَهْلِيكُمْ بِالْقَوْلِ الْحَسَنِ عِنْدَ مَوْتَاكُمْ؛ فَإِنَّ فَاطِمَةَ . سَلَامُ اللَّهِ عَلَيْهَا . لَمَّا قُبِضَ أَبُوهَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَسْعَدَتْهَا بَنَاتُ هَاشِمٍ، فَقَالَتْ: اتَّزَكْنَ التَّعْدَادَ، وَعَلَيْكُمْ بِالِدُعَاءِ».

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Abu Abdullah^{asws},

and Al Asam, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Instruct your family members with (speaking) the good words when someone from you dies, for Syeda Fatima^{asws}, when her^{asws} father^{saww} passed away, the daughters of Hashim^{as} supported her^{asws}, so she^{asws} said: ‘Leave the supporting (eulogies) but you must pray (to Allah^{azwj})’.¹⁴¹

Notes

- 1 Al-Kafi – V 3 – The Book Of Funerals CH 50 H 1
- 2 Al-Kafi – V 3 – The Book Of Funerals CH 50 H 2
- 3 Al-Kafi – V 3 – The Book Of Funerals CH 51 H 1
- 4 Al-Kafi – V 3 – The Book Of Funerals CH 51 H 2
- 5 Al-Kafi – V 3 – The Book Of Funerals CH 51 H 3
- 6 Al-Kafi – V 3 – The Book Of Funerals CH 51 H 4
- 7 Al-Kafi – V 3 – The Book Of Funerals CH 51 H 5
- 8 Al-Kafi – V 3 – The Book Of Funerals CH 52 H 1
- 9 Al-Kafi – V 3 – The Book Of Funerals CH 53 H 1
- 10 Al-Kafi – V 3 – The Book Of Funerals CH 53 H 2
- 11 Al-Kafi – V 3 – The Book Of Funerals CH 53 H 3
- 12 Al-Kafi – V 3 – The Book Of Funerals CH 53 H 4
- 13 Al-Kafi – V 3 – The Book Of Funerals CH 53 H 5
- 14 Al-Kafi – V 3 – The Book Of Funerals CH 53 H 6
- 15 Al-Kafi – V 3 – The Book Of Funerals CH 54 H 1
- 16 Al-Kafi – V 3 – The Book Of Funerals CH 54 H 2
- 17 Al-Kafi – V 3 – The Book Of Funerals CH 54 H 3
- 18 Al-Kafi – V 3 – The Book Of Funerals CH 55 H 1
- 19 Al-Kafi – V 3 – The Book Of Funerals CH 55 H 2
- 20 Al-Kafi – V 3 – The Book Of Funerals CH 55 H 3
- 21 Al-Kafi – V 3 – The Book Of Funerals CH 56 H 1
- 22 Al-Kafi – V 3 – The Book Of Funerals CH 56 H 2
- 23 Al-Kafi – V 3 – The Book Of Funerals CH 56 H 3
- 24 Al-Kafi – V 3 – The Book Of Funerals CH 56 H 4
- 25 Al-Kafi – V 3 – The Book Of Funerals CH 56 H 5
- 26 Al-Kafi – V 3 – The Book Of Funerals CH 56 H 6
- 27 Al-Kafi – V 3 – The Book Of Funerals CH 57 H 1
- 28 Al-Kafi – V 3 – The Book Of Funerals CH 57 H 2
- 29 Al-Kafi – V 3 – The Book Of Funerals CH 57 H 3
- 30 Al-Kafi – V 3 – The Book Of Funerals CH 57 H 4
- 31 Al-Kafi – V 3 – The Book Of Funerals CH 57 H 5
- 32 Al-Kafi – V 3 – The Book Of Funerals CH 57 H 6
- 33 Al-Kafi – V 3 – The Book Of Funerals CH 57 H 7
- 34 Al-Kafi – V 3 – The Book Of Funerals CH 58 H 1
- 35 Al-Kafi – V 3 – The Book Of Funerals CH 59 H 1
- 36 Al-Kafi – V 3 – The Book Of Funerals CH 59 H 2
- 37 Al-Kafi – V 3 – The Book Of Funerals CH 60 H 1
- 38 Al-Kafi – V 3 – The Book Of Funerals CH 60 H 2
- 39 Al-Kafi – V 3 – The Book Of Funerals CH 61 H 1
- 40 Al-Kafi – V 3 – The Book Of Funerals CH 61 H 2
- 41 Al-Kafi – V 3 – The Book Of Funerals CH 61 H 3
- 42 Al-Kafi – V 3 – The Book Of Funerals CH 61 H 4
- 43 Al-Kafi – V 3 – The Book Of Funerals CH 61 H 5
- 44 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 1
- 45 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 2
- 46 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 3
- 47 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 4
- 48 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 5
- 49 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 6
- 50 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 7
- 51 Al-Kafi – V 3 – The Book Of Funerals CH 62 H 8
- 52 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 1
- 53 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 2
- 54 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 3
- 55 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 4
- 56 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 5
- 57 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 6

- 58 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 7
- 59 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 8
- 60 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 9
- 61 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 10
- 62 Al-Kafi – V 3 – The Book Of Funerals CH 63 H 11
- 63 Al-Kafi – V 3 – The Book Of Funerals CH 64 H 1
- 64 Al-Kafi – V 3 – The Book Of Funerals CH 64 H 2
- 65 Al-Kafi – V 3 – The Book Of Funerals CH 64 H 3
- 66 Al-Kafi – V 3 – The Book Of Funerals CH 65 H 1
- 67 Al-Kafi – V 3 – The Book Of Funerals CH 65 H 2
- 68 Al-Kafi – V 3 – The Book Of Funerals CH 65 H 3
- 69 Al-Kafi – V 3 – The Book Of Funerals CH 65 H 4
- 70 Al-Kafi – V 3 – The Book Of Funerals CH 65 H 5
- 71 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 1
- 72 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 2
- 73 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 3
- 74 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 4
- 75 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 5
- 76 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 6
- 77 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 7
- 78 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 8
- 79 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 9
- 80 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 10
- 81 Al-Kafi – V 3 – The Book Of Funerals CH 66 H 11
- 82 Al-Kafi – V 3 – The Book Of Funerals CH 67 H 1
- 83 Al-Kafi – V 3 – The Book Of Funerals CH 67 H 2
- 84 Al-Kafi – V 3 – The Book Of Funerals CH 67 H 3
- 85 Al-Kafi – V 3 – The Book Of Funerals CH 67 H 4
- 86 Al-Kafi – V 3 – The Book Of Funerals CH 68 H 1
- 87 Al-Kafi – V 3 – The Book Of Funerals CH 68 H 2
- 88 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 1
- 89 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 2
- 90 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 3
- 91 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 4
- 92 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 5
- 93 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 6
- 94 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 7
- 95 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 8
- 96 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 9
- 97 Al-Kafi – V 3 – The Book Of Funerals CH 69 H 10
- 98 Al-Kafi – V 3 – The Book Of Funerals CH 70 H 1
- 99 Al-Kafi – V 3 – The Book Of Funerals CH 70 H 2
- 100 Al-Kafi – V 3 – The Book Of Funerals CH 71 H 1
- 101 Al-Kafi – V 3 – The Book Of Funerals CH 71 H 2
- 102 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 1
- 103 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 2
- 104 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 3
- 105 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 4
- 106 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 5
- 107 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 6
- 108 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 7
- 109 Al-Kafi – V 3 – The Book Of Funerals CH 72 H 8
- 110 Al-Kafi – V 3 – The Book Of Funerals CH 73 H 1
- 111 Al-Kafi – V 3 – The Book Of Funerals CH 73 H 2
- 112 Al-Kafi – V 3 – The Book Of Funerals CH 73 H 3
- 113 Al-Kafi – V 3 – The Book Of Funerals CH 73 H 4
- 114 Al-Kafi – V 3 – The Book Of Funerals CH 73 H 5
- 115 Al-Kafi – V 3 – The Book Of Funerals CH 73 H 6

- 116 Al-Kafi – V 3 – The Book Of Funerals CH 74 H 1
- 117 Al-Kafi – V 3 – The Book Of Funerals CH 74 H 2
- 118 Al-Kafi – V 3 – The Book Of Funerals CH 74 H 3
- 119 Al-Kafi – V 3 – The Book Of Funerals CH 74 H 4
- 120 Al-Kafi – V 3 – The Book Of Funerals CH 74 H 5
- 121 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 1
- 122 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 2
- 123 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 2
- 124 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 3
- 125 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 4
- 126 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 5
- 127 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 6
- 128 Al-Kafi – V 3 – The Book Of Funerals CH 75 H 7
- 129 Al-Kafi – V 3 – The Book Of Funerals CH 76 H 1
- 130 Al-Kafi – V 3 – The Book Of Funerals CH 76 H 2
- 131 Al-Kafi – V 3 – The Book Of Funerals CH 76 H 3
- 132 Al-Kafi – V 3 – The Book Of Funerals CH 76 H 4
- 133 Al-Kafi – V 3 – The Book Of Funerals CH 77 H 1
- 134 Al-Kafi – V 3 – The Book Of Funerals CH 77 H 2
- 135 Al-Kafi – V 3 – The Book Of Funerals CH 77 H 3
- 136 Al-Kafi – V 3 – The Book Of Funerals CH 78 H 1
- 137 Al-Kafi – V 3 – The Book Of Funerals CH 78 H 2
- 138 Al-Kafi – V 3 – The Book Of Funerals CH 78 H 3
- 139 Al-Kafi – V 3 – The Book Of Funerals CH 78 H 4
- 140 Al-Kafi – V 3 – The Book Of Funerals CH 78 H 5
- 141 Al-Kafi – V 3 – The Book Of Funerals CH 78 H 6

كِتَابُ الْجَنَائِزِ

THE BOOK OF FUNERALS (4)

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

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

80 - بَابُ الْمُصِيبَةِ بِالْوَلَدِ

Chapter 80 – The bereavement with the son

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « وَوَلَدٌ يُقَدِّمُهُ الرَّجُلُ أَفْضَلُ مِنْ سَبْعِينَ وَوَلَدًا يُخَلِّفُهُمْ بَعْدَهُ كُفُّهُمْ قَدْ رَكِبَ الْخَيْلَ، وَجَاهَدَ فِي سَبِيلِ اللَّهِ ». »

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 Abdullah^{asws} 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 Allah^{azwj}'.¹

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى حَدِيْجَةَ حِينَ مَاتَ الْقَاسِمُ ابْنُهَا وَهِيَ تَبْكِي، فَقَالَ لَهَا: مَا يُبْكِيكِ؟ فَقَالَتْ: دَرَّتْ دُرَيْرَةٌ فَبَكَيْتُ، فَقَالَ: يَا حَدِيْجَةُ، أَمَا تَرْضَيْنَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَنْ تَجِيئِي إِلَى بَابِ الْجَنَّةِ وَهُوَ قَائِمٌ، فَيَأْخُذُ بِيَدِكَ، فَيُدْخِلُكَ الْجَنَّةَ، وَيُنْزِلُكَ أَفْضَلَهَا وَذَلِكَ لِكُلِّ مُؤْمِنٍ؟ إِنَّ اللَّهَ - عَزَّ وَجَلَّ - أَحْكَمُ وَأَكْرَمُ أَنْ يَسْلُبَ الْمُؤْمِنَ ثَمَرَةً فُوَادِهِ ثُمَّ يُعَذِّبُهُ بَعْدَهَا أَبَدًا ». »

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'far^{asws} having said: 'Rasool-Allah^{saww} went over to Syeda Khadeeja^{as} when her^{as} son^{as} Qasim^{as} passed away, and she^{as} was crying. So he^{saww} said to her^{as}: 'What makes you^{as} cry?' So she^{as} said: 'The milk flows, so I^{as} weep'. So he^{saww} said: 'O Khadeeja^{as}! Would you^{as} not be pleased when it would be the Day of Judgement when you^{as} come over to the Door of the Paradise and he^{as} would be standing there, so he^{as} would grab your^{as} hand and enter you^{as} into the Paradise and lodge you^{as} in the best part of it? And that would be for every Believer. Allah^{azwj} Mighty and Majestic is more Wise and Benevolent that He^{azwj} should Confiscate from the Believer the fruit of his heart, then He^{azwj} were to Punish him after it, ever!'²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً، عَنْ ابْنِ مَهْزِيَّارٍ، قَالَ: كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدِهِ، وَشِدَّةَ مَا دَخَلَهُ، فَكَتَبَ إِلَيْهِ: «أَمَا عَلِمْتَ أَنَّ اللَّهَ - عَزَّ وَجَلَّ - يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَمِنْ وُلْدِهِ أَنْفَسَهُ لِيَأْجِرَهُ عَلَى ذَلِكَ».

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’far^{asws} the 2nd complaining to him of the bereavement with his son and the intensity (of the grief) that had entered into him. So he^{asws} wrote to him: ‘Do you not know that Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا رَسُوهُ اللَّهُ ﷻ: إِذَا قُبِضَ وَلَدُ الْمُؤْمِنِ - وَاللَّهُ أَعْلَمُ بِمَا قَالَ الْعَبْدُ - قَالَ اللَّهُ: تَبَارَكَ وَتَعَالَى لِمَلَأَتْكَ: قَبَضْتُمْ وَلَدَ فُلَانٍ؟ فَيَقُولُونَ: نَعَمْ رَبَّنَا، قَالَ: فَيَقُولُ: فَمَا قَالَ عَبْدِي؟ قَالُوا: حَمَدَكَ وَاسْتَرْجَع، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَحَدْتُمْ ثَمَرَةَ قَلْبِهِ وَقُرَّةَ عَيْنِهِ، فَحَمِدَنِي وَاسْتَرْجَع؛ 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When a child of a believer dies, and Allah^{azwj} is more Knowing with what the servant says (during the bereavement), Allah^{azwj} Blessed and High Says to His^{azwj} Angels: “Did you capture a child of so and so?” So they are saying: ‘Yes, our Lord^{azwj}!’ So He^{azwj} is Saying: “So what did My^{azwj} servant say?” They are saying: ‘He praised You^{azwj} and said [2:156] Surely we are for Allah and to Him we are returning’. So Allah^{azwj} Blessed and High is Saying: “You took the fruit of his heart and the delight of his eyes and he praised Me^{azwj} 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 الرَّحْمَنِ، قَالَ: حَدَّثَنِي أَبُو بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ اللَّهَ - عَزَّ وَجَلَّ - إِذَا أَحَبَّ عَبْدًا، قَبِضَ أَحَبَّ وُلْدِهِ إِلَيْهِ».

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 Abdullah^{asws} saying: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} Loves a servant, Captures the child most beloved to him’.⁵

6. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَدَّمَ مِنَ الْمُسْلِمِينَ وَلَدَيْنِ يَحْتَسِبُهُمَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ، حَجَبَاهُ مِنَ النَّارِ بِإِذْنِ اللَّهِ تَعَالَى ».»

From him, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj} Mighty and Majestic as his veil from the Fire, by the Permission of Allah^{azwj} the Exalted’ .⁶

7. عَنْهُ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَمَّا تُوفِّيَ طَاهِرٌ ابْنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيحَةَ عَنِ الْبُكَاءِ، فَقَالَتْ: بَلَى يَا رَسُولَ اللَّهِ، وَلَكِنْ دَرَّتْ عَلَيْهِ الدُّرَيْرَةُ فَبَكَيْتُ، فَقَالَ: أَمَا تَرْضَيْنَ أَنْ تُجِدِيهِ قَائِمًا عَلَى بَابِ الْجَنَّةِ، فَإِذَا رَأَى أَحَدٌ بِيَدِكَ، فَأَدْخَلَكَ الْجَنَّةَ أَطَهَرَهَا مَكَانًا وَأَطْيَبَهَا؟ قَالَتْ: وَإِنَّ ذَلِكَ كَذَلِكَ؟ قَالَ: اللَّهُ أَعَزُّ وَأَكْرَمُ مِنْ أَنْ يَسْتَلْبَ عَبْدًا نَمْرَةً فُؤَادِهِ، فَيَصْبِرَ، وَيَحْتَسِبَ، وَيَحْمَدَ اللَّهَ. عَزَّ وَجَلَّ. ثُمَّ يُعَذِّبُهُ ».»

From him, from Ismail Bin Mihran, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘When Tahir^{as} son^{as} of Rasool-Allah^{saww} passed away, Rasool-Allah^{saww} forbade Syeda Khadeeja^{as} from the wailing. So she^{as} said: ‘Yes, O Rasool-Allah^{saww}, but the milk is flowing over him^{as}’, and she cried. So he^{saww} said: ‘Would you not be pleased when you^{as} find him^{as} standing upon the door of the Paradise, and when he^{as} sees you^{as}, he^{as} would grab your^{as} hand and enter you^{as} into the Paradise, the most pure and aromatic of its places?’ She^{as} said: ‘And it would be like that?’ He^{saww} said: ‘Allah^{azwj} is more Honourable and more Benevolent than for Him^{azwj} to Confiscate from a servant the fruit of his heart, and he observes patience, and accepts it, and praises Allah^{azwj} Mighty and Majestic, then He^{azwj} were to Punish him’ .⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنِ ابْنِ أَبِي عَمِيرٍ، عَنِ ابْنِ بُكَيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « ثَوَابُ الْمُؤْمِنِ مِنْ وَلَدِهِ . إِذَا مَاتَ . 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 Abdullah^{asws} 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 الرَّحْمَنِ بْنِ الْحُجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ عَلَيْهِمَا السَّلَامُ، قَالَ: « إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَعْجَبُ مِنْ رَجُلٍ يَمُوتُ وَلَدُهُ وَهُوَ يَحْمَدُ اللَّهَ، فَيَقُولُ: يَا مَلَائِكَتِي، عَبْدِي أَخَذْتُ نَفْسَهُ وَهُوَ يَحْمَدُنِي ».»

Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws}, or Abu Al-Hassan^{asws} having said: ‘Allah^{azwj} Mighty and Majestic is Astounded from the man whose child dies and he praises Allah^{azwj}, so He^{azwj} is Saying: “O My^{azwj} Angels! My^{azwj} servant, I^{azwj} Took his most beloved and he is praising Me^{azwj}!’⁹

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، قَالَ: « مَنْ قَدَّمَ أَوْلَادًا يَحْتَسِبُهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ، حَجَبُوهُ مِنَ النَّارِ بِإِذْنِ اللَّهِ 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’far^{asws} having said: ‘The one whose children precede him (to the next life), they would be Reckoned in the Presence of Allah^{azwj} Mighty and Majestic as veiling him from the Fire, by the Permission of Allah^{azwj} Mighty and Majestic’.¹⁰

81 - بَابُ التَّعْزِي

Chapter 81 – The condolences

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: « مَنْ أُصِيبَ بِمُصِيبَةٍ، فَلْيَذْكُرْ مُصَابَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ 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 Abdullah^{asws} having said: ‘The one who is hit with a bereavement, so let him recall his bereavement with that of the Prophet^{saww}, for it is the greatest of the bereavements’.¹¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَمَّارِ بْنِ مَرْوَانَ، عَنْ زَيْدِ الشَّحَّامِ، عَنْ عَمْرِو بْنِ سَعِيدِ الثَّقَفِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، قَالَ: « إِنَّ أُصِيبَتْ بِمُصِيبَةٍ فِي نَفْسِكَ، أَوْ فِي مَالِكَ، أَوْ فِي وُلْدِكَ، فَادْكُرْ مُصَابَكَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ 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’far^{asws} 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-

Allah^{saww}, for the creatures would never be hit by (a bereavement) the likes of him^{saww}, at all!'.¹²

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْجُعْفِيِّ، عَنْ رَجُلٍ، عَنْ أَبِيهِ، قَالَ: «لَمَّا أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، نَعَى الْحَسَنُ إِلَى الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَهُوَ بِالْمَدَائِنِ، فَلَمَّا قَرَأَ الْكِتَابَ، قَالَ: يَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا مَعَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أُصِيبَ مِنْكُمْ بِمُصِيبَةٍ، فَلْيَذْكُرْ مُصَابَهُ بِئِي؛ فَإِنَّهُ لَنْ يُصَابَ بِمُصِيبَةٍ أَكْبَرَ مِنْهَا، وَصَدَقَ ﷺ».

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-Momineen^{asws} passed away, Al-Hassan^{asws} notified Al-Husayn^{asws}, and he^{asws} was in Al-Medina. So when he^{asws} recited the letter, said: 'O what a calamity! How great it is along with that Rasool-Allah^{saww} said: 'The one among you who is hit with a difficulty (bereavement), so let him recall his bereavement with me^{saww}, for he would never be hit by a calamity greater than it', and he^{saww} spoke the truth'.¹³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا مَاتَ النَّبِيُّ ﷺ، سَمِعُوا صَوْتًا وَمَ يَرَوْنَ شَخْصًا يَقُولُ: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)، وَقَالَ: إِنَّ فِي اللَّهِ خَلْفًا مِنْ كُلِّ هَالِكٍ، وَعَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ، وَذِكْرًا بِمَا فَاتَ، فَيَا اللَّهُ فَتَقِفُوا، وَإِيَّاهُ فَارْجُوا، وَإِنَّمَا الْمَحْرُومُ مِنْ حَرَمِ الثَّوَابِ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Prophet^{saww} 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 he^{asws} said: 'In the Presence of Allah^{azwj} is a replacement from every dying one, and a condolence from every bereavement, and a compensation for what is lost. Thus, on Allah^{azwj} you should be relying, and to Him^{azwj} should you be hoping, and rather the deprived one is the one deprived of the Rewards'.¹⁴

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ جَاءَهُمْ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ وَالنَّبِيُّ مُسَجَّى، وَفِي الْبَيْتِ عَلِيٌّ وَقَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الرَّحْمَةِ، «كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ

الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ « إِنَّ فِي اللَّهِ لَعَزَّ وَجَلَّ . عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ، وَخَلْفًا مِنْ كُلِّ هَالِكٍ، وَدَرْكًا لِمَا فَاتَ، فَبِاللَّهِ فَنُتَقُوا، وَإِيَّاهُ فَارْجُوا؛ فَإِنَّ الْمُصَابَ مَنْ حُرِمَ النَّوَابِ، هَذَا آخِرُ وَطْئِي مِنَ الدُّنْيَا قَالُوا: فَسَمِعْنَا الصَّوْتِ وَلَمْ نَرِ 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 Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, Jibraeel^{as} came over to them^{asws}, and the Prophet^{saww} was enshrouded and was in the house of Ali^{asws}, and Syeda Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. So he^{as} said: 'O People^{asws} 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 Allah^{azwj} 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 Allah^{azwj} you should be relying, and to Him^{azwj} 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'.¹⁵ So they said, 'We heard the voice but we did not see the person'.¹⁵

6. عَنْهُ، عَنْ سَلْمَةَ، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ جَاءَتِ التَّعْزِيَةُ، أَتَاهُمْ آتٍ يَسْمَعُونَ حِسَّهُ، وَلَا يَرَوْنَ شَخْصَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ) فِي اللَّهِ - عَزَّ وَجَلَّ - عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ، وَخَلْفٌ مِنْ كُلِّ هَالِكٍ، وَدَرْكٌ لِمَا فَاتَ، فَبِاللَّهِ فَنُتَقُوا، وَإِيَّاهُ فَارْجُوا؛ فَإِنَّ الْمَحْرُومَ مَنْ حُرِمَ النَّوَابِ، 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 Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away the condolences came with a comer whose (Jibraeel^{as})'s voice they (people) heard but they^{asws} did not see this^{as} person. So he^{as} said: 'Greetings be upon you^{asws}, People^{asws} of the Household, and the Mercy of Allah^{azwj} and His^{azwj} 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 Allah^{azwj} 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 Allah^{azwj} you should be relying, and to Him^{azwj} should you be hoping, for the deprived one is the one who is deprive of the Rewards; and the greetings be upon you^{asws}.¹⁶

7. عَنْهُ، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، وَرَدَّ فِيهِ: قُلْتُ: مَنْ كَانَ فِي الْبَيْتِ؟ قَالَ: «عَلِيٌّ وَفَاطِمَةُ وَالْحُسَيْنُ وَالْحُسَيْنُ عَلَيْهِ السَّلَامُ».

From him, from Ali Bin Sayf, from his father, from Abu Al Jaroud, (It has been narrated) from Abu Ja'far^{asws} – similar to it, and there is an increase in it – 'I said, 'Who were the ones in the house?' He^{asws} said: 'Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}' .¹⁷

8. عَنْهُ، عَنْ سَلْمَةَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْأَزْمِيِّ، عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، أَتَاهُمْ آتٍ، فَوَقَفَ بِنَابِ الْبَيْتِ، فَسَلَّمَ عَلَيْهِمْ، ثُمَّ قَالَ: السَّلَامُ عَلَيْكُمْ يَا آلَ مُحَمَّدٍ، (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ) فِي اللَّهِ - عَزَّ وَجَلَّ - خَلْفٌ مِنْ كُلِّ هَالِكٍ، وَعَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ، وَدَرْكٌ لِمَا فَاتَ، فَبِاللَّهِ فَتَقُوا، وَعَلَيْهِ فَتَوَكَّلُوا، وَبِنَصْرِهِ لَكُمْ عِنْدَ الْمُصِيبَةِ فَارْضَوْا؛ فَإِنَّمَا الْمُصَابُ مِنْ حَرَمِ الثَّوَابِ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. وَلَمْ يَرَوْا أَحَدًا، فَقَالَ بَعْضُ مَنْ فِي الْبَيْتِ: هَذَا مَلَكٌ مِنَ السَّمَاءِ بَعَثَهُ اللَّهُ - عَزَّ وَجَلَّ - إِلَيْكُمْ لِيُعَزِّبَكُمْ، وَقَالَ بَعْضُهُمْ: هَذَا الْخَضِرُ عَلَيْهِ السَّلَامُ جَاءَكُمْ يُعَزِّبُكُمْ بِنَبِيِّكُمْ ﷺ».

From him, from Salma, from Muhammad Bin Isa Al Armyan, from Al Husayn Bin Ulwan, from Abdullah Bin Al waleed,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} passed away, a comer came to them^{asws} and paused by the door of the house. So he^{as} greeted them^{asws}, then said: 'The greeting be upon you^{asws}, O Progeny^{asws} of Muhammad^{saww}! [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 Allah^{azwj} 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 Allah^{azwj} you^{asws} should be trusting and upon Him^{azwj} should you^{asws} be relying and in His^{azwj} Help for you^{asws} 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 you^{asws}, and His^{azwj} Mercy and His^{azwj} Blessings.

So someone from the ones in the house said: 'This is an Angel from the sky. Allah^{azwj} Mighty and Majestic Sent him to you^{asws} in order to console you^{asws}, and one of them said: 'This is Khizr^{as}, coming to you^{asws} with condolences of your^{asws} Prophet^{saww}' .¹⁸

82 - بَابُ الصَّبْرِ وَالْجُرْعِ وَالْإِسْتِرْجَاعِ

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 مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَالْحَسَنِ بْنِ عَلِيٍّ جَمِيعاً، عَنْ أَبِي حَمِيَلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا الْجُرْعُ؟ قَالَ: «أَشَدُّ الْجُرْعِ الصُّرَاخُ بِالْوَيْلِ وَالْعَوِيلِ، وَلَطْمُ الْوَجْهِ وَالصَّدْرِ، وَجُرُّ الشَّعْرِ مِنَ النَّوَاصِي؛ وَمَنْ أَقَامَ النَّوَاحَةَ، فَقَدْ تَرَكَ الصَّبْرَ، وَأَخَذَ فِي غَيْرِ طَرِيقِهِ؛ وَمَنْ صَبَرَ وَاسْتَرْجَعَ وَحَمِدَ اللَّهَ . عَزَّ وَجَلَّ . فَقَدْ رَضِيَ بِمَا صَنَعَ اللَّهُ، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ؛ وَمَنْ لَمْ يَفْعَلْ ذَلِكَ، جَرَى عَلَيْهِ الْقَضَاءُ وَهُوَ ذَمِيمٌ، وَأَخْبَطَ اللَّهُ تَعَالَى أَجْرَهُ». عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَبِي حَمِيَلَةَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ 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'far^{asws}, said, 'I said to him^{asws}, 'What is the panic?' He^{asws} 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 Allah^{azwj} Mighty and Majestic, so he is pleased with whatever Allah^{azwj} does, and his Recompense would fall upon Allah^{azwj}; but the one who does not do that and the matters Ordained would flow upon him, and he would be condemned, and Allah^{azwj} 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'far^{asws} – similar to it'.²⁰

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ عَلِيٍّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الصَّبْرَ وَالْبَلَاءَ يَسْتَبِقَانِ إِلَى الْمُؤْمِنِ، فَيَأْتِيهِ الْبَلَاءُ وَهُوَ صَبُورٌ؛ وَإِنَّ الْجُرْعَ 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: ضَرْبُ الْمُسْلِمِ يَدُهُ عَلَى فِخْذِهِ عِنْدَ الْمُصِيبَةِ إِخْبَاطٌ لِأَجْرِهِ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 اللَّهِ بْنِ سِنَانٍ، عَنْ مَعْرُوفِ بْنِ خَرْبُودٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ عَبْدٍ يُصَابُ بِمُصِيبَةٍ، فَيَسْتَرْجِعُ عِنْدَ ذِكْرِهُ الْمُصِيبَةَ، وَيَصْبِرُ حِينَ تَفْجُؤُهُ إِلَّا عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكُلَّمَا ذَكَرَ مُصِيبَتَهُ، فَاسْتَرْجَعَ عِنْدَ ذِكْرِ الْمُصِيبَةِ، عَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ اِكْتَسَبَ فِيهَا 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’far^{asws} 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 Allah^{azwj} 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), Allah^{azwj} would Forgive his every sin that he had amassed during there two’.²³

5. عَلِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ دَاوُدَ بْنِ زُرَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ ذَكَرَ مُصِيبَتَهُ وَلَوْ بَعْدَ حِينٍ، فَقَالَ: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ اجْزِنِي عَلَى 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 Abdullah^{asws} 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 Allah^{azwj}! 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يَا إِسْحَاقُ، لَا تَعُدَّنَّ مُصِيبَةً أُعْطِيتَ عَلَيْهَا الصَّبْرَ، وَاسْتَوْجِبْتَ عَلَيْهَا مِنَ اللَّهِ. عَزَّ وَجَلَّ. النَّوَابِ، 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 Abdullah^{asws} having said: ‘O Is’haq! Do not count it as a difficulty upon which patience comes upon it and it Obligates

the Reward from Allah^{azwj} 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 عُقَبَةَ، عَنْ امْرَأَةِ الْحَسَنِ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَنْبَغِي الصَّيْحَاحُ عَلَى الْمَيِّتِ، وَلَا شِقُّ النَّيَابِ ». «

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 Abdullah^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: « ضَرَبَ الرَّجُلُ يَدَهُ عَلَى فَخِذِهِ عِنْدَ الْمُصِيبَةِ إِخْبَاطًا لِأَجْرِهِ ». «

Sahl, from Ali Bin Hassan, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan^{asws} 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 فَضَيْلِ بْنِ مَيْسَرَةَ، قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَبَاءَ رَجُلٌ، فَشَكَا إِلَيْهِ مُصِيبَةً أَصِيبَ بِهَا، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَمَا إِنَّكَ إِنْ تَصْبِرَ تُؤْجِرُ، وَإِلَّا تَصْبِرَ يَمْضُ عَلَيْكَ قَدْرُ اللَّهِ الَّذِي قَدَّرَ عَلَيْكَ وَأَنْتَ مَا زُورُ ». «

Sahl, from Al Hassan Bin Ali, from Fuzayl Bin Muyassar who said,

'We were in the presence of Abu Abdullah^{asws}, so a man came over complaining to him^{asws} of a difficulty (bereavement) he had been hit with. So Abu Abdullah^{asws} 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 Allah^{azwj} which He^{azwj} has Ordained upon you, and you would be burdened (counted as a sinner)'.²⁸

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرِيَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ مَهْرِيَارٍ، عَنْ قُتَيْبَةَ الْأَعَشَى، قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَعُوذُ ابْنًا لَهُ، فَوَجَدْتُهُ عَلَى الْبَابِ، فَإِذَا هُوَ مُهْتَمٌّ حَزِينٌ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، كَيْفَ الصَّبِيِّ؟ فَقَالَ: « وَاللَّهِ، إِنَّهُ لِمَا بِهِ » ثُمَّ دَخَلَ فَمَكَتْ سَاعَةٌ، ثُمَّ خَرَجَ إِلَيْنَا وَقَدْ أَسْفَرَ وَجْهُهُ، وَدَهَبَ التَّعْيِيرُ وَالْحُزْنُ، قَالَ: فَطَمِعْتُ أَنْ يَكُونَ قَدْ صَلَحَ الصَّبِيُّ، فَقُلْتُ: كَيْفَ الصَّبِيِّ جُعِلْتُ فِدَاكَ؟ فَقَالَ: « قَدْ مَضَى لِسَبِيلِهِ » فَقُلْتُ: جُعِلْتُ فِدَاكَ، لَقَدْ كُنْتُ . وَهُوَ حَيٌّ . مُهْتَمًّا حَزِينًا وَقَدْ رَأَيْتُ حَالَكَ السَّاعَةَ . وَقَدْ مَاتَ . غَيْرَ تِلْكَ الْحَالِ، فَكَيْفَ هَذَا؟ فَقَالَ: « إِنَّا أَهْلُ بَيْتٍ إِنَّمَا نَجْرَعُ قَبْلَ الْمُصِيبَةِ، فَإِذَا وَقَعَ أَمْرٌ اللَّهُ 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 Abdullah^{asws} to comfort him^{asws} for a son of his^{asws} (who was sick), and I found him^{asws} at the door, and he^{asws} was worried, in grief. So I said, 'May I be sacrificed for you^{asws}! How is the child?' So he^{asws} said: 'By Allah^{azwj}! He is still with it'. Then he^{asws} 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 you^{asws}?' So he^{asws} said: 'And he has gone to His^{azwj} Way'. So I said, 'May I be sacrificed for you^{asws}! When he was alive you^{asws} were worried, in grief, and I see your^{asws} state at this time and he has died, and it is other than that state. So how is this?' So he^{asws} said: 'We^{asws}, the People^{asws} of the Household, we^{asws} panic before the difficulty (bereavement). So when the Command of Allah^{azwj} occurs, we^{asws} are pleased with it and submit to His^{azwj} Command'.²⁹

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَصْلُحُ الصِّيَاخُ عَلَى الْمَيِّتِ وَلَا يَنْبَغِي، وَلَكِنَّ 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 Jarrah Al madainy,

(It has been narrated) from Abu Abdullah^{asws} 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 عِيسَى، عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ، عَنِ الْعَلَاءِ بْنِ كَامِلٍ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَصَرَخْتُ صَارِخَةً مِنَ الدَّارِ، فَقَامَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، ثُمَّ جَلَسَ، فَاسْتَرْجَعَ، وَعَادَ فِي حَدِيثِهِ حَتَّى فَرَغَ مِنْهُ، ثُمَّ قَالَ: « إِنَّا لَنُحِبُّ أَنْ نُعَافِيَ فِي أَنْفُسِنَا وَأَوْلَادِنَا وَأَمْوَالِنَا، فَإِذَا وَقَعَ الْقَضَاءُ، فَلَيْسَ لَنَا أَنْ نُحِبَّ مَا لَمْ يُحِبَّ اللَّهُ 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 Abdullah^{asws}, so a shrieker from the house shrieked. So Abu Abdullah^{asws} stood up, then was seated, and he^{asws} said [2:156] Surely we are for Allah and to Him we are returning and returned in his^{asws} discussion until he^{asws} was free from it. Then he^{asws} said: 'We^{asws} love that we^{asws} are in good health regarding ourselves^{asws} and our^{asws} children, and our^{asws} wealth So when the Ordainment occurs, so it is not for us^{asws} that we^{asws} love what Allah^{azwj} does not Love for us^{asws}'.³¹

13. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنِ ابْنِ فَضَالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: كَانَ قَوْمٌ أَتَوْا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَوَافَقُوا صَبِيًّا لَهُ مَرِيضًا، فَرَأَوْا مِنْهُ

اهْتِمَامًا وَعَمًّا، وَجَعَلَ لَا يَقْرُ، قَالَ: فَقَالُوا: وَاللَّهِ، لَئِنْ أَصَابَهُ شَيْءٌ إِنَّا لَنَتَخَوَّفُ أَنْ نَرَى 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: جَعَلْنَا اللَّهُ فِدَاكَ، لَقَدْ كُنَّا نَخَافُ مِمَّا نَرَى مِنْكَ أَنْ لَوْ وَقَعَ أَنْ نَرَى مِنْكَ مَا يَعْظُمُنَا، فَقَالَ لَهُمْ: « إِنَّا لَنُحِبُّ أَنْ نُعَاقِيَ فِيْمَنْ نُحِبُّ، فَإِذَا جَاءَ أَمْرُ اللَّهِ، سَلَّمْنَا فِيْمَا 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’far^{asws}, so they found a son of his^{asws} to be sick, and they saw from him^{asws} worries, and gloom, and not being at rest. So they said, ‘By Allah^{azwj}! If something happens to him we are afraid that we would see from him^{asws} what we do not like’.

He (the narrator) said, ‘It was not long before we heard the shrieking upon him, and he^{asws} had come out with a glad face in a changed state which was upon him^{asws} beforehand. So they said to him^{asws}, ‘May we be sacrificed for you^{asws}! We were afraid from what we would see from you^{asws} if (death) were to occur that we would see from you^{asws} what would make us gloomy’. So he^{asws} said to them: ‘We^{asws} love that we^{asws} have good health regarding the ones we^{asws} love. But when the Command of Allah^{azwj} comes, we^{asws} submit with regards to what we^{asws} love’.³²

83 - بَابُ ثَوَابِ التَّعْزِيَةِ

Chapter 83 – Rewards of the condolences

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي الْجَارُودِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ فِيْمَا نَاجَى بِهِ مُوسَى عَلَيْهِ السَّلَامُ رَبَّهُ قَالَ: يَا رَبِّ، مَا لِمَنْ عَزَى التَّكْلَى ؟ قَالَ: أَظْلُهُ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Among what Musa^{as} whispered to his^{as} Lord^{azwj} was that he^{as} said: ‘O Lord^{azwj}! What is for the one who comforts the bereaved?’ He^{asws} Said: “I^{azwj} shall Shade him in My^{azwj} Shade on the Day there would be no shade except for Mine^{azwj}”.³³

2. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ مَنْصُورٍ، عَنْ إِسْمَاعِيلَ الْجُوزِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَزَى حَزِينًا، كُسِيَ فِي الْمَوْقِفِ حُلَّةً يُحْيَى 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 عَيْسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِيهِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي تَالِبٍ: «مَنْ عَزَى النَّكَلَى، أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا 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 father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who comforts the bereaved, Allah^{azwj} would Shade him in the Shade of His^{azwj} Throne on the Day in which there would be no Shade except for His^{azwj}'.³⁵

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ وَهْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَزَى مُصَابًا، كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِ الْمَصَابِ شَيْءٌ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} 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 - بَابُ فِي السَّلْوَةِ

Chapter 84 – Regarding the comfort

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عَيْسَى، عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْمَيِّتَ إِذَا مَاتَ، بَعَثَ اللَّهُ مَلَكًا إِلَى أَوْجَعِ أَهْلِهِ، فَمَسَحَ عَلَى قَلْبِهِ، فَأَنْسَاهُ لَوْعَةَ الْحُزْنِ، وَلَوْلَا ذَلِكَ لَمْ تُعْمَرَ الدُّنْيَا».

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

'I heard Abu Abdullah^{asws} saying: 'The deceased, when he dies, Allah^{azwj} 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، عَنْ ابْنِ أَبِي عَمْرٍو، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى تَطَوَّلَ عَلَى عِبَادِهِ بِثَلَاثٍ: أَلْقَى عَلَيْهِمُ الرِّيحَ بَعْدَ الرُّوحِ، وَلَوْلَا ذَلِكَ مَا دَفَنَ حَمِيمٌ حَمِيمًا؛ وَأَلْقَى عَلَيْهِمُ السَّلْوَةَ، وَلَوْلَا ذَلِكَ لَانْقَطَعَ النَّسْلُ؛ وَأَلْقَى عَلَى هَذِهِ الْحَبَّةِ الدَّابَّةَ، وَلَوْلَا ذَلِكَ 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 Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and High Prolongs (Favour) upon His^{azwj} servants by three – He^{azwj} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا مَاتَ الْمَيِّتُ، بَعَثَ اللَّهُ مَلَكًا إِلَى أَوْجَعِ أَهْلِهِ، فَمَسَحَ عَلَى قَلْبِهِ، فَأَنْسَاهُ لَوْعَةَ الْحَزْنِ، وَلَوْلَا ذَلِكَ لَمْ تُعَمَّرِ الدُّنْيَا ». »

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Mihran Bin Muhammad who said,

‘I heard Abu Abdullah^{asws} saying: ‘When the deceased dies, Allah^{azwj} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي زِيَارَةِ الْقُبُورِ، قَالَ: « إِيَّاهُمْ يَأْتِسُونَ بِكُمْ، فَإِذَا غَبِثُمْ عَنْهُمْ 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 Abdullah^{asws} 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 عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ زِيَارَةِ الْقُبُورِ وَبِنَاءِ الْمَسَاجِدِ فِيهَا؟ فَقَالَ: « أَمَّا زِيَارَةُ الْقُبُورِ فَلَا بَأْسَ بِهَا، وَلَا تُبْنِي عِنْدَهَا الْمَسَاجِدَ ». »

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked him^{asws} about visitation of the graves and construction of the Masjids therein, so he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « عَاشَتْ فَاطِمَةُ عَلَيْهِ السَّلَامُ بَعْدَ أَبِيهَا حَمْسَةَ وَسَبْعِينَ يَوْمًا لَمْ تُرْ كَاشِرَةً »

وَلَا ضَاحِكَةً، تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ: الْإِثْنَيْنِ، وَالْحَمِيسِ، فَتَقُولُ: هَاهُنَا كَانَ رَسُولُ اللَّهِ ﷺ، هَاهُنَا كَانَ الْمُشْرِكُونَ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying, 'Fatima^{asws} lived after her^{asws} father^{saww} for seventy five days, not being seen smiling or laughing. She^{asws} would come to the graves of the martyrs twice during every Friday, Monday and the Thursday and she^{asws} would be saying: 'Over there was Rasool-Allah^{saww} and over there were the Polytheists!'⁴²

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الْمُؤْمِنُ يَعْلَمُ مَنْ يَزُورُ قَبْرَهُ؟ قَالَ: «نَعَمْ، وَلَا يَزَالُ مُسْتَأْنَسًا بِهِ مَا دَامَ عِنْدَ قَبْرِهِ، فَإِذَا قَامَ وَأَنْصَرَفَ مِنْ قَبْرِهِ، دَخَلَهُ مِنَ انْصِرَافِهِ عَنْ قَبْرِهِ وَخَشَّةٌ.»

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-Hassan^{asws}, said, 'I said to him^{asws}, 'Does the (deceased) Believer know the one who visits his grave?' He^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَيْفَ التَّسْلِيمُ عَلَى أَهْلِ الْقُبُورِ؟ فَقَالَ: «نَعَمْ، تَقُولُ: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، أَنْتُمْ لَنَا فَرَطٌ، وَنَحْنُ إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ.»

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

'I said to Abu Abdullah^{asws}, 'How to greet upon the inhabitants of the graves?' So he^{asws} 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, Allah^{azwj} Willing, would be joining you'⁴⁴

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ؛ وَمُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ ابْنِ مَحْبُوبٍ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ، عَنْ أَبِيهِ، قَالَ: مَرَرْتُ مَعَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ بِالْبُقَيْعِ، فَمَرَرْنَا بِقَبْرِ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ مِنَ الشَّيْعَةِ، قَالَ: فَوَقَفَ عَلَيْهِ عَلَيْهِ السَّلَامُ، فَقَالَ: «اللَّهُمَّ ارْحَمْ عُرْبَتَهُ، وَصِلْ وَحَدَنَتَهُ، وَأَنْسِ وَخَشَنَتَهُ، وَأَسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ مَا يَسْتَعْنِي بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ، وَالْحَقِيقَةُ بِمَنْ كَانَ يَتَوَلَّاهُ.»

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'far^{asws}, so we^{asws} passed by a grave of a man from the people of Al-Kufa, from the Shias. So

he^{asws} paused at it and he^{asws} said: ‘O Allah^{azwj}! Endow Mercy in his estrangement, and companionship in his loneliness, and comfort in his fear, and Settle upon him from Your^{azwj} Mercy what would make him to be needless from a mercy from the ones besides You^{azwj}, and Join him with the ones he used to ‘يَتَوَلَّى هُ’ befriend’.⁴⁵

7. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: قَالَ: تَقُولُ: السَّلَامُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمِ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ 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,

‘He^{asws} said: ‘You should be saying, ‘وَإِنَّا ، السَّلَامُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمِ مُؤْمِنِينَ، وَإِنَّا ، ‘The greetings be upon you, O group of Believers from the houses (graves), and we, Allah^{azwj} Willing, would be joining you’.⁴⁶

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ الْمَدَائِنِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى أَهْلِ الْقُبُورِ؟ قَالَ: « تَقُولُ: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ، رَحِمَ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ 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 Abdullah^{asws}, ‘How are the greetings to be upon the inhabitants of the graves?’ He^{asws} said: ‘You should be saying:

‘The greetings be upon you, O inhabitants of the houses, from the Muslims and the Believers. May Allah^{azwj} have Mercy on the preceding ones from us, and the delayed ones, and we, Allah^{azwj} Willing, would be joining with you’.⁴⁷

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، قَالَ: كُنْتُ بِقَيْدِ، فَمَشَيْتُ مَعَ عَلِيِّ بْنِ بِلَالٍ إِلَى قَبْرِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ، فَقَالَ لِي عَلِيُّ بْنُ بِلَالٍ: قَالَ لِي صَاحِبُ هَذَا الْقَبْرِ عَنِ الرَّضَا عَلَيْهِ السَّلَامُ: « مَنْ أَتَى قَبْرَ أَخِيهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى الْقَبْرِ، وَقَرَأَ « إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ » سَبْعَ مَرَّاتٍ، أَمِنْ يَوْمِ الْفَرَجِ الْأَكْبَرِ، أَوْ يَوْمِ الْفَرَجِ ».

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-Reza^{asws} 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 جُمُهورٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ؛ وَ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ، عَنْ حَرِيْزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: زُورُوا مَوْتَاكُمْ؛ فَإِنَّهُمْ يَفْرَحُونَ بِزِيَارَتِكُمْ، وَلِيَطْلُبَ 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 Abdullah^{asws}, and from Abdullah Bin Abdul Rahman Al Asammi, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} 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 الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْمُؤْمِنَ لَيَزُورُ أَهْلَهُ، فَيَرَى مَا يُحِبُّ، وَيُسْتَرُّ عَنْهُ مَا يَكْرَهُ؛ وَإِنَّ الْكَافِرَ لَيَزُورُ أَهْلَهُ، فَيَرَى مَا يَكْرَهُ، وَيُسْتَرُّ عَنْهُ مَا يُحِبُّ ». قَالَ: « وَمِنْهُمْ مَنْ يَزُورُ كُلَّ جُمُعَةٍ، وَمِنْهُمْ مَنْ يَزُورُ عَلَى قَدْرِ عَمَلِهِ ».

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

(It has been narrated) from Abu Abdullah^{asws} 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’.

He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ مُؤْمِنٍ وَلَا كَافِرٍ إِلَّا وَهُوَ يَأْتِي أَهْلَهُ عِنْدَ زَوَالِ الشَّمْسِ، فَإِذَا رَأَى أَهْلَهُ يَعْمَلُونَ بِالصَّالِحَاتِ، حَمِدَ اللَّهُ عَلَى ذَلِكَ، وَإِذَا رَأَى الْكَافِرَ 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 Abdullah^{asws} 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 Allah^{azwj} 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 مَجْبُوبٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَيِّتِ: يَزُورُ أَهْلَهُ؟ قَالَ: «نَعَمْ». فَقُلْتُ: فِي كَمْ يَزُورُ؟ قَالَ: «فِي الْجُمُعَةِ، وَفِي الشَّهْرِ، وَفِي السَّنَةِ عَلَى قَدْرِ مَنْزِلَتِهِ». فَقُلْتُ: فِي أَيِّ صُورَةٍ يَأْتِيهِمْ؟ قَالَ: «فِي صُورَةِ طَائِرٍ لَطِيفٍ يَسْقُطُ عَلَى جُدْرِهِمْ، وَيُشْرِفُ عَلَيْهِمْ، فَإِنْ رَأَاهُمْ بِخَيْرٍ، فَرِحَ؛ وَإِنْ رَأَاهُمْ بِشَرٍّ وَحَاجَةٍ، حَزَنَ وَاعْتَمَّ».

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, 'I asked him^{asws} about the deceased visiting his family. He^{asws} said: 'Yes'. So I said, 'In how many visitations?' He^{asws} 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?' He^{asws} 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 دُرُسْتِ الْوَاسِطِيِّ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ، قَالَ: قُلْتُ لَهُ: الْمُؤْمِنُ يَزُورُ أَهْلَهُ؟ فَقَالَ: «نَعَمْ، يَسْتَأْذِنُ رَبَّهُ، فَيَأْذُنُ لَهُ، فَيَبْعَثُ مَعَهُ مَلَكَينِ، فَيَأْتِيهِمْ فِي بَعْضِ صُورِ 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 him^{asws}, 'The Believer visits his family?' So he^{asws} said: 'Yes. He seeks Permission of his Lord^{azwj}, so it is Permitted for him. So He^{azwj} 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 عَلَيْهِ السَّلَامُ: يَزُورُ الْمُؤْمِنُ أَهْلَهُ؟ فَقَالَ: «نَعَمْ». فَقُلْتُ: فِي كَمْ؟ قَالَ: «عَلَى 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 مَجْرَى كَلَامِهِ أَنَّهُ يَقُولُ: «أَدْنَاهُمْ مَنْزِلَةٌ يَزُورُ كُلَّ جُمُعَةٍ». قَالَ: قُلْتُ: فِي أَيِّ سَاعَةٍ؟ قَالَ: «عِنْدَ زَوَالِ الشَّمْسِ وَمِثْلِ ذَلِكَ». قَالَ: قُلْتُ: فِي أَيِّ صُورَةٍ؟ قَالَ: «فِي صُورَةِ الْعُصْفُورِ، أَوْ أَصْعَرَ مِنْ ذَلِكَ، فَيَبْعَثُ اللَّهُ عَزَّ وَجَلَّ مَعَهُ مَلَكَاً، فَيُرِيهِ مَا يَسْرُهُ، وَيَسْتُرُّ عَنْهُ مَا يَكْرَهُ، فَيَرَى مَا يَسْرُهُ، وَيَرْجِعُ إِلَى قَرَّةِ عَيْنٍ».

From him, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said, 'I said to Abu Al-Hassan^{asws} the 1st, 'Does the (deceased) Believer visit his family?' So he^{asws} said: 'Yes'. So I said, 'How often?' He^{asws} 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 his^{asws} speech and he^{asws} is saying: 'The lowest of them (in status) visits every Friday'.

He (the narrator) said, 'I said, 'During which time?' He^{asws} said: 'At the (start of the) decline of the sun, and the likes of that'. I said, 'In which image?' He^{asws} said: 'In the image of the sparrows, or smaller than that. So Allah^{azwj} 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 عِدَّةٍ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَالْحُسَيْنِ بْنِ عَلِيٍّ جَمِيعًا، عَنْ أَبِي جَمِيلَةَ مَفْضَلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ عَبْدِ الْأَعْلَى؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «إِنَّ ابْنَ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ، مُثَّلَ لَهُ مَالُهُ وَوَلَدُهُ وَعَمَلُهُ، فَيَلْتَفِتُ إِلَى مَالِهِ، فَيَقُولُ: وَاللَّهِ، إِنِّي كُنْتُ عَلَيْكَ حَرِيصًا شَجِيحًا، فَمَا لِي عِنْدَكَ؟ فَيَقُولُ: خُذْ مِنِّي كَفَنَكَ». قَالَ: «فَيَلْتَفِتُ إِلَى وَلَدِهِ، فَيَقُولُ: وَاللَّهِ، إِنِّي كُنْتُ لَكُمْ مُحِبًّا، وَإِنِّي كُنْتُ عَلَيْكُمْ مُحَامِيًّا، فَمَاذَا لِي عِنْدَكُمْ؟ فَيَقُولُونَ: نُؤَدِّبُكَ إِلَى حُفْرَتِكَ نُؤَارِبُكَ فِيهَا». قَالَ: «فَيَلْتَفِتُ إِلَى عَمَلِهِ، فَيَقُولُ: وَاللَّهِ، إِنِّي كُنْتُ فِيكَ لَزَاهِدًا وَإِنْ كُنْتُ عَلَيْكَ لَتَقِيلًا، فَمَاذَا عِنْدَكَ؟ فَيَقُولُ: أَنَا قَرِينُكَ فِي قَبْرِكَ وَيَوْمَ نَشْرِكَ حَتَّى أُعْرَضَ أَنَا وَأَنْتَ عَلَى رَبِّكَ». قَالَ: «فَإِنْ كَانَ لِلَّهِ وَلِيًّا، أَنَاهُ أَطِيبُ النَّاسِ رِيحًا، وَأَحْسَنُهُمْ مَنْظَرًا، وَأَحْسَنُهُمْ رِيَاءًا، فَقَالَ: أَبَشِّرْ بِرُوحٍ وَرِيحَانٍ وَجَنَّةٍ نَعِيمٍ، وَمَقْدَمِكَ خَيْرٌ مَقْدَمٍ، فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ، ارْتَجَلُ مِنَ الدُّنْيَا إِلَى الْجَنَّةِ، وَإِنَّهُ لَيَعْرِفُ غَاسِلَهُ، وَيُنَاشِدُ حَامِلَهُ أَنْ يُعَجِّلَهُ، فَإِذَا أُدْخِلَ قَبْرَهُ، أَنَاهُ مَلَكَا الْقَبْرِ يَجْرَانِ أَشْعَارَهُمَا، وَيُخَدِّانِ الْأَرْضَ بِأَفْدَامِهِمَا، أَصَوَاتُهُمَا كَالرَّعْدِ الْقَاصِفِ، وَأَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: اللَّهُ رَبِّي، وَدِينِي الْإِسْلَامُ، وَنَبِيِّ مُحَمَّدٌ ﷺ، فَيَقُولَانِ لَهُ: تَبَتَّكَ اللَّهُ فِيمَا تُحِبُّ وَتَرْضَى، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) ثُمَّ يَفْسَحَانِ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ، ثُمَّ يَفْتَحَانِ لَهُ بَابًا إِلَى الْجَنَّةِ، ثُمَّ يَقُولَانِ لَهُ: تَمَّ قَرِيرَ الْعَيْنِ نَوْمَ الشَّابِّ النَّاعِمِ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ. يَقُولُ: (أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا)». قَالَ: «وَإِذَا كَانَ لِرَبِّهِ عَدُوًّا، فَإِنَّهُ يَأْتِيهِ أَقْبَحُ مَنْ

خَلَقَ اللَّهُ زَيْبًا وَرُؤْيَا، وَأَنْتَنُهُ رِيحًا، فَيَقُولُ لَهُ: أُبَشِّرُ بِنُزُلٍ مِنْ حَمِيمٍ، وَتَصْلِيَةِ جَحِيمٍ، وَإِنَّهُ لَيَعْرِفُ عَاسِلَهُ، وَيُنَاشِدُ حَمَلَتَهُ أَنْ يَحْسِبُوهُ، فَإِذَا أُدْخِلَ الْقَبْرَ، أَنَاهُ مُتَمَحِّنًا الْقَبْرَ، فَأَلْقِيَا عَنْهُ أَكْفَانَهُ، ثُمَّ يَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ فَيَقُولُ: لَا أَذْرِي، فَيَقُولَانِ: لَا دَرَيْتَ، وَلَا هَدَيْتَ، فَيَضْرِبَانِ يَأْفُوخَهُ بِمِرْزَبَةٍ مَعَهُمَا ضَرْبَةً مَا خَلَقَ اللَّهُ . عَزَّ وَجَلَّ . مِنْ دَائَتِهِ، إِلَّا وَتَدَعُرُ لَهَا مَا خَلَا الثَّقَلَيْنِ، ثُمَّ يَفْتَحَانِ لَهُ بَابًا إِلَى النَّارِ، ثُمَّ يَقُولَانِ لَهُ: تَمَّ بِشَرِّ حَالٍ فِيهِ مِنَ الضِّيْقِ مِثْلُ مَا فِيهِ الْقَنَا مِنَ الرَّجْحِ حَتَّى إِنَّ دِمَاعَهُ لَيَخْرُجُ مِنْ بَيْنِ ظَفْرِهِ وَحَمِيهِ، وَيُسَلِّطُ اللَّهُ عَلَيْهِ حَيَاتِ الْأَرْضِ وَعَقَارِهَا وَهَوَامَّهَا، فَتَنْهَشُهُ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ قَبْرِهِ، وَإِنَّهُ لَيَتَمَتَّى قِيَامَ السَّاعَةِ فِيمَا هُوَ فِيهِ مِنَ الشَّرِّ .» وَقَالَ جَابِرٌ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « قَالَ النَّبِيُّ ﷺ: إِنِّي كُنْتُ أَنْظُرُ إِلَى الْإِبْلِ وَالْعَنَمِ وَأَنَا أَرْعَاهَا، وَلَيْسَ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَى الْعَنَمَ، وَكُنْتُ أَنْظُرُ إِلَيْهَا قَبْلَ النُّبُوَّةِ وَهِيَ مُتَمَكِّنَةٌ فِي الْمَكِينَةِ، مَا حَوْلَهَا شَيْءٌ يُهَيِّجُهَا حَتَّى تَدَعَرَ فَتَطِيرَ، فَأَقُولُ: مَا هَذَا وَأَعْجَبُ حَتَّى حَدَّثَنِي جَبْرِئِيلُ عَلَيْهِ السَّلَامُ أَنَّ الْكَافِرَ يُضْرَبُ ضَرْبَةً مَا خَلَقَ اللَّهُ شَيْئًا إِلَّا سَمِعَهَا وَتَدَعُرُ لَهَا إِلَّا الثَّقَلَيْنِ، فَمَلْنَا: ذَلِكَ لِضَرْبَةِ الْكَافِرِ، فَنَعُودُ بِاللَّهِ 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 Jamee^{la} 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-Momineen^{asws} said: 'The son of Adam^{as}, 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 Allah^{azwj}! I was greedy upon you, tight-fisted, so what is for me, with you?' So it is saying, 'Take your shroud from me'.

He^{asws} said: 'So he turns towards his children, and he is saying, 'By Allah^{azwj}! 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'.

He^{asws} 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 Lord^{azwj}'.

He^{asws} said: 'So if he was a friend of Allah^{azwj}, 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 Lord^{azwj}, and what is your Religion, and who is your Prophet^{as}?’ So he is saying, ‘Allah^{azwj} is my Lord^{azwj}, and my Religion is Islam, and my Prophet^{saww} is Muhammad^{saww}’. So they are saying to him, ‘May Allah^{azwj} Affirm your feet in what you love and are pleased with’, and these are the Words of Allah^{azwj} 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 Allah^{azwj} 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.

He^{asws} said: ‘And if he was an enemy of his Lord^{azwj}, so there would come to him the ugliest of the ones Created by Allah^{azwj} 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 Lord^{azwj}, and what is your Religion, and who is your Prophet^{saww}’. 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 Allah^{azwj} 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 Allah^{azwj} would Make the snakes of the earth, and its scorpions, and its vermins to overcome him. So they would be ravaging him until Allah^{azwj} 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’far^{asws} said: ‘The Prophet^{saww} said: ‘I^{saww} used to look at the camels and the sheep and I^{saww} was pasturing them - and there is none from a Prophet^{as} except that he^{as} had pastured the sheep - and I^{saww} 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 I^{saww} said: ‘What is this, and how strange it is? Until Jibraeel^{as} narrated to me^{saww} that the Infidel is struck with such a strike, there is no creature Created by Allah^{azwj} except that it hears it and is frightened by it, except for the human beings and the Jinn’. So I^{saww} said: ‘(If) that is due to

one strike upon the Infidel, so we seek Refuge with Allah^{azwj} from the Punishment of the grave'.⁵⁵

2. سَهْلُ بْنُ زِيَادٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنِ بَشِيرِ الدَّهَّانِ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ أَبِي جَمِيلَةَ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا حُمِلَ عَدُوُّ اللَّهِ إِلَى قَبْرِهِ، نَادَى حَمَلَتَهُ: أَلَا تَسْمَعُونَ يَا إِخْوَتَاهُ، أَيُّي أَشْكُو إِلَيْكُمْ مَا وَقَعَ فِيهِ أَحْوَكُمُ الشَّقِيَّ أَنْ عَدُوَّ اللَّهِ حَدَعَنِي، فَأُورِدَنِي، ثُمَّ لَمْ يُصَدِّرْنِي، وَأَقْسَمَ لِي أَنَّهُ نَاصِحٌ لِي، فَعَشَيْتَنِي؛ وَأَشْكُو إِلَيْكُمْ دُنْيَا عَرَّتْنِي، حَتَّى إِذَا اطْمَأْنَنْتُ إِلَيْهَا صَرَعْتَنِي؛ وَأَشْكُو إِلَيْكُمْ أَخْلَاءَ الْهُوَى مَنْوِي، ثُمَّ تَبَرَّؤُوا مِنِّي، وَخَدَلُونِي؛ وَأَشْكُو إِلَيْكُمْ أَوْلَادًا حَمَيْتُ عَنْهُمْ، وَأَثَرْتُهُمْ عَلَى نَفْسِي، فَأَكَلُوا مَالِي، وَأَسْلَمُونِي؛ وَأَشْكُو إِلَيْكُمْ مَالًا مَنَعْتُ مِنْهُ حَقَّ اللَّهِ، فَكَانَ وَبَالُهُ عَلَيَّ، وَكَانَ نَفْعُهُ لِعَيْرِي؛ وَأَشْكُو إِلَيْكُمْ دَارًا أَنْفَقْتُ عَلَيْهَا حَرِيَّتِي، وَصَارَ سَاكِنُهَا غَيْرِي؛ وَأَشْكُو إِلَيْكُمْ طُولَ النَّوَاءِ فِي قَبْرِي، يُنَادِي: أَنَا بَيْتُ الدُّوْدِ، أَنَا بَيْتُ الظُّلْمَةِ وَالْوَحْشَةِ وَالصِّيْقِ، يَا إِخْوَتَاهُ، فَاحْسِبُونِي مَا اسْتَطَعْتُمْ، وَاحْدَرُوا مِثْلَ مَا لَقِيتُ؛ فَإِنِّي قَدْ بُشِّرْتُ بِالنَّارِ، وَبِالدُّلِّ وَالصَّعَارِ، وَغَضَبِ الْعَرِيزِ الْجَبَّارِ، وَاحْسَرَتَاهُ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ، وَيَا طُولَ عَوْلَتَاهُ، فَمَا لِي مِنْ شَفِيعٍ يُطَاعُ، وَلَا صَدِيقٍ يَرْحَمُنِي، فَلَوْ أَنَّ لِي كَرَّةً، فَأَكُونُ مِنَ الْمُؤْمِنِينَ .«

Sahl Bin Ziyad, from Al Hassan Bin Ali, from Bashir Al Dahhan,
(It has been narrated) from Abu Abdullah^{asws},
and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu
Jameela, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, from Jabir Bin Abdullah who said, 'Rasool-Allah^{saww} said: 'When an enemy of Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj}, 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 Allah^{azwj} (Amir Al-Momineen^{asws})! 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، وَزَادَ فِيهِ: « فَمَا يَفْتُرُ يُنَادِي حَتَّى يُدْخَلَ قَبْرَهُ، فَإِذَا دَخَلَ حُفْرَتَهُ، رُذِّتِ الرُّوحُ فِي جَسَدِهِ، وَجَاءَهُ مَلَكَا الْقَبْرِ، فَاَمْتَحَنَاهُ » قَالَ: وَكَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَبْكِي إِذَا ذَكَرَ هَذَا الْحَدِيثَ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Amro Bin Usman, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, 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'far^{asws} wept when he mentioned this Hadeeth'.⁵⁷

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: « مَا نَدَّرِي كَيْفَ نَصْنَعُ بِالنَّاسِ، إِنْ حَدَّثْنَاهُمْ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ ضَحِكُوا، وَإِنْ سَكَنَّا لَمْ يَسْعُنَا؟ ». قَالَ: فَقَالَ ضَمْرَةُ بْنُ مَعْبُدٍ: حَدَّثْنَا، فَقَالَ: « هَلْ تَدْرُونَ مَا يَقُولُ عَدُوُّ اللَّهِ إِذَا حُمِلَ عَلَى سَرِيرِهِ؟ » قَالَ: فَقُلْنَا: لَا، قَالَ: « فَإِنَّهُ يَقُولُ لِحِمْلَتِهِ: أَلَا تَسْمَعُونَ أَبِي أَشْكُو إِلَيْكُمْ عَدُوُّ اللَّهِ، حَدَعَنِي وَأَوْرَدَنِي، ثُمَّ لَمْ يُصْدِرْنِي؛ وَأَشْكُو إِلَيْكُمْ إِحْوَانًا وَآخِيَّتُهُمْ، فَحَدَلُونِي؛ وَأَشْكُو إِلَيْكُمْ أَوْلَادًا حَامِيَّتْ عَلَيْهِمْ، فَحَدَلُونِي؛ وَأَشْكُو إِلَيْكُمْ دَارًا أَنْفَقْتُ فِيهَا حَرَبِيَّتِي، فَصَارَ سُكَّاهَا غَيْرِي، فَارْفُقُوا بِي، وَلَا تَسْتَعْجِلُوا ». قَالَ: فَقَالَ ضَمْرَةُ: يَا أَبَا الْحُسَيْنِ، إِنْ كَانَ هَذَا يَتَكَلَّمُ بِهَذَا الْكَلَامِ، يُوشِكُ أَنْ يَتَّبَعَ عَلَى أَعْنَاقِ الَّذِينَ يَحْمِلُونَهُ؟ قَالَ: فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: « اللَّهُمَّ إِنْ كَانَ ضَمْرَةُ هَزِيءٌ مِنْ حَدِيثِ رَسُولِكَ ﷺ، فَحُذِّهِ أَخَذَةَ أَسْفٍ » قَالَ: فَكَتَّ أَرْبَعِينَ يَوْمًا، ثُمَّ مَاتَ، فَحَضَرَهُ مَوْلَى لَهُ. قَالَ: فَلَمَّا دُفِنَ، أَتَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، فَجَلَسَ إِلَيْهِ، فَقَالَ لَهُ: « مِنْ أَيْنَ جِئْتَ يَا فُلَانُ؟ » قَالَ: مِنْ جِنَاةِ ضَمْرَةَ، فَوَضَعْتُ وَجْهِي عَلَيْهِ حِينَ سُويَ عَلَيْهِ، فَسَمِعْتُ صَوْتَهُ. وَاللَّهِ أَعْرِفُهُ، كَمَا كُنْتُ أَعْرِفُهُ وَهُوَ حَيٌّ. يَقُولُ: وَبِذَلِكَ يَا ضَمْرَةَ بِنَ مَعْبُدٍ، الْيَوْمَ حَدَلْتُ كُلَّ خَلِيلٍ، وَصَارَ مَصِيرُكَ إِلَى الْجَحِيمِ، فِيهَا مَسْكُنُكَ وَمَبِيتُكَ وَالْمَقِيلُ قَالَ: فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: « أَسْأَلُ اللَّهَ الْعَاقِبَةَ، هَذَا جَزَاءُ مَنْ يَهْرَأُ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'We^{asws} do not know how to deal with the people. If we narrate to them with what we^{asws} heard from Rasool-Allah^{saww},

they are laughing (in jest), and if we^{asws} observe silence, we^{asws} have no leeway (for that).

He (the narrator) said, ‘So Zamrato Bin Ma’bad said, ‘Narrate to us’. So he^{asws} said: ‘Do you know what the enemy of Allah^{azwj} is saying when he is carried upon his coffin?’ So we said, ‘No’. He^{asws} said: ‘So he is saying to his pallbearers, ‘Are you not hearing that I am complaining to you? The enemy of Allah^{azwj} 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-Hassan^{asws}! 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 Ali^{asws} Bin Al-Husayn^{asws} said: ‘O Allah^{azwj}! If it was so that Zamrat has ridiculed a Hadeeth of Rasool-Allah^{saww}, 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 Ali^{asws} Bin Al-Husayn^{asws}, and (after) offering a seat to him, Imam^{asws} 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 Allah^{azwj}! 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 Ali^{asws} Bin Al-Husayn^{asws} said: ‘I^{asws} ask Allah^{azwj} for the well-being. This is a Recompense of the one who ridicules from the Ahadeeth of Rasool-Allah^{saww}’.⁵⁸

88 - بَابُ الْمَسْأَلَةِ فِي الْقَبْرِ وَمَنْ يُسْأَلُ وَمَنْ لَا يُسْأَلُ

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 الْجُبَّارِ، عَنِ الْحَجَّالِ، عَنِ ثَعْلَبَةَ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَا يُسْأَلُ فِي الْقَبْرِ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضًا، أَوْ مَحَضَ الْكُفْرَ مَحْضًا، 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 Abdullah^{asws} 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 الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّمَا يُسْأَلُ فِي قَبْرِهِ مَنْ مَحَضَ الْإِيمَانَ مَحْضًا وَالْكَفْرَ مَحْضًا، وَأَمَّا مَا سِوَى ذَلِكَ فَيُلْهَى 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 Abdullah^{asws} 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 عَلِيِّ الْأَشْعَرِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنْ أَبِي بَكْرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّمَا يُسْأَلُ فِي قَبْرِهِ مَنْ مَحَضَ الْإِيمَانَ مَحْضًا وَالْكَفْرَ، وَأَمَّا مَا سِوَى ذَلِكَ فَيُلْهَى 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'far^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ يَحْيَى الْحَلْبِيِّ، عَنْ بُرَيْدِ بْنِ مَعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا يُسْأَلُ فِي الْقَبْرِ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضًا، أَوْ مَحَضَ الْكُفْرَ مَحْضًا».

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 Abdullah^{asws} 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، عَنِ يَحْيَى الْحَلْبِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يُسْأَلُ وَهُوَ مَضْعُوطٌ».

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 Abdullah^{asws} said: 'He would be questioned while he is squeezed'.⁶³

6. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَالِدٍ، عَنْ عَثْمَانَ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيْفَلْتُ مِنْ ضَعْفَةِ الْقَبْرِ أَحَدًا؟ قَالَ: فَقَالَ: «نَعُودُ بِاللَّهِ مِنْهَا، مَا أَقَلَّ مَنْ يُفَلْتُ مِنْ ضَعْفَةِ الْقَبْرِ، إِنَّ رُقِيَّةَ لَمَّا فَتَلَهَا عَثْمَانُ، وَفَفَ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرِهَا، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَدَمَعَتْ عَيْنَاهُ، وَقَالَ لِلنَّاسِ: إِنِّي ذَكَرْتُ

هَذِهِ وَمَا لَقَيْتِ، فَرَفَقْتُ لَهَا وَاسْتَوْهَبْتُهَا مِنْ ضَمَّةِ الْقَبْرِ « قَالَ: « فَقَالَ: اللَّهُمَّ، هَبْ لِي رُقِيَّةً مِنْ ضَمَّةِ الْقَبْرِ، فَوَهَبَهَا اللَّهُ لَهُ ». قَالَ: « وَإِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي جِنَازَةِ سَعْدٍ وَقَدْ شَبِعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: مِثْلُ سَعْدٍ يُضَمُّ؟ ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّا نُحَدِّثُ أَنَّهُ كَانَ يَسْتَحِفُّ بِالْبُؤْلِ؟ فَقَالَ: « مَعَاذَ اللَّهِ، إِنَّمَا كَانَ مِنْ زَعَارَةٍ فِي حُلْفِهِ عَلَى أَهْلِهِ « قَالَ: « فَقَالَتْ أُمُّ سَعْدٍ: هَيْبًا لَكَ يَا سَعْدُ « قَالَ: « فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ يَا أُمَّ سَعْدٍ، لَا تَحْتَمِي عَلَيَّ اللَّهُ «.

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 Abdullah^{asws}, ‘Can anyone escape from the squeezing of the grave?’ So he^{asws} said: ‘We^{asws} seek Refuge with Allah^{azwj} from it. How few are the ones who would escape from the squeezing of the grave. When Usman murdered Ruqayya, Rasool-Allah^{saww} stood by her grave and raised his^{saww} head towards the sky, and his eyes shed tears, and he^{saww} said to the people: ‘I^{saww} remember this one and what she had faced, so I^{saww} melted for her, and I^{saww} gift to her (escape) from the squeezing of the grave’. He^{asws} said: ‘So he^{saww} said: ‘O Allah^{azwj}! Endow to me^{saww}, Ruqayya being free from the squeezing of the grave’. So Allah^{azwj} Gifted it to her, for him^{saww}’.

He^{asws} said: ‘Rasool-Allah^{saww} went out in a funeral of Sa’ad, and seventy thousand Angels has escorted him. So Rasool-Allah^{saww} raised his^{saww} 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 you^{asws}! We are narrating that he used to belittle with the urine (uncleanness)’. So he^{asws} said: ‘Allah^{azwj} Forbid! But rather, he was with harsh mannerisms upon his family’.

He^{asws} said: ‘So the mother of Sa’ad said, ‘Congratulations to you, O Sa’ad!’ So Rasool-Allah^{saww} said to her: ‘O mother of Sa’ad! Do not impose it upon Allah^{azwj}!’⁶⁴

7. مُحَمَّدُ بْنُ يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنِ غَالِبِ بْنِ عَثْمَانَ، عَنِ بَشِيرِ الدَّهَّانِ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يَجِيءُ الْمَلَكَانِ - مُنْكَرٌ وَنَكِيرٌ - إِلَى الْمَيِّتِ حِينَ يُدْفَنُ، أَصَوَاهُمَا كَالرَّعْدِ الْقَاصِفِ، وَأَبْصَارُهُمَا كَالرَّبْقِ الْخَاطِفِ، يُخْطَبَانِ الْأَرْضَ بِأَنْبِيَاهِمَا، وَيَطَّأَانِ فِي شُعُورِهِمَا، فَيَسْأَلَانِ الْمَيِّتَ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ ». قَالَ: « فَإِذَا كَانَ مُؤْمِنًا، قَالَ: اللَّهُ رَبِّي، وَدِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانَيْكُمُ؟ فَيَقُولُ: أَعَنَ مُحَمَّدٌ رَسُولَ اللَّهِ ﷺ تَسْأَلَانِي؟ فَيَقُولَانِ لَهُ: تَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، فَيَقُولَانِ لَهُ: تَمَّ نَوْمَةٌ لَا حُلْمَ فِيهَا، وَيُفْسَخُ لَهُ فِي قَبْرِهِ تِسْعَةُ أَذْوَاعٍ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، وَيَرَى مَقْعَدَهُ فِيهَا. وَإِذَا كَانَ الرَّجُلُ كَافِرًا، دَخَلَ عَلَيْهِ، وَأَقِيمَ الشَّيْطَانُ بَيْنَ يَدَيْهِ، عَيْنَاهُ مِنْ نُحَاسٍ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي

قَدْ حَرَجَ مِنْ بَيْنِ ظَهْرَانِيكُمْ؟ فَيَقُولُ: لَا أَدْرِي، فَيُخَلِّيانَ بَيْنَهُ وَبَيْنَ الشَّيْطَانِ، فَيَسْلُطُ عَلَيْهِ فِي قَبْرِهِ تِسْعَةً وَتِسْعِينَ تَيْبَاناً لَوْ أَنَّ تَيْبَاناً وَاحِداً مِنْهَا نَفَخَ فِي الْأَرْضِ، مَا أَنْبَتَتْ شَجراً أبداً، وَتُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ، وَيَرَى 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 Abdullah^{asws} 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 Lord^{azwj}, and what is your Religion?’

He^{asws} said: ‘If he was a Believer, he would say, ‘Allah^{azwj} is my Lord^{azwj}, 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 Muhammad^{saww}, Rasool-Allah^{saww} that you are questioning me?’ So they are saying, ‘Testify that he is Rasool-Allah^{saww}’. So he is saying, ‘I testify that he^{saww} is Rasool-Allah^{saww}’. 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 Satan^{la} stands in front of him, his^{la} eyes being (the colour of) of brass, so they are saying to him: ‘Who is your Lord^{azwj}, 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 Satan^{la} 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 شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَصْلَحَكَ اللَّهُ، مَنْ الْمَسْئُورُونَ فِي قُبُورِهِمْ؟ قَالَ: «مَنْ تَحَضَّ الْإِيمَانَ، وَمَنْ تَحَضَّ الْكُفْرَ». قَالَ: قُلْتُ: فَبَقِيَّةُ هَذَا الْخَلْقِ؟ قَالَ: «يُلْهَى وَاللَّهِ عَنْهُمْ، مَا يُعْبَأُ بِهِمْ». قَالَ: قُلْتُ: وَعَمَّ يُسْأَلُونَ؟ قَالَ: «عَنِ الْحُجَّةِ الْقَائِمَةِ بَيْنَ أَظْهُرِكُمْ، فَيُقَالُ لِلْمُؤْمِنِ: مَا تَقُولُ فِي فُلَانٍ بِنِ فُلَانٍ؟ فَيَقُولُ: ذَلِكَ إِمَامِي، فَيُقَالُ: تَمَّ أَنْامَ اللَّهُ عَيْنَكَ، وَتُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ، فَمَا يَرَا يُنْحَفُهُ مِنْ رُوحِهَا إِلَى يَوْمِ الْقِيَامَةِ؛ وَيُقَالُ لِلْكَافِرِ: مَا تَقُولُ فِي فُلَانٍ بِنِ فُلَانٍ؟» قَالَ: «فَيَقُولُ: قَدْ سِعْتُ بِهِ وَمَا أَدْرِي مَا هُوَ؟ فَيُقَالُ لَهُ: لَا دَرَيْتَ» قَالَ: «وَتُفْتَحُ لَهُ بَابٌ مِنَ النَّارِ، فَلَا يَرَا يُنْحَفُهُ مِنْ حَرِّهَا إِلَى 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’far^{asws}, ‘May Allah^{azwj} Keep you well! Who are the questioned ones in their graves?’ He^{asws} said: ‘The ones of pure belief and the ones of pure disbelief’. I said, ‘So there remain these people’. By Allah^{azwj}! 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?’ He^{asws} said: ‘About the Proof^{asws} 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 Imam^{asws}’. So it would be said, ‘Sleep. May Allah^{azwj} 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 be Gifted from its heat up to the Day of Judgement’.⁶⁶

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ عَمْرِو بْنِ الْأَشْعَثِ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « يُسْأَلُ الرَّجُلُ فِي قَبْرِهِ، فَإِذَا أَتَبَّتْ فَسِحَ لَهُ فِي قَبْرِهِ سَبْعَةُ أَذْرَعٍ، وَفُتِحَ لَهُ بَابٌ إِلَى الْجَنَّةِ، وَقِيلَ لَهُ: تَمَّ نَوْمَةَ الْعُرْسِ، فَزِيرَ 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 Abdullah^{asws} 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 الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا وُضِعَ الرَّجُلُ فِي قَبْرِهِ، أَتَاهُ مَلَكَانِ: مَلَكٌ عَنْ يَمِينِهِ، وَمَلَكٌ عَنْ يَسَارِهِ، وَأَقِيمَ الشَّيْطَانُ بَيْنَ عَيْنَيْهِ، عَيْنَاهُ مِنْ نُحَاسٍ، فَيَقَالُ لَهُ: كَيْفَ تَقُولُ فِي الرَّجُلِ الَّذِي كَانَ بَيْنَ ظَهْرَانِيكُمْ؟ » قَالَ: « فَيَقْرَعُ لَهُ فِرْعَةً، فَيَقُولُ، إِذَا كَانَ مُؤْمِنًا: أَعَنَّ مُحَمَّدٌ رَسُولَ اللَّهِ ﷺ تَسْأَلَانِي؟ فَيَقُولَانِ لَهُ: تَمَّ نَوْمَةٌ لَأَحْلَمَ فِيهَا، وَيُفْسَخُ لَهُ فِي قَبْرِهِ تِسْعَةُ أَذْرَعٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)؛ وَإِذَا كَانَ كَافِرًا قَالَا لَهُ: مَنْ هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانِيكُمْ؟ فَيَقُولُ: لَا أَدْرِي، فَيُخَلِّيانِ 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 Abdullah^{asws} 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 Satan^{la} stands in front of him, his^{la} 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)?'

He^{asws} said: 'So he is seized by a panic, and he is saying, if he was a Believer, 'Is it about Muhammad^{saww} Rasool-Allah^{saww} 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 Allah^{azwj} 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 Satan^{la}'.⁶⁸

11. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ،
عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: « يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ: مَنْ رَبُّكَ؟ »
قَالَ: « فَيَقُولُ: اللَّهُ، فَيُقَالُ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: الْإِسْلَامُ، فَيُقَالُ لَهُ: مَنْ نَبِيُّكَ؟ فَيَقُولُ:
مُحَمَّدٌ، فَيُقَالُ: مَنْ إِمَامُكَ؟ فَيَقُولُ: فَلَانٌ، فَيُقَالُ: كَيْفَ عَلِمْتَ بِذَلِكَ؟ فَيَقُولُ: أَمَرَ هَدَايَ
اللَّهُ لَهُ وَتَبَّتْ عَلَيْهِ، فَيُقَالُ لَهُ: نَمَّ نَوْمَةً لَا حُلْمَ فِيهَا نَوْمَةُ الْعُرْسِ، ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ،
فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَرِيحَانِهَا، فَيَقُولُ: يَا رَبِّ، عَجَّلْ قِيَامَ السَّاعَةِ؛ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي
وَمَالِي. وَيُقَالُ لِلْكَافِرِ: مَنْ رَبُّكَ؟ فَيَقُولُ: اللَّهُ، فَيُقَالُ: مَنْ نَبِيُّكَ؟ فَيَقُولُ: مُحَمَّدٌ، فَيُقَالُ: مَا
دِينُكَ؟ فَيَقُولُ: الْإِسْلَامُ، فَيُقَالُ: مِنْ أَيْنَ عَلِمْتَ ذَلِكَ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلَهُ،
فَيَضْرِبَانِهِ بِمِرْزَابَةٍ لَوْ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ. الْإِنْسُ وَالْجِنُّ. أَمْ يُطِيقُوهَا » قَالَ: « فَيَدُوبُ كَمَا
يَدُوبُ الرَّصَاصُ، ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ، فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ، فَيَقُولُ: يَا رَبِّ، أَخْرِ
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 Musa^{asws} having said: 'It is said to the Believer in his grave: 'Who is your Lord^{azwj}?' So he is saying, 'Allah^{azwj}'. 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 Prophet^{saww}?' So he is saying, 'Muhammad^{saww}'. So it is said to him: 'Who is your Imam^{asws}?' 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 Allah^{azwj} Guided me towards him^{asws}, 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 Lord^{azwj}! 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 Lord^{azwj}?' So he is saying, 'Allah^{azwj}'. So it is said to him: 'Who is your Prophet^{saww}?' So he is saying, 'Muhammad^{saww}'. 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 Lord^{azwj}! Delay the Establishment of the Hour'.⁶⁹

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْمُؤْمِنَ إِذَا أُخْرِجَ مِنْ بَيْتِهِ، شَيَعَتْهُ الْمَلَائِكَةُ إِلَى قَبْرِهِ يَزِدُّهُمْ عَلَيْهِ حَتَّى إِذَا انْتَهَى بِهِ إِلَى قَبْرِهِ، قَالَتْ لَهُ الْأَرْضُ: مَرْحَبًا بِكَ وَأَهْلًا، أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أَحَبُّ أَنْ يَمْشِيَ عَلَيَّ مِثْلَكَ، لَتَرَيْنَ مَا أَصْنَعُ بِكَ، فَتَوَسَّعَ لَهُ مَدُّ بَصَرِهِ، وَيَدْخُلُ عَلَيْهِ فِي قَبْرِهِ مَلَكَا الْقَبْرِ وَهُمَا قَعِيدَا الْقَبْرِ: مُنْكَرٌ وَنَكِيرٌ، فَيُلْقِيَانِ فِيهِ الرُّوحَ إِلَى حَقْوَيْهِ، فَيُقْعِدَانِهِ وَيَسْأَلَانِهِ: فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: اللَّهُ، فَيَقُولَانِ: مَا دِينُكَ؟ فَيَقُولُ: الْإِسْلَامُ، فَيَقُولَانِ: وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: مُحَمَّدٌ ﷺ، فَيَقُولَانِ: وَمَنْ إِمَامُكَ؟ فَيَقُولُ: فُلَانٌ ». قَالَ: « فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: صَدَقَ عَبْدِي، افْرُشُوا لَهُ فِي قَبْرِهِ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ فِي قَبْرِهِ بَابًا إِلَى الْجَنَّةِ، وَالْبِسْهُ مِنْ ثِيَابِ الْجَنَّةِ حَتَّى يَأْتِيَنَا، وَمَا عِنْدَنَا خَيْرٌ لَهُ، ثُمَّ يُقَالُ لَهُ: تَمَّ نَوْمَةُ عَرُوسٍ، تَمَّ نَوْمَةُ لَأْحَلَمَ فِيهَا ». قَالَ: « وَإِنْ كَانَ كَافِرًا، حَرَجَتْ الْمَلَائِكَةُ تَشْيَعُهُ إِلَى قَبْرِهِ يَلْعَنُونَهُ حَتَّى إِذَا انْتَهَى إِلَى قَبْرِهِ، قَالَتْ لَهُ الْأَرْضُ: لَأَمْرَجَبًا بِكَ وَلَا أَهْلًا، أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أُبْغِضُ أَنْ يَمْشِيَ عَلَيَّ مِثْلَكَ، لَأَجْرَمَ لَتَرَيْنَ مَا أَصْنَعُ بِكَ الْيَوْمَ، فَتَضِيئُ عَلَيْهِ حَتَّى 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 إِلَى حَقْوَيْهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَتَلَجَّلَجُّ وَيَقُولُ: قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ، فَيَقُولَانِ لَهُ: لَأَدْرَيْتَ، وَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَتَلَجَّلَجُّ، فَيَقُولَانِ لَهُ: لَأَدْرَيْتَ، وَيَقُولَانِ لَهُ: مَنْ نَبِيُّكَ؟ فَيَقُولُ: قَدْ سَمِعْتُ النَّاسَ يَقُولُونَ، فَيَقُولَانِ لَهُ: لَأَدْرَيْتَ، وَيُسْأَلُ عَنْ إِمَامِ زَمَانِهِ ». قَالَ: « وَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: كَذَبَ عَبْدِي، افْرُشُوا لَهُ فِي قَبْرِهِ مِنَ النَّارِ، وَالْبِسْهُ مِنْ ثِيَابِ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ حَتَّى يَأْتِيَنَا، وَمَا عِنْدَنَا شَرٌّ لَهُ، فَيَضْرِبَانِهِ بِمِزْرِيَّةٍ ثَلَاثَ ضَرْبَاتٍ لَيْسَ مِنْهَا ضَرْبَةٌ إِلَّا يَتَطَايَرُ قَبْرُهُ نَارًا، لَوْ ضُرِبَ بِتِلْكَ الْمِزْرِيَّةِ جِبَالٌ تَهَامَةٌ لَكَانَتْ رَمِيمًا ». وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَيُسَلِّطُ اللَّهُ عَلَيْهِ فِي قَبْرِهِ الْحَيَاتِ

تَنْهَشُهُ مَهْمَشًا، وَالشَّيْطَانُ يَعْزُمُهُ عَمَّا « قَالَ: « وَ يَسْمَعُ عَذَابَهُ مِنْ خَلْقِ اللَّهِ إِلَّا الْجِنَّ وَالْإِنْسَ » قَالَ: « وَإِنَّهُ لَيَسْمَعُ حَقِّقَ نِعَالِهِمْ وَنُقُضَ أَيْدِيهِمْ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ) « .

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 Abdullah^{asws} 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 Allah^{azwj}! 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 Lord^{azwj}?’ So he is saying, ‘Allah^{azwj}’. So they are saying: ‘What is your Religion?’ So he is saying, ‘Al-Islam’. So they are saying: ‘Who is your Prophet^{saww}?’ So he is saying, ‘Muhammad^{saww}’. So they are saying, ‘Who is your Imam^{asws}?’ So he is saying, ‘So and so’.

So a Caller Calls out from the sky: ‘My^{azwj} 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 Us^{azwj}, and what is with Us^{azwj} is better for him’. Then it is said to him: ‘Sleep a sleep of the newly-wed, there being no dream in it’.

He^{asws} 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 Allah^{azwj}! 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. He^{asws} 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 you^{asws}! Do they both come over to the Believer and the Infidel in one image?’ So he^{asws} 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 Lord^{azwj}?’

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 Prophet^{saww}?’ 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 Imam^{asws} of his time.

He^{asws} said: ‘So a Caller Calls out from the sky: ‘My^{azwj} 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 Us^{azwj}, and

what is with Us^{azwj} 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 Abdullah^{asws} said: ‘And Allah^{azwj} would Cause him to be overcome in his grave by the snakes ravaging him with a ravaging, and the Satan^{la} saddening him with a sadness’.

He^{asws} said: ‘And his Punishment is heard by the creatures of Allah^{azwj} 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 Allah^{azwj} 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 اللَّهِ بْنِ كُؤْلُومٍ، عَنْ أَبِي سَعِيدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ، كَانَتْ الصَّلَاةُ عَنْ يَمِينِهِ، وَالزَّكَاةُ عَنْ يَسَارِهِ، وَالْبُرُّ يُطْلَقُ عَلَيْهِ، وَيَتَنَحَّى الصَّبْرُ نَاحِيَةً، وَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلِيَانِ مُسَاءَلَتَهُ، قَالَ الصَّبْرُ لِلصَّلَاةِ وَالزَّكَاةِ: دُونَكُمَا صَاحِبِكُمْ، فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونُهُ ». »

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Kowlum, from Abu Saeed,

(It has been narrated) from Abu Abdullah^{asws} 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 الْخُرَّاسَانِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا وُضِعَ الْمَيِّتُ فِي قَبْرِهِ مُتِلَّ لَهُ شَخْصٌ، فَقَالَ لَهُ: يَا هَذَا، كُنَّا ثَلَاثَةً: كَانَ رِزْقُكَ، فَانْقَطَعَ بِانْقِطَاعِ أَجْلِكَ؛ وَكَانَ أَهْلُكَ، فَخَلَّفُوكَ وَانصَرَفُوا عَنْكَ؛ وَكُنْتَ عَمَلُكَ، فَبَقِيَثَ مَعَكَ، أَمَا لِي كُنْتُ أَهْوَنَ الثَّلَاثَةِ عَلَيْكَ ». »

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Khurasany, from his father who said,

‘Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ: عَنْ صَلَاتِهِ، وَزَكَاتِهِ، وَحَجِّهِ، وَصِيَامِهِ، وَوَلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ، فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِلْأَزْبَعِ: مَا دَخَلَ فِيكَ مِنْ نَقْصٍ فَعَلَيْ تَمَامِهِ ». »

From him, from his father, raising it, said,

‘Abu Abdullah^{asws} 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 us^{asws}, the People^{asws} 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 عَيْسَى، عَنْ يُونُسَ، قَالَ: سَأَلْتُهُ عَنِ الْمَصْلُوبِ: يُعَذَّبُ عَذَابَ الْقَبْرِ؟ قَالَ: فَقَالَ: « نَعَمْ، إِنَّ اللَّهَ . عَزَّ وَجَلَّ . يَأْمُرُ الْهَوَاءَ أَنْ يَضْعَطَّهُ ». »

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

‘I asked him^{asws} about the crucified, whether he would be punished by the Punishment of the grave. So he^{asws} said: ‘Yes. Allah^{azwj} Mighty and Majestic would Command the air to squeeze him’.⁷⁴

17. وَفِي رِوَايَةٍ أُخْرَى: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَصْلُوبِ: يُصِيبُهُ عَذَابُ الْقَبْرِ؟ فَقَالَ: « إِنَّ رَبَّ الْأَرْضِ هُوَ رَبُّ الْهَوَاءِ، فَيُوحِي اللَّهُ . عَزَّ وَجَلَّ . إِلَى الْهَوَاءِ، فَيَضْعَطُهُ ضِعْطَةً أَشَدَّ مِنْ ضِعْطَةِ الْقَبْرِ ». »

And in another report,

‘Abu Abdullah^{asws} was asked about the crucified one, whether he would be hit by the Punishment of the grave. So he^{asws} said: ‘The Lord^{azwj} of the ground, He^{azwj} is the Lord^{azwj} of the air, so Allah^{azwj} 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 أَبِي بَصِيرٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « لَمَّا مَاتَتْ رُقَيْةُ ابْنَةُ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: الْحَقِّي بِسَلْفِنَا الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ وَأَصْحَابِهِ » قَالَ: « وَفَاطِمَةُ عَلَيْهِ السَّلَامُ عَلَى شَفِيرِ الْقَبْرِ تَنَحِدِرُ دُمُوعُهَا فِي الْقَبْرِ وَرَسُولُ اللَّهِ ﷺ يَتَلَقَّاهُ بِنُوبِهِ فَائِمًا يَدْعُو » قَالَ: « إِيَّيْ لَأَعْرِفُ ضَعْفَهَا، وَسَأَلْتُ اللَّهَ . عَزَّ وَجَلَّ . 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 Imam^{asws}) having said: ‘When Ruqayya, a (step) daughter of Rasool-Allah^{saww} died, Rasool-Allah^{saww} said: ‘Join with our righteous ancestors, Usman Bin Mazoun and his companions’.

He^{asws} said: ‘And Syeda Fatima^{asws} was upon the verge of the grave, her^{asws} tears flowing into the grave, and Rasool-Allah^{saww} was catching these with his^{saww} clothes, standing, supplicating, saying: ‘I^{saww} recognise her (step-

daughter) weakness, and I^{saww} asked Allah^{azwj} Mighty and Majestic that He^{azwj} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ، عَنْ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ مَوْضِعٍ قَبْرٍ إِلَّا وَهُوَ يَنْطِقُ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ: أَنَا بَيْتُ التُّرَابِ، أَنَا بَيْتُ الْبَلَاءِ، أَنَا بَيْتُ الدُّودِ ». قَالَ: « فَإِذَا دَخَلَهُ عَبْدٌ مُؤْمِنٌ، قَالَ: مَرْحَباً وَأَهلاً، أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أُحِبُّكَ وَأَنْتَ تَمْشِي عَلَيَّ ظَهْرِي، فَكَيْفَ إِذَا دَخَلْتَ بَطْنِي، فَسَتَرَى ذَلِكَ » قَالَ: « فَيَنْفَسُ لَهُ مَدَّ الْبَصَرِ، وَيُفْتَحُ لَهُ بَابٌ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ». قَالَ: « وَيَخْرُجُ مِنْ ذَلِكَ رَجُلٌ لَمْ تَرَ عَيْنَاهُ شَيْئاً فَطُ أَحْسَنَ مِنْهُ، فَيَقُولُ: يَا عَبْدَ اللَّهِ، مَا رَأَيْتُ شَيْئاً فَطُ أَحْسَنَ مِنْكَ؟ فَيَقُولُ: أَنَا رَأَيْتُكَ الْحَسَنُ الَّذِي كُنْتُ عَلَيْهِ، وَعَمَلْتُكَ الصَّالِحَ الَّذِي كُنْتُ تَعْمَلُهُ ». قَالَ: « ثُمَّ تُؤْخَذُ رُوحُهُ، فَتُوضَعُ فِي الْجَنَّةِ حَيْثُ رَأَى مَنْزِلَهُ، ثُمَّ يُقَالُ لَهُ: تَمَّ قَرِيرَ الْعَيْنِ، فَلَا يَزَالُ نَفْحَةً مِنَ الْجَنَّةِ تُصِيبُ جَسَدَهُ يَجِدُ لَذَّتَهَا وَطِيبَهَا حَتَّى يُبْعَثَ ».

قَالَ: « وَإِذَا دَخَلَ الْكَافِرُ، قَالَتْ: لَأَمْرَجِباً بِكَ وَلَا أَهلاً، أَمَا وَاللَّهِ، لَقَدْ كُنْتُ أُبْغِضُكَ وَأَنْتَ تَمْشِي عَلَيَّ ظَهْرِي، فَكَيْفَ إِذَا دَخَلْتَ بَطْنِي سَتَرَى ذَلِكَ » قَالَ: « فَتَضْمُّ عَلَيْهِ، فَتَجْعَلُهُ رَمِيماً، وَيُعَادُ كَمَا كَانَ، وَيُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ، فَيَرَى مَقْعَدَهُ مِنَ النَّارِ ». ثُمَّ قَالَ: « ثُمَّ إِنَّهُ يَخْرُجُ مِنْهُ رَجُلٌ أَقْبَحُ مَنْ رَأَى قَطُ » قَالَ: « فَيَقُولُ: يَا عَبْدَ اللَّهِ، مَنْ أَنْتَ؟ مَا رَأَيْتُ شَيْئاً أَقْبَحَ مِنْكَ؟ » قَالَ: « فَيَقُولُ: أَنَا عَمَلْتُكَ السَّيِّئِ الَّذِي كُنْتُ تَعْمَلُهُ، وَرَأَيْتُكَ الْحَبِيثَ ». قَالَ: « ثُمَّ تُؤْخَذُ رُوحُهُ، فَتُوضَعُ حَيْثُ رَأَى مَقْعَدَهُ مِنَ النَّارِ، ثُمَّ لَمْ تَزَلْ نَفْحَةً مِنَ النَّارِ تُصِيبُ جَسَدَهُ، فَيَجِدُ أَلْمَهَا وَحَرَّهَا فِي جَسَدِهِ إِلَى يَوْمٍ يُبْعَثُ، وَيُسَلِّطُ اللَّهُ عَلَى رُوحِهِ تِسْعَةً وَتِسْعِينَ تَبِيئاً نَنْهَشُهُ لَيْسَ فِيهَا تَبِيئٌ يَنْفَعُ عَلَى ظَهْرِ الْأَرْضِ؛ فَتَنْبِتُ شَيْئاً ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim,

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj}! 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.

He^{asws} 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 Allah^{azwj}! 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'.

He^{asws} said: 'And when the Infidel enters (the grave), it says: 'You are not welcome at all!. But, by Allah^{azwj}, 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 he^{asws} said: 'Then there comes out from it the ugliest man ever seen at all, so he is saying, 'O servant of Allah^{azwj}! 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'.

He^{asws} 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 عَثْمَانَ، عَنْ بَشِيرِ الدَّهَّانِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ لِلْقَبْرِ كَلَامًا فِي كُلِّ يَوْمٍ يَقُولُ: أَنَا بَيْتُ الْعُرْبَةِ، أَنَا بَيْتُ الْوَحْشَةِ، أَنَا بَيْتُ الدُّودِ، أَنَا الْقَبْرُ، أَنَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ، عَنْ عُمَرَ بْنِ زَيْدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي سَمِعْتُكَ وَأَنْتَ تَقُولُ: كُلُّ شَيْعَتِنَا فِي الْجَنَّةِ عَلَى مَا كَانَ فِيهِمْ؟ قَالَ: « صَدَقْتُكَ، كُلُّهُمْ . وَاللَّهِ . فِي الْجَنَّةِ ». قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ الدُّنُوبَ كَثِيرَةٌ كِبَارٌ؟ فَقَالَ: « أَمَا فِي الْقِيَامَةِ، فَكُلُّكُمْ فِي الْجَنَّةِ بِشَفَاعَةِ النَّبِيِّ الْمُطَاعِ، أَوْ وَصِيِّ النَّبِيِّ، وَلِكَيْتَى . وَاللَّهِ . أَتَخَوَّفُ عَلَيْكُمْ فِي الْبَرْزَخِ ». قُلْتُ: وَمَا الْبَرْزَخُ؟ قَالَ: « الْقَبْرُ مِنْذُ حِينَ مَوْتِهِ إِلَى 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 Abdullah^{asws}, 'I heard you^{asws} and you^{asws} were saying: 'All of our^{asws} Shias are in the Paradise upon what they used to be in'. He^{asws} said: 'You speak the truth. All of them, by Allah^{azwj}, would be in the Paradise'. I said, 'May I be sacrificed for you^{asws}! If there are a lot of major sins?' So he^{asws} said: 'But, during the Day of Judgement, so all of them would be in the Paradise by the intercession of the obeyed Prophet^{saww} or a successor^{asws} of the Prophet^{saww}, but, by Allah^{azwj}, I^{asws} am afraid upon you during the purgatory'. I said, 'And what is the purgatory?' He^{asws} said: 'The (period of the grave since his death, up to the Day of Judgement'.⁷⁹

90 - بَابُ فِي أَرْوَاحِ الْمُؤْمِنِينَ

Chapter 90 – Regarding the souls of the Believers

1. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ حُسَيْنِ بْنِ رَاشِدٍ، عَنِ الْمُزْبَعَلِ بْنِ مَعْمَرٍ، عَنْ ذَرِيحِ الْمُحَارِبِيِّ، عَنْ عَبَايَةَ الْأَسَدِيِّ، عَنْ حَبَّةِ الْعُرَيْبِيِّ، قَالَ: حَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى الظَّهْرِ، فَوَقَفَ بِوَادِي السَّلَامِ كَأَنَّهُ مُخَاطَبٌ لِأَقْوَامٍ، فَمُتُّ بِقِيَامِهِ حَتَّى أُعِينْتُ، ثُمَّ جَلَسْتُ حَتَّى مَلَلْتُ، ثُمَّ فُتُّ حَتَّى نَالِي مِثْلُ مَا نَالِي أَوْلَاءَ، ثُمَّ جَلَسْتُ حَتَّى مَلَلْتُ، ثُمَّ فُتُّ وَجَمَعْتُ رِدَائِي، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي قَدْ أَشْفَقْتُ عَلَيْكَ مِنْ طُولِ الْقِيَامِ، فَرَأَحَةَ سَاعَةٍ، ثُمَّ طَرَحْتُ الرِّدَاءَ لِيَجْلِسَ عَلَيَّ، فَقَالَ لِي: « يَا حَبَّةُ، إِنَّ هُوَ إِلَّا مُحَادَثَةُ مُؤْمِنٍ، أَوْ مُؤَانَسَتُهُ ». قَالَ: قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَإِنَّهُمْ لَكَذَلِكَ؟ قَالَ: « نَعَمْ، وَلَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ خَلْقًا خَلْفًا مُحْتَبِينَ يَتَحَادَثُونَ ». فَقُلْتُ: أَجْسَامٌ، أَمْ أَرْوَاحٌ؟ فَقَالَ: « أَرْوَاحٌ، وَمَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ: الْحَقْمِي 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-Momineen^{asws} to the back (of Al-Kufa), so he^{asws} paused at the valley of peace (a graveyard) as if addressing a group of people. So I stood due to his^{asws} 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-Momineen^{asws}! I sympathise with you^{asws} from the long standing, so rest for a while'. Then I spread the robe in order for him^{asws} to sit upon it. So he^{asws} said to me: 'O Habbat! It was only a discussion with a Believer, or comforting him'. I said, 'O Amir Al-Momineen^{asws}! And they are like that?' He^{asws} 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 he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّ أَخِي بَيْعُودًا، وَأَخَافُ أَنْ يَمُوتَ بِهَا؟ فَقَالَ: « مَا تُبَالِي حَيْثُمَا مَاتَ، أَمَا إِنَّهُ لَا يَبْقَى مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَغَرْبِهَا إِلَّا حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ ». قُلْتُ لَهُ: وَأَيْنَ وَادِي السَّلَامِ؟ قَالَ: « ظَهَرُ الْكُوفَةِ، أَمَا إِلَيَّ كَأَنِّي بِهِمْ حَلَقٌ حَلَقٌ فُعُودٌ 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 Abdullah^{asws}, said, 'My brother is in Baghdad and I am afraid he would be dying in it'. So he^{asws} 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 Allah^{azwj} would Resurrect his soul to 'وَادِي السَّلَامِ' the valley of peace'. I said, 'And where is the valley of peace?' He^{asws} said: 'At the back of Al-Kufa. But it is as if I^{asws} see them, in groups and groups, sitting, discussing'.⁸¹

91 - بَابٌ آخَرٌ فِي أَرْوَاحِ الْمُؤْمِنِينَ

Chapter 91 – Another chapter regarding the souls of the Believers

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ أَبِي وَهَّابٍ الْخَطَّاطِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، يَزُورُونَ أَنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي حَوَاصِلِ طُيُورٍ خُضِرَ حَوْلَ الْعَرْشِ؟ فَقَالَ: « لَا، الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ، وَلَكِنْ 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 Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! They (people) are reporting that the souls of the Believers are in the craw of green birds around the Throne'. So he^{asws} said: 'No. The Believers are more prestigious to Allah^{azwj} than for Him^{azwj} 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 الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ، عَنْ مُثَنَّى الْخَطَّاطِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ لَفِي شَجَرَةٍ مِنَ الْجَنَّةِ، يَأْكُلُونَ مِنْ طَعَامِهَا، وَيَشْرَبُونَ مِنْ شَرَابِهَا، وَيَقُولُونَ: رَبَّنَا، أَفِمْ السَّاعَةَ لَنَا، وَأُنْجِزْ 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 Abdullah^{asws} 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 Lord^{azwj}! Establish the Hour for us and Accomplish for us what You^{azwj} Promised us, and join our later ones with our former ones'.⁸³

3. سَهْلُ بْنُ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، عَنْ دُرَيْسِ بْنِ أَبِي مَنْصُورٍ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْأَرْوَاحَ فِي صِفَةِ الْأَجْسَادِ فِي شَجَرَةٍ فِي الْجَنَّةِ تَعَارَفُ وَتَسْأَلُ، فَإِذَا قَدِمَتِ الرُّوحُ عَلَى الْأَرْوَاحِ، يَقُولُ: دَعَوْهَا؛ فَإِنَّهَا قَدْ أَفْلَتَتْ مِنْ هَوْلِ عَظِيمٍ، ثُمَّ يَسْأَلُونَهَا: مَا فَعَلَ فُلَانٌ؟ وَمَا فَعَلَ فُلَانٌ؟ فَإِنْ قَالَتْ لَهُمْ: تَرَكْتُهُ حَيًّا، ارْتَجَوْهُ؛ وَإِنْ قَالَتْ لَهُمْ: قَدْ هَلَكَ، قَالُوا: قَدْ هَوَى هَوَى ». »

Sahl Bin Ziyad, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عُثْمَانَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ؟ فَقَالَ: « فِي حُجْرَاتٍ فِي الْجَنَّةِ، يَأْكُلُونَ مِنْ طَعَامِهَا، وَيَشْرَبُونَ مِنْ شَرَابِهَا، وَيَقُولُونَ: رَبَّنَا أَقِمْ لَنَا السَّاعَةَ، وَأَنْجِزْ لَنَا مَا وَعَدْتَنَا، وَالْحَقُّ آخِرُنَا بِأَوْلَانَا ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked Abu Abdullah^{asws} about the souls of the Believers, so he^{asws} said: '(They are) in chambers in the Paradise, eating from its food and drinking from its drinks, and they are saying, 'Our Lord^{azwj}! Establish the Hour for us and Accomplish for us what You^{azwj} Promised us, and Join our later ones with our former ones'.⁸⁵

5. عَلِيُّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ حَمَّادٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا مَاتَ الْمَيِّتُ، اجْتَمَعُوا عِنْدَهُ يَسْأَلُونَهُ عَمَّنْ مَضَى وَعَمَّنْ بَقِيَ، فَإِنْ كَانَ مَاتَ وَلَمْ يَرِدْ عَلَيْهِمْ، قَالُوا: قَدْ هَوَى هَوَى، وَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: دَعُوهُ حَتَّى 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ، عَنْ يُونُسَ بْنِ زَبْيَانَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: « مَا يَقُولُ النَّاسُ فِي أَرْوَاحِ الْمُؤْمِنِينَ؟ ». فَقُلْتُ: يَقُولُونَ: تَكُونُ فِي حَوَاصِلِ طُيُورٍ خَضِرٍ فِي فَنَادِيلِ تَحْتَ الْعَرْشِ. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « سُبْحَانَ اللَّهِ! الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ، يَا يُونُسُ، إِذَا كَانَ ذَلِكَ، أَتَاهُ مُحَمَّدٌ ﷺ وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمُ السَّلَامُ وَالْمَلَائِكَةُ الْمُقَرَّبُونَ عَلَيْهِمُ السَّلَامُ، فَإِذَا قَبَضَهُ اللَّهُ. عَزَّ وَجَلَّ. صَيَّرَ تِلْكَ الرُّوحَ فِي قَالِبٍ كَقَالِبِهِ 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 Abdullah^{asws}, so he^{asws} 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 Abdullah^{asws} said: 'Glory be to Allah^{azwj}! The Believer is more prestigious to Allah^{azwj} than for Him^{azwj} to Make his soul to be in a craw of a bird.

O Yunus! When it was that, there come to him Muhammad^{saww}, and Ali^{asws}, and Syeda Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Angels of Proximity. So when Allah^{azwj} 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 لِأبي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّا نَتَحَدَّثُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَنَّهُمْ فِي حَوَاصِلِ طُيُورٍ خَضِرٍ تَرعى فِي الْجَنَّةِ، وَتَأْوِي إِلَى فَنَادِيلِ تَحْتَ الْعَرْشِ؟ فَقَالَ: « لَا، إِذَا مَا هِيَ فِي حَوَاصِلِ طَيْرٍ ». «

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 Abdullah^{asws}, '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 he^{asws} said: 'No. Then, what is in the craws of birds?' I said, 'So where are they?' He^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَثْمَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ أَرْوَاحِ الْمُشْرِكِينَ؟ فَقَالَ: « فِي النَّارِ يُعَذَّبُونَ يَقُولُونَ: رَبَّنَا لَا تَقِمَ لَنَا السَّاعَةَ، وَلَا تُنَجِّزْ لَنَا مَا وَعَدْتَنَا، وَلَا تُلْحِقْ 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 Abdullah^{asws}, said, 'I asked him^{asws} about the souls of the Polytheists, so he^{asws} said: '(They are) in the Fire being Punished. They are saying, 'Our Lord^{azwj}! Do not Establish the Hour for us nor Accomplish for us what You^{azwj} Promised us, and do not Join our later ones with our former ones'.⁸⁹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ، عَنْ مُثَنَّى، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ أَرْوَاحَ الْكُفَّارِ فِي نَارِ جَهَنَّمَ يُعْرَضُونَ عَلَيْهَا يَقُولُونَ: رَبَّنَا لَا تَقِمَ لَنَا السَّاعَةَ، وَلَا تُنَجِّزْ لَنَا مَا وَعَدْتَنَا، وَلَا تُلْحِقْ 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 Abdullah^{asws} having said: 'The souls of the Infidels are in the Fire of Hell, being presented to it. They are saying, 'Our Lord^{azwj}! Do not Establish the Hour for us, and do not Accomplish what You^{azwj} Promised us, and do not Join our later ones with our former ones'.⁹⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، بِإِسْنَادٍ لَهُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: « شَرُّ بَيْتٍ فِي النَّارِ بَرْهُوتُ الَّذِي فِيهِ أَرْوَاحُ الْكُفَّارِ. »

Muhammad Bin Yahya, from Muhammad Bin Ahmad, by a chain of his, said,

'Amir Al-Momineen^{asws} 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؛ وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرْهُوتَ، وَهُوَ الَّذِي بِحَضْرَمَوْتِ، 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 Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: شَرُّ الْيَهُودِ يَهُودُ بَيْسَانَ، وَشَرُّ النَّصَارَى نَصَارَى نَجْرَانَ، وَخَيْرُ مَاءٍ عَلَى

وَجِهَ الْأَرْضِ مَاءٌ زَمْزَمَ، وَشَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرْهَوْتٍ، وَهُوَ وَادٍ بِحَضْرَمَوْتٍ، يَرُدُّ عَلَيْهِ هَامُ الْكُفَّارِ وَصَدَاهُمْ.»

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 وَعَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ مَجْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَائِبٍ، عَنْ ضُرَيْسِ الْكُنَاسِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّ النَّاسَ يَذْكُرُونَ أَنَّ فُرَاتَنَا يَخْرُجُ مِنَ الْجَنَّةِ، فَكَيْفَ هُوَ وَهُوَ يُقْبَلُ مِنَ الْمَغْرِبِ وَتُصَبُّ فِيهِ الْعُيُونُ وَالْأَوْدِيَةُ؟ قَالَ: فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ . وَأَنَا أَسْمَعُ .: « إِنَّ لِلَّهِ جَنَّةً خَلَقَهَا اللَّهُ فِي الْمَغْرِبِ، وَمَاءَ فُرَاتِكُمْ يَخْرُجُ مِنْهَا، وَإِلَيْهَا تَخْرُجُ أَرْوَاحُ الْمُؤْمِنِينَ مِنْ حُفْرِهِمْ عِنْدَ كُلِّ مَسَاءٍ، فَتَسْقُطُ عَلَى ثَمَارِهَا، وَتَأْكُلُ مِنْهَا، وَتَتَنَعَّمُ فِيهَا، وَتَتَلَقَى وَتَتَعَارَفُ، فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ مِنَ الْجَنَّةِ، فَكَانَتْ فِي الْهَوَاءِ فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، تَطِيرُ ذَاهِبَةً وَجَائِيَةً، وَتَعْهَدُ حُفْرَهَا إِذَا طَلَعَتِ الشَّمْسُ، وَتَتَلَقَى فِي الْهَوَاءِ وَتَتَعَارَفُ.» قَالَ: « وَإِنَّ لِلَّهِ نَارًا فِي الْمَشْرِقِ خَلَقَهَا لِيُسْكِنَهَا أَرْوَاحَ الْكُفَّارِ، وَيَأْكُلُونَ مِنْ رُفُومِهَا، وَيَشْرَبُونَ مِنْ حَمِيمِهَا لَيْلَهُمْ، فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ إِلَى وَادٍ بِالْيَمَنِ يُقَالُ لَهُ: بَرْهَوْتٌ، أَشَدُّ حَرًّا مِنْ نِيرَانِ الدُّنْيَا، كَانُوا فِيهَا يَتَلَقَوْنَ وَيَتَعَارَفُونَ، فَإِذَا كَانَ الْمَسَاءُ عَادُوا إِلَى النَّارِ، فَهُمْ كَذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ.» قَالَ: قُلْتُ: أَصْلَحَكَ اللَّهُ، فَمَا حَالُ الْمُؤَحِّدِينَ الْمُقَرَّبِينَ بِنُبُوَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُسْلِمِينَ الْمُدْنِيِّينَ، الَّذِينَ يَمُوتُونَ وَلَيْسَ لَهُمْ إِمَامٌ، وَلَا يَعْرِفُونَ وَلَا يَتَنَكَّمُونَ؟ فَقَالَ: « أَمَّا هَؤُلَاءِ، فَإِنَّهُمْ فِي حُفْرِهِمْ لَا يَخْرُجُونَ مِنْهَا، فَمَنْ كَانَ مِنْهُمْ لَهُ عَمَلٌ صَالِحٌ وَمَ يَظْهَرُ مِنْهُ عَدَاوَةٌ، فَإِنَّهُ يُخَدُّ لَهُ خَدٌّ إِلَى الْجَنَّةِ الَّتِي خَلَقَهَا اللَّهُ فِي الْمَغْرِبِ، فَيَدْخُلُ عَلَيْهِ مِنْهَا الرُّوحُ فِي حُفْرَتِهِ إِلَى يَوْمِ الْقِيَامَةِ، فَيَلْقَى اللَّهَ، فَيَحَاسِبُهُ بِحَسَنَاتِهِ وَسَيِّئَاتِهِ، فَإِنَّمَا إِلَى الْجَنَّةِ، وَإِنَّمَا إِلَى النَّارِ، فَهَؤُلَاءِ مُؤَقَّفُونَ لِأَمْرِ اللَّهِ.» قَالَ: « وَكَذَلِكَ يَفْعَلُ اللَّهُ بِالْمُسْتَضْعَفِينَ وَالْبُلْبُلِ وَالْأَطْفَالِ وَأَوْلَادِ الْمُسْلِمِينَ، الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ. فَأَمَّا النَّصَابُ مِنْ أَهْلِ الْقِبْلَةِ، فَإِنَّهُمْ يُخَدُّ هُمْ خَدٌّ إِلَى النَّارِ الَّتِي خَلَقَهَا اللَّهُ فِي الْمَشْرِقِ، فَيَدْخُلُ عَلَيْهِمْ مِنْهَا اللَّهَبُ وَالشَّرُّ وَالِدُخَانُ وَفُورَةُ الْحَمِيمِ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ مَصِيرُهُمْ إِلَى الْحَمِيمِ، ثُمَّ فِي النَّارِ يُسَجَّرُونَ، ثُمَّ قَبِلَ لَهُمْ أَيْنَمَا

كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ؟ أَيْنَ إِمَامِكُمْ الَّذِي اتَّخَذْتُمُوهُ دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا؟

«.

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’far^{asws} 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’far^{asws} said, and I heard it, that: ‘For Allah^{azwj} is a garden which Allah^{azwj} 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’.

He^{asws} said: ‘And for Allah^{azwj} there is a fire in the east which He^{azwj} 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 Allah^{azwj} Keep you^{asws} well! So what is the state of the Monotheist, the acknowledger with the Prophet-hood of Muhammad^{saww}, from the (general) Muslims, the sinners, who are dying and there is no Imam^{asws} for them, nor are they recognising your^{asws} Wilayah?’ So he^{asws} 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 us^{asws}), so a furrow would be grooved out for them to the garden which Allah^{azwj} 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 Allah^{azwj}, and He^{azwj} 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 Allah^{azwj}. And similar to that will Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj}. Where is your imam whom you were taking to besides the Imam^{asws} whom Allah^{azwj} Made to be for the people as an Imam^{asws}?’⁹⁴

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنِ الْحُسَيْنِ بْنِ مُيَسَّرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ جَنَّةِ آدَمَ عَلَيْهِ السَّلَامُ؟ فَقَالَ: «جَنَّةٌ مِنْ جَنَّاتِ الدُّنْيَا تَطَّلِعُ فِيهَا الشَّمْسُ وَالْقَمَرُ، وَلَوْ كَانَتْ مِنْ جَنَّاتِ الْآخِرَةِ مَا خَرَجَ مِنْهَا أَبَدًا».

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Maysay who said,

‘I asked Abu Abdullah^{asws} about the Garden of Adam^{as}. So he^{asws} 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, he^{as} 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 حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: هَلْ سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْأَطْفَالِ؟ فَقَالَ: «قَدْ سُئِلَ، فَقَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ» ثُمَّ قَالَ: «يَا زُرَّارَةُ، هَلْ تَدْرِي قَوْلَهُ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ؟» قُلْتُ: لَا، قَالَ: «لِلَّهِ فِيهِمُ الْمَشِيئَةُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأَطْفَالَ، وَالَّذِي مَاتَ مِنْ النَّاسِ فِي الْفِتْرَةِ، وَالشَّيْخَ الْكَبِيرَ الَّذِي أَدْرَكَ النَّبِيَّ ﷺ وَهُوَ لَا يَعْقِلُ، وَالْأَصَمَّ، وَالْأَبْكَمَ الَّذِي لَا يَعْقِلُ، وَالْمَجْنُونَ، وَالْأَبْلَةَ الَّذِي لَا يَعْقِلُ، وَكُلُّ وَاحِدٍ مِنْهُمْ يَخْتَجُّ عَلَى اللَّهِ عَزَّ وَجَلَّ، فَيَبْعَثُ اللَّهُ إِلَيْهِمْ مَلَكًا مِنَ الْمَلَائِكَةِ، فَيُورِثُهُمْ نَارًا، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِمْ مَلَكًا، فَيَقُولُ لَهُمْ: إِنَّ رَبَّكُمْ يَأْمُرُكُمْ أَنْ تَتَّبِعُوا فِيهَا؛ فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، 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'far^{asws}, said, ‘I asked him^{asws}, ‘Was Rasool-Allah^{saww} asked about the children?’ So he^{asws} said: ‘He^{saww} had been asked, so he^{saww} said: ‘Allah^{azwj} is more Knowing with what they were doing’.

Then he^{asws} said: ‘O Zurara! Do you know (the meaning of) his^{saww} words: ‘Allah^{azwj} is more Knowing with what they were doing?’ I said, ‘No’. He^{asws} said: ‘For Allah^{azwj} is a Volition for them. When it will be the Day of Judgement, Allah^{azwj} Mighty and Majestic will Gather the children, and those from the people that died in the era (in between one Prophet^{as} and the next), and the aged old man who saw the Prophet^{saww} 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 Allah^{azwj} Mighty and Majestic .

So Allah^{azwj} would Send to them an Angel from the Angels, so it would inflame a fire for them. Then He^{azwj} would Send to them an Angel and it would be saying to them: ‘Your Lord^{azwj} 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 عَبْرِ وَاحِدٍ رَفَعُوهُ: أَنَّهُ سُئِلَ عَنِ الْأَطْفَالِ؟ فَقَالَ: « إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَهُمُ اللَّهُ، وَأَجَّحَ لَهُمْ نَارًا، وَأَمَرَهُمْ أَنْ يَطْرُقُوا أَنْفُسَهُمْ فِيهَا؛ فَمَنْ كَانَ فِي عِلْمِ اللَّهِ - عَزَّ وَجَلَّ - أَنَّهُ سَعِيدٌ، رَمَى بِنَفْسِهِ فِيهَا، وَكَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا؛ وَمَنْ كَانَ فِي عِلْمِهِ أَنَّهُ شَقِيٌّ، امْتَنَعَ، فَيَأْمُرُ اللَّهُ بِهِمْ إِلَى النَّارِ، فَيَقُولُونَ: يَا رَبَّنَا تَأْمُرُ بِنَا إِلَى النَّارِ وَمَنْ نُجْرِبُ عَلَيْنَا الْقَلَمَ؟ فَيَقُولُ الْجَبَّارُ: قَدْ أَمَرْتُكُمْ مُشَافَهَةً، فَلَمْ تُطِيعُونِي، فَكَيْفَ وَلَوْ أُرْسِلْتُ رُسُلِي بِالْغَيْبِ إِلَيْكُمْ ». »

A number of our companions, from Sahl Bin Ziyad, from someone else, (It has been narrated) raising it, that he asked about the children, so he^{asws} said: ‘When it will be the Day of Judgement, Allah^{azwj} 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 Allah^{azwj} 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 His^{azwj} Knowledge as a wretched one, would refuse. So Allah^{azwj} would Command with them to go the Fire, and they would be saying, ‘O our Lord^{azwj}! You^{azwj} 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: ‘I^{azwj} had Commanded you all verbally, but you did not obey Me^{azwj}, so how would it have been if I^{azwj} had Sent My^{saww} Rasool^{saww} with the hidden matters, to you all?’

وَفِي حَدِيثٍ آخَرَ: « أَمَّا أَطْفَالُ الْمُؤْمِنِينَ، فَيَلْحَقُونَ بِآبَائِهِمْ، وَأَوْلَادُ الْمُشْرِكِينَ يَلْحَقُونَ بِآبَائِهِمْ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (بِإِيمَانٍ أَحْفَنَّا 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 Allah^{azwj} Mighty and Majestic [52:21] And (as for) those who believe and their offspring follow them in faith’.⁹⁷

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ يَحْيَى الْحَلَبِيِّ، عَنِ ابْنِ مُسْكَانَ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْوُلْدَانِ؟ فَقَالَ: « سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوُلْدَانِ وَالْأَطْفَالِ، فَقَالَ: اللَّهُ 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'far^{asws} about the boys. So he^{asws} said: 'Rasool-Allah^{saww} was asked about the boys and the children, so he^{saww} said: 'Allah^{azwj} is more Knowing with what they were doing'.⁹⁸

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْأَطْفَالِ الَّذِينَ مَاتُوا قَبْلَ أَنْ يَبْلُغُوا؟ فَقَالَ: «سُئِلَ عَنْهُمْ رَسُولُ اللَّهِ ﷺ، فَقَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». ثُمَّ أَقْبَلَ عَلَيَّ، فَقَالَ: «يَا زُرَّارَةُ، هَلْ تَدْرِي مَا عَنِ بِذَلِكَ رَسُولُ اللَّهِ ﷺ؟» قَالَ: قُلْتُ: لَا، فَقَالَ: «إِنَّمَا عَنِ كُفُّوا عَنْهُمْ، وَلَا تَقُولُوا فِيهِمْ شَيْئًا، وَرُدُّوا عِلْمَهُمْ إِلَى اللَّهِ.»

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

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the children who died before they reached adulthood?' So he^{asws} said: 'Rasool-Allah^{saww} was asked about them, so he^{saww} said: 'Allah^{azwj} is more Knowing with what they were doing'.

Then he^{asws} turned towards me, so he^{asws} said: 'O Zurara! Do you know what is the meaning of what Rasool-Allah^{saww} said?' I said, 'No'. So he^{asws} said: 'But rather it means pause from them and do not be saying anything regarding them, and refer their knowledge to Allah^{azwj}'.⁹⁹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ) قَالَ: فَقَالَ: «فَصَرَّتِ الْأَبْنَاءُ عَنْ عَمَلِ الْأَبَاءِ، فَأَلْحَقُوا الْأَبْنَاءَ بِالْأَبَاءِ لِنَقَرِّ بِذَلِكَ 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 Abdullah^{asws} regarding the Words of Allah^{azwj} 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 he^{asws} 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 هِشَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَمَّنْ مَاتَ فِي الْفِتْرَةِ، وَعَمَّنْ لَمْ يُدْرِكِ الْحِنْتَ، وَالْمَعْتُوهُ؟ فَقَالَ: «يَحْتَجُّ اللَّهُ عَلَيْهِمْ، يَرْفَعُ لَهُمْ نَارًا، فَيَقُولُ لَهُمْ: ادْخُلُوهَا، فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ أَبِي قَالَ: هَا أَنْتُمْ قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي.»

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about the one who died during the era (between one Prophet^{as} and the next), and about the one who did not perform violations (sins) and the insane. So he^{asws} said: 'Allah^{azwj} Argue against them. He^{azwj} would Raise a fire and He^{azwj} 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, He^{azwj} would Say: “Behold you all! I^{saww} had Commanded you, but you disobeyed Me^{azwj}!”¹⁰¹

7. وَهَذَا الْإِسْنَادِ، قَالَ: « ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمْ: الْأَبْكَمُ، وَالطِّفْلُ، وَمَنْ مَاتَ فِي الْفِتْرَةِ؛ فَتَرَفَعُ لَهُمْ نَارٌ، فَيَقَالُ لَهُمْ: ادْخُلُوهَا، فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ أَبِي قَالَ تَبَارَكَ وَتَعَالَى: هَذَا قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي ». »

And by this chain,

‘He^{asws} said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophet^{as} 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 I^{azwj} had Commanded you all, but you disobeyed Me^{azwj}”¹⁰²

7. وَهَذَا الْإِسْنَادِ، قَالَ: « ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمْ: الْأَبْكَمُ، وَالطِّفْلُ، وَمَنْ مَاتَ فِي الْفِتْرَةِ؛ فَتَرَفَعُ لَهُمْ نَارٌ، فَيَقَالُ لَهُمْ: ادْخُلُوهَا، فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ أَبِي قَالَ تَبَارَكَ وَتَعَالَى: هَذَا قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي ». »

And by this chain,

‘He^{asws} said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophet^{as} 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 I^{azwj} had Commanded you all, but you disobeyed Me^{azwj}”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 التَّوَادِرِ

Chapter 95 – The Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ نُوحِ بْنِ شُعَيْبٍ، عَنْ شَهَابِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْجُنُبِ: يُعْتَسَلُ الْمَيِّتُ؟ أَوْ مَنْ عَسَلَ مَيِّتًا لَهُ أَنْ يَأْتِيَ أَهْلَهُ ثُمَّ يَغْتَسِلُ؟ فَقَالَ: « سَوَاءٌ، لَا بَأْسَ بِذَلِكَ، إِذَا كَانَ جُنُبًا عَسَلَ يَدَهُ وَتَوَضَّأَ وَعَسَلَ الْمَيِّتَ، فَإِنْ عَسَلَ مَيِّتًا، ثُمَّ تَوَضَّأَ، ثُمَّ أَتَى أَهْلَهُ، يُجْزِئُهُ عُسْلًا وَاحِدًا هُمَا ». »

Ali Bin Ibrahim, from his father, from Nuh Bin Shuayb, from Shihab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} 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 he^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْمَيِّتَ إِذَا حَضَرَهُ الْمَوْتُ، أَوْ تَقَعَهُ مَلَكَ الْمَوْتِ، وَلَوْ لَأَذَلَّكَ مَا اسْتَقَرَّ ». »

Ali, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny, (It has been narrated) from Abu Abdullah^{asws} 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 الْهَذَلِيِّ، عَنْ إِبْرَاهِيمَ بْنِ خَالِدِ الْقَطَّانِ، عَنْ مُحَمَّدِ بْنِ مَنْصُورِ الصَّيْقَلِيِّ، عَنْ أَبِيهِ، قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَجَدْتُ وَجَدْتُ عَلَى ابْنِ لِي هَلَكًا حَتَّى خِفْتُ عَلَى عَقْلِي، فَقَالَ: « إِذَا أَصَابَكَ مِنْ هَذَا شَيْءٌ، فَأَفِضْ مِنْ دُمُوعِكَ؛ فَإِنَّهُ يَسْكُنُ عَنكَ ». »

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 Abdullah^{asws} 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 he^{asws} 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 ذُرُّ بْنُ أَبِي ذَرٍّ، مَسَحَ أَبُو ذَرٍّ الْقَبْرَ بِيَدِهِ، ثُمَّ قَالَ: رَحِمَكَ اللَّهُ يَا ذُرُّ، وَاللَّهِ إِنْ كُنْتُ بِي بَارًا، وَلَقَدْ قُبِضْتَ وَإِنِّي عَنْكَ لَرَاضٍ، أَمَا وَاللَّهِ مَا بِي فَقْدُكَ، وَمَا عَلَيَّ مِنْ غَضَاظَةٍ، وَمَا لِي إِلَى أَحَدٍ سِوَى اللَّهِ مِنْ حَاجَةٍ، وَلَوْ لَاهْوُلُ الْمُطَّلَعِ، لَسَرَّنِي أَنْ أَكُونَ مَكَانَكَ، وَلَقَدْ شَغَلَنِي الْحُزْنُ لَكَ عَنِ الْحُزْنِ عَلَيْكَ، وَاللَّهِ مَا بَكَيْتُ لَكَ وَلَكِنْ بَكَيْتُ عَلَيْكَ، فَكَيْتَ شِعْرِي مَاذَا قُلْتَ، وَمَاذَا قِيلَ لَكَ، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي قَدْ وَهَبْتُ لَكَ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّي، فَهَبْ لَكَ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّكَ؛ فَأَنْتَ أَحَقُّ بِالْجُودِ مِنِّي

Ali Bin Ibrahim, raising it, said,

'When Zharr son of Abu Zarr^{as} died, Abu Zarr^{as} wiped the grave with his^{as} hand, then said: 'May Allah^{azwj} have Mercy on you, O Zharr! By Allah^{azwj}! You were righteous with me^{as}, and you have died and I^{as} am pleased with you. However, by Allah^{azwj}, I am not disappointed due to your death and I do not need anyone beside Allah^{azwj}. 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 Allah^{azwj}, 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 Allah^{azwj}! Ira have gifted to him whatever was necessitated upon him from my rights, therefore Gift to him whatever was

necessitated upon him from Your^{azwj} Rights, for You^{azwj} are more rightful with the Benevolence than I^{as} am'.¹⁰⁷

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا، قَالَ: لَمَّا قُبِضَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَمَرَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِالسِّتْرَاجِ فِي الْبَيْتِ الَّذِي كَانَ يَسْكُنُهُ حَتَّى قُبِضَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، ثُمَّ أَمَرَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ بِمِثْلِ ذَلِكَ فِي بَيْتِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَتَّى 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'far^{asws} passed away, Abu Abdullah^{asws} ordered (his^{asws} people) with the lantern in the house where he^{asws} had dwelled in until Abu Abdullah^{asws} passed away. Then Abu Al-Hassan^{asws} ordered with similar to that in the house of Abu Abdullah^{asws}, until he^{asws} went out with it to Al-Iraq. Then I do not know what happened'.¹⁰⁸

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ أَوَّلِ مَنْ جُعِلَ لَهُ النَّعْشُ؟ فَقَالَ: « فَاطِمَةُ عَلَيْهِ السَّلَامُ ». «

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the first one for whom the casket (coffin) was made to be. So he^{asws} said: ' Syeda Fatima^{asws}'.¹⁰⁹

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنِ الْمَيِّتِ: يَبْلَى جَسَدُهُ؟ قَالَ: « نَعَمْ، حَتَّى لَا يَبْقَى لَهُ لَحْمٌ وَلَا عَظْمٌ إِلَّا طِينَتُهُ الَّتِي خُلِقَ مِنْهَا؛ فَكَيْفَا لَا تَبْلَى، تَبْقَى فِي الْقَبْرِ مُسْتَدِيرَةً حَتَّى 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 Abdullah^{asws}, said, 'He^{asws} was asked about the deceased, whether his body would decay. He^{asws} 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 الْكُوَيْبِيُّ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ زَيْدِ بْنِ خَلِيفَةَ الْخَوْلَانِيِّ. وَهُوَ زَيْدُ بْنُ خَلِيفَةَ الْحَارِثِيُّ. قَالَ: سَأَلَ عِيسَى بْنُ عَبْدِ اللَّهِ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا حَاضِرٌ، فَقَالَ: تَخْرُجُ النِّسَاءُ إِلَى الْجَنَازَةِ؟ وَكَانَ عَلَيْهِ السَّلَامُ مُتَكِيًا، فَاسْتَوَى جَالِسًا، ثُمَّ قَالَ: « إِنَّ الْفَاسِقَ . عَلَيْهِ لَعْنَةُ اللَّهِ . آوَى عَمَّهُ الْمُغَيَّرَةَ بِنِ أَبِي الْعَاصِ، وَكَانَ مِمَّنْ هَدَرَ رَسُولُ اللَّهِ ﷺ دَمَهُ، فَقَالَ لِابْنَةِ رَسُولِ اللَّهِ ﷺ: لَا تُخْبِرِي أَبَاكَ بِمَكَانِهِ . كَأَنَّهُ لَا يُوقِنُ أَنَّ

الْوَحْيِ يَا نَبِيَّ مُحَمَّدًا. فَقَالَتْ: مَا كُنْتُ لِأَكْتُمَ رَسُولَ اللَّهِ ﷺ عَدُوًّا، فَجَعَلَهُ بَيْنَ مِشْجَبٍ لَهُ، وَحَفْهَ بِقَطِيفَةٍ، فَأَتَى رَسُولَ اللَّهِ ﷺ الْوَحْيِ، فَأَخْبَرَهُ بِمَكَانِهِ، فَبَعَثَ إِلَيْهِ عَلِيًّا عَلَيْهِ السَّلَامُ، وَقَالَ: اشْتَمِلْ عَلَيَّ سَيْفِكَ، اثْبِتْ بَيْتَ ابْنَةِ ابْنِ عَمِّكَ، فَإِنْ ظَفَرْتَ بِالْمُغِيرَةِ فَاقْتُلْهُ، فَأَتَى الْبَيْتَ، فَجَالَ فِيهِ، فَلَمْ يَظْفَرْ بِهِ، فَرَجَعَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ أَرَهُ، فَقَالَ: إِنَّ الْوَحْيَ قَدْ أَتَانِي، فَأَخْبَرَنِي أَنَّهُ فِي الْمِشْجَبِ، وَدَخَلَ عُثْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَأَخَذَ بِيَدِ عَمِّهِ، فَأَتَى بِهِ إِلَى النَّبِيِّ ﷺ، فَلَمَّا رَأَاهُ، أَكَبَّ عَلَيْهِ، وَمَ يَلْتَفِتُ إِلَيْهِ، وَكَانَ نَبِيُّ اللَّهِ ﷺ حَيًّا كَرِيمًا، فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا عَمِّي هَذَا الْمُغِيرَةُ بْنُ أَبِي الْعَاصِ وَفَدَى، وَالَّذِي بَعَثَكَ بِالْحَقِّ آمَنَتُهُ. قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَكَذَبَ وَالَّذِي بَعَثَهُ بِالْحَقِّ، مَا آمَنَهُ، فَأَعَادَهَا ثَلَاثًا » وَأَعَادَهَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثَلَاثًا: « أَلَيْ آمَنَهُ إِلَّا أَنَّهُ يَأْتِيهِ عَن يَمِينِهِ، ثُمَّ يَأْتِيهِ عَن يَسَارِهِ، فَلَمَّا كَانَ فِي الرَّابِعَةِ، رَفَعَ رَأْسَهُ إِلَيْهِ، فَقَالَ: قَدْ جَعَلْتُ لَكَ ثَلَاثًا، فَإِنْ قَدَرْتُ عَلَيْهِ بَعْدَ ثَالِثَةِ قَتْلَتُهُ، فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ الْعَنِ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ، وَالْعَنِ مَنْ يُؤْوِيهِ، وَالْعَنِ مَنْ يَحْمِلُهُ، وَالْعَنِ مَنْ يُطْعِمُهُ، وَالْعَنِ مَنْ يَسْقِيهِ، وَالْعَنِ مَنْ يُجَهِّزُهُ، وَالْعَنِ مَنْ يُعْطِيهِ سِقَاءً، أَوْ حِذَاءً، أَوْ رِشَاءً، أَوْ وَعَاءً. وَهُوَ يُعْذُهُنَّ بِيَمِينِهِ. وَانْطَلَقَ بِهِ عُثْمَانُ، فَأَوَاهُ وَأَطْعَمَهُ وَسَقَاهُ وَحَمَلَهُ وَجَهَّزَهُ حَتَّى فَعَلَ جَمِيعَ مَا لَعَنَ عَلَيْهِ النَّبِيُّ ﷺ مَنْ يَفْعَلُهُ بِهِ. ثُمَّ أَخْرَجَهُ فِي الْيَوْمِ الرَّابِعِ يَسُوقُهُ، فَلَمْ يَخْرُجْ مِنْ أُبْيَاتِ الْمَدِينَةِ حَتَّى أَعْطَبَ اللَّهُ رَاحِلَتَهُ، وَنُقِبَ حِذَاهُ، وَدَمِيَتْ قَدَمَاهُ، فَاسْتَعَانَ بِيَدَيْهِ وَرُكْبَتَيْهِ، وَأَثَقَلَهُ جَهَّازُهُ حَتَّى وَجَسَ بِهِ، فَأَتَى شَجْرَةً، فَاسْتَطَالَ بِهَا، لَوْ أَنَّهَا بَعْضُكُمْ مَا أَهْرَهُ ذَلِكَ، فَأَتَى رَسُولَ اللَّهِ ﷺ الْوَحْيِ، فَأَخْبَرَهُ بِذَلِكَ، فَدَعَا عَلِيًّا عَلَيْهِ السَّلَامُ، فَقَالَ: خُذْ سَيْفَكَ، وَانْطَلِقْ أَنْتَ وَعَمَارٌ وَثَالِثُ هُمُ، فَأَتِ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ تَحْتَ شَجْرَةِ كَذَا وَكَذَا، فَأَتَاهُ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَاقْتَلَهُ. فَضْرَبَ عُثْمَانُ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَقَالَ: أَنْتِ أَخْبَرْتِ أَبَاكَ بِمَكَانِهِ، فَبَعَثَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَشْكُو مَا لَقِيتِ، فَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ: افْتِي حَيَاءَكَ، مَا أَقْبَحَ بِالْمَرْأَةِ ذَاتِ حَسَبٍ وَدِينٍ فِي كُلِّ يَوْمٍ تَشْكُو رَوْجَهَا، فَأَرْسَلَتْ إِلَيْهِ مَرَاتٍ، كُلُّ ذَلِكَ يَقُولُ لَهَا ذَلِكَ، فَلَمَّا كَانَ فِي الرَّابِعَةِ دَعَا عَلِيًّا عَلَيْهِ السَّلَامُ، وَقَالَ: خُذْ سَيْفَكَ، وَاشْتَمِلْ عَلَيْهِ، ثُمَّ اثْبِتْ بَيْتَ ابْنَةِ ابْنِ عَمِّكَ، فَخُذْ بِيَدَيْهَا، فَإِنْ حَالَ بَيْنَكَ وَبَيْنَهَا أَحَدٌ، فَاحْطُمْهُ بِالسَّيْفِ، وَأَقْبَلْ رَسُولُ اللَّهِ ﷺ كَأَلْوَالِهِ مِنْ مَنْزِلِهِ إِلَى دَارِ عُثْمَانَ، فَأَخْرَجَ عَلِيٌّ عَلَيْهِ السَّلَامُ ابْنَةَ رَسُولِ اللَّهِ، فَلَمَّا نَظَرَتْ إِلَيْهِ، رَفَعَتْ صَوْتَهَا بِالْبُكَاءِ، وَاسْتَعْبَرَ رَسُولُ اللَّهِ ﷺ، وَبَكَى، ثُمَّ أَدْخَلَهَا مَنْزِلَهُ، وَكَشَفَتْ عَن ظَهْرِهَا، فَلَمَّا أَنْ رَأَى مَا بَطَّحَهَا، قَالَ: ثَلَاثَ مَرَّاتٍ: مَا لَهُ قَتْلِكَ قَتَلَهُ اللَّهُ، وَكَانَ ذَلِكَ يَوْمَ الْأَحَدِ، وَبَاتَ عُثْمَانُ مُلْتَحِفًا بِجَارِيَتَيْهَا، فَامْكَنَتْهُ الْإِنْتَنِيرُ وَالثَّلَاثَاءُ، وَمَاتَتْ فِي الْيَوْمِ الرَّابِعِ. فَلَمَّا حَضَرَ أَنْ يَخْرُجَ بِهَا، أَمَرَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ عَلَيْهِ السَّلَامُ، فَخَرَجَتْ

عَلَيْهَا وَنِسَاءَ الْمُؤْمِنِينَ مَعَهَا، وَخَرَجَ عُثْمَانُ يُسَبِّحُ جَنَازَتَهَا، فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ ﷺ، قَالَ: مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِهِ أَوْ بِعَتَاتِهِ، فَلَا يَتَّبِعَنَّ جَنَازَتَهَا، قَالَ ذَلِكَ ثَلَاثًا، فَلَمْ يَنْصَرِفْ، فَلَمَّا كَانَ فِي الرَّابِعَةِ، قَالَ: لَيْنَصْرِفَنَّ أَوْ لِأَسْمِيَنَّ بِاسْمِهِ، فَأَقْبَلَ عُثْمَانُ مُتَوَكِّمًا عَلَى مَوْلَى لَهُ، مُمَسِّكًا بِيَطْنِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَشْتَكِي بَطْنِي، فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لِي أَنْ أَنْصَرِفَ، قَالَ: أَنْصَرِفْ، وَخَرَجَتْ فَاطِمَةُ عَلَيْهَا وَنِسَاءَ 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 Abdullah^{asws}, and I was present, so he said, ‘The women are going out to the funeral’. And he^{asws} was reclining, so he^{asws} sat upright, then said: ‘The evil-doer, may the Curse of Allah^{azwj} be upon him. Al-Mugheira Bin Abu Al-A’as, his uncle sheltered him, and he was from the ones Rasool-Allah^{saww} permitted his^{saww} blood to be spilled (killed). He (his uncle) said to a daughter of Rasool-Allah^{saww}, ‘Do not inform your father^{saww} of his (Mugheira’s) whereabouts’. It was as if he had no conviction that the Revelation comes to Muhammad^{saww}.

So she said, ‘I was not one to conceal from Rasool-Allah^{saww} the whereabouts of his^{saww} 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-Allah^{saww}, and he^{saww} was informed of his (hiding) place. So he^{saww} sent Ali^{asws} to him and said: ‘Wrap up upon your^{asws} sword, go to the house of the daughter of your cousin, and if you get hold of Al-Mugheira, so kill him’.

So he^{asws} went to the house and looked around in it but did not come across him. So he^{asws} returned to Rasool-Allah^{as} and informed him^{saww}, and he^{asws} said: ‘O Rasool-Allah^{saww}, I^{asws} did not see him’. So he^{saww} said: ‘The Revelation had come to me^{saww} and informed me^{saww} that he is in the cupboard. And Usman came over after the exit of Ali^{asws}, so he grabbed the hand of his uncle and came over with him to the Prophet^{saww}. So when he^{saww} saw him, he^{saww} stumbled upon him and did not turn towards him. And the Prophet^{saww} was bashful, benevolent. So he said, ‘O Rasool-Allah^{saww}! This is my uncle. This is Al-Mugheira Bin Abu Al-A’as who has come. By the One^{azwj} Who Sent you^{saww}! You^{saww} have granted him safety’.

Abu Abdullah^{asws} said: ‘And he (Usman) lied, by the One^{azwj} Who Sent him^{saww} with the Truth, he^{saww} did not grant him safety. So he repeated it three times, and Abu Abdullah^{asws} repeated it three times: ‘I^{asws} believe him except that he came to him^{saww} from his^{saww} right, then came to him^{saww} from his^{saww} left. So when it was during the fourth time, he^{saww} raised his^{saww} head and said to him: ‘I^{saww} give you three days, so if I^{saww} were to find him after three days, he would be killed’.

So when he turned around Rasool-Allah^{saww} said: ‘O Allah^{azwj}! 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 Prophet^{saww} 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 Allah^{azwj} 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-Allah^{saww} and he^{saww} was informed with that. So he^{saww} called Ali^{asws} and said: 'Take your^{asws} sword and go, you^{asws} 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 Ali^{asws} went over to him and killed him. So (later on) Usman struck a (step) daughter of Rasool-Allah^{saww} and said: 'You informed your father^{saww} of his whereabouts.

So she sent a message to Rasool-Allah^{saww} complaining of what she faced. So Rasool-Allah^{saww} 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 him^{saww} many times, during each of that he^{saww} was saying that to her. So when it was during the fourth time, he^{saww} called Ali^{asws} and said: 'Take your^{asws} sword and cover upon it, then go to the house of the daughter of your^{asws} cousin, and take her by the hand. So if anyone were to come between you^{asws} and her, break him with the sword'.

And Rasool-Allah^{saww} came over flustered from his^{saww} house to the house of Usman. So Ali^{asws} brought out the (step) daughter of Rasool-Allah^{saww}. So when she looked at him^{saww}, she raised her voice with the wailing, and Rasool-Allah^{saww} burst into tears and cried. Then he^{saww} took her to his^{saww} own house, and she uncovered her backside. So when he^{saww} saw what had appeared on her (marks of the beating), said three times: 'What is the matter with him hitting you? May Allah^{azwj} 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-Allah^{saww} instructed Syeda Fatima^{asws}. So she^{asws} went out, and the womenfolk of the Believers were with her^{asws}, and Usman went out escorting her funeral. So when the Prophet^{saww} saw him, he^{saww} said: 'The one who went to his wife last night or with his slave girl, so he should not follow her funeral'. He^{saww} said that three (times). But he did not leave.

So when it was the fourth time, he^{saww} said: 'Will you leave or shall I^{saww} mention his name?' So Usman came over leaning upon a slave of his, holding his belly, and he said, 'O Rasool-Allah^{saww}! I complain of my bellyache. So if you^{saww} see fit, permit me to leave'. He^{saww} said: 'Leave!' And Syeda Fatima^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} having said: ‘When the man prepares his own shroud, so he is Recomposed every time he looks towards it’.¹¹²

10. وَهَذَا الْإِسْنَادِ: « أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ اشْتَكَى عَيْنَهُ، فَعَادَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ يَصِيحُ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَجَزَعًا أَمْ وَجَعًا؟ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا وَجَعْتُ وَجَعًا قَطُّ أَشَدَّ مِنْهُ. فَقَالَ: يَا عَلِيُّ، إِنَّ مَلَكَ الْمَوْتِ إِذَا نَزَلَ لِقَبْضِ رُوحِ الْكَافِرِ، نَزَلَ مَعَهُ سَعُودٌ مِنْ نَارٍ، فَيَنْزِعُ رُوحَهُ بِهِ، فَتَصِيحُ جَهَنَّمُ. فَاسْتَوَى عَلِيُّ عَلَيْهِ السَّلَامُ جَالِسًا، فَقَالَ: يَا رَسُولَ اللَّهِ، أَعِدُّ عَلَيَّ حَدِيثَكَ؛ فَلَقَدْ أَنْسَانِي وَجَعِي مَا قُلْتُ، ثُمَّ قَالَ: هَلْ يُصِيبُ ذَلِكَ أَحَدًا مِنْ أُمَّتِكَ؟ قَالَ: نَعَمْ، حَاكِمٌ جَائِرٌ، وَآكِلٌ مَالِ الْيَتِيمِ ظُلْمًا، وَشَاهِدٌ زُورٌ ».

And by this chain,

‘Amir Al-Momineen^{asws} complained of his^{asws} eyes, so the Prophet^{as} visited him^{asws}. So when he^{asws} screamed (with pain), the Prophet^{saww} said: ‘Is it panic or pain?’ So he^{asws} said: ‘O Rasool-Allah^{saww}! I^{asws} have not experience a pain at all more intense than it’. So he^{saww} said: ‘O Ali^{asws}! 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 Ali^{asws} sat up straight and said: ‘O Rasool-Allah^{saww}! Repeat your^{saww} Hadeeth to me^{asws}, for it has made me^{asws} forget my^{asws} pain what you^{saww} said’. Then he^{asws} said: ‘Would anyone from your^{saww} community be hit by that?’ He^{saww} said: ‘Yes, an unjust ruler, and the consumer of the wealth of the orphan unjustly, and the false testifier’.¹¹³

11. وَهَذَا الْإِسْنَادِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ، أَمَّا الْمُسْتَرِيحُ، فَالْعَبْدُ الصَّالِحُ، اسْتَرَاخَ مِنْ عَمِّ الدُّنْيَا، وَمَا كَانَ فِيهِ مِنَ الْعِبَادَةِ إِلَى الرَّاحَةِ وَنَعِيمِ الْأَحْرَةِ. وَأَمَّا الْمُسْتَرَاخُ مِنْهُ، فَالْفَاجِرُ، يَسْتَرِيخُ مِنْهُ مَلَكَهُ اللَّذَانِ يَحْفَظَانِ عَلَيْهِ، وَحَادِمُهُ، وَأَهْلُهُ، وَالْأَرْضُ الَّتِي كَانَ يَمْشِي عَلَيْهَا ».

And by this chain,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The Prophet^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ، فَهُوَ مَأْجُورٌ كُلَّمَا نَظَرَ إِلَيْهِ ».

وَالْمُسْلِمُونَ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ، فَأَوْصَى الْبَرَاءُ إِذَا دُفِنَ أَنْ يُجْعَلَ وَجْهُهُ إِلَى رَسُولِ اللَّهِ ﷺ إِلَى الْقِبْلَةِ، فَحَرَّتْ بِهِ السُّنَّةُ، وَأَنَّهُ أَوْصَى بِثُلْثِ مَالِهِ، فَتَزَلَّ بِهِ الْكِتَابُ، وَحَرَّتْ 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 Abdullah^{asws} having said: ‘Al-Bara’a Bin Marour Al-Tamimy Al-Ansary was in Al-Medina, and Rasool-Allah^{saww} was in Makkah, and the death presented itself to him, and Rasool-Allah^{saww} 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-Allah^{saww}, 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ، فَإِنَّكَ مَيِّتٌ؛ وَأَحْبِبْ مَنْ شِئْتَ، فَإِنَّكَ مُفَارِقُهُ؛ وَاعْمَلْ مَا شِئْتَ، فَإِنَّكَ لَأَقِيهِ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Jibraeel^{as} came over to the Prophet^{saww} and he^{as} said: ‘O Muhammad^{saww}! Live as you^{saww} wish but you^{saww} will certainly die; love whoever you^{saww} wish, but you^{saww} will certainly depart from him, and act as you^{saww} wish but one day you^{saww} will face your deeds.’¹²⁰

18. ابْنُ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: حَدِّثْنِي مَا أَنْتَفِعُ بِهِ، فَقَالَ: «يَا أَبَا عُبَيْدَةَ، أَكْثَرَ ذِكْرِ الْمَوْتِ؛ فَإِنَّهُ لَمْ يُكْتَبْ ذِكْرُهُ إِلَّا زَهْدًا فِي الدُّنْيَا.»

Ibn Abu Umyer, from Ayoub, from Abu Ubeyday who said,

‘I said to Abu Ja’far^{asws}, ‘Narrate to me what I can benefit with’. So he^{asws} 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 الْأَبْرَارِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مُنَادٍ يُنَادِي فِي كُلِّ يَوْمٍ: ابْنُ آدَمَ، لِدِّ الْمَوْتِ، وَاجْمَعِ لِلْفَنَاءِ، وَابْنِ لِلْخَرَابِ.»

Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Dawood Al Abzary,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘A Caller Calls out during every day: ‘Son of Adam^{as} gives birth for the death, and amasses for the annihilation, and builds for the ruination’.¹²²

20. ابْنُ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: «يَا أَبَا مُحَمَّدٍ، ادْكُرْ تَقَطُّعَ أَوْصَالِكَ فِي قَبْرِكَ، وَرُجُوعَ أَحْبَابِكَ عَنْكَ»

إِذَا دَفَنُوكَ فِي حُفْرَتِكَ، وَخُرُوجَ بَنَاتِ الْمَاءِ مِنْ مَنْخَرَيْكَ، وَأَكْلِ الدُّودِ لِحَمِّكَ؛ فَإِنَّ ذَلِكَ يُسَلِّي عَنْكَ مَا أَنْتَ فِيهِ « قَالَ أَبُو بَصِيرٍ: فَوَ اللَّهُ، مَا ذَكَرْتُهُ إِلَّا سَلَّى عَنِّي مَا أَنَا فِيهِ مِنْ هَمِّ الدُّنْيَا.

Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said, 'I complained to Abu Abdullah^{asws} of the temptations (in my mind), so he^{asws} 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 Allah^{azwj}! 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 مَوْلَى أَبَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، يَعْلَمُ مَلَكُ الْمَوْتِ بِقَبْضِ مَنْ يَقْبِضُ؟ قَالَ: « لَا، إِنَّمَا هِيَ صِحَاكُ تَنْزِلُ مِنَ السَّمَاءِ: أَقْبِضْ نَفْسَ فُلَانٍ بِنِ 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 Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Does the Angel of death know of whom (whose soul) he has to capture?' He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مِنْ أَهْلِ بَيْتِ شَعْرٍ وَلَا وَبَرٍ إِلَّا وَمَلَكَ الْمَوْتِ يَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ ». «

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

'Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَمَّنْ أَخْبَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ كَانَ مَعَهُ كَفْنُهُ فِي بَيْتِهِ، لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَكَانَ مَأْجُورًا كَلَّمَا 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 Abdullah^{asws} 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 زَيْدِ الشَّحَامِ، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} 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. He^{asws} said: ‘Yes’.¹²⁷

25. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي الْمَعْرَاءِ، قَالَ: حَدَّثَنِي يَعْقُوبُ الْأَحْمَرُ، قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ نَعْرِيزُهُ بِإِسْمَاعِيلَ، فَتَرَحَّمَ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ نَعَى إِلَى نَبِيِّهِ ﷺ نَفْسَهُ، فَقَالَ: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ) وَقَالَ: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ)» ثُمَّ أَنْشَأَ يُحَدِّثُ، فَقَالَ: «إِنَّهُ يَمُوتُ أَهْلُ الْأَرْضِ حَتَّى لَا يَبْقَى أَحَدٌ، ثُمَّ يَمُوتُ أَهْلُ السَّمَاءِ حَتَّى لَا يَبْقَى أَحَدٌ إِلَّا مَلَكُ الْمَوْتِ، وَحَمَلَةُ الْعَرْشِ، وَجَبْرَائِيلُ، وَمِيكَائِيلُ عَلَيْهِ السَّلَامُ». قَالَ: «فَيَجِيءُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَقُومَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ، فَيُقَالُ لَهُ: مَنْ بَقِيَ. وَهُوَ أَعْلَمُ؟ فَيَقُولُ: يَا رَبِّ، لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ، وَحَمَلَةُ الْعَرْشِ، وَجَبْرَائِيلُ، وَمِيكَائِيلُ عَلَيْهِ السَّلَامُ، فَيُقَالُ لَهُ: قُلْ لِحَبْرَائِيلَ وَمِيكَائِيلَ: فَلْيَمُوتَا، فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ: يَا رَبِّ، رَسُولُكَ وَأَمِينُكَ؟ فَيَقُولُ: إِنِّي قَدْ قَضَيْتُ عَلَى كُلِّ نَفْسٍ فِيهَا الرُّوحَ الْمَوْتِ. ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ، فَيُقَالُ لَهُ: مَنْ بَقِيَ. وَهُوَ أَعْلَمُ؟ فَيَقُولُ: يَا رَبِّ، لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ، وَحَمَلَةُ الْعَرْشِ، فَيَقُولُ: قُلْ لِحَمَلَةِ الْعَرْشِ: فَلْيَمُوتُوا» قَالَ: «ثُمَّ يَجِيءُ كَتِيبًا حَزِينًا لَا يَرْفَعُ طَرْفَهُ، فَيُقَالُ: مَنْ بَقِيَ؟ فَيَقُولُ: يَا رَبِّ، لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ، فَيُقَالُ لَهُ: مَتَى يَا مَلَكُ الْمَوْتِ، فَيَمُوتُ. ثُمَّ يَأْخُذُ الْأَرْضَ بِيَمِينِهِ، وَالسَّمَاوَاتِ بِيَمِينِهِ، وَيَقُولُ: أَيُّنَ الَّذِينَ كَانُوا يَدْعُونَ مَعِيَ شَرِيكًا؟ أَيُّنَ الَّذِينَ كَانُوا يَجْعَلُونَ مَعِيَ إِهْلًا 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 Abdullah^{asws} to console him^{asws} for his^{asws} son Ismail (who had died). So he^{asws} expressed mercy upon him, then said: ‘Allah^{azwj} Mighty and Majestic Announced the death to His^{azwj} Prophet^{saww} Himself^{azwj}, so He^{azwj} Said: “You^{saww} would be passing away and they (the people) would be dying”. And He^{azwj} Said [29:57] Every soul must taste of death.

Then he^{asws} commenced narrating, so he^{asws} 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 Allah^{azwj} Mighty and Majestic, so He^{azwj} would say to him: “Who remains?”, and He^{azwj} is more Knowing. So he would be saying: ‘O Lord^{azwj}! There does not remain except the Angel of death, and the bearers of the Throne, and Jibraeel and Mikaeel’.

So He^{azwj} would be Saying: “Say to Jibraeel and Mikaeel, so let them both die’. So the Angels would be saying during that: ‘O Lord^{azwj}! They are Your^{azwj} Messengers and Your^{azwj} Trusted ones!’ So He^{azwj} would be Saying: “I^{azwj} 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 Allah^{azwj} Mighty and Majestic, and He^{azwj} would Say to him: “Who remains?”, and He^{azwj} is more Knowing’. So he would say: ‘O Lord^{azwj}! There does not remain except for the Angel of death and the bearers of the Throne’. So He^{azwj} would be Saying: “Say to the bearers of the Throne, so let them die”.

He^{asws} said: ‘Then he would come bleak, said, not raising an eyebrow. So He^{azwj} would be Saying to him: “Who remains?” So he would say: ‘O Lord^{azwj}! There does not remain anyone except for the Angel of death’. So He^{azwj} would be Saying to him: “Die, O Angel of death!” So he would be dying.

Then He^{azwj} would Seize the earth by His^{azwj} Right, and the skies by His^{azwj} Left and He^{azwj} would be Saying: “Where are those who were claiming as being associates with Me^{azwj}? Where are those who were made to be as gods besides Me^{azwj}?”¹²⁸

26. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: أَحْبَبَنِي جَبْرِئِيلُ عَلَيْهِ السَّلَامُ أَنْ مَلَكَاً مِنْ مَلَائِكَةِ اللَّهِ كَانَتْ لَهُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ . مَنْزِلَةٌ عَظِيمَةٌ، فَتُعْتَبَ عَلَيْهِ، فَأَهْبَطَهُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَأَتَى إِدْرِيسَ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنَّ لَكَ مِنَ اللَّهِ مَنْزِلَةً، فَاشْفَعْ لِي عِنْدَ رَبِّكَ، فَصَلَّى ثَلَاثَ لَيَالٍ لَا يَفْتُرُ، وَصَامَ أَيَّامَهَا لَا يُفْطِرُ، ثُمَّ طَلَبَ إِلَى اللَّهِ تَعَالَى فِي السَّحْرِ فِي الْمَلِكِ، فَقَالَ الْمَلِكُ: إِنَّكَ قَدْ أُعْطِيتَ سُؤْلَكَ، وَقَدْ أُطِيقَ لِي جَنَاحِي وَأَنَا أُحِبُّ أَنْ أُكَافِيكَ، فَاطْلُبْ إِلَيَّ حَاجَةً، فَقَالَ: تُرِينِي مَلَكَ الْمَوْتِ لَعَلِّي أَنْسُ 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 وَالْحَامِسَةِ، فَقَالَ الْمَلِكُ: يَا مَلَكَ الْمَوْتِ، مَا لِي أَرَاكَ قَاطِباً؟ قَالَ: الْعَجَبُ؛ إِنِّي تَحْتِ ظِلِّ الْعَرْشِ حَيْثُ أَمِرْتُ أَنْ أَقْبِضَ رُوحَ آدَمِيِّ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَالْحَامِسَةِ، فَسَمِعَ إِدْرِيسَ عَلَيْهِ السَّلَامُ، فَامْتَعَصَ، فَخَرَّ مِنْ جَنَاحِ الْمَلِكِ، فَقْبِضَ رُوحَهُ مَكَانَهُ، وَقَالَ اللَّهُ عَزَّ وَجَلَّ: (وَرَفَعْنَاهُ مَكَاناً عَلِيًّا) .»

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Jibraeel informed me that an Angel from the Angels of Allah^{azwj} who would have for him a great status in the Presence of Allah^{azwj}, but it

transgressed, so he was descended from the sky to the earth. So he went to Idrees^{as} and said: 'For you^{as} is a status from Allah^{azwj}, therefore intercede for me in the Presence of your^{as} Lord^{azwj}'.

So he^{as} prayed Salaat for three nights unwavering, and Fasted its days, not breaking a Fast. Then he sought to Allah^{azwj} the Exalted during the pre-dawn with regards to the (fallen) Angel. So the Angel said: 'You^{as} have been Granted your request, and my wings have been released for me, and I would love to suffice you^{as}, therefore seek a need to me'. So he^{as} said: 'Show me the Angel of death, perhaps I^{as} derive comfort with it, for nothing seems welcoming along with his mentioned'. So he spread his wings, then said: 'Ride!' So he^{as} 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 Idrees^{as} heard and resented, and he^{as} fell down from the wing of the Angel, and his soul was captured at that spot; and Allah^{azwj} Mighty and Majestic Said [19:57] And We Elevated him to a High place'.¹²⁹

27. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنِ ابْنِ مُسْكَانَ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ أَبِي شَيْبَةَ الزُّهْرِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الْمَوْتُ الْمَوْتُ، أَلَا وَلَا بُدَّ مِنَ الْمَوْتِ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ بِالرَّوْحِ وَالرَّاحَةِ وَالْكَرَّةِ الْمُبَارَكَةِ إِلَى جَنَّةٍ عَالِيَةٍ لِأَهْلِ دَارِ الْخُلُودِ الَّذِينَ كَانَ لَهَا سَعْيُهُمْ، وَفِيهَا رَغْبَتُهُمْ، وَجَاءَ الْمَوْتُ بِمَا فِيهِ بِالشَّقْوَةِ وَالنَّدَامَةِ، وَبِالْكَرَّةِ الْخَاسِرَةِ إِلَى نَارٍ حَامِيَةٍ لِأَهْلِ دَارِ الْعُرُورِ الَّذِينَ كَانَ لَهَا سَعْيُهُمْ، وَفِيهَا رَغْبَتُهُمْ ». ثُمَّ قَالَ: « وَقَالَ: إِذَا اسْتَحَفَّتْ وَلَايَةُ اللَّهِ وَالسَّعَادَةُ، جَاءَ الْأَجَلَ بَيْنَ الْعَيْنَيْنِ، وَذَهَبَ الْأَمَلُ وَرَاءَ الظَّهْرِ، وَإِذَا اسْتَحَفَّتْ وَلَايَةُ الشَّيْطَانِ وَالشَّقَاوَةُ، جَاءَ الْأَمَلُ بَيْنَ الْعَيْنَيْنِ، وَذَهَبَ الْأَجَلَ وَرَاءَ الظَّهْرِ ». قَالَ: « وَسئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْمُؤْمِنِينَ أَكْمِسُ؟ فَقَالَ: أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ، وَأَشَدُّهُمْ لَهُ اسْتِعْدَادًا ».

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'far^{asws} having said: 'Rasool-Allah^{saww} 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 he^{asws} said: 'And he^{saww} said: 'To those who deserve Wilayah (Guardianship) and the Protection of Allah^{azwj} 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 He^{asws} (the Imam^{asws}) said that Rasool-Allah^{saww} was asked, ‘Which one of the Believers is the most intelligent?’ So he^{saww} 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 حَمَزَةَ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: «عَجَبْتُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ الْمَوْتَ وَهُوَ يَرَى مِنْ مَمُوتٍ كُلِّ يَوْمٍ وَلَيْلَةٍ، وَالْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى وَهُوَ يَرَى النَّشْأَةَ الْأُولَى.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Hamza who said,

‘I heard Ali^{asws} Bin Al-Husayn^{asws} 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 يَحْيَى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَعْدَانَ، عَنْ عَجَلَانَ أَبِي صَالِحٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا أَبَا صَالِحٍ، إِذَا أَنْتَ حَمَلْتَ جَنَازَةً، فَكُنْ كَأَنَّكَ أَنْتَ الْمَحْمُولُ، وَكَأَنَّكَ سَأَلْتَ رَبَّكَ الرَّجُوعَ إِلَى الدُّنْيَا فَفَعَلَ، فَاَنْظُرْ مَاذَا تَسْتَأْنِفُ.» قَالَ: ثُمَّ قَالَ: «عَجَبْتُ لِقَوْمٍ حُسِنَ أَوْلَهُمْ عَنْ آخِرِهِمْ، ثُمَّ نُودِيَ فِيهِمْ 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 Abdullah^{asws} 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 Lord^{azwj} 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 he^{asws} said: ‘I^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَا أَنْزَلَ الْمَوْتَ حَقَّ مَنْزِلَتِهِ مَنْ عَدَّ عَدًّا مِنْ أَجَلِهِ.» قَالَ: «وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَا أَطَالَ عَبْدٌ الْأَمَلَ إِلَّا أَسَاءَ الْعَمَلِ.» وَكَانَ يَقُولُ: «لَوْ رَأَى الْعَبْدُ أَجَلَهُ وَسُرْعَتَهُ إِلَيْهِ، لَأَبْعَضَ الْعَمَلَ مِنْ طَلَبِ الدُّنْيَا.»

From him, from Fazalat, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The death has not descended with its true descent on the one who counts tomorrow as being his term (death)’.

And Amir Al-Momineen^{asws}: ‘A servant desiring for the (pleasures of the world) would end up committing bad deeds’.

And he^{asws} 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 عَلْوَانَ، عَنْ عَمْرٍو بْنِ شَمْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ لِحْظَةِ مَلِكِ الْمَوْتِ، قَالَ: «أَمَّا رَأَيْتَ النَّاسَ يَكُونُونَ جُلُوسًا، فَتَعْتَرِيهِمُ السَّكَنَةُ، فَمَا يَتَكَلَّمُ أَحَدٌ مِنْهُمْ؟ فِتْلِكَ لِحْظَةُ مَلِكِ 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’far^{asws}, said, ‘I asked him^{asws} about the instant of the Angel of death. He^{asws} 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 عَمْرٍو بْنِ عُثْمَانَ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: (وَقِيلَ مَنْ رَاقٍ وَظَنَّ أَنَّهُ الْفِرَاقُ) ؟ قَالَ: «فَإِنَّ ذَلِكَ ابْنُ آدَمَ، إِذَا حَلَّ بِهِ الْمَوْتُ، قَالَ: هَلْ مِنْ طَيْبٍ، إِنَّهُ الْفِرَاقُ، أَيَقْرَنَ بِمَفَارِقَةِ الْأَحِبَّةِ، قَالَ: (وَالْتَقَّتِ السَّاقُ بِالسَّاقِ): التَّقَّتِ الدُّنْيَا بِالْآخِرَةِ، ثُمَّ (إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ) قَالَ: الْمَصِيرُ إِلَى 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’far^{asws}, said, ‘I asked him^{asws} about the Words of Allah^{azwj} 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’. He^{asws} said: ‘So if it was that, the death comes upon the son of Adam^{as}, 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. He^{asws} said: ‘The world turns to the Hereafter’. [75:30] To your Lord on that day shall be the driving. He^{asws} said: ‘To the Lord^{azwj} of the worlds is the destination’.¹³⁵

33. مُحَمَّدٌ بْنُ يَحْيَى، عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِثْمِيِّ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: «إِنَّمَا نَعُدُّهُمْ عِدًّا» ؟ قَالَ: «مَا هُوَ عِنْدَكَ؟» قُلْتُ: عَدَدُ الْأَيَّامِ، قَالَ: «إِنَّ الْأَبَاءَ وَالْأُمَّهَاتِ يُحْصُونَ ذَلِكَ، لَا وَلَكِنَّهُ 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 Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic [19:84] but rather We only Number out to them a number?' He^{asws} said: 'What is it (meaning) with you?' I said, 'The number of the days'. He^{asws} said: 'The fathers and the mother are counting that. No, but it is the number of the breaths'.¹³⁶

34. عَنْهُ، عَنْ فَصَالَةَ، عَنْ مُوسَى بْنِ بَكْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْحَيَاةُ وَالْمَوْتُ خُلُقَانِ مِنَ خَلْقِ اللَّهِ، فَإِذَا جَاءَ الْمَوْتُ، فَدَخَلَ فِي الْإِنْسَانِ، لَمْ يَدْخُلْ فِي شَيْءٍ إِلَّا وَخَرَجَتْ مِنْهُ الْحَيَاةُ ». «

From him, from Fazalat, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The life and the death are two creatures from the creatures of Allah^{azwj}, 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 سُوَيْبٍ، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَقُولُ: اسْتَأْتَرَ اللَّهُ بِفُلَانٍ؟ فَقَالَ: « ذَا مَكْرُوهٍ ». فَقِيلَ: فُلَانٌ يَجُودُ بِنَفْسِهِ؟ فَقَالَ: « لَا بَأْسَ، أَمَا تَرَاهُ يَفْتَحُ فَاهَهُ عِنْدَ مَوْتِهِ مَرَّتَيْنِ أَوْ ثَلَاثَةً، فَذَلِكَ حِينَ يَجُودُ بِهَا؛ لِمَا يَرَى مِنْ ثَوَابِ اللَّهِ عَزَّ وَجَلَّ، وَقَدْ كَانَ يَهْدَا ضَنِينًا ». «

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Muhammad Bin Sukeyn who said,

'Abu Abdullah^{asws} was asked about the man saying, 'Allah^{azwj} Preferred so and so (over me)'. So he^{asws} said: 'That is abhorred'. It was said, '(If he says) 'So and so has been generous with himself'? So he^{asws} 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 Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ قَوْمًا فِيمَا مَضَى قَالُوا لِنَبِيِّ هُمْ: ادْعُ لَنَا رَبَّكَ يَرْفَعُ عَنَّا الْمَوْتَ، فَدَعَا هُمْ، فَرَفَعَ اللَّهُ عَنْهُمْ الْمَوْتَ، فَكَثُرُوا حَتَّى ضَاقَتْ عَلَيْهِمُ الْمَنَازِلُ، وَكَثُرَ النَّسْلُ، وَيُصْبِحُ الرَّجُلُ يُطْعِمُ أَبَاهُ وَجَدَّهُ وَأُمَّهُ وَجَدَّ جَدِّهِ، وَيُؤَصِّصِيهِمْ، وَيَتَعَاهَدُهُمْ، فَشَعَلُوا عَنْ طَلَبِ الْمَعَاشِ، فَقَالُوا: سَلْنَا رَبَّنَا أَنْ يَرْدَّنَا إِلَى حَالِنَا الَّتِي كُنَّا عَلَيْهَا، فَسَأَلَ نَبِيُّهُمْ رَبَّهُ، فَرَدَّهُمْ إِلَى حَالِهِمْ ». «

Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A people from the past said to a Prophet^{as} of theirs, 'Supplicate to your^{as} Lord^{azwj} for us to Raise the death from us'. So he^{as} supplicated for them, and Allah^{azwj} 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 your^{as} Lord^{azwj} for us that He^{azwj} should Return us to our state which we were upon'. So their Prophet^{as} asked his^{as} Lord^{azwj}, and He^{azwj} Returned them to their (former) state'.¹³⁹

37. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمِ الْعَامِرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ عِيسَى بْنَ مَرْيَمَ جَاءَ إِلَى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا عَلَيْهِ السَّلَامُ، وَكَانَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ، فَدَعَاَهُ، فَأَجَابَهُ، وَخَرَجَ إِلَيْهِ مِنَ الْقَبْرِ، فَقَالَ لَهُ: مَا تُرِيدُ مِنِّي؟ فَقَالَ لَهُ: أُرِيدُ أَنْ تُؤَنِّسَنِي كَمَا كُنْتُ فِي الدُّنْيَا، فَقَالَ لَهُ: يَا عِيسَى، مَا سَكَنْتَ عَنِّي حَرَارَةَ الْمَوْتِ وَأَنْتَ تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا، وَتَعُودَ عَلَيَّ حَرَارَةَ الْمَوْتِ؟ فَتَرَكَهُ فَعَادَ إِلَى 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 Abdullah^{asws} having said: 'Isa Bin Maryam^{as} came to the grave of Yahya Bin Zakariyya^{as}, and he^{as} had asked his^{as} Lord^{azwj} to Revive him^{as} for him^{as}. So he^{as} called out to him^{as}, and he^{as} answered him^{as} and came out to him^{as} from the grave, and said to him^{as}, 'What do you^{as} want from me^{as}?'. So he^{as} said to him^{as}: 'I^{as} want you^{as} to comfort me^{as} just as you^{as} used to in the world'. So he^{as} said: 'O Isa^{as}!' The heat of death has yet to settle from me^{as} and you^{as} want to return me^{as} to the world, and the heat of death to return upon me^{as} (again)?'. So he^{as} left him^{as}, so he^{as} returned to his^{as} grave'.¹⁴⁰

38. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ مُحَمَّدٍ، عَنْ أَبِي أُيُوبَ، عَنْ يَزِيدِ الْكُنَّاسِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ فِتْيَةً مِنْ أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ كَانُوا مُتَعَبِّدِينَ، وَكَانَتْ الْعِبَادَةُ فِي أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ، وَإِنَّهُمْ خَرَجُوا يَسِيرُونَ فِي الْبِلَادِ لِيَعْتَبِرُوا، فَمَرُّوا بِقَبْرِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَذَعَبُوا عَلَيْهِ السَّلَامُ لَيْسَ يُبَيِّنُ مِنْهُ إِلَّا رَسْمَهُ، فَقَالُوا: لَوْ دَعَوْنَا اللَّهَ السَّاعَةَ، فَيَنْشُرُ لَنَا صَاحِبَ هَذَا الْقَبْرِ، فَسَاءَ لَنَا: كَيْفَ وَجَدَ طَعْمَ الْمَوْتِ؟ فَدَعَوْا اللَّهَ، وَكَانَ دُعَاؤُهُمْ الَّذِي دَعَوْا اللَّهَ بِهِ: أَنْتَ إِلَهْنَا، يَا رَبَّنَا، لَيْسَ لَنَا إِلَهٌ غَيْرُكَ، وَالْبَدِيعُ الدَّائِمُ غَيْرُ الْعَافِلِ، وَالْحَيُّ الَّذِي لَا يَمُوتُ، لَكَ فِي كُلِّ يَوْمٍ شَأْنٌ، تَعْلَمُ كُلَّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ، أَنْشُرْ لَنَا هَذَا الْمَيِّتَ بِقُدْرَتِكَ ». قَالَ: « فَخَرَجَ مِنْ ذَلِكَ الْقَبْرِ رَجُلٌ أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ، يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ فَرِعًا، شَاخِصًا بَصَرَهُ إِلَى السَّمَاءِ، فَقَالَ لَهُمْ: مَا يُوقِفُكُمْ عَلَى قَبْرِي؟ فَقَالُوا: دَعَوْنَاكَ لِنَسْأَلَكَ: كَيْفَ وَجَدْتَ طَعْمَ الْمَوْتِ؟ فَقَالَ لَهُمْ: لَقَدْ سَكَنْتُ فِي قَبْرِي تِسْعَةً وَتِسْعِينَ سَنَةً مَا ذَهَبَ عَنِّي أَلَمُ الْمَوْتِ وَكَرْبُهُ، وَلَا خَرَجَ مَرَارَةً طَعْمَ الْمَوْتِ مِنْ حَلْقِي، فَقَالُوا لَهُ: مِتَّ يَوْمَ مِتَّ وَأَنْتَ عَلَى مَا نَرَى أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ؟ »

قَالَ: لَا، وَلَكِنْ لَمَّا سَمِعْتُ الصَّيْحَةَ: اُخْرَجْتُ، اجْتَمَعَتْ تُرْبَةُ عِظَامِي إِلَى رُوحِي، فَبَقِيَتْ فِيهِ، فَخَرَجْتُ فِرْعَاءً شَاخِصاً بَصْرِي، مُهْطِعاً إِلَى صَوْتِ الدَّاعِي، فَأَيُّضاً لِنَدِّكَ رَأْسِي وَحِجَّتِي.»

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoub, from Yazeed Al Kunasy,

(It has been narrated) from Abu Ja'far^{asws} 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 Allah^{saww} 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 Allah^{azwj}, and their supplication which they supplicated to Allah^{azwj} with, was, 'Our God! O our Lord^{azwj}! There is no god for us apart from You^{azwj}, the Permanent, the Eternal, not Oblivious, and the Living Who does not die. For You^{azwj}, during every day, is Glory. You^{azwj} Know every thing without being taught. Resurrect this deceased for us by Your^{azwj} Power'.

He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْشُوَ الْفَالِجُ وَمَوْتُ الْفُجَاءَةِ.»

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} 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 حَمَادٍ رَفَعَهُ، قَالَ: جَاءَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى الْأَشْعَثِ بْنِ قَيْسٍ يُعَزِّيه بِأَخٍ لَهُ. يُقَالُ لَهُ: عَبْدُ الرَّحْمَنِ. فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: « إِنَّ جَزِعْتَ، فَحَقَّ الرَّحِمُ أَتَيْتَ؛ وَإِنْ صَبَرْتَ، فَحَقَّ اللَّهُ أَدَّيْتُ؛ عَلَى أَنَّكَ إِنْ صَبَرْتَ، جَرَى عَلَيْكَ الْقَضَاءُ وَأَنْتَ مُحْمُودٌ؛ وَإِنْ جَزِعْتَ، جَرَى عَلَيْكَ الْقَضَاءُ وَأَنْتَ مَذْمُومٌ.» فَقَالَ لَهُ الْأَشْعَثُ: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: « أَتَدْرِي مَا تَأْوِيلُهَا؟» فَقَالَ الْأَشْعَثُ:

لَا، أَنْتَ غَايَةُ الْعِلْمِ وَمُنْتَهَاهُ. فَقَالَ لَهُ: «أَمَا قَوْلُكَ: (إِنَّا لِلَّهِ) فَيُفَرِّزُ مِنْكَ بِالْمُلْكِ، وَأَمَّا قَوْلُكَ: (وَإِنَّا إِلَيْهِ رَاجِعُونَ) فَيُفَرِّزُ 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-Momineen^{asws} 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 Allah^{azwj}. 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 him^{asws}, '[2:156] Surely we are for Allah and to Him we are returning;. So Amir Al-Momineen^{asws} said: 'Do you know what its interpretation is?' So Al-Ash'as said, 'No. You^{asws} are the peak of knowledge and its limit'. So he^{asws} 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 يَحْيَى يَرْفَعُهُ: عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي تَالِبٍ، قَالَ: «دَعَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَلَى قَوْمِهِ، فَقِيلَ لَهُ: أَسَلِطْ عَلَيْهِمْ عَدُوَّهُمْ؟ فَقَالَ: لَا. فَقِيلَ لَهُ: فَالْجُوعُ؟ فَقَالَ: لَا، فَقِيلَ لَهُ: مَا تُرِيدُ؟ فَقَالَ: مَوْتٌ دَفِيقٌ يَحْزُنُ الْقُلُوبَ، وَيُقِلُّ الْعَدَدَ؛ فَأُرْسِلَ عَلَيْهِمُ الطَّاعُونُ».

Muhammad Bin Yahya,

(It has been narrated) raising it from Amir Al-Momineen^{asws} having said: 'A Prophet^{as} from the Prophets^{as} supplicated against his^{as} people. So it was said to him^{as}, 'Get their enemies to overcome upon them'. But he^{as} said: 'No'. So it was said to him^{as}, 'Then, the hunger'. But he^{as} said: 'No'. So it was said to him^{as}, 'What do you^{as} want?' So he^{as} 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ عِنْدَ الْمُصِيبَةِ: «الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي، وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ شَاءَ أَنْ يَكُونَ مُصِيبَتِي أَعْظَمَ مِمَّا كَانَتْ، وَالْحَمْدُ لِلَّهِ عَلَى الْأَمْرِ الَّذِي شَاءَ أَنْ يَكُونَ، فَكَانَ».

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

'Abu Abdullah^{asws} was saying during the difficulty (bereavement): 'The Praise is for Allah^{azwj} Who did not Make my^{asws} difficulty to be in my^{asws} Religion. And the Praise is for Allah^{azwj} Who, had He^{azwj} so Desired to, would have Made my^{asws} difficulty to be greater than what it was. And the Praise is for Allah^{azwj} upon the matter which had He^{azwj} 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 عَلَيْهِ السَّلَامُ انْقَلَعَ ضَرْسٌ مِنْ أَضْرَاسِهِ، فَوَضَعَهُ فِي

كَفِّهِ، ثُمَّ قَالَ: « الْحَمْدُ لِلَّهِ » ثُمَّ قَالَ: « يَا جَعْفَرُ، إِذَا أَنْتَ دَفَنْتَنِي فَأَدْفِنُهُ مَعِي » ثُمَّ مَكَثَ بَعْدَ حِينٍ، ثُمَّ انْقَلَعَ أَيْضاً آخِرٌ، فَوَضَعَهُ عَلَى كَفِّهِ، ثُمَّ قَالَ: « الْحَمْدُ لِلَّهِ، يَا جَعْفَرُ، إِذَا مِتُّ فَأَدْفِنُهُ 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'far^{asws}, a tooth from his^{asws} teeth came out. So he^{asws} placed it in his^{asws} palm, then said: 'The Praise is for Allah^{azwj}'. Then he^{asws} said: 'O Ja'far^{asws}! When I^{asws} pass away and you^{asws} bury me^{asws}, so bury it with me^{asws}'. Then it remained so for a while. Then another one came off as well. So he^{asws} placed it upon him^{asws} palm, then said: 'The Praise is for Allah^{azwj}'. O Ja'far^{asws}! When I^{asws} pass away, so bury it with me^{asws}'.¹⁴⁶

44. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « (إِنَّ الْمَوْتَ الَّذِي تَفْرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ) إِلَى قَوْلِهِ (تَعْمَلُونَ) »؟ قَالَ: « تَعُدُّ السِّنِينَ، ثُمَّ تَعُدُّ الشُّهُورَ، ثُمَّ تَعُدُّ الْأَيَّامَ، ثُمَّ تَعُدُّ السَّاعَاتِ، ثُمَّ تَعُدُّ النَّفْسَ (فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ) ».

Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al Azdy, (It has been narrated) from Abu Abdullah^{asws} having said: '[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you up to His^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « سَمِعَ النَّبِيَّ ﷺ امْرَأَةً حِينَ مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ وَهِيَ تَقُولُ: هَيْبَتاً لَكَ يَا أَبَا السَّائِبِ الْجَنَّةُ، فَقَالَ النَّبِيُّ ﷺ: وَمَا عَلِمَكَ؟ حَسْبُكَ أَنْ تَقُولِي: كَانَ يُحِبُّ اللَّهُ - عَزَّ وَجَلَّ - وَرَسُولَهُ. فَلَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ ﷺ، هَمَلَتْ عَيْنُ رَسُولِ اللَّهِ ﷺ بِالْذَّمِّ، ثُمَّ قَالَ النَّبِيُّ ﷺ: تَدْمَعُ الْعَيْنُ، وَيَخْرُنُ الْقَلْبُ، وَلَا تَقُولُ مَا يُسْحَطُ الرَّبُّ، وَإِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ، ثُمَّ رَأَى النَّبِيُّ ﷺ فِي قَبْرِهِ حَلَّلاً، فَسَوَّاهُ بِيَدِهِ، ثُمَّ قَالَ: إِذَا عَمِلَ أَحَدُكُمْ عَمَلاً فَلْيُتَّقِنْ، ثُمَّ قَالَ: الْحَقُّ بِسَلْفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ ».

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{as} heard a woman, when Usman Bin Mazoun died, and she was saying, 'Congratulations to you, O Abu Al-Saib, of the Paradise!' So the Prophet^{saww} said: 'And what is your knowledge? It would suffice you to that you should

be saying, 'He used to love Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}'.

So when Ibrahim^{as}, son^{as} of Rasool-Allah^{saww} passed away, the eyes of Rasool-Allah^{saww} filled with tears. Then the Prophet^{saww} said: 'The eyes are tearful and the heart is grieving and we^{saww} are not saying what would Anger the Lord^{azwj}, and I^{saww} am with you^{as}, O Ibrahim^{as}, grieving'.

Then the Prophet^{saww} saw a flaw in his^{as} grave, so he^{saww} evened it with his^{saww} hand, then said: 'When one of you does something, so let him be proficient in it'. Then he^{saww} said: 'Join with your^{as} righteous ancestor Usman Bin Mazoun'.¹⁴⁸

46. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، قَالَ: كَتَبَ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ رَجُلٌ يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدٍ لَهُ، وَشِدَّةَ مَا يَدْخُلُهُ. فَقَالَ: وَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيْهِ: «أَمَا عَلِمْتَ أَنَّ اللَّهَ - عَزَّ وَجَلَّ - يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَمِنْ وُلْدِهِ أَنْفَسَهُ لِيَأْجُرَهُ عَلَى ذَلِكَ؟».

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'A man wrote to Abu Ja'far^{asws} complaining to him^{asws} of his difficulty (bereavement) with a child of his, and the intensity of what had entered into him. So he^{asws} wrote to him: 'Do you not know that Allah^{azwj} 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

هَذَا آخِرُ كِتَابِ الْجَنَائِزِ مِنْ كِتَابِ الْكَافِي لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْبِيِّ رَحِمَهُ اللَّهُ، وَالْحَمْدُ لِلَّهِ وَحْدَهُ، وَصَلَّى اللَّهُ عَلَى 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 Allah^{azwj} have Mercy upon him, and the Prais is for Allah^{azwj} Alone, and Blessings be upon Muhammad^{saww} and the enteirety of his^{saww} Progeny^{asws}, and it would be followed by the Book of Salaat.

Notes

- 1 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 1
- 2 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 2
- 3 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 3
- 4 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 4
- 5 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 5
- 6 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 6
- 7 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 7
- 8 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 8
- 9 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 9
- 10 Al-Kafi – V 3 – The Book Of Funerals CH 79 H 10
- 11 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 1
- 12 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 2
- 13 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 3
- 14 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 4
- 15 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 5
- 16 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 6
- 17 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 7
- 18 Al-Kafi – V 3 – The Book Of Funerals CH 80 H 8
- 19 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 1
- 20 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 2
- 21 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 3
- 22 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 4
- 23 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 5
- 24 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 6
- 25 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 7
- 26 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 8
- 27 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 9
- 28 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 10
- 29 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 11
- 30 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 12
- 31 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 13
- 32 Al-Kafi – V 3 – The Book Of Funerals CH 81 H 14
- 33 Al-Kafi – V 3 – The Book Of Funerals CH 82 H 1
- 34 Al-Kafi – V 3 – The Book Of Funerals CH 82 H 2
- 35 Al-Kafi – V 3 – The Book Of Funerals CH 82 H 3
- 36 Al-Kafi – V 3 – The Book Of Funerals CH 82 H 4
- 37 Al-Kafi – V 3 – The Book Of Funerals CH 83 H 1
- 38 Al-Kafi – V 3 – The Book Of Funerals CH 83 H 2
- 39 Al-Kafi – V 3 – The Book Of Funerals CH 83 H 3
- 40 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 1
- 41 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 2
- 42 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 3
- 43 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 4
- 44 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 5
- 45 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 6
- 46 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 7
- 47 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 8
- 48 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 9
- 49 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 10
- 50 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 1
- 51 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 2
- 52 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 3
- 53 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 4
- 54 Al-Kafi – V 3 – The Book Of Funerals CH 84 H 5
- 55 Al-Kafi – V 3 – The Book Of Funerals CH 85 H 1
- 56 Al-Kafi – V 3 – The Book Of Funerals CH 85 H 2
- 57 Al-Kafi – V 3 – The Book Of Funerals CH 85 H 3

- 58 Al-Kafi – V 3 – The Book Of Funerals CH 85 H 4
- 59 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 1
- 60 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 2
- 61 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 3
- 62 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 4
- 63 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 5
- 64 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 6
- 65 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 7
- 66 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 8
- 67 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 9
- 68 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 10
- 69 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 11
- 70 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 12
- 71 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 13
- 72 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 14
- 73 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 15
- 74 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 16
- 75 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 17
- 76 Al-Kafi – V 3 – The Book Of Funerals CH 86 H 18
- 77 Al-Kafi – V 3 – The Book Of Funerals CH 87 H 1
- 78 Al-Kafi – V 3 – The Book Of Funerals CH 87 H 2
- 79 Al-Kafi – V 3 – The Book Of Funerals CH 87 H 3
- 80 Al-Kafi – V 3 – The Book Of Funerals CH 88 H 1
- 81 Al-Kafi – V 3 – The Book Of Funerals CH 88 H 2
- 82 Al-Kafi – V 3 – The Book Of Funerals CH 89 H 1
- 83 Al-Kafi – V 3 – The Book Of Funerals CH 89 H 2
- 84 Al-Kafi – V 3 – The Book Of Funerals CH 89 H 3
- 85 Al-Kafi – V 3 – The Book Of Funerals CH 89 H 4
- 86 Al-Kafi – V 3 – The Book Of Funerals CH 89 H 5
- 87 Al-Kafi – V 3 – The Book Of Funerals CH 89 H 6
- 88 Al-Kafi – V 3 – The Book Of Funerals CH 89 H 7
- 89 Al-Kafi – V 3 – The Book Of Funerals CH 90 H 1
- 90 Al-Kafi – V 3 – The Book Of Funerals CH 90 H 2
- 91 Al-Kafi – V 3 – The Book Of Funerals CH 90 H 3
- 92 Al-Kafi – V 3 – The Book Of Funerals CH 90 H 4
- 93 Al-Kafi – V 3 – The Book Of Funerals CH 90 H 5
- 94 Al-Kafi – V 3 – The Book Of Funerals CH 91 H 1
- 95 Al-Kafi – V 3 – The Book Of Funerals CH 91 H 2
- 96 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 1
- 97 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 2
- 98 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 3
- 99 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 4
- 100 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 5
- 101 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 6
- 102 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 7
- 103 Al-Kafi – V 3 – The Book Of Funerals CH 92 H 7
- 104 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 1
- 105 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 2
- 106 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 3
- 107 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 4
- 108 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 5
- 109 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 6
- 110 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 7
- 111 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 8
- 112 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 9
- 113 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 10
- 114 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 11
- 115 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 12

- 116 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 13
- 117 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 14
- 118 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 15
- 119 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 16
- 120 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 17
- 121 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 18
- 122 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 19
- 123 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 20
- 124 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 21
- 125 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 22
- 126 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 23
- 127 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 24
- 128 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 25
- 129 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 26
- 130 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 27
- 131 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 28
- 132 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 29
- 133 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 30
- 134 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 31
- 135 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 32
- 136 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 33
- 137 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 34
- 138 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 35
- 139 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 36
- 140 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 37
- 141 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 38
- 142 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 39
- 143 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 40
- 144 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 41
- 145 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 42
- 146 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 43
- 147 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 44
- 148 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 45
- 149 Al-Kafi – V 3 – The Book Of Funerals CH 93 H 46

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[12]

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀ T (1)

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

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

1 - بَابُ فَضْلِ الصَّلَاةِ

Chapter 1 – The merit of (Salāt)

1. قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ مُصَنِّفُ هَذَا الْكِتَابِ عليه السلام: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ، وَأَحَبِّ ذَلِكَ إِلَى اللَّهِ - عَزَّ وَجَلَّ - مَا هُوَ؟ فَقَالَ: « مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ: أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عَيْسَى بْنُ مَرْيَمَ عليها السلام قَالَ: (وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا) .»

Muhammad Bin Yaqoub Al Kulayni, the author of this book, may Allah^{azwj} have Mercy on him, says, ‘Muhammad Bin Yahya narrated to me, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mhaboub, from Muawiyah Bin Wahab who said,

‘I asked Abu Abdullah^{asws} about the most superior of what would cause the servants to be closer to their Lord^{azwj} and the most Beloved of that to Allah^{azwj} Mighty and Majestic, ‘What is it?’ So he^{asws} said: ‘I^{asws} 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 Isa^{as} Bin Maryam^{as} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ زَيْدِ الشَّحَّامِ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ - عَزَّ وَجَلَّ - الصَّلَاةُ، وَهِيَ آخِرُ وَصَايَا الْأَنْبِيَاءِ عليهم السلام، فَمَا أَحْسَنَ الرَّجُلُ يَغْتَسِلُ أَوْ يَتَوَضَّأُ، فَيَسْبِغُ الْوُضُوءَ،

ثُمَّ يَتَنَحَّى حَيْثُ لَا يَرَاهُ أَحَدٌ، فَيُشْرِفُ عَلَيْهِ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ: إِنَّ الْعَبْدَ إِذَا سَجَدَ فَأَطَالَ السُّجُودَ، نَادَى إِبْلِيسَ: يَا وَيْلَاهُ، 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 Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The most beloved of deeds to Allah^{azwj} Mighty and Majestic is the Salāt, and it is the last of the bequests of the Prophets^{as}. 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 He^{azwj} Watches him and he is either Rukū or Sajdah? The servant, when he performs Sajdah, and prolongs the Sajdah (prostration), Iblees^{la} calls out, 'O woe! He obeys and I^{la} disobeyed, and he performs Sajdah and I^{la} refused'.²

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْوَشَّاءِ، قَالَ: سَمِعْتُ الرَّضَا عَلَيْهِ السَّلَامُ يَقُولُ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ. عَزَّ وَجَلَّ. وَهُوَ سَاجِدٌ. وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (وَأَسْجُدْ وَاقْتَرِبْ)».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Washha who said, 'I heard Al-Reza^{asws} saying: 'The servant cannot happen to be (any) closer to Allah^{azwj} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ زَيْدِ بْنِ خَلِيفَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا قَامَ الْمُصَلِّي إِلَى الصَّلَاةِ، نَزَلَتْ عَلَيْهِ الرَّحْمَةُ مِنْ أَعْنَانِ السَّمَاءِ إِلَى أَعْنَانِ الْأَرْضِ، وَحَفَّتْ بِهِ الْمَلَائِكَةُ، وَنَادَاهُ مَلَكٌ: لَوْ يَعْلَمُ هَذَا الْمُصَلِّي مَا فِي الصَّلَاةِ، مَا انْفَتَلَ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khalifa who said,

'I heard Abu Abdullah^{asws} 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 مُحَمَّدِ بْنِ جَعْفَرٍ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَامَ الْعَبْدُ الْمُؤْمِنُ فِي صَلَاتِهِ، نَظَرَ اللَّهُ إِلَيْهِ. أَوْ قَالَ: أَقْبَلَ اللَّهُ عَلَيْهِ. حَتَّى يَنْصَرِفَ، وَأَطَلَّتْهُ الرَّحْمَةُ مِنْ فَوْقِ رَأْسِهِ إِلَى أَفْقِ السَّمَاءِ، وَالْمَلَائِكَةُ تُحْمُهُ مِنْ حَوْلِهِ إِلَى أَفْقِ السَّمَاءِ، وَوَكَّلَ اللَّهُ بِهِ مَلَكًا قَائِمًا عَلَى رَأْسِهِ يَقُولُ لَهُ: أَيُّهَا الْمُصَلِّي، لَوْ تَعْلَمُ مَنْ يَنْظُرُ إِلَيْكَ وَمَنْ تُنَاجِي، مَا التَّمَتَّ وَلَا زِلْتَ مِنْ مَوْضِعِكَ أَبَدًا.»

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'When the believing servant stands regarding his Salāt, Allah^{azwj} Looks at him', or said, 'Allah^{azwj} 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 Allah^{azwj} Allocates an Angel with him, standing upon his head, saying to him: 'O you praying one! Had you known the One^{azwj} Who is Looking at you, and the One^{azwj} 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 عَلَيْهِ السَّلَامُ، قَالَ: « الصَّلَاةُ قُرْبَانٌ كُلُّ تَقِيٍّ ».

Abu Dawood, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The Salāt is an offering of every pious one'.⁶

7. عَنْهُ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنْ إِسْمَاعِيلِ بْنِ عَمَّارٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « صَلَاةٌ فَرِيضَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً، وَحَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُتَصَدَّقُ مِنْهُ حَتَّى يَفْنَى ».

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 Abdullah^{asws} 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 مُحَمَّدَ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: « مَرَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ وَهُوَ يُعَالِجُ بَعْضَ حُجْرَاتِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أَكْفِيكَ؟ فَقَالَ: شَأْنُكَ، فَلَمَّا فَرَغَ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَاجَتُكَ؟ قَالَ: الْجَنَّةُ، فَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: نَعَمْ، فَلَمَّا وَلَّى قَالَ لَهُ: يَا عَبْدَ اللَّهِ، 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 Abdullah^{asws} having said: 'A man passed by the Prophet^{saww} and he^{saww} was repairing one of his^{saww} chambers, so he said, 'O Rasool-Allah^{saww}! Can I suffice (help) you^{saww}? So he^{saww} said: 'If you so like'. So when he was free, Rasool-Allah^{saww} said to him: '(What) is your need?' He said, 'The paradise'. So Rasool-Allah^{azwj} remained silent, then said: 'Yes (Granted)'. So when he turned around (to leave), he^{saww} said to him: 'O servant of Allah^{azwj}! Assist us^{saww} by prolonging Sajdah (the Zakāt)'.⁸

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ صَفْوَانَ، عَنْ حَمْرَةَ بْنِ حُمْرَانَ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الصَّلَاةِ مَثَلُ عَمُودِ الْفُسْطَاطِ، إِذَا ثَبَتَ الْعَمُودُ نَفَعَتِ الْأَطْنَابُ وَالْأَوْتَادُ وَالْغِشَاءُ، وَإِذَا انْكَسَرَ الْعَمُودُ لَمْ يَنْفَعِ طُنْبٌ، وَلَا وَتْدٌ، وَلَا غِشَاءٌ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Hamza Bin Humran, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 عِيسَى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ) قَالَ: « صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمَلَ 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 Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [11:114] surely good deeds take away evil deeds. He^{asws} 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 عَمْرٍو، عَنْ حَفْصِ بْنِ الْبَحْرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ قَبِلَ اللَّهُ 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 Abdullah^{asws} having said: ‘The one from whom Allah^{azwj} Accepts one Salāt, He^{azwj} would not Punish him, and the one from whom He^{azwj} Accepts a good deeds, He^{azwj} would not Punish him’.¹¹

12. مُحَمَّدُ بْنُ يُحْيَى، عَنْ سَلَمَةَ بْنِ الْحَطَّابِ، عَنِ الْحُسَيْنِ بْنِ سَيْفٍ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ صَلَّى رَكَعَتَيْنِ يَعْلَمُ مَا يَقُولُ فِيهِمَا، انْصَرَفَ وَلَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ 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 Abdullah^{asws} 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 Allah^{azwj}, a sin’.¹²

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ، عَنْ السُّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: الصَّلَاةُ مِيزَانٌ، مَنْ وَفَى اسْتَوَى ». »

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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The Salāt is a scale, the one who balances (it), would be Balanced with (on the Day of Judgement)’.¹³

2 - بَابُ مَنْ حَافِظًا عَلَى صَلَاتِهِ أَوْ ضَيَعَهَا

Chapter 2 – The one who preserves upon his Salāt or wastes it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، عَنْ أَبَانَ بْنِ تَغْلِبَ، قَالَ: كُنْتُ صَلَّيْتُ حَلْفَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِالْمُزْدَلِفَةِ، فَلَمَّا انصَرَفَ التَّمَّتْ إِلَيَّ، فَقَالَ: « يَا أَبَانُ، الصَّلَوَاتُ الْحُمْسُ الْمَفْرُوضَاتُ مَنْ أَقَامَ حُدُودَهُنَّ، وَحَافِظَ عَلَى مَوَاقِيْتِهِنَّ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَلَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ: وَمَنْ لَمْ يَقُمْ حُدُودَهُنَّ، وَلَمْ يُحَافِظْ عَلَى مَوَاقِيْتِهِنَّ، لَقِيَ اللَّهَ وَلَا عَهْدَ لَهُ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ عَفَرَ لَهُ ». »

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Al hakkan, from Aban Bin Taghlab who said,

‘I was praying Salāt behind Abu Abdullah^{asws} at Al-Muzdalifa. So when he^{asws} finished, he^{asws} 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 Allah^{azwj} on the Day of Judgement, and for him would be, in His^{azwj} 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 Allah^{azwj} and there would be no deed for him. If He^{azwj} so Desires to, He^{azwj} would Punish him, and if He^{azwj} so Desires to, He^{azwj} would Forgive him’.¹⁴

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ، عَنْ ابْنِ أَبِي عَمْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، عَنْ أَبَانَ بْنِ تَغْلِبَ، قَالَ: صَلَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَعْرَبَ بِالْمُزْدَلِفَةِ، فَلَمَّا انصَرَفَ أَقَامَ الصَّلَاةَ، وَصَلَّى الْعِشَاءَ الْآخِرَةَ لَمْ يَرْكَعْ بَيْنَهُمَا، ثُمَّ صَلَّيْتُ مَعَهُ بَعْدَ ذَلِكَ بِسَنَةٍ، فَصَلَّى الْمَعْرَبَ، ثُمَّ قَامَ فَتَنَقَّلَ بِأَرْبَعِ رَكَعَاتٍ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ التَّمَّتْ إِلَيَّ، فَقَالَ: « يَا أَبَانُ، هَذِهِ الصَّلَوَاتُ الْحُمْسُ الْمَفْرُوضَاتُ مَنْ أَقَامَهُنَّ، وَحَافِظَ عَلَى مَوَاقِيْتِهِنَّ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَلَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ: وَمَنْ لَمْ يُصَلِّهِنَّ لِمَوَاقِيْتِهِنَّ، وَلَمْ يُحَافِظْ عَلَيْهِنَّ، فَذَاكَ إِلَيْهِ، إِنْ شَاءَ عَفَرَ 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 Taghlab who said,

‘I prayed Maghrib Salāt with Abu Abdullah^{asws} at Al-Muzdalifa. So when he^{asws} finished, he^{asws} recited Iqamah of the Salāt and prayed the last Isha, not praying even one Rak’at between the two.

Then I prayed Salāt with him^{asws} a year after that, so he^{asws} prayed Al-Maghrib, then recited Iqamah and optionally prayed four Rak’at (Rak’ats). Then he^{asws} recited Iqamah and he^{asws} prayed the last Isha. Then he^{asws} turned around to me and he^{asws} said: ‘O Aban! These five Salāts are Obligatory. The one who establishes these and preserves upon their (Prescribed) timings, will meet Allah^{azwj} on the Day of Judgement, and for him would be, in His^{azwj} 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 Him^{azwj}. If He^{azwj} so Desires to He^{azwj} would Forgive him, and if He^{azwj} so Desires to, He^{azwj} would Punish him’.¹⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يُونُسَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قِيلَ لَهُ: وَأَنَا حَاضِرٌ: الرِّجْلُ يَكُونُ فِي صَلَاتِهِ خَالِيًا، فَيَدْخُلُهُ الْعُجْبُ؟ فَقَالَ: «إِذَا كَانَ أَوَّلَ صَلَاتِهِ بِنَيْتٍ يُرِيدُ بِهَا رَبَّهُ، فَلَا يَصُرُّهُ مَا دَخَلَهُ بَعْدَ ذَلِكَ، فَلْيَمُضْ فِي صَلَاتِهِ، وَلْيَحْسَأِ الشَّيْطَانَ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Ammar,

from Abu Abdullah^{asws}, said, ‘It was said to him^{asws} and I was present, ‘The man happens to be in his Salāt devoid (of negative feelings), and the ego enters into him’. So he^{asws} said: ‘When it was the beginning of the Salāt his intention being intending for his Lord^{azwj}, so whatever enters into him after that, it would not harm him. So let him continue in his Salāt and let him debase Satan^{la}’.¹⁶

4. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ حُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «كُلُّ سَهْوٍ فِي الصَّلَاةِ يُطْرَحُ مِنْهَا غَيْرَ أَنَّ اللَّهَ تَعَالَى يُبِمُ بِاللَّوْفِ: إِنَّ أَوَّلَ مَا يُحَاسِبُ بِهِ الْعَبْدُ الصَّلَاةَ، فَإِنْ قُبِلَتْ قَبْلَ مَا سِوَاهَا: إِنَّ الصَّلَاةَ إِذَا ارْتَفَعَتْ فِي أَوَّلِ وَقْتِهَا، رَجَعَتْ إِلَى صَاحِبِهَا وَهِيَ بَيْضَاءُ مُشْرِقَةٌ تَقُولُ: حَفِظْتَنِي حَفِظَكَ اللَّهُ، وَإِذَا ارْتَفَعَتْ فِي غَيْرِ وَقْتِهَا بَعِيرٌ حُدُودَهَا، رَجَعَتْ إِلَى صَاحِبِهَا وَهِيَ سَوْدَاءُ مُظْلِمَةٌ تَقُولُ: صَبَّغْتَنِي صَبَّغَكَ اللَّهُ.»

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’far^{asws} saying: ‘Every mistake in the Salāt is dropped from it, apart from that Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj} Waste you (your efforts)’.¹⁷

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، قَالَ: سَأَلْتُ عَبْدًا صَالِحًا عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ) ؟ قَالَ: « هُوَ التَّضْيِيعُ ».

Muhammad Bin Yahya, from Ahmad in Muhammad, from Al Husayn, from Muhammad Bin Al Fuzayl who said,

‘I asked Abd Al-Salih^{asws} (7th Imam^{asws}) about the Words of Allah^{azwj} Mighty and Majestic [107:5] Who are unmindful of their Salāts. He^{asws} said: ‘It is the wasting (of the Salāt)’.¹⁸

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « بَيْنَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ، فَقَامَ يُصَلِّي، فَلَمْ يَسْمَعْ رُكُوعَهُ وَلَا سُجُودَهُ، فَقَالَ ﷺ: نَقَرَ كَنَفِرِ الْعُرَابِ، لَيْسَ مَاتَ هَذَا وَهَكَذَا صَلَاتُهُ، لَيْمُوتَنَّ عَلَى عَيْرِ دِينِي ».

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘While Rasool-Allah^{saww} was seated in the Masjid when a man entered. So he stood and prayed Salāt, and he^{saww} neither completed his Rukū nor his Sajdah. So he^{saww} 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 my^{saww} Religion’.¹⁹

7. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ: لَا تَتَهَاوَنَ بِصَلَاتِكَ: فَإِنَّ النَّبِيَّ ﷺ قَالَ عِنْدَ مَوْتِهِ: لَيْسَ مِنِّي مَنْ اسْتَحَفَّ بِصَلَاتِهِ، لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِرًا، لَا يَرِدُ عَلَيَّ الْحَوْضَ، لَا وَاللَّهِ ».

From him, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Do not be careless with your Salāt, for the Prophet^{saww} said during his^{saww} passing away: ‘He is not from me^{saww}, the one who belittles with his Salāt; he is not from me^{saww}, the one who drinks an intoxicant. He would not be returning to me^{asws} at the Fountain, no by Allah^{azwj}, (he won’t)’.²⁰

8. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ التَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ الشَّيْطَانُ دَعِرًا مِنَ الْمُؤْمِنِ مَا حَافِظًا عَلَى الصَّلَوَاتِ الْحُمْسِ، فَإِذَا ضَبَعَهُنَّ نَجَّرَ عَلَيْهِ، فَأَدْخَلَهُ فِي الْعِظَائِمِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{saww} said: ‘The Satan^{la} does not cease to be alarmed from the Believer who has preserved upon the five (daily) Salāt. So when he wastes them, he^{la} is audacious upon him, and he^{la} enters him into the major sins’.²¹

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَيْصِ بْنِ الْقَاسِمِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَاللَّهِ، إِنَّهُ لَيَأْتِي عَلَى الرَّجُلِ خَمْسُونَ سَنَةً وَمَا قَبِلَ اللَّهُ مِنْهُ صَلَاةً وَاحِدَةً، فَأَيُّ شَيْءٍ أَشَدُّ مِنْ هَذَا؟ وَاللَّهِ، إِنَّكُمْ لَتَعْرِفُونَ مِنْ حَيْرَانِكُمْ وَأَصْحَابِكُمْ مَنْ لَوْ كَانَ يُصَلِّي لِبَعْضِكُمْ مَا قَبِلَهَا مِنْهُ: لَأَسْتَحْفَافِهِ بِهَا: إِنَّ اللَّهَ . عَزَّ وَجَلَّ . لَا يَقْبَلُ إِلَّا الْحَسَنَ، فَكَيْفَ يَقْبَلُ مَا يُسْتَحَفُّ 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 Abdullah^{asws} said: ‘By Allah^{azwj}! 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 Allah^{azwj}! 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. Allah^{azwj} Mighty and Majestic does not Accept but only pure, so how would He^{azwj} Accept what is belittled with?’²²

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قَامَ الْعَبْدُ فِي الصَّلَاةِ، فَخَفَّفَ صَلَاتَهُ، قَالَ اللَّهُ . تَبَارَكَ وَتَعَالَى . لِمَلَائِكَتِهِ: أَمَا تَرَوْنَ إِلَى عَبْدِي كَأَنَّهُ يَرَى 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 Abdullah^{asws} having said: ‘When a servant stands regarding his Salāt, so he takes his Salāt lightly, Allah^{azwj} Blessed and High Says to His^{azwj} Angels: “Are you not looking at My^{azwj} servant? It is as if he is seeing the fulfilment of his needs to be in a hand other than Mine^{azwj}. Does he not know that the fulfilment of his needs are in My^{azwj} Hand?’²³

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ وَ مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا مَا أَدَّى الرَّجُلُ صَلَاةً وَاحِدَةً تَامَةً، فَبِلَتْ جَمِيعَ صَلَاتِهِ وَإِنْ كُنَّ غَيْرَ تَامَاتٍ، وَإِنْ أَفْسَدَهَا كُلَّهَا، لَمْ يَقْبَلْ مِنْهُ شَيْءٌ مِنْهَا، وَلَمْ يُحْسَبْ لَهُ نَافِلَةٌ وَلَا فَرِيضَةٌ، وَإِنَّمَا تُقْبَلُ النَّافِلَةُ بَعْدَ قَبُولِ الْفَرِيضَةِ. وَإِذَا لَمْ يُؤَدِّ الرَّجُلُ الْفَرِيضَةَ، لَمْ يَقْبَلْ مِنْهُ النَّافِلَةُ، وَإِنَّمَا جُعِلَتِ النَّافِلَةُ لِيَتَمَّ بِهَا مَا أَفْسَدَ 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'far^{asws} 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. وَهَذَا الْإِسْنَادُ، عَنْ حَرِيْزٍ، عَنِ الْفُضَيْلِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ) ؟ قَالَ: « هِيَ الْفَرِيضَةُ ». قُلْتُ: (الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ) ؟ قَالَ: « هِيَ النَّافِلَةُ ».

And by this chain, from Hareyz, from Al Fuzayl who said,

'I asked Abu Ja'far^{asws} about the words of Allah^{azwj} Mighty and Majestic [23:9] And those who preserve their Prayers. He^{asws} said: 'It is the Obligatory (Salāt)'. I said, '[70:23] Those who are constant at their Salāt?' He^{asws} said: 'It is the optional'.²⁵

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ دَاوُدَ بْنِ فَزَقَدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُهُ تَعَالَى: (إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا) ؟ قَالَ: « كِتَابًا ثَابِتًا، وَلَيْسَ إِنْ عَجَلْتَ قَلِيلاً، أَوْ أَخَّرْتَ قَلِيلاً بِالَّذِي يَضُرُّكَ مَا لَمْ تُضَيِّعْ تِلْكَ الْإِضَاعَةَ: فَإِنَّ اللَّهَ . عَزَّ وَجَلَّ . يَقُولُ لِقَوْمٍ: (أَصَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ 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 Abdullah^{asws}, 'The Words of the Exalted [4:103] surely the Salāt is a timed Ordinance for the Believers. He^{asws} 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 Allah^{azwj} 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 مَجْبُوبٍ، عَنْ حَمِيْلِ بْنِ دَرَّاجٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « أَيُّمَا مُؤْمِنٍ حَافِظٌ عَلَى الصَّلَوَاتِ الْمَفْرُوضَةِ، فَصَلَّاهَا لَوْ قَتَلَهَا، فَلَيْسَ هَذَا مِنَ الْعَافِلِينَ ».

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'far^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو الْحَسَنِ الْأَوَّلُ عَلَيْهِ السَّلَامُ: « إِنَّهُ لَمَّا حَضَرَ أَبِي الْوَفَاءَ، قَالَ لِي: يَا بُنَيَّ، إِنَّهُ لَا يَبَالُ شَفَاعَتَنَا مِنْ اسْتَحَفَّ 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-Hassan^{asws} the 1st said: ‘When the death presented itself to my^{asws} father^{asws}, he^{asws} said to me^{asws}. ‘We^{asws} will not extend our^{asws} intercession towards the one who takes Salāt’ lightly.²⁸

16. مُحَمَّدٌ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ شَيْءٍ وَجْهٌ، وَوَجْهَ دِينِكُمْ 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’far^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} 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 فَرَضِ الصَّلَاةِ

Chapter 3 – Obligation of the Salāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى: وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَمَّا فَرَضَ اللَّهُ. عَزَّ وَجَلَّ. مِنَ الصَّلَاةِ؟ فَقَالَ: « خَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَالنَّهَارِ ». فَقُلْتُ: فَهَلْ سَمَّاهُنَّ اللَّهُ وَبَيَّنَّهِنَّ فِي كِتَابِهِ؟ قَالَ: « نَعَمْ، قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: (أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ) وَذُلُوكُهَا زَوَالُهَا، فَفِيمَا بَيْنَ ذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللَّهُ وَبَيَّنَّهِنَّ وَوَقَّتَهُنَّ، وَعَسَقُ اللَّيْلِ هُوَ انْتِصَافُهُ. ثُمَّ قَالَ تَبَارَكَ وَتَعَالَى: (وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً) فَهَذِهِ الْخَامِسَةُ، وَقَالَ تَعَالَى فِي ذَلِكَ: (أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ). وَطَرَفَاهُ الْمَغْرِبُ وَالْعَدَاةُ. (وَرُزِلْنَا مِنَ اللَّيْلِ) وَهِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ. وَقَالَ تَعَالَى: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى) وَهِيَ صَلَاةُ الظُّهْرِ، وَهِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ ﷺ وَهِيَ وَسْطُ النَّهَارِ، وَوَسْطُ الصَّلَاتَيْنِ بِالنَّهَارِ: صَلَاةُ الْعَدَاةِ، وَصَلَاةُ الْعَصْرِ. وَفِي بَعْضِ الْقِرَاءَةِ (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى) صَلَاةُ الْعَصْرِ. (وَقُومُوا لِلَّهِ قَانِتِينَ) ». قَالَ: « وَنَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ

صَلَّى فِي سَفَرِهِ، فَقَنَّتْ فِيهَا رَسُولُ اللَّهِ ﷺ، وَتَرَكَهَا عَلَى حَالِهَا فِي السَّفَرِ وَالْحَضَرِ، وَأَضَافَ لِلْمُقِيمِ رَكْعَتَيْنِ، وَإِنَّمَا وَضِعَتِ الرَّكْعَتَانِ اللَّتَانِ أَضَافَهُمَا النَّبِيُّ ﷺ يَوْمَ الْجُمُعَةِ لِلْمُقِيمِ، لِمَكَانِ الْخُطْبَتَيْنِ مَعَ الْإِمَامِ: فَمَنْ صَلَّى يَوْمَ الْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ، فَلْيُصَلِّهَا أَرْبَعَ رَكْعَاتٍ 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’far^{asws} about what Allah^{azwj} Mighty and Majestic had Obligated from the Salāt. So he^{asws} said: ‘Five (sets of) Salāt during the night and the day’. So I said, ‘So has He^{azwj} Named these and Clarified these in His^{azwj} Book?’ He^{asws} said: ‘Yes. Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww} [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. Allah^{azwj} 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 Allah^{azwj} 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-Allah^{saww} 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’.

He^{asws} said: ‘And this Verse was Revealed on the day of Friday, and Rasool-Allah^{saww} was in his^{saww} journey. So Rasool-Allah^{saww} 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 Prophet^{saww} 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. وَيَسْتَأْذِنُهُ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنَ الصَّلَاةِ عَشْرَ رَكْعَاتٍ، وَفِيهِنَّ الْقِرَاءَةُ، وَلَيْسَ فِيهِنَّ وَهْمٌ. يَعْنِي سَهْوًا. فَرَادَ رَسُولُ اللَّهِ ﷺ سَبْعًا، وَفِيهِنَّ الْوَهْمُ، وَلَيْسَ فِيهِنَّ قِرَاءَةٌ.»

And by his chain, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘It was so, from the Salāts which Allah^{azwj} 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-Allah^{saww} increased seven (Rak'at), and in these the whims (mistakes are allowed), and there is no recitation in these'.³¹

3. وَيَسْنَادُهُ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « فَرَضَ اللَّهُ الصَّلَاةَ، وَسَنَّ رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْجُهٍ: صَلَاةَ الْحَضَرِ وَالسَّفَرِ، وَصَلَاةَ الْخَوْفِ عَلَى ثَلَاثَةِ أَوْجُهٍ، وَصَلَاةَ كُسُوفِ الشَّمْسِ وَالْقَمَرِ، وَصَلَاةَ الْعِيدَيْنِ، وَصَلَاةَ الْإِسْتِسْقَاءِ، وَالصَّلَاةَ عَلَى الْمَيِّتِ ». »

And by his chain, from Hammad, from Hareyz, from Zurara who said, 'Abu Ja'far^{asws} said: 'Allah^{azwj} Necessitated the Salāt, and Rasool-Allah^{saww} 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 حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا): « أَيُّ مُؤْجِبًا ». »

Hammad, from Hareyz, from Zurara, (It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [4:103] surely the Salāt was always a timed ordinance upon the Believers – i.e. Obligatory'.³³

5. حَمَّادٌ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْفَرَضِ فِي الصَّلَاةِ؟ فَقَالَ: « الْوَقْتُ، وَالطَّهْوُورُ، وَالْقِبْلَةُ، وَالتَّوَجُّهُ، وَالرُّكُوعُ، وَالسُّجُودُ، وَالدُّعَاءُ ». قُلْتُ: مَا سِوَى ذَلِكَ؟ قَالَ: « سُنَّةٌ فِي فَرِيضَةٍ ». »

Hammad, from Hareyz, from Zurara who said, 'I asked Abu Ja'far^{asws} about the necessities regarding the Salāt. So he^{asws} 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?' He^{asws} said: 'A Sunnah among the necessities'.³⁴

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لِلصَّلَاةِ أَرْبَعَةُ آلَافٍ حَدٌّ ». »

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, (It has been narrated) from Abu Abdullah^{asws} having said: 'For Salāt, there are four thousand limits'.

وَفِي رِوَايَةٍ أُخْرَى: « 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « عَشْرُ رَكَعَاتٍ: رَكَعَتَانِ مِنَ الطُّهْرِ، وَرَكَعَتَانِ مِنَ الْعَصْرِ، وَرَكَعَتَا الصُّبْحِ، وَرَكَعَتَا الْمَغْرِبِ، وَرَكَعَتَا الْعِشَاءِ الْآخِرَةِ. لَا يَجُوزُ الْوَهْمُ فِيهِنَّ، وَمَنْ وَهَمَ فِي شَيْءٍ مِنْهُنَّ، اسْتَقْبَلَ »

الصَّلَاةَ اسْتَقْبَالًا، وَهِيَ الصَّلَاةُ الَّتِي فَرَضَهَا اللَّهُ . عَزَّ وَجَلَّ . عَلَى الْمُؤْمِنِينَ فِي الْقُرْآنِ، وَفَوَّضَ إِلَى مُحَمَّدٍ ﷺ، فَزَادَ النَّبِيُّ ﷺ فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ، وَهِيَ سُنَّةٌ لَيْسَ فِيهَا قِرَاءَةٌ، إِنَّمَا هُوَ تَسْبِيحٌ وَتَهْلِيلٌ وَتَكْبِيرٌ وَدُعَاءٌ، فَالْوَهْمُ إِنَّمَا يَكُونُ فِيهَا، فَزَادَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الْمُتَقِيمِ غَيْرِ الْمُسَافِرِ رَكَعَتَيْنِ: فِي الظُّهْرِ، وَالْعَصْرِ، وَالْعِشَاءِ الْآخِرَةِ، وَرَكَعَةً 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'far^{asws} 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 Allah^{azwj} and Majestic Necessitated upon the Believers in the Quran, and Delegated it to Muhammad^{saww}.

So the Prophet^{saww} 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-Allah^{saww} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الصَّلَاةُ ثَلَاثَةٌ أَثَلَاتٍ: ثَلَاثُ طُهُورٍ، وَثَلَاثُ رُكُوعٍ، وَثَلَاثُ سُجُودٍ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Salāt is of three (sections) – a third being cleanliness, and a third being Rukū, and a third being Sajdah'.³⁷

4 - بَابُ الْمَوَاقِيتِ أَوْلَمَّا وَآخِرَهَا وَأَفْضَلَهَا

Chapter 4 – The timings – its beginning, and its ending, and the best of it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أَدِينَةَ، عَنْ زُرَّارَةَ، قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَا وَحُمْرَانُ بْنُ أَعْيَنَ، فَقَالَ لَهُ حُمْرَانُ: مَا تَقُولُ فِيمَا يَقُولُ زُرَّارَةُ وَقَدْ خَالَفْتُهُ فِيهِ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا هُوَ؟ » قَالَ: يَزْعُمُ أَنَّ مَوَاقِيتَ الصَّلَاةِ كَانَتْ مَفْوُضَةً إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ الَّذِي وَضَعَهَا، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « فَمَا تَقُولُ أَنْتَ؟ » قُلْتُ: إِنَّ جَبْرَيْلَ عَلَيْهِ السَّلَامُ أَنَا فِي الْيَوْمِ الْأَوَّلِ بِالْوَقْتِ الْأَوَّلِ، وَفِي الْيَوْمِ الْآخِرِ بِالْوَقْتِ الْآخِرِ، ثُمَّ قَالَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ: مَا بَيْنَهُمَا وَقْتُ. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا حُمْرَانُ، إِنَّ زُرَّارَةَ يَقُولُ:

إِنَّ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ إِتَمَّ جَاءَ مُشِيرًا عَلَى رَسُولِ اللَّهِ ﷺ، وَصَدَقَ زُرَّارَةُ، إِتَمَّ جَعَلَ اللَّهُ ذَلِكَ إِلَى مُحَمَّدٍ ﷺ، فَوَضَعَهُ، وَأَشَارَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws}, I and Humran Bin Ayn. So Humran said to him^{asws}, ‘What are you^{asws} saying regarding what Zurara is saying, and I am differing with him with regards to it?’ So Abu Abdullah^{asws} said: ‘What is it?’ He said, ‘He is alleging that the timings of the Salāt were delegated to Rasool-Allah^{saww} (to decide upon). He^{saww} is the one who placed these’.

So Abu Abdullah^{asws} said: ‘So what are you saying?’ I said, ‘Jibraeel^{as} came to him^{saww} during the first day with the first timings, and during another day with the last of it. Then Jibraeel^{as} said what the timings were in between the two’. So Abu Abdullah^{asws} said: ‘O Humran! Zurara is saying that Jibraeel^{as} came as an indicator to Rasool-Allah^{saww}, and Zurara speaks the truth. But rather, Allah^{azwj} Made that to be for Muhammad^{saww}, and he^{saww} placed it, and Jibraeel^{as} indicated with it to him^{saww}’.³⁸

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلَانَ، عَنْ حَمَّادِ بْنِ عِيسَى وَصَفْوَانَ بْنِ يَحْيَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنْ فَضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ مِنْ الْأَشْيَاءِ أَشْيَاءَ مُوسَّعَةً، وَأَشْيَاءَ مُضَيَّقَةً، فَالصَّلَاةُ مِمَّا وَسَّعَ فِيهِ، تُقَدَّمُ مَرَّةً، وَتُؤَخَّرُ أُخْرَى، وَالْجُمُعَةُ مِمَّا ضَيِّقَ فِيهَا: فَإِنَّ وَقْتَهَا يَوْمَ الْجُمُعَةِ سَاعَةٌ تَزُولُ، وَوَقْتُ 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’far^{asws} 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 عِيسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « لِكُلِّ صَلَاةٍ وَقْتَانِ، وَأَوَّلُ الْوَقْتِ أَفْضَلُهُ، وَلَيْسَ لِأَحَدٍ أَنْ يَجْعَلَ آخِرَ الْوَقْتَيْنِ وَقْتًا إِلَّا 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 Abdullah^{asws}, said, ‘I heard him^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ أَوْ ابْنِ وَهْبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «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 Abdullah^{asws} 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 أَدِينَةَ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَصْلَحَكَ اللَّهُ، وَقْتُ كُلِّ صَلَاةٍ أَوَّلُ الْوَقْتِ أَفْضَلُ، أَوْ أَوْسَطُهُ، أَوْ آخِرُهُ؟ فَقَالَ: «أَوَّلُهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَجْعَلُ مِنَ الْخَيْرِ مَا يُعَجِّلُ».

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

‘I said to Abu Ja’far^{asws}, ‘May Allah^{azwj} Keep you^{asws} well! For each Salāt, is the beginning time superior, or its middle, or its last?’ So he^{asws} said: ‘Its beginning. Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Loves from the goodness what is hastened with’⁴²

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلَمَةَ بْنِ الْحَطَّابِ، عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِيهِ، عَنْ قُتَيْبَةَ الْأَعَشِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: «لَفَضْلِ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ خَيْرٌ لِلرَّجُلِ مِنْ وَلَدِهِ وَمَالِهِ».

Al Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad Al Azdy who said,

‘Abu Abdullah^{asws} said: ‘Preferring the beginning time upon the last is better for the man than his children and his wealth’⁴⁴

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «اعْلَمْ أَنَّ أَوَّلَ الْوَقْتِ أَبَدًا أَفْضَلُ، فَعَجِّلْ بِالْخَيْرِ مَا اسْتَطَعْتَ: وَأَحْبِبْ الْأَعْمَالَ إِلَى اللَّهِ. عَزَّ وَجَلَّ. مَا دَاوَمَ الْعَبْدُ عَلَيْهِ وَإِنْ قَلَّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’far^{asws} 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 Allah^{azwj} Mighty and Majestic is what the servant persists upon even though it be a little’.⁴⁵

9. أَحْمَدُ بْنُ إِدْرِيسَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ مَنْصُورِ بْنِ حَازِمٍ أَوْ عَبِيدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: « قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا: مَنْ اهْتَمَّ بِمَوَاقِيتِ الصَّلَاةِ، لَمْ يَسْتَكْمِلْ لَدَّةَ 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 Abdullah^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ زَيْدِ بْنِ حَلِيفَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتِ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا لَا يَكْذِبُ عَلَيْنَا ». قُلْتُ: ذَكَرَ أَنَّكَ قُلْتَ: إِنَّ أَوَّلَ صَلَاةٍ افْتَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ) فَإِذَا زَالَتِ الشَّمْسُ، لَمْ يَمْنَعَكَ إِلَّا سُبْحَتُكَ، ثُمَّ لَاتَرَأَى فِي وَقْتِ إِلَى أَنْ يَصِيرَ الظِّلُّ قَامَةً، وَهُوَ آخِرُ الْوَقْتِ، فَإِذَا صَارَ الظِّلُّ قَامَةً، دَخَلَ وَقْتُ الْعَصْرِ، فَلَمْ يَزَلْ فِي وَقْتِ الْعَصْرِ حَتَّى يَصِيرَ الظِّلُّ قَامَتَيْنِ، وَذَلِكَ الْمَسَاءُ؟ فَقَالَ: « صَدَقَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khaleefa who said,

‘I said to Abu Abdullah^{asws}, ‘Umar Bin Hanzala came over to us from you^{asws} with the timing’. So Abu Abdullah^{asws} said: ‘Then, he would not have lied upon us^{asws}’. I said, ‘He mentioned that you^{asws} said that the first Salāt Allah^{azwj} Necessitated upon His^{azwj} Prophet^{saww} was Al-Zohr, and these are the Words of Allah^{azwj} 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 he^{asws} said: ‘He spoke the truth’.⁴⁷

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا زَالَتِ الشَّمْسُ دَخَلَ وَقْتُ الظُّهْرِ، إِلَّا أَنْ بَيْنَ يَدَيْهَا سُبْحَةٌ، وَذَلِكَ 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 Abdullah^{asws} 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 دَرِيحِ الْمُحَارِبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَتَى أَصَلِّي الظُّهْرَ؟ فَقَالَ: « صَلِّ الزَّوَالَ ثَمَانِيَةً، ثُمَّ صَلِّ الظُّهْرَ، ثُمَّ صَلِّ سُبْحَتَكَ . طَالَتْ أَوْ قَصُرَتْ . ثُمَّ صَلِّ العَصْرَ . »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dareeh Al Muharby who said,

‘I said to Abu Abdullah^{asws}, ‘When shall I pray Al-Zohr?’ So he^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، 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 بِالذَّرَاعِ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَلَا أَنْتِبُكُمْ بِأَيِّنٍ مِنْ هَذَا؟ إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ، إِلَّا أَنْ بَيْنَ يَدَيْهَا سُبْحَةٌ، وَذَلِكَ 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 Abdullah^{asws} said: ‘I^{asws} 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 زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ، إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ ». »

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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ الْبَجَلِيِّ، عَنْ سَالِمِ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلَهُ إِنْسَانٌ وَأَنَا حَاضِرٌ، فَقَالَ: رُبَّمَا دَخَلْتُ الْمَسْجِدَ وَبَعْضُ أَصْحَابِنَا يُصَلُّونَ الْعَصْرَ، وَبَعْضُهُمْ يُصَلُّونَ الظُّهْرَ؟ فَقَالَ: «أَنَا أَمَرْتُهُمْ بِهَذَا: لَوْ صَلَّوْا عَلَى وَقْتٍ وَاحِدٍ، عُرِفُوا، فَأَخَذَ 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 Abdullah^{asws} having said: ‘When the sun (starts to) decline, so the time for the two Salāts has entered, unless this is before this’.

وَ رَوَى سَعْدُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ جَمِيعاً عَنِ الْقَاسِمِ وَ حَمَدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ مِثْلَهُ وَ فِيهِ دَخَلَ وَقْتُ الظُّهْرِ وَ الْعَصْرِ جَمِيعاً وَ زَادَ ثُمَّ أَنْتَ فِي وَقْتٍ مِنْ مُنْهَمَا 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ الْبَجَلِيِّ، عَنْ سَالِمِ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلَهُ إِنْسَانٌ وَأَنَا حَاضِرٌ، فَقَالَ: رُبَّمَا دَخَلْتُ الْمَسْجِدَ وَبَعْضُ أَصْحَابِنَا يُصَلُّونَ الْعَصْرَ، وَبَعْضُهُمْ يُصَلُّونَ الظُّهْرَ؟ فَقَالَ: «أَنَا أَمَرْتُهُمْ بِهَذَا: لَوْ صَلَّوْا عَلَى وَقْتٍ وَاحِدٍ، عُرِفُوا، فَأَخَذَ 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 Abdullah^{asws}, 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 he^{asws} said: ‘I^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَمَّا جَاءَ فِي الْحَدِيثِ: أَنْ صَلَّى الظُّهْرَ إِذَا كَانَتِ الشَّمْسُ قَامَةً وَقَامَتَيْنِ، وَذِرَاعاً وَذِرَاعَيْنِ، وَقَدَمًا وَقَدَمَيْنِ مِنْ هَذَا، وَمِنْ هَذَا، فَمَتَى هَذَا؟ وَكَيْفَ هَذَا وَقَدْ يَكُونُ الظِّلُّ فِي بَعْضِ الْأَوْقَاتِ نِصْفَ قَدَمٍ؟ قَالَ: «إِنَّمَا قَالَ: ظِلُّ الْقَامَةِ، وَمَنْ يَثُلُ: قَامَةُ الظِّلِّ، وَذَلِكَ

أَنَّ ظِلَّ الْقَامَةِ يَخْتَلِفُ، مَرَّةً يَكْثُرُ، وَمَرَّةً يَقِلُّ، وَالْقَامَةُ قَامَةٌ أَبَدًا لَا تَخْتَلِفُ، ثُمَّ قَالَ: ذِرَاعٌ وَذِرَاعَانِ، وَقَدَمٌ وَقَدَمَانِ، فَصَارَ ذِرَاعٌ وَذِرَاعَانِ تَفْسِيرَ الْقَامَةِ وَالْقَامَتَيْنِ فِي الزَّمَانِ الَّذِي يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعًا، وَظِلُّ الْقَامَتَيْنِ ذِرَاعَيْنِ، فَيَكُونُ ظِلُّ الْقَامَةِ وَالْقَامَتَيْنِ، وَالذِّرَاعِ وَالذِّرَاعَيْنِ مُتَّفِقَيْنِ فِي كُلِّ زَمَانٍ، مَعْرُوفَيْنِ، مُفَسَّرًا أَحَدُهُمَا بِالْآخَرِ، مُسَدِّدًا بِهِ، فَإِذَا كَانَ الزَّمَانُ يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعًا، كَانَ الْوَقْتُ ذِرَاعًا مِنْ ظِلِّ الْقَامَةِ، وَكَانَتِ الْقَامَةُ ذِرَاعًا مِنَ الظِّلِّ، فَإِذَا كَانَ ظِلُّ الْقَامَةِ أَقَلَّ أَوْ أَكْثَرَ، كَانَ الْوَقْتُ مَحْضُورًا بِالذِّرَاعِ وَالذِّرَاعَيْنِ: فَهَذَا 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 Abdullah^{asws}, said, ‘I asked him^{asws} 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?’ He^{asws} 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 he^{asws} 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-incident 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 الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: إِذَا صَلَّيْتَ الظُّهْرَ فَقَدْ دَخَلَ وَقْتُ الْعَصْرِ، إِلَّا أَنَّ بَيْنَ يَدَيْهَا سُبْحَةً، فَذَلِكَ 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,

‘He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشِيمٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ، وَتَدْرِي كَيْفَ ذَلِكَ » عَلَى الْمَغْرِبِ هَكَذَا. وَرَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ. 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 Abdullah^{asws}, said, 'I heard him^{asws} 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'. He^{asws} said: 'Because the east overlooks upon the west like this', and he^{asws} raised his^{asws} right hand above his^{asws} left, 'So when (the sun) disappears from over here, the redness goes away from over there'.⁵⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا غَابَتِ الْحُمْرَةُ مِنْ هَذَا الْجَانِبِ يَغْنِي مِنَ الْمَشْرِقِ. فَقَدْ غَابَتِ الشَّمْسُ مِنْ شَرْقِ الْأَرْضِ وَعَرَبَهَا.»

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'far^{asws} 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، عَنْ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلَاَدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ اللَّهَ خَلَقَ حِجَابًا مِنْ ظُلْمَةٍ مِمَّا يَلِي، وَوَكَّلَ بِهِ مَلَكًا، فَإِذَا غَابَتِ الشَّمْسُ، اعْتَرَفَ ذَلِكَ الْمَلَكُ عُزْفَةً بِيَدِهِ، ثُمَّ اسْتَقْبَلَ بِهَا الْمَغْرِبَ يَتَّبِعُ الشَّقَاقَ، وَيُخْرِجُ مِنْ بَيْنِ يَدَيْهِ قَلِيلًا قَلِيلًا، وَيَمْضِي، فَيُؤَافِي الْمَغْرِبَ عِنْدَ سُقُوطِ الشَّقَاقِ، فَيَسْرَحُ فِي الظُّلْمَةِ، ثُمَّ يَعُودُ إِلَى الْمَشْرِقِ، فَإِذَا طَلَعَ الْفَجْرُ، نَشَرَ جَنَاحَيْهِ، فَاسْتَأَقَ الظُّلْمَةَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ حَتَّى يُؤَافِي 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 Abdullah^{asws} said 'Allah^{azwj} 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 عَيْسَى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « وَفَتْ سُفُوطِ الْقُرْصِ وَوُجُوبِ الْإِفْطَارِ أَنْ تَقُومَ بِحَدَاءِ الْقِبْلَةِ، وَتَتَفَقَّدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ، فَإِذَا جَازَتْ قِمَّةَ الرَّأْسِ إِلَى 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 Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيزِ بْنِ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « وَفَتْ الْمَغْرِبِ إِذَا غَابَ الْقُرْصُ، فَإِنْ رَأَيْتَ بَعْدَ ذَلِكَ وَقَدْ صَلَّيْتَ، فَأَعِدِ الصَّلَاةَ، وَمَضَى صَوْمُكَ، وَتَكْفُفُ عَنِ الطَّعَامِ إِنْ كُنْتَ أَصَبْتَ مِنْهُ شَيْئًا ». »

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

'Abu Ja'far^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتِ؟ قَالَ: فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا لَا يَكْذِبُ عَلَيْنَا ». قُلْتُ: قَالَ: وَقْتُ الْمَغْرِبِ إِذَا غَابَ الْقُرْصُ، إِلَّا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، أَحْرَزَ الْمَغْرِبَ، وَجَمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ فَقَالَ: « صَدَقَ ». وَقَالَ: « وَقْتُ الْعِشَاءِ حِينَ يَغِيبُ الشَّمْسُ إِلَى ثُلُثِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيَءَ. »

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khalifa who said,

'I said to Abu Abdullah^{asws} that Umar Bin Hanzala came over to us from you^{asws} with the timings (of Salāt). So Abu Abdullah^{asws} said: 'Then he would not have lied upon us^{asws}'. I said, 'He said the timing for Al-Maghrib is when the disc disappears (the sun sets) except that Rasool-Allah^{saww}, when the journey was tiring upon him^{saww}, delayed Al-Maghrib and gathered between it and Al-Isha'. So he^{asws} said: 'He spoke the truth'. And he^{asws} 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 سُؤَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « وَوَقْتُ 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 Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The time for Al-Maghrib is when the sun sets, so its disc disappears'.⁶¹

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زَيْدِ الشَّحَامِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ وَقْتِ الْمَغْرِبِ؟ فَقَالَ: « إِنَّ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ صَلَاةٍ بَوَقْتَيْنِ غَيْرَ صَلَاةِ الْمَغْرِبِ: فَإِنَّ وَقْتَهَا وَاحِدٌ، وَوَقْتَهَا وَجُوهَا ». »

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 Abdullah^{asws} about the time for Al-Maghrib. So he^{asws} said: 'Jibraeel^{as} came over to the Prophet^{saww} 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 زُرَّارَةَ وَالْفُضَيْلِ، قَالَا: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « إِنَّ لِكُلِّ صَلَاةٍ وَقْتَيْنِ غَيْرِ الْمَغْرِبِ، فَإِنَّ وَقْتَهَا وَاحِدٌ، وَ وَقْتَهَا وَجُوهَا، وَوَقْتُ فَوْتَهَا سُفُوطُ الشَّقَقِ ». وَرُويَ أَيْضًا: « أَنَّ لَهَا وَقْتَيْنِ، آخِرُ وَقْتِهَا سُفُوطُ الشَّقَقِ ». وَلَيْسَ هَذَا جَمًّا يُخَالِفُ الْحَدِيثَ الْأَوَّلَ، إِنَّ لَهَا وَقْتًا وَاحِدًا: لِأَنَّ الشَّقَقَ هُوَ الْحُمْرَةُ، وَلَيْسَ بَيْنَ غَيْبُوبَةِ الشَّمْسِ وَبَيْنَ غَيْبُوبَةِ الشَّقَقِ إِلَّا شَيْءٌ يَسِيرٌ، وَذَلِكَ أَنَّ عِلَامَةَ غَيْبُوبَةِ الشَّمْسِ بُلُوغُ الْحُمْرَةِ الْقَبْلَةَ، وَلَيْسَ بَيْنَ بُلُوغِ الْحُمْرَةِ الْقَبْلَةَ وَبَيْنَ غَيْبُوبَتِهَا إِلَّا قَدْرٌ مَا يُصَلِّي الْإِنْسَانُ صَلَاةَ الْمَغْرِبِ وَنَوَافِلَهَا إِذَا صَلَّاهَا عَلَى نُؤْدَةٍ وَسُكُونٍ، وَقَدْ تَفَقَّدْتُ ذَلِكَ غَيْرَ مَرَّةٍ وَلِذَلِكَ صَارَ وَقْتُ الْمَغْرِبِ ضَيِّقًا

And it is reported from Zurara and Al Fuzayl who both said,

'Abu Ja'far^{asws} 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)'.⁶²

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)'.⁶²

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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ فَضَّالٍ، قَالَ: سَأَلَ عَلِيُّ بْنُ أَسْبَاطٍ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ. وَنَحْنُ نَسْمَعُ: الشَّفَقُ الْحُمْرَةُ، أَوِ الْبَيَاضُ؟ فَقَالَ: « الْحُمْرَةُ، لَوْ كَانَ الْبَيَاضَ، كَانَ إِلَى ثُلُثِ اللَّيْلِ ». «.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal who said,

'Ali Bin Asbaat asked Abu Al-Hassan^{asws} and we were listening, 'Is the twilight the redness or the whiteness?' So he^{asws} said: 'The redness. If it was the whiteness, it would have been up to the third of the night'.⁶⁴

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ عِمْرَانَ بْنِ عَلِيٍّ الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَتَى يَجِبُ الْعَتَمَةُ؟ فَقَالَ: « إِذَا غَابَ الشَّفَقُ: وَالشَّفَقُ: الْحُمْرَةُ ». فَقَالَ عُبَيْدُ اللَّهِ: أَصْلَحَكَ اللَّهُ، إِنَّهُ يَبْقَى بَعْدَ ذَهَابِ الْحُمْرَةِ ضَوْءٌ شَدِيدٌ مُعْتَرِضٌ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّ الشَّفَقَ إِذَا 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 Abdullah^{asws}, 'When is the darkness (Al-Isha Salāt) Obligated?' He^{asws} the twilight disappears, and the twilight is the redness'. So Ubeydullah said objecting, 'May Allah^{azwj} Keep you^{asws} well! Intense brightness tends to remain after the departure of the redness'. So Abu Abdullah^{asws} 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 زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا غَرَبَتِ الشَّمْسُ دَخَلَ وَقْتُ الصَّلَاتَيْنِ، إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ ». «.

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 Abdullah^{asws} 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 أَبَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ لَا أَنَّ أَشَقَّ عَلَى أُمَّتِي، لَأَخْرَجْتُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ ». «. وَرُوِيَ أَيْضًا: « إِلَى 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'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Had it not been grievous upon my^{saww} community, I^{saww} would have delayed Al-Isha (Salāt) up to a third of the night'.

و رُوِيَ يَِيَّ لَِيَّ نِصْفِ اللَّيْلِ .

And it is reported as well (that he^{saww} said): 'Up to half the night'.⁶⁷

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلْمَةَ بْنِ الْخَطَّابِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ أَبَانَ بْنِ عُمَانَ،

عَنْ عُمَرَ بْنِ يَرِيدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « وَفَتْ الْمَغْرِبِ فِي السَّفَرِ إِلَى رُبْعِ 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 Abdullah^{asws} 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 حَيْطَاتُهَا النَّظَرَ إِلَى حُمْرَةِ الْمَغْرِبِ، وَمَعْرِفَةَ مَغِيبِ الشَّفَقِ وَوَقْتِ صَلَاةِ الْعِشَاءِ

الْآخِرَةِ، مَتَى يُصَلِّيْهَا؟ وَكَيْفَ يَصْنَعُ؟ فَوَقَّعَ عَلَيْهِ: « يُصَلِّيْهَا إِذَا كَانَ عَلَى هَذِهِ الصِّفَةِ عِنْدَ

قَصْرَةِ النُّجُومِ، وَالْمَغْرِبِ عِنْدَ اشْتِبَاكِهَا: وَبَيَاضِ مَغِيبِ الشَّمْسِ قَصْرَةِ النُّجُومِ إِلَى بَيَانِهَا ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin A Rayyan who said,

'I wrote to him^{asws}, '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 he^{asws} 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 الْحُسَيْنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ، قَالَ:

كَتَبْتُ إِلَى الرِّضَا عَلَيْهِ السَّلَامُ: دَكَرَ أَصْحَابُنَا أَنَّهُ إِذَا زَالَتِ الشَّمْسُ، فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ وَالْعَصْرِ،

وَإِذَا غَرَبَتْ، دَخَلَ وَقْتُ الْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ، إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ فِي السَّفَرِ وَالْحَضَرِ، وَأَنَّ

وَقْتُ الْمَغْرِبِ إِلَى رُبْعِ اللَّيْلِ؟ فَكَتَبْتُ: « كَذَلِكَ الْوَقْتُ، غَيْرَ أَنَّ وَقْتُ الْمَغْرِبِ صَبِيحٌ، وَآخِرٌ

وَقْتُهَا ذَهَابُ الْحُمْرَةِ، وَمَصِيرُهَا إِلَى الْبَيَاضِ فِي أَفْقِ الْمَغْرِبِ ».

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ismail Bin Mihran who said,

'I wrote to Al-Reza^{asws}, '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 he^{asws} 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 مَهْرِيَّارٍ، قَالَ: كَتَبَ أَبُو الْحَسَنِ بْنُ الْحُصَيْنِ إِلَى أَبِي جَعْفَرٍ الثَّانِي عَالِيًا مَعِيَ: جُعِلْتُ فِدَاكَ، قَدْ 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 فَأُصَلِّي فِيهِ، فَإِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي أَفْضَلَ الْوَقْتَيْنِ وَتُحَدِّثَ لِي، وَكَيْفَ أَصْنَعُ مَعَ الْقَمَرِ وَالْفَجْرِ لَا يَتَّبِعُنِي مَعَهُ حَتَّى يَخْمَرَ وَيُصْبِحَ؟ وَكَيْفَ أَصْنَعُ مَعَ الْعَبَمِ؟ وَمَا حَدُّ ذَلِكَ فِي السَّفَرِ وَالْحَضَرِ؟ فَعَلْتُ إِنْ شَاءَ اللَّهُ. فَكَتَبَ عَالِيًا بِحَطِّهِ وَقَرَأْتُهُ: « الْفَجْرُ - يَرْحَمُكَ اللَّهُ - هُوَ الْخَيْطُ الْأَبْيَضُ، الْمُعْتَرِضُ، لَيْسَ هُوَ الْأَبْيَضُ صُعْدَاءً، فَلَا تُصَلِّ فِي سَفَرٍ وَلَا حَضَرٍ حَتَّى تَبَيَّنَهُ: فَإِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - لَمْ يَجْعَلْ خَلْقَهُ فِي شُبُهَةٍ مِنْ هَذَا، فَقَالَ: (كُلُوا وَاشْرَبُوا حَتَّى يَتَّبَعَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ) فَالْخَيْطُ الْأَبْيَضُ هُوَ الْمُعْتَرِضُ الَّذِي يَحْرُمُ بِهِ الْأَكْلُ وَالشَّرْبُ فِي الصَّوْمِ، وَكَذَلِكَ هُوَ الَّذِي تُوجِبُ 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’far^{asws} the 2nd along with me, ‘May I be sacrificed for you^{asws}! The ones in your^{asws} 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 you^{asws} view that you^{asws} 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, Allah^{azwj} Willing’.

So he^{asws} wrote by his^{asws} own handwriting, and I read it: ‘The dawn, may Allah^{azwj} 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 Allah^{azwj} Blessed and High never Made His^{azwj} creatures to be in doubt from this, so He^{azwj} 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 مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَالِيًا: أَخْبِرْنِي بِأَفْضَلِ الْمَوَاقِيتِ فِي

صَلَاةِ الْفَجْرِ. فَقَالَ: « مَعَ طُلُوعِ الْفَجْرِ: إِنَّ اللَّهَ . عَزَّ وَجَلَّ . يَقُولُ: (وَفُرْآنَ الْفَجْرِ إِنَّ فُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا) يَعْنِي صَلَاةَ الْفَجْرِ، تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ، فَإِذَا صَلَّى الْعَبْدُ الصُّبْحَ مَعَ طُلُوعِ الْفَجْرِ، أُثْبِتَتْ لَهُ مَرَّتَيْنِ: أُثْبِتَهَا 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 Abdullah^{asws}, 'Inform me of the most elevated of the timings regarding the Fajr Salāt'. So he^{asws} said: 'With the emergence of the dawn, Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الصُّبْحُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضًا كَأَنَّهُ بَيَاضُ سُورَى ». »

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The morning, it is which, when you see it horizontally, it is as if it is a white edge'.⁷³

4. عَلِيُّ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « وَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيءَ ». »

Ali, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khaleefa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The time for Al-Fajr is (from) where it begins until it brightens'.⁷⁴

5. عَلِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « وَقْتُ الْفَجْرِ حِينَ يَنْشَقُّ الْفَجْرُ إِلَى أَنْ يَتَجَلَّلَ الصُّبْحُ السَّمَاءَ، وَلَا يَنْبَغِي تَأْخِيرُ ذَلِكَ عَمْدًا، لِكِنَّهُ وَقْتُ 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 Abdullah^{asws} 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 مُحَمَّدِ الْقَاسَبِيِّ، عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمُرْزِيِّ: عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا انْتَصَفَ اللَّيْلُ، ظَهَرَ بَيَاضٌ فِي وَسْطِ السَّمَاءِ شَبَهُ 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 يُظْلَمُ قَبْلَ الْفَجْرِ، ثُمَّ يَطْلُعُ الْفَجْرُ الصَّادِقُ مِنْ قِبَلِ الْمَشْرِقِ « قَالَ: « وَمَنْ أَرَادَ أَنْ يُصَلِّيَ صَلَاةَ اللَّيْلِ فِي نِصْفِ اللَّيْلِ، فَذَلِكَ لَهُ «.

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafis Al Marouzy,

(It has been narrated) from Abu Al-Hassan Al-Askary^{asws} 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’.

He^{asws} 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 صَلَّى لِعَازِ 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ بِاللَّيْلِ وَالنَّهَارِ إِذَا لَمْ تَرَ الشَّمْسَ وَلَا الْقَمَرَ وَلَا النُّجُومَ؟ قَالَ: « اجْتَهِدْ رَأْيَكَ، وَتَعَمَّدِ الْقِبْلَةَ جُهِدَكَ «.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama’at who said,

‘I asked him^{asws} about the Salāt by the night and the day, when neither the sun, nor the moon, nor the stars can be seen. He^{asws} 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 اللَّهِ الْفَرَّاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِنَا: رُبَّمَا اشْتَبَهَ الْوَقْتُ عَلَيْنَا فِي يَوْمِ الْغَيْمِ؟ فَقَالَ: « تَعْرِفُ هَذِهِ الطُّيُورَ الَّتِي عِنْدَكُمْ بِالْعِرَاقِ . يُقَالُ لَهَا: الدِّيكَةُ ؟ « قُلْتُ: نَعَمْ، قَالَ: « إِذَا ارْتَفَعَتْ أَصْوَاهُهَا وَتَحَاوَبَتْ، فَقَدْ زَالَتِ الشَّمْسُ . أَوْ قَالَ . فَصَلِّهُ «.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Abdullah Al Fara’a,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘A man from our companions said to him^{asws}, ‘Sometimes the time is doubtful upon us during the cloudy day. So he^{asws} said: ‘Do you know these birds which are with you at Al-Iraq, called the rooster?’ I said, ‘Yes’. He^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَلَّيْتَ وَأَنْتَ عَلَى غَيْرِ الْقِبْلَةِ، فَاسْتَبَانَ لَكَ أَنَّكَ صَلَّيْتَ عَلَى غَيْرِ الْقِبْلَةِ وَأَنْتَ فِي وَقْتِ، 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 Abdullah^{asws} 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. وَهَذَا الْإِسْنَادِ، عَنْ فَضَالَةَ، عَنْ أَبَانَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي رَجُلٍ صَلَّى الْعِدَاةَ بِلَيْلٍ غَرَّهُ مِنْ ذَلِكَ الْقَمَرُ، وَنَامَ حَتَّى طَلَعَتِ الشَّمْسُ، فَأُخْبِرَ أَنَّهُ صَلَّى بِلَيْلٍ، قَالَ: « يُعِيدُ صَلَاتَهُ ». »

And by this chain, from Fazalat, from Aban, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} 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'. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي رَجُلٌ مُؤَدِّنٌ، فَإِذَا كَانَ يَوْمَ الْعَيْمِ، لَمْ أَعْرِفِ الْوَقْتَ؟ فَقَالَ: « إِذَا صَاحَ الدِّيكُ ثَلَاثَةَ أَصْوَاتٍ وَلَاءٌ، 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 Abdullah^{asws}, '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 he^{asws} 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 يَحْيَى، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ، عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ صَلَّى فِي غَيْرِ وَقْتِ، 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 Abdullah^{asws} having said: 'The one prays Salāt during other than a (correct) timing, so there is no Salāt for him'.⁸²

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « يُجْزَى التَّحْرِيَّ أَبَدًا إِذَا لَمْ يُعْلَمْ أَيْنَ وَجْهَ الْقِبْلَةِ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’far^{asws} said: ‘The investigation would always suffice when one does not know the direction of the Qiblah’.⁸³

8. أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابَّاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِي رَجُلٍ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ، فَيَعْلَمُ وَهُوَ فِي الصَّلَاةِ قَبْلَ أَنْ يُفْرَغَ مِنْ صَلَاتِهِ، قَالَ: « إِنْ كَانَ مُتَوَجِّهًا فِيمَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، فَلْيُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ سَاعَةً يَعْلَمُ، وَإِنْ كَانَ مُتَوَجِّهًا إِلَى دُبُرِ الْقِبْلَةِ، فَلْيَقْطَعْ الصَّلَاةَ، ثُمَّ يُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ، ثُمَّ يَفْتَتِحْ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَكُونُ فِي قَفَرٍ مِنَ الْأَرْضِ فِي يَوْمٍ غَمِيمٍ، فَيُصَلِّي لِغَيْرِ الْقِبْلَةِ، ثُمَّ يَصْحَى، فَيَعْلَمُ أَنَّهُ صَلَّى 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 Abdullah^{asws}, ‘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?’ He^{asws} 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 زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قِبْلَةِ الْمُتَحَيِّرِ؟ فَقَالَ: « يُصَلِّي حَيْثُ يَشَاءُ ». وَرُوِيَ أَيْضًا: « أَنَّهُ يُصَلِّي إِلَى 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’far^{asws} about a Qiblah of the one confused. So he^{asws} said: ‘He can pray Salāt wherever he so desires to (in any direction)’.⁸⁶

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ إِسْمَاعِيلَ بْنِ رِيَّاحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَلَّيْتَ وَأَنْتَ تَرَى أَنَّكَ فِي وَقْتٍ وَمَا يَدْخُلُ الْوَقْتُ، فَدَخَلَ الْوَقْتُ وَأَنْتَ فِي الصَّلَاةِ، فَقَدْ أَجْرَأْتَ عَنكَ ».

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 Abdullah^{asws} 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 الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ؟ قَالَ: « نَعَمْ ». فَقُلْتُ: أَكَانَ يَجْعَلُ الْكَعْبَةَ خَلْفَ ظَهْرِهِ؟ فَقَالَ: « أَمَا إِذَا كَانَ بِمَكَّةَ، فَلَا: وَأَمَا إِذَا هَاجَرَ إِلَى الْمَدِينَةِ، فَنَعَمْ حَتَّى حَوَّلَ إِلَى الْكَعْبَةِ ».

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws}, ‘Did Rasool-Allah^{saww} used to pray Salāt (facing) towards Bayt Al-Maqdis?’ He^{asws} said: ‘Yes’. So I said, ‘Did he^{saww} make the Kabah to be behind his^{saww} back?’ So he^{asws} said: ‘As for when he^{saww} was in Makkah, so no, and as for when he^{saww} had emigrated to Al-Medina, so yes, until he^{saww} turned towards the Kabah (permanently)’.⁸⁸

9 - بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

Chapter 9 – The gathering of the two Salāts

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، عَنِ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ الظُّهْرَ وَالْعَصْرَ حِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ، وَصَلَّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ قَبْلَ سُقُوطِ الشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ، وَإِنَّمَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَتَسِعَ الْوَقْتُ عَلَى 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 he^{saww} 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-Allah^{saww} did it in order to expand the timing upon his^{saww} community’.⁸⁹

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: شَهِدْتُ الْمَغْرِبَ لَيْلَةَ مَطِيرَةَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحِينَ كَانَ قَرِيباً مِنْ

الشَّفَقِ، نَادَوْا، وَأَقَامُوا الصَّلَاةَ، فَصَلُّوا الْمَغْرِبَ، ثُمَّ أَمَّهُلُوا بِالنَّاسِ حَتَّى صَلُّوا رَكْعَتَيْنِ، ثُمَّ قَامَ الْمُنَادِي فِي مَكَانِهِ فِي الْمَسْجِدِ، فَأَقَامَ الصَّلَاةَ، فَصَلُّوا الْعِشَاءَ، ثُمَّ انْصَرَفَ النَّاسُ إِلَى مَنَازِلِهِمْ، فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ ذَلِكَ، فَقَالَ: « نَعَمْ، قَدْ كَانَ رَسُولُ اللَّهِ ﷺ عَمِلَ بِهَذَا ».

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-Allah^{saww}. 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 Abdullah^{asws} about that. So he^{asws} said: ‘Yes. Rasool-Allah^{saww} had performed (like) this’.⁹⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلَمَةَ بْنِ الْحَطَّابِ، عَنِ الْحُسَيْنِ بْنِ سَيْفٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ أَبِي الْحَسَنِ عَائِلَةَ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِذَا جَمَعْتَ بَيْنَ الصَّلَاتَيْنِ، فَلَا تَطَوُّعَ 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-Hassan^{asws}, said, ‘I heard him^{asws} 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 مُوسَى، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ فَضَالٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَكِيمٍ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ عَائِلَةَ 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-Hassan^{asws} 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 أَبَانَ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ عَائِلَةَ الظُّهْرَ وَالْعَصْرَ عِنْدَ مَا زَالَتْ الشَّمْسُ بِأَدَانَ وَإِقَامَتَيْنِ، وَقَالَ: « إِنِّي عَلَى حَاجَةٍ، فَتَنَقَّلُوا ».

Ali Bin Muhammad, from Al Fazl Bin Muhammad, from Yahya Bin Abu Zakariyya, from Aban, from Safwan Al Jammal who said,

‘Abu Abdullah^{asws} 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: ‘I^{asws} am upon a need, so pray Optional Salāts’.⁹³

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَبَّاسِ النَّاقِدِ، قَالَ: تَفَرَّقَ مَا كَانَ فِي يَدَيَّ، وَتَفَرَّقَ عَنِّي حُرَفَائِي، فَشَكَوْتُ ذَلِكَ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ، فَقَالَ لِي: «اجْمَعْ بَيْنَ الصَّلَاتَيْنِ: الظُّهْرِ وَالْعَصْرِ، تَرَى مَا نُحِبُّ».

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 Muhammad^{asws}, and he^{asws} said to me: ‘Gather between the two Salāts, Al-Zohr and Al-Asr. You shall see what you love’.⁹⁴

10 - بَابُ الصَّلَاةِ الَّتِي تُصَلَّى فِي كُلِّ وَقْتٍ

Chapter 10 – The Salāt which can be prayed during every time

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ هَاشِمِ أَبِي سَعِيدِ الْمُكَارِيِّ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «خَمْسُ صَلَوَاتٍ تُصَلِّيَهُنَّ فِي كُلِّ وَقْتٍ: صَلَاةُ الْكُسُوفِ، وَالصَّلَاةُ عَلَى الْمَيِّتِ، وَصَلَاةُ الْإِحْرَامِ، وَالصَّلَاةُ الَّتِي تَفُوتُ، وَصَلَاةُ الطَّوَافِ مِنَ الْفَجْرِ إِلَى 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 Abdullah^{asws} 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 شَادَانَ: وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «خَمْسُ صَلَوَاتٍ لَا تُتْرَكُ عَلَى كُلِّ حَالٍ: إِذَا طُفَّتْ 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 Abdullah^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «أَرْبَعُ صَلَوَاتٍ يُصَلِّيَهُنَّ الرَّجُلُ فِي كُلِّ سَاعَةٍ: صَلَاةُ فَاتِنَتِكَ، فَمَتَى مَا ذَكَرْتَهَا أَدَيْتَهَا، وَصَلَاةُ

رَكَعَتِي طَوَافِ الْفَرِيضَةِ، وَصَلَاةُ الْكُسُوفِ، وَالصَّلَاةُ عَلَى الْمَيِّتِ: هُوَ لِأَنَّ تَصَلِّيَهُنَّ فِي السَّاعَاتِ كُفْلَهَا.»

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

(It has been narrated) from Abu Ja'far^{asws} 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 لَا يُصَلِّي 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ الْحُسَيْنِ بْنِ عُمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ زُرَّارَةَ، قَالَ: قَالَ لِي: « أَتَدْرِي لِمَ جُعِلَ الذِّرَاعُ وَالذِّرَاعَانِ؟ » قَالَ: قُلْتُ: لِمَ؟ قَالَ: « لِمَكَانِ الْفَرِيضَةِ، لَكَ أَنْ تَتَنَقَّلَ مِنْ زَوَالِ الشَّمْسِ إِلَى أَنْ يَبْلُغَ ذِرَاعًا، فَإِذَا بَلَغَ ذِرَاعًا، 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,

'He^{asws} said to me: 'Do you know why a cubit and two cubits have been made to be?' I said, 'Why?' He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ مَنِهَالٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْوَقْتِ الَّذِي لَا يَنْبَغِي لِي إِذَا جَاءَ الزَّوَالُ؟ قَالَ: « ذِرَاعٌ إِلَى مِثْلِهِ ».

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

'I asked Abu Abdullah^{asws} about the time in which it is not befitting for me that I pray the Optional Salāts when the midday comes. He^{asws} said: 'One cubit to its like (of the shadow)'.⁹⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَقَدْ صَلَّى أَهْلُهُ: أَيَبْتَدِئُ بِالْمَكْتُوبَةِ، أَوْ يَتَطَوَّعُ؟ فَقَالَ: « إِنْ كَانَ فِي وَقْتِ حَسَنِ، فَلَا بَأْسَ بِالتَّطَوُّعِ قَبْلَ الْفَرِيضَةِ: وَإِنْ كَانَ خَافَ الْقَوْتَ مِنْ أَجْلِ مَا مَضَى مِنَ الْوَقْتِ، فَلْيَبْدَأْ بِالْفَرِيضَةِ، وَهُوَ حَقُّ اللَّهِ عَزَّ وَجَلَّ، ثُمَّ لِيَتَطَوَّعْ بِمَا شَاءَ، أَلَا هُوَ مُوسَعٌ أَنْ يُصَلِّيَ ».

الْإِنْسَانُ فِي أَوَّلِ دُخُولِ وَقْتِ الْفَرِيضَةِ النَّوَافِلِ إِلَّا أَنْ يَخَافَ فَوْتِ الْفَرِيضَةِ: وَالْفَضْلُ إِذَا صَلَّى الْإِنْسَانُ وَحْدَهُ أَنْ يَبْدَأَ بِالْفَرِيضَةِ إِذَا دَخَلَ وَقْتُهَا: لِيَكُونَ فَضْلُ أَوَّلِ الْوَقْتِ لِلْفَرِيضَةِ، وَلَيْسَ بِمَحْظُورٍ عَلَيْهِ أَنْ يُصَلِّيَ النَّوَافِلَ مِنْ أَوَّلِ الْوَقْتِ إِلَى قَرِيبٍ مِنْ آخِرِ الْوَقْتِ «.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} 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 he^{asws} 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 Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُمَانَ بْنِ عَيْسَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ: أَصَلِّي 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)?' He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ أَتَقَلُّ، أَوْ أَبْدَأُ بِالْفَرِيضَةِ؟ فَقَالَ: « إِنَّ الْفَضْلَ أَنْ تَبْدَأَ بِالْفَرِيضَةِ، وَإِنَّمَا أُجْرَتِ الظُّهْرُ ذِرَاعاً مِنْ عِنْدِ الرَّوَالِ 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 Abdullah^{asws}, 'When the time for the Obligatory (Salāt) enters, shall I pray the Optional or begin with the Obligatory?' So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ أَتَقُولُ، 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 Abdullah^{asws}, ‘When the time for the Obligatory (Salāt) enters, shall I pray the Optional Salāt or begin with the Obligatory?’ He^{asws} 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 عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ . صَلَوَاتُ اللَّهِ عَلَيْهِ . لَا يُصَلِّي مِنَ النَّهَارِ حَتَّى تَرُوءَ الشَّمْسُ، وَلَا مِنَ اللَّيْلِ بَعْدَ مَا يُصَلِّي الْعِشَاءَ الْآخِرَةَ حَتَّى يَنْتَصِفَ اللَّيْلُ». مَعْنَى هَذَا أَنَّهُ لَيْسَ وَقْتُ صَلَاةِ فَرِيضَةٍ وَلَا سُنَّةٍ: لِأَنَّ الْأَوْقَاتَ كُلَّهَا قَدْ بَيَّنَّهَا رَسُولُ اللَّهِ ﷺ، فَأَمَّا الْفَضَاءُ . فَضَاءُ الْفَرِيضَةِ . 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’far^{asws} saying: ‘Amir Al-Momineen^{asws} 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-Allah^{saww}. So as for ‘الْفَضَاءُ’ the lapse, so it is a الْفَضَاءُ 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 اللَّهِ عَلَيْهِ السَّلَامُ: الْحَدِيثُ الَّذِي رَوَى عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ؟ قَالَ: «نَعَمْ، إِنَّ إِبْلِيسَ اتَّخَذَ عَرْشاً بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا طَلَعَتِ الشَّمْسُ وَسَجَدَ فِي ذَلِكَ الْوَقْتِ النَّاسُ، قَالَ إِبْلِيسُ لِشَيَاطِينِهِ: إِنَّ بَنِي آدَمَ يُصَلُّونَ لِي». «

Ali Bin Ibrahim, from his father, raising it, said,

‘A man said to Abu Abdullah^{asws}, ‘The Hadeeth which is reported from Abu Ja’far^{asws} that the sun emerges from between the two horns of the Satan^{la}’. He^{asws} said: ‘Yes. Iblees^{la} takes a throne between the sky and the earth. So when the sun emerges and the people perform Sajdah during that time, Iblees^{la} says to his^{la} devils, ‘The children of Adam^{as} are praying to me^{la}’.¹⁰⁵

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ، عَنِ الْحُسَيْنِ بْنِ أَسْلَمَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الثَّانِي عَلَيْهِ السَّلَامُ: أَكُونُ فِي السُّوقِ، فَأَعْرِفُ الْوَقْتَ، وَيَضِيقُ عَلَيَّ أَنْ أَدْخُلَ،

فَأَصَلِّي؟ قَالَ: « إِنَّ الشَّيْطَانَ يُقَارِنُ الشَّمْسَ فِي ثَلَاثَةِ أَحْوَالٍ: إِذَا ذَرَّتْ، وَإِذَا كَبَدَتْ، وَإِذَا غَرَبَتْ: فَصَلِّ بَعْدَ الزَّوَالِ: فَإِنَّ الشَّيْطَانَ يُرِيدُ أَنْ يُوقِعَكَ عَلَى حَدٍّ يُقَطِّعُ 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-Hassan^{asws} 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'. He^{asws} said: 'The Satan^{la} approaches the sun during three states – At sunrise, and at midday, and at sunset. So pray Salāt after the midday, for the Satan^{la} intends that he makes you fall upon a limit which would cut you off from the ones besides him^{la}'.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: وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيْزِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا نَسِيتَ صَلَاةً، أَوْ صَلَّيْتَهَا بِغَيْرِ وُضُوءٍ، وَكَانَ عَلَيْكَ فَضَاءٌ صَلَوَاتٍ، فَأَبْدَأْ بِأَوَّلِهَا، فَأَدِّنْ لَهَا، وَأَقِمَّ، ثُمَّ صَلِّهَا، ثُمَّ صَلِّ مَا بَعْدَهَا بِإِقَامَةٍ إِقَامَةٍ لِكُلِّ صَلَاةٍ ». وَقَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « وَإِنْ كُنْتَ قَدْ صَلَّيْتَ الظُّهْرَ، وَفَدَّ فَاتَتْكَ الْعِدَاةُ، فَذَكَرْتَهَا، فَصَلِّ الْعِدَاةَ أَيَّ سَاعَةٍ ذَكَرْتَهَا وَلَوْ بَعْدَ الْعَصْرِ، وَمَتَى مَا ذَكَرْتَ صَلَاةً فَاتَتْكَ، صَلَّيْتَهَا ». وَقَالَ: « إِنْ نَسِيتَ الظُّهْرَ حَتَّى صَلَّيْتَ الْعَصْرَ، فَذَكَرْتَهَا وَأَنْتَ فِي الصَّلَاةِ، أَوْ بَعْدَ فَرَغِكَ، فَأَنْوِهَا الْأُولَى، ثُمَّ صَلِّ الْعَصْرَ، فَإِنَّمَا هِيَ أَرْبَعُ مَكَانٍ أَرْبَعٌ، فَإِنْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الْأُولَى وَأَنْتَ فِي صَلَاةِ الْعَصْرِ وَقَدْ صَلَّيْتَ مِنْهَا رُكْعَتَيْنِ، فَأَنْوِهَا الْأُولَى، ثُمَّ صَلِّ الرُّكْعَتَيْنِ الْبَاقِيَتَيْنِ، وَفُجِّم، فَصَلِّ الْعَصْرَ. وَإِنْ كُنْتَ قَدْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الْعَصْرَ حَتَّى دَخَلَ وَقْتُ الْمَغْرِبِ، وَلَمْ تَخَفْ فَوْتَهَا، فَصَلِّ الْعَصْرَ، ثُمَّ صَلِّ الْمَغْرِبَ: وَإِنْ كُنْتَ قَدْ صَلَّيْتَ الْمَغْرِبَ، فَفُجِّم، فَصَلِّ الْعَصْرَ: وَإِنْ كُنْتَ قَدْ صَلَّيْتَ مِنَ الْمَغْرِبِ رُكْعَتَيْنِ، ثُمَّ ذَكَرْتَ الْعَصْرَ، فَأَنْوِهَا الْعَصْرَ، ثُمَّ فُجِّم، فَأَتَمَّهَا رُكْعَتَيْنِ، ثُمَّ سَلِّمَ، ثُمَّ تُصَلِّي الْمَغْرِبَ. فَإِنْ كُنْتَ قَدْ صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ، وَنَسِيتَ الْمَغْرِبَ، فَفُجِّم، فَصَلِّ الْمَغْرِبَ: وَإِنْ كُنْتَ ذَكَرْتَهَا وَقَدْ صَلَّيْتَ مِنَ الْعِشَاءِ الْآخِرَةِ رُكْعَتَيْنِ، أَوْ فُجِّمْتَ فِي الثَّلَاثَةِ، فَأَنْوِهَا الْمَغْرِبَ، ثُمَّ سَلِّمَ، ثُمَّ فُجِّم، فَصَلِّ الْعِشَاءَ الْآخِرَةَ. وَإِنْ كُنْتَ قَدْ نَسِيتَ الْعِشَاءَ الْآخِرَةَ حَتَّى صَلَّيْتَ الْفَجْرَ، فَصَلِّ الْعِشَاءَ الْآخِرَةَ: وَإِنْ كُنْتَ ذَكَرْتَهَا وَأَنْتَ فِي الرُّكْعَةِ الْأُولَى، أَوْ فِي الثَّانِيَةِ مِنَ الْعِدَاةِ، فَأَنْوِهَا الْعِشَاءَ، ثُمَّ فُجِّم، فَصَلِّ الْعِدَاةَ، وَأَدِّنْ، وَأَقِمَّ. وَإِنْ كَانَتْ الْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ قَدْ فَاتَتْكَ جَمِيعاً، فَأَبْدَأْ بِمَا قَبْلَ أَنْ تُصَلِّيَ الْعِدَاةَ، ابْدَأْ بِالْمَغْرِبِ، ثُمَّ الْعِشَاءَ فَإِنْ حَشِيتَ أَنْ تَفُوتَكَ الْعِدَاةُ إِنْ بَدَأْتَ بِهِنَّ، فَأَبْدَأْ بِالْمَغْرِبِ، ثُمَّ بِالْعِدَاةِ، ثُمَّ صَلِّ

الْعِشَاءُ: فَإِنْ حَشِيتَ أَنْ تُفُوتَكَ الْعِدَاةُ إِنْ بَدَأْتَ بِالْمَغْرِبِ، فَصَلِّ الْعِدَاةَ، ثُمَّ صَلِّ الْمَغْرِبَ وَالْعِشَاءَ، ابْدَأْ بِأَوَّلِهِمَا: لِأَنَّهُمَا جَمِيعاً قَضَاءٌ أَيُّهُمَا ذَكَرْتَ، فَلَا تُصَلِّهِمَا إِلَّا بَعْدَ شُعَاعِ الشَّمْسِ «. قَالَ: قُلْتُ: لِمَ ذَاكَ؟ قَالَ: «لِأَنَّكَ لَسْتَ تَخَافُ فَوَّهًا».

Ali Bin Ibrahim, from his father and Muihammad Bin Ismail, from Al Faszl Bin ShAzan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} 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'far^{asws} 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 he^{asws} 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?’ He^{asws} said: ‘Because you are not fearing it being missed out on’.¹⁰⁷

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى دَخَلَ وَقْتُ الْعَصْرِ؟ قَالَ: «يَبْدَأُ بِالظُّهْرِ، وَكَذَلِكَ الصَّلَاةُ، تَبْدَأُ بِالَّتِي نَسَيْتَ إِلَّا أَنْ تَخَافَ أَنْ يَخْرُجَ وَقْتُ الصَّلَاةِ، فَتَبْدَأُ بِالَّتِي أَنْتَ فِي وَقْتِهَا، ثُمَّ تَقْضِي الَّتِي نَسَيْتَ.»

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskaan, from Abu Baseer who said,

‘I asked him^{asws} about a man who forgets Al-Zohr until the time for Al-Asr enters. He^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ صَلَّى بَعَيْرِ طَهْوَرٍ، أَوْ نَسِيَ صَلَاةً 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 هَذِهِ الصَّلَاةِ الَّتِي قَدْ حَضَرَتْ، وَهَذِهِ أَحَقُّ بِوَقْتِهَا، فَلْيُصَلِّهَا، فَإِذَا قَضَاهَا فَلْيُصَلِّ مَا فَاتَهُ مِمَّا قَدْ مَضَى، وَلَا يَتَطَوَّعَ بِرُكْعَةٍ حَتَّى 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’far^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ جَمِيعًا، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، عَنْ أَبِيهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا فَاتَتْكَ صَلَاةٌ، فَذَكَرْتَهَا فِي وَقْتٍ أُخْرَى، فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ كُنْتَ مِنَ الْأُخْرَى فِي وَقْتِ، فَابْدَأْ بِالَّتِي فَاتَتْكَ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (أَقِمِ الصَّلَاةَ لِذِكْرِي) وَإِنْ كُنْتَ تَعْلَمُ

أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ، فَاتَتْكَ الَّتِي بَعَدَهَا، فَأَبْدَأُ بِالَّتِي أَنْتَ فِي وَفْتِهَا، فَصَلِّهَا، ثُمَّ أَفِمْ
الْأُخْرَى.»

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'far^{asws} 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 Allah^{azwj} 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 الْوَشَاءِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ نَسِيَ صَلَاةً حَتَّى دَخَلَ وَفَتْ صَلَاةً أُخْرَى؟ فَقَالَ: « إِذَا نَسِيَ الصَّلَاةَ أَوْ نَامَ عَنْهَا، صَلَّى حِينَ يَذْكُرُهَا، فَإِذَا ذَكَرَهَا وَهُوَ فِي صَلَاةٍ، بَدَأَ بِالَّتِي نَسِيَ: وَإِنْ ذَكَرَهَا مَعَ إِمَامٍ فِي صَلَاةِ الْمَغْرِبِ، أَمَّمَهَا بِرُكْعَةٍ، ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ صَلَّى الْعَتَمَةَ بَعْدَهَا، وَإِنْ كَانَ صَلَّى الْعَتَمَةَ وَحْدَهُ، فَصَلَّى مِنْهَا رُكْعَتَيْنِ، ثُمَّ ذَكَرَ أَنَّهُ نَسِيَ الْمَغْرِبَ، أَمَّمَهَا بِرُكْعَةٍ، فَيَكُونُ صَلَاةُ الْمَغْرِبِ ثَلَاثَ رُكْعَاتٍ، ثُمَّ يُصَلِّي الْعَتَمَةَ بَعْدَ ذَلِكَ.»

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 Abdullah^{asws} about a man who forgot a Salāt until the time for another Salāt entered. So he^{asws} 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 شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى غَرَبَتِ الشَّمْسُ وَقَدْ كَانَ صَلَّى الْعَصْرَ؟ فَقَالَ: « كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ، أَوْ كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: إِنْ أَمَكَّنَهُ أَنْ يُصَلِّيَهَا قَبْلَ أَنْ يَفُوتَهُ الْمَغْرِبُ، بَدَأَ بِهَا، وَإِلَّا صَلَّى الْمَغْرِبَ، ثُمَّ صَلَّاهَا.»

Muhammad Bin Ismail, from Al Fazl Bin ShAzan, from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about a man who forgot Al-Zohr until the sun set, and he had prayed Al-Asr. So he^{asws} said: 'Abu Ja'far^{asws}', or said: 'My^{asws} father^{asws} 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 الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَمَّ قَوْمًا فِي الْعَصْرِ، فَذَكَرَ. وَهُوَ يُصَلِّي. أَنَّهُ لَمْ يَكُنْ صَلَّى الْأُولَى؟ قَالَ: « فَلْيَجْعَلْهَا الْأُولَى الَّتِي فَاتَتْهُ، وَلْيَسْتَأْنِفْ بَعْدَ صَلَاةِ 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 Abdullah^{asws} 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. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يُصَلِّيَ الصُّبْحَ حَتَّى طَلَعَتِ الشَّمْسُ؟ قَالَ: « يُصَلِّيهَا حِينَ يَذْكُرُهَا: فَإِنَّ رَسُولَ اللَّهِ ﷺ رَفَدَ عَنْ صَلَاةِ الْفَجْرِ حَتَّى طَلَعَتِ الشَّمْسُ، ثُمَّ صَلَّاهَا حِينَ اسْتَيْقَظَ، وَلَكِنَّهُ تَنَحَّى عَنْ مَكَانِهِ ذَلِكَ، ثُمَّ صَلَّى ». »

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « نَامَ رَسُولُ اللَّهِ ﷺ عَنِ الصُّبْحِ، وَاللَّهُ . عَزَّ وَجَلَّ . أَنَامَهُ حَتَّى طَلَعَتِ الشَّمْسُ عَلَيْهِ، وَكَانَ ذَلِكَ رَحْمَةً مِنْ رَبِّكَ لِلنَّاسِ: أَلَا تَرَى لَوْ أَنَّ رَجُلًا نَامَ حَتَّى تَطَّلَعَ الشَّمْسُ لَعَيَّرَهُ النَّاسُ، وَقَالُوا: لَا تَتَوَرَّعْ لِصَلَاتِكَ، فَصَارَتْ أُسْوَةً وَسُنَّةً، فَإِنْ قَالَ رَجُلٌ لِرَجُلٍ: نِمْتَ عَنِ الصَّلَاةِ، قَالَ: قَدْ نَامَ رَسُولُ اللَّهِ ﷺ، فَصَارَتْ أُسْوَةً وَرَحْمَةً: رَحِمَ اللَّهُ سُبْحَانَهُ بِمَا هَذِهِ الْأُمَّةُ ». »

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 زُرَّارَةَ وَالْفَضِيلِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ تَبَارَكَ اسْمُهُ: (إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا) قَالَ: « يَعْنِي مَقْرُوضًا، وَلَيْسَ يَعْنِي وَقْتٌ فَوْتَهَا، إِذَا جَاَزَ ذَلِكَ الْوَقْتُ، ثُمَّ صَلَّاهَا، لَمْ تَكُنْ صَلَاتُهُ مُؤَدَّاةً، وَلَوْ كَانَ ذَلِكَ كَذَلِكَ لَهْلَكَ سَلِيمَانُ بْنُ دَاوُدَ عَلَيْهِ السَّلَامُ حِينَ صَلَّاهَا لِغَيْرِ وَقْتِهَا، وَلَكِنَّهُ مَتَى مَا ذَكَرَهَا، صَلَّاهَا ». قَالَ: « ثُمَّ قَالَ: « وَمَتَى مَا اسْتَيْقَنْتَ، أَوْ شَكَّكَتَ فِي وَقْتِهَا أَنَّكَ لَمْ تُصَلِّهَا، أَوْ فِي وَقْتِ فَوْتِهَا أَنَّكَ لَمْ تُصَلِّهَا، صَلَّيْتَهَا، فَإِنْ شَكَّكَتَ بَعْدَ مَا خَرَجَ وَقْتُ »

الْمَوْتِ، فَقَدْ دَخَلَ حَائِلًا، فَلَا إِعَادَةَ عَلَيْكَ مِنْ شَكٍّ حَتَّى تَسْتَيْقِنَ، فَإِنْ 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'far^{asws} regarding the Words of Allah^{azwj}, Blessed is His^{azwj} Name [4:103] surely prayer is a timed ordinance upon the Believers. He^{asws} 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, Suleyman^{as} Bin Dawood^{as} would have been destroyed when he^{as} prayed it during other than its time. But, when he^{as} remembered it, prayed it'.

He (the narrator) said, 'Then he^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ نَامَ عَنِ الْعَتَمَةِ، فَلَمْ يَفْعَلْ إِلَّا بَعْدَ انْتِصَافِ اللَّيْلِ، قَالَ: «يُصَلِّيَهَا، وَيُصْبِحُ صَائِمًا».

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who slept through the Isha Salāt. So he did not arise until after midnight. He^{asws} said: 'He should pray it and Fast till the morning'.¹¹⁵

13 - بَابُ بِنَاءِ مَسْجِدِ النَّبِيِّ ﷺ

Chapter 13 – Construction of Masjid of the Prophet^{saww}

1. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ: وَ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ رَسُولَ اللَّهِ ﷺ بَنَى مَسْجِدَهُ بِالسَّمِيطِ، ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا، فَقَالُوا: يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَرِيدَ فِيهِ، فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ، فَرِيدَ فِيهِ، وَبَنَاهُ بِالسَّعِيدَةِ، ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا، فَقَالُوا: يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَرِيدَ فِيهِ، فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ، فَرِيدَ فِيهِ، وَبَنَى جِدَارَهُ بِالْأُنْتَى وَالذَّكْرِ، ثُمَّ اشْتَدَّ عَلَيْهِمُ الْحَرُّ، فَقَالُوا: يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَظَلَّلَ، فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ، فَأُقِيمَتْ فِيهِ سَوَارِي مِنْ جُدُوعِ النَّحْلِ، ثُمَّ طُرِحَتْ عَلَيْهِ الْعَوَارِضُ وَالْحَصَفُ وَالْإِذْخِرُ، فَعَاشُوا فِيهِ حَتَّى أَصَابَتْهُمْ الْأَمْطَارُ، فَجَعَلَ

الْمَسْجِدُ يَكْفُ عَلَيْهِمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ بِالْمَسْجِدِ، فَطِينٌ، فَقَالَ هُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا عَرِيشَ كَعَرِيشِ مُوسَى عَلَيْهِ السَّلَامُ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ جِدَارُهُ قَبْلَ أَنْ يُظَلَّلَ قَامَةً، فَكَانَ إِذَا كَانَ الْفَيْءُ ذِرَاعًا وَهُوَ قَدْرُ مَرِيضٍ عَنَزٍ، صَلَّى الظُّهْرَ، وَإِذَا كَانَ ضِعْفَ ذَلِكَ، صَلَّى الْعَصْرَ، وَقَالَ: السَّمِيطُ لَبْنَةٌ لَبْنَةٌ، وَالسَّعِيدَةُ لَبْنَةٌ وَنَصْفٌ، وَالذَّكْرُ وَالْأُنثَى لَبْنَتَانِ مُخَالَفَتَانِ.»

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 Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww}, his^{saww} Masjid was built in Al-Sameyt manner (brick by brick). Then the Muslims became numerous, so they said, 'O Rasool-Allah^{saww}! If only you^{saww} would order with the Masjid so there would be an increase in it'. So he^{saww} said: 'Yes'.

So he^{saww} 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-Allah^{saww}! If only you^{saww} would order with the Masjid so there can be an increase in it'. So he^{saww} said: 'Yes'. So he^{saww} 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-Allah^{saww}! If only you^{saww} would order with the Masjid, so there can be shade'. So he^{saww} said: 'Yes'.

So he^{saww} 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-Allah^{saww}! If only you^{saww} would order us, so we would apply clay upon it'. So Rasool-Allah^{saww} said to them: 'There shall be no shafts like the shafts of Musa^{as}'.

So it did not cease to be like that until Rasool-Allah^{saww} 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 he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ

عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى؟ 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 Abdullah^{asws}, said, 'I asked him^{asws} about [9:108] a Masjid founded on piety. He^{asws} said: 'Masjid Quba'.¹¹⁷

3. أَحْمَدُ بْنُ إِدْرِيسَ وَعَبْدُ اللَّهِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو

بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي مُوسَى بْنُ أَكْبِيلٍ، عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ

اللَّهِ عَلَيْهِ السَّلَامُ: كَمْ كَانَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: «كَانَ ثَلَاثَةَ آلَافٍ وَسِتِّمِائَةَ ذِرَاعٍ تَكْسِيرًا» .«

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 Abdullah^{asws}, ‘How much was (the size of) the Masjid of Rasool-Allah^{saww}?’ He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ

أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَجْعَلُ الْعِزَّةَ بَيْنَ يَدَيْهِ إِذَا صَلَّى» .«

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from MUawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} used to place the walking stick in front of him^{saww} when he^{saww} prayed Salāt’.¹¹⁹

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ سِنَانَ، عَنِ ابْنِ

مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ طُولَ رَجُلٍ رَسُولِ اللَّهِ ﷺ ذِرَاعًا، وَكَانَ إِذَا صَلَّى 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 Abdullah^{asws} having said: ‘The length of the saddle-bag of Rasool-Allah^{saww} was of one cubit, and he^{saww} used to place it in front of him^{saww} when he^{saww} prayed Salāt in order to veil him^{saww} from the ones who would pass by in front of him^{saww}’.¹²⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُنْمَانَ بْنِ عِيسَى، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ

أَبِي يَعْقُوبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ: هَلْ يَقْطَعُ صَلَاتَهُ شَيْءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ؟ فَقَالَ: «لَا يَقْطَعُ صَلَاةَ الْمُؤْمِنِ شَيْءٌ، وَلَكِنْ اذْرُؤُوا 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 Abdullah^{asws} about the man, ‘Should he cut off his Salāt due to anything from what passes by in front of him?’ So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ: لَا كَلْبٌ، وَلَا حِمَارٌ، وَلَا امْرَأَةٌ، وَلَكِنْ اسْتَتَرُوا بِشَيْءٍ، فَإِنْ كَانَ بَيْنَ يَدَيْكَ قَدْرُ ذِرَاعٍ رَافِعاً مِنَ الْأَرْضِ، فَقَدْ اسْتَتَرْتَ ». قَالَ الْكَلْبِيُّ: وَالْفَضْلُ فِي هَذَا 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، وَلَكِنْ ذَلِكَ أَدَبُ الصَّلَاةِ وَتَوْقِيرُهَا.

And in a report of Ibn Muskan, from Abu Baseer, (It has been narrated) from Abu Abdullah^{asws} 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 عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: رَأَيْتُ ابْنَكَ مُوسَى عَلَيْهِ السَّلَامُ يُصَلِّي وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْهِ، فَلَا يَنْهَاهُمْ وَفِيهِ مَا فِيهِ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « ادْعُوا لِي مُوسَى، فَدَعَيْتِي، فَقَالَ لَهُ: يَا بُنَيَّ، إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْكَ، فَلَمْ تَنْهَهُمْ؟ ». فَقَالَ: نَعَمْ، يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أَصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: (وَلَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ) قَالَ: فَضَمَّهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى نَفْسِهِ، ثُمَّ قَالَ: « يَا بُنَيَّ، يَا بُنَيَّ، يَا مُودِعَ الْأَسْرَارِ ». وَهَذَا تَأْدِيبٌ مِنْهُ عَلَيْهِ السَّلَامُ لَا أَنَّهُ تَرَكَ الْفَضْلَ

Ali Bin Ibrahim, raising it, from Muhammad Bin Muslim who said, ‘Abu Haneefa came over to Abu Abdullah^{asws} and said to him^{asws}, ‘I saw your^{asws} son^{asws} Musa^{asws} praying Salāt and the people were passing by in front of him^{asws}, and he^{asws} did not prevent them, and what is in it’. So Abu Abdullah^{asws} said: ‘Call Musa^{asws} for me^{asws}!’ So he^{asws} was called, and he^{asws} said to him^{asws}: ‘O my^{asws} son^{asws}! Abu Haneefa mentions that you^{asws} were praying Salāt and the people were passing by in front of you^{asws}, and you^{asws} did not forbid them’.

So he^{asws} said: ‘Yes, O father^{asws}! The One Whom I^{asws} was praying Salāt to was closer to me^{asws} than them. Allah^{azwj} Mighty and Majestic is Saying [50:16] and We are nearer to him than his jugular vein’. So Abu Abdullah^{asws} embraced him^{asws} to himself^{asws}, then said: ‘O my^{asws} son^{asws}! By my^{asws} father^{asws} and my^{asws} mother^{asws}, O the mine of the secrets!’

And this is an education from him^{asws}, not that he^{asws} neglected the merit.¹²²

15 - بَابُ الْمَرْأَةِ تُصَلِّي بِجِوَالِ الرَّجُلِ وَالرَّجُلِ يُصَلِّي وَالْمَرْأَةُ بِجِوَالِهِ

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 حَرِيْزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْمَرْأَةِ تُصَلِّي إِلَى جَنْبِ الرَّجُلِ قَرِيباً مِنْهُ، فَقَالَ: « إِذَا كَانَ بَيْنَهُمَا مَوْضِعُ رَجُلٍ، فَلَا بَأْسَ ».

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

(It has been narrated) from Abu Abdullah^{asws} regarding the woman who prays Salāt to the side of the man, near to him. So he^{asws} 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 أَبَانَ بْنِ عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي وَالْمَرْأَةُ بِجِوَالِهِ أَوْ يَسْرَةً؟ قَالَ: « لَا بَأْسَ بِهِ إِذَا كَانَتْ لَا تُصَلِّي ».

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

(It has been narrated) from Abdul Rahman Bin Abu Abdullah^{asws}, said, ‘I asked Abu Abdullah^{asws} about the man who is praying and the woman is by his right side, or left. He^{asws} said: ‘There is no problem with it when she was not praying Salāt’.¹²⁴

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ ابْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ وَالْمَرْأَةِ يُصَلِّيَانِ فِي وَقْتٍ وَاحِدٍ، الْمَرْأَةُ عَنْ يَمِينِ الرَّجُلِ بِجِوَالِهِ، قَالَ: « لَا، إِلَّا 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 Abdullah^{asws} regarding the man and the woman both praying Salāt at one time, the woman being on the right of the man by his side. He^{asws} 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 مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي زَاوِيَةِ الْحُجْرَةِ وَأَمْرَأَتُهُ أَوْ ابْنَتُهُ تُصَلِّي بِجِوَالِهِ فِي الزَّوَايَةِ الْأُخْرَى؟ فَقَالَ: « لَا يَنْبَغِي لَهُ ذَلِكَ، فَإِنْ كَانَ بَيْنَهُمَا شِبْرٌ، أَجْزَأُهُ ». قَالَ: وَسَأَلْتُهُ عَنِ الْمَرْأَةِ تُرَامِلُ الرَّجُلَ فِي الْمَحْمَلِ يُصَلِّيَانِ جَمِيعاً؟ فَقَالَ: « لَا، وَلَكِنْ يُصَلِّي الرَّجُلُ، فَإِذَا صَلَّى، 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 Imam^{asws}), said, ‘I asked him^{asws} 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 he^{asws} 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 him^{asws} about the man and the woman accompanying each other in the carriage, praying Salāt together. So he^{asws} said: ‘No, but the man should pray Salāt (first). So when he has prayed, the woman would pray Salāt’.¹²⁶

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ حَمَادِ بْنِ عَثْمَانَ، عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي وَبِحَالِهِ امْرَأَةٌ قَائِمَةٌ عَلَى فِرَاشِهَا جَنِبَهُ؟ 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 Abdullah^{asws} about the man is praying Salāt and parallel to is his wife, standing upon her bed, by his side. So he^{asws} said: ‘If she was seated, so it would not harm him, and if she was praying Salāt, so no’.¹²⁷

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبَاطٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَعَائِشَةُ نَائِمَةٌ مُعْرِضَةٌ بَيْنَ يَدَيْهِ وَهِيَ لَا تُصَلِّي.»

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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} was praying Salāt, and Ayesha was sleeping sideways in front of him^{saww}, and she was not praying Salāt’.¹²⁸

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَّالٍ، عَنْ ابْنِ بُكَيْرٍ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُصَلِّي وَالْمَرْأَةُ تُصَلِّي بِجَدَاهُ، أَوْ إِلَى جَانِبِهِ، فَقَالَ: «إِذَا كَانَ سُجُودَهَا 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 Abdullah^{asws} regarding the man who is praying Salāt and the woman is praying Salāt parallel to him or to his side. So he^{asws} 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
- 31 Al-Kafi – V 3 – The Book of Salāt CH 3 H 2
- 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
- 34 Al-Kafi – V 3 – The Book of Salāt CH 3 H 5
- 35 Al-Kafi – V 3 – The Book of Salāt CH 3 H 6
- 36 Al-Kafi – V 3 – The Book of Salāt CH 3 H 7
- 37 Al-Kafi – V 3 – The Book of Salāt CH 3 H 8
- 38 Al-Kafi – V 3 – The Book of Salāt CH 4 H 1
- 39 Al-Kafi – V 3 – The Book of Salāt CH 4 H 2
- 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
- 43 Al-Kafi – V 3 – The Book of Salāt CH 4 H 6
- 44 Al-Kafi – V 3 – The Book of Salāt CH 4 H 7
- 45 Al-Kafi – V 3 – The Book of Salāt CH 4 H 8
- 46 Al-Kafi – V 3 – The Book of Salāt CH 4 H 9
- 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
- 51 Al-Kafi – V 3 – The Book of Salāt CH 5 H 5
- 52 Al-Kafi – V 3 – The Book of Salāt CH 5 H 6
- 53 Al-Kafi – V 3 – The Book of Salāt CH 5 H 7
- 54 Al-Kafi – V 3 – The Book of Salāt CH 5 H 8
- 55 Al-Kafi – V 3 – The Book of Salāt CH 6 H 1
- 56 Al-Kafi – V 3 – The Book of Salāt CH 6 H 2
- 57 Al-Kafi – V 3 – The Book of Salāt CH 6 H 3

- 58 Al-Kafi – V 3 – The Book of Salāt CH 6 H 4
- 59 Al-Kafi – V 3 – The Book of Salāt CH 6 H 5
- 60 Al-Kafi – V 3 – The Book of Salāt CH 6 H 6
- 61 Al-Kafi – V 3 – The Book of Salāt CH 6 H 7
- 62 Al-Kafi – V 3 – The Book of Salāt CH 6 H 8
- 63 Al-Kafi – V 3 – The Book of Salāt CH 6 H 9
- 64 Al-Kafi – V 3 – The Book of Salāt CH 6 H 10
- 65 Al-Kafi – V 3 – The Book of Salāt CH 6 H 11
- 66 Al-Kafi – V 3 – The Book of Salāt CH 6 H 12
- 67 Al-Kafi – V 3 – The Book of Salāt CH 6 H 13
- 68 Al-Kafi – V 3 – The Book of Salāt CH 6 H 14
- 69 Al-Kafi – V 3 – The Book of Salāt CH 6 H 15
- 70 Al-Kafi – V 3 – The Book of Salāt CH 6 H 16
- 71 Al-Kafi – V 3 – The Book of Salāt CH 7 H 1
- 72 Al-Kafi – V 3 – The Book of Salāt CH 7 H 2
- 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
- 78 Al-Kafi – V 3 – The Book of Salāt CH 8 H 2
- 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
- 82 Al-Kafi – V 3 – The Book of Salāt CH 8 H 6
- 83 Al-Kafi – V 3 – The Book of Salāt CH 8 H 7
- 84 Al-Kafi – V 3 – The Book of Salāt CH 8 H 8
- 85 Al-Kafi – V 3 – The Book of Salāt CH 8 H 9
- 86 Al-Kafi – V 3 – The Book of Salāt CH 8 H 10
- 87 Al-Kafi – V 3 – The Book of Salāt CH 8 H 11
- 88 Al-Kafi – V 3 – The Book of Salāt CH 8 H 12
- 89 Al-Kafi – V 3 – The Book of Salāt CH 9 H 1
- 90 Al-Kafi – V 3 – The Book of Salāt CH 9 H 2
- 91 Al-Kafi – V 3 – The Book of Salāt CH 9 H 3
- 92 Al-Kafi – V 3 – The Book of Salāt CH 9 H 4
- 93 Al-Kafi – V 3 – The Book of Salāt CH 9 H 5
- 94 Al-Kafi – V 3 – The Book of Salāt CH 9 H 6
- 95 Al-Kafi – V 3 – The Book of Salāt CH 10 H 1
- 96 Al-Kafi – V 3 – The Book of Salāt CH 10 H 2
- 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
- 100 Al-Kafi – V 3 – The Book of Salāt CH 11 H 3
- 101 Al-Kafi – V 3 – The Book of Salāt CH 11 H 4
- 102 Al-Kafi – V 3 – The Book of Salāt CH 11 H 5
- 103 Al-Kafi – V 3 – The Book of Salāt CH 11 H 6
- 104 Al-Kafi – V 3 – The Book of Salāt CH 11 H 7
- 105 Al-Kafi – V 3 – The Book of Salāt CH 11 H 8
- 106 Al-Kafi – V 3 – The Book of Salāt CH 11 H 9
- 107 Al-Kafi – V 3 – The Book of Salāt CH 12 H 1
- 108 Al-Kafi – V 3 – The Book of Salāt CH 12 H 2
- 109 Al-Kafi – V 3 – The Book of Salāt CH 12 H 3
- 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
- 112 Al-Kafi – V 3 – The Book of Salāt CH 12 H 6
- 113 Al-Kafi – V 3 – The Book of Salāt CH 12 H 7
- 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
- 117 Al-Kafi – V 3 – The Book of Salāt CH 13 H 2
- 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
- 122 Al-Kafi – V 3 – The Book of Salāt CH 14 H 4
- 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
- 127 Al-Kafi – V 3 – The Book of Salāt CH 15 H 5
- 128 Al-Kafi – V 3 – The Book of Salāt CH 15 H 6
- 129 Al-Kafi – V 3 – The Book of Salāt CH 15 H 7

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (2)

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

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

16 - بَابُ الْحُشُوعِ 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 جَمِيعًا، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « إِذَا قُمْتَ فِي الصَّلَاةِ، فَعَلَيْكَ بِالْإِقْبَالِ عَلَى صَلَاتِكَ: فَإِنَّمَا يُحْسَبُ لَكَ مِنْهَا مَا أَقْبَلْتَ عَلَيْهِ، وَلَا تَعْبَثُ فِيهَا بِيَدِكَ، وَلَا بِرَأْسِكَ، وَلَا بِلِحْيَتِكَ، وَلَا تُحَدِّثْ نَفْسَكَ، وَلَا تَتَنَاءَبْ، وَلَا تَتَمَطَّ، وَلَا تُكْفِرْ: فَإِنَّمَا يَفْعَلُ ذَلِكَ الْمَجْهُوسُ، وَلَا تَلْتَمَّ، وَلَا تُحْتَفِزْ، وَلَا تُفَرِّجْ كَمَا يَتَفَرِّجُ الْبَعِيرُ، وَلَا تُثْمِعِ عَلَى قَدَمَيْكَ، وَلَا تُفَرِّشْ ذِرَاعَيْكَ، وَلَا تُفْرِغِ أَصَابِعَكَ: فَإِنَّ ذَلِكَ كُلَّهُ نُفْصَانٌ مِنَ الصَّلَاةِ، وَلَا تُنْمِ إِلَى الصَّلَاةِ مُتَكَاسِلًا، وَلَا مُتَنَاعِسًا، وَلَا مُتَنَاقِلًا: فَإِنَّهَا مِنْ خِلَالِ التَّقَاتِ: فَإِنَّ اللَّهَ سُبْحَانَهُ نَهَى الْمُؤْمِنِينَ أَنْ يَقُومُوا إِلَى الصَّلَاةِ وَهُمْ سُكَارَى، يَعْنِي سُكْرَ النَّوْمِ، وَقَالَ لِلْمُنَافِقِينَ: (وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا يُرَاؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا) .»

نُفْصَانٌ مِنَ الصَّ لَا الصَّ مِنْ أَبِيهِ

Bin Ismail, from Al Fazl Bin ShAzān, altogether from Hammad

Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’far^{asws} 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, Allah^{azwj}, Glorious is He^{azwj}, 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ كَرِهَ لَكُمْ أَيْتُهَا الْأُمَّةُ أَرْبَعًا وَعِشْرِينَ خِصْلَةً، وَهَأَكْثُ عَنْهَا: كَرِهَ لَكُمْ الْعَبَثَ فِي الصَّلَاةِ ». »

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Hassan Al Farys, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} that 'Rasool-Allah^{saww} said: 'Allah^{azwj} Dislikes for you, O community, twenty four characteristics, and Forbidden you from it. He^{azwj} Dislikes for you the frivolities (playfulness) during the Salāt'.²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كُنْتَ دَخَلْتَ فِي صَلَاتِكَ، فَعَلَيْكَ بِالتَّحَشُّعِ وَالْإِقْبَالِ عَلَى صَلَاتِكَ: فَإِنَّ اللَّهَ - عَزَّ وَجَلَّ - يَقُولُ: (الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ) ». »

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you enter into your Salāt, so upon you is to be with the humbleness and the devotion upon your Salāt, for Allah^{azwj} Mighty and Majestic is Saying [23:2] Who are humble in their Prayers'.³

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ: وَأَبُو دَاوُدَ جَمِيعًا، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ عَلِيِّ بْنِ أَبِي جَهْمَةَ، عَنْ جَهْمِ بْنِ حُمَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ - صَلَوَاتُ اللَّهِ عَلَيْهِمَا - إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ سَاقُ شَجَرَةٍ، لَا يَتَحَرَّكُ مِنْهُ شَيْءٌ إِلَّا 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 Humejd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: 'It was so that whenever Ali^{asws} Bin Al-Husayn^{asws} stood regarding the Salāt, he^{asws} was as if like the trunk of a tree; nothing from him moved except what the breeze moved from him^{asws}'.⁴

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ - صَلَوَاتُ اللَّهِ عَلَيْهِمَا - إِذَا قَامَ فِي الصَّلَاةِ، تَعَبَّرَ لَوْنُهُ، فَإِذَا سَجَدَ، لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَنْفِضَ عَرَقًا ». »

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 Abdullah^{asws} having said: 'It was that whenever Ali^{asws} Bin Al-Husayn^{asws}, stood regarding the Salāt, his^{asws} colour

changed. So when he^{asws} performed Sajdah, did not raise his^{asws} head until he^{asws} perspired profusely'.⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ بِوَجْهِكَ، فَلَا تُقَلِّبْ وَجْهَكَ عَنِ الْقِبْلَةِ: فَتَفْسُدَ صَلَاتُكَ: فَإِنَّ اللَّهَ . عَزَّ وَجَلَّ . قَالَ لِنَبِيِّهِ ﷺ فِي الْفَرِيضَةِ: (قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ قُولُوا **وُجُوْهُكُمْ شَطْرَهُ**) وَاحْشَعْ بَبَصْرِكَ، وَلَا تَرْفَعْهُ 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'far^{asws} 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 Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} 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 أَبِي بَانٍ بْنِ عَثْمَانَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ فِي الرَّجُلِ يَتَنَاءَبُ، وَيَتَمَطَّى فِي الصَّلَاةِ، قَالَ: « هُوَ مِنَ الشَّيْطَانِ، وَلَا يَمْلِكُهُ ».

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 Imam^{asws} having said regarding the man who yawns and stretches during the Salāt. He^{asws} said: 'It is from the Satan^{la} and he has no control'.⁷

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنِ ابْنِ الْوَلِيدِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَسَأَلَهُ نَاجِيَةُ أَبُو حَبِيبٍ، فَقَالَ لَهُ: جَعَلَنِي اللَّهُ فِدَاكَ، إِنَّ لِي رَحَى أَطْحَرُ فِيهَا، فَرُبَّمَا قُمْتُ فِي سَاعَةٍ مِنَ اللَّيْلِ، فَأَعْرِفُ مِنَ الرَّحَى أَنَّ الْعُلَامَ قَدْ نَامَ، فَأَضْرِبُ الْحَائِطَ لِأَوْقَظَهُ؟ قَالَ: « نَعَمْ، أَنْتِ فِي طَاعَةِ اللَّهِ 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 Abdullah^{asws}, and Najiya Abu Habeeb asked him^{asws} saying, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! 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'. He^{asws} said: 'Yes, you are within obedience of Allah^{azwj} Mighty and Majestic, seeking His^{azwj} Grace'.⁸

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قُمْتَ فِي الصَّلَاةِ، فَلَا تَعْبَثْ بِلِحْيَتِكَ وَلَا بِرَأْسِكَ، وَلَا تَعْبَثْ بِالْحَصَى وَأَنْتَ تُصَلِّي إِلَّا أَنْ تُسَوِّيَ حَيْثُ تَسْجُدُ: فَإِنَّهُ لَا بَأْسَ ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising it, (It has been narrated) from Abu Abdullah^{asws} 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 وَالِدُعَاءِ فِي الصَّلَاةِ

Chapter 17 – The weeping and the supplication during the Salāt

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَنْبَغِي لِمَنْ يَفْرَأُ الْقُرْآنَ إِذَا مَرَّ بِآيَةٍ مِنَ الْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَخْوِيفٌ أَنْ يَسْأَلَ اللَّهَ عِنْدَ ذَلِكَ حَيْرٌ مِمَّا يَرْجُو، وَيَسْأَلُهُ الْعَاقِبَةَ مِنَ النَّارِ وَمِنَ الْعَذَابِ ».»

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

‘Abu Abdullah^{asws} 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 Allah^{azwj} during that for goodness he hopes for, and ask Him^{azwj} for the well-being, from the Fire and from the Punishment’.¹⁰

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ يَسَّاعِ السَّابِرِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيُّنَاكَ الرَّجُلُ فِي الصَّلَاةِ؟ فَقَالَ: « بَخَّ بَخَّ 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 Abdullah^{asws}, ‘Can the man weep during the Salāt?’ So he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مَعَ الْإِمَامِ، فَيَمُرُّ بِالسَّأَلَةِ أَوْ بِآيَةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ؟ قَالَ: « لَا بَأْسَ بَأَنْ يَسْأَلَ عِنْدَ ذَلِكَ، وَيَتَعَوَّذَ مِنَ النَّارِ، وَيَسْأَلَ اللَّهَ الْجَنَّةَ ».»

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the 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. He^{asws} 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 Allah^{azwj} for the Paradise’.¹²

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ ذِكْرِ السُّورَةِ مِنَ الْكِتَابِ يَدْعُو بِهَا فِي الصَّلَاةِ مِثْلَ « قُلْ هُوَ اللَّهُ 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 Abdullah^{asws} about mentioning the Chapter from the Book to supplicate with during the Salāt, like [112:1] Say: He Allah is One (Chapter 112)’. So he^{asws} said: ‘When you were supplicating by it, so there is no problem’.¹³

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كُلُّ مَا كَلَّمْتَ اللَّهَ بِهِ فِي صَلَاةِ الْفَرِيضَةِ، فَلَا بَأْسَ ».

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Everything what you speak to Allah^{azwj} with during an Obligatory Salāt, so there is no problem’.¹⁴

18 - بَابُ بَدْءِ الْأَذَانِ وَالْإِقَامَةِ وَفَضْلِهِمَا وَتَوَاهِيَمَا

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 أَدِيْنَةَ، عَنْ زُرَّارَةَ وَ الْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ إِلَى السَّمَاءِ، فَبَلَغَ الْبَيْتَ الْمَعْمُورَ، وَحَضَرَتِ الصَّلَاةُ، فَأَذَّنَ جَبْرَيْلُ وَأَقَامَ، فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ، وَصَفَّ الْمَلَائِكَةُ وَالنَّبِيُّونَ خَلْفَ مُحَمَّدٍ ﷺ ».

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’far^{asws} having said: ‘When Rasool-Allah^{saww} was Ascended with to the sky, so he^{saww} reached [52:4] the frequented House (Bayt Al-Mamour), and the Salāt presented itself, Jibrael^{as} called the Azān and the Iqamah. So Rasool-Allah^{saww} moved forward (to lead), and the Angels and the Prophets^{as} formed rows behind Muhammad^{saww}’.¹⁵

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَمَّا هَبَطَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ بِالْأَذَانِ عَلَى رَسُولِ اللَّهِ ﷺ كَانَ رَأْسُهُ فِي حِجْرِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَأَذَّنَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ وَأَقَامَ، فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ ﷺ، قَالَ: يَا عَلِيُّ،

سَمِعْتُ؟ قَالَ: نَعَمْ، قَالَ: حَفِظْتُ؟ قَالَ: نَعَمْ، قَالَ: اذْعُ بِأَلَا فَعَلَّمَهُ، فَذَعَا عَلِيَّ عَلَيْهِ السَّلَامُ بِأَلَا فَعَلَّمَهُ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Jibraeel^{as} descended with the Azān upon Rasool-Allah^{saww}, his^{saww} head was on the lap of Ali^{asws}. So Jibraeel^{as} called the Azān and the Iqamah, Rasool-Allah^{saww} took notice and said: ‘O Ali^{asws}! Did you^{asws} hear?’ He^{asws} said: ‘Yes’. He^{saww} said: ‘Did you^{asws} memorise?’ He^{asws} said: ‘Yes’. He^{saww} said: ‘Call Bilal and teach him’. So Ali^{asws} called Bilal and taught him’.¹⁶

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ أَبِي بَانَ بْنِ عُثْمَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «الْأَذَانُ وَالْإِقَامَةُ حَمْسَةٌ وَثَلَاثُونَ حَرْفًا» فَعَدَّ ذَلِكَ بِيَدِهِ وَاحِدًا وَاحِدًا: الْأَذَانُ ثَمَانِيَةَ عَشَرَ حَرْفًا، وَالْإِقَامَةَ سَبْعَةَ عَشَرَ حَرْفًا.

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’far^{asws} saying: ‘The Azān and the Iqamah are thirty five letters (sentences)’, and he^{asws} numbered these by his^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْأَذَانُ مَثْنَى مَثْنَى، وَالْإِقَامَةُ مَثْنَى مَثْنَى».

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 Abdullah^{asws} saying: ‘The Azān is twice by twice, and the Iqamah is twice by twice’.¹⁸

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، عَنْ حَمَادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «يَا زُرَّارَةُ، تَفْتَحِ الْأَذَانَ بِأَرْبَعِ تَكْبِيرَاتٍ، وَتَخْتِمُهُ بِتَكْبِيرَتَيْنِ وَهَيَلَتَيْنِ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘O Zurara! Open the Azān with exclamations of four Taktbīrs, and end it with exclamations of two Taktbīrs and two Extollations (of Oneness)’.¹⁹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّنْوِيهِ فِي الْأَذَانِ وَالْإِقَامَةِ؟ فَقَالَ: «مَا نَعْرِفُهُ».

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

‘I asked Abu Abdullah^{asws} about the yawning during the Azān and the Iqamah, so he^{asws} said: ‘We^{asws} do not recognise (experience) it’.²⁰

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرَبِزِ بْنِ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « إِذَا أَدَّيْتَ فَأَفْصَحْ بِالْأَلِفِ وَالْهَاءِ، وَصَلِّ عَلَى النَّبِيِّ كُلَّمَا ذَكَرْتَهُ، أَوْ ذَكَرَهُ ذَاكِرٌ فِي أَدَانٍ وَعَيْرِهِ ». »

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

‘Abu Ja’far^{asws} 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 Prophet^{saww} 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 حَمَّادِ بْنِ حَلْبَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَدَّيْتَ وَأَقَمْتَ، صَلَّى خَلْفَكَ صَفَّانِ مِنَ الْمَلَائِكَةِ، وَإِذَا أَقَمْتَ، صَلَّى خَلْفَكَ صَفٌّ مِنَ الْمَلَائِكَةِ ». »

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: أَيُّزِي أَدَانٌ وَاحِدٌ؟ قَالَ: « إِنْ صَلَّيْتَ جَمَاعَةً، لَمْ يُجْزِئْ إِلَّا أَدَانٌ وَإِقَامَةٌ: وَإِنْ كُنْتَ وَحَدَكَ، تُبَادِرُ أَمْرًا تَخَافُ أَنْ يَفُوتَكَ، يُجْزِئُكَ إِقَامَةٌ، إِلَّا الْفَجْرَ وَالْمَغْرِبَ: فَإِنَّهُ يَنْبَغِي أَنْ تُؤَدَّ فِيهِمَا وَتُقِيمَ، مِنْ أَجْلِ أَنَّهُ لَا يَقْصُرُ 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 Imam^{asws}), said, ‘I asked him^{asws}, ‘Would one Azān suffice me?’ He^{asws} 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 عَثْمَانَ، عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيَّتَكَلَّمُ الرَّجُلُ فِي الْأَدَانِ؟ 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 Abdullah^{asws}, ‘Can the man speak during the Azān?’ He^{asws} said: ‘No problem’. I said, ‘During the Iqamah?’ He^{asws} said: ‘No’.²⁴

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ

عَلَيْهِ السَّلَامُ، قَالَ: « لَا بَأْسَ أَنْ يُؤَدِّنَ الرَّجُلُ مِنْ غَيْرِ وُضُوءٍ، وَلَا يُقِيمُ إِلَّا وَهُوَ عَلَى 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 him^{asws} about the man who ends up to the prayer leader when he is greeting. He^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ

سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابِاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنِ الْأَذَانَ: هَلْ يَجُوزُ أَنْ يَكُونَ مِنْ غَيْرِ عَارِفٍ؟ قَالَ: « لَا يَسْتَقِيمُ الْأَذَانُ، وَلَا يَجُوزُ أَنْ يُؤَدِّنَ بِهِ إِلَّا رَجُلٌ مُسَلِّمٌ عَارِفٌ، فَإِنْ عَلِمَ الْأَذَانَ، فَأَدَّنَ بِهِ، وَإِنْ لَمْ يَكُنْ عَارِفًا، لَمْ يُجْزِ أَدَانُهُ وَلَا إِقَامَتُهُ، وَلَا يُفْتَدَى بِهِ ». وَسُئِلَ عَنِ الرَّجُلِ يُؤَدِّنُ، وَيُقِيمُ لِصَلَاةٍ وَحْدَهُ، فَيَجِيءُ رَجُلًا آخَرَ، فَيَقُولُ لَهُ، نُصَلِّي جَمَاعَةً، فَهَلْ يَجُوزُ أَنْ يُصَلِّيَا بِذَلِكَ الْأَذَانَ وَالْإِقَامَةَ؟ قَالَ: « لَا، وَلَكِنْ يُؤَدِّنُ 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 Abdullah^{asws}, said, ‘He^{asws} was asked about the Azān, ‘Is it allowed if it happens to be from someone without understanding?’ He^{asws} 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 he^{asws} 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?’ He^{asws} said: ‘No, but he should recite an Azān and an Iqamah’.²⁷

14. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ بْنِ رَزِينِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى الْأَذَانَ وَالْإِقَامَةَ حَتَّى يَدْخُلَ فِي الصَّلَاةِ، قَالَ: « إِنْ كَانَ ذَكَرَ قَبْلَ أَنْ يَقْرَأَ، فَلْيُصَلِّ عَلَى النَّبِيِّ ﷺ وَلْيَقُمْ، وَإِنْ كَانَ قَدْ قَرَأَ، فَلْيَقُمْ 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 Abdullah^{asws} having said regarding the man who forgets the Azān and the Iqamah until he enters into the Salāt. He^{asws} said: 'If he remembers before he recites, so let him send Blessings upon the Prophet^{saww} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ سَهَا فِي الْأَذَانِ، فَقَدَّمَ أَوْ أَخَّرَ، أَعَادَ عَلَى الْأَوَّلِ الَّذِي أَخَّرَهُ حَتَّى يَمْضِيَ عَلَى آخِرِهِ ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} 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 الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « يُؤَدِّدُ الرَّجُلُ وَهُوَ جَالِسٌ، وَلَا يُقِيمُ إِلَّا وَهُوَ قَائِمٌ، وَتُؤَدِّدُ وَأَنْتَ رَاكِبٌ، وَلَا تُقِيمُ إِلَّا وَأَنْتَ عَلَى الْأَرْضِ ».»

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: يُؤَدِّدُ الرَّجُلُ وَهُوَ عَلَى غَيْرِ الْقِبْلَةِ؟ قَالَ: « إِذَا كَانَ التَّشَهُدُ 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 Abdullah^{asws}, said, 'I said to him^{asws}, 'Can the man recite the Azān and he is upon other than the Qiblah?' He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ: أَعَلَيْهَا أَذَانٌ وَإِقَامَةٌ؟ قَالَ: « لَا ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah^{asws} about the woman, ‘Is there a recitation of an Azān and an Iqamah upon her?’ He^{asws} said: ‘No’.³²

19. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِقَامَةُ الْمَرْأَةِ أَنْ تُكَبِّرَ، وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا 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 Ansari who said,

‘I heard Abu Abdullah^{asws} saying: ‘An Iqamah of the woman is that she exclaims Takbīr and testifies that there is no god except for Allah^{azwj} and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}’.³³

20. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عَقْبَةَ، عَنْ أَبِي هَارُونَ الْمَكْفُوفِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا أَبَا هَارُونَ، الْإِقَامَةُ مِنَ الصَّلَاةِ، فَإِذَا أَقَمْتَ فَلَا تَتَكَلَّمْ، وَلَا تُؤْم 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 Abdullah^{asws} 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. وَهَذَا الْإِسْنَادُ، عَنْ صَالِحِ بْنِ عَقْبَةَ، عَنْ سُلَيْمَانَ بْنِ صَالِحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يُقَمُّ أَحَدُكُمْ الصَّلَاةَ وَهُوَ مَاشٍ، وَلَا رَاكِبٌ، وَلَا مُضْطَجِعٌ، إِلَّا أَنْ يَكُونَ مَرِيضًا، وَلِيَتَمَكَّنَ فِي الْإِقَامَةِ كَمَا يَتَمَكَّنُ فِي الصَّلَاةِ: فَإِنَّهُ إِذَا أَحَدَ فِي الْإِقَامَةِ، فَهُوَ فِي صَلَاةٍ ».

And by this chain, from Salih Bin Uqba, from Suleyman Bin Salih,

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُعَاذِ بْنِ كَثِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا دَخَلَ الرَّجُلُ الْمَسْجِدَ وَهُوَ لَا يَأْتُمُّ بِصَاحِبِهِ، وَقَدْ بَقِيَ عَلَى الْإِمَامِ آيَةٌ أَوْ آيَتَانِ، فَحَشِيَّ إِنَّهُ هُوَ أَدَنُّ وَأَقَامَ أَنْ ».

يَرْكَعُ، فَلْيُقُلْ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَلْيُدْخُلْ 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 Abdullah^{asws} 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! Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! There is no god except for Allah^{azwj}!’, and let him enter into the Salāt’.³⁶

23. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنِ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ، عَنْ عِمْرَانَ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the Azān before Al-Fajr, so he^{asws} said: ‘When it was in a Jam’at, so no, and when he was alone, so there is no problem’.³⁷

24. مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: « الْقُعُودُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فِي الصَّلَوَاتِ كُلِّهَا إِذَا لَمْ يَكُنْ قَبْلَ الْإِقَامَةِ صَلَاةٌ يُصَلِّيَهَا «.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhamad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws} 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 مَهْرِيَّارٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ: أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَانَ يُؤَدِّنُ، وَيُقِيمُ غَيْرَهُ، وَقَالَ: كَانَ يُقِيمُ، وَقَدْ أَدَّنَ غَيْرَهُ.

Ali Bin Ibrahim, from his father, from Ali Bin Mahziyar, from one of our companions, from Ismail Bin Jabir that,

‘Abu Abdullah^{asws} would recite an Azān, and someone else would recite the Iqamah, and he said, ‘When he^{asws} recited the Iqamah, someone else would recite the Azān’.³⁹

26. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ الْحَسَنِ بْنِ السَّرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْأَذَانُ تَرْبِيلٌ، وَالْإِقَامَةُ حُدْرٌ «.

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 Abdullah^{asws} having said: 'The Azān is recited slowly, but the Iqamah, flowingly'.⁴⁰

27. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نُجْرَانَ رَفَعَهُ، قَالَ: قَالَ: « ثَلَاثَةٌ يَوْمَ الْقِيَامَةِ عَلَى كُتُبَانِ الْمِسْكِ، أَحَدُهُمْ مُؤَدِّنٌ أَدَّنَ احْتِسَابًا ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, raising it,

'He^{asws} 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 Allah^{azwj})'.⁴¹

28. مُحَمَّدٌ، عَنْ أَحْمَدَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « الْمُوَدِّنُ يُعْمَرُ 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 Abdullah^{asws} 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 شاذَانَ، عَنْ حَمَادِ بْنِ عِيسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَمِعَ الْمُؤَدِّنَ يُؤَدِّنُ، 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'far^{asws} having said: 'Rasool-Allah^{saww}, whenever he^{saww} 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 مَجْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ النَّصْرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ سَمِعَ الْمُؤَدِّنَ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَقَالَ: مُصَدِّقًا مُحْتَسِبًا: " وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، أَكْتَفَى بِهَا عَمَّنْ أَبِي 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 Abdullah^{asws} having said: 'The one who hears a Muezzin saying, 'I testify that there is no god except for Allah^{azwj}, and I testify that Muhammad^{saww} is Rasool-Allah^{saww}', so he says, ratifying, anticipating (Rewards), 'And I testify that there is no god except for Allah^{azwj},

and I testify that Muhammad^{saww} is Rasool-Allah^{saww}, 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 اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ طُولُ حَائِطِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ قَامَةً، فَكَانَ يَقُولُ ﷺ لِبِلَالٍ: إِذَا دَخَلَ الْوَقْتُ يَا بِلَالُ، اعْلُ فَوْقَ الْجِدَارِ، وَارْفَعْ صَوْتَكَ بِالْأَذَانِ: فَإِنَّ اللَّهَ قَدْ وَكَّلَ بِالْأَذَانِ رِيحًا تَرْفَعُهُ إِلَى السَّمَاءِ، وَإِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْأَذَانَ مِنْ أَهْلِ الْأَرْضِ، قَالُوا: هَذِهِ أَصْوَاتُ أُمَّةٍ مُحَمَّدٍ ﷺ بِتَوْحِيدِ اللَّهِ عَزَّ وَجَلَّ، وَيَسْتَغْفِرُونَ لِأُمَّةِ مُحَمَّدٍ ﷺ حَتَّى يَفْرَعُوا مِنْ تِلْكَ الصَّلَاةِ».

Ali Bin Muhammd, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The height of the wall of Masjid of Rasool-Allah^{saww} was of one stature. So he^{saww} was saying to Bilal: ‘When the time comes, O Bilal, climb above the wall and raise your voice with the Azān, for Allah^{azwj} 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 Muhammad^{saww} (affirming) the Oneness of Allah^{azwj} Mighty and Majestic’, and they are seeking Forgiveness for the community of Muhammad^{saww} until they are free from that Salāt’.⁴⁵

32. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنِ الْحُسَيْنِ بْنِ أَسَدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يَفْطَانَ رَفَعَهُ إِلَيْهِمْ عَلَيْهِ السَّلَامُ، قَالَ: «يَقُولُ الرَّجُلُ - إِذَا فَرَغَ مِنَ الْأَذَانِ وَجَلَسَ -: اللَّهُمَّ اجْعَلْ قَلْبِي بَارَأً، وَرِزْقِي دَارًا، وَاجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ ﷺ قَرَارًا وَمُسْتَقَرًّا»

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 them^{asws} having said: ‘The man should be saying when he is free from reciting the Azān and is seated, ‘O Allah^{azwj}! 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 Your^{azwj} Prophet^{saww}, a dwelling and a rest’.⁴⁶

33. عَلِيُّ بْنُ مَهْرَبَارٍ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ إِبْرَاهِيمَ، أَنَّهُ شَكَاَ إِلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، وَأَنَّهُ لَا يُؤَلِّدُ لَهُ وَلَدًا، فَأَمَرَهُ أَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ، قَالَ: فَفَعَلْتُ، فَأَذْهَبَ اللَّهُ عَنِّي سُقْمِي، وَكَثُرَ وَلَدِي. قَالَ مُحَمَّدُ بْنُ رَاشِدٍ: وَكُنْتُ دَائِمَ الْعِلَّةِ،

مَا أَنْفَكُ مِنْهَا فِي نَفْسِي وَجَمَاعَةِ خَدَمِي وَعِيَالِي، فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ هِشَامٍ، عَمِلْتُ بِهِ، فَأَذْهَبَ اللَّهُ عَنِّي وَعَنْ عِيَالِي الْعِلَلِ.

Ali Bin Mahziyar, from Muhammad Bin Rashid who said,
'Hisham Bin Ibrahim narrated to me that he complained to Abu Al-Hassan Al-Reza^{asws} of an illness and there is child being born for him. So he^{asws} ordered him that he should raise his voice in the Azān in his house. He said, 'I did so, and Allah^{azwj} 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 Allah^{azwj} Removed the illness from me and from my family members'.⁴⁷

34. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَوْ أَنَّ مُؤَدِّنَا أَعَادَ فِي الشَّهَادَةِ وَفِي حَيِّ عَلَى الصَّلَاةِ، أَوْ حَيِّ عَلَى الْفَلَاحِ الْمَرَّتَيْنِ وَالثَّلَاثِ وَأَكْثَرَ مِنْ ذَلِكَ إِذَا كَانَ إِثْمًا 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 Abdullah^{asws} 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 مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: «أَدِّنْ فِي بَيْتِكَ: فَإِنَّهُ يَطْرُدُ الشَّيْطَانَ، وَيُسْتَحَبُّ مِنْ أَجْلِ الصَّبِيَّانِ».

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja'fary who said,

'I hear him^{asws} saying: 'Recite Azān in your house for it would repel the Satan^{la}, and it is recommended for the reason of the children'.⁴⁹

19 - بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْمَسْجِدِ وَالخُرُوجِ 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 سَعِيدِ الرَّاشِدِيِّ، عَنْ يُونُسَ: عَنْهُمْ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «الْفَضْلُ فِي دُخُولِ الْمَسْجِدِ أَنْ تَبْدَأَ بِرِجْلِكَ الْيُمْنَى إِذَا دَخَلْتَ، وَبِالْيُسْرَى إِذَا خَرَجْتَ».

Ali Bin Ibrahim, from his father, from Salih Bin Saeed Al Rashidy, from Yunus,

(It has been narrated) from them^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا دَخَلْتَ الْمَسْجِدَ، فَصَلِّ عَلَى النَّبِيِّ ﷺ، وَإِذَا خَرَجْتَ، فَافْعَلْ ذَلِكَ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you enter the Masjid, so send Blessings (Salawat) upon the Prophet^{saww}; and when you exit, so do that (as well)’.⁵¹

3. وَعَنْهُ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبَانَ وَمُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا قُمْتَ إِلَى الصَّلَاةِ، فَقُلْ: اللَّهُمَّ إِنِّي أَقْدَمُ إِلَيْكَ مُحَمَّدًا ﷺ بَيْنَ يَدَيْ حَاجَتِي، وَأَتَوَجَّهُ بِهَ إِلَيْكَ، فَاجْعَلْنِي بِهِ وَجِيهًا عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ، اجْعَلْ صَلَاتِي بِهِ مَقْبُولَةً، وَذَنْبِي بِهِ مَغْفُورًا، وَدُعَائِي بِهِ مُسْتَجَابًا: إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ ».

And from him, from his father, from Al Husayn Bin Saeed, from Fazalat, from Aban and Muawiya Bin Wahab who both said,

‘Abu Abdullah^{asws} said: ‘When you stand to the Salāt, so say, ‘O Allah^{azwj}! I consider Muhammad^{saww} in front of me in Your^{azwj} Presence along with me wishes and needs and I turn to You through them^{asws}. therefore Make it for me a valid reason in Your^{azwj} Presence, in the world and in the Hereafter, to be of the ones of proximity. Make my Salāt to be Acceptable through him^{saww}, and my sins to be Forgiven through him^{saww}, and my supplications to be Answered through him^{saww}, You^{azwj} are the Forgiver, Merciful’.⁵²

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ، عَنْ أَبِي حَفْصِ الْعَطَّارِ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صَلَّى أَحَدُكُمْ الْمَكْتُوبَةَ وَخَرَجَ مِنَ الْمَسْجِدِ، فَلْيَقِفْ بِنَابِ الْمَسْجِدِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ دَعَوْتَنِي، فَأَجَبْتَ دَعْوَتَكَ، وَصَلَّيْتَ مَكْتُوبَتَكَ، وَأَنْتَشَرْتَ فِي أَرْضِكَ كَمَا أَمَرْتَنِي، فَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَمَلِ بِطَاعَتِكَ، وَاجْتِنَابِ 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 Sheikh from the people of Al Medina who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} 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 Allah^{azwj}! You^{azwj} Called me, so I answered Your^{azwj} Call, and I prayed the Prescribed Salāts, and I spread out in spread out in Your^{azwj} earth just as You^{azwj} Commanded me. So I ask You^{azwj} from Your^{azwj} Grace, the working in Your^{azwj} obedience, and keeping aside from Your^{azwj} Anger, and sufficiency of the sustenance by Your^{azwj} Mercy’.⁵³

20 - بَابُ افْتِتَاحِ الصَّلَاةِ وَالْحَدِّ فِي التَّكْبِيرِ وَمَا يُقَالُ عِنْدَ ذَلِكَ

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 زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ، قَالَ: « تَرْفَعُ يَدَيْكَ فِي افْتِتَاحِ الصَّلَاةِ قُبَالَةَ وَجْهِكَ، وَلَا تَرْفَعُهُمَا كُلَّ ذَلِكَ ».

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 Imam^{asws}) 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، قَالَ: « إِذَا

قُمْتَ فِي الصَّلَاةِ فَكَبَّرْتَ، فَارْفَعْ يَدَيْكَ، وَلَا تُجَاوِزَ بِكَفِّكَ أُذُنَيْكَ » أَيَّ حَيْثَ حَدَّيْكَ

And from him, from his father, from Hammad, from Hareyz, from Zurara, (It has been narrated) from Abu Ja’far^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: أَدْنَى مَا يُجْزَى مِنْ

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 عَيْسَى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كُنْتَ إِمَامًا أَجْزَأَتَكَ 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 Abdullah^{asws} 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 اللَّهِ

عَلَيْهِ السَّلَامُ، قَالَ: « التَّكْبِيرُ فِي صَلَاةِ الْفَرَضِ الْخَمْسِ الصَّلَوَاتِ خَمْسٌ وَتَسْعُونَ تَكْبِيرَةً، مِنْهَا تَكْبِيرَاتُ الْفُنُوتِ خَمْسَةٌ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The 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 اللَّهِ بْنِ الْمُغْبِرَةِ: وَفَسَّرَهُنَّ فِي الظُّهْرِ إِحْدَى وَعِشْرِينَ وَتَكْبِيرَةً، وَفِي العَصْرِ إِحْدَى وَعِشْرِينَ تَكْبِيرَةً، وَفِي المَغْرِبِ سِتَّ عَشْرَةَ تَكْبِيرَةً، وَفِي العِشَاءِ الأَخْرَةَ إِحْدَى وَعِشْرِينَ تَكْبِيرَةً، وَفِي الفَجْرِ إِحْدَى عَشْرَةَ تَكْبِيرَةً، وَخَمْسَ تَكْبِيرَاتِ القُنُوتِ فِي خَمْسِ صَلَوَاتٍ.

And it is reported as well, from his father, from Abdullah Bin Al-Mugheira, ‘And he^{asws} 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 إِبرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنِ الحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَيْكَ، ثُمَّ ابْسُطْهُمَا بَسْطاً، ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ قُلْ: "اللَّهُمَّ أَنْتَ المَلِكُ الحَقُّ، لَا إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ، إِنِّي ظَلَمْتُ نَفْسِي، فَاعْفُرْ لِي ذَنْبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ"، ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ، ثُمَّ قُلْ: "لَبَّيْكَ وَسَعْدَيْكَ، وَالْحَمْدُ فِي يَدَيْكَ، وَالشُّرُّ لَيْسَ إِلَيْكَ، وَالمَهْدِيُّ مَنْ هَدَيْتَ، لَا مَلْجَأَ مِنْكَ إِلاَّ إِلَيْكَ، سُبْحَانَكَ وَحَنَانِكَ، تَبَارَكْتَ وَتَعَالَيْتَ، سُبْحَانَكَ رَبِّ البَيْتِ"، ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ، ثُمَّ تَقُولُ: "وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ والأَرْضَ، عَالِمِ الغَيْبِ وَالشَّهَادَةِ حَنِيفاً مُسْلِماً وَمَا أَنَا مِنَ المُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ العَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ المُسْلِمِينَ"، ثُمَّ تَعَوَّذُ مِنَ الشَّيْطَانِ الرَّجِيمِ، ثُمَّ أَقْرَأُ فَاتِحَةَ الكِتَابِ «.

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 Abdullah^{asws} having said: ‘When you open the Salāt, so raise your palms, then extend them with an extension. Then exclaim three Takbīrs, then say, ‘O Allah^{azwj}! You^{azwj} are the King, the Truth. There is no god except for You^{azwj}. Glory be to You^{azwj}. I have been unjust to myself, therefore Forgive my sins for me, for no one forgives the sins except for You^{azwj}’.

Then exclaim two Takbīrs, then say, ‘Here I am and at Your^{azwj} service, and the goodness is in Your^{azwj} Hands, and the evil is not to You^{azwj}, and the Guided one is the one whom You^{azwj} Guide. There is no Shelter (apart) from You^{azwj} except to You^{azwj}. Glory be to You^{azwj}, and Tender are You^{azwj}, and Blessed, and Exalted. Glory be to You^{azwj}, Lord^{azwj} 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 Allah^{azwj}, Lord^{azwj} of the worlds. There is no associate for You^{azwj}, and by that I am Commanded, and I am from the Muslims’.

Then seek Refuge from the Pelted Satan^{la}, then recite the Opening of the Book (Chapter 1)’.⁶⁰

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عِيسَى، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا حَمَّادُ، تُحْسِنُ أَنْ تُصَلِّيَ؟ » قَالَ: فَقُلْتُ: يَا سَيِّدِي، أَنَا أَحْفَظُ كِتَابَ حَرِيرٍ فِي الصَّلَاةِ، فَقَالَ: « لَا عَلَيْكَ يَا حَمَّادُ، فَمَنْ فَصَلِّ ». قَالَ: فَعُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ، فَاسْتَفْتَحْتُ الصَّلَاةَ، فَرَكَعْتُ وَسَجَدْتُ، فَقَالَ: « يَا حَمَّادُ، لَا تُحْسِنُ أَنْ تُصَلِّيَ، مَا أَفْبَحَ بِالرَّجُلِ مِنْكُمْ يَأْتِي عَلَيْهِ سِتُونَ سَنَةً، أَوْ سَبْعُونَ سَنَةً، فَلَا يُقِيمُ صَلَاةً وَاحِدَةً بِحُدُودِهَا تَامَةً! ». قَالَ حَمَّادُ: فَأَصَابَنِي فِي نَفْسِي الدُّلُّ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، فَعَلَّمَنِي الصَّلَاةَ. فَقَامَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مُسْتَقْبِلَ الْقِبْلَةِ مُتَنَصِّبًا، فَأَرْسَلَ يَدَيْهِ جَمِيعًا عَلَى فَخْدَيْهِ، فَذَمَّ أَصَابِعَهُ، وَقَرَّبَ بَيْنَ قَدَمَيْهِ حَتَّى كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثِ أَصَابِعٍ مُنْفَرَجَاتٍ، وَاسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعًا الْقِبْلَةَ، لَمْ يُحْرِفْهُمَا عَنِ الْقِبْلَةِ، وَقَالَ بِحُشُوعٍ: « اللَّهُ أَكْبَرُ » ثُمَّ قَرَأَ الْحَمْدَ بِتَرْتِيلٍ، وَ « قُلْ هُوَ اللَّهُ أَحَدٌ » ثُمَّ صَبَرَ هُنَيْهَةً بِقَدْرِ مَا يَنْتَفِسُ وَهُوَ قَائِمٌ، ثُمَّ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ، وَقَالَ: « اللَّهُ أَكْبَرُ » وَهُوَ قَائِمٌ. ثُمَّ رَكَعَ، وَمَلَأَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ مُنْفَرَجَاتٍ، وَرَدَّ رُكْبَتَيْهِ إِلَى خَلْفِهِ حَتَّى اسْتَوَى ظَهْرُهُ حَتَّى لَوْ صُبَّ عَلَيْهِ قَطْرَةٌ مِنْ مَاءٍ أَوْ دُهْنٍ، لَمْ تَزُلْ: لِاسْتِوَاءِ ظَهْرِهِ، وَمَدَّ عُنُقَهُ، وَعَمَّصَ عَيْنَيْهِ، ثُمَّ سَبَّحَ ثَلَاثًا بِتَرْتِيلٍ، فَقَالَ: « سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ » ثُمَّ اسْتَوَى قَائِمًا، فَلَمَّا اسْتَمَنَّ مِنَ الْقِيَامِ، قَالَ: « سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ » ثُمَّ كَبَّرَ وَهُوَ قَائِمٌ، وَرَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ. ثُمَّ سَجَدَ وَبَسَطَ كَفَّيْهِ مَضْمُومَتِي الْأَصَابِعِ بَيْنَ يَدَيْ رُكْبَتَيْهِ حِيَالَ وَجْهِهِ، فَقَالَ: « سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ » ثَلَاثَ مَرَّاتٍ، وَلَمْ يَضَعْ شَيْئًا مِنْ جَسَدِهِ عَلَى شَيْءٍ مِنْهُ، وَسَجَدَ عَلَى ثَمَانِيَةِ أَعْظَمٍ: الْكَفَّيْنِ، وَ الرُّكْبَتَيْنِ، وَأَنَامِلِ إِهْطَامِي الرَّجْلَيْنِ، وَالْجَبْهَةِ، وَالْأَنْفِ، وَقَالَ: « سَبْعَةٌ مِنْهَا فَرَضٌ يُسَجَدُ عَلَيْهَا، وَهِيَ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ، فَقَالَ: (وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا) وَهِيَ: الْجَبْهَةُ، وَالْكَفَّانِ، وَالرُّكْبَتَانِ، وَالْإِهْطَامَانِ: وَوَضَعَ الْأَنْفَ عَلَى الْأَرْضِ سُنَّةً ». ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، فَلَمَّا اسْتَوَى جَالِسًا، قَالَ: « اللَّهُ أَكْبَرُ » ثُمَّ قَعَدَ عَلَى فَخْذِهِ الْأَيْسَرِ، وَقَدَّ وَضَعَ ظَاهِرَ قَدَمِهِ الْأَيْمَنِ عَلَى بَطْنِ قَدَمِهِ الْأَيْسَرِ، وَقَالَ: « اسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ » ثُمَّ كَبَّرَ وَهُوَ جَالِسٌ، وَسَجَدَ السَّجْدَةَ الثَّانِيَةَ، وَقَالَ كَمَا قَالَ فِي الْأُولَى، وَلَمْ يَضَعْ شَيْئًا مِنْ بَدَنِهِ عَلَى شَيْءٍ مِنْهُ فِي رُكُوعٍ وَلَا سُجُودٍ، وَكَانَ مُجْبِحًا، وَلَمْ يَضَعْ ذِرَاعِيهِ عَلَى الْأَرْضِ. فَصَلَّى رُكْعَتَيْنِ عَلَى هَذَا وَيَدَاهُ مَضْمُومَتَا الْأَصَابِعِ وَهُوَ جَالِسٌ فِي التَّشَهُدِ، فَلَمَّا فَرَغَ مِنَ التَّشَهُدِ، سَلَّمَ، فَقَالَ: « يَا حَمَّادُ، هَكَذَا صَلَّ

«.

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

‘Abu Abdullah^{asws} 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 he^{asws} 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 he^{asws} 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 you^{asws}! So teach me the Salāt’. So Abu Abdullah^{asws} arose facing the Qiblah upright, and he^{asws} sent both his^{asws} hands to be upon his^{asws} thighs having had joined his^{asws} fingers and brought his^{asws} feet closer to the extent that there was between the two feet a measurement of three fingers diverged, and faced the toes of his^{asws} legs towards the Qiblah together, not turning these away from Qiblah, and said with humbleness: ‘Allah^{azwj} is the Greatest!’

Then he^{asws} recited Al-Hamd (Chapter 1) with clarity, and ‘Say He^{azwj} Allah^{azwj} is One’ (Chapter 112). Then he^{asws} waited for a moment by a measurement of what it takes to breathe, and he^{asws} was standing. Then he^{asws} raised his^{asws} hands parallel to his^{asws} face and said: ‘Allah^{azwj} is the Greatest!’, and he^{asws} was standing.

Then he^{asws} performed Rukū and filled his^{asws} palms with his^{asws} two knees being divergent and returned his two knees backwards until his^{asws} 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 his^{asws} back; and he^{asws} extended his^{asws} neck (forward) and lowered his^{asws} eyes, then Glorified three times with clarity, so he^{asws} said:

‘Glorious is my^{asws} Lord^{azwj} the Magnificent and by His^{azwj} Praise’.

Then he^{asws} stood upright. So when he^{asws} was standing straight, he^{asws} said: ‘Allah^{azwj} Hears the one who Praises Him^{azwj}’. Then he^{asws} exclaimed a Takbīr and he^{asws} was standing, and raised his^{asws} hands parallel to his^{asws} face.

Then he^{asws} performed Sajdah and extended his^{asws} neck and extended his^{asws} palms, the finger being closed in front of his^{asws} knees, parallel to his^{asws} face, and he^{asws} said:

‘Glorious is my^{asws} Lord^{azwj}, the Exalted, and by His^{azwj} Praise’

– Three times, and did not place anything from his^{asws} body upon anything from it.

And he^{asws} 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 Allah^{azwj} has Mentioned in His^{azwj} Book, so He^{azwj} 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 he^{asws} raised his^{asws} head from the Sajdah. So when he^{asws} sat up straight, said:

‘Allah^{azwj} is the Greatest!’

Then he^{asws} sat upon his left thigh, and he^{asws} placed the back of his^{asws} right foot upon the inside of his^{asws} left foot, and said:

‘I^{asws} seek Forgiveness of Allah^{azwj}, my^{asws} Lord^{azwj}, and I^{asws} repent to Him^{azwj}’.

Then he^{asws} exclaimed Takbīr and he^{asws} was seated, and he^{asws} performed Sajdah the second Sajdah and said just as he^{asws} had said during the first, and did not place anything from his^{asws} body upon anything from it, neither during Rukū nor a Sajdah, and he^{asws} was winged (i.e. his^{asws} arms being in a posture as if they were two wings), and he^{asws} did not place his^{asws} arms (but only palms) upon the ground.

So he prayed Salāt upon this, and his^{asws} two hands were with closed fingers, and he^{asws} was seated during the bearing of the testimonies (Tashahhud). So when he^{asws} was free from the Tashahhud, he^{asws} greeted (offered Salām). Then he^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِذَا قُمْتُ لِلصَّلَاةِ أَقْرَأُ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) فِي فَاتِحَةِ الْقُرْآنِ؟ قَالَ: «نَعَمْ». قُلْتُ: فَإِذَا قَرَأْتُ فَاتِحَةَ الْقُرْآنِ أَقْرَأُ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) مَعَ السُّورَةِ؟ قَالَ: «نَعَمْ».

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

‘I said to Abu Abdullah^{asws}, ‘When I stand for the Salāt, should I recite ‘In the Name of Allah^{azwj} the Beneficent, the Merciful’ in the Opening of the Quran (Surah Al-Fatiha)?’ He^{asws} said: ‘Yes’. I said, ‘So when I have recited the Opening of the Quran (Surah Al-Fatiha), should I recite ‘In the Name of Allah^{azwj} the Beneficent, the Merciful with the (other) Chapter?’ He^{asws} said: ‘Yes’.⁶²

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرَانَ الْهَمْدَانِيِّ، قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، مَا تَقُولُ فِي رَجُلٍ ابْتَدَأَ بِ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) فِي صَلَاتِهِ وَحَدَهُ فِي أَمِّ الْكِتَابِ، فَلَمَّا صَارَ إِلَى غَيْرِ أَمِّ الْكِتَابِ مِنَ السُّورَةِ، تَرَكَهَا: فَقَالَ الْعَبَّاسِيُّ لَيْسَ بِذَلِكَ بَأْسٌ؟ فَكَتَبَ بِحَطِّهِ: «يُعِيدُهَا» مَرَّتَيْنِ، عَلَى 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’far^{asws}, ‘May I be sacrificed for you^{asws}! What are you^{asws} saying regarding a man who begins with ‘In the Name of Allah^{azwj} 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 he^{asws} wrote by his^{asws} own handwriting: 'Repeat it twice notwithstanding his nose (pride)' - meaning the Abbaside'.⁶³

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ بْنِ يَعْقُوبَ، عَنْ عَمْرِو بْنِ مُضْعَبٍ، عَنْ فُرَاتِ بْنِ أَحْنَفَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «أَوَّلُ كُلِّ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) فَإِذَا قَرَأْتَ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) فَلَا تُبَالِي أَلَّا تَسْتَعِيدَ، وَإِذَا قَرَأْتَ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) سَتَرْتُكَ 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'far^{asws}, said, 'I heard him^{asws} saying: 'The beginning of every Book Revealed from the sky was 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. So when you recited 'In the Name of Allah^{azwj} the Beneficent, the Merciful', so it does not matter if you do not seek Refuge (recite 'I seek Refuge with Allah^{azwj} from the Pelted Satan^{la}'); and when you recite 'In the Name of Allah^{azwj} 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 عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أَيُّوبَ الْحَزَّازِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْقِرَاءَةُ فِي الصَّلَاةِ فِيهَا شَيْءٌ مُوقَّتٌ؟ قَالَ: «لَا، إِلَّا 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 Abdullah^{asws}, 'The recitation in the Salāt, is there something fixed therein?' He^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا كُنْتَ خَلْفَ إِمَامٍ فَقَرَأَ الْحَمْدَ، وَفَرَّغَ مِنْ قِرَاءَتِهَا، فَقُلْ أَنْتَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَلَا تَقُلْ: آمِينَ».

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

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj}, Lord^{azwj} of the worlds', but you should not say, 'Ameen''.⁶⁶

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ وَابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يُكْتَبُ مِنَ الْقِرَاءَةِ وَالِدُعَاءِ إِلَّا 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'far^{asws} 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 حَسَنِ الصَّيْقَلِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيُجْزئُ عَنِّي أَنْ أَقْرَأَ فِي الْقَرِيبَةِ فَاتِحَةَ الْكِتَابِ وَخَدَهَا 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 Abdullah^{asws}, '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 he^{asws} said: 'There is no problem'.⁶⁸

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَغْرِبَ، فَقَرَأَ بِالْمُعَوِّذَتَيْنِ فِي الرَّكْعَتَيْنِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

'Abu Abdullah^{asws} prayed Al Maghrib Salāt with us, so he^{asws} recited with the Mawazatayn (Chapters 113 & 114) during the two Rak'at' (Rak'ats).⁶⁹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يَجُوزُ لِلْمَرِيضِ أَنْ يَقْرَأَ فِي الْقَرِيبَةِ فَاتِحَةَ الْكِتَابِ وَخَدَهَا، 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّمَا يُكْرَهُ أَنْ يُجْمَعَ بَيْنَ السُّورَتَيْنِ فِي الْقَرِيبَةِ: 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'far^{asws} 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 يَحْيَى بِإِسْنَادٍ لَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يُكْرَهُ أَنْ يُقْرَأَ » قُلْ هُوَ اللَّهُ أَحَدٌ « فِي نَفْسٍ وَاحِدٍ ».

Muhammad Bin Yahya, by a chain of his,

(It has been narrated) from Abu Abdullah^{asws} having said: 'it is disliked if one were to recite 'Say He^{azwj} Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « لَا تَقْرَأُ فِي الْمَكْتُوبَةِ بِأَقَلِّ مِنْ سُورَةٍ، وَلَا بِأَكْثَرِ ». «

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Mansour bin Hazim who said, 'Abu Abdullah^{asws} said: 'You should neither recite in an obligatory (Salāt) with less than one Chapter, nor with more'.⁷³

13. أَبُو دَاوُدَ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ بِإِسْنَادِهِ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « صَلَاةُ الْأَوَّابِينَ الْخَمْسُونَ كُلُّهَا « قُلْ هُوَ اللَّهُ أَحَدٌ » «.

Abu Dawood, from Ali Bin Mahziyar, by his chain, from Safwan Al Jammal who said,

'I heard Abu Abdullah^{asws} saying: 'The Salāts of the repentant are fifty, all of them being with 'Say He^{azwj} Allah^{azwj} is One' (Chapter 112)'.⁷⁴

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ أَبِي هَارُونَ الْمَكْفُوفِ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « كَمْ يُقْرَأُ فِي الرَّوَالِ؟ فَقَالَ: « ثَمَانِينَ آيَةً » فَخَرَجَ الرَّجُلُ، فَقَالَ: « يَا أَبَا هَارُونَ، هَلْ رَأَيْتَ شَيْخًا أَعْجَبَ مِنْ هَذَا الَّذِي سَأَلَنِي عَنْ شَيْءٍ فَأَحْبَرْتَهُ، وَلَمْ يَسْأَلْنِي عَنْ تَفْسِيرِهِ؟ هَذَا الَّذِي يَزْعُمُ أَهْلُ الْعِرَاقِ أَنَّهُ عَاقِلُهُمْ: يَا أَبَا هَارُونَ، إِنَّ الْحَمْدَ سَبْعُ آيَاتٍ، وَ (قُلْ هُوَ اللَّهُ أَحَدٌ) « ثَلَاثُ آيَاتٍ: فَهَذِهِ عَشْرُ آيَاتٍ، وَالرَّوَالُ ثَمَانُ رَكَعَاتٍ: فَهَذِهِ 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 Abdullah^{asws} and I was present, 'How much should one recite during the midday?' So he^{asws} said: 'Eighty Verses'. So the man went out, and he^{asws} said: 'O Abu Haroun! Have you ever seen a Sheykh more strange than this one who asked me^{asws} about something, so I^{asws} informed him, and he did not ask me^{asws} 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 He^{azwj} Allah^{azwj} 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 رَبَائِبٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ: هَلْ يَقْرَأُ الرَّجُلُ فِي صَلَاتِهِ وَتَوْبَتِهِ عَلَى فِيهِ؟ قَالَ: « لَا بَأْسَ بِذَلِكَ إِذَا أَسْمَعَ أذُنَيْهِ الْهَمَّهُمَةَ ». «

From him, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, 'Should the man recite during his^{asws} Salāt and his clothes are upon his mouth?' He^{asws} 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 حَمْرَةَ،

عَمَّنْ ذَكَرَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يُجْزِيكَ 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ:

«تَلْبِيَةُ الْأَحْرَسِ وَتَشَهُدُهُ وَقِرَاءَتُهُ لِلْقُرْآنِ فِي الصَّلَاةِ تَحْرِيكٌ لِسَانِهِ، وَإِشَارَةٌ بِأَصْبَعِهِ».

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

(It has been narrated) from Abu Abdullah^{asws} 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

سَعِيدِ الْمَدَائِنِيِّ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ

فِي الرَّجُلِ يَنْسَى حَرْفًا مِنَ الْقُرْآنِ، فَيَذْكُرُ وَهُوَ رَاكِعٌ، هَلْ يَجُوزُ لَهُ أَنْ يَقْرَأَ فِي الرَّكْعَةِ؟ قَالَ: «

لَا، وَلَكِنْ 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 Abdullah^{asws} 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? He^{asws} 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 عَبْدِوَسٍّ، عَنْ مُحَمَّدِ بْنِ زَاوِيَةَ، عَنْ

أَبِي عَلِيِّ بْنِ رَاشِدٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنَّكَ كَتَبْتَ إِلَى مُحَمَّدِ بْنِ

الْفَرَجِ تُعَلِّمُهُ أَنَّ أَفْضَلَ مَا يَقْرَأُ فِي الْفَرَائِضِ بِ: «إِنَّا أَنْزَلْنَاهُ» وَ «قُلْ هُوَ اللَّهُ أَحَدٌ»، وَإِنَّ

صَدْرِي لَيَضِيقُ بِقِرَاءَتَيْهِمَا فِي الْفَجْرِ؟ فَقَالَ عَلَيْهِ السَّلَامُ: «لَا يَضِيقَنَّ صَدْرُكَ بِهِمَا: فَإِنَّ الْفُضْلَ . وَاللَّهُ

. 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-Hassan^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} wrote to Muhammad Bin Al-Faraj teaching him that the most superior of what one can recite during the Obligatory (Salāt) is with 'We^{azwj} Revealed it'

(Chapter 97), and ‘Say He^{azwj} Allah^{azwj} is One’ (Chapter 112), and my chest is constricted by reciting these two during Al-Fajr (Salāt)’. So he^{asws} said: ‘Do not constrict your chest by these two, for the merit, by Allah^{azwj}, is in these two’.⁸⁰

20. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّيْتُ حَلْفَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَمَا كَانَ إِذَا كَانَتْ صَلَاةٌ لَا يُجْهَرُ فِيهَا، جَهَرَ بِ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) وَكَانَ يُجْهَرُ فِي السُّورَتَيْنِ جَمِيعًا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Safwan Al Jammal who said, ‘I prayed Salāt behind Abu Abdullah^{asws} for days, and it was so that whenever it was a Salāt wherein is no loud recitation, he^{asws} recited loudly with ‘In the Name of Allah^{azwj} the Beneficent, the Merciful’; and he^{asws} used to recite loudly during both the two Chapters’.⁸¹

21. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا) ؟ قَالَ: « الْمُخَافَتَةُ مَا دُونَ سَمْعِكَ، وَالْجَهْرُ أَنْ تَرْفَعَ صَوْتَكَ شَدِيدًا ».

And from him, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [17:110] and do not utter your Salāt loudly nor be silent with it. He^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، قَالَ: حَدَّثَنِي مُعَاذُ بْنُ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: « لَا تَدْعُ أَنْ تَقْرَأَ بِ « قُلْ هُوَ اللَّهُ أَحَدٌ » وَ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » فِي سَبْعِ مَوَاطِنَ: فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكْعَتِي الرَّوَالِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ مِنْ أَوَّلِ صَلَاةِ اللَّيْلِ، وَرَكْعَتِي الْإِحْرَامِ، وَالْفَجْرِ إِذَا أَصْبَحْتَ بِهَا، وَرَكْعَتِي الطَّوَافِ ». وَفِي رِوَايَةٍ أُخْرَى: « أَنَّهُ يُبَدَأُ فِي هَذَا كَلِمَةً بِ « قُلْ هُوَ اللَّهُ أَحَدٌ » وَفِي الرَّكْعَةِ الثَّانِيَةِ بِ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » إِلَّا فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ: فَإِنَّهُ يُبَدَأُ بِ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » ثُمَّ يُقْرَأُ فِي الرَّكْعَةِ الثَّانِيَةِ بِ « قُلْ هُوَ اللَّهُ 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 Abdullah^{asws} that he^{asws} said: ‘Do not leave reciting with ‘Say He^{azwj} Allah^{azwj} 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 He^{azwj} Allah^{azwj} 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 He^{azwj} Allah^{azwj} is One' (Chapter 112)'.⁸³

23. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ بْنِ رَزِينِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَيَعْلَطُ؟ قَالَ: « يَفْتَحُ عَلَيْهِ مَنْ حَلَفَهُ ».»

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 Abdullah^{asws} was asked about the man leading the people in Salāt, so he commits a mistake'. He^{asws} said: 'He would correct him, the one behind him'.⁸⁴

24. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فِي مَوْضِعٍ، ثُمَّ يُرِيدُ أَنْ يَتَقَدَّمَ، قَالَ: « يَكْفُ عَنِ الْقِرَاءَةِ فِي مَشِيهِ حَتَّى 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 Abdullah^{asws} having said regarding the man who is praying Salāt in a place, then he intends to move forward'. He^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَتَقَدَّمُ فِي الصَّلَاةِ، فَيُرِيدُ أَنْ يَقْرَأَ سُورَةً، فَيَقْرَأُ « قُلْ هُوَ اللَّهُ أَحَدٌ » وَ « قُلْ يَا أَيُّهَا الْكَافِرُونَ ». فَقَالَ: « يُرْجَعُ مِنْ كُلِّ سُورَةٍ إِلَّا مِنْ « قُلْ هُوَ اللَّهُ 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 Abdullah^{asws}, 'The man is standing during the Salāt, and he intends to recite a Chapter, so he recites 'Say He^{azwj} Allah^{azwj} is One' (Chapter 112) and 'Say: O you Infidels!' (Chapter 109)'. So he^{asws} said: 'He can return from every Chapter except from 'Say He^{azwj} Allah^{azwj} is One' (Chapter 112) and 'Say: O you Infidels!' (Chapter 109)'.⁸⁶

26. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ دَاوُدَ بْنِ فَزَقْدٍ، عَنْ صَابِرِ مَوْلَى بَسَامٍ، قَالَ: أَمَّا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} led us in the Maghrib Salāt, and he^{asws} recited Al-Mawazatayn (Chapters 113 & 114), then said: ‘These are both from the Quran’.⁸⁷

27. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: عَلَى الْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ وَإِنْ كَثُرُوا؟ فَقَالَ: «لِيَقْرَأَ قِرَاءَةً وَسَطًا، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: (وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا)».

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

‘I said to Abu Abdullah^{asws}, ‘Is it upon the prayer leader that the ones behind him should hear, even though they may be numerous?’ So he^{asws} 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. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الَّذِي لَا يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي صَلَاتِهِ؟ قَالَ: «لَا صَلَاةَ لَهُ إِلَّا أَنْ يَبْدَأَ بِهَا فِي جَهْرٍ، أَوْ إِخْفَاتٍ». قُلْتُ: أَيُّهُمَا أَحَبُّ إِلَيْكَ، إِذَا كَانَ خَائِفًا أَوْ مُسْتَعْجَلًا يَقْرَأُ بِسُورَةٍ، أَوْ فَاتِحَةَ الْكِتَابِ؟ قَالَ: «فَاتِحَةَ الْكِتَابِ».

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

‘I asked him^{asws} about the one who does not recite the Opening of the Book (Chapter 1) in his Salāt. He^{asws} 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 you^{asws}, when he was fearful or in haste, should he recite with one Chapter or Opening of the Book (Chapter 1)?’ He^{asws} 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 عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا قَرَأْتَ شَيْئًا مِنَ الْعَزَائِمِ الَّتِي يُسَجَّدُ فِيهَا، فَلَا تُكَبِّرْ قَبْلَ سُجُودِكَ، وَلَكِنْ تُكَبِّرْ حِينَ تَرْفَعُ رَأْسَكَ: وَالْعَزَائِمُ أَرْبَعٌ: حَمِ السَّجْدَةُ، وَتَنْزِيلُ، 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 Abdullah^{asws} 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 يَحْيَى، 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 عَلَى غَيْرِ وُضوءٍ، وَإِنْ كُنْتَ جُنُبًا، وَإِنْ كَانَتْ الْمَرْأَةُ لِأَنْصَلِي: وَسَائِرِ 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,

'He^{asws} 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 عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ سَمِعَ السَّجْدَةَ تُقْرَأُ؟ قَالَ: « لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ مُنْصَبًا لِقِرَاءَتِهِ، مُسْتَمِعًا لَهَا، أَوْ يُصَلِّي بِصَلَاتِهِ، فَأَمَّا أَنْ يَكُونَ يُصَلِّي فِي نَاحِيَةٍ، وَأَنْتَ تُصَلِّي فِي نَاحِيَةٍ أُخْرَى، فَلَا تَسْجُدُ 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 Abdullah^{asws} about a man who heard the Sajdah (Verse) being recited. He^{asws} 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 عُمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ صَلَّيْتَ مَعَ قَوْمٍ، فَقَرَأَ الْإِمَامُ (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ) أَوْ شَيْئًا مِنَ الْعَزَائِمِ، وَفَرَّغَ مِنْ قِرَاءَتِهِ، وَمَنْ يَسْجُدُ، فَأَوْزَمَ إِمَاءَهُ: وَالْحَائِضُ تَسْجُدُ إِذَا سَمِعَتْ 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 Abdullah^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سَمِعَ 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 Abdullah^{asws} having been asked about the man who recites the Sajdah Verse in the last Chapter. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «لَا تَقْرَأُ 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 Imam^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Muawiyah Bin Ammar who said,

'I asked Abu Abdullah^{asws} about the recitation behind the prayer leader in the last two Rak'at, so he^{asws} 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 شَادَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَا يُجْزَى مِنَ الْقَوْلِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ؟ قَالَ: «أَنْ تَقُولَ: "سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ 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’far^{asws}, ‘What suffices from the words during the last two Rak’at?’ He^{asws} said: ‘Your saying, ‘Glorious be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest’, and you exclaim a Takbīr, and you perform Rukū’⁹⁷.

24 - بَابُ الرُّكُوعِ وَمَا يُقَالُ فِيهِ مِنَ التَّسْبِيحِ وَالِدُّعَاءِ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَرَدْتَ أَنْ تَرْكَعَ، فَقُلْ - وَأَنْتَ مُتَّصِبٌ -: "اللَّهُ أَكْبَرُ"، ثُمَّ ارْكَعْ، وَقُلْ: "اللَّهُمَّ لَكَ رَكَعْتُ، وَلَكَ أَسَلْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَأَنْتَ رَبِّي، حَشَعْتُ لَكَ قَلْبِي وَ سَمِعِي وَبَصَرِي وَشَعْرِي وَبَشْرِي وَلَحْمِي وَدَمِي وَمُخِّي وَعَصْبِي وَعِظَامِي وَمَا أَقَلَّتْهُ قَدَمَايَ غَيْرَ مُسْتَنْكِفٍ، وَلَا مُسْتَكْبِرٍ، وَلَا مُسْتَحْسِرٍ، سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ " ثَلَاثَ مَرَّاتٍ فِي تَرْبِيلٍ، وَتَصَفُّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ، تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ، وَتُمْكِنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ، وَتَضَعُ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى، وَتَبْلَعُ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ، وَفَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ، وَأَقِمَّ صُلْبَكَ، وَمُدَّ عُنُقَكَ، وَلْيَكُنْ نَظْرُكَ بَيْنَ قَدَمَيْكَ، ثُمَّ قُلْ: "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . وَأَنْتَ مُتَّصِبٌ قَائِمٌ . الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَهْلَ الْجَبُرُوتِ وَالْكَرْبِيَاءِ، وَالْعَظَمَةَ لِلَّهِ رَبِّ الْعَالَمِينَ": تَجَهَّرُ بِهَا صَوْتَكَ، ثُمَّ تَرْفَعُ يَدَيْكَ بِالتَّكْبِيرِ، وَتَحْرِئُ سَاجِدًا «.

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’far^{asws} having said: ‘When you intend to perform Rukū, so say while you are upright, ‘Allah^{azwj} is the Greatest!’ Then performing Rukū and say, ‘O Allah^{azwj}! To You^{azwj} I go in Rukū, and to You^{azwj} I submit, and in You^{azwj} I believe, and upon You^{azwj} I rely, and You^{azwj} are my Lord^{azwj}. Humble to You^{azwj} 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 Lord^{azwj} the Magnificent, and by His^{azwj} 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, ‘Allah^{azwj} Hears the one who Praises him’, and you are standing straight. The Praise is for Allah^{azwj} Lord^{azwj} of the worlds, the rightful with Compulsion, and the Greatness and the Magnificence is for Allah^{azwj}, Lord^{azwj} 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 شَادَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَعُلْتُ: مَا يَقُولُ الرَّجُلُ خَلْفَ الْإِمَامِ إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؟ قَالَ: « يَقُولُ: "الْحَمْدُ لِلَّهِ 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 Abdullah^{asws}, so I said, ‘What should the man be saying behind the prayer leader when he says, ‘Allah^{azwj} Hears the one who praises Him^{azwj}’. He^{asws} said: ‘He should be saying, ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’, and he should lower his voice’.⁹⁹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْرٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « 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’far^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي الْمَعْرَاءِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَنْ لَمْ يَقُمْ صَلَاتَهُ 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 Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ، قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَرْكَعُ رُكُوعًا أَحْفَضَ مِنْ رُكُوعِ كُلِّ مَنْ رَأَيْتُهُ يَرْكَعُ، وَكَانَ إِذَا رَكَعَ جَنَحَ 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-Hassan^{asws} performing Rukū with a bow lower than the bowing of every one I ever saw performing Rukū, and it was so that whenever he^{asws} performing Rukū, formed wings by his^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ، فَأَقِمْ صُلْبَكَ: فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَا يُقِيمُ صُلْبَهُ ».»

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from a man, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ السِّنْدِيِّ بْنِ الرَّبِيعِ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي مَنْزِلِهِ بِالْمَدِينَةِ، فَقَالَ مُبْتَدئًا: « مَنْ أَمَّ رُكُوعَهُ، لَمْ تَدْخُلْهُ وَحِشَّةٌ 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’far^{asws} in his^{asws} house in Al-Medina, so he^{asws} said initiating: ‘The one who completes his Rukū, loneliness would not enter into him in the grave’.¹⁰⁴

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ حَمَّادٍ، عَنْ هِشَامٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يُجْزَى عَنِّي أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ: لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ 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 Abdullah^{asws}, ‘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 Allah^{azwj} and Allah^{azwj} is the Greatest?’ He^{asws} said: ‘Yes’.¹⁰⁵

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، قَالَ: رَأَى أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ وَأَنَا أُصَلِّي، وَأَنْكَسُ بِرَأْسِي، وَأَمْتَدُّ 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-Hassan^{asws} saw me in Al-Medina and I was praying Salāt, and I bent my head and I extended in my Rukū (bowing), so he^{asws} sent a message to me: ‘Do not do it’.¹⁰⁶

25 - بَابُ السُّجُودِ وَالتَّسْبِيحِ وَالدُّعَاءِ فِيهِ فِي الْفَرَائِضِ وَالتَّوَافِلِ 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 عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَجَدْتَ فَكَبِّرْ، وَقُلْ: "اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَأَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ"، ثُمَّ قُلْ: "سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ" ثَلَاثَ مَرَّاتٍ، فَإِذَا رَفَعْتَ رَأْسَكَ، فَقُلْ بَيْنَ السَّجْدَتَيْنِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَجِرْنِي، وَادْفَعْ عَنِّي: إِلَيَّ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَصِيرٌ، تَبَارَكَ اللَّهُ 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 Abdullah^{asws} having said: ‘When you perform Sajdah, so exclaim a Takbīr and say, ‘O Allah^{azwj}! To You^{azwj} I perform Sajdah, and in You^{azwj} I believe, and to You^{azwj} I submit, and upon You^{azwj} I rely, and You^{azwj} are my Lord^{azwj}. My face perform Sajdahs to the One^{azwj} Who Created it, and Cleaved its hearing and its vision. The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds. Blessed is Allah^{azwj}, the best of the creators’.

Then say, Glorious is my Lord^{azwj} the Exalted and by His^{azwj} Praise’ – three times. So when you raise your head, say in between the two Sajdah, ‘O Allah^{azwj}! 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 Allah^{azwj}, Lord^{azwj} of the worlds’.¹⁰⁷

2. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ حَفْصِ الْأَعْوَرِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ عَلِيٌّ . صَلَوَاتُ اللَّهِ عَلَيْهِ . إِذَا سَجَدَ، يَتَحَوَّى كَمَا يَتَحَوَّى 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 Abdullah^{asws} having said: ‘It was so that whenever Ali^{asws} performed Sajdah, he^{asws} postured (went down) like the posture of the slender camel, meaning his^{asws} going down’.¹⁰⁸

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا سَجَدَ، يُحْرِكُ ثَلَاثَ أَصَابِعٍ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكًا خَفِيفًا كَأَنَّهُ يُعَدُّ 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-Hassan^{asws} when he^{asws} performed Sajdah, moved three fingers from his^{asws} fingers, one after the other, with a slight movement as if he^{asws} was counting the Glorifications, then raised his^{asws} head’.¹⁰⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ، عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ وَهُوَ سَاجِدٌ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلَّا بَدَّلْتَ سَيِّئَاتِي حَسَنَاتٍ، وَحَاسَبْتَنِي حِسَاباً يَسِيراً ». ثُمَّ قَالَ فِي الثَّانِيَةِ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلَّا كَفَيْتَنِي مُؤَنَةَ الدُّنْيَا وَكُلَّ هَوْلٍ دُونَ الْجَنَّةِ ». وَقَالَ فِي الثَّلَاثَةِ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا عَفَرْتَ لِي الْكَثِيرَ مِنَ الذُّنُوبِ وَالْقَلِيلِ، وَقَبِلْتَ مِنْ عَمَلِي الْيَسِيرِ ». ثُمَّ قَالَ فِي الرَّابِعَةِ: « أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا أَدْخَلْتَنِي الْجَنَّةَ، وَجَعَلْتَنِي مِنْ سُكَّانِهَا، وَلَمَّا نَجَّيْتَنِي مِنْ سَفْعَاتِ النَّارِ بِرَحْمَتِكَ، وَصَلَّى اللَّهُ عَلَيَّ 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'far^{asws} saying while he^{asws} was in Sajdah: 'I ask You^{azwj} by the right of Your^{azwj} Beloved Muhammad^{saww} to Exchange my (Shias') sins to Rewards and Reckon me with an easy Reckoning'.

Then he^{asws} said during the second (Sajdah): 'I ask You^{azwj} by the right of Your^{azwj} Beloved Muhammad^{saww} to Suffice me with the provisions of the world and (from) every horror before the Paradise'.

And he^{asws} said during the third: 'I ask You^{azwj} by the right of Your^{azwj} Beloved Muhammad^{saww} to Forgive the numerous of the sins of my (Shias) and the little ones, and Accept from me my deeds easily'.

Then he^{asws} said during the fourth: 'I ask You^{azwj} by the right of Your^{azwj} Muhammad^{saww} 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 Your^{azwj} Mercy. And Blessings of Allah^{azwj} be upon Muhammad^{saww} and his^{saww} Progeny^{asws}' .¹¹⁰

5. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَذْكُرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِمَّا رَاكِعاً وَإِمَّا سَاجِداً، فَيُصَلِّي عَلَيْهِ وَهُوَ عَلَى تِلْكَ الْحَالِ؟ فَقَالَ: « نَعَمْ، إِنَّ الصَّلَاةَ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَهَيْئَةِ التَّكْبِيرِ وَالتَّسْبِيحِ، وَهِيَ عَشْرُ 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 Abdullah^{asws} about the man who remembers the Prophet^{saww} and it was during the Prescribed Salāt, either while in the Rukū, or while prostrating, whether he can send Blessings upon him^{saww} and he is upon that state'. So he^{asws} said: 'Yes. The sending of Blessings upon the Prophet^{saww} of Allah^{azwj} is like the exclamation of Takbīr and the Glorification, and it is with ten Rewards. Eighteen Angels manage it to deliver it to him^{saww}' .¹¹¹

6. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ فَضَالَةَ، عَنِ أَبَانَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: 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 Abdullah^{asws}, ‘Can I supplicate while I am in a Sajdah?’ So he^{asws} said: ‘Yes, supplicate for the world and the Hereafter, for He^{azwj} is the Lord^{azwj} of the world and the Hereafter’.¹¹²

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ حَمِيلِ بْنِ دَرَّاجٍ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا دَعَا رَبَّهُ وَهُوَ سَاجِدٌ، فَأَيُّ شَيْءٍ تَقُولُ إِذَا سَجَدْتَ؟» قُلْتُ: عَلَّمَنِي جُعِلْتُ فِدَاكَ، مَا أَقُولُ؟ قَالَ: «قُلْ: يَا رَبَّ الْأَرْيَابِ، وَيَا مَلِكَ الْمُلُوكِ، وَيَا سَيِّدَ السَّادَاتِ، وَيَا جَبَّارَ الْجَبَابِرَةِ، وَيَا إِلَهَ الْأَلْهَةِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَفْعَلْ بِي كَذَا وَكَذَا»، ثُمَّ قُلْ: «فَإِنِّي عَبْدُكَ، نَاصِيَتِي فِي قَبْضَتِكَ»، ثُمَّ ادْعُ بِمَا شِئْتَ، وَاسْأَلْهُ: فَإِنَّهُ جَوَادٌ، وَلَا يَتَعَاظَمُهُ شَيْءٌ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The closest of what the servant can happen to be to his Lord^{azwj} is when he supplicates to his Lord^{azwj} 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 you^{asws}!’ He^{asws} said: ‘Say,

‘O Lord^{azwj} 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 Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Do such and such with me’.

Then say, ‘I am Your^{azwj} servant, my forelock being in Your^{azwj} Grip’. Then supplicate with whatever you so desire to, and ask Him^{azwj}, for He^{azwj} is the most Benevolent. Nothing is too big for Him^{azwj}’.¹¹³

8. مُحَمَّدُ بْنُ يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ هِشَامِ بْنِ سَالِمٍ، عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: صَلَّى بِنَا أَبُو بَصِيرٍ فِي طَرِيقِ مَكَّةَ، فَقَالَ: وَهُوَ سَاجِدٌ، وَقَدْ كَانَتْ ضَلَّتْ نَاقَةٌ لِحِمَاهِلِهِمْ: اللَّهُمَّ رُدَّ عَلَيَّ فُلَانٍ نَاقَتَهُ. قَالَ مُحَمَّدٌ: فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Allah^{azwj}! Return to so and so, his camel’.

Muhammad (the narrator) said, ‘So I went over to Abu Abdullah^{asws} and informed him^{asws}. He^{asws} said: ‘And he did so?’ I said, ‘Yes’. So he^{asws} remained silent. I said, ‘So, should he repeat the Salāt?’ He^{asws} said: ‘No’.¹¹⁴

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنِّي كُنْتُ أُمَهِّدُ لِأَبِي فِرَاشَهُ، فَأَنْتَظِرُهُ حَتَّى يَأْتِيَنِي، فَإِذَا أَوَى إِلَى فِرَاشِهِ وَنَامَ، فُمْتُ إِلَى فِرَاشِي، وَإِنَّهُ أَبْطَأَ عَلَيَّ ذَاتَ لَيْلَةٍ، فَأَتَيْتُ الْمَسْجِدَ فِي طَلَبِهِ، وَذَلِكَ بَعْدَ مَا هَدَأَ النَّاسُ، فَإِذَا هُوَ فِي الْمَسْجِدِ سَاجِدٌ، وَلَيْسَ فِي الْمَسْجِدِ غَيْرُهُ، فَسَمِعْتُ حَيْنَهُ وَهُوَ يَقُولُ: سُبْحَانَكَ اللَّهُمَّ، أَنْتَ رَبِّي حَقًّا حَقًّا، سَجَدْتُ لَكَ يَا رَبَّ تَعَبُّدًا وَرِقًّا: اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ، فَصَاعِفُهُ لِي: اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، وَتُبَّ عَلَيَّ: إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{asws} said to me: ‘I^{asws} used to even out the bed for my^{asws} father^{asws} until he^{asws} would come. So when he^{asws} would lie down upon his^{asws} bed and sleep, I^{asws} would arise to go to my^{asws} own bed. One night he^{asws} was delayed, so I^{asws} went over to the Masjid seeking him^{asws}, and that was after the people had dispersed.

So there he^{asws} was in the Masjid, prostrating, and there was no one in the Masjid apart from him^{asws}, and I^{asws} heard his^{asws} yearning and he^{asws} was saying: ‘O Allah^{azwj}! You^{azwj} are my Lord^{azwj}, truly, truly. I^{asws} am prostrating to You^{azwj}, O Lord^{azwj}, as a servant and a slave. O Allah^{azwj}! My^{asws} deeds are weak, so Increase these for me^{asws}. O Allah^{azwj}! Save me^{asws} (my^{asws} Shias) from Your^{azwj} Punishment on the Day You^{azwj} will be Resurrecting Your^{azwj} servants, and Turn towards me (with Mercy) for You^{azwj} are the Oft-Turning, Merciful’.¹¹⁵

10. أَحْمَدُ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ أَبِي جَرِيرِ الرَّوَّاسِيِّ، قَالَ: سَمِعْتُ أَبَا الْحُسَيْنِ مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ، وَالْعَمَقُ عِنْدَ الْحِسَابِ» يُرَدِّدُهَا

Ahmad, from Ibn Mahboub, from Abu Jareer Al Rawwasy who said, ‘I heard Abu Al-Hassan Musa^{asws}, and he^{asws} was saying: ‘O Allah^{azwj}! I^{asws} ask You^{azwj} for the rest during the death, and Pardoning during the Reckoning’ – repeatedly’.¹¹⁶

11. مُحَمَّدُ بْنُ يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُجَّالِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ، قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ تَفَرُّقَ أَمْوَالِنَا وَمَا دَخَلَ عَلَيْنَا. فَقَالَ: «عَلَيْكَ بِالذُّعَاءِ وَأَنْتَ سَاجِدٌ: فَإِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَهُوَ سَاجِدٌ». قَالَ: قُلْتُ: فَأَدْعُو فِي الْفَرِيضَةِ، وَأُسَمِّي حَاجَتِي؟ فَقَالَ: «نَعَمْ، قَدْ فَعَلَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَعَا عَلَى قَوْمٍ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ، وَفَعَلَهُ عَلَيَّ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} of the separation of our wealth and what had entered upon us (as a result of it)'. So he^{asws} said: 'It is upon you with the supplication while you are prostrating, for the closest of what the servant can happen to be to Allah^{azwj} is when he is prostrating'.

He (the narrator) said, 'I said, 'So shall I supplicate during the Obligatory (Salāt) and specify my need?' So he^{asws} said: 'Yes. Rasool-Allah^{saww} had done that, and he^{saww} supplicated against a people with their names and the names of their fathers; and Ali^{asws} did so after him^{saww}'.¹¹⁷

12. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ عَائِشَةَ ذَاتَ لَيْلَةٍ، فَقَامَ يَتَنَقَّلُ، فَاسْتَيْقَظَتْ عَائِشَةُ، فَضَرَبَتْ يَدَيْهَا، فَلَمْ تَجِدْهُ، فَطَنَتْ أَنَّهُ قَدْ قَامَ إِلَى جَارِيَتِهَا، فَقَامَتْ تَطُوفُ عَلَيْهِ، فَوَطِئَتْ عُنُقَهُ ﷺ وَهُوَ سَاجِدٌ بِكَ يَقُولُ: "سَجَدَ لَكَ سَوَادِي وَحَيَالِي، وَأَمَنْ بِكَ فُؤَادِي، أَبُوءُ إِلَيْكَ بِالنِّعَمِ، وَأَعْتَرَفُ لَكَ بِالذَّنْبِ الْعَظِيمِ، عَمِلْتُ سُوءًا، وَظَلَمْتُ نَفْسِي، فَاعْفُزْ لِي: إِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا أَنْتَ، أَعُوذُ بِعَفْوِكَ مِنْ عَفْوَيْتِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِرَحْمَتِكَ مِنْ نِقْمَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَبْلُغُ مَدْحَكَ وَالثَّنَاءَ عَلَيْكَ، أَنْتَ كَمَا أَتَيْتَ عَلَيَّ نَفْسِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ": فَلَمَّا انْصَرَفَ، قَالَ: يَا عَائِشَةُ، لَقَدْ أَوْجَعْتَ عُنُقِي، أَيَّ شَيْءٍ حَشَيْتِ؟ أَنْ أَقُومَ إِلَى جَارِيَتِكَ؟»

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'far^{asws} having said: 'Rasool-Allah^{saww} was with Ayesha one night, and he^{saww} arose to pray the Optional Salāt. So Ayesha woke up and she struck by her hand, but did not find him^{saww}. So she thought that he^{asws} had gone to her slave girl. So she stood up circling upon him^{saww} and she trampled upon his^{saww} neck, and he^{saww} was prostrating, weeping, saying: 'I^{saww} perform Sajdah to You^{saww} in my^{saww} mourning garments and my^{saww} views, and I^{saww} believe in You^{azwj} with my^{saww} heart acknowledging to You^{azwj} of my^{saww} Blessings, and acknowledging to You^{azwj} with the great sin, evil deed and being unjust to myself^{saww}' (on behalf of my^{saww} nation).

Therefore, Forgive my^{asws} (nation) there being no Forgiver of the great sins except for You^{azwj}. I^{saww} hereby seek Refuge with Your^{azwj} Pardoning, and I^{saww} seek Refuge with Your^{azwj} Pleasure from Your^{azwj} Anger, and I^{saww} seek Refuge with Your^{azwj} Mercy from Your^{azwj} Curse, and I^{saww} seek Refuge with You^{azwj} from You^{azwj}. I^{saww} cannot deservingly deliver Your^{azwj} Praise and Laudation upon You^{azwj}. You^{azwj} are as You^{azwj} Praised upon Yourself^{saww}. I seek Forgiveness from You^{azwj} and I^{saww} turn to You^{azwj}'.

So when he^{saww} finished, said: ‘O Ayesha! You have inflicted pain upon my^{saww} neck. Which thing did you fear, that I^{saww} have stood up to go to your slave girl?’¹¹⁸

13. مُحَمَّدُ بْنُ يُعْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو جَعْفَرٍ عليه السلام: « مَنْ قَالَ فِي رُكُوعِهِ وَسُجُودِهِ وَقِيَامِهِ: " صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ "، كَتَبَ اللَّهُ 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’far^{asws} said: ‘The one who says in his Rukū (bowing) and his Sajdah, and his standing: ‘May Allah^{azwj} Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}’, Allah^{azwj} 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 الْحُسَيْنِ عليه السلام وَقَدْ سَجَدَ بَعْدَ الصَّلَاةِ، فَبَسَطَ ذِرَاعَيْهِ عَلَى الْأَرْضِ، وَأَلْصَقَ جُجُؤَهُ بِالْأَرْضِ فِي دُعَائِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ja’far Bin Ali who said,

‘I saw Abu Al-Hassan^{asws} and he^{asws} was prostrating after the Salāt. So he^{asws} spread out his^{asws} arms upon the ground and paste his^{asws} chest upon the ground’.¹²⁰

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ يُعْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاقَانَ، قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ الثَّالِثَ عليه السلام سَجَدَ سَجْدَةَ الشُّكْرِ، فَافْتَرَشَ ذِرَاعَيْهِ، فَأَلْصَقَ جُجُؤَهُ وَبَطْنَهُ بِالْأَرْضِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: « كَذَا نُحِبُّ ».

Ali Bin Ibrahim, from Yahya Bin Abdul Rahman Bin Khaqan who said,

‘I saw Abu Al-Hassan^{asws} the 3rd prostrating the Sajdah of gratitude, and he^{asws} spread out his^{asws} arms and touched his^{asws} chest and his^{asws} belly with the ground. So I asked him^{asws} about that, and he^{asws} said: ‘Such is how we^{asws} love to do’.¹²¹

16. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ، عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا، قَالَ: كَانَ أَبُو الْحُسَيْنِ الْأَوَّلُ عليه السلام إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رُكْعَةِ الْوُتْرِ، قَالَ: « هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ، وَشُكْرُهُ ضَعِيفٌ، وَذَنْبُهُ عَظِيمٌ، وَلَيْسَ لَهُ إِلَّا دَفْعُكَ وَرَحْمَتُكَ: فَإِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ ﷺ: (كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ) طَالَ هُجُوعِي، وَقَلَّ قِيَامِي، وَهَذَا السَّحَرُ، وَأَنَا أَسْتَغْفِرُكَ لِذَنْبِي اسْتِعْفَارَ مَنْ لَا يَجِدُ لِنَفْسِهِ ضَرًّا وَلَا نَفْعًا وَلَا مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا » ثُمَّ يَخْرُ سَاجِدًا صَلَوَاتُ اللَّهِ 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-Hassan^{asws} the 1st raised his^{asws} 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 You^{azwj} and his gratitude is weak, and his sins are great, and it is not for him except for Your^{azwj} Defence and Your^{azwj} Mercy, for You^{azwj} Said in Your^{azwj} Book Revealed upon Your^{azwj} Dispatched Prophet^{saww} [51:17] They used to sleep but little in the night. [51:18] And in the morning they sought Forgiveness. And little is my^{asws} standing, and this is the morning and I^{asws} am seeking Forgiveness from You^{azwj} for sins of my^{asws} (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 اللَّهِ بْنِ جُنْدَبٍ، قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ الْمَاضِي عَالِيًا عَمَّا أَقُولُ فِي سَجْدَةِ الشُّكْرِ، فَقَدِ اخْتَلَفَ أَصْحَابُنَا فِيهِ، فَقَالَ: « قُلْ . وَأَنْتَ سَاجِدٌ .: "اللَّهُمَّ إِنِّي أَشْهَدُكَ، وَأُشْهِدُ مَلَائِكَتَكَ وَأَنْبِيَاءَكَ وَرُسُلَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ اللَّهُ رَبِّي، وَالْإِسْلَامَ دِينِي، وَمُحَمَّدًا نَبِيِّي، وَعَلِيًّا وَفُلَانًا وَفُلَانًا . إِلَى آخِرِهِمْ . أُمَّتِي، بِهَمِّ اتَّوَلَى، وَمِنْ عَدُوِّهِمْ أَتَبَرَأُ . اللَّهُمَّ إِنِّي أُنْشِدُكَ دَمَ الْمَظْلُومِ . ثَلَاثًا . اللَّهُمَّ إِنِّي أُنْشِدُكَ بِأَيْوَانِكَ عَلَى نَفْسِكَ لِأَوْلِيَانِكَ لِتُطْفِرَهُمْ بَعْدُوكَ وَعَدُوَّهُمْ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ، وَعَلَى الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْبَيْسَرَ بَعْدَ الْعُسْرِ": ثَلَاثًا . ثُمَّ ضَعَّ حَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ، وَتَقُولُ: يَا كَهْفِي حِينَ تُعِينِي الْمَدَاهِبُ، وَتَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحِبْتُ، وَيَا بَارِيَّ خَلْقِي رَحْمَةً بِي، وَقَدْ كَانَ عَن خَلْقِي غَيْبًا، صَلِّ عَلَيَّ مُحَمَّدٍ، وَعَلَى الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثُمَّ صَعَّ حَدَّكَ الْأَيْسَرَ، وَتَقُولُ: "يَا مُدِيلَ كُلِّ جَبَّارٍ، وَيَا مُعَزِّ كُلِّ ذَلِيلٍ، قَدْ وَعَزَّتْكَ بَلْعَ بِي جَهْدِي": ثَلَاثًا . ثُمَّ تَقُولُ: "يَا حَنَّانَ يَا مَنَّانَ، يَا كَاشِفَ الْكُرْبِ الْعِظَامِ" . ثَلَاثًا . ثُمَّ تَعُوذُ لِلْسُّجُودِ، فَتَقُولُ مِائَةَ مَرَّةٍ: "شُكْرًا شُكْرًا"، ثُمَّ تَسْأَلُ حَاجَتَكَ إِنْ شَاءَ اللَّهُ تَعَالَى .»

Ali Bin Ibrahim, from his father, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}) about what I should be saying during a Sajdah of gratitude, for our companions have differed with regards to it'. So he^{asws} said: 'Say while you are in Sajdah,

'O Allah^{azwj}! I keep You^{azwj} as a Witness, and keep as a witness Your^{azwj} Angels, and Your^{azwj} Prophets^{as}, and Your^{azwj} Mursil Prophets^{as}, and the entirety of Your^{azwj} creature that You^{azwj} are Allah^{azwj} my Lord^{azwj}, and Al-Islam is my Religion, and Muhammad^{saww} is my Prophet^{saww}, and Ali^{asws} and so and so, up to the last of them^{asws}, they^{asws} are my Imams^{asws}. With them^{asws} I befriend and from their^{asws} enemies I disavow.

O Allah^{azwj}! I adjure You^{azwj} by the blood of the oppressed' (Imam Husayn^{asws}) – three times. O Allah^{azwj}! I adjure You^{azwj} with Your^{azwj} Promise upon Yourself^{azwj} of Making Your^{azwj} Guardians^{asws} victorious upon Your^{azwj} enemies and their^{asws} enemies, that You^{azwj} Send Blessings upon

Muhammad^{saww} and the upon the weak ones from the Progeny^{asws} of Muhammad^{saww}. O Allah^{azwj}! I ask You^{azwj} 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 You^{azwj} were needless of my creation, Send Blessings upon Muhammad^{saww} and upon the weak ones from the Progeny^{asws} of Muhammad^{saww}’.

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 Your^{azwj} 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 You^{azwj}! Thank You^{azwj}!’ Then you should ask for your need, Allah^{azwj} Willing’.¹²³

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَبِيِّ، عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمُرْزُوقِيِّ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي سَجْدَةِ الشُّكْرِ، فَكَتَبَ إِلَيَّ: « مِائَةَ مَرَّةٍ: شُكْرًا شُكْرًا. وَإِنْ شِئْتَ: عَفْوًا عَفْوًا ».

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafs Al Marouzy who said,

‘I wrote to Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws} regarding the Sajdah-e-Shukr (Sajdah of gratitude). So he^{asws} wrote to me: ‘One hundred times (saying) ‘Thank You^{azwj}!’’, and if you so desire, (saying), ‘Excuse me! Excuse me!’ (one hundred times)’.¹²⁴

19. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: خَرَجْتُ مَعَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ إِلَى بَعْضِ أَمْوَالِهِ، فَقَامَ إِلَى صَلَاةِ الظُّهْرِ، فَلَمَّا فَرَغَ خَرَّ لِلَّهِ سَاجِدًا، فَسَمِعْتُهُ يَقُولُ بِصَوْتِ حَزِينٍ. وَتَعَرَّعَرُ دُمُوعُهُ: رَبِّ عَصَيْتُكَ بِلِسَانِي، وَلَوْ شِئْتَ. وَعَزَّيْتِكَ. لِأَخْرَسْتَنِي: وَعَصَيْتُكَ بِبَصَرِي، وَلَوْ شِئْتَ. وَعَزَّيْتِكَ. لِأَكْمَهْتَنِي: وَعَصَيْتُكَ بِسَمْعِي، وَلَوْ شِئْتَ. وَعَزَّيْتِكَ. لِأَصْمَمْتَنِي: وَعَصَيْتُكَ بِيَدِي، وَلَوْ شِئْتَ. وَعَزَّيْتِكَ. لَكَنَعْتَنِي: وَعَصَيْتُكَ بِرِجْلِي، وَلَوْ شِئْتَ. وَعَزَّيْتِكَ. لِجَدَمْتَنِي: وَعَصَيْتُكَ بِفَرْجِي، وَلَوْ شِئْتَ. وَعَزَّيْتِكَ. لَعَقَمْتَنِي: وَعَصَيْتُكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ، وَلَيْسَ هَذَا جَزَاءَكَ مِنِّي. قَالَ: ثُمَّ أَحْصَيْتَ لَهُ أَلْفَ مَرَّةٍ وَهُوَ يَقُولُ: « الْعَفْوُ الْعَفْوُ » قَالَ: ثُمَّ أَلْصَقَ حَدَّهُ الْأَيْمَنَ بِالْأَرْضِ، فَسَمِعْتُهُ وَهُوَ يَقُولُ بِصَوْتِ حَزِينٍ: « بُؤْتُ إِلَيْكَ بِدُنْيِي، عَمِلْتُ سُوءًا، وَظَلَمْتُ نَفْسِي، فَاعْفِرْ لِي: فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ يَا مَوْلَايَ » ثَلَاثَ مَرَّاتٍ، ثُمَّ أَلْصَقَ حَدَّهُ الْأَيْسَرَ

بِالْأَرْضِ، فَسَمِعْتُهُ يَقُولُ: « اِرْحَمِ 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 Musa^{asws} Bin Ja'far^{asws} to one of his^{asws} properties. So he^{asws} stood for Al-Zohr Salāt. So when he^{asws} was free, he^{asws} fell down in Sajdah to Allah^{azwj}, and I heard him^{asws} saying in a grief-laden voice and his^{asws} tears flowing profusely: 'Lord^{azwj}! I^{asws} disobeyed You^{azwj} with my^{asws} tongue, and had You^{azwj} Desired to, by Your^{azwj} Mighty, You^{azwj} would have Muted me^{asws}.

And I^{asws} disobeyed You^{azwj} with my^{asws} vision, and had You^{azwj} so Desired to, by Your^{azwj} Mighty, You^{azwj} would have Blinded me^{asws}; and I^{asws} disobeyed You^{azwj} with my^{asws} ears, and had You^{azwj} so Desired to, by Your^{azwj} Might, You^{azwj} would have Deafened me^{asws}; and I^{asws} disobeyed You^{azwj} with my^{asws} hands, and had You^{azwj} so Desired to, by Your^{azwj} Might, You^{azwj} Crippled me^{asws}.

And I^{asws} disobeyed You^{azwj} with my^{asws} legs, and had You^{azwj} so Desire to, by Your^{azwj} Might, would have Disabled me; and I^{asws} disobeyed You^{azwj} with my^{asws} private part, and had You^{azwj} Desired to, by Your^{azwj} Might, You^{azwj} would have Sterilised me^{asws}; and I^{asws} disobeyed You^{azwj} with the entirety of my^{asws} body parts which You^{azwj} Favoured upon me^{asws} with, and this is not Your^{azwj} recompense from me^{asws}.

He (the narrator) said, 'Then I counted for him^{asws} a thousand times, and he^{asws} was saying: 'The Pardon! The Pardon!' Then he^{asws} pasted his right cheek with the ground and I heard him^{asws} and he^{asws} was saying in a grief-laden voice: 'I^{asws} turn to You^{azwj} with my^{asws} sins, evil deeds, having been unjust to myself^{asws}, therefore Forgive me^{asws}, for no one Forgives the sins apart from You^{azwj}, O my^{asws} Master^{azwj}!' – three times.

Then he^{asws} pasted his^{asws} left cheek upon the ground, and I heard him^{asws} saying: 'Be Merciful to the one who had done evil, and committed (sins), and refreshed himself and acknowledged' – three times. Then he^{asws} raised his^{asws} head'.¹²⁵

20. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ يُونُسَ بْنِ عَمَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، هَذَا الَّذِي ظَهَرَ بِوَجْهِهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ؟ فَقَالَ: « لَا، قَدْ كَانَ مُؤْمِنٌ آلِ فِرْعَوْنَ مُكْتَنِعَ الْأَصَابِعِ، فَكَانَ يَقُولُ هَكَذَا. وَيَمُدُّ يَدَهُ. وَيَقُولُ: (يَا قَوْمِ، اتَّبِعُوا الْمُرْسَلِينَ) ». قَالَ: ثُمَّ قَالَ لِي: « إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ، فَتَوَضَّأْ، ثُمَّ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيهَا، فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَتَيْنِ، فَقُلْ وَأَنْتَ سَاجِدٌ: " يَا عَلِيُّ يَا عَظِيمُ، يَا رَحْمَانُ يَا رَحِيمُ، يَا سَامِعَ الدَّعَوَاتِ، يَا مُعْطِيَ الْخَيْرَاتِ، صَلِّ عَلَيَّ مُحَمَّدٍ وَأَهْلِ بَيْتِ مُحَمَّدٍ، وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ، وَاصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ

أَهْلُهُ، وَأَذْهَبَ عَنِّي هَذَا الْوَجَعُ . وَسَمِيَهُ . فَإِنَّهُ قَدْ غَاطَنِي وَأَحْزَنَنِي " ، وَأَلْحَ فِي الدُّعَاءِ « . قَالَ : فَفَعَلْتُ ، فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ 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 Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! This, which has appeared in my face, the people are alleging that Allah^{azwj} would never Afflict a servant with it, in whom He^{azwj} has a need for’. So he^{asws} said: ‘No. It was so that the Believer of the people of the Pharaoh^{la} was of crippled fingers, so he was speaking like this’, and he^{asws} extended his hand, and he was saying [36:20] O people! Follow the Rasools’.

He (the narrator) said, ‘Then he^{asws} 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 Exalted, O Magnificent, O Beneficent, O Merciful, O Hearer of the supplications, O Giver of goodness! Send Blessings upon Muhammad^{saww} and the People^{asws} of the Household of Muhammad^{saww}, and Give me from the goodness of the world and the Hereafter, whatever You^{azwj} 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 Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: كَانَ يَقُولُ فِي سُجُودِهِ: « سَجَدَ وَجْهِي الْبَائِلِ لَوْجِهِكَ الْبَاقِي الدَّائِمِ الْعَظِيمِ، سَجَدَ وَجْهِي الدَّلِيلِ لَوْجِهِكَ الْعَزِيزِ، سَجَدَ وَجْهِي الْفَقِيرِ لَوْجِهِ رَبِّي الْعَنِيِّ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ: رَبِّ أَسْتَغْفِرُكَ بِمَا كَانُ، وَأَسْتَغْفِرُكَ بِمَا يَكُونُ، رَبِّ لَا تُجْهِدْ بِلَائِي، رَبِّ لَا تُشْمِتْ بِي أَعْدَائِي، رَبِّ لَا تُسِئْ قَضَائِي، رَبِّ إِنَّهُ لَادْفَاعٌ وَلَا مَانِعٌ إِلَّا أَنْتَ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِأَفْضَلِ صَلَوَاتِكَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِأَفْضَلِ بَرَكَاتِكَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سَطْوَاتِكَ، وَأَعُوذُ بِكَ مِنْ جَمِيعِ غَضَبِكَ وَسَخَطِكَ، سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ « . وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ وَهُوَ سَاجِدٌ: « اِرْحَمْ ذُلِّي بَيْنَ يَدَيْكَ، وَتَضَرُّعِي إِلَيْكَ، وَوَحْشَتِي مِنَ النَّاسِ، وَأَنْسِنِي بِكَ يَا كَرِيمُ « . وَكَانَ يَقُولُ أَيْضاً: « وَعَظَّنِي فَلَمْ أَنْعِظْ، وَرَجَزَنِي عَنْ مَحَارِمِكَ فَلَمْ أَنْزَجِرْ، وَعَمَّرَنِي فَمَا شَكَرْتُ، عَفْوَكَ عَفْوَكَ يَا كَرِيمُ، أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ، وَأَسْأَلُكَ الْعَفْوَ عِنْدَ الْحِسَابِ « . وَكَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ وَهُوَ سَاجِدٌ: « لَا إِلَهَ إِلَّا أَنْتَ حَقًّا، سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَرَقًّا: يَا عَظِيمُ، إِنَّ عَمَلِي ضَعِيفٌ، فَصَاعِقْهُ لِي: يَا كَرِيمُ يَا حَنَّانُ، اغْفِرْ لِي ذُنُوبِي وَجُرْئِي، وَتَقَبَّلْ عَمَلِي: يَا كَرِيمُ يَا جَبَّارُ، أَعُوذُ بِكَ مِنْ أَنْ

أَخِيْبٌ أَوْ أَحْمَلٌ ظُلْمًا: اللَّهُمَّ مِنْكَ النَّعْمَةُ، وَأَنْتَ تَرْزُقُ شُكْرَهَا، وَعَلَيْكَ يَكُونُ ثَوَابٌ 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 Abdullah^{asws}, said, 'He^{asws} was saying in his^{asws} Sajdah: 'My^{asws} obsolete face is prostrating to Your^{azwj} Remaining Face, the Ever-Lasting, the Magnificent. My^{asws} disgraced face is prostrating to Your^{azwj} Honourable Face. My^{asws} poor face is prostrating to my^{asws} Lord^{azwj}, the Needless, the Benevolent, the Exalted, the Magnificent!

I^{asws} seek Your^{azwj} Forgiveness from what has happened and I^{asws} seek Your^{azwj} Forgiveness is going to happen. Lord^{azwj}! Do not Overload my^{asws} afflictions. Lord^{azwj}! Do not let my enemies gloat upon me. Lord^{azwj}! Do not let my^{asws} Ordainment be bad. Lord^{azwj}! There is neither a Defender nor a Preventer except for You^{azwj}. Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} with the most superior of Your^{azwj} Blessings, and Bless upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} with the most superior of Your^{azwj} Blessings'.

O Allah^{azwj}! I seek Refuge with You^{azwj} from Your^{azwj} Seizures, and I seek Refuge with You^{azwj} from the entirety of Your^{azwj} Angers and Harshness. Glory be to You^{azwj}. There is no God except for You^{azwj}, Lord^{azwj} of the worlds'.

And Amir Al-Momineen^{asws} was saying while he^{asws} was prostrating: 'Be Merciful upon my^{asws} humbleness in front of You^{azwj} and my^{asws} petition to You^{azwj}, and my^{asws} loneliness from the people, and Comfort me^{asws} with You^{azwj}, O Benevolent!'

And he^{asws} was saying as well: 'You^{azwj} Advised me^{asws} but I^{asws} did not heed, and You^{azwj} Deterred me^{asws} but I^{asws} was not deterred, and You^{azwj} Filled me^{asws} with Your^{azwj} Aid but I^{asws} was not grateful. Your^{azwj} Pardon! Your^{azwj} Pardon! O Benevolent! I ask You^{azwj} of the rest during the death, and I ask You^{azwj} of the Pardoning during the Reckoning'.

And Abu Ja'far^{asws} was saying while he^{asws} was prostrating: 'There is no God except for You^{azwj}, truly, truly! I^{asws} am prostrating to You^{azwj}, O Lord^{azwj}, as a servant and a slave. O Magnificent! My^{asws} deeds are weak, so Multiply these for me^{asws}, O Benevolent! O Gracious! Forgive my^{asws} sins for me^{asws}, and my^{asws} crimes, and Accept my^{asws} deeds, O Benevolent! O Compeller! I seek Refuge with You^{azwj} from failure or bearing injustice. O Allah^{azwj}!

O Allah^{azwj}! From You^{azwj} are the Bounties and You^{azwj} Grace its gratefulness, and upon You^{azwj} happens to be the Rewards of whatever You^{azwj} Grace with Your^{azwj} Prolonged Grace, and with Benevolence of Your^{azwj} Assistance'.¹²⁷

22. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ زِيَادِ بْنِ مَرْوَانَ، قَالَ: كَانَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ فِي سُجُودِهِ: «أَعُوذُ بِكَ مِنْ نَارٍ حَرُّهَا لَا يُطْفَأُ، وَأَعُوذُ بِكَ مِنْ نَارٍ جَدِيدُهَا لَا يَبْلَى، وَأَعُوذُ بِكَ مِنْ نَارٍ عَطَشَاتُهَا لَا يَتْرَوَى، وَأَعُوذُ بِكَ مِنْ نَارٍ مَسْئَلُوهَا لَا يُكْسَى

«.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Bin Marwan who said,

‘Abu Al-Hassan^{asws} saying in his^{asws} Sajdah: ‘I^{asws} seek Refuge with You^{asws} from a Fire, its heat not being extinguished; and I seek Rfuge with You^{azwj} from a Fire, its renewal not wearing out; and I^{asws} seek Refuge with You^{azwj} from a Fire, its thirst not been quenched; and I^{asws} seek Refuge with You^{azwj} from a Fire, its bareness not being coated’.¹²⁸

23. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ حُبُوبٍ، عَنِ ابْنِ رَبَائِبٍ، عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قَرَأَ أَحَدُكُمْ السَّجْدَةَ مِنَ الْعَزَائِمِ، فَلْيُقَلِّ فِي سُجُودِهِ: سَجَدْتُ لَكَ تَعْبُدًا وَرِقًا، لَأُمْسِتَكِرًا عَنْ عِبَادَتِكَ وَلَا مُسْتَنْكِفًا وَلَا مُتَعَطِّمًا، بَلْ أَنَا عَبْدٌ ذَلِيلٌ، حَائِفٌ 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 Abdullah^{asws} 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 You^{azwj} as a servant and a slave, not being too arrogant from worshipping You^{azwj}, 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: شَكَوْتُ إِلَيْهِ عِلَّةً أُمُّ وَلَدِي أَخَذَتْهَا، فَقَالَ: « قُلْ لَهَا: تَقُولُ فِي السُّجُودِ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: " يَا رَبِّي، يَا سَيِّدِي، صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَافِنِي مِنْ كَذَا وَكَذَا"، فَبِهَا نَجَّى جَعْفَرُ بْنُ سُلَيْمَانَ مِنَ النَّارِ ». قَالَ: فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى بَعْضِ أَصْحَابِنَا، فَقَالَ: أَعْرِفُ فِيهِ: « يَا رُوُوفُ 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 Abdullah^{asws}, said, ‘I complained to him^{asws} of an illness which seized a mother of my child. So he^{asws} said: ‘Say to her, ‘You should be saying in the Sajdah at the end of each Prescribed Salāt, ‘O my Lord^{azwj}! O my Chief! Send Blessings upon Muhammad^{saww} and upon the Progeny^{asws} of muhammad^{asws}, 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 Lord^{azwj}, of my Chief! Do such and such with me’’.¹³⁰

25. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ زِيَادِ الْقَنْدِيِّ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ: عَلَّمَنِي دُعَاءً: فَإِنِّي قَدْ بُلِيتُ بِشَيْءٍ. وَكَانَ قَدْ حُسِنَ بِيَعْدَادَ حَيْثُ أَتَمُّ بِأَمْوَالِهِمْ. فَكَتَبَ إِلَيْهِ: « إِذَا صَلَّيْتَ فَأَطِّلِ السُّجُودَ، ثُمَّ قُلْ: " يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ " حَتَّى يَنْقَطِعَ النَّفْسُ، ثُمَّ قُلْ: " يَا مَنْ لَا يَزِيدُهُ كَثْرَةُ الدُّعَاءِ إِلَّا جُودًا وَكَرَمًا " حَتَّى يَنْقَطِعَ نَفْسُكَ، ثُمَّ

قُلْ: يَا رَبَّ الْأَرْبَابِ، أَنْتَ أَنْتَ، أَنْتَ الَّذِي انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ، يَا عَلِيُّ يَا عَظِيمُ». قَالَ زِيَادٌ: فَدَعَوْتُ بِهِ، فَفَرَّجَ اللَّهُ عَنِّي، وَخَلَّى سَبِيلِي.

Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Ziyad Al Qindy who said,

‘I wrote to Abu Al-Hassan^{asws} 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 he^{asws} 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 Generosity’, until you run out of breath. Then say, ‘O Lord^{azwj} of the lords! You^{azwj}! You^{azwj}! You^{azwj} are the One. I have cut-off my hopes except from You^{azwj}. O Exalted! O Magnificent!’.

Ziyad said, ‘So I supplicated with it, So Allah^{azwj} 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
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- 58 Al-Kafi – V 3 – The Book of Salāt CH 20 H 5
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- 60 Al-Kafi – V 3 – The Book of Salāt CH 20 H 7
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- 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
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- 71 Al-Kafi – V 3 – The Book of Salāt CH 21 H 10
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- 73 Al-Kafi – V 3 – The Book of Salāt CH 21 H 12
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- 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
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- 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
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- 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)

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

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

26 - بَابُ أَذْنَى مَا يُجْزَى 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « تَدْرِي أَيُّ شَيْءٍ حَدُّ الرُّكُوعِ وَالسُّجُودِ؟ » قُلْتُ: لَا، قَالَ: « تُسَبِّحُ فِي الرُّكُوعِ ثَلَاثَ مَرَّاتٍ: سُبْحَانَ رَبِّيَ الْعَظِيمِ وَيَحْمَدُهُ: وَفِي السُّجُودِ: "سُبْحَانَ رَبِّيَ الْأَعْلَى وَيَحْمَدُهُ" ثَلَاثَ مَرَّاتٍ، فَمَنْ نَقَصَ وَاحِدَةً، نَقَصَ ثُلُثَ صَلَاتِهِ: وَمَنْ نَقَصَ ثِنْتَيْنِ، نَقَصَ ثُلُثِي 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'far^{asws} said: 'Do you know which thing is the limit of the Rukū (bowing) and the Sajdah (prostration)?' I said, 'No'. He^{asws} said: 'The Glorification during the Rukū is three times,

'Glorious is my Lord^{azwj} the Magnificent, and by His^{azwj} Praise';

And during the Sajdah,

'Glorious is my Lord^{azwj} the Exalted, and by His^{azwj} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ ابْنِ فَضَّالٍ، عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ، عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ تَعْلَبٍ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي، فَعَدَدْتُ لَهُ فِي الرُّكُوعِ وَالسُّجُودِ سِتِينَ 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 Taghlab who said,

'I went over to Abu Abdullah^{asws} and he^{asws} was praying Salāt. So I numbered for him^{asws} saying during the Rukū and the Sajdah, sixty Glorifications'.²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمَزَةَ بْنِ حُمْرَانَ وَالْحَسَنِ بْنِ زِيَادٍ، قَالَا: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَعِنْدَهُ قَوْمٌ، فَصَلَّى بِهِمُ الْعَصْرَ. وَقَدْ كُنَّا صَلَّيْنَا. فَعَدَدْنَا لَهُ فِي رُكُوعِهِ « سُبْحَانَ رَبِّيَ الْعَظِيمِ » أَرْبَعًا أَوْ ثَلَاثًا وَثَلَاثِينَ مَرَّةً. وَقَالَ أَحَدُهُمَا فِي حَدِيثِهِ: « وَيُحَمِّدُهُ » فِي الرُّكُوعِ وَالسُّجُودِ سَوَاءً. قَالَ الْكَلْبِيُّ: هَذَا لِأَنَّهُ عَلِمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ احْتِمَالَ الْقَوْمِ لَطُولَ رُكُوعِهِ وَسُجُودِهِ: وَذَلِكَ أَنَّهُ زُوِيَ « 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 Abdullah^{asws}, and in his^{asws} presence was a group of people. So he^{asws} prayed Al-Asr Salāt with them (leading them), and we both had already prayed. So we counted for him^{asws}, during his^{asws} Rukū, ‘Glorious is my Lord^{azwj} the Magnificent’, thirty four or thirty three times’.

And one of them said in a Hadeeth of his, ‘And his^{asws} praise during the Rukū and the Sajdah was the same. This is because he^{asws} knew the capacity of the people of prolonging his^{asws} Rukū and his^{asws} 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 عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَدْنَى مَا يُجْزِي 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘What is the least of what would suffice the sick, from the Glorification during the Rukū and the Sajdah?’ He^{asws} said, ‘One Glorification’.⁴

5. عَلِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ، عَنْ هِشَامِ بْنِ الْحَكَمِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مِنْ كَلِمَةٍ أَحْفَ عَلَى اللِّسَانِ مِنْهَا وَلَا أَبْلَغَ مِنْ سُبْحَانَ اللَّهِ ». قَالَ: قُلْتُ: يُجْزِي فِي الرُّكُوعِ وَالسُّجُودِ أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ: لَا إِلَهَ إِلَّا اللَّهُ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ؟ قَالَ: « نَعَمْ، كُلُّ ذَا دَجْرُ اللَّهِ ». قَالَ: قُلْتُ: الْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ قَدْ عَرَفْنَاهَا، فَمَا تَفْسِيرُ سُبْحَانَ اللَّهِ؟ قَالَ: « أَنْفَعُ لِلَّهِ: أَمَا تَرَى الرَّجُلَ إِذَا عَجِبَ مِنَ الشَّيْءِ، قَالَ: سُبْحَانَ اللَّهِ؟ ».

Ali, from his father, from Abdullah Bin Al Mugheira, from Hisham Bin Al Hakam who said,

‘Abu Abdullah^{asws} said: ‘There is no word lighter upon the tongue than it, nor any more eloquent than ‘Glory be to Allah^{azwj}’. 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 Allah^{azwj}, and the Praise is for

Allah^{azwj}, and Allah^{azwj} is the Greatest?’ He^{asws} said: ‘Yes. All that is the Mention of Allah^{azwj}’.

He (the narrator) said, ‘I said, ‘(The sentences) ‘The praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}’, we understand these two. So what is the interpretation of ‘Glory be to Allah^{azwj}?’ He^{asws} said: ‘A sense of respect for Allah^{azwj}. Do you not see that when the man is astounded from something, he says, ‘سُبْحَانَ اللَّهِ، ‘Glory be to Allah^{azwj}!’?’⁵

6. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّي إِيمَانُ مَسْجِدِ الْحَيِّ، فَأَزْكَعُ بِهِمْ، فَأَسْمَعُ حَفَقَانَ نِعَالِهِمْ وَأَنَا رَاكِعٌ؟ فَقَالَ: « اصْبِرْ رُكُوعَكَ، وَمِثْلَ رُكُوعِكَ، فَإِنْ انْقَطَعَ، وَإِلَّا فَانْتَصِبْ قَائِمًا ».

Alli Bin Muhammad, from one of our companions, from Marwak Bin Ubeyd, from one of his companions,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I said to him^{asws}, ‘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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَا تَسْجُدْ إِلَّا عَلَى الْأَرْضِ، أَوْ مَا أَنْبَتِ الْأَرْضُ، إِلَّا الْفُطْنَ 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 Abdullah^{asws} 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 شَادَانَ جَمِيعًا، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَسْجُدُ عَلَى الرَّفْتِ، يَغْنِي الْقَبِيرَ؟ فَقَالَ: « لَا، وَلَا عَلَى الثُّوبِ الْكُرْسُفِ، وَلَا عَلَى الصُّوفِ، وَلَا عَلَى شَيْءٍ مِنْ الْحَيَوَانَ، وَلَا عَلَى طَعَامٍ، وَلَا عَلَى شَيْءٍ مِنْ ثَمَارِ الْأَرْضِ، وَلَا عَلَى شَيْءٍ مِنَ الرِّيشِ ».

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’far^{asws}, said, ‘I said to him^{asws}, ‘Can I perform Sajdah upon the asphalt, meaning the synthetic fabric (plastic/petroleum based)?’. So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْجِصِّ يُوقَدُ عَلَيْهِ بِالْعَذِرَةِ وَعِظَامِ الْمَوْتَى، ثُمَّ يُحْصَصُ بِهِ الْمَسْجِدُ: أَيَسْجُدُ عَلَيْهِ؟ فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ بِحِطِّهِ: « إِنَّ الْمَاءَ وَالنَّارَ قَدْ طَهَّرَاهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub who said,

'I asked Abu Al-Hassan^{asws} 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 he^{asws} wrote to me in his^{asws} own handwriting: 'The water and the fire have already purified it'.⁹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « دَعَا أَبِي بِالْخُمْرَةِ، فَأُبْطِئْتُ عَلَيْهِ، فَأَخَذَ كَفًّا مِنْ حَصَى، فَجَعَلَهُ عَلَى السِّبَاطِ، ثُمَّ سَجَدَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby who said,

'Abu Abdullah^{asws} said: 'My^{asws} father^{asws} called for the 'Khumra' (a small piece of flax to perform Sajdah upon), but I^{asws} was slow upon it, so he^{asws} grabbed a handful of pebbles and made these to be upon the carpet, then perform Sajdah'.¹⁰

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عَمْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ وَرُيُودِ بْنِ مُعَاوِيَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « لَا بَأْسَ بِالْقِيَامِ عَلَى الْمُصَلَّى 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 Imam^{asws}) 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 عَمْرٍو بْنِ سَعِيدٍ: عَنْ أَبِي الْحَسَنِ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: « لَا تَسْجُدُ عَلَى الْقَبْرِ، وَلَا عَلَى 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-Reza^{asws} having said: 'Neither perform Sajdah upon the asphalt, nor upon Al-Sarouj (construction material like cement)'.¹²

7. عَلِيُّ بْنُ مُحَمَّدٍ وَعَازَةُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَيْهِ يَدُ إِبْرَاهِيمَ بْنِ عُقْبَةَ يَسْأَلُهُ . يَعْني أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ . عَنِ الصَّلَاةِ عَلَى الْخُمْرَةِ الْمَدِينِيَّةِ ؟ فَكَتَبَ : « صَلِّ فِيهَا مَا كَانَ مَعْمُولًا بِخَيْوِطَةٍ، وَلَا تُصَلِّ عَلَى مَا كَانَ مَعْمُولًا بِسُيُورَةٍ » قَالَ: فَتَوَقَّفَ أَصْحَابُنَا، فَأَنْشَدْتُهُمْ بَيْتَ شِعْرِ « لِتَأْبَطَ شَرًّا » الْعَدَوَانِي: كَأَنَّهَا خَيْوِطَةٌ مَارِيٍّ تُعَارُ وَتُقْتَلُ ». و « مَارِيٍّ » كَانَ رَجُلًا حَبَالًا، كَانَ يَعْمَلُ الْخَيْوِطَ.

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Rayyan who said,

‘One of our companions wrote to him^{asws} by the hand of Ibrahim Bin Uqba, asking him^{asws}, meaning Abu Ja’far^{asws}, about the Salāt upon the ‘Khumra’ (a small piece of flax to perform Sajdah upon) of Al-Medina. So he^{asws} 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 يَحْيَى بِإِسْنَادِهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « السُّجُودُ عَلَى الْأَرْضِ فَرِيضَةٌ، وَعَلَى الْخُمْرَةِ سُنَّةٌ ». و

Muhammad Bin Yahya, by his chain who said,

‘Abu Abdullah^{asws} 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 يُوسُفَ بْنِ يَعْقُوبَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تَسْجُدْ عَلَى الذَّهَبِ، وَلَا عَلَى الْفِضَّةِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Neither perform Sajdah upon the gold, nor the silver’.¹⁵

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَسْجُدُ الرَّجُلُ عَلَى 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’far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} 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، عَنِ فَضَالَةَ، عَنِ أَبَانَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنِ حُمْرَانَ: عَنِ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ أَبِي عَلَيْهِ السَّلَامُ يُصَلِّي عَلَى الْخُمْرَةِ، يَجْعَلُهَا عَلَى الطَّنْفِسَةِ وَيَسْجُدُ عَلَيْهَا، فَإِذَا لَمْ تَكُنْ خُمْرَةً، جَعَلَ حَصَى عَلَى الطَّنْفِسَةِ 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 Imam^{asws} having said: ‘My^{asws} father^{asws} used to pray upon the ‘Khumra’ (a small piece of flax to perform Sajdah upon), making it to be upon the carpet, and he^{asws} would perform Sajdah upon it. So when there did not happen to be a ‘Khumra’ (a small piece of flax to perform Sajdah upon), he^{asws} would make pebbles to be upon the carpet where he^{asws} perform Sajdah’.¹⁷

12. مُحَمَّدُ بْنُ يُحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ فَضَالَةَ، عَنِ جَمِيلِ بْنِ دَرَّاجٍ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَرِهَ أَنْ يُسْجَدَ عَلَى قِرْطَاسٍ عَلَيْهِ كِتَابَةٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having disliked to perform Sajdah upon a paper upon which there is writing’.¹⁸

13. مُحَمَّدُ بْنُ يُحْيَى، عَنِ الْعَمْرِكِيِّ النَّيْسَابُورِيِّ، عَنِ عَلِيِّ بْنِ جَعْفَرٍ: عَنِ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي عَلَى الرُّطْبَةِ النَّابِتَةِ؟ قَالَ: فَقَالَ: «إِذَا أَلْصَقَ جَبْهَتَهُ بِالْأَرْضِ، فَلَا بَأْسَ». وَعَنِ الْحَشِيشِ النَّابِتِ النَّبِيلِ وَهُوَ يُصِيبُ أَرْضًا جَدَدًا؟ قَالَ: «لَا بَأْسَ».

Muhammad Bin Yahya, from Al Amraki Al Neyshapouri, (It has been narrated) from Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja’far^{asws}, said, ‘I asked him^{asws} about the man who prays Salāt upon the wet growth. So he^{asws} said: ‘When his forehead touches the ground, so there is no problem’.

And (I asked him^{asws}) about the lawn grass and he hits the new ground. He^{asws} said: ‘No problem’.¹⁹

14. مُحَمَّدُ بْنُ يُحْيَى، عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ: أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ إِلَى أَبِي الْحَسَنِ الْمَاضِي عَلَيْهِ السَّلَامُ يَسْأَلُهُ عَنِ الصَّلَاةِ عَلَى الرَّجَاجِ، قَالَ: فَلَمَّا نَفَذَ كِتَابِي إِلَيْهِ، تَفَكَّرْتُ، وَقُلْتُ: هُوَ مِمَّا أَنْبَتِ الْأَرْضُ، وَمَا كَانَ لِي أَنْ أَسْأَلَهُ عَنْهُ. قَالَ: فَكَتَبَ إِلَيَّ: «لَا تُصَلِّ عَلَى الرَّجَاجِ وَإِنْ حَدَّثْتِكَ نَفْسُكَ أَنَّهُ مِمَّا أَنْبَتِ الْأَرْضُ، وَلَكِنَّهُ مِنَ الْمِلْحِ وَالرَّمْلِ، وَهُمَا مَمْسُوحَانِ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn that, ‘One of our companions wrote to Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}) asking him^{asws} about the Salāt upon the glass. He said: ‘So when my letter was implemented to go to him^{asws}, 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 him^{asws} about it’. So he^{asws} 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 عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الْجَبْهَةُ كُلُّهَا مِنْ فُصَّاصِ شَعْرِ الرَّأْسِ إِلَى الْحَاجِبَيْنِ مَوْضِعِ السُّجُودِ، فَأَيُّمَا سَقَطَ مِنْ ذَلِكَ إِلَى الْأَرْضِ، أَجْزَأَكَ مِقْدَارُ الدِّرْهِمِ، وَ مِقْدَارُ طَرْفِ الْأَمْلَةِ ».

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

(It has been narrated) from Abu Ja'far^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، قَالَ: أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « لَا صَلَاةَ لِمَنْ لَمْ يُصِْبْ أَنْفُهُ مَا يُصِيبُ جَبْهَتَهُ ».

From it, from his father, from Abdullah Bin Al Mugheira who said,

'I was informed by the one who heard Abu Abdullah^{asws} saying: 'There is no Salāt for the one whose nose did not hit what his forehead had hit'.²²

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْمُضَلِّ بْنِ شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا وَضَعْتَ جَبْهَتَكَ عَلَى نَبْكَةٍ، فَلَا تَرْفَعَهَا، وَلَكِنْ جُرَّهَا عَلَى الْأَرْضِ ».

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

'Abu Abdullah^{asws} 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 اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ مَوْضِعِ جَبْهَةِ السَّاجِدِ يَكُونُ أَرْفَعَ مِنْ قِيَامَةٍ؟ قَالَ: « لَا، وَلَكِنْ يَكُونُ مُسْتَوِيًّا ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the place for the forehead of the one performing Sajdah. Can it happen to be higher than the (place of) standing?' He^{asws} said: 'No, but it should happen to be even'.

وَفِي حَدِيثٍ آخَرَ: فِي السُّجُودِ عَلَى الْأَرْضِ الْمُرْتَفِعَةِ، قَالَ: « قَالَ إِذَا كَانَ مَوْضِعَ جَبْهَتِكَ مُرْتَفِعًا عَنْ رِجْلَيْكَ قَدْرَ لَبَنَةٍ، فَلَا بَأْسَ ».

And in another Hadeeth regarding the Sujūd (plural of Sajdah) upon the raised ground, he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ مُصَادِفٍ، قَالَ: خَرَجَ بِي دُمْلٌ، فَكُنْتُ أَسْجُدُ عَلَى جَانِبٍ، فَرَأَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ، فَقَالَ: « مَا هَذَا؟ » فَقُلْتُ: لَا أَسْتَطِيعُ أَنْ أَسْجُدَ مِنْ أَجْلِ الدَّمْلِ، فَإِنَّمَا أَسْجُدُ مُنْحَرِفًا. فَقَالَ لِي: « لَا تَفْعَلْ، وَلَكِنْ اخْفِرْ حُفَيْرَةً، فَاجْعَلِ الدَّمْلَ فِي الحُفَيْرَةِ حَتَّى تَقَعَ جَبْهَتُكَ عَلَى الأَرْضِ ».

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 Abdullah^{asws} saw its effect, so he^{asws} 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 he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَمَّنْ بَجَبْتِهِ عَلَةً لَا يَقْدِرُ عَلَى السُّجُودِ عَلَيْهَا؟ قَالَ: « يَضَعُ ذَقْنَهُ عَلَى الأَرْضِ: إِنَّ اللهَ - عَزَّ وَجَلَّ - يَقُولُ: (يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا) ».

Ali Bin Muhammad, by a chain of his, said,

'Abu Abdullah^{asws} was asked about the one who has an illness in his forehead, not being able upon performing Sajdah upon it. He^{asws} said: 'He should place his chin upon the ground. Allah^{azwj} Mighty and Majestic is Saying [17:107] they are falling down upon their chins in Sajdah'.²⁶

7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ سَوَّى الحَصَى 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 Abdullah^{asws} evening out the pebbles where he^{asws} intended the Sajdah to be'.²⁷

8. مُحَمَّدٌ، عَنِ الْفَضْلِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, 'I said to him^{asws}, 'Can the man blow in the place of his forehead during the Salāt'. So he^{asws} said: 'No'.²⁸

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ أَبِيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الرَّجُلِ يَسْجُدُ وَعَلَيْهِ الْعِمَامَةُ لَا يُصِيبُ وَجْهُهُ الْأَرْضَ؟ قَالَ: « لَا يُجْزِيهِ ذَلِكَ حَتَّى 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 Abdullah^{asws} about the man who is performing Sajdah and upon him is the turban, his face is not hitting the ground'. He^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى: وَحُمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى: وَحُمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: « إِذَا قُمْتَ فِي الصَّلَاةِ، فَلَا تُلْصِقْ قَدَمَكَ بِالْأُخْرَى، دَعَّ بَيْنَهُمَا فَصَلًّا، إِصْبَعًا أَقْلُ ذَلِكَ، إِلَى شِبْرِ أَكْثَرُهُ، وَاسْدِلْ مَنْكَبَيْكَ، وَأَرْسِلْ يَدَيْكَ، وَلَا تُشْبِكْ أَصَابِعَكَ، وَلْتَكُونَ عَلَى فَخْذَيْكَ قُبَالَةَ رُكْبَتَيْكَ، وَلْيَكُنْ نَظْرُكَ إِلَى مَوْضِعِ سُجُودِكَ. فَإِذَا رَكَعْتَ فَصَفَّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرِ، وَتُمْكِنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ، وَتَضَعُ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى، وَتَبْلَغُ أَطْرَافَ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ، وَتَفْرِجُ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ، فَإِذَا وَصَلْتَ أَطْرَافَ أَصَابِعِكَ فِي رُكُوعِكَ إِلَى رُكْبَتَيْكَ، أَجْرَكَ ذَلِكَ، وَأَحْبَبُ إِلَيَّ أَنْ تُمْكِنَ كَفَّيْكَ مِنْ رُكْبَتَيْكَ، فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ الرُّكْبَةِ، وَتَفْرِجَ بَيْنَهُمَا، وَأَقِمَّ صُلْبَكَ، وَمُدَّ عُنُقَكَ، وَلْيَكُنْ نَظْرُكَ إِلَى مَا بَيْنَ قَدَمَيْكَ. فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ، فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ، وَخَرَّ سَاجِدًا، وَابْدَأْ بِيَدَيْكَ، فَضَعْهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعْهُمَا مَعًا، وَلَا تَفْتَرِشْ ذِرَاعَيْكَ افْتِرَاشَ السَّعِ ذِرَاعَيْهِ، وَلَا تَضَعَنَّ ذِرَاعَيْكَ عَلَى رُكْبَتَيْكَ وَفَخْذَيْكَ، وَلَكِنْ تَجَنَّبْ بِرَفْقَتَيْكَ، وَلَا تُلْصِقْ كَفَّيْكَ بِرُكْبَتَيْكَ، وَلَا تُدْهِمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالَ مَنْكَبَيْكَ، وَلَا تَجْعَلْهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ، وَلَكِنْ تُحْرِفُهُمَا عَنْ ذَلِكَ شَيْئًا، وَابْسُطْهُمَا عَلَى الْأَرْضِ بَسْطًا، وَأَقْبِضْهُمَا إِلَيْكَ قَبْضًا، وَإِنْ كَانَ حَتَّهُمَا ثَوْبٌ فَلَا يَضُرُّكَ، وَإِنْ أَقْبَضْتِ بِهِمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ، وَلَا تُفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ، وَلَكِنْ ضُمَّهُنَّ جَمِيعًا ». قَالَ: « وَإِذَا قَعَدْتَ فِي تَشَهُدِكَ، فَالْصِقْ رُكْبَتَيْكَ بِالْأَرْضِ، وَفَرِّجْ بَيْنَهُمَا شَيْئًا، وَلْيَكُنْ ظَاهِرُ قَدَمِكَ الْيُسْرَى عَلَى الْأَرْضِ، وَظَاهِرُ قَدَمِكَ الْيُمْنَى عَلَى بَاطِنِ قَدَمِكَ الْيُسْرَى، وَأَلْيَاكَ عَلَى الْأَرْضِ، وَطَرَفُ إِهْمَامِكَ

الْيَمْنَى عَلَى الْأَرْضِ، وَإِيَّاكَ وَالْقُعُودَ عَلَى قَدَمَيْكَ: فَتَتَأَدَّى بِذَلِكَ، وَلَا تَكُنْ قَاعِدًا عَلَى الْأَرْضِ:
فَتَكُونَ إِنَّمَا قَعَدَ بَعْضُكَ عَلَى بَعْضٍ، فَلَا تَصْبِرَ لِلتَّشْهُدِ وَالِدُعَاءِ.»

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'far^{asws} 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 me^{asws} 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'.

He^{asws} 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. وَهَذِهِ الْأَسَانِيدُ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: « إِذَا قَامَتِ الْمَرْأَةُ فِي الصَّلَاةِ، جَمَعَتْ بَيْنَ قَدَمَيْهَا، وَلَا تُفْرَجُ بَيْنَهُمَا، وَتَضُمُّ يَدَيْهَا إِلَى صَدْرِهَا: لِمَكَانِ تَدْيِيهَا: فَإِذَا رَكَعَتْ، وَضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلَى فَخْدَيْهَا لِئَلَّا تُطَاطَأَ كَثِيرًا: فَتَرْتَفِعَ عَجِيزَتُهَا، فَإِذَا جَلَسَتْ، فَعَلَى أَلْيَتَيْهَا، لَيْسَ كَمَا يَقْعُدُ الرَّجُلُ، وَإِذَا سَقَطَتْ لِلسُّجُودِ، بَدَأَتْ بِالْقُعُودِ بِالرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ، ثُمَّ تَسْجُدُ لَاطِقَةً بِالأَرْضِ، فَإِذَا كَانَتْ فِي جُلُوسِهَا، ضَمَّتْ فَخْدَيْهَا، وَرَفَعَتْ رُكْبَتَيْهَا مِنَ الأَرْضِ، وَإِذَا نَهَضَتْ، انْسَلَّتْ انْسِلَالًا لَا تَرْفَعُ عَجِيزَتَهَا أَوْلًا ». »

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 مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تُفْعَ بَيْنَ السَّجْدَتَيْنِ إِفْعَاءً ». »

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 Abdullah^{asws} 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 عَثْمَانَ بْنِ عَيْسَى، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ أَبِي يَعْقُوبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 مُعَلَّى أَبِي عَثْمَانَ، عَنْ مُعَلَّى بْنِ حُنَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ إِذَا هَوَى سَاجِدًا، 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 Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} while going down for Sajdah, would exclaim Takbīr'.³⁴

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَجَدَ الرَّجُلُ، ثُمَّ أَرَادَ أَنْ يَنْهَضَ، فَلَا يَعْجِزُ بِيَدَيْهِ فِي الْأَرْضِ، وَلَكِنْ يَبْسُطُ كَفَّيْهِ مِنْ غَيْرِ أَنْ يَضَعَ مَفْعَدَتَهُ 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 Abdullah^{asws} 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 أَبِيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُهُ عَنْ جُلُوسِ الْمَرْأَةِ فِي الصَّلَاةِ؟ قَالَ: « تَضُمُّ فَجَدَيْهَا ». «

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 him^{asws} about the sitting of the woman during the Salāt. He^{asws} said: 'She would clasp her thighs (together)'.³⁶

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: الْمَرْأَةُ إِذَا سَجَدَتْ تَضَمَّتْ، 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 عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: (فَصَلِّ لِرَبِّكَ وَانْحَرْ) ؟ قَالَ: « النَّحْرُ: الْإِعْتِدَالُ فِي الْقِيَامِ أَنْ يُقِيمَ صُلْبَهُ وَنَحْرَهُ ». وَقَالَ: « لَا تُكْفِرْ: فَإِنَّمَا يَصْنَعُ ذَلِكَ الْمَجُوسُ، وَلَا تَلْتَمَّ، وَلَا تَحْتَفِزْ، وَلَا تُنْفِعْ عَلَى قَدَمَيْكَ، وَلَا تُفْتَرِشْ ذِرَاعَيْكَ ». «

From him, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from a man,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'What about) [108:2] Therefore pray Salāt to your Lord and make a sacrifice?' He^{asws} said: 'The moderation during the standing, that he should straighten his back and his face'.

And he^{asws} 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 التَّشْهُدِ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ بَكْرِ بْنِ حَبِيبٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ التَّشَهُدِ، فَقَالَ: « لَوْ كَانَ . كَمَا يَقُولُونَ . وَاجِبًا عَلَى النَّاسِ هَلَكُوا، إِنَّمَا كَانَ الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ، إِذَا حَمَدَتِ اللَّهُ أَجْرًا عَنكَ ».

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’far^{asws} about the Tashahhud, so he^{asws} 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 Allah^{azwj}, it would suffice from you’.³⁹

2. وَفِي رِوَايَةٍ أُخْرَى، عَنْ صَفْوَانَ، عَنْ مَنْصُورٍ، عَنْ بَكْرِ بْنِ حَبِيبٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَيُّ شَيْءٍ أَقُولُ فِي التَّشَهُدِ وَالْقُنُوتِ؟ قَالَ: « قُلْ بِأَحْسَنِ مَا عَلِمْتَ: فَإِنَّهُ لَوْ كَانَ مُوقَفًا لَهَلَكَ النَّاسُ ».

And in another report from Safwan, from Mansour, from Bakr Bin Habeeb who said,

‘I said to Abu Ja’far^{asws}, ‘Which thing should I be saying during the Tashahhud and the Qunut?’ He^{asws} said: ‘With the best of what you know, for had it been fixed, the people would be destroyed’.⁴⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ سَوْرَةَ بْنِ كَلْبٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ أَدْنَى مَا يُجْزَى مِنَ التَّشَهُدِ؟ 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’far^{asws} about the least of what would suffice from the Tashahhud, so he^{asws} said: ‘The two testimonies’.⁴¹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ دَاوُدَ بْنِ فَزْدٍ، عَنْ يَعْقُوبَ بْنِ شَعِيبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَقْرَأُ فِي التَّشَهُدِ: مَا طَابَ فَلِلَّهِ، وَمَا حُبُّثَ فَلِعَبْرَةٍ؟ فَقَالَ: « هَكَذَا كَانَ يَقُولُ عَلِيُّ عَلَيْهِ السَّلَامُ ».

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 Abdullah^{asws}, ‘Recite in the Tashahhud, ‘Whatever is good, so it is for Allah^{azwj}, and whatever is bad, so it is for others?’ So he^{asws} said: ‘Like this is what Ali^{asws} was saying’.⁴²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ التَّشَهُدَ، وَلَا يُسْمِعُونَهُ هُمْ شَيْئًا».

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

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كُلُّ مَا ذَكَرْتَ اللَّهُ بِهِ وَالنَّبِيِّ ﷺ فَهُوَ مِنَ الصَّلَاةِ، وَإِنْ قُلْتَ: "السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ"، فَقَدْ 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 Abdullah^{asws} said to me: 'Whatever you say of Allah^{azwj} and His^{azwj} Prophet^{saww} is of Salāt. As soon as you say the phrase, 'The greetings be upon us and the righteous servants of Allah^{azwj}', so you have ended (the Salāt)'.⁴⁴

7. وَبِهَذَا الْإِسْنَادِ، عَنِ ابْنِ مُسْكَانَ، عَنِ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا كُنْتُ فِي صَفٍّ، فَسَلِّمْ تَسْلِيمَةً عَنْ يَمِينِكَ، وَتَسْلِيمَةً عَنْ يَسَارِكَ: لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ، وَإِذَا كُنْتَ إِمَامًا، فَسَلِّمْ تَسْلِيمَةً وَأَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ».

And by this chain, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا انْصَرَفْتَ مِنَ الصَّلَاةِ، فَانْصَرَفْ عَنْ يَمِينِكَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you exit from the Salāt, so exit from your right'.⁴⁶

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ عَنبَسَةَ بْنِ مُصْعَبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَتَقَوَّمُ فِي الصَّفِّ خَلْفَ الْإِمَامِ وَلَيْسَ عَلَى 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 Abdullah^{asws} 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)?' He^{asws} said: 'He should greet once on his right'.⁴⁷

10. وَهَذَا الْإِسْنَادُ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا قُمْتَ مِنَ الرَّكْعَةِ، فَأَعْتَمِدْ عَلَى كَفِّكَ، وَقُلْ: بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ: فَإِنَّ عَلَيْنَا عَلَيْهِ السَّلَامُ كَانَ يَفْعَلُ ذَلِكَ ».

And by this chain, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al hazramy who said,

'Abu Abdullah^{asws} said: 'When you stand from the (completed) Rak'at, so rely upon your palms and say, 'By the Might of Allah^{azwj} and His^{azwj} Strength I am standing and sitting', for Ali^{asws} used to do that'.⁴⁸

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا جَلَسْتَ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ، فَتَشَهَّدْتَ، ثُمَّ قُمْتَ، فَقُلْ: بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said: 'Whenever you sit during the first two Rak'at, so you perform Tashahhud, then stand, so say, 'By the Might of Allah^{azwj} and His^{azwj} Strength I am standing and sitting'.⁴⁹

31 - بَابُ الْقُنُوتِ فِي الْفَرِيضَةِ وَالنَّافِلَةِ وَمَتَى 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 يَحْيَى وَعَبْدُ اللَّهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عَمِيرٍ وَصَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْقُنُوتِ فِي الصَّلَاةِ الْخَمْسِ؟ فَقَالَ: « أَفْنُتَ فِيهِنَّ جَمِيعاً ». قَالَ: وَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَعْدَ ذَلِكَ عَنِ الْقُنُوتِ؟ فَقَالَ لِي: « أَمَّا مَا جَهَرْتَ فِيهِ، فَلَا تَشْكُ ».

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'far^{asws} about the Qunut during the five (Obligatory) Salāts. So he^{asws} said: 'Perform Qunut in the entirety of these'.

He (the narrator) said, 'And I asked Abu Abdullah^{asws} after that, about the Qunut, so he^{asws} 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، عَنِ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّيْتُ حَلْفَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَيَّامًا، فَكَانَ يَقْنُتُ فِي كُلِّ صَلَاةٍ: يُجَهِّرُ فِيهَا، وَلَا يُجَهِّرُ فِيهَا.

Ahmad, from Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

‘I prayed Salāt behind Abu Abdullah^{asws} for days, and he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقُنُوتِ، فَقَالَ: «فِيمَا يُجَهِّرُ فِيهِ بِالْقِرَاءَةِ». قَالَ: فَقُلْتُ لَهُ: إِنِّي سَأَلْتُ أَبَاكَ عَنْ ذَلِكَ، فَقَالَ: «فِي الْخُمْسِ كُلِّهَا؟». فَقَالَ: «رَحِمَ اللَّهُ أَبِي، إِنَّ أَصْحَابَ أَبِي أَتَوْهُ، فَسَأَلُوهُ، فَأَحْبَرَهُمْ بِالْحَقِّ، ثُمَّ أَتَوْنِي شُكَّاءًا، فَأَقْتَبْتُهُمْ بِالتَّقِيَّةِ».

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the Qunut, so he^{asws} said: ‘In what you have to be loud with the recitation’. So I said, ‘I asked your^{asws} father^{asws} about that, so he^{asws} said: ‘In the five (Obligatory) Salāt, all of them’. So he^{asws} said: ‘May Allah^{azwj} have Mercy on my^{asws} father^{asws}. The companions of my^{asws} father^{asws} came to him^{asws} and asked him^{asws}, so he^{asws} informed them with the truth. Then they come to me^{asws} as doubtful, so I^{asws} issued a Fatwa to them with ‘بالتَّقِيَّةِ’ the dissimulation’.⁵²

4. عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَقْنُتُ فِي كُلِّ رَكْعَتَيْنِ. فَرِيضَةً أَوْ نَافِلَةً. 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 Abdullah^{asws} said: ‘Perform Qunut in every two Rak’at (of Salāt), Obligatory or optional, before the Rukū’.⁵³

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ؟ فَقَالَ: «فِي كُلِّ صَلَاةٍ: فَرِيضَةً، وَنَافِلَةً».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the Qunut, so he^{asws} said: ‘(recite) in every Salāt, Obligatory as well in the optional’.⁵⁴

6. وَهَذَا الْإِسْنَادِ، عَنْ يُونُسَ، عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «
الْفُنُوتُ فِي كُلِّ صَلَاةٍ فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرَّكُوعِ».

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Qunut is to be in every Salāt, in the second Rak’at, before the Rukū’.⁵⁶

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِي بَانَ، عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفُنُوتِ، وَمَا يُقَالُ فِيهِ؟ فَقَالَ: « مَا قَصَى اللَّهُ عَلَى لِسَانِكَ، وَلَا أَعْلَمُ لَهُ شَيْئًا مُوقَفًا ».

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 Abdullah^{asws} about the Qunut and what is to be said during it’. So he^{asws} said: ‘Whatever Allah^{azwj} Ordains upon your tongue, and I^{asws} do not know of anything fixed for it’.⁵⁷

9. وَهَذَا الْإِسْنَادُ، عَنْ فَضَالَةَ، عَنْ أَبِي بَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْفُنُوتُ فِي الْفَرِيضَةِ الدُّعَاءِ، وَفِي الْوَتْرِ الْإِسْتِغْفَارُ ».

By this chain, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} 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 شَادَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: رَجُلٌ نَسِيَ الْفُنُوتَ، فَذَكَرَهُ وَهُوَ فِي بَعْضِ الطَّرِيقِ؟ فَقَالَ: «
يَسْتَقْبِلُ الْقِبْلَةَ، ثُمَّ لِيَقُلَهُ » ثُمَّ قَالَ: « إِيَّيْ لَا أَكْرَهُ لِلرَّجُلِ أَنْ يَرْعَبَ عَنْ سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، 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’far^{asws}, ‘A man forgets the Qunut, so he remembers it while he is in one of the roads’. So he^{asws} said: ‘He should face towards the Qiblah, then let him say it’.

Then he^{asws} said: ‘My^{asws} father^{asws} used to dislike it for the man that he should turn away from a Sunnah of Rasool-Allah^{saww}, or he leaves it’.⁵⁹

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ أَدْوَى الْفُنُوتِ؟ فَقَالَ: «
حَسُّ نَسِيحَاتٍ ».

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 Abdullah^{asws} about the least (recitation in) the Qunut. So he^{asws} said: ‘Five Glorifications’.⁶⁰

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُجْرَتُكَ فِي الْقُنُوتِ: اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَاعْفُ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ، إِنَّكَ عَلَى 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 Abdullah^{asws} having said: ‘It would suffice you in the Qunut (saying),

‘O Allah^{azwj}! Forgive us, and be Merciful to us, and Grant us health, and Pardon us in the world and the Hereafter. You^{azwj} are Able upon everything’.⁶¹

13. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا أَعْرِفُ قُنُوتًا إِلَّا قَبْلَ الرُّكُوعِ.»

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘I^{asws} do not recognise a Qunut except before the Rukū’.⁶²

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ يَظِينَ، قَالَ: سَأَلْتُ عَبْدًا صَالِحًا عَلَيْهِ السَّلَامُ عَنِ الْقُنُوتِ فِي الْوُتْرِ وَالْفَجْرِ وَمَا يُجْهَرُ فِيهِ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ فَقَالَ: «قَبْلَ الرُّكُوعِ حِينَ تَفْرَعُ 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-Salih^{asws} (7th Imam^{asws}) 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 he^{asws} said: ‘Before the Rukū when you are free from your recitation’.⁶³

15. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ يَعْقُوبَ بْنِ زَيْدٍ، عَنْ زِيَادِ الْقَنْدِيِّ، عَنْ دُرُسْتٍ، 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 التَّغْفِيبِ بَعْدَ الصَّلَاةِ وَالِدُعَاءِ

Chapter 32 – The follow up after the Salāt and the supplication

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَنْبَغِي لِلْإِمَامِ أَنْ يَنْتَقِلَ إِذَا سَلَّمَ حَتَّى يَنْبَغِي مِنْ خَلْفِهِ الصَّلَاةَ ». قَالَ: وَسَأَلْتُهُ عَنْ الرَّجُلِ يَوْمُ فِي الصَّلَاةِ: هَلْ يَنْبَغِي لَهُ أَنْ يُعَقِّبَ بِأَصْحَابِهِ بَعْدَ التَّسْلِيمِ؟ فَقَالَ: « يُسَبِّحُ، وَيَذْهَبُ مَنْ شَاءَ لِحَاجَتِهِ، وَلَا يُعَقِّبُ رَجُلٌ لَتَعْقِيبِ الْإِمَامِ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: '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 him^{asws} 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 he^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَيُّمَا رَجُلٍ أَمَّ قَوْمًا، فَعَلَيْهِ أَنْ يَقْعُدَ بَعْدَ التَّسْلِيمِ، وَلَا يَخْرُجَ مِنْ ذَلِكَ الْمَوْضِعِ حَتَّى يَنْبَغِي مِنَ الَّذِينَ خَلْفَهُ الَّذِينَ سَبَقُوا. صَلَاتَهُمْ. ذَلِكَ عَلَى كُلِّ إِمَامٍ وَاجِبٌ إِذَا عَلِمَ أَنَّ فِيهِمْ مَنْسُوقًا، وَإِنْ عَلِمَ أَنْ لَيْسَ فِيهِمْ مَنْسُوقٌ بِالصَّلَاةِ، فَلْيَذْهَبْ حَيْثُ شَاءَ ».

Ali, from his father, from Hammad, from Hareyz, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مَنْصُورِ بْنِ يُوسُفَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ صَلَّى صَلَاةً فَرِيضَةً، وَعَقَّبَ إِلَى أُخْرَى، فَهُوَ ضَيْفُ اللَّهِ، وَحَقُّ عَلَى اللَّهِ 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 Abdullah^{asws} having said: 'The one prays an Obligatory Salat and follows up to another, so he is a guest of Allah^{azwj}, and has a right upon Allah^{azwj} that He^{azwj} be Benevolent with His^{azwj} guest'.⁶⁷

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ أَبِي بَانٍ بْنِ عَثْمَانَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ فَضْلَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ عَلَى الدُّعَاءِ بَعْدَ النَّافِلَةِ كَفَضْلِ الْفَرِيضَةِ عَلَى النَّافِلَةِ ». قَالَ: ثُمَّ قَالَ: « ادْعُهُ، وَلَا تَقُلْ قَدْ فُرِعَ مِنَ الْأَمْرِ: فَإِنَّ

الدُّعَاءُ هُوَ الْعِبَادَةُ: إِنَّ اللَّهَ . عَزَّ وَجَلَّ . يَقُولُ: (إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ) وَقَالَ: (ادْعُونِي أَسْتَجِبْ لَكُمْ) . « وَقَالَ: « إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ، فَمَجِّدْهُ، وَاحْمَدْهُ، وَسَبِّحْهُ، وَهَلِّلْهُ، وَأَثْنِ عَلَيْهِ، وَصَلِّ عَلَى النَّبِيِّ ﷺ، ثُمَّ سَلْ: تُعْطَى .»

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 Abdullah^{asws} 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 he^{asws} said: ‘Supplicate to Him^{azwj} and do not say that you are free from the matter, for the supplication, it is the worship. Allah^{azwj} 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 he^{asws} said: ‘Whenever you intend to Supplicate to Allah^{azwj}, so Praise Him^{azwj}, and Glorify Him^{azwj}, and Extol His^{azwj} Holiness, and Laud upon Him^{azwj}, and send Blessings upon the Prophet^{azwj}. Then ask, you would be Given’.⁶⁸

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « الدُّعَاءُ بَعْدَ الْفَرِيضَةِ أَفْضَلُ مِنَ الصَّلَاةِ تَنْفُلًا .»

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The supplication after the Obligatory (Salāt) is superior than the Salāt prayed voluntarily’.⁶⁹

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهِ السَّلَامُ قَبْلَ أَنْ يَتَنَّى رَجُلِيهِ مِنْ صَلَاةِ الْفَرِيضَةِ، غَفَرَ اللَّهُ لَهُ: وَبَدَأُ 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 Abdullah^{asws} said: ‘The one who Glorifies with the Glorification (Tasbīh) of Fatima Al-Zahra^{asws} before bending his legs from the Obligatory Salāt, Allah^{azwj} would Forgive (his sins) for him, and let him begin with the exclamation of Takbīr’.⁷⁰

7. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ يَحْيَى بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ ابْنِ أَبِي نُجْرَانَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ سَبَّحَ اللَّهَ فِي ذُبُرِ الْفَرِيضَةِ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهِ السَّلَامُ الْمِائَةَ مَرَّةً، وَأَتْبَعَهَا بِلَا إِلَهَ إِلَّا اللَّهُ، غَفَرَ اللَّهُ 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 Abdullah^{asws} having said: ‘The one who Glorifies Allah^{azwj} at the end of the Obligatory (Salāt) with the Glorification (Tasbīh) of Fatima Al-Zahra^{asws}, one hundred times, and follows it up with (saying) ‘There is no god except for Allah^{azwj}’, Allah^{azwj} would Forgive (his sins) for him’.⁷¹

8. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَدَّافٍ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلِيٍّ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَسَأَلَهُ أَبِي عَنْ تَسْبِيحِ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهَا، فَقَالَ: «اللَّهُ أَكْبَرُ» حَتَّى أَحْصَى أَرْبَعًا وَثَلَاثِينَ مَرَّةً، ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ» حَتَّى بَلَغَ سَبْعًا وَسِتِّينَ، ثُمَّ قَالَ: «سُبْحَانَ اللَّهِ» حَتَّى بَلَغَ مِائَةً يُخَصِّصُهَا 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 Abdullah^{asws}. So my father asked him^{asws} about the Glorification (Tasbīh) of Syeda Fatima^{asws}. So he^{asws} said: ‘اللَّهُ أَكْبَرُ’ Allah^{azwj} is the Greatest’, until I counted it as thirty four times. Then he^{asws} said: ‘الْحَمْدُ لِلَّهِ’ ‘The Praise is for Allah^{azwj}’, until it reached sixty seven (i.e., thirty three times). Then he^{asws} said: ‘سُبْحَانَ اللَّهِ’ ‘Glory be to Allah^{azwj}’, 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 اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فِي تَسْبِيحِ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهَا: «يُبْدَأُ بِالتَّكْبِيرِ أَرْبَعًا وَثَلَاثِينَ، ثُمَّ التَّحْمِيدِ ثَلَاثًا وَثَلَاثِينَ، ثُمَّ التَّسْبِيحِ ثَلَاثًا 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 Abdullah^{asws} having said: ‘In the Glorification (Tasbīh) of Fatima^{asws}, it is begun with the exclamation of Takbīr thirty four (times), then the Praise (The Praise is for Allah^{azwj}) thirty three (times), then the Glorification (Glory be to Allah^{azwj}) thirty three (times)’.⁷³

10. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ، عَنِ الْحَيْبَرِيِّ، عَنِ الْحُسَيْنِ بْنِ ثَوْبَرٍ وَأَبِي سَلَمَةَ السَّرَّاجِ، قَالَا: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ يَلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةَ مِنَ الرِّجَالِ، وَأَرْبَعًا مِنَ النِّسَاءِ: فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَمُعَاوِيَةُ. وَيُسَبِّحُهُمْ. وَفُلَانَةٌ وَفُلَانَةٌ وَهَذَا وَأَمُّ الْحَكَمِ أَحْتُ 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 Abdullah^{asws}, and he^{asws} was sending ‘Laan’ (asking for Allah^{azwj}’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 he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا شَكَّكَتَ فِي تَسْبِيحِ فَاطِمَةَ عَلَيْهِ السَّلَامُ، فَأَعِدْ ». «

Ahmad Bin Idrees, from Muhammad Bin Ahmad, raising it, said, 'Abu Abdullah^{asws} said: 'When you have a doubt in the Glorification (Tasbīh) of Syeda Fatima Al-Zahra^{asws}, so repeat'.⁷⁵

12. عَنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يُسَبِّحُ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهَا، فَيَصِلُهُ، وَلَا يَقْطَعُهُ

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 Abdullah^{asws} that he^{asws} used to Glorify by the Glorification (Tasbīh) of Syeda Fatima^{asws}, so he^{asws} would recite it without interruption'.⁷⁶

13. مُحَمَّدُ بْنُ يُحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ أَبِي هَارُونَ الْمَكْفُوفِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يَا أَبَا هَارُونَ، إِنَّا نَأْمُرُ صَبِيَانَنَا بِتَسْبِيحِ فَاطِمَةَ عَلَيْهِ السَّلَامُ كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ، فَأَلْزَمَهُ: فَإِنَّهُ لَمْ يَلْزَمَهُ عَبْدٌ فَشَقِي ». «

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 Abdullah^{asws} having said: 'O Abu Haroun! We^{asws} instruct our^{asws} children with the Glorification (Tasbīh) of Syeda Fatima^{asws} just as we^{asws} instruct them with the Obligatory Salāt, for a servant who does not necessitate it, is a wretch'.⁷⁷

14. وَهَذَا الْإِسْنَادُ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ عُقْبَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَا عُبدَ اللَّهُ بِشَيْءٍ مِنَ التَّحْمِيدِ أَفْضَلَ مِنْ تَسْبِيحِ فَاطِمَةَ عَلَيْهِ السَّلَامُ، وَلَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ، لَنَحَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ عَلَيْهِ السَّلَامُ ». «

And by this chain, from Salih Bin Uqba, from Uqba,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A servant cannot worship Allah^{azwj} with anything from the Praising, superior than the Glorification (Tasbīh) of Syeda Fatima^{asws}, and had there been anything superior than it, Rasool-Allah^{saww} would have conferred (bestowed) it upon Fatima^{asws}'.⁷⁸

15. وَعَنْهُ، عَنْ أَبِي خَالِدِ الْقَمَّاطِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « تَسْبِيحُ فَاطِمَةَ عَلَيْهِ السَّلَامُ فِي كُلِّ يَوْمٍ فِي دُبُرِ كُلِّ صَلَاةٍ أَحَبُّ إِلَيَّ مِنْ صَلَاةٍ أَلْفِ رَكْعَةٍ فِي كُلِّ يَوْمٍ ». «

And from him, from Abu Khalid Al Qammat who said,

'I asked Abu Abdullah^{asws} saying: 'The Glorification (Tasbīh) of Fatima^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « أَقَلُّ مَا يُجْزِيكَ مِنَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ أَنْ تَقُولَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا، وَأَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ ». »

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The least of what would suffice you from the supplication after the Obligatory (Salāt) is that you should be saying,

'O Allah^{azwj}! I ask You^{azwj} of every goodness encompassed by Your^{azwj} Knowledge, and I seek Refuge with You^{azwj} from every evil encompassed by Your^{azwj} Knowledge. O Allah^{azwj}! I ask You^{azwj} of Your^{azwj} Granting good health in my affairs, all of them,

and I seek Refuge with You^{azwj} from the disgrace of the world and the Punishment of the Hereafter'.⁸⁰

17. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ: فِي الْوُتْرِ، 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 Abdullah^{asws} 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 يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ، عَنْ مُحَمَّدِ الْوَاسِطِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « لَا تَدْعُ فِي دُبُرِ كُلِّ صَلَاةٍ: "أَعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ" حَتَّى تَخْتِمَهَا، وَ "أَعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ" حَتَّى تَخْتِمَهَا، وَ "أَعِيذُ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ" حَتَّى 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 Abdullah^{asws} saying: 'Do not leave (saying) at the end of every Salāt,

'I seek Refuge for myself and for whatever my Lord^{azwj} has Graced me, with Allah^{azwj}, the One, the Last' – until you complete it (Chapter 112), and, 'I seek Refuge for myself and whatever my Lord^{azwj} has Graced me, with the Lord^{azwj} of the Falaq (a Chasm of Fire)' – until you complete it (Chapter 113), and , I seek Refuge for myself and whatever Allah^{azwj} has Grace me, with my Lord^{azwj}, the Lord^{azwj} of the people' – until you complete it (Chapter 114).⁸²

19. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « لَا تَنْسُوا الْمُؤَجَّبَتَيْنِ . أَوْ قَالَ: عَلَيْكُمْ بِالْمُؤَجَّبَتَيْنِ . فِي ذُبْرِ كُلِّ صَلَاةٍ ». قُلْتُ: وَمَا الْمُؤَجَّبَتَانِ؟ قَالَ: « تَسْأَلُ اللَّهَ الْجَنَّةَ، وَتَعُوذُ بِاللَّهِ مِنَ النَّارِ ».

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

‘Abu Ja’far^{asws} 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?’ He^{asws} said: ‘Your asking Allah^{azwj} for the Paradise, and seeking Refuge with Allah^{azwj} from the Fire’.⁸³

20. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ، قَالَ: « كَتَبَ إِلَيَّ الرَّجُلُ صَلَوَاتِ اللَّهِ عَلَيْهِ: « فِي سَجْدَةِ الشُّكْرِ مِائَةَ مَرَّةٍ: شُكْرًا شُكْرًا. وَإِنْ شِئْتَ: عَفْوًا عَفْوًا ».

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 man^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 الْعَجَلِيِّ مَوْلَى أَبِي الْمَعْرَاءِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « ثَلَاثٌ أُعْطِينَ سَمْعَ الْخَلَائِقِ: الْجَنَّةُ، وَالنَّارُ، وَالْحُورُ الْعِينُ: فَإِذَا صَلَّى الْعَبْدُ وَقَالَ: اللَّهُمَّ أَعْتِنِي مِنَ النَّارِ، وَأَدْخِلْنِي الْجَنَّةَ، وَرَوِّجْنِي 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 حَطَبَنَا إِلَيْكَ، فَزَوِّجْهُ مِنَّا، فَإِنَّهُ هُوَ أَنْصَرَفَ مِنْ صَلَاتِهِ، وَلَمْ يَسْأَلِ اللَّهَ شَيْئًا مِنْ هَذَا، قُلْنَ الْحُورُ الْعِينُ: إِنَّ هَذَا الْعَبْدَ فِينَا لَزَاهِدٌ، وَقَالَتِ الْجَنَّةُ: إِنَّ هَذَا الْعَبْدَ فِيَّ لَزَاهِدٌ، وَقَالَتِ النَّارُ: إِنَّ هَذَا 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 Abdullah^{asws} 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 Allah^{azwj}! Liberate me from the Fire and Enter me into the Paradise and Marry the Maiden Houries to me’, the Fire says: ‘O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} to Emancipate him from me, so Emancipate him’; and the Paradise says: ‘O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} for me, so Settle him in me’; and the Maiden Houries say: ‘O Lord^{azwj}! Your^{azwj} servant has proposed to You^{azwj} for us, so Marry from us to him’.

So if he finishes from his Salāt and did not ask Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « دُعَاءٌ يُدْعَى بِهِ فِي دُبُرِ كُلِّ صَلَاةٍ تُصَلِّيَهَا، فَإِنْ كَانَ بِكَ دَاءٌ مِنْ سَقَمٍ وَوَجَعٍ، فَإِذَا قَضَيْتَ صَلَاتَكَ، فَاَمْسَحْ يَدَكَ عَلَى مَوْضِعِ سُجُودِكَ مِنَ الْأَرْضِ، وَادْعُ بِهَذَا الدُّعَاءِ، وَأَمِّرْ بِيَدِكَ عَلَى مَوْضِعِ وَجَعِكَ سَبْعَ مَرَّاتٍ تَقُولُ: يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ، وَسَدَّ الْهَوَاءَ بِالسَّمَاءِ، وَاخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ، صَلِّ عَلَى 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 Abdullah^{asws}, ‘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 One^{azwj} Who Compressed the earth upon the water, and Filled the atmosphere with the sky, and Chose for Himself^{azwj} the best of the Names! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, 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 يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ عَلِيِّ بْنِ شَجْرَةَ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: « تَمْسَحُ بِيَدِكَ الْيُمْنَى عَلَى جَبْهَتِكَ وَوَجْهِكَ فِي دُبُرِ الْمَغْرِبِ وَالصَّلَوَاتِ، وَتَقُولُ: بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمَنِ الرَّحِيمِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالسُّقْمِ وَالْغُدْمِ وَالصَّعَارِ 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 Abdullah^{asws} 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 Allah^{azwj} Who, there is no god except for Him^{azwj}, the Knower of the hidden and the apparent, the Beneficent, the Merciful! O Allah^{azwj}! I seek Refuge with You^{azwj} 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 عَلَيْهِ السَّلَامُ عَنِ التَّسْبِيحِ، فَقَالَ: « مَا عَلِمْتُ شَيْئاً مُوَظَّفاً غَيْرَ تَسْبِيحِ فَاطِمَةَ . صَلَوَاتُ اللَّهِ عَلَيْهَا . وَعَشْرَ مَرَّاتٍ بَعْدَ الْعَدَاةِ، تَقُولُ: "لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُحْيِي وَيُمِيتُ، وَيُحْيِي وَيُمِيتُ، وَبِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" ، وَلَكِنَّ 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'far^{asws} about the Glorification. So he^{asws} said: 'I^{asws} do not know of anything assigned apart from the Glorification (Tasbīh) of Syeda Fatima^{asws}, and ten times after the morning you should be saying, 'There is no god except for Allah^{azwj}, Alone, there being no associates for Him^{azwj}, the King, and for Him^{azwj} is the Praise. He^{azwj} Revives and (Causes to) dies, (Causes to) die and Revives. In His^{azwj} Hand is the goodness, and He^{azwj} Able upon everything', but the human being Glories whatever he so desires to, voluntarily'.⁸⁹

26. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنْ عَبْدِ الْمَلِكِ الْقُمَيْيِّ، عَنْ إِدْرِيسَ أَخِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا فَرَعْتَ مِنْ صَلَاتِكَ، فَقُلْ: "اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَوَلَايَتِكَ وَوَلَايَةِ رَسُولِكَ وَوَلَايَةِ الْأَيْمَةِ عَلَيْهِ السَّلَامُ مِنْ أَوْلِيهِمْ إِلَى آخِرِهِمْ" وَتَسْمِيهِمْ، ثُمَّ قُلْ: اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَوَلَايَتِهِمْ وَالرِّضَا بِمَا فَضَّلْتَهُمْ بِهِ، غَيْرَ مُتَكَبِّرٍ وَلَا مُسْتَكْبِرٍ عَلَى مَعْنَى مَا أَنْزَلْتَ فِي كِتَابِكَ عَلَى حُدُودِ مَا أَنَا فِيهِ وَمَا لَمْ يَأْتِنَا، مُؤْمِنٌ مُقَرَّرٌ مُسَلِّمٌ بِذَلِكَ، رَاضٍ بِمَا رَضِيتَ بِهِ يَا رَبِّ، أُرِيدُ بِهِ وَجْهَكَ وَالِدَارَ الْآخِرَةَ، مَرْهُوباً وَمَرْهُوباً إِلَيْكَ فِيهِ، فَأَحْيِنِي مَا أَحْيَيْتَنِي عَلَى ذَلِكَ، وَأَمِتْنِي إِذَا أَمَتْنِي عَلَى ذَلِكَ، وَابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ، وَإِنْ كَانَ مِنِّي تَقْصِيرٌ فِيمَا مَضَى، فَإِنِّي أَتُوبُ إِلَيْكَ مِنْهُ، وَأَرْغَبُ إِلَيْكَ فِيمَا عِنْدَكَ، وَأَسْأَلُكَ أَنْ تَعْصِمَنِي مِنْ مَعَاصِيكَ، وَلَا تَكَلِّبْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا مَا أَحْيَيْتَنِي، لَا أَقَلَّ مِنْ ذَلِكَ وَلَا أَكْثَرَ، إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ يَا أَرْحَمَ الرَّاحِمِينَ، وَأَسْأَلُكَ أَنْ تَعْصِمَنِي بِطَاعَتِكَ حَتَّى تَتَوَقَّأَنِي عَلَيْهَا وَأَنْتَ عَنِّي رَاضٍ، وَأَنْ تُخْتِمَ لِي بِالسَّعَادَةِ، وَلَا تُحَوِّلَنِي عَنْهَا أَبَدًا، وَلَا قُوَّةَ إِلَّا بِكَ .»

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al Qummy, from Idrees his brother who said,

'I heard Abu Abdullah^{asws} saying: 'When you are free from your Salāt, say, 'O Allah^{azwj}! I follow Your^{azwj} Religion by Your^{azwj} obedience, and obedience, and Your^{azwj} Wilayah, and Wilayah of Your^{azwj} Rasool^{saww}, and Wilayah of the Imams^{asws}, from their^{asws} first one to their^{asws} last one', and name them^{asws}.

Then say,

‘O Allah^{azwj}! I follow Your^{azwj} Religion by Your^{azwj} obedience and their^{asws} Wilayah, and the pleasure with what You^{azwj} have Preferred them^{asws} with without any arrogance nor being arrogant against the Meaning of what You^{azwj} Revealed in Your^{azwj} 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 You^{azwj} are Pleased with.

O Lord^{azwj}! I intend Your^{azwj} Face and the House of the Hereafter by it, fearing, desiring to You^{azwj} with regards to it. So Keep me alive upon that whatever (duration) You^{azwj} Cause to me live, and Cause me to die upon that whenever You^{azwj} Cause me to die, and Resurrect me upon that whenever You^{azwj} Resurrect me; and if there was a deficiency from me in what is past, so I repent to You^{azwj} from it and wish to You regarding what is in Your^{azwj} Presence.

And I ask You^{azwj} that You^{azwj} Safeguard me from being disobedient to You^{azwj}, 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 You^{azwj} are Merciful with, O most Merciful of the merciful ones.

And I ask You^{azwj} You^{azwj} to Safeguard me from being disobedient to You^{azwj} until You^{azwj} Cause me to die upon it and You^{asws} are Pleased with me. And if Your^{azwj} Ending for me is with the happiness, so do not Change me from it, ever! There is no Strength except with You^{azwj}’.⁹⁰

27. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنِ أَبَانَ، عَنْ مُحَمَّدِ الْوَاسِطِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « لَا تَدْعُ فِي دُبُرِ كُلِّ صَلَاةٍ: "أَعِيدْ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ حَتَّى تَخْتِمَهَا، "وَأَعِيدْ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ" حَتَّى تَخْتِمَهَا، "وَأَعِيدْ نَفْسِي وَمَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ" حَتَّى تَخْتِمَهَا ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Al Wasity who said,

‘I heard Abu Abdullah^{asws} saying: ‘Do not leave (saying) at the end of every Salāt,

‘I seek Refuge for myself and for whatever my Lord^{azwj} has Graced me, with Allah^{azwj}, the One, the Last’ – until you end it (Chapter 112); ‘and I seek Refuge for myself and whatever my Lord^{azwj} has Graced me, with the Lord^{azwj} of Al-Falaq (a chasm of Fire)’ – until you end it (Chapter 113); ‘and I seek Refuge for myself and whatever my Lord^{azwj} has Grace me, with the Lord^{azwj} of the people’ – until you end it (Chapter 114)’.⁹¹

28. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، قَالَ: كَتَبَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: « إِنَّ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي دُعَاءً أَدْعُو بِهِ فِي دُبُرِ صَلَوَاتِي يَجْمَعُ اللَّهُ لِي بِهِ حَيْرَ الدُّنْيَا وَالْآخِرَةِ؟ فَكَتَبَ عَلَيْهِ السَّلَامُ: « تَقُولُ: أَعُوذُ بِوَجْهِكَ الْكَرِيمِ، وَعِزَّتِكَ الَّتِي لَا تُرَامُ، وَفُؤَدَتِكَ 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-Hassan^{asws} that, ‘What is your^{asws} view, O my Master^{asws}, if you^{asws} were to teach me a supplication I can supplicate with at the end of my Salāt due to which Allah^{azwj} would Gather for me the goodness of the world and the Hereafter’. So he^{asws} wrote: ‘You should be saying,

‘I seek Refuge with Your^{azwj} Benevolent Face, and Your^{azwj} Might which cannot be assailed, and Your^{azwj} 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 أَحَدَثَ قَبْلَ التَّسْلِيمِ

Chapter 33 – The one whose ablution breaks before Salām (the greeting at the end of Salāt)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى الْفَرِيضَةَ، فَلَمَّا فَرَغَ وَرَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الرَّابِعَةِ، أَحَدَثَ؟ فَقَالَ: « أَمَّا صَلَاتُهُ فَقَدْ مَضَتْ، وَبَقِيَ التَّشَهُدُ، وَإِنَّمَا التَّشَهُدُ سُنَّةٌ فِي الصَّلَاةِ، فَلْيَتَوَضَّأْ، وَلْيُعِدْ إِلَى 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 Abdullah^{asws}, said, ‘I asked him^{asws} 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 he^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُحَدِّثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ السَّجْدَةِ الْأَخِيرَةِ قَبْلَ أَنْ يَتَشَهَّدَ، قَالَ: « يَنْصَرِفُ، فَيَتَوَضَّأُ، فَإِنْ شَاءَ رَجَعَ إِلَى الْمَسْجِدِ، وَإِنْ شَاءَ فَبَيْتِهِ، وَإِنْ شَاءَ حَيْثُ شَاءَ يَتَعَدَّى، فَيَتَشَهَّدُ، ثُمَّ يُسَلِّمُ، وَإِنْ كَانَ الْحَدِيثُ بَعْدَ التَّشَهُدِ، 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’far^{asws} regarding the man whose ablution breaks after him raising his head from the last Sajdah, before he performs Tashahhud. He^{asws} 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: وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَنْسَى تَكْبِيرَةَ الْاِفْتِتَاحِ؟ 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'far^{asws} about the man who forgets the exclamation of Takbīr in the beginning. He^{asws} said: 'He should repeat'.⁹⁵

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ، عَنْ أَبَانَ، عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ أَوْ ابْنِ أَبِي يَعْقُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي، فَلَمْ يَفْتَتِحْ بِالتَّكْبِيرِ: هَلْ يُجْزِيهِ تَكْبِيرَةُ الرَّكُوعِ؟ 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 Abdullah^{asws} 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?' He^{asws} said: 'No, but he should repeat his Salāt when he remembers that he did not exclaim Takbīr'.⁹⁶

3. مُحَمَّدٌ بْنُ يُحْيَى رَفَعَهُ: عَنِ الرَّضَا عَلَيْهِ السَّلَامُ، قَالَ: « الْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ حَلَفَهُ إِلَّا تَكْبِيرَةَ الْاِفْتِتَاحِ ».

Muhammad Bin Yahya,

(It has been narrated) raising it from Al-Reza^{asws} 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. مُحَمَّدٌ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ فَرَضَ الرَّكُوعَ وَالسُّجُودَ: وَالْقِرَاءَةَ سُنَّةً: فَمَنْ تَرَكَ الْقِرَاءَةَ مُتَعَمِّدًا، أَعَادَ الصَّلَاةَ: وَمَنْ نَسِيَ الْقِرَاءَةَ، فَقَدْ تَمَّتْ صَلَاتُهُ، وَلَا شَيْءَ 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 Imam^{asws}) having said: ‘Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about a man who forgets the Mother of the Quran (Chapter 1). He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي صَلَّيْتُ الْمَكْتُوبَةَ، فَنَسَيْتُ أَنْ أَقْرَأَ فِي صَلَاتِي كُتْلَهَا؟ فَقَالَ: «أَلَيْسَ قَدْ أَتَمَمْتَ الرَّكُوعَ وَالسُّجُودَ؟» قُلْتُ: بَلَى، قَالَ: «قَدْ تَمَّتْ صَلَاتُكَ إِذَا كَانَ نِسْيَانًا».

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

‘I said to Abu Abdullah^{asws}, ‘I prayed the Prescribed Salāt, but I forgot to recite in my Salāt, all of it’. So he^{asws} said: ‘Is it no so that you had completed the Rukū and the Sajdah?’ I said, ‘Yes’. He^{asws} said: ‘You have completed your Salāt, when it was out of forgetfulness’.¹⁰⁰

36 - بَابُ السَّهْوِ فِي الرَّكُوعِ

Chapter 36 – The mistake during the Rukū

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَشْكُ وَهُوَ قَائِمٌ لَا يَدْرِي رَكَعَ، أَمْ لَمْ يَرْكَعْ؟ قَالَ: «يَرْكَعْ 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 Abdullah^{asws} about the man who doubted and he was standing, not knowing whether he had performed the Rukū or not. He^{asws} said: ‘He should perform Rukū and perform Sajdah’.¹⁰¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَرْكَعَ حَتَّى 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 Abdullah^{asws}, said, 'I asked him^{asws} about a man who forgot that he performed the Rukū until he perform Sajdah, and he was standing. He^{asws} said: 'He should begin again'.¹⁰²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا اسْتَيْفَنَ أَنَّهُ قَدْ زَادَ فِي الصَّلَاةِ الْمَكْتُوبَةِ رُكْعَةً، لَمْ يَعْتَدْ بِهَا، وَاسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالاً إِذَا كَانَ قَدْ 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'far^{asws} 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 الْحَلِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ سَهَا، فَلَمْ يَدْرِ سَجْدَةً سَجَدَ، أَمْ تَنْتَهَيْنِ؟ قَالَ: «يَسْجُدُ أُخْرَى، وَيَلْبَسُ عَلَيْهِ بَعْدَ انْقِضَاءِ الصَّلَاةِ سَجْدَتَا السَّهْوِ».

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

'Abu Abdullah^{asws} was asked about a man who erred, so he did not know whether he had perform Sajdah with one Sajdah or two. He^{asws} 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. مُحَمَّدٌ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ شَكَّ، فَلَمْ يَدْرِ سَجْدَةً سَجَدَ، أَمْ سَجَدَتَيْنِ؟ قَالَ: «يَسْجُدُ حَتَّى يَسْتَيْقِنَ أَهْمًا 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 Abdullah^{asws} about a man who doubted, so he did not know whether he had perform Sajdah with one Sajdah or two Sajdahs'. He^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى رُكْعَةً، ثُمَّ ذَكَرَ. وَهُوَ فِي الثَّانِيَةِ وَهُوَ رَاكِعٌ. أَنَّهُ تَرَكَ سَجْدَةً مِنَ الْأُولَى؟ فَقَالَ: كَانَ أَبُو الْحَسَنِ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ. يَقُولُ: « إِذَا تَرَكَتِ السَّجْدَةَ فِي الرُّكْعَةِ الْأُولَى، وَلَمْ تَدْرِ وَاحِدَةً أَمْ ثِنْتَيْنِ، اسْتَقْبَلْتَ الصَّلَاةَ حَتَّى يَصِحَّ لَكَ أَهْمَا 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-Hassan^{asws}, said, 'I asked him^{asws} 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 he^{asws} said: 'Abu Al-Hassan^{asws} was saying: 'When you leave the Sajdah in the first Rak'at and do not know whether it was one or two, you should recommence 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 زَيْدِ الشَّحَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ شَبَّهَ عَلَيْهِ، فَلَمْ يَدْرِ وَاحِدَةً سَجْدًا، أَمْ ثِنْتَيْنِ، قَالَ: « فَلْيَسْجُدْ أُخْرَى ». »

Ali Bin Ibrahim, from his father, from Amro Bin Usman Al Khazzaz, from Ali Mufazzal Bin Salih, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah^{asws} regarding a man upon whom it was doubtful and he did not know whether he perform Sajdah once or twice'. He^{asws} said: 'So let him perform Sajdah another'.¹⁰⁷

38 - بَابُ السُّهُوِّ فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ

Chapter 38 – The omission in the two first Rak'at

1. مُحَمَّدُ بْنُ الْحَسَنِ وَعَبِيدُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا شَكَّكَتَ فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ، 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 Abdullah^{asws} said to me: 'When you doubt in the first two Rak'at, so repeat'.¹⁰⁸

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ، قَالَ: قَالَ: « إِذَا سَهَا الرَّجُلُ فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ وَالْعَتَمَةِ، وَلَمْ يَدْرِ أَوْاحِدَةً صَلَّى 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,

'He^{asws} 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، عَنِ أَبِيهِ جَمِيعاً، عَنْ حَمَادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: رَجُلٌ لَا يَدْرِي وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ؟ قَالَ: «يُعِيدُ». قَالَ: قُلْتُ لَهُ: رَجُلٌ لَمْ يَدْرِ أَثِنْتَيْنِ صَلَّى أَمْ ثَلَاثًا؟ فَقَالَ: «إِنْ دَخَلَهُ الشُّكُّ بَعْدَ دُخُولِهِ فِي الثَّالِثَةِ، مَضَى فِي الثَّالِثَةِ، ثُمَّ صَلَّى الْأُخْرَى، وَلَا شَيْءَ عَلَيْهِ، وَيُسَلِّمُ». قُلْتُ: فَإِنَّهُ لَمْ يَدْرِ فِي اثْنَتَيْنِ هُوَ، أَمْ فِي أَرْبَعٍ؟ قَالَ: «يُسَلِّمُ وَيَتُومُّ، فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يُسَلِّمُ، وَلَا شَيْءَ 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 Imam^{asws}), said, 'I said to him^{asws}, 'A man does not know whether he has prays one (Rak'at) or two'. He^{asws} 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 he^{asws} 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?' He^{asws} 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 يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ: وَالْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنِ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، قَالَ: قَالَ لِي أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: «الإِعَادَةُ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ، وَالسَّهُوُ 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-Reza^{asws} 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 السَّهُوِ 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 جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ وَعَیْرِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا شَكَّكَتَ فِي الْمَغْرِبِ، فَأَعِدْ: وَإِذَا شَكَّكَتَ 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي، وَلَا يَدْرِي وَاحِدَةً صَلَّى، أَمْ ثِنْتَيْنِ؟ قَالَ: « يَسْتَقْبِلُ حَتَّى يَسْتَيْقِنَ أَنَّهُ قَدْ أَمَّ، وَفِي الْجُمُعَةِ، وَفِي الْمَغْرِبِ، وَفِي الصَّلَاةِ فِي السَّعْرِ ».

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

‘I asked Abu Abdullah^{asws} about the man who prays a Salāt and he does not know whether he has prayed one or two (Rak’at). He^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ أَبِي بَكْرٍِ الْخَضْرَمِيِّ، قَالَ: صَلَّيْتُ بِأَصْحَابِي الْمَغْرِبَ، فَلَمَّا أَنْ صَلَّيْتُ رَكَعَتَيْنِ، سَلَّمْتُ، فَقَالَ بَعْضُهُمْ: إِنَّمَا صَلَّيْتَ رَكَعَتَيْنِ، فَأَعَدْتُ، فَأَحْبَرْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: « لَعَلَّكَ أَعَدْتَ؟ » قُلْتُ: نَعَمْ، قَالَ: فَضَحِكَ، ثُمَّ قَالَ: « إِنَّمَا كَانَ يُجْرِئُكَ أَنْ تَقُومَ، فَتَرْجِعَ رَكَعَةً ».

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 Abdullah^{asws}, and he^{asws} said: ‘Perhaps you repeated?’ I said, ‘Yes’. He (the narrator) said, ‘So he^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَيْسَ فِي الْمَغْرِبِ وَالْفَجْرِ سَهْوٌ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, (It has been narrated) from Abu Abdullah^{asws} having said: ‘There are no omissions (allowed) in Al-Maghrib and Al-Fajr (Salāts)’.¹¹⁵

40 - بَابُ السُّهُوِّ فِي الثَّلَاثِ وَالْأَرْبَعِ

Chapter 40 – The omission in the third and the fourth (Rak'at)

1. مُحَمَّدُ بْنُ يَحْيَى وَعَیْزُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى، فَلَمْ يَدْرِ أَيْ الثَّلَاثَةِ هُوَ، أَمْ فِي الرَّابِعَةِ؟ قَالَ: « فَمَا ذَهَبَ وَهْمُهُ إِلَيْهِ، إِنْ رَأَى أَنَّهُ فِي الثَّلَاثَةِ، وَفِي قَلْبِهِ مِنَ الرَّابِعَةِ شَيْءٌ، سَلَّمَ بَيْنَهُ وَبَيْنَ نَفْسِهِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ يَفْرَأُ 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 him^{asws} about a man who prays but he does not know whether he is in the third or in the fourth (Rak'at). He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ اسْتَوَى وَهْمُهُ فِي الثَّلَاثِ وَالْأَرْبَعِ، سَلَّمَ، وَصَلَّى رَكْعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ بِفَاتِحَةِ الْكِتَابِ وَهُوَ جَالِسٌ يَقْصِدُ فِي التَّشَهُدِ ».

From him, from Ahmad, from Al Husayn, from Fazalat, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws} 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 شَادَانَ جَمِيعاً، عَنْ حَمَادِ بْنِ عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَنْ لَمْ يَدْرِ فِي أَرْبَعِ هُوَ، أَمْ فِي ثِنْتَيْنِ وَقَدْ أَحْرَزَ الثَّنَيْنِ؟ قَالَ: « يَرْكَعُ رَكْعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ وَهُوَ قَائِمٌ بِفَاتِحَةِ الْكِتَابِ، وَيَتَشَهُدُ، وَلَا شَيْءَ عَلَيْهِ: وَإِذَا لَمْ يَدْرِ فِي ثَلَاثٍ هُوَ، أَوْ فِي أَرْبَعٍ وَقَدْ أَحْرَزَ الثَّلَاثَ، قَامَ فَأُضَافَ إِلَيْهَا أُخْرَى، وَلَا شَيْءَ عَلَيْهِ، وَلَا يَنْفُضُ الْيَقِينَ بِالشُّكِّ، وَلَا يُدْخِلُ الشُّكَّ فِي الْيَقِينِ، وَلَا يَخْلُطُ أَحَدُهُمَا بِالْأُخْرَى، وَلَكِنَّهُ يَنْفُضُ الشُّكَّ بِالْيَقِينِ، وَيُتِمُّ عَلَى الْيَقِينِ، فَيَبْنِي عَلَيْهِ، وَلَا يَعْتَدُ بِالشُّكِّ 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 Imam^{asws}), said, 'I said to him^{asws}, 'The one who does not know whether he is in a fourth or in

the second, and he has accomplished two'. He^{asws} 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 عَيْسَى، عَنْ يُوسُفَ، عَنْ ابْنِ مُسْكَانَ، عَنْ ابْنِ أَبِي يَعْفُورٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ لَا يَدْرِي رُكْعَتَيْنِ صَلَّى، أَمْ أَرْبَعًا؟ قَالَ: «يَتَشَهَّدُ وَيُسَلِّمُ، ثُمَّ يَقُومُ فَيُصَلِّي رُكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ، ثُمَّ يَتَشَهَّدُ وَيُسَلِّمُ، وَإِنْ كَانَ صَلَّى أَرْبَعًا، كَانَتْ هَاتَانِ نَافِلَةً، وَإِنْ كَانَ صَلَّى رُكْعَتَيْنِ، كَانَتْ هَاتَانِ تَمَامَ الْأَرْبَعِ، وَإِنْ تَكَلَّمَ، فَلْيَسْجُدْ سَجْدَتِي السَّهْوِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Ibn Abu Yafour who said,

'I asked Abu Abdullah^{asws} about the man who does not know whether he has prayed two Rak'at of Salāt or four. He^{asws} 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 حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: إِذَا السَّهْوُ مَا بَيْنَ الثَّلَاثِ وَالْأَرْبَعِ، وَبِالإِثْنَيْنِ، وَبِالأَرْبَعِ بِتِلْكَ الْمَنْزِلَةِ. وَمَنْ سَهَا وَمَ يَدْرِي ثَلَاثًا صَلَّى أَمْ أَرْبَعًا، وَاعْتَدَلَ شَكُّهُ؟ قَالَ: يَقُومُ فِيئْتُمْ، ثُمَّ يَجْلِسُ فَيَتَشَهَّدُ وَيُسَلِّمُ، وَيُصَلِّي رُكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ وَهُوَ جَالِسٌ: فَإِنْ كَانَ أَكْثَرَ وَهِيَ إِلَى الأَرْبَعِ، تَشَهَّدَ وَسَلَّم، ثُمَّ قَرَأَ فَاتِحَةَ الْكِتَابِ وَرَكَعَ وَسَجَدَ، ثُمَّ قَرَأَ وَسَجَدَ سَجْدَتَيْنِ، وَتَشَهَّدَ وَسَلَّم: وَإِنْ كَانَ أَكْثَرَ وَهِيَ الْإِثْنَيْنِ، نَهَضَ فَصَلَّى رُكْعَتَيْنِ، وَتَشَهَّدَ وَسَلَّم.

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 اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ صَلَّى، فَلَمْ يَدْرِ أَتَيْنْتَيْنِ صَلَّى، أَمْ ثَلَاثًا، أَمْ أَرْبَعًا؟ قَالَ: «يُقَوْمُ، فَيُصَلِّي رَكَعَتَيْنِ مِنْ قِيَامٍ وَيُسَلِّمُ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ مِنْ جُلُوسٍ وَيُسَلِّمُ: فَإِنْ كَانَتْ أَرْبَعٌ رَكَعَاتٍ، كَانَتْ الرَّكَعَتَانِ نَافِلَةً، وَإِلَّا تَمَّتِ الْأَرْبَعُ.»

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who prays but he does not know whether he has prayed two or three or four. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبِيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ وَأَبِي الْعَبَّاسِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا لَمْ تَدْرِ ثَلَاثًا صَلَّيْتَ أَوْ أَرْبَعًا، وَوَقَعَ رَأْيُكَ عَلَى الثَّلَاثِ، فَابْنِ عَلَى الثَّلَاثِ: وَإِنْ وَقَعَ رَأْيُكَ عَلَى الْأَرْبَعِ، فَسَلِّمْ وَأَنْصِرْفْ: وَإِنْ اعْتَدَلَ وَهْمُكَ، فَانصِرْفْ، وَصَلِّ رَكَعَتَيْنِ 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 Abdullah^{asws} 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 حَمَادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا لَمْ تَدْرِ ثِنْتَيْنِ صَلَّيْتَ أَمْ أَرْبَعًا، وَلَمْ يَذْهَبْ وَهْمُكَ إِلَى شَيْءٍ، فَتَشْهَدُ وَسَلِّمْ، ثُمَّ صَلِّ رَكَعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ تَقْرَأُ فِيهِمَا بِأَمِّ الْقُرْآنِ، ثُمَّ تَشْهَدُ، وَسَلِّمْ: فَإِنْ كُنْتَ إِتْمًا صَلَّيْتَ رَكَعَتَيْنِ، كَانَتَا هَاتَانِ تَمَامَ الْأَرْبَعِ: وَإِنْ كُنْتَ صَلَّيْتَ أَرْبَعًا، كَانَتَا هَاتَانِ نَافِلَةً: وَإِنْ كُنْتَ لَا تَدْرِي ثَلَاثًا صَلَّيْتَ أَمْ أَرْبَعًا، وَلَمْ يَذْهَبْ وَهْمُكَ إِلَى شَيْءٍ، فَسَلِّمْ، ثُمَّ صَلِّ رَكَعَتَيْنِ وَأَنْتَ جَالِسٌ تَقْرَأُ فِيهِمَا بِأَمِّ الْكِتَابِ: وَإِنْ ذَهَبَ وَهْمُكَ إِلَى الثَّلَاثِ، فَقُمْ، فَصَلِّ الرَّكَعَةَ الرَّابِعَةَ، وَلَا تَسْجُدْ سَجَدَتِي السَّهُوِ: فَإِنْ ذَهَبَ وَهْمُكَ إِلَى الْأَرْبَعِ، فَتَشْهَدُ وَسَلِّمْ، ثُمَّ اسْجُدْ سَجَدَتِي السَّهُوِ.»

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

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حُدَيْدٍ، عَنْ جَمِيلٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِيمَنْ لَا يَدْرِي أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا، وَوَهْمُهُ فِي ذَلِكَ سَوَاءٌ، قَالَ: فَقَالَ: « إِذَا اعْتَدَلَ الْوَهْمُ فِي الثَّلَاثِ وَالْأَرْبَعِ، فَهُوَ بِالْخِيَارِ، إِنْ شَاءَ صَلَّى رُكْعَةً وَهُوَ قَائِمٌ، وَإِنْ شَاءَ صَلَّى رُكْعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ وَهُوَ جَالِسٌ ». وَقَالَ فِي رَجُلٍ لَمْ يَدْرِ أَتَيْنَتَيْنِ صَلَّى أَمْ أَرْبَعًا، وَوَهْمُهُ يَذْهَبُ إِلَى الْأَرْبَعِ، أَوْ إِلَى الرَّكْعَتَيْنِ، فَقَالَ: « يُصَلِّي رُكْعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ ». وَقَالَ: « إِنْ ذَهَبَ وَهْمُكَ إِلَى رُكْعَتَيْنِ وَأَرْبَعِ، فَهُوَ سَوَاءٌ، وَلَيْسَ الْوَهْمُ فِي هَذَا 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 Abdullah^{asws} 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 he^{asws} 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 he^{asws} said: ‘He should pray two Rak’at and four Sujūd (plural of Sajdahs). And he^{asws} 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 وَالْخُمْسِ وَلَمْ يَدْرِ زَادَ أَوْ نَقَصَ أَوْ 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 زُرَّارَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ زَادَ أَمْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، وَسَمَّاهُمَا رَسُولُ اللَّهِ ﷺ الْمُرْغِمَاتَيْنِ. »

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

‘I heard Abu Ja’far^{asws} saying: ‘Rasool-Allah^{saww} 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-Allah^{saww} named these as Al-Murghimatayn (The two compelled ones)’.¹²⁵

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ وَبُكَيْرِ ابْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا اسْتَيْقَنَ أَنَّهُ زَادَ فِي صَلَاتِهِ الْمَكْتُوبَةِ، لَمْ يَعْتَدَّ بِهَا، وَاسْتَقْبَلَ صَلَاتَهُ اسْتِقْبَالًا إِذَا كَانَ قَدْ اسْتَيْقَنَ يَقِينًا. »

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’far^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كُنْتَ لَا تَدْرِي أَرْبَعًا صَلَّيْتَ، أَوْ خَمْسًا، فَاسْجُدْ سَجْدَتِي السَّهُوِ بَعْدَ تَسْلِيمِكَ، ثُمَّ سَلِّمْ بَعْدَهُمَا. »

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

(It has been narrated) from Abu Abdullah^{asws} 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 يُعْنَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ، قَالَ: قَالَ: « مَنْ حَفِظَ سَهُوَهُ وَأَتَمَّهُ، فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهُوِ، إِنَّمَا السَّهُوُ عَلَى 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « 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 Abdullah^{asws} said: ‘The one who increases in his Salāt, so upon him is the repeating’.¹²⁹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ شُعَيْبٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا لَمْ تَدْرِ حَمْسًا صَلَّيْتَ أَمْ أَرْبَعًا، فَاسْجُدْ سَجْدَتِي السَّهُوِ 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 Abdullah^{asws} 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 أَوْ انصَرَفَ قَبْلَ أَنْ يُتِمَّهَا أَوْ يَقُومَ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ حَفِظَ سَهُوَهُ فَأَتَمَّهُ، فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهُوِ: فَإِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِالنَّاسِ الظُّهْرَ رُكْعَتَيْنِ، ثُمَّ سَهَا فَسَلَّمَ، فَقَالَ لَهُ ذُو الشِّمَالَيْنِ: يَا رَسُولَ اللَّهِ، أَنْزَلَ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: وَمَا ذَاكَ؟ قَالَ: إِنَّمَا صَلَّيْتَ رُكْعَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَنْتُمْ لَوْلَا مِثْلَ قَوْلِهِ؟ قَالُوا: نَعَمْ، فَقَامَ ﷺ، فَأَتَمَّ بِهِمُ الصَّلَاةَ، وَسَجَدَ بِهِمْ سَجْدَتِي السَّهُوِ ». قَالَ: قُلْتُ: أَرَأَيْتَ مَنْ صَلَّى رُكْعَتَيْنِ، وَظَنَّ أَنَّهُمَا أَرْبَعٌ، فَسَلَّمَ وَانصَرَفَ، ثُمَّ ذَكَرَ بَعْدَ مَا ذَهَبَ أَنَّهُ إِنَّمَا صَلَّى رُكْعَتَيْنِ؟ قَالَ: « يَسْتَقْبِلُ الصَّلَاةَ مِنْ أَوْلَاهَا ». قَالَ: قُلْتُ: فَمَا بَالُ رَسُولِ اللَّهِ ﷺ لَمْ يَسْتَقْبِلِ الصَّلَاةَ، وَإِنَّمَا أَتَمَّ بِهِمْ مَا بَقِيَ مِنْ صَلَاتِهِ؟ فَقَالَ: « إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَبْرُخْ مِنْ مَجْلِسِهِ، فَإِنْ كَانَ لَمْ يَبْرُخْ مِنْ مَجْلِسِهِ، فَلَيْسَ مَا نَقَصَ مِنْ صَلَاتِهِ إِذَا كَانَ قَدْ حَفِظَ الرُّكْعَتَيْنِ الْأُولَتَيْنِ ».»

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

‘Abu Abdullah^{asws} 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-Allah^{saww} prayed Al-Zohr Salāt with the people as two Rak'at, then omitted, so he^{saww} offered Salām. So Zul-Shimalayn said to him^{saww}, 'O Rasool-Allah^{saww}! Has anything (new) been Revealed with regards to the Salāt?' So he^{saww} said: 'And what is that?' He said, 'But rather you^{saww} prayed two Rak'at'. So Rasool-Allah^{saww} said: 'Are you all saying the like of his words?' They said, 'Yes'. So he^{saww} completed the Salāt with them and perform Sajdah with them the two Sajdahs of omission'.

He (the narrator) said, 'I said, 'What is your^{asws} 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?' He^{asws} said: 'He should re-commence the Salāt from its beginning'.

He (the narrator) said, 'I said, 'So what was the matter Rasool-Allah^{saww} did not re-commence the Salāt, and rather he^{saww} completed it with them what had remained from his^{saww} Salāt?' So he^{asws} said: 'Rasool-Allah^{saww} had not departed from his^{saww} 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 عَمْرِو بْنِ أُذَيْنَةَ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ فِي الرَّجُلِ يُصَلِّي رُكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ، ثُمَّ يَنْسَى، فَيَقُومُ قَبْلَ أَنْ يَجْلِسَ بَيْنَهُمَا، قَالَ: «فَلْيَجْلِسْ مَا لَمْ يَرْكَعْ وَقَدْ تَمَّتْ صَلَاتُهُ، فَإِنْ لَمْ يَدْكُرْ حَتَّى يَرْكَعَ، فَلْيَمُضْ 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'far^{asws} 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. He^{asws} 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 عَلَيْهِ السَّلَامُ: أَسَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ؟ فَقَالَ: «نَعَمْ». قُلْتُ: وَحَالُهُ حَالُهُ؟ قَالَ: «إِنَّمَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ 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-Hassan^{asws} the 1st, 'Did Rasool-Allah^{saww} offered Salām in the first two Rak'at?' So he^{asws} said: 'Yes'. I said, 'And his^{saww} state was what it was?' He^{asws} said: 'But rather Allah^{azwj} Mighty and Majestic Wanted them to understand'.¹³³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ: وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَتَكَلَّمُ نَاسِياً فِي الصَّلَاةِ: يَقُولُ: أَقِيمُوا صُفُوفَكُمْ؟ فَقَالَ: « يُنْمُ صَلَاتَهُ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ ». فَقُلْتُ: سَجَدَتَا السَّهُوِ 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 Abdullah^{asws} about the man who talks forgetfully during the Salāt saying, ‘Straighten your rows!’ So he^{asws} 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?’ He^{asws} said: ‘After’.¹³⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تَقُولُ فِي سَجْدَتَيْ السَّهُوِ: بِسْمِ اللَّهِ وَبِاللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ». قَالَ الْحَلْبِيُّ: وَسَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ: « بِسْمِ اللَّهِ وَبِاللَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘You should be saying in the two Sujūd for the omission,

‘In the Name of Allah^{azwj}, and by Allah^{azwj}. O Allah^{azwj}! Send Blessings upon Muhammad and the Progeny^{asws} of Muhammad^{saww}’.

Al-Halby said, ‘And I heard him another times saying,

‘In the Name of Allah^{azwj}, and by Allah^{azwj}. Greetings be upon you O Prophet^{saww}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings’.¹³⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ التُّعْمَانِ، عَنْ سَعِيدِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « صَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ سَلَّمَ فِي رُكْعَتَيْنِ، فَسَأَلَهُ مَنْ خَلْفَهُ: يَا رَسُولَ اللَّهِ، أَحَدَتْ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: وَمَا ذَاكَ؟ قَالُوا: إِنَّمَا صَلَّيْتَ رُكْعَتَيْنِ، فَقَالَ: أَكْذَلِكِ يَا ذَا الْيَدَيْنِ؟. وَكَانَ يُدْعَى ذَا الشِّمَالَيْنِ. فَقَالَ: نَعَمْ، فَبَنَى عَلَى صَلَاتِهِ، فَأَتَمَّ الصَّلَاةَ أَرْبَعاً، وَقَالَ: إِنَّ اللَّهَ هُوَ الَّذِي أَنْسَاهُ رَحْمَةً لِلْأُمَّةِ: أَلَا تَرَى لَوْ أَنَّ رَجُلًا صَنَعَ هَذَا لُعِيرٌ، وَقِيلَ: مَا تُقْبَلُ صَلَاتُكَ، فَمَنْ دَخَلَ عَلَيْهِ الْيَوْمَ ذَاكَ، قَالَ: قَدْ سَنَّ رَسُولُ اللَّهِ ﷺ، وَصَارَتْ أُسُوءَةً، 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 Abdullah^{asws} saying: ‘Send Blessings upon Rasool-Allah^{azwj}, then offer Salām in the two Rak'at. So the one behind him^{saww} asked him^{saww}, ‘O Rasool-Allah^{saww}! Did something new occurred regarding the Salāt?’

He^{saww} said: ‘And what is that?’ They said, ‘But rather you^{saww} prayed two Rak’at’. So he^{saww} said: ‘Was it like that, O Zal Yadaeyn?’ And he used to be called Zal Shimaleyn. So he said, ‘Yes’. So he^{saww} built upon his^{saww} Salāt, and completed the Salāt with four (Rak’at)’.

And he^{asws} said: ‘Allah^{azwj}, He^{azwj} is the One^{azwj} Who Cause him^{saww} 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-Allah^{saww} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا قُمْتَ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ، وَلَمْ تَتَشَهَّدْ، فَذَكَرْتَ قَبْلَ أَنْ تَرْكَعَ، فَأَفْعُدْ فَتَشَهَّدْ، وَإِنْ لَمْ تَذْكُرْ حَتَّى تَرْكَعَ، فَأَمْضِ فِي صَلَاتِكَ كَمَا أَنْتَ، فَإِذَا انْصَرَفْتَ، سَجَدْتَ سَجْدَتَيْنِ لَارْكَوعَ فِيهِمَا، ثُمَّ تَشَهَّدَ التَّشَهُدَ الَّذِي فَأَتَاكَ ». »

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 Abdullah^{asws} 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، عَنِ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قُمْتَ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ أَوْ عَيْرِهِمَا، وَلَمْ تَتَشَهَّدْ فِيهِمَا، فَذَكَرْتَ ذَلِكَ فِي الرَّكَعَةِ الثَّلَاثَةِ قَبْلَ أَنْ تَرْكَعَ، فَاجْلِسْ فَتَشَهَّدْ وَفَمَّ، فَأَيِّمَ صَلَاتَكَ، فَإِنْ أَنْتَ لَمْ تَذْكُرْ حَتَّى تَرْكَعَ، فَأَمْضِ فِي صَلَاتِكَ حَتَّى تَفْرُغَ، فَإِذَا فَرَعْتَ، فَاسْجُدْ سَجْدَتِي السَّهُوِ 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 Abdullah^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْهُو، فَيَقُومُ فِي حَالِ قُعُودٍ، أَوْ يَتَعَدُّ فِي حَالِ قِيَامٍ؟ قَالَ: «يَسْجُدُ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ، وَهُمَا الْمُرْغَمَتَانِ تُرْغِمَانِ الشَّيْطَانَ».

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

‘I asked him^{asws} about the man who errs so he stands during a state of sitting or sits during a state of standing. He^{asws} said: ‘He should perform Sajdah two Sujūd after the offering Salām, and these two are the two constrainers, they constrain the Satan^{la}’.¹³⁹

43- بَابُ مَنْ شَكَ فِي صَلَاتِهِ كُلِّهَا وَلَمْ يَدْرِ زَادَ أَوْ نَقَصَ، وَمَنْ كَثُرَ عَلَيْهِ السَّهُوُ، وَالسَّهُوُ فِي النَّافِلَةِ، وَسَهُوُ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ سَعْدِ بْنِ سَعْدٍ، عَنْ صَفْوَانَ: عَنْ أَبِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنْ كُنْتَ لَا تَدْرِي كَمْ صَلَّيْتَ، وَلَمْ يَفَعْ وَهَمَّكَ عَلَى 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-Hassan^{asws} 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 عَيْسَى: وَحَمَّادُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ وَأَبِي بَصِيرٍ، قَالَا: قُلْنَا لَهُ: الرَّجُلُ يَشْكُ كَثِيرًا فِي صَلَاتِهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى، وَلَا مَا بَقِيَ عَلَيْهِ؟ قَالَ: «يُعِيدُ». قُلْنَا لَهُ: فَإِنَّهُ يَكْثُرُ عَلَيْهِ ذَلِكَ كُلَّمَا عَادَ شَكَّ؟ قَالَ: «بِمَضِي فِي شَكِّهِ». ثُمَّ قَالَ: «لَا تُعَوِّدُوا الْحَبِيثَ مِنْ أَنْفُسِكُمْ بِنَقْضِ الصَّلَاةِ: فَتُطْمَعُوهُ: فَإِنَّ الشَّيْطَانَ حَبِيثٌ يَعْتَادُ لِمَا عَوَّدَ، فَلْيَمْنُصِ أَحَدَكُمْ فِي الْوَهْمِ، وَلَا يَكْثُرَنَّ نَقْضَ الصَّلَاةِ: فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ مَرَّاتٍ، لَمْ يَعُدْ إِلَيْهِ الشُّكُّ». قَالَ زُرَّارَةُ: ثُمَّ قَالَ: «إِنَّمَا يُرِيدُ الْحَبِيثُ أَنْ يُطَاعَ، فَإِذَا عُصِيَ لَمْ يَعُدْ إِلَى 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’. He^{asws} said: ‘He should repeat’. We said to him^{asws}, ‘But that is frequently upon him. Every time he repeats, he doubts (again)’. He^{asws} said: ‘He should continue in his doubt’.

Then he^{asws} said: ‘Do not assist the wicked one (Satan)^{la} from yourselves by breaking the Salāt, so you would be feeding him^{la}, for the Satan^{la} is wicked, getting used to whatever he^{la} 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 he^{asws} said: ‘But rather the wicked one^{la} wants to be obeyed. So when he^{la} is disobeyed, would not return to one of you’.¹⁴¹

3. حَمَّادٌ، عَنِ ابْنِ أَبِي يَعْفُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « إِذَا شَكَّكَتَ فَلَمْ تَدْرِ أَمِ ثَلَاثٌ أَنْتَ، أَمْ فِي اثْنَتَيْنِ، أَمْ فِي وَاحِدَةٍ، أَمْ فِي أَرْبَعٍ، فَأَعِدْ، وَلَا تَمْضِ عَلَى الشَّكِّ ». «

Hammad, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَتَى رَجُلًا النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَشْكُو إِلَيْكَ مَا أَلْقَى مِنَ الْوَسْوَسَةِ فِي صَلَاتِي حَتَّى لَا أَدْرِي مَا صَلَّيْتُ مِنْ زِيَادَةٍ، أَوْ نُقْصَانٍ؟ فَقَالَ: إِذَا دَخَلْتَ فِي صَلَاتِكَ، فَاطْعُنْ فِخْرَكَ الْأَيْسَرَ بِإِصْبَعِكَ الْيُمْنَى الْمُسَبِّحَةِ، ثُمَّ قُلْ: " بِسْمِ اللَّهِ وَبِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، أَعُوذُ بِاللَّهِ 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 Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! 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 he^{saww} said: ‘When you enter into your Salāt, so stab your left thigh with your right forefinger, then say,

‘In the Name of Allah^{azwj} and by Allah^{azwj}. I rely upon Allah^{azwj}. I seek Refuge with Allah^{azwj}, the All-Hearing, the All-Knowing, from the Pelted Satan^{la},

So you would slaughter him^{la} and repel him^{la}’.¹⁴³

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْإِمَامِ يُصَلِّي بِأَرْبَعَةِ أَنْفُسٍ أَوْ خَمْسَةِ أَنْفُسٍ، وَيُسَبِّحُ اثْنَانِ عَلَى أَهْمٍ صَلَّوْا ثَلَاثًا، وَيُسَبِّحُ ثَلَاثَةً عَلَى أَهْمٍ صَلَّوْا أَرْبَعًا، وَيَقُولُ هُوَ لَاءٌ: قَوْمُوا، وَيَقُولُ هُوَ لَاءٌ: افْعَدُوا، وَالْإِمَامُ مَائِلٌ مَعَ أَحَدِهِمَا، أَوْ مُعْتَدِلٌ الْوُجْهِ، فَمَا يَجِبُ عَلَيْهِ؟ قَالَ: « لَيْسَ عَلَى الْإِمَامِ سَهْوٌ إِذَا حَفِظَ

عَلَيْهِ مَنْ خَلْفَهُ سَهْوُهُ بِإِيقَانٍ مِنْهُمْ، وَلَيْسَ عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوُهُ إِذَا لَمْ يَسْهُوَ الْإِمَامُ، وَلَا سَهْوُهُ فِي سَهْوِهِ، وَلَيْسَ فِي الْمَغْرِبِ وَالْفَجْرِ سَهْوُهُ، وَلَا فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ مِنْ كُلِّ صَلَاةٍ، وَلَا فِي نَافِلَةٍ، فَإِذَا اِخْتَلَفَ عَلَى الْإِمَامِ مَنْ خَلْفَهُ، فَعَلَيْهِ وَعَلَيْهِمْ فِي الْإِحْتِيَاطِ الْإِعَادَةَ وَالْأَخْذَ بِالْجُزْمِ .«

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,
(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} 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?’

He^{asws} said: ‘He^{asws} 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 عَيْسَى، عَنْ يُوسُفَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، 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 Imam^{asws}), said, ‘I asked him^{asws} about the omission during the optional (Salāt). So he^{asws} said: ‘There is nothing upon him’.¹⁴⁵

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ عَلَى الْإِمَامِ سَهْوُهُ، وَلَا عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوُهُ، وَلَا عَلَى السَّهْوِ سَهْوُهُ، وَلَا عَلَى 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا كُنْتُ عَلَيْكَ السَّهْوُ، فَاْمُضْ فِي صَلَاتِكَ: فَإِنَّهُ يُوشِكُ أَنْ يَدْعَكَ: إِمَّا 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'far^{asws} 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 Satan^{la'}'.¹⁴⁷

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عَبْدِ اللَّهِ الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ السَّهْوِ: فَإِنَّهُ يَكْثُرُ عَلَيَّ؟ فَقَالَ: «أَدْرِجْ صَلَاتَكَ إِدْرَاجًا». قُلْتُ: فَأَيُّ شَيْءٍ الْإِدْرَاجُ؟ قَالَ: «ثَلَاثُ تَسْبِيحَاتٍ فِي الرُّكُوعِ وَالسُّجُودِ». وَرُوي أَنَّهُ: «إِذَا سَهَا فِي النَّافِلَةِ بَنَى عَلَى الْأَقَلِّ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeydullah Al Halby who said,

'I asked Abu Abdullah^{asws} about the omission, for it was quite frequent upon me'. So he^{asws}. So he^{asws} said: 'Insert into your Salāt with an insertion'. I said, 'So which thing would be the insertion?' He^{asws} 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
75 Al-Kafi – V 3 – The Book of Salāt CH 32 H 11
76 Al-Kafi – V 3 – The Book of Salāt CH 32 H 12
77 Al-Kafi – V 3 – The Book of Salāt CH 32 H 13
78 Al-Kafi – V 3 – The Book of Salāt CH 32 H 14
79 Al-Kafi – V 3 – The Book of Salāt CH 32 H 15
80 Al-Kafi – V 3 – The Book of Salāt CH 32 H 16
81 Al-Kafi – V 3 – The Book of Salāt CH 32 H 17
82 Al-Kafi – V 3 – The Book of Salāt CH 32 H 18
83 Al-Kafi – V 3 – The Book of Salāt CH 32 H 19
84 Al-Kafi – V 3 – The Book of Salāt CH 32 H 20
85 Al-Kafi – V 3 – The Book of Salāt CH 32 H 21
86 Al-Kafi – V 3 – The Book of Salāt CH 32 H 22
87 Al-Kafi – V 3 – The Book of Salāt CH 32 H 23
88 Al-Kafi – V 3 – The Book of Salāt CH 32 H 24
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
92 Al-Kafi – V 3 – The Book of Salāt CH 32 H 28
93 Al-Kafi – V 3 – The Book of Salāt CH 33 H 1
94 Al-Kafi – V 3 – The Book of Salāt CH 33 H 2
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
- 141 Al-Kafi – V 3 – The Book of Salāt CH 43 H 2
- 142 Al-Kafi – V 3 – The Book of Salāt CH 43 H 3
- 143 Al-Kafi – V 3 – The Book of Salāt CH 43 H 4
- 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
- 147 Al-Kafi – V 3 – The Book of Salāt CH 43 H 8
- 148 Al-Kafi – V 3 – The Book of Salāt CH 43 H 9

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

44 - بَابُ مَا يُقْبَلُ مِنْ صَلَاةِ السَّاهِي

Chapter 44 – What is Acceptable from the Salāt of an omitter

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ عَمَّارًا السَّابِطِيَّ رَوَى عَنْكَ رَوَايَةً؟ قَالَ: « وَمَا هِيَ؟ ». قُلْتُ: رَوَى أَنَّ السُّنَّةَ فَرِيضَةٌ فَقَالَ: « أَيْنَ يَذْهَبُ؟! أَيْنَ يَذْهَبُ؟! لَيْسَ هَكَذَا حَدَّثْتُهُ، إِنَّمَا قُلْتُ لَهُ: مَنْ صَلَّى، فَأَقْبَلَ عَلَى صَلَاتِهِ لَمْ يُحَدِّثْ نَفْسَهُ فِيهَا، أَوْ لَمْ يَسْأَلْ فِيهَا، أَقْبَلَ اللَّهُ عَلَيْهِ مَا أَقْبَلَ عَلَيْهَا، فَرَبَّمَا رَفَعَ نِصْفُهَا، أَوْ رُبُعُهَا، أَوْ ثُلُثُهَا، أَوْ خُمُسُهَا، وَإِنَّمَا أَمَرْنَا بِالسُّنَّةِ لِيَكْمَلَ 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 Abdullah^{asws}, ‘Ammar Al-Sabaty reported from you^{asws} a report’. He^{asws} said: ‘And what is it?’ I said, ‘He reported that the Sunnah is a necessity’. So he^{asws} said: ‘Where is he going? Where is he going? It is not like this. I^{asws} narrated to him, rather I^{asws} said to him: ‘The one who prays and is devoted upon his Salāt, not discussing with himself therein, or does not omit (anything) therein, Allah^{azwj} 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 we^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ الْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا، أَوْ ثُلُثُهَا، أَوْ رُبُعُهَا، أَوْ خُمُسُهَا، فَمَا يُرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ بِقَلْبِهِ، وَإِنَّمَا أَمَرْنَا بِالنَّافِلَةِ لِيَسِمَ هُمْ بِهَا مَا نَعَصُوا 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'far^{asws} 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, we^{asws} 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 حَمْرَةَ، عَنْ أَبِي بصيرٍ، قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنِّي كَثِيرُ السَّهْوِ فِي الصَّلَاةِ؟» فَقَالَ: «وَهَلْ يَسْلَمُ مِنْهُ أَحَدٌ؟» فَقُلْتُ: «مَا أَظُنُّ أَحَدًا أَكْثَرَ سَهْوًا مِنِّي. فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَا أَبَا مُحَمَّدٍ، إِنَّ الْعَبْدَ يُرْفَعُ لَهُ ثُلُثُ صَلَاتِهِ وَنِصْفُهَا وَثَلَاثَةُ أَرْبَاعِهَا وَأَقْلُ وَأَكْثَرُ عَلَى قَدْرِ سَهْوِهِ فِيهَا، لَكِنَّهُ يَبِئْسَ لَهُ مِنَ التَّوَابِلِ». قَالَ: فَقَالَ لَهُ أَبُو بصيرٍ: مَا أَرَى التَّوَابِلَ يَنْبَغِي أَنْ تُتْرَكَ عَلَى حَالٍ. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَجَلٌ، لَا».

And from 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 Abdullah^{asws}, and I heard, 'May I be sacrificed for you^{asws}! I frequently make mistakes in the Salāt'. So he^{asws} 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 Abdullah^{asws} 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 him^{asws}, 'I do not see that the optional (Salāt) should be left upon any state'. So he^{asws} said: 'Yes, it should not'.³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا، عَنْ حَمَادِ بْنِ عِيسَى، عَنْ حَرِيرِ بْنِ يَسَارٍ، عَنِ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ: «إِنَّمَا لَكَ مِنْ صَلَاتِكَ مَا أَقْبَلْتَ عَلَيْهِ مِنْهَا، فَإِنْ أَوْهَمَهَا كُلَّهَا، أَوْ غَفَلَ عَنْ أَدَائِهَا، لُقِّتَ، 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'far^{asws} and Abu Abdullah^{asws}, 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 اللَّهِ بْنِ الْمُغْبِرَةِ، قَالَ: فِي كِتَابِ حَرِيرٍ أَنَّهُ قَالَ: إِنِّي نَسِيتُ أَيُّ فِي صَلَاةٍ فَرِيضَةٍ حَتَّى رَكَعْتُ وَأَنَا أَنْوِيهَا تَطَوُّعًا؟ قَالَ: فَقَالَ: «هِيَ الَّتِي فُتِمَتْ فِيهَا: إِنْ كُنْتَ فُتِمْتَ وَأَنْتَ تَنْوِي فَرِيضَةً، ثُمَّ دَخَلَكَ الشُّكُّ، فَأَنْتَ فِي الْفَرِيضَةِ: وَإِنْ كُنْتَ دَخَلْتَ

فِي نَافِلَةٍ، فَتَوَيْتَهَا فَرِيضَةً، فَأَنْتَ فِي النَّافِلَةِ: وَإِنْ كُنْتَ دَخَلْتَ فِي فَرِيضَةٍ، ثُمَّ ذَكَرْتَ نَافِلَةً كَانَتْ عَلَيْكَ، فَاَمْضِ 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 he^{asws} 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 يَفْطَعُ الصَّلَاةَ مِنَ الضَّحِكِ وَالْحَدَثِ وَالْإِشَارَةِ وَالنِّسْيَانِ وَغَيْرِ ذَلِكَ

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 مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَخِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الضَّحِكِ: هَلْ يَفْطَعُ الصَّلَاةَ؟ قَالَ: «أَمَّا النَّبِيُّ، فَلَا يَفْطَعُ الصَّلَاةَ: وَأَمَّا الْفُهْقَهُ، فَهِيَ تَفْطَعُ الصَّلَاةَ». وَرَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عَيْسَى، 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?’ He^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُهُ الرُّعَافُ وَهُوَ فِي الصَّلَاةِ؟ فَقَالَ: «إِنْ قَدَرَ عَلَى مَاءٍ عِنْدَهُ يَمِينًا أَوْ شِمَالًا أَوْ بَيْنَ يَدَيْهِ وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ، فَلْيَغْسِلْهُ عَنْهُ، ثُمَّ لِيُصَلِّ مَا بَقِيَ مِنْ صَلَاتِهِ: وَإِنْ لَمْ يَقْدِرْ عَلَى مَاءٍ حَتَّى 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 Abdullah^{asws}, said, ‘I asked him^{asws} about the man hit by nose-bleed while he was in the Salāt. So he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصِيبُهُ الْعَمَزُ فِي بَطْنِهِ وَهُوَ يَسْتَطِيعُ أَنْ يَصْبِرَ عَلَيْهِ: أَيُصَلِّي عَلَى تِلْكَ الْحَالِ، أَوْ لَا يُصَلِّي؟ قَالَ: فَقَالَ: «إِنْ 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-Hassan^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ، عَنْ مَنْصُورِ بْنِ يُوسُفَ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ: أَكْهَمَا كَانَا يَقُولَانِ: «لَا يَقْطَعُ الصَّلَاةَ إِلَّا 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'far^{asws} and Abu Abdullah^{asws}, both of them^{asws} 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 عَيْسَى، عَنْ يُوسُفَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ فِي الرَّجُلِ يَمَسُّ أَنْفَهُ فِي الصَّلَاةِ، فَيَرَى دَمًا: كَيْفَ يَصْنَعُ؟ أَيْنَصِرُ؟ فَقَالَ: «إِنْ كَانَ يَابِسًا، فَلْيَرْمِ بِهِ، وَلَا بَأْسَ».

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 Imam^{asws}) regarding the man who wipes his nose during the Salāt, so he sees blood. How should he react, should he leave?' So he^{asws} 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 زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْقَهْقَهَةُ لَا تَنْقُضُ 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 Abdullah^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُرِيدُ الْحَاجَةَ وَهُوَ فِي الصَّلَاةِ؟ فَقَالَ: «يَوْمِي بِرَأْسِهِ، وَيُشِيرُ بِيَدَيْهِ، وَيُسَبِّحُ: وَالْمَرْأَةُ إِذَا أَرَادَتْ الْحَاجَةَ وَهِيَ تُصَلِّي، تُصَفِّقُ بِيَدَيْهَا».

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Ali Halby,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the man who wants the need (something) and he is in the Salāt. So he^{asws} 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 سَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ، عَنْ مِسْمَعِ أَبِي سَيَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ خَلْفَهُ فَرَقَعَهُ، فَرَفَعَ رَجُلٌ أَصَابِعَهُ فِي صَلَاتِهِ، فَلَمَّا انْصَرَفَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 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 Abdullah^{asws} that the Prophet^{saww} hear a crack behind him^{saww}, a man having had crack his fingers during his Salāt. So when he^{saww} finished, the Prophet^{saww} said: 'But, it (the cracking) was his share from his Salāt'.¹³

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرِيَّارٍ، عَنْ فَضَالَةَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَأْخُذُهُ الرَّعَافُ وَالْقَيْءُ فِي الصَّلَاةِ: كَيْفَ يَصْنَعُ؟ قَالَ: «يَنْفِتِلُ، فَيَغْسِلُ أَنْفَهُ، وَيَعُودُ فِي صَلَاتِهِ، فَإِنْ تَكَلَّمَ، فَلْيَعِدْ 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'far^{asws} about the man seized by the nose-bleed and the vomiting during the Salāt, how he should react. He^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ: أَبْقَطَعُ صَلَاتَهُ شَيْءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ؟ فَقَالَ: «لَا يَقْطَعُ صَلَاةَ الْمُسْلِمِ شَيْءٌ، وَلَكِنْ ادْرَأْ مَا اسْتَطَعْتَ». قَالَ: وَسَأَلْتُهُ عَنِ رَجُلٍ رَعَفَ، فَلَمْ يَزِقْ رُعَافَهُ حَتَّى دَخَلَ وَفَتْ الصَّلَاةَ؟ قَالَ: «يَحْشُو أَنْفَهُ بِشَيْءٍ، ثُمَّ يُصَلِّي، وَلَا يُطِيلُ إِنْ حَشِيَ أَنْ يَسْبِقَهُ الدَّمُ».

«. قَالَ: وَقَالَ: « إِذَا التَّفَتُّ فِي صَلَاةٍ مَكْتُوبَةٍ مِنْ غَيْرِ فَرَاغٍ، فَأَعِدِ الصَّلَاةَ إِذَا كَانَ الْإِتِّفَاتُ فَاحِشًا، وَإِنْ كُنْتَ قَدْ تَشَهَّدْتَ، فَلَا تُعَدُّ ».»

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man, can anything cut off his Salāt, from what passes by in front of him?' So he^{asws} said: 'Nothing cuts off a Salāt of the Muslim, but safeguard as much as you can'.

He (the narrator) said, 'And I asked him^{asws} about a man with nose-bleed, but his nose-bleed did not flow until the time for Salāt came up. He^{asws} 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 he^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبِيَّارٍ، عَنْ فَضَالَةَ، عَنْ أَبَانَ، عَنْ سَلَمَةَ أَبِي حَفْصٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَنْ عَلِيًّا صَلَّى صَلَاةً صَلَّى اللَّهُ عَلَيْهِ كَانَ يَقُولُ: لَا يَفْطَعُ الصَّلَاةَ الرُّعَافُ وَلَا الْقَيْءُ وَلَا الدَّمُ، فَمَنْ وَجَدَ أَرَا، فَلْيَأْخُذْ بِيَدِ رَجُلٍ مِنَ الْقَوْمِ مِنَ الصَّفِّ، فَلْيَقْدِّمَهُ: « يَعْنِي إِذَا كَانَ إِمَامًا.

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 Abdullah^{asws} that Ali^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، 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'far^{asws}, said, 'I asked him^{asws} about the man who turns during the Salāt. He^{asws} said: 'No (he cannot), nor can he break (crack) his fingers'.¹⁷

46 - بَابُ التَّسْلِيمِ عَلَى الْمُصَلِّيِّ وَالْغَطَّاسِ فِي الصَّلَاةِ

Chapter 46 – The greetings upon the praying one, and the sneezing during the Salāt

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُسَلِّمُ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ؟ قَالَ: « يَزِدُّ "سَلَامٌ عَلَيْكُمْ"،

وَلَا يَقُولُ: " وَعَلَيْكُمْ السَّلَامُ " : فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ قَائِمًا يُصَلِّي، فَمَرَّ بِهِ عَمَّارُ بْنُ يَاسِرٍ، فَسَلَّمَ عَلَيْهِ عَمَّارٌ، فَردَّ عَلَيْهِ النَّبِيُّ ﷺ هَكَذَا «

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who is offered Salām (greeted upon) and he is in the Salāt. He^{asws} said: 'He can reply (saying), 'سَلَامٌ عَلَيْكُمْ', 'Greetings be upon you', but he should not be saying, 'وَعَلَيْكُمْ السَّلَامُ', 'And upon you be the greetings', for Rasool-Allah^{saww} was standing praying Salāt, and Ammar Bin Yasser passed by and Ammar greeted upon him^{saww}. So the Prophet^{saww} replied like this'.¹⁸

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا عَطَسَ الرَّجُلُ فِي صَلَاتِهِ، فَلْيَحْمَدِ اللَّهَ ». «

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man sneezes during his Salāt, so let him Praise Allah^{azwj}'.¹⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، عَنْ مُعَلَّى أَبِي عُثْمَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَسْمَعُ الْعَطَسَةَ وَأَنَا فِي الصَّلَاةِ، فَأَحْمَدُ اللَّهَ، وَأُصَلِّي عَلَى النَّبِيِّ ﷺ؟ قَالَ: « نَعَمْ، وَإِذَا عَطَسَ أَحْوَكُ وَأَنْتَ فِي الصَّلَاةِ، فَقُلْ: الْحَمْدُ لِلَّهِ، وَصَلِّ عَلَى النَّبِيِّ: وَإِنْ كَانَ بَيْنَكَ وَبَيْنَ صَاحِبِكَ الْبَيْتُ، صَلِّ عَلَى 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 Abdullah^{asws}, said, 'I said to him^{asws}, 'I hear the sneeze while I am in the Salāt, so should I Praise Allah^{azwj} and send Blessings upon the Prophet^{saww}? He^{asws} said: 'Yes. And when your brother sneezes and you are in the Salāt, so say, 'The Praise is for Allah^{azwj}, and Blessings be upon the Prophet^{saww}'; and if there was unhappiness between you and your companions, send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws}'.²⁰

47 - بَابُ الْمُصَلِّي يَعْرِضُ لَهُ شَيْءٌ مِنَ الْهُوَامِ فَيَقْتُلُهُ

Chapter 47 – The praying one, something from the insects presents itself to him, so he kills it

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ، فَيَرَى الْحَيَّةَ، أَوِ الْعُقْرَبَ: يَفْتُلُهُمَا إِنْ آذَيَاهُ؟ قَالَ: « نَعَمْ ». «

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} 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?' He^{asws} said: 'Yes'.²¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادِ بْنِ عُمَانَ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَقْتُلُ الْبَقَّةَ وَالْبُرْعُوثَ وَالْقَمَلَةَ وَالذَّبَابَ فِي الصَّلَاةِ: أَيْنَقُضُ صَلَاتُهُ وَوُضُوءُهُ؟ 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 Abdullah^{asws} 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?' He^{asws} said: 'No'.²²

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ قَائِمًا فِي الصَّلَاةِ الْفَرِيضَةِ، فَيَنْسَى كَيْسَهُ، أَوْ مَتَاعًا يَتَحَوَّفُ ضَيَعَتَهُ أَوْ هَلَاكَهُ؟ قَالَ: « يَقْطَعُ صَلَاتَهُ، وَيُحْرَزُ مَتَاعَهُ، ثُمَّ يَسْتَقْبِلُ الصَّلَاةَ ». قُلْتُ: فَيَكُونُ فِي الْفَرِيضَةِ، فَتَقَلَّتْ عَلَيْهِ دَابَّتُهُ، أَوْ تَقَلَّتْ دَابَّتُهُ، فَيَخَافُ أَنْ تَذْهَبَ، أَوْ يُصِيبَ مِنْهَا عَنَتٌ؟ فَقَالَ: « لَا بَأْسَ بِأَنْ يَقْطَعُ صَلَاتَهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} 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. He^{asws} 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 he^{asws} said: 'There is no problem with if he were to cut off his Salāt'.²³

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانَ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِذَا وَجَدَ قَمَلَةً فِي الْمَسْجِدِ، دَفَنَهَا فِي الْحَصَى

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'far^{asws} found a louse in the Masjid, buried it among the pebbles'.²⁴

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، عَنْ حَمَادِ بْنِ عِيسَى، عَنْ حَرِيْزِ، عَنْ عَمْرِو بْنِ أَحْبَرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كُنْتَ فِي صَلَاةِ الْفَرِيضَةِ، فَرَأَيْتَ غُلَامًا لَكَ قَدْ أَبَقَ، أَوْ غَرِيمًا لَكَ عَلَيْهِ مَالٌ، أَوْ حَيَّةً تَخَافُهَا عَلَى نَفْسِكَ، فَاقْطَعِ الصَّلَاةَ، وَاتَّبِعِ الْغُلَامَ، أَوْ غَرِيمًا 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 Abdullah^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنْ وَجَدْتَ قَمَلَةً وَأَنْتَ تُصَلِّي، فَادْفِنَهَا فِي الْحَصَى».

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

(It has been narrated) from Abu Abdullah^{asws} 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 وَالْحَدِيثُ 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 الْحَدَّاءِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ بَنَى مَسْجِدًا، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ». قَالَ أَبُو عُبَيْدَةَ: فَمَرَّ بِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي طَرِيقِ مَكَّةَ وَقَدْ سَوَّيْتُ بِأَحْجَارٍ مَسْجِدًا، فَقُلْتُ لَهُ: جُعِلَتْ فِدَاكَ، نَزَجُو أَنْ يَكُونَ هَذَا مِنْ ذَلِكَ، 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 Abdullah^{asws} saying: ‘The constructs a Masjid, Allah^{azwj} will Build for him a house in the Paradise’.

Abu Ubeyda (the narrator) said, ‘So I passed by Abu Abdullah^{asws} in a street of Makkah, and I had evened out a Masjid with the stoned, so I said to him^{asws}, ‘May I be sacrificed for you^{asws}! We are hoping that this would happen to be from that’. So he^{asws} said: ‘Yes’.²⁷

2. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، عَنْ أَبِي بَانَ بْنِ عَثْمَانَ، عَنْ أَبِي الْجَارُودِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمَسْجِدِ يَكُونُ فِي الْبَيْتِ، فَيُرِيدُ أَهْلُ الْبَيْتِ أَنْ يَتَوَسَّعُوا بِطَائِفَةٍ مِنْهُ، أَوْ يُحَوَّلُوهُ إِلَى غَيْرِ مَكَانِهِ؟ قَالَ: «لَا بَأْسَ بِذَلِكَ». قَالَ: وَسَأَلْتُهُ عَنِ الْمَكَانِ يَكُونُ حَبِيبًا، ثُمَّ يُنْظَفُ، وَيُجْعَلُ مَسْجِدًا؟ قَالَ: «يُطْرَحُ عَلَيْهِ مِنَ التُّرَابِ حَتَّى يُوَارِيَهُ، فَهَوَ 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'far^{asws} 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. He^{asws} said: ‘There is no problem with that’.

He (the narrator) said, ‘And I asked him^{asws} about the place which happens to be filthy, then is cleaned up and made into a Masjid. He^{asws} 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 الْعَيْصِ، قَالَ: سَأَلْتُ أَبَا

عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَيْعِ وَالْكَنَائِسِ: هَلْ يَصْلُحُ نَقْضُهُمَا لِإِنْبَاءِ الْمَسَاجِدِ؟ فَقَالَ: « نَعَمْ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Al Ays who said,

‘I asked Abu Abdullah^{asws} about the synagogues and the churches, ‘Is it correct to break these two in order to build the Masjids?’ So he^{asws} said: ‘Yes’.²⁹

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ، قَالَ:

سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ: أَيَكْرَهُ الصَّلَاةَ فِيهَا؟ قَالَ: « نَعَمْ، وَلَكِنْ

لَا يَضُرُّكُمْ الْيَوْمَ، وَلَوْ قَدْ كَانَ الْعَدْلُ، لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ ». قَالَ: وَسَأَلْتُهُ: أَيُعَلِّقُ الرَّجُلُ

السِّلَاحَ فِي الْمَسْجِدِ؟ قَالَ: « نَعَمْ، وَأَمَّا فِي الْمَسْجِدِ الْأَكْبَرِ، فَلَا: فَإِنَّ جَدِّي نَهَى رَجُلًا يَبْرِي

مِشْقَصًا فِي الْمَسْجِدِ ».

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

‘Abu Abdullah^{asws} was asked about the Masjids with shades, is it disliked to pray Salāt therein?’ He^{asws} said: ‘Yes, but it would not harm you today, and if there had been justice (Al-Qaim^{asws}) you would see what would be done regarding that’

He (the narrator) said, ‘And I asked him^{asws}, ‘Can the man hang the weapons in the Masjid?’ He^{asws} said: ‘Yes, and as for the Great Masjid, so no, for my^{asws} grandfather^{saww} forbade a man trimming an arrow in the Masjid’.³⁰

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ حُبُوبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ

جَعْفَرِ بْنِ إِبْرَاهِيمَ: عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ:

مَنْ سَمِعْتُمُوهُ يُنْشِدُ الشَّعْرَ فِي الْمَسَاجِدِ، فَقُولُوا: فَضَّ اللَّهُ فَالْكَ، 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-Husayn^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The ones who hears the poem being recited in the Masjids, so they should be saying, ‘May Allah^{azwj} Break your mouth. But rather, the Masjids have been established for the Quran’.³¹

6. الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ، عَنْ سَهْلِ بْنِ جُمُهورٍ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ،

عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ، عَنْ عَمْرٍو بْنِ جَمِيْعٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ

فِي الْمَسَاجِدِ الْمُصَوَّرَةِ؟ فَقَالَ: « أَكْرَهُ ذَلِكَ، وَلَكِنْ لَا يَضُرُّكُمْ ذَلِكَ الْيَوْمَ، وَلَوْ قَدْ قَامَ الْعَدْلُ، رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ ». »

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'far^{asws} about the Salāt in the Masjid with pictures. So he^{asws} said: 'That is abhorred, but that would not harm you today, and if the justice had been established (Al-Qaim^{asws}), you would see what would be done regarding that'.³²

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ سَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِسْمَعِ أَبِي سَبَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « هَمَّى رَسُولُ اللَّهِ ﷺ عَنْ رَطَابَةِ الْأَعْجَامِ 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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} forbade from talking gibberish (meaningless talk) in the Masjids'.³³

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « هَمَّى رَسُولُ اللَّهِ ﷺ عَنْ سَلِّ السَّيْفِ فِي الْمَسْجِدِ، وَعَنْ بَرِي النَّبْلِ فِي الْمَسْجِدِ، قَالَ: إِنَّمَا بُنِيَ لِغَيْرِ ذَلِكَ ». »

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 Imam^{asws}) having said: 'Rasool-Allah^{saww} forbade from unsheathing the sword in the Masjid, and from sharpening the arrows in the Masjid'. He^{asws} said: 'But rather, it has been built for other than that'.³⁴

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ رِفَاعَةَ بْنِ مُوسَى، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْوُضُوءِ فِي الْمَسْجِدِ؟ فَكَرِهَهُ مِنَ الْغَائِطِ وَالنَّبُولِ

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 Abdullah^{asws} about the ablution performed in the Masjid, but he^{asws} disliked it due to the faeces and the urine'.³⁵

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ النَّبِيِّ ﷺ؟ قَالَ: « نَعَمْ، فَأَيْنَ يَنَامُ النَّاسُ؟ ». »

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

‘I asked Abu Abdullah^{asws} about the sleeping in the Sacred Masjid, and the Masjid of the Prophet^{saww}. He^{asws} said: ‘So where would the people sleep?’³⁶

11. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ بْنِ أَعْيَنَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي النَّوْمِ فِي الْمَسَاجِدِ؟ فَقَالَ: «لَا بَأْسَ بِهِ إِلَّا فِي الْمَسْجِدَيْنِ: مَسْجِدِ النَّبِيِّ ﷺ، وَالْمَسْجِدِ الْحَرَامِ». قَالَ: وَكَانَ يَأْخُذُ بِيَدَيْ فِي بَعْضِ اللَّيْلِ، فَيَتَنَحَّى نَاحِيَةً، ثُمَّ يَجْلِسُ، فَيَتَحَدَّثُ فِي الْمَسْجِدِ الْحَرَامِ، فَرُبَّمَا نَامَ وَنَمْتُ، فَقُلْتُ لَهُ فِي ذَلِكَ؟ فَقَالَ: «إِنَّمَا يُكْرَهُ أَنْ يَنَامَ فِي الْمَسْجِدِ الْحَرَامِ الَّذِي كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَمَّا النَّوْمُ فِي هَذَا الْمَوْضِعِ، فَلَيْسَ بِهِ بَأْسٌ»

From him, from his father, from Hammad, from Hareyz, from Zurara Bin Ayn who said,

‘I said to Abu Ja’far^{asws}, ‘What are you^{asws} saying regarding the sleeping in the Masjids. So he^{asws} said: ‘There is no problem with it except in two Masjids – The Masjid of the Prophet^{saww}, and the Sacred Masjid’.

He (the narrator) said, ‘And he^{asws} used to grab me by my hand in one of the nights, so he^{asws} ended up in a corner. Then he^{asws} would sit down and narrate in the Sacred Masjid. So sometimes he^{asws} slept, and I slept (as well). So I spoke to him^{asws} regarding that, so he^{asws} said: ‘But rather, it is disliked if one were to sleep in the Sacred Masjid which was upon the era of Rasool-Allah^{saww}. 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 اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘The man happens to be in the Masjid in the Salāt, so he wants to spit’. So he^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ، قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ النَّائِي عَلَيْهِ السَّلَامُ يَتَنَقَّلُ فِي الْمَسْجِدِ الْحَرَامِ فِيمَا بَيْنَ الرُّكْنِ الْيَمَانِيِّ وَالْحَجَرِ الْأَسْوَدِ، وَلَمْ يَدْفِنَهُ.

Notice:

The above Hadith is note mentioned. [www.alhassanain.org/english]

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي لَأَكْرَهُ الصَّلَاةَ فِي مَسَاجِدِهِمْ. فَقَالَ: «لَا تَكْرَهُ، فَمَا مِنْ مَسْجِدٍ بُنِيَ إِلَّا عَلَى

قَبْرِ نَبِيِّ أَوْ وَصِيِّ نَبِيِّ قُتِلَ، فَأَصَابَ تِلْكَ الْبُقْعَةَ رَشَّةٌ مِنْ دَمِهِ، فَأَحَبَّ اللَّهُ أَنْ يُذَكَّرَ فِيهَا: فَأَدَّ فِيهَا الْفَرِيضَةَ وَالْتَوَافِلَ، وَأَقْضَى فِيهَا مَا فَاتَكَ.»

Al Husayn Bin Muhammad, raising it from Ibn Abu Umeyr, from one of his companions who said,

‘I said to Abu Abdullah^{asws}, ‘I dislike praying Salāt in their Masjids (of the general Muslims)’. So he^{asws} said: ‘Do not dislike it, for there is none from a Masjid, except that it is built upon a grave of a Prophet^{saww} or a successor^{as} of a Prophet^{as}. He was murdered, so that spot was hit by a sprinkle of his^{as} blood, therefore Allah^{azwj} Loves it that He^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَادِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى)؟ 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 Abdullah^{asws}, ‘(What about) the Words of Allah^{azwj} Mighty and Majestic [4:43] O you who believe! Do not go near the Prayer when you are Intoxicated?’ So he^{asws} said: ‘The sleep’.⁴⁰

16. جَمَاعَةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ ابْنِ سِنَانَ، عَنْ عُمَرَ بْنِ يَرِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ يُرْحَصُ 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 Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا يَزِيدُ النَّاسَ 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 Abdullah^{asws}, ‘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 he^{asws} said: 'They are speaking the truth'. So I said, 'Can the two men happen to be (classified as) a Jam'at?' So he^{asws} 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 عَيْسَى، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ الْجُهَنِيَّ أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَكُونُ فِي الْبَادِيَةِ، وَمَعِيَ أَهْلِي وَوُلْدِي وَعِلْمَتِي، فَأُؤَدِّنُ، وَأَقِيمُ وَأُصَلِّي بِهِمْ، أَفَجَمَاعَةٌ نَحْنُ؟ فَقَالَ: نَعَمْ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْعِلْمَةَ يَنْبَعُونَ قَطْرَ السَّحَابِ، وَأَبْتِي أَنَا وَأَهْلِي وَوُلْدِي، فَأُؤَدِّنُ، وَأَقِيمُ وَأُصَلِّي بِهِمْ، أَفَجَمَاعَةٌ نَحْنُ؟ فَقَالَ: نَعَمْ، يَا رَسُولَ اللَّهِ، فَإِنَّ وُلْدِي يَتَفَرَّقُونَ فِي الْمَاشِيَةِ، وَأَبْتِي أَنَا وَأَهْلِي، فَأُؤَدِّنُ وَأَقِيمُ وَأُصَلِّي بِهِمْ، أَفَجَمَاعَةٌ نَحْنُ؟ فَقَالَ: نَعَمْ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَرْأَةَ تَذْهَبُ فِي مَصْلَحَتِهَا، فَأَبْتِي أَنَا وَوَلْدِي، فَأُؤَدِّنُ وَأَقِيمُ فَأُصَلِّي، أَفَجَمَاعَةٌ أَنَا؟ فَقَالَ: نَعَمْ، الْمُؤْمِنُ وَحَدَهُ 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'far^{asws} saying: 'Al-Juhanny came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! 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 he^{saww} said: 'Yes'. So he said, 'O Rasool-Allah^{saww}! 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 he^{saww} said: 'Yes'. So he said, 'O Rasool-Allah^{saww}! 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 he^{saww} said: 'Yes. The Believer alone is a Jam'at'.⁴³

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الْخُمْسَ فِي جَمَاعَةٍ، فَطَنُوا بِهِ خَيْرًا. »

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « أَمَا يَسْتَحِجِي 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 Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ ذَاتَ يَوْمٍ إِذْ جَاءَهُ رَجُلٌ، فَدَخَلَ عَلَيْهِ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، إِنِّي رَجُلٌ جَارٌ مَسْجِدٍ لِقَوْمِي، فَإِذَا أَنَا لَمْ أُصَلِّ مَعَهُمْ وَقَعُوا بِي، وَقَالُوا: هُوَ هَكَذَا وَهَكَذَا؟ فَقَالَ: «أَمَا لَئِنْ قُلْتُ ذَلِكَ، لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: 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 لِهَذَا الرَّجُلِ حِينَ اسْتَفْتَاكَ، فَإِنْ لَمْ يَكُونُوا مُؤْمِنِينَ؟ قَالَ: فَضَحِكَ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: «مَا أَرَاكَ بَعْدُ إِلَّا هَاهُنَا: يَا زُرَّارَةَ، فَأَيَّةَ عِلَّةٍ تُرِيدُ أَعْظَمَ مِنْ أَنَّهُ لَا يَأْتِمُّ بِهِ؟». ثُمَّ قَالَ: «يَا زُرَّارَةَ، أَمَا تَرَانِي قُلْتُ: صَلُّوا فِي مَسَاجِدِكُمْ، وَصَلُّوا مَعَ أئِمَّتِكُمْ؟».

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’far^{asws} one day, when a man came over to him^{asws}, and he said to him^{asws}, ‘May I be sacrificed for you^{asws}! 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 he^{asws} said: ‘But, although you are saying that, Amir Al-Momineen^{asws} 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 he^{asws} said to him: ‘Do not leave the Salāt with them and behind every Imam’.

So when he (the man) left, I said to him^{asws}, ‘May I be sacrificed for you^{asws}! You^{asws} words to this man are heavy upon me where you^{asws} issued a verdict. Supposing if they do not happen to be Believers?’ So he^{asws} smiled, then said: ‘I^{asws} 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 he^{asws} said: ‘O Zurara! Did you not found me^{asws} saying, ‘Pray Salāt in your Masjids (plural of Masjid) and perform Salāt behind your A’immah^{asws} (plural of Imam^{asws})?’⁴⁶

6. حَمَّادٌ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ وَالْفُضَيْلِ، قَالَ: قُلْنَا لَهُ: الصَّلَاةُ فِي جَمَاعَةٍ فَرِيضَةٌ هِيَ؟ فَقَالَ: «الصَّلَاةُ فَرِيضَةٌ، وَلَيْسَ الْاجْتِمَاعُ بِمَقْرُوضٍ فِي الصَّلَاةِ كُلِّهَا، وَلَكِنَّهَا 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 him^{asws}, ‘The Salāts in a Jam’at, are they an Obligation?’ So he^{asws} 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 الْوَشَاءِ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « لِيَكُنِ الَّذِينَ يَلُونَ الْإِمَامَ أُولِي الْأَحْلَامِ مِنْكُمْ وَالنُّهَى، فَإِنْ نَسِيَ الْإِمَامُ أَوْ تَعَايَا، قَوْمُوهُ: وَأَفْضَلُ الصُّفُوفِ أَوْلَاهَا، وَأَفْضَلُ أَوْلَاهَا مَا دَنَا مِنَ الْإِمَامِ، وَفَضْلُ صَلَاةِ الْجَمَاعَةِ عَلَى صَلَاةِ الرَّجُلِ فَذَا حَمْسٌ 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'far^{asws} 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 عَلَى مَيَاسِرِهَا كَفَضْلِ الْجَمَاعَةِ عَلَى صَلَاةِ الْفَرْدِ ». »

Ali, Bin Muhammad, from Sahl Bin Ziyad by his chain who said,

'He^{asws} 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 شَادَانَ، عَنِ ابْنِ أَبِي عَمِيرٍ، عَنْ حَفْصِ بْنِ الْبَحْرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « يُحْسَبُ لَكَ إِذَا دَخَلْتَ مَعَهُمْ وَإِنْ لَمْ تَقْتَدِ بِهِمْ. 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 Abdullah^{asws} 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 لَا يُقْتَدَى 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 الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَكُونُ مَعَ الْإِمَامِ، فَأَفْرُغُ مِنَ الْقِرَاءَةِ قَبْلَ أَنْ يَفْرُغَ؟ قَالَ: « أَتَبَقِ آيَةً، وَتَجِدُ اللَّهَ، وَأَنْتَ عَلَيْهِ، فَإِذَا فَرَعْتَ فَأَقْرَأِ 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 Abdullah^{asws}, 'I happen to be with the Imam, and I am free from the recitation before he is free (from it)'. He^{asws} said: 'Withhold a Verse and

Glorify Allah^{azwj} and Laud upon Him^{azwj}. So when he is free, recite the Verse and perform Rukū'.⁵¹

2. عَنْهُ، عَنْ أَحْمَدَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ، عَنْ ثَعْلَبَةَ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا

جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ خَلْفَ الْمُخَالِفِينَ؟ فَقَالَ: « مَا هُمْ عِنْدِي إِلَّا بِمَنْزِلَةِ الْجُدْرِ ». »

From him, from Ahmad, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Salāt behind the adversaries. So he^{asws} said: 'They are not in my^{asws} presence except at the status of the walls (bunch of bricks)'.⁵²

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنْ صَفْوَانَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَمَّنْ

سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: أُصَلِّي خَلْفَ مَنْ لَا أَقْتَدِي بِهِ، فَإِذَا فَرَعْتُ مِنْ قِرَاءَتِي وَلَمْ يَفْرُغْ هُوَ؟ قَالَ: « فَسَبِّحْ حَتَّى 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 Abdullah^{asws}, 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)'. He^{asws} said: 'So Glorify until he is free (from the recitation)'.⁵³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ: عَنِ أَبِي

عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ لَا تَقْتَدِي بِهِ، فَأَقْرَأْ 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 Abdullah^{asws} 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 مَهْزِيَّارٍ، عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ، قَالَ:

قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ مَوَالِيكَ قَدْ اخْتَلَفُوا، فَأُصَلِّي خَلْفَهُمْ جَمِيعاً؟ فَقَالَ: « لَا تُصَلِّ إِلَّا خَلْفَ مَنْ تَتَّقُ بِدِينِهِ ». ثُمَّ قَالَ: « وَوَالِي مَوَالٍ؟ » فَقُلْتُ: أَصْحَابٌ، فَقَالَ: مُبَادِرًا قَبْلَ أَنْ أَسْتَتِمَّ دِكْرَهُمْ: « لَا، يَا مُرُوكَ عَلِيُّ بْنُ حَدِيدٍ هَذَا؟. أَوْ هَذَا يَمَّا يَأْمُرُكَ بِهِ عَلِيُّ بْنُ حَدِيدٍ؟. » 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'far^{asws}, 'The ones in your^{asws} Wilayah are differing, so can I pray Salāt behind them all?' So he^{asws} said: 'Do not pray Salāt except behind the one whom you trust in his Religion'.

Then he^{asws} said: 'And for me^{asws} there are ones in the Wilayah'. So I said, 'Companions?' So he^{asws} 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 حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ أَنَسًا رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ . أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ بَعْدَ الْجُمُعَةِ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ. فَقَالَ: « يَا زُرَّارَةُ، إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ صَلَّى خَلْفَ فَاسِقٍ، فَلَمَّا سَلَّمَ وَأَنْصَرَفَ، قَامَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ . فَصَلَّى أَرْبَعَ رَكَعَاتٍ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ، فَقَالَ لَهُ رَجُلٌ إِلَى جَنْبِهِ: يَا أَبَا الْحَسَنِ، صَلَّيْتَ أَرْبَعَ رَكَعَاتٍ لَمْ تَفْصِلْ بَيْنَهُنَّ؟ فَقَالَ: إِهَّا أَرْبَعَ رَكَعَاتٍ مُشَبَّهَاتٍ، وَسَكَتَ، فَوَ اللَّهُ مَا عَقَلَ مَا قَالَ لَهُ.»

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

‘I said to Abu Ja’far^{asws}, ‘The people are reporting from Amir Al-Momineen^{asws} that he^{asws} prayed a Salāt of two Rak’at after the Friday (Salāt), not keeping a gap between the two with the Salām’. So he^{asws} said: ‘O Zurara! Amir Al-Momineen^{asws} prayed Salāt behind an immoral one. So when he greeted (Salām) and finished, Amir Al-Momineen^{asws} stood and prayed two Rak’at, not keeping a gap between them with the Salām. So a man by his^{asws} side said to him^{asws}, ‘O Abu Al-Hasan^{asws}! You^{asws} prayed four Rak’at, not keeping a gap between them’. So he^{asws} said: ‘These four Rak’at were resemblances’, and remained silent. So, by Allah^{azwj}, he (that man) did not understand what he^{asws} said to him’.⁵⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنَّا نُصَلِّي مَعَ هَؤُلَاءِ يَوْمَ الْجُمُعَةِ وَهُمْ يُصَلُّونَ فِي الْوَقْتِ، فَكَيْفَ نَصْنَعُ؟ فَقَالَ: « صَلُّوا مَعَهُمْ » فَخَرَجَ حُمْرَانُ إِلَى زُرَّارَةَ، فَقَالَ لَهُ: قَدْ أَمَرْنَا أَنْ نُصَلِّيَ مَعَهُمْ بِصَلَاتِهِمْ؟ فَقَالَ زُرَّارَةُ: مَا يَكُونُ هَذَا إِلَّا بِنَأْوِيلٍ، فَقَالَ لَهُ حُمْرَانُ: قُمْ حَتَّى تَسْمَعَ مِنْهُ. قَالَ: فَدَخَلْنَا عَلَيْهِ، فَقَالَ لَهُ زُرَّارَةُ: جُعِلْتُ فِدَاكَ، إِنَّ حُمْرَانَ رَعَمَ أَنَّكَ أَمَرْتَنَا أَنْ نُصَلِّيَ مَعَهُمْ، فَأَنْكَرْتَ ذَلِكَ؟ فَقَالَ لَنَا: « كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمَا يُصَلِّي مَعَهُمُ الرُّكْعَتَيْنِ، فَإِذَا فَرَعُوا قَامَ، فَأَضَافَ إِلَيْهَا رُكْعَتَيْنِ.»

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’far^{asws}, ‘May I be sacrificed for you^{asws}! 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 he^{asws} said: ‘Pray Salāt with them’.

So Humran went out to Zurara and said to him, ‘He^{asws} 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 him^{asws}’.

He said, ‘So we went over to him^{asws} and Zurara said to him^{asws}, ‘May I be sacrificed for you^{asws}! Humran claims that you^{asws} ordered us that we should

be praying Salāt with them (general Muslims), but I denied that'. So he^{asws} said to us: 'Ali^{asws} Bin Al-Husayn^{asws} used to pray two Rak'at of Salāt with them. So when they were free, he^{asws} would stand and increase two Rak'at upon these'.⁵⁷

51- بَابُ مَنْ تَكْرَهُ الصَّلَاةَ خَلْفَهُ وَالْعَبْدَ يَوْمَ الْقَوْمِ وَمَنْ أَحَقُّ أَنْ يُؤْمَرَ

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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « حَمْسَةٌ لَا يُؤْمَرُونَ النَّاسَ عَلَى كُلِّ حَالٍ: الْمَجْدُومُ، وَالْأَبْرَصُ، وَالْمَجْنُونُ، وَوَلَدُ الزَّانِي، 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 Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: لَا يُؤْمَرُ الْمُقْتَدِ الْمُطْلَقِينَ، وَلَا يُؤْمَرُ صَاحِبُ الْفَالِجِ الْأَصْحَاءِ، وَلَا صَاحِبُ التَّيْمَمِ الْمُتَوَضِّئِينَ، وَلَا يُؤْمَرُ الْأَعْمَى فِي الصَّحْرَاءِ إِلَّا أَنْ يُوجَّهَ إِلَى الْقِبْلَةِ ». »

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: '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. وَهَذَا الْإِسْنَادُ: فِي رَجُلَيْنِ اخْتَلَفَا، فَقَالَ أَحَدُهُمَا: كُنْتُ إِمَامَكَ، وَقَالَ الْآخَرُ: أَنَا كُنْتُ إِمَامَكَ؟ فَقَالَ: « صَلَاتُهُمَا تَامَةٌ ». قُلْتُ: فَإِنْ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: كُنْتُ أَنْتُمْ بِكَ؟ قَالَ: « صَلَاتُهُمَا فَاسِدَةٌ وَلَيْسَتْ أَنْفَا »

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 he^{asws} said: 'Both of their Salāt are complete'. So I said, 'Supposing each one of them says, 'I was following you'. He^{asws} said: 'Both their Salāt are spoilt, and let them both resume'.⁶⁰

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الصَّلَاةُ خَلْفَ الْعَبْدِ؟ فَقَالَ: « لَا بَأْسَ بِهِ إِذَا كَانَ فَتِيهَاً، وَلَمْ يَكُنْ هُنَاكَ أَفْقَهُ مِنْهُ ». »

قَالَ: قُلْتُ: أَصَلِّي خَلْفَ الْأَعْمَى؟ قَالَ: «نَعَمْ، إِذَا كَانَ لَهُ مَنْ يُسَدِّدُهُ، وَكَانَ أَفْضَلَهُمْ». قَالَ: «وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا يُصَلِّيَنَّ أَحَدُكُمْ خَلْفَ الْمَجْدُومِ، وَالْأَبْرَصِ، وَالْمَجْنُونِ، وَالْمَحْدُودِ، وَوَلَدِ الرَّبِيِّ: وَالْأَعْرَابِيِّ لَا يُؤْمُ الْمُهَاجِرِينَ».

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'What about the Salāt behind the slave?' So he^{asws} 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?' He^{asws} said: 'Yes, when there was for him someone who guides him (to face the Qiblah), and he was the best of them'.

He^{asws} said, 'And Amir Al-Momineen^{asws} 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 وَعَازِمَةُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَجْبُوبٍ، عَنْ ابْنِ رَبَائِبٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقَوْمِ مِنْ أَصْحَابِنَا يَجْتَمِعُونَ، فَتَحْضُرُ الصَّلَاةَ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: تَقَدَّمَ يَا فُلَانُ؟ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَتَقَدَّمُ الْقَوْمَ أَقْرَبُهُمْ لِلْقُرْآنِ: فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً: فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَكْبَرُهُمْ سِنًا: فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً، فَلْيُؤَمِّمُهُمْ أَعْلَمُهُمْ بِالسُّنَّةِ، وَأَفْقَهُهُمْ فِي الدِّينِ: وَلَا يَتَقَدَّمَنَّ أَحَدُكُمْ الرَّجُلَ فِي مَنْزِلِهِ، وَلَا صَاحِبَ 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 Abdullah^{asws} 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 he^{asws} said: 'Rasool-Allah^{saww} 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 اللَّهِ بْنِ الْمُغْبِرَةِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا تَأْسَ بِالْعُلَامِ الَّذِي لَمْ يَبْلُغِ الْحُلُمَ أَنْ يَأْمُرَ الْقَوْمَ، وَأَنْ يُؤَدِّنَ».

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

(It has been narrated) from Abu Abdullah^{asws} 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 يُؤْمُ النِّسَاءَ وَالْمَرْأَةُ تُوْمُ النِّسَاءَ

Chapter 52 – The man leading the women, and the woman leading the women

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنْ ابْنِ مُسْكَانَ، عَنْ أَبِي الْعَبَّاسِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ: يُؤْمُ 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 Abdullah^{asws} about the man leading the woman (in Salāt) in his house. So he^{asws} said: ‘Yes, she should be standing behind him’.⁶⁴

2. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ، عَنْ ابْنِ سِنَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تُوْمُ النِّسَاءَ؟ فَقَالَ: « إِذَا كُنَّ جَمِيعاً أُمَّتُهُنَّ فِي النَّافِلَةِ، فَأَمَّا الْمَكْتُوبَةُ، فَلَا، وَلَا تَقْدَمُهُنَّ، وَلَكِنْ 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 Abdullah^{asws} about the woman leading the women (in Salāt). So he^{asws} 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 عَثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُؤْمُ النِّسَاءَ لَيْسَ مَعَهُنَّ رَجُلٌ فِي الْقَرِيبَةِ، قَالَ: « نَعَمْ، وَإِنْ كَانَ مَعَهُ صَبِيٌّ، فَلْيُؤْمِ إِلَى جَانِبِهِ ».

Ahmad, from Al Husayn, from Fazalat, from Hammad Bin Usman, from Ibrahim Bin Manmoun,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who led the women (in Salāt), there not being (another) man with them, in the Obligatory (Salāt)’. He^{asws} said: ‘And even if there was a male child with him, so let him stand to his side’.⁶⁶

53 - بَابُ الصَّلَاةِ خَلْفَ مَنْ يُقْتَدَى بِهِ وَالْقِرَاءَةَ خَلْفَهُ وَصَمَانِهِ 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ: وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ خَلْفَ الْإِمَامِ أَقْرَأُ خَلْفَهُ؟ فَقَالَ: « أَمَّا الصَّلَاةُ الَّتِي لَا يُجْهَرُ فِيهَا بِالْقِرَاءَةِ، فَإِنَّ ذَلِكَ جُعِلَ لِإِنِّيهِ، فَلَا تَقْرَأُ خَلْفَهُ: وَأَمَّا الصَّلَاةُ الَّتِي يُجْهَرُ فِيهَا، فَإِنَّمَا أَمْرٌ بِالْجَهْرِ لِيُنْصِتَ مَنْ خَلْفَهُ: فَإِنْ سَمِعْتَ، فَأَنْصِتْ: وَإِنْ لَمْ تَسْمَعْ، فَأَقْرَأْ ».

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 Abdullah^{asws} about the Salāt behind the Imam. Should I recite behind him?’ So he^{asws} 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 عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ تَأْتُمُّ بِهِ، فَلَا تَقْرَأُ خَلْفَهُ، سَمِعْتَ قِرَاءَتَهُ أَوْ لَمْ تَسْمَعْ، إِلَّا أَنْ تَكُونَ صَلَاةً يُجْهَرُ فِيهَا وَلَمْ تَسْمَعْ، فَأَقْرَأْ ».

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

(It has been narrated) from Abu Abdullah^{asws} 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. عَلِيُّ عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كُنْتَ خَلْفَ إِمَامٍ تَأْتُمُّ 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 Imam^{asws}) 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ قُتَيْبَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كُنْتَ خَلْفَ إِمَامٍ تَرْتَضِي بِهِ فِي صَلَاةٍ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ، فَلَمْ تَسْمَعْ قِرَاءَتَهُ، فَأَقْرَأْ أَنْتَ لِنَفْسِكَ: وَإِنْ كُنْتَ تَسْمَعُ الْهُمَمَةَ، فَلَا تَقْرَأْ ».

And from him, from his father, from Abdullah Bin Al Mugheira, from Quteyba,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ حَمِيلٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَحَدَهُمَا عَلَيْهِمَا السَّلَامُ 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 Imam^{asws} about the Imam being responsible for a Salāt of the people’. He^{asws} said: ‘No’.⁷¹

6. مُحَمَّدٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « كَانَ أَمِيرُ الْمُؤْمِنِينَ . صَلَّوْا تُاللهِ عَلَيْهِ . يَقُولُ: مَنْ قَرَأَ خَلْفَ إِمَامٍ يَأْتُمُّ بِهِ، فَمَاتَ، بُعِثَ عَلَى غَيْرِ الْفِطْرَةِ ».

Muhammad, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

‘Abu Ja’far^{asws} said that ‘Amir Al-Momineen^{asws} would say: ‘The one who recites behind an Imam (prayer leader) whom he follows and he dies, he had died in a religion other than that Fitrah (Al-Islam)’.⁷²

54 - . بَابُ الرَّجُلِ يُصَلِّي بِالْقَوْمِ وَهُوَ عَلَى غَيْرِ طَهْرٍ أَوْ لِعَيْرِ 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ أَمْ قَوْمًا وَهُوَ عَلَى غَيْرِ طَهْرٍ، فَأَعْلَمَهُمْ بَعْدَ مَا صَلَّوْا؟ فَقَالَ: « يُعِيدُ هُوَ، وَلَا يُعِيدُونَ ».

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 Abdullah^{asws} about the man leading a group (in Salāt) and he is upon without cleanliness, so he lets them know after having had prayed. So he^{asws} said: ‘He should repeat, and they would not be repeating’.⁷³

2. عَلِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْأَعْمَى يُؤْمُ الْقَوْمَ وَهُوَ عَلَى غَيْرِ الْقِبْلَةِ، قَالَ: « يُعِيدُ، وَلَا يُعِيدُونَ: فَإِنَّهُمْ قَدْ تَحَرَّوْا ».

Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, (It has been narrated) from Abu Abdullah^{asws} regarding the blind one leading the group (in Salāt) and he is upon other than the Qiblah. He^{asws} said: ‘He should repeat and they would not be repeating, for they had investigated (the direction of the Qiblah)’.⁷⁴

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ حَمِيلٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَحَدَهُمَا عَلَيْهِمَا السَّلَامُ عَنِ رَجُلٍ صَلَّى بِقَوْمٍ رَكَعَتَيْنِ، فَأَحْبَرَهُمْ أَنَّهُ لَمْ يَكُنْ عَلَى وُضُوءٍ؟ قَالَ: « يُبْنِي 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 Imam^{asws} 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. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْمٍ خَرَجُوا مِنْ خُرَاسَانَ أَوْ بَعْضِ الْجِبَالِ، وَكَانَ يَوْمُهُمْ رَجُلًا، 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 Abdullah^{asws} 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’. He^{asws} said: ‘They would not be repeating (the Salāt)’.⁷⁶

55 - بَابُ الرَّجُلِ يُصَلِّي وَحْدَهُ ثُمَّ يُعِيدُ فِي الْجَمَاعَةِ أَوْ يُصَلِّي بِقَوْمٍ وَقَدْ كَانَ صَلَّى قَبْلَ ذَلِكَ

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 شَادَانَ: وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حُفْصِ بْنِ الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} regarding the man who prays the Salāt alone, then he finds a Jam’at. He^{asws} 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 بصيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أُصَلِّي، ثُمَّ أَدْخُلُ الْمَسْجِدَ، فَتَقَامُ الصَّلَاةُ وَقَدْ صَلَّيْتُ؟ فَقَالَ: « صَلِّ مَعَهُمْ، يَخْتَارُ اللَّهُ 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 Abdullah^{asws}, ‘I pray, then I enter the Masjid, so the Salāt has been established’. So he^{asws} said: ‘Pray Salāt with them. Allah^{azwj} would Choose the most Beloved of the two to Him^{azwj}’.⁷⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ دَخَلَ الْمَسْجِدَ، وَافْتَتَحَ الصَّلَاةَ، فَبَيْنَا هُوَ قَائِمٌ يُصَلِّي إِذْ أَدَّنَ الْمُؤَذِّنُ، وَأَقَامَ الصَّلَاةَ؟ قَالَ: « فَلْيُصَلِّ رَكَعَتَيْنِ، ثُمَّ لِيَسْتَأْنِفِ الصَّلَاةَ مَعَ الْإِمَامِ، وَتَتَكُنِ الرَّكَعَتَانِ تَطَوُّعًا ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullah^{asws} 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. He^{asws} 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 يَظْفَرٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، تَخْضُرُ صَلَاةَ الظُّهْرِ، فَلَا تَقْدِرُ أَنْ تَنْزِلَ فِي الْوَقْتِ حَتَّى يَنْزِلُوا، وَتَنْزِلَ مَعَهُمْ، فَتُصَلِّي، ثُمَّ يَقُومُونَ فَيُسْرِعُونَ، فَتَقُومُ فَتُصَلِّي الْعَصْرَ، وَتُرِيهِمْ كَأَنَّا نَزَعُ، ثُمَّ يَنْزِلُونَ لِلْعَصْرِ فَيَقْدِمُونَا، فَتُصَلِّي بِهِمْ؟ فَقَالَ: « صَلِّ بِهِمْ، لِأَصَلَّى اللَّهُ عَلَيْهِمْ ».

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Yaqoub Bin Yaqteen who said,

‘I said to Abu Al-Hassan^{asws}, ‘May I be sacrificed for you^{asws}! 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 he^{asws} said: ‘Pray Salāt with them, may Allah^{azwj} not Send Blessings upon them’.⁸⁰

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: أَيْ أَحْضُرُ الْمَسَاجِدَ مَعَ جِيرَتِي وَعَدِيرِهِمْ، فَيَأْتُرُونِي بِالصَّلَاةِ بِهِمْ وَقَدْ صَلَّيْتُ قَبْلَ أَنْ آتِيَهُمْ، وَرُبَّمَا صَلَّى خَلْفِي مَنْ يَفْتَدِي بِصَلَاتِي وَالْمُسْتَضْعَفُ وَالْجَاهِلُ، وَأَكْرَهُ أَنْ أَتَقَدَّمَ وَقَدْ صَلَّيْتُ بِحَالٍ مَنْ يُصَلِّي بِصَلَاتِي مِمَّنْ سَمَّيْتُ لَكَ، فَمُرْنِي فِي ذَلِكَ بِأَمْرِكَ أَنْتَهِيَ إِلَيْهِ، وَأَعْمَلُ بِهِ إِنْ شَاءَ اللَّهُ. فَكَتَبَ عَلَيْهِ السَّلَامُ: « صَلِّ بِهِمْ ».

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

‘I wrote to Abu Al-Hassan^{asws}, ‘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 you^{asws}. So, order me with regards to that with your^{asws}

order, for me to end up to it and act by it, Allah^{azwj} Willing'. So he^{asws} wrote: 'Pray Salāt with them (leading them)'.⁸¹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ، كَانَ كَمَنْ صَلَّى خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ». «

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who prays Salāt with them (general Muslims) in the first row, is like the one who prays behind Rasool-Allah^{saww}'.⁸²

7. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَانَ يُصَلِّي، فَخَرَجَ الْإِمَامُ وَقَدْ صَلَّى الرَّجُلُ رُكْعَةً مِنْ صَلَاةٍ فَرِيضَةٍ؟ فَقَالَ: « إِنْ كَانَ إِمَامًا عَدْلًا، فَلْيُصَلِّ أُخْرَى وَيَنْصَرِفْ، وَيَجْعَلُهُمَا تَطَوُّعًا، وَلْيَدْخُلْ مَعَ الْإِمَامِ فِي صَلَاتِهِ كَمَا هُوَ: وَإِنْ لَمْ يَكُنْ إِمَامًا عَدْلًا، فَلْيَبْنِ عَلَى صَلَاتِهِ كَمَا هُوَ، وَ يُصَلِّي رُكْعَةً أُخْرَى مَعَهُ يَجْلِسُ قَدْرَ مَا يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ لِيَتِمَّ صَلَاتُهُ مَعَهُ عَلَى مَا اسْتَطَاعَ: فَإِنَّ التَّقِيَّةَ وَاسِعَةٌ، وَلَيْسَ شَيْءٌ مِنَ التَّقِيَّةِ إِلَّا وَصَاحِبُهَا مُأْجُورٌ عَلَيْهَا إِنْ شَاءَ اللَّهُ ». «

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

'I asked him^{asws} 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 he^{asws} 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 Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'; 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, Allah^{azwj} Willing'.⁸³

8. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَرْجَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ صَلَّى فِي مَنْزِلِهِ، ثُمَّ أَتَى مَسْجِدًا مِنْ مَسَاجِدِهِمْ، فَصَلَّى 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 Abdullah^{asws} 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 وَيُحَدِّثُ الْإِمَامَ فَيَقْدِمُهُ

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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُدْرِكُ الرَّكْعَةَ الثَّانِيَةَ مِنَ الصَّلَاةِ مَعَ الْإِمَامِ وَهِيَ لَهُ الْأُولَى: كَيْفَ يَصْنَعُ إِذَا جَلَسَ الْإِمَامُ؟ قَالَ: « يَتَجَانَى وَلَا يَتَمَكَّنُ مِنَ الْعُودِ، فَإِذَا كَانَتِ الثَّلَاثَةُ لِلْإِمَامِ . وَهِيَ لَهُ الثَّانِيَةُ . فَلْيَلْبَثْ قَلِيلًا . إِذَا قَامَ الْإِمَامُ . بِقَدْرِ مَا يَتَشَهَّدُ، ثُمَّ يَلْحَقْ بِالْإِمَامِ ». قَالَ: وَسَأَلْتُهُ عَنِ الَّذِي يُدْرِكُ الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ مِنَ الصَّلَاةِ: كَيْفَ يَصْنَعُ بِالْقِرَاءَةِ؟ فَقَالَ: « أَفْرَأُ فِيهِمَا: فَإِنَّهُمَا لَكَ الْأُولَيَانِ، وَلَا تَجْعَلْ أَوَّلَ صَلَاتِكَ آخِرَهَا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Abdullah^{asws} 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?' He^{asws} 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 him^{asws} about the one who attains the last two Rak'at from the Salāt, how should they deal with the recitation'. So he^{asws} 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 شاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمِيلِ بْنِ دَرَّاجٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا لَمْ تُدْرِكْ تَكْبِيرَةَ الرَّكُوعِ، 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 Abdullah^{asws} 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 نَصْرِ، عَنْ الْمُتَنِّي، عَنْ إِسْحَاقَ بْنِ يَرِيدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، يَسْبِقُنِي الْإِمَامُ بِالرَّكْعَةِ، فَتَكُونُ لِي وَاحِدَةً وَلَهُ ثِنْتَانِ، فَأَتَشَهَّدُ كُلَّمَا قَعَدْتُ؟ فَقَالَ: « نَعَمْ، فَإِنَّمَا التَّشَهُدُ 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 Abdullah^{asws}, 'May I be sacrificed for you^{asws}! 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 he^{asws} said: 'Yes, for rather, the Tashahhud is a Blessing'.⁸⁷

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي بَنٍ عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا سَبَقَكَ الْإِمَامُ بِرُكْعَةٍ، فَأَذْرَكَتَ الْقِرَاءَةَ الْأَخِيرَةَ، قَرَأْتَ فِي الثَّلَاثَةِ مِنْ صَلَاتِهِ وَهِيَ ثِنْتَانِ لَكَ: وَإِنْ لَمْ تُدْرِكْ مَعَهُ إِلَّا رُكْعَةً وَاحِدَةً، قَرَأْتَ فِيهَا، وَفِي الَّتِي تَلِيهَا: وَإِنْ سَبَقَكَ بِرُكْعَةٍ، جَلَسْتَ فِي الثَّلَاثَةِ لَكَ وَالثَّلَاثَةَ لَهُ حَتَّى تَعْتَدِلَ الصُّفُوفُ قِيَامًا ». قَالَ: وَقَالَ: « إِذَا وَجَدْتَ الْإِمَامَ سَاجِدًا، فَانْتَبُتْ مَكَانَكَ حَتَّى يَرْفَعَ رَأْسَهُ: وَإِنْ كَانَ قَاعِدًا فَعَدْتَ: وَإِنْ كَانَ قَائِمًا 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 Abdullah^{asws} 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 عُمَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَدْرَكَتَ الْإِمَامَ قَدْ رَكَعَ، فَكَبَّرْتَ وَرَكَعْتَ قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، فَقَدْ أَدْرَكَتَ الرَّكْعَةَ: فَإِنْ رَفَعَ الْإِمَامُ رَأْسَهُ قَبْلَ أَنْ تَرَكَعَ، 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ: « إِذَا أَدْرَكَتَ الْإِمَامَ وَهُوَ رَاكِعٌ، فَكَبَّرَ وَهُوَ مُقِيمٌ صَلَاتَهُ، ثُمَّ رَكَعَ قَبْلَ أَنْ يَرْفَعَ الْإِمَامُ رَأْسَهُ، فَقَدْ أَدْرَكَتَ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Sulaymen Bin Khalid who said,

‘Abu Abdullah^{asws} 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 شَادَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَهُمْ فِي الصَّلَاةِ وَقَدْ سَبَقَهُ الْإِمَامُ بِرُكْعَةٍ أَوْ أَكْثَرَ، فَيَعْتَلُ الْإِمَامَ، فَيَأْخُذُ بِيَدِهِ، فَيَكُونُ أَدْنَى الْقَوْمِ إِلَيْهِ، فَيَقْدِمُهُ؟ فَقَالَ: «يُنْمِ صَلَاةَ الْقَوْمِ، ثُمَّ يَجْلِسُ حَتَّى إِذَا فَرَعُوا مِنَ التَّشَهُدِ، أَوْ مَأً إِلَيْهِمْ بِيَدِهِ عَنِ الْيَمِينِ وَالشِّمَالِ، فَكَانَ الَّذِي أَوْ مَأً إِلَيْهِمْ بِيَدِهِ التَّسْلِيمِ وَانْقِضَاءَ صَلَاتِهِمْ، وَأَمَّ 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 Abdullah^{asws} 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 he^{asws} 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 عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: رَجُلٌ دَخَلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَهُوَ لَا يَنْوِيهَا صَلَاةً، فَأَخَذَتْ إِمَامُهُمْ، فَأَخَذَ بِيَدِ ذَلِكَ الرَّجُلِ، فَقَدَّمَهُ، فَصَلَّى بِهِمْ: أَيُجْزِيهِمْ صَلَاتُهُمْ بِصَلَاتِهِ وَهُوَ لَا يَنْوِيهَا صَلَاةً؟ فَقَالَ: «لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَدْخُلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَهُوَ لَا يَنْوِيهَا صَلَاةً، بَلْ يَنْبَغِي لَهُ أَنْ يَنْوِيهَا صَلَاةً، فَإِنْ كَانَ قَدْ صَلَّى، فَإِنَّ لَهُ صَلَاةً أُخْرَى، وَإِلَّا فَلَا يَدْخُلُ مَعَهُمْ، قَدْ يُجْزَى 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’far^{asws}, ‘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 he^{asws} 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 الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَمَّ قَوْمًا، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ مَاتَ؟ قَالَ: «يُقَدِّمُونَ رَجُلًا آخَرَ، وَيَعْتَدُونَ بِالرَّكْعَةِ، وَيَطْرَحُونَ الْمَيِّتَ حَلْفَهُمْ، وَيَغْتَسِلُ مِنْ مَسَّهُ».

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

‘I asked Abu Abdullah^{asws} about a man who leads a group (in Salāt), so he prays one Rak’at with them, then dies. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مَرْوَكِ بْنِ عُبَيْدٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ رَجُلٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «أَيُّ شَيْءٍ يَقُولُ هَؤُلَاءِ فِي الرَّجُلِ الَّذِي يُفَوِّتُهُ مَعَ الْإِمَامِ رَكْعَتَانِ؟» قُلْتُ: يَقُولُونَ: يَقْرَأُ فِيهِمَا بِالْحَمْدِ وَسُورَةٍ. فَقَالَ: «هَذَا يُقَلِّبُ صَلَاتَهُ يَجْعَلُ أَوْلَهَا 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’far^{asws} 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 he^{asws} said: ‘This is one who overturns his Salāt, making its beginning to be its end’. I said, ‘How should he deal with it?’ He^{asws} said: ‘He should recite the Opening of the Book (Chapter 1) during each Rak’at’.⁹⁴

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ التُّعْمَانِ، عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: أَجِيءُ إِلَى الْإِمَامِ وَقَدْ سَبَقَنِي بِرَكْعَةٍ فِي الْفَجْرِ، فَلَمَّا سَلَّمَ وَقَعَ فِي قَلْبِي أَنِّي أَتَمَمْتُ، فَلَمْ أَزَلْ ذَاكِرًا لِلَّهِ حَتَّى طَلَعَتِ الشَّمْسُ، فَلَمَّا طَلَعَتْ مَحْضَتْ، فَذَكَرْتُ أَنَّ الْإِمَامَ كَانَ سَبَقَنِي بِرَكْعَةٍ؟ فَقَالَ: «إِنْ كُنْتَ فِي مَقَامِكَ، فَأَتِمَّ بِرَكْعَةٍ: وَإِنْ كُنْتَ قَدْ 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 Abdullah^{asws}, 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 Allah^{azwj} 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 he^{asws} 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 صَلَّى مَعَ قَوْمٍ وَهُوَ يَرَى أَنَّهَا الْأُولَى وَكَانَتْ الْعَصْرُ؟ قَالَ: « فَلْيَجْعَلْهَا الْأُولَى، وَلْيُصَلِّ الْعَصْرَ » وَفِي حَدِيثٍ آخَرَ: « فَإِنْ عَلِمَ أَنَّهُمْ فِي صَلَاةِ الْعَصْرِ، وَلَمْ يَكُنْ صَلَّى الْأُولَى، فَلَا يَدْخُلُ 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 him^{asws} about the man who prays with a group and he sees that it is the first (Al-Zohr), and it was Al-Asr He^{asws} said: 'So let him make it to be the first (Al-Zohr), and he should pray Al-Asr'.

And in another Hadeeth, '(He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَحَدَهُمَا. صَلَّوْا ثَلَاثًا عَلَيْهِمَا. عَنْ إِمَامٍ أَمَّ قَوْمًا، فَذَكَرَ أَنَّهُ لَمْ يَكُنْ عَلَى وُضُوئِهِ، فَانصَرَفَ، وَأَخَذَ يَدَ رَجُلٍ، وَأَدْخَلَهُ، فَقَدَّمَهُ، وَلَمْ يَعْلَمْ الَّذِي قُدِّمَ مَا صَلَّى الْقَوْمُ؟ قَالَ: « يُصَلِّي بِهِمْ: فَإِنْ أخطأ، سَبَّحَ الْقَوْمُ بِهِ، وَبَنَى عَلَى 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 Imam^{asws}) 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). He^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ: أَيْعُودُ، فَيَرْكَعُ إِذَا أَبْطَأَ الْإِمَامُ أَنْ يَرْفَعُ رَأْسَهُ؟ قَالَ: « لَا ».؟

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

'Abu Abdullah^{asws} 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?' He^{asws} said: 'No'.⁹⁸

57 - بَابُ الرَّجُلِ يَخْطُو إِلَى الصَّفِّ أَوْ يَقُومُ خَلْفَ الصَّفِّ وَحَدَهُ أَوْ يَكُونُ بَيْنَهُ وَبَيْنَ

الْإِمَامِ مَا لَا يَتَخَطَّى

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 constitute a line

1. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَدَخَلَ الْمَسْجِدَ الْحَرَامَ فِي صَلَاةِ الْعَصْرِ، فَلَمَّا كَانَ دُونَ الصُّفُوفِ رَكَعُوا، فَكَرَعَ وَحْدَهُ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ، فَمَضَى حَتَّى 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 Abdullah^{asws} and he^{asws} entered the Sacred Masjid regarding Al-Asr Salāt. So when he^{asws} was besides the rows, they performed Rukū. So he^{asws} performed Rukū alone and Sajdah two Sajdahs, then stood and went until he joined the rows’.⁹⁹

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ رَبِيعٍ، 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 him^{asws}, ‘Can the man move backwards while he is in the Salāt?’ He^{asws} said: ‘No’. I said, ‘So can he move forward?’ He^{asws} said: ‘Yes, whatever he so desire to, towards the Qiblah’.¹⁰⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَعِيدِ الْأَعْرَجِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَأْتِي الصَّلَاةَ، فَلَا يَجِدُ فِي الصَّفِّ مَقَامًا: أَيَقُومُ وَحْدَهُ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ؟ قَالَ: « نَعَمْ، لَا بَأْسَ أَنْ يَقُومَ بِجَدَاءِ الْإِمَامِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Saeed Al A’araj who said,

‘I asked Abu Abdullah^{asws} 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?’ He^{asws} 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 عِيسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ صَلَّى قَوْمٌ وَبَيْنَهُمْ وَبَيْنَ الْإِمَامِ مَا لَا يُتَخَطَّى، فَلَيْسَ ذَلِكَ الْإِمَامُ هُمْ بِإِمَامٍ، وَأَيُّ صَفٍّ كَانَ أَهْلُهُ يُصَلُّونَ بِصَلَاةِ إِمَامٍ وَبَيْنَهُمْ وَبَيْنَ الصَّفِّ الَّذِي يَتَقَدَّمُهُمْ قَدْرٌ مَا لَا يُتَخَطَّى، فَلَيْسَ تِلْكَ هُمْ بِصَلَاةٍ، فَإِنْ كَانَ بَيْنَهُمْ سُرَّةٌ أَوْ جِدَارٌ، فَلَيْسَتْ تِلْكَ هُمْ بِصَلَاةٍ إِلَّا مَنْ كَانَ مِنْ حِيَالِ النَّبِيِّ ». قَالَ: وَقَالَ: « هَذِهِ الْمَقَاصِيرُ لَمْ يَكُنْ فِي زَمَانِ أَحَدٍ مِنَ النَّاسِ، وَإِنَّمَا أَحَدَتْهَا الْجَبَّارُونَ، لَيْسَتْ لِمَنْ صَلَّى خَلْفَهَا. مُقْتَدِيًا بِصَلَاةٍ مِنْ فِيهَا. صَلَاةٌ ». قَالَ: وَقَالَ أَبُو

جَعْفَرٍ عَلَيْهِ السَّلَامُ: « يَنْبَغِي أَنْ يَكُونَ الصُّفُوفُ تَامَّةً مُتَوَاصِلَةً بَعْضُهَا إِلَى بَعْضٍ، لَا يَكُونُ بَيْنَ صَفَيْنِ مَا لَا يُنْتَحَطِي، يَكُونُ قَدْرُ ذَلِكَ مَسْقَطًا جَسَدِ الْإِنْسَانِ ». »

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

(It has been narrated) from Abu Ja'far^{asws} 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 he^{asws} 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'far^{asws} 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 يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: « إِذَا دَخَلْتَ الْمَسْجِدَ وَالْإِمَامُ رَاكِعٌ، فَطَنَنْتَ 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 Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا أَرَى بِالصُّفُوفِ بَيْنَ الْأَسَاطِينِ بَأْسًا ». »

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} do not see a problem with the rows formed between the two pillars'.¹⁰⁴

7. أَحْمَدُ بْنُ إِدْرِيسَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابَّاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ

عَنِ الرَّجُلِ يُدْرِكُ الْإِمَامَ وَهُوَ قَاعِدٌ يَتَشَهَّدُ، وَلَيْسَ خَلْفَهُ إِلَّا رَجُلٌ وَاحِدٌ عَنْ يَمِينِهِ؟ قَالَ: « لَا يَتَقَدَّمُ الْإِمَامَ، وَلَا يَتَأَخَّرُ الرَّجُلَ، وَلَكِنْ 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 Abdullah^{asws}, said, 'I asked him^{asws} 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. He^{asws} 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 (greetings), the man should stand and complete the Salāt'.¹⁰⁵

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ رَفَعَهُ، قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُصَلِّي

بِقَوْمٍ وَهُوَ إِلَى زَاوِيَةٍ فِي بَيْتِهِ بِقُرْبِ الْحَائِطِ وَكُلُّهُمْ عَنْ يَمِينِهِ، وَلَيْسَ عَلَى يَسَارِهِ أَحَدٌ.

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Hashimy, raising it, said, 'I saw Abu Abdullah^{asws} praying Salāt with a group (leading them), and he^{asws} was by a corner in his^{asws} house, near the wall, and all of them were on his^{asws} right, and there was no one on his^{asws} left'.¹⁰⁶

9. أَحْمَدُ بْنُ إِدْرِيسَ وَعَبْدُ اللَّهِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرٍو

بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابَّاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي بِقَوْمٍ وَهُمْ فِي مَوْضِعٍ أَسْفَلَ مِنْ مَوْضِعِهِ الَّذِي يُصَلِّي فِيهِ؟ فَقَالَ: « إِنْ كَانَ الْإِمَامُ عَلَى شِبْهِ الدُّكَّانِ، أَوْ عَلَى مَوْضِعٍ أَرْفَعَ مِنْ مَوْضِعِهِمْ، لَمْ يَجْزِ صَلَاتُهُمْ، وَإِنْ كَانَ أَرْفَعَ مِنْهُمْ بِقَدْرِ إصْبَعٍ، أَوْ أَكْثَرَ، أَوْ أَقَلَّ إِذَا كَانَ الِارْتِفَاعُ بَيْنَ مَسِيلٍ، فَإِنْ كَانَ أَرْضًا مَبْسُوطَةً، أَوْ كَانَ فِي مَوْضِعٍ مِنْهَا ارْتِفَاعٌ، فَقَامَ الْإِمَامُ فِي الْمَوْضِعِ الْمُرْتَفِعِ، وَقَامَ مَنْ خَلْفَهُ أَسْفَلَ مِنْهُ وَالْأَرْضُ مَبْسُوطَةٌ إِلَّا أَنَّهُمْ فِي مَوْضِعٍ مُنْحَدِرٍ. قَالَ: « لَا بَأْسَ » قَالَ: وَسُئِلَ: فَإِنْ قَامَ الْإِمَامُ أَسْفَلَ مِنْ مَوْضِعٍ مَنْ يُصَلِّي خَلْفَهُ؟ قَالَ: « لَا بَأْسَ » وَقَالَ: « إِنْ كَانَ رَجُلٌ فَوْقَ بَيْتِ أَوْ غَيْرِ ذَلِكَ. دُكَّانًا كَانَ أَوْ غَيْرَهُ. 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 Abdullah^{asws}, said, 'I asked him^{asws} 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 he^{asws} 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 Imam 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?’ He^{asws} said: ‘There is no problem’. And he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، قَالَ: ذَكَرَ الْحُسَيْنُ أَنَّ أَمْرَ مَنْ يَسْأَلُهُ عَنْ رَجُلٍ صَلَّى إِلَى جَانِبِ رَجُلٍ، فَقَامَ عَنْ يَسَارِهِ وَهُوَ لَا يَعْلَمُ، ثُمَّ عَلِمَ وَهُوَ فِي صَلَاتِهِ: كَيْفَ يَصْنَعُ؟ قَالَ: «يُحَوِّلُهُ عَنْ يَمِينِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad who said,

‘Al-Husayn mentioned that he^{asws} ordered the one who asked him^{asws} 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 الْبَيْعِ 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 عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ فِي الْبَيْعِ وَالْكَنَائِسِ؟ فَقَالَ: «رُشٌّ، وَصَلٌّ». قَالَ: وَسَأَلْتُهُ عَنْ بُيُوتِ الْمَجُوسِ؟ فَقَالَ: «رُشَّهَا، وَصَلٌّ».

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

‘I asked Abu Abdullah^{asws} about the Salāt in the synagogue, and the churches, so he^{asws} said: ‘Sprinkle (water) and pray Salāt’.

He (the narrator) said, ‘And I asked him^{asws} about the house of the Magians, so he^{asws} said: ‘Sprinkle (water) and pray (Salāt)’.¹⁰⁹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ فِي أُعْطَانِ الْإِبِلِ؟ فَقَالَ: «إِنْ تَخَوَّفْتَ الصَّبِيْعَةَ عَلَى مَتَاعِكَ، فَارْكُضْهُ وَأَنْضِجْهُ، وَلَا تَأْسَ بِالصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{asws} about the Salāt in the enclosure of the camels. So he^{asws} 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 عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: لَا تُصَلِّ فِي مَرَابِطِ الْحَيْلِ وَالْبَعَالِ 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 اللَّهِ عَنِ الْمَسْجِدِ يَبْرُ حَائِطُ قِبْلَتِهِ مِنَ الْبُلُوعَةِ يُبَالُ فِيهَا؟ فَقَالَ: «إِنْ كَانَ نَزُهُ مِنَ الْبُلُوعَةِ، فَلَا تُصَلِّ فِيهِ: وَإِنْ كَانَ نَزُهُ مِنْ غَيْرِ ذَلِكَ، 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 Abdullah^{asws} about the Masjid, a wall of its Qiblah leaks from the sewage in which it is urinated. So he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الْمَسْجِدِ فِي مَرَابِطِ الْعَنَمِ؟ فَقَالَ: «صَلِّ فِيهَا، وَلَا تُصَلِّ فِي أَعْطَانِ الْإِبِلِ إِلَّا أَنْ تَخَافَ عَلَى مَتَاعِكَ الضَّيْعَةَ، فَانْكُسُهُ، وَرُسْتَهُ بِالْمَاءِ، وَصَلِّ فِيهِ.» وَسَأَلْتُهُ عَنِ الصَّلَاةِ فِي ظَهْرِ الطَّرِيقِ؟ فَقَالَ: «لَا بَأْسَ أَنْ تُصَلِّيَ فِي الظُّوَاهِرِ الَّتِي بَيْنَ الْجَوَادِ، فَأَمَّا عَلَى الْجَوَادِ، فَلَا تُصَلِّ فِيهَا.» قَالَ: «وَكُرِّهَ الصَّلَاةَ فِي السَّبْحَةِ إِلَّا أَنْ يَكُونَ مَكَانًا لَيْتِنًا تَفْعُ عَلَيْهِ الْجَبْهَةُ مُسْتَوِيَةً.» قَالَ: وَسَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْبَيْعَةِ؟ فَقَالَ: «إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ، فَلَا بَأْسَ بِهِ.» قَالَ: وَرَأَيْتُهُ فِي الْمَنَازِلِ الَّتِي فِي طَرِيقِ مَكَّةَ يَرُشُ أَحْيَانًا مَوْضِعَ جَبْهَتِهِ، ثُمَّ يَسْجُدُ عَلَيْهِ رَطْبًا كَمَا هُوَ، وَرُبَّمَا لَمْ يَرُشْ الَّذِي يَرَى أَنَّهُ طَيِّبٌ قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يَحُوضُ الْمَاءَ، فُتَدْرِكُهُ الصَّلَاةُ؟ فَقَالَ: «إِنْ كَانَ فِي حَرْبٍ، فَإِنَّهُ يُجْزئُهُ الْإِيمَاءُ: وَإِنْ كَانَ تَاجِرًا، فَلْيَقُمْ، وَلَا يَدْخُلْهُ حَتَّى يُصَلِّيَ.»

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the Salāt in the pens of sheep. So he^{asws} 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 him^{asws} about the Salāt by the road side. So he^{asws} 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’.

He^{asws} 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 him^{asws} about the Salāt in the synagogue. So he^{asws} 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 he^{asws} did not sprinkle (water) where he^{asws} saw that it (the ground) was good’.

He (the narrator) said, ‘And I asked him^{asws} about the man who fights the water (sails in the sea), and the Salāt (time) comes up. So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي حَمِيلَةَ، عَنْ أَبِي أُسَامَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تُصَلِّ فِي بَيْتِ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنَّا كُنَّا فِي الْبَيْدَاءِ فِي آخِرِ اللَّيْلِ، فَتَوَضَّأْتُ، وَاسْتَكْتُ وَأَنَا أَهْمُ بِالصَّلَاةِ، ثُمَّ كَانَتْ دَخَلَ قَلْبِي شَيْءٌ، فَهَلْ يُصَلِّي فِي الْبَيْدَاءِ فِي الْمَحْمِلِ؟ فَقَالَ: « لَا تُصَلِّ فِي الْبَيْدَاءِ ». قُلْتُ: وَأَيْنَ حَدُّ الْبَيْدَاءِ؟ فَقَالَ: « كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ إِذَا بَلَغَ ذَاتَ الْجَيْشِ جَدَّ فِي السَّيْرِ، ثُمَّ لَا يُصَلِّي حَتَّى يَأْتِيَ مُعَرَّسَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ». قُلْتُ: وَأَيْنَ ذَاتُ الْجَيْشِ؟ فَقَالَ: « دُونَ الْخُفَيْرَةِ بِثَلَاثَةِ أَمْيَالٍ ». .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Al-Hassan^{asws}, ‘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 he^{asws} said: ‘You cannot pray Salāt in Al-Bayda’a’. I said, ‘And where is the boundary of Al-Bayda’a?’ So he^{asws} said: ‘It was so that whenever Abu Ja’far^{asws} reached Zaat Al-Jaysh, would travel faster. Then he^{asws} would not pray Salāt until he came over to Muarras of the

Prophet^{saww}. I said, ‘And where is Zaat Al-Jaysh?’ So he^{asws} said: ‘Besides Al-Hafira, by three miles’.¹¹⁵

8. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، قَالَ: قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: «كُلُّ طَرِيقٍ يُوْطَأُ وَيُنْطَرَقُ. كَانَتْ فِيهِ جَادَّةٌ، أَوْ لَمْ تَكُنْ. لَا يَنْبَغِي الصَّلَاةُ فِيهِ». قُلْتُ: فَأَيْنَ أُصَلِّي؟ قَالَ: «بِمَنَّةٍ وَيَسْرَةَ».

From him, from Ahmad Bin Muhammad, from Muhammad Bin Al Fazl who said,

‘Al-Reza^{asws} 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?’ He^{asws} said: ‘On the right and the left’.¹¹⁶

9. مُحَمَّدُ بْنُ يَحْيَى وَعَبْدُ اللَّهِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَيُّوبَ بْنِ نُوحٍ: عَنْ أَبِي الْحَسَنِ الْأَخِيرِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: تَخْضُرُ الصَّلَاةُ وَالرَّجُلُ بِالْبَيْدَاءِ؟ فَقَالَ: «يَتَنَحَّى عَنِ الْجَوَادِ بِمَنَّةٍ وَيَسْرَةَ، وَيُصَلِّي».

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Ayoub Bin Nuh,

(It has been narrated) from Abu Al-Hassan^{asws} the last^{asws} (10th Imam^{asws}), said, I said to him^{asws}, ‘The Salāt presents itself and the man is in Al-Bayda’’. So he^{asws} said: ‘He should isolate from the avenue, to the left and right, and he can pray Salāt’.¹¹⁷

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: «الصَّلَاةُ تُكْرَهُ فِي ثَلَاثَةِ مَوَاطِنَ مِنَ الطَّرِيقِ: الْبَيْدَاءِ. وَهِيَ ذَاتُ الْجَيْشِ. وَذَاتُ الصَّلَاصِلِ، وَصَجْنَانَ» قَالَ: وَقَالَ: «لَا بَأْسَ أَنْ يُصَلَّى بَيْنَ الطَّوَاهِرِ وَهِيَ الْجَوَادُ، جَوَادُ الطَّرِيقِ: وَيُكْرَهُ أَنْ يُصَلَّى فِي الْجَوَادِ».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali in Mahziyar, from Fazalat Bin Ayoub, from Muawiyah Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ فَضَالٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يُصَلَّى فِي وَادِي الشُّقْرَةِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Do not pray Salāt in the valley of Al-Shaqrat’.¹¹⁹

12. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ الْبَرَقِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَمَّنْ حَدَّثَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «عَشْرَةٌ مَوَاضِعَ لَا يُصَلِّي فِيهَا: الطِّينُ، وَالْمَاءُ، وَالْحَمَامُ، وَالْقُبُورُ، وَمَسَانُ الطَّرِيقِ، وَقَرَى النَّمْلِ، وَمَعَاظِنُ الْإِبِلِ، وَمَجْرَى الْمَاءِ، وَالسَّبْحُ، وَالتَّلْجُ.»

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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّنَابِطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ حَدِّ الطِّينِ الَّذِي لَا يُسْجَدُ فِيهِ: مَا هُوَ؟ قَالَ: «إِذَا عَرِقَ الْجَبْهَةُ، وَمَ تَثْبُتَ عَلَى الْأَرْضِ.» وَعَنِ الرَّجُلِ يُصَلِّي بَيْنَ الْقُبُورِ؟ قَالَ: «لَا يَجُوزُ ذَلِكَ إِلَّا أَنْ يَجْعَلَ بَيْنَهُ وَبَيْنَ الْقُبُورِ - إِذَا صَلَّى - عَشْرَةَ أَذْرُعٍ مِنْ بَيْنِ يَدَيْهِ، وَعَشْرَةَ أَذْرُعٍ مِنْ خَلْفِهِ، وَعَشْرَةَ أَذْرُعٍ عَنْ يَمِينِهِ، وَعَشْرَةَ أَذْرُعٍ عَنْ شِمَالِهِ، 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 Abdullah^{asws}, said, ‘I asked him^{asws} about a limit of the clay in which it cannot be perform Sajdah, what is it?’ He^{asws}: ‘When forehead sinks and is not affirmed upon the ground’.

And (I asked him^{asws}) about the man who prays between the graves. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ دَاوُدَ الصَّرَمِيِّ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ: قُلْتُ: إِنِّي أَخْرُجُ فِي هَذَا الْوَجْهِ، وَرُبَّمَا لَمْ يَكُنْ مَوْضِعٌ أُصَلِّي فِيهِ مِنَ التَّلْجِ؟ فَقَالَ: «إِنْ أَمَكَّنَكَ أَنْ لَا تَسْجُدَ عَلَى التَّلْجِ، فَلَا تَسْجُدْ: وَإِنْ لَمْ يُمْكِنَكَ، فَسَوِّهِ وَاسْجُدْ عَلَيْهِ.» وَفِي حَدِيثٍ آخَرَ: «اسْجُدْ عَلَى ثَوْبِكَ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Dawood Al Sarramy who said,

‘I asked Abu Al-Hassan^{asws} 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 he^{asws} 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, (He^{asws} said): ‘Perform Sajdah upon your clothes’.¹²²

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عِمْرَانَ بْنِ مُوسَى وَمُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابَّاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فِي الرَّجُلِ يُصَلِّي وَيَبِينُ يَدَيْهِ مُصَحَّفٌ مَفْتُوحٌ فِي قِبْلَتِهِ، قَالَ: « لَا ». قُلْتُ: فَإِنْ كَانَ فِي غِلَافٍ؟ قَالَ: « نَعَمْ » وَقَالَ: « لَا يُصَلِّي الرَّجُلُ فِي قِبْلَتِهِ نَارًا، أَوْ حَدِيدًا ». وَعَنِ الرَّجُلِ يُصَلِّي وَيَبِينُ يَدَيْهِ قَنْدِيلٌ مُعَلَّقٌ فِيهِ نَارٌ إِلَّا أَنَّهُ بِحَيْالِهِ، قَالَ: « إِذَا ارْتَفَعَ كَانَ شَرًّا، لَا يُصَلِّي بِحَيْالِهِ ».

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 Abdullah^{asws} 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?' He^{asws} said: 'Yes'.

And he^{asws} 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. He^{asws} said: 'When it is high, it would be evil. One should not pray towards it'.¹²³

16. مُحَمَّدٌ، عَنِ الْعَمْرِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَالسِّرَاجُ مَوْضُوعٌ بَيْنَ يَدَيْهِ فِي الْقِبْلَةِ؟ فَقَالَ: « لَا يَصْلُحُ لَهُ أَنْ يَسْتَقْبِلَ النَّارَ ». وَرُويَ أَيْضًا أَنَّهُ: « لَا بَأْسَ بِهِ: لِأَنَّ الَّذِي يُصَلِّي لَهُ أَقْرَبُ إِلَيْهِ مِنْ ذَلِكَ ».

Muhammad, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{asws}, from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who prays and the lantern is in a place in front of him towards the Qiblah. So he^{asws} 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 One^{azwj} 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 مَجْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبَاطٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنِ الْمُضَنَّبِيِّ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَقُومُ فِي الصَّلَاةِ، فَأَرَى قُدَّامِي فِي الْقِبْلَةِ الْعَذْرَةَ؟ فَقَالَ: « تَنَحَّ عَنْهَا مَا اسْتَطَعْتَ، وَلَا تُصَلِّ 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 Abdullah^{asws}, 'I am standing in the Salāt, so I see the faeces in front of me towards the Qiblah. So he^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: « لَا تُصَلِّي الْمَكْتُوبَةَ فِي الْكَعْبَةِ ». وَرُوِيَ فِي حَدِيثٍ آخَرَ: « يُصَلِّي فِي أَرْبَعِ جَوَانِبِهَا إِذَا اضْطُرَّ إِلَى ذَلِكَ ».

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 Imam^{asws} having said: 'Do not pray the Obligatory Salāt in the Kabah'.

And it is reported in another Hadeeth, '(He^{asws} 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 عُمَرَ، عَنِ ابْنِ مُسْكَانَ، عَنْ خَالِدِ أَبِي إِسْمَاعِيلَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يُصَلِّي عَلَى 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 Abdullah^{asws}, 'Can the man pray Salāt upon (Mount) Abu Qubays facing the Qiblah?' So he^{asws} said: 'No'. ¹²⁷

20. جَمَاعَةٌ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَحَدَهُمَا عَلَيْهِ السَّلَامُ عَنِ التَّمَاثِيلِ فِي الْبَيْتِ؟ فَقَالَ: « لَا بَأْسَ إِذَا كَانَتْ عَنِ يَمِينِكَ، وَعَنِ شِمَالِكَ، وَعَنْ خَلْفِكَ، أَوْ تَحْتَ رِجْلَيْكَ: وَإِنْ كَانَتْ فِي الْقِبْلَةِ، فَأَلْقِي عَلَيْهَا تُوْبًا ».

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 Imam^{asws}) about the resemblances (statues etc.) in the house. So he^{asws} 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 عَلَيْهِ السَّلَامُ فِي الَّذِي تُدْرِكُهُ الصَّلَاةُ وَهُوَ فَوْقَ الْكَعْبَةِ، قَالَ: « إِنْ قَامَ، لَمْ يَكُنْ لَهُ قِبْلَةٌ، وَلَكِنَّهُ يَسْتَلْقِي عَلَى قَفَاهُ، وَيَفْتَحُ عَيْنَيْهِ إِلَى السَّمَاءِ، وَيَعْقِدُ بِقَلْبِهِ الْقِبْلَةَ الَّتِي فِي السَّمَاءِ الْبَيْتِ الْمَعْمُورِ، وَيَقْرَأُ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ، غَمَضَ عَيْنَيْهِ، فَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ، فَتَحَ عَيْنَيْهِ: وَالسُّجُودَ عَلَى نَحْوِ ذَلِكَ ».

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Abdul Salaam Bin Salih,

(It has been narrated) from Al-Reza^{asws} regarding the one who comes across a Salāt (timing) while he is on top of the Kabah. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي التَّمْتَالِ يَكُونُ فِي الْبِسَاطِ، فَتَقَعُ عَيْنُكَ عَلَيْهِ وَأَنْتَ تُصَلِّي، قَالَ: «إِنْ كَانَ بَعْضُ 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 Abdullah^{asws}, 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ وَحَدِيدٍ، قَالَا: قُلْنَا لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: السَّطْحُ يُصِيبُهُ الْبَوْلُ، أَوْ يُبَالُ عَلَيْهِ: أَيُصَلِّي فِي ذَلِكَ الْمَكَانِ؟ فَقَالَ: «إِنْ كَانَ تُصِيبُهُ الشَّمْسُ وَالرِّيحُ وَكَانَ جَافًا، فَلَا بَأْسَ بِهِ، إِلَّا أَنْ يَكُونَ يُتَّخَذُ مَبَلًا»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara and Hadeed both said,

'We both said to Abu Abdullah^{asws}, 'The roof hit by the urine, or it urinated upon, can one pray Salāt in that place?' So he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّنَابِطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يُصَلِّي فِي بَيْتٍ فِيهِ حَمْرٌ 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 Abdullah^{asws} having said: 'One cannot pray Salāt in a house wherein is wine or intoxicants'.¹³²

25. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ حَمَّادٍ، عَنْ عَامِرِ بْنِ نُعَيْمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ هَذِهِ الْمَنَازِلِ الَّتِي يَنْزِلُهَا النَّاسُ، فِيهَا أَبْوَالُ الدَّوَابِّ وَالسَّرَجِينُ، وَيَدْخُلُهَا الْيَهُودُ وَالنَّصَارَى: كَيْفَ يُصَلِّي فِيهَا؟ قَالَ: «صَلِّ عَلَى ثَوْبِكَ.»

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad, from Aamir Bin Nuaym who said,

'I asked Abu Abdullah^{asws} 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?’ He^{asws} said: ‘Pray Salāt upon your clothes’.¹³³

26. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبَانَ، عَنْ عَمْرِو بْنِ خَالِدٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ: يَا رَسُولَ اللَّهِ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ إِنْسَانٍ، وَلَا بَيْتًا يُبَالُ فِيهِ، وَلَا بَيْتًا 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'far^{asws} having said: ‘Jibraeel^{as} said: ‘O Rasool-Allah^{saww}! 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ جِبْرِئِيلَ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنَّا مَعْشَرُ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ، وَلَا تَمَثَّلُ 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Jibraeel^{as} came unto me^{saww} and he^{as} 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 كَمِّ 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 شاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ، أَوْ فِي قَبَاءِ طَاقٍ، أَوْ فِي قَبَاءِ مَحْشُوٍّ وَلَيْسَ عَلَيْهِ إِزَارٌ؟ فَقَالَ: « إِذَا كَانَ عَلَيْهِ قَمِيصٌ سَفِيْقٌ، أَوْ قَبَاءٌ لَيْسَ بِطَوِيلِ الْفُرْجِ، فَلَا بَأْسَ، وَالثَّوْبُ الْوَاحِدُ يُتَوَشَّحُ بِهِ، وَسَرَاوِيلُ، كُلُّ ذَلِكَ لَا بَأْسَ بِهِ » وَقَالَ: « إِذَا لَيْسَ السَّرَاوِيلُ، فَلْيُجْعَلْ عَلَى عَاتِقِهِ شَيْئاً وَلَوْ حَبَلًا ». «

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 Imam^{asws}), said, ‘I asked him^{asws} 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 he^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ صَلَّى فِي إِزَارٍ وَاحِدٍ لَيْسَ بِوَاسِعٍ قَدْ عَقَدَهُ عَلَى عُنُقِهِ، فَقُلْتُ لَهُ: مَا تَرَى لِلرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ؟ فَقَالَ: « إِذَا كَانَ كَثِيفًا، فَلَا بَأْسَ بِهِ. وَالْمَرْأَةُ تُصَلِّي فِي الدَّرْعِ وَالْمَقْنَعَةِ إِذَا كَانَ الدَّرْعُ كَثِيفًا » يَعْنِي إِذَا كَانَ سَتِيرًا. قُلْتُ: رَحِمَكَ اللَّهُ، الْأَمَةُ تُعْطَى رَأْسَهَا إِذَا صَلَّتْ؟ فَقَالَ: « لَيْسَ عَلَى الْأَمَةِ فَنَاعٌ ».

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’far^{asws} praying Salāt in one loin cloth, not very long, having been tied upon his^{asws} neck. So I said to him^{asws}, ‘What is your^{asws} view of the man who prays Salāt in one shirt?’ So he^{asws} 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 Allah^{azwj} have Mercy on you^{asws}! Should the slave girl cover her head when she prays Salāt?’ So he^{asws} said: ‘A scarf is not upon the slave girl (to wear)’.¹³⁷

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَمَّ قَوْمًا فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ؟ فَقَالَ: « لَا يَنْبَغِي إِلَّا 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 Abdullah^{asws} about a man who leads a group (in Salāt), being in one shirt, not having a robe upon him. So he^{asws} 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 عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: « إِيَّاكَ وَالتَّحَافَ الصَّمَاءِ ». قُلْتُ: وَمَا التَّحَافُ الصَّمَاءِ؟ قَالَ: « أَنْ تُدْخَلَ النَّوْبَ مِنْ تَحْتِ جَنَاحِكَ، فَتَجْعَلَهُ عَلَى مَنْكِبٍ وَاحِدٍ ».

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

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Beware of the Al-Tihaf Al-Sammaie’. I said, ‘And what is ‘Al-Tihaf Al-Sammaie’?’ He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ يُصَلِّي فِي سَرَاوِيلٍ لَيْسَ مَعَهُ غَيْرُهُ، قَالَ: « يَجْعَلُ التَّكَّةَ عَلَى عَاتِقِهِ ».

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who prays in a trouser, not having anything else with him. He^{asws} said: 'He should make the (cloth) waistband to upon his neck'.¹⁴⁰

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، قَالَ: سَأَلَ مُرَازِمٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ. وَأَنَا مَعَهُ حَاضِرٌ. عَنِ الرَّجُلِ الْحَاضِرِ يُصَلِّي فِي إِزَارٍ مُرْتَدِيًا بِهِ؟ قَالَ: «يَجْعَلُ عَلَى رَقَبَتِهِ مِنْدِيلًا أَوْ عِمَامَةً يَتَرَدَّى بِهِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel who said,

'Murazim asked Abu Abdullah^{asws} and I was present with him, about the man present praying in a trouser, dressed with it. He^{asws} said: 'He should make a towel to be upon his neck, or a turban, wearing with it'.¹⁴¹

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يَنْبَغِي أَنْ تَتَوَشَّحَ بِإِزَارٍ فَوْقَ الْقَمِيصِ وَأَنْتَ تُصَلِّي، وَلَا تَتَرَزَّ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَجْبُوبٍ، عَنِ ابْنِ رِثَابٍ، عَنْ زِيَادِ بْنِ سَوْقَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «لَا بَأْسَ أَنْ يُصَلِّيَ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ وَإِزَارُهُ مُحَلَّلَةٌ: إِنْ دِينَ مُحَمَّدٍ ﷺ 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'far^{asws} 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 Muhammad^{saww} is faultless'.¹⁴³

9. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ رِفَاعَةَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَرَزًّا بِهِ، قَالَ: «لَا بَأْسَ بِهِ إِذَا رَفَعَهُ إِلَى التَّنْدُوتَيْنِ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Rifa'at who said,

'Abu Abdullah^{asws} narrated to me about the man who prays in one cloth, using it as a loin cloth with it. He^{asws} 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 الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَمْرٍو بْنِ سَعِيدٍ، عَنْ مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارِ السَّابَاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُصَلِّي، فَيُدْخِلُ يَدَيْهِ

تَحْتَ ثَوْبِهِ، قَالَ: « إِنْ كَانَ عَلَيْهِ ثَوْبٌ آخَرَ - إِزَارٌ أَوْ سَرَاوِيلٌ - فَلَا بَأْسَ: وَإِنْ لَمْ يَكُنْ، فَلَا يَجُوزُ لَهُ ذَلِكَ: وَإِنْ أَدْخَلَ يَدًا وَاحِدَةً، وَلَمْ يُدْخِلِ الْأُخْرَى، 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 Abdullah^{asws} regarding the man who prays and he inserts his hand beneath his clothes. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنِ ابْنِ مُسْكَانَ، عَنِ ابْنِ أَبِي يَعْقُورٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « تُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ: إِزَارٍ، وَدِرْعٍ، وَحِمَارٍ: وَلَا يَصُرُّهَا بَأَنْ تُقَنَّعَ بِالْحِمَارِ: فَإِنْ لَمْ تَجِدْ فَثَوْبَيْنِ: تَنْزِرُ بِأَحَدِهِمَا، وَتُقَنَّعُ بِالْآخَرَ ». قُلْتُ: فَإِنْ كَانَ دِرْعٌ وَمِلْحَفَةٌ لَيْسَ عَلَيْهَا مِفْنَعَةٌ؟ فَقَالَ: « لَا بَأْسَ إِذَا تَقَنَّعْتَ بِمِلْحَفَةٍ: فَإِنْ لَمْ تَكْفِهَا، فَلْتَلْبَسْهَا طَوَّلًا ».

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 Abdullah^{asws} 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 he^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ شُعَيْبٍ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا بَأْسَ بَأَنْ يُصَلِّي الرَّجُلُ وَثَوْبُهُ عَلَى ظَهْرِهِ وَمَنْكَبِيهِ، فَيُسَبِّلُهُ إِلَى الْأَرْضِ، وَلَا يَلْتَحِفُ بِهِ ». وَأَخْبَرَنِي مَنْ رَأَاهُ يَفْعَلُ ذَلِكَ.

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 Abdullah^{asws} 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 I^{asws} have been informed by the one who reported it, that is being done’.¹⁴⁷

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَمِلُ فِي صَلَاتِهِ بِثَوْبٍ وَاحِدٍ؟ قَالَ: « لَا يَشْتَمِلُ بِثَوْبٍ وَاحِدٍ، فَأَمَّا أَنْ يَتَوَشَّحَ فَيُعْطِي مَنْكَبِيهِ، فَلَا بَأْسَ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} about the man who wraps in one cloth during a Salāt. He^{asws} 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 عَمِيرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ

عَلَيْهِ السَّلَامُ، قَالَ: « لَا يَصْلُحُ لِلْمَرْأَةِ الْمُسْلِمَةِ أَنْ تَلْبَسَ مِنَ الْخُمُرِ وَالذَّرُوعِ مَا لَا يُؤَارِي شَيْئاً »

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

(It has been narrated) from Abu Abdullah^{asws} 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 إِلَّا ثَوْبٌ وَاحِدٌ، وَأَجْنَبَ

فِيهِ، وَلَيْسَ عِنْدَهُ مَاءٌ: كَيْفَ يَصْنَعُ؟ قَالَ: « يَتَيَمَّمُ، وَيُصَلِّي عُزْبَاناً قَاعِداً يَوْمِيَّ 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 him^{asws} 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?' He^{asws} 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 حَرِيرٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ

عَلَيْهِ السَّلَامُ: رَجُلٌ خَرَجَ مِنْ سَفِينَةٍ عُزْبَاناً، أَوْ سَلَبَ ثِيَابَهُ، وَلَمْ يَجِدْ شَيْئاً يُصَلِّي فِيهِ؟ فَقَالَ: « يُصَلِّي

إِيمَاءً: فَإِنْ كَانَتْ امْرَأَةً، جَعَلَتْ يَدَهَا عَلَى فَرْجِهَا: وَإِنْ كَانَ رَجُلًا، وَضَعَ يَدَهُ عَلَى سَوْآتِهِ، ثُمَّ

يَجْلِسَانِ، فَيَوْمَعَانِ إِيمَاءً، وَلَا يَسْجُدَانِ وَلَا يَرْكَعَانِ، فَيَبْدُو مَا خَلْفَهُمَا، تَكُونُ صَلَاتُهُمَا إِيمَاءً

بِرُؤُوسِهِمَا ». قَالَ: « وَإِنْ كَانَا فِي مَاءٍ، أَوْ بَحْرٍ لِحَيْيٍّ، لَمْ يَسْجُدَا عَلَيْهِ، وَمَوْضُوعٌ عَنْهُمَا التَّوَجُّهُ

فِيهِ، يُومَعَانِ فِي ذَلِكَ إِيمَاءً رَفَعَهُمَا تَوَجُّهُ وَوَضَعَهُمَا ».

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 he^{asws} 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'.

He^{asws} 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
- 126 Al-Kafi – V 3 – The Book of Salāt CH 58 H 18
- 127 Al-Kafi – V 3 – The Book of Salāt CH 58 H 19
- 128 Al-Kafi – V 3 – The Book of Salāt CH 58 H 20
- 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)

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

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

60 - بَابُ اللَّبَاسِ الَّذِي تُكْرَهُ الصَّلَاةُ فِيهِ وَمَا لَا تُكْرَهُ

Chapter 60 - The clothes in which the Salāt is disliked, and what is not disliked

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ بُكَيْرٍ، قَالَ: سَأَلَ زُرَّارَةَ أَبَا عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي النَّعَالِ وَالْفَنَكِ وَالسَّنَجَابِ وَعَيْرِهِ مِنَ الْوَبْرِ؟ فَأَخْرَجَ كِتَابًا رَعَمَ أَنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ ﷺ: « أَنَّ الصَّلَاةَ فِي وَبْرِ كُلِّ شَيْءٍ حَرَامٌ أَكَلُهُ، فَالصَّلَاةُ فِي وَبَرِهِ وَشَعْرِهِ وَجِلْدِهِ وَبَوْلِهِ وَرَوْثِهِ وَكُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ، لَا تُقْبَلُ تِلْكَ الصَّلَاةُ حَتَّى تُصَلِّيَ فِي غَيْرِهِ مِمَّا أَحَلَّ اللَّهُ أَكَلَهُ. » ثُمَّ قَالَ: « يَا زُرَّارَةُ، هَذَا عَنْ رَسُولِ اللَّهِ ﷺ، فَاحْفَظْ ذَلِكَ يَا زُرَّارَةُ: فَإِنْ كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ، فَالصَّلَاةُ فِي وَبَرِهِ وَبَوْلِهِ وَشَعْرِهِ وَرَوْثِهِ وَالْبَانِهِ وَكُلِّ شَيْءٍ مِنْهُ جَائِزَةٌ إِذَا عَلِمْتَ أَنَّهُ ذَكِّيٌّ قَدْ ذَكَّاهُ الذَّبْحُ: فَإِنْ كَانَ غَيْرَ ذَلِكَ مِمَّا قَدْ تُهَيِّتَ عَنْ أَكْلِهِ وَحَرَّمَ عَلَيْكَ أَكَلَهُ، 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 Abdullah^{asws} about the Salāt in the fur of the fox, and the sheep, and the squirrel, and others. So he^{asws} took out a letter, saying that it was a dictation of Rasool-Allah^{saww} 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 Allah^{azwj} has Permitted its consumption’.

Then he^{asws} said: ‘O Zurara! This is from Rasool-Allah^{saww}, 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 Allah^{azwj} 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 اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ، عَنْ عَيْتَمِ بْنِ أَسْلَمَ النَّجَاشِيِّ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ فِي الْفِرَاءِ؟ قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ . صَلَّوْا اللَّهُ عَلَيْهِمَا . رَجُلًا صَرِدًا لَا تُدْفِئُهُ فِرَاءُ الْحِجَازِ: لِأَنَّ دِبَاعَتَهَا بِالْقَرْظِ، فَكَانَ يَبْعَثُ إِلَى الْعِرَاقِ، فَيُؤْتِي مِمَّا قَبْلَهُمْ بِالْفُرِّ، فَيَلْبَسُهُ، فَإِذَا حَضَرَتِ الصَّلَاةُ أَلْقَاهُ، وَأَلْقَى الْقَمِيصَ الَّذِي تَحْتَهُ، الَّذِي يَلِيهِ، فَكَانَ يُسْأَلُ عَنْ ذَلِكَ، فَقَالَ: إِنَّ أَهْلَ الْعِرَاقِ يَسْتَحِلُّونَ لِبَاسَ الْجُلُودِ الْمَيِّتَةِ، وَيَزْعُمُونَ أَنَّ دِبَاعَهُ 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 Abdullah^{asws} about the Salāt in the furs. He^{asws} said: 'It was so that Ali^{asws} Bin Al-Husayn^{asws} was sensitive to cold. The furs of Al-Hijaz were not sufficiently (warm) for him^{asws} because its tanning was it with tree sap. So he^{asws} used to send someone to Al-Iraq, and he would come with it from what was accepted to him^{asws} with the furs, and he^{asws} would wear it. So when the (time for) Salāt came up, he^{asws} would remove it and remove the shirt which was underneath it. So he^{asws} was asked about that, and he^{asws} 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. وَهَذَا الْإِسْنَادُ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ عَلِيٍّ بْنِ أَبِي حَمَزَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ وَأَبَا الْحَسَنِ عَلَيْهِمَا السَّلَامُ عَنِ لِبَاسِ الْفِرَاءِ وَالصَّلَاةِ فِيهَا، فَقَالَ: «لَا تُصَلِّ فِيهَا إِلَّا فِيمَا كَانَ مِنْهُ ذَكِيًّا.» قَالَ: قُلْتُ: أَوْلَيْسَ الذَّكِيُّ مِمَّا ذُكِّي بِالْحَدِيدِ؟ فَقَالَ: «بَلَى إِذَا كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ.» قُلْتُ: وَمَا يُؤْكَلُ لَحْمُهُ مِنْ غَيْرِ الْعَنَمِ؟ قَالَ: «لَا بَأْسَ بِالسِّنَجَابِ: فَإِنَّهُ دَابَّةٌ لَا تَأْكُلُ اللَّحْمَ، وَلَيْسَ هُوَ مِمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ: إِذْ نَهَى عَنْ كُلِّ ذِي نَابٍ وَمَخْلَبٍ.»

And by this chain, from Muhammad Bin Suleyman, from Ali Bin Abu Hamza who said,

'I asked Abu Abdullah^{asws}, and Abu Al-Hassan (Musa)^{asws} about wearing the fur and performing the Salāt in it. So he^{asws} 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 he^{asws} 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?' He^{asws} 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-Allah^{saww} prohibited; he^{saww} forbade eating everything with a fang (dogtooth) and a claw'.³

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تُكْرَهُ الصَّلَاةُ فِي الْفِرَاءِ إِلَّا مَا صُنِعَ فِي أَرْضِ الْحِجَازِ، أَوْ مَا عَلِمْتَ مِنْهُ ذَكَاتُهُ.»

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘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 اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أَدْخُلُ سُوقَ الْمُسْلِمِينَ. أَعْنِي هَذَا الْخُلُقَ الَّذِينَ يَدْعُونَ الْإِسْلَامَ. فَأَشْتَرِي مِنْهُمْ الْفِرَاءَ لِلتِّجَارَةِ، فَأَقُولُ لِصَاحِبِهَا: أَلَيْسَ هِيَ ذَكِيَّةٌ؟ فَيَقُولُ: بَلَى: فَهَلْ يَصْلُحُ لِي أَنْ أُبَيْعَهَا عَلَيَّ أَنْهَا ذَكِيَّةٌ؟ فَقَالَ: « لَا، وَلَكِنْ لَا بَأْسَ أَنْ تُبَيْعَهَا وَتَقُولَ: قَدْ شَرَطَ لِي الَّذِي اشْتَرَيْتُهَا مِنْهُ أَنَّهَا ذَكِيَّةٌ ». قُلْتُ: وَمَا أَفْسَدَ ذَلِكَ؟ قَالَ: « اسْتِحْلَالُ أَهْلِ الْعِرَاقِ لِلْمَيْتَةِ، وَزَعْمُوا أَنَّ دِبَاعَ جِلْدِ الْمَيْتَةِ ذَكَائِهِ، ثُمَّ لَمْ يَرْضُوا أَنْ يَكْذِبُوا فِي ذَلِكَ إِلَّا عَلَى رَسُولِ اللَّهِ ﷺ ».

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 Abdullah^{asws}, ‘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 he^{asws} 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 spoiled that?’ He^{asws} 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-Allah^{saww}’.⁵

6. مُحَمَّدُ بْنُ يَحْيَى وَعِزُّهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ حُبُوبٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ عَلِيِّ بْنِ أَبِي الْمُعِيرَةِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، الْمَيْتَةُ يُنْتَفَعُ بِشَيْءٍ مِنْهَا؟ قَالَ: « لَا ». قُلْتُ: بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَيْتَةٍ، فَقَالَ: « مَا كَانَ عَلَى أَهْلِ هَذِهِ الشَّاةِ إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَائِهَا؟ ». قَالَ: « تِلْكَ شَاةٌ لِسُودَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ ﷺ، وَكَانَتْ شَاةً مَهْرُوْلَةً لَا يُنْتَفَعُ بِلَحْمِهَا، فَتَرَكُوهَا حَتَّى مَاتَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا كَانَ عَلَى أَهْلِهَا إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَائِهَا أَنْ تُدَكِّيَ ». ».

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 Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! The dead, can anything be benefitted from it?’ He^{asws} said: ‘No’. I said, ‘It has reached us that Rasool-Allah^{saww} passed by a dead sheep, and he^{saww} said: ‘What was upon the owners of this sheep? If they were not benefitting by its flesh, they could have benefitted by its skin?’ He^{asws} said: ‘That sheep belonged to Sawda Bint Zam’a, a wife of the Prophet^{saww}, 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-Allah^{saww} 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 مَهْزِيَارٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ، قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي جَعْفَرٍ الثَّانِي . صَلَوَاتُ اللَّهِ عَلَيْهِ .: مَا تَقُولُ فِي الْفُرِّ يُشْتَرَى مِنَ السُّوقِ؟ فَقَالَ: « إِذَا كَانَ مَضْمُونًا، فَلَا بَأْسَ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyira, from Muhammad Bin Al Husayn Al Ashary who said,

‘One of our companions wrote to Abu Ja’far^{asws} the 2nd, ‘What are you^{asws} saying regarding the furs, and can one buy it from the market?’ So he^{asws} said: ‘When it was guaranteed (that it had been slaughtered), so there is no problem’.⁷

8. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ: عَنْ رَجُلٍ سَأَلَ الْمَاضِي عَلَيْهِ السَّلَامُ فِي الصَّلَاةِ فِي الثَّعَالِبِ، فَتَهَى عَنِ الصَّلَاةِ فِيهَا، وَفِي الثَّوْبِ الَّذِي يَلِيهَا، فَلَمْ أَدْرِ أَيُّ الثَّوْبَيْنِ: الَّذِي يَلْصَقُ بِالْوَبْرِ، أَوِ الَّذِي يَلْصَقُ بِالْجِلْدِ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ بِحُطْبِهِ: « الَّذِي يَلْصَقُ بِالْجِلْدِ ». قَالَ: وَذَكَرَ أَبُو الْحَسَنِ أَنَّهُ سَأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ، فَقَالَ: « لَا تُصَلِّ فِي الثَّوْبِ الَّذِي فَوْقَهُ، وَلَا فِي الَّذِي تَحْتَهُ ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ali Bin Mahziyar,

(It has been narrated) from a man who asked Al-Maazy^{asws} (7th Imam^{asws}), about the Salāt in the foxes (furs), but he^{asws} 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 he^{asws} signed by his^{asws} handwriting: ‘That which touches with the skin’.

He (the narrator) said, ‘And Abu Al-Hassan^{asws} mentioned that he^{asws} was asked about this problem, so he^{asws} said: ‘You cannot pray Salāt in the cloth which is above it, nor in that which is underneath it’.⁸

9. عَلِيُّ بْنُ مَهْزِيَارٍ، قَالَ: كَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ عُقْبَةَ: عِنْدَنَا جَوَارِبُ وَتِكَكٌ تُعْمَلُ مِنْ وَبْرِ الْأَرَانِبِ، فَهَلْ يَجُوزُ الصَّلَاةُ فِي وَبْرِ الْأَرَانِبِ مِنْ غَيْرِ ضُرُورَةٍ، وَلَا تَقْيَةٍ؟ فَكَتَبَ عَلَيْهِ السَّلَامُ: « لَا يَجُوزُ الصَّلَاةُ فِيهَا ».

Ali Bin Mahziyar said,

‘Ibrahim Bin Uqba wrote to him^{asws}, ‘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 he^{asws} wrote: ‘The Salāt is not allowed in it’.⁹

10. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ: هَلْ يُصَلَّى فِي فَلَنْسُوةٍ حَرِيرٍ مَخْضٍ، أَوْ فَلَنْسُوةٍ دِيبَاجٍ؟ فَكَتَبَ عَلَيْهِ السَّلَامُ: «لَا تَحِلُّ الصَّلَاةُ فِي حَرِيرٍ مَخْضٍ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar who said,
'I wrote to Abu Muhammad^{asws} asking him^{asws}, 'Can one pray Salāt in a hat of pure silk, or a hat of brocade?' So he^{asws} wrote: 'The Salāt is not Permissible in pure silk'.¹⁰

11. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ، عَنْ فُرَيْتٍ، عَنِ ابْنِ أَبِي يَعْقُورٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْحَزَّازِينَ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، مَا تَقُولُ فِي الصَّلَاةِ فِي الْحَزِّ؟ فَقَالَ: «لَا بَأْسَ بِالصَّلَاةِ فِيهِ».

فَقَالَ لَهُ الرَّجُلُ: جُعِلْتُ فِدَاكَ، إِنَّهُ مَيْتٌ وَهُوَ عِلَاجِي وَأَنَا أَعْرِفُهُ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَا أَعْرِفُ بِهِ مِنْكَ».

فَقَالَ لَهُ الرَّجُلُ: إِنَّهُ عِلَاجِي وَلَيْسَ أَحَدٌ أَعْرِفُ بِهِ مَيِّتٍ فَتَبَسَّمَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ لَهُ: «أَتَقُولُ: إِنَّهُ دَابَّةٌ تَخْرُجُ مِنَ الْمَاءِ، أَوْ تُصَادُ مِنَ الْمَاءِ، فَتُخْرَجُ، فَإِذَا قُتِلَ الْمَاءُ، مَاتَ؟».

فَقَالَ الرَّجُلُ: صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا هُوَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَإِنَّكَ تَقُولُ: إِنَّهُ دَابَّةٌ تَمْشِي عَلَى أَرْبَعٍ، وَلَيْسَ هُوَ عَلَى حَدِّ الْحَيْتَانِ، فَيَكُونُ ذَكَاتُهُ خُرُوجَهُ مِنَ الْمَاءِ؟».

فَقَالَ الرَّجُلُ: إِي وَاللَّهِ، هَكَذَا أَقُولُ. فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى. أَحَلَّهُ، وَجَعَلَ ذَكَاتَهُ مَوْتَهُ كَمَا أَحَلَّ الْحَيْتَانَ، 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 Abdullah^{asws} when a man from the otter hunters came over to him^{asws}, and he said to him^{asws}, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding the Salāt in the otter (fur)?' So he^{asws} said, 'There is no problem with the Salāt in it. So the man said to him^{asws}, 'May I be sacrificed for you^{asws}! It is dead, and it is my profession, and I understand it'. So Abu Abdullah^{asws} said to him: 'I^{asws} 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 Abdullah^{asws} 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, 'You^{asws} speak the truth, may I be sacrificed for you^{asws}! This is how it is'. So Abu Abdullah^{asws} 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 Allah^{azwj}! It is like this'. So Abu Abdullah^{asws} said to him: 'But Allah^{azwj} Blessed and High has

Permitted it, and Made its purification to be (upon) its death, just as He^{azwj} has Permitted the fish and Made its purification, (upon) its death'.¹¹

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ بْنِ الْأَحْوَصِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ فِي جُلُودِ السَّبَاعِ؟ فَقَالَ: « لَا تُصَلِّ فِيهَا ». قَالَ: وَسَأَلْتُهُ: هَلْ يُصَلِّي الرَّجُلُ فِي ثَوْبٍ إِبْرِسِمٍ؟ 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-Reza^{asws} about the Salāt in the skins of the predatory animals. So he^{asws} said: 'Do not pray Salāt in it'.

He (the narrator) said, 'And I asked him^{asws}, 'Can the man pray Salāt in a silken cloth?' So he^{asws} said: 'No'.¹²

13. مُحَمَّدُ بْنُ يَحْيَى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ أُكَيْلِ النُّمَيْرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ، وَمَعَهُ السِّكِّينُ فِي حُفِّهِ لَا يَسْتَغْنِي عَنْهَا، أَوْ فِي سَرَوِيلِهِ مَشْدُودًا، وَالْمِفْتَاحُ يَخَافُ عَلَيْهِ الصَّيْعَةَ، أَوْ فِي وَسْطِهِ الْمِنْطَقَةَ فِيهَا حَدِيدٌ؟ قَالَ: « لَا بَأْسَ بِالسِّكِّينِ وَالْمِنْطَقَةِ لِلْمُسَافِرِ فِي وَقْتِ ضَرُورَةٍ، وَكَذَلِكَ الْمِفْتَاحُ يَخَافُ عَلَيْهِ، أَوْ فِي النَّسِيَانِ، وَلَا بَأْسَ بِالسَّيْفِ، وَكَذَلِكَ آلَةُ السَّلَاحِ فِي الْحَرْبِ، وَفِي غَيْرِ ذَلِكَ لَا يَجُوزُ الصَّلَاةُ فِي شَيْءٍ مِنَ الْحَدِيدِ: فَإِنَّهُ نَجَسٌ مَمْسُوحٌ ».

Muhammad Bin Yahya, from one of our companions, from Ali Bin Uqba, from Musa Bin Akeyl Al Nameyri,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} 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. He^{asws} 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 مَهْزِيَارٍ، عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي الْفُرَاءِ؟ أَيُّ شَيْءٍ يُصَلَّى فِيهِ؟ فَقَالَ: « أَيُّ الْفُرَاءِ؟ » قُلْتُ: الْفَنَكُ وَالسِّنْجَابُ وَالسَّمُورُ، قَالَ: « فَصَلِّ فِي الْفَنَكِ وَالسِّنْجَابِ، فَأَمَّا السَّمُورُ فَلَا تُصَلَّى فِيهِ ». قُلْتُ: فَالتَّعَالِبُ نُصَلِّي فِيهَا؟ قَالَ: « لَا، وَلَكِنْ تَلْبَسُ بَعْدَ الصَّلَاةِ ». قُلْتُ: أَصَلِّي فِي الثَّوْبِ الَّذِي يَلْبَسُهُ؟ 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'far^{asws}, 'What are you^{asws} saying regarding the furs? Which thing can one pray Salāt in?' So he^{asws} said: 'Which furs?' I said, 'The

fennec fox, and the squirrel, and the beaver'. He^{asws} 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'. He^{asws} said: 'No, but you can wear it after the Salāt'. I said, 'Can I pray Salāt in the cloth which is under it?' He^{asws} said: 'No'.¹⁴

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ، عَنْ سُفْيَانَ بْنِ السَّمْطِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الرَّجُلُ إِذَا اتَّرَزَ بِثَوْبٍ وَاحِدٍ إِلَى ثُنْدُوتِهِ، صَلَّى فِيهِ». «.

Ali Bin Ibrahim, from Ahmad Bin Ibdeel, from Ibn Sinan, from Abdullah Bin Jundab, from Sufyan Bin Al Simt,

(It has been narrated) from Abu Abdullah^{asws} 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 إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ يَسْأَلُهُ عَنِ الْفَنَكِ: يُصَلِّي فِيهِ؟ فَكَتَبَ: «لَا بَأْسَ بِهِ». وَكَتَبَ يَسْأَلُهُ عَنِ جُلُودِ الْأَرَانِبِ، فَكَتَبَ عَلَيْهِ السَّلَامُ: «مَكْرُوهٌ». وَكَتَبَ يَسْأَلُهُ عَنِ ثَوْبٍ حَشْوُهُ قَرْزٌ: يُصَلِّي فِيهِ؟ فَكَتَبَ: «لَا بَأْسَ بِهِ». «.

He (the narrator) said, 'And I read in a letter of Muhammad Bin Ibrahim to Abu Al-Hassan^{asws}, asking him^{asws} about the fennec fox, can one pray Salāt in it?' So he^{asws} wrote: 'There is no problem with it'.

And I wrote asking him about the skins of the rabbits, so he^{asws} wrote: 'It is disliked'.

And I wrote asking him^{asws} about the cloth lined with silk, can one pray Salāt in it?' So he^{asws} wrote: 'There is no problem with it'.¹⁵

17. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ، عَمَّنْ ذَكَرَهُ، عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ فِي السَّمُورِ وَالسَّنَجَابِ وَالتَّغْلَبِ؟ فَقَالَ: «لَا خَيْرَ فِي ذَلِكَ كُلِّهِ مَا خَلَا السَّنَجَابَ: فَإِنَّهُ دَابَّةٌ لَا تَأْكُلُ 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-Hassan^{asws} about the Salāt in the beaver and the squirrel, and the fox. So he^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: 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 Abdullah^{asws} that he^{asws} disliked if one were to pray and upon him is a cloth wherein are resemblances (pictures)'.¹⁷

19. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَنُوحِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الطَّيْلَسَانُ يَعْمَلُهُ الْمَجُوسُ أَصَلِّي

فِيهِ؟ قَالَ: « أَلَيْسَ يُغَسَّلُ بِالْمَاءِ؟ » قُلْتُ: بلى، قَالَ: « لَا بَأْسَ ». قُلْتُ: الثَّوْبُ الْجَدِيدُ يَعْمَلُهُ الْحَائِكُ، أَصَلِّي فِيهِ؟ قَالَ: « نَعَمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'The shawl manufactured by the Magian, can one pray Salāt in it?' He^{asws} said: 'Has it not been washed with the water?' I said, 'Yes'. He^{asws} said: 'There is no problem'. I said, 'The new cloth worked upon by the weaver, can I pray Salāt in it?' He^{asws} said: 'Yes'.¹⁸

20. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْقُضَلِيِّ بْنِ شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَيْصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي فِي ثَوْبِ الْمَرْأَةِ وَفِي إِزَارِهَا، وَيَعْتَمُّ بِحِمَارِهَا؟ 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 Abdullah^{asws} about the man who prays in a cloth of the woman and in her trouser, and he makes a turban with her scarf. He^{asws} said: 'Yes, when she was trustworthy'.¹⁹

21. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the black Dirhams in which there are resemblances (embossed picture), can the man pray Salāt in it and it is with him?' So he^{asws} said: 'There is no problem when they were out of sight (hidden)'.²⁰

22. وَفِي رِوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْهُ، قَالَ: قَالَ: « لَا بُدَّ لِلنَّاسِ مِنْ حِفْظِ بَضَائِعِهِمْ: فَإِنْ صَلَّى وَهِيَ مَعَهُ، فَلْتَكُنْ مِنْ خَلْفِهِ، وَلَا يَجْعَلْ شَيْئاً مِنْهَا بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ».

And in a report of Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from him^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تُكْرَهُ الصَّلَاةُ فِي الثَّوْبِ الْمَصْبُوغِ الْمَشْبَعِ الْمُقَدَّمِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Salāt is dislike in the dyed clothes in vibrant colours'.²²

24. مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «صَلِّ فِي مِندِيلِكَ الَّذِي تَتَمَنَدُلُ بِهِ، وَلَا تُصَلِّ فِي مِندِيلٍ يَتَمَنَدُلُ بِهِ غَيْرَكَ.»

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى رَفَعَهُ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تُصَلِّ فِيَمَا شَفَّ، أَوْ سُفَّ» يَعْنِي التَّوْبَ الْمُصَيَّقَلَ وَرُؤْيِي: «لَا تُصَلِّ فِي ثَوْبٍ أَسْوَدَ، فَأَمَّا الخُفُّ أَوْ الكِسَاءُ أَوْ العِمَامَةُ، فَلَا بَأْسَ.»

Muhammad Bin Yahya, raising it, said,

‘Abu Abdullah^{asws} said: ‘You cannot pray Salāt in what is gauzy or sieves, meaning the sparkling’. And it is reported: ‘(He^{asws} 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 السِّيَّارِيِّ، عَنْ أَبِي يَزِيدَ الْقُسَمِيِّ - وَقَسَمٌ حَيٌّ مِنَ الْيَمَنِ بِالْبَصْرَةِ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: أَنَّهُ سَأَلَهُ عَنْ جُلُودِ الدَّارِشِ الَّتِي يُتَّخَذُ مِنْهَا الخُفَّ؟ قَالَ: فَقَالَ: «لَا تُصَلِّ فِيهَا: فَإِنَّهَا تُدْبِعُ بِخُرءِ الكِلَابِ.»

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-Reza^{asws}, having been asked about the skins of ‘Al-Darish’ from which shoes are taken to be. So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي الخِرِّ الخَالِصِ: «أَنَّهُ لَا بَأْسَ بِهِ، فَأَمَّا الَّذِي يُخْلَطُ فِيهِ وَبَرُّ الأَرَانِبِ، أَوْ غَيْرُ ذَلِكَ مِمَّا يُشْبِهُ هَذَا، فَلَا تُصَلِّ فِيهِ.»

A number of our companions, from Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah^{asws} 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 سُؤَيْدٍ، عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ، عَنْ جَرَّاحِ المَدَائِنِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَلْبَسَ القَمِيصَ المَكْفُوفَ بِالذَّبْيَاجِ، وَيَكْرَهُ لِبَاسَ الخُرَيْرِ وَلبَاسَ الوَشِيِّ، وَيَكْرَهُ المِيتْرَةَ الحُمْرَاءَ: فَإِنَّهَا مِيتْرَةٌ إِئْتِيسَ.

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 Abdullah^{asws} having disliked if one were to wear the shirt hemmed with the brocade, and he^{asws} disliked the silk cloth, and the embroidered clothes, and he^{asws} disliked the red saddlecloth, for these are the inheritances of Iblees^{la}.²⁷

30. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْحِفَافُ عِنْدَنَا فِي السُّوقِ نَشْتَرِيهَا، فَمَا تَرَى فِي الصَّلَاةِ فِيهَا؟ فَقَالَ: «صَلِّ فِيهَا حَتَّى يُقَالَ لَكَ: إِنَّهَا مَيْتَةٌ بَعَيْنِهَا».

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

‘I said to Abu Abdullah^{asws}, ‘The footwear that are with us in the marketplace, we tend to buy it. So what is your^{asws} view regarding the Salāt in it?’ So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «يُكْرَهُ السَّوَادُ إِلَّا فِي ثَلَاثَةٍ: الْحُفِّ، وَالْعِمَامَةِ، وَالْكِسَاءِ».

A number of our companions, from Ahmad Bin Muhammad, raising it, (It has been narrated) from Abu Abdullah^{asws} 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 مُحَمَّدِ بْنِ أَحْمَدَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أُصَلِّي فِي الْقَلَنْسَوَةِ 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘Can I pray Salāt in the black cap?’ So he^{asws} said: ‘You cannot pray Salāt in it, for it is an apparel of the people of the Fire’.³⁰

33. عَلِيُّ، عَنْ سَهْلِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنِ الْحَسَنِ بْنِ الْجُهْمِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: أَعْتَرِضُ السُّوقَ، فَأَشْتَرِي خُفًّا لَا أَدْرِي أَدْكِي هُوَ، أَمْ لَا؟ قَالَ: «صَلِّ فِيهِ». قُلْتُ: فَالْتَّعَلُّ؟ قَالَ: «مِثْلُ ذَلِكَ». قُلْتُ: لِي أَضِيقُ مِنْ هَذَا؟ قَالَ: «أَتَرَعَبُ عَمَّا كَانَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ يَفْعَلُهُ».

Ali, from Sahl, from one of his companions, from Al Hassan Bin Al Jahm who said,

‘I said to Abu Al-Hassan^{asws}, ‘I see the market display, so I buy socks, not knowing whether it is pure or not’. He^{asws} said: ‘You can pray Salāt in it’. I said, ‘So (what about) the slippers?’ He^{asws} said: ‘Similar to that’. I said, ‘I

am constrained from this'. He^{asws} said: 'Would you turn away from what Abu Al-Hassan^{asws} used to do?'³¹

34. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي جُرْمُوقٍ. وَأَتَيْتُهُ بِجُرْمُوقٍ فَبَعَثْتُ بِهِ إِلَيْهِ. فَقَالَ: «يُصَلِّي فِيهِ». «.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ibrahim Bin Mahziyar who said,

'I asked him^{asws} about the Salāt in a Jurmuq (gaiter – a large slipper), and I came with a gaiter and showed it to him^{asws}. So he^{asws} said: 'One can pray Salāt in it'.³²

35. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْعَمْرِيِّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى وَفِي كُمِّهِ طَيْرٌ؟ قَالَ: «إِنْ خَافَ الدَّهَابَ عَلَيْهِ، فَلَا بَأْسَ». قَالَ: وَسَأَلْتُهُ عَنِ الْخَلَاخِلِ: هَلْ يَصْلُحُ لِلنِّسَاءِ وَالصَّبِيَّانِ لُبْسُهَا؟ فَقَالَ: «إِذَا كَانَتْ صَمَاءً، فَلَا بَأْسَ: وَإِنْ كَانَتْ لَهَا صَوْتٌ، فَلَا». «.

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali^{asws} son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about a man who prays Salāt and in his sleeve is a bird. He^{asws} said: 'If he fears the fleeing over it, so there is no problem'.

And I asked him^{asws} about the anklets, is it correct for the women and the children to wear these?' So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَا يُصَلِّي الرَّجُلُ وَفِي تَكْتِهِ مِفْتَاحَ 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 Abdullah^{asws} having said: 'The man cannot pray Salāt and in his waistband are iron keys'.³⁴

37. عَلِيُّ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُصَلِّي الرَّجُلُ وَفِي يَدِهِ حَاتِمٌ حَدِيدٍ». «. وَرُوي «إِذَا كَانَ الْمِفْتَاحُ فِي غِلَافٍ، فَلَا بَأْسَ». «.

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The man cannot pray and in his hand is an iron ring'.

And it is reported, '(He^{asws} said): 'When the keys were in a wrapping, so there is no problem'.³⁵

61 - بَابُ الرَّجُلِ يُصَلِّي فِي الثَّوْبِ وَهُوَ غَيْرُ طَاهِرٍ عَالِمًا أَوْ جَاهِلًا

Chapter 61 – The man prays Salāt in the clothes and they are without cleanliness, knowingly or unknowingly

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ صَفْوَانَ، عَنِ الْعَيْصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ صَلَّى فِي ثَوْبِ رَجُلٍ أَيَّامًا، ثُمَّ إِنَّ صَاحِبَ الثَّوْبِ أَخْبَرَهُ أَنَّهُ لَا يُصَلِّي فِيهِ؟ قَالَ: « لَا يُعِيدُ شَيْئًا 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 Abdullah^{asws} 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. He^{asws} said: ‘He would not repeat anything from his Salāt’.³⁶

2. وَهَذَا الْإِسْنَادُ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: سَأَلَ أَبِي أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الَّذِي يُعِيرُ ثَوْبَهُ لِمَنْ يَعْلَمُ أَنَّهُ يَأْكُلُ الْجُرَيْيَّ أَوْ يَشْرَبُ الْخَمْرَ فَيُرُدُّهُ، أَيُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ؟ قَالَ: « لَا يُصَلِّي فِيهِ حَتَّى يَغْسِلَهُ »

And by this chain, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} 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 he^{asws} 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 عَيْسَى، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ أَبِي سَعِيدِ الْمُكَارِيِّ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: « لَا تُعَادُ الصَّلَاةُ مِنْ دَمٍ لَمْ تُبْصِرْهُ عَيْرَ دَمِ الْحَيْضِ: فَإِنَّ قَلِيلَهُ وَكَثِيرَهُ فِي الثَّوْبِ. إِنْ رَأَاهُ، أَوْ لَمْ يَرَهُ . 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 Abdullah^{asws} or Abu Ja’far^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ بَعْضِ مَنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ، أَوْ نَبِيذٌ مُسْكِرٌ، فَأَغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ: فَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ، فَأَغْسِلْهُ 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 Abdullah^{asws} 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 . صَلَوَاتُ اللَّهِ عَلَيْهِ . أَسْأَلُهُ عَنِ التَّوْبِ بِصَيْبِهِ الْحُمْرِ وَلَحْمِ الْخِنْزِيرِ: أَيُصَلِّي فِيهِ، أَمْ لَا؟ فَإِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا فِيهِ، فَقَالَ بَعْضُهُمْ: صَلَّ فِيهِ: فَإِنَّ اللَّهَ إِتَمَّ حَرَمَ شَرْهَا، وَقَالَ بَعْضُهُمْ: لَا تُصَلِّ فِيهِ. فَكَتَبَ عَلَيْهِ: « لَا تُصَلِّ فِيهِ: فَإِنَّهُ رَجَسٌ »

Ali Bin Muhammad, from Sahl Bin Ziyad, from Khayran Al Khadim who said,

‘I wrote to the Imam^{asws} asking him^{asws} 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 Allah^{azwj}, rather, has Prohibited its drinking’, and some of them are saying, ‘You cannot pray Salāt in it’. So he^{asws} wrote: ‘You cannot pray Salāt in it, for it is filth’.

He (the narrator) said, ‘And I asked Abu Abdullah^{asws} 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?’ He^{asws} said: ‘He cannot pray Salāt in it until he washes it’.⁴⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ صَلَّى فِي ثَوْبٍ فِيهِ جَنَابَةٌ رَكَعَتَيْنِ، ثُمَّ عَلِمَ بِهِ، قَالَ: « عَلَيْهِ أَنْ يَبْدِيَ الصَّلَاةَ ». قَالَ: وَسَأَلْتُهُ عَنْ رَجُلٍ صَلَّى وَفِي ثَوْبِهِ جَنَابَةٌ أَوْ دَمٌ حَتَّى فَرَغَ مِنْ صَلَاتِهِ، ثُمَّ عَلِمَ؟ قَالَ: « قَدْ مَضَتْ صَلَاتُهُ، وَلَا شَيْءَ 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 Abdullah^{asws} 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. He^{asws} said: ‘Upon him is that he re-commences the Salāt’.

He (the narrator) said, ‘And I asked him^{asws} 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’. He^{asws} said: ‘His Salāt has passed, and there is nothing upon him’.⁴¹

7. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ سَنِيْفٍ، عَنْ مَنْصُورِ الصَّيْقَلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: رَجُلٌ أَصَابَتْهُ جَنَابَةٌ بِاللَّيْلِ، فَأَعْتَسَلَ، فَلَمَّا أَصْبَحَ نَظَرَ، فَإِذَا فِي ثَوْبِهِ جَنَابَةٌ؟ فَقَالَ: « الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَدَعْ شَيْئاً إِلَّا وَلَهُ حُدٌّ، 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘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 he^{asws} said: 'The Praise is for Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرَى فِي ثَوْبِ أَخِيهِ دَمًا وَهُوَ يُصَلِّي؟ قَالَ: « لَا يُؤْذِنُهُ حَتَّى 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 Imam^{asws}), said, 'I asked him^{asws} about the man who sees blood in the clothes of his brother while he is praying Salāt. He^{asws} said: 'He should not notify him until he finishes'.⁴³

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُعِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَصَابَ ثَوْبَهُ جَنَابَةً. أَوْ دَمٌ؟ قَالَ: « إِنْ كَانَ عَلِمَ أَنَّهُ أَصَابَ ثَوْبَهُ جَنَابَةً قَبْلَ أَنْ يُصَلِّيَ، ثُمَّ صَلَّى فِيهِ وَمَا يَغْسِلُهُ، فَعَلَيْهِ أَنْ يُعِيدَ مَا صَلَّى: وَإِنْ كَانَ لَمْ يَعْلَمْ بِهِ، فَلَيْسَ عَلَيْهِ إِعَادَةٌ: وَإِنْ كَانَ يَرَى أَنَّهُ أَصَابَهُ شَيْءٌ، فَنَظَرَ، فَلَمْ يَرَ شَيْئًا، أَجْزَأُهُ أَنْ يَنْضَحَهُ بِالْمَاءِ ».

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

'I asked Abu Abdullah^{asws} about a man, whose clothes being hit by a sexual impurity or blood. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، قَالَ: بَعَثْتُ بِسْأَلَةٍ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَعَ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، قُلْتُ: سَأَلْتُ عَنِ الرَّجُلِ يَبُولُ، فَيُصِيبُ فَخْذَهُ قَدْرُ نُكْتَةٍ مِنْ بَوْلِهِ، فَيُصَلِّي، وَيَذْكُرُ بَعْدَ ذَلِكَ 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 Abdullah^{asws} with Ibrahim Bin Maymoum. I asked him^{asws} 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. He^{asws} said: 'He should wash it and repeat his Salāt'.⁴⁵

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، عَنْ فَضَالَةَ، عَنْ أَبَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي وَفِي ثَوْبِهِ عَذِيرَةٌ مِنْ إِنْسَانٍ، أَوْ سِنُورٍ، أَوْ كَلْبٍ: أَيْعِيدُ 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 Abdullah^{asws} 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 he^{asws} said: 'If it was so that he did not know, so he would not (need to) repeat'.⁴⁶

12. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اغْسِلْ ثَوْبَكَ مِنْ بَوْلِ كُلِّ مَا لَا يُؤْكَلُ لَحْمُهُ.»

Ali Bin Muhammad, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَتَقَيُّ فِي ثَوْبِهِ: يَجُورُ أَنْ يُصَلِّيَ فِيهِ، وَلَا يَغْسِلُهُ؟ 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 Abdullah^{asws} 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?' He^{asws} said: 'There is no problem with it'.⁴⁸

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ: وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيٍّ: وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، قَالَ: قَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، رَوَى زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ. صَلَوَاتُ اللَّهِ عَلَيْهِمَا. فِي الْحَمْرِ يُصِيبُ ثَوْبَ الرَّجُلِ أَهْمًا قَالَا: «لَا بَأْسَ بِأَنْ يُصَلِّيَ فِيهِ، إِنَّمَا حَرَّمَ شَرْهَهَا» وَرَوَى عَمْرُو بْنُ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «إِذَا أَصَابَ ثَوْبَكَ حَمْرٌ أَوْ نَبِيدٌ. يَعْني الْمُسْكِرَ. فَاعْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ: وَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ، فَاعْسِلْهُ كُلَّهُ: وَإِنْ صَلَّيْتَ فِيهِ، فَاعِدْ صَلَاتَكَ» فَأَعْلَمَنِي مَا أَخَذُ بِهِ؟ فَوَقَعَ بِحِطِّهِ عَلَيْهِ السَّلَامُ: «خُذْ بِقَوْلِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.»

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-Hassan^{asws}, ‘May I be sacrificed for you^{asws}! Zurara reported from Abu Ja’far^{asws} and Abu Abdullah^{asws} regarding the wine hitting the clothes of a man, and they^{asws} 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 Abdullah^{asws} 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 its 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 he^{asws} signed by his^{asws} own handwriting: ‘Take to what Abu Abdullah^{asws} is saying’.⁴⁹

15. مُحَمَّدُ بْنُ يَحْيَى، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي حَمِيلٍ الْبَصْرِيِّ، قَالَ: كُنْتُ مَعَ يُونُسَ بَعْدَادَ، وَأَنَا أَمْشِي مَعَهُ فِي السُّوقِ، فَفَتَحَ صَاحِبُ الْفُقَاعِ الْفُقَاعَ فُقَاعَهُ، فَفَقَرَزَ، فَأَصَابَ ثَوْبَ يُونُسَ، فَرَأَيْتُهُ قَدْ اعْتَمَّ بِذَلِكَ حَتَّى زَالَتِ الشَّمْسُ، فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، أَلَا تُصَلِّي؟ قَالَ: فَقَالَ: لَيْسَ أُرِيدُ أَنْ أُصَلِّيَ حَتَّى أُرْجَعَ إِلَى الْبَيْتِ، وَأُغْسِلَ هَذَا الْحُمْرَ مِنْ ثَوْبِي، فَقُلْتُ لَهُ: هَذَا رَأْيِي رَأَيْتَهُ، أَوْ شَيْءٍ تَرَوِيهِ؟ فَقَالَ: أَخْبَرَنِي هِشَامُ بْنُ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفُقَاعِ، فَقَالَ: « لَا تَشْرَبْهُ: فَإِنَّهُ حُمْرٌ مَجْهُولٌ: فَإِذَا أَصَابَ ثَوْبَكَ، فَاعْسِلْهُ. »

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 Abdullah^{asws} about the fermented drink, so he^{asws} 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 اللَّهِ الْوَاسِطِيِّ، عَنْ قَاسِمِ الصَّنِقَلِ، قَالَ: كَتَبْتُ إِلَى الرَّضَا عَلَيْهِ السَّلَامُ: أَيُّ أَعْمَلُ أَعْمَادَ السُّيُوفِ مِنْ جُلُودِ الْحُمْرِ الْمَيْتَةِ، فَيُصِيبُ ثِيَابِي، فَأُصَلِّي فِيهَا؟ فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ: « اتَّخِذْ ثَوْبًا لِصَلَاتِكَ ». فَكَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ: كُنْتُ كَتَبْتُ إِلَى أَبِيكَ عَلَيْهِ السَّلَامُ بِكَذَا وَكَذَا، فَصَعَبَ عَلَيَّ ذَلِكَ، فَصِرْتُ أَعْمَلُهَا مِنْ جُلُودِ الْحُمْرِ الْوَحْشِيَّةِ الدَّكِيَّةِ؟ فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ: « كُلُّ أَعْمَالِ الْبِرِّ بِالصَّبْرِ يَرْحَمُكَ اللَّهُ: فَإِنْ كَانَ مَا تَعْمَلُ وَحْشِيًّا دَكِيًّا، 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-Reza^{asws}, ‘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 he^{asws} wrote to me: ‘Take (other) clothes for your Salāt’.

So I wrote to Abu Ja'far^{asws} the 2nd, 'I had written to your^{asws} father^{asws} with such and such. So that was difficult upon me, so I started making these from the skins of wild donkey properly slaughtered'. So he^{asws} wrote to me: 'Every righteous work is with the patience. May Allah^{azwj} have Mercy on you^{asws}. 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 مُتَلَتِّمٌ، أَوْ مُخْتَضِبٌ، أَوْ لَا يُخْرِجُ 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 شَادَانَ، عَنْ حَمَادِ بْنِ عَيْسَى، عَنْ رَبِيعٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَيُّصَلِّي الرَّجُلُ وَهُوَ مُتَلَتِّمٌ؟ فَقَالَ: «أَمَّا عَلَى الْأَرْضِ، فَلَا: وَأَمَّا عَلَى الدَّائِبَةِ، 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'far^{asws}, said, 'I said to him^{asws}, 'Can the man pray Salāt while he is veiled?' So he^{asws} said: 'As for upon the ground, so no, and as for upon the animal, so there is no problem'.⁵²

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنِ الْحُسَيْنِ بْنِ عُمَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَكْرِ الْخَضْرَمِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي وَعَلَيْهِ خِضَابُهُ؟ قَالَ: «لَا يُصَلِّي وَهُوَ عَلَيْهِ، وَلَكِنْ يَنْزِعُهُ إِذَا أَرَادَ أَنْ يُصَلِّيَ». قُلْتُ: إِنَّ حِنَاءَهُ وَخِرْقَتَهُ نَظِيفَةٌ. فَقَالَ: «لَا يُصَلِّي وَهُوَ عَلَيْهِ: وَالْمَرْأَةُ أَيْضًا لَا تُصَلِّي 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 Abdullah^{asws} about the man who prays Salāt and upon him is his dye'. He^{asws} 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 he^{asws} 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 الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَدَخَلَ عَلَيْهِ عَبْدُ الْمَلِكِ الْقُمَيْيُّ، فَقَالَ: أَصَلَحَكَ اللَّهُ، أَسْجُدُ وَيَدِي فِي ثَوْبِي؟ فَقَالَ: «إِنْ شِئْتَ» قَالَ: ثُمَّ قَالَ: «إِنِّي . وَاللَّهِ . مَا مِنْ هَذَا 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 Abdullah^{asws}, and Abdul Malik Al-Qummy came over to him^{asws} and he said, ‘May Allah^{azwj} Keep you^{asws} well! Can I prostrate while my hand is inside my clothes?’ So he^{asws} said: ‘If you so desire to’. Then he^{asws} said: I, ‘By Allah^{azwj}!; am not afraid for you because of this and things similar to it’.⁵⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَمَّنْ رَوَاهُ: عَنْ أَبِي عَبْدِ اللَّهِ

عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُصَلِّي . وَهُوَ يُؤْمِي . عَلَى دَائِبِهِ، 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 Abdullah^{asws} regarding the man who prays Salāt upon his animal and he is gesturing (while praying). He^{asws} said: ‘He should uncover the place of the prostration (e.g. on the saddle)’.⁵⁵

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ مُصَادِفٍ: عَنْ أَبِي عَبْدِ اللَّهِ

عَلَيْهِ السَّلَامُ فِي رَجُلٍ صَلَّى 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 Abdullah^{asws} regarding a man who prays an Obligatory Salāt and he has curled up the hair. He^{asws} said: ‘He should repeat his Salāt’.⁵⁶

63 - بَابُ صَلَاةِ الصِّبْيَانِ وَمَتَى يُؤَخَّذُونَ بِهَا

Chapter 63 – The Salāt of the children, and when they should begin Salāt

1. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ

عَلَيْهِ السَّلَامُ، 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 أَطَافُوا مِنْ

صِيَامِ الْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ النَّهَارِ، أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ، فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْعَرَشُ،

أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَيُطَبِّقُوهُ، فَمُرُوا صِبْيَانَكُمْ . إِذَا كَانُوا بَنِي تِسْعِ سِنِينَ . 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 Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘We^{asws} tend to order our^{asws} 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 we^{asws} tend to order our^{asws} 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 their 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 شاذَانَ، عَنْ حمَّادِ بْنِ عيسى، عَنْ رِئِيعِ بْنِ عَبْدِ اللَّهِ، عَنِ الْفَضِيلِ بْنِ يَسَارٍ، قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ - صَلَوَاتُ اللَّهِ عَلَيْهِمَا - يَأْمُرُ الصَّبِيَّانَ 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 Ali^{asws} Bin Al-Husayn^{asws} used to order the children to gather between Al-Maghrib and Al-Isha (Salāts), and he^{asws} was saying: 'It is better than being asleep (ignorant) from it'.⁵⁸

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الصَّبِيَّانِ 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'far^{asws}, said, 'I asked him^{asws} about the children when they form rows in the Obligatory Salāts. He^{asws} 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 حَنَّانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَتُصَلِّي التَّوَاتُلَ وَأَنْتَ قَاعِدٌ؟ فَقَالَ: « مَا أُصَلِّيهَا إِلَّا وَأَنَا قَاعِدٌ مُنْذُ حَمَلْتُ هَذَا اللَّحْمَ، وَبَلَغْتُ هَذَا السِّنِّ ».

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

'I said to Abu Ja'far^{asws}, 'Are you^{asws} praying the optional Salāt while you^{asws} are seated?' So he^{asws} said: 'I^{asws} have not prayed it except while seated until after I^{asws} have gained this much weight and reaching this age'.⁶⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّا نَتَحَدَّثُ نَقُولُ: مَنْ صَلَّى وَهُوَ جَالِسٌ مِنْ غَيْرِ عِلَّةٍ، كَانَتْ صَلَاتُهُ رَكَعَتَيْنِ بَرَكَةً، وَسَجْدَتَيْنِ بِسَجْدَةٍ؟ فَقَالَ: « لَيْسَ هُوَ هَكَذَا، هِيَ تَامَةٌ 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'far^{asws}, said, 'I said to him^{asws}, '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 he^{asws} said: 'It is not like this. It is complete for you'.⁶¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمِيلِ بْنِ دَرَّاجٍ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا حَدُّ الْمَرِيضِ الَّذِي يُصَلِّي قَاعِدًا؟ فَقَالَ: «إِنَّ الرَّجُلَ لَيُوعَاكُ وَيُخْرَجُ، وَلَكِنَّهُ هُوَ أَغْلَمُ بِنَفْسِهِ، وَلَكِنْ إِذَا قَوِيَ فَلْيُفِّمْ».

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

(It has been narrated) from Jameel Bin Darraj who asked Abu Abdullah^{asws}, 'What is a limit for the sick by which he can pray Salāt seated?' So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَادِ بْنِ عِيسَى، عَنْ حَرِيزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ وَالْمَرْأَةِ يَذْهَبُ بَصَرُهُ، فَيَأْتِيهِ الْأَطِبَّاءُ، فَيَقُولُونَ: نُدَاوِيكَ شَهْرًا، أَوْ أَرْبَعِينَ لَيْلَةً مُسْتَلْقِيًا، كَذَلِكَ يُصَلِّي؟ فَرَحَّصَ فِي ذَلِكَ، وَقَالَ: (فَمَنْ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ).

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} 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 he^{asws} 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 حَمَادِ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ إِذَا لَمْ يَسْتَطِعِ الْقِيَامَ وَالسُّجُودَ؟ قَالَ: «يَوْمِي بِرَأْسِهِ إِمَاءً، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the sick when he has no capacity for standing, and the Sajdah. He^{asws} said: 'He can gesture by his head, and if he were to place his forehead upon the ground, it would be more beloved to me^{asws}'.⁶⁴

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ رَفَعَهُ، عَنْ حَمِيلِ بْنِ دَرَّاجٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «الْمَرِيضُ يَوْمِي إِمَاءً».

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, raising it, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from Abu Jafar^{asws} 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 عَلَيْهِ السَّلَامُ عَنِ الْمَبْطُونِ؟ فَقَالَ: «يَبْنِي عَلَى 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'far^{asws} about the one with incontinence.⁶⁶ So he^{asws} said: 'He would continue upon his Salāt' (wherever he is that state).⁶⁷

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ فَضَالَةَ، عَنْ أَبِيَانَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: الرَّجُلُ يُصَلِّي وَهُوَ قَاعِدٌ، فَيَقْرَأُ السُّورَةَ، فَإِذَا أَرَادَ أَنْ يَخْتِمَهَا، قَامَ، فَكَرَعَ بِأَخْرَجَهَا؟ 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'far^{asws}, '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'. He^{asws} said: 'His Salāt is the Salāt of the standing one'.⁶⁸

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ: أَنَّ سِنَانًا سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَمُدُّ فِي الصَّلَاةِ إِحْدَى رِجْلَيْهِ بَيْنَ يَدَيْهِ وَهُوَ جَالِسٌ؟ قَالَ: «لَا بَأْسَ» وَلَا أَرَاهُ إِلَّا قَالَ: «فِي الْمُعْتَلِّ وَالْمَرِيضِ». وَفِي حَدِيثٍ آخَرَ: «يُصَلِّي مُتَرَبِّعًا، وَمَادًّا رِجْلَيْهِ، كُلُّ ذَلِكَ وَاسِعٌ».

Ali Bin Ibrahim, from his father, from Abdullah Bin A Mugheira, from Muawiya Bin Maysara,

'Sinan asked Abu Abdullah^{asws} about the man who extend one of his legs in front of him in the Salāt while he is seated. He^{asws} said: 'There is no problem'. And I (Muawiya Bin Maysara) do not see except that he^{asws} said (this) regarding the disabled and the sick'.

And in another Hadeeth, '(He^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ سَمَاعَةَ، قَالَ: سُئِلَ عَنِ الْأَسِيرِ يَأْسِرُهُ الْمُشْرِكُونَ، فَتَحْضُرُ الصَّلَاةَ، وَيَمْنَعُهُ الَّذِي أَسْرَهُ مِنْهَا؟ قَالَ: «يَوْمِي لِيَاءِ».

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Sama'at who said,

'He^{asws} was asked about the prisoner of the Polytheists. So the Salāt (time) comes up, but the one who imprisoned him prevents him from it. He^{asws} said: 'He would indicate with gestures'.⁷⁰

11. عَلِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي حَمْرَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ (الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ) قَالَ: «الصَّحِيحُ يُصَلِّي قَائِمًا وَقُعُودًا،

الْمَرِيضُ يُصَلِّي جَالِسًا (وَعَلَى جُنُوبِهِمْ) الَّذِي يَكُونُ أَوْضَعًا مِنَ الْمَرِيضِ الَّذِي يُصَلِّي جَالِسًا
«.

Ali, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [3:191] Those who remember Allah standing and sitting and lying on their sides. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «
يُصَلِّي الْمَرِيضُ قَاعِدًا، فَإِنْ لَمْ يَقْدِرْ، صَلَّى مُسْتَلْقِيًا، يُكَبِّرُ، ثُمَّ يَقْرَأُ، فَإِذَا أَرَادَ الرُّكُوعَ، عَمَّضَ
عَيْنَيْهِ، ثُمَّ سَبَّحَ، ثُمَّ يَفْتَحُ عَيْنَيْهِ، فَيَكُونُ فَتْحَ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ الرُّكُوعِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ،
عَمَّضَ عَيْنَيْهِ، ثُمَّ سَبَّحَ، فَإِذَا سَبَّحَ، فَتَحَ عَيْنَيْهِ، فَيَكُونُ فَتْحَ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ السُّجُودِ، ثُمَّ
يَتَشَهَّدُ وَيُنْصَرِفُ».

Ali, from his father, from Muhammad Bin Ibrahim, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} 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 الْحُسَيْنِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ
مُصَدِّقِ بْنِ صَدَقَةَ، عَنْ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ: أَيَجِلُّ لَهُ أَنْ
يَقُومَ عَلَى فِرَاشِهِ، وَيَسْجُدَ عَلَى الْأَرْضِ؟ قَالَ: فَقَالَ: «إِذَا كَانَ الْفِرَاشُ غَلِيظًا قَدَرَ آجِرَةً أَوْ
أَقْلًا، اسْتَقَامَ لَهُ أَنْ يَقُومَ عَلَيْهِ، وَيَسْجُدَ عَلَى الْأَرْضِ، وَإِنْ كَانَ أَكْثَرَ مِنْ ذَلِكَ، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the sick, is it Permissible for him that he stands upon his furnishing and performs Sajdah upon the ground?' So he^{asws} 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 الْمُغْمَى عَلَيْهِ وَالْمَرِيضِ الَّذِي تَفَوَّتَهُ الصَّلَاةُ

Chapter 65 – Salāt of the unconscious and the sick who has missed out on the Salāt

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَازِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرِيضِ لَا يَقْدِرُ عَلَى الصَّلَاةِ؟ قَالَ: فَقَالَ: «كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ، فَاللَّهُ أَوْلَى بِالْعُذْرِ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim who said,

‘I asked Abu Abdullah^{asws} about the sick not being able upon the Salāt. He^{asws} said: ‘Every one whom Allah^{azwj} has Overcome upon, so Allah^{azwj} is the closest with the Excusing’.⁷⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ مَعْمَرِ بْنِ عَمْرٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمَرِيضِ: يَفْضِي 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'far^{asws} about the sick one, Does he have to fulfil the lapse Salāts when he was unconscious?’ He^{asws} said: ‘No’.⁷⁵

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ الْخَرَّازِ أَبِي أَيُّوبَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أُغْمِيَ عَلَيْهِ أَيَّامًا لَمْ يُصَلِّ، ثُمَّ أَفَاقَ: أَيُّصَلِّي 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 Abdullah^{asws}, said, ‘I asked him^{asws} 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?’ He^{asws} said: ‘There is nothing upon him’.⁷⁶

4. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رَبَائِبٍ، عَنْ أَبِي بصيرٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ يُعْمَى عَلَيْهِ، ثُمَّ يَفِيقُ: كَيْفَ يَفْضِي صَلَاتَهُ؟ قَالَ: «يَفْضِي 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 Imam^{asws}), said, ‘I asked him^{asws} about the sick one who was unconscious. Then he awoke. How would he fulfil his (missed out) Salāts?’ He^{asws} 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 مَرِيضٌ، 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 him^{asws}, ‘A man is sick, so he leaves the optional (Salāts)’. So he^{asws} 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 الْعَيْصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ اجْتَمَعَ عَلَيْهِ صَلَاةُ السَّنَةِ مِنْ مَرَضٍ؟ قَالَ: « لَا يَفْضِي ».«

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullah^{asws} about a man upon whom the (lapse) Sunnah Salāts have been accumulated due to illness’. He^{asws} said: ‘He would not (need to) fulfil’.⁷⁹

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ فِي الْمُعْمَى عَلَيْهِ، قَالَ: « مَا عَلَبَ اللَّهُ عَلَيْهِ، فَاللَّهُ أَوْلَى بِالْعُدْرِ ».«

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 Abdullah^{asws}, ‘I heard him^{asws} saying regarding the unconscious: ‘What Allah^{azwj} has Caused to overcome upon him, so Allah^{azwj} 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 يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا طَلَعَتِ الشَّمْسُ يَوْمَ أَفْضَلِ 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’far^{asws} 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 اللَّهِ بْنِ سِنَانَ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَ

يَوْمَ الْجُمُعَةِ، نَزَلَ الْمَلَائِكَةُ الْمُقَرَّبُونَ، مَعَهُمْ قَرَاطِيسُ مِنْ فِضَّةٍ، وَأَقْلَامٌ مِنْ ذَهَبٍ، فَيَجْلِسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ عَلَى كُرَاسِيٍّ مِنْ نُورٍ، فَيَكْتُبُونَ النَّاسَ عَلَى مَنَارِلِهِمْ: الْأَوَّلَ وَالثَّانِيَّ حَتَّى يَخْرُجَ الْإِمَامُ، فَإِذَا خَرَجَ الْإِمَامُ طَوَّأُوا صُحُفَهُمْ، وَلَا يَهْبِطُونَ فِي شَيْءٍ مِنَ الْأَيَّامِ إِلَّا فِي يَوْمِ الْجُمُعَةِ « يَعْنِي الْمَلَائِكَةُ 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'far^{asws} 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 سُؤَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَجِيبُ - إِذَا دَخَلَ وَإِذَا خَرَجَ فِي الشِّتَاءِ - أَنْ يَكُونَ ذَلِكَ فِي لَيْلَةِ الْجُمُعَةِ». وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ اخْتَارَ مِنْ كُلِّ شَيْءٍ شَيْئًا، فَاخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Rasool-Allah^{saww} loved to come over (back from a journey), and when he^{saww} went out (on a journey) in the winter, that is would happen to be during the night of Friday. And Abu Abdullah^{asws} said: 'Allah^{azwj} Chose something among everything, so He^{azwj} Chose from the days, the day of Friday'.⁸³

4. وَعَنْهُ، عَنِ النَّضْرِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «السَّاعَةُ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ مَا بَيْنَ فَرَاغِ الْإِمَامِ مِنَ الْخُطْبَةِ إِلَى أَنْ يَسْتَوِيَ النَّاسُ فِي الصُّفُوفِ، وَسَاعَةٌ أُخْرَى مِنْ آخِرِ النَّهَارِ إِلَى غُرُوبِ الشَّمْسِ».

And from him, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، يُضَاعَفُ فِيهِ الْحَسَنَاتِ، وَيَمْحُو فِيهِ السَّيِّئَاتِ، وَيَرْفَعُ فِيهِ الدَّرَجَاتِ، وَيَسْتَجِيبُ فِيهِ الدَّعَوَاتِ، وَيَكْشِفُ فِيهِ الْكُرْبَاتِ، وَيَقْضِي

فِيهِ الْحَوَائِجُ الْعِظَامُ، وَهُوَ يَوْمُ الْمَزِيدِ، لِلَّهِ فِيهِ عِتْقَاءُ وَطُلُقَاءُ مِنَ النَّارِ، مَا دَعَا بِهِ أَحَدٌ مِنَ النَّاسِ . وَعَرَفَ حَقَّهُ وَحُرْمَتَهُ . إِلَّا كَانَ حَقًّا عَلَى اللَّهِ . عَزَّ وَجَلَّ . أَنْ يَجْعَلَهُ مِنْ عِتْقَائِهِ وَطُلُقَائِهِ مِنَ النَّارِ ، فَإِنْ مَاتَ فِي يَوْمِهِ وَلَيْلَتِهِ، مَاتَ شَهِيدًا، وَبُعِثَ آمِنًا، وَمَا اسْتَحَفَّ أَحَدٌ بِحُرْمَتِهِ وَضَبَعَ حَقَّهُ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ . عَزَّ وَجَلَّ . أَنْ يُصَلِّيَهُ نَارَ جَهَنَّمَ إِلَّا أَنْ يَتُوبَ .»

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The day of Friday is the chief of the days. Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj} Mighty and Majestic that He^{azwj} 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 Allah^{azwj} Mighty and Majestic that He^{azwj} Causes him to arrive to the Fire of Hell, unless if he repents’.⁸⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِيَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ لِلْجُمُعَةِ حَقًّا وَحُرْمَةً، فَإِيَّاكَ أَنْ تُضَيِّعَ أَوْ تُقْصِرَ فِي شَيْءٍ مِنْ عِبَادَةِ اللَّهِ، وَالتَّقَرُّبِ إِلَيْهِ بِالْعَمَلِ الصَّالِحِ، وَتَرْكِ الْمَحَارِمِ كُلِّهَا: فَإِنَّ اللَّهَ يُضَاعِفُ فِيهِ الْحَسَنَاتِ، وَيَمْحُو فِيهِ السَّيِّئَاتِ، وَيَرْفَعُ فِيهِ الدَّرَجَاتِ .» . قَالَ: وَذَكَرَ: « أَنَّ يَوْمَهُ مِثْلُ لَيْلَتِهِ، فَإِنْ اسْتَطَعْتَ أَنْ تُحْيِيَهَا بِالصَّلَاةِ وَالِدُعَاءِ، فَافْعَلْ: فَإِنَّ رَبَّكَ يَنْزِلُ فِي أَوَّلِ لَيْلَةِ الْجُمُعَةِ إِلَى سَمَاءِ الدُّنْيَا، فَيُضَاعِفُ فِيهِ الْحَسَنَاتِ، وَيَمْحُو فِيهِ السَّيِّئَاتِ، وَإِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ .»

Muhammad Bin Yahya, from Abdullah Bin Muhammd, from Ali Bin Al Hakam, from Aban,

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj}, and getting closer to Him^{azwj} with the righteous deeds and neglecting the Prohibitions, all of them, for Allah^{azwj} Multiplies the good deeds therein, and Deletes the sins during it, and Raises the Levels during it’.

He (the narrator) said, ‘And he^{asws} 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 Lord^{azwj} during the beginning of the night of Friday from the sky to the world, and He^{azwj} Multiplies the good deeds during it and Deletes the sins during it, and that Allah^{azwj} Kindness is Vast and Graceful’.⁸⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ مُوسَى، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنِ ابْنِ أَبِي يَعْقُورٍ، عَنْ أَبِي حَمْرَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لَهُ رَجُلٌ: كَيْفَ سُمِّيَتِ الْجُمُعَةُ؟ قَالَ: « إِنَّ اللَّهَ . عَزَّ وَجَلَّ . جَمَعَ فِيهَا خَلْقَهُ لَوْلَا يَتِيحُ مُحَمَّدٍ وَوَصِيهِ 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'far^{asws}, said, 'A man said to him^{asws}, 'How was the Friday named (as such)?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic Gathered His^{azwj} creatures during it, for the Wilayah of Muhammad^{saww} and his^{saww} successor^{asws} regarding the Covenant. Thus, He^{azwj} Named it as the day of Friday (Jum'a), due to the gathering (Jama'a) of His^{azwj} creatures during it'.⁸⁷

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ التُّعْمَانِ، عَنْ عُمَرَ بْنِ بَرِيدٍ، عَنْ جَابِرِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنْ يَوْمِ الْجُمُعَةِ وَلَيْلَتِهَا؟ فَقَالَ: « لَيْلَتُهَا عَزَاءٌ، وَيَوْمُهَا يَوْمٌ زَاهِرٌ، وَلَيْسَ عَلَى الْأَرْضِ يَوْمٌ تَعْرُبُ فِيهِ الشَّمْسُ أَكْثَرَ مُعَاقٍ مِنَ النَّارِ: مَنْ مَاتَ يَوْمَ الْجُمُعَةِ عَارِفًا بِحَقِّ أَهْلِ هَذَا الْبَيْتِ، كَتَبَ اللَّهُ 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'far^{asws}, said, 'He^{asws} was asked about the day of Friday and its night. So he^{asws} 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 People^{asws} of this Household, Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّضْرِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « فَضَّلَ اللَّهُ الْجُمُعَةَ عَلَى غَيْرِهَا مِنَ الْأَيَّامِ، وَإِنَّ الْجَنَانَ لَتَتْرَحْرَفُ، وَتُرْزَى يَوْمَ الْجُمُعَةِ لِمَنْ أَتَاهَا، وَإِنَّكُمْ تَتَسَابِقُونَ إِلَى الْجَنَّةِ عَلَى قَدْرِ سَبَقِكُمْ إِلَى الْجُمُعَةِ، وَإِنَّ أَبْوَابَ السَّمَاءِ لَتُفْتَحُ لِصُغُودِ 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 Abdullah^{asws} said: 'Allah^{azwj} 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 الْمُفَظَّلِ بْنِ صَالِحٍ، عَنْ جَابِرِ بْنِ يَزِيدَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ (فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ)؟ قَالَ: «اعْمَلُوا، وَعَجِّلُوا: فَإِنَّهُ يَوْمٌ مُضَيَّقٌ عَلَى الْمُسْلِمِينَ فِيهِ، وَثَوَابُ أَعْمَالِ الْمُسْلِمِينَ فِيهِ عَلَى قَدْرِ مَا ضَيَّقَ عَلَيْهِمْ، وَالْحَسَنَةُ وَالسَّيِّئَةُ تُضَاعَفُ فِيهِ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «وَاللَّهِ، لَقَدْ بَلَغَنِي أَنَّ أَصْحَابَ النَّبِيِّ ﷺ 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'far^{asws}, said, 'I said to him^{asws}, 'What about) the Words of Allah^{azwj} Mighty and Majestic [62:9] then hasten to the Remembrance of Allah?' He^{asws} 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'far^{asws} said: 'By Allah^{azwj}! It has reached me that the companions of the Prophet^{saww} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَا طَلَعَتِ الشَّمْسُ يَوْمَ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَإِنَّ كَلَامَ الطَّيْرِ فِيهِ. إِذَا لَقِيَ بَعْضُهَا بَعْضًا: سَلَامٌ سَلَامٌ، يَوْمَ صَالِحِ الشَّمْسِ».

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'far^{asws} or Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: السَّاعَةُ الَّتِي فِي يَوْمِ الْجُمُعَةِ، الَّتِي لَا يَدْعُو فِيهَا مُؤْمِنٌ إِلَّا اسْتَجِيبَ لَهُ؟ قَالَ: «نَعَمْ، إِذَا خَرَجَ الْإِمَامُ». قُلْتُ: إِنَّ الْإِمَامَ يُعَجَّلُ وَيُؤَخَّرُ؟ قَالَ: «إِذَا زَاعَتِ الشَّمْسُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'The timing during the day of Friday in which a Believer would not supplicate except that it would be Answered for him'.

He^{asws} said: ‘Yes, when the prayer leader comes out’. I said, ‘The prayer leader tends to be early and delayed’. He^{asws} said: ‘When the sun turns (after midday)’.⁹²

13. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَدَّافٍ، عَنْ عُمَرَ بْنِ يَرِيدٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَا عُمَرُ، إِنَّهُ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ، نَزَلَ مِنَ السَّمَاءِ مَلَائِكَةٌ بَعْدَ الدَّرِّ، فِي أَيْدِيهِمْ أَقْلَامُ الدَّهَبِ، وَقَرَاتِيصُ الْفِضَّةِ، لَا يَكْتُبُونَ إِلَى لَيْلَةِ السَّبْتِ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ: فَأَكْثَرَ مِنْهَا ». وَقَالَ: « يَا عُمَرُ، إِنَّ مِنَ السُّنَّةِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ فِي كُلِّ يَوْمٍ 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 Abdullah^{asws} 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 Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, therefore frequent in it (reciting Salawat)’.

And he^{asws} said: ‘O Umaro! It is from the Sunnah that you should send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} 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 بَرِيْعٍ: عَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: بَلَّغْنِي أَنَّ يَوْمَ الْجُمُعَةِ أَقْصَرُ الْأَيَّامِ؟ قَالَ: « كَذَلِكَ هُوَ ». قُلْتُ: جُعِلَتْ فِدَاكَ، كَيْفَ ذَاكَ؟ قَالَ: « إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ، فَإِذَا رَكَدَتِ الشَّمْسُ، عَدَّبَ اللَّهُ أَرْوَاحَ الْمُشْرِكِينَ بِرُكُودِ الشَّمْسِ سَاعَةً، فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ لَا يَكُونُ لِلشَّمْسِ رُكُودٌ، رَفَعَ اللَّهُ عَنْهُمْ 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-Reza^{asws}, said, ‘I said to him^{asws}, ‘It has reached me that the day of Friday is the shortest of the days’. He^{asws} said: ‘It is like that’. I said, ‘May I be sacrificed for you^{asws}! How can that be so?’ He^{asws} said: ‘Allah^{azwj} Blessed and High Gathers the souls of the Polytheists beneath the eye of the sun. So when the sun stagnates, Allah^{azwj} 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, Allah^{azwj} 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 التَّزْيِينِ يَوْمَ الْجُمُعَةِ

Chapter 67 – The adorning on the day of Friday

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ الْحَكَمِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لِيَتَزَيَّنَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، يَغْتَسِلُ، وَيَتَطَيَّبُ، وَيُسْرَحُ لِحْيَتَهُ، وَيَلْبَسُ أَنْظَفَ ثِيَابِهِ، وَلَيْتَهَيَّأَ لِلْجُمُعَةِ، وَلْيَكُنْ عَلَيْهِ فِي ذَلِكَ الْيَوْمِ السَّكِينَةُ وَالْوَقَارُ، وَلْيُحْسِنَ عِبَادَةَ رَبِّهِ، وَلْيَفْعَلِ الْخَيْرَ مَا اسْتَطَاعَ: فَإِنَّ اللَّهَ يَطَّلِعُ عَلَى الْأَرْضِ: لِيُضَاعِفَ الْحَسَنَاتِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam who said,

‘Abu Abdullah^{asws} 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 Lord^{azwj}, and let him do the goodness whatever he is capable of, for Allah^{azwj} has Notified upon the people of the earth He^{azwj} would be Multiplying the good deeds’.⁹⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُمَرَ الْجُرْحَانِيِّ، عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «مَنْ أَحَدَّ مِنْ شَارِبِهِ وَقَلَّمَ أَطْفَارَهُ يَوْمَ الْجُمُعَةِ، ثُمَّ قَالَ: "بِسْمِ اللَّهِ عَلَى سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ"، كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ وَكُلِّ فُلَامَةٍ عِنَقَ رَقَبَةٍ، وَلَمْ يَمْرُضْ مَرَضاً يُصِيبُهُ إِلَّا 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 Abdullah^{asws}, said, ‘I heard him^{asws} 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 Allah^{azwj}, upon the Sunnah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww},

Allah^{azwj} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى الرَّجَالِ وَالنِّسَاءِ فِي الْحَضَرِ، وَعَلَى الرَّجَالِ فِي السَّفَرِ».

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

(It has been narrated) from Abu Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « لَا تَدَعِ الْغُسْلَ يَوْمَ الْجُمُعَةِ: فَإِنَّهُ سُنَّةٌ، وَشَمِّ الطِّيبِ، وَالْبَسِ صَالِحَ ثِيَابِكَ، وَلْيَكُنْ فَرَاغَكَ مِنَ الْغُسْلِ قَبْلَ الزَّوَالِ، فَإِذَا زَالَتْ فَتُمْ، وَعَلَيْكَ السَّكِينَةُ وَالْوَقَارُ » وَقَالَ: « الْغُسْلُ وَاجِبٌ يَوْمَ الْجُمُعَةِ ».

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

‘Abu Ja’far^{asws} 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 he^{asws} said: ‘The shower is Obligatory on the day of Friday’.⁹⁸

5. عَلِيُّ، عَنْ أَخِيهِ (أَبِيهِ)، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَخَذُ الشَّارِبِ وَالْأَظْفَارِ، وَغَسَلُ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُوسَى بْنِ سَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} 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 شَادَانَ، عَنِ ابْنِ أَبِي عَمْرٍ، عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَخَذُ الشَّارِبِ وَالْأَظْفَارِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ أَمَانٌ مِنَ الْجُدَامِ ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} 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 شاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ وَالْفَضِيلِ، قَالَا: قُلْنَا لَهُ: أُجِزِي إِذَا اغْتَسَلْتَ 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 him^{asws}, ‘Would it suffice if the washing for the Friday is done after the dawn?’ He^{asws} said: ‘Yes’.¹⁰²

9. حَمَّادٌ، عَنْ حَرِيْزٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي الْحَضَرِ وَالسَّفَرِ، فَمَنْ نَسِيَ، فَلْيُعِدْ مِنَ الْعَدِ ». وَرُوِيَ: « فِيهِ رُحْصَةٌ لِلْعَلِيلِ ».

Hammad, from Hareyz, from one of our companions,

(It has been narrated) from Abu Ja’far^{asws} 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, (He^{asws} said): ‘Therein is an allowance for the sick’.¹⁰³

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « غَسْلُ الرَّأْسِ بِالْحِطْمِيِّ 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 Abdullah^{asws} having said: ‘Washing the head with the hibiscus during every Friday is a safety from the leprosy and the insanity’.¹⁰⁴

68 - بَابُ وَجُوبِ الْجُمُعَةِ وَعَلَى كَمْ تَجِبُ

Chapter 68 – Obligation for the Friday (Salāt) and how many is it Obligated upon

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ عَزَّ وَجَلَّ . فَرَضَ فِي كُلِّ سَبْعَةِ أَيَّامٍ حَمْسًا وَثَلَاثِينَ صَلَاةً، مِنْهَا صَلَاةٌ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَشْهَدَهَا إِلَّا حَمْسَةً: 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 Abdullah^{asws} having said: ‘Allah^{azwj} 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 وَزُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « تَجِبُ الْجُمُعَةُ عَلَى مَنْ كَانَ مِنْهَا عَلَى فَرَسَخَيْنِ ». »

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'far^{asws} having said: 'The Friday (Salāt) is Obligatory upon the one who was upon two Farsakhs (6 miles) from it'.¹⁰⁶

3. عَلِيُّ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزٍ، عَنِ ابْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجُمُعَةِ؟ فَقَالَ: « تَجِبُ عَلَى مَنْ كَانَ مِنْهَا عَلَى رَأْسِ فَرَسَخَيْنِ، فَإِذَا زَادَ عَلَى ذَلِكَ، فَلَيْسَ عَلَيْهِ شَيْءٌ ». »

Ali, from his father, from Hammad, from Hareyz, from Ibn Muslim who said,

'I asked Abu Abdullah^{asws} about the Friday (Salāt), so he^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: « لَا تَكُونُ الْخُطْبَةُ وَالْجُمُعَةُ وَصَلَاةُ رَكْعَتَيْنِ عَلَى أَقَلِّ مِنْ خَمْسَةِ رَهْطٍ: الْإِمَامِ، وَأَرْبَعَةٍ ». »

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

'Abu Ja'far^{asws} was saying: 'Neither does the sermon take place, nor the Friday (Salāt), and the two Rak'at upon less than five persons, the prayer leader and four'.¹⁰⁸

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ فَضَالَةَ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ أَبِي الْعَبَّاسِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أَدْنَى مَا يُجْزَى فِي الْجُمُعَةِ سَبْعَةٌ أَوْ خَمْسَةٌ أَذْنَاهُ ». »

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban Bin Usman, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} 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 شَادَانَ: وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « فَرَضَ اللَّهُ عَلَى النَّاسِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْسًا وَثَلَاثِينَ صَلَاةً، مِنْهَا صَلَاةٌ وَاحِدَةٌ فَرَضَهَا اللَّهُ فِي جَمَاعَةٍ وَهِيَ الْجُمُعَةُ، وَوَضَعَهَا عَنْ تِسْعَةٍ: عَنِ الصَّغِيرِ، وَالْكَبِيرِ، وَالْمَجْتُونِ، وَالْمُسَافِرِ، وَالْعَبْدِ، وَالْمَرْأَةِ، وَالْمَرِيضِ، وَالْأَعْمَى، وَمَنْ كَانَ عَلَى رَأْسِ فَرَسَخَيْنِ ». »

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'far^{asws} having said: 'Allah^{azwj} Necessitated upon the people, from the Friday to the Friday, thirty-five Salāts; from it is one Salāt which Allah^{azwj} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « يَكُونُ بَيْنَ الْجَمَاعَتَيْنِ ثَلَاثَةُ أَمْيَالٍ » يَعْنِي لَا يَكُونُ جُمُعَةٌ إِلَّا فِيمَا بَيْنَهُ وَبَيْنَ ثَلَاثَةِ أَمْيَالٍ « وَلَيْسَ تَكُونُ جُمُعَةٌ إِلَّا بِحُطْبَةٍ » قَالَ: « فَإِذَا كَانَ بَيْنَ الْجَمَاعَتَيْنِ فِي الْجُمُعَةِ ثَلَاثَةُ أَمْيَالٍ، فَلَا بَأْسَ بِأَنْ يُجْمَعَ هؤُلَاءِ، وَيُجْمَعَ 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'far^{asws} 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 عَيْسَى، عَنْ رَبِيعٍ: وَ مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ جَمِيعاً: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « وَقْتُ الظُّهْرِ يَوْمَ الْجُمُعَةِ حِينَ تَرُؤُلُ 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 Abdullah^{asws} 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 عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا زَالَتِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فَأَبْدَأْ بِالْمَكْتُوبَةِ ».

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

'Abu Abdullah^{asws} said: 'When the sun (starts to) decline on the day of Friday, so begin with the Obligatory (Salāts)'.¹¹³

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنِ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، عَنْ سُفْيَانَ بْنِ السَّمْطِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Abdullah^{asws} about the time for Al-Asr Salāt on the day of Friday. So he^{asws} said: ‘In a time similar to Al-Zohr in other than the day of Friday’.¹¹⁴

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ عُرْوَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّلَاةِ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « نَزَلَ بِهَا جِبْرَائِيلُ عَلَيْهِ السَّلَامُ مُضَيِّقَةً، إِذَا زَالَتِ الشَّمْسُ فَصَلِّهَا ». قَالَ: قُلْتُ: إِذَا زَالَتِ الشَّمْسُ صَلَّيْتُ رَكَعَتَيْنِ، ثُمَّ صَلَّيْتُهَا. فَقَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَمَّا أَنَا إِذَا زَالَتِ الشَّمْسُ، لَمْ أَبْدَأْ بِشَيْءٍ قَبْلَ الْمَكْتُوبَةِ ». قَالَ الْقَاسِمُ: وَكَانَ ابْنُ بُكَيْرٍ يُصَلِّي الرَّكَعَتَيْنِ وَهُوَ شَاكٌّ فِي الرَّوَالِ، فَإِذَا اسْتَيْقَنَ الرَّوَالِ، 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 Abdullah^{asws} about the Salāt on the day of Friday. So he^{asws} 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 Abdullah^{asws} said: ‘As for myself^{asws}, when the sun (starts to) decline, I^{asws} 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 تَهَيُّةِ الْإِمَامِ لِلْجُمُعَةِ وَخُطْبَتِهِ وَالْإِنْصَاتِ

Chapter 70 – The preparation of the prayer leader, and his sermon and the listening (to it)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « يَنْبَغِي لِلْإِمَامِ الَّذِي يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ أَنْ يَلْبَسَ عِمَامَةً فِي الشِّتَاءِ وَالصَّيْفِ، وَيَتَرَدَّى بِرِدِّ يَمَنِيٍّ أَوْ عَدَنِيٍّ، وَيَخْطُبُ وَهُوَ قَائِمٌ يَحْمَدُ اللَّهَ وَيُسَبِّحُ عَلَيْهِ، ثُمَّ يُوصِي بِتَقْوَى اللَّهِ، وَيَقْرَأُ سُورَةَ مِنَ الْقُرْآنِ صَغِيرَةً، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ، فَيَحْمَدُ اللَّهَ وَيُسَبِّحُ

عَلَيْهِ، وَيُصَلِّي عَلَى مُحَمَّدٍ ﷺ وَعَلَى أُمَّةِ الْمُسْلِمِينَ، وَيَسْتَغْفِرُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَإِذَا فَرَغَ مِنْ هَذَا أَقَامَ الْمُؤَدِّنُ، فَصَلَّى بِالنَّاسِ رَكَعَتَيْنِ، يَفْرَأُ فِي الْأُولَى 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 Abdullah^{asws} 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 Allah^{azwj} and Laud upon Him^{azwj}. Then he should advise with the fearing of Allah^{azwj}, and he should recite a short Chapter from the Quran. Then he should be seated.

Then he should be standing, so he should Praise Allah^{azwj} and Laud upon Him^{azwj}, and send Blessings upon Muhammad^{saww} and upon Imams^{asws} 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-Jumma (Chapter 62), and in the second (Rak'at) with Surah Al-Munafiqeen (Chapter 63)'.¹¹⁶

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا حَظَبَ الْإِمَامُ يَوْمَ الْجُمُعَةِ، فَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَتَكَلَّمَ حَتَّى يَفْرَغَ الْإِمَامُ مِنْ حُطْبَتِهِ، وَإِذَا فَرَغَ الْإِمَامُ مِنَ الْحُطْبَتَيْنِ، تَكَلَّمَ مَا بَيْنَهُ وَبَيْنَ أَنْ تُقَامَ الصَّلَاةُ، فَإِنْ سَمِعَ الْقِرَاءَةَ أَوْ لَمْ يَسْمَعْ، أَجْزَأُهُ».

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 Abdullah^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ أَبِي مَرْيَمَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ حُطْبَةِ رَسُولِ اللَّهِ ﷺ: أَقْبَلَ الصَّلَاةَ، 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'far^{asws}, said, 'I asked him^{asws} about the sermon of Rasool-Allah^{saww}, was it before the Salāt or after it?' So he^{asws} said: 'Before the Salāt'. He^{saww} addressed, then he prayed Salāt'.¹¹⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الصَّلَاةِ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: «أَمَّا مَعَ الْإِمَامِ، فَرَكَعَتَانِ: وَأَمَّا مَنْ يُصَلِّي وَحْدَهُ، فَهِيَ أَرْبَعُ رَكَعَاتٍ بِمَنْزِلَةِ الظُّهْرِ». يَعْنِي إِذَا كَانَ إِمَامًا يَخْطُبُ، فَأَمَّا إِذَا لَمْ يَكُنْ إِمَامًا 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 Abdullah asws about the Salāt on the day of Friday. So he asws 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ، عَنْ حَفْصِ بْنِ غِيَاثٍ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عليه السلام، قَالَ: «الْأَذَانُ الثَّلَاثُ يَوْمَ الْجُمُعَةِ بَدْعَةٌ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khazzaz, from Hafs Bin Giyas,

(It has been narrated) from Ja'far asws, from his asws father asws having said: 'The third Azan on the day of Friday is an innovation'.¹²⁰

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ يَحْيَى الْخَلِّي، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام فِي خُطْبَةِ يَوْمِ الْجُمُعَةِ: الْخُطْبَةُ الْأُولَى: «الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَنْتَجِبُهُ لَوْلَايَتِهِ، وَاخْتَصَّ بِرِسَالَتِهِ، وَأَكْرَمَهُ بِالنَّبُوءَةِ، أَمِينًا عَلَى عَيْبِهِ، وَرَحْمَةً لِلْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ، وَعَلَيْهِمُ السَّلَامُ أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ، وَأُخَوْفُكُمْ مِنْ عِقَابِهِ: فَإِنَّ اللَّهَ يُنَجِّي مَنْ اتَّقَاهُ بِمَقَارَتِهِمْ، لَا يَمَسُّهُمْ السُّوءُ، وَلَا هُمْ يَحْزَنُونَ، وَمُكْرِمٌ مَنْ خَافَهُ، يَقْبِهِمْ شَرَّ مَا خَافُوا، وَيُلْقِيهِمْ تَضَرَّةً وَسُرُورًا، وَأَرْغَبُكُمْ فِي كَرَامَةِ اللَّهِ الدَّائِمَةِ، وَأُخَوْفُكُمْ عِقَابَهُ الَّذِي لَا انْقِطَاعَ لَهُ، وَلَا نَجَاةَ لِمَنْ اسْتَوْجَبَهُ، فَلَا تَعْرَنُّكُمْ الدُّنْيَا، وَلَا تَرَكَنُوا إِلَيْهَا: فَإِنَّهَا دَارُ غُرُورٍ، كَتَبَ اللَّهُ عَلَيْهَا وَعَلَى أَهْلِهَا الْفَنَاءَ، فَتَرَوُودُوا مِنْهَا الَّذِي أَكْرَمَكُمْ اللَّهُ بِهِ مِنَ التَّقْوَى وَالْعَمَلِ الصَّالِحِ: فَإِنَّهُ لَا يَصِلُ إِلَى اللَّهِ مِنْ أَعْمَالِ الْعِبَادِ إِلَّا مَا خَلَصَ مِنْهَا، وَلَا يَتَقَبَّلُ اللَّهُ إِلَّا مِنَ الْمُتَّقِينَ. وَقَدْ أَحْبَبْتُكُمْ اللَّهُ عَنْ مَنَازِلٍ مَنْ آمَنَ وَعَمِلَ صَالِحًا، وَعَنْ مَنَازِلٍ مَنْ كَفَرَ وَعَمِلَ فِي غَيْرِ سَبِيلِهِ، وَقَالَ: (ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ وَمَا تُؤَخَّرُهُ إِلَّا لِأَجَلٍ مُعَدُّودٍ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ فَأَمَّا الَّذِينَ شَقُوا فَبِئْسَ النَّارُ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ

إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ وَأَمَّا الَّذِينَ سَعَدُوا فَبِئْسَ الْجَنَّةُ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْدُودٍ) نَسَأَلُ اللَّهَ . الَّذِي جَمَعَنَا لِهَذَا الْجَمْعِ . أَنْ يُبَارِكَ لَنَا
فِي يَوْمِنَا هَذَا، وَأَنْ يَرْحَمَنَا جَمِيعًا: إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ،
وَأَحْسَنُ الْقَصَصِ، وَقَالَ اللَّهُ عَزَّ وَجَلَّ: (وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ)
فَاسْمِعُوا طَاعَةَ اللَّهِ، وَأَنْصِتُوا ابْتِغَاءَ رَحْمَتِهِ. ثُمَّ اقْرَأْ سُورَةَ مِنَ الْقُرْآنِ، وَادْعُ رَبَّكَ، وَصَلِّ عَلَى النَّبِيِّ
ﷺ، وَادْعُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، ثُمَّ تَجَلَّسْ قَدْرَ مَا تَمَكَّنْ هُنَيْهَةً، ثُمَّ تَقَوُّمٌ، فَتَقُولُ: الْحَمْدُ لِلَّهِ
نَحْمَدُهُ وَنُسْتَعِينُهُ، وَنَسْتَعْفِرُهُ وَنَسْتَهْدِيهِ، وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا،
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِي اللَّهُ فَلَآ مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، وَجَعَلَهُ رَحْمَةً لِّلْعَالَمِينَ بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ
وَسِرَاجًا مُنِيرًا، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعَصِهِمَا، فَقَدْ غَوَى. أَوْصِيكُمْ عِبَادَ اللَّهِ
بِتَقْوَى اللَّهِ، الَّذِي يَنْفَعُ بِطَاعَتِهِ مَنْ أَطَاعَهُ، وَالَّذِي يَضُرُّ بِمَعْصِيَتِهِ مَنْ عَصَاهُ، الَّذِي إِلَيْهِ مَعَادُكُمْ،
وَعَلَيْهِ حِسَابُكُمْ: فَإِنَّ التَّقْوَى وَصِيَّةُ اللَّهِ فِيكُمْ، وَفِي الَّذِينَ مِنْ قَبْلِكُمْ: قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَلَقَدْ
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا) انْتَفِعُوا بِمَوْعِظَةِ اللَّهِ، وَالزُّمُوا كِتَابَهُ: فَإِنَّهُ أَبْلَغُ الْمَوْعِظَةِ،
وَخَيْرُ الْأُمُورِ فِي الْمَعَادِ عَاقِبَتُهُ، وَلَقَدْ أَخَذَ اللَّهُ الْحِجَّةَ، فَلَا يَهْلِكُ مَنْ هَلَكَ إِلَّا عَنْ بَيْتِنَا، وَلَا يَجِي
مَنْ حَيٍّ إِلَّا عَنْ بَيْتِنَا، وَقَدْ بَلَغَ رَسُولُ اللَّهِ ﷺ الَّذِي أُرْسِلَ بِهِ، فَالزُّمُوا وَصِيَّتَهُ وَمَا تَرَكَ فِيكُمْ
مِنْ بَعْدِهِ مِنَ الثَّقَلَيْنِ: كِتَابِ اللَّهِ، وَأَهْلِ بَيْتِهِ، الَّذِينَ لَا يَضِلُّ مَنْ تَمَسَّكَ بِهِمَا، وَلَا يَهْتَدِي مَنْ
تَرَكَهُمَا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، سَيِّدِ الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَرَسُولِ رَبِّ
الْعَالَمِينَ. ثُمَّ تَقُولُ: اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ، وَوَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ، ثُمَّ تُسَبِّحُ
الْأَمِيمَةَ حَتَّى تَنْتَهِيَ إِلَى صَاحِبِكَ. ثُمَّ تَقُولُ: اللَّهُمَّ افْتَحْ لَهُ فَتْحًا سَيِّرًا، وَأَنْصُرْهُ نَصْرًا عَزِيمًا، اللَّهُمَّ
أَظْهِرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَحْفِي بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ اللَّهُمَّ إِنَّا
نَرْعُبُ إِلَيْكَ فِي دَوْلَةِ كَرِيمَةٍ نُعِزُّ بِهَا الْإِسْلَامَ وَأَهْلَهُ، وَنُدِلُّ بِهَا التِّقَاقَ وَأَهْلَهُ، وَتَجَعَلْنَا فِيهَا مِنْ
الدُّعَاةِ إِلَى طَاعَتِكَ، وَالْقَادَةِ فِي سَبِيلِكَ، وَنَرْزُقُنَا فِيهَا كَرَامَةَ الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ مَا حَمَلْتَنَا مِنْ
الْحَقِّ فَعَرَّفْنَا، وَمَا قَصُرْنَا عَنْهُ فَعَلَّمْنَا، ثُمَّ يَدْعُو اللَّهَ عَلَى عَدُوِّهِ، وَيَسْأَلُ لِنَفْسِهِ وَأَصْحَابِهِ، ثُمَّ
يَرْفَعُونَ أَيْدِيَهُمْ، فَيَسْأَلُونَ اللَّهَ حَوَائِجَهُمْ كُلَّهَا، حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ قَالَ: اللَّهُمَّ اسْتَجِبْ لَنَا،
وَيَكُونُ آخِرَ كَلَامِهِ أَنْ يَقُولَ: (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ

الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ) ثُمَّ يَقُولُ: اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَذَكَّرُ، فَتَنْفَعُهُ
الذِّكْرَى: 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'far^{asws}: 'Regarding a sermon on the day of Friday, the first sermon – The Praise is for Allah^{azwj}. We Praise Him^{azwj}, and seek His^{azwj} Assistance, and we seek His^{azwj} Forgiveness, and seek His^{azwj} Guidance, and we seek Refuge with Allah^{azwj} from the evils of ourselves and from the sinfulness of our deeds. The one whom Allah^{azwj} Guides, so there is no one to misguide him, and the one whom Allah^{azwj} Lets to stray, so there is no guide for him.

And I testify that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Chosen him^{saww} for His^{azwj} Wilayah, and Specialised him^{saww} with His^{azwj} Message, and Honoured him^{saww} with the Prophet-hood, being a trustee upon His^{azwj} Hidden matters, and a mercy for the worlds. And Blessings be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and greetings be upon them^{asws}.

I hereby advise you, servants of Allah^{azwj}, and caution you from His^{azwj} Retribution, for if Allah^{azwj} was to Emancipate someone with their^{asws} places of salvation, neither would the evil touch them nor would they be grieving, and He^{azwj} would Honour the ones who fear Him^{azwj} 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 Allah^{azwj} and I warn you of His^{azwj} 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. Allah^{azwj} has Ordained destruction up it and upon its inhabitants. Thus, you should take such provisions from it which would make you be Honoured by Allah^{azwj} with, from the piety and the righteous deeds, for nothing arrives to Allah^{azwj} from the deeds of the servant except for what is sincere from it, nor does Allah^{azwj} Accept except from the pious.

And Allah^{azwj} 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 His^{azwj} 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 Allah^{azwj} Who Gathered us for this gathering that He^{azwj} Blesses us in this day of ours, and that He^{azwj} should be Merciful upon us all, He^{azwj} being Able upon everything. The Book of Allah^{azwj} is the most Truthful of the Hadeeth, and the best of the stories. And Allah^{azwj} 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 Allah^{azwj} and remaining silent is seeking His^{azwj} Mercy.

Then recite a Chapter from the Quran and supplicate to your Lord^{azwj} and send Blessings upon the Prophet^{saww}, 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 Allah^{azwj}. We Praise Him^{azwj} and seek His^{azwj} Assistance, and we seek His^{azwj} Forgiveness, and we seek His^{azwj} Guidance, and we believe in Him^{azwj}, and we Rely upon Him^{azwj}, and we seek Refuge with Allah^{azwj} from our own evils, and from the evilness of our deeds.

The one whom Allah^{azwj} Guides so there is no straying for him, and the one whom He^{azwj} Lets to stray so there is no guide for him. And I testify that there is no god except for Allah^{azwj}, Alone, there being no associate for Him. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww} [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 him^{saww} as a mercy for the worlds, a herald of glad tidings and a warner, and an inviter to Allah^{azwj} by His^{azwj} Permission, and as a radiant lantern. The one who obeys Allah^{azwj} and His^{azwj} Rasool^{saww} so he has been Guided, and the one who disobeys them both, so he has strayed.

I hereby advise you, servants of Allah^{azwj}, with the fear of Allah^{azwj}. They will benefit, the ones who obey Him^{azwj}, and they will be harmed, the ones who disobey Him^{azwj}. To Him^{azwj} is your return and upon Him^{azwj} is your Reckoning, for the piety is an Advice of Allah^{azwj} among you and among those who were before you. Allah^{azwj} 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 Allah^{azwj} and necessitate His^{azwj} Book, for it is the most eloquent of the Advice, and the best of the Instruction regarding the consequential return. And Allah^{azwj} 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-Allah^{saww} had preached that which he^{saww} had been Sent with. Therefore, necessitate his^{saww} Advice, and whoever from among you all after him^{saww}, neglects the two weighty things – the Book of Allah^{azwj} and the People^{asws} of his^{saww} 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 Allah^{azwj}! Send Blessings upon Muhammad^{saww}, Your^{azwj} servant and Your^{azwj} Rasool^{saww}, the chief of the Rasoolssa, and the Imam^{asws} of the pious, and a Rasool^{saww} of the Lord^{azwj} of the worlds’.

Then you should be saying, O Allah^{azwj}! Send Blessings upon Amir Al-Momineen^{asws}, and a successor^{asws} of Rasool^{saww} of the Lord^{azwj} of the worlds'. Then you should name the Imams^{asws} until you end up to your Master^{asws}. Then you should be saying, 'Grant victory to him^{asws} an easy victory and Help him^{asws} with a mighty Help. O Allah^{azwj}! Overcome (the other religions) by him^{asws} Your^{azwj} Religion, and the Sunnah of Your^{azwj} Prophet^{saww} until there does not remain anything concealed from the truth out of fear of anyone from the people.

O Allah^{azwj}! We wish to You^{azwj} 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 Your^{azwj} obedience, and leaders in Your^{azwj} Way, and Grace us by it the prestige of the world and the Hereafter. O Allah^{azwj}! Whatever You^{azwj} 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 Allah^{azwj} against His^{azwj} enemies, and he should ask for himself and his companions. Then they (the people) should be raising their hands, so they should be asking Allah^{azwj} for their needs, all of them, until when they are free from that, he should say, 'O Allah^{azwj}! 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 Allah^{azwj}! 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الْجُمُعَةِ؟ فَقَالَ: «بِأَذَانٍ وَإِقَامَةٍ، يُخْرَجُ الْإِمَامُ بَعْدَ الْأَذَانِ، فَيَصْعَدُ الْمِنْبَرَ، فَيُخَطِّبُ، وَلَا يُصَلِّي النَّاسُ مَا دَامَ الْإِمَامُ عَلَى الْمِنْبَرِ، ثُمَّ يَقْعُدُ الْإِمَامُ عَلَى الْمِنْبَرِ قَدْرَ مَا يَقْرَأُ» قَالَ هُوَ اللَّهُ أَحَدٌ»، ثُمَّ يَقُومُ، فَيَفْتَحُ حُطْبَتَهُ، ثُمَّ يَنْزِلُ، فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَقْرَأُ بِهِمْ فِي الرَّكْعَةِ الْأُولَى بِالْجُمُعَةِ، وَفِي الثَّانِيَةِ بِالْمُنَافِقِينَ».

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

'I asked him^{asws} about the Friday (Salāt). So he^{asws} 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-Jumma (Chapter 62), and in the second (Rak'at) with the (Surah) Al-Munafiqeen (Chapter 63)' ¹²².

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَصَّالَةَ بْنِ أَيُّوبَ، عَنِ ابْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ 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 Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [7:31] O Children of Adam! Take to your adornments at every Masjid. He^{asws} said: ‘During the two Eids and the Friday’.¹²³

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ وَاعِظٍ قِبْلَةٌ، يَعْنِي إِذَا حَاطَبَ 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 وَلَيْلَتِهَا فِي الصَّلَاةِ

Chapter 71 – The recitation on the day of Friday and its night in the Salāt

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ فِي الْقِرَاءَةِ شَيْءٌ مُوقَّتٌ إِلَّا الْجُمُعَةُ، 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 Abdullah^{asws} having said: ‘There is nothing fixed regarding the recitation except for the Friday. You should recite with the (Surah) Al-Jumma (Chapter 62), and the (Surah) Al-Munafiqeen (Chapter 63)’.¹²⁵

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَقْرَأُ فِي لَيْلَةِ الْجُمُعَةِ بِالْجُمُعَةِ وَ « سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى »، وَفِي الْفَجْرِ بِسُورَةِ الْجُمُعَةِ وَ « قُلْ هُوَ اللَّهُ 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 Abdullah^{asws} said: ‘Recite during the night of Friday with the (Surah) Al-Jumma (Chapter 62), and [87:1] Glorify the name of your Lord, the Most

High (Chapter 87); and Al-Fajr (Salāt) with Surah Al-Jumma (Chapter 62), and [112:1] Say He Allah is One (Chapter 112); and during the Friday (Salāt), with the (Surah) Al-Jumma (Chapter 62) and Al-Munafiqeen (Chapter 63)'.¹²⁶

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ الْحُسَيْنِ بْنِ أَبِي حَمَزَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بِمَا أَقْرَأُ فِي صَلَاةِ الْفَجْرِ فِي يَوْمِ الْجُمُعَةِ؟ فَقَالَ: « أَقْرَأُ فِي الْأُولَى بِسُورَةِ الْجُمُعَةِ، وَفِي الثَّانِيَةِ بِ « قُلْ هُوَ اللَّهُ أَحَدٌ »، ثُمَّ أَقْنُتُ حَتَّى 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 Abdullah^{asws}, 'With what should I recite in Al-Fajr Salāt during the day of Friday?' So he^{asws} said: 'Recite in the first (Rak'at) with Surah Al-Jumma (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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ جَمِيلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ أَكْرَمَ بِالْجُمُعَةِ الْمُؤْمِنِينَ، فَسَنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَارَةً لَهُمْ، وَالْمُنَافِقِينَ تَوْبِيحاً لِلْمُنَافِقِينَ، وَلَا يَنْبَغِي تَرْكُهَا، فَمَنْ تَرَكَهَا مُتَعَمِّدًا، 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'far^{asws} having said: 'Allah^{azwj} Honoured the Believers with (Surah) Al-Jumma, so Rasool-Allah^{saww} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقِرَاءَةِ فِي الْجُمُعَةِ إِذَا صَلَّيْتُ وَحْدِي أَرْبَعًا أَجْهَرُ بِالْقِرَاءَةِ؟ فَقَالَ: « نَعَمْ » وَقَالَ: « أَقْرَأُ 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 Abdullah^{asws} about the recitation in the Friday (Salāt) when one prays alone four (Rak'at), would he be loud with the recitation?' So he^{asws} said: 'Yes'. And he^{asws} said: 'Recite with Surah Al-Jumma (Chapter 62), and Al-Munafiqeen (Chapter 63) during the day of Friday'.¹²⁹

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُرِيدُ أَنْ يَقْرَأَ بِسُورَةِ الْجُمُعَةِ فِي الْجُمُعَةِ، فَيَقْرَأُ « قُلْ هُوَ اللَّهُ أَحَدٌ »؟ قَالَ: « يَرْجِعُ إِلَى سُورَةِ الْجُمُعَةِ » وَرُويَ أَيْضًا: « يُتَمُّهَا رَكَعَتَيْنِ، 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 Imam^{asws}) regarding the man intending to recite with Surah Al-Jumma (Chapter 62), but he recites [112:1] Say He Allah is One (Chapter 112)'. He^{asws} said: 'He should return to Surah Al-Jumma (Chapter 62)'.

And it is reported as well, (He^{asws} 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 يَزِيدٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ صَلَّى الْجُمُعَةَ بِغَيْرِ الْجُمُعَةِ وَالْمُنَافِقِينَ، أَعَادَ الصَّلَاةَ فِي سَفَرٍ أَوْ حَضَرٍ ». وَرَوَى: « لَا بَأْسَ فِي السَّفَرِ أَنْ يَقْرَأَ بِ « قُلْ هُوَ اللَّهُ أَحَدٌ » ».

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

'Abu Abdullah^{asws} said: 'The one prays the Friday (Salāt) without (Surah) Al-Jumma (Chapter 62), and (Surah) Al-Munafiqeen (Chapter 63), should repeat the Salāt, whether during a journey or staying'.

And it is reported, (He^{asws} 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 وَالِدُعَاءِ فِيهِ

Chapter 72 – The Qunut during the Friday Salāt and the supplication during it

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ سَمَاعَةَ، عَنْ أَبِي بصير: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « الْقُنُوتُ قُنُوتُ يَوْمِ الْجُمُعَةِ فِي الرَّكْعَةِ الْأُولَى بَعْدَ الْقِرَاءَةِ، تَقُولُ فِي الْقُنُوتِ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ، وَرَبُّ الْأَرْضِينَ السَّبْعِ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ، وَرَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ، اللَّهُمَّ، صَلِّ عَلَى مُحَمَّدٍ كَمَا أَكْرَمْتَنَا بِهِ، اللَّهُمَّ اجْعَلْنَا مِمَّنْ اخْتَرْتَهُ لِدِينِكَ، وَخَلَقْتَهُ لِحَبَّتِكَ، اللَّهُمَّ لَا تُرْغِ 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 Abdullah^{asws} 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 Allah^{azwj}, the Forebearing, the Benevolent. There is no god except for Allah^{azwj} the Exalted, the Magnificent. There is no god except for Allah^{azwj} Lord^{azwj} of the seven skies and Lord^{azwj} of the seven firmaments and whatever is therein and whatever is between them, and Lord^{azwj} of the Magnificent Throne. And the Praise is for Allah^{azwj} Lord^{azwj} of the worlds.

O Allah^{azwj}! Send Blessings upon Muhammad^{saww} just as You^{azwj} Guided us by him^{saww}. O Allah^{azwj}! Send Blessings upon Muhammad^{saww} just as You^{azwj} Honoured us with him^{saww}. O Allah^{azwj}! Make us to be from the ones You^{azwj} Chose for Your^{azwj} Religion and Created him^{saww} for Your^{azwj} Paradise. O Allah^{azwj}! Do not Let our hearts to deviate after having Guided us, and Bestow Mercy upon us from Yourself^{azwj}. You^{azwj} the most Benevolent'.¹³²

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ فِي قُنُوتِ الْجُمُعَةِ: « إِذَا كَانَ إِمَامًا، قَنَتَ فِي الرَّكْعَةِ الْأُولَى، وَإِنْ كَانَ يُصَلِّي أَرْبَعًا، فَفِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرَّكُوعِ ». »

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 Abdullah^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ أَبَانَ، عَنْ إِسْمَاعِيلَ الْجُفَيْيِّ، عَنْ عُمَرَ بْنِ حَنْظَلَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْقُنُوتُ يَوْمَ الْجُمُعَةِ؟ فَقَالَ: « أَنْتَ رَسُولِي إِلَيْهِمْ فِي هَذَا: إِذَا صَلَّيْتُمْ فِي جَمَاعَةٍ، فَفِي الرَّكْعَةِ الْأُولَى: وَإِذَا صَلَّيْتُمْ وَحْدَانًا، 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 Abdullah^{asws}, 'The Qunut on the day of Friday'. So he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَمْ يُدْرِكِ الْخُطْبَةَ يَوْمَ الْجُمُعَةِ؟ قَالَ: « يُصَلِّي رَكْعَتَيْنِ، فَإِنْ فَاتَتْهُ الصَّلَاةُ فَلَمْ يُدْرِكْهَا، فَلْيُصَلِّ أَرْبَعًا » وَقَالَ: « إِذَا أَدْرَكَتَ الْإِمَامَ قَبْلَ أَنْ يَرْكَعَ الرَّكْعَةَ الْأَخِيرَةَ، فَقَدْ أَدْرَكَتَ الصَّلَاةَ: وَإِنْ كُنْتَ أَدْرَكَتَهُ 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 Abdullah^{asws} about the ones did not achieve the sermon on the day of Friday. He^{asws} 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 he^{asws}

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 وَعَبْدُ اللَّهِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ، قَالَ: قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: « الصَّلَاةُ النَّافِلَةُ يَوْمَ الْجُمُعَةِ سِتُّ رَكَعَاتٍ بُكْرَةً، وَسِتُّ رَكَعَاتٍ صَدْرَ النَّهَارِ، وَرَكَعَتَانِ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ صَلَّى الْفَرِيضَةَ، وَصَلَّ بَعْدَهَا سِتَّ رَكَعَاتٍ ». »

Ali, from Muhammad, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Abu Al-Hassan^{asws} 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 مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ، عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مُرَادِ بْنِ حَارِجَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَمَا أَنَا، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ وَكَانَتِ الشَّمْسُ مِنَ الْمَشْرِقِ بِمِقْدَارِهَا مِنَ الْمَغْرِبِ فِي وَقْتِ صَلَاةِ الْعَصْرِ، صَلَّى سِتَّ رَكَعَاتٍ، فَإِذَا انْتَفَخَ النَّهَارُ، صَلَّى سِتًّا، فَإِذَا زَاعَتِ الشَّمْسُ أَوْ زَالَتْ، صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى الطُّهْرَ، ثُمَّ صَلَّى بَعْدَهَا سِتًّا ». »

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 Abdullah^{asws} said: ‘As for myself^{asws}, 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 اللَّهِ بْنِ عَجَلَانَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « إِذَا كُنْتَ شَاكًّا فِي الرُّوَالِ، فَصَلِّ رَكَعَتَيْنِ، فَإِذَا اسْتَبَقْتَنِي، فَأَبْدَأْ 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’far^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَقُولُ فِي آخِرِ سَجْدَةٍ مِنَ التَّوَافِلِ بَعْدَ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ: "اللَّهُمَّ، إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ، وَاسْمِكَ الْعَظِيمِ، أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَغْفِرَ لِي ذَنْبِي الْعَظِيمَ" سَبْعًا».

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 Abdullah^{asws} having said: ‘You should be saying during the last Sajdah from the optional (Salāt) after Al-Maghrib on the night of Friday, ‘O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Benevolent Face and Your^{azwj} Magnificent Name that You^{azwj} should Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: أَكْثَرُوا مِنِّي مِنَ الصَّلَاةِ عَلَيَّ فِي اللَّيْلِ الْعَرَاءِ، وَالْيَوْمِ الْأَزْهَرِ: لَيْلَةَ الْجُمُعَةِ، وَيَوْمَ الْجُمُعَةِ. فَسُئِلَ إِلَى كَمْ الْكَثِيرِ؟ قَالَ: إِلَى مِائَةٍ، وَمَا زَادَتْ فَهِيَ 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Frequent from the (sending of) Blessings upon me^{saww} during the dark night and the brilliant day, on the night of Friday and the day of Friday’. So he^{asws} was asked, ‘Up to how much is the ‘frequent’?’ He^{asws} said: ‘Up to one hundred, and whatever exceeds, so it is superior’.¹⁴⁰

3. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ حَسَّانَ، عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ، عَنْ هَارُونَ بْنِ حَارِجَةَ، عَنِ الْمُفْضَلِ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَا مِنْ شَيْءٍ يُعْبَدُ اللَّهُ بِهِ يَوْمَ الْجُمُعَةِ أَحَبَّ إِلَيَّ مِنَ الصَّلَاةِ عَلَيَّ 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’far^{asws} having said: ‘There is nothing which Allah^{azwj} is worshipped with on the day of Friday which is more beloved to me^{asws} than the (sending of) Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}’.¹⁴¹

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ، قَالَ: قَالَ: « إِذَا صَلَّيْتَ يَوْمَ الْجُمُعَةِ، فَقُلْ: **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، الْأَوْصِيَاءِ الْمَرْضِيِّينَ، بِأَفْضَلِ صَلَوَاتِكَ، وَبَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ، وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ:** فَإِنَّهُ مَنْ قَالَهَا فِي دُبُرِ الْعَصْرِ، كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ، وَقَضَى لَهُ بِهَا مِائَةَ أَلْفِ حَاجَةٍ، وَرَفَعَ لَهُ بِهَا مِائَةَ أَلْفِ دَرَجَةٍ ». »

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said, 'He^{asws} said: 'When you pray Salāt of the day of Friday, so say, 'O Allah^{azwj}! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the successors^{asws}, the ones Pleased with, with the most superior of Your^{azwj} Blessings, and Bless upon them with the most superior of Your^{azwj} Blessings, and the greetings be upon him^{saww} and upon them^{asws}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings'.

So the one who says it at the end of Al-Asr (Salāt), Allah^{azwj} 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. وَرَوَى: « أَنْ مَنْ قَالَهَا سَبْعَ مَرَّاتٍ، رَدَّ اللَّهُ عَلَيْهِ مِنْ كُلِّ عَبْدٍ حَسَنَةً، وَكَانَ عَمَلُهُ فِي ذَلِكَ الْيَوْمِ مَقْبُولًا، وَجَاءَ يَوْمَ الْقِيَامَةِ وَبَيْنَ عَيْنَيْهِ نُورٌ ». »

And it is reported that, 'He^{asws} said): 'The one who says it seven times, Allah^{azwj} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ حَمَّادِ بْنِ عَثْمَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « يُسْتَحَبُّ أَنْ تَقْرَأَ فِي دُبُرِ الْعَدَاةِ يَوْمَ الْجُمُعَةِ « الرَّحْمَنَ » كُلَّهَا، ثُمَّ تَقُولَ كُلَّمَا قُلْتَ: (فِي أَيِّ آيَةٍ رَبِّكُمَا تُكْذِبَانِ): لَا بَشِيءَ مِنْ آلَانِكَ رَبِّ أَكْذِبُ ». »

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 Abdullah^{asws} 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 Your^{azwj} Favours, Lord^{azwj}, do I deny'.¹⁴⁴

7. وَهَذَا الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ أَيُّوبَ بْنِ نُوحٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَنْ قَرَأَ الْكَهْفَ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ، كَانَتْ كَقَارَةِ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ ». قَالَ: وَرَوَى غَيْرُهُ أَيْضًا فَيَمَنْ قَرَأَهَا يَوْمَ الْجُمُعَةِ بَعْدَ الظُّهْرِ وَالْعَصْرِ مِثْلَ ذَلِكَ.

And by this chain, from Ali Bin Mahziyar, from Ayoub Bin Nuh, from Muhammad Bin Abu Hamza who said,

‘Abu Abdullah^{asws} 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 عَلِيِّ الْأَشْعَرِيِّ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرِو بْنِ شَيْثَرٍ، عَنْ جَابِرٍ، قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَبْكُرُ إِلَى الْمَسْجِدِ يَوْمَ الْجُمُعَةِ حِينَ تَكُونُ الشَّمْسُ قَبْدَ رَمَحٍ، فَإِذَا كَانَ شَهْرَ رَمَضَانَ، يَكُونُ قَبْلَ ذَلِكَ، وَكَانَ يَقُولُ: « إِنَّ لْجُمُعِ شَهْرَ رَمَضَانَ عَلَى جَمْعِ سَائِرِ الشُّهُورِ فَضْلًا، كَفَضْلِ شَهْرِ رَمَضَانَ عَلَى 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’far^{asws} 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 he^{asws} was saying that the Friday 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ فِي رَجُلٍ أَدْرَكَ الْجُمُعَةَ وَقَدْ أزدَحَمَ النَّاسُ، فَكَبَّرَ مَعَ الْإِمَامِ وَرَكَعَ، وَلَمْ يَقْدِرْ عَلَى السُّجُودِ، وَقَامَ الْإِمَامُ وَالنَّاسُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَقَامَ هَذَا مَعَهُمْ، فَرَكَعَ الْإِمَامُ، وَلَمْ يَقْدِرْ هَذَا عَلَى الرَّكُوعِ فِي الرَّكْعَةِ الثَّانِيَةِ مِنَ الرَّحَامِ، وَقَدَرَ عَلَى السُّجُودِ: كَيْفَ يَصْنَعُ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَمَا الرَّكْعَةُ الْأُولَى، فَهِيَ إِلَى عِنْدِ الرَّكُوعِ تَامَةٌ، فَلَمَّا لَمْ يَسْجُدْ لَهَا حَتَّى دَخَلَ فِي الثَّانِيَةِ، لَمْ يَكُنْ لَهُ ذَلِكَ، فَلَمَّا سَجَدَ فِي الثَّانِيَةِ، إِنْ كَانَ نَوَى هَذِهِ السَّجْدَةَ الَّتِي هِيَ الرَّكْعَةُ الْأُولَى، فَقَدْ تَمَّتْ لَهُ الْأُولَى، وَإِذَا سَلَّمَ الْإِمَامُ، قَامَ فَصَلَّى رَكْعَةً، ثُمَّ يَسْجُدُ فِيهَا، ثُمَّ يَتَشَهَّدُ وَيُسَلِّمُ: وَإِنْ كَانَ لَمْ يَنْوَ أَنْ تَكُونَ تِلْكَ السَّجْدَةُ لِلرَّكْعَةِ الْأُولَى، لَمْ يُحْزِرْ عَنْهُ الْأُولَى وَلَا الثَّانِيَةَ »

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafis Bin Giyas who said,

‘I heard Abu Abdullah^{asws} 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 Abdullah^{asws} 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 اللَّهِ رَفَعَهُ، قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَزْعُمُ بَعْضُ النَّاسِ أَنَّ النَّوْرَةَ يَوْمَ الْجُمُعَةِ مَكْرُوهَةٌ؟ فَقَالَ: «لَيْسَ حَيْثُ ذَهَبَ، أَيُّ طَهُورٍ أَطْهَرُ مِنَ النَّوْرَةِ يَوْمَ الْجُمُعَةِ؟».

Ali Bin Ibrahim, from Ahmad Bin Abu Abdullah, raising it, said,

‘It was said to Abu Abdullah^{asws}, ‘Some people are claiming that the waxing on the day of Friday is disliked’. So he^{asws} 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)

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

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

أَبْوَابُ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عِنْدَ الزَّوَالِ، فَقُلْتُ: يَا أَبِي وَأُمِّي، وَقْتُ الْعَصْرِ؟ فَقَالَ: « وَقْتُ مَا تَسْتَقِيلُ إِيَّاكَ ». فَقُلْتُ: إِذَا كُنْتُ فِي غَيْرِ سَفَرٍ؟ فَقَالَ: « عَلَى أَقَلِّ مِنْ قَدَمٍ، ثَلَاثِي 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 Abdullah^{asws} at midday, and I said, ‘By my father and my mother! (What is) the time for Al-Asr (Salāt)?’ So he^{asws} said: ‘The time when you kneel your camel’. So I said, ‘When it was during other than a journey?’ So he^{asws} 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 الْحُسَيْنِ بْنِ شَمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ مِسْمَعِ أَبِي سَيَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ وَقْتِ الظُّهْرِ فِي يَوْمِ الْجُمُعَةِ فِي السَّفَرِ؟ فَقَالَ: « عِنْدَ زَوَالِ الشَّمْسِ، وَذَلِكَ 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 Abdullah^{asws} about the time for Al-Zohr (Salāt) on the day of Friday during the journey. So he^{asws} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ، أَوْ عَجَلَتْ بِهِ حَاجَةٌ، يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ». قَالَ: وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا بَأْسَ بِأَنْ تُعَجِّلَ الْعِشَاءَ الْآخِرَةَ فِي السَّفَرِ قَبْلَ أَنْ يَغِيبَ الشَّمْسُ».»

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} 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 he^{asws} said: 'Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عُبيدِ بْنِ زُرَّارَةَ، قَالَ: كُنْتُ أَنَا وَنَفَرٌ مِنْ أَصْحَابِنَا مُتَرَفِّقِينَ فِيهِمْ مُبَسِّرٌ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةَ، فَارْتَحَلْنَا وَنَحْنُ نَشْكُ فِي الزَّوَالِ، فَقَالَ بَعْضُنَا لِبَعْضٍ: فَاْمَشُوا بِنَا قَلِيلًا حَتَّى نَتَيَقَّنَ الزَّوَالَ، ثُمَّ نُصَلِّيْ، فَفَعَلْنَا، فَمَا مَشِينَا إِلَّا قَلِيلًا حَتَّى عَرَضَ لَنَا قِطَارُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقُلْتُ: أَتَى الْقِطَارُ، فَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، فَقُلْتُ لَهُ: صَلَّيْتُمْ؟ فَقَالَ لِي: أَمَرْنَا جَدِّي، فَصَلَّيْنَا الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ ارْتَحَلْنَا، فَذَهَبْتُ إِلَى أَصْحَابِي، فَأَعْلَمْتُهُمْ ذَلِكَ.

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 Abdullah^{asws}. 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 grandfather^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانَ، عَنْ عُمَرَ بْنِ يَزِيدَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «وَقْتُ الْمَغْرِبِ فِي السَّفَرِ إِلَى ثُلُثِ اللَّيْلِ». وَرُوِيَ أَيْضًا: «إِلَى 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 Abdullah^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « التَّقْصِيرُ فِي بَرِيدٍ: وَالْبَرِيدُ أَرْبَعَةُ فَرَاسِخٍ ». «

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

(It has been narrated) from Abu Ja'far^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: أَدْنَى مَا يُقْصَرُ فِيهِ الْمُسَافِرُ؟ فَقَالَ: « بَرِيدٌ ». «

And from him, from his father, from Ibn Abu Umeyr, from Abu Ayoub who said,

'I said to Abu Abdullah^{asws}, 'The least of what the traveler would be shortening (his Salāt) in?' So he^{asws} said: 'A Bareyd (12 miles approx.)'.⁷

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « بَيْنَا نَحْنُ جُلُوسٌ، وَأَبِي عِنْدَ وَالِ لِبَنِي أُمِّيَّةَ عَلَى الْمَدِينَةِ إِذْ جَاءَ أَبِي، فَجَلَسَ، فَقَالَ: كُنْتُ عِنْدَ هَذَا فُبَيْلٍ، فَسَأَلْتُهُمْ عَنِ التَّقْصِيرِ، فَقَالَ قَائِلٌ مِنْهُمْ: فِي ثَلَاثٍ، وَقَالَ قَائِلٌ مِنْهُمْ: يَوْمٌ وَلَيْلَةٌ، وَقَالَ قَائِلٌ مِنْهُمْ: رَوْحَةٌ، فَسَأَلَنِي، فَقُلْتُ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَزَلَ عَلَيْهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ بِالتَّقْصِيرِ، قَالَ لَهُ النَّبِيُّ ﷺ: فِي كَمْ ذَلِكَ؟ فَقَالَ: فِي بَرِيدٍ، قَالَ: وَأَيُّ شَيْءٍ الْبَرِيدُ؟ قَالَ: مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى فِيءٍ وَعَيْرٍ ». قَالَ: « ثُمَّ عَبَرْنَا زَمَانًا، ثُمَّ رَأَى بَنُو أُمِّيَّةَ يَعْمَلُونَ أَعْلَامًا عَلَى الطَّرِيقِ، وَأَنْتُمْ ذَكَرُوا مَا تَكَلَّمُ بِهِ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَذَرَعُوا مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى فِيءٍ وَعَيْرٍ، ثُمَّ جَزَّؤُوهُ إِلَى اثْنَيْ عَشَرَ مِيلاً، فَكَانَ ثَلَاثَةَ آلَافٍ وَخَمْسِمِائَةِ ذِرَاعٍ كُلِّ مِيلٍ، فَوَضَعُوا الْأَعْلَامَ، فَلَمَّا ظَهَرَ بَنُو هَاشِمٍ، عَيَّرُوا أَمْرَ بَنِي أُمِّيَّةَ عَيْرَةً: لِأَنَّ الْحَدِيثَ هَاشِمِيٌّ، فَوَضَعُوا إِلَى جَنْبِ كُلِّ عِلْمٍ عَلَمًا ». «

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 Abdullah^{asws} having said 'While we^{asws} were seated and my^{asws} father^{asws} was in the presence of a governor of the Clan of Umayya upon Al-Medina. When my^{asws} father^{asws} came over and was seated, so he^{asws} said: 'I^{asws} 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 me^{asws}, and I^{asws} said to him, 'When Jibraeel^{as} descended unto Rasool-Allah^{saww} with the shortening (of the Salāt). The Prophet^{saww} to him^{as}:

‘In how much is that?’ So he^{as} said: ‘In one Bareyd (12 miles)’. He^{saww} said: ‘And which this is Al-Bareyd?’ He^{as} said: ‘What is between a shadow of (mount) Ayr to (mount) Wueyr’.

He^{saww} said: ‘Then the time passed. Then beholders saw the Clan of Umayya constructing signs upon the road, and they remembered what Abu Ja’far^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنْ حَدِّ الْأَمْيَالِ الَّتِي يَجِبُ فِيهَا التَّقْصِيرُ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ حَدَّ الْأَمْيَالِ مِنْ ظِلِّ عَيْرٍ إِلَى ظِلِّ وَعَيْرٍ، وَهُمَا جَبَلَانِ بِالْمَدِينَةِ، فَإِذَا طَلَعَتِ الشَّمْسُ، وَقَعَ ظِلُّ عَيْرٍ إِلَى ظِلِّ وَعَيْرٍ، وَهُوَ الْمَيْلُ الَّذِي وَضَعَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ التَّقْصِيرَ.»

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} was asked about a limit of the miles which Obligated the shortening in it. So Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} 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) Wueyr), and it is the mile which Rasool-Allah^{saww} placed upon the shortening’.⁹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجُبَلِيِّ، عَنْ صَبَّاحِ الْحُدَّاءِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ قَوْمٍ خَرَجُوا فِي سَفَرٍ، فَلَمَّا انْتَهَوْا إِلَى الْمَوْضِعِ الَّذِي يَجِبُ عَلَيْهِمْ فِيهِ التَّقْصِيرُ، فَصَرُّوا مِنَ الصَّلَاةِ، فَلَمَّا صَارُوا عَلَى فَرَسَحَيْنِ، أَوْ عَلَى ثَلَاثَةِ فَرَاسِحٍ أَوْ أَرْبَعَةٍ، تَخَلَّفَ عَنْهُمْ رَجُلٌ لَا يَسْتَقِيمُ لَهُمْ سَفَرُهُمْ إِلَّا بِهِ، فَأَقَامُوا يَنْتَظِرُونَ مَحِيئَةَ إِلَيْهِمْ، وَهُمْ لَا يَسْتَقِيمُ لَهُمُ السَّفَرُ إِلَّا بِمَحِيئَةِ إِلَيْهِمْ، فَأَقَامُوا عَلَى ذَلِكَ أَيَّامًا لَا يَدْرُونَ هَلْ يَمْضُونَ فِي سَفَرِهِمْ أَوْ يَنْصَرِفُونَ؟ هَلْ يَنْبَغِي لَهُمْ أَنْ يُنْمُوا الصَّلَاةَ، أَوْ يُقِيمُوا عَلَى تَقْصِيرِهِمْ؟ قَالَ: «إِنْ كَانُوا بَلَغُوا مَسِيرَةَ أَرْبَعَةِ فَرَاسِحٍ، فَلْيُقِيمُوا الصَّلَاةَ. أَوْ أَنْصَرِفُوا. وَإِنْ كَانُوا سَارُوا أَقَلَّ مِنْ أَرْبَعَةِ فَرَاسِحٍ، فَلْيُنْمُوا الصَّلَاةَ. أَوْ أَنْصَرِفُوا. فَإِذَا مَضُوا فَلْيُقِيمُوا»

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-Hassan^{asws} 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?’

He^{asws} 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 - بَاب مَنْ يُرِيدُ السَّفَرَ أَوْ يَقْدَمُ مِنْ سَفَرٍ مَتَى يَجِبُ عَلَيْهِ التَّقْصِيرُ أَوْ 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يُرِيدُ السَّفَرَ مَتَى يُقْصِرُ؟ قَالَ: « إِذَا تَوَارَى مِنَ الْبُيُوتِ ». قَالَ: قُلْتُ: الرَّجُلُ يُرِيدُ السَّفَرَ، فَيَخْرُجُ حِينَ تَزُولُ الشَّمْسُ؟ قَالَ: « إِذَا خَرَجْتَ، فَصَلِّ رَكَعَتَيْنِ ». وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ، عَنْ صَفْوَانَ وَفَضَّالَةَ، 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 Abdullah^{asws}, ‘A man intends the journey, when should he shorten (the Salāt)?’ He^{asws} 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’. He^{asws} 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 الرَّضَا عَلَيْهِ السَّلَامُ يَقُولُ: « إِذَا زَالَتِ الشَّمْسُ وَأَنْتَ فِي الْمَصْرِ وَأَنْتَ تُرِيدُ السَّفَرَ، فَأَتَمَّ، فَإِذَا خَرَجْتَ بَعْدَ الزَّوَالِ، فَصَلِّ الْعَصْرَ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

‘I heard Al-Reza^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ بَشِيرِ النَّبَالِ، قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَتَّى أَتَيْنَا الشَّجْرَةَ، فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «

يَا نَبَّالُ « قُلْتُ: لَبَّيْكَ، قَالَ: « إِنَّهُ لَمْ يَجِبْ عَلَيَّ أَحَدٍ مِنْ أَهْلِ هَذَا الْعَسْكَرِ أَنْ يُصَلِّيَ أَرْبَعًا غَيْرِي وَعَبِيرِي، وَذَلِكَ 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 Abdullah^{asws} until we came to Al-Shajara. So Abu Abdullah^{asws} said to me: ‘O Nabbal!’ I said, ‘At your service!’ He^{asws} 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 me^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يَدْخُلُ مِنْ سَفَرِهِ وَقَدْ دَخَلَ وَقْتُ الصَّلَاةِ؟ قَالَ: « يُصَلِّي رَكْعَتَيْنِ، فَإِذَا خَرَجَ إِلَى سَفَرٍ وَقَدْ دَخَلَ وَقْتُ الصَّلَاةِ، فَلْيُصَلِّ أَرْبَعًا »

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

‘I asked Abu Abdullah^{asws} about a man who came over from his journey and the time for Salāt had come up. He^{asws} 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 الْجُبَّارِ: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ

جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مُسَافِرًا، ثُمَّ يَفْدُمُ، فَيَدْخُلُ بُيُوتَ الْكُوفَةِ: أَيُّهُمُ الصَّلَاةَ، أَمْ يَكُونُ مُقْصِرًا حَتَّى يَدْخُلَ أَهْلَهُ؟ قَالَ: « بَلْ يَكُونُ مُقْصِرًا حَتَّى 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 Ibrahim^{asws} (7th Imam^{asws}), said, ‘I asked him^{asws} 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?’ He^{asws} said: ‘But he should be shortening until he comes over to his family’.¹⁵

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ، عَنِ الْعَيْصِ بْنِ الْقَاسِمِ، قَالَ: سَأَلْتُ

أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ صَلَّى وَهُوَ مُسَافِرٌ، فَأَتَمَّ الصَّلَاةَ؟ قَالَ: « إِنْ كَانَ فِي وَقْتٍ، فَلْيُعِدْ، وَإِنْ كَانَ الْوَقْتُ قَدْ مَضَى، فَلَا. »

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al Ays Bin Al Qasim who said,

‘I asked Abu Abdullah^{asws} about a man who prays Salāt and he is a traveller, but he prays complete Salāt’. He^{asws} 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 حَرِيْزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لَهُ: رَجُلٌ فَاتَتْهُ صَلَاةٌ مِنْ صَلَاةِ السَّفَرِ، فَذَكَرَهَا فِي الْحَضَرِ؟ قَالَ: « يَفْضِي 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 him^{asws}, 'A man who misses out of a Salāt from the Salāts of the journey, so he remembers it during the staying'. He^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَلِيِّ بْنِ يَفْطِينٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ حَرَجَ فِي سَفَرٍ، ثُمَّ تَبَدَّلَ لَهُ الْإِقَامَةُ وَهُوَ فِي صَلَاتِهِ؟ قَالَ: « يُؤْمَرُ إِذَا بَدَتْ لَهُ الْإِقَامَةُ ». «

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen, (It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} 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. He^{asws} said: 'He should pray complete Salāt when the staying (conditions) changes for him' (see the Ahadith in the following chapter).¹⁸

79 - بَابُ الْمُسَافِرِ يَفْدُمُ الْبَلَدَةَ كَمْ يَقْصِرُ الصَّلَاةَ

Chapter 79 – The traveller comes back to the city, how much Salāt would he shorten

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى: وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ مَنْ قَدِمَ بَلَدَهُ إِلَى مَتَى يَنْبَغِي لَهُ أَنْ يَكُونَ مُقْصِراً؟ وَمَتَى يَنْبَغِي لَهُ أَنْ يُسَمَّ؟ قَالَ: « إِذَا دَخَلْتَ أَرْضاً، فَأَبْقَيْتَ أَنَّ لَكَ بِهَا مَقَاماً عَشْرَةَ أَيَّامٍ، فَأَتَمَّ الصَّلَاةَ، وَإِنْ لَمْ تَدْرِ مَا مَقَامُكَ بِهَا، تَقُولُ: عَدَا أَخْرُجُ أَوْ بَعْدَ عَدِي، فَصَصِّرْ مَا بَيْنَكَ وَبَيْنَ أَنْ يَمْضِيَ شَهْرٌ، فَإِذَا تَمَّ لَكَ شَهْرٌ، فَأَتَمَّ 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'far^{asws}, said, 'I said to him^{asws}, 'What is your^{asws} 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)?

He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ فَضَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ بِالْبَصْرَةِ وَهُوَ مِنْ أَهْلِ الْكُوفَةِ، لَهُ بِهَا دَارٌ وَمَنْزِلٌ، فَيَمُرُّ بِالْكُوفَةِ وَإِنَّمَا هُوَ مُجْتَازٌ لَا يُرِيدُ الْمَقَامَ إِلَّا بِقَدْرِ مَا يَتَجَهَّزُ يَوْمًا 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 Abdullah^{asws} 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. He^{asws} said: ‘He stays in the side of the city and he shortens (the Salāt)’. I said, ‘Supposing he goes over to his family?’ He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ. وَأَنَا أَسْمَعُ. عَنِ الْمُسَافِرِ: إِنْ حَدَّثَ نَفْسَهُ بِإِقَامَةِ عَشْرَةِ أَيَّامٍ؟ قَالَ: « فَلْيُتِمِّمِ الصَّلَاةَ، وَإِنْ لَمْ يَدْرِ مَا يُقِيمُ يَوْمًا أَوْ أَكْثَرَ، فَلْيُعَدَّ ثَلَاثِينَ يَوْمًا، ثُمَّ لْيُتِمِّمْ، وَإِنْ كَانَ أَقَامَ يَوْمًا، أَوْ صَلَاةً وَاحِدَةً ». فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ: بَلَعْنِي أَنَّكَ قُلْتَ خَمْسًا؟ فَقَالَ: « قَدْ قُلْتُ ذَلِكَ ». 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 Abdullah^{asws} and I heard, about the traveller who thinks to himself of staying for ten days. He^{asws} 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 him^{asws}, ‘It has reached me that you^{asws} said five (days)’. So he^{asws} said: ‘I^{asws} had said that’. Abu Ayoub said, ‘So I said, ‘May I be sacrificed for you^{asws}! Can it happen to be less than five?’ So he^{asws} said: ‘No’.²¹

80 - بَابُ صَلَاةِ الْمَلَّاحِينَ وَالْمُكَارِبِينَ وَأَصْحَابِ الصَّيْدِ وَالرَّجُلِ يَخْرُجُ إِلَى صَيْعَتِهِ

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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى: وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «أَرْبَعَةٌ قَدْ يَجِبُ عَلَيْهِمُ التَّمَامُ، فِي السَّفَرِ كَانُوا أَوْ الْحَضَرِ: الْمُكَارِي، وَالْكَرِيُّ، وَالرَّاعِي، وَالْأَشْتَقَانُ: 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’far^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ عَلَى الْمَلَّاحِينَ فِي سَفِينَتِهِمْ تَقْصِيرٌ، وَلَا عَلَى 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 Imam^{asws}) having said: ‘The shortening is not upon the sailors in their ships, nor upon the hirers (of animals) and the cameleers’.

وَفِي رَوَايَةٍ أُخْرَى: «الْمُكَارِي إِذَا جَدَّ بِهِ السَّيْرُ، فَلْيَقْصِرْ». قَالَ: وَمَعْنَى «جَدَّ بِهِ السَّيْرُ»: يَجْعَلُ مَنْزِلَيْنِ مَنْزِلًا.

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 الْحُسَيْنِ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ، قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَخْرُجُ إِلَى ضَيْعَتِهِ، وَيُقِيمُ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةَ، أَيَقْصِرُ، أَمْ يُتِمُّ؟ قَالَ: «يُتِمُّ الصَّلَاةَ كُلَّمَا أَتَى ضَيْعَةً مِنْ ضَيْعَائِهِ».

Muhammad Bin Al Hassan, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Al-Reza^{asws} 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?’ He^{asws} said: ‘He should pray the complete Salāt, every time he comes to an estates from his estates’.²⁴

4. مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ ابْنِ بُكَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَتَصَيَّدُ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةَ: أَيَقْصِرُ الصَّلَاةَ؟ قَالَ: «لَا، إِلَّا أَنْ

يُسَبِّحُ الرَّجُلُ أَخَاهُ فِي الدِّينِ، وَإِنَّ التَّصِيدَ مَسِيرٌ بَاطِلٌ لَا تُقْصَرُ الصَّلَاةُ فِيهِ» وَقَالَ: «يُقْصَرُ إِذَا شَبَّحَ 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 Abdullah^{asws} about the man who hunts for the day, and the two days, and the three. Should he shorten the Salāt?’ He^{asws} 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 he^{asws} 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 مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجُعْفَرِيِّ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الْأَعْرَابُ لَا يُقْصَرُونَ، وَذَلِكَ 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 Abdullah^{asws} 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 شَادَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَكُونُ لَهُ الصِّيَاغُ بَعْضُهَا قَرِيبٌ مِنْ بَعْضٍ، يَخْرُجُ فَيُتَمِّمُ فِيهَا: يُتَمِّمُ، أَوْ يُقْصِرُ؟ قَالَ: «يُتَمِّمُ».

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Muhammad Bin Abu Umeyr, from Abdul Rahman who said,

‘I said to Abu Abdullah^{asws}, ‘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?’ He^{asws} said: ‘Complete’.²⁷

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ حَمَّادِ بْنِ عَثْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ) قَالَ: «الْبَاغِي: بَاغِي الصَّيْدِ، وَالْعَادِي: السَّارِقُ، لَيْسَ لَهُمَا أَنْ يَأْكُلَا الْمَبْتَنَةَ إِذَا اضْطُرَّ إِلَيْهَا، هِيَ حَرَامٌ عَلَيْهِمَا، لَيْسَ هِيَ عَلَيْهِمَا كَمَا هِيَ عَلَى الْمُسْلِمِينَ، وَلَيْسَ لَهُمَا أَنْ يُقْصِرَا فِي الصَّلَاةِ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:173] but whoever is driven to necessity, not desiring, nor exceeding the limit. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ عَبْدِ بْنِ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَخْرُجُ إِلَى الصَّيْدِ: أَيَقْصِرُ، أَمْ يُتِمُّ؟ قَالَ: « يُتِمُّ: لِأَنَّهُ لَيْسَ بِمَسِيرٍ حَقٍّ ». .

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

'I asked Abu Abdullah^{asws} about the man who goes out to the hunting (for leisure), should he shorten or pray complete?' He^{asws} said: 'He should pray complete because it is not a rightful travel'.²⁹

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُهُ عَنِ الْمَلَّاحِينَ وَالْأَعْرَابِ: هَلْ عَلَيْهِمْ تَقْصِيرٌ؟ قَالَ: « لَا، بَلِيُوهُمْ مَعَهُمْ ». .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Ammar who said,

'I asked him^{asws} about the sailors and the Bedouins, 'Is it upon them, the shortening (of the Salāt)?' He^{asws} said: 'Are their houses not with them?'.³⁰

10. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عِمْرَانَ بْنِ مُحَمَّدٍ بْنِ عِمْرَانَ الْقُمِّيِّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَخْرُجُ إِلَى الصَّيْدِ مَسِيرَةَ يَوْمٍ أَوْ يَوْمَيْنِ: يُقْصِرُ، أَمْ يُتِمُّ؟ فَقَالَ: « إِنْ خَرَجَ لِثَوْتِهِ وَثَوْتِ عِيَالِهِ، فَلْيُقْصِرْ وَلْيُقْصِرْ، وَإِنْ خَرَجَ لِطَلْبِ الْفُضُولِ، فَلَا، وَلَا كَرَامَةً ». .

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 Abdullah^{asws}, said, 'I said to him^{asws}, '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 he^{asws} 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 يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَزَّكَ، قَالَ: كَتَبْتُ إِلَيْهِ: جُعِلْتُ فِدَاكَ، إِنَّ لِي جَمَالًا، وَبِي قَوَامٌ عَلَيْهَا، وَقَدْ أَخْرَجْتُ فِيهَا إِلَى طَرِيقِ مَكَّةَ لِرَغْبَةٍ فِي الْحَجِّ، أَوْ فِي النَّدْرَةِ إِلَى بَعْضِ الْمَوَاضِعِ، فَهَلْ يَجِبُ عَلَيَّ التَّقْصِيرُ فِي الصَّلَاةِ وَالصِّيَامِ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ: « إِنْ كُنْتَ لَا تَلْزَمُهَا وَلَا تَخْرُجُ مَعَهَا فِي كُلِّ سَفَرٍ إِلَّا إِلَى مَكَّةَ، فَعَلَيْكَ تَقْصِيرٌ وَفُطُورٌ ». .

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Muhammad Bin Jazzaki who said,

'I wrote to him^{asws}, 'May I be sacrificed for you^{asws}! 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 he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْمُسَافِرِ يُصَلِّي خَلْفَ الْمُقِيمِ، قَالَ: « يُصَلِّي رَكَعَتَيْنِ، وَيَمْضِي حَيْثُ شَاءَ »

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

(It has been narrated) from Abu Abdullah^{asws} regarding the traveller praying Salāt behind the staying one (non-traveller). He^{asws} 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 أَبَانَ بْنِ عُثْمَانَ، عَنْ عُمَرَ بْنِ يَرِيدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمُسَافِرِ يُصَلِّي مَعَ الْإِمَامِ، فَيُدْرِكُ مِنَ الصَّلَاةِ رَكَعَتَيْنِ: أَيُّجِزِي ذَلِكَ 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 Abdullah^{asws} 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 he^{asws} said: ‘Yes’.³⁴

82 - بَابُ التَّطَوُّعِ فِي السَّفَرِ

Chapter 82 – The voluntary (Salāt) during the journey

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، عَنِ الْحَسَنِ بْنِ سَعِيدٍ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفَرِ؟ قَالَ: « رَكَعَتَيْنِ لَيْسَ قَبْلَهُمَا وَلَا بَعْدَهُمَا شَيْءٌ، إِلَّا أَنَّهُ يَنْبَغِي لِلْمُسَافِرِ أَنْ يُصَلِّيَ بَعْدَ الْمَغْرِبِ أَرْبَعَ رَكَعَاتٍ، وَلْيَتَطَوَّعَ بِاللَّيْلِ مَا شَاءَ إِنْ كَانَ نَازِلًا، وَإِنْ كَانَ رَاكِبًا فَلْيُصَلِّ عَلَى دَابَّتِهِ وَهُوَ رَاكِبٌ، وَلْتَكُنْ صَلَاتُهُ إِيمَاءً، وَلْيَكُنْ رَأْسُهُ حَيْثُ يُرِيدُ السُّجُودَ أَحْفَظَ 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 him^{asws} about the Salāt during the journey. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ لَا تَدْعُهُنَّ 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 Abdullah^{asws} 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 عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الصَّلَاةُ فِي السَّفَرِ رَكَعَتَانِ لَيْسَ قَبْلَهُمَا وَلَا بَعْدَهُمَا شَيْءٌ إِلَّا الْمَغْرِبُ، فَإِنَّ بَعْدَهَا أَرْبَعُ رَكَعَاتٍ لَا تَدْعُهُنَّ فِي حَضَرٍ وَلَا سَفَرٍ، وَلَيْسَ عَلَيْكَ قَضَاءُ صَلَاةِ النَّهَارِ، وَصَلَاةِ اللَّيْلِ وَأَقْضِهِ».

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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ دَرِيحٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فَاتْتَنِي صَلَاةُ اللَّيْلِ فِي السَّفَرِ، فَأَقْضِيهَا فِي النَّهَارِ؟ فَقَالَ: «نَعَمْ، إِنْ أَطَقْتَ ذَلِكَ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Zareeh who said,

'I said to Abu Abdullah^{asws}, 'The night Salāt was missed out by me during the journey, so can I fulfil it during the day?' So he^{asws} said: 'Yes, if you can bear it'.³⁸

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانَ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَلَاةِ النَّافِلَةِ عَلَى الْبَعِيرِ وَالِدَّابَّةِ؟ فَقَالَ: «نَعَمْ، حَيْثُمَا كُنْتَ مُتَوَجِّهًا». قَالَ: فَكُلْتُ: عَلَى الْبَعِيرِ وَالِدَّابَّةِ؟ قَالَ: «نَعَمْ، حَيْثُمَا كُنْتَ مُتَوَجِّهًا». قُلْتُ: أَسْتَقْبِلُ الْقِبْلَةَ إِذَا أَرَدْتُ التَّكْبِيرَ؟ قَالَ: «لَا، وَلَكِنْ تُكَبِّرُ حَيْثُمَا كُنْتَ مُتَوَجِّهًا، وَكَذَلِكَ فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan,

(It has been narrated) from Al-Halby who asked Abu Abdullah^{asws} about the optional Salāt upon the camel and the riding animal. So he^{asws} said: ‘Yes, whichever direction you may be facing’. So I said, ‘Upon the camel and the riding animal?’ He^{asws} said ‘Yes, whichever direction you may be’. I said, ‘Do I have to face the Qiblah when I intend to exclaim the Takbīr?’ He^{asws} said: ‘No, but you can exclaim Takbīr whichever direction you are facing, and like that is what Rasool-Allah^{saww} did’.³⁹

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ، عَنْ أَبَانَ بْنِ تَعْلُبٍ، قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةَ، فَكَانَ يَقُولُ: «أَمَّا أَنْتُمْ، فَشَبَابٌ تُؤَخَّرُونَ. 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 Taghlab who said, ‘I went out with Abu Abdullah^{asws} in what is between Makkah and Al-Medina, so he^{asws} was saying: ‘As for you all, so you are youths. You are delaying, and as for myself^{asws}, so I^{asws} am an old man, I^{asws} hasten’. It was so that he^{asws} would pray the night Salāt earlier part of night (Salāt)’.⁴⁰

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يَعْقُوبِ بْنِ شَعْبَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصَلِّي عَلَى رَاحِلَتِهِ؟ قَالَ: «يَوْمِي إِيمَاءٌ يَجْعَلُ السُّجُودَ أَحْفَظَ مِنَ الرَّكُوعِ». قُلْتُ: يُصَلِّي وَهُوَ يَمْشِي؟ قَالَ: «نَعَمْ، يَوْمِي إِيمَاءٌ، وَلِيَجْعَلَ السُّجُودَ أَحْفَظَ مِنَ الرَّكُوعِ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said ‘I asked Abu Abdullah^{asws} about the man who prays upon his riding animal. He^{asws} 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?’ He^{asws} said: ‘Yes, indicating by gestures, and let him make the Sajdah to be lower than the Rukū’.⁴¹

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُصَلِّي النَّوَافِلَ فِي الْأَمْصَارِ وَهُوَ عَلَى دَابَّتِهِ حَيْثُ تَوَجَّهَتْ بِهِ؟ فَقَالَ: «نَعَمْ، لَا بَأْسَ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} 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 he^{asws} said: ‘Yes, there is no problem’.⁴²

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ لَمْ يَكُنْ يَرَى بَأْسًا أَنْ يُصَلِّيَ الْمَاشِي وَهُوَ يَمْشِي، وَلَكِنْ 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'far^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَلِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَلَاةِ اللَّيْلِ وَالْوَتْرِ فِي أَوَّلِ اللَّيْلِ فِي السَّفَرِ إِذَا تَخَوَّفْتَ الْبَرْدَ وَكَانَتْ عِلَّةٌ؟ فَقَالَ: « لَا بَأْسَ، أَنَا أَفْعَلُ ذَلِكَ ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah^{asws} 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 he^{asws} said: 'No problem, I^{asws} tend to do that'.⁴³

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ سَعْدٍ، عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ، عَنْ أَبِي الْحَارِثِ، قَالَ: سَأَلْتُهُ . يَعْني الرِّضَا عَلَيْهِ السَّلَامُ . عَنِ الْأَرْبَعِ رَكَعَاتِ بَعْدَ الْمَغْرَبِ فِي السَّفَرِ، يُعْجَلُنِي الْجُمَالُ، وَلَا يُمْكِنُ الصَّلَاةُ عَلَى الْأَرْضِ، هَلْ أَصَلَيْهَا فِي الْمَحْمِلِ؟ فَقَالَ: « نَعَمْ، صَلَّيْهَا 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 him^{asws}, meaning Al-Reza^{asws} 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 he^{asws} said: 'Yes, pray it in the carriage'.⁴⁴

12. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَجْرَانَ، عَنْ صَفْوَانَ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: « صَلِّ رَكَعَيْ 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-Reza^{asws} 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 حَمَادِ بْنِ عِيسَى، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُسْأَلُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ؟ فَيَقُولُ: « إِنْ اسْتَطَعْتُمْ أَنْ تَخْرُجُوا إِلَى الْجَدِيدِ فَاخْرُجُوا، فَإِنْ لَمْ تَقْدِرُوا فَصَلُّوا قِيَامًا، فَإِنْ لَمْ تَسْتَطِيعُوا فَصَلُّوا قُعُودًا، وَتَحَرُّوا الْقِبْلَةَ ».»

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

'I heard Abu Abdullah^{asws} being asked about the Salāt performed in the ship, so he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ؟ فَقَالَ: «يَسْتَقْبِلُ الْقِبْلَةَ، فَإِذَا دَارَتْ وَاسْتَطَاعَ أَنْ يَتَوَجَّهَ إِلَى الْقِبْلَةِ، فَلْيُفْعَلْ، وَإِلَّا فَلْيُصَلِّ حَيْثُ تَوَجَّهَتْ بِهِ». قَالَ: «فَإِنْ أَمَكَّنَهُ الْقِيَامُ فَلْيُصَلِّ قَائِماً، وَإِلَّا فَلْيُعْجِدْ، 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 Abdullah^{asws} having been asked about the Salāt in the ship, so he^{asws} 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'. He^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ بَعْضِ أَصْحَابِهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَكُونُ فِي السَّفِينَةِ، فَلَا يَدْرِي أَيْنَ الْقِبْلَةُ، قَالَ: «يَتَحَرَّى، فَإِنْ لَمْ يَدْرِ، صَلَّى نَحْوَ رَأْسِهَا».

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who happens to be in the ship, so he does not know where the Qiblah is'. He^{asws} said: 'He should investigate, but if he does not know, he can pray Salāt around its head (front part)'.⁴⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ يَزِيدَ بْنِ إِسْحَاقَ، عَنْ هَارُونَ بْنِ حَمَّزَةَ الْعَنْبَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ؟ فَقَالَ: «إِذَا كَانَتْ مُحْمَلَةً ثَقِيلَةً إِذَا قُمْتَ فِيهَا لَمْ تَحْرُكْ، فَصَلِّ قَائِماً، وَإِنْ كَانَتْ خَفِيفَةً تَكْفُماً، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the Salāt in the ship, so he^{asws} 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 هَاشِمِ الْجَعْفَرِيِّ، قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي دِجْلَةَ، فَحَضَرَتِ الصَّلَاةُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، نُصَلِّي فِي جَمَاعَةٍ؟ قَالَ: «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-Hassan^{asws} regarding the ship in (River) Dijlat, and the Salāt presented itself. So I said, 'May I be sacrificed for you^{asws}! We should pray in a Jam'at'. So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَأَنَا شَابٌّ، فَوَصَفَ لِي التَّطَوُّعَ وَالصَّوْمَ، فَرَأَى ثِقَلَ ذَلِكَ فِي وَجْهِهِ، فَقَالَ لِي: «إِنَّ هَذَا لَيْسَ كَالْفَرِيضَةِ مَنْ تَرَكَهَا هَلَكَ، إِنَّمَا هُوَ التَّطَوُّعُ، إِنْ شِغِلْتَ عَنْهُ أَوْ تَرَكَتَهُ، فَضَيَّبَتْهُ: إِنَّهُمْ كَانُوا يَكْرَهُونَ أَنْ تُرْفَعَ أَعْمَاهُمْ يَوْمًا تَامًا وَيَوْمًا نَاقِصًا، إِنَّ اللَّهَ عَزَّ وَجَلَّ - يَقُولُ: (الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ) وَكَانُوا يَكْرَهُونَ أَنْ يُصَلُّوا حَتَّى يَبْزُولَ 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’far^{asws} and I was a youth, so he^{asws} described the voluntary (Salāt) for me, and the Fasts. So he^{asws} saw the heaviness of that in my face, and he^{asws} 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. Allah^{azwj} 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 فَضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: الْفَرِيضَةُ وَالنَّافِلَةُ إِحْدَى وَخَمْسُونَ رَكْعَةً، مِنْهَا رَكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا، 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 Abdullah^{asws} 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 وَالْفُضَيْلِ بْنِ عَبْدِ الْمَلِكِ وَبُكَيْرٍ، قَالُوا: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ التَّطَوُّعِ مِثْلِي الْفَرِيضَةِ، وَيَصُومُ مِنَ التَّطَوُّعِ مِثْلِي الْفَرِيضَةَ».

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 Abdullah^{asws} saying: ‘It was so that Rasool-Allah^{saww} prayed the voluntary Salāt as double the Obligatory ones, and he^{saww} would Fast from the voluntary as double the Obligatory ones’.⁵³

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَفْضَلِ مَا جَرَتْ بِهِ السُّنَّةُ مِنَ الصَّلَاةِ؟ فَقَالَ: «تَمَامُ الْحُمْسِينَ». 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 Abdullah^{asws} about the most superior of what the Sunnah has flowed with, from the Salāt. So he^{asws} 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 بَرِيْعٍ، عَنْ حَنَانٍ، قَالَ: سَأَلَ عَمْرُو بْنُ حُرَيْثٍ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا جَالِسٌ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، أَحْبَبْتَنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: «كَانَ النَّبِيُّ ﷺ يُصَلِّي تَمَامِي رَكَعَاتِ الزَّوَالِ وَأَرْبَعًا أُولَى، وَتَمَامِي بَعْدَهَا وَأَرْبَعًا الْعَصْرِ، وَثَلَاثًا الْمَغْرِبِ وَأَرْبَعًا بَعْدَ الْمَغْرِبِ، وَالْعِشَاءَ الْآخِرَةَ أَرْبَعًا، وَتَمَامِي صَلَاةِ اللَّيْلِ، وَثَلَاثًا الْوُتْرَ وَرَكَعِي الْفَجْرِ، وَصَلَاةَ الْعَدَاةِ رُكْعَتَيْنِ». قُلْتُ: جُعِلْتُ فِدَاكَ، وَإِنْ كُنْتُ أَقْوَى عَلَى أَكْثَرٍ مِنْ هَذَا، يُعَذِّبُنِي اللَّهُ عَلَى كَثْرَةِ الصَّلَاةِ؟ فَقَالَ: «لَا، وَلَكِنْ يُعَذِّبُ عَلَى تَرْكِ السُّنَّةِ».

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazi’e, from Hanan who said,

‘Amro Bin Hureys asked Abu Abdullah^{asws} and I was seated, so he said to him^{asws}, ‘May I be sacrificed for you^{asws}! Inform me about the Salāt of Rasool-Allah^{saww}. So he^{asws} said: ‘The Prophet^{saww} 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 you^{asws}! And if I was strong enough upon more than this, would Allah^{azwj} Punish me upon the more Salāts?’ So he^{asws} said: ‘No, but He^{azwj} would Punish upon neglecting the Sunnah’.⁵⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادٍ، عَنِ الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ هَلْ قَبْلَ الْعِشَاءِ الْآخِرَةِ وَبَعْدَهَا شَيْءٌ؟ قَالَ: «لَا، غَيْرَ أَيْ أُصَلِّي بَعْدَهَا رُكْعَتَيْنِ، وَلَسْتُ أَحْسِبُهُمَا مِنْ صَلَاةِ اللَّيْلِ».

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

‘I asked Abu Abdullah^{asws}, ‘Is there anything before the Al-Isha the last and after it?’ He^{asws} said: ‘No, apart from that I^{asws} tend to pray two Rak’at of Salāt after it, and I^{asws} do not reckon these two to be from the night Salāt’.⁵⁶

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ سَلَمَةَ بْنِ الْحَطَّابِ، عَنِ الْحُسَيْنِ بْنِ سَيْفٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ حَجَّاجِ الْخُشَّابِ، عَنْ أَبِي الْفَوَارِسِ، قَالَ: نَهَانِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ أَتَكَلَّمَ بَيْنَ الْأَرْبَعِ رَكَعَاتِ 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 Abdullah^{asws} forbade us to speak in between the four Rak’at of Salāt which are after Al-Maghrib’.⁵⁷

8. مُحَمَّدُ بْنُ الْحَسَنِ، عَنْ سَهْلِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي صَلَاةِ التَّطَوُّعِ: بَعْضُهُمْ يُصَلِّي أَرْبَعًا وَأَرْبَعِينَ، وَبَعْضُهُمْ يُصَلِّي خَمْسِينَ، فَأَخْبِرْنِي بِالَّذِي تَعْمَلُ بِهِ أَنْتَ كَيْفَ هُوَ حَتَّى أَعْمَلَ بِمِثْلِهِ؟ فَقَالَ: «أُصَلِّي وَاحِدَةً وَخَمْسِينَ» ثُمَّ قَالَ: «أَمْسِكْ» وَعَقَدَ بِيَدِهِ: «الرَّوَالِ ثَمَانِيَّةً، وَأَرْبَعًا بَعْدَ الظُّهْرِ، وَأَرْبَعًا قَبْلَ العَصْرِ، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكَعَتَيْنِ قَبْلَ العِشَاءِ الْآخِرَةِ، وَرَكَعَتَيْنِ بَعْدَ العِشَاءِ مِنْ قُعودِ تُعَدَّانِ بِرُكُوعَةٍ مِنْ قِيَامٍ، وَثَمَانِي صَلَاةَ اللَّيْلِ، وَالْوُتْرَ ثَلَاثًا وَرَكَعَتِي الفَجْرِ، وَالْفَرَائِضَ سَبْعَ عَشْرَةَ، فَذَلِكَ أَحَدٌ وَخَمْسُونَ.»

Muhammad Bin Al Hassan, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I said to Abu Al-Hassan^{asws}, ‘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 you^{asws} acting upon, how it is so that I can act upon the like of it’. So he^{asws} said: ‘I^{asws} pray fifty-one Rak’at’.

Then he^{asws} said: ‘Hold on!’ And he^{asws} counted by his^{asws} 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 اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، عَنْ فَصَالَةَ بْنِ أَيُّوبَ، عَنْ حَمَادِ بْنِ عُمَانَ، قَالَ: سَأَلْتُهُ عَنِ التَّطَوُّعِ بِالنَّهَارِ، فَذَكَرَ أَنَّهُ يُصَلِّي ثَمَانَ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَثَمَانَ 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 him^{asws} about the voluntary (Salāts) of the daytime. So he^{asws} mentioned that he^{asws} 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، عَنِ ابْنِ بَنِي عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: صَلَاةُ الرَّوَالِ صَلَاةُ الْأَوَابِينَ ».»

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 Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The midday Salāt is the Salāt of the repentant'.⁶⁰

11. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: (أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ) ؟ قَالَ: « يَعْنِي صَلَاةَ اللَّيْلِ ». قَالَ: قُلْتُ لَهُ: (وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى) ؟ قَالَ: « يَعْنِي تَطَوُّعَ بِالنَّهَارِ ». قَالَ: قُلْتُ لَهُ: « وَإِدْبَارَ النَّجْمِ » قُلْتُ: (وَأَدْبَارَ السُّجُودِ) ؟ قَالَ: « رَكَعَتَانِ قَبْلَ الصُّبْحِ »؟ قَالَ: « رَكَعَتَانِ بَعْدَ الْمَغْرِبِ ».

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, '[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'. He^{asws} said: 'It Means the night Salāt'.

He (the narrator) said, 'I said to him^{asws} [20:130] so Glorify (Him) during parts of the day, so that you may be well pleased'. He^{asws} said: 'It Means the voluntary (Salāt) at daytime'.

He (the narrator) said, 'I said to him^{asws}, '[52:49] and (Glorify Him) at the retreat of the stars'. He^{asws} said: 'Two Rak'at prayed before the morning'.

I said, '[50:40] so glorify Him and after the Sajdahs?' He^{asws} said: 'Two Rak'at after Al-Maghrib'.⁶¹

12. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا قُئِمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ، فَقُلْ: "الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَأَعْبَدَهُ"، فَإِذَا سَمِعْتَ صَوْتَ الدُّيُوكِ، فَقُلْ: سُبُوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، سَبَقَتْ رَحْمَتُكَ غَضَبَكَ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، عَمِلْتُ سُوءًا، وَظَلَمْتُ نَفْسِي، فَاعْفِرْ لِي وَارْحَمْنِي: إِنَّهُ لَا يَعْفِرُ الدُّنُوبَ إِلَّا أَنْتَ. فَإِذَا قُئِمْتَ، فَانظُرْ فِي آفَاقِ السَّمَاءِ وَقُلْ: اللَّهُمَّ إِنَّهُ لَا يُؤَارِي عَنْكَ لَيْلٌ سَاحٍ، وَلَا سَمَاءٌ ذَاتُ أَبْرَاجٍ، وَلَا أَرْضٌ ذَاتُ مِهَادٍ، وَلَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ، وَلَا بَحْرٌ لُحِّيٌّ تُدَلِّجُ بَيْنَ يَدَيْ الْمُدْلِجِ مِنْ خَلْقِكَ، تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، غَارَتِ النَّجُومُ، وَتَامَتِ الْعُيُونُ، وَأَنْتَ الْحَيُّ الْقَيُّومُ، لَا تَأْخُذُكَ سَنَةٌ وَلَا نَوْمٌ، سُبْحَانَ رَبِّ الْعَالَمِينَ، وَإِلَهُ الْمُرْسَلِينَ،

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. ثُمَّ اقْرَأِ الْخُمْسَ الْآيَاتِ مِنْ آخِرِ آلِ عِمْرَانَ: (إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ) . إِلَى قَوْلِهِ . (إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ) . ثُمَّ اسْتَكَ، وَتَوَضَّأً، فَإِذَا وَضَعْتَ يَدَكَ فِي الْمَاءِ، فَقُلْ: بِسْمِ اللَّهِ وَبِاللَّهِ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ. فَإِذَا فَرَعْتَ، فَقُلْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. فَإِذَا قُمْتَ إِلَى صَلَاتِكَ، فَقُلْ: "بِسْمِ اللَّهِ، وَبِاللَّهِ، وَإِلَى اللَّهِ، وَمِنَ اللَّهِ، وَمَا شَاءَ اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ اجْعَلْنِي مِنْ زُورِكَ، وَعُمَّارِ مَسَاجِدِكَ، وَافْتَحْ لِي بَابَ تَوْبَتِكَ، وَأَغْلِقْ عَنِّي بَابَ مَعْصِيَتِكَ وَكُلَّ مَعْصِيَةٍ، الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِمَّنْ يُنَاجِيهِ، اللَّهُمَّ 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'far^{asws} having said: 'When you stand at night from your sleep, so say, 'The Praise is for Allah^{azwj} Who Returned my soul to me so that I would Praise Him^{azwj} and worship Him^{azwj}'.

So when you hear the roosters, then say, 'Glorious, Holy is the Lord^{azwj} of the Angels and the Spirit. Your^{azwj} Mercy precedes Your^{azwj} Mercy precedes Your^{azwj} Punishment. There is no god except for You^{azwj}, Alone, there being no associates for You^{azwj}. I have done evil deeds and been unjust to myself, therefore Forgive me and be Merciful to me. None Forgives the sins except for You^{azwj}'.

So when you stand, look into the horizons of the sky and say, 'O Allah^{azwj}! Neither can a tranquil night hide You^{azwj} 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 Your^{azwj} Creation. You^{azwj} Know the treachery of the eyes and what the chests are concealing. The stars have made an incursion and the eyes are asleep, and You^{azwj} and the Ever-Living, the Ever-Lasting. Neither does a slumber overtake You^{azwj} nor does sleep. Glorious is the Lord^{azwj} of the worlds and God of the Mursil (Prophets^{as}). And the Praise is for Allah^{azwj}, Lord^{azwj} 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 His^{azwj} 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 Allah^{azwj}, and by Allah^{azwj}. O Allah^{azwj}! 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 Allah^{azwj}, Lord^{azwj} of the world'. So when you stand to your Salāt, say, 'In the Name of Allah^{azwj}, and by Allah^{azwj}, and to Allah^{azwj}, and from Allah^{azwj}, and whatever Allah^{azwj} so Desires, and there is neither a Might nor Strength except with Allah^{azwj}. O Allah^{azwj}! Make me to be from the visitors of Your^{azwj} House (Kabah), and builders of Your^{azwj} Masjids, and Open for me the doors of Your^{azwj} repentance and Lock from me the doors of Your^{azwj} disobedience, and every disobedience. The Praise is for Allah^{azwj} Who Made me to be from the one who whispers to Him^{azwj}. O Allah^{azwj}! Turn towards me by Your^{azwj} Face,

Majestic is Your^{azwj} 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 الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَالِيًا، قَالَ: « إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ، أَمَرَ بِوَضُوئِهِ وَسِوَاكِهِ يُوضَعُ عِنْدَ رَأْسِهِ مُحْتَمًّا، فَيَرْتُدُّ مَا شَاءَ اللَّهُ، ثُمَّ يَقُومُ، فَيَسْتَاكُ، وَيَتَوَضَّأُ، وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَرْتُدُّ، ثُمَّ يَقُومُ، فَيَسْتَاكُ، وَيَتَوَضَّأُ، وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَرْتُدُّ حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ قَامَ، فَأَوْتَرَ، ثُمَّ صَلَّى الرَّكَعَتَيْنِ، ثُمَّ قَالَ: (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ) ». قُلْتُ: مَتَى كَانَ يَقُومُ؟ قَالَ: « بَعْدَ ثُلُثِ اللَّيْلِ ». وَقَالَ فِي حَدِيثٍ آخَرَ: « بَعْدَ نِصْفِ اللَّيْلِ ». وَفِي رِوَايَةٍ أُخْرَى: « يَكُونُ قِيَامُهُ وَرُكُوعُهُ وَسُجُودُهُ سَوَاءً، وَيَسْتَاكُ فِي كُلِّ مَرَّةٍ قَامَ مِنْ نَوْمِهِ، وَيَقْرَأُ الْآيَاتِ مِنْ آلِ عِمْرَانَ: (إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ) - إِلَى قَوْلِهِ. (إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ) ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} prayed Al-Isha the last, ordered for his^{saww} water for the ablution and his^{saww} toothbrush to be place by his^{saww} head (pillow), covered. So he^{saww} would lie down for as long as Allah^{azwj} so Desired. Then he^{saww} would stand, so he^{saww} would brush his^{saww} teeth, and perform ablution, and he^{saww} would pray four Rak'at of Salāt.

The he^{saww} would lie down. Then he^{saww} would stand, so he^{saww} would brush his^{saww} teeth and perform ablution, and he^{saww} would pray four Rak'at of Salāt. Then he^{saww} would lie down until when it was during the face of the morning, he^{saww} would stand, so he^{saww} would perform (Salāt) Al-Witr, then pray the two Rak'at of Salāt'.

Then he^{asws} said: '[33:21] Certainly you have in Rasool-Allah an excellent exemplar'. I said, 'When was he^{saww} standing (for the night Salāt)?' He^{asws} said 'After a third of the night'. And he^{asws} 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 His^{azwj} Words [3:194] surely You do not fail to Fulfil the Promise'.⁶³

14. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنِ ابْنِ فَضَّالٍ، عَنِ ابْنِ بُكَيْرٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَالِيًا، قَالَ: « كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكَعَةً: مِنْهَا الْوُتْرُ وَرَكَعَتَا الْفَجْرِ فِي السَّنَفْرِ 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'far^{asws} having said: 'Rasool-Allah^{saww} 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 التُّعْمَانِ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «صَلَاةُ النَّهَارِ سِتُّ عَشْرَةَ رَكْعَةً: ثَمَانٌ إِذَا زَالَتِ الشَّمْسُ، وَثَمَانٌ بَعْدَ الظُّهْرِ، وَأَرْبَعٌ رَكْعَاتٍ بَعْدَ الْمَغْرَبِ. يَا حَارِثُ، لَا تَدْعُهُنَّ فِي سَفَرٍ وَلَا حَضْرٍ. وَرَكْعَتَانِ بَعْدَ الْعِشَاءِ الْأَخْرَى، كَانَ أَبِي يُصَلِّيهِمَا وَهُوَ قَاعِدٌ، وَأَنَا أُصَلِّيهِمَا وَأَنَا قَائِمٌ، وَكَانَ رَسُولُ اللَّهِ ﷺ 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 Abdullah^{asws} 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, my^{asws} father^{asws} was praying these two while he^{asws} was seated, and I^{asws} pray these two while I^{asws} am standing; and it was so that Rasool-Allah^{saww} used to pray thirteen Rak'at of Salāt, from night time'.⁶⁵

16. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَعْدِ بْنِ الْأَخْوَصِ، قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: كَمْ الصَّلَاةُ مِنْ رَكْعَةٍ؟ فَقَالَ: «إِحْدَى 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-Reza^{asws}, 'How many Rak'at are in the (daily) Salāts?' So he^{asws} said: 'Fifty-one Rak'at'.

Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Isa – similar to it.⁶⁶

17. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْناً وَأَقْوَمُ قِيلاً) قَالَ: «يَعْنِي بِقَوْلِهِ (وَأَقْوَمُ قِيلاً): قِيَامَ الرَّجُلِ عَنِ فِرَاشِهِ يُرِيدُ بِهِ اللَّهُ، لَا يُرِيدُ بِهِ غَيْرُهُ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [73:6] Surely the rising by night is the firmest way to tread and the best speech. He^{asws} said: 'The Meaning of His^{azwj} Words best speech is the standing of the man from his bed intending Allah^{azwj} by it, not intending anything else by it'.⁶⁷

18. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبِي أَيُّوبَ الْحُرَّازِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ، فَإِنْ لَمْ

يَقُمْ، أَنَاهُ الشَّيْطَانُ، فَبَالَ فِي أُذُنِهِ». قَالَ: وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ)؟ قَالَ: «كَانُوا أَقَلَّ اللَّيْلِ تَقْوَهُمْ لَا يَتَقِيمُونَ 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 Abdullah^{asws} saying: ‘The servant wakes up three times at night, so if he does not stand (for Salāt), the Satan^{la} comes to him and urinates in his ear’.

He (the narrator) said, ‘And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [51:17] They used to sleep but little in the night. He^{asws} 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 يَرِيدٍ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي وَيَدْعُو اللَّهَ فِيهَا إِلَّا اسْتُجِيبَ لَهُ فِي كُلِّ لَيْلَةٍ». قُلْتُ: أَصْلَحَكَ اللَّهُ، فَأَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ؟ قَالَ: «إِذَا مَضَى 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 Abdullah^{asws} saying: ‘During the night there is a time what is compatible for a submissive servant to pray Salāt and supplicate to Allah^{azwj} during it, except that it would be Answered to him during every night’. I said, ‘May Allah^{azwj} Keep you^{asws} well! So which time from the night is it?’ He^{asws} said: ‘When half the night passes by, during the first sixth of the remaining half’.⁶⁹

20. عَدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّ رَجُلًا مِنْ مَوَالِيكَ مِنْ صَلْحَائِهِمْ شَكَا إِلَيَّ مَا يَلْقَى مِنَ النَّوْمِ، وَقَالَ: إِنِّي أُرِيدُ الْقِيَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ، فَيَغْلِبُنِي النَّوْمُ حَتَّى أَصْبِحَ، وَرُبَّمَا قَضَيْتُ صَلَاتِي الشَّهْرِ مُتَتَابِعًا وَالشَّهْرَيْنِ، أَصْبِرُ عَلَى ثِقَلِهِ. فَقَالَ: «فُرَّةٌ عَيْنٍ لَهُ وَاللَّهِ». قَالَ: وَلَمْ يُرَخِّصْ لَهُ فِي الصَّلَاةِ فِي أَوَّلِ اللَّيْلِ، وَقَالَ: «الْفَضَاءُ بِالنَّهَارِ أَفْضَلُ». قُلْتُ: فَإِنَّ مِنْ نِسَائِنَا أَبْكَارًا الْجَارِيَةَ مُحِبُّ الْحَيْرِ وَأَهْلَهُ، وَتَحْرِصُ عَلَى الصَّلَاةِ، فَيَغْلِبُهَا النَّوْمُ حَتَّى رُبَّمَا قَضَتْ وَرُبَّمَا ضَعُفَتْ عَنْ قَضَائِهِ وَهِيَ تَقْوَى عَلَيْهِ أَوَّلَ اللَّيْلِ. فَرَخِّصَ هُنَّ فِي الصَّلَاةِ أَوَّلَ اللَّيْلِ إِذَا ضَعُفْنَ، وَضَيَعْنَ الْفَضَاءَ.

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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘A man from the ones in your^{asws} 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 he^{asws} said: ‘A delight for his eyes, by Allah^{azwj!}’.

He (the narrator) said, ‘And he^{asws} 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 he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « مَا كَانَ يُحْمَدُ الرَّجُلُ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ، فَيُصَلِّيَ صَلَاتَهُ صَرِيحَةً وَاحِدَةً، ثُمَّ يَنَامَ وَيَذْهَبَ ». .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Bukeyr who said,

‘Abu Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ، عَنِ الْحَسَنِ الصَّنَيْقَلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُصَلِّي الرَّكَعَتَيْنِ مِنَ الْوُتْرِ، ثُمَّ يَقُومُ، فَيَنْسَى التَّشَهُدَ حَتَّى يَرُكِعَ، وَيَذْكُرُ وَهُوَ رَاكِعٌ؟ قَالَ: « يَجْلِسُ مِنْ رُكُوعِهِ، فَيَتَشَهُدُ، ثُمَّ يَقُومُ، فَيُتِمُّ ». قَالَ: قُلْتُ: أَلَيْسَ قُلْتُ فِي الْفَرِيضَةِ: إِذَا ذَكَرَهُ بَعْدَ مَا رَكَعَ مَضَى، ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ بَعْدَ مَا يَنْصَرِفُ، وَيَتَشَهُدُ 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘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’. He^{asws} 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 you^{asws} 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?’ He^{asws} said: ‘The optional (Salāt) is not like the Obligatory (Salāt)’.⁷²

23. الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَحَمَّادِ بْنِ عَيْسَى، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَفْضَلِ سَاعَاتِ الْوُتْرِ؟ فَقَالَ: « الْفَجْرُ أَوَّلُ ذَلِكَ ». .

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 Abdullah^{asws} about the most superior of the timings for Al-Witr. So he^{asws} said: ‘The dawn is the beginning of that’.⁷³

24. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي سَارَةَ، قَالَ: أَخْبَرَنِي أَبَانُ بْنُ تَغْلِبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيَّةُ سَاعَةٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتِرُ؟ فَقَالَ: « عَلَى مِثْلِ مَغِيبِ الشَّمْسِ إِلَى صَلَاةِ الْمَغْرِبِ ».

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ismail Bin Abu Sara who said,

‘Aban Bin Taghlab informed me saying, ‘I said to Abu Abdullah^{asws}, ‘During which time did Rasool-Allah^{saww} pray Al-Witr (Salāt)?’ So he^{asws} 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 زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: الرَّكْعَتَانِ اللَّتَانِ قَبْلَ الْعَدَاةِ أَيْنَ مَوْضِعُهُمَا؟ فَقَالَ: « قَبْلَ طُلُوعِ الْفَجْرِ، فَإِذَا طَلَعَ الْفَجْرُ فَقَدْ دَخَلَ وَقْتُ الْعَدَاةِ ».

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

‘I said to Abu Ja’far^{asws}, ‘The two Rak’at which are before the morning, where is their place?’ So he^{asws} 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 أُسْبَاطٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ، قَالَ: صَلَّيْتُ خَلْفَ الرِّضَا عَلَيْهِ السَّلَامُ فِي الْمَسْجِدِ الْحَرَامِ صَلَاةَ اللَّيْلِ، فَلَمَّا فَرَغَ جَعَلَ مَكَانَ الصُّجُودِ سَجْدَةً.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Asbaat, from Ibrahim Bin Abu Al-Balaad who said,

‘I prayed Salāt behind Al-Reza^{asws} in the Sacred Masjid, the night Salāt. So when he^{asws} was free, he^{asws} made the place of rest as a Sajdah’.⁷⁶

27. وَعَنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحُجَّالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْكِنْدِيِّ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ أَوْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي أَقُومُ آخِرَ اللَّيْلِ، وَأَخَافُ الصُّبْحَ؟ قَالَ: « أَقْرَأِ 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 Abdullah^{asws}, ‘I stand (for Salāt) at the end of the night, and I fear the morning’. He^{asws} said: ‘Recite Al-Hamd (Chapter 1), and hasten, and hasten’.⁷⁷

28. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ الْقَاسِمِ بْنِ بُرَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُقُومُ مِنْ آخِرِ اللَّيْلِ وَهُوَ يَخْشَى أَنْ يَفْجَأَهُ الصُّبْحُ: أَيَبْدَأُ بِالْوَتْرِ، أَوْ يُصَلِّي الصَّلَاةَ عَلَى وَجْهِهَا حَتَّى يَكُونَ الْوَتْرُ آخِرَ ذَلِكَ؟ قَالَ: « بَلَى يَبْدَأُ بِالْوَتْرِ » وَقَالَ: « أَنَا كُنْتُ فَاعِلًا ذَلِكَ ».

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'far^{asws}, said, 'I asked him^{asws} 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?' He^{asws} said: 'But, he should begin with Al-Witr'. And he^{asws} said: 'I^{asws} was doing that'.⁷⁸

29. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ أَبِي وَلَاَدٍ حَفْصِ بْنِ سَالِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّسْلِيمِ فِي الرَّكْعَةِ الْوَتْرِ؟ فَقَالَ: « نَعَمْ، وَإِنْ كَانَتْ لَكَ حَاجَةٌ، فَأَخْرِجْ وَأَفْضِهَا، ثُمَّ عُدْ وَارْكَعْ رَكْعَةً ».

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Hafsa Bin Saalim who said,

'I asked Abu Abdullah^{asws} about the Salām in the two Rak'at (Rak'ats) of Al-Witr'. So he^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنِ ابْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْوَتْرِ: مَا يُقْرَأُ فِيهِمْ جَمِيعًا؟ قَالَ: « قُلْ هُوَ اللَّهُ أَحَدٌ » . قُلْتُ: فِي ثَلَاثِينَ؟ قَالَ: « نَعَمْ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Sinan who said,

'I asked Abu Abdullah^{asws} about Al-Witr, what is to be recited therein together'. He^{asws} said: 'With [112:1] Say He Allah is One (Chapter 112)'. I said, 'In the three (Rak'at) of them?' He^{asws} said: 'Yes'.⁸⁰

31. عَلِيُّ بْنُ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الْقُنُوتِ فِي الْوَتْرِ: هَلْ فِيهِ شَيْءٌ مُؤَقَّتٌ يُتَّبَعُ وَيُقَالُ؟ فَقَالَ: « لَا، أَتَى عَلَى اللَّهِ عَزَّ وَجَلَّ . وَصَلَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاسْتَعْفَزَ 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 Abdullah^{asws} having been asked about the Qunut in Al-Witr (Salāt), 'Is there anything fixed to be followed and said?' So he^{asws} said: 'No. Laud upon Allah^{azwj} Mighty and Majestic and send Blessings upon the Prophet^{saww}, and seek Forgiveness for your grievous sins'. Then he^{asws} said: 'Every sin is grievous'.⁸¹

32. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ أَبَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «الْقُنُوتُ فِي الْوُتْرِ الْإِسْتِغْفَارُ، وَفِي الْقَرِيضَةِ الدُّعَاءُ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Aban, from Abdul Rahman Bin Abu Abdullah who said, 'Abu Abdullah^{asws} 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 شَادَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اسْتَغْفِرِ اللَّهَ فِي الْوُتْرِ سَبْعِينَ مَرَّةً».

Muhammad Bin Ismail, from Al-Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim, (It has been narrated) from Abu Abdullah^{asws} having said: 'The seeking of Forgiveness in Al-Witr (Salāt) is seventy times'.⁸³

34. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عِمْرَانَ بْنِ مُوسَى، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ التُّعْمَانِ، عَنْ أَبِيهِ، عَنْ بَعْضِ رِجَالِهِ، قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «أَنْتَ رَجُلٌ قَدْ قَبِدْتَكَ دُنُوبَكَ».

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 Ali^{asws} Bin Abu Talib^{asws}, so he said, 'O Amir Al-Momineen^{asws}! I have been deprived of the Salāt at night'. So Amir Al-Momineen^{asws} said: 'You are a man, your sins have restricted you'.⁸⁴

35. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارَ، قَالَ: قَرَأْتُ فِي كِتَابِ رَجُلٍ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: الرَّكْعَتَانِ اللَّتَانِ قَبْلَ صَلَاةِ الْفَجْرِ مِنْ صَلَاةِ اللَّيْلِ هِيَ، أَمْ مِنْ صَلَاةِ النَّهَارِ؟ وَفِي أَيِّ وَقْتٍ أَصْلِيهَا؟ فَكَتَبَ بِحَطِّهِ: «احْشُهَا فِي صَلَاةِ اللَّيْلِ حَشْوًا».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said, 'I read in the letter of a man to Abu Abdullah^{asws}, '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 he^{asws} wrote in his^{asws} own handwriting: 'Fill them in the night Salāt with a complete filling'.⁸⁵

85 - بَابُ تَقْدِيمِ النَّوَافِلِ وَتَأْخِيرِهَا وَقَضَائِهَا وَصَلَاةِ الضُّحَى

Chapter 85 – Preceding the optional (Salāt) and delaying it, and its payback, and the Salāt at forenoon

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ حَمَادِ بْنِ عَيْسَى، عَنْ بُرَيْدِ بْنِ ضَمْرَةَ اللَّيْثِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ

عَلَيْهِ عَنِ الرَّجُلِ يَسْتَعِجِلُ عَنِ الزَّوَالِ: أَيْعَجِّلُ مِنْ أَوَّلِ النَّهَارِ؟ فَقَالَ: « نَعَمْ، إِذَا عَلِمَ أَنَّهُ يَسْتَعِجِلُ، فَيَعَجِّلُهَا فِي صَدْرِ النَّهَارِ كُلِّهَا ».»

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’far^{asws} about the man who is too busy from the midday, ‘Can he hasten from the beginning of the day?’ So he^{asws} 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 عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ، ضُرِبَتْ عَلَى رَسُولِ اللَّهِ ﷺ حَيْمَةٌ سَوْدَاءُ مِنْ شَعْرِ بِلَالٍ بَطْحَ، ثُمَّ أَقْضِيَ عَلَيْهِ الْمَاءَ مِنْ جَفْنَةٍ يُرَى فِيهَا أَثَرُ الْعَجِينِ، ثُمَّ تَحَرَّى الْقِبْلَةَ صُحَى، فَرَكَعَ ثَمَانِي رَكَعَاتٍ لَمْ يَرْكَعْهَا رَسُولُ اللَّهِ ﷺ قَبْلَ ذَلِكَ وَلَا بَعْدَ.

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-Allah^{saww} 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 he^{saww} prayed eight Rak’at (of Salāt). Never had Rasool-Allah^{saww} prayed these before that, nor (did he^{saww} pray these) afterwards’.⁸⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: « أَقْضِ مَا فَاتَكَ مِنْ صَلَاةِ النَّهَارِ بِالنَّهَارِ، وَمَا فَاتَكَ مِنْ صَلَاةِ اللَّيْلِ بِاللَّيْلِ » فُلْتُ: أَقْضِي وَتَرْتِنُ فِي لَيْلَةٍ؟ فَقَالَ: « نَعَمْ، أَقْضِ وَتَرّاً أَبَدًا ».»

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

‘Abu Abdullah^{asws} 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 he^{asws} said: ‘Yes, fulfil Witr (Salāt), always’.⁸⁸

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُرَّازِمٍ، قَالَ: سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اللَّهِ ﷺ، فَقَالَ: أَصْلَحَكَ اللَّهُ، إِنَّ عَلِيَّ نَوَافِلَ كَثِيرَةً، فَكَيْفَ أَصْنَعُ؟ فَقَالَ: « أَقْضِهَا ». فَقَالَ لَهُ: إِنَّهَا أَكْثَرُ مِنْ ذَلِكَ؟ قَالَ: « أَقْضِهَا ». فُلْتُ: لَا أَحْصِيهَا؟ قَالَ: « تَوَخَّ ». قَالَ مُرَّازِمٌ: وَكُنْتُ مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَتَقَلَّ فِيهَا، فُلْتُ: أَصْلَحَكَ اللَّهُ وَجَعَلْتُ فِدَاكَ، مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَصَلَّ نَافِلَةً؟ فَقَالَ: « لَيْسَ عَلَيْكَ قَضَاءٌ: إِنَّ الْمَرِيضَ لَيْسَ كَالصَّحِيحِ، كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ، فَاللَّهُ أَوْلَى بِالْعُدْرِ فِيهِ ».»

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

‘Ismail Bin Jabir asked Abu Abdullah^{asws}, so he said, ‘May Allah^{azwj} Keep you^{asws} well! Upon me are a lot of (outstanding) optional (Salāts). So how should I deal with these?’ So he^{asws} said: ‘Fulfil them’. So he said to him^{asws}, ‘They are more numerous than that’. He^{asws} said: ‘Fulfil these’. I said, ‘I cannot (even) count them’. He^{asws} said: ‘Be at it’.

Murazim said, ‘And I was sick for four months, not praying optional (Salāt) therein. I said, ‘May Allah^{azwj} Keep you^{asws} well! I was sick for four months, not praying optional Salāts’. So he^{asws} said: ‘Fulfilment is not upon you. The sick one is not like the healthy one. Everyone whom Allah^{azwj} Overcomes upon, so Allah^{azwj} is the closest with the Excusing with regards to it’.⁸⁹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِي بَنِي عُثْمَانَ، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «أَفْضَلُ قَضَاءِ النَّوَافِلِ قَضَاءُ صَلَاةِ اللَّيْلِ بِاللَّيْلِ، وَصَلَاةِ النَّهَارِ بِالنَّهَارِ». فُلْتُ: فَبِكُونِ وَتُرَانِ فِي لَيْلَةٍ؟ قَالَ: «لَا». فُلْتُ: وَوَلَمْ تَأْمُرْنِي أَنْ أُوتِرَ وَتُرَيْنِ فِي لَيْلَةٍ؟ فَقَالَ عَلَيْهِ السَّلَامُ: «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’far^{asws} 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?’ He^{asws} said: ‘No’. I said, ‘And why not? You^{asws} are ordering me that I pray one Witr (Salāt) and two Witr (Salāts) in one night’. So he^{asws} said: ‘One of the two is a fulfilment (of an outstanding one)’.⁹⁰

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَادٍ، عَنِ الْحَلْبِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ فَاتَتْهُ صَلَاةُ النَّهَارِ: مَتَى يُقْضِيهَا؟ قَالَ: «مَتَى 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 Abdullah^{asws} was asked about a man for whom the daytime Salāts were missed out, when should he fulfil them?’ He^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَفَوُّهُ صَلَاةَ 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 him^{asws} about the man for whom the daytime Salāts are missed out. He^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقُمِّيِّ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ رَفَعَهُ، قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِرَجُلٍ يُصَلِّي الصُّحَى فِي مَسْجِدِ الْكُوفَةِ، فَعَمَزَ جَنْبَهُ بِالِدِرَّةِ، وَقَالَ: « نَحَرْتَ صَلَاةَ الْأَوَائِبِينَ نَحَرَكَ اللَّهُ » قَالَ: فَأَنْزَلْتُهَا؟ قَالَ: فَقَالَ: « (أَرَأَيْتَ الَّذِي يَنْهَى * عَبْدًا إِذَا صَلَّى) ؟ ». فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « وَكَفَى بِإِنْكَارِ عَلِيِّ عَلَيْهِ السَّلَامُ نَهْيًا ». «

Muhammad Bin Yahya, from Muhammad Bin Ismail Al-Qummy, from Ali Bin Al-Hakam, from Sayf Bin Ameyra, raising it, said,

'Amir Al-Momineen^{asws} passed by a man who was praying the forenoon Salāt in Masjid Al-Kufa. So he^{asws} pressed his side by the whip and said: 'You slaughtered the Salāt of the repentant, may Allah^{azwj} Slaughter you'. He^{asws} said: 'So shall I leave it?' So he^{asws} said: 'What is your view of those who forbid a servant when he is praying Salāt?' So Abu Abdullah^{asws} said: 'And the denial of Ali^{asws} is sufficient for its forbiddance'.⁹³

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيرِ بْنِ زُرَّارَةَ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا: « أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ الصُّحَى 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'far^{asws} and Abu Abdullah^{asws} that Rasool-Allah^{saww} said: 'The Salāt at forenoon is an innovation'.⁹⁴

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَضَاءِ الْوَتْرِ بَعْدَ الظُّهْرِ؟ فَقَالَ: « أَقْضِهِ وَتَرًا أَبَدًا كَمَا فَاتَكَ ». قُلْتُ: وَتْرَانِ فِي لَيْلَةٍ؟ قَالَ: « نَعَمْ، أَلَيْسَ إِذَا أَحَدُهُمَا قَضَاءً؟ ». «

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 Abdullah^{asws} about the fulfilment of (an outstanding) Al-Witr (Salāt), after Al-Zohr. So he^{asws} 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?' He^{asws} said: 'Yes. Is it not so, rather, that one of the two is a fulfilment (of an outstanding one)?'⁹⁵

11. عَلِيُّ بْنُ أَبِيهِ، عَنِ ابْنِ الْمُغْبِرَةِ، عَنْ أَبِي جَرِيرِ الْقُمِّيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقْضِي عِشْرِينَ وَتَرًا فِي لَيْلَةٍ ». «

Ali, from his father, from Ibn Al-Mugheira, from Abu Jareer Al-Qummy, (It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Abu Ja'far^{asws} had fulfilled twenty Witr (Salāts) in one night'.⁹⁶

12. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا اجْتَمَعَ عَلَيْكَ وَتْرَانِ، أَوْ ثَلَاثَةٌ، أَوْ أَكْثَرُ مِنْ ذَلِكَ، فَأَقْضِ ذَلِكَ كَمَا فَاتَكَ، تَفْصِلُ بَيْنَ كُلِّ وَتْرَيْنِ بِصَلَاةٍ: لِأَنَّ الْوَتْرَ الْآخِرَ لَا تُقَدِّمَنَّ شَيْئاً قَبْلَ أَوَّلِهِ، الْأَوَّلَ فَلِأَوَّلِ، تَبْدَأُ إِذَا أَنْتَ قَضَيْتَ صَلَاةَ لَيْلَتِكَ، ثُمَّ الْوَتْرَ ». قَالَ: وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « لَا يَكُونُ وَتْرَانِ فِي لَيْلَةٍ إِلَّا وَأَحَدُهُمَا قَضَاءٌ » وَقَالَ: « إِنْ أَوْتَرْتَ مِنْ أَوَّلِ اللَّيْلِ، وَقُمْتَ فِي آخِرِ اللَّيْلِ، فَوَتَرَكَ الْأَوَّلَ قَضَاءً، وَمَا صَلَّيْتَ مِنْ صَلَاةٍ فِي لَيْلَتِكَ كُلِّهَا، فَلْيَكُنْ قَضَاءً إِلَى آخِرِ صَلَاتِكَ: فَإِنَّهَا لِللَّيْلِ، وَلْيَكُنْ آخِرُ صَلَاتِكَ الْوَتْرَ وَتَرِ لَيْلَتِكَ ».

From him, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} 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'far^{asws} 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 he^{asws} 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 عَثْمَانَ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ عَلَيْهِ مِنْ صَلَاةِ التَّوَائِلِ مَا لَا يَدْرِي مَا هُوَ مِنْ كَثْرَتِهِ، كَيْفَ يَصْنَعُ؟ قَالَ: « فَلْيَصَلِّ حَتَّى لَا يَدْرِي كَمْ صَلَّى مِنْ كَثْرَتِهِ، فَيَكُونَ قَدْ قَضَى بِقَدْرِ عِلْمِهِ ». قُلْتُ: فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ مِنْ كَثْرَةِ شُغْلِهِ. فَقَالَ: « إِنْ كَانَ شُغْلُهُ فِي طَلَبِ مَعِيشَةٍ لَا بُدَّ مِنْهَا، أَوْ حَاجَةٍ لِأَخٍ مُؤْمِنٍ، فَلَا شَيْءَ عَلَيْهِ: وَإِنْ كَانَ شُغْلُهُ لِدُنْيَا تَشَاغَلَ بِهَا عَنِ الصَّلَاةِ، فَعَلَيْهِ الْقَضَاءُ، وَإِلَّا لَقِيَ اللَّهُ مُسْتَخْفًا مَتَهَاوِنًا مُضْبِعًا لِسُنَّةِ رَسُولِ اللَّهِ ﷺ ». قُلْتُ: فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ، فَهَلْ يَصْلُحُ لَهُ أَنْ يَتَصَدَّقَ؟ فَسَكَتَ مَلِيًّا، ثُمَّ قَالَ: « نَعَمْ، فَلْيَتَصَدَّقْ بِصَدَقَةٍ ». قُلْتُ: وَمَا يَتَصَدَّقُ؟ فَقَالَ: « بِقَدْرِ طَوِيلِهِ، وَأَذَى ذَلِكَ مُدًّا لِكُلِّ مَسْكِينٍ مَكَانَ كُلِّ صَلَاةٍ ». قُلْتُ: وَكَمْ الصَّلَاةُ الَّتِي تَجِبُ عَلَيْهِ فِيهَا مُدُّ لِكُلِّ مَسْكِينٍ؟ فَقَالَ: « لِكُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ اللَّيْلِ، وَكُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ النَّهَارِ ». قُلْتُ: لَا يَقْدِرُ، فَقَالَ: « مُدُّ لِكُلِّ

أَرْبَعِ رَكَعَاتٍ «. فَقُلْتُ: لَا يَفْقِدُهُ، فَقَالَ: « مُدٌّ لِكُلِّ صَلَاةِ اللَّيْلِ، وَمُدٌّ لِمَصَلَاةِ 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 Abdullah^{asws}, ‘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?’ He^{asws} 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 he^{asws} 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 Allah^{azwj} as fearful, negligent, wasteful of a Sunnah of Rasool-Allah^{saww}’.

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 he^{asws} was silent for a while, then said: ‘Yes, so let him give in charity’. I said, ‘And what should he give in charity’. So he^{asws} 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 he^{asws} 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 he^{asws} said: ‘A Mudd for every four Rak’at’. So I said, ‘He is not able’. So he^{asws} 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 عَدَّافٍ، عَنْ عُمَرَ بْنِ يَزِيدَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « اغْلَمْ أَنَّ النَّافِلَةَ بِمَنْزِلَةِ الْهُدْيَةِ، مَتَى 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 Abdullah^{asws} 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 عَلَيْهِ السَّلَامُ 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-Hassan^{asws} the 1st was distressed, he^{asws} left the optional (Salāt)’.¹⁰⁰

16. وَعَنْهُ، عَنْ عَلِيِّ بْنِ مَعْبُدٍ أَوْ غَيْرِهِ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ ، قَالَ: « قَالَ النَّبِيُّ ﷺ: إِنَّ لِلْقُلُوبِ إِقْبَالَاً وَإِدْبَاراً، فَإِذَا أَقْبَلَتْ فَتَنَلُّوْا، 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 Imam^{asws} having said:
'The Prophet^{saww} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبِيبٍ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: يَكُونُ عَلَيَّ الصَّلَاةُ النَّافِلَةُ، مَتَى أَفْضِيهَا؟ فَكَتَبَ عَلَيْهِ السَّلَامُ: « 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-Reza^{asws}, 'There happen to be optional Salāts (outstanding) upon me, when shall I fulfil them?' So he^{asws} wrote: 'Whichever time you so desire to, from a night or a day' .¹⁰²

18. وَهَذَا الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ السَّرَادِ، قَالَ: سَأَلَ أَبُو كَهْمَسٍ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, so he said, 'Should the man pray optional (Salāts) in one place or different?' So he^{asws} 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 إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: رَجُلٌ يَقْضِي شَيْئاً مِنْ صَلَاتِهِ الْخَمْسِينَ فِي الْمَسْجِدِ الْحَرَامِ، أَوْ فِي مَسْجِدِ الرَّسُولِ ﷺ، أَوْ فِي مَسْجِدِ الْكُوفَةِ: أَتُحْسَبُ لَهُ الرَّكْعَةُ عَلَى تَضَاعُفٍ مَا جَاءَ عَنْ آبَائِكَ عَلَيْهِ السَّلَامُ فِي هَذِهِ الْمَسَاجِدِ حَتَّى يُجْزِيَهُ . إِذَا كَانَتْ عَلَيْهِ عَشْرَةُ آلَافِ رَكْعَةٍ . أَنْ يُصَلِّيَ مِائَةَ رَكْعَةٍ أَوْ أَقَلَّ أَوْ أَكْثَرَ، وَكَيْفَ يَكُونُ حَالُهُ ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ: « يُحْسَبُ لَهُ بِالضَّعْفِ، فَأَمَّا أَنْ يَكُونَ تَقْصِيراً مِنْ 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'far^{asws}, 'A man fulfils something from his (outstanding) fifty Salāts in the Sacred Masjid, or in the Masjid of Rasool-Allah^{saww}, or in Masjid Al-Kufa. Would the one Rak'at of his be Reckoned for him upon the multiplication of what has come from your^{asws} forefathers^{asws} 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 he^{asws} 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 اللَّهِ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ الْمُسْتَعَجِلِ: مَا الَّذِي يُجِزُّهُ 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-Hassan^{asws} about the man in haste, what is that which would suffice him in the optional (Salāt)?' He^{asws} 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 الْحَلْبِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ صَلَاةِ الْخَوْفِ؟ قَالَ: « يَقُومُ الْإِمَامُ، وَيَجِيءُ طَائِفَةٌ مِنْ أَصْحَابِهِ، فَيَقُومُونَ خَلْفَهُ، وَطَائِفَةٌ بِأَزَاءِ الْعَدُوِّ، فَيُصَلِّي بِهِنَّ الْإِمَامُ رُكْعَةً، ثُمَّ يَقُومُ، وَيَقُومُونَ مَعَهُ، فَيَمْتَلِكُ قَائِمًا، وَيُصَلُّونَ هُمُ الرُّكْعَةَ الثَّانِيَةَ، ثُمَّ يُسَلِّمُ بَعْضُهُمْ عَلَى بَعْضٍ، ثُمَّ يَنْصَرِفُونَ، فَيَقُومُونَ فِي مَقَامِ أَصْحَابِهِمْ، وَيَجِيءُ الْآخَرُونَ، فَيَقُومُونَ خَلْفَ الْإِمَامِ، فَيُصَلِّي بِهِنَّ الرُّكْعَةَ الثَّانِيَةَ، ثُمَّ يَجْلِسُ الْإِمَامُ، فَيَقُومُونَ هُمْ، فَيُصَلُّونَ رُكْعَةً أُخْرَى، ثُمَّ يُسَلِّمُ عَلَيْهِمْ، فَيَنْصَرِفُونَ بِتَسْلِيمِهِ ». قَالَ: « وَفِي الْمَغْرِبِ مِثْلُ ذَلِكَ يَقُومُ الْإِمَامُ، وَيَجِيءُ طَائِفَةٌ، فَيَقُومُونَ خَلْفَهُ، ثُمَّ يُصَلِّي بِهِنَّ رُكْعَةً، ثُمَّ يَقُومُ وَيَقُومُونَ، فَيَمْتَلِكُ الْإِمَامُ قَائِمًا، وَيُصَلُّونَ الرُّكْعَتَيْنِ، فَيَتَشَهَّدُونَ، وَيُسَلِّمُ بَعْضُهُمْ عَلَى بَعْضٍ، ثُمَّ يَنْصَرِفُونَ، فَيَقُومُونَ فِي مَوْقِفِ أَصْحَابِهِمْ، وَيَجِيءُ الْآخَرُونَ، وَيَقُومُونَ خَلْفَ الْإِمَامِ، فَيُصَلِّي بِهِنَّ رُكْعَةً يَفْرَأُ فِيهَا، ثُمَّ يَجْلِسُ، فَيَتَشَهَّدُ، ثُمَّ يَقُومُ وَيَقُومُونَ مَعَهُ، وَيُصَلِّي بِهِنَّ رُكْعَةً أُخْرَى، ثُمَّ يَجْلِسُ، وَيَقُومُونَ هُمْ، فَيَتِمُّونَ رُكْعَةً أُخْرَى، ثُمَّ يُسَلِّمُ عَلَيْهِمْ ».

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

'I asked Abu Abdullah^{asws} about the Salāt during the fear. He^{asws} 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)'.

He^{asws} 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 يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبِيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ فِي غَزْوَةِ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ، فَفَرَّقَ أَصْحَابَهُ فِرْقَتَيْنِ، أَقَامَ فِرْقَةً بِإِزَاءِ الْعَدُوِّ وَفِرْقَةً خَلْفَهُ، فَكَبَّرَ وَكَبَّرُوا، فَقَرَأَ وَأَنْصَبُوا، وَرَكَعَ وَرَكَعُوا، وَسَجَدَ فَسَجَدُوا، ثُمَّ اسْتَمَّ رَسُولُ اللَّهِ ﷺ قَائِمًا، وَصَلَّوْا لِأَنْفُسِهِمْ رُكْعَةً، ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ، ثُمَّ خَرَجُوا إِلَى أَصْحَابِهِمْ، فَقَامُوا بِإِزَاءِ الْعَدُوِّ، وَجَاءَ أَصْحَابُهُمْ، فَقَامُوا خَلْفَ رَسُولِ اللَّهِ ﷺ، فَصَلَّى بِهِمْ رُكْعَةً، ثُمَّ تَشَهَّدَ وَسَلَّمَ عَلَيْهِمْ، فَقَامُوا، فَصَلَّوْا لِأَنْفُسِهِمْ رُكْعَةً، ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى 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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} prayed Salāt with his^{saww} companions during a military expedition of Zaat Al-Riqa'a, the Salāt during the fear. So his^{saww} companions separated into to groups. One group stood facing the enemy, and one group was behind him^{saww}. So he^{saww} exclaimed a Takbīr, and they exclaimed Takbīr. So he^{saww} recited, and they listened silently, and he^{saww} went into Rukū, so they went into Rukū, and he^{saww} went into Sajdah, so they went into Sajdah.

Then Rasool-Allah^{saww} 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-Allah^{saww}. So he^{saww} prayed one Rak'at with them (leading them).

Then he^{saww} 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 الْوَشَائِ، عَنْ حَمَادِ بْنِ عُمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنْ كُنْتَ فِي أَرْضٍ مَخَافَةٍ، فَخَشِيتَ لِصًّا أَوْ سَبْعًا، فَصَلِّ عَلَى 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 Abdullah^{asws} 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، فَتَحَضَّرُهُ الصَّلَاةُ، فَيَمْنَعُهُ الَّذِي أَسْرَهُ مِنْهَا؟ قَالَ: «يَوْمِي إِيمَاءً».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Zur’at who said,

‘I asked him^{asws} about the captive imprisoned by the Polytheists. So the Salāt (time) presents itself, but the one who imprisoned him prevents him from it. He^{asws} said: ‘He would indicate by gestures’.¹⁰⁹

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: سَأَلْتُهُ، قُلْتُ: أَكُونُ فِي طَرِيقِ مَكَّةَ، فَتَنْزِلُ لِلصَّلَاةِ فِي مَوَاضِعَ فِيهَا الْأَعْرَابُ، أَنْصَلِّي الْمَكْتُوبَةَ عَلَى الْأَرْضِ، فَتَقْرَأُ أَمْ الْكِتَابِ وَحَدَهَا، أَمْ نُصَلِّي عَلَى الرَّاحِلَةِ، فَتَقْرَأُ فَاتِحَةَ الْكِتَابِ وَالسُّورَةَ؟ فَقَالَ: «إِذَا خِفْتَ، فَصَلِّ عَلَى الرَّاحِلَةِ الْمَكْتُوبَةَ وَعَبْرَهَا، وَإِذَا قَرَأْتَ الْحَمْدَ وَسُورَةَ أَحَبُّ إِلَيَّ، وَلَا أَرَى بِالَّذِي فَعَلْتَ بَأْسًا».

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

‘I asked him^{asws} 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 he^{asws} 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 I^{asws} do not see a problem with that which you do’.¹¹⁰

6. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا): كَيْفَ يُصَلِّي، وَمَا يَقُولُ؟ إِذَا خَافَ مِنْ سَبْعٍ أَوْ لِصٍّ كَيْفَ يُصَلِّي؟ قَالَ: «يُكَبِّرُ وَيَوْمِي إِيمَاءً بِرَأْسِهِ».

Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} MIGHTY 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 you^{asws} saying where there is fear from predatory wild animals, or thieves, how should we be praying Salāt?’ He^{asws} said: ‘He should exclaim a Takbīr and indicate gesturing with his head’.¹¹¹

87 - بَابُ صَلَاةِ الْمُطَارَدَةِ وَالْمُوَاقِفَةِ وَالْمُسَائِفَةِ

Chapter 87 – The Salāt of the pursuit, and the cover, and the combat

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمِ الْقُمِّيِّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَدَّافٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا جَالَتِ الْحَيْلُ تَضَطَّرَبُ السُّيُوفُ، أَجْزَأُهُ تَكْبِيرَتَانِ: فَهَذَا تَقْصِيرٌ آخَرٌ ». .

Ali Bin Ibrahim Bin Hashim, from his father, from Amro Bin Usman, from Muhammad Bin Uzafir,

(It has been narrated) from Abu Abdullah^{asws} 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. عَلِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ وَفُضَيْلٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « فِي صَلَاةِ الْخَوْفِ عِنْدَ الْمُطَارَدَةِ وَالْمُنَاوَشَةِ يُصَلِّي كُلُّ إِنْسَانٍ مِنْهُمْ بِالْأَيْمَاءِ حَيْثُ كَانَ وَجْهُهُ وَإِنْ كَانَتْ الْمُسَائِفَةُ وَالْمَعَانِقَةُ وَتَلَاخُمِ الْقِتَالِ: فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ صَلَّى لَيْلَةَ صِفِّينَ . وَهِيَ لَيْلَةُ الْهَرِيرِ . لَمْ تَكُنْ صَلَاتُهُمُ الظُّهْرُ وَالْعَصْرُ وَالْمَغْرِبُ وَالْعِشَاءُ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ إِلَّا التَّكْبِيرُ وَالتَّهْلِيلُ وَالتَّسْبِيحُ وَالتَّحْمِيدُ وَالدُّعَاءُ، فَكَانَتْ تِلْكَ صَلَاتُهُمْ، 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’far^{asws} 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-Momineen^{asws} 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. He^{asws} did not order them with the repeating of the Salāt (making up for it)’.¹¹³

3. عَنْهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ، قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِنَا يَذْكُرُ أَنَّ أَقْلَ مَا يُجْزَى فِي حَدِّ الْمَسَائِفَةِ مِنَ التَّكْبِيرِ تَكْبِيرَتَانِ لِكُلِّ صَلَاةٍ إِلَّا الْمَغْرِبَ: فَإِنَّ لَهَا ثَلَاثًا.

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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا) قَالَ: « فِي الرُّكْعَتَيْنِ 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 Abdullah^{asws} regarding the Words of Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْقِتَالِ؟ فَقَالَ: « إِذَا التَّقْوَا فَاقْتَسَلُوا، فَإِنَّ الصَّلَاةَ حِينَئِذٍ التَّكْبِيرُ، وَإِنْ كَانُوا وَفُوفًا لَا يَقْدِرُونَ عَلَى الْجَمَاعَةِ، فَالصَّلَاةُ إِيمَاءٌ ». .

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

'I asked him^{asws} about the Salāt during the fighting, so he^{asws} 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 زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَكُنِ الْمَوَاقِفُ عَلَى وُضُوءٍ، كَيْفَ يَصْنَعُ وَلَا يَقْدِرُ عَلَى التُّزُولِ؟ قَالَ: « يَتَيَمَّمُ مِنْ لِيَدِهِ أَوْ سَرَجِهِ أَوْ مَعْرِفَةِ دَابَّتِهِ: فَإِنَّ فِيهَا غُبَارًا، وَيُصَلِّي، وَيَجْعَلُ السُّجُودَ أَحْفَظَ مِنَ الرُّكُوعِ، وَلَا يَدُورُ إِلَى الْقِبْلَةِ، وَلَكِنْ أُيْتِمَا دَارَتْ دَابَّتُهُ عَيْرَ أَنَّهُ يَسْتَقْبِلُ الْقِبْلَةَ بِأَوَّلِ تَكْبِيرِهِ حِينَ يَتَوَجَّهُ ». .

Muhammad Bin Ahmad, from Hammad, from Hareyz, from Zurara, (It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'What is your^{asws} 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?' He^{asws} 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 يُحْيَى، عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ: عَنْ أَخِيهِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَلْقَى السَّبْعَ وَقَدْ حَضَرَتِ الصَّلَاةُ، وَلَا يَسْتَطِيعُ الْمَشْيَ مَخَافَةَ السَّبْعِ: فَإِنْ قَامَ يُصَلِّي، خَافَ فِي رُكُوعِهِ وَسُجُودِهِ السَّبْعَ، وَالسَّبْعُ أَمَامَهُ عَلَى غَيْرِ الْقِبْلَةِ: فَإِنْ تَوَجَّهَ إِلَى الْقِبْلَةِ، خَافَ أَنْ يَثْبَ عَلَيْهِ الْأَسَدُ، كَيْفَ يَصْنَعُ؟ قَالَ: فَقَالَ: « يَسْتَقْبِلُ الْأَسَدَ وَيُصَلِّي، وَيُومِئُ بِرَأْسِهِ إِيمَاءً وَهُوَ قَائِمٌ وَإِنْ كَانَ الْأَسَدُ عَلَى غَيْرِ الْقِبْلَةِ ». »

Muhammad Bin Yahya, from Al-Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about 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 he^{asws} 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 وَالْحُطْبَةِ 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 أَدِيْنَةَ، عَنْ زُرَّارَةَ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « لَيْسَ فِي يَوْمِ الْفِطْرِ وَالْأَضْحَى أَذَانٌ وَلَا إِقَامَةٌ، أَذَاهُمَا طُلُوعُ الشَّمْسِ، إِذَا طَلَعَتْ خَرَجُوا، وَلَيْسَ قَبْلَهُمَا وَلَا بَعْدَهُمَا صَلَاةٌ، وَمَنْ لَمْ يُصَلِّ مَعَ إِمَامٍ فِي جَمَاعَةٍ، فَلَا صَلَاةَ لَهُ، وَلَا قَضَاءَ عَلَيْهِ ». »

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

'Abu Ja'far^{asws} 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 outstanding one) upon him'.¹¹⁹

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنْ مَعْمَرِ بْنِ يُحْيَى: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « لَا صَلَاةَ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَّا 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'far^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ مُعَاوِيَةَ، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْعِيدَيْنِ؟ فَقَالَ: «رَكَعَتَانِ لَيْسَ قَبْلَهُمَا وَلَا بَعْدَهُمَا شَيْءٌ، وَلَيْسَ فِيهِمَا أَدَانٌ وَلَا إِقَامَةٌ، يُكَبِّرُ فِيهِمَا اثْنَتَيْ عَشْرَةَ تَكْبِيرَةً يَبْدَأُ، فَيُكَبِّرُ وَيَفْتَتِحُ الصَّلَاةَ، ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ، ثُمَّ يَقْرَأُ (وَالشَّمْسِ وَضُحَاهَا) ثُمَّ يُكَبِّرُ حَمْسَ تَكْبِيرَاتٍ، ثُمَّ يُكَبِّرُ وَيَرْكَعُ، فَيَكُونُ يَرْكَعُ بِالسَّابِعَةِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ، ثُمَّ يَقُومُ، فَيَقْرَأُ فَاتِحَةَ الْكِتَابِ، وَ (هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ) ثُمَّ يُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ، وَيَسْجُدُ سَجْدَتَيْنِ، وَيَتَشَهَّدُ، وَيُسَلِّمُ». قَالَ: «وَكَذَلِكَ صَنَعَ رَسُولُ اللَّهِ ﷺ، وَالْحُطْبَةُ بَعْدَ الصَّلَاةِ، وَإِنَّمَا لِلْإِمَامِ أَنْ يَلْبَسَ يَوْمَ الْعِيدَيْنِ بُرْدًا، وَيَعْتَمَّ، شَاتِيًّا كَانَ أَوْ قَائِظًا، وَيَخْرُجَ إِلَى الْبَرِّ حَيْثُ يَنْظُرُ إِلَى آفَاقِ السَّمَاءِ، وَلَا يَصَلِّيَ عَلَى حَصِيرٍ، وَلَا يَسْجُدَ عَلَيْهِ، وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِلَى الْبَقِيعِ، فَيُصَلِّيَ بِالنَّاسِ».

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

'I asked him^{asws} about Salāt of the two Eids, so he^{asws} 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'.

He^{asws} said: 'And Rasool-Allah^{saww} 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-Allah^{saww} had gone out to Al-Baqi'e, so he prayed with the people (leading them)'.¹²¹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ، عَنْ لَيْثِ الْمُرَادِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قِيلَ لِرَسُولِ اللَّهِ ﷺ يَوْمَ فِطْرٍ أَوْ يَوْمَ أَضْحَى: لَوْ صَلَّيْتَ فِي مَسْجِدِكَ. فَقَالَ: إِنِّي لِأُحِبُّ أَنْ أَبْرَزَ إِلَى 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 Abdullah^{asws} having said, ‘It was said to Rasool-Allah^{saww} on the day of (Eid) Al-Fitr or (Eid) Al-Az’ha, ‘If only you^{saww} would pray Salāt in your^{saww} Masjid?’ So he^{saww} said: ‘I^{saww} loved to come out to (look at) the horizons of the sky’.¹²²

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي صَلَاةِ الْعِيدَيْنِ، قَالَ: « يُكَبِّرُ، ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ حَمْسًا، وَيَقْنُتُ بَيْنَ كُلِّ تَكْبِيرَتَيْنِ، ثُمَّ يُكَبِّرُ السَّابِعَةَ وَيَرْكَعُ بِهَا، ثُمَّ يَسْجُدُ، ثُمَّ يَقُومُ فِي الثَّانِيَةِ، فَيَقْرَأُ، ثُمَّ يُكَبِّرُ أَرْبَعًا، 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 Abdullah^{asws} regarding the Salāt of the two Eids. He^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: « هَمَى رَسُولُ اللَّهِ ﷺ أَنْ يُخْرَجَ السِّلَاحُ فِي الْعِيدَيْنِ إِلَّا أَنْ يَكُونَ عَدُوٌّ حَاضِرٌ ». «

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al-Nowfaly, from Al-Sakuny,

(It has been narrated) from Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} 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 عَيْسَى، عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ، عَنِ الْفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « أُبِي أَبِي بِالْحُمْرَةِ يَوْمَ الْفِطْرِ، فَأَمَرَ بِرَدِّهَا، ثُمَّ قَالَ: هَذَا يَوْمٌ كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يَنْظُرَ إِلَى 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 Abdullah^{asws} having said: ‘I^{asws} came over to my^{asws} father with the ‘Khumra’ on the day of (Eid) Al-Fitr, but he^{asws} instructed with returning it, then said: ‘This is a day which Rasool-Allah^{saww} used to love that he^{saww} looks at the horizons of the sky, and he^{saww} placed his^{saww} face upon the ground’.¹²⁵

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ سَلْمَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَحَطَبَ النَّاسَ، ثُمَّ قَالَ: هَذَا يَوْمٌ اجْتَمَعَ فِيهِ عِيدَانِ، فَمَنْ أَحَبَّ أَنْ يَجْمَعَ مَعَنَا فَلْيَفْعَلْ: وَمَنْ لَمْ يَفْعَلْ فَإِنَّ لَهُ رُحْصَةً، يَعْنِي مَنْ كَانَ مُتَنَحِيًّا».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Aban Bin Usman, from Salma,

(It has been narrated) from Abu Abdullah^{asws} having said, ‘Two Eids were gathered upon the era of Amir Al-Momineen^{asws}. So he^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ فَاتَتْهُ رَكْعَةٌ مَعَ الْإِمَامِ مِنَ الصَّلَاةِ أَيَّامَ الشَّشْرِيقِ؟ 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 him^{asws} 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). He^{asws} said: ‘He should complete the Salāt, and he should exclaim a Takbīr’.¹²⁷

10. مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «السُّنَّةُ عَلَى أَهْلِ الْأَمْصَارِ أَنْ يَهْرُؤُوا مِنْ أَمْصَارِهِمْ فِي الْعِيدَيْنِ إِلَّا أَهْلَ مَكَّةَ: فَإِنَّهُمْ يُصَلُّونَ فِي الْمَسْجِدِ الْحَرَامِ».

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullah^{asws} 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 عَلِيٍّ بْنِ عَبْدِ اللَّهِ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ، عَنْ أَبَانَ، عَنْ مُحَمَّدِ بْنِ الْقَاضِيِ الْهَاشِمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «رَكْعَتَانِ مِنَ السُّنَّةِ لَيْسَ تُصَلَّيَانِ فِي مَوْضِعٍ إِلَّا بِالْمَدِينَةِ» قَالَ: «يُصَلِّي فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي الْعِيدِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْمُصَلَّى، لَيْسَ ذَلِكَ إِلَّا بِالْمَدِينَةِ: لِأَنَّ رَسُولَ اللَّهِ ﷺ 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 Abdullah^{asws} 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-Allah^{saww} during the Eid, before he goes out to the praying place. That is nowhere except in Al-Medinca, because Rasool-Allah^{saww} 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)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،

وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

89 - بَابُ صَلَاةِ الْإِسْتِسْقَاءِ

Chapter 89 – Salāt for the rain

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، وَالْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ جَمِيعًا، عَنْ مَرْثَةَ مَوْلَى مُحَمَّدِ بْنِ خَالِدٍ، قَالَ: صَاحَ أَهْلُ الْمَدِينَةِ إِلَى مُحَمَّدِ بْنِ خَالِدٍ فِي الْإِسْتِسْقَاءِ، فَقَالَ لِي: انْطَلِقْ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَسَلِّهِ: مَا رَأَيْكَ: فَإِنَّ هَؤُلَاءِ قَدْ صَاحُوا إِلَيَّ؟ فَأَتَيْتُهُ، فَقُلْتُ لَهُ، فَقَالَ لِي: « قُلْ لَهُ: فَلْيَخْرُجْ » قُلْتُ لَهُ: مَتَى يَخْرُجُ جُعِلْتُ فِدَاكَ؟ قَالَ: « يَوْمَ الْإِثْنَيْنِ ». قُلْتُ: كَيْفَ يَصْنَعُ؟ قَالَ: « يَخْرُجُ الْمَنْبَرِ، ثُمَّ يَخْرُجُ يَمْشِي كَمَا يَمْشِي يَوْمَ الْعِيدَيْنِ وَيَبِينُ يَدَيْهِ الْمُؤَدِّتُونَ فِي أَيْدِيهِمْ عَنْزَهُمْ حَتَّى إِذَا انْتَهَى إِلَى الْمُصَلَّى يُصَلِّي بِالنَّاسِ رُكْعَتَيْنِ بَعْدَ أَدَانٍ وَلَا إِقَامَةٍ، ثُمَّ يَصْعَدُ الْمَنْبَرِ، فَيَقْلِبُ رِءَاءَهُ، فَيَجْعَلُ الَّذِي عَلَى يَمِينِهِ عَلَى يَسَارِهِ، وَالَّذِي عَلَى يَسَارِهِ عَلَى يَمِينِهِ، ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ، فَيُكَبِّرُ اللَّهَ مِائَةَ تَكْبِيرٍ رَافِعًا بِهَا صَوْتَهُ، ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَمِينِهِ، فَيَسْبِخُ اللَّهَ مِائَةَ تَسْبِيحَةٍ رَافِعًا بِهَا صَوْتَهُ، ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَسَارِهِ، فَيَهْلِلُ اللَّهَ مِائَةَ هَلْلِيلَةٍ رَافِعًا بِهَا صَوْتَهُ، ثُمَّ يَسْتَقْبِلُ النَّاسَ، فَيَحْمَدُ اللَّهَ مِائَةَ تَحْمِيدَةٍ، ثُمَّ يَرْفَعُ يَدَيْهِ فَيَدْعُو، ثُمَّ يَدْعُونَ: فَإِنِّي لَأَرْجُو أَنْ لَا يَجِيبُوا ». قَالَ: فَفَعَلَ، فَلَمَّا رَجَعْنَا، قَالُوا: هَذَا مِنْ تَعْلِيمِ جَعْفَرٍ. وَفِي رِوَايَةِ يُونُسَ: فَمَا رَجَعْنَا حَتَّى أَهْمَتْنَا أَنْفُسَنَا

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 Abdullah^{asws} and ask him^{asws}, ‘What is your^{asws} view, for they have cried before me, so I came to you’. So I said it to him^{asws}, and he^{asws} said to me: ‘Tell him, so let him come out’. I said to him^{asws}, ‘When should he go out, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘On the day of Monday’. I said, ‘How should he deal with it?’

He^{asws} 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 Allah^{azwj} 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 Allah^{azwj} raising his voice with it. Then he would face the people, so he would Praise Allah^{azwj} with one hundred Praises. Then he would raise his hands, and he would supplicate. Then they would be supplicating, so I^{asws} 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’far^{asws}’.

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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْإِسْتِسْقَاءِ؟ فَقَالَ: «مِثْلُ صَلَاةِ الْعِيدَيْنِ: يَقْرَأُ فِيهَا وَيُكَبِّرُ فِيهَا كَمَا يَقْرَأُ وَيُكَبِّرُ فِيهَا، يُخْرَجُ الْإِمَامُ، وَيَبْزُرُ إِلَى مَكَانٍ نَظِيفٍ، فِي سَكِينَةٍ وَوَقَارٍ وَخُشُوعٍ وَمَسْكَنَةٍ، وَيَبْزُرُ مَعَهُ النَّاسُ، فَيُحَمِّدُ اللَّهَ وَيُمَجِّدُهُ وَيُثْنِي عَلَيْهِ، وَيَجْتَهِدُ فِي الدُّعَاءِ، وَيُكْثِرُ مِنَ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ، وَيُصَلِّي مِثْلَ صَلَاةِ الْعِيدَيْنِ رُكْعَتَيْنِ فِي دُعَاءٍ وَمَسْأَلَةٍ وَاجْتِهَادٍ، فَإِذَا سَلَّمَ الْإِمَامُ قَلْبَ ثَوْبِهِ، وَجَعَلَ الْجَانِبَ الَّذِي عَلَى الْمَنْكَبِ الْأَيْمَنِ عَلَى الْأَيْسَرِ، وَالَّذِي عَلَى الْأَيْسَرِ عَلَى الْأَيْمَنِ: فَإِنَّ النَّبِيَّ ﷺ كَذَلِكَ صَنَعَ.»

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the Salāt for the rain, so he^{asws} 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 Allah^{azwj}, and Glorify Him^{azwj}, and Laud upon Him^{azwj}, 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 Prophet^{saww} did it like that’.²

3. مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ تَحْوِيلِ النَّبِيِّ ﷺ رَدَاءَهُ إِذَا اسْتَسْقَى؟ فَقَالَ: «عَلَامَةٌ بَيْنَهُ وَبَيْنَ أَصْحَابِهِ يُحَوَّلُ الْجَدْبُ خِصْبًا».

Muhammad Bin Yahya, raising it,

(It has been narrated) Abu Abdullah^{asws}, said, 'I asked him^{asws} about the overturning by the Prophet^{saww} of his^{saww} cloak when he^{saww} (prayed the Salāt for the) rain. So he^{asws} said: 'A sign between him^{saww} and his^{saww} companions of the overturning of the aridity (dryness) into fertility' (growth).³

4. وَبِ رِوَايَةِ ابْنِ الْمُغَيْرَةِ، قَالَ: «يُكَبَّرُ فِي صَلَاةِ الْإِسْتِسْقَاءِ كَمَا يُكَبَّرُ فِي الْعِيدَيْنِ: فِي الْأُولَى سَبْعًا، وَفِي الثَّانِيَةِ خَمْسًا، وَيُصَلِّي قَبْلَ الْخُطْبَةِ، وَيَجْهَرُ بِالْقِرَاءَةِ، وَيَسْتَسْقِي وَهُوَ قَاعِدٌ».

And in a report of Ibn Al-Mugheira,

'He^{asws} 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 عَثْمَانَ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامَ، يَقُولُ: «إِنَّهُ لَمَّا قُبِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، جَزَتْ فِيهِ ثَلَاثُ سُنَنِ: أَمَّا وَاحِدَةٌ، فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ، فَقَالَ النَّاسُ: انْكَسَفَتِ الشَّمْسُ لِقُدِّ ابْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْمِنْبَرَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، تَجْرِيَانِ بِأَمْرِهِ، مُطِيعَانِ لَهُ، لَا تَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا انْكَسَفَتَا أَوْ وَاحِدَةٌ مِنْهُمَا فَصَلُّوا، ثُمَّ نَزَلْ، فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُسُوفِ».

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Abdullah who said,

'I heard Abu Al-Hassan Musa^{asws} saying: 'When Ibrahim^{as}, the son^{as} of Rasool-Allah^{saww} passed away, three Sunnahs flowed regarding it. As for one, so when he^{as} passed away, the sun was eclipsed. So the people said, 'The sun eclipsed due to the loss of the son^{as} of Rasool-Allah^{saww}'.

So Rasool-Allah^{saww} ascended the Pulpit, and he^{saww} Praised Allah^{azwj} and Lauded upon Him^{azwj}, then said: 'O you people! The sun and the moon are two signs from the signs of Allah^{azwj}, both flowing by His^{azwj} Command, Obedient to Him^{azwj}. 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 he^{saww} 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 عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: سَأَلْنَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ صَلَاةِ الْكُسُوفِ: كَمْ هِيَ رَكْعَةٌ؟ وَكَيْفَ نُصَلِّيْهَا؟ فَقَالَ: «عَشْرُ رَكْعَاتٍ، وَأَرْبَعُ سَجَدَاتٍ، تَفْتَتِحُ الصَّلَاةَ بِتَكْبِيرٍ، وَتَرْكَعُ بِتَكْبِيرٍ، وَتَرْفَعُ رَأْسَكَ بِتَكْبِيرٍ إِلَّا فِي الْخَامِسَةِ الَّتِي تَسْجُدُ فِيهَا، وَتَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، وَتَقْنُتُ فِي كُلِّ رَكْعَتَيْنِ قَبْلَ الرُّكُوعِ، وَتُطِيلُ الْفُتُوتَ وَالرُّكُوعَ عَلَى قَدْرِ الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، فَإِنْ فَرَعْتَ قَبْلَ أَنْ يَنْجَلِيَ فَأَقْعُدْ، وَادْعُ اللَّهَ - عَزَّ وَجَلَّ - حَتَّى يَنْجَلِيَ، وَإِنْ انْجَلَى قَبْلَ أَنْ تَفْرَغَ مِنْ صَلَاتِكَ، فَأَتِمَّ مَا بَقِيَ وَتَجَهَّرْ بِالْقِرَاءَةِ». قَالَ: قُلْتُ: كَيْفَ الْقِرَاءَةُ فِيهَا؟ فَقَالَ: «إِنْ قَرَأْتَ سُورَةً فِي كُلِّ رَكْعَةٍ، فَأَقْرَأْ فَاتِحَةَ الْكِتَابِ، وَإِنْ نَقَصْتَ مِنَ السُّورَةِ شَيْئاً، فَأَقْرَأْ مِنْ حَيْثُ نَقَصْتَ، وَلَا تَقْرَأْ فَاتِحَةَ الْكِتَابِ». قَالَ: «وَكَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِيهَا بِالْكَهْفِ وَالْحَجْرِ إِلَّا أَنْ يَكُونَ إِمَاماً يَشُقُّ عَلَى مَنْ خَلْفَهُ، وَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ صَلَاتِكَ بَارِزاً لَا يَجُنُّكَ بَيْتٌ فَأَفْعَلْ، 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’far^{asws} 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, ‘Allah^{azwj} Hears the one who Praises Him^{azwj}’, 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 Allah^{azwj} 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 he^{asws} 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’.

He^{asws} 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 حَرِيْزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ، قَالَا: قُلْنَا لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: هَذِهِ الرِّيَّاحُ وَالظُّلْمُ الَّتِي تَكُونُ هَلْ يُصَلَّى لَهَا؟ فَقَالَ: «كُلُّ أَحَاوِيْفِ السَّمَاءِ مِنْ ظُلْمَةٍ أَوْ رِيحٍ أَوْ فَرَعٍ، فَصَلِّ لَهُ صَلَاةَ الْكُسُوفِ حَتَّى يَسْكُنَ».

Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

‘We said to Abu Ja’far^{asws}, ‘These (strong) winds and the darkness which occur, should one pray Salāt for it?’ So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: «وَقْتُ صَلَاةِ الْكُسُوفِ فِي السَّاعَةِ الَّتِي تَنْكَسِفُ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا» . قَالَ: وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «هِيَ فَرِيضَةٌ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) Abu Abdullah^{asws} 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 Abdullah^{asws} said: ‘It is Obligatory’.⁸

5. عَنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْكُسُوفِ فِي وَقْتِ الْفَرِيضَةِ؟ فَقَالَ: «أَبَدًا 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 Imam^{asws}), said, ‘I asked him^{asws} about Salāt of the eclipse during a time of the Obligatory (Salāt). So he^{asws} said: ‘Begin with the Obligatory (Salāt)’. So it was said to him^{asws}, ‘(Supposing it was) at the time of the night Salāt?’ So he^{asws} said: ‘Pray the Salāt of the eclipse before the night Salāt’.⁹

6. عَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ حَمَّادٍ، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا انْكَسَفَتِ الشَّمْسُ كُلُّهَا، وَاحْتَرَقَتْ، وَمَ تَعْلَمُ، ثُمَّ عَلِمْتَ بَعْدَ ذَلِكَ، 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 Abdullah^{asws} 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 أُخْرَى: « إِذَا عَلِمَ بِالْكَسُوفِ، وَنَسِيَ أَنْ يُصَلِّيَ، فَعَلَيْهِ الْقَضَاءُ، وَإِنْ لَمْ يَعْلَمْ بِهِ، فَلَا قَضَاءَ عَلَيْهِ: هَذَا إِذَا لَمْ يَجْتَرِ قُكُلُهُ ». »

And in another report, (he^{asws} 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 يَحْيَى، عَنْ عِمْرَانَ بْنِ مُوسَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَلِيِّ بْنِ الْفَضْلِ الْوَاسِطِيِّ، قَالَ: كَتَبْتُ إِلَيْهِ: إِذَا انْكَسَفَتِ الشَّمْسُ أَوْ الْقَمَرُ وَأَنَا رَاكِبٌ لَا أَقْدِرُ عَلَى التَّزْوِيلِ؟ قَالَ: فَكَتَبَ إِلَيَّ: « صَلِّ عَلَى 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 him^{asws}, ‘When either the sun or the moon is eclipsed and I am riding, I am not able upon the dismounting’. So he^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ يَحْيَى الْحَلْبِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ لِحُجَيْرٍ: يَا جَعْفَرُ! أَلَا أَمْنَحُكَ؟ أَلَا أُعْطِيكَ؟ أَلَا أَحْبُوكَ؟ فَقَالَ لَهُ جَعْفَرٌ: بلى يَا رَسُولَ اللَّهِ، قَالَ: فَظَنَّ النَّاسُ أَنَّهُ يُعْطِيهِ ذَهَبًا أَوْ فِضَّةً، فَتَشَرَّفَ النَّاسُ لِذَلِكَ، فَقَالَ لَهُ: إِنِّي أُعْطِيكَ شَيْئًا إِنْ أَنْتَ صَنَعْتَهُ فِي كُلِّ يَوْمٍ، كَانَ خَيْرًا لَكَ مِنَ الدُّنْيَا وَمَا فِيهَا، وَإِنْ صَنَعْتَهُ بَيْنَ يَوْمَيْنِ، غُفِرَ لَكَ مَا بَيْنَهُمَا، أَوْ كُلِّ جُمُعَةٍ، أَوْ كُلِّ شَهْرٍ، أَوْ كُلِّ سَنَةٍ، غُفِرَ لَكَ مَا بَيْنَهُمَا: تُصَلِّي أَرْبَعَ رَكَعَاتٍ تَبْتَدِئُ بِتَقْرَأُ، وَتَقُولُ إِذَا فَرَعْتَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ: تَقُولُ ذَلِكَ 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 قُلْتَهُ بَيْنَ السَّجْدَتَيْنِ عَشْرَ مَرَّاتٍ، فَإِذَا سَجَدْتَ الثَّانِيَةَ قُلْتَهُ عَشْرَ مَرَّاتٍ، فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السَّجْدَةِ الثَّانِيَةِ قُلْتَهُ عَشْرَ مَرَّاتٍ وَأَنْتَ قَاعِدٌ قَبْلَ أَنْ تَقُومَ: فَذَلِكَ خَمْسٌ وَسَبْعُونَ تَسْبِيحَةً، فِي كُلِّ رَكَعَةٍ ثَلَاثُمِائَةٍ تَسْبِيحَةً، فِي أَرْبَعِ رَكَعَاتٍ أَلْفٌ وَمِائَتَا تَسْبِيحَةٍ وَهَلِيلَةٍ وَتَكْبِيرَةٍ وَتَحْمِيدَةٍ: إِنْ شِئْتَ صَلَّيْتَهَا بِالنَّهَارِ، وَإِنْ شِئْتَ صَلَّيْتَهَا بِاللَّيْلِ ». وَفِي رِوَايَةٍ لِإِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: « يَقْرَأُ فِي الْأُولَى إِذَا زُلْزِلَتْ » وَفِي الثَّانِيَةِ « وَالْعَادِيَاتِ » وَفِي الثَّلَاثَةِ « إِذَا جَاءَ نَصْرُ اللَّهِ » وَفِي الرَّابِعَةِ بِ « قُلْ

هُوَ اللَّهُ أَحَدٌ « . قُلْتُ: فَمَا تَوَاجُّهُ؟ قَالَ: « لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِجٍ دُنُوبًا، غُفِرَ لَهُ « ثُمَّ نَظَرَ إِلَيَّ، فَقَالَ: « إِنَّمَا ذَلِكَ 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 Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to Ja’far^{as} (Bin Abu Talib^{as}): ‘O Ja’far^{as}! Shall I^{saww} confer upon you^{as}, shall I^{saww} give you^{as}, shall I gift you^{as} (something)?’ So Ja’far^{as} said to him^{saww}: ‘Yes, O Rasool-Allah^{saww}!’ He^{asws} said: ‘So the people thought that he^{saww} would give him^{as} some gold or silver, and the people anticipated for that.

So he^{saww} said to him^{asws}: ‘I^{saww} am giving you^{as} something, if you^{as} were to act upon it during every day, it would be better for you^{as} than the world and whatever is in it, and if you^{as} were to do it in between two days, Allah^{azwj} would Forgive for you^{as} whatever (you^{as} committed) what is between the two (days), or every Friday, or every month, or every year, (your^{as} sins) would be Forgive for you^{as} whatever (you^{as} committed) between the two.

You^{as} should pray four Rak’at. You^{as} should begin reciting and you^{as} should be saying, when you^{as} are free: ‘Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest’. You should say that fifteen times after the recitation. So when you^{as} go down into Rukū say it ten times. So when you^{as} raise your^{as} head from the Rukū, say it ten times. So when you^{as} perform Sajdah, say it ten times. So when you^{as} raise your^{as} head from the Sajdah, say it ten times between the two Sajdahs. So when you^{as} perform Sajdah the second (Sajdah) say it ten times. So when you^{as} raise your^{as} head from the second Sajdah say it ten times, while you^{as} are seated, before you^{as} 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 you^{as} so desire to, pray it during the day, and if you^{as} so desire to, pray it at night’.

And in a report of Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{asws} (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?’ He^{asws} said: ‘If there were upon him sin like the grains of sand, Allah^{azwj} would Forgive them for him’. Then he^{asws} looked at me, so he^{asws} said: ‘But rather, that is for you and for your companions (The Shias)’.¹²

2. وَرُوِيَ عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ الْخَلْبِيِّ، عَنْ ذَرِيحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تُصَلِّيَهَا بِاللَّيْلِ، وَتُصَلِّيَهَا 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 Abdullah^{asws} having said: ‘You can pray it (Salāt of Ja’far^{as}) 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 مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ أَبَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ كَانَ مُسْتَعَجِلاً، يُصَلِّي صَلَاةَ جَعْفَرٍ مُجَرَّدَةً، ثُمَّ يَفْضِي التَّسْبِيحَ وَهُوَ ذَاهِبٌ فِي حَوَائِجِهِ».

Ali Bin Ibrahim, from his father, from Muhassin Bin Ahmad, from Aban who said,

‘I heard Abu Abdullah^{asws} saying: ‘The one who was in a hurry, can pray the Salāt of Ja’far^{as} 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 عَلَيْهِ السَّلَامُ: «إِذَا كُنْتَ مُسَافِراً، فَصَلِّ».

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ali Bin Suleyman who said,

‘I wrote to the man^{asws}, ‘What are you^{asws} saying regarding the Salāt of the Glorification (prayed) in the carriage?’ So he^{asws} wrote: ‘When you were travelling, so pray’.¹⁵

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ ابْنِ مَجْبُوبٍ رَفَعَهُ، قَالَ: قَالَ: «تَقُولُ فِي آخِرِ رَكْعَةٍ مِنْ صَلَاةِ جَعْفَرٍ عَلَيْهِ السَّلَامُ: «يَا مَنْ لَيْسَ الْعِزُّ وَالْوَقَارُ، يَا مَنْ تَعَطَّفَ بِالْمَجْدِ وَتَكَرَّمَ بِهِ، يَا مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ، يَا ذَا النِّعْمَةِ وَالطَّوْلِ، يَا ذَا الْمَنِّ وَالْفَضْلِ، يَا ذَا الْقُدْرَةِ وَالْكَرَمِ، أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَمِنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ، وَبِاسْمِكَ الْأَعْظَمِ الْأَعْلَى وَكَلِمَاتِكَ التَّامَّةِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا».

Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, raising it, said,

‘He^{asws} said: ‘You should be saying in the last Rak’at from the Salāt of Ja’far^{as}, ‘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 Him^{azwj}! O One Who Reckons everything in His^{azwj} 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 You^{azwj} by the Honourable Splendour from Your^{azwj} Throne, and by the peak of the Mercy from Your^{azwj} Book, and by Your^{azwj} Magnificent Name, the Exalted, and Your^{azwj} complete Speech, that You^{azwj} Send Blessings upon Muhammad and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} should do such and such with me’.¹⁶

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْقَاسِمِ ذَكَرَهُ عَمَّنْ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْمَدَائِنِيِّ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَلَا أَعْلَمُكَ شَيْئاً تَقُولُهُ فِي صَلَاةِ جَعْفَرٍ؟

« فُئِلْتُ: بلى، فَقَالَ: « إِذَا كُنْتُ فِي آخِرِ سَجْدَةٍ مِنَ الْأَرْبَعِ رَكَعَاتٍ، فُئِلْتُ إِذَا فَرَعْتُ مِنْ تَسْبِيحِكَ: سُبْحَانَ مَنْ لَيْسَ الْعِزُّ وَالْوَقَارُ، سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَتَكَرَّمَ بِهِ، سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ، سُبْحَانَ ذِي الْمَنْ وَالنِّعَمِ، سُبْحَانَ ذِي الْقُدْرَةِ وَالْكَرَمِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ، وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ، وَاسْمِكَ الْأَعْظَمِ وَكَلِمَاتِكَ التَّامَّةِ الَّتِي تَمَّتْ صِدْقاً وَعَدْلاً، صَلَّى عَلَى 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 Abdullah^{asws} said to me: ‘Shall I^{asws} teach you something you should be saying in the Salāt of Ja’far^{as}?’ So I said, ‘Yes’. So he^{asws} 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 Him^{azwj}! Glorious is the One Who Reckons everything in His^{azwj} Knowledge! Glorious is the One with the Favours, and the Bounties! Glorious is the One with the Power and the Benevolence!

O Allah^{azwj}! I ask You^{azwj} by the Honourable Splendour from Your^{azwj} Throne, and the peak of the Mercy from Your^{azwj} Book, and Your^{azwj} Magnificent Name, and Your^{azwj} complete Speech which is complete Truth, and Just. Send Blessings upon Muhammad^{saww} and the People^{asws} of His^{azwj} Household, and Do such and such with me’.¹⁷

7. مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ صَلَّى صَلَاةَ جَعْفَرٍ، كَتَبَ اللَّهُ لَهُ عَزًّا وَجَلًّا لَهُ مِنَ الْأَجْرِ مِثْلَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَجْفَرٍ؟ قَالَ: « إِي وَاللَّهِ ». .

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 Abdullah^{asws}, ‘The one who prays a Salāt, the Salāt of Ja’far^{as}, Allah^{azwj} would Write for him, from the Recompense, the like of what Rasool-Allah^{saww} said to Ja’far^{asws}?’ He^{asws} said: ‘Yes, by Allah^{azwj}’.¹⁸

92 - بَابُ صَلَاةِ فَاطِمَةَ . سَلَامُ اللَّهِ عَلَيْهَا . وَغَيْرَهَا مِنْ صَلَاةِ التَّرْغِيبِ

Chapter 92 – Salāt of Syeda Fatima^{asws}, and others from the Salāt of exhortation

1. عَلِيُّ بْنُ مُحَمَّدٍ وَعَبْدُ اللَّهِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُتَنَّى الْحَنَاطِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ بِمَائَتِي مَرَّةً » قُلْ هُوَ اللَّهُ أَحَدٌ « فِي كُلِّ رَكَعَةٍ خَمْسُونَ مَرَّةً، لَمْ يَنْفَتِلْ وَبَيْنَهُ وَبَيْنَ اللَّهِ ذَنْبٌ إِلَّا 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 Abdullah^{asws} 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 Allah^{azwj} 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 اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ يَتْلُو فِي كُلِّ رَكَعَةٍ « قُلْ هُوَ اللَّهُ أَحَدٌ » خَمْسِينَ مَرَّةً، لَمْ يَنْقُتْ لَهُ وَبَيْنَهُ وَبَيْنَ اللَّهِ 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 Abdullah^{asws} 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 Allah^{azwj}’.²⁰

3. مُحَمَّدُ بْنُ يُحْيَى بِإِسْنَادِهِ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ صَلَّى رَكَعَتَيْنِ بِ « قُلْ هُوَ اللَّهُ أَحَدٌ » فِي كُلِّ رَكَعَةٍ سِتِّينَ مَرَّةً، انْقُتِلَ وَلَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ ذَنْبٌ ». »

Muhammad Bin Yahya, by his chain,

(It has been) raising it from Abu Abdullah^{asws} 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 Allah^{azwj}’.²¹

4. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ صَلَّى الْمَغْرِبَ وَبَعْدَهَا أَرْبَعَ رَكَعَاتٍ وَلَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ عَشْرَ رَكَعَاتٍ يَتْلُو فِي كُلِّ رَكَعَةٍ بِالْحَمْدِ وَ « قُلْ هُوَ اللَّهُ أَحَدٌ »، كَانَتْ عِدَّةٌ عَشْرٍ رِقَابٍ ». »

Ali Bin Muhammad, from one of our companions,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} 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 مُحَمَّدٍ بْنِ عَيْسَى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ كُرْدُوسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ تَطَهَّرَ، ثُمَّ أَوَى إِلَى فِرَاشِهِ، بَاتَ وَفِرَاشُهُ، كَمَسْجِدِهِ، فَإِنْ قَامَ مِنَ اللَّيْلِ، فَذَكَرَ اللَّهَ، تَنَاءَثَرَتْ عَنْهُ خَطَايَاهُ، فَإِنْ قَامَ مِنْ آخِرِ اللَّيْلِ، فَتَطَهَّرَ وَصَلَّى رَكَعَتَيْنِ، وَحَمَدَ اللَّهَ وَأَتَى عَلَيْهِ، وَصَلَّى عَلَى النَّبِيِّ ﷺ، لَمْ يَسْأَلِ اللَّهَ شَيْئاً إِلَّا 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 Abdullah^{asws} 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 Allah^{azwj}, 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 Allah^{azwj} and Lauds upon Him^{azwj}, and sends Blessings upon the Prophet^{saww}, would not ask Allah^{azwj} for anything, except that He^{azwj} would Grant it. Either He^{azwj} would Grant it what which he had asked for, exactly, or He^{azwj} would Treasure it for him what is better for him than it’.²³

6. عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادِهِ: عَنْ بَعْضِهِمْ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَظَنًا وَأَقْوَمُ قِيَالًا)، قَالَ: « هِيَ رَكْعَتَانِ بَعْدَ الْمَغْرِبِ، تُقْرَأُ فِي أَوَّلِ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ، وَعَشْرٍ مِنْ أَوَّلِ الْبَقْرَةِ، وَآيَةِ السُّحْرَةِ، وَمِنْ قَوْلِهِ: (وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ) إِلَى قَوْلِهِ (لَا آيَاتٍ لِقَوْمٍ يَعْقِلُونَ)، وَخَمْسَ عَشْرَةَ مَرَّةً « قُلْ هُوَ اللَّهُ أَحَدٌ، وَفِي الرَّكْعَةِ الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ، وَآيَةَ الْكُرْسِيِّ، وَآخِرَ الْبَقْرَةِ مِنْ قَوْلِهِ: (لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) إِلَى أَنْ تَخْتِمَ السُّورَةَ، وَخَمْسَ عَشْرَةَ مَرَّةً « قُلْ هُوَ اللَّهُ أَحَدٌ « ثُمَّ ادْعُ بَعْدَ هَذَا بِمَا شِئْتَ ». قَالَ: « وَمَنْ وَاطَبَ عَلَيْهِ، كُتِبَ لَهُ بِكُلِّ صَلَاةٍ سِتْمِائَةِ أَلْفِ حَسَنَةٍ ».

Ali Bin Muhammad, by his chain,

(It has been narrated) from one of them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [73:6] Surely the rising by night is the firmest way to tread and the best speech. He^{asws} 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 His^{azwj} 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 His^{azwj} 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 His^{azwj} 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’.

He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَ التَّصَنُّفُ مِنْ شَعْبَانَ، فَصَلِّ أَرْبَعَ رَكْعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَ « قُلْ هُوَ اللَّهُ أَحَدٌ » مِائَةَ مَرَّةٍ، فَإِذَا فَرَغْتَ فَقُلْ: اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِرٌ، وَإِنِّي عَائِدٌ بِكَ، وَمِنْكَ حَائِفٌ، وَبِكَ مُسْتَجِيرٌ، رَبِّ لَا تُبَدِّلْ اسْمِي، رَبِّ لَا تُعَيِّرْ جِسْمِي، رَبِّ لَا تُجْهِدْ بَلَائِي، أَعُوذُ بِعَمُوكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ

بِرَحْمَتِكَ مِنْ عَذَابِكَ، وَأَعُوذُ بِكَ مِنْكَ جَلَّ ثَنَاؤُكَ، أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ، وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ». قَالَ: وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «يَوْمَ سَبْعَةِ وَعِشْرِينَ مِنْ رَجَبٍ نُبِيَّ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ صَلَّى فِيهِ أَيَّ وَقْتٍ شَاءَ اثْنَتَيْ عَشْرَةَ رَكْعَةً، يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِأَمِّ الْقُرْآنِ وَسُورَةٍ مَا تَيَسَّرَ، فَإِذَا فَرَغَ وَسَلَّمَ جَلَسَ مَكَانَهُ، ثُمَّ قَرَأَ أَمَّ الْقُرْآنِ أَرْبَعَ مَرَّاتٍ، وَالْمُعَوِّذَاتِ الثَّلَاثِ كُلِّ وَاحِدَةٍ أَرْبَعَ مَرَّاتٍ، فَإِذَا فَرَغَ وَهُوَ فِي مَكَانِهِ، قَالَ: "لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَالْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" أَرْبَعَ مَرَّاتٍ، ثُمَّ يَقُولُ: "اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا" أَرْبَعَ مَرَّاتٍ، ثُمَّ يَدْعُو، فَلَا يَدْعُو بِشَيْءٍ إِلَّا اسْتَجِيبَ لَهُ فِي كُلِّ حَاجَةٍ إِلَّا أَنْ يَدْعُوَ فِي جَائِحَةٍ قَوْمٍ، أَوْ قَطِيعَةٍ رَحِمَ».

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj}! I am needy to You^{azwj}, and I seek Refuge with You^{azwj}, and fearful from You^{azwj}, and Sanctuary with You^{azwj}. Lord^{azwj}! Do not Change my name. Lord^{azwj}! Do not Change my body. Lord^{azwj}! Do not Overload my afflictions. I seek Refuge with Your^{azwj} Pardon; and I seek Refuge with Your^{azwj} Pleasure from Your^{azwj} Wrath; and I seek Refuge with Your^{azwj} Mercy from Your^{azwj} Punishment; and I seek Refuge with You^{azwj} from You^{azwj}. Masjestic is Your^{azwj} Praise. You^{azwj} are just as You^{azwj} Praised Yourself^{azwj}, and above what the speakers are saying’.

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘On the day of the twenty seventh of Rajab, Rasool-Allah^{saww} 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 Allah^{azwj}, and Allah^{azwj} is the Greatest, and the Praise is for Allah^{azwj}, and Glorious is Allah^{azwj}, and there is neither a Might nor Strength except with Allah^{azwj}’, four times, then he is saying, ‘Allah^{azwj}! Allah^{azwj} is my Lord^{azwj}. There is nothing which associates with Him^{azwj}’, 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 الْإِسْتِخَارَةِ

Chapter 93 – Salāt of Istikhara (Seeking Allahszwj’s Choice)

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ يَحْيَى الْحَلَبِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «صَلِّ رَكَعَتَيْنِ، وَاسْتَخِرِ اللَّهَ، فَوَ اللَّهُ مَا اسْتَخَارَ اللَّهُ مُسْلِمًا إِلَّا حَارَ لَهُ أَلْبَتَّةُ».

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 Abdullah^{asws} said: ‘Pray a Salāt of two Rak’at, and leave the choice to Allah^{azwj}, so by Allah^{azwj}, Allah^{azwj} will not Choose for a Muslim except what is better for him, always’.²⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ عَمْرِو بْنِ شَيْمٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيُّ بْنُ الْحُسَيْنِ . صَلَوَاتُ اللَّهِ عَلَيْهِمَا . إِذَا هَمَّ بِأَمْرِ حَجٍّ، أَوْ عُمْرَةٍ، أَوْ بَيْعٍ، أَوْ شِرَاءٍ، أَوْ عَيْتٍ، تَطَهَّرَ، ثُمَّ صَلَّى رَكَعَتَيِ الْإِسْتِخَارَةِ، فَقَرَأَ فِيهِمَا بِسُورَةِ الْحَشْرِ، وَبِسُورَةِ الرَّحْمَنِ، ثُمَّ يَقْرَأُ الْمُعَوِّذَتَيْنِ وَ «قُلْ هُوَ اللَّهُ أَحَدٌ» إِذَا فَرَعَ وَهُوَ جَالِسٌ فِي ذُبْرِ الرَّكَعَتَيْنِ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنْ كَانَ كَذَا وَكَذَا خَيْرًا لِي فِي دِينِي وَدُنْيَايَ وَعَاجِلِ أَمْرِي وَآجِلِهِ، فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَيَسِّرْهُ لِي عَلَى أَحْسَنِ الْوُجُوهِ وَأَجْمَلِهَا: اللَّهُمَّ وَإِنْ كَانَ كَذَا وَكَذَا شَرًّا لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي وَعَاجِلِ أَمْرِي وَآجِلِهِ، فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَاصْرِفْهُ عَنِّي: رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَاعْزِمْ لِي عَلَى رُشْدِي، وَإِنْ كَرِهْتُ ذَلِكَ أَوْ أَبْتَهُ نَفْسِي».

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘It was so that whenever Ali^{asws} Bin Al-Husayn^{asws} thought of the matter of a Hajj, or an Umra, or selling, or buying, or emancipating (a slave), would clean himself^{asws}, then pray two Rak’at of Salāt of Al-Istikhara. So he^{asws} would recite in these two with Surah Al-Hashr (Chapter 59) and Surah Al-Rahmaan (Chapter 55). Then he^{asws} recite the Mawazatayn (Chapter 113 & 114) and [112:1] Say He Allah is One (Chapter 112) when he^{asws} was free, and he^{asws} was seated at the end of the two Rak’at.

Then he^{asws} was saying: ‘O Allah^{azwj}! If it was so that such and such was better for me^{asws} in my^{asws} Religion, and my^{asws} world, and the immediacy of my^{asws} matters and it’s later, so Send Blessings upon Muhammad^{asws} and his^{saww} Progeny^{asws}, 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 me^{asws}, in my^{asws} Religion, and my^{asws} world, and my^{asws} Hereafter, and the immediacy of my matter and its later, so Send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and Exchange it from me^{asws}. Lord^{azwj}! Send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws} and Cause me^{asws} to be determined upon my^{asws} rightful Guidance, and even if I^{asws} were to dislike that, or if my^{asws} self refuses’.²⁷

3. غَيْرُ وَاحِدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أَرَدْتَ أَمْرًا، فَخُذْ سِتًّا

رِقَاعٍ، فَكَتَبْتُ فِي ثَلَاثٍ مِنْهَا: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، خَيْرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانَةَ، أَفْعَلُهُ"، وَفِي ثَلَاثٍ مِنْهَا: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، خَيْرَةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانِ بْنِ فُلَانَةَ: لَا تَفْعَلْ"، ثُمَّ ضَعَمَهَا تَحْتَ مُصَلَّاتِكَ، ثُمَّ صَلَّى رَكَعَتَيْنِ، فَإِذَا فَرَعْتَ فَاسْجُدْ سَجْدَةً، وَقُلْ فِيهَا مِائَةَ مَرَّةٍ: "اسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ خَيْرَةً فِي عَافِيَةٍ"، ثُمَّ اسْتَوِ جَالِسًا، وَقُلْ: "اللَّهُمَّ خِرْ لِي، وَاخْتَرْ لِي فِي جَمِيعِ أُمُورِي فِي يَسْرٍ مِنْكَ وَعَافِيَةٍ"، ثُمَّ اضْرِبْ بِيَدِكَ إِلَى الرَّقَاعِ، فَشَوِّشْهَا، وَأَخْرِجْ وَاحِدَةً، فَإِنْ خَرَجَ ثَلَاثٌ مُتَوَالِيَاتٌ « أَفْعَلْ » فَافْعَلِ الْأَمْرَ الَّذِي تُرِيدُهُ، وَإِنْ خَرَجَ ثَلَاثٌ مُتَوَالِيَاتٌ « لَا تَفْعَلْ » فَالَا تَفْعَلْ، وَإِنْ خَرَجَتْ وَاحِدَةٌ « أَفْعَلْ » وَالْأُخْرَى « لَا تَفْعَلْ » فَأَخْرِجْ مِنَ الرَّقَاعِ إِلَى خَمْسٍ، فَانظُرْ 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 Abdullah^{asws} having said: ‘Whenever you intend a matter, so take six papers and write in three of them ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. Goodness is from Allah^{azwj} the Mighty, the Wise, for so and so. Do it’; and in three of them (write), ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. Goodness is from Allah^{azwj} 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 Allah^{azwj} to Choose by His^{azwj} Mercy, good in safety’. Then sit straight and say, ‘O Allah^{azwj}! Pick for me and Choose for me in the entirety of my affairs in ease from You^{azwj} 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 يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَالٍ، قَالَ: سَأَلَ الْحَسَنُ بْنُ الْجُهْمِ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ لَابْنَ أَسْبَاطٍ، فَقَالَ: مَا تَرَى لَهُ؟. وَابْنُ أَسْبَاطٍ حَاضِرٌ وَنَحْنُ جَمِيعًا. يَرْكَبُ الْبَرَّ أَوْ الْبَحْرَ إِلَى مِصْرَ؟ فَأَخْبَرَهُ بِخَيْرِ طَرِيقِ الْبَرِّ. فَقَالَ: « الْبَرُّ، وَانْتِ الْمَسْجِدَ فِي غَيْرِ وَقْتِ صَلَاةِ الْفَرِيضَةِ، فَصَلِّ رَكَعَتَيْنِ، وَاسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ، ثُمَّ انظُرْ 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-Hassan^{asws} for Ibn Asbaat, so he said, ‘What is your^{asws} 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 he^{asws} said: ‘The land, and go over to the Masjid (of

Rasool-Allah^{saww}) in other than a time for the Obligatory Salāt. So you should pray two Rak'at of Salāt and leave the choice to Allah^{azwj}, 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 he^{asws} said to him: 'And the superiority of the land is more beloved to me^{asws}, for him'. He said, 'And to me'²⁹

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَسْبَاطٍ: وَ مُحَمَّدُ بْنُ أَحْمَدَ، عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَحْلِيِّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عليه السلام: جُعِلْتُ فِدَاكَ، مَا تَرَى: أَخْذُ بَرًّا أَوْ بَجْرًا: فَإِنَّ طَرِيقَنَا مَخُوفٌ، شَدِيدُ الْخَطَرِ؟ فَقَالَ: « اَخْرُجْ بَرًّا، وَلَا عَلَيْنَا أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَ تُصَلِّيَ رَكَعَتَيْنِ فِي غَيْرِ وَقْتِ فَرِيضَةٍ، ثُمَّ لَتَسْتَخِيرَ اللَّهُ مِائَةَ مَرَّةٍ وَمَرَّةً، ثُمَّ تَنْظُرُ فَإِنَّ عَزَمَ اللَّهُ لَكَ عَلَى الْبَحْرِ، فَقُلِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ) فَإِنْ اضْطَرَبَ بِكَ الْبَحْرُ، فَاتَّكِ عَلَى جَانِبِكَ الْأَيْمَنِ، وَقُلْ: بِسْمِ اللَّهِ، اسْكُنْ بِسَكِينَةِ اللَّهِ، وَفَرِّ بِوَقَارِ اللَّهِ، وَاهْدَأْ بِإِذْنِ اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ». قُلْنَا أَصْلَحَكَ اللَّهُ، مَا السَّكِينَةُ؟ قَالَ: « رِيحٌ تَخْرُجُ مِنَ الْجَنَّةِ، هِيَ صُورَةٌ كَصُورَةِ الْإِنْسَانِ، وَرَائِحَةٌ طَيِّبَةٌ، وَهِيَ الَّتِي نَزَلَتْ عَلَى إِبْرَاهِيمَ، فَأَقْبَلَتْ تَدُورُ حَوْلَ أَرْكَانِ الْبَيْتِ وَهُوَ يَضَعُ الْأَسَاطِينَ ». قِيلَ لَهُ: هِيَ مِنَ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ: (فِيهِ سَكِينَةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ)؟ قَالَ: « تِلْكَ السَّكِينَةُ فِي التَّابُوتِ، وَكَانَتْ فِيهِ طَشْتُ تُعَسَلُ فِيهَا قُلُوبُ الْأَنْبِيَاءِ، وَكَانَ التَّابُوتُ يَدُورُ فِي بَنِي إِسْرَائِيلَ مَعَ الْأَنْبِيَاءِ ». ثُمَّ أَقْبَلَ عَلَيْنَا، فَقَالَ: « مَا تَأْبُوئُكُمْ؟ » قُلْنَا: السَّلَاحُ، قَالَ: « صَدَقْتُمْ، هُوَ تَأْبُوئُكُمْ. وَإِنْ خَرَجْتَ بَرًّا، فَقُلِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ: (سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ) فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ يَقُولُهَا عِنْدَ رُكُوبِهِ، فَيَقَعُ مِنْ بَعِيرٍ أَوْ دَابَّةٍ، فَيُصِيبُهُ شَيْءٌ بِإِذْنِ اللَّهِ ». ثُمَّ قَالَ: « فَإِذَا خَرَجْتَ مِنْ مَنزِلِكَ، فَقُلْ: بِسْمِ اللَّهِ، آمَنْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ». فَإِنَّ الْمَلَائِكَةَ تَضْرِبُ وُجُوهَ الشَّيَاطِينِ وَيَقُولُونَ: قَدْ سَمِيَ اللَّهُ، وَآمَنَ بِاللَّهِ، وَتَوَكَّلَ عَلَى اللَّهِ، وَقَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ».

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-Reza^{asws}, 'What is your^{asws} view of taking the road or the sea, for our ways are frightening with intense danger. So he^{asws} said: 'Go out by land and it is upon you that you go over to the Masjid of Rasool-Allah^{saww} and pray two Rak'at of Salāt therein in a time other than of an Obligatory Salāt. Then you should seek Allah^{azwj}'s Choice one hundred and one times, then wait.

So if Allah^{azwj} 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 Allah^{azwj}, Settle with the Tranquillity of Allah^{azwj}, and be dignified with the Dignity of Allah^{azwj}, and calm down by the Permission of Allah^{azwj}. And there is neither a Might nor Strength except with Allah^{azwj}’.

We said, ‘May Allah^{azwj} Keep you^{asws} well! What is the tranquillity?’ (He^{asws} 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 Ibrahim^{as}. So it came circling around the corners of the House (Kabah), while he was placing the foundations’.

It was said to him^{asws}, ‘Is it from that which Allah^{azwj} 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?’ He^{asws} said: ‘That is the tranquillity in the box, and therein was a tray in which the heart of the Prophets^{as} had been washed, and the box was going around (in turns) among the Children of Israel with the Prophets^{as}. Then it came to us^{asws}’.

So he^{asws} said: ‘So what are your boxes?’ We said, ‘The weapons’. He^{asws} said: ‘You speak the truth. These are your boxes, and if you were to go out in the land, so say that which Allah^{azwj} 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 Allah^{azwj}’.

Then he^{asws} said: ‘So when you go out from your house, so say, ‘In the Name of Allah^{azwj}. I believe in Allah^{azwj}. I rely upon Allah^{azwj}. There is neither a Might or Strength except with Allah^{azwj}’, so the Angels would strike the faces of the devils and they would be saying: ‘He has Named Allah^{azwj}, and believed in Allah^{azwj}, and relied upon Allah^{azwj}, and said ‘There is neither a Mighty nor Strength except with Allah^{azwj}’.³⁰

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَاذِمٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا أَرَادَ أَحَدُكُمْ شَيْئًا، فَلْيُصَلِّ رَكَعَتَيْنِ، ثُمَّ لِيُحْمَدِ اللَّهَ، وَلْيُثْنِ عَلَيْهِ، وَلْيُصَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَيَقُولَ: اللَّهُمَّ إِنَّكَ هَذَا الْأَمْرُ خَيْرًا لِي فِي دِينِي وَدُنْيَايَ، فَيَسِّرْهُ لِي وَأَقْدِرْهُ: وَإِنْ كَانَ غَيْرَ ذَلِكَ، فَاصْرِفْهُ عَنِّي ». فَسَأَلْتُهُ: أَيُّ شَيْءٍ أَقْرَأُ فِيهِمَا؟ فَقَالَ: « أَقْرَأُ فِيهِمَا مَا شِئْتَ وَإِنْ شِئْتَ قَرَأْتَ فِيهِمَا « قُلْ هُوَ اللَّهُ أَحَدٌ » وَ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazam who said,

‘Abu Abdullah^{asws} said to me: ‘Whenever one of you intends something, so let him pray two Rak’at of Salāt, then let him Praise Allah^{azwj} and let him Laud upon Him^{azwj}, and let him send Blessings upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and he should be saying, ‘O Allah^{azwj}! 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 him^{asws}, ‘Which thing should I recite in these two?’ So he^{asws} 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 عَيْسَى، عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ، عَنْ خَلْفِ بْنِ حَمَّادٍ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: رَبِّمَا أَرَدْتُ الْأَمْرَ يُفْرَقُ مِنِّي فَرِيقَانِ: أَحَدُهُمَا يَأْمُرُنِي، وَالْآخَرُ يَنْهَانِي؟ قَالَ: فَقَالَ: « إِذَا كُنْتَ كَذَلِكَ، فَصَلِّ رَكَعَتَيْنِ، وَاسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ وَمَرَّةً، ثُمَّ انظُرْ أَحْرَمَ الْأَمْرَيْنِ لَكَ، فَافْعَلْهُ: فَإِنَّ الْخَيْرَ فِيهِ إِنْ شَاءَ اللَّهُ، وَلَتَكُنْ اسْتِخَارَتُكَ فِي عَاقِبَةٍ: فَإِنَّهُ رَبِّمَا خَيْرٌ 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 Abdullah^{asws}, said, 'I said to him^{asws}, '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 he^{asws} said: 'Whenever you are like that, so pray two Rak'at of Salāt, and seek the Choice of Allah^{azwj} 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, Allah^{azwj} 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 عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ وَقَدْ سَأَلَهُ عَنِ الْأَمْرِ بِمُضِي فِيهِ وَلَا يَجِدُ أَحَدًا يُشَاوِرُهُ، فَكَيْفَ يَصْنَعُ؟ قَالَ: « شَاوِرْ رَبَّكَ ». قَالَ: فَقَالَ لَهُ: كَيْفَ؟ قَالَ لَهُ: « أَنْوَ الْحَاجَةَ فِي نَفْسِكَ، ثُمَّ اكْتُبْ رُفْعَتَيْنِ: فِي وَاحِدَةٍ: « لَا » وَفِي وَاحِدَةٍ: « نَعَمْ » وَاجْعَلْهُمَا فِي بُنْدُقَتَيْنِ مِنْ طِينٍ، ثُمَّ صَلِّ رَكَعَتَيْنِ، وَاجْعَلْهُمَا تَحْتَ ذَيْلِكَ، وَقُلْ: " يَا اللَّهُ، إِنِّي أُشَاوِرُكَ فِي أَمْرِي هَذَا، وَأَنْتَ خَيْرُ مُسْتَشَارٍ وَمُنِيرٍ، فَأَشِرْ عَلَيَّ بِمَا فِيهِ صَلَاحٌ وَحُسْنٌ عَاقِبَةٍ "، ثُمَّ أَدْخُلْ يَدَكَ، فَإِنْ كَانَ فِيهَا « نَعَمْ » فَافْعَلْ، وَإِنْ كَانَ فِيهَا « لَا » لَا تَفْعَلْ: هَكَذَا تَشَاوِرُ رَبَّكَ ».«

Ali Bin Muhammad,

(It has been narrated) raising it, from them^{asws} that he^{asws} said to one of his^{asws} companions, and he had asked him^{asws} about the matter to continue in it, and he could not find anyone to consult, so how should he be dealing with it?' He^{asws} said: 'Consult your Lord^{azwj}'. So he said to him^{asws}, 'How?'

He^{asws} 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 Allah^{azwj}! I hereby consult You^{azwj} in this matter of mine, and You^{azwj} 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 Lord^{azwj}'.³³

94 - بَابُ الصَّلَاةِ فِي طَلْبِ الرِّزْقِ

Chapter 94 – The Salāt regarding seeking of the livelihood

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَلِيِّ، قَالَ: شَكَاَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَالْحُرْفَةَ فِي التِّجَارَةِ بَعْدَ يَسَارٍ قَدْ كَانَ فِيهِ، مَا يَتَوَجَّهُ فِي حَاجَةٍ إِلَّا ضَاقَتْ عَلَيْهِ الْمَعِيشَةُ. فَأَمَرَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ يَأْتِيَ مَقَامَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْقَبْرِ وَالْمِنْبَرِ، فَيُصَلِّي رَكَعَتَيْنِ، وَيَقُولَ مِائَةَ مَرَّةٍ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ وَقُدْرَتِكَ، وَبِعِزَّتِكَ وَمَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُبَيِّرَ لِي مِنَ التِّجَارَةِ أَوْسَعَهَا رِزْقًا، وَأَعْمَهَا فَضْلًا، وَخَيْرَهَا عَاقِبَةً». قَالَ الرَّجُلُ: فَفَعَلْتُ مَا أَمَرَنِي بِهِ، فَمَا تَوَجَّهْتُ بَعْدَ ذَلِكَ فِي وَجْهِ إِلَّا رَزَقَنِي اللَّهُ.

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 Abdullah^{asws} 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 Abdullah^{asws} ordered him that he should go to the place of Rasool-Allah^{saww}, between the grave and the Pulpit, so he should pray two Rak’at of Salāt and he should be saying one hundred times, ‘O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Power and by Your^{azwj} Honour,

and whatever Your^{azwj} Knowledge encompasses, that You^{saww} 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 Allah^{azwj} Graced me’.³⁴

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ، عَنْ أَبِي حَمْرَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي ذُو عِيَالٍ، وَعَلَيَّ دَيْنٌ وَقَدْ اشْتَدَّتْ حَالِي، فَعَلِّمْنِي دُعَاءً إِذَا دَعَوْتُ بِهِ رَزَقَنِي اللَّهُ مَا أَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي. فَقَالَ: يَا عَبْدَ اللَّهِ! تَوَضَّأْ، وَأَسْبِغْ وُضُوءَكَ، ثُمَّ صَلِّ رَكَعَتَيْنِ تُبِيِّرُ الرُّكُوعَ وَالسُّجُودَ فِيهِمَا، ثُمَّ قُلْ: يَا مَاجِدُ، يَا وَاحِدُ، يَا كَرِيمُ، أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ، يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَرَبِّ كُلِّ شَيْءٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ، وَأَسْأَلُكَ نَفْحَةً مِنْ نَفْحَاتِكَ، وَفَتْحًا يَسِيرًا، وَرِزْقًا وَاسِعًا أَلُمُّ بِهِ شَعْنِي، وَأَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلَى 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’far^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! 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, Allah^{azwj} would Grace me what I can payback my debts with, and assist my dependants with it’.

So he^{saww} said: ‘O servant of Allah^{saww}! 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 You^{azwj} by Muhammad^{saww} Your^{azwj} Prophet^{saww}, a Prophet^{saww} of the Mercy! O Muhammad^{saww}! O Rasool-Allah^{saww}! I divert by you^{saww} to Allah^{azwj}, your^{saww} Lord^{azwj}, and the Lord^{azwj} of everything, that You^{azwj} should Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and I ask You^{azwj} for a gift from Your^{azwj} 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 صَبَّاحِ الْحَدَّاءِ، عَنِ ابْنِ الطَّيَّارِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّهُ كَانَ فِي يَدِي شَيْءٌ تَفَرَّقَ، وَضِعْتُ ضَيْقًا شَدِيدًا. فَقَالَ لِي: «أَلَمْ تَخَانُوتُ فِي السُّوقِ؟». قُلْتُ: نَعَمْ، وَقَدْ تَرَكْتُهُ. فَقَالَ: «إِذَا رَجَعْتَ إِلَى الْكُوفَةِ، فَافْعُدْ فِي خَانُوتِكَ، وَاكْنُسْهُ، فَإِذَا أَرَدْتَ أَنْ تَخْرُجَ إِلَى سُوقِكَ، فَصَلِّ رَكْعَتَيْنِ، أَوْ أَرْبَعِ رَكْعَاتٍ، ثُمَّ قُلْ فِي دُبُرِ صَلَاتِكَ: تَوَجَّهْتُ بِمَا حَوْلَ مِنِّي وَلَا قُوَّةَ، وَلَكِنْ بِحَوْلِكَ وَقُوَّتِكَ، أَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ إِلَّا بِكَ، فَأَنْتَ حَوْلِي، وَمِنْكَ قُوَّتِي. اللَّهُمَّ فَارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ رِزْقًا كَثِيرًا طَيِّبًا، وَأَنَا خَافِضٌ فِي عَافِيَتِكَ: فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرُكَ». قَالَ: فَفَعَلْتُ ذَلِكَ، وَكُنْتُ أَخْرُجُ إِلَى دُكَّانِي حَتَّى حِفْتُ أَنْ يَأْخُذَنِي الْجَائِي بِأَجْرَةٍ دُكَّانِي وَمَا عِنْدِي شَيْءٌ. قَالَ: فَجَاءَ جَالِبٌ بِمَتَاعٍ، فَقَالَ لِي: تُكْرِئِنِي نِصْفَ بَيْتِكَ؟ فَأَكْرِئْتُهُ نِصْفَ بَيْتِي بِكَرَى الْبَيْتِ كُلِّهِ. قَالَ: وَعَرَضَ مَتَاعَهُ، فَأَعْطَيْتُهُ بِهِ شَيْئًا لَمْ يَبِعْهُ، فَقُلْتُ لَهُ: هَلْ لَكَ إِلَيَّ خَيْرٌ، تَبِيعْنِي عَدْلًا مِنْ مَتَاعِكَ هَذَا، أَبِيعْهُ وَأَخُذْ فَضْلَهُ، وَأَدْفَعْ إِلَيْكَ مِمَّنْهُ؟ قَالَ: وَكَيْفَ لِي بِذَلِكَ؟ قَالَ: قُلْتُ: وَلَكَ اللَّهُ عَلَيَّ بِذَلِكَ، قَالَ: فَخُذْ عَدْلًا مِنْهَا، فَأَخَذْتُهُ وَرَقْمْتُهُ، وَجَاءَ بَرْدٌ شَدِيدٌ، فَبِعْتُ الْمَتَاعَ مِنْ يَوْمِي، وَدَفَعْتُ إِلَيْهِ التَّمَنَ، وَأَخَذْتُ الْفُضْلَ، فَمَا زِلْتُ أَخُذُ عَدْلًا عَدْلًا، فَأَبِيعُهُ وَأَخُذُ فَضْلَهُ، وَأَرُدُّ عَلَيْهِ رَأْسَ الْمَالِ حَتَّى رَكِبْتُ الدَّوَابَّ، وَاشْتَرَيْتُ الرِّقِيقَ، وَبَيْتُ الدُّورَ.

A number of our companions, from Ahmad Bin صَلَاتِ Muhammad, from Ibn Abu Najran, from Sabbah Al-Haza’a, from Ibn Al-Tayyar who said,

‘I said to Abu Abdullah^{asws}, ‘There was something in my hand which has separated from me, and I am constricted with intense constriction’. So he^{asws} said to me: ‘Have you got a shop in the market?’ I said, ‘Yes, and I have neglected it’. So he^{asws} 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 Your^{azwj} Mighty and Your^{azwj} Strength, having disavowed to You^{azwj} from the might and the strength except with You^{azwj}, for You^{azwj} are my mighty and You^{azwj} is my strength. O Allah^{azwj}! So grace me from Your^{azwj} Grace, the extensive livelihood, abundant, goodly, and I am free from anxiety in Your^{azwj} well-being for it no one controls it apart from You^{azwj}’.

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 Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ: « يَا وَلِيدُ! أَيْنَ حَانُوتِكَ مِنَ الْمَسْجِدِ؟ » فَقُلْتُ: عَلَى بَابِهِ، فَقَالَ: « إِذَا أَرَدْتَ أَنْ تَأْتِيَ حَانُوتَكَ، فَأَبْدَأْ بِالْمَسْجِدِ، فَصَلِّ فِيهِ رُكْعَتَيْنِ، أَوْ أَرْبَعًا، ثُمَّ قُلْ: عَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ، وَعَدَوْتُ بِلَا حَوْلٍ مِنِّي وَلَا قُوَّةَ، بَلْ بِحَوْلِكَ وَقُوَّتِكَ يَا رَبِّ، اللَّهُمَّ إِنِّي عَبْدُكَ، أَلْتَمَسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي، فَيَسِّرْ لِي ذَلِكَ، 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 Abdullah^{asws} said: ‘O Waleed! Where is your shop from the Masjid?’ So I said, ‘By its door’. So he^{asws} 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 Allah^{azwj} and His^{azwj} Strength, and I came without any might from me nor strength, but, by You^{azwj} Mighty and Your^{azwj} Strength, O Lord^{azwj} of the worlds. I am Your^{azwj} servant seeking from Your^{azwj} Grace just as You^{azwj} Commanded me, therefore Make that to be easy for me, and I am free from anxiety in Your^{azwj} well-being’.³⁷

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنِ الْبَرْقِيِّ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْعَطَّارِ، عَنْ رَجُلٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « يَا فُلَانُ! أَمَا تَعُدُّو فِي الْحَاجَةِ؟ أَمَا تَمُرُّ بِالْمَسْجِدِ الْأَعْظَمِ عِنْدَكُمْ بِالْكَوْفَةِ؟ ». قُلْتُ: بَلَى. قَالَ: « فَصَلِّ فِيهِ أَرْبَعَ رُكْعَاتٍ، قُلْ فِيهِنَّ: عَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ، عَدَوْتُ بِعَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ، وَلَكِنْ بِحَوْلِكَ يَا

رَبِّ وَفُوتِكَ، أَسْأَلُكَ بِرَكَّةِ هَذَا الْيَوْمِ وَبِرَكَّةِ أَهْلِهِ، وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ حَلَالاً طَيِّباً تَسْوِفُهُ إِلَيَّ بِحَوْلِكَ وَفُوتِكَ، 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 Abdullah^{asws} 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’. He^{asws} said: ‘So pray four Rak’at of Salāt in it, saying in these, ‘I come with the Might of Allah^{azwj} and His^{azwj} Strength, without any might from me, nor strength, but with Your^{azwj} Mighty, O Lord^{azwj}, and Your^{azwj} Strength. I ask for Blessings of this day and Blessings of its people; and I ask You^{azwj} if You^{azwj} could (Grant) sustenance to me from Your^{azwj} Grace, Permissible, goodly, being ushered towards me with Your^{azwj} Mighty and Your^{azwj} Strength, and I am free from anxiety in Your^{azwj} well-being’.³⁸

6. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ، عَنِ الْحَسَنِ، عَنْ عُرْوَةَ ابْنِ أَسْحَبٍ شُعَيْبِ الْعَمَرِيُّ، عَنْ خَالِهِ شُعَيْبِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ جَاعَ فَلْيَتَوَضَّأْ، وَلْيُصَلِّ رَكْعَتَيْنِ، ثُمَّ يَقُولَ: "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 Abdullah^{asws} 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 Lord^{azwj}! I am hungry, so Feed me’, so he would be fed from that that very moment’.³⁹

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنِ الْوَلِيدِ بْنِ صَبِيحٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا عَدَوْتَ فِي حَاجَتِكَ بَعْدَ أَنْ تَجِبَ الصَّلَاةَ، فَصَلِّ رَكْعَتَيْنِ، فَإِذَا فَرَعْتَ مِنَ التَّشَهُدِ، قُلْتَ: اللَّهُمَّ إِنِّي عَدَوْتُ أَلْتَمَسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي، فَارْزُقْنِي رِزْقاً حَلَالاً طَيِّباً، وَأَعْطِنِي فِيمَا رَزَقْتَنِي الْعَافِيَةَ، تُعِيدُهَا ثَلَاثَ مَرَّاتٍ، ثُمَّ تُصَلِّي رَكْعَتَيْنِ أُحْرَاوَيْنِ، فَإِذَا فَرَعْتَ مِنَ التَّشَهُدِ، قُلْتَ: بِحَوْلِ اللَّهِ وَفُوتِهِ عَدَوْتُ بِعَبْرِ حَوْلِ مَيِّ وَلَا قُوَّةَ، وَلَكِنْ بِحَوْلِكَ يَا رَبِّ وَفُوتِكَ، وَأَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَكَّةِ هَذَا الْيَوْمِ وَبِرَكَّةِ أَهْلِهِ، وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ رِزْقاً وَاسِعاً طَيِّباً حَلَالاً تَسْوِفُهُ إِلَيَّ بِحَوْلِكَ وَفُوتِكَ، 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 Abdullah^{asws} 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 Allah^{azwj}! I am going out seeking from Your^{azwj} Grace just as You^{azwj} 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 Allah^{azwj} and His^{azwj} Strength I am going, without there being any might from me nor strength, but by Your^{azwj} Might, O Lord^{azwj}! I ask You^{azwj} for Blessings of this day and Blessings of its people, and I ask You^{azwj} if You^{azwj} could Sustain me from Your^{azwj} Grace with extensive goodly Permissible sustenance, ushered towards me by Your^{azwj} Might and Your^{azwj} Strength, and I am free from anxiety in Your^{azwj} 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 اللَّهِ، عَنْ زِيَادِ الْقُنْدِيِّ، عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقُلْتُ: جُعِلْتُ فِدَاكَ، إِنِّي اخْتَرَعْتُ دُعَاءً. قَالَ: « دَعْنِي مِنْ اخْتِرَاعِكَ، إِذَا نَزَلَ بِكَ أَمْرٌ، فَأَفْرِعْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَصَلِّ رَكَعَتَيْنِ تُهْدِيهِمَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ». قُلْتُ: كَيْفَ أَصْنَعُ؟ قَالَ: « تَعْتَسِلُ، وَتُصَلِّي رَكَعَتَيْنِ، تَسْتَفْتِحُ بِهِمَا افْتِتَاحَ الْفَرِيضَةِ، وَتَشْهَدُ تَشْهَدَ الْفَرِيضَةِ، فَإِذَا فَرَعْتَ مِنَ التَّشْهُدِ وَسَلَّمْتَ، قُلْتَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَإِلَيْكَ يَرْجِعُ السَّلَامُ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَبَلِّغْ رُوحَ مُحَمَّدٍ مِنِّي السَّلَامَ، وَأَرْوَاحَ الْأَيِّمَةِ الصَّادِقِينَ سَلَامِي، وَارْزُقْ عَلَيَّ مِنْهُمْ السَّلَامَ، وَالسَّلَامَ عَلَيْهِمْ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ: اللَّهُمَّ إِنَّ هَاتَيْنِ الرِّكَعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَيْنِي عَلَيْهِمَا مَا أَمَلْتُ وَرَجَوْتُ فِيكَ وَفِي رَسُولِكَ يَا وَلِيَّ الْمُؤْمِنِينَ. ثُمَّ تَحَرَّ سَاجِدًا، وَتَقُولُ: يَا حَيُّ يَا قَيُّوْمُ، يَا حَيُّ لَا يَمُوتُ، يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا أَرْحَمَ الرَّاحِمِينَ، أَرْبَعِينَ مَرَّةً. ثُمَّ ضَعَّ حَدَّكَ الْأَيْمَنَ، فَتَقُولُ أَرْبَعِينَ مَرَّةً، ثُمَّ ضَعَّ حَدَّكَ الْأَيْسَرَ، فَتَقُولُهَا أَرْبَعِينَ مَرَّةً، ثُمَّ تَرْفَعُ رَأْسَكَ، وَتَقُولُ يَدَكَ، وَتَقُولُ أَرْبَعِينَ مَرَّةً، ثُمَّ تَرُدُّ يَدَكَ إِلَى رَقَبَتِكَ، وَتَلُوذُ بِسَبَاتِكَ، وَتَقُولُ ذَلِكَ أَرْبَعِينَ مَرَّةً، ثُمَّ حُذِّ لِحْيَتَكَ بِيَدِكَ الْبُيْسُرَى، وَابْنِكَ أَوْ تَبَاكَ، وَقُلْ: يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ، أَشْكُو إِلَى اللَّهِ وَإِلَيْكَ حَاجَتِي، وَإِلَى أَهْلِ بَيْتِكَ الرَّاشِدِينَ حَاجَتِي، وَبِكُمْ أَتَوَجَّهُ إِلَى اللَّهِ فِي حَاجَتِي. ثُمَّ تَسْجُدُ، وَتَقُولُ: يَا اللَّهُ يَا اللَّهُ. حَتَّى يَنْقَطِعَ نَفْسُكَ. صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا ». قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « فَأَنَا الضَّامِنُ عَلَى اللَّهِ. عَزَّ وَجَلَّ. أَنْ لَا يَبْرَحَ حَتَّى تُقْضَى 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 Abdullah^{asws}, and I said, ‘May I be sacrificed for you^{asws}! I invented a supplication’. He^{asws} said: ‘Leave me^{asws} from your invention. When a matter descends with you, so panic towards Rasool-Allah^{saww} and pray two Rak’at of Salāt gifting them both to Rasool-Allah^{saww}’. I said, ‘How should I do it’. He^{asws} 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 Allah^{azwj}! You^{azwj} are the Safety, and from You^{azwj} is the safety, and to You^{azwj} does the safety return to. O Allah^{azwj}! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and deliver the greetings from me to the soul of Muhammad^{saww}, and the souls of the Imams^{asws}, the truthful ones my greetings, and Return upon me the greetings from them^{asws}, and the greetings be upon them^{asws} and the Mercy of Allah^{azwj} and His^{azwj} Blessings.

O Allah^{azwj}! These two Rak’at of Salāt are a gift from me to Rasool-Allah^{saww}, Reward me upon these two what I wish for and hope in You^{azwj} and in Your^{azwj} Rasool^{saww}, 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 You^{azwj}. 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 Muhammad^{saww}! O Rasool-Allah^{saww}! I complain to Allah^{azwj} and to you^{saww} of my need, and to the People^{asws} of your^{saww} Household, the rightly Guided ones, of my need, and through all of you^{asws} I turn to Allah^{azwj} with regards to my need’.

Then perform Sajdah, and you should be saying;

O Allah^{azwj}! O Allah^{azwj}!’ until your breath is cut off, ‘Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Do such and such for me’.

Abu Abdullah^{asws} said: ‘So I^{asws} am a guarantor upon Allah^{azwj} Mighty and Majestic that he would not depart until his need is Fulfilled’.⁴¹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ: عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فِي الرَّجُلِ يَحْزُنُهُ الْأَمْرُ، أَوْ يُرِيدُ الْحَاجَةَ، قَالَ: « يُصَلِّي رَكَعَتَيْنِ يَقْرَأُ فِي إِحْدَاهُمَا « قُلْ هُوَ اللَّهُ أَحَدٌ « أَلْفَ مَرَّةٍ، وَفِي الْأُخْرَى مَرَّةً، ثُمَّ يَسْأَلُ حَاجَتَهُ ».

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

(It has been narrated) raising it to Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ دُوَيْلٍ، عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ، قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، عَلَّمَنِي دُعَاءً لِفَضَاءِ الْحَوَائِجِ فَقَالَ: « إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ - عَزَّ وَجَلَّ - مُهِمَّةٌ، فَاغْتَسِلْ، وَالْبَسْ أَنْظَفَ ثِيَابِكَ، وَشَمِّ شَيْئاً مِنَ الطِّيبِ، ثُمَّ ابْرُزْ تَحْتَ السَّمَاءِ، فَصَلِّ رَكَعَتَيْنِ تَفْتِيحُ الصَّلَاةِ، فَتَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ « قُلْ هُوَ اللَّهُ أَحَدٌ » خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ، فَتَقْرَأُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تُتِمُّهَا عَلَى مِثَالِ صَلَاةِ التَّسْبِيحِ غَيْرَ أَنَّ الْقِرَاءَةَ خَمْسَ عَشْرَةَ مَرَّةً، فَإِذَا سَلِمْتَ فَأَقْرَأْهَا خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَسْجُدُ، فَتَقُولُ فِي سُجُودِكَ: اللَّهُمَّ إِنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ، فَهُوَ بَاطِلٌ سِوَاكَ: فَإِنَّكَ أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ، أَفْضَلِي حَاجَةً كَذَا وَكَذَا، السَّاعَةَ السَّاعَةَ، وَتُلْحِقُ فِيهَا أَرَدْتَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Duweyl, from Muqatil Bin Muqat who said,

'I said to Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! Teach me a supplication for fulfilling the needs'. So he^{asws} said: 'When there was an important need for you to Allah^{azwj} 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 Allah^{azwj}! It is false whatever is worshipped besides You^{azwj}, from Your^{azwj} Throne down to the settlement of Your^{azwj} earth, (Worship is only) for You^{azwj}, You^{azwj} are Allah^{azwj}, 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 الْحَزَّازِ، قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَأَتَانَهُ رَجُلٌ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، أَخِي بِهِ بَلِيَّةٌ أَسْتَحْيِي أَنْ أَدْكُرَهَا. فَقَالَ لَهُ: « اسْتُرْ ذَلِكَ، وَفُلْ لَهُ: يَصُومُ يَوْمَ الْأَرْبَعَاءِ وَالْخَمِيسِ وَالْجُمُعَةِ، وَيَخْرُجُ إِذَا رَأَتْ الشَّمْسُ، وَيَلْبَسُ ثَوْبَيْنِ. إِمَّا جَدِيدَيْنِ وَإِمَّا غَسِيلَيْنِ. حَيْثُ لَا يَرَاهُ أَحَدٌ، فَيُصَلِّي، وَيَكْشِفُ عَنْ رُكْبَتَيْهِ، وَيَتَمَطَّى بِرَأْسِهِ الْأَرْضَ وَجَنْبَيْهِ، وَيَقْرَأُ فِي صَلَاتِهِ فَاتِحَةَ الْكِتَابِ عَشْرَ مَرَّاتٍ وَ « قُلْ هُوَ اللَّهُ أَحَدٌ » عَشْرَ مَرَّاتٍ، فَإِذَا رَكَعَ قَرَأَ خَمْسَ عَشْرَةَ مَرَّةً « قُلْ هُوَ اللَّهُ أَحَدٌ »، فَإِذَا سَجَدَ قَرَأَهَا عَشْرًا، فَإِذَا رَفَعَ رَأْسَهُ قَبْلَ أَنْ يَسْجُدَ، قَرَأَهَا عَشْرِينَ مَرَّةً، يُصَلِّي أَرْبَعَ رَكَعَاتٍ عَلَى مِثْلِ هَذَا، فَإِذَا فَرَّغَ مِنَ التَّشَهُدِ، قَالَ: يَا مَعْرُوفًا بِالْمَعْرُوفِ، يَا أَوَّلَ الْأَوَّلِينَ، يَا آخِرَ الْآخِرِينَ، يَا ذَا الْقُوَّةِ الْمَتِينِ، يَا رَازِقَ الْمَسَاكِينِ، يَا أَرْحَمَ الرَّاحِمِينَ، إِنِّي اسْتَرَيْتُ نَفْسِي مِنْكَ بِثُلُثِ مَا أَمْلِكُ، فَاصْرِفْ عَنِّي شَرَّ مَا ابْتُلَيْتُ بِهِ: إِنَّكَ عَلَى 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 Abdullah^{asws} and a man came over to him, so he said to him^{asws}, ‘May I be sacrificed for you^{asws}! My brother suffers from something taht I feel embarrassed to mention’. So he^{asws} 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 You^{azwj} with one-third of what I own, so Exchange from me the evil what I am afflicted with. You^{azwj} are Able upon everything’.⁴⁴

5. وَبِهَذَا الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ تَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ وَصَلَّى رَكَعَتَيْنِ، فَأَتَمَّ رُكُوعَهُمَا وَسُجُودَهُمَا، ثُمَّ جَلَسَ، فَأَنْتَنِي عَلَى اللَّهِ عَزَّ وَجَلَّ، وَصَلَّى عَلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ سَأَلَ اللَّهَ حَاجَتَهُ، فَقَدْ طَلَبَ الْخَيْرَ فِي مَطَانِهِ، وَمَنْ طَلَبَ الْخَيْرَ فِي مَطَانِهِ، لَمْ يَجِبْ ». »

And by this chain, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Hassan Bin Salih who said,

‘I heard Abu Abdullah^{asws} 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 Allah^{azwj} Mighty and Majestic and sends Blessings upon Rasool-Allah^{saww}, then asks Allah^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ عَبْدِ اللَّهِ بْنِ وَصَّاحٍ وَعَلِيِّ بْنِ أَبِي حَمْرَةَ، عَنْ إِسْمَاعِيلَ بْنِ الْأَرْقَطِ وَأُمِّهِ أُمِّ سَلَمَةَ أُحْتُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: مَرِضْتُ فِي شَهْرِ رَمَضَانَ مَرَضًا شَدِيدًا حَتَّى ثَقُلْتُ، وَاجْتَمَعَتْ بَنُو هَاشِمٍ لَيْلًا لِلْجَنَازَةِ وَهُمْ يَرُونَ أَنِّي مَيِّتٌ، فَجَرَعَتْ أُمِّي عَلَيَّ فَقَالَ لَهَا أَبُو عَبْدِ اللَّهِ ﷺ حَالِي: « اصْعَدِي إِلَى فَوْقِ الْبَيْتِ، فَابْرُزِي إِلَى السَّمَاءِ، وَصَلِّي رَكَعَتَيْنِ، فَإِذَا سَلَّمْتِ،

فَقُولِي: اللَّهُمَّ إِنَّكَ وَهَبْتَهُ لِي وَوَلَّمْ يَكُ شَيْئاً، اللَّهُمَّ وَإِنِّي أَسْتَوْهَبُكَ مُبْتَدِئاً فَأَعْرِزْنِيهِ «. قَالَ: فَفَعَلْتُ، فَأَقْفُتُ، وَقَعَدْتُ، وَدَعَوْتُ بِسُحُورٍ لَهُمْ هَرَيْسَةً، 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 Abdullah^{asws} 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 Hashim^{as} gathered at night for the funeral, and they were viewing that I was dead. So my mother panicked over me, and Abu Abdullah^{asws} said to her: 'My^{asws} 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 Allah^{azwj}! You^{azwj} Give it to me when he was not anything, O Allah^{azwj}, gift him to You^{azwj}, 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. وَبِهَذَا الْإِسْنَادِ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنِ ابْنِ مُسْكَانَ، عَنْ شُرْحَبِيلِ الْكِنْدِيِّ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَرَدْتَ أَمْرًا تَسْأَلُهُ رَبَّكَ، فَتَوَضَّأْ، وَأَحْسِنِ الْوُضُوءَ، ثُمَّ صَلِّ رَكَعَتَيْنِ، وَعَظِّمِ اللَّهَ، وَصَلِّ عَلَى النَّبِيِّ ﷺ، وَقُلْ بَعْدَ التَّسْلِيمِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ، وَأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مُفْتَدِرٌ، وَبِأَنَّكَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ: اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ ﷺ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَرَبِّي لِئُنْجِحَ لِي طَلِبَتِي: اللَّهُمَّ 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'far^{asws} having said: 'Whenever you intend a matter to ask your Lord^{azwj} for it, so perform extended Wuzu (including the Sunnah part). Then pray two Rak'at of Salāt and Magnify Allah^{azwj} and send Blessings upon the Prophet^{saww}, and say after the Salām,

'O Allah^{azwj}! I ask You^{azwj} as You^{azwj} are the King and You^{azwj} are Able upon everything, All-Powerful, and that whatever matter You^{azwj} Desire for, occurs. O Allah^{azwj}! I divert myself to You^{azwj} by Your^{azwj} Prophet^{saww} Muhammad^{saww}, the Prophet^{saww} of Mercy.

O Muhammad^{saww}! O Rasool-Allah^{saww}! I diverted by you^{saww} towards Allah^{azwj}, your^{saww} Lord^{azwj} and my Lord^{azwj} in order to achieve my need. O Allah^{azwj}! By Your^{azwj} Prophet^{saww} Make me achieve my need by Muhammad^{saww}. 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 وَهَبٍ، عَنْ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فِي الْأَمْرِ يَطْلُبُهُ الطَّالِبُ مِنْ رَبِّهِ. قَالَ: « تَصَدَّقْ فِي يَوْمِكَ عَلَى سِتِّينَ مِسْكِينًا، عَلَى كُلِّ مِسْكِينٍ صَاعٌ بِصَاعِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا كَانَ اللَّيْلُ، اغْتَسَلْتَ فِي الثُّلُثِ الْبَاقِي، وَلَبَسْتَ أَذْيَ مَا يَلْبَسُ مَنْ تَعُولُ مِنْ
الْيَابِ إِلَّا أَنْ عَلَيَّ فِي تِلْكَ اللَّيَالِ إِزَارًا، ثُمَّ نُصَلِّي رُكْعَتَيْنِ، فَإِذَا وَضَعْتَ جَبْهَتَكَ فِي الرُّكْعَةِ
الْأَخِيرَةِ لِلسُّجُودِ، هَلَلْتَ اللَّهَ وَعَظَّمْتَهُ وَقَدَّسْتَهُ وَجَدَّدْتَهُ، وَذَكَرْتَ ذُنُوبَكَ، فَأَقْرَزْتَ بِمَا تَعْرِفُ مِنْهَا
مُسْمًى، ثُمَّ رَفَعْتَ رَأْسَكَ، ثُمَّ إِذَا وَضَعْتَ رَأْسَكَ لِلسُّجُودِ الثَّانِيَةِ، اسْتَخَرْتَ اللَّهَ مِائَةَ مَرَّةٍ: "اللَّهُمَّ
إِنِّي أَسْتَخِيرُكَ"، ثُمَّ تَدْعُو اللَّهَ بِمَا شِئْتَ، وَتَسْأَلُهُ إِيَّاهُ، وَكُلَّمَا سَجَدْتَ فَأَفْضِ بِرُكْبَتِكَ إِلَى الْأَرْضِ،
ثُمَّ تَرْفَعِ الْإِزَارَ حَتَّى 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 Abdullah^{asws} having said regarding the matter sought by the seeker, from his Lord^{azwj}, 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 Prophet^{saww}. 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 Allah^{azwj}, and His^{azwj} Magnificence, and His^{azwj} Holiness, and His^{azwj} 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 Allah^{azwj} one hundred times, 'O Allah^{azwj}! I seek Your^{saww} Choice'. Then supplicate to Allah^{azwj} with whatever you so desire to, and ask Him^{azwj} 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، عَنْ الْوَشَاءِ، عَنْ أَبَانَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ:
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا كَانَتْ لَكَ حَاجَةٌ، فَتَوَضَّأْ، وَصَلِّ رُكْعَتَيْنِ، ثُمَّ اِحْمَدِ اللَّهَ، وَأَثْنِ
عَلَيْهِ، وَادْكُرْ مِنْ آيَاتِهِ، ثُمَّ ادْعُ، تُجِبْ «.

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 Abdullah^{asws} having said: 'When there is a need for you, so perform Wuzu and pray two Rak'at of Salāt. Then Praise Allah^{azwj} and Laud upon Him^{azwj}, 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِذَا أَرَدْتَ حَاجَةً فَصَلِّ رُكْعَتَيْنِ، وَصَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَسَلِّ، 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 Abdullah^{asws} having said: ‘Whenever you want a need, so pray two Rak’at of Salāt, and send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and ask, you would be Given it’.⁵⁰

11. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ جَمِيلٍ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَدَخَلْتُ عَلَيْهِ امْرَأَةً، وَذَكَرْتُ أَنَّهَا تَرَكَتْ ابْنَهَا وَقَدْ قَالَتْ بِالْمَلْحَفَةِ عَلَى وَجْهِهِ مَيْتًا. فَقَالَ لَهَا: «لَعَلَّهُ لَمْ يَمُتْ، فَفُؤِمِي، فَأَذْهَبِي إِلَى بَيْتِكَ، فَاعْتَسِلِي، وَصَلِّي رُكْعَتَيْنِ، وَادْعِي وَفُؤِي: "يَا مَنْ وَهَبَهُ لِي وَلَمْ يَكُ شَيْئًا، جَدِّدْ هِبَتَهُ لِي"، ثُمَّ حَرِّكِيهِ، وَلَا تُخْرِجِي بِذَلِكَ أَحَدًا». قَالَتْ: فَفَعَلْتُ، فَحَرَّكْتُهُ، فَإِذَا هُوَ قَدْ بَكَى.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel who said,

‘I was in the presence of Abu Abdullah^{asws}, so a woman came over to him^{asws} and she mentioned that she had neglected her son and she had said, ‘With a quilt upon his face, dead’. So he^{asws} 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 مَكْرُوهًا

Chapter 96 – Salāt of the one who fears an abhorrence

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنْ حَمَّادِ بْنِ عِيسَى، عَنْ شُعَيْبِ الْعَقْرَقُوفِيِّ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلَيَّ عَلَيْهِ السَّلَامُ إِذَا هَالَهُ شَيْءٌ، فَرَعَ إِلَى الصَّلَاةِ» ثُمَّ تَلَا هَذِهِ الْآيَةَ: (وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ)

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 Abdullah^{asws} having said: ‘It was so that whenever something dismayed Ali^{asws}, he^{asws} 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 الْوَشَاءِ، عَنْ أَبَانَ، عَنْ حَرِيزٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اتَّخَذَ مَسْجِدًا فِي بَيْتِكَ، فَإِذَا خِفْتَ شَيْئًا، فَالْبَسْ ثَوْبَيْنِ غَلِيظَيْنِ مِنْ أَعْلَظِ ثِيَابِكَ، وَصَلِّ فِيهِمَا، ثُمَّ اجْثُ عَلَى رُكْبَتَيْكَ، فَاصْرُخْ إِلَى اللَّهِ، وَسَلْهُ الْجَنَّةَ، وَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّ الَّذِي تَخَافُهُ، وَإِيَّاكَ أَنْ يَسْمَعَ اللَّهُ مِنْكَ كَلِمَةً بَعْغِي، وَإِنْ أَعْجَبَتْكَ نَفْسُكَ وَعَشِيرَتُكَ».

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Aban, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj}, and ask Him^{azwj} for the Paradise, and seek Refuge with Allah^{azwj} from the evil of that which you fear. And beware of Having Allah^{azwj} to hear from you rebellious words even though you may feel very proud of yourself or your tribe'.⁵³

97 - بَابُ صَلَاةٍ مَنْ أَرَادَ سَفَرًا

Chapter 97 – The Salāt of the one who intends a journey

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ النَّوْفَلِيِّ، عَنِ السَّكُونِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا اسْتَحْلَفَ عَبْدٌ عَلَى أَهْلِهِ بِخِلَافَةٍ أَفْضَلَ مِنْ رُكْعَتَيْنِ يَرْكَعُهُمَا إِذَا أَرَادَ سَفَرًا يَقُولُ: "اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَأَهْلِي وَمَالِي وَدِينِي وَدُنْيَايَ وَآخِرَتِي وَأَمَانَتِي وَخَوَاتِيمَ عَمَلِي" إِلَّا أَعْطَاهُ اللَّهُ مَا سَأَلَ.»

Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny, (It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 Allah^{azwj}!

I Entrust myself with You^{azwj}, 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 Allah^{azwj} would Give him whatever he asks for’.⁵⁴

98 - بَابُ صَلَاةِ الشُّكْرِ

Chapter 98 – Salāt of gratefulness

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ فِي صَلَاةِ الشُّكْرِ: « إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ بِنِعْمَةٍ، فَصَلِّ رُكْعَتَيْنِ: تَقْرَأُ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ « قُلْ هُوَ اللَّهُ أَحَدٌ»، وَتَقْرَأُ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَ « قُلْ يَا أَيُّهَا الْكَافِرُونَ » وَتَقُولُ فِي الرَّكْعَةِ الْأُولَى فِي رُكُوعِكَ وَسُجُودِكَ: الْحَمْدُ لِلَّهِ شُكْرًا شُكْرًا وَحَمْدًا، وَتَقُولُ فِي الرَّكْعَةِ الثَّانِيَةِ فِي رُكُوعِكَ وَسُجُودِكَ: الْحَمْدُ لِلَّهِ 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 Abdullah^{asws} having said regarding ‘ صَلَاةِ الشُّكْرِ ’ the Salāt of gratefulness: ‘Whenever Allah^{azwj} 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 Allah^{azwj}. Thanks! Thanks and Praise!'; and you should be saying in the second Rak'at during your Rukū and your Sajdah, 'The Praise is for Allah^{azwj} Whom Answered my supplication and Gave me what I asked for'.⁵⁵

99 - بَابُ صَلَاةٍ 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 مَجْبُوبٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ رَجُلًا وَهُوَ يَقُولُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، إِنِّي رَجُلٌ قَدْ أَسْنَنْتُ، وَقَدْ تَزَوَّجْتُ امْرَأَةً بَكَرًا صَغِيرَةً وَلَمْ أُدْخُلْ بِهَا، وَأَنَا أَخَافُ إِذَا أَدْخُلْتُ بِهَا عَلَى فِرَاشِي أَنْ تَكْرَهِي لِخِضَابِي وَكِبَرِي. فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « إِذَا دَخَلْتَ فَمُرَّهُمْ قَبْلَ أَنْ تَصِلَ إِلَيْكَ أَنْ تَكُونَ مُتَوَضِّئَةً، ثُمَّ أَنْتَ لَا تَصِلُ إِلَيْهَا حَتَّى تَتَوَضَّأَ، وَتُصَلِّيَ رُكْعَتَيْنِ، ثُمَّ مَجَّدِ اللَّهَ، وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، ثُمَّ ادْعُ اللَّهَ، وَمُرْ مَنْ مَعَهَا أَنْ يُؤْمِنُوا عَلَى دُعَائِكَ، وَقُلْ: اللَّهُمَّ ارْزُقْنِي الْإِفْهَامَ وَوُدَّهَا وَرِضَاهَا، وَرِضْيَ بِنَا، ثُمَّ اجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ، وَأَسْرَ اثْتِلَافٍ: فَإِنَّكَ تُحِبُّ الْحَلَالَ، وَتَكْرَهُ الْحَرَامَ. » ثُمَّ قَالَ: « وَاعْلَمْ أَنَّ الْإِلْفَ مِنَ اللَّهِ، وَالْفِرْكَ مِنَ الشَّيْطَانِ، لِيُكْرَهُ مَا أَحَلَّ اللَّهُ ». »

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'far^{asws}, 'May I be sacrificed for you^{asws}! 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'far^{asws} 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 Allah^{azwj}, and send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. Then supplicate to Allah^{azwj} and instruct the one who is with her than she should say 'Ameen' upon your supplication, and say,

'O Allah^{azwj}! 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 You^{azwj} Love the Permissible and You^{azwj} Dislike the Prohibited'.

Then he^{asws} said: 'And know, that the union is from Allah^{azwj} and the separation is from the Satan^{la}, (so people) abhor that which Allah^{azwj} has Permitted'.⁵⁶

2. وَهَذَا الْإِسْنَادُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْقَاسِمِ بْنِ يَحْيَى، عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا تَزَوَّجَ أَحَدُكُمْ، كَيْفَ يَصْنَعُ؟ ». قُلْتُ:

لَا أُدْرِي. قَالَ: « إِذَا هَمَّ بِذَلِكَ، فَلْيُصَلِّ رُكْعَتَيْنِ، وَيُحَمِّدُ اللَّهَ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ، فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعْقَهُنَّ فَرْجاً، وَأَحْفَظُهُنَّ لِي فِي نَفْسِهَا وَفِي مَالِي، وَأَوْسَعَهُنَّ رِزْقاً، وَأَعْظَمَهُنَّ بَرَكََةً، وَقَدِّرْ لِي وَلِذَا طَبِيباً يَجْعَلُهُ خَلِيفاً 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 Abdullah^{asws} said to me: ‘Whenever one of you (wants to) gets married how does he do it?’ I said, ‘I don’t know’. He^{asws} said: ‘When he thinks of that, so let him pray two Rak’at of Salāt, and he should Praise Allah^{azwj}, then he should be saying,

‘O Allah^{azwj}! 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَجُلٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ أَرَادَ أَنْ يُجَبَلَ لَهُ، فَلْيُصَلِّ رُكْعَتَيْنِ بَعْدَ الْجُمُعَةِ يُطِيلُ فِيهِمَا الرُّكُوعَ وَالسُّجُودَ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ زَكَرِيَّا إِذْ قَالَ: (رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ): اللَّهُمَّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً، إِنَّكَ سَمِيعُ الدُّعَاءِ: اللَّهُمَّ بِاسْمِكَ اسْتَحْلَلْتُهَا، وَفِي أَمَانَتِكَ أَخَذْتُهَا، فَإِنْ فَضَيْتَ فِي رَحِمِهَا وَلِذَا، فَاجْعَلْهُ غُلَامًا، وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيبًا وَلَا شَرِكًا ». »

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’far^{asws} 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 Allah^{azwj}! I ask You^{azwj} with what Zakariyya^{as} had asked with when he^{as} said [21:89] Lord! Do not leave me alone; and You are the Best of inheritors. O Allah^{azwj}! Gift unto me a goodly child, You^{azwj} are the Hearer of the supplication. O Allah^{azwj}! By Your^{azwj} Name I have made her Permissible, and in Your^{azwj} Safety I take her. So if You^{azwj} 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 Satan^{la}, nor a participation’.⁵⁸

100 - بَابُ النَّوَادِرِ

Chapter 100 – The Miscellaneous

1. عليُّ بنُ إبراهيمَ، عن أبيه، عن ابنِ عميرٍ، عن ابنِ أُذينةَ: عن أبي عبدِ الله عليه السلام، قال: قال: « ما تزوي هذه النَّاصِبَةُ؟ » فقلتُ: جعلتُ فداك، فيما ذا؟ فقال: « في أَدَانِهِمْ وَرُكُوعِهِمْ وَسُجُودِهِمْ ». فقلتُ: إِنَّهُمْ يَقُولُونَ: إِنَّ أُمَّيَّ بْنَ كَعْبٍ رَأَهُ فِي النَّوْمِ، فَقَالَ: « كَذَبُوا: فَإِنَّ دِينَ اللَّهِ . عَزَّ وَجَلَّ . أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ ». قال: فقال له سَدِيرُ الصَّبْرِيِّ: جعلتُ فداك، فأحدثتُ لنا من ذلك ذِكْرًا. فقال أبو عبدِ الله عليه السلام: « إِنَّ اللَّهَ . عَزَّ وَجَلَّ . لَمَّا عَرَجَ بِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى سَمَاوَاتِهِ السَّبْعِ، أَمَا أَوْلَاهُنَّ فَبَارَكَ عَلَيْهِنَّ، وَالثَّانِيَةَ عَلَّمَهُ فَرَضَهُ، فَأَنْزَلَ اللَّهُ مُحَمَّدًا مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحَدِّقَةً بِعَرْشِ اللَّهِ، تُغْشَى أَبْصَارَ النَّاطِرِينَ، أَمَا وَاحِدٌ مِنْهَا فَأَصْفَرُ، فَمِنْ أَجْلِ ذَلِكَ أَصْفَرَّتِ الصُّفْرَةُ، وَوَاحِدٌ مِنْهَا أَحْمَرُ، فَمِنْ أَجْلِ ذَلِكَ أَحْمَرَّتِ الْحُمْرَةُ، وَوَاحِدٌ مِنْهَا أَبْيَضُ، فَمِنْ أَجْلِ ذَلِكَ أَبْيَضَّ الْبَيَاضُ، وَالبَاقِي عَلَى سَائِرِ عَدَدِ الخَلْقِ مِنَ النُّورِ وَالْأَلْوَانِ، فِي ذَلِكَ المَحْمِلِ خَلَقَ وَسَلَّسِلَ مِنْ فَضَّةٍ. ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ، فَفَتَرَتِ المَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ، وَخَرَّتْ سُجَّدًا، وَقَالَتْ: سُبُوحٌ قُدُوسٌ، مَا أَشْبَهَ هَذَا النُّورَ بِنُورِ رَبِّنَا! فَقَالَ جَبْرَائِيلُ عليه السلام: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ثُمَّ فُتِحَتْ أَبْوَابُ السَّمَاءِ، وَاجْتَمَعَتِ المَلَائِكَةُ، فَسَلَّمَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْوَاجًا، وَقَالَتْ: يَا مُحَمَّدُ، كَيْفَ أَحْوَكُ؟ إِذَا نَزَلْتَ فَأَقْرِئَهُ السَّلَامَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَعْرِفُونَهُ؟ قَالُوا: وَكَيْفَ لَنَعْرِفُهُ وَقَدْ أَخَذَ مِيثَاقَكَ وَمِيثَاقَهُ مِنَّا وَمِيثَاقَ شِيعَتِهِ إِلَى يَوْمِ القِيَامَةِ عَلَيْنَا، وَإِنَّا لَنَنْصَفُحُ وَجْهَهُ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ حَمْسًا . يَعْنُونَ فِي كُلِّ وَقْتِ صَلَاةٍ . وَإِنَّا لَنُصَلِّي عَلَيْكَ وَعَلَيْهِ؟! ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشْبِهُ النُّورَ الْأَوَّلَ، وَزَادَنِي خَلْقًا وَسَلَّسِلًا، وَعَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةَ، فَلَمَّا قَرَبْتُ مِنْ بَابِ السَّمَاءِ الثَّانِيَةَ، فَفَتَرَتِ المَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ، وَخَرَّتْ سُجَّدًا، وَقَالَتْ: سُبُوحٌ قُدُوسٌ، رَبُّ المَلَائِكَةِ وَالرُّوحِ، مَا أَشْبَهَ هَذَا النُّورَ بِنُورِ رَبِّنَا! فَقَالَ جَبْرَائِيلُ عليه السلام: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَاجْتَمَعَتِ المَلَائِكَةُ، وَقَالَتْ: يَا جَبْرَائِيلُ، مَنْ هَذَا مَعَكَ؟ قَالَ: هَذَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: وَقَدْ بُعِثَ؟ قَالَ: نَعَمْ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَخَرَجُوا إِلَيَّ شِبْهَ المَعَانِيْقِ، فَسَلَّمُوا عَلَيَّ، وَقَالُوا: أَقْرِئِ أَخَاكَ السَّلَامَ، قُلْتُ: أَتَعْرِفُونَهُ؟ قَالُوا: وَكَيْفَ لَنَعْرِفُهُ وَقَدْ أَخَذَ مِيثَاقَكَ وَمِيثَاقَهُ وَمِيثَاقَ شِيعَتِهِ إِلَى يَوْمِ القِيَامَةِ عَلَيْنَا، وَإِنَّا لَنَنْصَفُحُ وَجْهَهُ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ حَمْسًا! يَعْنُونَ فِي كُلِّ وَقْتِ صَلَاةٍ. قَالَ: « ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشْبِهُ الْأَنْوَارِ الْأُولَى، ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَفَتَرَتِ المَلَائِكَةُ، وَخَرَّتْ سُجَّدًا، وَقَالَتْ: سُبُوحٌ قُدُوسٌ، رَبُّ المَلَائِكَةِ وَالرُّوحِ، مَا هَذَا النُّورَ الَّذِي يُشْبِهُ نُورَ رَبِّنَا؟ فَقَالَ جَبْرَائِيلُ عليه السلام: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، فَاجْتَمَعَتِ المَلَائِكَةُ، وَقَالَتْ: مَرْحَبًا بِالْأَوَّلِ، وَمَرْحَبًا بِالْآخِرِ، وَمَرْحَبًا بِالْحَاشِرِ، وَمَرْحَبًا بِالنَّاشِرِ، مُحَمَّدٌ خَيْرُ النَّبِيِّينَ، وَعَلِيٌّ خَيْرُ الوَصِيِّينَ. قَالَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ سَلَّمُوا عَلَيَّ، وَسَأَلُونِي عَنْ أَخِي، قُلْتُ: هُوَ فِي الْأَرْضِ، أَتَعْرِفُونَهُ؟ قَالُوا: وَكَيْفَ لَانَعْرِفُهُ وَقَدْ نُحِجُّ الْبَيْتَ الْمَعْمُورَ كُلَّ سَنَةٍ وَعَلَيْهِ رَقٌّ أَبْيَضٌ فِيهِ اسْمُ مُحَمَّدٍ وَاسْمُ عَلِيِّ وَالْحَسَنِ وَالْحُسَيْنِ وَالْأَيِّمَةِ عَلَيْهِ السَّلَامُ وَشِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّا لَنُبَارِكُ عَلَيْهِمْ كُلَّ يَوْمٍ وَلَيْلَةٍ خَمْسًا. يَعْشُونَ فِي وَفْتِ كُلِّ صَلَاةٍ. وَيَمْسَحُونَ رُؤُوسَهُمْ بِأَيْدِيهِمْ. قَالَ: ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النَّوْرِ لَانْتِشِبُهُ تِلْكَ الْأَنْوَارَ الْأُولَى، ثُمَّ عَرَجَ بِي حَتَّى انْتَهَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ، فَلَمْ تَقُلِ الْمَلَائِكَةُ شَيْئًا، وَسَمِعْتُ دَوِيًّا كَأَنَّهُ فِي الصُّدُورِ، فَاجْتَمَعَتِ الْمَلَائِكَةُ، فَفُتِحَتْ أَبْوَابُ السَّمَاءِ، وَخَرَجَتْ إِلَيَّ شِبْهُ الْمَعَانِيْقِ، فَقَالَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، فَقَالَتِ الْمَلَائِكَةُ: صَوْتَانِ مَعْرُوفَانِ مَعْرُوفَانِ، فَقَالَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، فَقَالَتِ الْمَلَائِكَةُ: هِيَ لِشِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ. ثُمَّ اجْتَمَعَتِ الْمَلَائِكَةُ، وَقَالَتْ: كَيْفَ تَرَكْتَ أَحَاكَ؟! قُلْتُ لَهُمْ: وَتَعْرِفُونَهُ؟ قَالُوا: نَعْرِفُهُ وَشِيعَتَهُ وَهُمْ نُورٌ، حَوْلَ عَرْشِ اللَّهِ، وَإِنَّ فِي الْبَيْتِ الْمَعْمُورِ لَرَفًّا مِنْ نُورٍ، فِيهِ كِتَابٌ مِنْ نُورٍ، فِيهِ اسْمُ مُحَمَّدٍ وَعَلِيِّ وَالْحَسَنِ وَالْحُسَيْنِ وَالْأَيِّمَةِ وَشِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَزِيدُ فِيهِمْ رَجُلٌ، وَلَا يَنْقُصُ مِنْهُمْ رَجُلٌ، وَإِنَّهُ لَمِيئَانُفَا، وَإِنَّهُ لَيَقْرَأُ عَلَيْنَا كُلَّ يَوْمٍ جُمُعَةٍ، ثُمَّ قِيلَ لِي: ازْفَعْ رَأْسَكَ يَا مُحَمَّدُ! فَرَفَعْتُ رَأْسِي، فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ حُرِقَتْ، وَالْحُجُبُ قَدْ رُفِعَتْ. ثُمَّ قَالَ لِي: طَاطِطِي رَأْسَكَ انظُرْ مَا تَرَى، فَطَاطَطْتُ رَأْسِي، فَنَظَرْتُ إِلَى بَيْتٍ مِثْلِ بَيْتِكُمْ هَذَا، وَحَرَمٍ مِثْلِ حَرَمِ هَذَا الْبَيْتِ، لَوْ أَلْقَيْتُ شَيْئًا مِنْ يَدِي لَمْ يَقَعْ إِلَّا عَلَيْهِ، فَقِيلَ لِي: يَا مُحَمَّدُ! إِنَّ هَذَا الْحَرَمَ وَأَنْتَ الْحَرَامُ، وَلِكُلِّ مِثْلٍ مِثَالٌ، ثُمَّ أَوْحَى اللَّهُ إِلَيَّ: يَا مُحَمَّدُ! اذْنُ مِنْ صَادٍ، فَاغْسِلْ مَسَاجِدَكَ وَطَهِّرْهَا، وَصَلِّ لِرَبِّكَ، فَذَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ صَادٍ وَهُوَ مَاءٌ يَسِيلُ مِنْ سَاقِ الْعَرْشِ الْأَيْمَنِ، فَتَلْقَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَاءَ بِيَدِهِ الْيُمْنَى، فَمِنْ أَجْلِ ذَلِكَ صَارَ الْوُضُوءُ بِالْيَمِينِ، ثُمَّ أَوْحَى اللَّهُ: عَزَّ وَجَلَّ. إِلَيْهِ: أَنْ اغْسِلْ وَجْهَكَ: فَإِنَّكَ تَنْظُرُ إِلَى عَظْمَتِي، ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيُمْنَى وَالْيُسْرَى: فَإِنَّكَ تَلْقَى بِيَدِكَ كَلَامِي، ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ، وَرَجْلَيْكَ إِلَى كَعْبَيْكَ: فَإِنِّي أَبَارِكُ عَلَيْكَ وَأُوَطِّئُكَ مَوْطِنًا لَمْ يَطَّأهُ أَحَدٌ غَيْرُكَ: فَهَذَا عَلَّةُ الْأَذَانِ وَالْوُضُوءِ. ثُمَّ أَوْحَى اللَّهُ: عَزَّ وَجَلَّ. إِلَيْهِ: يَا مُحَمَّدُ! اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ، وَكَبِّرْ بِي عَلَى عَدَدِ حُجْبِي، فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ سَبْعًا: لِأَنَّ الْحُجُبَ سَبْعٌ، فَافْتَتِحْ عِنْدَ انْقِطَاعِ الْحُجُبِ، فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سُنَّةً، وَالْحُجُبُ مُتَطَابِقَةٌ بَيْنَهُنَّ بِحَازِ النَّوْرِ، وَذَلِكَ النَّوْرُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ ثَلَاثَ مَرَّاتٍ: لِإِفْتِتَاحِ الْحُجُبِ ثَلَاثَ مَرَّاتٍ، فَصَارَ التَّكْبِيرُ سَبْعًا، وَالْإِفْتِتَاحُ ثَلَاثًا. فَلَمَّا فَرَعَ مِنَ التَّكْبِيرِ وَالْإِفْتِتَاحِ، أَوْحَى اللَّهُ إِلَيْهِ: سَمِّ بِاسْمِي، فَمِنْ أَجْلِ ذَلِكَ جُعِلَ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) فِي أَوَّلِ السُّورَةِ، ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ: أَنْ اِحْمَدْنِي، فَلَمَّا قَالَ: (الْحَمْدُ لِلَّهِ رَبِّ

العالمين) قَالَ النَّبِيُّ فِي نَفْسِهِ: شُكْرًا، فَأَوْحَى اللَّهُ . عَزَّ وَجَلَّ . إِلَيْهِ: قَطَعْتَ حَمْدِي، فَسَمِّ بِاسْمِي، فَمِنْ أَجْلِ ذَلِكَ جُعِلَ فِي الْحَمْدِ **(الرَّحْمَنِ الرَّحِيمِ)** مَرَّتَيْنِ، فَلَمَّا بَلَغَ **(وَلَا الضَّالِّينَ)** قَالَ النَّبِيُّ ﷺ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ شُكْرًا، فَأَوْحَى اللَّهُ إِلَيْهِ: قَطَعْتَ ذِكْرِي، فَسَمِّ بِاسْمِي، فَمِنْ أَجْلِ ذَلِكَ جُعِلَ **(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)** فِي أَوَّلِ السُّورَةِ ثُمَّ أَوْحَى اللَّهُ . عَزَّ وَجَلَّ . إِلَيْهِ: افْرَأ يَا مُحَمَّدُ نِسْبَةَ رَبِّكَ تَبَارَكَ وَتَعَالَى: **(قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)** ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: الْوَاحِدُ الْأَحَدُ الصَّمَدُ، فَأَوْحَى اللَّهُ إِلَيْهِ: **(لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)** . ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: كَذَلِكَ اللَّهُ كَذَلِكَ اللَّهُ رَبُّنَا، فَلَمَّا قَالَ ذَلِكَ، أَوْحَى اللَّهُ إِلَيْهِ: ارْجِعْ لِرَبِّكَ يَا مُحَمَّدُ، فَارْجِعْ، فَأَوْحَى اللَّهُ إِلَيْهِ . وَهُوَ رَاكِعٌ: قُلْ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، فَفَعَلَ ذَلِكَ ثَلَاثًا. ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ: أَنْ ارْجِعْ رَأْسَكَ يَا مُحَمَّدُ، فَفَعَلَ رَسُولُ اللَّهِ ﷺ، فَقَامَ مُنْتَصِبًا، فَأَوْحَى اللَّهُ . عَزَّ وَجَلَّ . إِلَيْهِ: أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ، فَخَرَّ رَسُولُ اللَّهِ ﷺ سَاجِدًا، فَأَوْحَى اللَّهُ . عَزَّ وَجَلَّ . إِلَيْهِ: قُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى، فَفَعَلَ ﷺ ذَلِكَ ثَلَاثًا، ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ: اسْتَوِ جَالِسًا يَا مُحَمَّدُ، فَفَعَلَ، فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَاسْتَوَى جَالِسًا، نَظَرَ إِلَى عَظْمَتِهِ، بَحَلَّتْ لَهُ، فَخَرَّ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ، لِأَمْرِ أَمْرٍ بِهِ، فَسَبَّحَ أَيْضًا ثَلَاثًا، فَأَوْحَى اللَّهُ إِلَيْهِ: انْتَصِبْ قَائِمًا، فَفَعَلَ، فَلَمْ يَرِ مَا كَانَ رَأَى مِنَ الْعَظَمَةِ، فَمِنْ أَجْلِ ذَلِكَ صَارَتْ الصَّلَاةُ رُكْعَةً وَسَجْدَتَيْنِ. ثُمَّ أَوْحَى اللَّهُ . عَزَّ وَجَلَّ . إِلَيْهِ: افْرَأ بِالْحَمْدِ لِلَّهِ، فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلًا، ثُمَّ أَوْحَى اللَّهُ . عَزَّ وَجَلَّ . إِلَيْهِ: افْرَأ « إِنَّا أَنْزَلْنَاهُ » فِيهَا نِسْبَتُكَ وَنِسْبَةُ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ، وَفَعَلَ فِي الرَّكْعَةِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى. ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً، فَلَمَّا رَفَعَ رَأْسَهُ، بَحَلَّتْ لَهُ الْعَظْمَةُ، فَخَرَّ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ، لِأَمْرِ أَمْرٍ بِهِ، فَسَبَّحَ أَيْضًا، ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ: ارْجِعْ رَأْسَكَ يَا مُحَمَّدُ ثَبَّتَكَ رَبُّكَ، فَلَمَّا ذَهَبَ لِيُقِيمَ، قِيلَ: يَا مُحَمَّدُ! اجْلِسْ، فَجَلَسَ، فَأَوْحَى اللَّهُ إِلَيْهِ: يَا مُحَمَّدُ إِذَا مَا أَنْعَمْتُ عَلَيْكَ فَسَمِّ بِاسْمِي، فَأُهِمُّ أَنْ قَالَ: بِسْمِ اللَّهِ، وَبِاللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَالْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ، ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ: يَا مُحَمَّدُ، صَلَّى عَلَى نَفْسِكَ وَعَلَى أَهْلِ بَيْتِكَ، فَقَالَ: صَلَّى اللَّهُ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي وَقَدْ فَعَلَ ثُمَّ انْتَفَتَ إِذَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَالْمُرْسَلِينَ وَالنَّبِيِّينَ، فَقِيلَ: يَا مُحَمَّدُ، سَلِّمْ عَلَيْهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنَّ السَّلَامَ وَالتَّحِيَّةَ وَالرَّحْمَةَ وَالبَرَكَاتِ أَنْتَ وَذُرِّيَّتِكَ، ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ: أَنْ لَا يَلْتَفِتَ يَسَارًا، وَأَوَّلَ آيَةٍ سَمِعَهَا بَعْدَ « قُلْ هُوَ اللَّهُ أَحَدٌ » وَ « إِنَّا أَنْزَلْنَاهُ » آيَةُ أَصْحَابِ الْيَمِينِ وَأَصْحَابِ الشِّمَالِ، فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ وَاحِدَةً بِنِجَا الْقِبْلَةِ، وَمِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْرًا وَقَوْلُهُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لِأَنَّ النَّبِيَّ ﷺ سَمِعَ ضَجَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّهْلِيلِ، فَمِنْ أَجْلِ ذَلِكَ قَالَ: سَمِعَ اللَّهُ لِمَنْ

حَمْدُهُ، وَمِنْ أَجْلِ ذَلِكَ صَارَتِ الرَّكْعَتَانِ الْأُولَتَانِ كُفْلًا أَحَدَتْ فِيهِمَا حَدَثًا، كَانَ عَلَى صَاحِبَيْهِمَا إِعَادَتُهُمَا، فَهَذَا الْفَرَضُ الْأَوَّلُ فِي صَلَاةِ الرَّوَالِ، يَعْنِي صَلَاةَ الظُّهْرِ.»

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, (It has been narrated) from Abu Abdullah^{asws} having said: ‘What are these Hostile Ones (Nasibis) reporting?’ So I said, ‘May I be sacrificed for you^{asws}! With regards to what?’ So he^{asws} 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 he^{asws} said: ‘They are lying, for the Religion of Allah^{azwj} 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 him^{asws}, ‘May I be sacrificed for you^{asws}! So narrate to us a reminder of that’. So Abu Abdullah^{asws} said: ‘When Allah^{azwj} Mighty and Majestic Ascended His^{azwj} Prophet^{saww} to the seven skies, so as for the first of these, He^{azwj} Blessed upon him^{saww}, and (in) the second, Taught him^{saww} his^{saww} Obligations. So Allah^{azwj} Sent down a carriage of Light wherein were forty varieties from the varieties of Light which engulf the Throne of Allah^{azwj}, 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 he^{saww} 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 Lord^{azwj}!’ So Jibraeel^{as} said: ‘Allah^{azwj} is the Greatest!’ Then the door of the sky were opened and the Angels gathered around. So they greeted upon the Prophet^{saww} in droves, and said, ‘O Muhammad^{saww}! How is your^{saww} brother^{as}? When you^{saww} descend, so convey the greetings to him^{asws}’. The Prophet^{saww} said: ‘Do you all recognise him^{asws}?’ They said, ‘And how can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant and his^{saww} own Covenant from us, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of his^{asws} Shias five times during every day and night, meaning during every time for Salāt, and we send Blessings upon you^{saww} and upon him^{asws}’.

He^{saww} said: ‘Then my^{saww} Lord^{azwj} Increased for me^{saww} forty types from the verities of the Light, non resembling the earlier Lights (Given to me^{saww} before), and Increased me^{saww} with a ring, and chain, and Ascended with me to the second sky. So when I^{saww} 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! Lord^{azwj} of the Angels and the Spirit! How resembling is this light with the Light of our Lord^{azwj}!’ So Jibraeel^{as} said: ‘I testify that there is no god except for Allah^{azwj}’. So the Angels gathered around and said, ‘O Jibraeel^{as}! Who is this one with you^{as}?’ He^{as} said: ‘This is Muhammad^{saww}’. They said: ‘And he^{saww} has (already) been sent (with the Prophet-hood)?’ He^{as} said: ‘Yes’.

The Prophet^{saww} said: ‘So they came out towards me^{saww} resembling the swarms. So they greeted upon me^{saww} and said: ‘Convey the greetings to your^{saww} brother^{asws}’. I^{saww} said: ‘Do you all recognise him^{asws}?’ They said: ‘How can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant, and his^{asws} own Covenant, and the Covenant of his^{asws} 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’.

He^{saww} said: ‘Then my^{saww} Lord^{azwj} Increased me with forty types from the varieties of the Light, non resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the third sky. So the Angels alienated and fell down Sajdah, and said: ‘Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! What is this light which resembles the Light of our Lord^{azwj}?’ So Jibraeel^{as} said: ‘I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! 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), Muhammad^{saww}, the best of the Prophets^{as}, and Ali^{asws} the best of the successors^{as}’.

The Prophet^{saww} said: ‘Then they greeted upon me^{saww} and asked me^{asws} about my^{saww} brother^{asws}. I^{saww} said: ‘He^{asws} is in the earth. Do you all recognise him^{asws}?’ They said: ‘And how can we not recognise him^{asws} and we perform the Hajj of the Bayt Al-Mamour (The Oft-frequented House) every year, and upon it is a white Parchment wherein is the name of Muhammad^{saww}, and name of Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, and their^{asws} 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).

He^{saww} said: ‘Then my^{saww} Lord^{azwj} Increased for me forty types from the varieties of Light non resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the sky until I^{saww} 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 me^{saww} resembling the hordes. So Jibraeel^{as} 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 Jibraeel^{as} said: ‘The Salāt has been established! The Salāt has been established!’ So the Angels said: ‘It is for his^{saww} Shias up to the Day of Judgement’.

The Angels gathered around and said: ‘How did you^{saww} leave your^{saww} brother^{asws}?’ So I^{saww} said to them: ‘And you all recognise him^{asws}?’ They said: ‘We recognise him^{asws}, and his^{asws} Shias when they were lights around the Throne of Allah^{azwj}, 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 Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imam^{asws}, after the Imam^{asws}, and their^{asws} 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 me^{saww}: “O Muhammad^{saww}! Raise your^{saww} head!” So I^{saww} raised my^{saww} head, and there were the layers of the sky which had been pierced and the veils had been raised. Then He^{azwj} Said to me^{saww}: “Lower your^{saww} head, look! What do you^{saww} see?” So I^{saww} lowered my^{saww} head and looked at a house similar to these houses of yours, and a Sanctuary like the Sanctuary of this House (Kabah). If I^{saww} had thrown something from my^{saww} hand, it would not have fallen except upon it.

So it was Said to me^{saww}: “O Muhammad^{saww}! This is the Sanctuary and you^{saww} are the sanctimonious, and for every like there is a like”. Then Allah^{azwj} Revealed unto me^{saww}: “O Muhammad^{saww}! Approach Sa’ad (a river) and wash your^{saww} places of Sajdah, and clean these, and pray Salāt to your^{saww} Lord^{azwj}”.

So Rasool-Allah^{saww} approached Sa’ad (a river), and it is water which flows from the right Pillar of the Throne. So Rasool-Allah^{saww} scooped the water with his^{saww} right hand, and due to that the Wuzu came to be performed with the right hand.

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Wash your^{saww} face for you^{saww} would be looking at My^{azwj} Magnificence. Then wash your^{saww} right arm and the left for you^{saww} would be receiving My^{azwj} Speech with your^{saww} 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 I^{azwj} would Bless upon you^{saww}, and Make you^{saww} 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 Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “O Muhammad^{saww}! Face the Black Stone and exclaim My^{azwj} Greatness upon the number of My^{azwj} Veils”. So due to that, the exclamations of Takbīr’ came to be seven, because the Veils are seven. So he^{saww} 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 Muhammad^{saww},

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, Allah^{azwj} Revealed unto him^{saww}: “Name Me^{azwj} by My^{azwj} Name”. So due to that, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful’ is in the first Chapter. Then Allah^{azwj} Revealed unto him^{saww}: “Praise Me^{azwj}”. So when he^{saww} said: ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’, the Prophet^{saww} said within himself^{saww}: ‘Thanks’. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name”. So due to that ‘The Beneficent, the Merciful’ was Made to be twice in Al-Hamd (Chapter 1).

So when he^{saww} reached ‘nor of those who has strayed’, the Prophet^{saww} said: ‘The Praise is for Allah^{azwj} the Lord^{azwj} of the worlds, thanks’. So Allah^{azwj} Revealed unto him^{saww}: “Revealed unto him^{saww}: “Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name”. So due to that,

‘In the Name of Allah^{azwj} the Beneficent, the Merciful was made to be in the first Chapter.

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Read, O Muhammad^{saww}, a Relationship of your^{saww} Lord^{azwj} 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-Allah^{saww} said: ‘The Alone, the One, the Depended’. So Allah^{azwj} Revealed until him^{saww}: “[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 him^{saww}, so Rasool-Allah^{saww} said: ‘Like that is our Lord^{azwj}! Like that is our Lord^{azwj}!’. So when he^{saww} said that, Allah^{azwj} Revealed unto him^{saww}: “Perform Rukū to your^{saww} Lord^{azwj}, O Muhammad^{saww}!” So he^{saww} went down into Rukū, and Allah^{azwj} Revealed unto him^{saww}: “Say Glorious is my^{saww} Lord^{azwj}, the Magnificent”. So he^{saww} did that three (times).

Then Allah^{azwj} Revealed unto him^{saww}: “Raise your^{saww} head, O Muhammad^{saww}!” So Rasool-Allah^{saww} stood upright and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “ Perform Sajdah to your^{saww} Lord^{azwj}, O Muhammad^{saww}!” So Rasool-Allah^{saww} fell down in Sajdah, and Allah^{azwj} Mighty and Majestic Revealed onto him^{saww}: “Say: Glorious is my^{saww} Lord^{azwj}, the Exalted”. So he^{saww} did that three (times).

Then Allah^{azwj} Revealed unto him^{saww}: “Sit upright, O Muhammad^{saww}!” So he^{saww} did. So when he^{saww} raised his^{saww} head from his Sajdah and sat upright, he^{saww} looked at His^{azwj} Magnificence being Manifested to him^{saww}, so he^{saww} fell down in Sajdah from his own self, not to a Command he^{saww} been Commanded with, and he Glorified three (times) as well. So Allah^{azwj} Revealed unto him^{as}: “Stand upright!” So he^{saww} did, but could not see what he^{saww} 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 Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Read the Praise for Allah^{azwj}”. So he^{saww} recited it similar to what he^{saww} had recited firstly. Then Allah^{azwj} Mighty and Majestic Revealed unto him: “Read [97:1] We have indeed revealed it (Chapter 97), for it is your^{saww} relationship and the relationship of the People^{asws} of your^{saww} Household, up to the Day of Judgement”. And he^{saww} did in the Rukū the like of what he^{saww} had done the first time. Then he went down (and performed) one Sajdah. So when he^{saww} raised his^{saww} head, the Magnificence Manifested to him^{saww}, so he^{saww} fell down in Sajdah from his^{saww} own self, not to a Command he^{saww} had been Commanded with. So he^{saww} Glorified, as well.

Then Allah^{azwj} Revealed unto him^{saww}: “Raise your^{saww} head, O Muhammad^{saww}, your^{saww} Lord^{azwj} has Affirmed you^{saww}”. So when he^{saww} went on to stand, He^{azwj} Said: “O Muhammad^{saww}! Be seated”. So he^{saww} sat, and Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Whenever I^{azwj} Favour upon you^{saww}, so Name Me^{azwj} by My^{azwj} Name”. So he^{saww} was inspired that he^{saww} should say: ‘In the Name of Allah^{azwj}, and by Allah^{azwj},

and there is no god except for Allah^{azwj}, and the beautiful Names, all of them are for Allah^{azwj}.

Then Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Send Blessings upon yourself^{saww} and upon the People^{asws} of your^{saww} Household”. So he^{saww} said: ‘May Allah^{azwj} Send Blessings upon me^{saww} and upon the People^{asws} of my^{saww} Household’, and it had been done. Then he^{saww} turned, and he^{saww} was with rows of Angels, and the Mursil Prophets^{as}, and the Prophets^{as}. So it was said: “O Muhammad^{saww}! Greet upon them!” So he^{saww} said: ‘The greetings be upon you, and the Mercy of Allah^{azwj} and His^{azwj} Blessings’.

So Allah^{azwj} Revealed unto him^{saww}: “The greetings, and the salutation, and the Mercy, and the Blessings, are you^{saww} and your^{saww} children^{asws}”.

Then Allah^{azwj} Revealed unto him^{saww}: “Do not turn towards the left!”; and the first Verse he^{saww} 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 His^{azwj} Words: “Allah^{azwj} Hears the one who Praise Him^{azwj}”, is because the Prophet^{saww} heard the sounds of the Angels with the Glorifications, and the Praises, and the Extolation of Holiness. Thus, it was due to that He^{azwj} Said: “Allah^{azwj} Hears the one who Praises Him^{azwj}”; 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 الْمُسَلِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الْعَامِرِيِّ: عَنْ أَبِي جَعْفَرٍ عَلِيِّ بْنِ أَبِي تَالِبٍ، قَالَ: «لَمَّا عُرِّجَ بِرَسُولِ اللَّهِ ﷺ، نَزَلَ بِالصَّلَاةِ عَشْرَ رَكَعَاتٍ رَكَعَتَيْنِ رَكَعَتَيْنِ، فَلَمَّا وُلِدَ الْحَسَنُ وَالْحُسَيْنُ، زَادَ رَسُولُ اللَّهِ ﷺ سَبْعَ رَكَعَاتٍ شُكْرًا لِلَّهِ، فَأَجَازَ اللَّهُ لَهُ ذَلِكَ، وَتَرَكَ الْفَجْرَ لَمْ يَزِدْ فِيهَا لِضَيْقِ وَقْتِهَا: لِأَنَّهُ تَحَضَّرَهَا مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ، فَلَمَّا أَمَرَهُ اللَّهُ بِالتَّقْصِيرِ فِي السَّقْرِ، وَضَعَ عَنْ أُمَّتِهِ سِتَّ رَكَعَاتٍ، وَتَرَكَ الْمَغْرِبَ لَمْ يَنْقُصْ مِنْهَا شَيْئًا، وَإِنَّمَا يَجِبُ السَّهُوُ فِيمَا زَادَ رَسُولُ اللَّهِ ﷺ، فَمَنْ شَكَ فِي أَصْلِ الْفَرَضِ فِي الرَّكَعَتَيْنِ 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’far^{asws} having said: ‘When they ascended with Rasool-Allah^{saww}, the Wahi (Revelation) came with the Salāt as being ten Rak’at - two Rak’at, two Rak’at (five times). So when (Ahl Al-Bayt^{asws}) were Blessed with Al-Hassan^{asws} and Al-Husayn^{asws}, Rasool-Allah^{saww} increased seven Rak’at as gratefulness to Allah^{azwj}. So Allah^{azwj} Allowed that for him^{saww}; and he^{saww} 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 Allah^{azwj} Commanded him^{saww} with the reduction during the journey, he^{saww} dropped six Rak'at for his^{saww} community, and left Al-Maghrib as it was, not reducing anything from it; and rather, the omission can be whatever Rasool-Allah^{saww} 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 حَمِيلِ بْنِ دَرَّاجٍ، عَنْ عَائِدِ الْأَحْمَسِيِّ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ صَلَاةِ اللَّيْلِ، فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ. فَقَالَ: « وَعَلَيْكَ السَّلَامُ، إِي وَاللَّهِ، إِنَّا لَوْلَدُهُ، وَمَا نَحْنُ بِدَوِي قَرَابَتِهِ » ثَلَاثَ مَرَّاتٍ قَالَهَا، ثُمَّ قَالَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ: « إِذَا لَقِيتَ اللَّهَ بِالصَّلَوَاتِ الْخُمْسِ الْمَفْرُوضَاتِ، لَمْ يَسْأَلْكَ عَمَّا سِوَى ذَلِكَ ».

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 Abdullah^{asws} and I wanted to ask him^{asws} about the night Salāt. So I said, 'The greetings be upon you^{asws}, O son^{asws} of Rasool-Allah^{saww}!' So he^{asws} said: 'And upon you be the greetings. Yes, by Allah^{azwj}! I^{asws} am indeed of his^{saww} sons^{asws}, and we^{asws} are not with his^{saww} relatives' – three times he^{asws} said it. Then he^{asws} said without me asking him^{asws}: 'When you meet Allah^{azwj} with (having prayed) the five Obligatory Salāts, He^{azwj} would not ask you of besides that'.⁶¹

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنْ هَارُونَ بْنِ خَارِجَةَ، قَالَ: ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلًا مِنْ أَصْحَابِنَا، فَأَحْسَنْتُ عَلَيْهِ النَّتَاءَ. 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 Abdullah^{asws}, a man from our companions, and I praised him well. So he^{asws} said to me: 'What is the status of his Salāt?'⁶²

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ السِّيَّارِيِّ، عَنِ الْفَضْلِ بْنِ أَبِي فُرَةَ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سُئِلَ عَنِ الْخُمْسِينَ وَالْوَّاحِدِ رُكْعَةً؟ فَقَالَ: « إِنَّ سَاعَاتِ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً، وَسَاعَاتِ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً، وَمِنْ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَاعَةٌ، وَمِنْ غُرُوبِ الشَّمْسِ إِلَى غُرُوبِ الشَّفَقِ عَسَقٌ، وَلِكُلِّ سَاعَةٍ رُكْعَتَانِ، وَلِلْعَسَقِ رُكْعَةٌ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al-Sayyari, from Al-Fazl Bin Abu Qurra, raising it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the fifty one Rak'at (of daily Salāt). So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: لِمَ صَارَ الرَّجُلُ يَنْحَرِفُ فِي الصَّلَاةِ إِلَى الْيَسَارِ؟ فَقَالَ: «لِأَنَّ لِلْكَعْبَةِ سِتَّةَ حُدُودٍ، أَرْبَعَةٌ مِنْهَا عَنْ يَسَارِكَ، وَاثْنَانِ مِنْهَا عَلَى يَمِينِكَ، فَمِنْ أَجْلِ ذَلِكَ وَقَعَ التَّحْرِيفُ إِلَى الْيَسَارِ».

Ali Bin Muhammad, raising it, said,

‘It was said to Abu Abdullah^{asws}, ‘Why did it become so that the man should be inclining towards the left during the Salāt?’ So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ تَنَفَّلَ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْسِمِائَةَ رَكْعَةٍ، فَلَهُ عِنْدَ اللَّهِ مَا شَاءَ إِلَّا أَنْ يَتَمَتَّى مُحَرَّمًا».

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

(It has been narrated) from Abu Abdullah^{asws} 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 Allah^{azwj}, 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 اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الْعَبْدَ يَتُومُّ، فَيَقْضِي النَّافِلَةَ، فَيَعِجِبُ 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 Abdullah^{asws} having said: ‘If the servant stand to fulfil (outstanding) Optional Salāt, so the Lord^{azwj} is Astounded to His^{azwj} Angels due to it, so He^{azwj} is Saying: “O My^{azwj} Angels! My^{azwj} servant is fulfilling what I^{azwj} did not Obligate upon him”’.⁶⁶

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ، وَعِزُّ الْمُؤْمِنِ كَفُّهُ عَنْ أَغْرَاضِ النَّاسِ».

Muhammad Bin Yahya, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ هَارُونَ بْنِ حَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «الصَّلَاةُ وَكَلَّ بِهَا مَلِكٌ لَيْسَ لَهُ عَمَلٌ غَيْرُهَا، فَإِذَا فُرِعَ مِنْهَا قَبَضَهَا، ثُمَّ صَعِدَ بِهَا، فَإِنْ كَانَتْ مِمَّا تُقْبَلُ، قُبِلَتْ: وَإِنْ كَانَتْ مِمَّا لَا تُقْبَلُ، قِيلَ لَهُ: رُدَّهَا عَلَى عَبْدِي، فَيَنْزِلُ بِهَا حَتَّى يَضْرِبَ بِهَا وَجْهَهُ، ثُمَّ يَقُولُ: أَفَّ لَكَ مَا يَزَالُ لَكَ عَمَلٌ يَغْنِينِي».

Abu Ali Al-Ashary, from Muhammad in Abdul Jabbar, from Safwan Bin Yahya, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} 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 My^{azwj} 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 الْحُسَيْنِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ، عَنِ الْقَدَّاحِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي، فَقَالَ: لَا تَدَعِ الصَّلَاةَ مُتَعَمِّدًا: فَإِنَّ مَنْ تَرَكَهَا مُتَعَمِّدًا، فَقَدْ بَرَّتْ 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 Abdullah^{asws} having said: ‘A man came over to the Prophet^{saww}, so he said, ‘O Rasool-Allah^{saww}! Advise me’. So he^{saww} 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 يُحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي عَبْدِ اللَّهِ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ) 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-Hassan^{asws} regarding the Words of Allah^{azwj} 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. He^{asws} said: ‘The night Salāt’.⁷⁰

13. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ بَعْضِ الطَّالِبِينَ يُلَقَّبُ بِرَأْسِ الْمَدْرِيِّ، قَالَ: سَمِعْتُ الرَّضَا عَلَيْهِ السَّلَامُ 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-Reza^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ لِحَبْرَيْلَ عَلَيْهِ السَّلَامُ: يَا حَبْرَيْلُ، أَيُّ الْبِقَاعِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: الْمَسَاجِدُ، وَأَحَبُّ أَهْلِهَا إِلَى اللَّهِ أَوْهَمُ دُخُولًا، وَأَخْرَهُمْ خُرُوجًا مِنْهَا.»

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said to Jibraeel^{as}: 'O Jibraeel^{as}! Which spot is the most Beloved to Allah^{azwj} Mighty and Majestic?' He^{as} said: 'The Masjid, and the most Beloved of its people to Allah^{azwj} 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 اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَا مِنْ يَوْمٍ سَحَابٍ يَخْفَى فِيهِ عَلَى النَّاسِ وَفُتَّ الزَّوَالُ إِلَّا كَانَ مِنَ الْإِمَامِ لِلشَّمْسِ زَجْرَةٌ حَتَّى تَبْدُو، فَيُخْتَجَّ عَلَى أَهْلِ كُلِّ قَرْيَةٍ مِنْ أَهْتَمِّ بَصَالَتِهِ، 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 Abdullah^{asws} 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 Imam^{asws} 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 عَدَّافٍ، عَنْ أَبِي حَمْزَةَ، أَوْ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ بِالْكَوفَةِ مَسَاجِدَ مَلْعُونَةً، وَمَسَاجِدَ مُبَارَكَةً: فَأَمَّا الْمُبَارَكَةُ، فَمَسْجِدُ عَنِّي، وَاللَّهِ إِنْ قَبِلْتَهُ لَقَاسِطَةٌ، وَإِنْ طَيَّبْتَهُ لَطِيبَةٌ، وَلَقَدْ وَضَعَهُ رَجُلٌ مُؤْمِنٌ، وَلَا تَذْهَبُ الدُّنْيَا حَتَّى تَفْجَرَ مِنْهُ عَيْنَانِ، وَتَكُونَ عِنْدَهُ جَنَّتَانِ، وَأَهْلُهُ مَلْعُونُونَ وَهُوَ مَسْئُوبٌ مِنْهُمْ: وَمَسْجِدُ بَنِي ظَفَرٍ، وَهُوَ مَسْجِدُ السَّهْلَةِ: وَمَسْجِدُ الْخَمْرَاءِ: وَمَسْجِدُ جُعْفِيِّ وَلَيْسَ هُوَ الْيَوْمَ مَسْجِدَهُمْ » قَالَ: « دَرَسَ. فَأَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ، فَمَسْجِدُ ثَقِيفٍ، وَمَسْجِدُ الْأَشْعَثِ، وَمَسْجِدُ جَرِيرٍ، وَمَسْجِدُ سِمَاكِ، وَمَسْجِدُ الْخَمْرَاءِ بُنِيَ عَلَى قَبْرِ فِرْعَوْنَ مِنَ الْفِرَاعَةِ ». «

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'far^{asws} having said: 'In Al-Kufa there are accursed Masjids and Blessed Masjids. So, as for the Blessed, so it is Masjid Ghaniyyin. By Allah^{azwj}! 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'. He^{asws} 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 Pharaohs'.⁷⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ عُثَيْبِ بْنِ هِشَامٍ، عَنْ سَالِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « جُدِّدَتْ أَرْبَعَةُ مَسَاجِدَ بِالْكُوفَةِ فَرَحًا لِقَتْلِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: مَسْجِدُ الْأَشْعَثِ، وَمَسْجِدُ جَرِيرٍ، وَمَسْجِدُ سِمَاكٍ، وَمَسْجِدُ شَبَثِ بْنِ رَبِيعٍ ». »

Muhammad Bin Yahya, from Al-Hassan Bin Ali Bin Abdullah, from Ubeyy Bin Hisham, from Salim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Four Masjids were renewed in Al-Kufa in happiness of the killing of Al-Husayn^{asws} – Masjid Al-Ash'as, and Masjid Jareyr, and Masjid Simak, and Masjid Shabas Bin Rabie'.⁷⁵

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ أَمِيرَ الْمُؤْمِنِينَ . صَلَوَاتُ اللَّهِ عَلَيْهِ . نَهَى بِالْكُوفَةِ عَنِ الصَّلَاةِ فِي خَمْسَةِ مَسَاجِدَ: مَسْجِدِ الْأَشْعَثِ بْنِ قَيْسٍ، وَمَسْجِدِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، وَمَسْجِدِ سِمَاكِ بْنِ مَحْرَمَةَ، وَمَسْجِدِ شَبَثِ بْنِ رَبِيعٍ، وَمَسْجِدِ التَّيْمِ ». وَفِي رِوَايَةٍ أَبِي بَصِيرٍ: « مَسْجِدِ بَنِي السَّيِّدِ، وَمَسْجِدِ بَنِي عَبْدِ اللَّهِ بْنِ دَارِمٍ، وَمَسْجِدِ عَنِي، 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 Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} 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 الْحُسَيْنِ وَعَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَزَّازِ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ لِي: « يَا هَارُونَ بْنَ خَارِجَةَ، كَمْ بَيْنَكَ وَبَيْنَ مَسْجِدِ الْكُوفَةِ يَكُونُ مِيلًا؟ » قُلْتُ: لَا، قَالَ: « فَتُصَلِّي فِيهِ »

الصَّلَاةِ كُلِّهَا؟ « قُلْتُ: لَا، فَقَالَ: « أَمَا لَوْ كُنْتُ بِحَضْرَتِهِ، لَرَجَوْتُ أَلَّا تَفُوتَنِي فِيهِ صَلَاةٌ، وَتَدْرِي مَا فَضْلُ ذَلِكَ الْمَوْضِعِ؟ مَا مِنْ عَبْدٍ صَالِحٍ وَلَا نَبِيٍّ إِلَّا وَقَدَّ صَلَّى فِي مَسْجِدِ كُوفَانَ حَتَّى أَنْ رَسُولَ اللَّهِ ﷺ لَمَّا أَسْرَى اللَّهُ بِهِ، قَالَ لَهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ: تَدْرِي أَيْنَ أَنْتَ يَا رَسُولَ اللَّهِ السَّاعَةَ؟ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ، قَالَ: فَاسْتَأْذِنُ لِي رَبِّي حَتَّى آتِيَهُ، فَأَصَلِّي فِيهِ رَكْعَتَيْنِ، فَاسْتَأْذَنَ اللَّهُ. عَزَّ وَجَلَّ. فَأَذِنَ لَهُ، وَإِنَّ مَيْمَنَتَهُ لَرُوضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ وَسَطَهُ لَرُوضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ مُوَحَّرَهُ لَرُوضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ لَتَعْدِلُ أَلْفَ صَلَاةٍ، وَإِنَّ النَّافِلَةَ فِيهِ لَتَعْدِلُ خَمْسِمِائَةَ صَلَاةٍ، وَإِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ تِلَاوَةٍ وَلَا ذِكْرِ لِعِبَادَةٍ، وَلَوْ عَلِمَ النَّاسُ مَا فِيهِ، لَأَتَوْهُ وَلَوْ حَبْوًا. « قَالَ سَهْلٌ: وَرَوَى لِي عَيْرٌ عَمْرٍو: « أَنَّ الصَّلَاةَ فِيهِ لَتَعْدِلُ بِحِجَّةٍ، 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 Abdullah^{asws} 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’. He^{asws} said: ‘So you pray all of the Salāts in it?’ I said, ‘No’. So he^{asws} said: ‘But, if I^{asws} was in its vicinity, I^{asws} would have wished that not a Salāt would have been missed out by me^{asws} in it, and do you know what is the merit of that place? There is none from a righteous servant, nor a Prophet^{as} except that he has prayed Salāt in Masjid of Kufa, to the extent that Rasool-Allah^{saww}, when Allah^{saww} ascended him^{saww}, Jibraeel^{as} said to him^{saww}: ‘Do you^{saww} know where you^{saww} are at the moment, O Rasool-Allah^{saww}? You^{saww} are facing Masjid of Kufa’. He^{saww} said: ‘So ask my^{saww} Lord^{azwj} to Permit for me^{saww}, until I^{saww} go over to it, and prayed two Rak’at therein’.

So he^{as} sought Permission of Allah^{azwj} Mighty and Majestic, and He^{azwj} Permitted for him^{saww}. 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 اللَّهِ. مِنْ وُلْدِ أَبِي فَاطِمَةَ. عَنْ إِسْمَاعِيلَ بْنِ زَيْدٍ. مَوْلَى عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ. عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ. صَلَوَاتُ اللَّهِ عَلَيْهِ. وَهُوَ فِي مَسْجِدِ الْكُوفَةِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ، فَقَالَ: جُعِلْتُ فِدَاكَ، إِنْ أَرَدْتُ الْمَسْجِدَ

الأقصى، فَأَرَدْتُ أَنْ أُسَلِّمَ عَلَيْكَ وَأُودِّعَكَ، فَقَالَ لَهُ: وَأَيَّ شَيْءٍ أَرَدْتَ بِذَلِكَ؟ فَقَالَ: الْفَضْلُ جُعِلَتْ فِدَاكَ، قَالَ: فَبِعَ رَاحِلَتِكَ، وَكُلَّ زَادِكَ، وَصَلَّيْ فِي هَذَا الْمَسْجِدِ: فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ حَجَّةٌ مَبْرُورَةٌ، وَالنَّافِلَةَ عُمْرَةٌ مَبْرُورَةٌ، وَالْبَرَكَةَ مِنْهُ عَلَى اثْنَيْ عَشَرَ مَيْلًا، يَمِينُهُ يَمَنٌ، وَيَسَارُهُ مَكْرٌ، وَفِي وَسْطِهِ عَيْنٌ مِنْ دُهْنٍ، وَعَيْنٌ مِنْ لَبَنٍ، وَعَيْنٌ مِنْ مَاءٍ شَرَابٍ لِلْمُؤْمِنِينَ، وَعَيْنٌ مِنْ مَاءٍ طَهْرٍ لِلْمُؤْمِنِينَ، مِنْهُ سَارَتْ سَفِينَةُ نُوحٍ، وَكَانَ فِيهِ نَسْرٌ وَيَعُوثٌ وَيَعُوقُ، وَصَلَّى فِيهِ سَبْعُونَ نَبِيًّا وَسَبْعُونَ وَصِيًّا أَنَا أَحَدُهُمْ. وَقَالَ بِيَدِهِ فِي صَدْرِهِ. مَا دَعَا فِيهِ مَكْرُوبٌ بِمَسْأَلَةٍ فِي حَاجَةٍ مِنْ الْحَوَائِجِ إِلَّا أَجَابَهُ اللَّهُ، 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 Abdullah^{asws} having said: ‘A man came over to Amir Al-Momineen^{asws}, and he^{asws} was in Masjid Al-Kufa. So he said, ‘The greetings be upon you^{asws}, O Amir Al-Momineen^{asws}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings’. So he^{asws} returned (the greeting). So he said, ‘May I be sacrificed for you^{asws}! I intend (to go to) Masjid Al-Aqsa, so I wanted to greet upon you^{asws}, and bid you^{asws} farewell’. So he^{asws} said to him: ‘And which thing do you want with that?’ So he said, ‘The merit, may I be sacrificed for you^{asws}’.

He^{asws} 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 Noah^{as} sailed from here. And (unfortunately) in it were (placed the idols of) Nasr, and Yagous, and Yaouq and seventy Prophets^{as} prayed Salāt therein, and seventy successors^{as}. I^{asws} am one of them^{as}’.

And he^{asws} said with his^{as} hand upon his^{asws} chest: ‘A worried one will not supplicate in it with asking for a need from the needs except that Allah^{azwj} would Answer him and Relive him from his worries’.⁷⁸

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ بَعْضِ أَصْحَابِنَا، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «نَعَمَ الْمَسْجِدُ مَسْجِدُ الْكُوفَةِ، صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَأَلْفُ وَصِيٍّ، وَمِنْهُ قَارَ التَّنُورُ، وَفِيهِ نُجِرَتِ السَّفِينَةُ، مَبْتَمَتُهُ رِضْوَانُ اللَّهِ، وَوَسْطُهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمَيْسَرَتُهُ مَكْرٌ. فَقُلْتُ لِأَبِي بَصِيرٍ: مَا يَعْني بِقَوْلِهِ: «مَكْرٌ»؟ قَالَ: يَعْني مَنَازِلَ السُّلْطَانِ. وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُقِيمُ عَلَى بَابِ الْمَسْجِدِ، ثُمَّ يَرْمِي بِسَهْمِهِ، فَيَقَعُ فِي مَوْضِعِ التَّخَارِينِ، فَيَقُولُ: ذَلِكَ مِنَ الْمَسْجِدِ وَكَانَ يَقُولُ: قَدْ نَقَصَ مِنْ أَسَاسِ الْمَسْجِدِ مِثْلُ مَا نَقَصَ 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 Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The best of the Masjids is Masjid of Al-Kufa. A thousand Prophets^{as} have prayed Salāt in it, and a thousand succesors^{as}, and from it did the oven of Noah^{as} burst out, and therein was the ship of Noah^{as} built. On its right is the Pleasure of Allah^{azwj}, 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 he^{asws} mean by his^{asws} word: 'Disliked'?' He said, 'He^{asws} meant the house of the Sultan (ruling authority), and Amir Al-Momineen^{asws} had stood at the door of the Masjid, then he^{asws} shot with his^{asws} arrow, and it fell in a place of the date-sellers. So he^{asws} was saying: 'That is from the Masjid (part of its area) '.

And he^{asws} 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 أَصْبَاطٍ، عَنْ عَلِيِّ بْنِ شَجْرَةَ، عَنْ بَعْضِ وُلْدِ مَيْثَمٍ، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُصَلِّي إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ، وَيَبِينُ السَّابِعَةَ مِقْدَارُ مَرِّ عَنَرٍ.

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-Momineen^{asws} used to pray Salāt by the seventh pillar from what follows the doors of Kinda, and between him^{asws} and the seventh (pillar) was a measurement of what a goat could pass by from'.⁸⁰

5. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ ابْنِ أَصْبَاطٍ، قَالَ: وَحَدَّثَنِي غَيْرُهُ: أَنَّهُ كَانَ يَنْزِلُ فِي كُلِّ لَيْلَةٍ سِتُونَ أَلْفَ مَلَكٍ يُصَلُّونَ عِنْدَ السَّابِعَةِ، ثُمَّ لَا يَعُودُ مِنْهُمْ مَلَكٌ إِلَى 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَأَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سُفْيَانَ بْنِ السِّنْمَطِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِذَا دَخَلْتَ مِنَ الْبَابِ الثَّانِي فِي مَيْمَنَةِ الْمَسْجِدِ، فَعَدَّ خَمْسَ أَسَاطِينٍ، تَنْتَبِهُنَّ مِنْهَا فِي الظُّلَالِ، وَثَلَاثَةَ فِي الصَّحْنِ، فَعِنْدَ الثَّلَاثَةِ مُصَلَّى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَهِيَ الْخَامِسَةُ مِنَ الْخَائِطِ ». قَالَ: فَلَمَّا كَانَ أَيَّامُ أَبِي الْعَبَّاسِ، دَخَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنَ بَابِ الْفَيْلِ فَتَيَاسَرَ حِينَ دَخَلَ مِنَ الْبَابِ، فَصَلَّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَهِيَ بِحِذَاءِ الْخَامِسَةِ، فَقُلْتُ: أَفَتِلْكَ أُسْطُوَانَةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ؟ 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 Abdullah^{asws} 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 Ibrahim^{as}, 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 Abdullah^{asws} entered from the door of Al-Feel, so he^{asws} went left from where he^{asws} 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 Ibrahim^{as}?’ So he^{asws} said to me: ‘Yes’.⁸²

7. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلٍ، عَنِ ابْنِ أَسْبَاطٍ رَفَعَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «
الْأُسْطُوَانَةُ السَّابِعَةُ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ فِي الصَّحْنِ مَقَامُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَالْخَامِسَةُ مَقَامُ جَبْرِئِيلَ
عَلَيْهِ السَّلَامُ.»

Ali Bin Muhammad, from Sahl, from Ibn Asbaat, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The seventh pillar is from what follows the doors of Kinda in the courtyard, being a place of Ibrahim^{as}, and the fifth place of Jibraeel^{as}’.⁸³

8. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ، عَنْ أَبِي إِسْمَاعِيلَ
السَّرَّاحِ، قَالَ: قَالَ مُعَاوِيَةُ بْنُ وَهَبٍ وَأَخَذَ بِيَدِي، وَقَالَ: قَالَ لِي أَبُو حَمْرَةَ وَأَخَذَ بِيَدِي، قَالَ:
وَقَالَ لِي الْأَصْبَعُ بْنُ نُبَاتَةَ وَأَخَذَ بِيَدِي، فَأَرَانِي الْأُسْطُوَانَةَ السَّابِعَةَ، فَقَالَ: هَذَا مَقَامُ أَمِيرِ الْمُؤْمِنِينَ
صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ يُصَلِّي عِنْدَ الْخَامِسَةِ، فَإِذَا غَابَ أَمِيرُ
الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ صَلَّى فِيهَا الْحَسَنُ عَلَيْهِ السَّلَامُ وَهِيَ مِنْ بَابِ كِنْدَةَ.

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Bazie, from Abu Ismail 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-Momineen^{asws}, and Al-Husayn Bin Ali^{asws} used to pray Salāt by the fifth. So when Amir Al-Momineen^{asws} was absent, Al-Hassan^{asws} prayed Salāt therein, and it is from the door of Kinda’.⁸⁴

9. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ صَالِحِ بْنِ السِّنْدِيِّ، عَنْ جَعْفَرِ بْنِ بَشِيرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
الْحَدَّاءِ، عَنْ أَبِي أُسَامَةَ، عَنْ أَبِي عُبَيْدَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «
مَسْجِدُ كُوفَانَ رَوْضَةٌ مِنْ
رِيَاضِ الْجَنَّةِ، صَلَّى فِيهِ أَلْفُ نَبِيِّ وَسَبْعُونَ نَبِيًّا، وَمِمَّنْتُهُ رَحْمَةٌ، وَمِمَّنْتُهُ مَكْرٌ، فِيهِ عَصَا مُوسَى
وَشَجَرَةُ يَفْطِينٍ وَخَاتَمُ سُلَيْمَانَ، وَمِنْهُ قَارُ التَّنُورِ، وَجُرَّتِ السَّفِينَةُ، وَهِيَ صُرَّةُ بَابِلَ، وَجَمْعُ الْأَنْبِيَاءِ
عَلَيْهِمُ السَّلَامُ.»

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’far^{asws} having said: ‘Masjid of Kufa is a garden from the Gardens of the Paradise. A thousand and seventy Prophets^{as} have prayed Salāt therein, and its right flank is a mercy, and its left flank is disliked. In it is the staff of Musa^{as}, and in it is the gourd plant (37:146 – of Prophet Yunus^{as}), and a ring of Suleyman^{as}, and from it burst out the over (of

Noah^{as}), 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 اللَّهِ بْنِ أَبَانَ، قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَسَأَلْنَا: «أَفِيكُمْ أَحَدٌ عِنْدَهُ عِلْمٌ 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 اللَّهِ عَلَيْهِ السَّلَامُ: «وَفَعَلْ؟» فَقَالَ: لَا، جَاءَهُ أَمْرٌ، فَشَعَلَهُ عَنِ الدَّهَابِ، فَقَالَ: «أَمَا وَاللَّهِ، لَوْ أَعَاذَ اللَّهُ بِهِ حَوْلًا، لَأَعَاذَهُ، أَمَا عَلِمْتَ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ عَلَيْهِ السَّلَامُ الَّذِي كَانَ يَحِيطُ فِيهِ، وَمِنْهُ سَارَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَى الْيَمَنِ بِالْعَمَالِقَةِ، وَمِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ، وَإِنَّ فِيهِ لَصَخْرَةَ خَضْرَاءَ، فِيهَا مِثَالُ كُلِّ نَبِيٍّ، وَمِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُخِذَتْ طِينُهُ كُلِّ نَبِيٍّ، وَإِنَّهُ لَمُنَاحُ الرَّكِبِ». قِيلَ: وَمَنْ الرَّكِبُ؟ قَالَ: «الْخَضِرُ عَلَيْهِ السَّلَامُ».

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 Abdullah^{asws}, so he^{asws} asked us: 'Is there anyone among you who has knowledge with him of my^{asws} uncle Ziyad Bin Ali?' So a man from the group said, 'I do. With me is knowledge from the knowledge of your^{asws} 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 Abdullah^{asws} said: 'And did he?' So he said, 'No. A matter came up, so it pre-occupied him from the going'.

So he^{asws} said: 'But, by Allah^{azwj}! Had he sought refuge with Allah^{azwj} with it for a year, He^{azwj} would have Sheltered him. But, do you not know that it is the place of the house of Idrees^{as} the Prophet^{as}, and in which he^{as} used to sew? And from it did Ibrahim^{as} go to Al-Yemen with Al-Amaaliqa, and from it did Dawood^{as} go against Goliath; and that in it is the green stone in which is a resemblance of every Prophet^{as}; 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?' He^{asws} said: 'Al-Khizr^{as}'.⁸⁶

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَثْمَانَ، عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ . وَذَكَرَ مَسْجِدَ السَّهْلَةِ . 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 Abdullah^{asws} said, and Masjid Al-Sahla was mentioned, he^{asws} said: 'But, it would an encampment for our^{asws} companions (Al-Qaim^{asws}) when he^{asws} arises with his^{asws} people'.⁸⁷

3. عَنْهُ، عَنْ عَمْرٍو بْنِ عَثْمَانَ، عَنْ حُسَيْنِ بْنِ بَكْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ الْخَزَّازِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « بِالْكَوْفَةِ مَسْجِدٌ يُقَالُ لَهُ مَسْجِدُ السَّهْلَةِ، لَوْ أَنَّ عَمِّي زَيْدًا أَتَاهُ فَصَلَّى فِيهِ وَاسْتَجَارَ اللَّهَ، لَأَجَارَهُ عِشْرِينَ سَنَةً، فِيهِ مَنَاخُ الرَّكِبِ، وَبَيْتُ إِدْرِيسَ النَّبِيِّ عَلَيْهِ السَّلَامُ، وَمَا أَتَاهُ مَكْرُوبٌ قَطُّ، فَصَلَّى فِيهِ بَيْنَ الْعِشَاءَيْنِ وَدَعَا اللَّهَ، إِلَّا فَرَّجَ اللَّهُ كُرْبَتَهُ ». »

From him, from Amro Bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed Al-Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In Al-Kufa there is a Masjid called Masjid Al-Sahla. Had my^{asws} uncle Zayd gone over to it and prayed Salāt therein and sought the Shelter of Allah^{azwj}, He^{azwj} would have Sheltered him for twenty years. In it is a disembarkation of the rider (Prophet Khizr^{as}), and a house of Idrees^{as}, the Prophet^{as}; and not worried one would come over to it at all and pray Salāt therein between the two Isha (Salāts), and supplicate to Allah^{azwj}, except that Allah^{azwj} 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
هَذَا آخِرُ كِتَابِ الصَّلَاةِ مِنْ كِتَابِ الْكَافِي لِلشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ رَحْمَةُ

اللَّهِ عَلَيْهِ، وَيَتَلُوهُ 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 Allah^{azwj} have Mercy upon him; and it would be followed by the Book of Zakaat.

Notes

- 1 Al-Kafi – V 3 – The Book Of Salāt CH 89 H 1
- 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
- 8 Al-Kafi – V 3 – The Book Of Salāt CH 90 H 4
- 9 Al-Kafi – V 3 – The Book Of Salāt CH 90 H 5
- 10 Al-Kafi – V 3 – The Book Of Salāt CH 90 H 6
- 11 Al-Kafi – V 3 – The Book Of Salāt CH 90 H 7
- 12 Al-Kafi – V 3 – The Book Of Salāt CH 91 H 1
- 13 Al-Kafi – V 3 – The Book Of Salāt CH 91 H 2
- 14 Al-Kafi – V 3 – The Book Of Salāt CH 91 H 3
- 15 Al-Kafi – V 3 – The Book Of Salāt CH 91 H 4
- 16 Al-Kafi – V 3 – The Book Of Salāt CH 91 H 5
- 17 Al-Kafi – V 3 – The Book Of Salāt CH 91 H 6
- 18 Al-Kafi – V 3 – The Book Of Salāt CH 91 H 7
- 19 Al-Kafi – V 3 – The Book Of Salāt CH 92 H 1
- 20 Al-Kafi – V 3 – The Book Of Salāt CH 92 H 2
- 21 Al-Kafi – V 3 – The Book Of Salāt CH 92 H 3
- 22 Al-Kafi – V 3 – The Book Of Salāt CH 92 H 4
- 23 Al-Kafi – V 3 – The Book Of Salāt CH 92 H 5
- 24 Al-Kafi – V 3 – The Book Of Salāt CH 92 H 6
- 25 Al-Kafi – V 3 – The Book Of Salāt CH 92 H 7
- 26 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 1
- 27 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 2
- 28 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 3
- 29 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 4
- 30 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 5
- 31 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 6
- 32 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 7
- 33 Al-Kafi – V 3 – The Book Of Salāt CH 93 H 8
- 34 Al-Kafi – V 3 – The Book Of Salāt CH 94 H 1
- 35 Al-Kafi – V 3 – The Book Of Salāt CH 94 H 2
- 36 Al-Kafi – V 3 – The Book Of Salāt CH 94 H 3
- 37 Al-Kafi – V 3 – The Book Of Salāt CH 94 H 4
- 38 Al-Kafi – V 3 – The Book Of Salāt CH 94 H 5
- 39 Al-Kafi – V 3 – The Book Of Salāt CH 94 H 6
- 40 Al-Kafi – V 3 – The Book Of Salāt CH 94 H 7
- 41 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 1
- 42 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 2
- 43 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 3
- 44 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 4
- 45 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 5
- 46 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 6
- 47 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 7
- 48 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 8
- 49 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 9
- 50 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 10
- 51 Al-Kafi – V 3 – The Book Of Salāt CH 95 H 11
- 52 Al-Kafi – V 3 – The Book Of Salāt CH 96 H 1
- 53 Al-Kafi – V 3 – The Book Of Salāt CH 96 H 2
- 54 Al-Kafi – V 3 – The Book Of Salāt CH 97 H 1
- 55 Al-Kafi – V 3 – The Book Of Salāt CH 98 H 1
- 56 Al-Kafi – V 3 – The Book Of Salāt CH 99 H 1
- 57 Al-Kafi – V 3 – The Book Of Salāt CH 99 H 2

- 58 Al-Kafi – V 3 – The Book Of Salāt CH 99 H 3
- 59 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 1
- 60 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 2
- 61 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 3
- 62 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 4
- 63 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 5
- 64 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 6
- 65 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 7
- 66 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 8
- 67 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 9
- 68 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 10
- 69 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 11
- 70 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 12
- 71 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 13
- 72 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 14
- 73 Al-Kafi – V 3 – The Book Of Salāt CH 100 H 15
- 74 Al-Kafi – V 3 – The Book Of Salāt CH 101 H 1
- 75 Al-Kafi – V 3 – The Book Of Salāt CH 101 H 2
- 76 Al-Kafi – V 3 – The Book Of Salāt CH 101 H 3
- 77 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 1
- 78 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 2
- 79 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 3
- 80 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 4
- 81 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 5
- 82 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 6
- 83 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 7
- 84 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 8
- 85 Al-Kafi – V 3 – The Book Of Salāt CH 102 H 9
- 86 Al-Kafi – V 3 – The Book Of Salāt CH 103 H 1
- 87 Al-Kafi – V 3 – The Book Of Salāt CH 103 H 2
- 88 Al-Kafi – V 3 – The Book Of Salāt CH 103 H 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[13]

كِتَابُ الزَّكَاةِ

THE BOOK OF ZAKĀT (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،
وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

1 - بَابُ فَرَضِ 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: أَكْثَمَا قَالَا لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ) ؟ أَكُلُّ هَؤُلَاءِ يُعْطَى وَإِنْ كَانَ لَا يَعْرِفُ ؟ فَقَالَ: « إِنَّ الْإِمَامَ يُعْطَى هَؤُلَاءِ جَمِيعًا؛ لِأَنَّهُمْ يَتَقَرَّبُونَ لَهُ بِالطَّاعَةِ ». قَالَ: فُلْتُ: فَإِنْ كَانُوا لَا يَعْرِفُونَ؟ فَقَالَ: « يَا زُرَّارَةُ، لَوْ كَانَ يُعْطَى مَنْ يَعْرِفُ دُونَ مَنْ لَا يَعْرِفُ، لَمْ يُوْجَدْ لَهَا مَوْضِعٌ، وَإِنَّمَا يُعْطَى مَنْ لَا يَعْرِفُ لِيَرْتَعِبَ فِي الدِّينِ، فَيُنْتَبِتَ عَلَيْهِ، فَأَمَّا الْيَوْمَ فَلَا تُعْطَى أَنْتَ وَأَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ، فَمَنْ وَجَدَتْ مِنْ هَؤُلَاءِ الْمُسْلِمِينَ عَارِفًا فَأَعْطِهِ، دُونَ النَّاسِ ». ثُمَّ قَالَ: « سَهْمُ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَسَهْمُ الرِّقَابِ عَامٌّ، وَالْبَاقِي حَاصٌّ ». قَالَ: فُلْتُ: فَإِنْ لَمْ يُوْجَدُوا؟ قَالَ: « لَا تَكُونُ فَرِيضَةً فَرَضَهَا اللَّهُ. عَزَّ وَجَلَّ. لَا يُوْجَدُ لَهَا أَهْلٌ ». قَالَ: فُلْتُ: فَإِنْ لَمْ تَسْعُهُمُ الصَّدَقَاتُ؟ فَقَالَ: « إِنَّ اللَّهَ فَرَضَ لِلْفُقَرَاءِ فِي مَالِ الْأَعْيَانِ مَا يَسْعُهُمْ، وَلَوْ عَلِمَ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَرَادَهُمْ؛ إِنَّهُمْ لَمْ يُؤْتُوا مِنْ قِبَلِ فَرِيضَةِ اللَّهِ، وَلَكِنْ أُتُوا مِنْ مَنَعَ مَنْ مَنَعَهُمْ حَقَّهُمْ، لِأَنَّ فَرَضَ اللَّهِ 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 Abdullah^{asws}, ‘What is your^{asws} view of the Words of Allah^{azwj} 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 he^{asws} said: 'The Imam^{asws} would give to all of them, altogether, because they are acknowledging him^{asws} with the obedience'.

He (the narrator) said, 'I said, 'Supposing they are not recognising (the Wilayah)?' So he^{asws} said: 'Were he^{asws} to give to the ones who do recognise (the Wilayah) besides the ones who do not recognise, he^{asws} would not find a place for it, and rather he^{asws} 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 he^{asws} 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?' He^{asws} said: 'It cannot happen that an Obligation which Allah^{azwj} 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 he^{asws} said: 'Allah^{azwj} Obligated for the poor, in the wealth of the rich, what would suffice them, and had He^{azwj} Known that it would not suffice the, He^{azwj} would have Increased it for them. It (poverty) did not come to them from the direction of the Obligation of Allah^{azwj}, but they are deficient due to the one who prevents their rights (to be given to them), not from what Allah^{azwj} 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 مَجْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَمَّا أَنْزَلَتْ آيَةُ الزَّكَاةِ: (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا) وَأَنْزَلَتْ فِي شَهْرِ رَمَضَانَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيَهُ، فَنَادَى فِي النَّاسِ: أَنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ الصَّلَاةَ، فَفَرَضَ اللَّهُ - عَزَّ وَجَلَّ - عَلَيْهِمْ مِنَ الدَّهَبِ وَالْفِضَّةِ، وَفَرَضَ الصَّدَقَةَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْعَنَمِ، وَمِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّرْبِيبِ، فَنَادَى فِيهِمْ بِذَلِكَ فِي شَهْرِ رَمَضَانَ، وَعَقَفَا لَهُمْ عَمَّا سِوَى ذَلِكَ». قَالَ: «ثُمَّ لَمْ يَفْرَضْ لَشَيْءٍ مِنْ أَمْوَالِهِمْ حَتَّى حَالَ عَلَيْهِمُ الْحَوْلُ مِنْ قَابِلٍ، فَصَامُوا، وَأَفْطَرُوا، فَأَمَرَ مُنَادِيَهُ، فَنَادَى 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 Abdullah^{asws} 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-Allah^{saww} ordered his^{saww} caller, so he called out among the people, ‘Allah^{azwj} has imposed the Zakāt upon you just as He^{azwj} has Imposed the Salāt upon you all!’

Allah^{azwj} 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’.

He^{asws} said: ‘Then He^{azwj} 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 his^{saww} caller called out among the Muslims, ‘O you Muslims! Purify your wealth, your Salāts would be Accepted!’ Then he^{saww} 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 مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنْ رِفَاعَةَ بْنِ مُوسَى: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا فَرَضَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ شَيْئًا أَشَدَّ عَلَيْهِمْ مِنَ الزَّكَاةِ، وَفِيهَا تَهْلِكُ عَامَتُهُمْ ».

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 Abdullah^{asws} saying: ‘Allah^{azwj} 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 اللَّهِ بْنِ الْمُغِيرَةِ، عَنِ ابْنِ مُسْكَانَ وَعَبْرِ وَاحِدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ - جَلَّ وَعَزَّ - جَعَلَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ مَا يَكْفِيهِمْ، وَلَوْلَا ذَلِكَ لَرَادَهُمْ، وَإِنَّمَا يُؤْتُونَ مِنْ مَنْعٍ 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 Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Made for the poor, in the wealth of the rich, what would suffice them, and had it not been that, He^{azwj} 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 عَيْسَى، عَنْ حَرِيزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدٍ وَفُضَيْلٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَا: « فَرَضَ اللَّهُ 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'far^{asws} and Abu Abdullah^{asws} both having said: 'Allah^{azwj} Imposed the Zakāt along with the Salāt'.⁵

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ مُبَارَكِ الْعَقْرُقُوفِيِّ، قَالَ: قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ - عَزَّ وَجَلَّ - وَضَعَ الزَّكَاةَ فُوتًا لِلْفُقَرَاءِ، وَتَوْفِيرًا لِأَمْوَالِكُمْ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Mubarak Al Aqarququy who said,

'Abu Al-Hassan^{asws} said: 'Allah^{azwj} 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 سُؤَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ - عَزَّ وَجَلَّ - فَرَضَ الزَّكَاةَ كَمَا فَرَضَ الصَّلَاةَ، وَلَوْ أَنَّ رَجُلًا حَمَلَ الزَّكَاةَ فَأَعْطَاهَا عَلَانِيَةً، لَمْ يَكُنْ عَلَيْهِ فِي ذَلِكَ عَيْبٌ، وَذَلِكَ أَنَّ اللَّهَ - عَزَّ وَجَلَّ - فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ لِلْفُقَرَاءِ مَا يَكْتَفُونَ بِهِ الْفُقَرَاءُ، وَلَوْ عَلِمَ أَنَّ الَّذِي فَرَضَ لَا يَكْفِيهِمْ، لَزَادَهُمْ؛ وَإِنَّمَا يُؤْتَى الْفُقَرَاءَ فِيمَا أَتَوْا مِنْ مَنَعٍ مَنْ مَنَعَهُمْ خُفُوفَهُمْ، لَأَمِنَ الْفَرِيضَةَ».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Imposed the Zakāt just as He^{azwj} 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 Allah^{azwj} Mighty and Majestic Imposed in the wealth of the rich for the poor, what the poor would be sufficing with, and had He^{azwj} Known, that what He^{azwj} has Imposed for them would not suffice them. He^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ - عَزَّ وَجَلَّ - فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَا يُحْمَدُونَ إِلَّا بِأَدَائِهَا، وَهِيَ الزَّكَاةُ، بِهَا حَقُّوا دِمَاءَهُمْ، وَبِهَا سُمُّوا مُسْلِمِينَ، وَلَكِنَّ اللَّهَ - عَزَّ وَجَلَّ - فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ حُقُوقًا غَيْرَ الزَّكَاةِ، فَقَالَ عَزَّ وَجَلَّ: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ) فَالْحَقُّ الْمَعْلُومُ غَيْرُ الزَّكَاةِ، وَهُوَ شَيْءٌ يَفْرِضُهُ الرَّجُلُ عَلَى نَفْسِهِ فِي مَالِهِ، يَجِبُ عَلَيْهِ أَنْ يَفْرِضَهُ عَلَى قَدْرِ طَاقَتِهِ وَسَعَةِ مَالِهِ، فَيُؤَدِّي الَّذِي فَرَضَ عَلَى نَفْسِهِ، إِنْ شَاءَ فِي كُلِّ يَوْمٍ، وَإِنْ شَاءَ فِي كُلِّ جُمُعَةٍ، وَإِنْ شَاءَ فِي كُلِّ شَهْرٍ، وَقَدْ قَالَ اللَّهُ - عَزَّ وَجَلَّ - أَيْضًا: (أَفْرِضُوا لِلَّهِ قَرْضًا حَسَنًا) وَهَذَا غَيْرُ الزَّكَاةِ، وَقَدْ قَالَ اللَّهُ - عَزَّ وَجَلَّ - أَيْضًا: (يُنْفِقُونَ مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً) وَ (الْمَاعُونَ) أَيْضًا، وَهُوَ: الْقَرْضُ يُفْرِضُهُ، وَالْمَتَاعُ يُعِيرُهُ، وَالْمَعْرُوفُ يَصْنَعُهُ. وَمِمَّا فَرَضَ اللَّهُ - عَزَّ وَجَلَّ - أَيْضًا

فِي الْمَالِ مِنْ غَيْرِ الزَّكَاةِ قَوْلُهُ عَزَّ وَجَلَّ: (الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ) وَمَنْ أَدَى مَا فَرَضَ اللَّهُ عَلَيْهِ، فَقَدْ قَضَى مَا عَلَيْهِ، وَأَدَى شُكْرَ مَا أَنْعَمَ اللَّهُ عَلَيْهِ فِي مَالِهِ إِذَا هُوَ حَمْدُهُ عَلَى مَا أَنْعَمَ اللَّهُ عَلَيْهِ فِيهِ مِمَّا فَضَّلَهُ بِهِ مِنَ السَّعَةِ عَلَى غَيْرِهِ، وَلِمَا وَقَفَهُ لِأَدَاءِ مَا فَرَضَ اللَّهُ. عَزَّ وَجَلَّ 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 Abdullah^{asws} having said: 'Allah^{azwj} 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, Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj}); and the chattels (property) than one lends, and the act of goodness one does. And from what Allah^{azwj} 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 Allah^{azwj} has Imposed upon him, so he has fulfilled whatever was upon him, and he would have paid his gratefulness of what Allah^{azwj} had Favoured upon him in his wealth, when he Praises Him^{azwj} upon what Allah^{azwj} had Favoured upon him from what He^{azwj} had Preferred him with from the (financial) capacity over the others, and due to Inclining him to pay what Allah^{azwj} 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 الْمَعْرَاءِ، عَنْ أَبِي بَصِيرٍ، قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَمَعَنَا بَعْضُ أَصْحَابِ الْأَمْوَالِ، فَذَكَرُوا الزَّكَاةَ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الزَّكَاةَ لَيْسَ يُحْمَدُ بِهَا صَاحِبُهَا، وَإِنَّمَا هُوَ شَيْءٌ ظَاهِرٌ، إِنَّمَا حَقَّنَ بِهَا دَمَهُ وَسَمِّيَ بِهَا مُسْلِمًا، وَلَوْ لَمْ يُؤَدِّهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ، وَإِنَّ عَلَيْكُمْ فِي أَمْوَالِكُمْ غَيْرَ الزَّكَاةِ.»
فَقُلْتُ: أَصْلَحَكَ اللَّهُ، وَمَا عَلَيْنَا فِي أَمْوَالِنَا غَيْرَ الزَّكَاةِ؟ فَقَالَ: «سُبْحَانَ اللَّهِ! أَمَا تَسْمَعُ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلنَّسَائِلِ وَالْمَحْرُومِ)؟» قَالَ: قُلْتُ:

مَاذَا الْحَقُّ الْمَعْلُومُ الَّذِي عَلَيْنَا؟ قَالَ: « هُوَ الشَّيْءُ يَعْمَلُهُ الرَّجُلُ فِي مَالِهِ، يُعْطِيهِ فِي الْيَوْمِ، أَوْ فِي الْجُمُعَةِ، أَوْ فِي الشَّهْرِ . قَلَّ أَوْ كَثُرَ . غَيْرَ أَنَّهُ يَدُومُ عَلَيْهِ . » وَقَوْلُهُ عَزَّ وَجَلَّ: (وَيَمْنَعُونَ الْمَاعُونَ) ؟ قَالَ: « هُوَ الْقَرْضُ يُقْرِضُهُ، وَالْمَعْرُوفُ يَصْطَبِعُهُ، وَمَتَاعُ الْبَيْتِ يُعِيرُهُ، وَمِنْهُ الزَّكَاةُ . » فَقُلْتُ لَهُ: إِنَّ لَنَا حِيرَانًا إِذَا أَعْرَبْنَاهُمْ مَتَاعًا، كَسَرُوهُ، وَأَفْسَدُوهُ، فَعَلَيْنَا جُنَاحٌ إِنْ تَمْنَعُهُمْ؟ فَقَالَ: « لَا، لَيْسَ عَلَيْكُمْ جُنَاحٌ إِنْ تَمْنَعُوهُمْ إِذَا كَانُوا كَذَلِكَ . » قَالَ: قُلْتُ لَهُ: (وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا) ؟ قَالَ: « لَيْسَ مِنَ الزَّكَاةِ » قُلْتُ: قَوْلُهُ عَزَّ وَجَلَّ: (الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً) ؟ قَالَ: « لَيْسَ مِنَ الزَّكَاةِ . » قَالَ: قُلْتُ: قَوْلُهُ عَزَّ وَجَلَّ: (إِنْ تُبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ) ؟ قَالَ: « لَيْسَ مِنَ الزَّكَاةِ، وَصَلَّتْكَ قَرَابَتِكَ 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 Abdullah^{asws}, and with us was an owner of the wealth (rich man), and they mentioned the Zakāt, so Abu Abdullah^{asws} 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 Allah^{azwj} Keep you well! And what is (imposed) upon us regarding our wealth, apart from the Zakāt?' So he^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard Allah^{azwj} Mighty and Majestic Saying in His 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?' He^{asws} 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 him^{asws}, '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 he^{asws} 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 him^{asws}, '(What about) [76:8] And they give food out of love for Him to the poor and the orphan and the captive?' He^{asws} 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?' He^{asws} 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?' He^{asws}

said: 'Not from the Zakāt; and your helping the relatives is not from the Zakāt'.⁹

10. عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِللسَائِلِ وَالْمَحْرُومِ) أَهْوَى سِوَى الزَّكَاةِ؟ فَقَالَ: «هُوَ الرَّجُلُ يُؤْتِيهِ اللَّهُ الثَّرْوَةَ مِنَ الْمَالِ، فَيُخْرِجُ مِنْهُ الْأَلْفَ وَالْأَلْفَيْنِ وَالثَّلَاثَةَ الْآلَافِ وَالْأَقْلَ وَالْأَكْثَرَ، فَيَصِلُ بِهِ رَحْمَةً، 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 Abdullah^{asws} regarding the Words of Allah^{azwj} 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, 'Is it besides the Zakāt?' So he^{asws} said: 'It is the man whom Allah^{azwj} 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 مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ رَجُلًا جَاءَ إِلَى أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِللسَائِلِ وَالْمَحْرُومِ) مَا هَذَا الْحَقُّ الْمَعْلُومُ؟ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: الْحَقُّ الْمَعْلُومُ: الشَّيْءُ يُخْرِجُهُ مِنْ مَالِهِ لَيْسَ مِنَ الزَّكَاةِ، وَلَا مِنَ الصَّدَقَةِ الْمَفْرُوضَتَيْنِ. قَالَ: فَإِذَا لَمْ يَكُنْ مِنَ الزَّكَاةِ وَلَا مِنَ الصَّدَقَةِ، فَمَا هُوَ؟ فَقَالَ: هُوَ الشَّيْءُ يُخْرِجُهُ الرَّجُلُ مِنْ مَالِهِ إِنْ شَاءَ أَكْثَرَ، وَإِنْ شَاءَ أَقَلَّ عَلَى قَدْرِ مَا يَمْلِكُ، فَقَالَ لَهُ الرَّجُلُ: فَمَا يَصْنَعُ بِهِ؟ قَالَ: يَصِلُ بِهِ رَحْمًا، وَيَقْوِي بِهِ ضَعْفًا، وَيَحْمِلُ بِهِ كَلًّا، أَوْ يَصِلُ بِهِ أَخًا لَهُ فِي اللَّهِ، أَوْ لِنَائِبَةٍ تَتَوَبُّهُ، فَقَالَ الرَّجُلُ: اللَّهُ يَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتِهِ».

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'far^{asws} saying: 'A man came over to my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} and he said to him^{asws}, 'Inform me about the Words of Allah^{azwj} 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 Ali^{asws} Bin Al-Husayn^{asws} 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 he^{asws} 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 him^{asws}, 'And what should he do with it?' He^{asws} 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 Allah^{azwj} or repel (a problem) on his behalf'. So the man said: 'Allah^{azwj} Knows where He^{azwj} [6:124] Allah best Knows where He Places His Message'.¹¹

12. وَعَنْهُ، عَنِ ابْنِ فَضَّالٍ، عَنْ صَفْوَانَ الْجَمَّالِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَجَلَّ: «لِلسَّائِلِ 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 Abdullah^{asws} regarding the Words of the Mighty and Majestic [70:25] For him who asks and for him who is denied. He^{asws} said: 'The denied one is the constrained one who is denied the toil of his hands regarding the buying and the selling'.

وَفِي رَوَايَةٍ أُخْرَى عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَكْهَمَا قَالَا: «الْمَحْرُومُ: الرَّجُلُ الَّذِي لَيْسَ بِعَقْلِهِ بَأْسٌ، وَلَمْ يُبَسِّطْ لَهُ فِي الرِّزْقِ وَهُوَ مُحَارَفٌ».

And in another report, from Abu Ja'far^{asws} and Abu Abdullah^{asws}, 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 اللَّهِ عَلَيْهِ السَّلَامُ، فَسَأَلَهُ رَجُلٌ: فِي كَمْ تَحِبُّ الرِّكَاهُ مِنَ الْمَالِ؟ فَقَالَ لَهُ: «الرِّكَاهُ الظَّاهِرَةُ، أَمْ الْبَاطِنَةُ تُرِيدُ؟». فَقَالَ: أُرِيدُهُمَا جَمِيعًا. فَقَالَ: «أَمَّا الظَّاهِرَةُ: فَفِي كُلِّ أَلْفٍ خَمْسَةٌ وَعِشْرُونَ؛ وَأَمَّا الْبَاطِنَةُ: فَلَا تَسْتَأْثِرُ عَلَى 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 Abdullah^{asws}, and a man asked him^{asws}, 'With regards to how much is the Zakāt Obligated from the wealth?' So he^{asws} 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 he^{asws} 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 اللَّهِ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ عَامِرِ بْنِ جُدَاعَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ، قَرَضْتُ إِلَى مَيْسِرَةٍ، فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِلَى غَلَّةٍ تُدْرِكُ» فَقَالَ الرَّجُلُ: لَا وَاللَّهِ، قَالَ: «فَإِلَى بَحَارَةِ تَوْبٍ» قَالَ: لَا وَاللَّهِ، قَالَ: «فَإِلَى عُقْدَةِ تَبَاعٍ» فَقَالَ: لَا وَاللَّهِ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَأَنْتَ مِمَّنْ جَعَلَ اللَّهُ لَهُ فِي أَمْوَالِنَا حَقًّا» ثُمَّ دَعَا بِكَيْسٍ فِيهِ دَرَاهِمٌ، فَأَدْخَلَ يَدَهُ فِيهِ، فَنَازَلَهُ مِنْهُ قَبْضَةً، ثُمَّ قَالَ لَهُ: «اتَّقِ اللَّهَ، وَلَا تُسْرِفْ، وَلَا تَقْتَرْ، وَلَكِنْ بَيْنَ ذَلِكَ قَوَامًا؛ إِنَّ

التَّبْدِيرِ مِنَ الْإِسْرَافِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَلَا تُبَدِّرْ تَبْدِيرًا) «. الْحَسَنُ بْنُ مُحَمَّدٍ، عَنْ سَعْدَانَ بْنِ مُسْلِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَ ذَلِكَ.

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 Abdullah^{asws}, and he said to him^{asws}, 'O Abu Abdullah^{asws}! Lend me (some money) up to (my) financial ease'. So Abu Abdullah^{asws} said to him: 'Up to you realising a harvest?' So the man said, 'No, by Allah^{azwj}'. He^{asws} said: 'So up to your profit in a trade?' He said, 'No, by Allah^{azwj}'. He^{asws}: 'So up to a contract being fulfilled?' So he said, 'No, by Allah^{azwj}'.

So Abu Abdullah^{asws} said: 'Thus, you are from the ones for whom, in our^{asws} wealth, there is a right'. Then he^{asws} called for a bag wherein were some Dirhams, and he^{asws} inserted his^{asws} hand in it and took out a handful from it, then said to him: 'Fear Allah^{azwj} and neither be extravagant nor be stingy, but be upright in between that. The squandering is from the extravagance. Allah^{azwj} 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 Abdullah^{asws} – similar to that'.¹⁴

15. أَحْمَدُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ رَجُلٍ مِنْ أَهْلِ سَابَاطَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِعَمَّارِ السَّابَاطِيِّ: « يَا عَمَّارُ، أَنْتَ رَبُّ مَالٍ كَثِيرٍ؟ » قَالَ: نَعَمْ، جُعِلْتُ فِدَاكَ، قَالَ: « فَتُؤَدِّي مَا افْتَرَضَ اللَّهُ 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 يَفْنَى، وَالْبَدَنَ يَبْلَى، وَالْعَمَلَ يَبْقَى، وَالذِّيَّانَ 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 Abdullah^{asws} said to Ammar Al-Sabaty: 'O Ammar! You are a lord of a lot of wealth?' He said, 'Yes, may I be sacrificed for you^{asws}'. He^{asws} said: 'So do you pay what Allah^{azwj} has Imposed upon you, from the Zakāt?' So he said, 'Yes'. He^{asws} said: 'So you do take out the 'known right' from your wealth?' He said, 'Yes'. He^{asws} said: 'So you do help your relatives?' He said, 'Yes'. He^{asws} said: 'And you do help your brothers'. He said, 'Yes'. So he^{asws} said: 'O Ammar! The wealth perishes, and the body wears out, and the deeds remain, and the Judge (Allah^{azwj}) 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 اللَّهِ بْنِ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ) ؟ فَقَالَ: « الْفَقِيرُ: الَّذِي لَا يَسْأَلُ النَّاسَ، وَالْمَسْكِينُ أَجْهَدُ مِنْهُ، وَالْبَائِسُ أَجْهَدُهُمْ، فَكُلُّ مَا فَرَضَ اللَّهُ - عَزَّ وَجَلَّ - عَلَيْكَ، فَإِعْلَانُهُ أَفْضَلُ مِنْ إِسْرَارِهِ، وَكُلُّ مَا كَانَ تَطَوُّعًا، فَإِسْرَارُهُ أَفْضَلُ مِنْ إِعْلَانِهِ، وَلَوْ أَنَّ رَجُلًا يَحْمِلُ زَكَاةَ مَالِهِ عَلَى عَاتِقِهِ فَفَقَسَمَهَا عَلَانِيَةً، كَانَ ذَلِكَ حَسَنًا حَمِيلاً ».

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 Abdullah^{asws}, ‘(What about) the Words of Allah^{azwj} Mighty and Majestic [9:60] But rather, the charities are only for the poor and the needy?’ He^{asws} 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 Allah^{azwj} 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، عَنِ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَإِنْ تُخْفُوها وَتُؤْتُوها الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ) فَقَالَ: « هِيَ سِوَى الزَّكَاةِ؛ إِنَّ الزَّكَاةَ عَلَانِيَةً غَيْرُ سِرٍّ ».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Is’haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} 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 he^{asws} said: ‘It is besides the Zakāt. The (giving) of Zakāt is publicly, without being secretive’.¹⁷

18. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَحَدِهِمَا عَلَيْهِ السَّلَامُ: أَنَّهُ سَأَلَهُ عَنِ الْفَقِيرِ وَالْمَسْكِينِ؟ فَقَالَ: « الْفَقِيرُ: الَّذِي لَا يَسْأَلُ، وَالْمَسْكِينُ: الَّذِي هُوَ أَجْهَدُ مِنْهُ، الَّذِي يَسْأَلُ ».

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), that he^{asws} was asked about the poor and the needy, so he^{asws} 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 مُحَمَّدَ بْنِ عَيْسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ، قَالَ: ذَكَرْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ شَيْئاً، فَقَالَ: «اصْبِرْ؛ فَإِنِّي أَرْجُو أَنْ يَصْنَعَ اللَّهُ لَكَ إِنْ شَاءَ اللَّهُ» ثُمَّ قَالَ: «فَوَ اللَّهُ، مَا أَخَّرَ اللَّهُ عَنِ الْمُؤْمِنِ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُ مِمَّا عَجَّلَ لَهُ فِيهَا» ثُمَّ صَعَرَ الدُّنْيَا، وَقَالَ: «أَيُّ شَيْءٍ هِيَ؟». ثُمَّ قَالَ: «إِنَّ صَاحِبَ النِّعْمَةِ عَلَى حَظٍّ؛ إِنَّهُ يَجِبُ عَلَيْهِ حُقُوقُ اللَّهِ فِيهَا، وَاللَّهُ إِنَّهُ لَتَكُونُ عَلَيَّ النِّعْمُ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَمَا أَزَالُ مِنْهَا عَلَى وَجَلِّ. وَحَرَكَ يَدَهُ. حَتَّى أَخْرَجَ مِنَ الْحُقُوقِ الَّتِي تَجِبُ لِلَّهِ عَلَيَّ فِيهَا». فَقُلْتُ: جُعِلْتُ فِدَاكَ، أَنْتَ فِي قَدْرِكَ تَخَافُ هَذَا؟ قَالَ: «نَعَمْ، فَأَحْمَدُ رَبِّي عَلَى 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-Reza^{asws}, so he^{asws} said: ‘Be patient, for I^{asws} am hoping that Allah^{azwj} would do something for you, Allah^{azwj} Willing’. Then he^{asws} said: ‘By Allah^{azwj}! Allah^{azwj} does not delay from the Believer from this world what is good for him, from what He^{azwj} Hastens or him in it’. Then he^{asws} belittled the world and said: ‘Which thing is it?’

Then he^{asws} said: ‘The favoured one is upon a danger that there is Obligated upon him the Rights of Allah^{azwj} in it. By Allah^{azwj}! If there happens to be the Bounty upon me^{asws} from Allah^{azwj} Mighty and Majestic, so I^{asws} would not cease to be apprehensive from it’, and he moved his^{asws} hand, ‘Until I^{asws} take out the rights which are Obligated for the Sake of Allah^{azwj} upon me^{asws} with regards to it’. So I said, ‘May I be sacrificed for you^{asws}! You^{asws} are within your^{asws} powers (and) you^{asws} are fearing this?’ He^{asws} said: ‘Yes, so I^{asws} can Praise my^{asws} Lord^{azwj} upon what He^{azwj} Favoured with upon me^{asws}’.¹⁹

2 - بَابُ مَنَعِ الزَّكَاةِ

Chapter 2 – Prevention of the Zakāt

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ مَا بَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ)؟ فَقَالَ: «يَا مُحَمَّدُ، مَا مِنْ أَحَدٍ يَمْنَعُ مِنْ زَكَاةِ مَالِهِ شَيْئاً إِلَّا جَعَلَ اللَّهُ عَزَّ وَجَلَّ. ذَلِكَ يَوْمَ الْقِيَامَةِ تُعْبَانَا مِنْ نَارٍ مُطَوَّقاً فِي عُنُقِهِ، يَنْهَشُ مِنْ لَحْمِهِ حَتَّى يَفْرَغَ مِنَ الْحِسَابِ». ثُمَّ قَالَ: «هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ مَا بَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ) يَعْنِي مَا بَجَلُوا 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 Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement. So he^{asws} said: ‘O Muhammad! There is none who prevents anything from a Zakāt of his wealth except that Allah^{azwj} 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 he^{asws} said: 'These are the Words of Allah^{azwj} 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 عَلَيْهِ السَّلَامُ، قَالَ: « بَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ إِذْ قَالَ: قُمْ يَا فُلَانُ، قُمْ يَا فُلَانُ، قُمْ يَا فُلَانُ حَتَّى أَخْرَجَ حَمْسَةَ نَفَرٍ، فَقَالَ: اخْرُجُوا مِنْ مَسْجِدِنَا، لَا تَصَلُّوا فِيهِ وَأَنْتُمْ لَا تُزَكُّونَ ». »

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'far^{asws} having said: 'While Rasool-Allah^{saww} was in the Masjid when he^{saww} said: 'Stand, O so and so! Stand O son of so! Stand O so and so!', until he^{saww} has thrown out five persons, and he^{saww} said: 'Get out from our^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ مَنَعَ قِيرَاطًا مِنَ الزَّكَاةِ، فَلَيْسَ بِمُؤْمِنٍ وَلَا مُسْلِمٍ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ: (رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ) ». وَفِي رِوَايَةٍ أُخْرَى: « وَلَا تُقْبَلُ لَهُ صَلَاةٌ ». »

Yunus, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} 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, '(He^{asws} said) 'And his Salāt would not be Accepted for him'.²²

4. يُونُسُ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ ذِي زَكَاةٍ مَالٍ: نَخْلٍ، أَوْ زَرْعٍ، أَوْ كَرْمٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا قَلَدَهُ اللَّهُ تُرْبَةَ أَرْضِهِ، يُطَوَّقُ بِهَا مِنْ سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ ». »

Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} 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 Allah^{azwj} 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 اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي بَانٍ بْنِ تَعْلَبٍ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « دَمَانٍ فِي الْإِسْلَامِ حَلَالٌ مِنَ اللَّهِ لَا يَفْضِي فِيهِمَا أَحَدٌ حَتَّى يَبْعَثَ اللَّهُ قَائِمَنَا أَهْلَ الْبَيْتِ، فَإِذَا

بَعَثَ اللَّهُ . عَزَّ وَجَلَّ . قَائِمَنَا أَهْلَ الْبَيْتِ ، حَكَمَ فِيهِمَا بِحُكْمِ اللَّهِ ، لَا يُرِيدُ عَلَيْهِمَا بَيِّنَةٌ : الرَّابِي الْمُخْصَنُ يَرْجُمُهُ ، وَمَانِعُ الزَّكَاةِ يَضْرِبُ عُنُقَهُ . « . عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ، عَنْ مُوسَى بْنِ سَعْدَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ ، عَنْ مَالِكِ بْنِ عَطِيَّةَ ، عَنْ أَبَانَ بْنِ تَغْلِبٍ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Taghlab who said,

‘Abu Abdullah^{asws} said to me: ‘Two bloods in Al Islam are Permissible from Allah^{azwj}. None can judge regarding these two until Allah^{azwj} Sends our^{asws} Qaim^{asws} of the People^{asws} of the Household. So when Allah^{azwj} Mighty and Majestic Sends our^{asws} Qaim^{asws} of the People^{asws} of the Household, he^{asws} would judge regarding these two with a Judgement of Allah^{azwj}, 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 Taghlab,

(It has been narrated) from Abu Abdullah^{asws} – approximate to it’²⁴

6. مُحَمَّدُ بْنُ زِيَادٍ ، عَنِ الْخَشَّابِ ، عَنِ ابْنِ بَقَّاحٍ ، عَنْ مُعَاذِ بْنِ ثَابِتٍ ، عَنْ عَمْرِو بْنِ جُمَيْعٍ : عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ، قَالَ : « مَا مِنْ رَجُلٍ أَدَّى الزَّكَاةَ ، فَتَقَصَّصَتْ مِنْ مَالِهِ ؛ وَلَا مَنَعَهَا أَحَدٌ ، فَزَادَتْ فِي مَالِهِ . »

Humejd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz Bin Sa’ib, from Amro Bin Jumi’e,

(It has been narrated) from Abu Abdullah^{asws} 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 عَيْسَى ، عَنْ حَرِيزٍ ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ ، قَالَ : سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ : « مَا مِنْ رَجُلٍ يَمْنَعُ دِرْهَمًا فِي حَقِّهِ إِلَّا أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ ، وَمَا مِنْ رَجُلٍ يَمْنَعُ حَقًّا مِنْ مَالِهِ إِلَّا طَوَّقَهُ اللَّهُ . عَزَّ وَجَلَّ . بِهِ حَيَّةٌ 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 Abdullah^{asws} 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 Allah^{azwj} Mighty and Majestic would Collar him with a snake of fire on the Day of Judgement’²⁶

8. عَلِيُّ بْنُ إِبْرَاهِيمَ ، عَنْ أَبِيهِ ، عَنْ ابْنِ أَبِي عُمَيْرٍ ، عَنْ أَبِي أَيُّوبَ ، عَنْ أَبِي بَصِيرٍ : عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ، قَالَ : « قَالَ رَسُولُ اللَّهِ ﷺ : مَلْعُونٌ مَلْعُونٌ مَالٌ لَا يُرْكَى . »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} 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 عَلَيْهِ السَّلَامُ يَعْني 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 Hassan^{asws}, meaning the 1st, said, ‘I heard him^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ ابْنِ مِهْرَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ) ؟ قَالَ: « مَا مِنْ عَبْدٍ مَنَعَ مِنْ زَكَاةِ مَالِهِ شَيْئاً إِلَّا جَعَلَ اللَّهُ لَهُ ذَلِكَ يَوْمَ الْقِيَامَةِ ثُغْبَاناً مِنْ نَارٍ، يُطَوَّقُ فِي عُنُقِهِ، يَنْهَشُ مِنْ لَحْمِهِ حَتَّى يَفْرَغَ مِنَ الْحِسَابِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ) » قَالَ: « مَا بَخَلُوا 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’far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [3:180] they shall have what they were niggardly of to cleave to their necks on the Day of Judgement. He^{asws} said: ‘There is none from a servant who prevents anything from the Zakāt of his wealth except that Allah^{azwj}, 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 Allah^{azwj} 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 وَهَيْبِ بْنِ حَفْصٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَنْ مَنَعَ الزَّكَاةَ، سَأَلَ الرَّجْعَةَ عِنْدَ الْمَوْتِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ) ».»

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Wuheyb Bin Hafsa, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «صَلَاةٌ مَكْتُوبَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً، وَحَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُنْفَقُهُ فِي بَرٍّ حَتَّى يَنْفَدَ». قَالَ: ثُمَّ قَالَ: «وَلَا أَفْلَحَ مَنْ ضَيَّعَ عِشْرِينَ بَيْتًا مِنْ ذَهَبٍ بِخَمْسَةِ وَعِشْرِينَ دِرْهَمًا». فَقُلْتُ: وَمَا مَعْنَى خَمْسَةِ وَعِشْرِينَ دِرْهَمًا؟ قَالَ: «مَنْ مَنَعَ الزَّكَاةَ، وَوَقَفَتْ صَلَاتُهُ حَتَّى 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 Abdullah^{asws} 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 he^{asws} 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'?' He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَلْعُونٌ مَلْعُونٌ مَالٌ لَا يُزَكَّى».

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, (It has been narrated) from Abu Abdullah^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ مَنَعَ قِيرَاطًا مِنَ الزَّكَاةِ، فَلَيْمُتْ إِنْ شَاءَ يَهُودِيًّا، أَوْ نَصْرَانِيًّا».

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 Abdullah^{asws} 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 الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ النُّعْمَانِ، عَنْ إِسْحَاقَ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا ضَاعَ مَالٌ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا بِتَضْيِيعِ الزَّكَاةِ، وَلَا يُصَادُ مِنَ الطَّيْرِ إِلَّا مَا ضَيَّعَ تَسْبِيحُهُ».

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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَيُّوبَ بْنِ رَاشِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا نَعِيَ الرَّكَاتُ يُطَوَّقُ بِحَيَّةٍ قَرَعَاءَ، تَأْكُلُ مِنْ دِمَاعِهِ، وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ) ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al iBin Uqba, from Ayoub Bin Rashid who said,

‘I heard Abu Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ مَالِكِ بْنِ عَطِيَّةَ، عَنْ أَبِي حَمْرَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « وَجَدْنَا فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَنَعَتِ الرَّكَاتُ، مَنَعَتِ الْأَرْضُ بَرَكَاتَهَا ». »

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’far^{asws} having said: ‘We^{asws} found in the Book of Ali^{asws}: ‘Rasool-Allah^{saww} said: ‘When the Zakāt is prevented, the earth is Prevented (from) its Blessings’.³⁶

18. أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّمِيمِيِّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ أَبِيهِ أَسْبَاطِ بْنِ سَالِمٍ، عَنْ سَالِمِ مَوْلَى أَبَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا مِنْ طَيْرٍ يُصَادُ إِلَّا بِتَرْكِهِ التَّنْسِيحِ، وَمَا مِنْ مَالٍ يُصَابُ إِلَّا بِتَرْكِ الرَّكَاتِ ». »

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 Abdullah^{asws} 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 خَلْفِ بْنِ حَمَّادٍ، عَنْ حَرِيرٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا مِنْ ذِي مَالٍ - دَهَبٍ، أَوْ فِضَّةٍ - يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا حَبَسَهُ اللَّهُ. عَزَّ وَجَلَّ. يَوْمَ الْقِيَامَةِ بِقَاعِ قَرْقَرٍ، وَسَلَطَ عَلَيْهِ شَجَاعًا أَقْرَعَ يُرِيدُهُ وَهُوَ يَحِيدُ عَنْهُ، فَإِذَا رَأَى أَنَّهُ لَا مَخْلَصَ لَهُ مِنْهُ، أَمَكَّنَهُ مِنْ يَدِهِ، فَفَضَمَهَا كَمَا يُفَضِّمُ الْفُجْلُ، ثُمَّ يَصِيرُ طَوْقًا فِي عُنُقِهِ، وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ) وَمَا مِنْ ذِي مَالٍ - إِبِلٍ، أَوْ غَنَمٍ، أَوْ بَقَرٍ - يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا حَبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِقَاعِ قَرْقَرٍ، يَطْوُهُ كُلُّ ذَاتِ ظَلْفٍ بِظَلْفِهَا، وَيَنْهَشُهُ كُلُّ ذَاتِ نَابٍ بِنَابِهَا؛ وَمَا مِنْ ذِي مَالٍ - نَخْلٍ، أَوْ كَرْمٍ، أَوْ زَرْعٍ - يَمْنَعُ زَكَاةَهَا إِلَّا طَوَّقَهُ اللَّهُ رِبْعَةَ أَرْضِهِ إِلَى سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ ». »

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

‘Abu Abdullah^{asws} said: ‘There is none from the ones with wealth, be it gold or silver, who prevents the Zakāt of his wealth, except that Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj} 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 اللَّهِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: « قَالَ رَسُولُ اللَّهِ ﷺ: 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 Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ مَنَعَ حَقًّا لِلَّهِ . عَزَّ وَجَلَّ . أَنْفَقَ فِي بَاطِلٍ مِثْلِيهِ ». »

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who prevents a Right of Allah^{azwj} 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 عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ . تَبَارَكَ وَتَعَالَى . يَبْعَثُ يَوْمَ الْقِيَامَةِ نَاسًا مِنْ قُبُورِهِمْ مَشْدُودَةً أَيْدِيهِمْ إِلَى أَعْنَاقِهِمْ، لَا يَسْتَطِيعُونَ أَنْ يَتَنَاوَلُوا بِهَا قَيْسَ أُمَّلَةَ، مَعَهُمْ مَلَائِكَةٌ يُعَيِّرُونَهُمْ تَعْيِيرًا شَدِيدًا، يَقُولُونَ: هَؤُلَاءِ الَّذِينَ مَنَعُوا خَيْرًا قَلِيلًا مِنْ خَيْرٍ كَثِيرٍ، هَؤُلَاءِ الَّذِينَ أَعْطَاهُمُ اللَّهُ، فَمَنَعُوا حَقَّ اللَّهِ 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’far^{asws} having said: ‘Allah^{azwj} 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 Allah^{azwj} had Given, but they prevented a Right of Allah^{azwj} in their wealth’.⁴¹

23. عَلِيُّ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُمُهَوْرٍ، عَنِ أَبِيهِ، عَنِ عَلِيِّ بْنِ حَلِيدٍ، عَنِ عُثْمَانَ بْنِ رُشَيْدٍ، عَنِ مَعْرُوفِ بْنِ حَرْبُودَ: عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ . عَزَّ وَجَلَّ . قَرَنَ الزَّكَاةَ بِالصَّلَاةِ، فَقَالَ: (أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ) ، فَمَنْ أَقَامَ الصَّلَاةَ وَلَمْ يُؤْتِ الزَّكَاةَ، لَمْ يَقُمْ 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’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Paired the Zakāt with the Salāt, so He^{azwj} 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 عَلَى مَا هِيَ لَمْ تَزُدْ وَلَمْ تُنْقُصْ

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 يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِي: عَنِ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: « قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لِأَيِّ شَيْءٍ جَعَلَ اللَّهُ الزَّكَاةَ خَمْسَةً وَعِشْرِينَ فِي كُلِّ أَلْفٍ، وَلَمْ يَجْعَلْهَا ثَلَاثِينَ؟ فَقَالَ: إِنَّ اللَّهَ . عَزَّ وَجَلَّ . جَعَلَهَا خَمْسَةً وَعِشْرِينَ، أَخْرَجَ مِنْ أَمْوَالِ الْأَغْنِيَاءِ بِقَدْرِ مَا يَكْتَفِي بِهِ الْفُقَرَاءُ، وَلَوْ أَخْرَجَ النَّاسُ زَكَاةَ أَمْوَالِهِمْ، مَا احتَاجَ أَحَدٌ .»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: ‘It was said to Abu Abdullah^{asws}, ‘For which thing did Allah^{azwj} Make the Zakāt to be twenty five in every thousand, and why did He^{azwj} not Make it to be thirty?’ So he^{asws} said: ‘Allah^{azwj} 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، عَنِ سَلَمَةَ بْنِ الْحَطَّابِ، عَنِ الْحَسَنِ بْنِ رَاشِدٍ، عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ، عَنِ حَبِيبِ الْحَنْطَمِيِّ، قَالَ: كَتَبَ أَبُو جَعْفَرٍ الْمُنْصُورُ إِلَى مُحَمَّدِ بْنِ حَالِدٍ . وَكَانَ عَامِلُهُ عَلَى الْمَدِينَةِ . أَنْ يَسْأَلَ أَهْلَ الْمَدِينَةِ عَنِ الْخُمْسَةِ فِي الزَّكَاةِ مِنَ الْمِائَتَيْنِ: كَيْفَ صَارَتْ وَزَنَ سَبْعَةَ وَلَمْ يَكُنْ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ وَأَمْرُهُ أَنْ يَسْأَلَ فِيمَنْ يَسْأَلُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ وَجَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ . قَالَ: فَسَأَلَ أَهْلَ الْمَدِينَةِ، فَقَالُوا: أَدْرَكْنَا مَنْ كَانَ قَبْلَنَا عَلَى هَذَا، فَبَعَثَ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَجَعْفَرَ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ، فَسَأَلَ عَبْدَ اللَّهِ بْنَ الْحَسَنِ، فَقَالَ كَمَا قَالَ الْمُسْتَفْتُونَ مِنْ أَهْلِ الْمَدِينَةِ، قَالَ: قَالَ: مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ؟ فَقَالَ: « إِنَّ رَسُولَ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ فِي كُلِّ أَرْبَعِينَ أُوقِيَةً، فَإِذَا حَسَبْتَ ذَلِكَ، كَانَ عَلَى وُزْنِ سَبْعَةٍ، وَقَدْ كَانَتْ وَزْنَ سِتَّةٍ، كَانَتْ الدَّرَاهِمُ حَمْسَةَ دَوَانِيْقَ «. قَالَ حَبِيبٌ: فَحَسَبْنَا، فَوَجَدْنَاهُ كَمَا قَالَ، فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْحَسَنِ، فَقَالَ: مِنْ أَيْنَ أَخَذْتَ هَذَا؟ قَالَ: « قَرَأْتُ فِي كِتَابِ أُمِّكَ فَاطِمَةَ ». قَالَ: ثُمَّ انْصَرَفَ، فَبَعَثَ إِلَيْهِ مُحَمَّدُ بْنُ خَالِدٍ: ابْعَثْ إِلَيَّ بِكِتَابِ فَاطِمَةَ عَلَيْهِ السَّلَامُ. فَأَرْسَلَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِلَيَّ إِنَّمَا أَخْبَرْتَنِي أَنَّ قَرَأْتَهُ، وَمَنْ أَخْبَرَكَ أَنَّهُ عِنْدِي ». قَالَ حَبِيبٌ: فَجَعَلَ مُحَمَّدُ بْنُ خَالِدٍ يَقُولُ لِي: مَا رَأَيْتُ مِثْلَ هَذَا 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-Allah^{saww}, and instructed him that among the ones he asks should be Abdullah Bin Al-Hassan, and Ja'far^{asws} Bin Muhammad^{asws}.

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 Muhammad^{asws}. 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 you^{asws} saying, O Abu Abdullah^{asws}? So he^{asws} said: 'Rasool-Allah^{saww} made to be in every forty Owqiy^{as}, 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 he^{asws} had said it to be. So Abdullah Bin Al-Hassan turned towards him^{asws} and said: 'From where did you^{asws} take this?' He^{asws} said: 'I^{asws} read it in the Book of your mother^{asws} Syeda Fatima^{asws}'.

He (the narrator) said, 'Then they left. So Muhammad Bin Khalid sent a message to him^{asws}, 'Send the Book of Syeda Fatima^{asws} over to me'. So Abu Abdullah^{asws} sent a message to him: 'But rather, I^{asws} informed you that I^{asws} had read it and did not inform you that it was with me^{asws}'.

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 وَعَبْدُ اللَّهِ بْنُ أَحْمَدَ، عَنِ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنِ مُحَمَّدِ بْنِ حَفْصٍ، عَنِ صَبَّاحِ الْحَدَّادِ، عَنِ قُتَيْبَةَ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، أَخْبِرْنِي عَنِ الرَّكَاتِ كَيْفَ صَارَتْ مِنْ كُلِّ أَلْفِ حَمْسَةَ وَعِشْرِينَ لَمْ تَكُنْ أَقَلَّ أَوْ أَكْثَرَ؟ مَا وَجَّهَهَا؟ فَقَالَ: « إِنَّ اللَّهَ - عَزَّ وَجَلَّ - خَلَقَ الْخُلُقَ كُلَّهُمْ، فَعَلِمَ صَغِيرَهُمْ وَكَبِيرَهُمْ، وَعَعْيَهُمْ وَفَقِيرَهُمْ، فَجَعَلَ مِنْ كُلِّ أَلْفِ إِنْسَانٍ حَمْسَةَ وَعِشْرِينَ مَسْكِينًا، وَلَوْ عَلِمَ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَرَادَهُمْ؛ لِأَنَّهُ خَالِقُهُمْ وَهُوَ أَعْلَمُ بِهِمْ ». «

Ahmad Bin Idrees and someone else, from Muhammad Bin Ahmad, from Ibrahim Bin Muhammad, from Muhammad Bin Hafsa, from Sabbah Al haza'a, from Qusam,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! 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 he^{asws} said: 'Allah^{azwj} Mighty and Majestic Created the creatures, all of them, so He^{azwj} Knows their young ones and their old ones, and their rich ones and their poor ones. Therefore, He^{azwj} Made twenty five human beings out of a thousand as poor, and had He^{azwj} Known that, that would be insufficient for them, He^{azwj} would have Increased (the proportion) for them, because He^{azwj} Created them, and He^{azwj} is more Knowing of them'.⁴⁵

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ يُونُسَ، عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ، قَالَ: سَأَلَنِي رَجُلٌ مِنَ الرِّبَادِقَةِ، فَقَالَ: كَيْفَ صَارَتِ الرِّكَاءَةُ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَعِشْرِينَ دِرْهَمًا؟ فَعُلْتُ لَهُ: إِنَّمَا ذَلِكَ مِثْلُ الصَّلَاةِ ثَلَاثٌ وَثِنْتَانِ وَأَرْبَعٌ، قَالَ: فَقَبِلَ مِنِّي. ثُمَّ لَقِيتُ بَعْدَ ذَلِكَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: « إِنَّ اللَّهَ . عَزَّ وَجَلَّ . حَسَبَ الْأَمْوَالَ وَالْمَسَاكِينَ، فَوَجَدَ مَا يَكْفِيهِمْ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَعِشْرِينَ، وَلَوْ لَمْ يَكْفِهِمْ لَزَادَهُمْ ». قَالَ: فَرَجَعْتُ إِلَيْهِ، فَأَخْبَرْتُهُ، فَقَالَ: جَاءَتْ هَذِهِ الْمَسْأَلَةُ عَلَى الْإِبِلِ مِنَ الْحِجَازِ، ثُمَّ قَالَ: لَوْ أَنِّي أُعْطِيتُ أَحَدًا طَاعَةً، لَأَعْطَيْتُ صَاحِبَ هَذَا 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 Abdullah^{asws} after that. So I asked him^{asws} about that, and he^{asws} said: 'Allah^{azwj} Mighty and Majestic Counted the wealth and the poor ones, so He^{azwj} 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 اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَعَلَى أَهْلِ بَيْتِهِ . الرِّكَاءَةَ عَلَيْهِ

Chapter 4 – What Rasool-Allah^{saww} placed the Zakāt on, upon his^{saww} family

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادٍ، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجَلِيِّ وَفُضَيْلِ بْنِ يَسَارٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَا: « فَرَضَ

اللَّهُ الرَّكَاةَ مَعَ الصَّلَاةِ فِي الْأَمْوَالِ، وَسَنَّهَا رَسُولُ اللَّهِ ﷺ فِي تِسْعَةِ أَشْيَاءَ، وَعَقَا رَسُولُ اللَّهِ عَمَّا سِوَاهُنَّ: فِي الذَّهَبِ، وَالْفِضَّةِ، وَالْإِبِلِ، وَالْبَقَرِ، وَالْعَنَمِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّرْبِيبِ، وَعَقَا عَمَّا سِوَى ذَلِكَ.»

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'far^{asws} and Abu Abdullah^{asws} both having said: 'Allah^{azwj} Imposed the Zakāt in the wealth along with the Salāt, and Rasool-Allah^{saww} made it a Sunnah in nine things and Rasool-Allah^{saww} 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 اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « وَضَعَ رَسُولُ اللَّهِ ﷺ الرَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ: الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّرْبِيبِ، وَالذَّهَبِ، وَالْفِضَّةِ، وَالْإِبِلِ، وَالْبَقَرِ، وَالْعَنَمِ، وَعَقَا عَمَّا سِوَى ذَلِكَ.» قَالَ يُونُسُ: مَعْنَى قَوْلِهِ: « إِنَّ الرَّكَاةَ فِي تِسْعَةِ أَشْيَاءَ، وَعَقَا عَمَّا سِوَى ذَلِكَ » إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ النَّبُوَّةِ كَمَا كَانَتِ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ زَادَ رَسُولُ اللَّهِ ﷺ فِيهَا سَبْعَ رَكْعَاتٍ، وَكَذَلِكَ الرَّكَاةُ وَضَعَهَا وَسَنَّهَا فِي أَوَّلِ نُبُوَّتِهِ عَلَى تِسْعَةِ أَشْيَاءَ، ثُمَّ وَضَعَهَا عَلَى 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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} 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 his^{asws} 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-Allah^{saww} increased in it by seven Cycles, and similar to that is the Zakāt. He^{saww} placed it and made it to be a Sunnah in the beginning of his^{saww} Prophet-hood, upon nine things, then he^{saww} placed it upon the entirety of the grains'.⁴⁸

5 - بَابُ مَا يُرَكَّى مِنَ الْحُبُوبِ

Chapter 5 – What would be purified (Zakāt paid) from the grains

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَلَيْهِ عَنِ الْحُبُوبِ: مَا يُزَكَّى مِنْهَا؟ قَالَ: «الْبُرُّ، وَالشَّعِيرُ، وَالذُّرَّةُ، وَالذُّحْنُ، وَالْأُرْزُ، وَالسُّلْتُ، وَالْعَدَسُ، وَالسَّمْسِمُ؛ كُلُّ هَذَا يُزَكَّى وَأَشْبَاهُهُ».

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

‘I asked him^{asws} about the grains, ‘What would be purified (Zakāt paid) from these?’ He^{asws} 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 زُرَّارَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ. وَقَالَ: «كُلُّ مَا كَيْلَ بِالصَّاعِ، فَبَلَّغَ الْأَوْسَاقَ، فَعَلَيْهِ الزَّكَاةُ». وَقَالَ: «جَعَلَ رَسُولُ اللَّهِ ﷺ الصَّدَقَةَ فِي كُلِّ شَيْءٍ أَنْبَتِ الْأَرْضُ، إِلَّا مَا كَانَ فِي الْخَضِرِ وَالْبُقُولِ، وَكُلِّ شَيْءٍ يَفْسُدُ مِنْ يَوْمِهِ».

Hareyz, from Zurara,

(It has been narrated) from Abu Abdullah^{asws}, similar to it, and he^{asws} 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 he^{asws} said: ‘Rasool-Allah^{saww} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ، قَالَ: قَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، رُوي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «وَضَعَ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ: الْحِنْطَةَ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّيْبِ، وَالذَّهَبِ، وَالْفِضَّةِ، وَالْعَنَمِ، وَالْبَقَرِ، وَالْإِبِلِ، وَعَمَّا رَسُولُ اللَّهِ ﷺ عَمَّا سِوَى ذَلِكَ» فَقَالَ لَهُ الْقَائِلُ: عِنْدَنَا شَيْءٌ كَثِيرٌ يَكُونُ أضعافَ ذَلِكَ، فَقَالَ: «وَمَا هُوَ؟» فَقَالَ لَهُ: الْأُرْزُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَقُولُ لَكَ: إِنَّ رَسُولَ اللَّهِ ﷺ وَضَعَ الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ، وَعَمَّا سِوَى ذَلِكَ، وَتَقُولُ: عِنْدَنَا أُرْزُ، وَعِنْدَنَا ذُرَّةٌ، وَقَدْ كَانَتِ الذُّرَّةُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَوْقَ عَلَيْهِ السَّلَامُ: «كَذَلِكَ هُوَ، وَالزَّكَاةُ عَلَى كُلِّ مَا كَيْلَ بِالصَّاعِ». وَكَتَبَ عَبْدُ اللَّهِ: وَرَوَى عَبْرُ هَذَا الرَّجُلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سَأَلَهُ عَنِ هَذَا غَلَّةً كَالْحِنْطَةِ وَالشَّعِيرِ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «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-Hassan^{asws}, ‘May I be sacrificed for you^{asws}! It is reported from Abu Abdullah^{asws} that he^{asws} said: ‘Rasool-Allah^{saww} 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-Allah^{saww} excused from whatever was besides that.

So a person said to him^{asws}, ‘With us there are a lot of things which happen to be double that’. So he^{asws} said: ‘And what is it?’ So he said to him^{asws}, ‘The rice’. So Abu Abdullah^{asws} said: ‘I^{asws} am saying to you that Rasool-Allah^{saww} 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-Allah^{saww}’.

So he^{asws} 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 Abdullah^{asws} having been asked about the grains, so he^{asws} 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 Abdullah^{asws} said: ‘With regards to the grains, all of these, there is Zakāt’.⁵¹

4. وَرَوَى أَيْضاً عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «كُلُّ مَا دَخَلَ الْقَفِيزَ، فَهُوَ يَجْرِي مَجْرَى الْخِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّرْبِيبِ». قَالَ: فَأَخْبَرَنِي جَعِلْتُ فِدَاكَ: هَلْ عَلَى هَذَا الْأُرْزِ وَمَا أَشْبَهَهُ مِنَ الْخُبُوبِ . الْحِمِّصِ وَالْعَدَسِ . زَكَاةً؟ فَوَقَّعَ عَلَيْهِ السَّلَامُ: «صَدَقُوا، الزَّكَاةُ فِي كُلِّ شَيْءٍ كَيْلٌ».

And it is reported as well,

(It has been narrated) from Abu Abdullah^{asws} 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 you^{asws}, is there Zakāt upon the rice and what resembles it from the grains, and the chickpeas, and the lentils?’ So he^{asws} signed: ‘Take out Zakāt in everything being weighed’.⁵²

5. وَعَنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنَّ لَنَا رَطْبَةً وَأُرْزًا، فَمَا الَّذِي عَلَيْنَا فِيهَا؟ فَقَالَ عَلَيْهِ السَّلَامُ: «أَمَّا الرُّطْبَةُ، فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ؛ وَأَمَّا الْأُرْزُ، فَمَا سَقَّتِ السَّمَاءُ الْعُشْرُ؛ وَمَا سَقَّى بِالذَّلْوِ، فَنِصْفُ الْعُشْرِ مِنْ كُلِّ مَا كِلْتِ بِالصَّاعِ . أَوْ قَالَ . وَكَيْلِ بِالْمِكْيَالِ».

And from him, from Ahmad Bin Muhammad, from Muhammad Bin Ismail who said ‘I said to Abu Al-Hassan^{asws}, ‘For us are unripened dates and rice, so what is that which is upon us regarding these?’ So he^{asws} 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 أَبِي بَابٍ، عَنْ أَبِي مَرْيَمَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْحَرْثِ مَا يُرَكَّى مِنْهُ؟ فَقَالَ: «الْبُرُّ، وَالشَّعِيرُ، وَالذُّرَّةُ، وَالْأُرْزُ، وَالسُّلْتُ، وَالْعَدَسُ؛ كُلُّ هَذَا مِمَّا يُرَكَّى» وَقَالَ: «كُلُّ مَا كَيْلِ بِالصَّاعِ، فَبَلَّغِ الْأَوْسَاقَ، فَعَلَيْهِ الزَّكَاةُ».

Humejd Bin Ziyad, from Ahmad Bin Sama'at, from the one who mentioned it, from Aban, from Abu Maryam,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the farm, what would be purified (Zakāt paid) from it?' So he^{asws} 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 he^{asws} said: 'Everything which is weighed by the Sa'a, so it reaches the Awsaaq, so upon it is the Zakāt'.⁵⁴

6 - بَابُ مَا لَا يَجِبُ فِيهِ الزَّكَاةُ مِمَّا تُنْبِتُ الْأَرْضُ مِنَ الْخَضِرِ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: «لَيْسَ عَلَى الْبُقُولِ، وَلَا عَلَى الْبَطِيخِ وَأَشْبَاهِهِ زَكَاةٌ، إِلَّا 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 Abdullah^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ الْعَلَاءِ بْنِ رَزِينِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عليه السلام: أَنَّهُ سُئِلَ عَنِ الْخَضِرِ فِيهَا زَكَاةٌ وَإِنْ يَبِيعَ بِالْمَالِ الْعَظِيمِ؟ فَقَالَ: «لَا، حَتَّى 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'far^{asws} having been asked about the greenery whether there is Zakāt regarding it and if it is sold for a great wealth. So he^{asws} said: 'No, until there passes by a year upon it'.⁵⁶

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: مَا فِي الْخَضِرِ؟ قَالَ: «وَمَا هِيَ؟» قُلْتُ: الْقَضْبُ وَالْبَطِيخُ وَمِثْلُهُ مِنَ الْخَضِرِ. قَالَ: «لَيْسَ عَلَيْهِ شَيْءٌ إِلَّا أَنْ يُبَاعَ مِثْلُهُ بِمَالٍ، وَيَحُولَ عَلَيْهِ الْحَوْلُ، فَفِيهِ الصَّدَقَةُ.» وَعَنِ الْغَضَاةِ مِنَ الْفُورْسِكِ وَأَشْبَاهِهِ، فِيهِ زَكَاةٌ؟ قَالَ: «لَا.» قُلْتُ: فَتَمَنُّهُ؟ قَالَ: «مَا حَالَ عَلَيْهِ الْحَوْلُ مِنْ تَمَنِّهِ فَزَكَّاهُ.»

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

'I said to Abu Abdullah^{asws}, 'What is (payable) regarding the greenery?' He^{asws} said: 'And what is it?' I said, 'The herbs and the melons, and similar to it from the greenery'. He^{asws} 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?’ He^{asws} said: ‘No’. I said, ‘So (what about) its price?’ He^{asws} 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 وَعِيسَى، عَنْ يُونُسَ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْأَشْنَانِ، 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-Hassan^{asws} about the potash, ‘Is there Zakāt regarding it?’ So he^{asws} said: ‘No’.⁵⁸

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْفُطْنِ وَالرُّعْفَرَانِ: 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-Hassan^{asws} about the cotton and the saffron, ‘Is there Zakāt upon these two?’ He^{asws} said: ‘No’.⁵⁹

6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْبُسْتَانِ يَكُونُ فِيهِ مِنَ التَّمَارِ مَا لَوْ بَاعَ كَانَ مَالًا، 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’far^{asws} or Abu Abdullah^{asws} 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?’ He^{asws} 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 عَيْسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ فِي الرَّبِيبِ وَالتَّمْرِ؟ فَقَالَ: « فِي كُلِّ حَمْسَةِ أَوْسَاقٍ وَسُقٍّ؛ وَالْوَسْقُ سِتُّونَ صَاعًا، وَالزَّكَاةُ فِيهِمَا سَوَاءٌ، فَأَمَّا الطَّعَامُ، فَالْعُشْرُ فِيمَا سَقَّتِ السَّمَاءُ؛ وَأَمَّا مَا سَقِيَ بِالْعَرَبِ وَالذَّوَالِي، فَأَمَّا 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 he^{asws} said: ‘With regards to every five Owsaaq, one Wasaaq (20%), and the Wasaaq 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 مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى وَأَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ، قَالَا: ذَكَرْنَا لَهُ الْكُوفَةَ وَمَا وَضِعَ عَلَيْهَا مِنَ الْخَرَاجِ، وَمَا سَارَ فِيهَا أَهْلُ بَيْتِهِ فَقَالَ: « مَنْ أَسْلَمَ طَوْعًا، تَرَكْتُ أَرْضَهُ فِي يَدِهِ، وَأُخِذَ مِنْهُ الْعُشْرُ مِمَّا سَقَّتِ 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 أَقْلٍ مِنْ خَمْسَةِ أَوْسَاقٍ شَيْءٌ مِنَ الزَّكَاةِ، وَمَا أُخِذَ بِالسَّيْفِ فَذَلِكَ إِلَى الْإِمَامِ يُقْبَلُهُ بِاللَّيْ يَرَى، كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ بِخَيْبَرَ قَبْلَ سَوَادِهَا وَبَيَاضِهَا، يَعْنِي أَرْضَهَا وَخُلُهَا، وَالنَّاسُ يَقُولُونَ: لَا يَصْلُحُ قِبَالَةُ الْأَرْضِ وَالنَّحْلِ، وَقَدْ قَبَّلَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ، وَعَلَى الْمُتَقَبِّلِينَ سِوَى قِبَالَةِ الْأَرْضِ الْعُشْرُ، وَنِصْفُ الْعُشْرِ فِي حِصَصِهِمْ ». وَقَالَ: « إِنَّ أَهْلَ الطَّائِفِ أَسْلَمُوا، وَجَعَلُوا عَلَيْهِمُ الْعُشْرَ وَنِصْفَ الْعُشْرِ، وَإِنَّ أَهْلَ مَكَّةَ دَخَلَهَا رَسُولُ اللَّهِ ﷺ عَنُوةً، فَكَانُوا أُسْرَاءَ فِي يَدِهِ، فَأَعْتَقَهُمْ، وَقَالَ: اذْهَبُوا فَأَنْتُمْ الطُّلُقَاءُ ».

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 him^{asws} and what taxation had been placed upon it, and what his^{asws} family members had gone to. So he^{asws} 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 Imam^{asws} 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 Imam^{asws}. He^{asws} would contract it with one whom he^{asws} sees fit to, just as Rasool-Allah^{saww} had done with Khyber. He^{saww} 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-Allah^{saww} had contracted Khyber, and upon the contractees, besides the contract of the land, was the tenth and half the tenth in their shares.

And he^{asws} 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-Allah^{saww} entered it forcibly. Thus, they were captives in his^{saww} hands, but he^{asws} freed them and said: ‘Go, for you are all free!’.⁶²

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الصَّدَقَةِ: «فِيهَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ. إِذَا كَانَ سَيْحاً، أَوْ كَانَ بَعلاً. الْعُشْرُ؛ وَمَا سَقَتِ السَّوَابِي وَالِدَّوَالِي، أَوْ سُقِيَ بِالْغَرْبِ، فَصِنْفُ 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 Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَكْثَرًا قَالَا لَهُ: هَذِهِ الْأَرْضُ الَّتِي يُزَارِعُ أَهْلُهَا مَا تَرَى فِيهَا؟ فَقَالَ: «كُلُّ أَرْضٍ دَفَعَهَا إِلَيْكَ السُّلْطَانُ، فَمَا حَرَثْتَهُ فِيهَا، فَعَلَيْكَ فِيهَا أَمْ حَرَجَ اللَّهُ مِنْهَا الَّذِي قَاطَعَكَ عَلَيْهِ، وَلَيْسَ عَلَى جَمِيعِ مَا أَخْرَجَ اللَّهُ مِنْهَا الْعُشْرُ، إِمَّا عَلَيْكَ الْعُشْرُ فِيمَا يَحْضُلُ فِي يَدِكَ بَعْدَ مُقَاسَمَتِهِ لَكَ.»

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

(It has been narrated) from Abu Ja’far^{asws}, they both having said to him^{asws}, ‘This land which its owners tend to plough, what do you see with regards to it?’ So he^{asws} 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 Allah^{azwj} Brings forth from it (harvest), that which has been your piece of land, and it is not upon the entirety of what Allah^{azwj} 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 سَعْدِ الْأَشْعَرِيِّ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ أَقَلِّ مَا يَجِبُ فِيهِ الزَّكَاةُ مِنَ الْبُرِّ وَالشَّعِيرِ وَالْتَّمْرِ وَالزَّرْبِيِّ؟ فَقَالَ: «خَمْسَةُ أَوْسَاقٍ بِوَسْقِ النَّبِيِّ ﷺ.» فَقُلْتُ: كَمْ الْوَسْقُ؟ قَالَ: «سِتُونَ صَاعاً.» قُلْتُ: فَهَلْ عَلَى الْعِنَبِ زَكَاةٌ، أَوْ إِمَّا تَجِبُ عَلَيْهِ إِذَا صَبَّرَهُ زَبِيباً؟ قَالَ: «نَعَمْ، إِذَا حَرَصَهُ أَخْرَجَ زَكَاةَهُ.»

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-Hassan^{asws} about the least what would Obligated the Zakāt, from the wheat, and the barley, and the dates, and the raisins. So he^{asws} said: ‘Five Owsaaq by the Wasaq of the Prophet^{saww}’. So I said, ‘How much is the Wasaq?’ He^{asws} 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'. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « فِيمَا سَقَّتِ السَّمَاءُ وَالْأَنْهَارُ، أَوْ كَانَ بَعْلًا الْعُشْرُ، وَأَمَّا مَا سَقَّتِ السَّوَابِي وَالِدَّوَالِي، فَنِصْفُ الْعُشْرِ ». فَقُلْتُ لَهُ: فَأَلَا تُرَضُّ تَكُونُ عِنْدَنَا تُسْقَى بِالِدَّوَالِي، ثُمَّ يَزِيدُ الْمَاءُ، فَتُسْقَى سَيْحًا؟ فَقَالَ: « وَإِنَّ ذَا لَيَكُونُ عِنْدَكُمْ كَذَلِكَ؟ » قُلْتُ: نَعَمْ، قَالَ: « الْبِصْفُ وَالْبِصْفُ، نِصْفٌ بِنِصْفِ الْعُشْرِ، وَنِصْفٌ بِالْعُشْرِ ». فَقُلْتُ: الْأَرْضُ تُسْقَى بِالِدَّوَالِي، ثُمَّ يَزِيدُ الْمَاءُ، فَتُسْقَى السَّقِيَّةَ وَالسَّقِيَّةَ سَيْحًا؟ قَالَ: « وَفِي كَمْ تُسْقَى السَّقِيَّةَ وَالسَّقِيَّةَ سَيْحًا؟ ». قُلْتُ: فِي ثَلَاثِينَ لَيْلَةً أَوْ أَرْبَعِينَ لَيْلَةً، وَقَدْ مَضَتْ قَبْلَ ذَلِكَ 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 Abdullah^{asws} 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 him^{asws}, 'But the land which happens to be with us, we irrigate by the buckets, then the water increases, so the rivers irrigate it'. So he^{asws} said: 'And is that what is happening with you, like that?' I said, 'Yes'. He^{asws} 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' He^{asws} 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'. He^{asws} said: 'Half of the one-tenth'.⁶⁶

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّمْرِ وَالزَّيْبِ: مَا أَقَلُّ مَا يَجِبُ فِيهِ الزَّكَاةُ؟ فَقَالَ: « خَمْسَةُ أَوْسَاقٍ، وَيُتْرَكُ مَعِيَ فَاةٌ وَأُمَّ جُعْرُورٍ لَا يُرَكِّبَانِ وَإِنْ كَثُرَا، وَيُتْرَكُ لِلْحَارِسِ الْعَدْقُ وَالْعَدْقَانِ، وَالْحَارِسُ يَكُونُ فِي النَّخْلِ يَنْظُرُهُ، فَيُتْرَكُ ذَلِكَ لِعِيَالِهِ ».

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

'I asked Abu Abdullah^{asws} about the dates and the raisins, what is the least what would Obligate the Zakāt with regards to it?' So he^{asws} 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 مَرَّةً وَاحِدَةً

Chapter 8 – The charity regarding the dates is for one time (only)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ وَعُبَيْدِ بْنِ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّمَا رَجُلٍ كَانَ لَهُ حَرْثٌ أَوْ تَمْرَةٌ فَصَدَّقَهَا، فَلَيْسَ عَلَيْهِ فِيهِ شَيْءٌ وَإِنْ حَالَ عَلَيْهِ الْحَوْلُ عِنْدَهُ، إِلَّا أَنْ يُحَوَّلَهُ مَالًا، فَإِنْ فَعَلَ ذَلِكَ، فَحَالَ عَلَيْهِ الْحَوْلُ عِنْدَهُ، فَعَلَيْهِ أَنْ يُزَكِّيَهُ، وَإِلَّا فَلَا شَيْءَ عَلَيْهِ، وَإِنْ نَبَتَ ذَلِكَ أَلْفَ عَامٍ - إِذَا كَانَ بِعَيْنِهِ - فَأَيُّمَا عَلَيْهِ فِيهِ صَدَقَةٌ الْعُشْرُ، فَإِذَا أَذَاهَا مَرَّةً وَاحِدَةً، فَلَا شَيْءَ عَلَيْهِ فِيهَا حَتَّى يُحَوَّلَهُ مَالًا، وَيُحَوَّلَ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ: « فِي كُلِّ مِائَتَيْ دِرْهَمٍ حَمْسَةُ دَرَاهِمٍ مِنَ الْفِضَّةِ، وَإِنْ نَقَصَ فَلَيْسَ عَلَيْكَ زَكَاةٌ، وَمِنَ الذَّهَبِ مِنْ كُلِّ عِشْرِينَ دِينَارًا 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 Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ رِفَاعَةَ النَّحَّاسِ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنِّي رَجُلٌ صَائِعٌ أَعْمَلُ بِيَدِي، وَإِنَّهُ يَجْتَمِعُ عِنْدِي الْحَمْسَةُ وَالْعِشْرَةُ فِيهَا 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 Abdullah^{asws}, 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 he^{asws} 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 عَيْسَى، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ وَعِدَّةٍ مِنْ أَصْحَابِنَا: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ فِيهَا دُونَ الْعِشْرِينَ مِثْقَالًا مِنَ الذَّهَبِ شَيْءٌ، فَإِذَا كَمَلْتُ عِشْرِينَ مِثْقَالًا، فَبِهَا نِصْفُ مِثْقَالٍ إِلَى أَرْبَعَةٍ وَعِشْرِينَ، فَإِذَا كَمَلْتُ أَرْبَعَةً وَعِشْرِينَ، فَبِهَا ثَلَاثَةُ أَهْمَاسِ دِينَارٍ إِلَى ثَمَانِيَةٍ وَعِشْرِينَ، فَعَلَى هَذَا الْحِسَابِ كُلَّمَا زَادَ أَرْبَعَةٌ.»

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'far^{asws} and Abu Abdullah^{asws} 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 عِيْنَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا جَاَزَتِ الزَّكَاةُ الْعِشْرِينَ دِينَارًا، فَفِي كُلِّ أَرْبَعَةٍ دَنَانِيرَ عَشْرٍ 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 Abdullah^{asws} 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 حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كَمْ فِيهِ مِنَ الزَّكَاةِ؟ فَقَالَ: «إِذَا بَلَغَ قِيَمَتُهُ مِائَتِي دِرْهَمٍ، فَعَلَيْهِ الزَّكَاةُ.»

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

'I asked Abu Abdullah^{asws} about the gold, 'How much Zakāt is with regards to it?' He^{asws} said: 'When its price reaches two hundred Dirhams, so upon it is the Zakāt'.⁷³

6. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ، قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَلَيْهِ السَّلَامُ: فِي كَمْ وَضَعَ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ؟ فَقَالَ: «فِي كُلِّ

مَائَتِي دِرْهَمٍ خَمْسَةَ دَرَاهِمٍ، فَإِنْ نَقَصَتْ فَلَا زَكَاةَ فِيهَا، وَفِي الذَّهَبِ فِي كُلِّ عِشْرِينَ دِينَارًا 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-Hassan^{asws}, ‘In how much did Rasool-Allah^{saww} place the Zakāt?’ So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ، قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الذَّهَبِ وَالْفِضَّةِ: مَا أَقَلُّ مَا يَكُونُ فِيهِ الزَّكَاةُ؟ قَالَ: «مَائَتَا دِرْهَمٍ، وَعِدْلُهَا مِنَ الذَّهَبِ.» قَالَ: وَسَأَلْتُهُ عَنِ النَّيْفِ الْخَمْسَةِ وَالْعَشْرَةِ؟ قَالَ: «لَيْسَ عَلَيْهِ شَيْءٌ حَتَّى يَبْلُغَ أَرْبَعِينَ، فَيُعْطَى مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا 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 Abdullah^{asws} was asked about the gold and the silver, ‘What is the least of what there would happen to be Zakāt in it?’ He^{asws} said: ‘Two hundred Dirhams, and the equivalent of it from the gold’.

And I asked him^{asws} about the small change, the five and the ten. He^{asws} 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 مَرْزَارٍ، عَنْ يُونُسَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنِ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: تَسْعُونَ وَمِائَةً دِرْهَمٍ وَتِسْعَةَ عَشَرَ دِينَارًا: أَعْلَيْهَا فِي الزَّكَاةِ شَيْءٌ؟ فَقَالَ: «إِذَا اجْتَمَعَ الذَّهَبُ وَالْفِضَّةُ، فَبَلَغَ ذَلِكَ مَائَتِي دِرْهَمٍ، فَفِيهَا الزَّكَاةُ؛ لِأَنَّ عَيْنَ الْمَالِ الدَّرَاهِمَ، وَكُلُّ مَا خَلَا الدَّرَاهِمَ مِنْ ذَهَبٍ أَوْ مَتَاعٍ، فَهُوَ عَرَضٌ مَرْدُودٌ ذَلِكَ إِلَى الدَّرَاهِمِ فِي الزَّكَاةِ وَالِدِّيَاتِ.»

Ali Bin Ibrahim, from his father, from Ismail Bin marrar, from Yunus, from Is’haq Bin Ammar,

(It has been narrated) from Abu Ibrahim^{asws}, said, ‘I said to him^{asws}, ‘One hundred and ninety Dirhams, and nineteen Dinars, is there any Zakāt on it?’ So he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ، عَنِ الْعَلَاءِ بْنِ زَرِينٍ، عَنْ زَيْدِ الصَّائِعِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنِّي كُنْتُ فِي قَرْيَةٍ مِنْ قُرَى خُرَّاسَانَ

يُقَالُ لَهَا: بُخَارَى، فَرَأَيْتُ فِيهَا دَرَاهِمَ تُعْمَلُ: ثُلُثُ فِضَّةً، وَثُلُثُ مِسٍّ، وَثُلُثُ رَصَاصٍ، وَكَانَتْ تَجُوزُ عِنْدَهُمْ، وَكُنْتُ أَعْمَلُهَا وَأُنْفِقُهَا؟ قَالَ: فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا بَأْسَ بِذَلِكَ إِذَا كَانَتْ تَجُوزُ عِنْدَهُمْ». فَقُلْتُ: أَرَأَيْتَ إِنْ حَالَ عَلَيْهَا الْحَوْلُ وَهِيَ عِنْدِي وَفِيهَا مَا يَجِبُ عَلَيَّ فِيهِ الزَّكَاةُ أَرَكِّيها؟ قَالَ: «نَعَمْ، إِنَّمَا هُوَ مَالُكَ». قُلْتُ: فَإِنْ أَخْرَجْتُهَا إِلَى بَلَدَةٍ لَا يُنْفَقُ فِيهَا مِثْلُهَا، فَبَقِيَتْ عِنْدِي حَتَّى يَحُولَ عَلَيْهَا الْحَوْلُ أَرَكِّيها؟ قَالَ: «إِنْ كُنْتَ تَعْرِفُ أَنَّ فِيهَا مِنْ الْفِضَّةِ الْخَالِصَةِ مَا يَجِبُ عَلَيْكَ فِيهَا الزَّكَاةُ، فَزَكِّ مَا كَانَ لَكَ فِيهَا مِنَ الْفِضَّةِ الْخَالِصَةِ، وَدَعْ مَا سِوَى ذَلِكَ مِنَ الْحَبِيثِ». قُلْتُ: وَإِنْ كُنْتُ لَا أَعْلَمُ مَا فِيهَا مِنَ الْفِضَّةِ الْخَالِصَةِ، إِلَّا أَنِّي أَعْلَمُ أَنَّ فِيهَا مَا يَجِبُ فِيهِ الزَّكَاةُ؟ قَالَ: «فَاسْبِكْهَا حَتَّى تَخْلُصَ الْفِضَّةُ، وَيَحْتَرِقَ الْحَبِيثُ، ثُمَّ يَزَكِّي مَا خَلَصَ مِنَ الْفِضَّةِ لِسَنَةِ 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 Abdullah^{asws}, '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 Abdullah^{asws} said: 'There is no problem with that when it was allowed in their presence'. What is your^{asws} 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)?' He^{asws} 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)?' He^{asws} 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?' He^{asws} 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 يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنْ

مُحَمَّدِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws}, said, 'I asked him^{asws} about the ornaments, 'Is there Zakāt regarding it?' He^{asws} said: 'No'.⁷⁸

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنِ ابْنِ مُسْكَانَ، عَنْ

مُحَمَّدِ الْخَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الْخُلِيِّ: 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 Abdullah^{asws}, said, 'I asked him^{asws} about the ornaments, 'Is there Zakāt regarding it?' He^{asws} said: 'No'.⁷⁹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ،

قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْخُلِيِّ: أَيَزَكِّي؟ فَقَالَ: « إِذَا لَا يَبْقَى مِنْهُ شَيْءٌ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about the ornaments, 'Should I purify (pay Zakāt)?' So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ

وَسَأَلَهُ بَعْضُهُمْ عَنِ الْخُلِيِّ: 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 Abdullah^{asws} and one of them have asked him^{asws} about the ornaments whether there is Zakāt regarding it. So he^{asws} said: 'No, and even if it (value) were to reach one hundred thousand'.⁸¹

5. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَحْيَى،

عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ يَحْيَى، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَالِ الَّذِي لَا يُعْمَلُ

بِهِ وَلَا يُقْلَبُ؟ قَالَ: « يَلْزُمُهُ الزَّكَاةُ فِي كُلِّ سَنَةٍ إِلَّا أَنْ يُسَبَّكَ ».

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-Hassan^{asws} about the wealth which is not worked with (in business) nor is it changed over. He^{asws} said: 'The Zakāt would be imposed upon it during every year, except if he casts it'.⁸²

6. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي

عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « زَكَاةُ الْخُلِيِّ عَارِيَتُهُ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Zakāt of the ornaments is its lending it'.⁸³

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ هَارُونَ بْنِ خَارِجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّ أَخِي يُوسُفَ وَلِيَّ هَؤُلَاءِ الْقَوْمِ أَعْمَالاً أَصَابَ فِيهَا أَمْوَالاً كَثِيرَةً، وَإِنَّهُ جَعَلَ تِلْكَ الْأَمْوَالَ حُلِيًّا أَرَادَ أَنْ يَفْرَّ 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 Abdullah^{asws}, said, 'I said to him^{asws}, '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?' He^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ يَمِينٍ: عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: إِنَّهُ يَجْتَمِعُ عِنْدِي الشَّيْءُ، فَيَبْقَى نَحْوًا مِنْ سَنَةٍ، أَنْزَكِيهِ؟ قَالَ: «لَا، كُلُّ مَا لَمْ يَخْلُ عَلَيْهِ عِنْدَكَ الْحَوْلُ، فَلَيْسَ عَلَيْكَ فِيهِ زَكَاةٌ، وَكُلُّ مَا لَمْ يَكُنْ رِكَازًا، فَلَيْسَ عَلَيْكَ فِيهِ شَيْءٌ». قَالَ: قُلْتُ: وَمَا الرِّكَازُ؟ قَالَ: «الصَّامِتُ الْمَنْفُوشُ» ثُمَّ قَالَ: «إِذَا أَرَدْتَ ذَلِكَ 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 Ibrahim^{asws} (7th Imam^{asws}), said, 'I said to him^{asws}, 'Something has gathered in my possession, and it remained for approximately a year, should we purify it (pay Zakāt)?' He^{asws} 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?' He^{asws} said: 'The silent carving'. Then he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ جَمِيلٍ، عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ قَالَ: لَيْسَ فِي التَّبَرِّ زَكَاةٌ، إِنَّمَا هِيَ عَلَى الدَّنَانِيرِ وَالذَّرَاهِمِ.

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

'He^{asws} 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 حَمَّادِ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ وَبُكَيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، 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'far^{asws} 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 وَالذَّيْنِ وَالْوَدِيعَةِ

Chapter 11 – Zakāt of the hidden wealth, and the debts, and the deposits

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ سَدِيدِ الصَّبْرِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَا تَقُولُ فِي رَجُلٍ كَانَ لَهُ مَالٌ، فَانطَلَقَ بِهِ، فَدَفَنَهُ فِي مَوْضِعٍ، فَلَمَّا حَالَ عَلَيْهِ الْحَوْلُ، ذَهَبَ لِيُخْرِجَهُ مِنْ مَوْضِعِهِ، فَاحْتَفَرَ الْمَوْضِعَ الَّذِي ظَنَّ أَنَّ الْمَالَ فِيهِ مَدْفُونٌ، فَلَمْ يَصِبْهُ، فَمَكَثَ بَعْدَ ذَلِكَ ثَلَاثَ سِنِينَ، ثُمَّ إِنَّهُ احْتَفَرَ الْمَوْضِعَ مِنْ جَوَانِبِهِ كُلِّهِ، فَوَقَعَ عَلَى الْمَالِ بَعِينِهِ، كَيْفَ يُرَكِّبِهِ؟ قَالَ: « يُرَكِّبُهُ لِسَنَةِ وَاحِدَةٍ، لِأَنَّهُ كَانَ غَائِبًا 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'far^{asws}, 'What are you^{asws} 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)?' He^{asws} 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 مُوسَى، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَغِيبُ عَنْهُ مَالُهُ خَمْسَ سِنِينَ، ثُمَّ يَأْتِيهِ، فَلَا يُرَدُّ رَأْسُ الْمَالِ، كَمْ يُرَكِّبُهُ؟ قَالَ: « سَنَةً وَاحِدَةً ».

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

'I asked Abu Abdullah^{asws} 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)?' He^{asws} said: 'One year'.⁸⁹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ دُرُسْتٍ، عَنْ عُمَرَ بْنِ يَزِيدَ. عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَيْسَ فِي الذَّيْنِ زَكَاةٌ، إِلَّا أَنْ يَكُونَ صَاحِبُ الذَّيْنِ هُوَ الَّذِي يُؤَخَّرُهُ، فَإِذَا كَانَ لَا يَقْدِرُ عَلَى أَخْذِهِ، فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلَى النَّاسِ يَحْتَسِبُ فِيهِ الزَّكَاةَ؟ قَالَ: «لَيْسَ عَلَيْهِ فِيهِ زَكَاةٌ حَتَّى يَفِيضَهُ، فَإِذَا فَبِضَهُ فَعَلَيْهِ الزَّكَاةُ، وَإِنْ هُوَ طَالَ حَبْسُهُ عَلَى النَّاسِ حَتَّى يَبْتَغِيَ لِدَلِكِ سِنُونَ، فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَخْرُجَ، فَإِذَا هُوَ خَرَجَ، زَكَاةٌ لِعَامِهِ ذَلِكَ، وَإِنْ هُوَ كَانَ يَأْخُذُ مِنْهُ قَلِيلًا قَلِيلًا، فَلْيَزِكْ مَا خَرَجَ مِنْهُ أَوْلًا فَأَوْلًا، فَإِنْ كَانَ مَتَاعُهُ وَدَيْتُهُ وَمَالُهُ فِي بَحَارَتِهِ الَّتِي يَتَقَلَّبُ فِيهَا يَوْمًا بِيَوْمٍ، يَأْخُذُ وَيُعْطِي وَيَبِيعُ وَيَشْتَرِي، فَهُوَ يُشْبِهُ الْعَيْنَ فِي يَدِهِ، فَعَلَيْهِ الزَّكَاةُ، وَلَا يَنْبَغِي لَهُ أَنْ يُعَيَّرَ ذَلِكَ إِذَا كَانَ حَالَ مَتَاعِهِ وَمَالِهِ عَلَى مَا وَصَفْتُ لَكَ، فَيُؤَخَّرَ الزَّكَاةَ.»

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

‘I asked him^{asws} about the man who happens to have the debts upon the people (owing him), ‘Would the Zakāt be reckoned in it?’ He^{asws} 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 I^{asws} have described to you, so he would delay the Zakāt’.⁹¹

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مَنْصُورِ بْنِ حَازِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ اسْتَفْرَضَ مَالًا، فَحَالَ عَلَيْهِ الْحَوْلُ وَهُوَ عِنْدَهُ. قَالَ: «إِنْ كَانَ الَّذِي أَفْرَضَهُ يُؤَدِّي زَكَاتَهُ، فَلَا زَكَاةَ عَلَيْهِ؛ وَإِنْ كَانَ لَا يُؤَدِّي، أَدَى الْمُسْتَفْرَضُ»

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who borrow some wealth, and a year passes by over it and it is still in his possession. He^{asws} 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 زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ دَفَعَ إِلَى رَجُلٍ مَالًا قَرْضًا، عَلَى مَنْ زَكَاةُ؟ عَلَى الْمُقْرِضِ، أَوْ عَلَى الْمُقْتَرِضِ؟ قَالَ: «لَا، بَلْ زَكَاةُهَا. إِنْ كَانَتْ مَوْضُوعَةً عِنْدَهُ حَوْلًا. عَلَى الْمُقْتَرِضِ». قَالَ: قُلْتُ: فَلَيْسَ عَلَى الْمُقْرِضِ زَكَاةُهَا؟ قَالَ: «لَا يُزَكَّى الْمَالُ مِنْ وَجْهَيْنِ فِي عَامٍ وَاحِدٍ، وَلَيْسَ عَلَى الدَّافِعِ شَيْءٌ؛ لِأَنَّهُ لَيْسَ فِي يَدِهِ شَيْءٌ، إِنَّمَا الْمَالُ فِي يَدِ الْأَخِيذِ، فَمَنْ كَانَ الْمَالُ فِي يَدِهِ زَكَاةُ». قَالَ: قُلْتُ: أَفَيُزَكَّى مَالَ غَيْرِهِ مِنْ مَالِهِ؟ فَقَالَ: «إِنَّهُ مَالُهُ مَا دَامَ فِي يَدِهِ، وَلَيْسَ ذَلِكَ الْمَالُ لِأَخِيذِ غَيْرِهِ». ثُمَّ قَالَ: «يَا زُرَّارَةُ، أَرَأَيْتَ وَضِيعَةَ ذَلِكَ الْمَالِ وَرَبُّهُ لِمَنْ هُوَ؟ وَعَلَى مَنْ؟» قُلْتُ: لِلْمُقْتَرِضِ، قَالَ: «فَلَهُ الْفَضْلُ، وَعَلَيْهِ النُّفْصَانُ، وَلَهُ أَنْ يَنْكِحَ، وَيَلْبَسَ مِنْهُ، وَيَأْكُلَ مِنْهُ، وَلَا يَتَّبِعِي 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 Abdullah^{asws}, ‘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’. He^{asws} 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?’ He^{asws} 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 he^{asws} said: ‘It is his wealth so long as it is in his hands, and that wealth is not for anyone other than him’. Then he^{asws} 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’. He^{asws} 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 أَبَانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ عَلَيْهِ دَيْنٌ، وَفِي يَدِهِ مَالٌ لِعَیْبِهِ، هَلْ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: «إِذَا كَانَ قَرْضًا، فَحَالَ عَلَيْهِ الْحَوْلُ، فَزَكَّهِ».

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 Abdullah^{asws}, said, ‘I asked him^{asws} about a man upon whom are debts and in his hand is wealth of theirs’. Is the Zakāt upon him?’ So he^{asws} 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 يَحْيَى، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ بَاعَ بَيْعاً إِلَى ثَلَاثِ سِنِينَ مِنْ رَجُلٍ مَلَّيَ بِحَقِّهِ وَمَالِهِ فِي ثِقَةٍ: يُرَكِّي ذَلِكَ الْمَالَ فِي كُلِّ سَنَةٍ تَمُرُّ بِهِ، أَوْ يُرَكِّيهِ إِذَا أَحَدَهُ؟ فَقَالَ: « لَا بَلْ يُرَكِّيهِ إِذَا أَحَدَهُ ». قُلْتُ لَهُ: لَكُمْ يُرَكِّيهِ؟ 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-Hassan^{asws} 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 he^{asws} said: 'But, he who takes it would purify it (pay Zakāt)'. I said to him^{asws}, 'For how long would he purify it (pay Zakāt)?' He^{asws} said: 'Three years'.⁹⁵

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ فَضَالَةَ بْنِ أَيُّوبَ، عَنْ أَبَانَ بْنِ عُمَانَ، عَمَّنْ أَخْبَرَهُ، قَالَ: سَأَلْتُ أَحَدَهُمَا عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ عَلَيْهِ دَيْنٌ، وَفِي يَدِهِ مَالٌ وَفِي بَدَنِهِ، وَالْمَالُ لِغَيْرِهِ، هَلْ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: « إِذَا اسْتَفْرَضَ، فَحَالَ عَلَيْهِ الْحَوْلُ، فَزَكَاةُ 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 Imam^{asws}) 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنْ كَانَ عِنْدَكَ وَدِيعَةٌ تُحْرِكُهَا، فَعَلَيْكَ الزَّكَاةُ؛ فَإِنْ لَمْ تُحْرِكْهَا، 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 Abdullah^{asws} 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. عَبْرٌ وَاحِدٍ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، قَالَ: كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنْ رَجُلٍ عَلَيْهِ مَهْرٌ امْرَأَتِهِ لَا تَطْلُبُهُ مِنْهُ إِذَا لَرَفِقٍ بِزَوْجِهَا، وَإِنَّمَا حَيَاءٌ، فَمَكَتْ بِذَلِكَ عَلَى الرَّجُلِ عُمُرُهُ وَعُمُرُهَا: يَجِبُ عَلَيْهِ زَكَاةُ ذَلِكَ الْمَهْرِ، أَمْ لَا؟ فَكَتَبَ: « لَا يَجِبُ عَلَيْهِ الزَّكَاةُ إِلَّا فِي مَالِهِ ».

Someone else from our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘I wrote to him^{asws} asking him^{asws} 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 he^{asws} 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 النُّعْمَانَ، عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَنْسَى، أَوْ يُعِينُ، فَلَا يَزَالُ مَالُهُ دَيْنًا، كَيْفَ يَصْنَعُ فِي زَكَاتِهِ؟ قَالَ: « يُزَكِّيهِ، وَلَا يُزَكِّي مَا عَلَيْهِ مِنَ الدَّيْنِ؛ إِنَّمَا الزَّكَاةُ عَلَى صَاحِبِ 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 Abdullah^{asws} 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?’ He^{asws} 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 عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ؛ وَ ضُرَيْسٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَكْثَرُ مَا قَالَ: « إِنَّمَا رَجُلٌ كَانَ لَهُ مَالٌ مَوْضُوعٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ، فَإِنَّهُ يُزَكِّيهِ؛ وَإِنْ كَانَ عَلَيْهِ مِنَ الدَّيْنِ مِثْلَهُ 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’far^{asws}, and Zureys from Abu Abdullah^{asws}, 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 الْجُبَّارِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ الْحَجَّاجِ الْكَرْخِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الزَّكَاةِ؟ فَقَالَ: « انظُرْ شَهْرًا مِنَ السَّنَةِ، فَإِنْ تَوَدَّي زَكَاتَكَ فِيهِ، فَإِذَا دَخَلَ ذَلِكَ الشَّهْرُ، فَانظُرْ مَا نَصَّ. يَعْنِي مَا حَصَلَ فِي يَدِكَ مِنْ مَالِكَ. فَزَكِّهِ، فَإِذَا حَالَ الْحَوْلُ مِنَ الشَّهْرِ الَّذِي زَكَيْتَ 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 Abdullah^{asws} about the Zakāt, so he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: هَلْ لِلزَّكَاةِ وَقْتُ مَعْلُومٌ تُعْطَى فِيهِ؟ فَقَالَ: «إِنَّ ذَلِكَ لَيُخْتَلَفُ فِي إِصَابَةِ الرَّجُلِ الْمَالِ، وَأَمَّا الْفِطْرَةُ فَإِنَّهَا مَعْلُومَةٌ.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘Is there a known time for the Zakāt to be given during it?’ So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: زَكَاتِي تَحِلُّ عَلَيَّ فِي شَهْرٍ، أَيُصْلِحُ لِي أَنْ أَحْبِسَ مِنْهَا شَيْئاً مَخَافَةَ أَنْ يَجِيئَنِي مَنْ يَسْأَلُنِي؟ فَقَالَ: «إِذَا حَالَ الْحَوْلُ، فَأَخْرِجْهَا مِنْ مَالِكَ، لَا تَخْلُطْهَا بِشَيْءٍ، ثُمَّ أَعْطِهَا كَيْفَ شِئْتَ.» قَالَ: قُلْتُ: فَإِنِ أَنَا كَتَبْتُهَا وَأَثْبَتْتُهَا، 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 Abdullah^{asws}, ‘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 he^{asws} 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?’ He^{asws} said: ‘It would not harm you’.¹⁰³

4. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ، عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ: عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَحِلُّ عَلَيْهِ الزَّكَاةُ فِي السَّنَةِ فِي ثَلَاثَةِ أَوْقَاتٍ: أَيُؤَخَّرُهَا حَتَّى يَدْفَعَهَا فِي وَقْتٍ وَاحِدٍ؟ فَقَالَ: «مَتَى حَلَّتْ أَخْرِجْهَا.» وَعَنِ الزَّكَاةِ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالتَّرْبِيبِ، مَتَى تَجِبُ عَلَى صَاحِبِهَا؟ قَالَ: «إِذَا مَا صَرَمَ، وَإِذَا مَا حَرَصَ.»

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-Reza^{asws}, 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 he^{asws} 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?’ He^{asws} said: ‘When he cuts it (harvests), and when he evaluates it’.¹⁰⁴

5. وَعَنْهُ، عَنْ مُحَمَّدِ بْنِ حَمَزَةَ، عَنِ الْأَصْبَهَانِيِّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَكُونُ لِي عَلَى الرَّجُلِ مَالٌ، فَأَقْبِضُهُ مِنْهُ، مَتَى أُرْزِكِيهِ؟ قَالَ: «إِذَا قَبَضْتَهُ، فَرَزِكِهِ». قُلْتُ: فَإِنِّي أَقْبِضُ بَعْضَهُ فِي صَدْرِ السَّنَةِ، وَبَعْضَهُ بَعْدَ ذَلِكَ؟ قَالَ: فَتَبَسَّمْ، ثُمَّ قَالَ: «مَا أَحْسَنَ مَا دَخَلْتَ فِيهَا» ثُمَّ قَالَ: «مَا قَبَضْتَهُ مِنْهُ فِي السَّنَةِ الْأَشْهُرِ الْأُولَى، فَرَزِكِهِ لِسَنَّتِهِ، وَمَا قَبَضْتَهُ بَعْدَ فِي السَّنَةِ الْأَشْهُرِ الْأَخِيرَةِ، فَاسْتَقْبِلْ بِهِ فِي السَّنَةِ الْمُسْتَقْبَلَةِ، وَكَذَلِكَ إِذَا اسْتَقْدَتَ مَالاً مُنْقَطِعاً فِي السَّنَةِ كُلِّهَا، فَمَا اسْتَقْدَتَ مِنْهُ فِي أَوَّلِ السَّنَةِ إِلَى سِتَّةِ أَشْهُرٍ، فَرَزِكِهِ فِي عَامِكَ ذَلِكَ كُلِّهِ، وَمَا اسْتَقْدَتَ بَعْدَ ذَلِكَ، فَاسْتَقْبِلْ بِهِ السَّنَةَ الْمُسْتَقْبَلَةَ».

From him, from Muhammad Bin Hamza, from Al Isfahany who said,

‘I said to Abu Abdullah^{asws}, ‘There happened to be some wealth for me upon the man, and I took possession from him. When should I purify it (pay Zakāt)?’ He^{asws} 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 he^{asws} smiled, then said: ‘How wonderful is what you are involved in’.

Then he^{asws} 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 يَحْيَى، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ نِصْفُ مَالِهِ عَيْنًا وَنِصْفُهُ دَيْنًا، فَتَحِلُّ عَلَيْهِ الرِّكَاهُ؟ قَالَ: «يُرْزِكِي الْعَيْنَ، وَيَدْعُ الدَّيْنَ». قُلْتُ: فَإِنَّهُ افْتَضَاهُ بَعْدَ سِتَّةِ أَشْهُرٍ؟ قَالَ: «يُرْزِكِيهِ حِينَ افْتَضَاهُ». قُلْتُ: فَإِنْ هُوَ حَالَ عَلَيْهِ الْحَوْلُ، وَحَلَّ الشَّهْرُ الَّذِي كَانَ يُرْزِكِي فِيهِ، وَقَدْ آتَى لِنِصْفِ مَالِهِ سَنَةً، وَلِنِصْفِهِ الْآخَرَ سِتَّةَ أَشْهُرٍ؟ قَالَ: «يُرْزِكِي الَّذِي مَرَّتْ عَلَيْهِ سَنَةً، وَيَدْعُ الْآخَرَ حَتَّى تَمُرَّ عَلَيْهِ سَنَتُهُ». قُلْتُ: فَإِنْ اشْتَهَى أَنْ يُرْزِكِي ذَلِكَ؟ قَالَ: «مَا أَحْسَنَ ذَلِكَ!».

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

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} 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. He^{asws} said: ‘He should purify (pay Zakāt) on the cash and leave the outstanding debts’. I said,

‘Supposing it becomes due after six months?’ He^{asws} 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?’ He^{asws} 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?’ He^{asws} said: ‘How wonderful that is!’¹⁰⁶

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ. عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي الرَّجُلِ يُخْرِجُ زَكَاتَهُ، فَيَقْسِمُ بَعْضَهَا، وَيُبْقِي بَعْضَهَا يَلْتَمِسُ بِهَا الْمَوْضِعَ، فَيَكُونُ مِنْ أَوْلَاهِ إِلَى آخِرِهِ ثَلَاثَةَ 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 Abdullah^{asws} 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, he^{asws} said: ‘There is no problem’.¹⁰⁷

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ بْنِ عُمَرَ بْنِ بَرِيدٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَكُونُ عِنْدَهُ الْمَالُ، أُتْرِكِيهِ إِذَا مَضَى نِصْفُ السَّنَةِ؟ قَالَ: «لَا، وَلَكِنْ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَيَحِلَّ عَلَيْهِ؛ إِنَّهُ لَيْسَ لِأَحَدٍ أَنْ يُصَلِّيَ صَلَاةً إِلَّا لَوْفَتْهَا، وَكَذَلِكَ الرَّكَاةُ، وَلَا يَصُومُ أَحَدٌ شَهْرَ رَمَضَانَ إِلَّا فِي شَهْرِهِ إِلَّا قِضَاءً، وَكُلُّ فَرِيضَةٍ إِذَا تَوَدَّى إِذَا حَلَّتْ».

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

‘I said to Abu Abdullah^{asws}, ‘The man happens to have some wealth in his possession, can he purify it (pay Zakāt) when half the year passes by?’ He^{asws} 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 عَيْسَى، عَنْ حَرِيزِ بْنِ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أُتْرِكِي الرَّجُلَ مَا لَهُ إِذَا مَضَى ثُلُثُ السَّنَةِ؟ قَالَ: «لَا، أُيْصَلِّي الْأُولَى قَبْلَ الرَّوَالِ؟».

Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja’far^{asws}, ‘Can the man purify his wealth (pay Zakāt) when a third of the year passes by?’ He^{asws} said: ‘No. Can one pray the first (Al-Zohr) Salāt before the midday?’

وَقَدْ رُوِيَ أَيْضًا: «أَنَّهُ يَجُوزُ. إِذَا أَنَا مِنْ يَصْلُحُ لَهُ الرَّكَاةُ. أَنْ يُعَجَّلَ لَهُ قَبْلَ وَقْتِ الرَّكَاةِ إِلَّا أَنَّهُ يَضْمَنُهَا، إِذَا جَاءَ وَقْتُ الرَّكَاةِ وَقَدْ أَيْسَرَ الْمُعْطَى أَوْ ارْتَدَّ، أَعَادَ الرَّكَاةَ».

And it has been reported as well that he^{asws} 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 - بَابُ

Chapter 13 – A Chapter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادٍ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «بَاعَ أَبِي أَرْضًا مِنْ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ بِمَالٍ، فَاشْتَرَطَ فِي بَيْعِهِ أَنْ يُرَكِّيَ هَذَا 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 Abdullah^{asws} having said: 'My^{asws} father^{asws} was sold a land by Suleyman Bin Abdul Malik for cash, so he^{asws} stipulated in his sale that he would pay the due Zakāt on this wealth from him for six years'.¹¹⁰

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «بَاعَ أَبِي مِنْ هِشَامِ بْنِ عَبْدِ الْمَلِكِ أَرْضًا لَهُ بِكَذَا وَكَذَا أَلْفَ دِينَارٍ، وَاشْتَرَطَ عَلَيْهِ زَكَاةَ ذَلِكَ الْمَالِ عَشْرَ سِنِينَ، وَإِنَّمَا فَعَلَ ذَلِكَ لِأَنَّ هِشَامًا كَانَ هُوَ الْوَالِي.»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin mahboub, from Abdullah bbin Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} was sold from Hisham Bin Abdul Malik a land of his for such and such thousand Dinars, and he^{asws} stipulated upon him the Zakāt of that wealth for ten years, and rather he^{asws} did that because Hisham, he was the governor'.¹¹¹

14 - بَابُ الْمَالِ الَّذِي لَا يَحُولُ 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 شاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ لَهُ الْوَلَدُ، فَيَغِيْبُ بَعْضُ وُلْدِهِ، فَلَا يَدْرِي أَيْنَ هُوَ؟ وَمَاتَ الرَّجُلُ، فَكَيْفَ يُصْنَعُ بِمِيرَاثِ الْعَائِبِ مِنْ أَبِيهِ؟ قَالَ: «يُعْزَلُ حَتَّى يَجِيءَ.» قُلْتُ: فَعَلَى مَالِهِ زَكَاةٌ؟ فَقَالَ: «لَا، حَتَّى يَجِيءَ.» قُلْتُ: فَإِذَا هُوَ جَاءَ أُيْرِكِيهِ؟ فَقَالَ: «لَا، حَتَّى 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 Ibrahim^{asws} 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?’

He^{asws} said: ‘It would be isolated until he comes over’. I said, ‘So, upon his wealth would be the Zakāt?’ So he^{asws} said: ‘No, until he comes over’. I said, ‘So when he does come over he would purify (pay Zakāt)?’ So he^{asws} said: ‘No, until a year passes by over it, being it in his hand’.¹¹²

2. وَهَذَا إِسْنَادٌ، عَنْ صَفْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ، قَالَ: سَأَلْتُ

أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُفِيدُ الْمَالَ؟ قَالَ: « لَا يُزَكِّيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ ».»

And by this chain, from Safwan, from Abdullah Bin Muskan, from Muhammad Al Halby who said,

‘I asked Abu Abdullah^{asws} 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 اللَّهِ بْنِ الْمُغَيْرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: سَأَلْتُ

أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ رَجُلٍ كَانَ لَهُ مَالٌ مُوَضَّوعٌ، حَتَّى إِذَا كَانَ قَرِيباً مِنْ رَأْسِ الْحَوْلِ، أَنْفَقَهُ قَبْلَ أَنْ يَحُولَ عَلَيْهِ، أَعْلَيْهِ صَدَقَةٌ؟ قَالَ: « لَا ».»

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

‘I asked Abu Abdullah^{asws} 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?’ He^{asws} said: ‘No’.¹¹⁴

4. عَنْهُ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي

جَعْفَرٍ عَلَيْهِ السَّلَامُ: رَجُلٌ كَانَ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرِ دِرْهَمٍ أَحَدَ عَشَرَ شَهْراً، ثُمَّ أَصَابَ دِرْهَمًا بَعْدَ ذَلِكَ فِي الشَّهِرِ الثَّانِي عَشَرَ، فَكَمَلَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ، أَعْلَيْهِ زَكَاةٌ؟ قَالَ: « لَا، حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ، وَهِيَ مِائَتَا دِرْهَمٍ، فَإِنْ كَانَتْ مِائَةً وَخَمْسِينَ دِرْهَمًا، فَأَصَابَ خَمْسِينَ بَعْدَ أَنْ يَمْضِيَ شَهْرٌ، فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ عَلَى الْمِائَتَيْنِ الْحَوْلُ ». قُلْتُ لَهُ: فَإِنْ كَانَتْ عِنْدَهُ مِائَتَا دِرْهَمٍ غَيْرِ دِرْهَمٍ، فَمَضَى عَلَيْهَا أَيَّامٌ قَبْلَ أَنْ يَنْقَضِيَ الشَّهْرُ، ثُمَّ أَصَابَ دِرْهَمًا، فَأَتَى عَلَى الدَّرَاهِمِ مَعَ الدَّرْهَمِ حَوْلٌ، أَعْلَيْهِ زَكَاةٌ؟ قَالَ: « نَعَمْ، وَإِنْ لَمْ يَمْضِ عَلَيْهَا جَمِيعاً الْحَوْلُ، فَلَا شَيْءَ عَلَيْهِ فِيهَا ».»

قَالَ: وَقَالَ زُرَّارَةُ وَمُحَمَّدُ بْنُ مُسْلِمٍ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « إِنَّمَا رَجُلٌ كَانَ لَهُ مَالٌ، وَحَالَ عَلَيْهِ الْحَوْلُ، فَإِنَّهُ يُزَكِّيهِ ». قُلْتُ لَهُ: فَإِنْ هُوَ وَهَبَهُ قَبْلَ حَلِّهِ بِشَهْرٍ أَوْ بِيَوْمٍ؟ قَالَ: « لَيْسَ عَلَيْهِ شَيْءٌ أَبَدًا ». قَالَ: وَقَالَ زُرَّارَةُ، عَنْهُ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: « إِنَّمَا هَذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْمًا فِي إِقَامَتِهِ، ثُمَّ خَرَجَ فِي آخِرِ النَّهَارِ فِي سَفَرٍ، فَأَرَادَ بِسَفَرِهِ ذَلِكَ إِبْطَالَ الْكِفَّارَةِ الَّتِي وَجِبَتْ عَلَيْهِ » وَقَالَ: « إِنَّهُ حِينَ رَأَى الْهَلَالَ الثَّانِي عَشَرَ، وَجِبَتْ عَلَيْهِ الزَّكَاةُ، وَلَكِنَّهُ لَوْ كَانَ وَهَبَهَا قَبْلَ ذَلِكَ لَجَازَ، وَلَمْ يَكُنْ عَلَيْهِ شَيْءٌ، بِمَنْزِلَةِ مَنْ خَرَجَ ثُمَّ أَفْطَرَ، إِنَّمَا لَا يَمْنَعُ مَا حَالَ عَلَيْهِ، فَأَمَّا مَا لَمْ يَحُلْ فَلَهُ مَنَعُهُ، وَلَا يَحِلُّ لَهُ مَنَعُ مَالٍ غَيْرِهِ فِيمَا قَدْ حَالَ عَلَيْهِ ».»

قَالَ زُرَّارَةُ: وَقُلْتُ لَهُ: رَجُلٌ كَانَتْ لَهُ مِائَتَا دِرْهَمٍ، فَوَهَبَهَا لِبَعْضِ إِخْوَانِهِ أَوْ وُلْدِهِ أَوْ أَهْلِهِ فِرَاراً بِهَا مِنَ الزَّكَاةِ، فَعَلَ ذَلِكَ قَبْلَ حَلِّهَا بِشَهْرٍ؟ فَقَالَ: «إِذَا دَخَلَ الشَّهْرُ الثَّانِي عَشَرَ، فَقَدْ حَالَ عَلَيْهَا الْحَوْلُ، وَوَجِبَتْ عَلَيْهِ فِيهَا الزَّكَاةُ». قُلْتُ لَهُ: فَإِنْ أَحْدَثَ فِيهَا قَبْلَ الْحَوْلِ؟ قَالَ: «جَائِزٌ ذَلِكَ لَهُ». قُلْتُ: إِنَّهُ فَرَّ بِهَا مِنَ الزَّكَاةِ؟ قَالَ: «مَا أَدْخَلَ عَلَى نَفْسِهِ أَعْظَمَ مِمَّا مَنَعَ مِنْ زَكَاةِهَا». فَقُلْتُ لَهُ: إِنَّهُ يَفْدِرُ عَلَيْهَا. قَالَ: فَقَالَ: «وَمَا عَلَّمَهُ أَنَّهُ يَفْدِرُ عَلَيْهَا، وَقَدْ خَرَجَتْ مِنْ مَلِكِهِ» قُلْتُ: فَإِنَّهُ دَفَعَهَا إِلَيْهِ عَلَى شَرْطٍ. فَقَالَ: «إِنَّهُ إِذَا سَمَّاهَا هِبَةً جَارَتْ هِبَةُ، وَسَقَطَ الشَّرْطُ، وَضَمِنَ الزَّكَاةَ». قُلْتُ لَهُ: وَكَيْفَ يَسْقُطُ الشَّرْطُ، وَتَمْضِي الْهِبَةُ، وَيَضْمَنُ الزَّكَاةَ؟ فَقَالَ: «هَذَا شَرْطٌ فَاسِدٌ، وَالْهِبَةُ الْمَضْمُونَةُ مَاضِيَةٌ، وَالزَّكَاةُ لَهُ لِأَزْمَةِ عُقُوبَةٍ لَهُ». ثُمَّ قَالَ: «إِنَّمَا ذَلِكَ لَهُ إِذَا اشْتَرَى بِهَا دَاراً، أَوْ أَرْضاً، أَوْ مَتَاعاً». ثُمَّ قَالَ زُرَّارَةُ: قُلْتُ لَهُ: إِنْ أَبَاكَ قَالَ لِي: «مَنْ فَرَّ بِهَا مِنَ الزَّكَاةِ، فَعَلَيْهِ أَنْ يُؤَدِّيَهَا». قَالَ: «صَدَقَ أَبِي، عَلَيْهِ أَنْ يُؤَدِّيَ مَا وَجِبَ عَلَيْهِ، وَمَا لَمْ يَجِبْ عَلَيْهِ، فَلَا شَيْءَ عَلَيْهِ فِيهِ». ثُمَّ قَالَ: «أَرَأَيْتَ، لَوْ أَنَّ رَجُلًا أُعْجِمِي عَلَيْهِ يَوْمًا، ثُمَّ مَاتَ، فَذَهَبَتْ صَلَاتُهُ، أَكَانَ عَلَيْهِ. وَقَدْ مَاتَ. أَنْ يُؤَدِّيَهَا؟» قُلْتُ: لَا، إِلَّا أَنْ يَكُونَ أَفَاقَ مِنْ يَوْمِهِ. ثُمَّ قَالَ: «لَوْ أَنَّ رَجُلًا مَرَضَ فِي شَهْرِ رَمَضَانَ، ثُمَّ مَاتَ فِيهِ، أَكَانَ يُصَامُ عَنْهُ؟» قُلْتُ: لَا، قَالَ: «فَكَذَلِكَ الرَّجُلُ، لَا يُؤَدِّي عَنْ مَالِهِ إِلَّا 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’far^{asws}, ‘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?’ He^{asws} 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?’ He^{asws} 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 Abdullah^{asws} said: ‘Whichever man has wealth for him and the year passes by over it, so he should purify it (pay Zakāt)’. I said to him^{asws}, ‘Supposing he gifts it before its due day, by a month or by a day?’ He^{asws} said: ‘There would be nothing upon him, ever!’

He (Hareyz) said, ‘And Zurara said from him^{asws} that he^{asws} 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 he^{asws} 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 him^{asws}, '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 he^{asws} 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'. He^{asws} said: 'That is allowed for him'. I said, 'He is fleeing from the Zakāt by it'. He^{asws} said: 'What he has entered upon himself is more grievous than what he prevented from its Zakāt'.

So I said to him^{asws}, 'He is able upon it (getting it back)'. So he^{asws} 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 he^{asws} 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 him^{asws}, 'And how come the stipulation drops (becomes invalid), and the gift proceeds, and the Zakāt is ensured?' So he^{asws} 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 he^{asws} 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 him^{asws}, 'Your^{asws} father^{asws} said to me: 'The one who flees from the Zakāt by it, so upon him is that he pays it'. He^{asws} said: 'My^{asws} father^{asws} 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 he^{asws} 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 he^{asws} 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'. He^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ وَرِثَ مَالًا وَالرَّجُلُ غَائِبٌ، هَلْ عَلَيْهِ زَكَاةٌ؟ قَالَ: « لَا، حَتَّى يَفْتَدِمَ ». قُلْتُ: أَيْرَكِّيهِ حِينَ يَفْتَدِمُ؟ قَالَ: « لَا، حَتَّى 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 Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about a man who inherited some wealth, and the man was absent, 'Would there be Zakāt upon him?' He^{asws} said: 'No, until he comes back'. I said, 'Would he purify when he comes back?' He^{asws} 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
- 29 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 10
- 30 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 11
- 31 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 12
- 32 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 13
- 33 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 14
- 34 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 15
- 35 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 16
- 36 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 17
- 37 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 18
- 38 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 19
- 39 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 20
- 40 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 21
- 41 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 22
- 42 Al-Kafi – V 3 – The Book Of Zakaat CH 2 H 23
- 43 Al-Kafi – V 3 – The Book Of Zakaat CH 3 H 1
- 44 Al-Kafi – V 3 – The Book Of Zakaat CH 3 H 2
- 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
- 47 Al-Kafi – V 3 – The Book Of Zakaat CH 4 H 1
- 48 Al-Kafi – V 3 – The Book Of Zakaat CH 4 H 2
- 49 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 1
- 50 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 2
- 51 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 3
- 52 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 4
- 53 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 5
- 54 Al-Kafi – V 3 – The Book Of Zakaat CH 5 H 6
- 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
- 75 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 7
- 76 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 8
- 77 Al-Kafi – V 3 – The Book Of Zakaat CH 9 H 9
- 78 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 1
- 79 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 2
- 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
- 82 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 5
- 83 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 6
- 84 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 7
- 85 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 8
- 86 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 9
- 87 Al-Kafi – V 3 – The Book Of Zakaat CH 10 H 10
- 88 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 1
- 89 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 2
- 90 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 3
- 91 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 4
- 92 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 5
- 93 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 6
- 94 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 7
- 95 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 8
- 96 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 9
- 97 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 10
- 98 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 11
- 99 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 12
- 100 Al-Kafi – V 3 – The Book Of Zakaat CH 11 H 13
- 101 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 1
- 102 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 2
- 103 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 3
- 104 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 4
- 105 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 5
- 106 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 6
- 107 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 7
- 108 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 8
- 109 Al-Kafi – V 3 – The Book Of Zakaat CH 12 H 9
- 110 Al-Kafi – V 3 – The Book Of Zakaat CH 13 H 1
- 111 Al-Kafi – V 3 – The Book Of Zakaat CH 13 H 2
- 112 Al-Kafi – V 3 – The Book Of Zakaat CH 14 H 1
- 113 Al-Kafi – V 3 – The Book Of Zakaat CH 14 H 2
- 114 Al-Kafi – V 3 – The Book Of Zakaat CH 14 H 3
- 115 Al-Kafi – V 3 – The Book Of Zakaat CH 14 H 4

116 Al-Kafi – V 3 – The Book Of Zakaat CH 14 H 5

كِتَابُ الزَّكَاةِ

THE BOOK OF ZAKĀT (2)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ،
وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، وَالْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعًا، عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَّاءِ، عَنْ أَبَانَ، عَنْ شُعَيْبٍ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «كُلُّ شَيْءٍ جَرَّ عَلَيْكَ الْمَالَ، فَزَكِّهِ؛ وَكُلُّ شَيْءٍ وَرِثْتَهُ، أَوْ وَهَبَ لَكَ، فَاسْتَقْبَلْ 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 Abdullah^{asws} 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 جُمُهَورٍ، عَنْ أَبِيهِ، عَنْ يُونُسَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَّاضٍ: عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فِي الرَّجُلِ يَكُونُ عِنْدَهُ الْمَالُ، فَيَحْوُلُ عَلَيْهِ الْحَوْلُ، ثُمَّ يُصِيبُ مَالًا آخَرَ قَبْلَ أَنْ يَحْوَلَ عَلَى الْمَالِ الْحَوْلُ، قَالَ: «إِذَا حَالَ عَلَى الْمَالِ الْأَوَّلِ الْحَوْلُ، زَكَّاهُمَا جَمِيعًا».

Ali bin Muhammad, from Ibn Jamhour, from his father, from Yunus, from Abdul Hameed Bin Awwaz,

(It has been narrated) from Abu Abdullah^{asws} 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. He^{asws} 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 وَالْمُضَارَبَةَ

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 يَحْيَى، عَنْ مَنْصُورِ بْنِ حَارِثٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ اشْتَرَى مَتَاعًا، فَكَسَدَ عَلَيْهِ مَتَاعُهُ، وَقَدْ كَانَ زَكَاةَ مَالِهِ قَبْلَ أَنْ يَشْتَرِي بِهِ، هَلْ عَلَيْهِ زَكَاةٌ، أَوْ حَتَّى يَبِيعَهُ؟ فَقَالَ: «إِنْ كَانَ أَمْسَكَهُ لِيَلْتَمِسَ الْفَضْلَ عَلَى 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 Abdullah^{asws} 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 he^{asws} 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 عَيْسَى، عَنْ حَرِيرِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ اشْتَرَى مَتَاعًا، وَكَسَدَ عَلَيْهِ، وَقَدْ زَكَّى مَالَهُ قَبْلَ أَنْ يَشْتَرِيَ الْمَتَاعَ، مَتَى يُزَكِّيهِ؟ فَقَالَ: «إِنْ كَانَ أَمْسَكَ مَتَاعَهُ يَبْتَغِي بِهِ رَأْسَ مَالِهِ، فَلَيْسَ عَلَيْهِ زَكَاةٌ، وَإِنْ كَانَ حَبَسَهُ بَعْدَ مَا يَجِدُ رَأْسَ مَالِهِ، فَعَلَيْهِ الزَّكَاةُ بَعْدَ مَا أَمْسَكَهُ، بَعْدَ رَأْسِ الْمَالِ». قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يُوضِعُ عِنْدَهُ الْأَمْوَالَ يَعْمَلُ بِهَا؟ فَقَالَ: «إِذَا حَالَ الْحَوْلُ، فَلْيُزَكَّهَا».

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

'I asked Abu Abdullah^{asws} 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 he^{asws} 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 him^{asws} about the man who has deposits of wealth with him to work with these. So he^{asws} said: 'When the year passes by, so let him purify (pay Zakāt)'.⁴

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الْمَتَاعُ مَوْضُوعًا، فَيَمْكُثُ عِنْدَهُ السَّنَةَ وَالسَّنَتَيْنِ، أَوْ أَكْثَرَ مِنْ ذَلِكَ؟ قَالَ: «لَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَبِيعَهُ، إِلَّا أَنْ يَكُونَ أُعْطِيَ بِهِ رَأْسَ مَالِهِ، فَيَمْنَعَهُ مِنْ ذَلِكَ التَّمَسُّسِ الْفَضْلِ، فَإِذَا هُوَ فَعَلَ ذَلِكَ، وَجَبَتْ فِيهِ الزَّكَاةُ، وَإِنْ لَمْ يَكُنْ أُعْطِيَ بِهِ رَأْسَ مَالِهِ، فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَبِيعَهُ، وَإِنْ حَبَسَهُ بِمَا حَبَسَهُ، فَإِذَا هُوَ بَاعَهُ، فَإِنَّمَا عَلَيْهِ زَكَاةٌ سَنَةً وَاحِدَةً».

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

'I asked him^{asws} 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. He^{asws} 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 ذَلِكَ الْمَالِ زَكَاةٌ إِذَا كَانَ يَتَّجِرُ بِهِ؟ فَقَالَ: «يَنْبَغِي لَهُ أَنْ يَقُولَ لِأَصْحَابِ الْمَالِ: زَكُّوهُ، فَإِنْ قَالُوا: إِنَّا نَزَكَّيْهِ، فَلَيْسَ عَلَيْهِ غَيْرُ ذَلِكَ، وَإِنْ هُمْ أَمَرُوهُ أَنْ يُزَكِّيَهُ، فَلْيَفْعَلْ». قُلْتُ: أَرَأَيْتَ لَوْ قَالُوا: إِنَّا نَزَكَّيْهِ وَالرَّجُلُ يَعْلَمُ أَنَّهُمْ لَا يُزَكُّونَهُ؟ فَقَالَ: «إِذَا هُمْ أَقْرَبُوا بِأَتَمِّ زَكُّونَهُ، فَلَيْسَ عَلَيْهِ غَيْرُ ذَلِكَ، وَإِنْ هُمْ قَالُوا: إِنَّا لَا نَزَكَّيْهِ، فَلَا يَنْبَغِي لَهُ أَنْ يَقْبَلَ ذَلِكَ الْمَالَ وَلَا يَعْمَلَ بِهِ حَتَّى يُزَكُّوه». وَفِي رَوَايَةٍ أُخْرَى عَنْهُ: «إِلَّا أَنْ تَطِيبَ نَفْسَكَ أَنْ تُزَكِّيَهُ مِنْ رِيحِكَ». قَالَ: وَسَأَلْتُهُ عَنِ الرَّجُلِ يَرِخُ فِي السَّنَةِ حَمْسَمِائَةَ دِرْهَمٍ وَسِتِّمِائَةَ وَسَبْعِمِائَةَ هِيَ نَفَقَتُهُ، وَأَصْلُ الْمَالِ مُضَارَبَةٌ؟ قَالَ: «لَيْسَ عَلَيْهِ فِي الرِّيحِ زَكَاةٌ».

Sama’at said,

‘And I asked him^{asws} 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 he^{asws} 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 he^{asws} 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 not 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 him^{asws}: ‘Unless by the goodness of his self he purifies it (pays Zakāt) from his own profits’.

He (the narrator) said, ‘And I asked him^{asws} 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’. He^{asws} 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 ذَلِكَ أَنَّهُ كُلُّ مَا عَمِلَ لِلتَّجَارَةِ 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,

'He^{asws} 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 حَمَادِ بْنِ عِيسَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَشْتَرِي الْوَصِيفَةَ يُتْبِعُهَا عِنْدَهُ لِتَزِيدَ وَهُوَ يُرِيدُ بَيْعَهَا: أَعْلَى ثَمَنَهَا زَكَاةٌ؟ قَالَ: « لَا، حَتَّى يَبِيعَهَا ». قُلْتُ: فَإِذَا بَاعَهَا يُزَكِّي ثَمَنَهَا؟ قَالَ: « لَا، حَتَّى يَحْوَلَ 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 Ibrahim^{asws} (7th Imam^{asws}), '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?' He^{asws} said: 'No, until he does sell her'. I said, 'So when he does sell her, he should purify (pay Zakāt) on her price?' He^{asws} 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 الْجُبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ الْحَجَّاجِ الْكُرْخِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « مَا كَانَ مِنْ تِجَارَةٍ فِي يَدِكَ فِيهَا فَضْلٌ لَيْسَ بِمَنْعِكَ مِنْ بَيْعِهَا إِلَّا لِتَزْدَادَ فَضْلاً عَلَى فَضْلِكَ، فَزَكَّهْ؛ وَمَا كَانَتْ مِنْ تِجَارَةٍ فِي يَدِكَ فِيهَا نُقْصَانٌ، فَذَلِكَ شَيْءٌ آخَرَ ».

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 Abdullah^{asws} about the Zakāt, so he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تَأْخُذَنَّ مَالاً مُضَارَبَةً إِلَّا مَالاً تُرْكِيهِ، أَوْ يُرْكِيهِ صَاحِبُهُ ». وَقَالَ: « إِنْ كَانَ عِنْدَكَ مَتَاعٌ فِي الْبَيْتِ مَوْضُوعٌ، فَأَعْطَيْتَ بِهِ رَأْسَ مَالِكَ فَرَغَبْتَ عَنْهُ، فَعَلَيْكَ زَكَاةٌ ».

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 Abdullah^{asws}) 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 he^{asws} 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 سَعِيدُ الْأَعْرَجُ وَأَنَا أَسْمَعُ، فَقَالَ: إِنَّا نَكْبِسُ الزَّيْتِ وَالسَّمْنَ، نَطْلُبُ بِهِ التِّجَارَةَ، فَرُبَّمَا مَكَثَ عِنْدَنَا السَّنَةَ وَالسَّنَتَيْنِ، هَلْ عَلَيْهِ زَكَاةٌ؟ قَالَ: فَقَالَ: «إِنْ كُنْتَ تَرْتَبِحُ فِيهِ شَيْئاً، أَوْ تَجِدُ رَأْسَ مَالِكَ، فَعَلَيْكَ زَكَاةُ؛ وَإِنْ كُنْتَ إِتْمَا تَرْتَبِصُ بِهِ لِأَنَّكَ لَا تَجِدُ إِلَّا وَضِيعَةً، فَلَيْسَ عَلَيْكَ زَكَاةٌ حَتَّى 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 him^{asws} 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 he^{asws} 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 لَا يَجِبُ

Chapter 17 – What Obligates the charity (Zakāt) upon the animals, and what does not Obligate

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيرِ بْنِ حَرْبٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَّارَةَ، عَنْهُمَا جَمِيعاً عَلَيْهِمَا السَّلَامُ، قَالَا: «وَضَعَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ . عَلَى الْخَيْلِ الْعِتَاقِ الرَّاعِيَةِ فِي كُلِّ فَرَسٍ فِي كُلِّ عَامٍ دِينَارَيْنِ، وَجَعَلَ عَلَى الْبَرَادِينِ 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 them^{asws} (5th and 6th Imam^{asws}) together having said: ‘Amir Al-Momineen^{asws} 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 عَيْسَى، عَنْ حَرِيرِ بْنِ حَرْبٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَلْ فِي الْبِعَالِ شَيْءٌ؟ فَقَالَ: «لَا.» فَقُلْتُ: فَكَيْفَ صَارَ عَلَى الْخَيْلِ وَلَمْ يَصِرْ عَلَى الْبِعَالِ؟ فَقَالَ: «لِأَنَّ الْبِعَالَ لَا تَلْفَحُ، وَالْخَيْلَ الْإِنَاثَ يُنْتَجَنُ، وَلَيْسَ عَلَى الْخَيْلِ الذُّكُورِ شَيْءٌ.» قَالَ: قُلْتُ: فَمَا فِي الْحَمِيرِ؟ فَقَالَ: «لَيْسَ فِيهَا شَيْءٌ.» قَالَ: قُلْتُ: هَلْ عَلَى الْفَرَسِ أَوْ الْبَعِيرِ يَكُونُ لِلرَّجُلِ

يَرْكُبُهُمَا شَيْءٌ؟. فَقَالَ: « لَا، لَيْسَ عَلَى مَا يُعْلَفُ شَيْءٌ، إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ الْمُرْسَلَةِ فِي مَرْجِهَا عَامَهَا الَّذِي يُفْتَنِيهَا فِيهِ الرَّجُلُ؛ فَأَمَّا مَا سِوَى ذَلِكَ، فَلَيْسَ فِيهِ شَيْءٌ ».

Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Abdullah^{asws}, ‘Is there anything upon the mules?’ So he^{asws} 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 he^{asws} 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 he^{asws} 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 he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ

اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَيْسَ عَلَى الرَّقِيقِ زَكَاةٌ إِلَّا الرَّقِيقُ يُبْتَغَى بِهِ التِّجَارَةُ؛ فَإِنَّهُ مِنَ الْمَالِ الَّذِي يُزَكَّى

«.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} 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 عِيسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ:

عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَهْمًا سُئِلَا عَمَّا فِي الرَّقِيقِ؟ فَقَالَا: « لَيْسَ فِي الرَّأْسِ شَيْءٌ

أَكْثَرُ مِنْ صَاعٍ مِنْ تَمْرٍ إِذَا حَالَ عَلَيْهِ الْحَوْلُ، وَلَيْسَ فِي مَنبِهِ شَيْءٌ حَتَّى يُحْوَلَ 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’far^{asws} and Abu Abdullah^{asws} both having been asked about what is regarding the slaves. So they^{asws} 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 عِيسَى، عَنْ حَرِيزٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ

عَلَيْهِ السَّلَامُ: رَجُلٌ لَمْ يُزَكِّ إِبِلَهُ أَوْ شَاتَهُ عَامَيْنِ، فَبَاعَهَا عَلَى مَنْ اشْتَرَاهَا أَنْ يُزَكِّيَهَا لِمَا مَضَى؟ قَالَ:

« نَعَمْ، تُوْحَدُ مِنْهُ زَكَاةُهَا، وَيَبْتَعُ بِهَا الْبَائِعُ، أَوْ يُؤَدِّي زَكَاةَهَا الْبَائِعُ ».

Hammad Bin Isa, from Hareyz, from Abdul Rahman Bin Abu Abdullah, said,

‘I said to Abu Abdullah^{asws}, ‘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'. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَكُونُ لَهُ إِبِلٌ، أَوْ بَقْرٌ، أَوْ غَنَمٌ، أَوْ مَتَاعٌ، فَيَحْوُلُ عَلَيْهَا الْحَوْلُ، فَيَمُوتُ الْإِبِلُ وَالْبَقْرُ 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 Abdullah^{asws} 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. He^{asws} said: 'There is nothing upon him'.¹⁷

7. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، قَالَ: كَانَ عَلِيُّ عَلَيْهِ السَّلَامُ لَا يَأْخُذُ مِنْ صِعَارِ الْإِبِلِ شَيْئاً حَتَّى يَحْوُلَ عَلَيْهِ الْحَوْلُ، وَلَا يَأْخُذُ مِنْ جِمَالِ الْعَمَلِ صَدَقَةً، وَكَأَنَّهُ لَمْ يَجِبْ أَنْ يُؤْخَذَ مِنَ الذُّكُورِ شَيْءٌ؛ لِأَنَّهُ ظَهَرَ يُحْمَلُ عَلَيْهَا.

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

'Ali^{asws} did not take anything from the young camel until the year passes by over it, and he^{asws} 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 عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدِ الْعَجَلِيِّ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ . صَلَوَاتُ اللَّهِ عَلَيْهِمَا . قَالَا: « فِي صَدَقَةِ الْإِبِلِ فِي كُلِّ حَمْسٍ شَاةٌ إِلَى أَنْ تَبْلُغَ حَمْسًا وَعِشْرِينَ، فَإِذَا بَلَغَتْ ذَلِكَ، فَفِيهَا ابْنَةُ مَخَاضٍ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ حَمْسًا وَثَلَاثِينَ، فَإِذَا بَلَغَتْ حَمْسًا وَثَلَاثِينَ، فَفِيهَا ابْنَةُ لَبُونٍ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ حَمْسًا وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ حَمْسًا وَأَرْبَعِينَ، فَفِيهَا حِقَّةٌ طُرُوقَةٌ الْفَحْلِ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ حَمْسًا وَسَبْعِينَ، فَإِذَا بَلَغَتْ حَمْسًا وَسَبْعِينَ، فَفِيهَا ابْنَتَا لَبُونٍ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ تِسْعِينَ، فَإِذَا بَلَغَتْ تِسْعِينَ، فَفِيهَا حِقَّتَانِ طُرُوقَتَا الْفَحْلِ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ عِشْرِينَ وَمِائَةً، فَإِذَا بَلَغَتْ عِشْرِينَ وَمِائَةً، فَفِيهَا حِقَّتَانِ طُرُوقَتَا الْفَحْلِ، فَإِذَا زَادَتْ وَاحِدَةً عَلَى عِشْرِينَ وَمِائَةً، فَفِي كُلِّ حَمْسِينَ حِقَّةٌ، وَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ، ثُمَّ تَرَجَعُ الْإِبِلُ عَلَى أَسْنَانِهَا، وَلَيْسَ عَلَى النَّيْفِ شَيْءٌ، وَلَا عَلَى الْكُسُورِ شَيْءٌ، وَلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ، إِنَّمَا ذَلِكَ

عَلَى السَّائِمَةِ الرَّاعِيَةِ «. قَالَ: فُلْتُ: مَا فِي الْبُحْتِ 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'far^{asws} and Abu Abdullah^{asws} 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?' He^{asws} said: 'Similar to what is regarding the Arabian camels'.¹⁹

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « فِي خُمْسٍ فَلَانِصَ شَاةٌ، وَلَيْسَ فِيهَا دُونَ الْخُمْسِ شَيْءٌ، وَفِي عَشْرِ شَاتَانِ، وَفِي خُمْسٍ عَشْرَةَ ثَلَاثَ شِيَاهٍ، وَفِي عِشْرِينَ أَرْبَعًا، وَفِي خُمْسٍ وَعِشْرِينَ خُمْسًا، وَفِي سِتِّ وَعِشْرِينَ بِنْتُ مَخَاضٍ إِلَى خُمْسٍ وَثَلَاثِينَ ». وَقَالَ عَبْدُ الرَّحْمَنِ: هَذَا فَرَقٌ بَيْنَنَا وَبَيْنَ النَّاسِ « فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا بِنْتُ لَبُونٍ إِلَى خُمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا جَدْعَةٌ إِلَى خُمْسٍ وَسَبْعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا بِنْتُ لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا كَثُرَتْ الْإِبِلُ، فَفِي كُلِّ خُمْسِينَ 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 Abdullah^{asws} 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 زُرَّارَةَ: عَنْ أَبِي

جَعْفَرٍ عَائِلًا، قَالَ: « لَيْسَ فِي صِعَارِ الْإِبِلِ شَيْءٌ حَتَّى 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’far^{asws} having said ‘There is nothing regarding the young camels until the year passes by over them from the day they were born’.²¹

19 - بَابُ: أَسْنَانُ الْإِبِلِ

Chapter 19 – A Chapter (The ages of the camels)

مِنْ أَوَّلِ يَوْمٍ تَطْرُقُهُ أُمُّهُ إِلَى تَمَامِ السَّنَةِ حَوْارًا، فَإِذَا دَخَلَ فِي الثَّانِيَةِ سُمِّيَ ابْنُ مَخَاضٍ؛ لِأَنَّ أُمَّهُ قَدْ حَمَلَتْ، فَإِذَا دَخَلَ فِي السَّنَةِ الثَّلَاثَةِ يُسَمَّى ابْنُ لَبُونٍ؛ وَذَلِكَ أَنَّ أُمَّهُ قَدْ وَصَعَتْ وَصَارَ لَهَا لَبَنٌ، فَإِذَا دَخَلَ فِي السَّنَةِ الرَّابِعَةِ يُسَمَّى الذَّكَرُ حَقًّا، وَالْأُنثَى حِقَّةً؛ لِأَنَّهُ قَدْ اسْتَحَقَّ أَنْ يُحْمَلَ عَلَيْهِ، فَإِذَا دَخَلَ فِي السَّنَةِ الْخَامِسَةِ يُسَمَّى جَدْعًا، فَإِذَا دَخَلَ فِي السَّنَةِ السَّادِسَةِ يُسَمَّى ثَنِيًّا؛ لِأَنَّهُ قَدْ أَلْقَى ثَنِيَّتَهُ، فَإِذَا دَخَلَ فِي السَّنَةِ السَّابِعَةِ أَلْقَى رَبَاعِيَّتَهُ، وَيُسَمَّى رَبَاعِيًّا، فَإِذَا دَخَلَ فِي الثَّامِنَةِ أَلْقَى السِّسَّ الَّذِي بَعْدَ الرَّبَاعِيَّةِ، وَسُمِّيَ سَدِيسًا، فَإِذَا دَخَلَ فِي التَّاسِعَةِ وَطَرِحَ نَابَهُ، سُمِّيَ بَارِلًا، فَإِذَا دَخَلَ فِي الْعَاشِرَةِ فَهُوَ مُخْلِفٌ، وَلَيْسَ لَهُ بَعْدَ هَذَا اسْمٌ، وَالْأَسْنَانُ الَّتِي تُؤْخَذُ مِنْهَا فِي الصَّدَقَةِ مِنْ بَنَاتِ مَخَاضٍ إِلَى الْجَدْعِ

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 'Hiqat', 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 عَيْسَى، عَنْ حَرِيْرٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدِ الْعَجَلِيِّ وَالْفُضَيْلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: « فِي الْبَقْرِ فِي كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعَ حَوْلِي، وَلَيْسَ فِي أَقَلِّ مِنْ ذَلِكَ شَيْءٌ، وَفِي أَرْبَعِينَ بَقْرَةً مُسِنَّةً، وَلَيْسَ فِيهَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا مُسِنَّةٌ، وَلَيْسَ فِيهَا بَيْنَ الْأَرْبَعِينَ إِلَى السِّتِينَ شَيْءٌ، فَإِذَا بَلَغَتْ السِّتِينَ فَفِيهَا تَبِيعَانِ إِلَى سَبْعِينَ، فَإِذَا بَلَغَتْ سَبْعِينَ فَفِيهَا تَبِيعٌ وَمُسِنَّةٌ إِلَى ثَمَانِينَ، فَإِذَا بَلَغَتْ ثَمَانِينَ فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ تِسْعِينَ فَفِيهَا ثَلَاثُ تَبَائِعَ حَوْلِيَّاتٍ، فَإِذَا بَلَغَتْ عِشْرِينَ وَمِائَةً فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ، ثُمَّ تَرْجِعُ الْبَقْرُ عَلَى أَسْنَانِهَا، وَلَيْسَ عَلَى النَّيْفِ شَيْءٌ، وَلَا عَلَى الْكُسُورِ شَيْءٌ، وَلَا عَلَى الْعَوَامِلِ شَيْءٌ، إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ الرَّاعِيَةِ، وَكُلُّ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ، فَلَا شَيْءَ عَلَيْهِ حَتَّى 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'far^{asws} and Abu Abdullah^{asws} 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. زُرَّارَةُ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: فِي الْجَوَامِيسِ شَيْءٌ؟ قَالَ: «مِثْلُ مَا فِي الْبَقَرِ».

Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'is there anything upon the buffaloes?' He^{asws} 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 عَيْسَى، عَنْ حَرِيرٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ وَبُرَيْدٍ وَالْفَضِيلِ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فِي الشَّاةِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةً، وَلَيْسَ فِيمَا دُونَ الْأَرْبَعِينَ شَيْءٌ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ عَشْرِينَ وَمِائَةً، فَإِذَا بَلَغَتْ عَشْرِينَ وَمِائَةً، فَفِيهَا مِثْلُ ذَلِكَ شَاةً وَاحِدَةً، فَإِذَا زَادَتْ عَلَى مِائَةٍ وَعَشْرِينَ، فَفِيهَا شَاتَانِ، وَلَيْسَ فِيهَا أَكْثَرُ مِنْ شَاتَيْنِ حَتَّى تَبْلُغَ مِائَتَيْنِ، فَإِذَا بَلَغَتْ الْمِائَتَيْنِ، فَفِيهَا مِثْلُ ذَلِكَ، فَإِذَا زَادَتْ عَلَى الْمِائَتَيْنِ شَاةً وَاحِدَةً، فَفِيهَا ثَلَاثُ شِيَاهٍ، ثُمَّ لَيْسَ فِيهَا شَيْءٌ أَكْثَرَ مِنْ ذَلِكَ حَتَّى تَبْلُغَ ثَلَاثِمِائَةً، فَإِذَا بَلَغَتْ ثَلَاثِمِائَةً، فَفِيهَا مِثْلُ ذَلِكَ ثَلَاثُ شِيَاهٍ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا أَرْبَعُ شِيَاهٍ حَتَّى تَبْلُغَ أَرْبَعِمِائَةً، فَإِذَا تَمَّتْ أَرْبَعِمِائَةً، كَانَ عَلَى كُلِّ مِائَةٍ شَاةً، وَسَقَطَ الْأَمْرُ الْأَوَّلُ، وَلَيْسَ عَلَى مَا دُونَ الْمِائَةِ بَعْدَ ذَلِكَ شَيْءٌ، وَلَيْسَ فِي النَّيْفِ شَيْءٌ». وَقَالَ: «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'far^{asws} and Abu Abdullah^{asws} 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 hundred, 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 they^{asws} 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 الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: « لَيْسَ فِي الْأَكِيلَةِ، وَلَا فِي الرَّبِّىِ وَالرُّبَّىِ الَّتِي تُرَبَّى اثْنَيْنِ . وَلَا شَاةَ لَبَنٍ، وَلَا فَحْلٍ الْعَنَمِ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تُؤْخَذُ أَكْوَلَةٌ . وَالْأَكْوَلَةُ الْكَبِيرَةُ مِنَ الشَّاةِ تَكُونُ فِي الْعَنَمِ . وَلَا وَالِدَةٌ، وَلَا الْكَبْشُ الْفَحْلُ . »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} 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 يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: السَّحْلُ مَتَى تَجِبُ فِيهِ الصَّدَقَةُ؟ قَالَ: « إِذَا أَجْدَعَ . »

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘The lamb, when would the charity (Zakāt) be Obligatory with regards to it?’ He^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: « بَعَثَ أَمِيرُ الْمُؤْمِنِينَ . صَلَوَاتُ اللَّهِ عَلَيْهِ . مُصَدِّقًا مِنَ الْكُوفَةِ إِلَى بَادِيَتِهَا، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ، انْطَلِقْ، وَعَلَيْكَ بِتَقْوَى اللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ، وَلَا تُؤَيِّرَنَّ دُنْيَاكَ عَلَى آخِرَتِكَ، وَكُنْ حَافِظًا لِمَا ائْتَمَنْتَكَ عَلَيْهِ، رَاعِيًا لِحَقِّ اللَّهِ فِيهِ حَتَّى تَأْتِيَ نَادِيَّ نَبِيِّ فُلَانٍ، فَإِذَا قَدِمْتَ فَانزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَبْيَانَهُمْ، ثُمَّ امضِ إِلَيْهِمْ بِسَكِينَةٍ وَوَقَارٍ حَتَّى تَقُومَ بَيْنَهُمْ، وَتُسَلِّمَ عَلَيْهِمْ، ثُمَّ قُلْ لَهُمْ: يَا عِبَادَ اللَّهِ، أَرْسَلَنِي إِلَيْكُمْ وَلِيَّ اللَّهُ لِأَخْذِ مَنْكُمُ حَقَّ اللَّهِ فِي أَمْوَالِكُمْ، فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ مِنْ حَقٍّ فَتُؤَدُّونَ إِلَى وَلِيِّهِ؟ فَإِنْ قَالَ لَكَ قَائِلٌ: لَا، فَلَا تُرَاجِعْهُ، وَإِنْ أَنْعَمَ لَكَ مِنْهُمْ مُنْعَمٌ، فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخَيِّفَهُ أَوْ تَعِدَهُ إِلَّا خَيْرًا، فَإِذَا أَتَيْتَ مَالَهُ فَلَا تَدْخُلْهُ إِلَّا بِإِذْنِهِ، فَإِنَّ أَكْثَرَهُ لَهُ، فَقُلْ: يَا عَبْدَ اللَّهِ، أَتَأْذُنُ لِي فِي دُحُولِ مَالِكَ؟ فَإِنْ أِذِنَ لَكَ فَلَا تَدْخُلْهُ دُحُولَ مُتَسَلِّطٍ عَلَيْهِ فِيهِ، وَلَا عُنْفٍ بِهِ، فَاصْذَعِ الْمَالَ صَدْعَيْنِ، ثُمَّ خَيِّرْهُ أَيَّ الصَّدْعَيْنِ شَاءَ، فَأَيُّهُمَا اخْتَارَ فَلَا تَعْرَضْ لَهُ، ثُمَّ اصْذَعِ الْبَاقِيَ صَدْعَيْنِ، ثُمَّ خَيِّرْهُ، فَأَيُّهُمَا اخْتَارَ فَلَا تَعْرَضْ لَهُ، وَلَا تَزَالَ كَذَلِكَ حَتَّى يَنْبَقِيَ مَا فِيهِ وَفَاءً لِحَقِّ اللَّهِ . تَبَارَكَ وَتَعَالَى . مِنْ مَالِهِ، فَإِذَا بَقِيَ ذَلِكَ فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ، وَإِنْ اسْتَقَالَكَ فَأَقِلْهُ، ثُمَّ اخْطِطْهَا، وَاصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ، فَإِذَا قَبَضْتَهُ فَلَا تُؤَكِّلْ بِهِ إِلَّا نَاصِحًا شَفِيقًا أَمِينًا خَفِيفًا غَيْرَ مُعْغِبٍ لِشَيْءٍ مِنْهَا، ثُمَّ اخْذُرْ كُلَّ مَا اجْتَمَعَ عِنْدَكَ مِنْ كُلِّ نَادٍ إِنْ بِنَا نُصِيْرَهُ حَيْثُ أَمَرَ اللَّهُ عَزَّ وَجَلَّ، فَإِذَا اخْذَرَ بِهَا رَسُولُكَ، فَأَوْعِزْ إِلَيْهِ أَنْ لَا يَحْوَلَ بَيْنَ نَاقَةٍ وَبَيْنَ فَصِيلِهَا، وَلَا يَفْرَقَ بَيْنَهُمَا، وَلَا يَمْصُرَنَّ لَبَنَهَا، فَيُضِرَّ ذَلِكَ بِفَصِيلِهَا، وَلَا يَجْهَدَ بِهَا رُكُوبًا، وَلْيَعْدِلْ بَيْنَهُنَّ فِي ذَلِكَ، وَلْيُورِذَهُنَّ كُلَّ مَاءٍ يَمُرُّ بِهِ، وَلَا يَعْدِلْ بِهِنَّ عَنِ نَبْتِ الْأَرْضِ إِلَى جَوَادِّ الطَّرِيقِ فِي السَّاعَةِ الَّتِي فِيهَا تُرِيحُ وَتَعْبُقُ، وَلْيُرْفُقْ بِهِنَّ جُهْدَهُ حَتَّى يَأْتِيَنَا بِإِذْنِ اللَّهِ سِحَاحًا سَمَانًا غَيْرَ مُتَعَبَاتٍ وَلَا مُجْهَدَاتٍ، فَيُقَسِّمَنَّ بِإِذْنِ اللَّهِ عَلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ صلى الله عليه وآله وسلم عَلَى أَوْلِيَاءِ اللَّهِ؛ فَإِنَّ ذَلِكَ أَعْظَمُ لِأَجْرِكَ، وَأَقْرَبُ لِرِشْدِكَ، يَنْظُرُ اللَّهُ إِلَيْهَا وَإِلَيْكَ وَإِلَى جُهْدِكَ وَنُصِيْحَتِكَ لِمَنْ بَعَثَكَ وَبُعِثْتَ فِي حَاجَتِهِ؛ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وسلم قَالَ: مَا يَنْظُرُ اللَّهُ إِلَى وَرِيٍّ لَهُ يَجْهَدُ نَفْسَهُ بِالطَّاعَةِ وَالنُّصِيْحَةِ لَهُ وَلَا مَامِهِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى ». قَالَ: ثُمَّ بَكَى أَبُو عَبْدِ اللَّهِ عليه السلام، ثُمَّ قَالَ: « يَا بُرَيْدُ، لَا وَاللَّهِ، مَا بَقِيَتْ لِلَّهِ حُرْمَةٌ إِلَّا انْتَهَكْتَ، وَلَا عَمَلٌ بِكِتَابِ اللَّهِ وَلَا سُنَّةِ نَبِيِّهِ فِي هَذَا الْعَالَمِ، وَلَا أُقِيمَ فِي هَذَا الْخَلْقِ حَدٌّ مُنْذُ قَبَضَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ، وَلَا عَمَلٌ بِشَيْءٍ مِنَ الْحَقِّ إِلَى يَوْمِ النَّاسِ هَذَا ». ثُمَّ قَالَ: « أَمَا وَاللَّهِ، لَا تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي حَتَّى يُجِيبِيَ اللَّهُ الْمَوْتَى، وَيُمِيتَ الْأَحْيَاءَ، وَيُرَدِّدَ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ، وَيُقِيمَ دِينَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ وَنَبِيِّهِ، فَأَبْشِرُوا، ثُمَّ أَبْشِرُوا، ثُمَّ أَبْشِرُوا؛ فَوَ اللَّهِ، مَا الْحَقُّ إِلَّا فِي أَيْدِيكُمْ ».

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

‘I heard Abu Abdullah^{asws} saying: ‘Amir Al-Momineen^{asws} sent a Zakāt collector from Al-Kufa to its valleys, and said to him: ‘O servant of Allah^{azwj}! Go, and upon you be the fear of Allah^{azwj} Alone, there being no associates for Him^{azwj}, 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 Allah^{azwj}, 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 Allah^{azwj}! A Guardian^{asws} of Allah^{azwj} has sent me in order to take from you a Right of Allah^{azwj} among your wealth. So, is there for Allah^{azwj} a Right in your wealth to pay it to His^{azwj} Guardian^{asws}?’

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 Allah^{azwj}! 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 Allah^{azwj} Blessed and High, from his wealth. So when that remains, take possession of the Right of Allah^{azwj} 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 Allah^{azwj} 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 us^{asws}, so we^{asws} can give it where Allah^{azwj} 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 us^{asws} by the Permission of Allah^{azwj}, healthy, fat, without tiredness or being over-worked.

Thus, these would be distributed by the Permission of Allah^{azwj} upon the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww} upon the friends of Allah^{azwj}. Thus, that would be great for your Recompense and closer for your righteous guidance. Allah^{azwj} is Looking at them and at you and to your efforts, and your advice to the one^{asws} who sent you and you sent, regarding

his^{asws} need, for Rasool-Allah^{saww} said: ‘Allah^{azwj} does not Look at a friend of His^{azwj} who strives with his self with the obedience and the correct advice for himself and for his Imam^{asws}, except that he would be with us^{saww} among the lofty friends’.

He (the narrator) said: ‘Then Abu Abdullah^{asws} wept, then said: ‘O Bureyd! No, by Allah^{azwj}! There does not remain (today) any sanctity for the Sake of Allah^{azwj} except that it is contravened, nor is there a deed being done by the Book of Allah^{azwj} or a Sunnah of His^{azwj} Prophet^{saww} in this world, nor a Limit is being established among these people since the passing away of Amir Al-Momineen^{asws}, nor has anything been done from the Truth by these people until this day’.

Then he^{asws} said: ‘But, by Allah^{azwj}, The days and the night will not go away until Allah^{azwj} Revives the dead and Causes the living ones to die, and Allah^{azwj} Returns the Truth to its People^{asws}, and Establishes Hisazw Religion which He^{azwj} is Pleased with for Himself^{azwj} and His^{azwj} Prophet^{saww}. Therefore, receive glad tidings, then receive glad tidings, then receive glad tidings, for by Allah^{azwj}, there is no Truth except (what will come) in your hands’.²⁹

2. حَمَّادُ بْنُ عَيْسَى، عَنْ حَرِيْزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ: أَيَجْمَعُ النَّاسَ الْمُصَدِّقُ، أَمْ يَأْتِيهِمْ عَلَى مَنَاهِلِهِمْ؟ قَالَ: «لَا، بَلْ يَأْتِيهِمْ عَلَى مَنَاهِلِهِمْ، فَيُصَدِّقُهُمْ».

Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having been asked, ‘Should the Zakāt collector gather the people or should he go to them to their watering places?’ He^{asws} said: ‘No, but he should go to them to their watering places, so he would collect their charity (Zakāt)’.³⁰

3. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «لَا تُبَاغُ الصَّدَقَةُ حَتَّى تُعْقَلَ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja’far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} 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 عَيْسَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ: عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَلِيٌّ . صَلَوَاتُ اللَّهِ عَلَيْهِ . إِذَا بَعَثَ مُصَدِّقَهُ، قَالَ لَهُ: إِذَا أَتَيْتَ عَلَى رَبِّ الْمَالِ فَقُلْ لَهُ: تَصَدَّقْ رَحِمَكَ اللَّهُ مِمَّا أَعْطَاكَ اللَّهُ، فَإِنْ وَلى عَنكَ فَلَا تُرَاجِعْهُ».

A number of our companion, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘It was so that whenever Ali^{asws} sent a Zakāt collector, he^{asws} said to him: ‘When you go over to a lord of the wealth, so say to him, ‘Give charity (Zakāt), may

Allah^{azwj} have Mercy on you, from what Allah^{azwj} 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 الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَنِ الصَّدَقَةِ؟ فَقَالَ: «إِنَّ ذَلِكَ لَا يُقْبَلُ مِنْكَ». فَقَالَ: إِنِّي أَحْتَمِلُ ذَلِكَ فِي مَالِي. فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع: «مُرْ مُصَدِّقَكَ أَنْ لَا يَجْتَمِعَ مِنْ مَاءٍ إِلَى مَاءٍ، وَلَا يَجْمَعُ بَيْنَ الْمُتَفَرِّقِ، وَلَا يُفَرِّقُ بَيْنَ الْمُجْتَمِعِ، وَإِذَا دَخَلَ الْمَالَ فَلْيُقْسِمِ الْعَنَمَ نِصْفَيْنِ، ثُمَّ يُخَيِّرْ صَاحِبَهَا أَيَّ الْقِسْمَيْنِ شَاءَ، فَإِذَا اخْتَارَ فَلْيَدْفَعْهُ إِلَيْهِ، فَإِنْ تَبَعَتْ نَفْسُ صَاحِبِ الْعَنَمِ مِنَ النِّصْفِ الْآخَرَ مِنْهَا شَاءَ أَوْ شَاتَيْنِ، أَوْ ثَلَاثًا، فَلْيَدْفَعْهَا إِلَيْهِ، ثُمَّ لِيَأْخُذْ صَدَقَتَهُ، فَإِذَا أَخْرَجَهَا فَلْيُقْسِمِهَا فِيمَنْ يُرِيدُ، فَإِذَا قَامَتْ عَلَى ثَمَنِ، فَإِنْ أَرَادَهَا صَاحِبُهَا، فَهِيَ 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 Abdullah^{asws} about the charity (Zakāt), so he^{asws} said: 'That is not acceptable from you'. So he said, 'I do carry that in my wealth'. So Abu Abdullah^{asws} 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 الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقُطِينٍ، عَنْ أَخِيهِ الْحُسَيْنِ، عَنْ عَلِيٍّ بْنِ يَقُطِينٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ الصَّدَقَةِ الْعُشْرِ عَلَى مَنْ لَا بَأْسَ بِهِ؟ فَقَالَ: «إِنْ كَانَ ثِقَّةً، فَمُرُهُ يَضَعُهَا فِي مَوَاضِعِهَا، وَإِنْ لَمْ يَكُنْ ثِقَّةً، فَخُذْهَا مِنْهُ، وَضَعُهَا 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-Hassan^{asws} about the one who gives out the charity (Zakāt) of the tenth (10%) upon the one there is no problem with. So he^{asws} 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 عَيْسَى، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ مُقَرَّرِ بْنِ عَبْدِ اللَّهِ بْنِ زَمْعَةَ بْنِ سُبَيْعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ جَدِّ أَبِيهِ: أَنَّ أَمِيرَ الْمُؤْمِنِينَ . صَلَوَاتُ اللَّهِ عَلَيْهِ . كَتَبَ لَهُ فِي كِتَابِهِ الَّذِي كَتَبَ لَهُ بِحِطِّهِ حِينَ بَعَثَهُ عَلَى الصَّدَقَاتِ: « مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةٌ الْجَدْعَةَ، وَلَيْسَتْ عِنْدَهُ جَدْعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهُ تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ، أَوْ عَشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ جَدْعَةٌ، فَإِنَّهُ تُقْبَلُ مِنْهُ الْجَدْعَةُ، وَيُعْطِيهِ الْمُصَدِّقُ شَاتَيْنِ، أَوْ عَشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ صَدَقَتُهُ حِقَّةً، وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ لَبُونٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ، وَيُعْطِي مَعَهَا شَاتَيْنِ، أَوْ عَشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهُ تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيُعْطِيهِ الْمُصَدِّقُ شَاتَيْنِ، أَوْ عَشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ، وَعِنْدَهُ لَبُونٌ، فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ، وَعِنْدَهُ ابْنَةُ مَخَاضٍ، فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنَةُ مَخَاضٍ، وَيُعْطِي مَعَهَا شَاتَيْنِ، أَوْ عَشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةَ مَخَاضٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ مَخَاضٍ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ، وَيُعْطِيهِ الْمُصَدِّقُ شَاتَيْنِ، أَوْ عَشْرِينَ دِرْهَمًا. وَمَنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ عَلَى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنُ لَبُونٍ، وَلَيْسَ مَعَهُ شَيْءٌ. وَمَنْ لَمْ يَكُنْ مَعَهُ شَيْءٌ إِلَّا أَرْبَعَةٌ مِنَ الْإِبِلِ، وَلَيْسَ لَهُ مَالٌ غَيْرُهَا، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَ مَالَهُ حَمْسًا 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-Momineen^{asws} wrote to him in a letter of his^{asws} which he^{asws} wrote to him in his^{asws} own handwriting, when he^{asws} 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 الْعُرَيْثِيُّ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ،
قَالَ: اسْتَعْمَلَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى بَانِقِيَا وَسَوَادٍ مِنْ سَوَادِ الْكُوفَةِ، فَقَالَ لِي وَالنَّاسُ
خُضُورٌ: « انظُرْ خَرَاجَكَ، فَجِدْ فِيهِ، وَلَا تَتْرُكْ مِنْهُ دِرْهَمًا، فَإِذَا أَرَدْتَ أَنْ تَتَوَجَّهَ إِلَى عَمَلِكَ، فَمَرَّ
بِي.» قَالَ: فَأَتَيْتُهُ، فَقَالَ لِي: « إِنَّ الَّذِي سَمِعْتَ مِنِّي خُدْعَةٌ، إِيَّاكَ أَنْ تَضْرِبَ مُسْلِمًا، أَوْ
يَهُودِيًّا، أَوْ نَصْرَانِيًّا فِي دِرْهَمِ خَرَاجٍ، أَوْ تَبِيعَ دَابَّةَ عَمَلٍ فِي دِرْهَمٍ؛ فَإِنَّمَا أَمَرْنَا أَنْ نَأْخُذَ مِنْهُمْ الْعَقُوقَ
«.

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,

'Ali^{asws} Bin Abu Talib^{asws} utilised me (as a Zakāt collector) upon Baniqiya, and an outskirt from the outskirts of Al-Kufa, and he^{asws} 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 me^{asws}'.

He (the narrator) said, 'So I went over to him^{asws}, and he^{asws} said to me: 'That which you heard from me^{asws} 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, we^{asws} order that we^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ حَمَّادِ بْنِ عَثْمَانَ، عَنِ الْحَلَبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ 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 Abdullah^{asws} regarding the wealth of the orphans, 'Is there Zakāt upon it?' So he^{asws} 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 شاذَانَ؛ وَأَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي الْعَطَّارِ الْحَنَاطِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: « إِذَا حَرَكْتَهُ، فَعَلَيْكَ زَكَاةُ ». قَالَ: قُلْتُ: فَإِنِّي أُحْرِكُهُ ثَمَانِيَةَ أَشْهُرٍ، وَأَدْعُهُ أَرْبَعَةَ أَشْهُرٍ. فَقَالَ: « عَلَيْكَ زَكَاةُ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Is'haq Bin Ammar, from Abu Al Utarid Al Khayyat who said,

'I said to Abu Abdullah^{asws}, 'The wealth of the orphans happens to be in my possession. So, can I trade with it?' So he^{asws} 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?' He^{asws} said: 'Upon you would be its Zakāt'.³⁸

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيرٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ زَكَاةٌ؟ قَالَ: « لَا، إِلَّا 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 Abdullah^{asws}, 'Is there Zakāt upon the wealth of the orphans?' He^{asws} said: 'No, unless if one were to trade with it, or work with it'.³⁹

4. حَمَّادُ بْنُ عَيْسَى، عَنْ حَرِيرٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ زَكَاةٌ؟ قَالَ: « لَا، إِلَّا أَنْ يُتَّجَرَ بِهِ، أَوْ يُعْمَلَ بِهِ ».

ليس على مال اليتيم زكاة، وإن بلغ اليتيم، فليس عليه لما مضى زكاة، ولا عليه فيما بقي حتى يدرك، فإذا أدرك فإمّا عليه زكاة واحدة، ثم كان عليه مثل ما على غيره من الناس.

Hammad Bin Isa, from Hareyz, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} 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 عَيْسَى، عَنْ حَرِيْزٍ، عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ، أَتَهُمَا قَالَا: لَيْسَ عَلَى مَالِ الْيَتِيمِ فِي الدَّيْنِ وَالْمَالِ الصَّامِتِ شَيْءٌ، فَأَمَّا الْعَلَّاتُ 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 سَعِيدِ السَّمَّانِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ إِلَّا أَنْ يُتَّجَرَ بِهِ، فَإِنْ أُتَّجَرَ بِهِ فَالزُّبْحُ لِلْيَتِيمِ، فَإِنْ وُضِعَ عَلَى الَّذِي يُتَّجَرُ بِهِ.»**

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Saeed Al Samman who said,

‘I heard Abu Abdullah^{asws} 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 الْجُبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يُونُسَ بْنِ يَعْقُوبَ، قَالَ: أُرْسِلْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنْ لِي إِخْوَةٌ صِغَارًا، فَمَتَى تَجِبُ عَلَى أَمْوَالِهِمُ الزَّكَاةُ؟ قَالَ: «إِذَا وَجِبَتْ عَلَيْهِمُ الصَّلَاةُ، وَجِبَتْ الزَّكَاةُ.» قُلْتُ: فَمَا لَمْ تَجِبْ عَلَيْهِمُ الصَّلَاةُ؟ قَالَ: «إِذَا أُتَّجَرَ بِهِ فَزَكَّهُ.»**

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yunus Bin Yaqoub who said,

‘I sent a message to Abu Abdullah^{asws} that there are young brothers for me, so when would the Zakāt be Obligated upon their wealth?’ He^{asws} 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?’ He^{asws} said: ‘When you trade with it, so purify it (pay Zakāt)’.⁴³

8. **مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضِيلِ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ الْوَصِيِّ: أَيْزُكِي زَكَاةَ الْفِطْرَةِ عَنِ الْيَتَامَى إِذَا كَانَ لَهُمْ مَالٌ؟ قَالَ: فَكَتَبَ عَلَيْهِ السَّلَامُ: «لَا زَكَاةَ عَلَى 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-Reza^{asws} asking him^{asws} about the trustee, 'Would he pay the Zakāt of Al-Fitra on behalf of the orphans who happened to have had some wealth?' So he^{asws} 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 اللَّهِ بْنِ سِنَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «لَيْسَ فِي مَالِ الْمَمْلُوكِ شَيْءٌ وَلَوْ كَانَ لَهُ أَلْفُ أَلْفٍ، وَلَوْ احتَاجَ لَمْ يُعْطَ مِنَ الزَّكَاةِ شَيْئًا».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} 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 شَادَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: امْرَأَةٌ مِنْ أَهْلِنَا مُخْتَلِطَةٌ، أَعَلَيْهَا زَكَاةٌ؟ فَقَالَ: «إِنْ كَانَ عَمَلٌ بِهِ، فَعَلَيْهَا زَكَاةٌ؛ وَإِنْ لَمْ يَعْمَلْ 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 Abdullah^{asws}, 'A woman of our family is mixed up (confused - Not of right mind), 'Is there Zakāt upon her?' So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، عَنْ مُوسَى بْنِ بَكْرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ امْرَأَةٍ مُصَابَةٍ وَهِيَ مَالٌ فِي يَدِ أُخِيهَا، هَلْ عَلَيْهِ زَكَاةٌ؟ فَقَالَ: «إِنْ كَانَ أَحْوَهَا 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 عَبْدِ صَالِحِ عَلَيْهِ السَّلَامُ 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-Hassan^{asws} about a possessed woman, and for her is some wealth in the hands of her brother, 'Is the Zakāt upon him?' So he^{asws} 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 Salih^{asws} (7th Imam^{asws}) – similar to it'.⁴⁸
4. مُحَمَّدُ بْنُ يُحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ أَبِي الْبَحْتَرِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، 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 Abdullah^{asws} having said: 'There is no Zakāt regarding the wealth of the contracted slaves'.⁴⁹

5. مُحَمَّدُ بْنُ يُحْيَى، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْحَشَّابِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَمْلُوكٌ فِي يَدِهِ مَالٌ، أَعْلَيْهِ زَكَاةٌ؟ قَالَ: « لَا ». قُلْتُ: وَلَا عَلَى سَيِّدِهِ؟ قَالَ: « لَا، إِنَّهُ لَمْ يَصِلْ إِلَى سَيِّدِهِ، وَلَيْسَ هُوَ لِلْمَمْلُوكِ ».

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Khashhab, from Ali Bin Al Husayn, from Muhammad Bin Abu Hamza, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'An owned slave has wealth in his hands, would there be Zakāt upon him?' He^{asws} said: 'No'. I said, 'Nor upon his master?' He^{asws} 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 الْخُرَاجِ

Chapter 25 – Regarding what the Sultan (ruling authority) takes from the taxes

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عَمْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « إِنَّ أَصْحَابَ أَبِي أَتَوْهُ، فَسَأَلُوهُ عَمَّا يَأْخُذُ السُّلْطَانُ، فَرَقَّ لَهُمْ، وَإِنَّهُ لَيَعْلَمُ أَنَّ الزَّكَاةَ لَا تَحِلُّ إِلَّا لِأَهْلِهَا، فَأَمَرَهُمْ أَنْ يَحْتَسِبُوا بِهِ، فَجَالَ فِكْرِي وَاللَّهِ لَهُمْ، فَقُلْتُ: يَا أَبَتِ، إِنَّهُمْ إِنْ سَمِعُوا إِذَا لَمْ يَزُكُّ أَحَدٌ، فَقَالَ: يَا بُنَيَّ، حَقُّ أَحَبِّ اللَّهِ أَنْ يُظَهَّرَهُ ».

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 Abdullah^{asws} saying: 'The companions of my^{asws} father^{asws} came over to him^{asws} and asked him^{asws} 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 he^{asws} ordered them that they should reckon with it (as being Zakāt). So I^{asws} thought about them, and said to my^{asws} father^{asws}, 'O father^{asws}! They (people), if they were to hear it, then

none of them would even pay Zakāt'. So he^{asws} said: 'O my^{asws} son^{asws}! Allah^{azwj} Loves a right to be manifested'.⁵¹

2. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ 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 Yaquob Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about the tenth (10%) which is taken from the man (by the government), 'Can one reckon with it to be from the Zakāt?' He^{asws} said: 'Yes, if he so desires to'.⁵²

3. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ، عَنْ رِفَاعَةَ بْنِ مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرِثُ الْأَرْضَ، أَوْ يَشْتَرِيهَا، فَيُؤَدِّي خَرَجَهَا 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 Abdullah^{asws}, said, 'I asked him^{asws} 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)?' He^{asws} said: 'No'.⁵³

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عِيصِ بْنِ الْقَاسِمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الزَّكَاةِ، فَقَالَ: « مَا أَخَذَ مِنْكُمْ بَنُو أُمَيَّةَ فَاحْتَسِبُوا بِهِ، وَلَا تُغْطَوْهُمُ شَيْئًا مَا اسْتَطَعْتُمْ؛ فَإِنَّ الْمَالَ لَا يَبْقَى عَلَى هَذَا أَنْ تُرَكِّبَهُ مَرَّتَيْنِ ».

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Zakāt, so he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ، عَنْ سَهْلِ بْنِ الْيَسَعِ: أَنَّهُ حَيْثُ أَنْشَأَ سَهْلَ آبَادٍ، وَسَأَلَ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَمَّا يُخْرَجُ مِنْهَا، مَا عَلَيْهِ؟ فَقَالَ: « إِنْ كَانَ السُّلْطَانُ يَأْخُذُ خَرَجَهُ، فَلَيْسَ عَلَيْكَ شَيْءٌ، وَإِنْ لَمْ يَأْخُذِ السُّلْطَانُ مِنْهَا شَيْئًا، 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 Musa^{asws} about what to take from it, what was (Obligated) upon him. So he^{asws} 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 عَلَيْهِ السَّلَامُ، قَالَ: « مَا أَخَذَهُ مِنْكَ الْعَاشِرُ، فَطَرَحَهُ فِي كُوْزِهِ، فَهُوَ مِنْ زَكَاتِكَ، وَمَا لَمْ يَطْرَحْ فِي الْكُوْزِ، فَلَا تَحْتَسِبُهُ مِنْ زَكَاتِكَ ». .

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} forefathers^{asws} 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 يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحُسَيْنِ الْمَاضِي عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: رَجُلٌ خَلَّفَ عِنْدَ أَهْلِهِ نَفَقَةً أَلْفَيْنِ لِسِتَّتَيْنِ: عَلَيْهَا زَكَاةٌ؟ قَالَ: « إِنْ كَانَ شَاهِدًا فَعَلَيْهِ زَكَاةٌ، وَإِنْ كَانَ غَائِبًا 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-Maazy^{asws} (7th Imam^{asws}), said, 'I said to him^{asws}, 'A man leaves behind expense monies with his wife, two thousand for two years. Would there be Zakāt upon her?' He^{asws} 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 اللَّهِ فِي رَجُلٍ وَضَعَ لِعِيَالِهِ أَلْفَ دِرْهَمٍ نَفَقَةً، فَحَالَ عَلَيْهَا الْحَوْلُ، قَالَ: « إِنْ كَانَ مُقِيمًا زَكَاةً، وَإِنْ كَانَ غَائِبًا لَمْ يَزَكَّهُ ». .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who places a thousand Dirhams for his dependents as expense money, and a year passes by upon it. He^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُخَلِّفُ لِأَهْلِهِ ثَلَاثَةَ آلَافٍ دِرْهَمٍ نَفَقَةً سِتَّتَيْنِ: عَلَيْهَا زَكَاةٌ؟ قَالَ: « إِنْ كَانَ شَاهِدًا فَعَلَيْهَا زَكَاةٌ، وَإِنْ كَانَ غَائِبًا 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘The man leaves behind three thousand Dirhams as expense monies (with his wife) for two years. Would there be Zakāt upon it?’ He^{asws} 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 مُوسِرًا

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 اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ يُعْطِي زَكَاتَ مَالِهِ رَجُلًا وَهُوَ يَرَى أَنَّهُ مُعْسِرٌ، فَوَجَدَهُ مُوسِرًا، قَالَ: « لَا يُجْزِي 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 Abdullah^{asws} 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)’. He^{asws} 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 جَمِيعًا، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْأَحْوَلِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ عَجَلَ زَكَاتَ مَالِهِ، ثُمَّ أَيْسَرَ الْمُعْطَى قَبْلَ رَأْسِ السَّنَةِ، قَالَ: « يُعِيدُ الْمُعْطَى 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 Abdullah^{asws} regarding a man who hastened with the Zakāt of his wealth, then the recipient became affluent before the end of the year. He^{asws} said: ‘The giver would repeat the Zakāt’.⁶¹

3. مُحَمَّدُ بْنُ يَحْيَى، عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ أَبِي الْمَعْرَاءِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - أَشْرَكَ بَيْنَ الْأَعْنِيَاءِ وَالْمُقْرَاءِ فِي الْأَمْوَالِ، فَلَيْسَ لَهُمْ أَنْ يَصْرِفُوا إِلَى غَيْرِ شُرَكَائِهِمْ ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Abu Al Magra,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} 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 لَا تُعْطَى غَيْرَ أَهْلِ الْوَلَايَةِ

Chapter 28 – The Zakāt cannot be given to other than the people of Al-Wilayah

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَمِيرٍ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ وَبُكَيْرٍ وَالْفُضَيْلِ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَبُرَيْدِ الْعَجَلِيِّ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّهُمَا قَالَا فِي الرَّجُلِ يَكُونُ فِي بَعْضِ هَذِهِ الْأَهْوَاءِ . الْحُرُورِيَّةِ وَالْمُرْجِيَّةِ وَالْعُنْمَانِيَّةِ وَالْقَدَرِيَّةِ . ثُمَّ يَتُوبُ، وَيَعْرِفُ هَذَا الْأَمْرَ، وَيُحْسِنُ رَأْيَهُ: أُيْعِدُ كُلَّ صَلَاةٍ صَلَّاهَا، أَوْ صَوْمٍ، أَوْ زَكَاةٍ، أَوْ حَجٍّ، أَوْ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ؟ قَالَ: « لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ غَيْرِ الزَّكَاةِ لِأَنَّ أَنْ يُؤَدِّيَهَا؛ لِأَنَّهُ وَضَعَ الزَّكَاةَ فِي غَيْرِ مَوْضِعِهَا، وَإِنَّمَا مَوْضِعُهَا أَهْلُ الْوِلَايَةِ ».

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'far^{asws} and Abu Abdullah^{asws}, 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?' He^{asws} 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 than 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 زُرَّارَةَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « مَا مِنْ رَجُلٍ يَمْنَعُ دِرْهَمًا مِنْ حَقِّ إِلَّا أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ، وَمَا مِنْ رَجُلٍ مَنَعَ حَقًّا فِي مَالِهِ إِلَّا طَوَّقَهُ اللَّهُ بِهِ حَيَّةً مِنْ نَارِ يَوْمِ الْقِيَامَةِ ». قَالَ: فُلْتُ لَهُ: رَجُلٌ عَارِفٌ أَدَّى زَكَاةً إِلَى غَيْرِ أَهْلِهَا زَمَانًا، هَلْ عَلَيْهِ أَنْ يُؤَدِّيَهَا تَانِيًا إِلَى أَهْلِهَا إِذَا عَلِمَهُمْ؟ قَالَ: « نَعَمْ ». قَالَ: فُلْتُ: فَإِنْ لَمْ يَعْرِفْ لَهَا أَهْلًا، فَلَمْ يُؤَدِّهَا، أَوْ لَمْ يَعْلَمْ أَنَّهَا عَلَيْهِ، فَعَلِمَ بَعْدَ ذَلِكَ؟ قَالَ: « يُؤَدِّيَهَا إِلَى أَهْلِهَا لِمَا مَضَى ». قَالَ: فُلْتُ لَهُ: فَإِنَّهُ لَمْ يَعْلَمْ أَهْلَهَا، فَدَفَعَهَا إِلَى مَنْ لَيْسَ هُوَ لَهَا بِأَهْلٍ، وَقَدْ كَانَ طَلَبَ وَاجْتَهَدَ، ثُمَّ عَلِمَ بَعْدَ ذَلِكَ سُوءَ مَا صَنَعَ؟ قَالَ: « لَيْسَ عَلَيْهِ أَنْ يُؤَدِّيَهَا مَرَّةً أُخْرَى ». وَعَنْ زُرَّارَةَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: « إِنْ اجْتَهَدَ فَقَدْ بَرِيَ، وَإِنْ فَصَّرَ فِي الْاجْتِهَادِ فِي الطَّلَبِ، فَلَا ». ».

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

'I heard Abu Abdllah^{asws} 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 Allah^{azwj} would Collar him, due to it, a snake of fire on the Day of Judgement'.

He (the narrator) said, 'I said to him^{asws}, '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?' He^{asws} 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?' He^{asws} said: 'He should pay it to its deserving ones of what has passed'.

He (the narrator) said, 'I said to him^{asws}, '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'. He^{asws} said: 'It is not upon him that he pays it another time'.

And from Zurara, similar to it, apart from that, that he^{asws} 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 عَيْسَى، عَنْ حَرِيْرٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ:

« إِنَّ الصَّدَقَةَ وَالزَّكَاةَ لَا يُحَابَى بِهَا قَرِيبٌ، وَلَا يُمْنَعُهَا بَعِيدٌ. »

Hammad Bin Isa, from hareyz, from Zurara and Muhammad Bin Muslim, (It has been narrated) from Abu Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عَمْرٍو، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنِ الْوَلِيدِ بْنِ صَبِيْحٍ، قَالَ: قَالَ لِي شِهَابُ بْنُ عَبْدِ رَبِّهِ: أَفَرَأَيْتَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، وَأَعْلَمَهُ أَنَّهُ يُصِيبُنِي فَرَحٌ فِي مَنَامِي، قَالَ: فَقُلْتُ لَهُ: إِنَّ شِهَاباً يُفَرِّئُكَ السَّلَامَ، وَيَقُولُ لَكَ: إِنَّهُ يُصِيبُنِي فَرَحٌ فِي مَنَامِي، قَالَ: « قُلْ لَهُ، فَلْيُرِكَ مَالَهُ ». قَالَ: فَأَبْلَعْتُ شِهَاباً ذَلِكَ، فَقَالَ لِي: فَنُبَلِّغُهُ عَنِّي؟ فَقُلْتُ: نَعَمْ، فَقَالَ: قُلْ لَهُ: إِنَّ الصَّبِيَّانَ . فَضَلَّاهُ عَنِ الرِّجَالِ . لَيَعْلَمُونَ أَنِّي أُرَكِّي مَالِي . قَالَ: فَأَبْلَعْتُهُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « قُلْ لَهُ: إِنَّكَ تُخْرِجُهَا، وَلَا تَضَعُهَا 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 Abdullah^{asws} from me and let him^{asws} know that I have been hit by the terror in my sleep (nightmare)'.⁶⁶

So I said to him^{asws}, 'Shihab conveys the greeting to you^{asws}, and is saying to you, 'I have been hit by terror in my sleep'. He^{asws} 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 him^{asws}, 'The children as well as the men are knowing that I do pay the Zakāt of my wealth'. So I delivered it to him^{asws}, and Abu Abdullah^{asws} 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، عَنْ ابْنِ أَبِي عَمْرٍو، عَنِ ابْنِ أَدِيْنَةَ، قَالَ: كَتَبَ إِلَيَّ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَنْ كُلَّ عَمَلٍ عَمِلَهُ النَّاصِبُ فِي حَالِ ضَلَالِهِ، أَوْ حَالِ نَصْبِهِ، ثُمَّ مَنَّ اللَّهُ عَلَيْهِ،

وَعَرَفَهُ هَذَا الْأَمْرَ، فَإِنَّهُ يُؤَجَّرُ عَلَيْهِ وَيُكْتَبُ لَهُ إِلَّا الزَّكَاةَ، فَإِنَّهُ يُعِيدُهَا؛ لِأَنَّهُ وَصَّعَهَا 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 Abdullah^{asws} wrote to me: ‘Every deed worked by the Hostile One (Nasibi) during his state of straying, or state of his hostility, then Allah^{azwj} 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 سَعْدِ الْأَشْعَرِيِّ: عَنِ الرِّضَا

عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ: هَلْ تُوَضَّعُ فِي مَنْ لَا يَعْرِفُ؟ قَالَ: «لَا، وَلَا زَكَاةَ الْفِطْرَةِ.»

A number of our companions, from Ahmad Bin Muhammad, from Ismail Bin Saeed Al Ashary,

(It has been narrated) from Al-Reza^{asws}, said, ‘I asked him^{asws} about the Zakāt, ‘Can it be placed among the ones who do not recognise (Al-Wilayah)?’ He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ، عَنْ عَبَّادِ بْنِ صُهَيْبٍ: عَنْ أَبِي عَبْدِ اللَّهِ فِي رَجُلٍ فَرَطَ فِي إِخْرَاجِ زَكَاتِهِ فِي حَيَاتِهِ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، حَسَبَ جَمِيعَ مَا كَانَ فَرَطَ فِيهِ مِمَّا لَزِمَهُ مِنَ الزَّكَاةِ، ثُمَّ أَوْصَى بِهِ أَنْ يُخْرَجَ ذَلِكَ، فَيُدْفَعُ إِلَى مَنْ يَجِبُ لَهُ. قَالَ: «جَائِزٌ، يُخْرَجُ ذَلِكَ مِنْ جَمِيعِ الْمَالِ، إِنَّمَا هُوَ بِمَنْزِلَةِ دَيْنٍ لَوْ كَانَ عَلَيْهِ لَيْسَ لِلْوَرِثَةِ شَيْءٌ، حَتَّى يُؤَدُّوا مَا أَوْصَى 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 Abdullah^{asws} 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)’. He^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: رَجُلٌ لَمْ يُرِكَ مَالُهُ، فَأَخْرَجَ زَكَاتَهُ عِنْدَ مَوْتِهِ، فَأَدَّاهَا، كَانَ ذَلِكَ يُجْزِي عَنْهُ. قَالَ: « نَعَمْ ». قُلْتُ: فَإِنْ أَوْصَى بِوَصِيَّةٍ مِنْ ثُلْثِهِ، وَلَمْ يَكُنْ زَكَى: أَيْجُزِي عَنْهُ مِنْ زَكَاتِهِ؟ قَالَ: « نَعَمْ، يُحْسَبُ لَهُ زَكَاءٌ، وَلَا تَكُونُ 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’far^{asws}, ‘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?’ He^{asws} 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?’ He^{asws} 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 شَادَانَ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ شُعَيْبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ عَلَى أَخِي زَكَاءَ كَثِيرَةً، فَأَقْضِيهَا، أَوْ أُودِيَهَا عَنْهُ؟ فَقَالَ لِي: « وَكَيْفَ لَكَ بِذَلِكَ؟ » قُلْتُ: أَحْتَاطُ، قَالَ: « نَعَمْ، إِذَا تُفْرَجَ 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 Abdullah^{asws}, ‘There is a lot of Zakāt upon my brother. So, can I fulfil it or pay it on his behalf?’ So he^{asws} said to me: ‘And how is it for you with that?’ I said, ‘Precaution’. He^{asws} 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 حَمْسُمِائَةِ دِرْهَمٍ مِنَ الزَّكَاةِ، وَعَلَيْهِ حِجَّةُ الْإِسْلَامِ، وَتَرَكَ ثَلَاثَمِائَةَ دِرْهَمٍ، فَأَوْصَى بِحِجَّةِ الْإِسْلَامِ، وَأَنْ يُقْضَى عَنْهُ دَيْنُ الزَّكَاةِ. قَالَ: « يُحْجَجُ 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 him^{asws}, ‘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’. He^{asws} 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 يَفْطِينٍ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ: رَجُلٌ مَاتَ وَعَلَيْهِ زَكَاءٌ، وَأَوْصَى أَنْ يُقْضَى عَنْهُ الزَّكَاةُ وَوُلْدُهُ مَحَاوِيحُ، إِنْ

دَعُوَهَا أَضَرَ ذَلِكَ بِهِمْ ضَرَرًا شَدِيدًا. فَقَالَ: « يُخْرِجُوهَا، فَيَعُوذُونَ بِهَا عَلَى أَنْفُسِهِمْ، وَيُخْرِجُونَ مِنْهَا شَيْئًا، فَيُدْفَعُ إِلَى غَيْرِهِمْ ».»

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

‘I said to Abu Al-Hassan^{asws} 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 he^{asws} 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 يُعْطَى مِنَ الزَّكَاةِ وَأَكْثَرِ

Chapter 30 – The least of what would be given from the Zakāt, and the most

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ أَبِي وَالِدِ الْحَنَاطِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « لَا يُعْطَى أَحَدٌ مِنَ الزَّكَاةِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمٍ، وَهُوَ أَقَلُّ مَا فَرَضَ اللَّهُ. عَزَّ وَجَلَّ. مِنَ الزَّكَاةِ فِي أَمْوَالِ الْمُسْلِمِينَ، فَلَا تُعْطَا أَحَدًا مِنَ الزَّكَاةِ أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمٍ فَصَاعِدًا ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying, ‘No one shall be given less than five Dirhams from the Zakāt and it is the least of what Allah^{azwj} 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 عُثْبَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: أُعْطِيَ الرَّجُلُ مِنَ الزَّكَاةِ ثَمَانِينَ دِرْهَمًا؟ قَالَ: « نَعَمْ، وَزِدْهُ ». قُلْتُ: أُعْطِيهِ مِائَةً؟ قَالَ: « نَعَمْ، وَأَعْنِبْهُ إِنْ قَدَرْتَ أَنْ تُعْنِبَهُ ».»

And from him, from Ahmad, from Abdul Malik Bin Utba, from Is’haq Bin Ammar,

(It has been narrated) from Abu Al Hassan Musa^{asws}, said, ‘I said to him^{asws}, ‘Can the man give eighty Dirhams from the Zakāt?’ He^{asws} said: ‘Yes, and increase it’. I said, ‘Can I give him a hundred?’ He^{asws} 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 مُوسَى: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سُئِلَ: كَمْ يُعْطَى الرَّجُلُ مِنَ الزَّكَاةِ؟ قَالَ: « قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِذَا أُعْطِيَ فَاعْنِبْهُ ».»

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 Abdullah^{asws} having been asked, 'How much can the man give from the Zakāt'. He^{asws} said: 'Abu Ja'far^{asws} said: 'Give him so that he get enriched'.⁷⁶

4. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعِيدِ بْنِ عَزْوَانَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تُعْطِيهِ مِنَ الزَّكَاةِ حَتَّى تُعْنِيَهُ ». »

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed Bin Gazwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You can give him from the Zakāt until you enrich him'.⁷⁷

31 - بَابُ أَنَّهُ يُعْطَى عِيَالُ الْمُؤْمِنِينَ مِنَ الزَّكَاةِ إِذَا كَانُوا صِبْغَارًا وَيُقْضَى 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَمُوتُ، وَيَتْرُكُ الْعِيَالَ: أَيُعْطَوْنَ مِنَ الزَّكَاةِ؟ قَالَ: « نَعَمْ، حَتَّى يَنْشُؤُوا وَيَبْلُغُوا وَيَسْأَلُوا: مَنْ أَيْنَ كَانُوا يَعِيشُونَ إِذَا قُطِعَ ذَلِكَ عَنْهُمْ؟ ». فَقُلْتُ: إِنَّهُمْ لَا يَعْرِفُونَ. قَالَ: « يُحْفَظُ فِيهِمْ مِثْلُهُمْ، وَيُحَبَّبُ إِلَيْهِمْ دِينُ أَبِيهِمْ، فَلَا يَلْبَثُوا أَنْ يَهْتَمُّوا بِدِينِ أَبِيهِمْ، فَإِذَا بَلَغُوا وَعَدَلُوا إِلَى عَزْرِكُمْ، فَلَا تُعْطَوْهُمْ ». »

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

'I said to Abu Abdullah^{asws}, 'A man dies and leave the dependants. Would they be given from the Zakāt?' He^{asws} 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)'. He^{asws} 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 شَادَانَ، وَمُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعًا، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ عَارِفٍ فَاضِلٍ تَوَقَّى، وَتَرَكَ عَلَيْهِ دَيْنًا قَدْ ابْتُلِيَ بِهِ، لَمْ يَكُنْ بِمُقْسِدٍ، وَلَا بِمُسْرِفٍ، وَلَا مَعْرُوفٍ بِالمَسْأَلَةِ، هَلْ يُقْضَى عَنْهُ مِنَ الزَّكَاةِ الأَلْفُ 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-Hassan^{asws} 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?’ He^{asws} said: ‘Yes’.⁷⁹

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ أَحْمَدَ بْنِ عَائِدٍ، عَنْ أَبِي خَدِيجَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «دُرَيْتُهُ الرَّجُلِ الْمُسْلِمِ إِذَا مَاتَ يُعْطَوْنَ مِنَ الزَّكَاةِ وَالْفِطْرَةِ كَمَا كَانَ يُعْطَى أَبُوهُمْ حَتَّى يَبْلُغُوا فَإِذَا بَلَغُوا، وَعَرَفُوا مَا كَانَ أَبُوهُمْ يَعْرِفُ، أُعْطُوا، وَإِنْ نَصَبُوا، لَمْ يُعْطُوا».

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 Abdullah^{asws} 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 عَلَى 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 مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ عُتَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ السَّكُونِيِّ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنِّي رُبَّمَا فَسَمْتُ الشَّيْءَ بَيْنَ أَصْحَابِي أَصْلَهُمْ بِهِ، فَكَيْفَ أُعْطِيهِمْ؟ فَقَالَ: «أَعْطِهِمْ عَلَى الْهَجْرَةِ فِي الدِّينِ وَالْعَقْلِ وَالْفِطْرِ».

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’far^{asws}, ‘Sometimes I distribute something between my companions to maintain good relations by it. So how should I be giving to them?’ So he^{asws} 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 شاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى وَابْنِ أَبِي عُمَيْرٍ جَمِيعاً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ: أَيُّفَضَّلُ بَعْضُ مَنْ يُعْطَى مَنْ لَا يَسْأَلُ عَلَى عَيْرِهِ؟ قَالَ: «نَعَمْ، يُفَضَّلُ الَّذِي لَا يَسْأَلُ 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-Hassan^{asws} about the Zakāt, ‘Can I prefer some whom I give to from the ones who do not ask, over the others?’ He^{asws} said: ‘Yes, you can prefer those who do not ask over those who do ask’.⁸²

3. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ صَدَقَةَ الْخُفِّ وَالظَّلْفِ تُدْفَعُ إِلَى الْمُتَجَمِّلِينَ مِنَ الْمُسْلِمِينَ، فَأَمَّا صَدَقَةُ الذَّهَبِ وَالْفِضَّةِ وَمَا كَيْلَ بِالْفَيْزِ مِمَّا أُخْرِجَتِ الْأَرْضُ، فَلِلْفُقَرَاءِ الْمُدْفَعِينَ». قَالَ ابْنُ سِنَانَ: قُلْتُ: وَكَيْفَ صَارَ هَذَا هَكَذَا؟ فَقَالَ: «لِأَنَّ هَؤُلَاءِ مُتَجَمِّلُونَ يَسْتَحْيُونَ مِنَ النَّاسِ، فَيُدْفَعُ إِلَيْهِمْ أَجْمَلُ الْأَمْرَيْنِ عِنْدَ النَّاسِ، وَكُلُّ صَدَقَةٍ».

Ali Bin Muhammad, from Ibrahim Bin Is’haq, from Muhammad Bin Suleyman, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} 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 he^{asws} 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 حَمْرَةَ: عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: الرَّجُلُ يُعْطِي الْأَلْفَ الدِّرْهَمِ مِنَ الزَّكَاةِ، فَيَقْسِمُهَا، فَيَحَدِّثُ نَفْسَهُ أَنْ يُعْطِيَ الرَّجُلَ مِنْهَا، ثُمَّ يَبْدُو لَهُ وَيَعْرِضُ، 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 Ibrahim^{asws} (7th Imam^{asws}), said, ‘I said to him^{asws}, ‘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’. He^{asws} said: ‘There is no problem with it’.⁸⁴

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَنبَسَةَ بْنِ مُصْعَبٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: «أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ، فَفَسَمَهُ، فَلَمْ يَسَعْ أَهْلَ الصُّفَّةِ جَمِيعًا، فَحَصَّ بِهِ أَنَسًا مِنْهُمْ، فَخَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكُونَ قَدْ دَخَلَ قُلُوبَ الْأَخْرَيْنِ شَيْءٌ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: مُعْذِرَةٌ إِلَى اللَّهِ. عَزَّ وَجَلَّ. وَإِلَيْكُمْ يَا أَهْلَ الصُّفَّةِ، إِنَّا أَوْتِينَا بِشَيْءٍ، فَأَرَدْنَا أَنْ نَقْسِمَهُ بَيْنَكُمْ، فَلَمْ يَسْعُكُمْ، فَحَصَصْتُ بِهِ أَنَسًا مِنْكُمْ حَشِينًا جَزَعَهُمْ وَهَلَعَهُمْ».

Notice:

The above Hadith is mentioned but is not translated.
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6. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عُسْمَانَ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، أَوْ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَأْخُذُ الشَّيْءَ لِلرَّجُلِ، ثُمَّ يَبْدُو لَهُ، فَيَجْعَلُهُ لغيرِهِ، 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 Abdullah^{asws}, or from Abu Al-Hassan^{asws} 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. He^{asws} said: 'There is no problem'.⁸⁵

33 - بَابُ تَفْصِيلِ الْقَرَابَةِ فِي الزَّكَاةِ وَمَنْ لَا يَجُوزُ 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 مُحَمَّدٍ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عْتَبَةَ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ: عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: لِي قَرَابَةٌ أَنْفَقْتُ عَلَى بَعْضِهِمْ، وَأَفْضَلُ بَعْضُهُمْ عَلَى بَعْضٍ، فَيَأْتِينِي إِبَانُ الزَّكَاةِ، أَفَأَعْطِيهِمْ مِنْهَا؟ قَالَ: « مُسْتَحَقُّونَ هَذَا؟ » قُلْتُ: نَعَمْ، قَالَ: « هُمْ أَفْضَلُ مِنْ غَيْرِهِمْ، أَعْطِيهِمْ ». قَالَ: قُلْتُ: فَمَنْ ذَا الَّذِي يَلْزُمُنِي مِنْ ذَوِي قَرَابَتِي حَتَّى لَا أَحْسِبَ الزَّكَاةَ عَلَيْهِمْ؟ فَقَالَ: « أَبُوكَ وَأُمُّكَ ». قُلْتُ: أَبِي وَأُمِّي؟ قَالَ: « الْوَالِدَانِ وَالْوَالِدَةُ ».

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 Musa^{asws}, said, 'I said to him^{asws}, '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?' He^{asws} said: 'They are deserving of it?' I said, 'Yes'. He^{asws} 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 he^{asws} said: 'Your father, and your mother'. I said, 'My father and my mother?' He^{asws} said: 'The two parents and the children'.⁸⁶

2. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مُثَنَّى، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلَهُ رَجُلٌ وَأَنَا أَسْمَعُ، قَالَ: أُعْطِيَ قَرَابَتِي مِنْ زَكَاةِ مَالِي وَهُمْ لَا يَعْرِفُونَ؟ قَالَ: فَقَالَ: « لَا تُعْطِ الزَّكَاةَ إِلَّا مُسْلِمًا، وَأَعْطِيهِمْ مِنْ غَيْرِ ذَلِكَ ». ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « أَتَرُونَ أَنَّ مَا فِي الْمَالِ الزَّكَاةِ وَحَدَّهَا؟ مَا فَرَضَ اللَّهُ فِي الْمَالِ مِنْ غَيْرِ الزَّكَاةِ أَكْثَرَ، تُعْطَى مِنْهُ الْقَرَابَةُ وَالْمُعْتَرِضَ لَكَ مِمَّنْ

يَسْأَلُكَ، فَتُعْطِيهِ مَا لَمْ تَعْرِفْهُ بِالنَّصْبِ، فَإِذَا عَرَفْتَهُ بِالنَّصْبِ، فَلَا تُعْطِيهِ إِلَّا أَنْ تَخَافَ لِسَانَهُ، فَتَشْتَرِي دِينَكَ وَعَرْضَكَ مِنْهُ «.

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

‘A man asked him^{asws} and I heard. He said, ‘Can I give the Zakāt to my relatives and they are not recognising (Al-Wilayah)?’ So he^{asws} said: ‘You cannot give the Zakāt except to a Muslim (Al-Wilayah), and give them from other than that’.

Then Abu Abdullah^{asws} said: ‘Are you viewing rather that the Zakāt alone is regarding the wealth? What Allah^{azwj} 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 عَيْسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ لَهُ قَرَابَةٌ وَمَوَالٍ وَأَتْبَاعٌ يُجِبُونَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ، وَلَيْسَ يَعْرِفُونَ صَاحِبَ هَذَا الْأَمْرِ، أُيْعَطُونَ 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-Reza^{asws} about the man for whom there are relatives and friends and followers who are loving Amir Al-Momineen^{asws}, and (but) they are not recognising the Master^{asws} of this command (Imam^{asws}). Should I be giving them from the Zakāt?’ He^{asws} said: ‘No’.⁸⁸

4. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَكُونُ لَهُ الزَّكَاةُ، وَلَهُ قَرَابَةٌ مُحْتَاجُونَ غَيْرُ عَارِفِينَ، أُيْعَطِيهِمْ مِنَ الزَّكَاةِ؟ فَقَالَ: « لَا، وَلَا كَرَامَةً، لَا يَجْعَلُ الزَّكَاةَ وَقَايَةً 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 Abdullah^{asws}, ‘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 he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « حَمْسَةٌ لَا يُعْطَوْنَ مِنَ الزَّكَاةِ شَيْئًا: الْأَبُ، وَالْأُمُّ، وَالْوَالِدُ، وَالْمَمْلُوكُ، وَالْمَرْأَةُ، وَذَلِكَ أَنَّهُمْ عِيَالُهُ لَا زَمُونَ 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 Abdullah^{asws} 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 وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي جَمِيلَةَ، عَنْ زَيْدِ الشَّحَامِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِي الزَّكَاةِ: « يُعْطَى مِنْهَا: الْأَخُّ، وَالْأَخْتُ، وَالْعَمُّ، وَالْعَمَّةُ، وَالْحَالَ، وَالْحَالَةُ، وَلَا يُعْطَى 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 Abdullah^{asws} 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 يَحْيَى وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ أَحْمَدَ بْنِ حَمَزَةَ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: 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-Hassan^{asws}, 'A man from the ones in your^{asws} Wilayah has relatives for him, all of them are saying (believing) in you^{asws}, and for him is Zakāt (to be given out). Is it allowed for him that he gives them the entirety of his Zakāt?' He^{asws} said: 'Yes'.⁹²

8. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ مَهْزَبَانَ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، 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 Hassan^{asws}, said, 'I asked him^{asws} about the man who places his Zakāt, all of it, among his own family members, and they are in your^{asws} Wilayah'. So he^{asws} said: 'Yes'.⁹³

9. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عِمْرَانَ بْنِ إِسْمَاعِيلَ بْنِ عِمْرَانَ الْقُمِّيِّ، قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ عَلَيْهِ السَّلَامُ: أَنَّ لِي وُلْدًا رَجَالًا وَنِسَاءً: أَفَيَجُوزُ أَنْ أُعْطِيَهُمْ مِنَ الزَّكَاةِ شَيْئًا؟ فَكَتَبَ عَلَيْهِ السَّلَامُ: « أَنْ ذَلِكَ جَائِزٌ لَكَ ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Imran Bin Ismail Bin Imran Al Qummy who said,

‘I wrote to Abu Al-Hassan^{asws} 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 he^{asws} wrote: ‘That is allowed for you’.⁹⁴

10. أَحْمَدُ بْنُ إِدْرِيسَ وَغَيْرُهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ مُحَمَّدِ بْنِ جَزَّكَ،

قَالَ: سَأَلْتُ الصَّادِقَ عَلَيْهِ السَّلَامُ: أَذْفَعُ عُشْرَ مَالِي إِلَى وُلْدِ ابْنَتِي؟ قَالَ: «نَعَمْ، لَا بَأْسَ».

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from one of our companions, from Muhammad Bin Jazzaki who said,

‘I asked Al-Sadiq^{asws}, ‘Can I hand over the tax (10%) of my wealth to the children of my daughter?’ He^{asws} said: ‘Yes, and there is no problem’.⁹⁵

34 - بَابُ نَادِرٍ

Chapter 34 - Miscellaneous

1. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ:

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلَهُ بَعْضُ أَصْحَابِنَا، عَنْ رَجُلٍ اشْتَرَى أَبَاهُ مِنَ الرِّكَاءِ؛ زَكَاةَ مَالِهِ؟

قَالَ: «اشْتَرَى خَيْرَ رَقَبَةٍ، لَا بَأْسَ بِذَلِكَ».

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 Abdullah^{asws}, said, ‘One of our companions asked him^{asws} about a man who buys his own father (who was a slave), from the Zakāt, the Zakāt of his wealth’. He^{asws} said: ‘he has bought the best of slave. There is no problem with it’.⁹⁶

2. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ

عَمَّارٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ عَلَى أَبِيهِ دَيْنٌ، وَلَا يَبِيهُ مَوْئِنُهُ، أَيُعْطِي أَبَاهُ مِنْ

زَكَاتِهِ يَفْضِي 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 Abdullah^{asws} 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?’ He^{asws} said: ‘Yes, and who is more deserving of it than his own father?’.⁹⁷

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي

عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ حَلَّتْ عَلَيْهِ الرِّكَاءُ، وَمَاتَ أَبُوهُ وَعَلَيْهِ دَيْنٌ، أَيُؤَدِّي زَكَاتَهُ فِي دَيْنِ أَبِيهِ وَلِلْأَبْنِ

مَالٍ كَثِيرٍ؟ فَقَالَ: «إِنْ كَانَ أَبُوهُ أَوْرَثَهُ مَالًا، ثُمَّ ظَهَرَ عَلَيْهِ دَيْنٌ لَمْ يَعْلَمْ بِهِ يَوْمَئِذٍ فَيَفْضِيهِ عَنْهُ،

فَصَاحَهُ مِنْ جَمِيعِ المِيرَاثِ، وَلَمْ يَفْضِهِ مِنْ زَكَاتِهِ، وَإِنْ لَمْ يَكُنْ أَوْرَثَهُ مَالًا، لَمْ يَكُنْ أَحَدٌ أَحَقُّ بِزَكَاتِهِ

مِنْ دَيْنِ أَبِيهِ، فَإِذَا آدَاهَا فِي دَيْنِ أَبِيهِ عَلَى هَذِهِ الْحَالِ، أَجْزَأَتْ عَنْهُ».

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

‘I said to Abu Abdullah^{asws}, ‘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 he^{asws} 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 إِلَى بَلَدٍ أَوْ تُدْفَعُ إِلَى مَنْ يَقْسِمُهَا فَتَضَيِّعُ

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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ بَعَثَ بِزَكَاةٍ مَالِهِ لِيُقَسِّمَ، فَضَاعَتْ، هَلْ عَلَيْهِ ضَمَانُهَا حَتَّى تُقَسَّمَ؟ فَقَالَ: «إِذَا وَجَدَ لَهَا مَوْضِعًا، فَلَمْ يَدْفَعْهَا، فَهُوَ لَهَا ضَامِنٌ حَتَّى يَدْفَعَهَا، وَإِنْ لَمْ يَجِدْ لَهَا مَنْ يَدْفَعُهَا إِلَيْهِ، فَبَعَثَ بِهَا إِلَى أَهْلِهَا، فَلَيْسَ عَلَيْهِ ضَمَانٌ؛ لِأَنَّهَا قَدْ خَرَجَتْ مِنْ يَدِهِ، وَكَذَلِكَ الْوَصِيُّ الَّذِي يُوصَى إِلَيْهِ يَكُونُ ضَامِنًا لِمَا دُفِعَ إِلَيْهِ إِذَا وَجَدَ رَبَّهُ الَّذِي أَمَرَ 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 Abdullah^{asws}, ‘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 he^{asws} 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 عَيْسَى، عَنْ حَرِيزٍ، عَنْ أَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أُخْرِجَ الرَّجُلُ الزَّكَاةَ مِنْ مَالِهِ، ثُمَّ سَمَّاهَا لِقَوْمٍ، فَضَاعَتْ، أَوْ أُرْسِلَ بِهَا إِلَيْهِمْ، فَضَاعَتْ، فَلَا شَيْءَ عَلَيْهِ».

Hammad Bin Isa, from Hareyz, from Abu Baseer,

(It has been narrated) from Abu Ja’far^{asws} 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. حَرِيْزٌ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: « إِذَا أَخْرَجَهَا مِنْ مَالِهِ، فَذَهَبَتْ، وَلَمْ يُسَمِّهَا لِأَحَدٍ، فَقَدْ بَرِيَ مِنْهَا ».

Hareyz, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} 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. حَرِيْزٌ، عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ بَعَثَ إِلَيْهِ أَخٌ لَهُ زَكَاتَهُ لِيُقَسِّمَهَا، فَضَاعَتْ؟ فَقَالَ: « لَيْسَ عَلَى الرَّسُولِ وَلَا عَلَى الْمُؤَدِّي ضَمَانٌ ». قُلْتُ: فَإِنَّهُ لَمْ يَجِدْ لَهَا أَهْلًا، فَفَسَدَتْ وَتَعَيَّرَتْ، أَيَضْمَنْهَا؟ قَالَ: « لَا، وَلَكِنْ إِنْ عَرَفَ لَهَا أَهْلًا، فَعَطِبَتْ أَوْ فَسَدَتْ، فَهُوَ لَهَا ضَامِنٌ حَتَّى يُخْرِجَهَا ».

Hareyz, from Zurara who said,

‘I asked Abu Abdullah^{asws} about a man whose brother sent his Zakāt to him to distribute it, but it got wasted. So he^{asws} 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?’ He^{asws} 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 فُتْسَرُ أَوْ تَضْيَعُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ

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’far^{asws} about the man who sends his Zakāt, but it gets stolen, or wasted. He^{asws} said: ‘There is nothing upon him’.¹⁰³

5. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبِ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَبْعَثُ بِزَكَاتِهِ، فَتُسْرَقُ أَوْ تَضْيَعُ؟ 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 Abdullah^{asws} 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 أَحْبَرَهُ، عَنْ دُرُسْتٍ، عَنْ رَجُلٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي الزَّكَاةِ يَبْعَثُ بِهَا الرَّجُلُ إِلَى بَلَدٍ غَيْرِ بَلَدِهِ، قَالَ: « لَا بَأْسَ أَنْ

يَبْعَثُ الثَّلَثَ، أَوْ الرَّبْعَ « شَكَ أَبُو أَحْمَدَ 7. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ جَمِيعاً، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ الْحَكَمِ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يُعْطَى الزَّكَاةَ يُقْسِمُهَا، أَلَهُ أَنْ يُخْرِجَ الشَّيْءَ مِنْهَا مِنَ الْبَلَدَةِ الَّتِي هُوَ فِيهَا إِلَى 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 Abdullah^{asws} 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? He^{asws} said: 'There is no problem'.¹⁰⁵

8. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ عُمَرَ بْنِ أَدِيْنَةَ، عَنْ زُرَّارَةَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ الْهَاشِمِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ صَدَقَةَ أَهْلِ الْبَوَادِي فِي أَهْلِ الْبَوَادِي، وَصَدَقَةَ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ، وَلَا يَقْسِمُهَا بَيْنَهُمُ بِالسَّوِيَّةِ، إِنَّمَا يَقْسِمُهَا عَلَى قَدْرِ مَا يَخْضُرُهُ مِنْهُمْ، وَمَا يَرَى، لَيْسَ فِي ذَلِكَ شَيْءٌ مُوقَّتٌ ».

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 Abdullah^{asws} having said: 'Rasool-Allah^{saww} 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 he^{saww} did not distribute between them with the equality. But rather, he^{saww} distributed it upon those who were present from them, and he^{saww} did not see anything fixed in that'.¹⁰⁶

9. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ وَهَيْبِ بْنِ حَفْصٍ، قَالَ: كُنَّا مَعَ أَبِي بَصِيرٍ، فَأَتَاهُ عَمْرُو بْنُ الْيَاسِرِ، فَقَالَ لَهُ: يَا أَبَا مُحَمَّدٍ، إِنَّ أَخِي بِحَلَبَ بَعَثَ إِلَيَّ بِمَالٍ مِنَ الزَّكَاةِ أَقْسَمُهُ بِالْكَوْفَةِ، فَقَطَّعَ عَلَيْهِ الطَّرِيقَ، فَهَلْ عِنْدَكَ فِيهِ رِوَايَةٌ؟ فَقَالَ: نَعَمْ، سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ هَذِهِ الْمَسْأَلَةِ، وَلَمْ أَظُنْ أَنَّ أَحَدًا يَسْأَلُنِي عَنْهَا أَبَدًا، فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، الرَّجُلُ يَبْعَثُ بِزَكَاتِهِ مِنْ أَرْضٍ إِلَى أَرْضٍ، فَيُقَطِّعُ عَلَيْهِ الطَّرِيقَ، فَقَالَ: « قَدْ أَجْرَأَتْ عَنْهُ، وَلَوْ كُنْتُ أَنَا لَأَعَدْتُهَا ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Wuheyb Bin Hafsa 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'far^{asws} this question, and I did not think anyone would ask me about it, ever. So I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! The man sends his Zakāt from a land to a land, but the road is cut off upon it (by bandits)'. So he^{asws} said: 'It has sufficed him from it, and had it been me^{asws}, I^{asws} would have paid it (again)'.¹⁰⁷

10. أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ، عَنِ الْحَلْبِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تَحِلُّ صَدَقَةُ الْمُهَاجِرِينَ لِلْأَعْرَابِ، وَلَا صَدَقَةُ 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ يَحْيَى بْنِ عِمْرَانَ، عَنِ ابْنِ مُسْكَانَ، عَنْ ضُرَيْسٍ، قَالَ: سَأَلَ الْمَدَائِنِيُّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ لَنَا زَكَاةً نُخْرِجُهَا مِنْ أَمْوَالِنَا، فَفِي مَنْ نَضَعُهَا؟ فَقَالَ: « فِي أَهْلِ وَلَايَتِكَ ». فَقَالَ: إِنَّ فِي بِلَادٍ لَيْسَ فِيهَا أَحَدٌ مِنْ أَوْلِيَائِكَ؟ فَقَالَ: « ابْعَثْ بِهَا إِلَى بَلَدِهِمْ تُدْفَعُ إِلَيْهِمْ، وَلَا تُدْفَعُهَا إِلَى قَوْمٍ إِنْ دَعَوْهُمْ عَدَاً إِلَى أَمْرِكَ لَمْ يُجِيبُوكَ، وَكَانَ . وَاللَّهِ . الدَّبْحُ ». »

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'far^{asws}, 'For use there is Zakāt we extract from our wealth. So among whom should we be placing it?' So he^{asws} said: 'Among your people of the Wilayah'. So he^{asws} said: 'For the time being there is no one in the city from those in your^{asws} Wilayah'. So he^{asws} 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 Allah^{azwj}, they would be slaughtered (by Al-Qaim^{asws})'.¹⁰⁹

36 - بَابُ الرَّجُلِ يُدْفَعُ إِلَيْهِ الشَّيْءُ يُفْرِقُهُ 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يُعْطَى الزَّكَاةَ يَفْسِمُهَا فِي أَصْحَابِهِ، أَيَأْخُذُ مِنْهُ أَوْ 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 Abdullah^{asws}, 'The man is given the Zakāt to distribute it among his companions. Can he take anything from it (for himself)?' He^{asws} said: 'Yes'.¹¹⁰

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ: عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي رَجُلٍ أُعْطِيَ مَالًا يُفَرِّقُهُ فِيمَنْ يَحِلُّ لَهُ، أَلَهُ أَنْ يَأْخُذَ مِنْهُ شَيْئًا لِنَفْسِهِ وَإِنْ لَمْ يُسَمَّ لَهُ؟ قَالَ: «يَأْخُذُ مِنْهُ لِنَفْسِهِ مِثْلَ مَا يُعْطَى غَيْرَهُ».

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

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) 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?' He^{asws} said: 'He can take for himself what he would be giving to the others'.¹¹¹

3. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُعْطَى الرَّجُلَ الدَّرَاهِمَ يَفْسِمُهَا وَيَضَعُهَا فِي مَوَاضِعِهَا، وَهُوَ يَمْنُ يَحِلُّ لَهُ الصَّدَقَةُ؟ قَالَ: «لَا بَأْسَ أَنْ يَأْخُذَ لِنَفْسِهِ كَمَا يُعْطَى غَيْرَهُ» قَالَ: «وَلَا يُجُوزُ لَهُ أَنْ يَأْخُذَ إِذَا أَمَرَهُ أَنْ يَضَعَهَا فِي مَوَاضِعَ مُسَمَّاةٍ إِلَّا بِإِذْنِهِ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عُثْمَانَ بْنِ عَيْسَى، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِذَا أَحَدَ الرَّجُلُ الزَّكَاةَ، فَهِيَ كَمَالِهِ يَصْنَعُ بِهَا مَا يَشَاءُ». قَالَ: وَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ. 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، وَيَحْجُجُ مِنْهَا؟ قَالَ: «نَعَمْ، هِيَ مَالُهُ». قُلْتُ: فَهَلْ يُؤَجَّرُ الْفَقِيرُ إِذَا حَجَّ مِنَ الزَّكَاةِ كَمَا يُؤَجَّرُ الْعَبْدُ صَاحِبُ الْمَالِ؟ قَالَ: «نَعَمْ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} 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. Allah^{azwj} 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?’ He^{asws} said: ‘Yes’.¹¹³

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ النَّضْرِ بْنِ سُؤَيْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ شَيْخًا مِنْ أَصْحَابِنَا. يُقَالُ لَهُ: عُمَرُ. سَأَلَ عَيْسَى بْنَ أَعْيَنَ وَهُوَ مُحْتَاجٌ، فَقَالَ لَهُ عَيْسَى بْنُ أَعْيَنَ: أَمَا إِنَّ عِنْدِي مِنَ الزَّكَاةِ وَلَكِنْ لَا أُعْطِيكَ مِنْهَا، فَقَالَ لَهُ: وَمَ؟ فَقَالَ: لِأَيِّ رَأَيْتَكَ اشْتَرَيْتَ لَحْمًا وَتَمْرًا، فَقَالَ: إِنَّمَا رُبِحْتُ دِرْهَمًا، فَاشْتَرَيْتُ بِدَانِقَيْنِ لَحْمًا، وَبِدَانِقَيْنِ تَمْرًا، وَرَجَعْتُ بِدَانِقَيْنِ لِحَاجَةٍ. قَالَ: فَوَضَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَدَهُ عَلَى جَبْهَتِهِ سَاعَةً، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى. نَظَرَ فِي أَمْوَالِ الْأَعْيَانِ، ثُمَّ نَظَرَ فِي الْفُقَرَاءِ، فَجَعَلَ فِي أَمْوَالِ الْأَعْيَانِ مَا يَكْتُمُونَ بِهِ، وَلَوْ لَمْ يَكْفِهِمْ لَزَادَهُمْ، بَلْ يُعْطِيهِ مَا يَأْكُلُ وَيَشْرَبُ وَيَكْتَسِي وَيَتَزَوَّجُ وَيَتَصَدَّقُ وَيَخُجُّ».

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 Abdullah^{asws}, ‘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 Abdullah^{asws} placed his^{asws} hand upon his forehead for a while, then raised his^{asws} head, then said: ‘Allah^{azwj} Blessed and High Looked at the wealth of the rich, then Looked at the poor, and He^{azwj} Made to be in the wealth of the rich that which they would be sufficing with, and had that not been sufficient for them, He^{azwj} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا جَالِسٌ، فَقَالَ: إِنِّي أُعْطِيَ مِنَ الزَّكَاةِ، فَأَجْمَعُهُ حَتَّى أُحْجَّ بِهِ؟ قَالَ: «نَعَمْ، يَأْجُرُ اللَّهُ 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 Abdullah^{asws}, said, ‘A man asked Abu Abdullah^{asws} 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?’ He^{asws} said: ‘Yes. May Allah^{azwj} Recompense the one who gave you’.¹¹⁵

38 - بَابُ الرَّجُلِ يُحُجُّ 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 عَمِيرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ إِسْمَاعِيلَ الشَّعْبِيِّ، عَنِ الْحَكَمِ بْنِ عَتِيْبَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ يُعْطِي الرَّجُلَ مِنْ زَكَاةٍ مَالِهِ يُحُجُّ بِهَا. قَالَ: « مَا لَ الزَّكَاةُ يُحُجُّ بِهِ ؟ » فَعُلْتُ لَهُ: إِنَّهُ رَجُلٌ مُسْلِمٌ أَعْطَى رَجُلًا مُسْلِمًا. فَقَالَ: « إِنْ كَانَ مُحْتَاجًا، فَلْيُعْطِهِ لِحَاجَتِهِ وَفَقْرِهِ، وَلَا يَقُولُ لَهُ: حُجَّ بِهَا، يَصْنَعُ بِهَا بَعْدَ 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 Abdullah^{asws}, ‘A man gives to the man from the Zakāt of his wealth what he can perform Hajj with’. He^{asws} said: ‘Hajj can be performed with it (the wealth of Zakāt)’. So I said to him^{asws}, ‘He is a Muslim man giving to a Muslim’. So he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَجْتَمِعُ عِنْدَهُ مِنَ الزَّكَاةِ الْخُمُسِمَائَةِ وَالسِّتْمَائَةِ يَشْتَرِي بِهَا نَسَمَةً وَيُعْتِقُهَا ؟ فَقَالَ: « إِذَا يَظْلِمُ قَوْمًا آخَرِينَ حُقُوقَهُمْ » ثُمَّ مَكَثَ مَلِيًّا، ثُمَّ قَالَ: « إِلَّا أَنْ يَكُونَ عَبْدًا مُسْلِمًا فِي ضَرُورَةٍ، فَيَشْتَرِيَهُ وَيُعْتِقَهُ ».

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Amro, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} 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 he^{asws} said: ‘Then he is unjust to another group of their rights’. Then he^{asws} 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 زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَخْرَجَ زَكَاةَ مَالِهِ أَلْفَ دِرْهَمٍ، فَلَمْ يَجِدْ مَوْضِعًا يَدْفَعُ ذَلِكَ إِلَيْهِ، فَنَظَرَ إِلَى مَمْلُوكٍ يُبَاعُ فِيمَنْ يُرِيدُهُ، فَاشْتَرَاهُ بِتِلْكَ الْأَلْفِ الدَّرَاهِمِ الَّتِي أَخْرَجَهَا مِنْ زَكَاةِهِ، فَأَعْتَقَهُ، هَلْ يَجُوزُ لَهُ ذَلِكَ؟ قَالَ: « نَعَمْ، لَا بَأْسَ بِذَلِكَ ». قُلْتُ: فَإِنَّهُ لَمَّا

أَنْ أُعْتِقَ وَصَارَ حُرًّا، ابْتَحَرَ، وَاحْتَرَفَ، وَأَصَابَ مَالًا، ثُمَّ مَاتَ، وَلَيْسَ لَهُ وَارِثٌ، فَمَنْ يَرِثُهُ إِذَا لَمْ يَكُنْ لَهُ وَارِثٌ؟ قَالَ: « يَرِثُهُ الْفُقَرَاءُ الْمُؤْمِنُونَ الَّذِينَ يَسْتَحِقُّونَ الزَّكَاةَ؛ لِأَنَّهُ إِذَا اشْتَرَى 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 Abdullah^{asws} 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?’ He^{asws} 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?’ He^{asws} 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، عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنِ إِبْرَاهِيمَ بْنِ السِّنْدِيِّ، عَنْ يُونُسَ بْنِ عَمَّارٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَتَعْجِيلُ أَجْرٍ، إِنْ أَيْسَرَ قَضَاكَ، وَإِنْ مَاتَ قَبْلَ ذَلِكَ اخْتَسَبْتَ 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 Abdullah^{asws} 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 فَضَيْلٍ، عَنْ مُوسَى بْنِ بَكْرِ: عَنْ أَبِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: « كَانَ عَلِيٌّ . صَلَوَاتُ اللَّهِ عَلَيْهِ . 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-Hassan^{asws} having said: ‘Ali^{asws} was saying: ‘Lending the wealth supports the Zakāt’.¹²⁰

3. أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ النَّضْرِ، عَنْ عَمْرٍو بْنِ سِنْرٍ، عَنْ جَابِرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: « مَنْ أَقْرَضَ رَجُلًا قَرْضًا إِلَى مَيْسَرَةٍ، كَانَ مَالُهُ فِي زَكَاةٍ، وَكَانَ هُوَ فِي الصَّلَاةِ مَعَ الْمَلَائِكَةِ حَتَّى يَفْضِيَهُ ».

Ahmad Bin Muhammad, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} 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 بِالذَّيْنِ

Chapter 40 – Offsetting the Zakāt with the debts

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ؛ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عَلَيْهِ السَّلَامُ عَنْ دَيْنٍ لِي عَلَى قَوْمٍ قَدْ طَالَ حَبْسُهُ عِنْدَهُمْ، لَا يَقْدِرُونَ عَلَى قَضَائِهِ، وَهُمْ مُسْتَوْجِبُونَ لِلزَّكَاةِ، هَلْ لِي أَنْ أَدْعَهُ، وَأَخْتَسِبَ 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 Hassan^{asws} 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?' He^{asws} said: 'Yes'.¹²²

2. عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ أَحِيهِ الْحَسَنِ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ عَلَى رَجُلٍ فَقِيرٍ يُرِيدُ أَنْ يُعْطِيَهُ مِنَ الزَّكَاةِ؟ فَقَالَ: « إِنْ كَانَ الْفَقِيرُ عِنْدَهُ وَقَاءٌ بِمَا كَانَ عَلَيْهِ مِنْ دَيْنٍ مِنْ عَرَضٍ مِنْ دَارٍ، أَوْ مَتَاعٍ مِنْ مَتَاعِ الْبَيْتِ، أَوْ يُعَالِجُ عَمَلًا يَتَقَلَّبُ فِيهَا بِوَجْهِهِ، فَهُوَ يَرْجُو أَنْ يَأْخُذَ مِنْهُ مَالَهُ عِنْدَهُ مِنْ دَيْنِهِ، فَلَا بَأْسَ أَنْ يُقَاصَهُ بِمَا أَرَادَ أَنْ يُعْطِيَهُ مِنَ الزَّكَاةِ، أَوْ يَخْتَسِبَ بِهَا، فَإِنْ لَمْ يَكُنْ عِنْدَ الْفَقِيرِ وَقَاءٌ، وَلَا يَرْجُو أَنْ يَأْخُذَ مِنْهُ شَيْئاً، فَلْيُعْطِهِ مِنْ زَكَاتِهِ، وَلَا يُقَاصَهُ 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 Abdullah^{asws}, 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 he^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ فَرَّ بِمَالِهِ مِنَ الزَّكَاةِ، فَاشْتَرَى بِهِ أَرْضًا أَوْ دَارًا، أَعْلَيْهِ فِيهِ شَيْءٌ؟ فَقَالَ: « لَا، وَلَوْ جَعَلَهُ حُلِيًّا أَوْ نُقْرًا، فَلَا شَيْءَ عَلَيْهِ فِيهِ، وَمَا مَنَعَ نَفْسَهُ مِنْ فَضْلِهِ أَكْثَرَ مِمَّا مَنَعَ مِنْ حَقِّ اللَّهِ بِأَنْ يَكُونَ فِيهِ ».»

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

'I said to Abu Abdullah^{asws}, '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 he^{asws} 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 Allah^{azwj} if it happened to be in it'.

42 - بَابُ الرَّجُلِ يُعْطِي عَنْ زَكَاتِهِ الْعَوَضَ

Chapter 42 – The man who gives in lieu of his Zakāt

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ، قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ: هَلْ يُجُوزُ أَنْ يُخْرَجَ عَمَّا يَجِبُ فِي الْحَرْثِ مِنَ الْحِنْطَةِ وَالشَّعِيرِ، وَمَا يَجِبُ عَلَى الدَّهَبِ دَرَاهِمُ بِقِيَمَةِ مَا يَسُو، أَمْ لَا يُجُوزُ إِلَّا أَنْ يُخْرَجَ مِنْ كُلِّ شَيْءٍ مَا فِيهِ؟ فَأَجَابَ عَلَيْهِ السَّلَامُ: « أَيْمًا تَيْسَّرَ يُخْرَجُ ».»

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid al Barqy who said,

'I wrote to Abu Ja'far^{asws} 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 he^{asws} answered: 'Whichever is easier, take out'.¹²⁴

2. مُحَمَّدُ بْنُ يَحْيَى، عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُعْطِي عَنْ زَكَاتِهِ عَنِ الدَّرَاهِمِ دَنَانِيرَ، وَعَنِ الدَّنَانِيرِ دَرَاهِمَ بِالْقِيَمَةِ، أَيْحُلُّ ذَلِكَ؟ قَالَ: « لَا بَأْسَ بِهِ ».»

Muhammad Bin Yahya, from Al Amraky Bin Ali, from Ali Bin Ja'far who said,

‘I asked Abu Al-Hassan Musa^{asws} 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?’ He^{asws} said: ‘There is no problem with it’.¹²⁵

3. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ، عَنْ سَعِيدِ بْنِ عَمْرٍو: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: يَشْتَرِي الرَّجُلُ مِنَ الزَّكَاةِ الثِّيَابَ وَالسَّوِيْقَ وَالذَّقِيْقَ وَالْبَطِيْحَ وَالْعَنْبَ، فَيَقْسِمُهُ. قَالَ: « لَا يُعْطِيهِمْ إِلَّا الدَّرَاهِمَ كَمَا أَمَرَ اللَّهُ تَبَارَكَ وَتَعَالَى ».

Muhammad Bin Abdullah, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Saeed Bin Amro,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘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)?’ He^{asws} said: ‘He cannot give them except for the Dirhams, just as Allah^{azwj} Blessed and High Commanded’.¹²⁶

43 - بَابُ مَنْ يَحِلُّ لَهُ أَنْ يَأْخُذَ الزَّكَاةَ وَمَنْ لَا يَحِلُّ 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 عَيْسَى، عَنْ حَرِيْزِ بْنِ حَرْبٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « يَأْخُذُ الزَّكَاةَ صَاحِبُ السَّبْعِمِائَةِ إِذَا لَمْ يَجِدْ غَيْرَهُ ». قُلْتُ: فَإِنَّ صَاحِبَ السَّبْعِمِائَةِ يَجِبُ عَلَيْهِ الزَّكَاةُ؟ قَالَ: « زَكَاةُ صَدَقَةٍ عَلَى عِيَالِهِ، وَلَا يَأْخُذُهَا إِلَّا أَنْ يَكُونَ إِذَا اعْتَمَدَ عَلَى السَّبْعِمِائَةِ، أَنْفَدَهَا فِي أَقَلِّ مِنْ سَنَةٍ، فَهَذَا يَأْخُذُهَا، وَلَا يَحِلُّ الزَّكَاةُ لِمَنْ كَانَ مُحْتَرِفًا 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 Abdullah^{asws} 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?’ He^{asws} 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 عَيْسَى، عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ، عَنْ زُرَّارَةَ بْنِ أَعْيَنَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: « إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحْتَرِفٍ، وَلَا لِذِي مِرَّةٍ سَوِيٍّ قَوِيٍّ، فَتَنْزَهُوا عَنْهَا ».

Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I heard him^{asws} 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 الْحُسَيْنِ بْنِ عَلِيٍّ، عَنِ إِسْمَاعِيلِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا، لَهُ ثَمَانِمِائَةٌ دِرْهَمٍ، وَهُوَ رَجُلٌ خَفَافٌ، وَلَهُ عِيَالٌ كَثِيرَةٌ، أَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ؟ فَقَالَ: « يَا أَبَا مُحَمَّدٍ، أَرَبِخَ فِي دِرَاهِمِهِ مَا يَفُوتُ بِهِ عِيَالَهُ وَيَفْضُلُ؟ » قَالَ: فُلْتُ: نَعَمْ، قَالَ: « كَمْ يَفْضُلُ؟ » فُلْتُ: لَا أَدْرِي، قَالَ: « إِنْ كَانَ يَفْضُلُ عَنِ الْقُوتِ مِثْدَارُ نِصْفِ الْقُوتِ، فَلَا يَأْخُذَ الزَّكَاةَ، وَإِنْ كَانَ أَقَلَّ مِنْ نِصْفِ الْقُوتِ، أَخَذَ الزَّكَاةَ ». فُلْتُ: فَعَلَيْهِ فِي مَالِهِ زَكَاةٌ تَلْزُمُهُ؟ قَالَ: « بَلَى » فُلْتُ: كَيْفَ يَصْنَعُ؟ قَالَ: « يُوسِّعُ بِهَا عَلَى عِيَالِهِ فِي طَعَامِهِمْ وَشَرَابِهِمْ وَكِسْوَتِهِمْ، وَإِنْ بَقِيَ مِنْهَا شَيْءٌ، يُنَاوِلُهُ غَيْرَهُمْ، وَمَا أَخَذَ مِنَ الزَّكَاةِ، فَضَّهَ عَلَى عِيَالِهِ حَتَّى 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 Abdullah^{asws} 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 he^{asws} said: 'O Abu Muhammad! Does he profit regarding his Dirhams what would provide his dependants with and there would be excess?' I said, 'Yes'. He^{asws} said: 'How much is the excess?' I said, 'I don't know'. He^{asws} 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?' He^{asws} said: 'Yes'. I said, 'How should he deal with it?' He^{asws} 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 الْحُسَيْنِ، عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ، عَنْ سَمَاعَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الزَّكَاةِ، هَلْ تَصْلُحُ لِصَاحِبِ الدَّارِ وَالْحَادِمِ؟ فَقَالَ: « نَعَمْ، إِلَّا أَنْ تَكُونَ دَارُهُ دَارَ عِلَّةٍ، فَيَخْرُجَ لَهُ مِنْ عِلَّتَيْهَا دِرَاهِمٌ مَا يَكْفِيهِ لِنَفْسِهِ وَعِيَالِهِ؛ فَإِنْ لَمْ تَكُنِ الْعِلَّةُ تَكْفِيهِ لِنَفْسِهِ وَعِيَالِهِ فِي طَعَامِهِمْ وَكِسْوَتِهِمْ وَحَاجَتِهِمْ مِنْ غَيْرِ إِسْرَافٍ، فَقَدْ حَلَّتْ لَهُ الزَّكَاةُ؛ فَإِنْ كَانَتْ عِلَّتَيْهَا 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 Abdullah^{asws} about the Zakāt, 'Is it correct for the owner of the house and the servants?' So he^{asws} 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 يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ: عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ أَبُوهُ أَوْ عَمُّهُ أَوْ أَخُوهُ يَكْفِيهِ مَوْتِنَتَهُ، أَيَأْخُذُ مِنَ الزَّكَاةِ، فَيَتَوَسَّعَ بِهِ إِنْ كَانُوا لَا يُوسِعُونَ 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-Hassan^{asws} the 1st, said, 'I asked him^{asws} 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 he^{asws} said: 'There is no problem'.¹³¹

6. صَفْوَانُ بْنُ يَحْيَى، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ لَهُ ثَلَاثُمِائَةِ دِرْهَمٍ أَوْ أَرْبَعُمِائَةِ دِرْهَمٍ وَلَهُ عِيَالٌ وَهُوَ يَحْتَرِفُ، فَلَا يُصِيبُ نَفَقَتَهُ فِيهَا، أَيَكْبُ فَيَأْكُلُهَا وَلَا يَأْخُذُ مِنَ الزَّكَاةِ، أَوْ يَأْخُذُ مِنَ الزَّكَاةِ؟ قَالَ: « لَا، بَلْ يَنْظُرُ إِلَى فَضْلِهَا، فَيَمُوتُ بِهَا نَفْسَهُ وَمَنْ وَسِعَهُ ذَلِكَ مِنْ عِيَالِهِ، وَيَأْخُذُ مِنَ الْبَقِيَّةِ مِنَ الزَّكَاةِ، وَيَتَصَرَّفُ بِهَذِهِ لَا يُنْفِقُهَا ».

Safwan Bin Yahya, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} 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?' He^{asws} 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 أَدِينَةَ، عَنْ غَيْرِ وَاحِدٍ: عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَتَاهُمَا 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'far^{asws} and Abu Abdullah^{asws} both having been asked about the man for whom is a house and a servant or a slave, 'Can he accept the Zakāt?' He^{asws} said: 'Yes. The house and the servant are not (considered as) wealth'.¹³³

8. أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ لَهُ ثَمَانِمِائَةِ دِرْهَمٍ، وَلَا بِنَ لَهُ مِائَتَا دِرْهَمٍ، وَلَهُ عَشْرٌ مِنَ الْعِيَالِ وَهُوَ يَمُوتُهُمْ فِيهَا قُوْتًا شَدِيدًا، وَلَيْسَ لَهُ حِرْفَةٌ بِيَدِهِ، وَإِنَّمَا يَسْتَبْضِعُهَا، فَتَغِيبُ عَنْهُ

الأشهر، ثم يأكل من فضلها، أترى له إذا حَضَرَتِ الزَّكَاةُ أَنْ يُجْرِجَهَا مِنْ مَالِهِ، فَيَعُودَ بِهَا عَلَى عِيَالِهِ يُسْبِغُ عَلَيْهِمْ بِهَا التَّفَقَّةَ؟ قَالَ: «نَعَمْ، وَلَكِنْ يُجْرِجُ مِنْهَا الشَّيْءَ الدَّرْهَمَ».

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, '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 your^{asws} 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?' He^{asws} 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 أَحِيهِ الْحَسَنِ، عَنْ زُرْعَةَ، عَنْ سَمَاعَةَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَدْ تَحَلَّى الزَّكَاةُ لِصَاحِبِ السَّبْعِمِائَةِ، وَتَحْرُمُ عَلَى صَاحِبِ الْخَمْسِينَ دِرْهَمًا». فَقُلْتُ لَهُ: وَكَيْفَ يَكُونُ هَذَا؟ فَقَالَ: «إِذَا كَانَ صَاحِبُ السَّبْعِمِائَةِ لَهُ عِيَالٌ كَثِيرٌ، فَلَوْ قَسَمَهَا بَيْنَهُمْ لَمْ تَكْفِهِ، فَلْيُعِفَّ عَنْهَا نَفْسَهُ، وَلْيَأْخُذْهَا لِعِيَالِهِ، وَأَمَّا صَاحِبُ الْخَمْسِينَ، فَإِنَّهُ يَحْرُمُ عَلَيْهِ إِذَا كَانَ وَحْدَهُ، وَهُوَ مُحْتَرَفٌ يَعْمَلُ بِهَا، وَهُوَ يُصِيبُ مِنْهَا مَا يَكْفِيهِ إِنْ شَاءَ اللَّهُ».

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having 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 him^{asws}, 'And can this happen to be?' So he^{asws} said: 'If it was so that the owner of the seven hundred had 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, Allah^{azwj} Willing'.¹³⁵

10. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، قَالَ: دَخَلْتُ أَنَا وَأَبُو بَصِيرٍ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ أَبُو بَصِيرٍ: إِنَّ لَنَا صَدِيقًا وَهُوَ رَجُلٌ صَدُوقٌ يَدِينُ اللَّهُ بِمَا نَدِينُ بِهِ. فَقَالَ: «مَنْ هَذَا يَا أَبَا مُحَمَّدٍ الَّذِي تُزَكِّيهِ؟». فَقَالَ: الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ صَبِيحٍ. فَقَالَ: «رَحِمَ اللَّهُ الْوَلِيدَ بْنَ صَبِيحٍ، مَا لَهُ يَا أَبَا مُحَمَّدٍ؟». قَالَ: جُعِلْتُ فِدَاكَ، لَهُ دَارٌ تَسُوَّى أَرْبَعَةَ آلَافٍ دِرْهَمٍ، وَلَهُ جَارِيَةٌ، وَلَهُ غُلَامٌ يَسْتَقِي عَلَى الْجَمَلِ كُلَّ يَوْمٍ مَا بَيْنَ الدَّرْهَمَيْنِ إِلَى الْأَرْبَعَةِ سِوَى عَلْفِ الْجَمَلِ، وَلَهُ عِيَالٌ، أَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ؟ قَالَ: «نَعَمْ». قَالَ: وَلَهُ هَذِهِ الْعُرُوضُ؟ فَقَالَ: «يَا أَبَا مُحَمَّدٍ، فَتَأْمُرُنِي أَنْ أَمُرَهُ أَنْ يَبِيعَ دَارَهُ وَهِيَ عِزُّهُ وَمَسْقَطُ رَأْسِهِ،

أَوْ يَبِيعُ جَارِبَتَهُ الَّتِي تَقْبِيهِ الْحَرَّ وَالْبَرْدَ وَتَصُونُ وَجْهَهُ وَوَجْهَ عِيَالِهِ، أَوْ أَمْرُهُ أَنْ يَبِيعَ عَلَامَتَهُ وَجَمَلَهُ وَهُوَ مَعِيشَتُهُ وَقُوَّتُهُ؟ بَلْ يَأْخُذُ الزَّكَاةَ، فَهِيَ لَهُ حَلَالٌ، وَلَا يَبِيعُ دَارَهُ، وَلَا عَلَامَتَهُ، وَلَا جَمَلَهُ.»

Ali Bin Ibrahim, from his father, from Ismail Bin Abdul Aziz, from his father who said,

‘I and Abu Baseer went over to Abu Abdullah^{asws}, so Abu Baseer said to him^{asws}, ‘There is a friend of ours and he is a truthful man, making a Religion of Allah^{azwj} with what we make it to be’. So he^{asws} said: ‘O Abu Muhammad! Whom are you praising?’ So he said, ‘Al-Abbas Bin Al-Waleed Bin Sabeeh’. So he^{asws} said: ‘May Allah^{azwj} be Merciful to Waleed Bin Sabeeh. What is the matter with him, O Abu Muhammad?’

He said, ‘May I be sacrificed for you^{asws}! 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?’ He^{asws} said: ‘Yes.

He said, ‘And for there are these displays?’ So he^{asws} said: ‘O Abu Muhammad’ So you are instructing me^{asws} that I^{asws} 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 اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّرَاهِمُ يَعْمَلُ بِهَا، وَقَدْ وَجِبَ عَلَيْهِ فِيهَا الزَّكَاةُ، وَيَكُونُ فَضْلُهُ الَّذِي يَكْسِبُ بِمَالِهِ كِفَافَ عِيَالِهِ لَطْعَامِهِمْ وَكِسْوَتِهِمْ، لَا يَسْعُهُ لِأَدْمِهِمْ، وَإِنَّمَا هُوَ مَا يَفْوُتُهُمْ فِي الطَّعَامِ وَالْكِسْوَةِ؟ قَالَ: «فَلْيَنْظُرْ إِلَى زَكَاةِ مَالِهِ ذَلِكَ، فَلْيُخْرِجْ مِنْهَا شَيْئاً قَلِلاً أَوْ كَثُراً، فَيُعْطِيهِ بَعْضَ مَنْ تَحِلُّ لَهُ الزَّكَاةُ، وَلْيُعْذِ بِمَا بَقِيَ مِنَ الزَّكَاةِ عَلَى عِيَالِهِ، وَلْيَشْتَرِ بِذَلِكَ آدَامَهُمْ وَمَا يُصْلِحُهُمْ مِنْ طَعَامِهِمْ مِنْ غَيْرِ إِسْرَافٍ، وَلَا يَأْكُلْ هُوَ مِنْهُ، فَإِنَّهُ رَبُّ فَقِيرٍ أَسْرَفُ مِنْ عَنِّي.» فَقُلْتُ: كَيْفَ يَكُونُ الْفَقِيرُ أَسْرَفَ مِنَ الْغَنِيِّ؟ فَقَالَ: «إِنَّ الْغَنِيَّ يُنْفِقُ مِمَّا أُوتِيَ، وَالْفَقِيرُ 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 Abdullah^{asws}, said, ‘I asked him^{asws} 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’.

He^{asws} 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 he^{asws} 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 وَهَبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَزُورُونَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الصَّدَقَةَ لِأَجْلِ لِعَنِي، وَلَا لِذِي مِرَّةٍ سَوِيٍّ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: « لَا تَصْلُحْ لِعَنِي ».

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I said to Abu Abdullah^{asws}, ‘They (people) are reporting from the Prophet^{saww} that the charity (Zakāt) is not Permissible for the rich nor for the one with strong resources’. So Abu Abdullah^{asws} said: ‘It is not correct for the rich’.¹³⁸

13. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عَمْرٍو، عَنْ حَمَّادِ بْنِ عُمَانَ، عَنِ الْحَلِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا يُعْطَى الْمُصَدِّقُ؟ قَالَ: « مَا يَرَى الْإِمَامُ، وَلَا يُقَدَّرُ 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘What would the Zakāt collector be given?’ He^{asws} said: ‘Whatever the Imam^{asws} sees (appropriate), and there is nothing measured out for him (fixed)’.¹³⁹

14. مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شاذَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ، قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: رَجُلٌ مُسْلِمٌ مَمْلُوكٌ، وَمَوْلَاهُ رَجُلٌ مُسْلِمٌ، وَلَهُ مَالٌ يُرَكِّبُهُ، وَلِلْمَمْلُوكِ وَلَدٌ صَغِيرٌ حُرٌّ، أَيُّزِيءُ 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-Hassan^{asws}, ‘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 he^{asws} said: ‘There is no problem with it’.¹⁴⁰

15. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ دَاوُدَ الصَّرْمِيِّ، قَالَ: سَأَلْتُهُ عَنْ شَارِبِ الْحُمْرِ يُعْطَى مِنَ الزَّكَاةِ شَيْئًا؟ قَالَ: « لَا ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Dawood Al Sarmy who said,

'I asked him^{asws} about the drinker of the wine, 'Would he be given anything from the Zakāt?' He^{asws} said: 'no'.¹⁴¹

44 - بَابُ مَنْ تَحِلُّ لَهُ الزَّكَاةُ فَيَمْتَنِعُ مِنْ أَخَذِهَا

Chapter 44 – The one for whom the Zakāt is Obligated but he refuses from taking it

1. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ مَرْوَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ هِلَالِ بْنِ جَابَانَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « تَارِكُ الزَّكَاةِ وَقَدْ وَجِبَتْ لَهُ، مِثْلُ مَا نَعَيْهَا وَقَدْ وَجِبَتْ 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 Abdullah^{asws} 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 اللَّهِ، عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ بَعْضِ أَصْحَابِنَا: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « تَارِكُ الزَّكَاةِ وَقَدْ وَجِبَتْ لَهُ، كَمَا نَعَيْهَا وَقَدْ وَجِبَتْ 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 Abdullah^{asws} 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 مُحَمَّدٍ بْنِ أَبِي نَصْرِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: الرَّجُلُ مِنْ أَصْحَابِنَا يَسْتَحْيِي أَنْ يَأْخُذَ مِنَ الزَّكَاةِ، فَأَعْطِيهِ مِنَ الزَّكَاةِ وَلَا أُسَمِّي لَهُ أَهْمًا مِنَ الزَّكَاةِ؟ فَقَالَ: « أَعْطِيهِ، وَلَا تُسَمِّ لَهُ، وَلَا تُدِلَّ 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'far^{asws}, '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 he^{asws} 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 عَلَيْهِ السَّلَامُ: الرَّجُلُ يَكُونُ مُحْتَاجًا، فَيَبْتَغِي إِلَيْهِ بِالصَّدَقَةِ، فَلَا يَقْبَلُهَا عَلَى وَجْهِ الصَّدَقَةِ، يَأْخُذُ مِنْ ذَلِكَ ذِمَامًا وَاسْتِحْيَاءً وَانْقِبَاضًا، أَفِيُعْطِيهَا إِيَّاهُ عَلَى غَيْرِ ذَلِكَ الْوَجْهِ، وَهِيَ مِنَّا صَدَقَةٌ؟

فَقَالَ: « لَا، إِذَا كَانَتْ زَكَاةً، فَلَهُ أَنْ يَقْبَلَهَا، فَإِنْ لَمْ يَقْبَلَهَا عَلَى وَجْهِ الزَّكَاةِ، فَلَا تُعْطَىٰ إِيَّاهُ، وَمَا يَنْبَغِي لَهُ أَنْ يَسْتَحْيِيَ بِمَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ؛ إِنَّمَا هِيَ فَرِيضَةُ اللَّهِ 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’far^{asws}, ‘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 he^{asws} 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 Allah^{azwj} Mighty and Majestic has Imposed. But rather, it is an Imposition of Allah^{azwj} 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 اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: « فِي الزَّرْعِ حَقَّانِ: حَقٌّ تُؤْخَذُ بِهِ، وَحَقٌّ تُعْطِيهِ ». قُلْتُ: وَمَا الَّذِي أُؤْخَذُ بِهِ؟ وَمَا الَّذِي أُعْطِيهِ؟ قَالَ: « أَمَّا الَّذِي تُؤْخَذُ بِهِ، فَالْعُشْرُ، وَنَصْفُ الْعُشْرِ؛ وَأَمَّا الَّذِي تُعْطِيهِ، فَمَقُولُ اللَّهِ عَزَّ وَجَلَّ: (وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ) يَعْنِي مِنْ حَصَبِكَ الشَّيْءَ بَعْدَ الشَّيْءِ « وَلَا أَعْلَمُهُ إِلَّا قَالَ: « الضَّعْفُ ثُمَّ الضَّعْفُ حَتَّى يُفْرَغَ ».

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

‘I heard Abu Abdullah^{asws} 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?’ He^{asws} 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 Allah^{azwj} 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 he^{asws} said: ‘The bale after the bale until he is free’.¹⁴⁶

2. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ) فَقَالُوا جَمِيعًا: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: « هَذَا مِنَ الصَّدَقَةِ يُعْطَى الْمَسْكِينِ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ، وَمَنْ الْجَدَادِ الْحَفْنَةُ بَعْدَ الْحَفْنَةِ حَتَّى يُفْرَغَ، وَيُعْطَى الْحَارِسَ أَجْرًا مَعْلُومًا، وَيُتْرَكُ مِنَ التَّحْلِ مَعَى فَارَةً، وَأَمَّ جَعْرُورٍ، وَيُتْرَكُ لِلْحَارِسِ، يَكُونُ فِي الْحَائِطِ الْعَدْقُ وَالْعَدْقَانِ وَالثَّلَاثَةُ لِحْفِظِهِ 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'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [6:141] and give the due of it on the day of its harvest, and they all (narrators) said, 'Abu Ja'far^{asws} 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 اللَّهِ بْنِ مُسْكَانَ، عَنْ أَبِي بصيرٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا تَصْرِمُ بِاللَّيْلِ، وَلَا تُحْصِدُ بِاللَّيْلِ، وَلَا تُصَحِّحِ بِاللَّيْلِ، وَلَا تَبْدُرُ بِاللَّيْلِ؛ فَإِنَّكَ إِنْ تَفْعَلْ، لَمْ يَأْتِكَ الْقَانِعُ وَالْمُعْتَرُ ». فَقُلْتُ: مَا الْقَانِعُ وَالْمُعْتَرُ؟ قَالَ: « الْقَانِعُ: الَّذِي يَقْنَعُ بِمَا أُعْطِيَتْهُ، وَالْمُعْتَرُ: الَّذِي يَمُرُّ بِكَ، فَيَسْأَلُكَ؛ وَإِنْ حَصَدْتَ بِاللَّيْلِ، لَمْ يَأْتِكَ السُّؤَالُ وَهُوَ قَوْلُ اللَّهِ تَعَالَى: (وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ): عِنْدَ الْحَصَادِ، يَعْنِي الْقُبْضَةَ بَعْدَ الْقُبْضَةِ إِذَا حَصَدْتَهُ، وَإِذَا خَرَجَ فَالْحَفْنَةَ بَعْدَ الْحَفْنَةِ، وَكَذَلِكَ عِنْدَ الصِّرَامِ، وَكَذَلِكَ عِنْدَ الْبَدْرِ، وَلَا تَبْدُرُ بِاللَّيْلِ؛ لِأَنَّكَ تُعْطِي مِنَ الْبَدْرِ 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 Abdullah^{asws} 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?' He^{asws} 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 Allah^{azwj} 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 أَبَانَ، عَنْ أَبِي مَرْيَمَ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ) قَالَ: « تُعْطِي الْمِسْكِينَ يَوْمَ حَصَادِكَ الصِّعْتِ، ثُمَّ إِذَا وَقَعَ فِي الْبَيْدْرِ، 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 Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [6:141] and give the due of it on the day of its harvest. He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ حَدِيدٍ، عَنْ مُرَازِمٍ، عَنْ مُصَادِفٍ، قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي أَرْضٍ لَهُ، وَهُمْ يَصْرِمُونَ، فَجَاءَ سَائِلٌ يَسْأَلُ، فَقُلْتُ: اللَّهُ يَزُرُّكَ، فَقَالَ عَلَيْهِ السَّلَامُ: « مَهْ، لَيْسَ ذَلِكَ لَكُمْ حَتَّى تُعْطُوا ثَلَاثَةً، فَإِذَا أُعْطِيتُمْ ثَلَاثَةً، فَإِنْ أُعْطِيتُمْ 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 Abdullah^{asws} in a land of his^{asws}, and they (workers) were picking. So a beggar came over and begged. So I said, 'May Allah^{azwj} Grace you'. So he^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ: عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا)؟ فَقَالَ: « كَانَ أَبِي عَلَيْهِ السَّلَامُ يَثُولُ: مِنَ الْإِسْرَافِ فِي الْحَصَادِ وَالْجُدَادِ أَنْ يَصَدَّقَ الرَّجُلُ بِكَفَيْهِ جَمِيعاً، وَكَانَ أَبِي إِذَا حَصَرَ شَيْئاً مِنْ هَذَا، فَرَأَى أَحَدًا مِنْ غِلْمَانِهِ يَتَصَدَّقُ بِكَفَيْهِ، صَاحَ بِهِ: أَعْطِ بِيَدٍ وَاحِدَةً الْقَبْضَةَ بَعْدَ الْقَبْضَةِ، وَالضَّعْثَ بَعْدَ الضَّعْثِ مِنَ السُّنْبُلِ ». »

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [6:141] and give the due of it on the day of its harvest and do not act extravagantly. He^{asws} said: 'My^{asws} father^{asws} 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 my^{asws} father^{asws} was presented something from this, and he^{asws} 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 الْجَزِيَةِ

Chapter 46 – Charity (Zakāt) of the taxpayers

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزٍ، عَنْ زُرَّارَةَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا حَدُّ الْجَزِيَةِ عَلَى أَهْلِ الْكِتَابِ؟ وَهَلْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَظَّفٌ لَا يُبْغَى أَنْ يَجُوزُوا إِلَى غَيْرِهِ؟ فَقَالَ: « ذَلِكَ إِلَى الْإِمَامِ، يَأْخُذُ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا شَاءَ عَلَى قَدْرِ مَالِهِ بِمَا يُطِيقُ، إِنَّمَا هُمْ قَوْمٌ فَدَّوْا أَنْفُسَهُمْ مِنْ أَنْ يُسْتَعْبَدُوا أَوْ يُقْتَلُوا، فَالْجَزِيَةُ تُؤْخَذُ مِنْهُمْ عَلَى

قَدَرِ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَهُمْ بِهِ حَتَّى يُسَلِّمُوا، فَإِنَّ اللَّهَ . تَبَارَكَ وَتَعَالَى . قَالَ: (حَتَّى يُعْطُوا
 الْجَزِيَّةَ عَنْ يَدِ وَهُمْ صَاغِرُونَ) وَكَيْفَ يَكُونُ صَاغِرًا وَهُوَ لَا يَكْتَرِثُ لِمَا يُؤْخَذُ مِنْهُ حَتَّى يَجِدَ ذُلًّا
 لِمَا أَخَذَ مِنْهُ، فَيَأْتِمُ لَذَلِكَ، فَيُسَلِّمَ . « . مُسْلِمٌ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَرَأَيْتَ، مَا يَأْخُذُ هَؤُلَاءِ
 مِنْ هَذَا الْخُمْسِ مِنْ أَرْضِ الْجَزِيَّةِ، وَيَأْخُذُ مِنَ الدَّهَاقِينَ جَزِيَّةَ رُؤُوسِهِمْ؟ أَمَا عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ
 مُوَظَّفٌ؟ فَقَالَ: « كَانَ عَلَيْهِمْ مَا أَجَازُوا عَلَى أَنْفُسِهِمْ، وَلَيْسَ لِلْإِمَامِ أَكْثَرُ مِنَ الْجَزِيَّةِ، إِنْ شَاءَ
 الْإِمَامُ وَضَعَ ذَلِكَ عَلَى رُؤُوسِهِمْ، وَلَيْسَ عَلَى أَمْوَالِهِمْ شَيْءٌ، وَإِنْ شَاءَ فَعَلَى أَمْوَالِهِمْ، وَلَيْسَ عَلَى
 رُؤُوسِهِمْ شَيْءٌ . « . فَقُلْتُ: فَهَذَا، الْخُمْسُ؟ فَقَالَ: « إِنَّمَا هَذَا شَيْءٌ كَانَ صَالِحُهُمْ عَلَيْهِ رَسُولُ
 اللَّهِ ﷺ . » .

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

‘I said to Abu Abdullah^{asws}, ‘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 he^{asws} said: ‘That (determination) is up to the Imam^{asws} if he were to take from every person from them whatever he^{asws} 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 enslaved 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 Allah^{azwj} 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 Abdullah^{asws}, ‘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 he^{asws} said: ‘It was upon them what they had allowed upon their own selves, and it not for the Imam^{asws}, more from the taxation. If the Imam^{asws} so desires to, he^{asws} can place that (tax) upon their heads (flat rate), and there would not be anything upon their wealth, and if he^{asws} 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 he^{asws} said: ‘But rather, this is something which Rasool-Allah^{saww} reconciled upon them’.¹⁵²

2. حَرِيْرٌ، عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُهُ عَنْ أَهْلِ الدِّمَةِ: مَا دَا عَلَيْهِمْ مِمَّا يَحْفَنُونَ بِهِ دِمَاءَهُمْ وَأَمْوَالَهُمْ؟ قَالَ: « الْخَرَاجُ، فَإِنْ أَخَذَ مِنْ رُؤُوسِهِمْ الْجَزِيَّةَ، فَلَا سَبِيلَ عَلَى أَرْضِهِمْ، وَإِنْ أَخَذَ مِنْ أَرْضِهِمْ، فَلَا سَبِيلَ عَلَى رُؤُوسِهِمْ . » .

Hareyz, from Muhammad Bin Muslim who said,

‘I asked him^{asws} 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?’ He^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « جَزَتْ السُّنَّةُ أَنْ لَا تُؤْخَذَ الْجَزِيَّةُ مِنَ الْمَعْتُوهِ وَلَا مِنَ الْمَغْلُوبِ عَلَى 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 Abdullah^{asws} 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 يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ، عَنْ بَعْضِ أَصْحَابِنَا، قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَجُوسِ: أَكَانَ لَهُمْ نَبِيٌّ؟ فَقَالَ: « نَعَمْ، أَمَا بَلَغَكَ كِتَابُ رَسُولِ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ: أَنْ أَسْلِمُوا، وَإِلَّا نَأْبِذُكُمْ بِحَرْبٍ؟ فَكَتَبُوا إِلَى رَسُولِ اللَّهِ ﷺ: أَنْ نَأْخُذَ مِنَّا الْجَزِيَّةَ، وَدَعْنَا عَلَى عِبَادَةِ الْأَوْثَانِ. فَكَتَبَ إِلَيْهِمُ النَّبِيُّ ﷺ: أَنِّي لَسْتُ أَخُذُ الْجَزِيَّةَ إِلَّا مِنْ أَهْلِ الْكِتَابِ، فَكَتَبُوا إِلَيْهِ: يُرِيدُونَ بِذَلِكَ تَكْذِيبَهُ: رَعِمْتَ أَنَّكَ لَا تَأْخُذُ الْجَزِيَّةَ إِلَّا مِنْ أَهْلِ الْكِتَابِ، ثُمَّ أَخَذْتَ الْجَزِيَّةَ مِنْ مَجُوسِ هَجَرَ فَكَتَبَ إِلَيْهِمُ النَّبِيُّ ﷺ: أَنَّ الْمَجُوسَ كَانَ لَهُمْ نَبِيٌّ فَقَتَلُوهُ، وَكِتَابٌ أَحْرَقُوهُ، أَنَاهُمْ نَبِيُّهُمْ بِكِتَابِهِمْ فِي اثْنَيْ عَشَرَ أَلْفَ جِلْدٍ ثَوْرٍ ». «

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

‘Abu Abdullah^{asws} was asked about the Magians, ‘Was there a Prophet^{as} for them?’ So he^{asws} said: ‘Yes. Has it not reached you a letter of Rasool-Allah^{saww} to the people of Makkah: ‘Either you become Muslims or else we shall initiate a war against you’. So they wrote to Rasool-Allah^{saww}, ‘If you^{saww} could take the tax from us and leave us upon the worship of the idols’. So the Prophet^{saww} 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 him^{saww}, ‘You^{saww} are alleging that you^{saww} do not take the taxation from except from the People of the Book, then you^{saww} take the tax from the Magians who emigrated’. So the Prophet^{saww} wrote to them: ‘It was so that the Magians had a Prophet^{as} for them, but they killed him^{as}, and (they had) a Book which they burnt. Their Prophet^{saww} came to them with their Book in twelve thousand skins of bulls’.¹⁵⁵

5. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ حَرِيزِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَدَقَاتِ أَهْلِ الْجَزِيَّةِ، وَمَا يُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ حُمُورِهِمْ وَحَلَمِ

حَنَازِيرِهِمْ وَمَيْتِهِمْ؟ قَالَ: «عَلَيْهِمُ الْجِزْيَةُ فِي أَمْوَالِهِمْ، يُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ لَحْمِ الْخِنْزِيرِ أَوْ خَمْرٍ، وَكُلُّ مَا أَخَذُوا مِنْهُمْ مِنْ ذَلِكَ، فَوَزُرَ ذَلِكَ 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 Abdullah^{asws} 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’. He^{asws} 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، عَنْ ابْنِ أَبِي يَعْقُورٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ أَرْضَ الْجِزْيَةِ لَا تَرْفَعُ عَنْهَا الْجِزْيَةُ، وَإِنَّمَا الْجِزْيَةُ عَطَاءُ الْمُهَاجِرِينَ، وَالصَّدَقَةُ لِأَهْلِهَا الَّذِينَ سَمَّى اللَّهُ فِي كِتَابِهِ، وَلَيْسَ لَهُمْ مِنَ الْجِزْيَةِ شَيْءٌ» ثُمَّ قَالَ: «مَا أَوْسَعَ الْعَدْلُ!» ثُمَّ قَالَ: «إِنَّ النَّاسَ يَسْتَعْنُونَ إِذَا عُدِلَ بَيْنَهُمْ، وَتُنزِلُ السَّمَاءُ رِزْقَهَا، وَتُخْرِجُ الْأَرْضُ بِرِكَتِهَا بِإِذْنِ اللَّهِ تَعَالَى».

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 Abdullah^{asws} 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 Allah^{azwj} has Specified in His^{azwj} Book, and there would be nothing from the taxation for them’.

Then he^{asws} said: ‘How Capacious is Allah^{azwj}’s Justice!’ Then he^{asws} 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 Allah^{azwj} the Exalted’.¹⁵⁷

7. مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ 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’far^{asws} regarding the people of the taxation (taxpayers), ‘Would anything be taken from their wealth and their livelihoods besides the taxation?’ He^{asws} said: ‘No’.¹⁵⁸

Chapter 47 – Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: « لَا بَأْسَ بِالرَّجُلِ يَمُرُّ عَلَى النَّمْرَةِ وَيَأْكُلُ مِنْهَا، وَلَا يُفْسِدُ؛ قَدْ هَمَى رَسُولُ اللَّهِ ﷺ أَنْ تُبْنَى الْحِيطَانُ بِالْمَدِينَةِ؛ لِمَكَانِ الْمَارَّةِ ». قَالَ: « وَكَانَ إِذَا بَلَغَ نُحْلُهُ، أَمَرَ بِالْحِيطَانِ فَحُرِّقَتْ؛ لِمَكَانِ الْمَارَّةِ ». مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ خَالِدِ بْنِ جَرِيرٍ، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: « وَلَا يُفْسِدُ، وَلَا يَحْمِلُ ».

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} 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-Allah^{saww} 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), he^{saww} 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 Abdullah^{asws}, similar to it except that he^{asws} said: ‘And he should neither spoil nor carry (take away)’.¹⁵⁹

2. أَحْمَدُ بْنُ إِدْرِيسَ وَعَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، عَنْ أَبِيهِ، عَنْ يُونُسَ أَوْ غَيْرِهِ، عَمَّنْ ذَكَرَهُ: عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جُعِلَتْ فِدَاكَ، بَلَعْنِي أَنْتَ كُنْتُ تَفْعَلُ فِي غَلَّةِ عَيْنِ زِيَادٍ شَيْئًا، وَأَنَا أَحِبُّ أَنْ أَسْمَعَهُ مِنْكَ. قَالَ: فَقَالَ لِي: « نَعَمْ، كُنْتُ أَمُرُّ إِذَا أَدْرَكَتِ النَّمْرَةُ أَنْ يُنَلَّمَ فِي حِيطَانِهَا التُّلْمُ؛ لِيَدْخُلَ النَّاسُ وَيَأْكُلُوا، وَكُنْتُ أَمُرُّ فِي كُلِّ يَوْمٍ أَنْ يُوَضَعَ عَشْرُ بُنْيَاتٍ، يُفْعَدُ عَلَى كُلِّ بُنْيَةٍ عَشْرَةٌ، كُلَّمَا أَكَلَ عَشْرَةٌ جَاءَ عَشْرَةٌ أُخْرَى، يُلْقَى لِكُلِّ نَفْسٍ مِنْهُمْ مِدٌّ مِنْ رُطْبٍ، وَكُنْتُ أَمُرُّ لِحِيرَانِ الضَّيْعَةِ كُلِّهِمْ: الشَّيْخِ، وَالْعَجُوزِ، وَالصَّبِيِّ، وَالْمَرِيضِ، وَالْمَرْأَةِ، وَمَنْ لَا يَقْدِرُ أَنْ يَجِيءَ فَيَأْكُلَ مِنْهَا، لِكُلِّ إِنْسَانٍ مِنْهُمْ مِدٌّ، فَإِذَا كَانَ الْجَدَادُ أَوْفَيْتِ الْفُؤَامَ وَالْوُكَلَاءَ وَالرِّجَالَ أُجْرَتَهُمْ، وَأَحْمَلُ الْبَاقِي إِلَى الْمَدِينَةِ، فَفَرَّقْتُ فِي أَهْلِ الْبُيُوتَاتِ وَالْمُسْتَحْفِينَ الرَّاحِلِينَ وَالثَّلَاثَةَ وَالْأَقْلَ وَالْأَكْثَرَ عَلَى قَدْرِ اسْتِحْقَاقِهِمْ، وَحَصَلَ لِي بَعْدَ ذَلِكَ أَرْبَعُمِائَةٍ دِينَارٍ، وَكَانَ غَلَّتْهَا أَرْبَعَةٌ آلَافٍ 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 Abdullah^{asws}, said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! It reached me that you^{asws} did something regarding the produce of Ayn Ziyad, and I would love to hear it from you^{asws}’. So he^{asws} said to me: ‘Yes. I^{asws} used to order, whenever the fruits ripened, that a groove

be grooved in its walls for the people to enter and eat; and I^{asws} 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 I^{asws} 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 اللَّهِ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ، عَمَّنْ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا بَلَغَتِ الرِّمَازُ، أَمَرَ بِالْحَيْطَانِ، فَتُلِمَّتْ

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 Prophet^{saww}, 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 الثَّلَاثُ مِنْ هَذَا الطَّبَعِ 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)

Notes

- 1 Al-Kafi – V 3 – The Book Of Zakāt CH 15 H 1
- 2 Al-Kafi – V 3 – The Book Of Zakāt CH 15 H 2
- 3 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 1
- 4 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 2
- 5 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 3
- 6 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 4
- 7 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 5
- 8 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 6
- 9 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 7
- 10 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 8
- 11 Al-Kafi – V 3 – The Book Of Zakāt CH 16 H 9
- 12 Al-Kafi – V 3 – The Book Of Zakāt CH 17 H 1
- 13 Al-Kafi – V 3 – The Book Of Zakāt CH 17 H 2
- 14 Al-Kafi – V 3 – The Book Of Zakāt CH 17 H 3
- 15 Al-Kafi – V 3 – The Book Of Zakāt CH 17 H 4
- 16 Al-Kafi – V 3 – The Book Of Zakāt CH 17 H 5
- 17 Al-Kafi – V 3 – The Book Of Zakāt CH 17 H 6
- 18 Al-Kafi – V 3 – The Book Of Zakāt CH 17 H 7
- 19 Al-Kafi – V 3 – The Book Of Zakāt CH 18 H 1
- 20 Al-Kafi – V 3 – The Book Of Zakāt CH 18 H 2
- 21 Al-Kafi – V 3 – The Book Of Zakāt CH 18 H 3
- 22 Al-Kafi – V 3 – The Book Of Zakāt CH 19 H 1
- 23 Al-Kafi – V 3 – The Book Of Zakāt CH 20 H 1
- 24 Al-Kafi – V 3 – The Book Of Zakāt CH 20 H 2
- 25 Al-Kafi – V 3 – The Book Of Zakāt CH 21 H 1
- 26 Al-Kafi – V 3 – The Book Of Zakāt CH 21 H 2
- 27 Al-Kafi – V 3 – The Book Of Zakāt CH 21 H 3
- 28 Al-Kafi – V 3 – The Book Of Zakāt CH 21 H 4
- 29 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 1
- 30 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 2
- 31 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 3
- 32 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 4
- 33 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 5
- 34 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 6
- 35 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 7
- 36 Al-Kafi – V 3 – The Book Of Zakāt CH 22 H 8
- 37 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 1
- 38 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 2
- 39 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 3
- 40 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 4
- 41 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 5
- 42 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 6
- 43 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 7
- 44 Al-Kafi – V 3 – The Book Of Zakāt CH 23 H 8
- 45 Al-Kafi – V 3 – The Book Of Zakāt CH 24 H 1
- 46 Al-Kafi – V 3 – The Book Of Zakāt CH 24 H 2
- 47 Al-Kafi – V 3 – The Book Of Zakāt CH 24 H 3
- 48 Al-Kafi – V 3 – The Book Of Zakāt CH 24 H 3
- 49 Al-Kafi – V 3 – The Book Of Zakāt CH 24 H 4
- 50 Al-Kafi – V 3 – The Book Of Zakāt CH 24 H 5
- 51 Al-Kafi – V 3 – The Book Of Zakāt CH 25 H 1
- 52 Al-Kafi – V 3 – The Book Of Zakāt CH 25 H 2
- 53 Al-Kafi – V 3 – The Book Of Zakāt CH 25 H 3
- 54 Al-Kafi – V 3 – The Book Of Zakāt CH 25 H 4
- 55 Al-Kafi – V 3 – The Book Of Zakāt CH 25 H 5
- 56 Al-Kafi – V 3 – The Book Of Zakāt CH 25 H 6
- 57 Al-Kafi – V 3 – The Book Of Zakāt CH 26 H 1

- 58 Al-Kafi – V 3 – The Book Of Zakāt CH 26 H 2
59 Al-Kafi – V 3 – The Book Of Zakāt CH 26 H 3
60 Al-Kafi – V 3 – The Book Of Zakāt CH 27 H 1
61 Al-Kafi – V 3 – The Book Of Zakāt CH 27 H 2
62 Al-Kafi – V 3 – The Book Of Zakāt CH 27 H 3
63 Al-Kafi – V 3 – The Book Of Zakāt CH 28 H 1
64 Al-Kafi – V 3 – The Book Of Zakāt CH 28 H 2
65 Al-Kafi – V 3 – The Book Of Zakāt CH 28 H 3
66 Al-Kafi – V 3 – The Book Of Zakāt CH 28 H 4
67 Al-Kafi – V 3 – The Book Of Zakāt CH 28 H 5
68 Al-Kafi – V 3 – The Book Of Zakāt CH 28 H 6
69 Al-Kafi – V 3 – The Book Of Zakāt CH 29 H 1
70 Al-Kafi – V 3 – The Book Of Zakāt CH 29 H 2
71 Al-Kafi – V 3 – The Book Of Zakāt CH 29 H 3
72 Al-Kafi – V 3 – The Book Of Zakāt CH 29 H 4
73 Al-Kafi – V 3 – The Book Of Zakāt CH 29 H 5
74 Al-Kafi – V 3 – The Book Of Zakāt CH 30 H 1
75 Al-Kafi – V 3 – The Book Of Zakāt CH 30 H 2
76 Al-Kafi – V 3 – The Book Of Zakāt CH 30 H 3
77 Al-Kafi – V 3 – The Book Of Zakāt CH 30 H 4
78 Al-Kafi – V 3 – The Book Of Zakāt CH 31 H 1
79 Al-Kafi – V 3 – The Book Of Zakāt CH 31 H 2
80 Al-Kafi – V 3 – The Book Of Zakāt CH 31 H 3
81 Al-Kafi – V 3 – The Book Of Zakāt CH 32 H 1
82 Al-Kafi – V 3 – The Book Of Zakāt CH 32 H 2
83 Al-Kafi – V 3 – The Book Of Zakāt CH 32 H 3
84 Al-Kafi – V 3 – The Book Of Zakāt CH 32 H 4
85 Al-Kafi – V 3 – The Book Of Zakāt CH 32 H 6
86 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 1
87 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 2
88 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 3
89 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 4
90 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 5
91 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 6
92 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 7
93 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 8
94 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 9
95 Al-Kafi – V 3 – The Book Of Zakāt CH 33 H 10
96 Al-Kafi – V 3 – The Book Of Zakāt CH 34 H 1
97 Al-Kafi – V 3 – The Book Of Zakāt CH 34 H 2
98 Al-Kafi – V 3 – The Book Of Zakāt CH 34 H 3
99 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 1
100 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 2
101 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 3
102 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 4
103 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 5
104 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 6
105 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 7
106 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 8
107 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 9
108 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 10
109 Al-Kafi – V 3 – The Book Of Zakāt CH 35 H 11
110 Al-Kafi – V 3 – The Book Of Zakāt CH 36 H 1
111 Al-Kafi – V 3 – The Book Of Zakāt CH 36 H 2
112 Al-Kafi – V 3 – The Book Of Zakāt CH 36 H 3
113 Al-Kafi – V 3 – The Book Of Zakāt CH 37 H 1
114 Al-Kafi – V 3 – The Book Of Zakāt CH 37 H 2
115 Al-Kafi – V 3 – The Book Of Zakāt CH 37 H 3

- 116 Al-Kafi – V 3 – The Book Of Zakāt CH 38 H 1
- 117 Al-Kafi – V 3 – The Book Of Zakāt CH 38 H 2
- 118 Al-Kafi – V 3 – The Book Of Zakāt CH 38 H 3
- 119 Al-Kafi – V 3 – The Book Of Zakāt CH 39 H 1
- 120 Al-Kafi – V 3 – The Book Of Zakāt CH 39 H 2
- 121 Al-Kafi – V 3 – The Book Of Zakāt CH 39 H 3
- 122 Al-Kafi – V 3 – The Book Of Zakāt CH 40 H 1
- 123 Al-Kafi – V 3 – The Book Of Zakāt CH 40 H 2
- 124 Al-Kafi – V 3 – The Book Of Zakāt CH 41 H 1
- 125 Al-Kafi – V 3 – The Book Of Zakāt CH 42 H 2
- 126 Al-Kafi – V 3 – The Book Of Zakāt CH 42 H 3
- 127 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 1
- 128 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 2
- 129 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 3
- 130 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 4
- 131 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 5
- 132 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 6
- 133 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 7
- 134 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 8
- 135 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 9
- 136 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 10
- 137 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 11
- 138 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 12
- 139 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 13
- 140 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 14
- 141 Al-Kafi – V 3 – The Book Of Zakāt CH 43 H 15
- 142 Al-Kafi – V 3 – The Book Of Zakāt CH 44 H 1
- 143 Al-Kafi – V 3 – The Book Of Zakāt CH 44 H 2
- 144 Al-Kafi – V 3 – The Book Of Zakāt CH 44 H 3
- 145 Al-Kafi – V 3 – The Book Of Zakāt CH 44 H 4
- 146 Al-Kafi – V 3 – The Book Of Zakāt CH 45 H 1
- 147 Al-Kafi – V 3 – The Book Of Zakāt CH 45 H 2
- 148 Al-Kafi – V 3 – The Book Of Zakāt CH 45 H 3
- 149 Al-Kafi – V 3 – The Book Of Zakāt CH 45 H 4
- 150 Al-Kafi – V 3 – The Book Of Zakāt CH 45 H 5
- 151 Al-Kafi – V 3 – The Book Of Zakāt CH 45 H 6
- 152 Al-Kafi – V 3 – The Book Of Zakāt CH 46 H 1
- 153 Al-Kafi – V 3 – The Book Of Zakāt CH 46 H 2
- 154 Al-Kafi – V 3 – The Book Of Zakāt CH 46 H 3
- 155 Al-Kafi – V 3 – The Book Of Zakāt CH 46 H 4
- 156 Al-Kafi – V 3 – The Book Of Zakāt CH 46 H 5
- 157 Al-Kafi – V 3 – The Book Of Zakāt CH 46 H 6
- 158 Al-Kafi – V 3 – The Book Of Zakāt CH 46 H 7
- 159 Al-Kafi – V 3 – The Book Of Zakāt CH 47 H 1
- 160 Al-Kafi – V 3 – The Book Of Zakāt CH 47 H 2
- 161 Al-Kafi – V 3 – The Book Of Zakāt CH 47 H 3

